"Monica Sharma embodies the mindful and compassionate change agent the world needs now."
—**Daniel Goleman,** author of *Emotional Intelligence*

RADICAL TRANSFORMATIONAL LEADERSHIP

Strategic Action for Change Agents

MONICA SHARMA

CONTENTS

Title Page

Praise for Radical Transformational Leadership

Copyright

Dedication

Acknowledgments

Introduction

Part 1: Are We Willing and Able to Face Today's Challenges?

- Chapter 1: The New Field
  - Radical Evolution Inside Out
  - Radical Systems and Cultural Transformation
  - Architecture for Equitable and Sustainable Results
  - Emerging Paradigm Shifters
  - Is This Book for You? Are You Ready?
- Chapter 2: Challenges and Opportunities
  - Humanity and Our Planet
  - Contributing Factors and Creative Opportunities
- Chapter 3: Commitment to Transformation with Results
  - Our Unique Radical Response
  - Emergence, Results, Impact
  - Our Innate Capacities to Shift the Paradigm

Part 2: A New Way of Being through Action for Everyone

- Chapter 4: The Three Innate Intertwined Attributes
  - Our Universal Heart of Compassion

An Empathetic Burning for Fairness
Our Discerning Eye Seeing Patterns
Chapter 5: The Contemporary Pioneer
Knowing Who I Am for Strategic Action
Embracing “Identities” as Assets
Bridging Our Nondual and Dual Worlds
BEING a Paradigm Shifter
Chapter 6: The Unifying Architect
Our Design Capability
Conscious Full-Spectrum Responses
Synergistic Operational Strategies
Transformational Results Chain
BEING a Principled Game Changer
Chapter 7: The Mindful Pro-Activist
The Joy of BEING in Action
Everyday Actions of Mindful Stewards, Leaders, and Managers
Manifesting Wholeness: Integrity
Communicating with Awareness
BEING a Mindful Implementer
Chapter 8: Manifesting My Full Potential: A Choice
We Are All—and at Once
BEING the Contemporary Pioneer, Unifying Architect, Mindful Pro-Activist, and Radical Transformer
Part 3: Generating Results at Scale
Chapter 9: The Radical Systems and Cultural Transformer
CFSR: The Fractal of Large-Scale Transformation

Respond and Realize to Shift Paradigms
Basis of Equity and Sustainability
Interrupting Exclusionary Isms
BEING a Radical Transformer
Chapter 10: Responding at Scale
Capacity Development for Transformative Results
Measurement to Move the Paradigm
New Narratives for New Systems and Norms
Constellations: Organizing for a Paradigm Shift
Chapter 11: Transformative Opportunities
Transdisciplinary Initiatives Transforming Learning
Whole-Systems Transformation
Overcoming Silos and Fragmentation in the Workplace
Leveraging Opportunities for Radical Transformation
Part 4: Moving Ahead on This Journey
Chapter 12: Ushering in the Age of Universal Prosperity
Endnotes
Index
About the Author
About North Atlantic Books

Radical Transformational Leadership

Strategic Action for Change Agents

Monica Sharma



North Atlantic Books
Berkeley, California

Praise for Radical Transformational Leadership

"We live in a world battling for peace, threatened with violence, where inequality is justified as both means and ends. This self-destructive worldview is dominated and backed by spurious arguments for a leadership based on the idea of supremacy of a race, religion, or culture. Monica Sharma's counterargument is gentle and persuasive. Her voice, based on experience and conviction, strengthens the case that leadership can be shaped with equality, freedom, and justice, rooted in the transformational power of human compassion."

—ARUNA ROY, SOCIOPOLITICAL ACTIVIST, RECIPIENT OF 2000 RAMON MAGSAYSAY AWARD

"Monica Sharma is one of the elder statesmen of Sacred Activism. In this passionate, subtle, brilliant book, distilled from a lifetime of experience in the United Nations and elsewhere, she has given us all a blueprint and map for radical systemic change and how best to enact it. Everyone aspiring to affect authentic leadership in and for our time should read this work. It is destined to become a classic."

—ANDREW HARVEY, AUTHOR OF *THE HOPE: A GUIDE TO SACRED ACTIVISM*

"We have the capacity to shift the paradigm; Monica Sharma tells us how. With an expansive global vision, a compassionate heart, and radical courage, she shares her practical experience in pioneering transformative leadership. Monica is a rare soul who stands up to power and demands results. We need to listen."

—NANCY ROOF, PHD, EDITOR, *KOSMOS JOURNAL*

“This is a book that I have been waiting for all my life! Here is the master document on human development and social change written by one of the world’s leading social artists. Monica Sharma’s brilliant and compassionate work and ingenious know-how has lifted, inspired and helped to alleviate centuries-old problems. She offers a dynamic set of approaches, templates and tools as profound as it is precise in the art and science of transformation. To my mind, it is a crucial systemic exploration of how to work with and transform the interlocking circumstances contributing to the complex problems we are facing. To achieve a world that offers peace, equity, and well-being for everyone, this extraordinary work offers the reader creative ways and means of contributing to a world-changing agenda.”

—JEAN HOUSTON, PHD, AUTHOR OF *JUMP TIME: SHAPING YOUR FUTURE IN A WORLD OF RADICAL CHANGE*

“Dr. Monica Sharma shares her deep experience through her work with the United Nations and elsewhere in international human relations, organizing for positive social change. We are informed by her vast knowledge of global issues and her approaches to transition to more sustainable, inclusive, knowledge-richer societies beyond today’s dysfunctional economics and achieve the Sustainable Development Goals. This book belongs in libraries and on the shelves of global citizens all over our world.”

—DR. HAZEL HENDERSON, CEO, ETHICAL MARKETS MEDIA

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To my family—Subodh, Sujata, Sugata, Shankar, Priyadarshan, Sudarshan, Aeshna, Ashish, Mudit, Anindita, Vikram, Anusha, Naina, Maya, and Rita.

To people who contribute toward a thriving world for everyone, everywhere; and nurture our young to reach their full potential.

And

To our children and youth for generations to come

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Introduction

We live in turbulent times. Although the benefits of technological advances are reaching many of us, at least two billion people on our planet are left out completely. And whether we are rich or poor, we are all impacted in some way by several disastrous decisions that humans have made in the past. Some of these decisions were made unknowingly and often with good intentions, but why do we continue to support them in the face of irrefutable evidence that these decisions have resulted in environmental degradation, species extinction, conflict, killing, the displacement of millions of refugees, and appalling life conditions for one out of every seven human beings? Trying to make sense of these issues, we ask questions that vary tremendously based on who we are and our life's purpose, and where we are on our life's journey. But these questions share a common theme: What is missing? How do we engage meaningfully in life? How do we become aligned and attuned in heart, head, and actions?

Looking back over my life, I think about what inspired me to act. There is a quote by Swami Vivekananda that has great meaning for me: "Take up one idea. Make that one idea your life—think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success." For me, that one idea is *our innate oneness manifesting in our world.* It is not an obsession with an idea; it does not mean having others work on my idea with zeal and force. Rather, the "one idea" is a rudder guiding me, making me steadfast, clarifying who I am and the purpose of my life. I see it as a mindset that expresses reverence for life, for all life—human, sentient, and the life of our planet. It is not a mindset that commodifies our planet and other human and sentient beings for personal benefit.

Throughout the many years of my life, I have recognized that our humanity, irrespective of where we are born, thrives in the steadfast presence of dignity, compassion, and fairness. This knowing of our heart's inner capacities has informed my professional and personal life. My father and mother used to say I was born with the gift of empathy, and they nurtured this in me instead of suppressing it, as many parents do. My

mother recounted numerous incidents. For example, at the age of three, walking with my mother in the town of Shillong in India, where I grew up, I ran to push a horse cart because the horse could not pull it and was being whipped. My mother ran to rescue me, terrified, because the wheels were moving backward despite my efforts! This empathy comes naturally to me; it is effortless, and feels like a deep energetic exchange. It is what has inspired me and keeps me alive.

My universal heart of compassion has broken open many, many times in my life. I remember sixteen-year-old Champa, writhing in pain, who was brought by her family late in the evening to the clinic in a remote village in Haryana, India. She had an ectopic pregnancy; her life was in danger, and she needed urgent surgery. This was in 1974; there was no ambulance for miles, no buses, no telephone connection, no one in the village with a car or tractor. Her family members insisted on waiting till the morning. It became the night Champa died. I was devastated. It was my first month serving as a physician in rural India.

When I was serving in UNICEF Bangladesh, I met girls whose faces and bodies were disfigured by vengeful men who threw acid on them because they would not acquiesce to sexual advances. We organized comprehensive services for them with our personal resources, but that does not take away the horror and existential pain of facing debased human behavior!

I witnessed another view of humanity too, many times. In Hyderabad, India, children with physical disabilities were participating in a race, and one child fell down. The children running ahead noticed, and all of them came back to lift her. The crowd in the stadium gave them a standing ovation, a tearful honoring of the children’s immense compassion.

Our suffering and our empathy moves us to respond, knowing that dignity, compassion, and justice are the universal values for humanity and a thriving planet. Human beings in every part of the world have a sense of self-worth and fairness, and to thrive, we must be able to anchor ourselves and others in this space of self-esteem, dignity, and equity.

Early on, I learned that opening our hearts sources our compassion, but it does not necessarily solve problems. It is equally important to address the cultural and systemic causes of problems. I learned this from my parents. They supported the education of many young students, always discussing

the ways in which the system and culture excluded many children because of their poverty or their caste. My parents' hearts and minds were open, and their actions followed accordingly.

In 1955, the gramophone came to our town, Shillong, for the first time, and my father bought one. He got music from all parts of the world; Paul Robeson's songs were among his favorites. My father explained to me that Paul's heartfelt songs about inequity applied not only to the United States but to India too. Racism was America's issue, and caste was India's. Our parents have such a profound role in shaping our thinking and our values. My first lessons about systems thinking, norms, and structures came from this set of songs by Paul Robeson. Inequity bothered my father, and it bothers me.

I have had the opportunity to observe inequity in countries around the world through working in the United Nations, partnering with multiple sectors and at different levels ranging from grassroots organizations to executive leadership. Aware of the importance of interdependencies, I worked hard in every assignment to integrate technical solutions with systems and normative change based on universal values.

We can always generate deeper impacts, depending upon the decisions we make, strategies and programs we design, policies we formulate. Reducing maternal mortality is about establishing emergency care for pregnant women; it is also about a woman's dignity, her voice, her rights, irrespective of her capacity to pay for services. Child survival and protection is about immunization and care for acute childhood illnesses as well as ending child labor and child trafficking; it is also about children reaching their full potential and thriving. Reversing the HIV/AIDS epidemic is about reducing new infections and mortality; it is also about moving from stigma and discrimination to inclusion, dignity, and respect. Reducing crime rates is about safety; it is also about transforming exclusionary social norms and creating equal opportunities.

If we do not integrate solutions with radical systems and cultural change, we will not have equitable and sustainable results. In this work, everyone is a player, bringing in radical transformation as we solve problems, sourcing our compassionate hearts and integrating it with systems and cultural

change. Citizens must actively engage in changing unworkable norms, as must governments, businesses, corporations, nonprofits, and civil society.

But why are there so many compassionate people in the world whose hearts don't yet burn for dignity, justice, and fairness? A compassionate heart is an innate state in human beings, and when it is open, it cannot walk past suffering and inequalities without responding.

I invite you to journey around the world and meet the global citizens in this book. This book will take readers through value-based strategic actions and results using nontechnical language.

Part One explores the approaches, principles, and practices of this new field of radical systems and cultural transformation. We will ponder: What are our challenges? What myths and fallacies keep our stories unexamined and maintain the status quo? How can we reverse inequity in a world of abundance that is socially rooted in separation and exclusion, with economic and financial systems that benefit only a few? How do we see and seize the opportunities presenting themselves in seemingly chaotic situations? What are the features of the unique radical response that can make a positive impact in the changing and complex world of today?

This work is about emergence—unpredictable, but with direction. Emergence as we engage in transforming our global and local community with open arms embracing a paradigm shift—one arm is steady in who we are BEING, what we stand for, our universal values; the other arm opens to making the changes in the world, the world we dream about and want to live in. These two bookends of our emergence—who we are BEING and the results we deliver—are foundational and always present. We need both —an orientation toward results as well as the inner knowing and confidence in what we stand for—to manifest our greatness, and to challenge the false dichotomy between *being* and *doing.*

Part Two of this book takes us through the intertwined aspects of being, designing, and doing that are potential capacities inherent in everyone, and explores their manifestation through action in the world. When we draw upon our wisdom and inner capacities, we respond with courage and compassion; we embody universal values. Our courageous heart is called to respond to humanity; our discerning eye sees with pristine clarity.

We will look at inspiring stories of practitioners of heart, mind, and action to see how these global citizens generate results and contribute to transforming the world. These people are *contemporary pioneers, unifying architects, mindful pro-activists, and radical transformers*—all at once!

As *contemporary pioneers,* we manifest our inner capacities to generate a new, equitable reality. We will see what happens when moment-to-moment we work from our inner space of oneness, transcend the ways in which society stereotypes us, and embrace all our identities. We explore practical ways of bridging our nondual and dual worlds. What does it mean to *be* a paradigm shifter? There is a huge difference between talking about values and embodying values. We find ways to transcend rhetoric and move into being the change we wish to see.

Through activating the *unifying architect* within each one of us, we will explore *r-evolution*—a movement that is radical and evolutionary, a way to design our life, work, projects, and initiatives. We create breakthroughs by designing differently to make a real difference. We tap into the pattern mind innate in us and reinforce the link between our everyday life and work. How do we become this fearless architect? What attributes do we demonstrate? How do we recognize the invisible multiple patterns, norms, and systems that shape society? How do we become principled game changers with the ability to transform the invisible rules of the game and create a new narrative of civilization? How do we design for principled action based on embodying values?

We work with templates to respond to these questions, creating new designs with the potential of a paradigm shift. We are then able to redesign our work to generate enduring and positive change throughout the many movements and initiatives that are occurring in the world. And when the question arises, “Can I really bring about transformative results?” we can answer with a loud and resounding “Yes!”

How are we *mindful pro-activists*? We discuss how to implement our actions and projects differently. There is little point in having a transformative design unless we implement it. Investing to realize our full potential through action is a choice and vital to our success. BEING a leader, stewarding change while actively supporting others to lead, is a new pattern emerging worldwide. How do we engage at home, in community,

and in our workplace in this manner? Through a combination of listening deeply, speaking responsibly, and generating new societal conversations drawn from our inner capacities and universal values, we become principled game changers who also inspire others to commit to action. This is what generates results.

In Part Three, we explore what it means to be a *radical systems and cultural transformer* and the strategic elements of equitable and sustainable results when we operate at scale. Scale for many simply means more—more numbers, more countries, more groups, more of everything. But scale for equitable and sustainable results is much more than larger numbers. It requires us to design and implement value-based strategies to solve problems while shifting unworkable systems and norms.

Everywhere I engage, inevitably someone asks: the problem is so large, and my project is small, how can I ever make the difference needed? Too often we think we are small players unable to address anything meaningful because the problem is so big. Here is the good news. Here is the great news. We are all pattern-seers; we are born as pattern-seers, and if we cultivate this dimension in ourselves and look into culture, systems, structures, patterns within and outside, we can design in a radically different manner and create something stupendous, transforming what exists.

We explore how to scale up, designing a fractal that is the essence of a radical paradigm shift. A fractal is a pattern that can be generated by everyone—citizens, governments, and business. Every initiative, every activity is a space for transforming the whole.

We find ways to respond to problems people face, such as lack of basic needs for survival, and at the same time, we find ways to realize the full potential of people.

With radical transformative approaches, we can interrupt exclusionary and socially constructed prejudices, or “isms,” such as classism, racism, casteism, tribalism, sexism, hateful religiosity, and homophobia.

We want to be radical systems and cultural transformers—so, how do we enhance our own capacities to be this radical transformer? What we measure is what we move—what could we measure to track the difference we make? What we “see” is what we write and say, which informs our

societal narratives—what new narratives do we *see* that inspire a paradigm shift? Social media connects people around the world and has the potential to mobilize equitable and sustainable action; but it is also being used to manipulate people and their opinions. How can society and business regulate unethical actions? Generating results requires us to create resonant, interdependent constellations, each entity in the constellation solving problems and changing norms and systems based on our shared unity, inner wisdom, and universal values—what does this imply?

A radical transformer asks questions that require new ways of thinking and acting. As technology advances, more specialization is inevitable. Do we know how to transcend disciplinary boundaries in this information and knowledge era in order to generate new learning and action? How can we design and act to further whole-systems transformation in order to presence equity and sustainability? CEOs from different sectors want to break open silos in organizations. Do we have simple and effective ways to align, attune, and overcome fragmentation in the workplace? Although we have many challenges today, we have new opportunities, such as the Sustainable Development Goals (the first-ever global consensus on what must be done to address inequity, climate change, conflict, and poverty), technological advances, deeper understanding of human potential, and increased connectivity. How can we leverage these for transforming economic and financial systems and exclusionary norms?

Part Four highlights practical steps all of us can take to generate a paradigm shift—how current social movements, businesses, governments, media, academia, and citizens can be aligned and synergistic to make significant positive impact in today's complex and ever-changing world. Everyone can contribute to shift the paradigm and address complexity with sophisticated simplicity—source universal values for strategic action, manifest our full potential, interrupt divisive isms, put in place what is missing, and urgently complete the unfinished business of equity and sustainability in our world.

Practices and their applications are listed in some chapters and may inspire you. This book is not only about the theory of change; it is mainly about the praxis of change. Practice and application are core aspects of learning-in-action programs. The numerous extraordinary examples in the book are the result of these learning-in-action programs, which include

three dimensions: the ability to source universal values for designing and implementing transformative programs; the capacity to design projects that result in solving problems while simultaneously shifting systems and norms; and practices to implement change and generate transformative results. These programs are meant for anyone who wishes to make change and generate results, from the grass roots to executive leadership—people from different sectors, governments, civil society, academia, scientists, social workers, concerned citizens, nonprofits, politicians, businesses, and development agencies.

Participants are drawn to these learning-in-action programs because they care about people and our planet, are committed to making a difference, and have questions about what can be done differently to solve current problems. They begin by articulating the results they want to generate, engage in strategic design, learn new tools and praxis in workshops, design and implement breakthrough initiatives, and transform their everyday work and projects. I designed these learning-in-action programs to accomplish results in the projects I directed and in the areas of my interest, mentored people around the world, engaged in implementation with partners, invited experts of specific topics, and I learned hugely in this process. And as participants developed their capacity, they started designing and implementing transformative programs and mobilized their teams and partners.

Radical transformation is easy because it sources our innate attributes and potential. And this work is difficult because it requires self-discipline, reflection, practice, and systematic application. We have busy schedules. On top of that, we are often distracted by our fancies, flooded with information, driven by the usual work pressures. Practice is essential—just like practicing to be a champion in any sport.

You will meet people in this book from every continent, of all genders, practicing different faiths and religions, speaking various languages, with diverse social and political backgrounds and engaging in distinct roles at home, in society, and at work. You are likely to see yourself in them, as I do. I know the people in the book well because we worked together closely, designing and implementing transformative projects, facing challenges and generating results. And as you read their stories, you are likely to see the threads that weave all of us together in an interdependent fabric of

humanity—to *see* our universal values of dignity, equity, and compassion transforming unworkable situations—and resonate with our intrinsic yearning for radical evolution. I hope you enjoy seeing how each person is shifting the current paradigm toward an equitable and sustainable planet. It is reassuring and energizing to know that there are so many people committed to making dignity and equity a reality for a thriving humanity and planet.

PART 1
ARE WE WILLING AND ABLE TO FACE TODAY'S CHALLENGES?

Chapter 1
The New Field
Radical Systems and Cultural Transformation

This book will not be useful for those who are satisfied with the world as it is today.

This book is for people who have questions.

Radical Evolution Inside Out

How is it that the richest 1 percent of people in the world have more money than the rest of the world combined?[1] Why do we have so much suffering when technology and science have invented services and products to make our lives so much better? Why, with so many people working for change, do we find that the results are scattered, incremental, and unsustainable?

We are living in a time of paradox. More people than ever before live with their basic needs comfortably met. At the same time, more people live in abject poverty. This huge disparity and the appalling conditions in which more than one billion people live are not always due to malicious intent.[2] They are a consequence—both unintended and otherwise—of the norms promoted by societal forces, culture, as well as the political and economic systems and structures we put in place.

Amid this disparity and suffering, something unusual is surfacing: a new opening for ethical and courageous action. People around the world are asking deeper questions. People have asked questions about the inequalities of their times for centuries, but now, through the internet, we are connected and have access to information as never before. Invisible patterns are revealed with this information. People are asking questions about exclusionary and divisive cultural norms and systems that were designed and articulated by a few, and benefit the few at the expense of many. All

around the world, people are assessing and questioning banking systems, the justice system, energy sources, the systems we use to grow and distribute food and other goods—the norms that marginalize people and push them to the brink of survival despite our bountiful planet. Asking pertinent questions about the way the world works is the role of responsible citizenship, governance, and business. They are challenging the inconsistencies between policies and reality—the polarizing and exclusionary cultural norms, unethical behaviors, and broken promises.

As a global community, we are deepening, reflecting. True, there are setbacks, but that is the nature of foundational change—five steps forward, two steps back!

Do you see what is happening? We are in a profound space

- asking new questions about norms, systems, and patterns;
- thinking in terms of systems and cultural norms;
- creating platforms for value-based action through social and environmental initiatives, projects, and movements to address what is unjust and unsustainable;
- deepening our own awareness through the human potential movement and recent advances in neuroscience.

Radical Systems and Cultural Transformation

This work is about radical transformational leadership based on universal values. The word *radical* means “root.” The *Oxford English Dictionary* defines *radical* as “relating to or affecting the fundamental nature of something.” I am using the word *radical* in this sense—the root of our being, our innate self, which manifests when our ego takes a back seat. In common parlance, people associate the word *radical* with politically extreme positions and actions—that is not what I mean. If we are to address exclusionary fundamentalism in political or social phenomena, such as divisive and domineering extremisms in any religion, culture, system, economy, or politics, we need powerful radical responses sourced in

universal values of dignity, equity, and compassion for all—in other words, radical wisdom. This wise radical response spans across religion, culture, political ideology, and economic theories.

The three universal values that anchor equitable and sustainable transformation in our work are dignity, equity, and compassion—all emanating from our inherent oneness. By *universal,* we mean that these values apply to all human beings, with no one left out anywhere. These universal values are not culturally determined, and they transcend religious tenets, norms, and other social diktats. Dignity, equity, compassion are universal values.

Dignity is based on self-esteem and a sound sense of self-worth; all our actions must create spaces and circumstances for a person's dignity to be present and unfold into their fullness, without prejudice.

Equity is the quality of being fair and impartial—just and fair inclusion of people into a society in which all can participate, prosper, and reach their full potential. *Fairness* is based on our inner sense of equity—the quality of making decisions that are free from discrimination. In this book, *fairness* and *equity* are used interchangeably.

Compassion is our love-in-action. When our universal heart breaks open, *we are called to respond to suffering in others and act to alleviate it*. *Karuna,* a Sanskrit word, describes this compassion. Without compassion, our endeavors to manifest dignity and equity are likely to become a polarized space, a fight. Transcending polarization through compassion along with universal dignity and equity will generate enduring transformational results, where the actions that diminish and exploit people and our planet have no place.

There are several reasons why I single out "radical systems and cultural transformation." First, it is almost always the missing piece in the discourses, books, and programs on leadership. Many leadership programs include personal transformation, and some suggest that participants apply their learning to solve a problem, but the programs rarely include ways to transform the "rules of the game" or to address vested interests. Second, there are committed people who work on changing exploitative systems in order to find solutions, but they rarely explore the most powerful and enduring asset of human beings—our radical inner capacities and universal

values. Third, the space of most potential for a paradigm shift occurs when systems and cultures are transformed based on the root of our being—our oneness.

What is emerging is extraordinary and unfolding, not yet at its fullest expression, not yet widely spread. We have begun to transcend the silos and vested interests, and we are generating new pathways by using our innate wisdom to deliver specific meaningful results; we are shifting the systems and cultures that sustain inequity and injustice. This is radical systems and cultural transformation. Sourcing our unique BEING with a deep knowing of the whole, we design and shape a new reality, new norms and systems that benefit all. Transformation is not simply transcending differences or finding common ground or new formations; it *is* new formations, new patterns and systems grounded in what we stand for, our actions emanating from embodying universal values such as compassion, equity, dignity for everyone, everywhere.

In this work, *system* is a term that all of us can relate to. A system is a set of connected, interacting, interrelated, interdependent elements forming a complex whole—and/or a set of principles or processes according to which something is accomplished or a function is performed. For example, our human circulatory system includes our heart, arteries, capillaries, and veins, all moving blood throughout our body.

How do we generate the outcomes and impacts we wish to see?

Architecture for Equitable and Sustainable Results

Working for the United Nations and other organizations in more than sixty countries over the past thirty years, I have learned which strategies, tactics, and tools generate transformative results, and I have designed and implemented these tools to radically transform systems and culture. I named this transdisciplinary frame for responding to the challenges “conscious full-spectrum response.” This response takes today’s complexity into account. Most issues that affect our daily lives are complex—for example, climate change, poverty, conflict, and the lack of clean drinking water, nutritious food, and quality education. There are many interventions and

strategies in place that produce some results—they are partial responses that tackle some aspects of the problem, but they limit possibilities and the potential for radical transformation.

To generate equitable and sustainable results, we have to design our responses in such a way that we address the whole culture and system—a conscious full-spectrum response. For example, to deal with a problem such as unavailability of potable water or nutritious food in a particular community, technological solutions must be coupled with transforming the rules of the game. If limited amounts of potable water or nutritious foods are available, certain groups who have money, influence, and social status usually benefit at the expense of others. When we source universal values such as equity, we can transform systems and cultural norms so that resources are made available to solve the problem, and it becomes possible for everyone to have potable water and nutritious food. These three components—solving the problem, shifting unworkable norms and systems, and sourcing our innate wisdom—together form the conscious full-spectrum response. This is illustrated in Figure 6-2.

A system delivers according to its intrinsic features. Most of the time, we engage partially: we focus only on the overt expression of a problem, or only on understanding the system, or only on enhancing our inner capacity. Using the example of potable water, we could have partial responses: One group may attempt to solve the problem by providing piped water to a community. Another group may be working on policy, setting the rules for equitable access to water. A third group may be working on enhancing ethical leadership in both community members and those who are providing water. There is nothing wrong with engaging partially, but it is limited and limiting. We can produce much greater and enduring results if we design our projects so that all the components work simultaneously—a conscious full-spectrum response—solving problems, shifting systems and culture, and sourcing our inner power and universal values simultaneously. This is radical transformative power.

In other words, we need to design our projects differently to get the results we want.

Emerging Paradigm Shifters

Using the conscious full-spectrum response approach *generates radical systems and cultural transformation, not incremental changes.* It does not require us to be systems analysts or classical systems thinkers. We are required to activate our pattern mind, our critical thinking mind, to *see* what is working or not, see the invisible rules of the game, and connect the dots from our whole BEING, always grounded in universal values of dignity, equity, and compassion. Everyone who chooses to engage in radically transforming systems and culture can do so.

The world as we know it is not working for humanity, nor for our planet. To begin with, we must recreate our context. We need to rewrite our cultural stories and rethink the assumptions we collectively hold that form the foundation of our social norms. We have a fallacy that being ethical or principled is idealistic and that it is pragmatism that is real and required in order to succeed.

Anchoring ourselves in universal values of dignity, equity, and compassion is normal—it is grounding ourselves in what is innate in us.

Fallacy: Ethical or principled action is idealistic, and what we require is pragmatism in order to succeed. We should "get the job done at any cost," and we are wired to be independent and look out primarily for ourselves and our families and kinship groups.

New Learning: Being ethical and principled at home and at work is not only realistic, but normal. Being principled is simply the alignment of who we are, what we wish for ourselves and others, and the words we speak and the actions we take, knowing we live in a world of abundance. When principled realism becomes our reality, we create new contexts and redefine success, and we move beyond money and social status as proxies of success. We create the space and circumstances for our full potential to manifest.

What do we need to cultivate in order to change the world? As radical systems transformers, we are unwilling to let the status quo remain, and we take the risks necessary to make a difference that matters.

The words “activist” and “activism” are loaded with ideological baggage and repeatedly exclude certain people. Activists are all too often dismissed as angry, resentful, and oppositional. The spaces of potential change are polarized, each group blaming the other, creating an “us versus them” atmosphere. But activists often think beyond the box, beyond narrow self-interest, and act to transform the environment in which they work and the society in which they live. And when activists burn for dignity and equity for all from a knowing of our innate oneness, they are radical systems and cultural transformers—they are what I term “pro-activists.” I have known pro-activists in every sector—business, politics, academia, media, medicine, civil society, government, social services. Very few people want the status quo to remain—the vast majority of people want change.

As you read, you may reflect on new pathways for generating results through the work you do every day. This book invites you to magnify your own greatness and synergize different aspects of yourself to create a vibrant world through your everyday activities.

Is This Book for You? Are You Ready?

This book is for everyone who has a courageous, compassionate heart. Courage is not the absence of fear; it is the ability to act in spite of fear. Courage is the beauty of human consciousness where our compassionate heart breaks open and can relate to every human being, every sentient being, every aspect of earth as one, with our inner capacities, our wisdom as the source of our action. With our ability to generate new patterns, we bring the inner power of oneness and compassion to the outer world. We no longer must compartmentalize these aspects of ourselves.

This book is for everyone who is committed to act to solve problems, be they local or global. It is about radical design evolution based on practical experience and results that are being generated worldwide, on every continent and in every sector of life. I learned and revised strategies locally, nationally, and globally while in action, reshaping initiatives that generated results over the past three decades. There are many examples in the book.

I consider myself to be primarily a practitioner—I learn and apply my new learning to real life situations, transforming them to generate results at home and at work. And practitioners from all walks of life who want to influence the big picture of change with concrete actions and results will find the examples in this book educational and inspirational. Every person who wants to participate in solving societal problems, particularly complex problems, will find this book valuable. Solving problems not just for the moment, not just for today, and not just in the short term, but solving problems in a way that creates alternative patterns and transforms systems and culture to truly allow everyone to prosper, truly allow our earth to thrive.

This book is meant for those who want to create alternatives by working in multidisciplinary teams to shift the very context that gives rise to the problem. It deals with both short-term and long-term change. This book is about a new type of stewardship and leadership dealing with systems and culture; it is for leaders choosing to create new futures, leaders who are principled game changers.

This book is about embarking on an adventure—an adventure to discover one's self and create new realities. There is no prescription or set of rules, and this book does not provide the answers. It does provide ways to discover answers in such a way that we simultaneously combine our deepest wise self with our intelligent mind and contribute significantly by solving both immediate and long-term problems.

This book is for paradigm creators, for those who choose to enhance their innate stewardship, their deep sense of responsibility, and their contribution in the world. It is for people who want to create a new narrative while being in action.

We will explore exactly what it takes to live as if transformation really matters and tap into the courage to create real and abiding change. When we ask the right questions based on our shared universal values we can manifest our creativity beyond measure, unfolding a narrative and a reality in which our world works for everyone.

Chapter 2
Challenges and Opportunities

Humanity and Our Planet

For the first time in history, our collective decisions will determine the trajectory of our earth and civilization—whether we destroy ourselves and the planet or survive and thrive.

We face grave issues on our planet, as I will discuss in this chapter. I will also address possible methods for redressing them by exploring "creative opportunities." Helen Keller says, "Although the world is full of suffering, it is also full of the overcoming of it."

Thanks to a combination of advances in technology, infrastructure, and access to resources, we have more abundant opportunities to fulfill people's basic needs worldwide than ever before. More than two billion people globally live more comfortably than did the Tudor kings in the 1500s. For the most part, we no longer need to organize labor and walk miles to fetch water. We can simply push a button to have light in our homes. For these two billion people—including people in developing countries such as Brazil, China, India, and South Africa as well as in Europe and America—there is ample, easily accessible food and shelter. Services for health and education are available. This quarter of our global population is mobile and connected, and they have their basic needs met with ease.

A massive amount of information is generated and moves constantly through cyberspace, connecting people around the world. Our capacity to communicate and exchange information across time and space is enhanced beyond imagination. Through this connectivity, a new global culture is taking shape, particularly among the younger generation, redefining beliefs, perspectives, and tastes. However, technology cannot resolve deep-seated prejudice, hatred, and violence, nor can it address the never-ending spiral of material consumption, greed, and domination.

In spite of advances in living standards for two billion people, four billion people on our planet barely manage to eke out an existence. Income poverty, malnutrition, lack of employment, and inadequate shelter, combined with an ever-widening gap between the rich and the poor, have resulted in human suffering and violence on an unprecedented scale. Another one billion people live in extreme poverty and each day is a life-and-death struggle. These people do not have the means to stay alive, much less thrive in the face of chronic hunger, illness, and environmental hazards. Yet we live in a world that has enough food to feed everyone, the ability to tackle disease, and the power to make decisions to create a pollution-free environment.

Although our child mortality rates are half of what they were in 1990, around six million of the world's children die every year before their fifth birthday—that is sixteen thousand children every day; and every day, eight hundred women from around the world, including many adolescents, die of complications of pregnancy and childbirth.[3] As we now have all the technology and resources to prevent most of these deaths and problems, we must ask ourselves: Why we are unwilling or unable to harness the necessary resources for the less privileged on our planet? How can we shift societal norms toward equity and put in place systems that serve everyone?

Violence and conflict are all-pervasive. It is shocking to learn that one in three women worldwide will be subjected to sexual or physical violence in her lifetime.[4] Although we always profess to love our children beyond all else, many still live in deplorable conditions. Globally, approximately 168 million children are forced into child labor.[5]

It is estimated that violence costs 13.3 percent of the world GDP, which is equivalent to $13.6 trillion.[6] How can we radically transform our worldviews and universal values in ways that make violence and war events of the past? Do we have the courage to transform these military-based economic systems that are so destructive and archaic? How do we commit to the changes that are possible and within reach? What is stopping us?

Fallacy: It is impractical and/or not economically sound to stop war.

New Learning: The cessation of violence worldwide would result in economic gain and new business created each year.

It's not just humans who are affected by our business-as-usual responses and destructive decisions, but also our earth. The concentration of carbon dioxide in the earth's atmosphere crossed the brink of four hundred parts per million for the first time, and we have known for decades that carbon emission threatens our very survival.[7] Climate change is one of the greatest threats humanity has ever faced. We are actually on the verge of destroying a thriving planet, including the abundant and diverse plants and animals upon which our lives and livelihoods depend. Indeed, we may be destroying the possibility of our children and grandchildren to thrive, perhaps even to survive. Yet, subsidy to fossil fuels continues—estimated in 2012 to be between $775 billion and $1 trillion globally. In comparison, total subsidies to renewable energy in 2010 were $66 billion.[8]

There are some positive initiatives surfacing. The development of solar energy and wind power is showing record growth around the world. But although there are currently as many as 6.5 million direct and indirect jobs in renewable energy, the rate and type of change is far from adequate to make the shifts that are needed.[9] For decades we have had scientific evidence showing that the increasing carbon emission level is threatening the very future of humanity.

The ultimate life-compelling questions are: How can we move beyond incremental changes in the system and in society? How do we challenge vested interests of the enormously wealthy and political powerbrokers in this world and transform the financial rules and laws that concentrate wealth in the hands of a few? How do we address unwillingness to change worldviews and decisions in spite of irrefutable evidence of impending destruction, and deal with our fears of losing external power, money, social stature, and reputation? The answers to all these questions are in our discovery of human greatness and our full potential and courage to act. This

book is about discovering who we are and taking action that serves everyone on earth and this earth itself.

When we access our inner capacities for compassion, equity, and dignity, spaciousness opens up. Suddenly we have the courage to create, to review our assumptions, to be willing to say, “It was a mistake,” to listen, to alter our views, renew our positions and strategies. We discover our capacity and act to create a healthy, vibrant future for all of humanity and for our planet.

Contributing Factors and Creative Opportunities

There are many intertwined circumstances contributing to the complex problems we are facing. What are they and how do we start transforming them? There are three key and interrelated factors—inequity, identity, and the underlying economic and financial system—that underpin the challenges we face worldwide. Inequity on a planet with abundance is essentially the consequence of our individual and collective mindset and of the worldviews that determine the policies and programs we put in place.

Social identities are often paramount in the minds of people of different cultures; this creates major rifts in the midst of our immense common global heritage. People around the world are willing to wage wars and destroy families and communities in order to acquire resources for personal gain, for themselves, their families, kinship groups, and/or colluding partners. The rules that govern fiscal and economic policies as well as the free market are formulated by only a very few people but they impact the lives of all of us; these rules and policies are inextricably linked with every sector of human development and business. But they are not a given—they are rules, systems, and norms that can be changed. And we can change them. Exploring existing opportunities and generating new ones are essential for the future we wish to create—a world that offers peace, equity, and well-being for everyone.

Inequity

Inequity is a critical issue at the very core of many of the problems and challenges we face. In the past, we assumed that the circumstances under

which people lived or their propensity toward having problems explained why people “at the bottom of the social ladder” were poverty-stricken and disenfranchised. But extensive research reveals a different pattern.[10] Health and social problems are a result of the wide imbalance in the scale of materialistic difference between people living in that particular society. This inequity is also a driving force behind conflict and destabilization in society. We have all heard people say that poverty is a major cause of violence, and that poor people are angry and violent. In actual fact, scientific studies show that people living in poverty are no more violent than the wealthy. It is major discrepancies in income and ever-increasing deprivation in the midst of plenty that leads to conflict and violence.

Fallacy: Poverty breeds violence.

New Learning: Disparity leads to conflict and violence.

And, as if the miserable conditions of poverty are not bad enough, those who are kept marginalized pay the biggest price during times of social unrest.

Ever since the 1980s, when the dominance of the financial sector started, policies for full employment have been neglected in most countries around the world due to financial pressures to cut back, have smaller governments, or implement austerity measures. More workers and their families are living on the brink in ever-more precarious situations. During this time, incomes have soared for a few individuals worldwide, primarily in the finance sector. According to Paul Krugman, an eminent economist, in 2013 the top twenty-five hedge fund managers each earned an average of $1 billion per year.[11] Inequity is derailing positive economic growth and increasing poverty. It is stalling progress in education, health, and nutrition, undermining the very human needs and capabilities required to achieve a good life.

The Creative Opportunity

There is nothing inevitable about inequity. Extremes of inequalities can be reduced quickly by expanding employment opportunities, creating fair and

sound taxation policies, sustaining health and education services, reducing income disparity, eliminating discrimination and prejudice, and establishing fair and equitable wages.

Fallacy: Inequalities are inevitable, and have always been there.

New Learning: Inequalities can be, and have been, reduced quickly through appropriate policy measures.

Discrimination, prejudice, and social exclusion are deeply entrenched in the social, economic, and political processes of every society in varying degrees. They reinforce the normative and systemic inequalities that are transmitted from generation to generation. Dominant and dominating groups benefit by gaining more and more access to resources and opportunities, perpetuating inequities that are self-benefiting to a few while marginalizing the many. But we can tackle collective prejudice though a radical shift—a deep knowing of our innate oneness, our responsible worldviews, living from abundance rather than scarcity.

Who benefits from the status quo? What stalls creative and life-affirming action, thereby fueling the inevitable poor health and limited education of so many and their exploitation through violence, unrest, and conflict? Inadequately regulated financial systems, globalized trade where the “rules of the game” create an unequal playing field for developing countries, unconcerned governments, corporations who put profit before people—all fuel poverty and inequity.

How can globalization become an economic force for good? What needs to happen for business to have foresight, operate ethically, and play a role in changing the rules of the game? Does business fully understand the discrimination and decimation connected to the current rules of the game? What will it take for shareholders to see beyond quarterly returns? Do markets have to crash for shareholders to wake up and notice how current practices are contributing to such pervasive inequity? Must municipalities and states be continually pressured to cut down their investments in critical services like health, education, and social protection, while those who barely eke out an existence have to pay the price again? Many people are

increasingly asking these critical questions and feeling the urgency to create new conversations in society. Advances in technology have impacted our lives in a positive way, and in today's context, the rich do not have to be obsessed with accumulating massive wealth in order to feel secure. When we establish equity and fairness, peace and security are present.

The basic question for us all is, How do we put in place ways to use our innate sense of equality, compassion, and courage to design and implement new policies and strategic action to create a new reality, not from our ideology and rationality alone, but from our humanity, embodying universal values? Until we add this foundational question to our formulation and implementation of every policy and strategy for action, we will not reduce inequity nor will we uplift humanity, save this earth, and offer a future to our children.

Identity

Our families, the society we live in, our education, religion, and culture all influence our perception of who we are and the assumptions we make about the world and people around us. Our families and kinship groups may teach us reverence for nature and appreciation of other people and other cultures. We may celebrate together as social groups, rejoicing in our diversity through poetry, art, music, theater, and cuisine. Sometimes we organize ourselves around social groups, solving problems together or collectively managing resources like the ecological commons. Our identity—who we are and our social affiliations—can contribute to our world and our community—but only when it is fully inclusive. Our inclusivity allows us to celebrate, create social and cultural bridges, and generate beneficial results for us all.

Too often, however, identity and its expression become rigid, defining, and exclusionary. Groups with external power and influence often draw sharp boundaries, teaching their young they are superior, seizing opportunities only for themselves, and using their clout to access the benefits offered in their society. Therefore, they have an incentive to maintain the conditions of inequity that afford them great privilege. Families reinforce these sharp boundaries. A student from Nepal shared that he was beaten when he was four years old for playing with children whose parents were from "a low caste."

Discrimination and social exclusion are embedded in all societies in varying degrees. Rigid and exclusionary identity fans the fire of anger, often driving young people, particularly young men, into radical groups. Maajid Nawaz, now engaged in reconciliation and conflict prevention, explains that as a young person he decided to join an extremist group for two reasons: he felt at a loss growing up in the United Kingdom, asking himself whether he was British or Pakistani; and he was discriminated against by the police for being a Muslim, and attacked by a gang of white teenagers as an adolescent. He related to members of the extremist group more than anyone else and felt as if he belonged. Later, when he decided to leave the group, he was ostracized by his community, and his close relatives and friends cut off connections with him. It was a very high price to pay.[12]

Honor implies respect and esteem; it is based on integrity. "Honor killing," however, is nothing but an expression of domination and control in families and society. The ultimate price for this type of "honorable" identity is the loss of life. More than five thousand women are put to death worldwide every year due to "honor killing."[13] Women's groups estimate the number to be at least twenty thousand. It is not simply about the numbers. The fact that a father, a brother, or a mother can actually murder their own daughter or sister is testimony to how outrageous and cruel the sense of honor, reputation, and identity can be.

Most honor killing is in the Middle East and South Asia. Instead of families being nurturing, accepting, and compassionate, they become sources of fear and oppression. Based on depraved notions of masculinity or "male identity," acts of vengeance and murder are committed by male members of the family against female members for supposedly bringing "dishonor" to the family. A woman can be targeted for any reason, including her refusal to enter into an arranged marriage, being victim of a sexual assault and rape, seeking divorce from an abusive husband, or simply alleged to have committed adultery. The societal perception is that a woman's behavior is sufficient to trigger an attack on her life by her own family members. It is a means of controlling women. Homosexual men are also targeted.

Fallacy: I am dishonorable and a coward if I do not fight or kill for the "honor" of my family and social identity.

New Learning: The emerging heroes can, and are, stopping the cycle of hatred and killing, for example, Nobel Laureate Malala Yousafzai and her father Ziauddin Yousafzai.

A characteristic of honor killings is that perpetrators don't face negative stigma within their communities because society justifies their behavior. In India, so-called upper caste groups have murdered many couples for daring to love and marry outside their caste. Ethnic cleansing and genocidal rape are other brutal expressions of perpetuating and preserving identity in barbaric ways.

Looking deeper and beyond the political rhetoric of equity and acceptance, globally we see widespread prejudice, discrimination, political manipulation, and even hatred of others, including in wealthy nations. It is hatred based on race, class, caste, ethnicity, religion, gender, or sexual preference. For example, Freddie Gray, an African American man from Baltimore, Maryland, in the United States, died in April 2015 in police custody because of injuries to his neck and spine, which he sustained while being transported in a police vehicle. The massacre in Charleston, South Carolina, on June 17, 2015, where nine people were shot dead by a gunman at a black Church, is another recent incident of extreme racial prejudice. These events sparked nationwide anger and inquiry into racial discrimination in the United States. Discrimination and hate crimes based on race, religion, and ethnicity continue in Europe too.

The Creative Opportunity

Most of us learn to speak a language, practice a religion, and play. In this way, we are all the same. The language we speak, the religion we practice, the games we play are usually determined by where we are born—what country and culture we are born into. Where we are born is a matter of chance, not choice. We also all feel love, belonging, abandonment, betrayal, fear, grief, and a plethora of emotions that are part of our human experience regardless of where we are born.

Our most powerful identity is much more than the social forms of nationality, race, religion, gender, class, caste, tribe, language. We must embrace all these social aspects in ways that are inclusive, but our most powerful identity lies in our unique inner capacities, our essential oneness. Discovering this, knowing who we are, sourcing our wisdom constantly for courageous strategy and compassionate action is what will bring enduring results, ensuing dignity for all human beings. When we loosen the stranglehold of exclusive and divisive social identities, we create a vibrant and peaceful future for ourselves, for one another, and for generations to come.

The basic question for all of us is, Are humans more than a compilation of social characteristics? Or are we profound conscious human beings? We need to put in place ways to transcend and include our social identities, anchoring ourselves in our inner greatness in all our endeavors, initiatives, and programs—personal, professional, and institutional. We will explore this question further in Chapter Five.

Finance and Our Economy

As citizens wanting to make a difference in this increasingly globalized world, we must understand the way our economies work. We can and must understand the rules that govern global money matters, financial systems, and fiscal policies, as well as the theories that form the basis of economic policies. Money is our current global medium of exchange; financial systems deal with the management, creation, and study of money, banking, credit, investments, assets, and liabilities; fiscal policies are the means by which a government adjusts its spending levels and tax rates to monitor and influence a nation’s economy; and economic policies refer to the wealth and resources of a country or region, especially in terms of production and consumption of goods and services. Since finance and our economies interact with every part of our lives—business, health, law, environment, education, energy, food, housing, infrastructure, technology, corporations, transportation, mining, water, natural resources—understanding the basics is crucial.

Over the last few decades, market fundamentalism has fueled massive inequalities because of reduced government interventions and unregulated markets. “One of the flaws of market fundamentalism is that it paid no

attention to distribution of incomes or the notion of a good and fair society," writes economist Joseph Stiglitz.[14]

When people notice that enormous wealth is amassed by some and their own lives are getting harder and they are left out, they are angry. But instead of making the effort to understand the financial and corporate policies that lead to this inequity, they tend to blame the scapegoats and myths that have been intentionally constructed—for example, regulation curbs freedom, immigrants are taking our jobs away, governments don't function and must be reduced to a minimum, privatization is the answer. Consequently, they make erroneous decisions, back the wrong people and policies, and live in frustration, fear, and even hatred. We can shift our perspectives by informing ourselves and understanding the system and culture we live in.

We are often told that topics like economics and finance are too complex for us to understand, and that responsible citizens should leave it to experts to determine the rules and functioning of finance and our economies. Like any field of knowledge—medicine, law, environment, education, energy, food, technology—finance and economics can and must be demystified in order for people to actively participate.

Expertise has a crucial role to play, but expertise alone does not determine how a system is designed. Systems or enterprises can be designed and cultural norms established based on universal values articulated by people, both informed citizens and thoughtful experts who then help determine the results produced by that system or culture. For example, the success criteria of a system or enterprise may be limited to the bottom line of profit at any cost; or the success criteria of responsible citizens and farsighted businesses may include profit, fair wages, employee benefits, and replenishment of the environment.

Fallacy: Citizens cannot work on complex issues—we cannot understand all the complexities related to finance and our economies, and we have no power.

New Learning: Demystifying complex issues leads to change in policies through citizens' perspectives and demand.

Global, national, and local economies need to be reformed to distribute benefits fairly. As citizens, we need to understand that the price of our purchase does not take into account all the costs of producing goods. For example, the sale price may not reflect the human and environmental costs of producing inexpensive clothing or electronic goods. Consequently, the workers are paying the price by laboring in spite of unfair wages, and we all pay the price when the production process causes damage to the environment.

The broader purpose of the financial sector is to contribute to shared prosperity. However, instead of serving the economy, the financial sector is currently the driver of economic policies and political power. Since 1980, the new economic and fiscal policies have been destroying the foundational principles that have in the past resulted in productivity, growth, employment, and greater demand. For example, the financial sector in the so-called “First World” countries such as the United States and European countries have used political power to lobby for deregulation, which has led to further inequities. Politically endorsed economic and financial policies have systematically disempowered unions and workers, and instead supported labor laws that favor corporations over workers trying to form unions and obtain fair wages and working conditions. The financial sector supported globalization policies through trade agreements like NAFTA (North American Free Trade Agreement), which lack fair labor and environmental standards. Most deftly, policy-makers and leaders in the financial sector have been apportioning to themselves growing amounts of scarce resources by transferring income from the real economy to the financial sector, dramatically increasing shares of its profits and personal incomes at the top management level, and at the same time fueling unequal distribution.

There are other dimensions to finance and our economies. Trade agreements between countries rarely create a level playing field. Fair taxes are fundamental for prosperity in society. What, and whom, we subsidize is equally important. Corporate money in tax havens does not create prosperous communities or nations.

The Creative Opportunity

Transforming finance away from the current ethos of making outrageous profits and paying unacceptably huge salaries to CEOs to playing the role of serving the real economy and the public good is being openly discussed all over the world. This shift is urgent and possible, although difficult because of the vested interests of a small group unwilling to give up money or power. In public policy circles, conversations are addressing the need for smaller, simpler, more transparent, and *accountable* financial sectors, both nationally and globally. For example, financial instruments that obfuscate information in order to pay minimum taxes to the government while presenting high incomes to investors can be radically changed. Another imperative is the urgent need for a "tax revolution" in which corporations and wealthy individuals who have more pay more taxes. Taxing the world's billionaires 1.5 percent could raise $74 billion per year, enough to finance the gap in in the world's forty-nine poorest countries, so that every child could go to school and health services could be delivered to everyone.[15] Stopping tax havens would ensure that corporations pay taxes based on their actual income. The link between political campaigns and finance has to be reformed or else the urgently needed fiscal and economic policy shifts will not happen. Real democracy will not have a chance.

Sufficient sustainable finance is vital for infrastructure development, green investments that address climate change, and investment finance for business enterprises that create jobs and enable people to participate in their economy. There are growing possibilities and openings.

Rapid innovation in technology can be a creative opportunity when visionary policy-makers and business leaders shape win-win pathways. Increasingly, certain jobs are becoming redundant because of innovations in technology. "The direction of technological change should be an explicit concern of policy-makers, encouraging innovation in a form that increases the employability of workers and emphasizes the human dimension of service provision," stated Anthony Atkinson, an economist.[16]

As responsible citizens, we need to participate actively in our economy, promoting policies and programs that result in prosperity for all. This is feasible.

Fallacy: Investing in climate action is a drain on the economy.

New Learning: Investments in climate action are economically sound at global, national, and local levels.

The basic question for all of us is, Do we have the common sense and courage to move away from the lure of materialism and unbridled money and examine the assumptions and theories that justify and underpin the "market" to reform finance? Will we step up and review the fundamental assumptions of market economies in order to generate prosperity for all in our world of abundance? Can we move away from the primary preoccupation with private interests and ownership and short-term gains—for example, our focus on quarterly shareholder returns—and our competitive, scarcity-oriented mindset?

Chapter 3
Commitment to Transformation with Results

Our Unique Radical Response

We must radically shift our strategies for global change to manifest. The wealth gap is escalating exponentially worldwide; massive inequalities and misguided exclusionary identities as well as shortsighted economic and financial systems are eroding the very foundation of global prosperity.

The unique radical response draws upon our ability to see patterns and opportunities for systems change.

Disciplines that explore underlying dynamics, systems thinking for solutions, and integrated analysis have evolved over the past seventy-five years, helping us to understand patterns and structures that underpin complex problems with a view to solve them. The pioneers and innovators in these disciplines, however, recognized that there is another dimension beyond classical systems theory—the innate ability of human beings to see patterns and respond. For example, farmers who understand the weather and seasons time their planting and harvest accordingly; parents who understand the body as a system provide nutritious food to their children for growth and health.

Donella Meadows, a pioneer in systems thinking, notes that before humans were educated in rational analysis, we had already developed a practical understanding of how systems work, and how to work with them.[17] Some experts refer to this ability as intuition, but this approach is far beyond intuition. Intuition, according to the *Oxford English Dictionary,* means “the ability to understand something immediately without the need for conscious reasoning,” and *intuitive* is defined as “based on what one feels to be true even without conscious reasoning; instinctive.”

Our unique and radical response to systems and cultural transformation is far deeper than intuition. Even though a few people recognize this innate ability of human beings to see patterns and respond creatively and constructively, a systematic way of harnessing this capacity by people themselves is largely absent. The inherent strength in collective humanity is the immense untapped resource that could vitalize global transformation.

Seven characteristics of this unique radical response:

- Action and results are sourced from universal values of dignity, equity, and compassion for all, with no one left out.
- It transcends social biases and personal positions.
- It draws upon an innate ability in human beings to understand patterns, systems, and cultural norms and work with them, without formal expertise in systems theory.
- It enables everyone who chooses to participate in social and planetary transformation to deal with complexity.
- It enhances the ability to design responses, take action, and see results as a comprehensive, evolutionary process—not as fragmented, piecemeal reactions to problems.
- Because of the design principles and methods, each person's contribution affects the whole and is a fractal; thereby, each person moves the agenda forward, irrespective of how small or large the idea or project.
- A set of templates, tools, and techniques now exists to support us in discovering and activating our inner greatness and compassion; transform culture and systems; and act to create change and generate results toward a paradigm shift.

This is perhaps the first time that a set of tools, techniques, and practices used by ordinary people can systematically create pathways for generating extraordinary, far-reaching systems and normative transformation for the common good. Some of these practices for the alchemy of a paradigm shift are described in the following chapters. They relate to knowing one's authentic deeper self and learning ways to source our oneness for strategic

action and developing the ability to use transformational design templates for a paradigm shift. These techniques offer a praxis for mindful implementation and ways to scale our actions.

Fallacy: The thought of shifting systems and creating new patterns and norms is complicated—I am, and we are, overwhelmed.

New Learning: Everyone can create new patterns and shift systems and cultural norms when they choose to do so. Our response can be simple, though not simplistic, and impactful! Sourcing inner capacities—learning and using coherent transformative design and operating principles, tools, and praxes—is the way.

Most people are overwhelmed when they think of shifting systems and creating new patterns—the multiple, nonlinear, interdependent factors appear abstract and complex. Sourcing our inner capacities along with coherent design and operating principles, tools, and practices, we can respond efficaciously, and anyone can learn them. Once applied in everyday life, they become part of our moment-to-moment way of being at home, with our friends and community, at work, and wherever we wish to transform societal paradigms.

Buckminster Fuller said, “I am pitting a world around bloodless, constructive, design transformation revolution against a world around destructive bloody revolution. The Design Science revolution can be won by all. The bloody revolution can be won by none.”[18] The unique radical response draws on our innate capacities and is based on activating the unifying architect within us to design differently and make a difference. To transcend the seeming paradoxes, with all that we know and can act upon, gives us a choice other than bloody revolution. We can design our responses through integrating technology—the application of scientific knowledge for practical purposes—with our pattern mind, rooted in our being, and imbued by universal values. A pristine, informed clarity from this space shifts the paradigm from a separate, independent perspective to interdependent global and local ways of living. We use technologies, information, and our

connectedness in service of well-being for everyone, everywhere. Our limitless selves and our abundant planet generate transformation through measurable results and immeasurable compassion.

The unique radical response is “r-evolution”—a radical evolution in design.

Emergence, Results, Impact

The technological and material progress we have made over the past few decades is unprecedented in the history of humanity, but the benefits of this growth are increasingly skewed in favor of a small minority. We are at a crossroads, and the only viable direction is “inside out”—the one that is rooted in our way of being in oneness with each other and with the earth. It is about generating results instead of talking and analyzing ad nauseam about results!

“Bookends” for Emergence

This work is about the emergence of human potential to generate equitable and sustainable change with direction; it’s not a prescription. We do not come with ready-made solutions, and we do have a high regard for the science behind the solutions for problems we face. But science in itself cannot solve problems. For example, vaccines are used for disease prevention, but, still, many die of vaccine-preventable diseases. Technology is only as valuable as the way it is used. It can enhance life, but used inappropriately it can destroy life. It can also be used to either exclude or include people from different echelons of society.

Emergence doesn’t mean that the unfolding is haphazard. Two steady components hold emergence like bookends:

- What I stand for, the universal values I embody and manifest through my actions.
- The impact I wish to generate—well-being for all and a thriving planet.

Emergence is the unfolding and materialization of new patterns, understandings, and solutions that are not always predictable as we design and implement programs, initiatives, and ideas. For example, as our team

from the United Nations Development Programme (UNDP) engaged with government, media, and civil society to reverse HIV/AIDS in Papua New Guinea, major changes were made in the budget allocation for treatment, and journalists started to shift the negative societal conversations that stigmatized people living with HIV/AIDS. Unpredictably, beyond our formal project mandate, a campaign to stop rape emerged through the initiative of four thoughtful male Papua New Guinean journalists.

Fallacy: Emergence is a conceptual phenomenon that scientists and thinkers study and talk about, often chaotic and nothing to do with me or my everyday reality.

New Learning: When I give myself permission to source my universal values and oneness for action and results, I will manifest my greatness and contribute in unpredictable ways, and I am the unfolding new reality and emergence in this world.

Results Orientation

If we want something we have never had, we must do something we have never done before to produce results. As a child, I heard my father say it is important to produce results, or else the situation will remain the same. As a youth, he worked for India's freedom; in independent India he set up the first pension scheme for tea plantation workers. He stood for dignity and equity. Yet, my father always said that my effort was more important than the grades I scored in class, and I should not be attached to the results; so I don't define who I am through results. His advice and this principle, which is very resonant with Eastern philosophy, have stayed with me throughout my life. I remember scoring a poor grade in pathology in medical school. My father then flew more than a thousand miles from Shillong to New Delhi to give me a hug and to say he knew what I was going through; I had done my best in my situation, which was all that mattered. It's about accomplishment, not just achievement. In this work, we distinguish accomplishment as the inner space of knowing I am contributing and making a difference, even though I may not yet have "succeeded."

While we should not be attached to results in an egoic way, our work is entirely results oriented. For example, in Papua New Guinea, our goal was to increase treatment for those living with HIV/AIDS and to have zero tolerance for stigma and discrimination. We oriented our actions to generate results as an expression of who we were; we were nonattached to results. We distinguish *nonattachment* from *detachment*. Nonattachment is an ability to engage fully, give our best, spare no effort, commit to change, and be totally immersed and present to what we wish to accomplish. Detachment is withdrawal or passive engagement, not fully committed. We engage passionately in a nonattached way in order to make a measurable difference.

Most human beings want to see measurable change because it is concrete. However, in common parlance, we use words such as *impact* to mean marked effect or influence, and *outcome* to mean consequence. In order to move the hands on the clock of results, these terms need to be more specific so that people are able to gauge whether the change they wish to see is actually happening, or whether they are merely engaging in quick fixes to maintain status quo. We must demystify policy jargon.

I use the United Nations definitions for results and have adapted them to imbue universal values: "Impacts" are *profound paradigm shifts resulting in equitable and enduring well-being and dignity for all human beings and a thriving planet*; "outcomes" are *efforts that measurably change the conditions in which humans, all sentient beings, and our earth, thrive*; "outputs" are *specific products delivered or services provided*; and "inputs" are *resources, such as money, materials, or time used for activity and effort.*[19]

For example, for our children we may wish *impacts* such as enduring well-being, dignity, and happiness, which means we must go far beyond the traditional, materialistic way we look at success—the trappings of money, fame, status, and luxury goods. For these impacts, parents will make the effort to generate *outcomes*, such as children who are healthy and intelligent (distinguished from smart), who value themselves and others, who are responsible, fun-loving, and educated, who have compassion and empathy, who are competent to make a living, and who thrive. The related *outputs* could be quality school education, a healthy lifestyle, and outdoor recreation; and the *inputs* may be the attention and time of nurturing

parents, money for schooling, and opportunities for wholesome life-enhancing recreation.

The desire for change exists in every community worldwide, even when individuals say they are helpless or unable to make a difference. This work is about transformational leadership tapping into that urge for change and having people discover what it means to significantly contribute and generate results.

Starting the Journey with Partners for Results

Since there is no specific prescription for how to engage to generate results, whenever we decide to work for change, we begin with an inquiry to understand what stakeholders want to change and the results they wish to produce. However, the technical standards and procedures based on science and expertise are established in programs based on the best available knowledge; for example, standardized testing procedures or treatment regimens for HIV/AIDS established by the World Health Organization.

When our team at the United Nations Development Programme worked to reverse the HIV/AIDS epidemic globally in sixty countries, we began by asking stakeholders: What are the major issues related to HIV/AIDS in your community and country? To solve these problems, what needs to shift in the systems or cultural norms of society? Which sectors? What are the universal values I live by without question? What results will I produce through my project? What shifts will I create in the system? Which cultural perspectives and norms will I shift? Asking the right questions activates our systems thinking and opens our pattern mind to cultural shifts, priming ourselves for meaningful concrete action.

In Ethiopia, over 90 percent of the stakeholders identified four major issues related to HIV/AIDS in their country: stigma and discrimination, finances that did not reach the clinical and social services providers, gender-based violence, and competition for resources among nongovernmental organizations. Through the learning-in-action program, stakeholders designed and implemented breakthrough initiatives in each of these four areas. A few chose to work on additional topics related to the HIV/AIDS epidemic, for example, expanding testing facilities.

Stakeholders say they find this process of inquiry useful and anchoring. It is essential to guide ourselves up front by the changes we wish to see and the results we wish to produce. If we don't engage intentionally with a view to generate results, the transformative practices we learn—tools, techniques, and distinctions—are used primarily for personal transformation, without engaging in workplace, community, society, institutions, or projects. Since our work is about results leading to social and planetary transformation, we continuously inquire and reflect on the transformations and concrete results we want to bring about as a dynamic process of engagement and discovery. The purpose is to focus on action while discovering our innate greatness, firmly grounded in universal values and informed by pattern and systems thinking.

Fallacy: If I embark on a journey of personal transformation, I will automatically generate social and planetary transformation.

New Learning: Personal transformation is a necessary but not sufficient condition for social or planetary transformation. When I simultaneously ache to see tangible results and act to manifest my greatness, I will generate social and planetary transformation.

Participants in the learning-in-action programs learn effective leadership and stewardship skills, but they also learn to *be* leaders themselves. An analogy for this shift in participation can be found in athletics. People with leadership skills are like spectators sitting on the sidelines enjoying a game. Leaders are out on the field playing their hearts out. The transformation we need in this world now requires every one of us to be out on the field, fully committed to playing our best game.

To generate results, we must act. We often create a false dichotomy between *doing* and *being*, as if they were two mutually exclusive spaces. I've experienced this throughout the many presentations I have given about this approach to solving problems through sourcing inner capacities and activating our pattern mind for creating alternatives. On one occasion, a colleague at the United Nations said, "This is really about spirituality, not action." When I presented the same talk at a gathering on Spirituality in Action in Europe, a gentleman commented, "This is about doing, not

being.” Generating results through *doing* and using all that we know and understand is a way of *being*. To *do* and to *be* at the same time in the world is what makes today’s global pioneer.

Our Innate Capacities to Shift the Paradigm

As change agents, we are committed to the well-being of people and a thriving planet. Who do I need to *be*, how do I need to think, and what do I need to do to create paradigm shifts? Based on our innate capacities as human beings, I see four *inseparable, essential, and interrelated ways of being through action necessary to produce transformational results:*

- *I am the contemporary pioneer* grounded in universal values manifesting my greatness through compassionate and courageous action. Do I embrace confusion as a space for allowing emergence and new possibilities? How can I be courageous, listen deeply, be willing to alter my perspectives based on universal values, and be strategic at the same time? Can I, and will I, apply this learning to shift the current paradigm of economics and finance?
- *I am also the unifying architect* designing differently to make a difference. Do I choose to be a principled game changer and change those norms and systems that exploit people and/or the planet? Do I generate worldviews emanating from who I am, what I stand for, and for our oneness? Designing differently to make a difference, tapping into my pattern mind innate in us, and making the link with our everyday life and work results in breakthroughs. The question no longer is, Am I a small player or a big player? Indeed, it may be better to limit the engagement of big players who, while solving problems with quick fixes, perpetuate the systems and norms that gave rise to those very problems. Everyone can learn to design initiatives with the potential to make a significant and enduring change, whether they are small or big. They all matter.
- *I am also the mindful pro-activist* responding through my inner fire, fully present and fully aware in every strategic action. I navigate and act with the flow, like a river yearning to reach a destination through obstacles and gradients, gravitating to and merging with the sea. It is

about flowing intentionally, not haphazardly. That intention comes from the courageous commitment to make a difference, mindfully.

- *I am the radical systems and cultural transformer* noting the impacts, outcomes, and outputs being made through my mindful actions, and I am inspired to take this to deeper foundations and greater heights throughout society. I foster stewardship in others, co-creating equitable and enduring results, while continuing to practice and generate transformational results.

These four inseparable, essential, and interrelated ways of being through action are emerging. We explore these in Parts Two and Three.

While raising a family, we (a) abide by norms and values, (b) plan and design how to shape careers for ourselves and other family members, (c) act on the plans, and (d) do more of what is successful. The invitation here is to be grounded in our oneness and universal values, design principled game-changing initiatives for a thriving humanity and planet, implement action mindfully, and bring this to scale for greater and greater manifestation.

PART 2
A NEW WAY OF BEING THROUGH ACTION FOR EVERYONE

Chapter 4
The Three Innate Intertwined Attributes

Three innate, life-enhancing elements within each one of us nurture us on our path and sustain the results we produce: first, our *universal heart* of compassion; second, an empathetic *burning for equity or fairness*; and third, our *discerning eye*—seeing both invisible and visible patterns for social transformation with light and pristine clarity. By *universal* we mean "including everyone, with no one left out anywhere."

Our Universal Heart of Compassion

Our universal heart may be broken open by an everyday occurrence or a dramatic incident. When it breaks open, our universal heart of compassion is an opening for our greatness to manifest. I am not referring to our feelings and emotions, which have an important place in our lives. Nor am I referring to the inner changes that unfold when life grinds us down or we face a personal tragedy. We often reconnect with our personal tragedies, like the death of our loved ones, to relieve our pain and serve similar, if not identical, causes. For example, if a loved one has died of cancer, we will often begin supporting ways to prevent or cure cancer. This may be when our unstoppable courageous heart breaks open and engages in compassionate action. But too often we get stuck in our emotions and go about doing things to ease that pain as an extension of our own suffering. Our universal heart beats in a different space—a space where our heart unpredictably breaks open and we embrace humanity in its totality as we journey through our lives. It is spacious, nonjudgmental, creative, and compassionate—a quiet but determined space, where our will rises to action in universal love and compassion.

In this work, when we use the word *love*, we mean a strong, courageous love for humanity, not only those close to us. When we use the word *compassion*, we mean *karuna* (Sanskrit)—any action that is taken to

diminish the suffering of others. *Karuna* could also be translated as "compassionate action."

Hemlata Kansotia was a young volunteer in India working with the children of landless construction workers who live in dire circumstances. A construction worker's four-year-old son fell into an unprotected ditch surrounding the mansion they were constructing and died on the spot. Hemlata recalls seeing the child's mother and father weeping inconsolably. Then the contractor arrived, gave the parents twenty-five rupees, and told them to leave the place immediately and return to the village with the body of their dead son. The contractor said these things happen, he did not want the media to arrive, and there was no need for so much emotional drama! Hemlata left the place awake and changed within. Subsequently, she educated herself, achieved a master's degree in spite of opposition and obstruction from her father, and now devotes her life to working for labor rights. Hemlata is called to address inequity.

Fallacy: A few extraordinary, saintly people can care for others and humanity.

New Learning: All human beings have the innate capacity to be empathic and compassionate. Nurturing environments in childhood stimulate this potential. Adults who have had difficult childhoods can choose to access our humanity with appropriate support and can also act to support others.

Not only does practical experience bear testimony to the compassionate action of millions of human beings, but recent neuroscience research shows humans are wired to connect and can "feel into" another person. Empathy, activated by our mirror neuron system in tandem with recently evolved parts of the cortex, is fundamental to compassionate action. The three sequential aspects of empathy are noticing another person's feelings, feeling what the person feels, and responding compassionately to another's distress, states Daniel Goleman, a well-known author and psychologist.[20]

My universal heart has broken open many times in my life. Shanti was a twenty-four-year-old woman admitted to the All India Institute of Medical

Sciences in New Delhi with terminal cancer, and I was the medical intern caring for her. She was a laborer who worked building roads, and she brought her two-year-old daughter with her since she did not have family or friends to help. Twice a day, I brought her little daughter over from the nursery to be with Shanti. Every day, morning and evening, Shanti implored me to ensure her recovery, “at least until my girl can look after herself.” To date, including in this moment as I share this incident with you, I get teary recalling her passage, vividly seeing Shanti’s baby trying to “wake up” her still mother.

Somehow, these incidents live within us, awaken us, and lead us to compassionate action, without our having to think about them. If we look within, we notice this space. Most of us have touched and been touched by our universal heart of love and compassion more than once. In our cluttered lives, without moments of stillness, it is hard to reconnect with this aspect of ourselves.

When did you touch your universal heart for compassionate action?

An Empathetic Burning for Fairness

The prevailing assumption is that people inherently pursue their self-interest. But there is an innate sense of what is universally just and fair present in us. Recent research in several countries reveals that fairness is very important to people. People know there is something wrong when there are high levels of inequity—“the equity instinct,” notes Oxfam, was evident in 92 percent of those surveyed in the United States who indicated a greater preference for equity.[21] Even other mammals care about each other’s well-being. For example, rhesus monkeys give up their food when getting their portion causes another monkey pain; rats display similar behavior.[22]

This empathetic burning for fairness is a knowing within that we ourselves are the kernel for an equitable, just, and humane world to manifest and that we can manifest it, through reaching deep and reaching out. Too often, however, our socialization process or education dims, and may even obliterate, this altruistic and kind aspect in ourselves. It is possible to teach and talk about injustice, but the yearning for a just and fair

world cannot be taught—when our universal compassionate heart breaks open, it is the inner fire within that ignites us.

Fallacy: Human beings are driven primarily by self-interest.

New Learning: Human beings inherently care about others; compassion is an integral component of our social intelligence that has enabled us to survive for thousands of years.

It is not an obsession. It is not a cause. It is not dogmatic. It is not fundamentalism. It seems like a paradox—no agenda and yet a profound inner agenda to manifest a humane, equitable, and just world. There is a deep sensitivity to the intense suffering in the world, moment to moment, because of what we notice and experience magnified by this knowing within that I can make a difference and will not stop until I do. It is a fire with the flow of water, the energy of a secular, global Bodhisattva, the heart of compassionate action that heals itself and others, with a constant eye out for inequity and injustice. When we listen to ourselves, we locate the inner fire and can let it shine its light to show us the way, even when it is dark and difficult to see. Listening to ourselves fuels the fire so that it generates light rather than burning us internally, which creates arid landscapes incapable of nourishing human life. To listen is to heal, and as we do this for ourselves we create new possibilities, designing and establishing different patterns—patterns of equity and justice—for ourselves and for others.

Paola Babos works with the United Nations. She started as a volunteer for the United Nations Refugee Programme in postwar Serbia and Kosovo, where she worked on reconciliation between Serb and Kosovar communities, opening spaces for voluntary returns. At the same time, she *sees* her agency trapped in the power politics between nationalist forces, crushing dialogue between individuals in the name of national identity. These are the same patterns and politics she experienced growing up in a contested World War II territory characterized by issues of refugees and minority politics between Italy and the former Yugoslavia. Growing up in a divided society of “us versus them,” she had a knowing within her that something else was possible, and that she would not stand for divisiveness. So, she chose to engage differently. She left her home in her late teens to

engage in an alternative education that would take her on the journey of cross-cultural understanding. When she arrived in the Balkans, she immediately recognized the realpolitik that had trapped socialization in her own experience as a young girl in Trieste.

Initially, Paola felt crushed, unable to be just another UN officer falling prey to the larger political game. Then she realized that this time she had the chance to be part of the solution by actively participating in the creation of new patterns—those of dialogue, of opening to each other's suffering over war, destruction, and human blindness. She started supporting youth advocating and acting for justice and dialogue between individuals recognizing each other's humanity and diversity. She connected with Kosovar youth running an alternative radio station and then met Andrej Nosov, a Serb journalist in his teens who was the first to dare to inquire and write openly and truthfully about human rights violations committed by Serbs against Albanians in Kosovo. Paola provided support to Andrej to visit Kosovo while he was giving life to Youth Initiative for Human Rights (YIHR)—the first youth-led organization striving for open dialogue and movement between Serbs and Kosovar youth.

Andrej is compassionate and courageous, breaking boundaries of state-run media; he is a burning fire bringing light to the darkest spaces of nationalism, division, and identity politics. He is apolitical and yet completely political. He does not side with nationalists or progressives in the political debate—he reports independently about human rights violations. Andrej creates platforms for people whose rights have been violated to be heard, regardless of the arrogant, paternalistic discourse of the powerful, or of their manipulation of facts to create mistrust and hatred. He listens and is ready to speak truthfully with anyone.

When he met Paola and me at the United Nations, Andrej shared what he felt during those times. Neighbors, friends, and family had come over to meet his parents, asking them to stop Andrej or else there would be dire consequences. A few even threatened to kill him. Andrej recalls how afraid he felt the night before he was going to speak at the tribunal to address war crimes. And yet, he went ahead and spoke up with courage and a profound knowing within. He promotes youth exchanges between Serbia and Kosovo, and then organizes Serb youth to stand for and manifest their values during national elections.

When were you moved beyond self-interest to speak up for fairness for others?

Our Discerning Eye Seeing Patterns

Our discerning eye *sees* both invisible and visible patterns for social transformation with light and pristine clarity. When our universal heart is wide open and vulnerable and we locate our inner fire, we tap into our guiding light, even when it seems on the surface difficult to "see." This inner guidance and light clarifies and generates insights, revealing much more than our mind's eye is able to see. It allows us to see things as they really are, transcending our fears, separateness, ideologies, and anxieties; it gives us courage to see and face what is present and to create new patterns for ourselves and others based on universal values that apply to each and every one, such as compassion, equity, dignity.

Cultivating discernment is essential for our discerning eye to "see." Discernment is our ability to hold multiple perspectives without compromising the universal values we stand for. We are able to transcend our usual reactivity and impulsiveness and interpret what is going on without prejudice or bias. We make decisions without being judgmental, anchored in universal values, willing to alter our point of view in the interest of humanity as a whole.

Paola stands for dignity, compassion, equity. Paola and Andrej's engagement in this work is not a one-time or sporadic response. It is a way of being in action in every opportunity that comes their way, and in the opportunities they create based on this discerning eye energized by their inner fire and compassionate healing heart.

Fallacy: To understand the complex challenges we face, I must equip myself with structured ideological perspectives, current research, and knowledge. Only then will I see what is going on and decide what to do.

New Learning: We now know that decisions are informed by our learned perspectives and ideological biases, not primarily by knowledge and information presented to us. We have a choice to "see" what is invisible in different ways based on universal values —dignity, equity, compassion.

In her different capacities, Paola learned that equity requires systems change and new patterns, not just isolated "good" work. She is currently leading regional gender work in West and Central Africa to enhance girls' sexual and reproductive health and girls' secondary education and to address gender-based violence and child marriage. Paola understands that beyond providing opportunities for girls we need to open new spaces for men and boys to engage differently, reinventing themselves alongside women and girls, unlocking the underlying feminine and masculine ideals that affect all of us and creating new, win-win patterns of gender equity.

Paola sees from her discerning eye unique opportunities for paradigm shifts in all her engagements. Wherever Paola works, the inner fire is inextinguishable. And she is in action.

When did you see invisible patterns and act from this new space, activating your innate ability to see with your discerning eye?

As we cultivate these three attributes inherent in us—our *universal heart* of compassion, an empathetic *burning for equity or fairness*, and our *discerning eye that sees patterns*, we manifest phenomenal transformation with extraordinary results.

Chapter 5
The Contemporary Pioneer
Sourcing Inner Power for Radical Systems and Cultural Transformation

When you know who you are; when your mission is clear

and you burn with the inner fire of unbreakable will;

no cold can touch your heart;

no deluge can dampen your purpose.

CHIEF SEATTLE

The contemporary pioneer is simultaneously a unifying architect, a mindful pro-activist, and a radical transformer.

The contemporary pioneer's success emanates from foundational ways of being, thinking, and acting to manifest transformative results throughout life's journey. Contemporary pioneers embrace their identities as assets without creating divisions or excluding others. They embody and live universal values of dignity, equity, and compassion beyond the rhetoric of values. These pioneers are stillness in action as they generate transformative results.

Knowing Who I Am for Strategic Action

Our extraordinary innate capacity for compassion and clarity seems paradoxical when juxtaposed with the enormous man-made inequities and exploitation of our earth and its people. It is precisely because of this state of the world that accessing our capacity as human *beings* is imperative.

An example of how we sourced inner capacities to address the global HIV/AIDS epidemic is the Leadership for Results program through the United Nations that reached 4.5 million people directly and an estimated

130 million people indirectly in sixty countries on every continent.[23] As the global director of HIV/AIDS in UNDP, I designed this program with practitioners and partners in leadership positions from countries around the world, putting in place synergistic operational strategies for conscious full-spectrum responses and transformative results. This can be applied to any challenge or endeavor.

Knowing who I am and sourcing my inner power for transformation are foundational steps to unleash my human potential.

Standing for universal dignity, people in places around the globe generated results. Youth in Ukraine established places for people dying of AIDS; religious leaders of both Islam and Christianity in the Arab States endorsed treatment for those living with AIDS in prisons and elsewhere; villagers in Cambodia accepted people living with HIV/AIDS and advocated for their rights in hospitals. These different approaches were all based on dignity and equity.

Committed colleagues in UNDP made it possible to engage meaningfully and generate results in the sixty countries—I am introducing you to two of them. Nileema Noble, the deputy resident coordinator of the United Nations in Ethiopia, was the driving force behind the response to reverse the HIV/AIDS epidemic in Ethiopia. Nileema took principled risks to challenge the system and cultural norms. She enrolled the political, executive, NGO, and media leadership in Ethiopia for policy shifts, to generate urgency for action, and to build local capacity.

Douglas Gardner as the resident coordinator in Ukraine, involved leaders from all levels and sectors of society, and created a deeper understanding of the factors influencing the spread of HIV/AIDS in Ukraine. Disc jockeys from discotheques, where sharing needles and intravenous drug use led to the spread of HIV/AIDS, participated in the learning-in-action programs, and decided to stop using intravenous drugs themselves and also in their dance clubs.

The HIV/AIDS epidemic expresses power dynamics in many ways—from the bedroom, with our personal responsibility for safe sex, to the boardroom, with our responsibility to provide access to affordable treatment. In the short period of four years, we documented 728 initiatives and their results, and this was only about one-fifth of the total number of

initiatives implemented.[24] This work continues to this day. The HIV/AIDS epidemic is waning around the world because of our partnership efforts.[25]

Around the world, 21 million people are trafficked every year, and 5.5 million of them are children.[26] Estimates reveal that every day over six thousand children around the world are trafficked for sex.[27] This abhorrent, perverse practice is perpetrated by the clandestine demand of "ordinary citizens" everywhere. In Jaipur and Chennai, India, Sonam Yanchen Rana, Ravi Pradhan, and I designed and implemented a program to address child trafficking. Sonam works for the United Nations, continually deepening the engagement to redress unacceptable societal expressions of inequity. Ravi Pradhan has engaged with several social movements in Nepal and is a world-class coach. Together, we worked with pimps, sex workers, police, members of nongovernmental organizations, and staff from the United Nations. Our focus was on discovering each person's inner power and sourcing this for strategic action to stop child trafficking.

It is easy to see this inner power in our friends or in people working on issues we care about such as reducing poverty or hunger. It is more challenging, and yet soul-fulfilling, to see this discovery in people whose actions we strongly disagree with, such as people selling children for sex. As a result of our work, fewer children were trafficked, and many pimps stopped trafficking children altogether. This inference is based on reports from the locations where we worked; the degree of change is difficult to measure.

This inner capacity in each and every one is awe-inspiring.

Six Steps to Knowing Who I Am

Diverse stakeholders anchored in universal values work together through the following six steps.

One: Discovering Who I Am and What I Stand For—Knowing My Innate Greatness

Each one of us has inner power. Because of our socialization process and perhaps traumatic childhood, we are often unable to tap into this robust space. Different people and scholars refer to this space with varying

expressions, such as self-awareness, inner capacity, inner power, oneness, wisdom, full potential. Essentially, this space is wordless. It is a way of *being.*

Fallacy: Some of us are good people who have positive inner capacities, and there are bad people who are born with negative inner capacities.

New Learning: The space of oneness and inner potential exists in all human beings and can be accessed by anyone who chooses to do so, even if their actions are inhuman and unacceptable. And by accessing this inner capacity, we transform our actions and reality.

Leadership and management courses usually focus on personal development and teamwork to improve productivity, efficiency, cost-effectiveness, and sometimes enhanced quality. However, these courses are integrated firmly in current notions of growth, economic thinking, market forces, and/or corporate policies. These courses may be important in a particular setting, but in the larger picture, they generally do not generate the societal and environmental outcomes and impacts we wish to see for thriving organizations, communities, humanity, and our planet. In our work, exploring and grounding ourselves in inner capacities and universal values for action is the doorway to our own happiness and simultaneously to the prosperity, productivity, efficiency, cost-effectiveness, quality, and well-being of all people.

Let me share an example that has a profound impact on well-being. Khadija Moalla, her team, and I were in Djibouti, where the most influential religious leaders, both Muslims and Christians, gathered from twenty Arab states to address female genital mutilation (FGM). Khadija, of the United Nations, and her exceptional colleagues worked tirelessly with religious leaders in creating new strategies to tackle HIV and AIDS. Most imams resonate deeply with the mercy of Allah, and priests with the compassion of Christ; they articulated what they stood for and the actions they would take to reverse the HIV/AIDS epidemic. During this work, female genital mutilation surfaced as a major issue.

Female genital mutilation has been practiced for thousands of years by both Muslims and Christians living around the river Nile. But religious scholars have confirmed that FGM has *never* been prescribed by any religion. Unfortunately, uninformed imams and priests have been told, and consequently believed, that it *is* mandated by religion.

Others, including medical practitioners, are confused and aggressively promote FGM, thinking that it is similar to male circumcision. Girls and women are told they are "unclean" if they do not go through FGM, which is, at the most fundamental level, a disempowering patriarchal practice. It was against this backdrop that results were generated.

Most interfaith initiatives strive toward creating common ground and enhance understanding for collaboration. Our approach is different. As a religious leader, I discover who I am, my inner capacities, and ground myself in what I stand for, in order to transform the situation and generate results. I resonate with others from this space, the ground of my *being*.

A pivotal moment in Djibouti was when a graceful twenty-seven-year-old Somali woman stood up and described her pain, bleeding, and near-death situation when she was five years old. She spoke without blaming anyone.

It was difficult to stand there, holding back my tears, simultaneously holding a space of authentic reflection, without knowing what would emerge, trusting in the inner wisdom present, and internally not allowing social or cultural biases or justifications to cast yet another shadow on human well-being. Grace has an unpredictable way of showing up. These men and women, mostly religious leaders, discarded their defensive armor and became present with their empathy, compassion, and commitment. One influential imam stood up and had the courage to say that he had promoted female genital mutilation in the past because he did not know the medical and religious facts, and that he would issue a fatwa against this practice when he returned to Cairo. And he did. (A *fatwa* is a ruling on a point of Islamic law given by a religious authority.)

Then a priest from Jordan stood up and said he was committed to stopping this practice. He revisited the orientation program for young priests and changed it. And ever since, his sermons have described the harm done to girls, women, and society, emphasizing each person's power to stop

female genital mutilation. One after another, Muslim and Christian religious leaders, male and female, stood up and committed themselves to the prevention of female genital mutilation.

Khadija Moalla played a significant role in the program to protect women and girls from FGM. The secretary-general of the United Nations conferred the 2010 South-South Collaboration award to Khadija, her team, and the network of religious organizations for partnering and addressing HIV/AIDS.

Khadija's passion for equity and the roots of her pro-activism started in her early years. She was raised in a big family in Tunisia, nurtured in a strong culture of respect, love, and support, and, above all, in a family that valued freedom. She says her father was the strongest influence in her life, an exceptional figure who embraced others with genuine, unconditional love.

Fallacy: During my work, in community engagements and in my family, I do not have the time or energy to focus on my inner self.

New Learning: Knowing who I am and sourcing my inner capacities is a time-saver and energizer at work, in my community engagements, and in my family interactions. I can do more, and I am more aligned and attuned within myself and resonant with others.

I stand for compassion, dignity, equity, and courage. Connecting continuously with what I stand for in life through action is joyful and purposeful. I find this way of engaging deeply aligning within me, grounding, stilling, and generative.

Two: Articulating What I Stand for and Saying It

Speaking what we stand for seems hard for many adults. They say they are shy, even when they are otherwise talkative. Perhaps we don't want to own our greatness, or do not want to expose ourselves, or we fear manipulation. Whatever the justifications, we know that compassion that leads to action requires us to be vulnerable and courageous.

Young children can say with ease what they stand for and what they will do, connecting deep within. But do we nurture our children and create the conditions for them to realize their vision and manifest their greatness throughout their lives?

Ecologist Kirsten Gallo and I were in Las Cruces, New Mexico, implementing a program at a day-care center for children whose families lived in shelters because they had no homes. We engaged with fifteen children, ages nine to twelve. These children knew each other well and welcomed my granddaughters Anusha and Maya.

We invented ourselves as new types of superheroes, tapping into our inner superpowers. The children drew their own superhero names and figures on chart paper, tied the paper around their shoulders, acted out their superhero, and then stated their inner power. The next morning, they shared their inner power. “Shining Sun” skipped to each table; she is light and will create a world where everyone is happy. “Wild Wind” rushed around; he is strength, and will see who needs help and go there. “Catwoman” is caring; she connected with a high-five to each of the other children, and will care for all animals and children who are ill. “Batman” is courage; she spread her wings and flew around the room, and will stand up for people when they are right. “Bravo” is the bear who represents hugs and includes everyone so no one is lonely.

It is amazing how accurate children are about systems and cultural norms that impinge upon their lives and their families. Kirsten recounts: “I was deeply touched in Las Cruces seeing how easily the kids connected with their stand; and when Arturo stood up to say that he could now use his superhero strength to say ‘no’ to drugs and to the people pushing him toward ‘bad’ behavior.”

Kirsten Gallo is the chief of the Inventory and Monitoring Division of the US National Park Service. You may wonder why a scientist who enjoys her work is engaging with children in a day-care center. Because sourcing inner capacity is not related to specific areas of expertise, it is a way of *being.*

I am a proud grandmother. And I am fortunate that our children want me to share what I do with my four delightful grandchildren. Maya, at nine years, was insightful: “I stand for caring,” she said in Las Cruces. “I know what I fear the most—friends and others leaving me. I will practice

listening, and not be so dependent on other people." Four years after Las Cruces, she says that the experience left her knowing within that she can be anybody she really wants. I feel Maya's empathy, love, and caring. Recently, during a rough period in my life, I stayed in her home. Every night, I had flowers beside my bed, poems composed by her on love, joy, and beauty, and a chocolate!

Anusha, at eleven years, thoughtfully declared in Las Cruces: "I am courage; I will do what is right, no matter what people think of me, and I will believe in myself. I will pick myself up when I fall down, stand up for people, and do what is right. Now I know who I am and who I will always be." Four years later, she says, "I envisioned who I wanted to be in Las Cruces; I was and continue to be inspired." Recently, I was irritable and complaining about waiting for our car outside a restaurant. Anusha hugged me on the pavement and whispered in my ear, "I love you. Do you know I said in my class at school that you are one of my role models? And you are my role model even when you are down!" Anusha picked me up!

Sourcing our inner power is a way of being in life, not just in work.

Fallacy: Children and youth cannot engage in "complex" themes such as discovering what they stand for or connect their values to action they will take—especially children from families facing disadvantageous situations.

New Learning: Children and youth from every culture connect powerfully to their inner capacities and their dreams, irrespective of where they are born or where they live.

Three: Knowing My Fears

All of us have fears. Fear is an unpleasant emotion that arises when we perceive danger or threat and move into action to protect ourselves. However, as a consequence of our socialization process, we may grow up with certain fears that limit us rather than protect us, such as the fear of making a mistake, or fear of isolation, or fear of not being good enough. We generally do not know, notice, or name our fears; therefore, our fears control us.

Too often, we cope with our fears by suppressing them. Our body gives us many signals—for example, our mouth may become dry, our heart beats faster, or we feel an empty ache in the pit of our stomach. We can learn to notice our fears instead of suppressing them. Then, we can name the fears and release them by turning our attention to our inner capacities. However, we should not take the real life fears of assault and molestation lightly. We are not talking about mental illness or phobias—such as fear of heights or claustrophobia, which require professional support and care. The fears we are talking about are related to the socialization that limit us—for example, fear of failure or rejection—and we can transcend them for powerful action.

Auroville is located in Tamil Nadu, India, and is a universal township with residents from fifty countries. Let me take you to Upasana, a fashion design studio founded by Uma Haimavati in Auroville. Uma is a trailblazer. She grew up in a remote village in Bihar and, according to tradition, was married off as a very young girl. But she insisted on completing middle school and high school, pushed ahead to earn her college and post-graduate degrees in fashion design, and created opportunities for her four younger sisters to obtain post-graduate degrees.

Uma created the space for a learning-in-action program for the entire staff of Upasana—around fifty people, including three women who brought their teenage children. This was one of several programs I designed and delivered in Auroville. After the participants and I grounded ourselves in our inner capacities and what each person stood for, each one of us explored our fears. My deepest fear is abandonment, which I discovered at thirty-eight years of age in one of several programs for my personal growth. Uma shared her fear of isolation.

There is something liberating about saying aloud what we fear; and even more so when we see we are not alone. Fears surfaced in this learning-in-action program: fear of being dominated, misunderstood; fear of failure, of not being in control, of being rejected, abandoned, isolated; fear of making a mistake, of being insulted in front of people, of not being good enough. Our ten-year-old granddaughter, Naina, who was a participant in Upasana, said, “I did not know adults have the same fears as children.”

Fallacy: Fear is a sign of weakness, and those who are weak have fears. If I am brave, I have no fears.

New Learning: All of us have fears as a consequence of our socialization process. Becoming aware of them allows us to have more options to make decisions and choices.

Our fears are like default settings—just like the screen that appears when we open a computer. It comes up first. Similarly, our fears show up first, whether we are aware of them or not; they come up as a limiting voice, especially when we venture into unfamiliar territory. Being mindful—noticing and naming our fears—allows us to move toward transcending them.

Four: Transcending My Fears

Courage is not the absence of fear but the ability to act in spite of fear. We notice our fear, name it, let go, and release it by sourcing our inner capacity and taking action.

Figure 5-1 illustrates moving from our fears being strong to our inner capacities being strong. When Andrej, whom you met in Chapter Four, spent a sleepless night facing death threats, he was afraid. Nevertheless, he went to the tribunal the next morning and reported grave violations and killings committed against Albanian Kosovars by people from within Andrej's own community; he was courageous, sourcing his inner capacities of compassion and fairness.

Whatever we give our attention to grows. When we give attention to our inner power for action, our inner power grows. If we give attention to fears, fears loom large in our thoughts, feelings, and emotions. What we give attention to is our choice. Transcending fears requires us to move from habitual patterns informed by our deepest fears to a creative space sourced in our inner capacity and greatness.

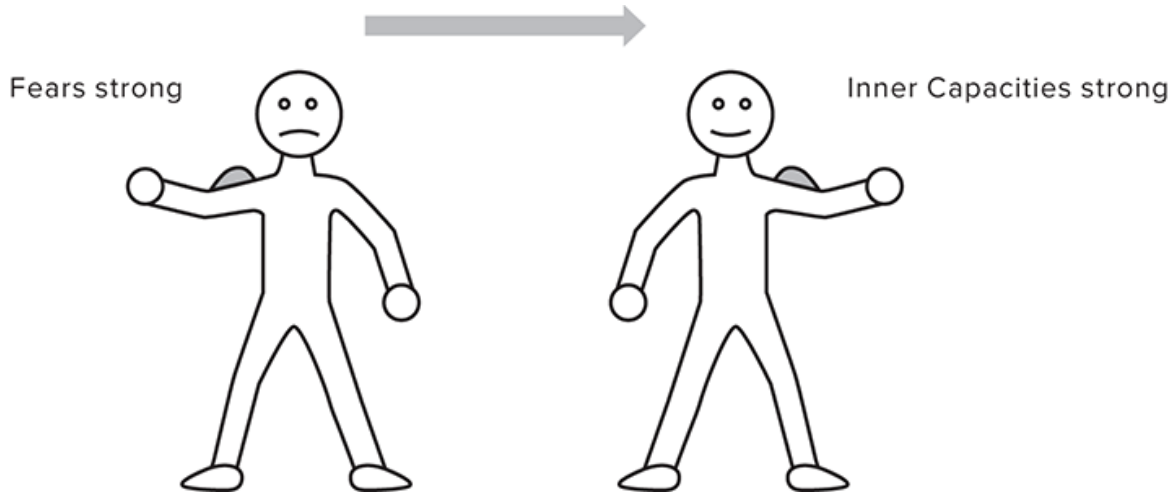


Figure 5-1 *. Transcending Fears: BEING in Action.*

Around the world, bullying is a major issue in most schools and on college campuses. And often, bullying is an expression of divisive social identities—gender, caste, class, race, age. Through the Tata Institute of Social Sciences (TISS) in Mumbai, the Youth Leadership and People Skills program (YLPS) was delivered to over ten thousand students from thirty colleges by two hundred master trainers and voluntary teachers. Nasreen Rustomfram, professor at the Centre for Lifelong Learning at TISS, and I designed this course. The foundation was self-awareness, agency, and the embodiment of values of dignity and fairness in action. Students applied their learning by clarifying their purpose in life, facing the inordinate pressure from parents to achieve high scores, and confronting bullying.

Our message is, Our inner capacities and what each one of us stands for is the place of our real strength—when someone dominates, bullies, or ridicules someone else, it is not real strength—they are weak inside. No one can take our inner strength away from us. Obstacles may come, and we may be “down” sometimes, but we bounce back soon. Our inner strength is invincible. This work is an example of sourcing inner capacities to transcend fears and be in action.

Nasreen and I enjoyed developing the course together. She says, “I bring deeper insights into training teachers and students through the potential of sourcing inner power and knowing and transcending fears. I integrate universal values into any content that I take up for training or teaching.”

In the Upasana workshop, Vikram, our eleven-year-old grandson, shared how he felt when he transcended “a very uncomfortable feeling” when he was in fourth grade. Vikram saw his four best friends ridiculing another boy, Pronoy, calling the boy names and saying he was fat, weak, and bad in sports. Vikram decided to risk their friendship. He intervened and stopped the bullying and badgering. Vikram is still friends with the four of them and continues to stand up for fairness and for what he believes is right, “even if I stand alone in my views.”

Vikram, now a fifteen-year-old, recently shared, “Today I was out with a bunch of my friends, and they all ganged up on one boy who is pretty naive. This boy doesn’t really understand adult humor—which is very popular among young people my age, including myself—and the nuances of teenage interactions, and hence, many take advantage of him and tease or bully him. He is a really good, nice guy once you get to know him and understand that he grew up in a secluded part of Kazakhstan in a school with some twenty children.

“I am his friend, and it irritates me when others, even my good friends, mercilessly tease him. While one of my favorite activities is cracking silly jokes about my friends, I understand that there is a line between humor and ridicule. I see nothing wrong with simple banter, because I understand that nobody means anything nasty by it, and people should just learn to relax and not be so thin-skinned. However, when a bunch of my friends gang up on him, make fun of everything about him, and treat him in a very condescending manner, then I have a problem. As a result, in that moment, I stood up for him, despite everybody, even some of my good friends, being on the other side.

“This was a pretty small action, and you have to understand that my friends are not bad people and don’t mean what they say.”

It is the everyday small actions, and speaking up for what is not okay, that creates a culture of inclusion and respect. How often do we pass by when something hurtful is happening to another person, as though we don’t notice, even though it bothers us?

Recently, when I was recovering from a knee surgery, I was touched by Vikram’s kindness and thoughtfulness; he gave up his free time to care for me when he came home from school.

Naina, our granddaughter, who was ten years old in the Upasana workshop, stands for equity, and she shared that her greatest fear was being considered unimportant. I was inspired when she reflected upon a participant's inquiry, "What are some possible responses to unacceptable behaviors by family members?" Naina stood up and shared her insights based on how she deals with people. Naina said, "The best way is to say what action is not acceptable, instead of calling the person bad; then children (and adults) will not feel they are bad and become afraid; and I learned this from my teacher at school and practice this most of the time; I am aware when I forget to practice it." Naina's awareness extends lovingly to me. She notices when I need something, and always lent a supportive hand when I found it hard to walk after my surgery. Four years after the Upasana workshop, Naina recalls how moved she was hearing women share about poverty and violence in their lives—their pain and their courage. Her learning in the stewardship program inspires her to work through service clubs on issues that women and girls face.

During a stewardship program in New Delhi, a participant who served in the Indian Air Force and subsequently worked as head of human resources in a social enterprise stated that courage actually means bravery. In our conversation, we distinguished courage from bravery, seeing that both have found a place in today's world. Most military personnel are trained to be brave, to risk their lives for their country and its people and endure difficult conditions. The superheroes in movies and books are brave, risking their lives to save someone in danger or protecting people from disastrous situations, inspiring people to go beyond their own personal interests. My hunch is that suicide bombers are considered brave by those who trained them and the groups they represent. Bravery is often based on ideological perspectives. In our work, courage has a different connotation. It is beyond ideology, where humanity is simply present for everyone, everywhere.

Courage is derived from the Latin word *cor,* which means "heart." Courage is the quality of our inner spirit informed by our wide-open heart of compassion that enables us to be in action and face danger and fear. It makes us commit to what we deeply care about and be resolute to take appropriate action.

Josselyne Herman-Saccio, an exceptional coach, refers to this ability to transcend fear while standing in one's universal values as being

“unmessable with.” It is not defensively saying “don’t mess with me.” Josselyne says that working in a conscious full-spectrum way connected her to a deeper level. “I learned that I had a level of compassion and a level of intolerance for injustice that I did not think I had prior to doing this work,” she says. “I also was inspired by people in surprising circumstances. I found people in the Caribbean to be most powerful and able to see systems in a way that we Westerners were not. I gained the ability to identify systems instantaneously, whereas when we started I could not see them at all. I am no longer able to participate in Band-Aid solution projects blindly. I never thought I could make a difference at scale in my life.”

Fallacy: There is nothing I can do about my fears, and I should not expect myself to be courageous. In fact, it may be harmful and/or distressful if I expect myself or others to be courageous and act.

New Learning: Courage is our will rising through our wide-open heart and being in compassionate action. Courage is not about being forced into action through coercion. Courage is not about bravado or macho behaviors or performing dangerous actions.

Five: Commitment through Action

Personal transformation in our work is the source of generating results, the foundation of social transformation. As contemporary pioneers, we ask ourselves, How can we be of significance and make a difference, not from our egos, but from our oneness, our very BEING? Commitment is an innate aspect of our deepest self.

Knowing my purpose is asking simple questions: Why am I here? What is the source of my action? When I clarify and articulate my purpose based on my wisdom, I have renewed energy for action.

Contribution is what I do based on my purpose, the specific change I want to make in the world. Contribution can be measured. When people articulate what their contribution looks like, they share their aspirations and commit to reach beyond their comfort zone. We follow our bliss, the hero’s

journey! Helen Keller said, “One cannot consent to creep when one feels the impulse to soar!”

There are many examples of committed people making unique contributions to this world. Megan Joseph, the executive director of the nonprofit Rise Together, says she learned that when she embodies her stand of equity and dignity and connects with people from that inner place, she discovers commonalities and possibilities that were not there before.

When Megan was the director of community organizing for United Way of Santa Cruz County, California, she worked on preventing violence, reducing recidivism among formerly incarcerated individuals, and taking a public health approach to criminal justice issues. Often, when working on criminal justice system reforms, she was faced with addressing controversial issues and interacting with adversarial sectors.

Using the conscious full-spectrum stewardship practices and staying steadfast in her commitment to creating possibilities for transformational projects in her workplace, Megan has garnered support for doing things differently. Because of Megan’s work, over three hundred other community leaders have engaged in transformative learning-in-action programs, generating results described throughout this book. Megan has been recognized nationally and locally for her outstanding work and received the national Community Indicators Consortium Emerging Leaders Award, Santa Cruz’s NEXTie Award for innovative leaders under forty, and a Game Changer Award for creating change with those who are living in poverty.

Megan Joseph’s interest in activism and the criminal justice system began very early while she was in school. In college, she began to understand the impact of injustices on the human condition and felt amazed that there were others who felt the same way she did about various social issues.

Sometimes we are drawn toward particular themes when we are young, and they inform our path later in life. In fourth grade in India, I was in awe reading about the life of Albert Schweitzer, a physician from Germany who served communities in Africa by raising funds and providing health care. When I told my father that I wanted to be like Albert Schweitzer, he said, “You can be who you want to be, do what you want to do, and I will support you.” Although I forgot about this incident for several decades, I trained as

a physician and worked extensively in Africa while serving the global advisor for child survival at UNICEF and the director of HIV/AIDS at UNDP.

Sometimes we may commit to action from our own wounds to prevent such suffering for others. Megan recalls that for her one of the most poignant moments in this work was the day she was able to release herself from the pain and suffering of her father having been in prison for six years while she was a teenager. She had been practicing the conscious full-spectrum stewardship work for nearly two years when she experienced a shift in how she sourced her passion and her drive for creating change. It was then when she realized that she could not source her most powerful self through the wound of her father's experience. She could let this experience be in the past, and source her present and future from a different place. She felt a new expansiveness with this release, one that allowed her to source a universal compassion for the suffering of all human beings and one that held a much deeper well of power and passion for creating change. She knew she could continue to work on criminal justice system issues, but it would now come from a different place.

Today, Megan continues to work on criminal justice issues, and yet she also works on inequity, poverty, reducing youth access to alcohol and other drugs, homelessness, and other social issues with as much vigor and commitment, sourcing her power for generating transformation from the same deep well of equity and dignity for all.

I recall a similar situation. I served as the chief of health at UNICEF India, where our mission was to dramatically reduce vaccine-preventable deaths and reach twenty-five million infants and twenty-five million pregnant women five times every year. Six one-minute advertisements were publicized for the six health conditions of concern—tuberculosis, poliomyelitis, diphtheria, pertussis, measles, and tetanus. The advertisement on tetanus showed a mother rocking her baby in a hammock and singing a lullaby; suddenly the hammock was still and the mother was sobbing. I left the room every time because I simply could not hold back my tears, whether I was in the room in the prime minister's office with the council of ministers in India, or with international donors, state government officials, or our partner Rotarians. Though our infant son had died more than twenty years ago, I carried him in me, and somewhere, I was working to reduce

child mortality from my pain of his death. Transcending this wounded space through awareness, even though he still lives in me, offers limitless possibilities with humanity fully present.

When we commit to action in the areas where we suffered offering our talents and serving with the intention that others do not suffer the same thing, in some way this is an extension of us, our suffering, and is limiting. It is when we transcend our own wounds and suffering that we embrace and serve humanity in its totality.

Fallacy: Committing to action is not for everyone—extraordinary people and certain personality types are more likely to do so. I am just an ordinary person. Circumstances largely determine what happens.

New Learning: As human beings, we have an innate ability to commit to action when we get out of our own way. Committing to action is what makes ordinary people do extraordinary things.

Six: Creating Platforms for Others to Source Inner Capacities for Action and Results

We must stand alone, but not go it alone. This may seem like a paradox, but it is not. To stand alone means to stand in the power of my being, my agency, anchoring it in what I deeply care about, BEING "unmessable with." Not to go it alone is about collective action and partnerships that generate results. As we journey through life, we bring our unique gifts for humanity, and sometimes, we must be able to stand alone. For when we are pushing the envelope in the face of no agreement, we must have the courage to act even if we are alone. I am inspired by Rabindranath Tagore's song in Bengali "Ekla Cholo Re," scripted over a century ago during India's freedom movement. He wrote:

If they answer not to your call, walk alone;
If they are afraid and cower mutely facing the wall,
Open your mind and speak out alone.

This was one of the ten songs my mother sang regularly when I was child. Rabindranath Tagore, a Nobel Laureate, implores us to have the courage to walk alone, even as we call others and they turn their faces away. It is the courage to speak one's truth. Yet we can never truly go it alone—we will always have to work with others.

In these learning-in-action platforms, we individually develop our agency, and then we learn to journey together in resonance with others, generating synergistic results. These platforms are spaces for enhancing shared leadership—the ability to both lead transformation and support others to lead transformation.

Sudarshan Rodriguez, an environmentalist, leads the Social and Ecological Stewardship Program at the Tata Institute of Social Sciences (TISS). He is passionate about demystifying knowledge, science, and technology and making it work for planetary and people's well-being. He is working in coastal areas for restoration, fostering grassroots leadership in Ladakh, and working on water resources at the national level. He stands for inclusion and equity and says he learned to acknowledge and celebrate his contribution through his work with the conscious full-spectrum approach. Sudarshan tirelessly creates transdisciplinary learning-in-action platforms for fostering the leadership of others. He opens spaces to generate shifts in current detrimental practices. For example, social media connects people around the world as never before; but it is also plagued with propaganda that manipulates public opinion. What strategies and action could we design and implement to address this?

Sudarshan champions and supports leadership of fisherwomen's unions and generates a new level of trust between formal leaders and communities in the coastal areas of Tamil Nadu. He also nurtures every member of his team, encouraging them to act from their inner capacities and make unique contributions. He rejoices in their successes, and says that this is everyday leadership based on universal values.

He encourages them to work directly with directors and CEOs of partner organizations, thereby shifting the hierarchical work culture in the development sector. He says, "Who I am is BEING, and so is each member of our team. We are shifting and reinforcing the meaning and ways of fostering agency in the community."

In turn, the members of his team foster leadership development in others. For example, Srinivas Vatturi, who leads the TISS partnership with the Water Mission of India, recognizes that the intrinsic power within people will manifest the radical systems and cultural shifts in order to redress inequities. He consistently invests in the personal and professional growth of his team, designing breakthrough initiatives on transformative templates for radical responses in the water sector.

Sudarshan says, “The most challenging part is engaging near and dear ones!” He enrolled his mother, founder and chairperson of the governing board of a school for children with autism, to come to a learning-in-action program. “It has transformed my relationship with her.” Sudarshan finds the stewardship tools simple, universally applicable, and accessible, enabling ordinary people to make extraordinary contributions. He uses these tools and practices in a personal family setting as well as at work.

It is not easy to follow this innovative pathway and create platforms for emergence and transformative results. During my years working at the United Nations, I faced widely divergent views and responses—some extremely supportive, a few indifferent, and a couple subversive.

Yohannes Mengesha, the assistant secretary-general managing the largest department at the United Nations Secretariat, and I created platforms for the entire staff of eight hundred people who translate documents, speeches, and deliberations at the United Nations Secretariat in the six official languages —Arabic, Chinese, English, French, Russian, and Spanish. Staff separated by “language silos” came together. It opened new unexplored avenues for them to relate to each other and appreciate their own contribution. Yohannes shared ideas with his colleagues without being stuck in the normal hierarchical constraints. Staff appreciated developing themselves—it was their first such experience ever. It also provided them the space to interact with Yohannes as their manager in informal but meaningful ways. Opening up to new transformational approaches generated both respect and greater productivity.

Recently, two colleagues wrote about Yohannes on Facebook, “I and many others definitely respect [your] authority, fairness, humaneness.” And “You brought the concept of being a boss combining warmth and achieving results at the UN, and now the Management Development Courses are

steering participants in that direction. I never forgot it and was so proud to reinforce it."

Another example of a learning platform follows. The Dalai Lama encouraged several higher education institutions in India, including TISS, to design courses to inculcate universal values as a foundation of learning for students. S. Parasuraman, the director of TISS, invited me to design and deliver this course on Secular Ethics. The course focuses on generating new ways to address the root factors of poverty and depravation through action based on universal values of dignity, equity, and compassion. It also enables students to grapple with issues of identity and to transcend divisive social forces. In the current context of religious fervor in different parts of the world, including India, Secular Ethics, which is based on universal values, is crucial for our youth. Students design campus- and community-based initiatives, building their own agency for responsible action. Srilatha Juvva, Sudarshan Rodriguez, and I piloted this course at TISS. The feedback was excellent, and students find the course useful. It will be implemented in several other universities in India. We are honored that the Dalai Lama inaugurated this course on Secular Ethics.

Fallacy: Through well-designed workshops, events, and platforms, participants will automatically generate results and create change.

New Learning: When platforms, workshops, and events are designed and implemented as part of a larger strategy to accomplish goals—and when there are committed individuals who create a supportive environment that fosters transformation and encourages initiative—results are generated and transformation occurs.

While serving at the United Nations I worked in more than sixty countries. Initially, some potential partners and stakeholders may be skeptical. "Is this spirituality?" I was asked in China during my presentation to the Ministry of Health. "Successful climate change strategies are mainly about applying scientific knowledge," observed a few scientists in Oslo. "Structural analysis is the foundation of sustainable change," noted some

professors at a left-oriented university. But as we engaged together, their perceptions changed.

Our work in China on HIV/AIDS was highly appreciated because people started to take initiative to change the situation. Climate change scientists learned the importance of inspiring and engaging people to *generate* change, rather than *convincing them* to change; this was a shift from the conventional approach within the environmental movements. Professors can see that structural change will not happen without building agency—the power within people to make that change. Knowing who I am, sourcing inner capacities for strategic action—this is the magnificence of our innate agency fused with illumined humility at the core of dedication. You may already be manifesting your full potential at home, at work, and in society.

- Discovering who I am and what I stand for, my universal values—knowing my greatness
- Articulating what I stand for and saying it
- Knowing my fears
- Transcending my fears
- Commitment through action
- Creating platforms for others to source inner capacities for action and results

Embracing "Identities" as Assets

Embracing our "identities" as assets for humanity, instead of letting them become disruptive forces, is one of the essentials for peace.

In today's troubled world with its numerous human-made crises, everyone's capacity to embrace our many identities without excluding anyone anywhere requires a foundational shift in our exclusive, defensive, exclusionary mindset. Our social, professional, and personality profiles can be either nurturing or disempowering, unifying or divisive, assets or liabilities for society, depending on whether or not we choose to source universal values.

I am using the words “identity” and “profiles” synonymously, to mean “who we are, both intrinsic and extrinsic, and the characteristics that determine and describe each individual person.”

We socialize our children to develop life skills and social affiliations that may support them to thrive in their lives. Our intentions are to nurture and foster development of our children to be happy and realize their full potential, but we often become rigid. We impart exclusionary perspectives with our scarcity and competitive mindsets, unaware of our own biases and their consequences, and/or unwilling to examine the assumptions behind our opinions and actions. Unintentionally, we do the opposite of what we really want for our children.

Inner Capacity or Wisdom Profile

Earlier in this chapter, we explored our inner capacities and wisdom. *Wisdom* has a broad reach of meanings, including beneficial traditional knowledge and practices we can learn. I am using the word *wisdom* to mean something very specific—our inner capacity for compassionate, courageous action in the world.

This is a space of renewal that leaves people inspired, empowered right now. It is mindful action in the now—not a someday or a one day phenomenon. We are impacted and we impact the world *right now*.

Fallacy: There are many problems in the world—I have to concentrate on finding the solutions. I do not have the time to focus on my inner capacities and wisdom.

New Learning: My inner capacity or wisdom leads me to compassionate action in the world, giving me inner guidance, insight, and light that clarifies universal, life-giving principles. My wisdom and inner capacity resolve and release fear, anger, separation, and anxiety. I know what I care for deeply, and I am anchored in my universal values in a way that sets me free. I engage in compassionate action in the world.

Social Profile

Our social profile is created from the assumptions and conditioning that influence our perception of who we are and what the world is. We receive this comprehension from our family and our social institutions, and they shape our understanding of race, gender, sexuality, religion, politics, education, culture, and nationality.

Most of us are traditionally socialized to believe that as human beings we are defined and bound by where we are born, who our parents are, whether we are born a girl or a boy. We identify with these features and say I *am* my family, my religion, my politics, my race, my culture, my country, my caste.

We frequently introduce ourselves according to what is socially or politically correct, and then we find out more about each other out of curiosity, common interests, or the wish to make acquaintances. Often, beneath the social façade, we find out more to gauge social class—such as: Where do you live? Where do you work? The intentions behind these questions are other questions. Do we belong to the same privileged class for me to continue this acquaintance? Or, What can I get out of this person?

Wars are fought over religious difference. Youth feel excluded on the basis of their ethnicity or religion and turn to fundamentalist groups to have a sense of belonging. Families perpetuate gender and caste discrimination in the name of "honor and respect." Racial, caste, gender, and class prejudice play out in the discriminatory application of laws or exploitative labor practices.

However, when we embrace the different aspects of our social profile in an inclusive way and ground ourselves in our inner capacities or wisdom profile, we create new realities that work for everyone.

These new realities are concrete. An inspiring example of embracing one's religion while simultaneously embracing others' religion emerged during the four years we worked with religious leaders from twenty-two Arab states, using the conscious full-spectrum response (CFSR) approach. Sheikh A, an influential imam from Syria, said, "I know who I am, my essence and quality of my BEING. There is no separation between being and doing. I now know how to honor and source this inner space for action in everyone—and I do so routinely now."

He redesigned a large program supporting widows and their children, providing opportunities for their inner growth along with support for their basic needs. Prior to working with the CFSR approach, he distributed money, food, clothing, and medications. “They came before with their hands stretched out to get what they needed, their heads bent down, feeling obligated for the support given to them. They came from poor families. I started working with them with what I had learned in the conscious full-spectrum response approach. The change was miraculous. They viewed themselves differently, with dignity, no longer hiding their face in a kind of shame. I asked them what they were interested in doing—some wanted to cook in restaurants, others to provide care for children, others wanted to work in accounting. I organized training for developing their skills, along with enhancing their inner capacities. Now they are proud to give and receive.”

Sheikh A says, “I state what I stand for in life and stand firmly in the ground of my being. I proactively engage with Father X, a Catholic priest from Syria, and I have been openly threatened for collaborating with him. I have attended many interfaith dialogues and meetings, and I appreciated what is common in our religions—our common ground. This work that we are now engaged in creates a very different space for conversations with action. Father X and I deeply respect each other as human beings and work together to address social issues, such as the stigma related to HIV/AIDS, from the ground of our being, far beyond the common ground of our respective religious tenets.”

These two men from Syria have the courage to create a new way of BEING in action for themselves and others, transcending their traditional cultural divides.

We moved several steps forward and generated a shift in the culture. Looking at present times in Syria and other places, where the political, social, and economic norms and “rules of the game” are far from conducive for people to work together in peace, it is easy to think we have moved backward. But paradigm shifts and evolutionary processes are never straight, linear changes. They are spiral—five steps forward, two steps back—because of pushback, a repeating pattern as we evolve.

What keeps us going? First of all, when as partners we connect and act from our entire BEING we experience the joy of working with like-spirited people—an alignment in our purpose and a resonance with our universal values. Second, knowing that there are other people like us all over the world, even if we do not know them personally, inspires hope, energy. They are ordinary people like you and me, generating extraordinary results, sourcing their wisdom for transformation. Third, we know that impermanence is a way of life and the universe. Difficult conditions that obstruct our full potential will change; people will progress again. And fourth, we know that this work works. This knowing is essential in order to persevere and change the prevailing conditions of war, deprivation, and hatred.

Here is another example of transcending socially constructed exclusion, this time based on nationality and race. Samantha Chuula, a citizen of the United Kingdom, directed a pan-African program for leadership development through a global organization. Her approach was a fundamental shift. She redesigned their leadership program, and Samantha and I trained coaches from Africa to deliver the program. When she generated results, institutional forces rallied to replace the core strategies for authentic self-expression with a more "token," superficial, business-as-usual partnership, thereby maintaining the status quo. Samantha, however, remained highly effective in subsequent assignments.

Fallacy: I am who I am because of my family, my religion, my nationality, my race, my tribe, my caste—this is what defines me, this is my identity.

New Learning: Where I am born is a matter of chance, not choice, determining the language I speak, the religion I follow, the name of the country on my passport. As I embrace my social profile—nationality, race, religion, gender, class, tribe, language—I do so transcending all divisive perspectives and actions, embracing diversity, authentically accepting others in an inclusive way. Our most powerful identity for a paradigm shift lies in our unique inner capacities, our essential oneness.

Personally, I am fortunate. From my father, Subodh, I learned what it means to uphold fairness, dignity, equity, integrity; from my mother, Sujata, I absorbed a sense of inclusion through celebrating many religions without religiosity; and a celebration of the natural world—animals, trees, plants. It was not always easy for my mother to see the joy in life, because of her sorrow at the death of my five younger siblings. The death my youngest brother, Shankar, when he was only seventeen years old, was the hardest for our family to bear.

When I was six years old, my mother asked me to accompany her to a talk by the revered philosopher Jiddu Krishnamurti. I was the only child in the room, and Krishnamurti asked me to get up and sit in front near him. I still remember what he looked like—calm, as tall as my father, silver hair, smiling. Then, when I was in medical school, I started reading all the books he wrote. His teachings on choiceless awareness continue to have a profound influence. Another fortunate event I remember clearly was when my mother took me to hear a discourse from the Dalai Lama when I was seven years old.

My mother celebrated festivals of all religions with her friends. My friends and I were always part of them. This was unusual in the 1950s. There was animosity due to the partition of the British Indian Empire into the sovereign states of India and Pakistan in 1947. Approximately 500,000 people were killed in retributive genocide, and 14 million Hindus, Sikhs, and Muslims were displaced, losing their homes, friends, and possessions. It was the largest mass migration in human history. My mother saw the pain, hatred, and killing firsthand and decided to live as inclusion, as oneness. We rejoiced during Eid with her friend Miraja; lit lamps and candles in Diwali celebrations with our neighbors; celebrated Buddha Purnima in the monastery, feeding monks and chanting; and celebrated Christmas with Santa Claus at the Shillong Golf Club. I liked the storytelling sessions at Aurobindo Centre and Ramakrishna Mission. My mother’s engagement kindled in me a lifelong reverence for the sacred.

During my work with different echelons of society, with people from different walks of life in various countries, I have noticed patterns in the major stumbling blocks to people working to build community, provide equitable services, and promote the presence of fairness and joy. People usually speak in the corridors of their workplace and in social gatherings

about “us” and “them,” formulating rules and applying norms that do not necessarily produce the stated results. Unwittingly, and sometimes covertly, strategies are designed for “us” without including “them.” These exclusions are usually based on religion, race, caste, nationality, tribe, political ideology, gender, class—all social identities. Often these biases are not conscious and remain unexamined.

The economic policies and financial systems established today by a few people contribute to amassing enormous wealth for “us” at the cost of “them.”

Embodying universal values of dignity, equity, and compassion can transform social norms and systems that alienate and diminish people and groups and disenfranchise them. It is also the only way we can interrupt the social divides and inequities of classism, racism, casteism, sexism, tribalism, homophobia, patriarchy, identity politics, and hate-filled religiosity. In Chapter Nine, we explore what it means for everybody to participate as a radical systems and cultural transformer and disrupt these negative patterns.

Professional Profile

Some people identify totally with their work and profession. Worldwide, such workers, professionals, and experts may be well-meaning, but they solve problems by implementing technical solutions. They feel strongly about their knowledge and skills and may be unwilling to hear others. They dominate conversations, often without being aware of it. Consequently, staff are not able to contribute to the solution. Professionals, experts, and workers, like anyone else, make decisions that are colored by their own subconscious, by unexamined prejudices based on their own socialization.

The insatiable desire to have more has led to distortions in our perception of what is really needed, compromising what is most important for society. For example, the salaries of primary school teachers are low in almost every country. Primary school teachers are professionals requiring profound understanding and skills to educate and nurture our most precious resource for the future of humanity. The wealthy who can afford the best education for their own children often have no problem ignoring massively underfinanced public schools. This perpetuates social and economic divide and inequity.

The growing inequities we see in society today are intertwined with the way we "commodify" professional talent. For example, the purpose of clinical professions is healing, and that of professionals in health insurance companies is to support human beings to heal and remain healthy. Yet, in the current financial paradigm, CEOs of hospitals are expected to make profit; and some of them get bonuses while economizing on staff salaries or retrenching clinical staff, reflecting the limited industrial mindset of efficiency and cost saving.

Many professionals, experts, and workers collaborate beyond disciplinary boundaries and serve for the well-being of people and our planet. Our skills and professions are assets, our offering to humanity, and our way to earn a decent life. When we embrace our work and profession grounded in our universal values and inner capacity, with a clear purpose, our work becomes part of unfolding our full potential through our contribution. Albert Schweitzer said, "Success is not the key to happiness. Happiness is the key to success. If you love what you are doing, you will be successful."

Fallacy: What I can solve in the world is based on my profession and expertise. That is all that matters to produce changes needed in my workplace and the world.

New Learning: The way we express our professional talents and abilities, as well as the skills we have for managing, creating, and manifesting professionally, contribute to success, prosperity, and service in the world as we transcend our social biases and source our inner capacities and wisdom for action.

Personality Profile

Our personality profile is our personal style of expression. It is the particular way we move in the world and how we wish to be seen in the world. It includes our particular strengths, as well as limitations and defense mechanisms. Our personality is a contributing factor to the unique way we can create and act from our inner capacity, our essence.

Some people mistakenly think that our personalities determine who we are. During a learning-in-action session with business executives I asked

who they really were. More than half answered promptly: “I am INTJ” or “I am ESFP” or “…”—stating one of the sixteen distinctive types in MBTI (Myers-Briggs Type Indicator). The Enneagram distinguishes nine personality types, encouraging us to transcend our egos and understand ourselves with greater depth. No one personality type is better than another, whether it is assessed by MBTI, the Enneagram, or other methods.

Our inner essence, our oneness, the universal values we stand for, is different from our personalities. No one is excluded from contributing to the changes we need in this world—and any personality type is fine.

Fallacy: There are some personality types that are very good, and if I had that personality type, I would be more successful.

New Learning: All personality types are adequate—none is better than any other. My personality is my style of expression. I contribute in a unique way based on my personality type when I source my inner capacities and wisdom for action, accept diversity and embrace others, and use my professional abilities skillfully.

Here is another example of transcending national, ethnic, and cultural boundaries. Helena Becker works for health and well-being in a clinic, leverages change through study groups, and organizes the Stewardship for New Emergence learning-in-action program with three others in Auroville, India. Auroville works to realize human unity through inner growth and its manifestation in the outer world through action.

For Helena, all service to others is “conscious service” emanating from compassion. She says, “I ask myself: First of all, how does my inner being relate to the issue or project? How does it want to express itself? What drives me to participate and commit? As soon as I am clear, it is easy to connect, and new ideas emerge on what needs to change and how. I learned to do whatever I do with love and passion. I admire the simplicity in the complexity of our work using the conscious full-spectrum response, and it is a design that satisfies logic but allows and invites our deepest knowing, beyond logic. It inspires me to manifest my intention, fully focused on the

goal and universal values. After the first stewardship program my commitment toward working on supportive, flexible, and progressive organizational structure became clear."

Helena was born into an ethnic German family in the former Soviet Union. She says, "In my childhood I dreamed about a thriving society. Soon I observed many controversies and hypocrisies in the system; at the same time I could imagine society based on the universal values of equity and unity. In 1977 our family was allowed to immigrate to West Germany. Rejecting the overall capitalist approach, I acknowledged the social aspect of the German society that provides for people's basic needs and safety nets. But the consumption pressure fueling greed for more and more was driving people into modern slavery. The ideals of Auroville resonated completely with my inner dream, and I moved. I steadily follow my dream and search for ways to implement changes toward 'what life is not and yet must be' wherever I go."

Helena expresses her potential, open to living beyond conventional cultural boundaries.

Fallacy: I must follow my profession and social tradition—it is the only way I will get respect from my family and society and be happy.

New Learning: Happiness is a profound state of BEING that comes from sourcing my inner capacity or wisdom to inform my actions and my creativity. When I am able to embrace all the parts of myself—my inner wisdom, personality, professional skills, and social aspects—without excluding others, I can be happy, productive, peaceful, and prosperous.

I was traveling by train from New York to Philadelphia when an elderly lady inquired whether she could sit near me. I was curious why she asked me because the seat was empty. "You know, sometimes people don't like to sit down near very old people, and I am ninety-two years old," Irene said. We had a great conversation. She was a housewife and a concerned citizen, passionate about the state of the world's peace, and her late husband was an

eminent scientist. In 1955, Irene Goldman met the secretary-general of the United Nations, Dag Hammarskjöld, along with Paul Robeson (whose songs touched me deeply as a child). She recalled saying to the secretary-general, “My children cannot play in peace in Brooklyn as long as the war in Korea is on, and children cannot play in peace in their streets in Korea.” She engaged through community organizations to promote local and global peace. I was inspired by Irene and invited her to lunch at the delegates’ lounge at the United Nations to honor her.

When Irene arrived, she was surprised and said the United Nations Secretariat looked pretty awful compared to fifty years ago. “There are so many gates! We didn’t have any security at that time. We just walked in, and it was so easy.” Later she sent me a thank-you note with the stamp of Paul Robeson on the envelope.

Creative and courageous leaders and stewards generated results in difficult situations. What was common among them? They loosened the stranglehold of exclusive social identities or dominating professional stances. As stewards and leaders, they cultivated the ability to source their own and others’ inner wisdom and the universal values for strategic action, and fostered this as the most important determinant of equitable and sustainable change.

We can practice and apply our new insights and learning. We can be mindful, notice our changes and growth, and break ineffective habits.

- We can be aware of our socially constructed biases and notice when they come up in conversations or actions at home, in our workplace, and in society; and we are able to shift our perspectives by sourcing our inner capacities.
- When our friends or family members ridicule or stereotype others on the basis of their social profile, we can speak up and generate conversations that allow all of us to see how valuable every human being is.
- We notice exclusion and labeling based on prejudice in the workplace, in society, and at home, and speak up to change the situation.
- We intentionally expand our circle of friends and colleagues to include diversity.

Bridging Our Nondual and Dual Worlds

The nondual universe is where you and I are one—as Rumi says, *"where there is no each or other."* The dual world is the outer world we live in, where there are differences, and our experiences are named, defined, and measurable. When the dual world is informed by our oneness—the nondual self and universe—a different set of realities and entities emerges, creating a thriving interdependent world among humans and between humans and our planet.

Phenomena in the dual world are interdependent and related through cause and effect. The world operates largely in a dualistic manner with many polarities. The complex problems we currently deal with, such as the inequities of the financial system or the unending conflicts, are based upon exclusionary cultural human behaviors. They cannot be resolved by the linear reductionist thinking that created them in the first place.

How do we engage at the cusp of the nondual universe and dual world and connect who we are with what we do? Our entire work is designed to bridge the nondual universe and the dual world. Here is a sample of practical tools and templates that bring about the integration of these two seemingly divergent worlds.

Bridge: The Conscious Full-Spectrum Response

To unleash our full potential we need to picture the whole, then bridge the nondual "picture-less" universe and the dual world of cultural norms, systems, and action. In this whole picture, three spaces can be activated simultaneously through inquiry, insight, and specific results orientation. Figure 6-2 illustrates the conscious full-spectrum response, which is used to bridge the dual and nondual worlds in project design.

- *The first space is the nondual universe*, where we are one, and we stand in our unique universal values, such as dignity, compassion, and fairness, and commit to action.
- *At the cusp of the nondual universe and the dual world* stakeholders articulate the core values for the project, for example: equity, integrity.

- *The second space is the dual world of invisible, multiple patterns and systems, cultural norms, and "rules of the game"* that require us to create alternative strategies for equitable and sustainable results.
- *The third space is the dual world of solutions and action,* including technical know-how to solve problems.

When we keep walking on the bridges connecting our inner wisdom located in the nondual universe and our manifestation in the dual world, our work becomes sheer joy! It is an expression of the beauty of our BEING.

Fallacy: There is no clear way to connect my essence, my inner capacity, with action in the world. These are two entirely different spaces.

New Learning: Knowing what I stand for, my inner capacity, and articulating the core universal values applicable to everyone and then making these universal values the basis for strategic actions provides clear pathways for generating results in our projects with stakeholders.

Bridge: Compassion—Universal Heart Responses Leading to Action

A compassionate open heart is a space of endless possibilities—a nondual space of higher consciousness where spacious awareness is in unison with mind, emotions, and body. Emotions felt in the moment as well as feelings processed over time are an intrinsic part of us too. When we distinguish these two spaces with awareness and *act* from our courageous compassionate heart, we bridge the nondual and dual spaces by BEING through action.

In one learning-in-action program, participants discussed what happens when they walk on the bridge connecting their compassionate self in the nondual universe with their dual world of commitment-in-action. They reflected and said:

- I am able to source my inner power and feel abundance and spaciousness.
- Standing in a space of discernment I feel my power and clarity for transforming the space.
- We are in a resonant space, tuned in with others, when we recognize our inner power and act—we are attuned.
- I have the ability to notice and transcend the emotional hurt when I am typecast and act from my inner power.
- When I am focused in my purpose, I let go of control and engage from a place of flow and co-creation.

Gregg Osofsky shared, “I found many of the people engaged with Occupy to be difficult personalities—rightfully angry about a system driving our world to the brink, but unable or unwilling to channel their anger in productive ways. One incident where I was arrested along with many other people in Zuccotti Park helped me to see how powerful empathy and compassion can be when you not only cultivate it in yourself, but seek it out in others as well. I sat next to a friend in the paddy wagon, and her handcuffs were cutting off her circulation. She was in a tremendous amount of pain. Several others on the bus who were already furious about their arrest were outraged by my friend’s circumstance and were expressing their anger rather than their concern to the police officers outside the vehicle. As a result, the intensity of the situation grew and the officers ignored my pleas for help.

“While I recognized that screaming at a cop was the least likely way to get what you want, I didn’t know how to distract them from the yelling and screaming and engage their humanity. Fortunately, a woman who was with us in the back of the paddy wagon had the presence of mind to start singing a song we all knew well. We all joined in and the energy in the wagon shifted completely. From this calmer, quieter space, my effort to reach out to the officer and engage his compassion for someone in pain worked. We still ended up in the tombs of the NYPD that night, but he loosened her cuffs, making the experience a little less painful. I had connected with the police officer and his humanity.”

Gregg recounted how the space that we created through the Occupy Manifest learning-in-action programs was something deeply personal for everyone involved. For some, this was the first time that they engaged in their personal development in the context of politics and activism. For Gregg, the most significant aspect of this work in his life was the tools he received to ground what he does within the political sphere in his deepest personal wisdom.

Since we so often suppress our feelings, many self-development programs rightly focus on getting in touch with our feelings in order to notice and release "blockages." This does not mean that our compassionate heart is automatically broken open and we suddenly act courageously simply because our emotional baggage is lighter. We must expose ourselves to real situations, be willing to be vulnerable and uncomfortable, and allow our universal, compassionate heart to break open.

Sometimes, life presents these opportunities for us. At other times, we may choose to put ourselves in situations where we allow our compassionate hearts to be touched.

Fallacy: Human beings often react to other people's suffering because they have "bleeding hearts" and are not being rational; they are being emotional!

New Learning: My courageous, wide-open heart is a space of endless possibilities. It is nondual space where I am spacious awareness, in unison with my mind, emotions, and body; I am moved to compassionate action in the dual world.

So often, when we speak up from our compassionate, courageous heart against exploitation, discrimination, or unworkable systems and norms, we are told that we are being emotional, and our points of view are dismissed —sometimes intentionally. It is important for us to acknowledge this heartfelt space of compassionate action as a strong and profound commitment in service of humanity, say it, and not let misinterpretation or ridicule negate progress or maintain the status quo.

Bridge: Listening with Our Still Mind and Wide-Open Compassionate Heart

As human BEINGS, we can learn to still our minds and open our hearts to listen deeply to people, simultaneously aware that we constantly mentally filter what people say and do. When we are aware of our mental filters, we are able to notice when they surface; and this is the beginning of releasing our biases. When we listen deeply from the nondual universe of our compassionate heart, we walk on a creative bridge because we are moved to act in an entirely different manner in the dual world. This way of listening can be cultivated.

There are many types of listening exercises, and each has a purpose and utility. Most listening exercises deal with attention, focus, encouragement, negotiations. This way of listening has a different purpose. It is to listen in a way that sources our oneness in the nondual universe in order to act in the dual world. When I learn to still my mind, I am able to listen with my heart wide open without judging the person or jumping to conclusions.

Jonathan Bartels, an emergency room and palliative care nurse at the University of Virginia, built a bridge from the nondual universe to the dual world by listening with an open heart to people in their pain and suffering. Jonathan says, “With fierce compassion as my source I saw an opportunity to act working as a trauma nurse, while I was participating in the leadership program. I witnessed the health care team walk away from the trauma bay full of disappointment and frustration when a patient died. Chaplaincy was often present to offer a Judeo-Christian prayer. This prayer meant something to some, and less to others. I felt we were missing a universality that could capture the unspoken shared caring. It did not need a policy. It did not need a mandate. It needed someone from among the health care team to have a fearlessness to do what is right.

“One day after the death of a trauma patient I spoke up and stopped the team from leaving the room. I asked them all to take a moment to pause and in silence together offer recognition of this person in the bed. This was someone’s child, friend, or family. This was someone who loved and was loved. Each in our own way and in silence should just take a moment to recognize this person and to also honor the efforts we have made to attempt to save this life.

“This one- or two-minute act caught on and is now called ‘The Pause.’ Others started doing it in their own practice. It provides space to heal and time to invite stillness. It is a simple, reproducible, and universal intervention. In an organic way it has spread beyond our emergency department and into areas across our health system.”

Listening with a still and aware mind and an open compassionate heart creates a willingness to alter our point of view, because we don’t identify our point of view as “the truth.” As a politician, policy-maker, businessperson, and citizen, knowing I care deeply for humanity, I listen from my inner capacity and wisdom, and I am willing to alter my attitudes that are simply not working!

Fallacy: This touchy-feely way of listening with a still mind and compassionate heart is not practical, denies what is rational, and does not produce change.

New Learning: Listening from our deepest source allows creativity to unfold, informs our thinking, and opens up numerous possibilities for measurable transformation.

Bridges: Worldviews Emanating from “Who I Am BEING and What I Stand For”

Having a worldview based on who I am being and what I stand for is different from perspectives based on logic and ideology. I am using *worldviews* to mean views based on universal values and *perspectives* to mean views emanating from ideological stances.

The complex world today requires us to be aware of how our perspectives, ideologies, and worldviews have been formed—from our education and culture, what we learned from our parents, and what our parents learned from their families and culture. We don’t need to necessarily negate our perspectives. But we do need to inquire into the assumptions behind these perspectives so as to embrace them differently, based on who we are, what we stand for, and universal values.

We can embrace the culture we are born into and the religion and faith we have as something that enhances life. Or we can embrace culture in a way that it becomes a chain that leads us to dogmatic ideologies.

Our understanding determines the decisions we make, and it is too often fueled by the fear of not complying with traditions lest we be ostracized. It becomes the justification for divisive propaganda, the prescription for "moral actions," instead of a way of discovering the most beautiful, most powerful, most compassionate space of our being: our oneness. Out of this discovery, we know that we can listen to each other differently and deeply; we can listen to each other and be willing to change our point of view without compromising on any of the universal values.

When we choose to listen deeply, standing in our universal values of dignity, equity, and compassion, we are willing to alter the limiting economic policies and disempowering financial systems and norms.

Fallacy: Every group puts together frameworks to understand how things work and which ideological perspective is the best. This leads to disagreements and polarization—unfortunately, nothing can be done!

New Learning: When we are able to stand in our oneness and are willing to alter our ideological thinking, we can transcend differences and create a new synthesis resulting in a paradigm shift.

BEING a Paradigm Shifter

There is a foundational difference between focusing solely on achieving a goal and engaging in order to accomplish a principled game-changing paradigm shift. I asked "principled game changers" how they describe themselves when they are aware of both who they are BEING as well as the results they generate. Here are a few of their reflections on BEING a paradigm shifter:

- Creating a future based on who I am and what I stand for and a clear knowing of the steps required to generate impact, outcomes, or goals and outputs or activities—I know where I am going.
- Unwavering commitment to results—commitment that goes beyond intention only and includes strategic action based on universal values.
- Unstoppable even when I see obstacles; when I see the results clearly, the obstacles appear as part of the journey.
- Clarity that comes from knowing my stand; an ability to relate to others through my stand; being "unmessable with"; being courageous.
- Ability to hold multiple perspectives without compromising universal values.
- Spacious—expansive; where there is no "me" or "I"—my thoughts dissolve.
- Nonattached, yet engaging passionately—this is different from withdrawing or detachment.
- Using my full influence, not just my authority.
- Standing in my power and light and creating opportunity for others and fostering their growth.
- Yearning for a just world—the next step of our evolution.

Do you see yourself as a paradigm shifter?

Fallacy: We need to show results—we need to achieve our stated goals at any cost.

New Learning: For paradigm shifts and creating a new future, we need to engage to accomplish goals in a manner that changes the norms and systems that gave rise to the problems we are trying to solve; this is simultaneously based on our oneness, our humanity, and our universal values.

Embodying Values Instead of Talking about Values

BEING a paradigm shifter requires us to embody values instead of only talking about values. It requires us to avoid fundamentalism or any other isms or dogmatic perspectives. Our courage to create is grounded firmly in our universal values, our oneness—the inner capacity, wisdom, full potential—and our stillness in urgent action.

An example: the United Nations, along with other agencies, has made a significant contribution toward a just and fair world for humanity and our planet through the Declaration of Human Rights, the Sustainable Development Goals, and other agreements. The human rights declaration, in which each and every human being can aspire to live with dignity and thrive in a planet where there is no discrimination, is a big step forward in realizing our unity. The human rights agenda is based on universal values, applicable to everyone, everywhere.

We designed various instruments to address violations of human rights and claim our rights. But there's a big difference between talking about human rights and universal values and embodying universal values.

When I stand in this place and when there are human rights violations, I can speak up, speak out, and act to redress them. I speak to what is incongruent with our humanity, but I do so not with destructive anger or revenge, not with hatred, but with knowing that human beings are limited simply because we are human, and our actions are unacceptable when there are violations.

Cynda Rushton, a professor of bioethics at Johns Hopkins University, is clear that moving from rhetoric to reality and *embodying* the values we wish to see manifest is at the core of sustained transformation. She integrates mindfulness and compassionate care in clinical practice and teaching. She says, "One of the most profound aspects of the conscious full-spectrum response (CFSR) is the grounding in who am I being in this moment. This orientation has engaged a deep space of personal inquiry with mindfulness as the foundation for engaging wisdom and compassionate action. Instead of beginning with what I will do, the CFSR approach invites inquiry into who I am. What do I stand for? For me, this required relinquishing a long-standing fear of not being enough to confidently embrace the idea that BEING who I *really* am is enough. Clarity in who I am and what I stand for has provided me with an anchor through many

leadership challenges. For example, while coleading an initiative at a university, an influential member of the community questioned my intentions and actions about the design and focus of a large-scale initiative focusing on compassion. At many junctures, I was called to inquire over and over again, What do I stand for? Who am I being in this moment? I found that grounding this inquiry in a space of mindful awareness, embodying the values I speak about, allowed me to quiet my fear, anger, and disappointment to respond with clarity, stability, and an unwavering commitment to integrity, compassion, and equanimity."

Fallacy: These human rights instruments and conversations on ethics are about pointing fingers and making others wrong. Let's focus on getting the job done!

New Learning: Human rights and ethics are primarily about embodying the values underpinning these instruments by all, leading to the highest quality of life for humanity, where we all live with dignity, thrive without discrimination, and are whole with integrity.

Stillness

Too often we are given advice to "slow down" instead of "learn to be still." During his discourses, my teacher Tsoknyi Rinpoche taught us to practice stillness and encouraged us to allow our wisdom, our inner capacity to surface—to create the space between our thoughts.

When I served at the United Nations Secretariat, meditating often in the meditation room infused in me a sense of peace within. The room, named A Room of Quiet, was created by Dag Hammarskjöld. He was a profound secretary-general of the United Nations, an inspiration to many of us.

He wrote a piece that is placed at the entrance to the meditation room in the United Nations building.

> We all have within us a center of stillness surrounded by silence.
>
> This house, dedicated to the work and debate of peace, should have one room dedicated to silence in the outward sense and stillness in the inner

sense.

It has been the aim to create in this small room a place where the doors may be open to the infinite lands of thought and prayer.

People of many faiths will meet here, and for that reason none of the symbols to which we are accustomed in our meditation could be used.

However, there are simple things which speak to all of us with the same language. We have sought for such things and we believe that we have found them in a shaft of light striking the shimmering surface of solid rock.

So, in the middle of the room we see a symbol of how, daily, the light of the skies gives life to the earth on which we stand, a symbol to many of us of how the light of spirit gives life to matter.

But the stone in the middle of the room has more to tell us. We may see it as an altar, empty not because there is no God, not because it is an altar to an unknown god, but because it is dedicated to the God whom man worships under many names and in many forms.

The stone in the middle of the room reminds us also of the firm and permanent in a world of movement and change. The block of firm iron ore has the weight and solidity of the everlasting. It is a reminder of that cornerstone of endurance and faith on which all human endeavour must be based.

The material of the stone leads our thoughts to the necessity of choice between destruction and construction, between war and peace. Of iron, man has forged his swords, of iron he has also made his ploughshares. Of iron, he has constructed tanks, but of iron he has likewise built homes for man. The block of iron ore is part of the wealth we have inherited on this earth of ours. How can we use it?

The shaft of light strikes the stone in a room of utter simplicity. There are no other symbols, there is nothing to distract our attention or to break in on the stillness within ourselves. When our eyes travel from these symbols to the front wall they meet a simple pattern opening up the room to harmony, freedom and balance of space.

> There is an ancient saying that the sense of a vessel is not in its shell, but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their centre of stillness.
>
> Dag Hammarskjöld, 1957

There is a beautiful painting outside the meditation room. In 1964, Marc Chagall created a stained-glass window titled *Peace* and gave it to the United Nations to honor Secretary-General Dag Hammarskjöld and fifteen others who died in a plane crash on September 17, 1961, while on their way to broker a ceasefire in the Congo. Hammarskjöld was posthumously awarded the Nobel Peace Prize for his humanitarian efforts. The 11.7 x 17.7-foot window can be seen in the visitors' lobby of the United Nations building in New York. Music and text inspired Chagall in creating the window's scheme. Symbols evoke Beethoven's Ninth Symphony, a favorite piece of Hammarskjöld's.

Every act of courage, compassion, and service for all awakens a new story, a new possibility for healing on the planet.

Fallacy: Working hard and fast is bad for health. It is obsessive! We must slow down to be effective.

New Learning: It is not about slowing down. It is learning to be still in the moment, BEING still; and in that stillness, there is profuse and profound energy.

Contemporary pioneers are impactful because they

- Know who they are and what they stand for and transcend their fears.
- Are anchored in universal values of dignity, equity, and compassion; commit and act.
- Create platforms for others to source their inner capacity for action.
- Hold their social and professional identities without rigidity; ground themselves in their inner capacities for strategic action in order to generate equity and sustainability.

- Notice their own background conversations to release prejudice and bias.
- Distinguish universal heart responses from emotional reactions; move with compassion.
- Generate worldviews sourced from universal values while understanding ideological perspectives.
- Embody the universal values underpinning strategic action, instead of only talking about values.
- Are able to be still in order to respond by sourcing their inner capacity, rather than reacting.

They use the CFSR and similar transformative design templates to solve problems and be principled game changers. This is discussed in the next chapter.

Chapter 6
The Unifying Architect
The Radical Unique Response: Design Differently to Make a Difference!

The world we have made as a result of the level of thinking we have done thus far creates problems that we cannot solve at the same level at which we have created them.… We shall require a substantially new manner of thinking if humankind is to survive.

ALBERT EINSTEIN

A designer is an emerging synthesis of artist, inventor, mechanic, objective economist and evolutionary strategist.

BUCKMINSTER FULLER

And every citizen is a designer!

Our Design Capability

The unifying architect is simultaneously the contemporary pioneer, mindful pro-activist, and radical transformer.

The unifying architect is fearless, has reverence for life in all its manifestations, and sees the beauty of uniqueness and diversity in our inherent oneness, in the interdependence of humans, all sentient beings, and our earth. The unifying architect is a radical designer who is not afraid to see human reality with discernment for what it has become—a reality currently drenched with inequity and identity barriers, even identity fortresses. Unifying architects identify systems and cultural opportunities as well as dysfunctionality and engage in crafting a new architecture based on universal values of compassion, fairness, and dignity. They do this even in the face of ridicule, opposition, obstruction, and slander.

The unifying architect

- Has the compassionate courage to act.
- Is a principled game changer, sourcing inner capacities and creativity.
- *Sees* and takes into account the invisible patterns, norms, and systems as well as root factors that shape global and local situations and actions.
- Crafts policies, projects, and processes for enduring equitable and sustainable change.
- Is proficient in using transformative design templates such as the conscious full-spectrum response, synergistic operational strategies, and transformational results chain.
- Generates transformational results, steadily contributing to paradigm shifts.

How Does a Radical Fearless Architect Design Differently to Make a Difference?

Ehab El Kharrat is an example of a radical fearless architect. We worked together in the United Nations program to address HIV/AIDS in the Arab States. In a world where wars are being fought on religiosity and religious affiliation, it was inspiring to see Khadija, a Muslim woman born in Tunisia, work powerfully and seamlessly side by side with Ehab, a Christian man born in Egypt. Individually, they stood for dignity and equity for everyone, beyond social divisions. As team members, they created unique spaces for staff and partners to transform cultural norms and systems while addressing HIV/AIDS. You first met Khadija in Chapter Five. Ehab too is a remarkable professional committed to making a concrete difference and generating transformational results wherever he works. Even when there is ridicule, disagreement, opposition, obstruction, and slander, Ehab is unstoppable.

There were other architects of equitable and sustainable change on Khadija’s team. Nabil Elkot, a physician from Egypt, engaged to reverse the HIV/AIDS epidemic. He also worked in several other fields, including with civilian and peace activists in Egypt and Syria and in his clinic with his clients and colleagues to address trauma. His worldviews and actions that

embrace everyone inspire people to transcend the exclusionary religiosity that is pervasive. Olfat Allam is another example. In addition to her contribution to the HIV/AIDS program, she supports women and girls to heal from trauma and manifest their full potential. She says the learning-in-action programs refined her skills and competencies: “I treat people with my heart, not only my mind. I understand the deep meaning of empathy. I support people in greater depth using the new tools which are comprehensive and useful. I have a new vision which makes me persist, hopeful and free, working toward a vibrant society in Egypt.”

As the executive director of Freedom, a nongovernmental organization working on substance abuse and HIV, Ehab applied the transformational leadership tools and approaches with his team of 190 staff members, most of them recovering drug users. Moving beyond stigma to manifest the full potential of people is not easy. Ehab says, “As the founder and leader of a growing organization, I do things differently. I recognize ‘emotional intelligence competencies’ in my team and foster them. I use the conscious full-spectrum response (CFSR) in designing and planning our work. I have been working to shift the stigma against addicts since 1989. Using these universal value-based approaches, generative conversations and tools made a huge difference and rapidly accelerated change. Now I can safely say that the culture in Egypt is shifting. Recovering addicts are being recognized as full-fledged citizens and professionals and current drug users are given their rights to health and respect. I proposed some laws to consolidate these gains, but the second wave of revolutionary protests in June 2013 led to our resignation as opposition parliamentarians from the legislative body. I have not given up.”

This brings us to a foundational aspect of this work: standing steady with compassion and courage, “giving up” does not exist in one’s BEING. It is really impossible to give up when our compassionate universal heart is open; we burn with an inner fire of will and fairness and “see” with discernment and clarity what needs to be done.

Ehab says, “This whole array of tools, techniques, and approaches, which was the foundation of the results I accomplished, made me think in a clearer way, opened my consciousness to the true roots of my commitment. Now whenever I face a challenge or examine a dilemma, I am able to use a number of leadership lenses. But I always, almost automatically, look at it

through the lens of the conscious full-spectrum response template, which helps me to design the response. This has helped me during the years of the Arab Spring revolutions; I was able to better communicate with other leaders, even with political 'rivals' or 'competitors,' and with the media."

Ehab was one of the main campaign leaders of the presidential candidate who lost to President Abdel Fattah el-Sisi. He notes, "I am still well respected as an opposition leader, appearing on national, regional, and international TV at least two or three times a week, on some days two or three times a day. I believe I have contributed to a shift in the political and democratic consciousness of the people in Egypt. I guess people like to host me as a TV speaker because of this unique transformational approach that makes complex principles and ideas simple, accessible, meaningful, and comprehensive to the average audience." In Chapter Eleven, you will meet Ehab again in his political role.

It is people like Ehab who bring the most important missing piece for enduring, equitable results—our universal values, our humanity, our compassionate courage-in-action; in short, our inner capacities.

How do we develop these abilities? Through *choosing* to *be* an alchemist and manifest our full potential, generate equitable and sustainable change, and learn and practice the transformative tools, techniques, and templates necessary for a paradigm shift.

Praxis of a unifying architect:

1. Explores ways to continuously deepen personal transformation and practices consistently.
2. Steadfastly commits to equitable and sustainable results; learns new tools and techniques to craft the alternative architecture that shifts paradigms.
3. Embraces confusion as a creative space for emergence.
4. Cultivates the ability to see connections and patterns with discernment and pristine clarity.
5. Fearlessly examines and redefines the prevailing notions of underlying or root causes/factors of today's major challenges (e.g., people are poor

because they are lazy, or it is their "karma") and does not blindly agree to unexamined assumptions and superficial explanations that camouflage reality.

These aspects of the praxis are elaborated in the paragraphs that follow.

1. Explores Ways to Continuously Deepen Personal Transformation

First, the fearless architect explores ways to continuously deepen personal transformation and practices constantly. In the previous chapter, we discussed some of these ways and practices. We touched our essence, articulated what we stand for and the universal values we embody. We moved past our fears, anchoring ourselves in our inner capacities for action. We chose to release our prejudices and biases. We recommitted to compassionate, courageous action when we transcended norms and biases to stop female genital mutilation. We created platforms to foster stewardship and leadership in others.

Fallacy: If everyone works on their personal transformation, everything else will fall into place, and the current problems in the world will be resolved.

New Learning: Personal transformation is a necessary but not sufficient condition for social transformation. We need to have the courage to design and implement the appropriate architecture for systems and culture to result in a thriving humanity and planet.

2. Commits to Equitable and Sustainable Results

Second, the unifying architect commits to making a concrete difference by generating transformational results based on universal values; and learns new tools, techniques, and templates to craft alternative architecture that shifts paradigms for equitable and sustainable results.

Self-discovery alone will not transform the planet unless we also commit to strategic action. Self-discovery may pave the way for different perspectives and actions to emerge; but only if we choose to source our

inner capacities, manifest them through our actions, and put in place the architecture and actions for equitable and sustainable change. Contrary to what several consciousness gurus and human potential experts say, equitable and sustainable transformation does not "automatically" flow from self-discovery. Andrew Harvey, an author and scholar, coined the phrase "sacred activism" in his writing, teaching, and speaking to describe the absolute necessity of embarking on our personal journeys of self-awareness while at the same time manifesting our inner capacities to transform the norms and systems that create the major problems of today.

3. Embraces Confusion as a Creative Space for Emergence

Third, the fearless architect embraces confusion. They know that radically different approaches are necessary, that they do not know all the pathways to bring about the necessary transformation. They are willing to go beyond rationales and logic and allow their minds to be confused before new clarities emerge for strategic action.

Embracing confusion as a creative space instead of fretting and trying to understand everything before actually engaging allows us to use our experience and expertise differently, opening up new pathways for strategic action. It does not mean procrastination, which is delaying action. It means constantly renewing oneself and having a "beginner's mind."

Throughout our lives, we are taught that confusion is a negative space; we are trained to be clear and are praised for knowing the answer. The unifying architect, however, is a person who doesn't have all the answers but has some very profound questions. Einstein said, "to raise new questions, new possibilities, to regard old problems from a new angle, requires creative imagination and marks real advance in science." If we cannot ask the right questions and we constantly avoid talking about what we don't want to see, we reinforce the same unacceptable reality. Embracing confusion simply means I do not know all the answers. It does not fit into my current way of thinking, but I am willing to remain in this space. I remain in confusion because I burn for a just and dignified reality for all beings; I am willing to explore new design alternatives, and I trust I will find the pathways.

Fallacy: It is important to have certainty if I want to be effective. Confusion is a sign that I am ignorant; I must show my colleagues that I know and that I am right.

New Learning: Confusion simply means I am unlearning and relearning, so my mind cannot figure it out with my old frameworks and methods. I embrace confusion and am patient, knowing that when I stand in my universal values and commit to equitable and sustainable results, I will learn to design differently to make a difference. I am comfortable and able to "hold questions or ask new questions, even if I don't have the answer" as an essential part of progress.

4. *Sees* Connections and Patterns with Discernment and Pristine Clarity

Fourth, the unifying fearless architect sees connections and patterns with discernment and pristine clarity. They understand the invisible, multiple patterns and systems that shape our lives and shape society and the world, recognizing interdependence as a core principle in generating equitable and sustainable change. An enhanced ability to exercise critical thinking about self and society leads unifying architects to be more effective and impactful by shifting the systems and norms that maintain the status quo.

Currently, in every part of the world, the thinking on policies, rules, and regulations is done by a few on behalf of the many—a pattern—with the assumption and justification that citizens do not have the expertise to understand and influence policy nor the ability to think critically. Humans, regardless of education, have the innate ability to see patterns and to create new systems and forms.

Because critical strategic thinking is possible for all, not just the experts, we need to demystify technical jargon and create ways to stimulate critical and pattern thinking along with authentic processes for everyone to have their voice heard. This is critical for shifting the current paradigm. Too many platforms intentionally have "token" participation to superficially

show diversity in decision-making processes without creating spaces for genuine, informed participation.

Uma Haimavati, whom you first met in Chapter Five, sees connections and patterns with pristine clarity. As the founder of Upasana design studio in Auroville, India, she uses her expertise to create beauty through fashion and fabric, while simultaneously responding to cultural and social issues. Uma created Upasana to also provide opportunities for work, skills development, and growth for women and men from local villages, and as a platform where students and volunteers from different parts of India and abroad come to learn and contribute to socially responsible design. Uma created modern designs and textiles from India's disappearing traditional fabrics while simultaneously revitalizing the economic opportunities for weavers.

Uma says, "After the stewardship program, my relationship with my team has improved. I am more approachable. I have learned to listen, stopped taking things personally and saw people's commitment for action behind their complaints. I see a bigger and wider picture behind my actions. And every member of my team sees the same. As an organization that uses organic materials, has zero waste in production, fair wages, we collectively saw our contribution to the world and to sustainable change and became more conscious of our responsibilities. Because almost all my team members went through the same process, Upasana's organizational language changed."

Uma transformed her workplace; Caitlin Wiesen worked to shift cultural norms related to social issues, for example, women's inheritance rights. Caitlin Wiesen was a member of our HIV/AIDS team at UNDP and continues to work with transformative practices in various positions she holds at the United Nations. Worldwide, women are disproportionately excluded from owning or inheriting property. Even where the country's laws indicate equal inheritance rights for women and men, customary practice continues to exclude women. Ethiopia is no exception. In the leadership program in Ethiopia that Caitlin and Allan Henderson implemented, participants noticed the incongruence between their universal values and the cultural norms in their community. They took action with their families to ensure that widows inherited property, shifting the cultural norm.

Fallacy: In any organization, systems, norms, and structures need to be designed primarily to increase performance. Employees need to be motivated to complete tasks toward that end. They do not need to think about the bigger and deeper questions. This leads to chaos, and it is not practical or profitable to do so.

New Learning: When formal leadership chooses to establish a work culture that sources people's inner capacities for creativity and work processes and connects them to the bigger picture, every organization can have a thriving work culture with systems, norms, and structures based on authentic information and universal values. This is both profitable for the organization and wholesome for employees.

5. Fearlessly Speaks about Underlying Factors of Major Challenges

Fifth, the unifying architect recognizes and fearlessly speaks about the underlying or root factors of today's major challenges, instead of blindly agreeing to unexamined assumptions and camouflaging them. In explaining our global and local crises we generally focus on the importance of economic, social, and political forces and factors as causes for the persistence of the world's problems, or the problems in a local town or village. We say the underlying cause for lack of education, or food or health care, is poverty. But poverty in our abundant world is a result of individual unbridled greed manifested through financial and economic policies that serve a few and leave out many, combined with a culture that perpetuates inequity and discrimination.

The mindset with which we collect, analyze, interpret, and present data and opinions and positions on any subject directs our response. Currently, when we study problems and causality, we identify the immediate and systems causes; and inevitably, we think of particular conditions such as poverty, illiteracy, and disparity, as the "underlying or root causes" of problems. This must be redefined to shift the current paradigm.

Let’s take the example of childhood mortality. The immediate cause may be death due to pneumonia; systems causes may be lack of access to treatment or overcrowding in an urban slum. When we find that the family does not have money, analysts will pin the underlying cause on poverty. But poverty is *not* an underlying or root cause; it is a result of the systems and cultural norms we have put in place. Poverty is a systems cause in a world of abundance. Poverty ensues from unequal opportunity, inequities, disproportionately high resources taken by those with influence, and a belief that some people are better and more deserving than others. Yet we continue to tell ourselves we can do nothing until those who are poor step up and earn a decent living! *The root cause or factor, the underlying cause, is our apathetic, unconcerned mindset emanating from human beings who have not touched their inner compassionate core.* As Nelson Mandela said, “Poverty is not an accident. Like slavery and apartheid, it is man-made and can be removed by the actions of human beings.”

The underlying or root cause rests in an *acausal* domain—the domain where there is no cause or effect, only emergence, resonance, light, oneness. To address the challenges we face today, we must recognize the root factors as an integral part of strategic design and response. The same principles that apply at work apply to what I do in my family, community, or society.

In our daily lives, too often we find superficial reasons for what seems to be going awry. The root factors of a child not getting good grades in school may be beyond inadequate learning methods or the child not working hard enough. It may be that the measures of success need to be redefined to include the joy of mastery and learning itself! The root factors of aggressive behaviors at work, at home, or in school lie beyond socially acceptable manners: they are sourced from our inability to transcend our fears, or judgment, or the defense mechanisms we may use to protect our ego or image. BEING a radical, fearless architect of our lives and of society requires us to see the problems we face in the context of our systems and culture and dive deeper into the root factors the give rise to these problems!

Conscious Full-Spectrum Responses

What is an appropriate architecture for equitable and sustainable results? *What is missing foundationally in the way we respond?*

Fallacy: In today's world, the most important elements for projects to produce the intended results are a knowledge-based, robust design and good management skills related to inputs, outputs, and relationship management.

New Learning: For enduring results, the design and implementation of projects or ideas need to harness knowledge and skills and address the systems and cultural causes as well as root factors of the problem. The key is to source inner capacities and universal values for both design and implementation. This work is about BEING through action, embodying universal values for personal and planetary transformation—at home, in our workplace, in society, and for the planet.

CFSR: A Design Template

The conscious full-spectrum response (CFSR) framework is a tool to design projects that make a difference. This design template intertwines three threads of the *triple helix of a paradigm shift:* (a) source our wisdom/inner capacities and universal values for action; (b) shift cultural norms, systems, and structures that maintain the status quo and become principled game changers; and (c) solve problems in order to generate specific equitable and sustainable results.

Special features of the conscious full-spectrum response design framework:

1. Personal transformation leads to societal and planetary transformation.
2. The CFSR template seamlessly integrates people's inner power and universal values—the most vital assets of humanity worldwide—to shift systems and cultural norms and solve problems.
3. It is a principled game-changing architecture for equitable and sustainable change.

4. It is broad-based enough to take diverse conditions into account, and at the same time to design specific innovations, generate breakthroughs, and sustain the changes.
5. It provides a direction without prescription for emergence of appropriate responses to generate specific and measurable results.
6. It integrates the "what" (results), the "how" (transformative methodologies), and the "why" (the root factors) into one effective response through projects or initiatives.
7. Everyone can participate meaningfully. It demystifies the complexity of strategy and planning to shift from token participation of people to informed decision-making. The CFSR template addresses complexity without being complicated—it is an art to simplify without being simplistic.
8. The CFSR is subject-agnostic and can therefore can be used for any topic or problem.
9. It is a transdisciplinary template for strategic action, robust enough to hold the frameworks of different disciplines and various schools of thought, retaining the needed rigor of excellence.

Feature 1: Personal to Societal to Planetary Transformation

The CFSR template is designed to manifest personal transformation that leads to societal and planetary transformation. Personal transformation bridges the nondual universe with strategic action in the dual world, manifesting in transformative results (outer, middle, inner circles of the template, Figure 6-2), as one seamless whole.

Most frameworks that refer to the inner dimension of human beings enhance our understanding of human nature, and they have their place and purpose. However, *simply understanding* ourselves and the parameters of the challenge *is not enough; we need to respond to critical challenges with urgency.* The conscious full-spectrum response template requires us to engage in a specific set of inquiries and questions to examine the context of the problem in order to solve it sustainably; the template is designed to generate responses connecting our personal transformation to social and planetary transformation.

Feature 2: Sourcing Wisdom/Inner Power/Universal Values

To source *wisdom, inner capacity, inner power, what I stand for*, is to embody the universal values of dignity, fairness, and compassion in order to take action. I use these four words/phrases interchangeably as expressions of our full potential. When we manifest wisdom in action, we address the underlying causes or root factors of an issue. We operate from a passionate, enthusiastic place, which is essential for empowering others and inspiring them to take action.

The conscious full-spectrum response template requires us to constantly ask ourselves “What is the source of my action?” It is a profound inquiry to shift mindset and our current paradigm.

Feature 3: Principled Game-Changing Architecture for Equitable and Sustainable Change

The CFSR template creates the architecture for an emerging paradigm necessary for equitable and sustainable change. For the paradigm shift to occur, we must design and generate responses that integrate the different domains that are related to the entangled hierarchies of any given situation: we must source our individual inner capacities, wisdom, and universal values for collective action. In solving problems, we must have the compassionate courage to address systems and cultural causes as well as root factors of the problem.

Most social, political, economic, and business forums were set up with altruistic or pragmatic intentions; and then human limits and egos entered unintentionally and imperceptibly. Embodying and sourcing the universal values of dignity, fairness, and compassion is essential for real transformation, not the rhetoric.

Laws, policies, and procedures create systems and structures with defined rules. We need to constantly review these and the “rules of the game” to ensure integrity with the outcomes, goals, and impacts we wish to make in support of a thriving people and planet. When we source our inner capacities for shifting systems, structures, and policies, we are not rigid or attached to our point of view; we are vibrant, dynamic, ethical; able to renew ourselves, our strategic direction and actions.

Cultural norms are societies' and citizens' expression of the "rules of the game" and must be constantly reviewed too, based on universal values. This is what transforms exclusionary and exploitative ways that diminish individuals and groups, embraces change, and creates new ways for all of us to unfold into our full potential.

When we do not make the rules underpinning cultural norms and systems visible, do not intentionally examine them and publicly articulate what we see, we maintain the status quo and the present inequities, divisive cultural identities, and financial systems that concentrate money for few at the expense of many.

Fallacy: I feel powerless to shift norms, systems, and structures—I am just a worker, or just a housewife.

New Learning: Game-changing solutions and perspectives based on universal values manifest in every situation: from the interpretations parents and family members give to their children to the way a consultant, worker, community member, or policy-maker sees and responds in their work or life.

Feature 4: Broad-Based, Context-Specific Breakthroughs and Results

The CFSR template can be used in diverse settings and conditions, as we design and implement specific initiatives and ideas. When we shift systems, structures, and cultural norms *without* sourcing our inner capacities and universal values, we become dogmatic, considering our own social, political, or economic ideology to be the truth and the only way. Consequently, we polarize the situation and miss many opportunities.

It does not matter whether we support a particular party and identify ourselves as Republicans, Democrats, Libertarians, or Independents in the United States or with the Congress Party or BJP in India; it does not matter what faith we follow, or how famous we are as academics, politicians, movie stars, innovators, artists, billionaires, philanthropists. *What matters is whether we can manifest our full potential in every context, through every political group, every religion, every profession, in order to heal our aching*

humanity and earth, and thrive. The conscious full-spectrum response template requires us to stand in the inner power of dignity, equity, and compassion to foundationally disrupt the patterns of exclusion and domination and mindfully establish principled game-changing solutions.

Feature 5: Provides Direction without Prescription for Generating Results

Through CFSR, we design responses to generate specific and measurable results. When we connect universal value-based actions to changes in policy, cultural norms, systems, and structures, we establish new rules of the game, changing what gives rise to the problems in the first place.

When we do not source inner capacities for action in order to generate systems and normative shifts, we move ahead with a "fix-it" mindset; then we wonder why we have a never-ending list of problems. It is because we keep in place unworkable patterns.

For example, to address climate change, we need action based on *technically sound solutions or outputs*, like establishing sources of renewable energy; we also need to *change the limiting norms and systems* that determine how fossil fuels are connected to our economies, individual wealth, and production processes. We must inquire within to see how each one of us individually and collectively relates to our planet and act from what we see. Can we see that our very existence is nurtured by our planet, or do we view our planet as a commodity to exploit and use for the never-ending list of things we think we must have?

Fallacy: If we can identify the problem and its causes, and we have the right technologies, we will be able to solve the problem. We are not solving the problems because we are not investing enough time and money in technical solutions.

New Learning: The complex problems of today are the result of multiple interdependent causes. As we invest in technologies to solve problems, we must simultaneously address the cultural norms and systems that maintain the conditions giving rise to these problems. To address the root factors of these problems, the universal values unpinning our humanity need to be the foundation of our dynamic and impactful engagement.

Feature 6: Integrates the "What," the "How," and the "Why" into a Whole-Systems Response

The conscious full-spectrum response is based on skills, competencies, and inner capacities that simultaneously include the *what, how,* and *why* of design, strategy, and implementation—a whole-systems response.

Application and manifestation of our inner capacity toward a particular issue that addresses the root factors of a problem, and the systems and norms we establish, corresponds to the *why* of that issue. When we do not have the ability to address root factors based on universal values and what we stand for, we are unable to generate enduring transformation and create systems and cultures that deliver equity, dignity, and prosperity to everyone.

Over the last several decades, we have demarcated the skills and competencies as well as the roles of experts. We have separated the "subject matter" experts who shape strategies and tactics of *what* needs to be done from "process" experts who guide initiatives and organizations on *how* things need to get done.

When we separate the why, the what, and the how, "process" experts become neutral to the policies and goals of organizations, seldom questioning whether their goals have intended or unintended consequences.

Integrating the why, what, and how in the fabric of universal values lays the foundation for the emergence of paradigm shifts, combining purpose,

goals, and processes that generate equitable and sustainable results. The CFSR template enables this integration.

Feature 7: Sophisticated Simplicity to Address Complexity—Strategy and Planning Demystified

We need to demystify complex strategy and planning processes in order to shift from token participation to informed decision-making that creates openings for everyone to participate.

As more countries and people accept democracy, everyone's informed and wise participation is essential. However, people with influence and extrinsic power, including policy analysts and experts in every part of the world, formulate policies with only the token participation of nonexpert people. The thinking on policies, rules, and regulations done by a few people impacts all of us. Experts do have valuable knowledge in particular areas, which must be used. The assumption that citizens do not have the ability to think through complex issues is not valid.

When we do not demystify the complexity of strategy and planning, we close down opportunities for citizens to participate meaningfully. Demystification is crucial for the new paradigm to emerge.

The CFSR template addresses complexity without being complicated—it is an art to simplify without being simplistic! This work is about sophisticated simplicity.

Feature 8: A Subject-Agnostic Template

The CFSR approach is subject-agnostic and therefore can be used for any topic or problem. Universal values apply in all settings, irrespective of what we choose to work on.

For example, colleagues at the United Nations who used the CFSR approach to reverse the HIV/AIDS epidemic also used this approach when engaging citizens in fair and responsible elections, and when working for women's rights and inheritance of property, for human rights, and for quality education.

Feature 9: A Transdisciplinary Template for Strategic Action

The CFSR is a transdisciplinary template for strategic action, robust enough to hold the frameworks of different disciplines and various schools of thought. To address complex problems, we need to partner with people who are from different disciplines, cross sectorial boundaries, and take a whole-systems approach. Citizens, policy-makers, and experts, from various disciplines and professions, create new knowledge and understanding for strategic action, always anchored in a resonant space of oneness and universal values. They transcend ideology and work together to create value-based alternatives.

Distinguishing Conscious Full-Spectrum Responses from Partial Responses

Most issues that affect our daily lives are complex. And most of the time, we have partial responses—we don't include the three key elements of the CFSR framework. There is nothing wrong with partial engagement, but it limits the results we can potentially generate. We can produce far greater results if we design our projects in a way that solves problems, shifts systems and cultural norms, and sources our inner power based on universal values. This may sound difficult, but in practice, it is easy and aligns different aspects of ourselves within.

Let's consider the global "food crisis." One billion people most often go to bed hungry in an abundant world. What can we do? Speaking about hunger and malnutrition in countries in Africa and Asia, where large populations are poor and do not have access to food, is not the same as speaking about hunger and malnutrition in the United States and countries in Europe. In these countries, where market forces play a big role in determining access to high-quality foods, it is obesity that is a major problem. The patterns, however, are similar. *Partial responses are only partially effective*. It is the conscious full-spectrum response that makes the change that will be most impactful and that will last.

When a person in the United States or Europe is hungry, does not have food or the money to buy food, what can be done?

Here are six partial ways we can address the problem of hunger, producing some results. These partial responses are illustrated in Figure 6-1.

1. Offer immediate relief to a hungry person by providing food at soup kitchens and food banks (inner circle).
2. Shift policies, systems, structures, and norms to produce more nutritious foods, stop promoting and subsidizing unhealthy food production, adopt healthy food habits, have nourishing food for all, abolish food deserts, create jobs and income (middle circle).
3. Combine the two strategies above, without developing inner capacities (inner and middle circles).
4. Develop our inner capacities only without action—work on personal transformation (outer circle).
5. Offer immediate relief to a hungry person and develop inner capacities without addressing any of the systems causes and cultural norms (inner and outer circles).
6. Shift policies, systems, structures, and norms and develop inner capacities without having strategies for immediate relief from hunger (middle and outer circles).

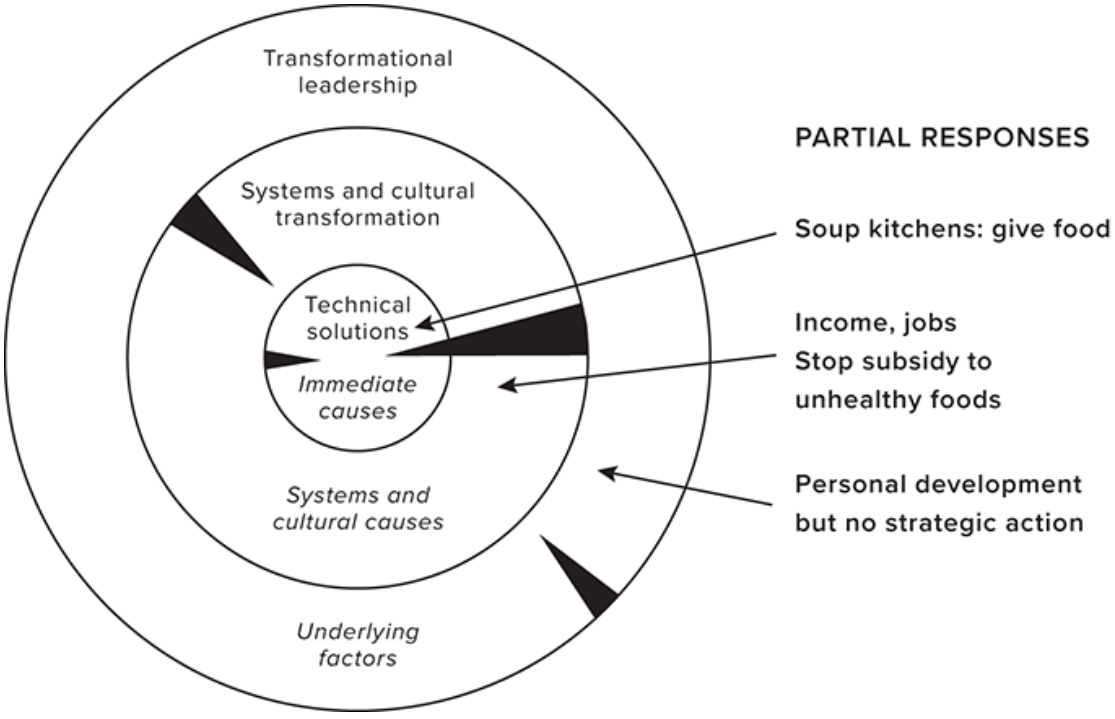


Figure 6-1 *. Partial Responses to the Food Crisis.*

Instead of these partial responses, we have far greater impact if we address all these dimensions together—a conscious full-spectrum response (CFSR).

I was born in India; I love India and love serving in India. I recognize the depth of spirituality, celebrate the diversity in culture; I am inspired by the presence of committed people making a difference. I also recognize the unbridled materialism, widespread corruption, hideous exploitative practices, and pervasive exclusionary practices based on gender, caste, and class. I wonder what India would look like today if we had achieved our independence from Great Britain with conscious full-spectrum responses, rather than partial responses.

It is true that India is a sovereign nation and progress has been achieved in some fields, such as information technology; there is infrastructure, such as roads and hospitals, for those who can afford it. However, the plight of so many Indians is fraught with uncertainty and deprivation because of extreme poverty and social prejudice. Mahatma Gandhi had a strategy of nonviolence—he called the Indian freedom movement *satyagraha,* the force which is born of truth *(satya)* and love or nonviolence. *Sarvodaya* is a Sanskrit term meaning "universal uplift" or "progress of all." To ensure that self-determination and equity reached all strata of Indian society, Gandhians embraced this term for India's post-independence social movement.

The freedom movement in India, however, did not provide platforms for *everyone* to source action from deep within, from universal values. As a result, over time actions have fallen very short of the potential for every Indian to generate an equitable society, in which everyone thrives with dignity, where there is "progress for all." We are not BEING the change we wished to see during the independence movement. Discrimination based on caste, class, and gender is pervasive, affecting the lives of millions of people. Now the richest 1 percent of Indians own 58 percent of the country's wealth,[28] and the trend in inequity is accelerating.

What would be different now if we had embarked on policies, programs, and implementation strategies in which ethical citizenship and leadership prevailed? Could we have had economic and financial rules that did not concentrate wealth in the hands of a few people? Could we create wealth without liabilities and debt? What could be different now, and in the future,

if we decide to invest in conscious full-spectrum responses instead of partial responses?

Fallacy: It takes too much time for people to work on their personal transformation and also design and implement policies and programs based on universal values. It is faster to focus on a few strategies.

New Learning: Using a conscious full-spectrum approach, moving beyond partial responses, is actually a time-saver. We now have new praxes to source our inner capacities for action, principled game-changing approaches, and technical innovations that generate results simultaneously in time and at an accelerated pace.

Conscious Full-Spectrum Responses

Knowing how to design the architecture of a conscious full-spectrum response is at the core of being a unifying architect, a principled game changer. Using the same example we used to illustrate partial responses, we will now design conscious full-spectrum responses in which all three domains are connected.

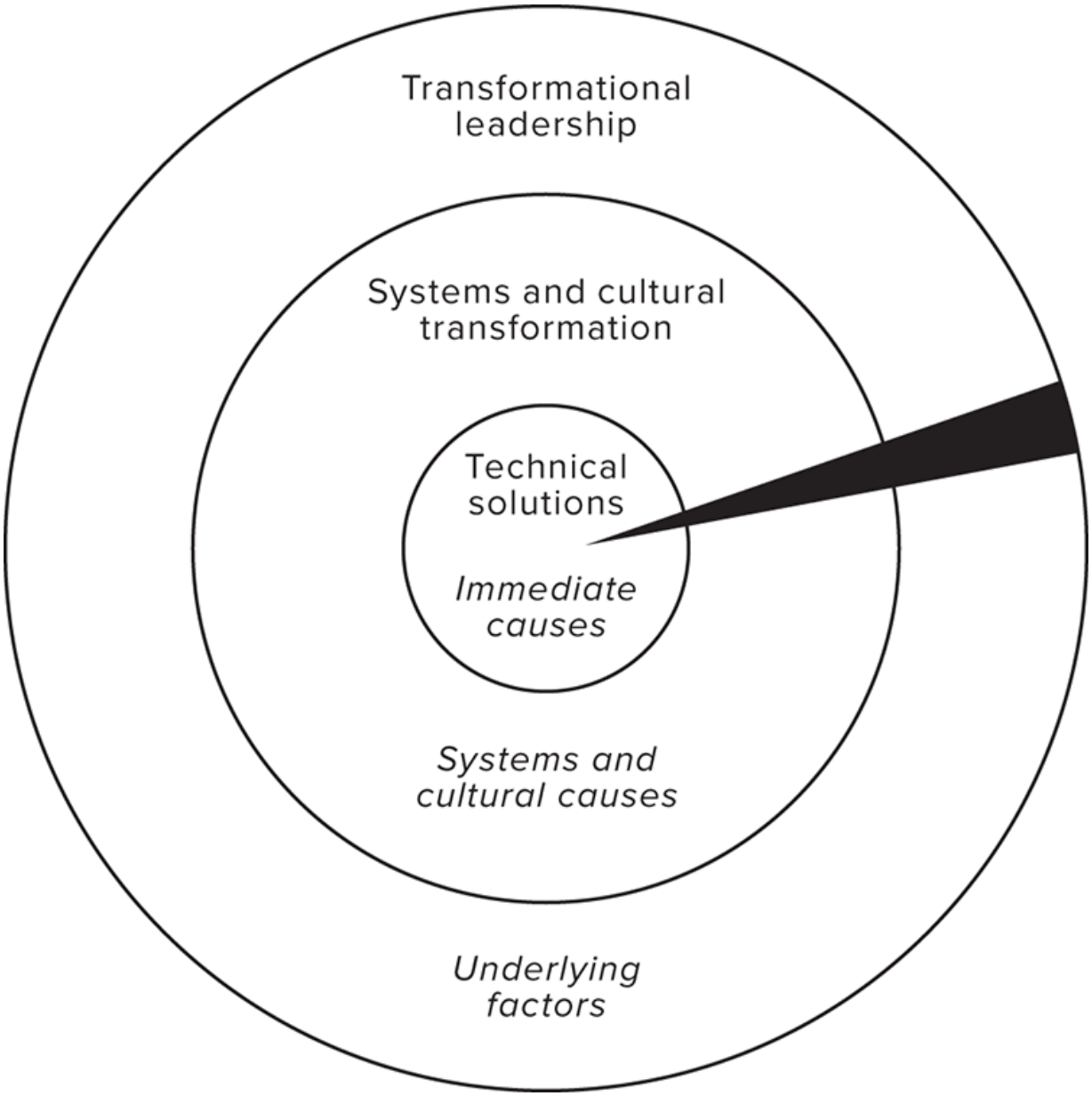


Figure 6-2 *. Conscious Full-Spectrum Responses.*

The conscious full-spectrum response (CFSR) framework is for designing responses that generate enduring results based on universal values. In this response, the three essential components are *addressed simultaneously:*

- Solve problems with appropriate technologies—the inner circle
- Shift systems and cultural norms as we solve problems so that our solutions are game-changing—the middle circle

- Source our inner capacities and universal values to solve problems as we shift culture and systems—BEING a transformational steward and leader—the outer circle

A conscious full-spectrum response to the food crisis has all three of the strategic components mentioned above. I am hungry, do not have food, and I do not have money to buy food. What can be done? The best, most equitable and sustainable response is to act in all the three dimensions at once: (1) give food or volunteer in a soup kitchen and solve the immediate problem of hunger—inner circle; (2) shift the current policies on food subsidies for more production of nutritious foods, increase access to nutritious food for all, end food deserts for people with limited resources, implement policies and programs that generate income—middle circle; and (3) embody universal values of dignity, equity, and compassion as the foundation for strategic action and policy change, so that our responses are enduring and equitable—outer circle.

CFSR Projects Worldwide

Several decades ago, I made a decision to design and implement every activity, project, program, or policy through the conscious full-spectrum approach—at home, in my workplace, and in society. Depending on the theme and on policy agreements both with governments and partners and within the United Nations, I titled the initiatives differently. For example, Leadership for Results was the program for addressing the HIV/AIDS epidemic; Women's Rights in Action was the program to reduce maternal mortality; We Care was the program for our colleagues affected by HIV/AIDS in our workplace. Hundreds of initiatives have been designed and implemented with the CFSR approach, generating results, through the United Nations and beyond. The practitioners, whose contributions are cited throughout this book, all designed and implemented their ideas and projects using the conscious full-spectrum approach.

Some gave unique names to the CFSR framework they used in their projects, to reflect what they wanted to manifest—for example, GAIA—Generative Action for Impact through Awareness for responding to environmental issues, designed by Kirsten Gallo; 3H—Hands, Head and Heart, for ecologically friendly architecture, by Martin Scherfler; ACT-GAP—Advancing Common Transformational Good for All People, for

addressing social issues, by Megan Joseph and Kymberly Lacrosse; SFAB—Spectral Framework for Agency Building, for demystifying science and technology for social justice, designed by Muthu Kumaran, Adya Siddarth, Vivek Coelho, and Sudarshan Rodriguez; Liberation through Landmines, related to banning landmines in Israel, by Jerry White; HTR—Holistic Transformational Response, for addressing violence, by Vernon Williams; ACT—Awareness, Creating Shifts, Transforming Responses to the Climate Change Crisis, designed by Karen O'Brien; framework for resilience in the workplace by Dorrie Fontaine; the Equity Framework by Megan Joseph. We will learn more about these projects later in this book.

To reverse the global HIV/AIDS epidemic through the United Nations Development Programme, we focused on reducing stigma and discrimination and increasing treatment and preventive measures through building leadership for results in multiple sectors and levels. In all the sixty countries where we worked, the design and implementation of programs and projects had a few core elements.

Praxis to source universal values and enhance self-awareness, to know who I am and what I stand for, and the ability to source inner capacity for strategic action, was foundational. Stigma and discrimination cannot be present in a space of our oneness, a space of our human unity. But stigma runs even deeper when there is the hint of connection with sex, making the HIV/AIDS program even more challenging to implement because of the self-righteous morality we hide behind. This is why the universal values of dignity, fairness, and compassion are so vital as the foundation of our work. Universal values disrupt the discriminatory, exclusionary, exploitative patterns we see in classism, racism, casteism, and patriarchy.

Explicit shifts in culture, norms, and systems were addressed by people themselves. For example, people living with HIV/AIDS in villages of Cambodia were sent away—they were thrown out. After going through their own personal journey of self-awareness, seeing the incongruence between what they stood for as human beings and what they were doing to others, community members articulated the norms they wanted to shift in the villages. Thereafter, people living with HIV/AIDS were fully accepted in their villages and even welcomed to worship along with others in the temples.

In Ethiopia, women would not go for testing out of the fear that they would be labeled promiscuous. But after engaging with our program, testing became a normal procedure, free of fear or stigma.

In the Arab States, HIV/AIDS treatment was denied to people in prisons because they were labeled as “promiscuous” by society and religious leaders, who thought these prisoners “deserved to suffer.” But these same religious leaders transcended their judgments and committed to treatment for prisoners based on universal values of dignity, equity, and compassion; and they publicly declared their decision.

Problems faced by people were solved. In Botswana, the money designated for local health institutions was held up at the national level because of bureaucratic red tape; within six months, over 90 percent of this money reached local institutions because of the breakthrough initiatives designed and implemented by the practitioners of the learning-in-action program. In Ukraine, there was no place for people dying of AIDS to go; youth and disc jockeys from discotheques organized a campaign to establish care and physical spaces for people dying of AIDS.

As a result of explicitly designing initiatives with elements of the conscious full-spectrum response approach, we generated new conversations in society that embraced people living with HIV/AIDS and increased prevention, testing, and treatment.

Karen O’Brien is a professor of human geography at the University of Oslo and the cofounder of cCHANGE, which engages with “transformation in a changing climate.” She adapted the conscious full-spectrum response in a transdisciplinary way, using results-oriented research on global environmental change and focusing on both commitment and results. Karen designed the “three spheres of transformation” in relation to adaptation, mitigation, and sustainability. This approach has been included in the chapter on climate-resilient pathways in the Intergovernmental Panel on Climate Change (IPCC) Fifth Assessment Report, and it is central to a new initiative on transformation in a changing climate (cchange.no). Karen’s point of departure is “that climate change is not simply a technical problem that can be addressed by managing existing systems better, by improving technology, by pricing emissions, by allocating special funds for adaptation and mitigation, or by reforming institutions and governance. It may require

these changes, but it is also a challenge that is intricately related to other ecological, social, and economic issues, which call for deeper transformations in current systems and structures that promote undesirable outcomes—pollution, biodiversity loss, poverty and inequity, insecurity. Moreover, climate change can be considered a transformative challenge for human beings that requires individuals and groups to ground themselves in universal values and examine their worldviews and assumptions about change itself." By integrating the practical, political, and personal spheres of transformation, she is using the conscious full-spectrum response framework to generate adaptive and sustainable responses to the climate change crisis.

Karen O'Brien was awarded the Nobel Peace Prize in 2007 along with other scientists in the Intergovernmental Panel on Climate Change (IPCC) and Albert Arnold (Al) Gore Jr. "for their efforts to build up and disseminate greater knowledge about man-made climate change, and to lay the foundations for the measures that are needed to counteract such change." Karen realizes the need for an actionable approach for transforming at the rate, scale, and depth that is called for by the IPCC and the 2015 Paris Agreement on climate change, and she finds the three spheres framework based on the CFSR approach to be a promising way of connecting personal and planetary transformations.[29]

Hemlata Kansotia, whom you met in Chapter Four, designed and implemented her work through the conscious full-spectrum response approach. One of her breakthrough initiatives was to design and implement learning-in-action programs in India to shift the way in which sewage workers and street cleaners, all Dalits, are treated and supported. For their entire lives, many Dalits are told they are "untouchable"; they are excluded from worshipping in temples, and other castes do not drink or eat with them.

The participants of the learning-in-action program held in Dehra Dun, India, were workers, union leaders, and members of community-based organizations, joining hands and hearts from *all castes*. They generated results standing in their oneness, working together beyond socially constructed caste labels with a shared commitment to transform the unacceptable conditions in which Dalits are forced to work. They produced documentary films revealing the horrific labor conditions of sewage

workers and what was needed for their safety. Safe working gear was obtained, and labor unions articulated new demands.

One of the most profound and moving moments for me was when several participants stood up and shared their insights: they discovered who they are and their oneness with all human BEINGS—they are not "untouchable." For most of them, this was a pathbreaking and life-changing experience. These are timeless moments—when time stands still in the presence of grace, pristine awareness, and unity.

In one of Hemlata's learning-in-action programs, two participants out of seventy-five could not read or write. Since the CFSR worksheet puts the message across through a diagram, with a little help from their friends and colleagues, they could understand the issues and their interconnections, and were able to fully express themselves. They said this was the first time they could articulate a future for themselves and their children. Hemlata and her colleague Janaki Ragai said, "This CFSR framework is extremely helpful. We can write up and submit our proposals to donors for funding ourselves now. Previously, we paid NGOs (nongovernmental organizations) to write for us. The key elements of a comprehensive proposal and what donors ask for are all covered in the questions on the CFSR worksheet. We felt so proud that my idea for educating children of street cleaners received funds from a donor."

Fallacy: The issues are complex. As ordinary workers and citizens, we cannot plan what we need for our future and the future of our children. The methods are too complicated. Only "highly educated" people with formal degrees can do this.

New Learning: All concerned citizens can actively participate and plan for their future. They are capable of seeing the big picture and know what patterns need to change in cultural and formal systems in order to solve problems. Everyone has inner capacities that they can get in touch with and source for action.

Anita, Hemlata's colleague, traveled overnight with her fourteen-year-old son, Raju, on a bus from a village in Uttarakhand to Dehra Dun for the

program. She could not leave her son behind. We invited Raju to participate in the sessions with us. He presented his breakthrough initiative, referring to the CFSR worksheet (Figure 6-3). Raju stands for dignity and courage for all. He said he would transform the culture of systematic discrimination in his school, where as a Dalit child, he had to drink from a separate water fountain. Sometimes there was no water for him and the other Dalit children. The Dalit students also had to stand in a separate line to get their midday meal, after all the "upper caste" children were given their meal. They had to sit separately to eat—they were labeled as "untouchables."

Raju committed to take action. He would take his uncle and go to see the district magistrate, an Indian Administrative Service (IAS) officer, who Raju had heard was a man who worked with fairness. Raju would tell him what needed to be changed, and said he was not afraid of repercussions—what the authorities might do to him in school. "The worst thing that could happen to me is that I am kicked out of school," Raju said. Six months later, we learned that Raju went ahead with his plan, met the district magistrate, and was successful in changing the norms around water availability for all and sitting together to eat—a great beginning.

Fallacy: Young people do not have the experience needed to make a difference, even if they care. Planning and strategy require "maturity," and adults need to take the lead.

New Learning: Young people, like adults, can get in touch with their inner capacities if they are provided opportunities to do so; and like adults, they have the choice to manifest their inner greatness through action.

Applying the CFSR Frame

The prerequisite to using the CFSR approach for generating results is that the person cares deeply about humanity and the planet and is willing to take courageous action. Without this predisposition, the individual will not ask the right questions or generate transformational responses.

How do committed individuals design? They begin by identifying an idea, project, or initiative related to an issue they are currently engaged with

and passionately concerned about. *This is not about new ideas or different ideas—it is about doing the same thing differently.*

Design on the conscious full-spectrum response template begins with inquiry, starting with these six questions. Please refer to the CFSR worksheet, Figure 6-3.

My inner capacities (*outer circle*):

1. What universal values do I stand for and embody as I make this happen?

Universal values and principles of the project (*at the cusp of the outer and middle circles)*:

2. What (a) universal values and (b) principles underpin the project?

What will I do? In other words, what visible, measurable actions will we deliver to generate results, outputs (*inner circle*)?

3. How do the problems show up (give one or two examples)?
4. What will change visibly because of my actions?
5. What will I do?

Systems and cultural shifts (*middle circle*):

6. What systems and cultural norms must be changed in order to create equitable and sustainable outcomes? (Examples: changes in policies, rules, organizational structures and their functioning; changes in cultural norms in my community, society, governance, or business.)

As practitioners inquire, they map their responses on the CFSR worksheet (Figure 6-3, CFSR Worksheet: Architecture for Equitable and Sustainable Change). The conscious full-spectrum worksheet represents a map for transformation with interdependent components. It is like a fabric, with the different interconnected threads and elements intricately interwoven. I can pull up the whole fabric from any point.

The CFSR approach can be applied to specific projects or large programs, or to the different components of any project. The first couple of times may feel awkward confusing, because we are not used to addressing complexity in this simple yet powerful way.

For the next paradigm to emerge—indeed, for the next civilization to emerge—it is vital that each of us accesses the unifying fearless architect within us.

This work is about people everywhere engaging in creating a paradigm shift because they care deeply about people and the planet. The CFSR framework is not only for citizens' engagement, it is also for professionals, program managers, business people, journalists, academics, and policy-makers from different disciplines and sectors.

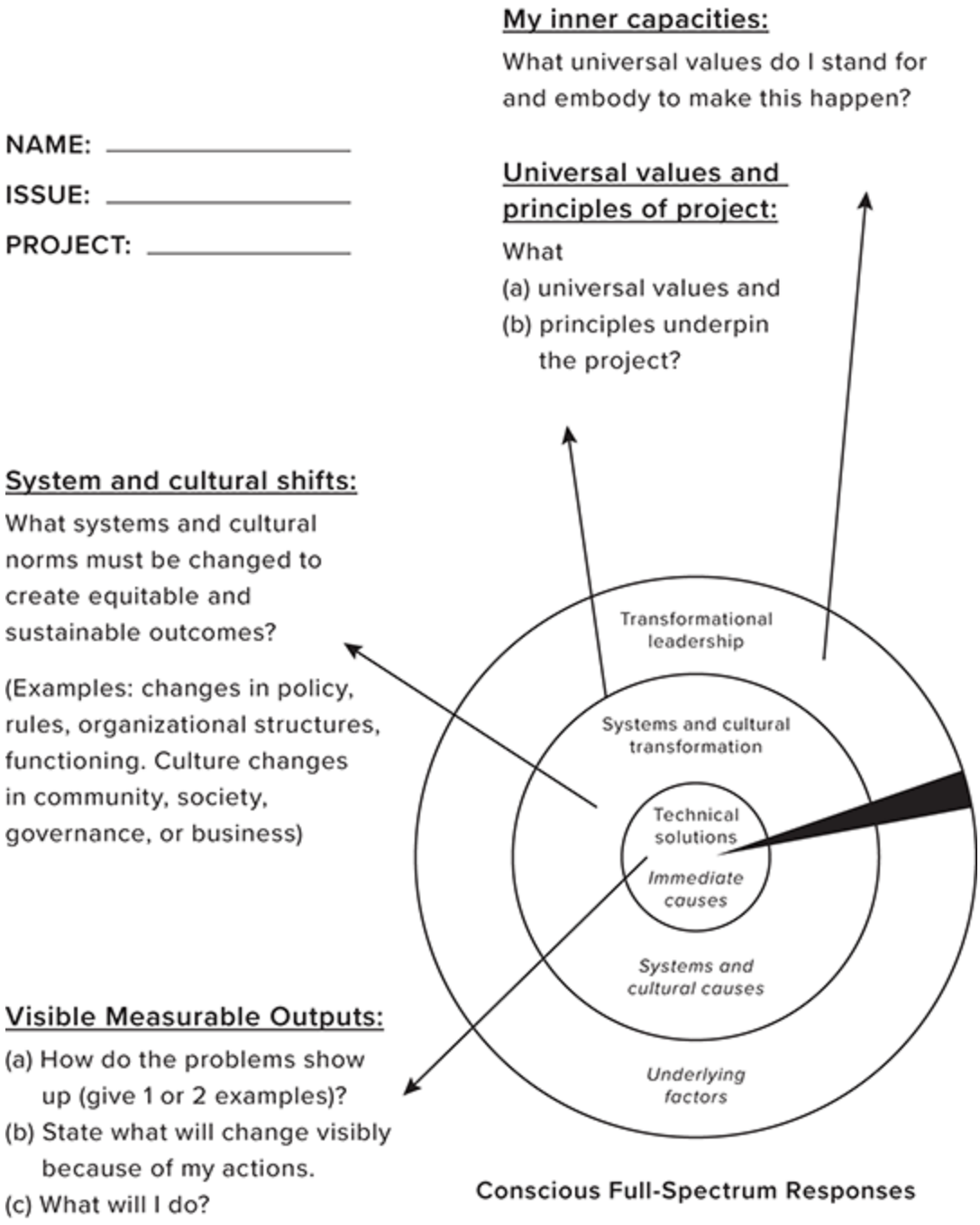


Figure 6-3 *. CFSR Worksheet: Architecture for Equitable and Sustainable Change. Solving Problems, Shifting Systems and Culture, Sourcing Universal Values.*

Martin Scherfler, a sociologist who was born in Austria and now lives in Auroville in India, is a unifying architect using different frameworks

including the CFSR to generate results. He designed and implements a summer school for students of architecture, engineering, and design. Martin's version of the conscious full-spectrum response is a "3H approach: hands (skills), head (systems thinking, pattern recognizing), and heart (inner capacity and universal values)." The objective of the Auroville Green Practices Summer School program is to shift higher education from a fragmented approach to an approach that nurtures hands, head, and heart by offering a new generation of environmental stewards the space to explore and express their full potential. The workshop is an experimental, transdisciplinary educational laboratory, connecting theory and application with core human values such as justice, dignity, and beauty, around a selected theme. The themes include low-cost house design, water harvesting, passive cooling, ecological sanitation, and urban agriculture.

The 3H summer school program is designed as a fractal in which each program activity contains elements of all the 3H components. It aims at fostering a new generation of leaders who are capable of connecting their hearts, heads, and hands for a more equitable and sustainable future.

Martin stands for integrity as wholeness, compassion, and courage. He says, "I never considered myself to be a traditional activist who merely focuses on deconstruction and criticism of the existing, and not, or only little, on the creation and upkeep of alternatives. My quest has been shaped by the values my parents attributed to simplicity and hard work; by a confrontation with Marxist ideas and their lack of respect for the inner space; a quest to combine an aspiration to unending inner growth with a sense of responsibility for the well-being of mankind and planet; an ongoing inquiry into my real needs—material, emotional, intellectual, and spiritual—combined with the urge to action and lifestyle change."

Srilatha Juvva is a professor at the Tata Institute of Social Sciences in Mumbai with expertise in disability studies and mental health. Srilatha stands for full potential, compassion, and dignity. For Srilatha, well-being is fundamental to human existence.

Since childhood, Srilatha has faced numerous adversities. She sources her inner capacities and stretches to manifest her full potential. Her work in mental health and disability focuses on each individual realizing their full potential, maintaining well-being, and meeting challenges as effectively as

possible. She says, “I have learned to source my inner wisdom to put forth my views and act. I design courses as well as projects using the CFSR framework. It is easy to use this framework to design any activity, big or small. I synthesize with clarity and purpose, explicitly sourcing my inner wisdom along with modeling my behavior as a teacher; I connect universal values that students, project staff, and I stand for to the systems and cultural issues related to mental health and disability which we must address, as we develop skills, competencies, and inner capacities in order to provide care.

“As a teacher, I apply the CFSR approach to organizing my theoretical courses as well as fieldwork. The responses of students and trainees have been significant: they shifted from being indifferent and ‘difficult’ to being engaged and active. Using mutually reinforcing frameworks and tools, I see that teaching-learning for me has been transformed not only by how students respond to classroom teaching but also by how their thinking has shifted about their inner capacities and universal values, their socialized fears, background conversations and listening, and their commitment to learning. I see them apply this to their fieldwork and design strategies to make the invisible and subtle patterns of stigma and discrimination visible, making complex systems simple for the service users and enrolling them to design initiatives for change. There are measurable results—I am working to make this way of learning the norm.”

Fallacy: Planning templates cannot be used for the many challenges we face in complex settings. These methods (e.g., the CFSR approach) are for projects. Social norms leading to stigma and discrimination in society, difficult issues in our workplaces, and academic institutions for higher education require very different approaches.

New Learning: The conscious full-spectrum response is robust and profound. The practice of sourcing universal values for action to shift disempowering patterns needs to be constantly applied in various settings to solve different problems.

Srilatha reflects: “Currently, in academia, we let differences rule us rather than our individual and collective greatness. Such divisions have reached an

undeserved place of importance only because we did not operate from a place of abundance, strength, and wisdom, but from one of fear and competition. With a renewed focus, we are averting further and future breakdowns and setbacks, as we reclaim ourselves, ground ourselves in our wisdom, and work together. I have learned that universal values truly bind us so deeply, that this never fails; our inner capacities and universal values exist in one place where all can connect; this increases respect for diversity in thinking and doing."

There is a big difference between *teaching* universal values and *embodying* them. This work is about the profound humility of BEING open, self-aware, in practice, on a path of lifelong learning for academicians and others who excel in the subject matter of what they teach.

Dorrie Fontaine, the dean of the School of Nursing at the University of Virginia (UVA), launched the Compassionate Care and Empathic Leadership Initiative, collaborating between the Schools of Medicine and Nursing. Her commitment was to create a healthy work environment in which all could flourish and to increase interprofessional education, especially for nursing and medical students to learn together and gain respect for each other. The goal was to improve the lives of those with life-threatening illnesses by transforming practice, education, research, and community partnerships.

Dorrie used the CFSR approach to design her own framework for resilience in the workplace and opened up an immense, deep interprofessional learning space through the Compassionate Care Initiative. Dorrie says, "Over one hundred health care providers from across multiple disciplines in our health system at UVA engaged, putting into practice forty leadership capacities in a little over three years. We fostered a multitude of nurses, chaplains, and physicians who were no longer content with business as usual. Numerous initiatives for caring and ways of building resilience were put in place. We changed the culture at UVA. This made a name for UVA School of Nursing throughout the health system, so we are known for the Compassionate Care Initiative, now and hopefully forever."

Dorrie combined her professional excellence with the humility to learn. She says, "Every single workshop empowered me a little more, as we always went back to this core of who we are, and the ability to know myself

and stand in my power. I listen more deeply, engage in more mindful behaviors, get to know people differently. I loved hearing folks say, ‘I stand for.…’ I use these ideas in all my work now with various groups.”

I met two nuns, Reverend Guo Chan and Reverend Chang Ji, in the Spiritual Caucus at the United Nations. They follow the teachings of Chinese Chan Buddhism and wanted to learn ways to enhance their abilities for social action. I invited them to participate in learning-in-action programs with others, and was curious to know what these programs meant for them.

Reverend Guo Chan was born on Taiwan. She said, “We stand alone but we walk together—the choice of words helps me to see my work differently. This is a very special systematic and powerful process that has a universal language and universal context, which allows me to resonate with the teachings of Chinese Chan Buddhism and to live in a larger scale.

“Using the conscious full-spectrum approach increases my ability to recognize where others and I source our projects. I am able to identify what is missing and also to express myself in a language that encourages others to be in the space of their potential instead of fear, and reduces conflict.”

Reverend Chang Ji was born and educated in the United States. She shared the following: “I realized, working with participants outside my spiritual order, that I am not alone in my suffering. In many ways, although the situation and context may be very diverse, the basic sufferings are very similar and sourced from our fears. I developed more empathy and compassion toward my fellow earthlings and became less judgmental.

“When applying the conscious full-spectrum methodology, I find that I can be in my *unmessable with* stand and design projects to have outcomes and impact instead of just inputs and outputs. They would have deeper, immediate, and longer-term impacts within the organization, with the project partners and stakeholders. With this clarity, I am able to more effectively enroll people to support my project through the creation of the space of our potential and universal values.

“After working through the stewardship program, and having spent time in solitary contemplation since then, I have had many ‘aha’ moments in which I saw my fears under my background conversations and stories. I saw how they prevented me from being able to be completely present and

nonjudgmental. I have been able to practice discernment and found great power in that.”

Synergistic Operational Strategies

The architecture for generating a paradigm shift with equitable and sustainable results needs to be operationalized and put into practice. Synergistic operational strategies (SOS), when put in place, generate exponentially greater impact. They operate in tandem with the different components of the conscious full-spectrum response framework, expanding our ability to respond to complex challenges.

Synergy occurs when the interaction or cooperative efforts of two or more entities, organizations, groups, substances, or other agents produce a combined effect greater than the sum of their separate effects. When we design for synergy, we achieve more with less. In fact we do this in our daily lives by combining several measures for well-being such as healthy diet, exercise, satisfying work, adequate sleep, and meditation. Each one of these practices produces positive effects; done together, the effect is far greater than what each one offers individually.

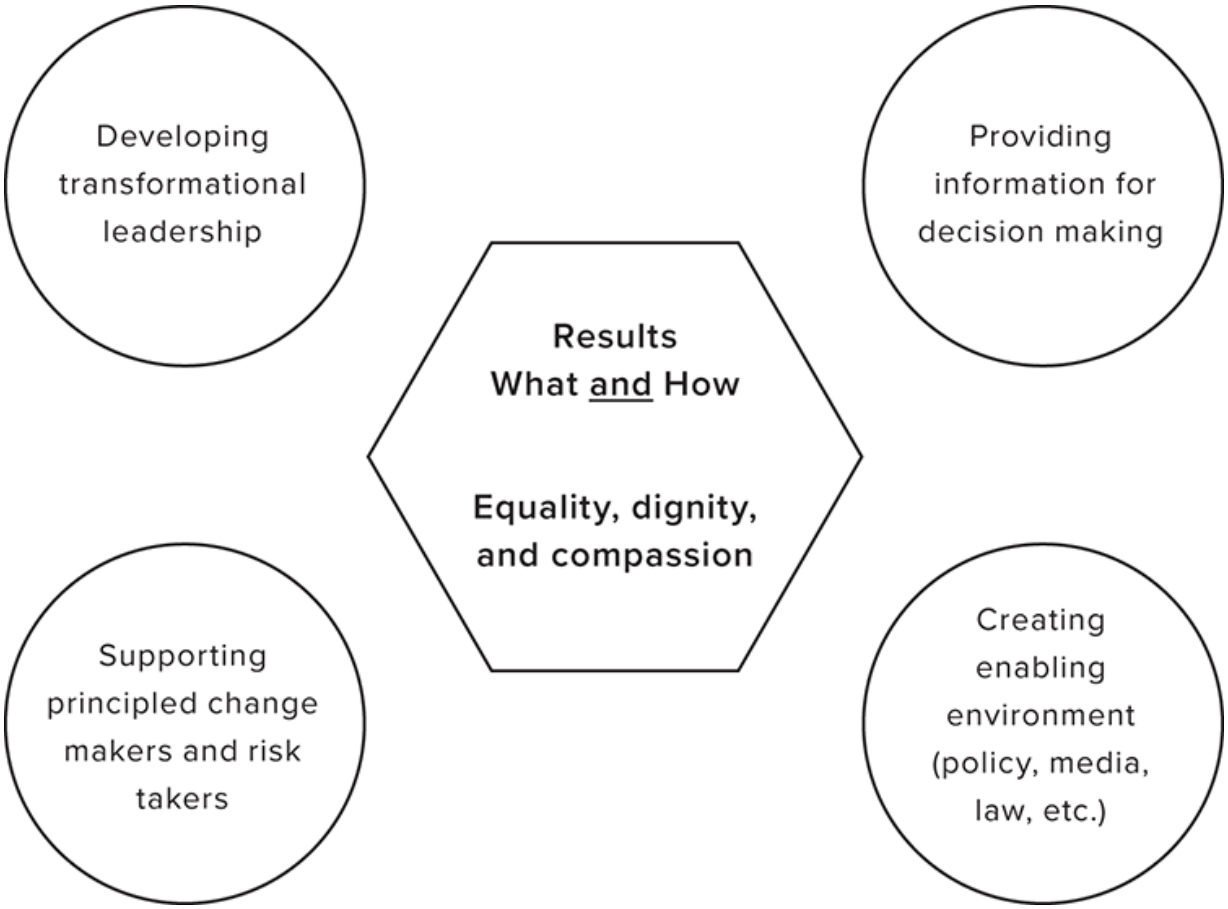


Figure 6-4 *. Synergistic Operational Strategies (SOS).*

Before we explore and establish the operational strategies for our idea, initiative, or project, we need to be clear about (a) the universal values we embody and the purpose of our engagement, (b) core universal values at the foundation of the project, (c) results we wish to generate and our goals, (d) principles we agree to follow to operationalize the program (such as informed participation, transparency), and (e) the strategic direction of what we do and how we intend to do it—are we going to use conventional ways, or transformative approaches.

After designing an idea, initiative, or project using the conscious full-spectrum response approach, we use the four synergistic operational strategies (SOS):

- Developing transformational leadership or stewardship
- Providing information for decision-making

- Creating an enabling environment for change
- Supporting principled change-makers and risk-takers

Transformational Leadership and Stewardship

A steward is a leader who is also a paradigm shifter. Transformational stewards manifest paradigm shifts, holding themselves responsible simply because they care deeply. They develop the following skills, competencies, and inner capacities:

- Source intrinsic power, universal values, creativity, for inspiring change and strategic action.
- Move from resignation in the face of negative circumstances to commitment, initiative, and action.
- Bridge the nondual universe of oneness with that of the dual world.
- Exercise critical thinking about self and society.
- See root factors of challenges and issues, and address them effectively.
- Design strategic initiatives that transform unworkable systems and cultural norms and build alternative architectures for equitable and sustainable results.
- Are BEING principled game changers while solving problems.
- Continuously practice in order to presence equity, dignity, compassion.
- Create transdisciplinary strategies dedicated to synergetic solutions based on universal values.
- Generate transformational outputs, outcomes, and impacts for immediate and long-term results as well as large-scale equitable and sustainable impact.
- Forge results-oriented, aligned synergistic partnerships based on universal values across sectors and issues.
- Build capacity in a significant number of practitioners to coach others to generate results.

I designed an integrated approach to enhance both leadership and design capabilities and have used this approach in learning-in-action sessions focused on issues such as reducing maternal mortality, reducing recidivism, reversing the HIV/AIDS epidemic, ending female genital mutilation, fostering resilience and transdisciplinary work in clinicians, preventing climate change, and promoting conservation in coastal areas of India as well as in the US National Park Service. This learning-in-action modality effectively weaves personal transformation with social transformation based on universal values during the same learning sessions.

In our response to reverse the HIV/AIDS epidemic in around sixty countries, twelve external facilitators designed and delivered the leadership development component in fourteen locations, and the essential architectural skills for social transformation were designed and delivered by us at UNDP. They included the CFSR approach, synergistic operational strategies (SOS), the transformational results chain (TRC), information, policy, community engagement, governance, and communication. I am highlighting the imperative of knowing how to design programs for leadership development *and* results for social transformation.

Information for Decision-Making

Relevant information must be widely available for design, decision-making, educating the public, and tracking progress. Otherwise, as our stewardship capacities unfold, we will make well-meaning decisions based on hunches and positions rather than sound information. I have noticed that most final decisions made by leaders related to money and policies are based on political pressures and other influences. Rationality, science, data, and information did not prevail. This is why transformational stewardship based on ethical values is so vital for informed decision-making.

Fallacy: Leadership programs are the key to change. As long as the tools in the workshops are powerful, the strategies and actions will follow and change will occur.

New Learning: Transformational leadership programs are necessary. Even more important is each person's praxis, based on universal values, continuous engagement in strategic action, and working in synergy with other essential components for transformation—information for decision-making, effective policy and media environments, and support for principled risk-takers.

Transparency is essential because people are increasingly demanding openness as they participate in democratic processes. Information on the "invisible" rules of the game allows us to change what is not working. For example, what we buy, and the information we seek when we buy, determines our collective future and the state of our planet. Did the workers who manufactured the items we purchased receive fair and living wages? Were they treated with dignity? Are the products in any way harmful to our health? Does the production and distribution process have harmful effects on our planet? Most people conscious of animal rights choose to be vegan; those who remain vegetarian or omnivorous are beginning to seek information about whether animals were treated and fed well, allowed to move freely and killed humanely. Informed citizens who care will encourage market transparency, and some scholars opine that the businesses that will thrive in the future will be those who are "radically transparent."[30]

Today, we are flooded with information—and misinformation—related to marketing, sales, and stock markets, all with various interpretations about this global casino. We receive so much information from so many sources that it is difficult to figure out what is going on. It can even be difficult to access accurate information about important issues that affect our daily lives, such as the basics of banking and investing, the harmful effects of medications, who benefits from various policies or transactions and where the loopholes are, how products that had disastrous consequences are now being repackaged under new labels. For example, financial derivatives that created economic havoc in 2008 are now repackaged as safe financial instruments. Our lack of awareness about products dangerous for health,

such as pesticides, does not serve us. Ninety-five percent of adults in the United States have organophosphates in their blood, and the levels are twice as high in children. Exposure to organophosphate pesticides is linked to hyperactivity, behavior disabilities, developmental delays, and motor dysfunction; half the insecticides in the United States have organophosphates.[31]

As citizens, we need to be aware of the facts about policies and products that affect our lives. *We need to learn how to know which data sources we can trust, in order to decipher what is best for us and for our children's future.* We must transcend ideologically motivated information by inquiring into what is really going on based on universal values of equity and dignity.

I had the privilege of meeting Aruna Roy, whose work I admire, to start designing a community leadership program. Aruna invited women and men from villages in Rajasthan to participate, and I learned how appropriately and assertively they used information for decision-making and change. Aruna Roy's seminal work in India's Right to Information movement emerged from the struggle for livelihood of the rural poor and the blatant corruption of the government schemes in their villages. This work was the foundation of the Right to Information Act in India. Roy was a cofounder of the Mazdoor Kisan Shakti Sangathan (MKSS), an organization based on the strength of labor-workers and farmers, which demanded authentic information to counter embezzlement, fake payments, and false bills issued by the establishment. Aruna says there is a difference between transparency and a people's demand for the right to information. When people demand information, it indicates a fundamental shift in who asks the questions. It is more than asking a question—they break the silence and fiercely oppose behaviors that do not uphold integrity.

For rural poor people in India, demanding information is a matter of survival. Thousands of people demanding information have made a measurable difference in their own daily lives—for example, obtaining information on disbursements for village work; having accurate information about teachers and schools.

The Government of India states that "the basic object of the Right to Information Act is to empower the citizens, promote transparency and accountability in the working of the Government, contain corruption, and

make our democracy work for the people in real sense. It goes without saying that an informed citizen is better equipped to keep necessary vigil on the instruments of governance and make the government more accountable to the governed."[32]

Aruna Roy received the Ramon Magsaysay Award for Community Leadership and the Lal Bahadur Shastri National Award for Excellence in Public Service, Academia and Management and was named as one of the hundred most influential people in the world by *Time* magazine in 2011.

A few farsighted businesses are starting to change, going beyond the limiting confines of intellectual property rights and focusing primarily on a thriving humanity and planet. For example, Tesla, an automobile company that aims to further sustainable transportation, shares information related to the technology they use, relies on customers to spread the word, and provides excellent services—and their sales and profits are on track.[33]

Fallacy: Information is needed primarily for policy-makers and executives. Citizens are likely to misinterpret data and information because they do not have the full picture, and they may cause unnecessary conflicts. Further, if information is shared, our competitive edge will be lost in our field, and we will not be successful.

New Learning: Citizens, academics, and businessmen who rise above their narrow personal interests use data skillfully to shift disempowering cultural norms and systems, generating results for equitable and sustainable change. Further, sharing information enhances creativity, increases knowledge, and contributes to progress.

An Enabling Environment for Change

An enabling environment for change requires responsible media, legal provisions that support people to make change, and empowering social norms. We need ethical conversations that support people and our planet to thrive.

During the 2008 financial crisis in the United States, inequitable fiscal policies rendered eight million people homeless. The rules of the game, the policy environment, and lack of information for people led to this. Although the cause of the crisis is widely accepted to be the sale of “derivative” products, financial giants in the United States and Europe are now repackaging those same products for their personal continued monetary gain.[34] Globally, laissez-faire financial deregulation has hurt many people, particularly those living in poverty.

However, as we move ahead, there is hope. The Sustainable Development Goals and the broad strategic direction they represent have been signed off on by the 193 countries of the United Nations General Assembly.[35] In creating an enabling environment, all the stakeholders need to be proactive. As citizens in any country, particularly in democracies, we too can choose to inform ourselves and make these goals and agreements a reality; we can demand that our “market states” are held to account. The notion of sovereign countries has been eroded not only by the rich countries with military might but also by some multinational market forces who lobby and control a country’s leadership.

Creating a safe environment for teams and organizations to step up and transform dysfunctional systems and norms is essential; and we can do this by encouraging generative, value-based conversations and actions for policy change. Shebreh Kalantari Johnson, a public health consultant, and Brenda Armstrong, a public health professional with the local government in Santa Cruz County in California, were engaged in a seven-month long process to address the complex issue of health and substance abuse. They used the conscious full-spectrum response template.

Standing in unity and equity, Shebreh and Brenda approached the cultivators of marijuana whose profits would be affected by prohibition or increased regulation. They held conversations from this generative space with large number of cultivators, spending time and listening deeply to their point of view without judgment or mental filters.

The initial response by members of the cannabis industry was what is usually said in such situations: “The research is biased and funded by government agencies that are anti-cannabis. Therefore, we don’t really know if there are negative impacts to young people and their growth and

development”; “You have a prohibitionist perspective that will never allow for sound regulations to be put in place”; “Problems will be gone once prohibition is gone”; “This is a medicine, but you are treating it like other harmful drugs. Why don’t you address the evils of pharmaceutical drugs?”

Shebreh and Brenda shared their universal values and opened up the space to everyone to articulate the shifts that are necessary for well-being in their communities: moving from prohibition to regulation; shifting from mistrust to trust; and shifting from a narrow definition of community to a broader definition of community, where the representatives of the cannabis industry offered solutions based on universal values for the well-being of all segments of the community, including their own families.

On the day of the Santa Cruz County Board of Supervisors meeting, where some former participants of the stewardship program were also present, new conversations were generated. Essential regulations were put forth committing to a medical cannabis program that would have the least negative impact while providing access to medicine for those who need it.

Brenda notes, “Local officials, industry representatives, law enforcement, and community members advocate for our voice and inclusion in policy development and community issues. Instead of soliciting invitations to the decision-making table, we are identified as key stakeholders with a valued perspective.” Shebreh adds, “We have reached an unprecedented partnership and collaboration with ‘untraditional partners.’ Industry members are coming to us for our expertise with the spirit of mutual support. They are asking us for brochures that they can give others on how to safeguard against youth access to medical cannabis. When youth access their products, they want to strategize with us on how this can be avoided. Just today I was meeting with a cannabis industry person, and he said, ‘Two years ago when I first encountered your group, I thought you were just another just say no group. Now I understand and know that we can’t do this work right without you guys at the table.’”

Some media professionals say they have to be sensational to keep us interested. We say we are tired of what the media projects, but continue to consume gossip and allow media to distract us beyond rational thought and ethical conversations. Who is going to break these circles of consumerism

and commodification? The media often perpetuates the commodification of human beings, instead of reverence for life.

Fortunately, there are responsible citizens and media. Community conversations and the media played an important role in reducing stigma against people living with HIV/AIDS; several media networks are focusing on inequity—for example, Al Jazeera reported on “The World’s Inequality Countdown”; and reporting on racism has opened the doors to new policies and actions for inclusion and change.

Although democratic policies and norms are for everyone, unfortunately some of the richest and most influential people consider themselves to be above the rule of law—as if following the law is an option for them. People who are not in that category are often afraid to speak up against what is not working, against corrupt officials and business practices, against exploitation or discrimination. They are afraid that what they have will be taken away; or worse, that their loved ones and family will be threatened and hurt. This brings us to the next synergistic operational strategy: support principled risk-takers.

Support for Principled Risk-Takers

This is a missing piece in most programs. It is essential to support the principled risk-takers whose actions move us toward equitable and sustainable change. Principled risk-takers are there in every establishment, every society. They challenge what is not working not because they have a personal agenda or complaint but because they are grounded firmly in the space of oneness, of universal values that apply to everyone, everywhere. They are ethical and cannot close their compassionate hearts to what is unfair or undignified. Unfortunately, others all too often label them as disgruntled, rebellious reactionaries, or simply dismiss them as emotional. Courageous, politically conscious individuals with bold ideas that support the common good are often branded as idealists and are told that the system will stall their ideas. But they continue. And they need support so that they are not rendered ineffective.

As individuals, societies, and communities, we have yet to develop the language that differentiates emotional reactions from courageous, principled, practical, heart responses. We are too often afraid to break the silence, imagining that dire consequences will follow when we speak up

and speak out. Supporting principled risk-takers openly, not just among friends, is essential in order to make a paradigm shift.

Fallacy: Governments curb our freedom by having policies based on constitutional values of equity and dignity for all. In this modern era and globalized world, control should be given to people who are in leadership positions in multinational companies, financial institutions, and think tanks, because they have the knowledge and experience, create jobs, and make money for the country. Media should be silent on the big issues even when it compromises people's well-being because this may cause instability. The Constitution guarantees freedom of speech; we are entitled to write whatever we feel like, including expressions of hate.

New Learning: In the globalized world with its invisible "rules of the game," a few people in multinational companies, financial institutions, think tanks, and governments largely control operations; this gives rise to intended and unintended negative consequences. Responsible policy-makers and stakeholders from every sector and citizens must inform themselves and actively participate to assure equitable humanity and a sustainable planet for us and our future generations. Responsible media needs our support to create the culture of inclusion and dignity. Freedom is a precious, profound, responsible, and creative space!

In our work around the world, we use three approaches to support principled risk-takers: connect and engage with ethical people to become champions; work with responsible journalists and individuals from the media; encourage constant principled conversations in society.

Champions Support Principled Risk-Takers

When principled risk-takers are threatened and attacked, champions with local or even global influence openly and publicly *support their actions*. I often wonder how much would rapidly change if every ethical and

respected person with influence (whether a global figure like Desmond Tutu or local leaders) proactively supported five thousand or even one thousand principled persons who took the risk to lead transformational change and move ahead despite opposition. It works—people with vested interests often back off.

The following is an example of champions supporting principled risk-takers. The mandate of a police department is to ensure the safety and security of citizens. There are also instances of unwarranted political interference around the world, particularly at local levels, where police officers are expected to compromise integrity and give in to undue pressure from politically powerful persons. Everywhere, there are some policemen and policewomen who are courageous, who uphold universal values rather than giving in to this pressure. They are usually punished by the authorities —fired, or sent off to very difficult jobs or remote posts. Typically, the police excesses involving unacceptable forms of violence, including killing, are given socially acceptable labels, like "encounters with terrorists or criminals."

However, there is a police department in one state of India where principled police officers are supported. Informal coalitions of retired police officers, lawyers, and civil rights activists volunteer to help police officers who, based on their own ethical principles, dare *not to follow* orders to kill or arrest a person based on false charges.

In April 2007, "criminals" or "terrorists" were "encountered" and killed by the police. A principled and competent police officer in integrity took the risk to stand up against false accusations; after a lengthy process, the involved senior police officers were penalized. There have been no such police "encounters" in this state since. It is remarkable to note the major significance of this one act of courage.[36]

When the imam from Cairo whom you met in Chapter Five issued a fatwa against female genital mutilation as he had committed to do, his life was threatened by fundamentalists. The Grand Mufti openly stood by the decision of the imam from Cairo, saving his life.

Throughout my own career, almost every time I took risks, I was supported by people who cared about my work both within and outside the United Nations. One time, I handed in my resignation after unsuccessfully

challengingly the false accusations made about two members of the team I supervised, who successfully mobilized leaders in Washington, DC, to support child survival initiatives. James Grant, the former executive director of UNICEF, gave us his full support and got the petty UN bureaucrats off our backs.

James Grant always supported principled risk-takers. My colleague was UNICEF representative in a country office, where he reported that child soldiers were being recruited. He was declared persona non grata (an unacceptable and unwelcome person) by the government the same day and asked to leave the country. It was James Grant who acknowledged him for his courage and compassion for the plight of these children and assigned him to another post with a promotion.

Once, a competitive colleague from another UN agency openly complained to experts and government officials that our team was “moving too fast” to reduce childhood mortality and made it difficult for us to operate effectively. The director of program division at UNICEF mobilized key stakeholders in different countries to support our work.

When I worked on HIV/AIDS with strategies based on universal values of dignity, equity, and compassion, I was accused by two public health experts of having religious intentions to convert people in Africa from Islam and Christianity to Buddhism. My approach to generating results—solving problems, shifting norms and systems while sourcing universal values—was limiting their technical solution–based consultancies. This may sound like a minor issue and gossip, but when such points are made publicly and misinterpreted in professional, expert forums, they undermine the foundation of ethical leadership and generate opposition from leaders and stakeholders. The experts said they had “more evidence” because I worked on emotional intelligence and systems change—and the eminent experts related to these topics meditated with Buddhist teachers. Such baseless rumors, which morphed into ridicule and slander, do not deter me; but they do lead to delays and temporarily hinder progress and results. The director of the UNDP’s Bureau for Development Policy at that time, Eimi Watanabe, along with the deputy director, Carlos Lopes, openly supported me and encouraged me to continue working with the strategies I designed and implemented. Conversations with each of them enhanced my understanding of broader human development issues.

On this and other times, Eimi stood with me, asking the right questions but with a confidence in me that opened spaces for further development. She is deeply concerned about inequity and discrimination—gender, caste, class. Eimi relentlessly championed girls' education and women's rights and inspired us to focus on gender dimensions in all our projects or initiatives. Carlos said he trusted my approach was worth supporting. Carlos created the space for people's agency—our self-determination based on universal values—to thrive in our workplace as well as through the programs we in designed and implemented. Through his steadfast support to countries in Africa and other developing countries around the world, he created many learning opportunities for us to contribute meaningfully. On another occasion, when my work was being plagiarized by an academic from a university in the United States, Nancy Roof, the founder of the award-winning *Kosmos Journal,* supported me unconditionally and offered to publish my work and results in the journal. I was surprised and deeply touched that she reached out to me, because she had seen me only once in a one-hour presentation at the United Nations. Nancy Roof cofounded the Values Caucus and the Spiritual Caucus at the United Nations, advocating for deeper responses to global challenges.

On only four out of dozens of instances in my entire career did I have to "pay a price" for speaking up and speaking out when there were irregularities, and for advocating for ethical and principled actions rather than giving in to vested interests. I have no regrets, because I was fully attuned and aligned within me and with my inner values.

I have stood by others who take principled risks. An example: Khadija Moalla, whom you met in Chapter Five, secured funding for a series of crucial events in the Arab States to ensure access to treatment for those living with AIDS irrespective of their sexual preference. It was opposed from within our institution. The head of one multilateral agency, from a country where homosexuals are sentenced to death, objected to the wording of the Cairo Declaration of religious leaders in the Arab States in response to the HIV/AIDS epidemic, which was to be signed in the meeting in December 2004, on the basis that it encouraged homosexuality by offering treatment to gays. She withdrew funding abruptly a week before the event, saying that the Grand Mufti would never endorse a declaration mentioning condoms and guaranteeing treatment for everyone.

Khadija was successful in her efforts to advocate for universal treatment, and the Grand Mufti signed the Cairo Declaration. Khadija says that without my open support, she could not have made this happen.

Allan Henderson, one of our world-class coaches who worked with our team and stakeholders in countries in UNDP's HIV/AIDS program, acknowledged me for my support to staff when unnecessary bureaucratic pressures came their way. "You absorbed all the nonsense, shouldered all that bureaucratic stuff, created an umbrella, a positive space within which your staff could work!"

Journalists and Media Professionals Support Principled Risk-Takers

There are individuals from the media who care and yearn to see a more equitable and sustainable world. They participate in the stewardship program. In the program to reverse the HIV/AIDS epidemic, the director of the ministry of health handed in his resignation to the minister, because he refused to be part of corruption related to the Global Fund to Fight AIDS, Tuberculosis and Malaria (GFATM). Normally, his resignation would have been accepted, and the incident would have created no ripples. Because individuals from the media were witnesses to this incident, the minister refused to accept the director's resignation and put a stop to the corruption.

Encourage Constant Conversations That Support Principled Risk-Takers

Whatever we give attention to grows. When we see and note exciting, everyday ethical acts of courage and compassion, we foster a culture of ethical behaviors and principled risk-taking.

Megan Joseph, whom you met earlier, recalls that when she was working as the director of community organizing, the leader of the local homeless services agency became the target of public outcry and was scapegoated for her risk-taking and forward-thinking approach. Megan and her colleagues made the current narrative about people who are homeless visible and articulated the necessary shifts in numerous meetings by naming it and talking about it with stakeholders and offering sustainable solutions that benefited everyone.

In the months following, the focus of media coverage and public attention and in city council meetings shifted toward smart solutions rather than the problems. This shift paved the way for a growing cohort of principled risk-takers to promote sustainable solutions to homelessness and create opportunities for a community that works for everyone.

Fallacy: There are people who object to unethical practices. It is human nature to think about self-interest, and sometimes there are excesses—this is part of life, and it has always been this way. There are others who challenge the disempowering norms and systems we have, and they sometimes fight for equity and sustainability. They are generally angry people with a chip on their shoulder. We should not be so emotional!

New Learning: Human beings have an innate "equity impulse," and we are wired to connect. We are endowed with both compassion and courage, which we can discover, cultivate, and celebrate. When we are called to action from our universal heart of compassion, we act from a space of inner peace and principled outrage (not destructive anger). It is *being* ethical, not being emotional, although it may appear otherwise to others!

Another example: S. Parasuraman, director of the Tata Institute of Social Sciences (TISS), is a scholar, pro-activist, and institution builder. "You never need to guess whose side I am on—I always side with people," he says. I am inspired by Parasuraman's continuous effort to support principled risk-takers. He hires courageous people like Shanaaz (pseudonym for her protection). Shanaaz had moved to a village to support tribal people in Madhya Pradesh when their land was being forcibly grabbed by local vested interest groups. They hired a gang of hoodlums to kill Shanaaz who gang-raped her, beat her up, and left her for dead. The villagers and her family nursed her back to health, and legal action was initiated.

Parasuraman plays a pivotal role in addressing inequities in society by supporting principled risk-takers and puts in place the four synergistic operational strategies. Parasuraman encourages students, fellows, and faculty to engage in national- and state-level policy formulation to obtain

new information through field research on social issues for strategic action. He creates opportunities for students and faculty to enhance their ethical leadership.

Typically, most programs have one or two of the synergistic operational strategies in place. Few programs systematically develop transformational stewardship or leadership in people from all the concerned constituencies, including stakeholders; and even fewer have strategies in place to support those who take the risk to rattle the status quo and be principled game changers. To generate results, it is essential to have all four strategies in place at the same time.

This may seem complicated, but it is not so. In our work and everyday lives, we put similar strategies in place so that we achieve what we set out to do. For example, an effective financial chief in an organization develops personal leadership, does not have personal biases, works with information, implements appropriate policies, and has accountability structures and mechanisms in place to support those who take the risk to point out mismanagement or fraud. Similarly, as parents, we develop parenting capacities, find out relevant information and keep track of what is going on with our child, intentionally create a nurturing environment and support our child's principled risk-taking behavior even when society ridicules or frowns upon our child or even threatens to ostracize the family.

Applying Synergistic Operational Strategies for Results in My Breakthrough Initiative

In the stewardship and leadership programs, participants take the project they have designed on the CFSR worksheet and respond to four questions related to the four synergistic operational strategies:

- Do I have an explicit strategy in my project to develop transformational stewardship and leadership capacities in a large number of stakeholders? If not, this needs to be put in place.
- Do I have information on the topic I am addressing (e.g., on HIV/AIDS, youth violence, conservation and biodiversity)? How will I disseminate this information to stakeholders?

- Do I have an enabling environment for my project to succeed? Are the necessary policies and laws in place? If not, connections must be made with people who are working on these laws and policies and they must be proactively supported. In some instances, I may be able to engage in policy reform myself. Have I involved the media in order to shift societal conversations?
- Do I have a strategy for support for myself and my team when I take principled action and risk? Champions who value our work? Responsible media? Have I worked along with stakeholders, co-creating the strategy? Will they step up and speak up?

These synergistic operational strategies have been fundamental to generating measurable and effective results—outputs and outcomes.

Transformational Results Chain

The Iterative Continuum for Transforming Reality

The transformational results chain (TRC) is the third design frame we use to generate principled game-changing results. This template is useful for those who work on projects and programs in all sectors—government, nongovernmental organizations, aid agencies, philanthropy, academia, media, business, political institutions, and international organizations, including the United Nations.

In every process and every step of the continuum, the transformational results chain designs the interplay between:

- explicitly stated *universal values;*
- *different results (what)* on a continuum (inputs-outputs-outcomes-impacts), and the necessary shifts in systems and culture;
- transformative *processes (how) and breakthrough initiatives;*
- while *sourcing my inner capacities*, what I stand for through strategic action (*"who" I am BEING in action)*—my agency.

Our praxis is alchemy in every process and every step, inextricably linked to generating a new culture and systems, transforming our mindset to support an ethical paradigm shift for humanity and planet. We must be able to articulate the shifts necessary to generate outcomes and achieve goals; and when these shifts become the norm, we have the building blocks of a paradigm shift.

The transformational results chain is a planning and implementation framework that responds to key questions with clear pathways for implementing projects to achieve principled game-changing results.

What is different in the way we design, plan, and implement using the transformational results chain? There are radical differences:

- It builds on conventional frameworks, tools, and techniques and goes beyond to deal with the *complexity of problems* we face today.
- It takes *interdependencies* into account in simple and accessible ways so that citizens can participate meaningfully. Instead of a "waterfall" unidirectional process, it is a dynamic, generative, *iterative process.*
- It explicitly and specifically sources the most important parameter *for paradigm shifts*—the *inner capacities* of people in order to manifest planetary transformation. *Tools and techniques that source our inner capacity are used in every step of designing, planning, and implementation of our projects or ideas in action.*
- It requires us to *embody the universal values* that underpin the vision, mission, and results we articulate in our initiatives, not only talk about values as rhetoric.
- It helps us to make *the normative and systems shifts* necessary for generating an equitable and sustainable paradigm.
- It enables us to co-create programs with a wide spectrum of citizens and experts. It *demystifies planning processes*, allowing for informed participation with an openness to transform.
- It helps us to co-create new patterns, develop new rules of the game, new norms, and new systems to solve problems for equitable and sustainable change.

- It is a planning template geared to *transforming the reality of today and creating a new future, without extrapolating from the past*. Our vision and mission statements are often grand and inspiring. But the planning processes and tools are mostly based on our past experience, on unmet goals and targets that were set in a previous context.
- It enables us to build a *stable foundation* in the face of accelerating change.
- The transformational results chain *enhances the conventional results based management approach* by anchoring every process in universal values of dignity, equity, and compassion, and generating equitable and sustainable results.

We need to engage in the entire transformational results chain in order to generate equitable and sustainable results. In the human development sector, people relate to the entire results chain; interestingly, some sectors relate to the results chain partially and differently. For example, in the corporate and business world, plans and their implementation include outcomes, outputs, and inputs, but not impacts. Very few corporations and businesses relate to impacts, which are results based on equitable and sustainable outcomes. This phenomenon limits the purpose, contribution, scope, and horizon of business endeavors. Profit is considered an outcome by most businesses and corporations. But profit is an output; outcomes are "measurable changes in human development."

Other examples of sectors relating partially to the results chain include donors and civil society organizations. The intention of people in these organizations may be to generate outcomes and impacts, but they usually fund and implement inputs to generate outputs. Outputs are essential, but unless they generate normative and systems shifts in the context of equitable and sustainable outcomes, they will not produce the intended results. Their intentions remain unfulfilled, and they wonder why. For a paradigm shift to occur, we must dance on the entire transformational results chain with universal values.

The Existing Blueprints for "Change" Need to Change!

An enormous amount of time is spent developing plans to translate policies into programs and projects in order to achieve the stated goals of

governments, businesses, nongovernmental organizations, international and national aid agencies, and the United Nations.

The linear approaches have produced partial responses to problems; they have solved a specific problem, for example, small pox eradication. But they do not address more complex issues like health care; they do not alter the cultural norms and systems for equitable and sustainable impact. The transformational results chain is a design template to solve problems in the midst of complexity, address interdependence, and shift patterns in order to generate equitable and sustainable results.

Fallacy: Today's advances in science and technology are so rapid and specific that we will inevitably create silos when we use new technologies for our well-being. There are no simple ways to address this.

New Learning: There are simple and powerful ways to create spaces for dynamic integration of new technological solutions through transformative planning and implementation processes. Goals, outcomes, and impacts provide direction. In the midst of rapid change and seemingly overwhelming external conditions, the universal values of equity, dignity, and compassion are the only constant stabilizers of our endeavors.

Figure 6-5 is an illustration of a conventional results chain cited from the United Nations Development Programme.[37] Similar processes are used worldwide for many other topics. The figure shows the *continuum of results* —outputs, outcomes, impact—and inputs; the *sequence for planning* (from impact to outcome, output, inputs); and the reverse *sequence while implementing*.

Impacts are equitable and sustainable changes*; outcomes* are changes in development conditions; *outputs* are specific products or services, activities, and tasks completed; *inputs* are the resources we need to get activities completed. Some agencies, for example, the United Nations Educational, Scientific and Cultural Organization (UNESCO) add an additional component—*interim outcomes*, described in Table 6-1.

Figure 6-6 is an illustration of a transformational results chain, for increasing employment. Can you imagine what would become possible and present if we designed programs for employment and ending joblessness using the transformational results chain? We would stand firmly in our universal values of dignity, equity, and compassion, and base our economic and financial policies and strategies on these values. We would not be afraid to change existing disempowering policies. We would create decent working conditions for all workers, including in the United States, and not promote worker insecurity by the constant threat of workers being laid off. We would not manufacture goods in sweatshops or factories where the human labor conditions are appalling. Responsible corporate leaders and citizens (who are shareholders and consumers of cheap goods) would move beyond the profit-by-any-means and the money motive, and design and support strategies that create more decent jobs and labor conditions globally. Responsible wealthy individuals, for whom a hundred thousand dollars is pocket change, would step up and think about what is necessary for the next generations, prosperous communities, and a thriving planet. We would consider new policies that shift global systems and norms without fear and illogical justifications that maintain the status quo—for example, equity could manifest if labor mobility matched capital flows around the world; or closing down tax havens. And this needs courageous, visionary corporate leadership and citizen engagement.

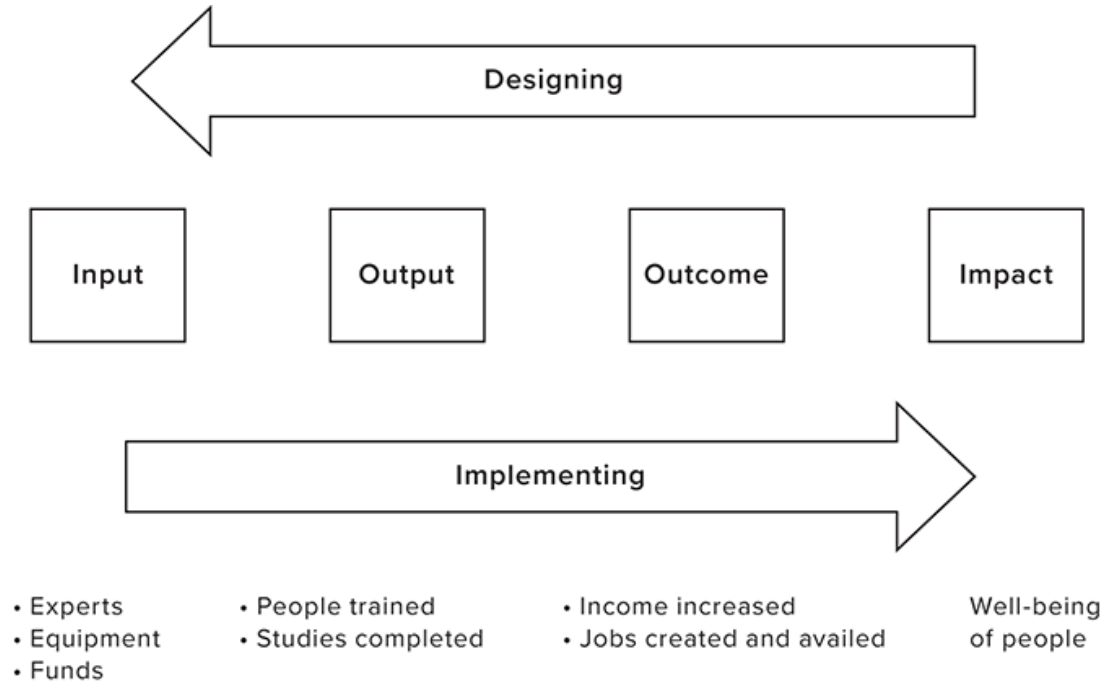


Figure 6-5 *. A Conventional Results Chain.*

The transformational results chain is about doing the same things differently. It has the same continuum of results as the conventional results chain—outputs, outcomes, impact—and inputs; the same sequence for planning—from impact to outcome, output, inputs; and the same sequence while implementing. But it has *vital new components*: (1) *transformational processes and breakthrough initiatives* that generate results at different interfaces: input-output; output-outcome; outcome-impact; (2) *foundation of universal values* for every step, every process, all breakthrough initiatives, sourcing our inner capacities and wisdom; and (3) *who I am BEING in action*, in every process and every step of the continuum—a transformational manager, a transformational leader, a transformational steward.

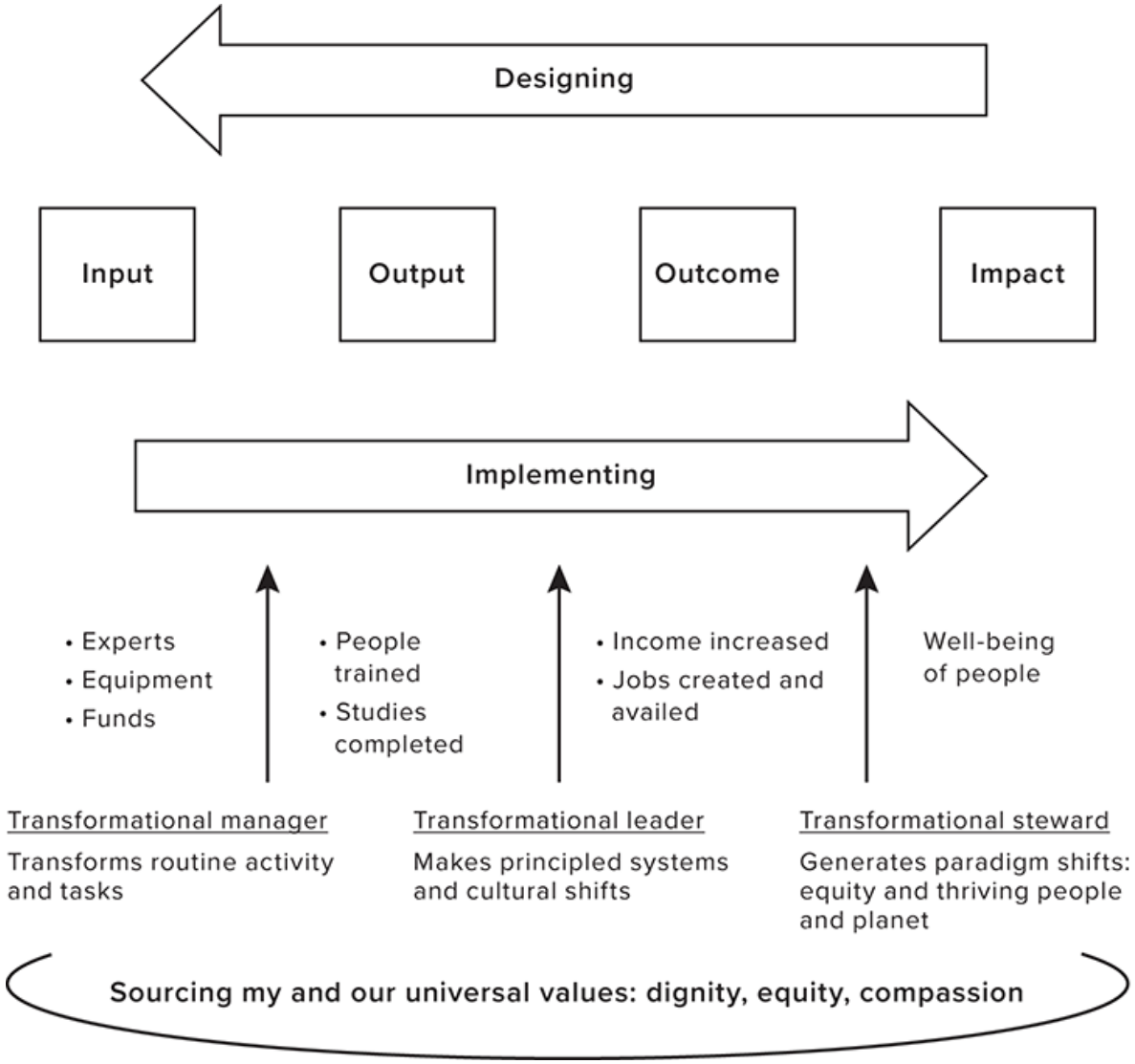


Figure 6-6 *. A Transformational Results Chain.*

Table 6-1. Conventional and Transformational Results: "What."

Vocabulary of results	Conventional results chain	Transformational results chain
Impact	Changes in human well-being and environment	Equitable and enduring change in human well-being; thriving people and planet
Outcome	Changes in development conditions	Changes in development conditions based on equity and dignity for all as well as thriving ecology
Interim* outcome	Precursors necessary for changes in development conditions	Precursors established based on equity and dignity for all as well as thriving ecology for changes in development conditions
Output	Specific products or services	Specific products, technological solutions, or services, based on universal values, aligned with equitable and sustainable outcomes and impacts
Inputs	Resources required, e.g., money, expertise, equipment	Resources required and procured according to universal values and ethical principles, e.g., getting money from people and organizations who want similar outcomes and impacts; recruiting expertise of people who care deeply about dignity and equity for all and a thriving planet; procuring equipment and supplies manufactured with fair wages and are ecologically sound.

**Interim outcome:* Another result added as a precursor to outcomes or change in development conditions. Several organizations (e.g., UNESCO) add "interim outcomes" in their results chain, because their results noted as "outputs" may not adequately reflect the degree of efforts and achievements, and the goals and outcomes are yet to be fully achieved. Some programs include interim outcomes in their results chain, for example, in the project Saving Women's Lives through UNICEF in South Asia.

Fallacy: Advances in technology require us to have step-by-step logical analytic and planning tools to ensure that we do not miss details to address problems and produce results in complex situations.

New Learning: When we anchor our logical thinking, strategies, and action in the universal values of dignity and equity, we are open to seeing interdependent factors and can address complex problems in order to generate transformational results; and we can integrate rapid scientific and technological advances.

Interim outcomes are changes and results that must be in place for the outcomes and goals to be achieved. For example, the purpose of the project Saving Women's Lives through UNICEF in the late 1990s was to reduce maternal mortality in South Asia.

- The impact was to realize the self-determination, dignity, and well-being of all women.
- The outcomes were to have a reduction in maternal mortality and related disabilities that arise during complications of pregnancy.
- One of the interim outcomes was to establish a fully functional hospital with emergency obstetric care for a population of five hundred thousand; another interim outcome was to have 100 percent of women with obstetric complications treated in the facilities.
- A sample of outputs include: value-based leadership learning-in-action programs for social services providers and community members designed and delivered; local plans for maternal mortality reduction and disability prevention, including indicators developed and implemented; technical guidelines formulated and made accessible; clinicians trained and capable of delivering adequate care; and health care facilities outfitted with essential equipment and supplies.
- Three universal values underpinned the design and implementation at every step based on the Human Rights agenda—dignity, equity (non-discrimination), and self-determination as "agency." "All beings are

born free and equal in dignity and rights" is Article 1 of the Declaration of Human Rights.[38]

Table 6-2 compares conventional business-as-usual ways of working with transformative approaches. Transformative approaches lead to equitable and sustainable change.

Table 6-2. Conventional and Transformational Processes: "How."

Vocabulary of processes	Conventional results chain	Transformational results chain
Management 1. Using inputs to achieve outputs 2. Relationship management	Designing and administering a series of tasks to complete activities and outputs, assigning work to people, fostering teamwork, evaluating performance, promoting efficiency.	Breakthrough initiatives and work processes are designed, administered, and completed by embodying universal values (not simply talking about values) to generate equitable and sustainable change. Workers are aligned with the goals and outcomes as well as core universal values of the organization. Work is a place of manifesting inner potential, self-expression, achievement, and accomplishment.
Leadership Outputs completed to achieve outcomes or goals in an organization or program	Designing strategies to achieve goals and outcomes; influencing a group of people to achieve stated goals and outcomes, in an organization or program; using tools primarily	Strategies and actions are rooted in universal values such as equity and dignity for all as well as a thriving planet. The necessary systems and cultural shifts are articulated explicitly for achieving goals and outcomes. The planning processes to design strategies and implementation are all opportunities to manifest inner capacities and worldviews based on universal values. Ethical leadership and management is the norm at all levels. All the components of transformational management stated above work in tandem. The well-being of people is the most important, with

	based on knowledge and logic. Efficiency, cost control are most important; as well as profit for business.	adequate attention to efficiency and cost control as well as profit for business.
Stewardship* Outputs and outcomes or goals achieved to generate impacts	Work is conducted with the same conventional mindset.	Outcomes and goals are clearly articulated in the context of paradigm shifts, e.g., “ending racism and casteism, where respect and dignity for all is present.” The focus is on achieving goals and outcomes as well as outputs, along with the necessary systems and cultural shifts. Paradigm shifts occur when systems and cultural shifts become normative and are rooted in universal values such as equity and dignity for all as well as a thriving planet. A new pattern presences itself on our planet. All results are generated through transformational processes where the inner capacities of people manifest the new paradigm. All aspects of transformational management and leadership are included.
* Some people consider stewardship to be the same as leadership. The foundation of stewardship is deeper. To achieve goals and outcomes, it includes especially *the careful and responsible* leadership and management of something entrusted to one’s care, e.g., stewardship of natural resources or of a community or a nation.		

Fallacy: We will not be efficient and our productivity will suffer if we base our strategies and actions on universal values in institutions. In addition, our economy will have setbacks—there is no time! We must enhance labor productivity!

New Learning: Creating a culture of responsibility based on universal values is a time-saver; it enhances productivity and efficiency, fosters creativity, and generates results. It transcends the industrial mindset of finishing more tasks in as short a time as possible (efficiency) and values enduring results, well-being, our earth, and thriving and prosperity for all!

Reversing the HIV/AIDS epidemic globally through the United Nations involved several agencies focusing on specific aspects of the response, with the Joint United Nations Programme on HIV/AIDS (UNAIDS) as the coordinating body to avoid duplication of efforts. Our role through UNDP was to address governance and leadership challenges within countries. Our unique contributions were based on using transformational templates and techniques for design, planning, and implementation: a conscious full-spectrum response, synergistic operational strategies, and the transformational results chain as well as a mindful implementation praxis.

Dignity, equity, and inclusion were the universal values upon which all processes, strategies, and actions were based. And each step was an opportunity for both personal and social transformation.

We were clear about the normative and systems shifts needed to reverse the HIV/AIDS epidemic, and explicitly articulated them together with partners. We worked on shifting from stigmatizing people as promiscuous and irresponsible to inquiring into our own behaviors, sourcing universal values to embrace people living with HIV/AIDS *and others* who are stigmatized; shifting from unprotected sex to respectful and responsible preventive measures during sex, such as using condoms to prevent the spread of the virus; shifting from discrimination in the workplace and health facilities to dignity, respect, inclusion, and compassionate care; shifting from lack of testing and treatment facilities to increased availability, access, and utilization of testing and treatment services; and shifting from

prohibitive treatment costs and enormous profit margins on life-saving medications to affordable treatment.

Shifting the norms related to sex and sexuality, our tendency to be judgmental, exclusionary, and “holier than thou,” requires that we source our universal values to disrupt the patterns. It requires profound personal transformation.

Figure 6-7 illustrates the interplay of our transformative roles and actions as managers, leaders, and stewards generating a continuum of results in the HIV/AIDS program.

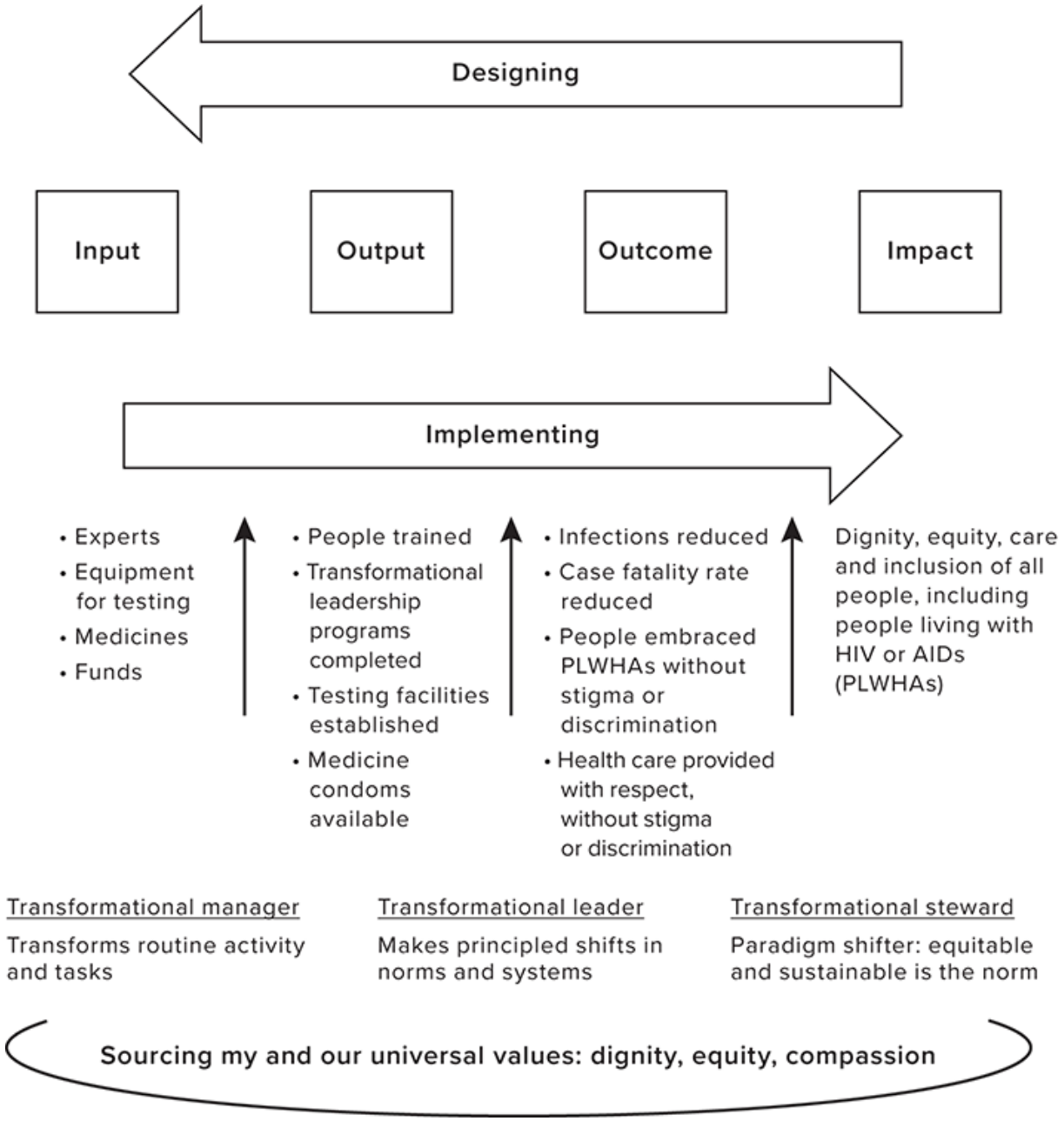


Figure 6-7 *. Transformational Results Chain for Reversing the HIV/AIDS Epidemic.*

Considering how our personal transformation profoundly influences the results we generate, each interface where actions and breakthrough initiatives occur—the dark vertical arrows in the diagram—must (1) be sourced from our inner capacities and universal values, (2) shift disempowering norms and systems, and (3) solve specific problems. Throughout this book, there are examples of transformational initiatives and results related to reversing HIV/AIDS in the locations where we worked.

Fallacy: Since every culture is so different, it is not possible to operate from universal values in global programs. We must respect differences and should not impose our values on others!

New Learning: Different cultural expressions celebrate diversity in various ways. “Culture” must not be the cover-up of disempowering, diminishing, and exploitative behaviors in different parts of the world. Human beings deep down are the same. We love, grieve, are wired to connect, need to belong and be embraced. In every culture worldwide we express compassion, fairness, dignity, empathy, and sympathy. Global programs based on universal values work as long as they are not prescriptive and do not impose our opinions on how things must be done. Instead global programs unfold inner capacities of people and uphold universal values through action, while celebrating different wholesome expressions.

Another example: The Youth Violence Prevention Task Force of Santa Cruz County, Megan, whom you met, and Sarah Emmert, the director of community organizing at United Way of Santa Cruz County, California, launched an initiative. The *universal values of dignity and equity* underpinned the initiative, its processes, and its results. The *impact* sought was a thriving community where all youth and adults have well-being and are reaching their full potential. The *outcomes and goals* were an increase in young people ages sixteen to twenty-four obtaining and retaining quality jobs; an increase in young people graduating high school; and a decrease in violence among young people.

Many *outputs* were listed—for example, programs for youth employment training, employer engagement, academic tutoring, and parent/family engagement; programs for gang prevention and intervention; law enforcement training in youth development and trauma-informed policing. *Inputs* included staff, meetings, funds, data, and reports.

Working together on the transformational results chain, Megan and Sarah recognized that the education, public safety, government, social service, and community-based sectors all had to collaborate based on universal values to

reach these impacts, outcomes, goals, and outputs. Sarah says, “If we continue to state the issue as ‘we are against police brutality’ only, we will not create change. We are focusing on what we want to see in the community: ‘strengthened law enforcement–community relations.’ Law enforcement, youth, families, and grassroots organizations are all able to see that they have a role to play in improving law enforcement–community relations, based on dignity and fairness for all. Our county’s Law Enforcement Chiefs Association has been funding the Youth Violence Prevention Task Force and its efforts for the past three years.”

Fallacy: Government, business, and civil society in developing countries are poor, corrupt, and inefficient, with inadequate infrastructure and services—they need to use templates like the conscious full-spectrum response (CFSR), synergistic operational strategies (SOS) and transformational results chain (TRC). In developed countries like the United States, Japan, and countries in Europe, we have the technology and know what to do, so we do not need these templates.

New Learning: All countries need transformational templates in government, business, and civil society for designing and implementing equitable, sustainable change. The conventional planning methods used in all countries are based on linear, reductionist templates.

The scarcity and dominator mindsets are common in all countries, rich and poor, and influence strategic design and action. “Otherness,” corruption, exploitation, and inefficiencies are present in different forms in all countries. Transformation templates such as CFSR, SOS, and TRC are essential to manifest paradigm shifts based on universal values in every part of the world for peace and prosperity.

Applying the Transformational Results Chain to Our Breakthrough Initiatives

It is our choice: do we simply want to do a job because we have to, or are we choosing to make a significant impact? If we cannot or do not choose to

transform the way we design, plan, and implement large-scale or small initiatives, we will not produce the results needed for the future we want to create.

Every program and institution makes vision statements; most articulate impact and outcomes they wish to produce. They state the core values that form the basis of strategy and action. Results are crucial, they say. Yet most conventional initiatives ultimately center on outputs only—production of goods and services, profit, investments in infrastructure, training, studies. Conventional initiatives include selected social and economic outcomes as their purpose, such as increased income, health, education, healthy food, nutrition.

Unifying architects know that although outputs and outcomes are important, they do not provide a true measure of human potential and well-being. They know that for equitable and sustainable impacts, the outcomes and outputs must be firmly based on universal values and results must be generated through personal and social transformational processes. These stewards and leaders also hold with ease the seeming paradox of insisting on accountability and results while allowing for the unpredictability of emergence.

Practitioners and participants of the stewardship program source universal values for design. They refer to the project already designed on the CFSR worksheet (Figure 6-3), including the four synergistic operational strategies (Figure 6-4). They now expand their design on the transformational results chain through three sets of design questions or inquiries (Figure 6-6), which are given hereafter.

Exploring inside out:

- I am clear about what I stand for; do I embody the universal values that underpin my commitment and initiative?
- Have I designed forums where I partner with others to generate results, each person standing in their inner capacities and wisdom, embodying values that support the project, with the commitment to manifest our greatness for a new future?
- Did we articulate together the universal values that underpin our breakthrough initiative or project?

- Did we articulate the principles for implementing our project?

What results do I intend to generate? I begin with impact.

- What *impact* do we intend to make? Equitable and sustainable change in human well-being, for all species, the environment, the planet?
- What *paradigm shifts* are essential for *impact*?
- What *outcomes and goals* do we intend to achieve aligned with the impact? What are the changes in development conditions that we wish to see, based on equity and dignity for all?
- What shifts must we have in *cultural norms and systems* in order for these *outcomes and goals* to be generated?
- What *outputs* do I intend to achieve? What specific products, technological solutions, or services will be delivered, based on universal values and aligned with the impact and outcomes? What activities and tasks must we complete?
- What *inputs*, based on universal values and ethical operations, will I use to generate these *outputs*?

How will I work to generate the results? I begin with the input-output interface.

- *Input-output interface:* How do we generate transformation through routine activities to achieve outputs? How do we source our inner capacities through daily activities such as routine meetings, replying to e-mails, report writing, workshops, planning sessions, and organizing events? Which techniques and praxes are to be used? Are the necessary resources procured according to universal values and ethical principles? Does the funding come from people and organizations who want similar outcomes and impacts and source universal values? Are we getting value-based expertise from people who care deeply about dignity and equity for all as well as a thriving planet? Are we procuring equipment and supplies manufactured under fair labor standards in ways that are ecologically sound?

- *Output-outcome interface*: How do we create the necessary shifts in norms, systems, and structures while achieving the goals and outcomes? How do we source our inner capacities in order to have the courage to create? Which transformational tools, techniques, and praxes will we use?
- *Outcome-impact interface*: How will we make our initiative equitable and sustainable? How do we source our inner capacities to create a paradigm shift and move equity and sustainability from rhetoric to reality? Which transformational tools, techniques, and praxes will we use?

Einstein said, “Insanity is doing the same thing over and over again and expecting different results.” This is not about introducing some new tools or tinkering in the margin. It is about *fundamentally generating the radical culture of transformation,* in which people give themselves permission to act from a new way of BEING, embracing change that leads to results, instead of fearing change. Organizations have their procedures, processes, tools, and techniques, and cultures have their norms and rituals. Both are often unwilling to embark on vital, radical transformation. Embarking on such programs to generate transformational results requires citizens, leaders, managers, and everyone to step out of their comfort zone and take a principled risk in order to create courageous new pathways.

Most importantly, how do we begin our work by looking within—to our attitudes, our behaviors, our worldviews, and the inner indomitable spirit that informs our decisions even in the face of opposition? We ask ourselves: who am I, and do I embody the values that underpin an equitable and sustainable world with thriving humanity and planet? What is the source of my actions?

BEING a Principled Game Changer

Typically, we think of game changers as people who innovate and, through that innovation, disrupt or change a pattern. For example, before the 1970s, computers were far too big and expensive to be used by ordinary people in their own homes; since then, innovators have created the opportunity for people to use computers at home; we can even be mobile on laptops and

smart phones. This is referred to as a game-changing solution. I have redefined *game-changing solutions* to mean "innovations and solutions that shift patterns based on universal values."

BEING game changers requires us to weave technological solutions with shifts in systems and cultural norms and embody universal values for strategic action, simultaneously and synergistically, into patterns that generate powerful transformational results. While we practice and grow, we walk more joyfully and buoyantly in life. A participant-practitioner's insight: "I am the spirit of interdependence—I do not just understand interdependence intellectually."

A principled game changer requires *criteria* for the ideas and initiatives to be game-changing. When our intention is to shift disempowering norms and systems to generate new patterns as we solve problems, we sometimes assume that our efforts are game-changing. But we must have explicit, simple criteria to know whether our intentions are actually changing the rules and norms of the game.

In "The Story of Solutions," Annie Leonard posits the fundamental question, is the solution game-changing?[39] The problems that require game-changing solutions are both global and local: extrinsic power and decisions are concentrated in the hands of very few people; our purpose in life is lost in the midst of an unending spiral of wants; we have established an accounting system that externalizes costs, thereby perpetuating exploitation of people and our planet; and we face huge, escalating inequity. Leonard uses an easy acronym to define her criteria to assess game-changing solutions: GOAL.

- G: gives more power to people
- O: opens our eyes—once our basic needs are met, happiness comes from community and purpose
- A: accounts for all costs
- L: lessens the wealth gap

The essential point is to have explicit interdependent criteria that allow us to distinguish a "game-changing solution" from one that is a "solution that

keeps the old game in place." I add two additional criteria for a solution to be principled and game-changing:

- It must be based on universal values of dignity, equity, and compassion which form the foundation of systems and cultural shifts.
- It must generate transformational results, where the "what" and "how" are integrated—transformative outputs, outcomes, and impacts.

We need to have criteria. Otherwise, we may assume that our "intentions" will automatically result in the change we wish to see.

These criteria can be applied in any situation—in our everyday lives and at home, as we volunteer in community, in our workplace, in policies, programs, and initiatives. If we choose to change our consumption patterns, stark materialism, and the unending spiral of opulent wants present in every country in the world, we must be principled game changers! How we remunerate and treat our maids and domestic help in our homes in Bangladesh, India, Nepal, or Pakistan can be game-changing instead of exploitative. Similar patterns of exploitation exist in other Asian, African, Middle Eastern, and Latin American countries.

Fallacy: As an ordinary citizen, there is nothing I can do to change the unworkable patterns. At best, I can take small actions, which do not matter in the big picture. I am not a game changer.

New Learning: Anyone can be a principled game changer. This is about sourcing our universal values and being willing to change what is not working. We need to think about what matters to us deeply and articulate the shifts we wish to see. It is not important how big or small the actions are; what is important for a paradigm shift and transformational results is that each one chooses to BE a principled game changer and acts accordingly.

BEING a principled game changer implies having the courage to create new patterns. Courage is not the absence of fear or despair. As sensitive human beings, we will often be faced with despair and also face our fears as

they come up—the fears that are the result of our socialization process. Courage is our capacity to speak up and move ahead in spite of despair or fear.

An example of someone who uses his profession as an entry point for changing the game is Priyadarshan, my husband, an econometrician who designs programs for decision-making at the national level in collaboration with governments. Using numerous simultaneous equations representing interdependent factors affecting different sectors of the economy, he has created new and original templates. They are unique because he connects financial policies to investment policies, making explicit the interdependent, interconnected factors and consequences of particular decisions.

Priyadarshan's work is potentially game-changing because he makes the invisible factors visible and transparent through concrete analysis and predictions. Decision-making for equitable and sustainable change becomes possible at the highest national level. He ensures continuity by sharing his work as open source and building capacity in economists and policy-makers to use the related tools and techniques. Priyadarshan's contributions have the possibility of creating game-changing policies and strategies within countries through farsighted leadership, connecting the abstract to concrete decisions.

BEING a principled game changer implies that we stop sitting on the fence. We engage passionately in a joyful pursuit of a world that works for everyone. We criticize what does not work by creating alternatives. We engage courageously. This courage requires centeredness within our own being and being continuously in touch with who we are and what we stand for.

Sometimes, our selective engagement with a cause we identify with personally and strongly can become a limiting, transient response. We often "fight" for justice, but do not embrace everyone as we engage. Do we not see that our behaviors may be fueling another form of injustice? For example, in villages in India, women from so-called higher castes working for gender equity in India refuse to sit together and have a meal with other women who are from a so-labeled low caste. Equity is not rhetoric or self-serving—it is a way of BEING. In the United States, African Americans

and those of Hispanic origin are working to end racism, but some of them maintain a class hierarchy and elitism within their communities.

We will not be able to end discrimination by engaging with a single issue only; we must go deeper and end discrimination in all its forms and expressions. The root factors of gender discrimination or racism or the caste system are the same—they are related to *our inability to stand in universal values* of dignity, equity, and compassion.

Courage is not bravado. Bravado is a bold manner, or a show of boldness intended to impress or intimidate. Courage is not about fighting for or against something—it is the ability to transcend what does not work with strategic and concrete action, beyond “us versus them.” Principled game changers do not walk by injustice or exclusion apathetically, because their compassionate hearts do not allow it. They are called to respond and act.

Chapter 7
The Mindful Pro-Activist
Being and Implementing the Change I Wish to See

I slept and dreamt that life was joy.

I awoke and saw that life was service.

I acted and behold, service was joy.

RABINDRANATH TAGORE

The Joy of BEING in Action

The mindful pro-activist is simultaneously the contemporary pioneer, the unifying architect, and the radical transformer.

We manifest who we are BEING through action based on radical design and universal values. This work is "mindfulness and heartfulness in action" in every step. "Mindfulness is awareness that arises through paying attention, on purpose, in the present moment, nonjudgmentally. It's about knowing what is on your mind," says Jon Kabat-Zinn, an eminent scholar and expert on mindfulness and its application for stress reduction.[40] In our work, I expand Kabat-Zinn's definition to include "awareness that arises through paying attention, on purpose, in the present moment, nonjudgmentally, *as I source my oneness, what I stand for, and my universal values through BEING in action.*"

When we implement whatever we do *mindfully*, moment to moment, the process of implementation itself becomes a space for nonjudgmental, wise, ethical action. Juxtaposing "nonjudgmental" with "ethical action" may seem like a paradox; but in our work ethical action is not about judging a person as bad or wrong, but recognizing what actions are incongruent with our universal values and taking the necessary steps to change. This

mindfulness is imbued with the energy and equanimity of universal values of compassion, dignity, equity. This is the way we generate results, transform conflicts, provide services, organize in communities, and conduct business at home, in our workplace, and in society.

It is the work of BEING a mindful pro-activist. Activism is action to bring about political or social change based on values that benefit society. However, activism is not always perceived in that spirit, because direct action can be interpreted as disruptive or even aggressive, especially when it is in support of or opposition to a controversial issue. I coined the word "pro-activism" to mean the "proactive actions" we take when our universal heart of compassion is wide open to everyone—to those whose actions we oppose and those whose actions are in sync with our universal values. Pro-activism is mindful. When equanimity and our innate sense of equity are present we find the courage to speak up and speak out. Breaking the silence about issues that are inconsistent with our universal values is the beginning of systems and normative change.

Each one of us can recall moments in our life when we knew that what we saw was unfair, and we either did something about it or wanted to do something about it. Mindful pro-activism is the next evolutionary stage of activism, in which we have the possibility of transcending polarities, where there is no winner or loser. From this space of compassion and humanity it is possible to create systems and cultures that work for everyone, with no one left out.

The three threads of our abilities—BEING, designing, and taking action—are woven together to manifest a radical paradigm shift. In Chapter Five, as contemporary pioneers, we discovered how our inner capacities are the most powerful source of transformational results; in Chapter Six, as unifying architects, we worked with transformative design templates. In this chapter, we explore ways to source our inner capacities for implementing our ideas and projects as well as our everyday actions.

When we *explicitly align each value-based design template with our actions*, these templates become a guided continuum for mindful implementation. They create cognitive coherence, so that our mental processes of perception, insight, memory, discernment, and reasoning are congruent with universal values. The ways in which the transformative

design templates are used for mindful implementation are described in this chapter, and in Part Three.

What Is Not Considered

This book *does not* discuss any technical implementation strategies for specific topics, not because they are not important, but because each complex problem needs a wide array of expertise and talent. The implementation of immunization services, reversing the HIV/AIDS epidemic and providing affordable treatment, reducing maternal mortality, addressing climate change, ending violence, reducing poverty, and creating thriving communities all require strategies with technical expertise for dealing with problems. Expertise is essential. However, expertise alone will not solve problems equitably and sustainably.

Everyday Actions of Mindful Stewards, Leaders, and Managers

No matter what we are called to do at work, at home, and in the world, we express ourselves as mindful pro-activists in *all our roles*. As mindful stewards, our approach of working with all the resources—people, sentient beings, and planet—is one of caring, compassion, and courage to create new patterns and generate new societal conversations, with reverence for life. As ethical leaders, we design plans aligned with universal values for our families, in our projects, our work lives, and our communities. We make pragmatic decisions, have generative conversations, and take principled action. We engage in routine activities mindfully, completing activities and tasks not as chores or a burden, but as a contribution: “I care for myself and others; I engage in the same way in my community and at work.” Even when someone in an organization has a specific role, transformational managing, leading, and stewarding are all an integral part of the way the person thinks and acts.

Choose Appropriate Implementation “Lenses” or Frameworks for Transformation

I explored seven templates created by different experts or scholars on the ground in various locations to analyze what works best for generating

results through various programs, such as enhancing child survival, reducing maternal mortality, addressing the HIV/AIDS epidemic, strengthening human resources within UN agencies. Most of these templates heightened understanding. I found the Likert-Emberling framework most suitable for responding to our professional and programmatic challenges and for achieving results.[41] Allan Henderson and Sharon Knoll introduced this framework in the UNDP HIV/AIDS program in several countries. People from different walks of life—government, business, civil society, UN agencies—could see how they functioned as leaders, and what they could do differently to be more effective.

Here are some of the features of the modified Likert-Emberling framework that are important:

- It is simple, clear, relevant in different settings, and easily comprehended at all levels of bureaucracies and in different sectors and cultures;
- It is aligned with how we are expected to function within the United Nations and in the countries in which we work. It focuses on timely decisions during a crisis, sound management, a results orientation, principled (ethical) action, holding multiple perspectives without compromising universal values.
- It creates common understanding between both “program” and “operations” divisions. In most large and medium-sized organizations, people working in the administrative, financial, and human resources units have little interaction on a daily basis with people working on different projects in the same organization. They work in silos. This framework speaks to staff with different functions in the various departments, transcending silos.
- At each stage, the process is languaged in a way that encourages us to notice, name, and be aware of our behavior. It is not about judging ourselves—it is about being mindful and noticing that our own behavior is sometimes healthy and sometimes unhealthy; that our well-being depends on moving toward BEING healthy at each stage.
- It relates to everyone who participates and practices, knowing that each person is at a different stage of personal growth and evolution. No one

is placed in a category. The underlying assumption is anyone can transform profoundly at any time. This is acceptable for all present. As we hold each other with respect and acceptance, each person is stimulated by the pull of our evolving self to strive to BE healthy at every stage.

- It is cognitively coherent with the conscious full-spectrum approach and other transformative practices, making learning easier and practice smoother.
- The stages of personal leadership development follow the same pattern as the stages of organizational and team development, and are therefore easier to apply to individual, team, and organizational development.

The stages of leadership in the modified Likert-Emberling frame are:

Stage 1. *Autocratic*, making decisions by oneself and forcing others to comply—"Do what I say right now"—without explanation. Under certain circumstances, this may be appropriate—"healthy." For example: when a parent pulls a toddler away from putting their hands into a fire; firefighters instruct people to get out of a burning building; when there is an accident and someone's life must be saved.

It is unhealthy when it is coercive, when it demands that others do something with no context or relatedness present.

Stage 2. *Management* and managers, relating to rules and roles. Following the *rules* and acting out specific *roles* is required in any organization, whether it is a university, a company, a government department, an NGO, a restaurant, or a sports team. What is healthy is to follow the rules when necessary: in a basketball game when the referee calls someone out for a foul or double-dribbling; or when a teacher pulls up a student for lack of attendance or an assignment not completed on time; or when the accounting group notices that bills submitted are not in line with the rules.

What is unhealthy is when the rules become the all-important thing, instead of a mechanism to accomplish something; for example, a manager's obstruction of the signing of an important paper, even when all rules are followed. Many organizations get stuck at this stage, where the rules become an end in themselves. Another example can be found in families

and communities: “Children should be seen and not heard” is a rule that can result in suppressed human beings.

Stage 3. *Pragmatic leader,* focusing on practicality and results. This is an action- and results-oriented person. When healthy, such a leader proactively involves people; for example, leading a campaign for renewable energy.

It is unhealthy when the ends justify the means, when the leader demands results at any cost, even at the cost of the well-being of employees, or when personal principles are abandoned in the pursuit of profit. Another example is the unrelenting pressure put on children to produce high grades at the cost of their physical, emotional, mental, and social well-being.

Stage 4. *Principled leader, steward, mentor,* relying on ethical principles of conduct. Individuals embody core universal values of dignity, equity, and compassion in all the stages of leadership, and act accordingly. In this stage, every action is explicitly reviewed in the context of universal values and integrity. A healthy example is when consideration is given before accepting funds from an organization that does not adhere to universal values. Ethical dilemmas are bound to present themselves as we engage—at work or at home—and learning how to transcend them is vital.

It can become unhealthy when principles become the “truth” and individuals become self-righteous, making other people or groups wrong; we become rigid and inflexible, judging other people. At work, at home, and in our community, we often put each other down through self-righteous behavior, stifling the manifestation of principled action.

Stage 5. *Perspectivist leader and steward*, holding multiple perspectives without compromising universal values. This does not mean an “anything goes” attitude. It means this leader can *discern* and distinguish worldviews based on universal values from opinions and points of view based solely on rational arguments and justifications. They are not stuck in a particular perspective or in any particular point of view. This is a leader who recognizes interdependence and values diversity, and has the ability to see different perspectives and provides a space for creating alternatives and innovation. BEING healthy at this stage implies BEING healthy at all the other stages. There are people like Andrej Nosov, whom you met in Chapter Four, and Irene Goldman, in Chapter Five, who are stage-five leaders in their communities.

These stages of leadership generated conversations for staff in government, civil society organizations, and UN agencies to move ahead because each progressive, healthy stage helps to overcome the unhealthy expression of the preceding stage; and yet we need to work in all stages. Depending upon the function we perform at a particular time, we locate ourselves in that stage. With common language and distinctions, individuals and teams are stimulated to notice (without judgment) unhealthy patterns of behavior and delays at work; and then strive toward healthier ways. For example, while we were reviewing plans and achievements on the integrity lens (Figure 7-1) related to financing and decentralization, a few staff members from accounting, after some reflection, pointed out how their team was unhealthy because they had not processed payments on time. And they took immediate steps to remedy the situation. This was a dramatic change from usual defensive behaviors.

Do you have a framework that allows you to track where you are, and how you are functioning? If not, find one that fulfills the needs of your work and that is based on universal values.

BEING Mindful Stewards, Leaders, and Managers

Transformational Managers

In conventional settings, a manager is expected to be efficient and productive and to get the job done. How the job gets done is less important. Managers are not expected to either question or contribute to the larger policies, goals, and outcomes of the organization.

Transformational managers in the workplace use every routine activity—meetings, e-mails, communication, planning, reporting, supervising—*to generate new conversations, results, and outputs based on universal values.* They practice various ways to source inner capacities for action. They are attuned with others and create spaces for the full potential of people to manifest in the workplace. They and their teams contribute to the "big picture"—the transformational results, or outputs, outcomes, and impact—of the organization. Staff are inspired to align and encourage equitable and sustainable communities, society, and workplace, and they grow personally and professionally as they see how their contribution helps create this change.

Transformational management also applies at home. Family members create spaces for everyone's love and views to be expressed, for everyone to have fun, listen deeply, speak responsibly, and not feel the need to be perfect.

Transforming Routine Activities

When we choose to use transformational processes, the manner in which routine activities are performed and business is transacted becomes a continuous opportunity for extraordinary change. We have many opportunities to influence change in our daily activities through the conversations we have and the way we are BEING. At home, we can be conscious about how we do routine activities such as taking children to school, doing chores, preparing and eating meals, cleaning, sharing what happened during our day, and playing games together. At work we can transform routine meetings, replying to e-mails, report writing, planning sessions, monitoring, or organizing events. Are we implementing these everyday activities in a manner that allows transformation to naturally emerge? These opportunities present themselves frequently and regularly in all human endeavors, in every organization, at home, in community, and at work, and remain largely underutilized for a paradigm shift to occur. *The pace of generating sustainable and equitable results would accelerate exponentially if we chose to harness the transformative potential of the plethora of routine activities in everyday life.*

Let's take the example of routine meetings to illustrate how we generate new conversations and transform results. There are many useful management exercises with different objectives to change the way meetings are held—to make meetings more efficient, to reduce defensiveness in meetings, to negotiate in conflict situations. These exercises have their place. Here, the purpose is to transform meetings into spaces that focus on generating results based on universal values.

In Chapter Five, you met Irene Goldman, a global citizen from Brooklyn who was deeply concerned about children and civilians affected by the turmoil in Korea during the Korean War. Irene spoke up at community meetings, shifting the conversation to action based on universal values. When other community members were arguing about "teaching the country

a lesson," oblivious to Koreans' suffering, Irene challenged the prevailing philosophy of needing war "in order to create peace."

Societal conversations shift when we have the courage to break the silence. Hemlata from New Delhi, whom you met in Chapter Four, engages with labor unions and also supports people living in shelters. She recalls changing neighborhood conversations where citizens stereotyped "those people in shelters" as disreputable, nasty, rough—to be avoided at any cost. By speaking about what she cares about deeply, the universal values she stands for, the world with fairness and dignity children could grow up in, Hemlata drew her neighbors into conversations that included homeless people as human beings who have dignity.

Megan Joseph noted how the trajectory of a community project shifted when she spoke up about the lack of representation of people who had experienced incarceration at a meeting intended to plan reentry activities specifically for them. Bringing attention to the fact that the voice of those impacted by the planning was absent ruffled some feathers but ultimately led to including the leadership of those who had been formerly incarcerated.

Nestor Arias, while working to reverse the HIV/AIDS epidemic in Latin America, transformed routine bureaucratic meetings into spaces for new breakthrough actions to emerge. This may not strike you as an important example, but anyone who has worked in bureaucracy anywhere in the world knows the significance of his contribution. These bureaucratic forums are most often uninspiring, unimaginative, and procedure-driven; they have a high transaction cost and are time-consuming. But Nestor used this routine activity as an opportunity to create results-oriented partnerships—negotiating, deepening, and aligning with participants' inner capacities, connecting through action with the mandate of truly serving and truly caring for people living with HIV or AIDS in Latin America and the Caribbean. The results were significant. Through the transformational leadership programs, seventy-five key leaders generated record-setting results.

Based on my experience in the UN and elsewhere, I designed several templates for transformative processes, and I am sharing one of them—making meetings transformational spaces for generating results based on universal values. It does not matter whether we are the chair or moderator

of meetings—what matters is our ability to generate new conversations for the changes and results we are committed to. Practitioners find this template for transformational meetings very useful and are able to move agendas that are "stuck."

Ten Steps for a Transformational Meeting: *Generating Conversations for Results*

Before the meeting, we need to prepare ourselves, sourced in our stand, with information related to the people in the room, the topic discussed. Too often, we attend meetings unprepared and uninformed.

In the meeting:

1. *Ground yourself in your stand*—constantly remind yourself of the universal values you stand for, the qualities that manifest in this world through you to make a better place. Source the values that are uniquely yours.
2. *Create the space for everyone to access their own power* and go beyond the mundane. Ask them: what do you care about? Acknowledge them for their presence and the deeper commitment behind their presence. There are several ways to do this, including short, powerful, value-based videos.
3. *Set up the conversation for co-creation.* Invite participants to be part of the larger change you want to see. For example, if the meeting is on equitable services or ending violence in schools, invite them to have a stake in the accomplishment of the goals.
4. *Engage in conversations that invite in the possibility of seeing the value of a conscious full-spectrum approach*. Participants need to see that typical responses to problems are partial. To do that, acknowledge that they have been working and yet the results they wish to see are not there.
5. *Reposition the problem* that the group would like to solve, *as a breakdown* (because of their/our commitment), *as a possibility for a breakthrough.*

6. *Notice the commitment for action behind complaints* and shift the conversation. Avoid the normal way of responding: arguing, agreeing, disagreeing.
7. *Skillfully transform output-based conversations to outcomes and impact.* Focus on what really matters to people—the outcomes and impacts they want to produce. In most instances, we get "stuck" in the small stuff, the nitty-gritty. Draw people to the bigger picture and context.
8. *Offer a concrete strategy for sustainable results* through the conscious full-spectrum approach. Speak succinctly—don't get complicated. For example, "Our work is to (i) solve problems, (ii) shift patterns, (iii) source inner capacities."
9. *Create an agenda for action with two timelines:* (i) next three months, (ii) two years. In too many meetings, we continue to discuss challenges, but not about the actions to be taken.
10. *Close meeting with acknowledgment.*

Transformational Leaders

The conventional leader is expected to deliver results related to stated goals of the organization. In some organizations, the leader may be expected to deliver results at any cost; in others, there may be limited authority to put plans into action.

Transformational leaders, however, work "inside out," sourcing their inner capacities to generate results—at home or in the workplace. They operate by embodying universal values, not just talking about them—they are wise, ethical leaders in action. Wherever they engage, they are attuned to others, and create a resonant space for transformation and communication.

In their workplace, transformational leaders foster and proactively support transformational managers and staff, actively engaging in transformational processes in all activities and encouraging staff to do the same. Transformational leaders design and implement strategy, transcending linear fragmented methods, and establish iterative, dynamic, and transformational approaches and methods. They are steadfast and able

to navigate the system, uphold dignity and fair wages for labor, and constantly review processes to ensure sustainability for our planet. It is a way of BEING. *The achievement of the goals and outcomes are as important as the transformational approaches and methods used to achieve them—it is not about producing results at any cost.* Attuned with others, achieving results is a vehicle for self-expression, accomplishment, and realizing the full potential of people engaged in these endeavors. These transformational leaders are adept at making necessary systems and cultural shifts for achieving goals, outcomes, and outputs both within and outside the organization, often in the face of little agreement or outright opposition.

Transformational leadership manifests at home as well as in the workplace. The conversations we have at home, the responses we have when children ask questions, our interpretation of what we consider "successful" for ourselves and our family members, expectations we have of each other, all determine whether we choose to live our lives to our fullest potential or decide to join the never-ending rat race! As consumers in today's world, we all determine the fate of other human and sentient beings and the planet through our awareness and the choices we make.

Transforming Systems and Cultural Norms

Transformational leadership is about BEING principled game changers, not simply problem solvers. These leaders deal with what is not working by creating alternatives. Transformational leaders not only solve complex societal problems at a surface level but also proactively address the deeper dimensions of the problem. They show that it is possible to design, plan, and implement programs differently to generate transformational results.

Jerry White shares the 1997 Nobel Peace Prize awarded to the International Campaign to Ban Landmines. Jerry lost his leg to a landmine while hiking through an unmarked minefield in the Golan Heights, Israel, when he was twenty. He says he never thought much about landmines until he stepped on one in 1984. "Suddenly the earth exploded around me. I looked down at my shredded bloody legs in confused horror, wanting to know where my right foot had gone." Since then he has dedicated his life to building resilience in individuals and communities affected by violent conflict.

Landmines made and planted in the thousands by humans continue to kill innocent people every day, 80 percent of whom are civilians. It is estimated that ten people still die every day from landmine explosions; in 1999 it was twenty-five deaths a day.[42]

Jerry wanted to launch the Mine-Free Israel Campaign in 2004. He now reflects that this was a personal crusade to make Israel mine-free, and "crusader" energy, when it produces action, whether medieval or modern in its manifestation, never ends well. Advocating for banning landmines, he recounted his personal experiences, spoke regularly about how Israel was a decade behind in banning landmines, and said he was ready to help. Princess Diana was a champion for this cause. With his connections, credentials as a Nobel Laureate, personal experiences, and knowledge to get the job done, Jerry surmised that Israel would get to action. It did not work!

Jerry shares that until he participated in the leadership workshop at the University of Notre Dame's Mendoza College of Business, he did not have the vocabulary or tools to know how to "tap into the power of wisdom." I designed and delivered this course with Leo Burke, a professor at the Mendoza College of Business. We invited the executives to delve deeper: Who are you and what do you stand for as a leader? What does large-scale systems change and global interdependence imply? Finding grace in a competitive world and understanding interdependence is vital. Most executive education programs render leadership as a skill set with a toolbox. But Leo and I brought in new ways of addressing complexity, simply—and with a foundation of universal values, weaving these into new ways to address practical issues faced by the executives.

Jerry says, "Wisdom, though essential, is too often missing in modern leadership. Leading from the soul of our deepest awareness and core values will tap into transformative power to deliver lasting results. Reaching deeper to know my own leadership DNA—my wisdom—was extremely helpful during the leadership program." He returned to Israel in 2009 to relaunch the Mine-Free Israel Campaign; this time, with a growing capacity to stand firmly in his wisdom, he designed the campaign differently.

"The difference was the presence of *wisdom*, something indivisible that can never be owned by one individual or any one group, let alone trademarked or branded," recounts Jerry. "The essence of wisdom is

transcendent, dynamic, spiritual, without being the exclusive franchise of any one person, religion, or tradition. Wisdom cuts across borders, boundaries, and social, religious, and national identities. That is why it is a great unifier and liberator. Wisdom, born of a deep reverence for life, is anchored in universal values, unleashes our inherent resilience, potential, and power, and helps replace fragmentation with unity, shortsightedness with vision, and fear with courage."

This newfound realization became especially critical for his political outreach in the Israeli Knesset (the national legislature of Israel). As he engaged, attuned to people around him, he accessed others' universal values in boardrooms and in numerous conversations in cafes and living rooms.

Jerry inquired: What qualities of leadership are needed to create the space for transformation to manifest? He believed leaders of transformation must align three core elements in order to manifest a system-level change that unlocks previously intractable problems. "Successful leaders must learn to (1) source the power of their inner *wisdom*, anchoring themselves in their values, not just personal interests; (2) seek the *understanding* of the underlying complexities and behavior patterns that contribute to harmful spirals, and discern and work toward healthier alternatives; and (3) use *knowledge* and know-how to deliver measurable results, offering everyone a way to contribute, to pick up a shovel and dig. Wisdom, Understanding, Knowledge." This "Liberation Leadership: W.U.K." model is Jerry's expression of the conscious full-spectrum approach.

Jerry and his team were clear about the results they wanted and the shifts necessary to make them happen: the possibility of a mine-free Israel within ten years; liberation of fertile land for farming; families living in safety, free of fear; and healing of people and the environment.

Jerry and his team urged the prime minister, the minister of defense, the minister of foreign affairs, and the head of the opposition to fulfill their promises and called on them to vote in favor of the proposed mine clearance bill. That day, the bill passed its first reading by a unanimous vote across all party lines (sixty to zero). This was unheard of. The proposed legislation was brought back to the full Knesset for a final historic vote on March 14, 2011. Once again, the vote was unanimous. Israel had unanimously agreed to clear its nonoperational minefields for the first time.

Wisdom, Understanding, and Knowledge (W.U.K.) formed an undeniable platform for liberation.

How did the Mine-Free Israel Campaign make this historic shift? Why did this campaign succeed where others (including Jerry's earlier effort) had failed? A major factor was the ability of wise leadership to transform contentious issues into unifying opportunities, activating other leaders to transcend their personal identity and social profiles in order to serve humanity for the well-being of future generations.

Jerry says, "Working this way, I breathe more and wait for diverse leadership to emerge more organically. I invite people to engage their gifts. I don't have to burn out on activist anger, but can tap into sources of hope and wisdom and strength to sustain the work beyond me."

Not everyone operates with a national legislature and prime ministers as Jerry did. Each action and conversation in any situation has the possibility of generating transformational results—it is about leadership creating new futures wherever we are—at home, at work, in society. Andrej's mother, a housewife in Serbia, stood for equity and dignity for everyone. When Andrej, whom you met in Chapter Four, came back from school in eighth grade and shared how some boys in his class ridiculed and teased a new child from Latvia, his mother responded by saying, "How would you feel if you went to the United States, and everyone ridiculed you?" Andrej thought about it that night and recalls that his mother's compassionate statement changed his perspective for life. We must not underestimate the powerful and life-changing influence our conversations may have. Andrej challenged his classmates the next day. Years later, when he challenged the injustices in Kosovo against Albanians, Andrej's mother stood by him in the face of social disapproval and threats.

You also met Raju, in Chapter Six—the young student who went to the district magistrate in Uttarakhand in India to take steps to reverse caste-based stigma and discrimination in his school.

Fallacy: Leaders who have the knowledge to get the job done—necessary resources, the right connections—are the ones who are most likely to succeed and achieve goals.

New Learning: In addition to knowledge and resources, leading from our inner capacities, our wisdom, taps into the power to deliver sustainable results. It requires that we operate from universal values such as dignity, equity, compassion. Our inner capacity, our wisdom, is fundamentally about *who we are* at our core, beyond title, social identity, personal passion, skill set, or curriculum vitae.

Transformational Stewards

In conventional settings, a steward may be responsible along with others for natural assets like land, the "commons." The motivation is usually the shared interest of the community. A steward may also work according to mandates and agreements and may also be entrusted to oversee resources in the best interest of certain people or groups.

Transformational stewards manifest a paradigm shift through holding themselves responsible simply because they care deeply, at home, in community, and in the workplace. As consumers, clients, providers, workers, staff, and family members, they are not observers without concern —they *choose to take on responsibilities* to generate *enduring* results because they care deeply; their strategic actions establish dignity, equity, and compassion as norms.

Transforming Paradigms

Many unique individuals live in oneness in every part of the world, their stewardship transforming divisive patterns. An example from Syria always stands out for me; and particularly now, with the immense pain, needless killing, mass exodus, hatred, and fierce rivalry for control in the country. When Khadija and I worked with the UN in the Arab States to address HIV/AIDS, we designed our work with the conscious full-spectrum approach and used transformational praxes with religious leaders grounded in universal values of dignity, fairness, and compassion.

Khadija, whom you met in Chapter Five, recalls an unforgettable moment when both the imam and the Catholic priest chanted to Mary in a church. She said, “It is customary to have Christian hymns in church; what was extraordinary was that it was followed by chanting of verses from the Quran. Subsequently, in a mosque, prayers were said based on the Quran as expected, followed by prayers from the Bible. What admirable courage in the midst of divisive religious politics! I can only imagine how these events must have deeply inspired those who were present, touching their minds and hearts, activating a space that those present can never forget. If only we were able to have all Muslims and Christians from all denominations sing together, we wouldn’t see the massacre we are seeing every day in Gaza, Syria, Iraq, Libya, Yemen, Sudan, Somalia.…”

The Sunni imam and the Catholic priest are transformational leaders and stewards. They are the torchbearers of radical paradigm shifts. True, there is tragic and catastrophic turmoil in the world today. We move a few steps forward and then may have to take a few steps back, only to find opportunities to move ahead again. When we touch the space of oneness and resonance, life is never the same again.

Kirsten Gallo, whom you met in Chapter Five, is a transformational manager, leader, and steward. She cares deeply about people, all sentient beings, and the planet. She focuses on natural resources and people, including the staff of the National Park Service and visitors to the parks. Work is not just a job for Kirsten. It is a place for her to manifest who she is at her deepest core. Kirsten says, “The National Park Service (NPS) is known around the world for the spectacular landscapes and treasured cultural resources we protect and for top-notch environmental education programs. I endeavor to build on that foundation. NPS staff convey a powerful message to visitors by showing them by example what is possible when we take action sourced from our commitment to what matters most to us, thereby demonstrating the power that one person, one family, one community has to make a difference.”

Kirsten and her team formulated the impacts they would generate based on the universal values of respect and integrity in the context of their present vision and the mission of the NPS:

- Thriving humanity—healthy, prosperous, and sourcing full potential

- Healthy earth

Using transformative processes, they inquired into what paradigms, norms, and systems must shift for sustainable and equitable results to be generated and sustained. A paradigm shift occurs when transformational shifts that are necessary to generate equitable and sustainable results become the norm.

The first paradigm shift: from a culture sourced from fear and scarcity to a culture sourced from contentment and abundance.

Their teams' commitments are to have a thriving workforce whose actions demonstrate interdependence; to establish the rights of nature, with community, equity, and dignity present; and to provide opportunities for NPS visitors to demonstrate interdependence and be part of an active and engaged citizenry that is a social and political force for a thriving people and planet.

The second paradigm shift: from a culture of separation and otherness to a culture of unity, inclusion, and interdependence. They are generating a new paradigm for wholesome recreation in nature. We know that nature inspires and heals us.

They plan to contribute to humanity and well-being by transforming the culture of what is recreation in today's world. They will foster primary recreation activities enjoyed in the United States that are life-affirming, such as outdoor activities, volunteerism, service to others, dance, yoga, and art.

The third paradigm shift: from a culture of domination and commodification of people and the planet to a culture of deep regard for the intrinsic value of all people and the planet. Kirsten and her team members see a time when stewardship becomes normative practice for society; when species and habitat conservation is just the way we live; when there is a dramatic decrease in consumerism and materialism; when all destructive polluting, mining, and harvesting practices have ended; when materials for manufacturing are derived from landfills; when all energy is generated from renewable, nonpolluting sources.

Right now, they are focusing on the following results: increased populations of rare and sensitive species; improved habitat conditions;

increased biodiversity.

Although Kirsten and her team articulated foundational shifts for their work at the National Park Service, these shifts apply everywhere—in our homes, communities, workplaces, and institutions. Can you see how these shifts apply to the ideas and initiatives you and I work with?

Kirsten says, “The NPS is learning how to truly steward lands in a manner that honors the rights of nature and humanity and supports others in doing the same.” The NPS cannot do it alone—citizen stewardship needs to emerge strongly. As science is demystified, citizens become skilled in the use and interpretation of data for learning and decision-making. Projects are designed on the Generative Action for Impact and Awareness (GAIA) framework, a conscious full-spectrum approach.

During the learning-in-action programs, Kirsten and NPS staff identified the individual attitudes that need to shift in order to generate results—and, here again, these attitude shifts apply to everyone who wants to make a change in the world.

They noted that we need to:

- Shift from an attitude of “I’m not part of the problem” and a belief that we are victims of external circumstances to an expression of full potential, personal responsibility and action, and BEING part of the solution.
- Shift from a culture of competition to synergistic partnership and resonance; shift from “I” to “we”; and, in the NPS context, shift focus from inside park boundaries to BEING a global leader in conservation and transformation through alternative strategies and action.
- Shift from making decisions based on politics, the past, and/or fear to making decisions based on sound information and attainment of desired outcomes and impacts.
- Shift from resignation in the workplace and in community to self-organization and self-correction based on integrity, accountability, and responsibility.

Fallacy: Climate change and environmental issues can be addressed adequately through strategies such as carbon trading, adaptation, and mitigation. We need to be practical and make incremental changes. The same applies to complex issues like peace—we need to be practical. Strategies based on universal values are primarily meant for addressing social issues.

New Learning: The mindset that commodifies other human beings and treats them as utility objects also commodifies our earth and her resources. Our oneness includes human beings, all sentient beings (animals and plants), and the earth. Incremental changes such as adaptation and carbon trading do not address the current magnitude of the crisis we face; they create a false sense of being in action that leads to complacency. At best, they are strategies for surviving, not thriving.

The universal values, and the mindset or worldview emanating from these universal values, underpin peace and equitable change for humanity and also underpin sustainable change for our planet.

Kirsten reflects: "What comes alive for me as a scientist? Most of us want to make a mark in the world in some way, to know we made a difference. Scientists want the results of our work to contribute to something … whether it's a cure to a disease, alleviating hunger, or conservation of a species. Even those of us who just want to know how the world works want society to use that knowledge in a meaningful way. What comes alive for me using conscious full-spectrum response is 1) I embody my stand and ensure that my work is aligned with my deepest values and commitments. This has created a deeper level of conviction and aliveness within me. 2) I'm much more strategic so I have more confidence that my work will be meaningful and useful for my audience. 3) I can enroll and empower others to contribute to my vision, so there are many of us now working toward the same outcomes. 4) Instead of designing individual experiments or studies, I'm designing larger projects that have much

broader implications, moving from ‘single parks’ to ‘landscapes’ to the globe.”

Fallacy: We need to inform people about what is happening to our environment and the science behind it. Then it is up to them to find out more information and take action.

New Learning: The manner in which scientists demystify knowledge, inspire wonder and discovery, connect human beings to their own interdependence with all life, and generate reverence and respect for all forms of nature determines action for a thriving people and planet.

Our daughter Aeshna, an accomplished practicing endodontist, finds nature deeply nurturing, and consistently shares her passion for all forms of life with her children. Looking with wonder at every creature in the tide pools, connecting the dots in the web of interdependent life in parks and at natural history museums, Aeshna has ignited in our grandchildren the thrill of discovery and an interest in science. Science is for citizens, not only for scientists.

As a child, Aeshna rescued wounded birds and cats and brought them home to heal. The streets in India were full of stray dogs, and Aeshna fed and played with them every day. Half a dozen dogs waited every day to receive her at the school bus stop and escort her home. Whenever she walked out of the house, street dogs happily followed her. Childhood attributes live on through life, giving expression to what we deeply care about. Aeshna cared for me through my recent life-threatening accident; in the past, she has made time to travel and celebrate my work-related accomplishments.

Caring for the planet is inextricably linked to peace on the planet. Millions of people are suffering and displaced because of the effects of climate change. Unfortunately, those who have the least suffer the most. The shift from separation to *ubuntu* (“oneness” in Zulu) is imperative.

Stewardship is about caring for both people and the planet. Kirsten Gallo and Paola Babos are transformational managers, leaders, and stewards. You

met Paola earlier, in Chapter Four. Paola leads the work on gender in UNICEF along with other United Nations agencies in West and Central Africa.

Manifesting human rights related to gender issues regionally in West and Central Africa through the United Nations is a challenge. In the twenty-four countries of West and Central Africa, women provide most of the agricultural labor; nonetheless, they have limited access to productive assets. Specific legislation and policies have been ratified for women's rights related to inheriting property, marital status, stopping violence against women. Culturally defined interpretations of the place of girls and women combined with a consistently poor record of implementation of human rights instruments for women and girls are major obstacles to progress.[43]

Paola created country and regional profiles on gender equity, using data to make the "invisible" patterns visible by uncovering structural gender determinants of outcomes (health, education, safety) for children. Staff and partners have started viewing the gender problem through deeper systems lenses, going beyond simple sex disaggregation of data on gender differentials. Paola is changing the way gender work is being done: shifting from the conventional narratives that describe what is being done through different UN or other organizations to gender programing with tangible results for girls at scale. She is supporting country programs to go beyond small-scale, unsustainable projects by identifying entry points for systems and cultural change. She is designing programs with potential for generating transformational results in the areas of girls' sexual and reproductive health, girls' secondary education, and gender-based violence and child marriage. Her engagement using transformational approaches for gender is recent—this is work in progress.

Paola and her partners used the transformational results chain to formulate a program based on the universal values of *dignity and gender equity.* They are committed to a clear *impact:* that girls' dignity and autonomy is recognized by institutions, parents, and the adolescents themselves, resulting in well-being. To accomplish this impact, they defined three specific goals or outcomes: they specified the activities and services they provide.

First: Paola and her partners are working for expanded girls' learning opportunities (formal and informal) that provide the skills and competencies needed to transform economic, social, and political patterns of gender inequity. They work on gender-equitable education policies and budgets; they ensure schools are a safe and protective environment for girls; they respond to specific needs of adolescents, including life skills, comprehensive sexuality education, and entrepreneurship skills. All of us can relate to these activities—we want the same for our children.

Second: Paola and her partners are working to support vulnerable girls (adolescent mothers, victims of violence, HIV-positive girls, girls living in poverty) to have access to and utilize quality, age- and gender-responsive social services and livelihood opportunities. Local government officials, social sector service providers—health workers, teachers, social workers—as well as communities and parents are trained to skillfully identify vulnerable girls and refer them to appropriate protection and support services.

Third: They are fostering social innovation and citizen action that transforms the social, cultural, and economic manifestations of gender inequity across different sectors of society—specific topics are identified and acted upon in each country. Child marriage rates are to be reduced in the region. Influential organizations are being invited to take action and champion initiatives on gender equity, challenging and transforming harmful norms and constructs around masculinity, and challenging the custom of child marriage. Worldwide, we need men and women to stand up for gender rights.

Stewardship is about people and planet; it is also about other sentient beings. We have not explicitly spoken about how animals and other creatures have the capacity to feel, perceive, or experience subjectively through their senses.

Many millions of animals are killed unnecessarily each year in vivisection laboratories. Human beings continue to fancy their fur coats even when we have beautiful, elegant alternatives. Animals are killed when they are held captive in the animal slavery enterprises of circuses, rodeos, zoos, and marine parks; and animals are killed while pressed into blood sports such as bullfighting, cockfighting, dogfighting, and bearbaiting.

Horses and greyhounds are exterminated after they are no longer deemed suitable for racing. How can citizens be unconcerned about this cruelty and even be entertained?

Fallacy: Gender, class, caste, and racial inequalities have been present for several thousands of years. It is bound to take a long time to address these issues!

New Learning: Transformational tools, techniques, and praxes based on universal values generate results in a short period of time even when problems have been there for a long time, because of people who yearn to make an equitable and sustainable difference for humanity and our planet. These people choose to learn, practice, and act to transform today's unworkable realities.

Intentional cruelty to animals is strongly correlated with other crimes, including violence against people.[44]

Thoughtful citizens and policy-makers around the world are asking pertinent questions about how we treat animals—the commodification and exploitation and the cruelty human beings subject them to.

Manifesting Wholeness: Integrity

Earlier in this chapter we discussed the joy of being in action and noted that transformative design templates and mindful response praxes are in sync. We use the conscious full-spectrum response (CFSR) template for implementation—the integrity lens is one example.

Integrity means "BEING whole." It is based on our evolutionary impulse to be whole, undiminished. The terms *morality, ethics,* and *integrity* are often used synonymously, but in our work we distinguish them. Peter Singer, a bioethical philosopher, uses *ethics* and *morality* interchangeably.[45] In common parlance, *morality* relates to individual, value-based conduct in society. But it can sometimes become a space of judging and ostracizing people, promoted by exclusionary religiosity. *Ethics* is understood as a set

of value-based principles operating in society. In our work, *ethical leadership* specifically refers to the ability of a leader to act from the universal values of dignity, fairness, and compassion for all, and transcend cultural expressions and differences.

The integrity lens is a process of inquiry into what it means to be whole, rather than a process to assess, monitor, or evaluate whether we are on track. Such processes have their place, and we will explore them in Chapter Ten.

I have found it essential for me and the teams I work with to have nonjudgmental spaces to inquire, reflect, notice, be mindful as we are in action, neither elated nor defensive. I have formulated six questions for inquiry coherent with the architecture of the conscious full-spectrum response and have used them at varying levels in different cultures and settings. It is an inquiry to notice gaps, without blaming or feeling inadequate or guilty because of not completing activities. This reduces the defensiveness we often face at home and at work. And since we are pulled to be whole, it works! It always generates new perspectives, strategies, and actions, in both personal and professional lives.

The six inquiries illustrated in Figure 7-1 *are an indivisible value-based set*, and are articulated below.

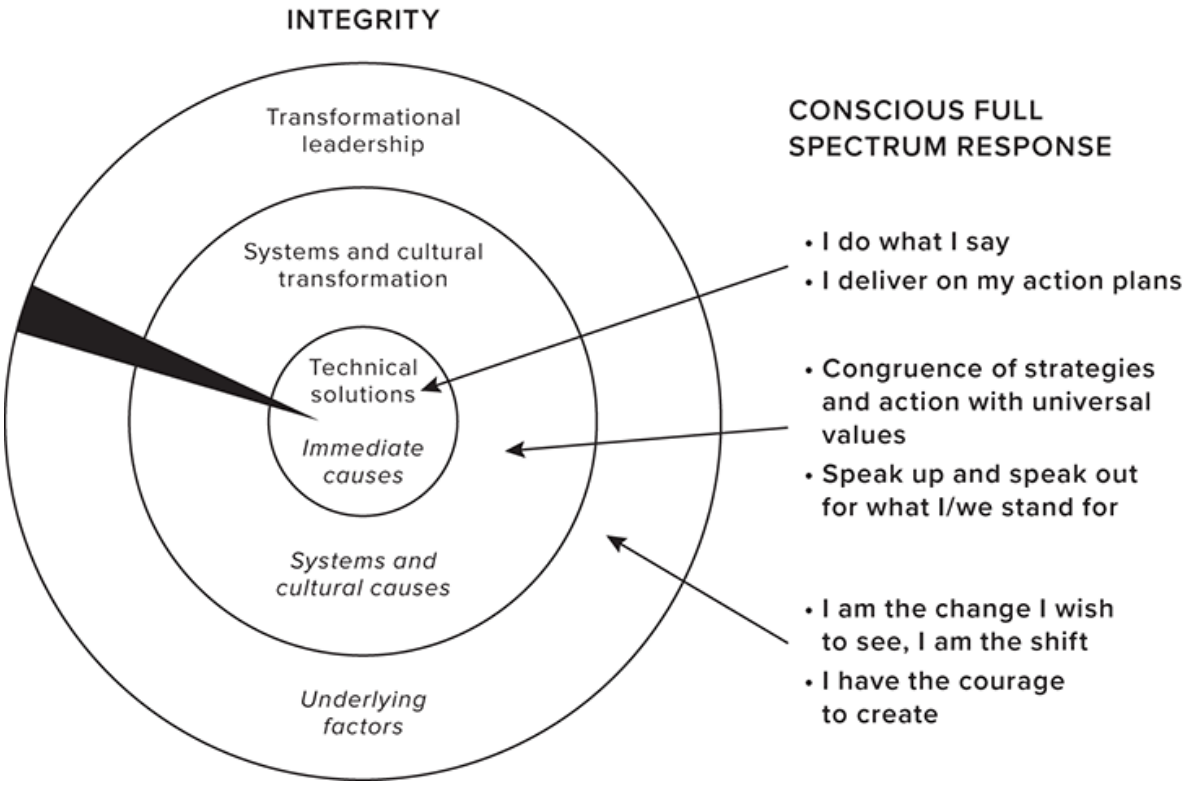


Figure 7-1 *. The Integrity Lens and Six Inquiries.*

Two inquiries relate to the inner circle of CFSR. These inquiries initiate action toward equitable and enduring results.

1. **I do what I say.** I am my word, and I take my word seriously, in the numerous minor and major decisions I make day-to-day. Not "you do what I say"! Family, friends, and colleagues know that they can count on me to honor my agreements with them. When I engage with others, each person notices when there are gaps between what I do and what I say. This allows me to move forward with clarity. There are articles on how crucial it is for leaders and managers to "honor their word."[46] However, most of these articles position "I am my word" as a stand-alone point. As crucial as "I am my word" is, without universal values underpinning my word and without inquiring into the equitable strategic implications of "I am my word," I may fall into a totally misguided trap. Take an extreme example, just to make this point—was Hitler not his word? He delivered on what he planned, inflicting horrific, excruciating torture and death upon Jews and other people he considered inferior.

2. **I deliver on my action plans.** When I deliver on what I plan, I renew myself in spaces of completion with quiet joy, feeling accomplished. It is not about resolution to finish tasks—it is about inquiry so that I notice the gaps in my progress and choose to narrow them. Are there gaps in some areas of my engagements? What am I doing or not doing that derails my intentions and actions? Has the context of my family life, community, or work changed? Did I make assumptions that need to be changed? Members of our team found it increasingly easy to notice and simply state "I was out of integrity," without feeling guilty, judging or blaming themselves and others, or being defensive. They simply noticed mindfully.

Two inquiries relate to the middle circle of CFSR regarding what we need to shift in norms and systems to make our actions and results equitable and enduring.

3. **I establish congruence between strategies and actions and universal values and principles.** It is practical and essential to reflect on this as we design and implement our programs or ideas. We can shift norms and systems to generate equitable and enduring futures if we choose to —after all, we humans created these structures and patterns. For this future to emerge, strategies and actions must emanate from the universal values of dignity, fairness, compassion for all. *This is perhaps the weakest component of human endeavors in our world today,* in which vested interests and personal agendas are at the core, maintaining the status quo and unworkable systems. Why strain every day on life's treadmill, running tirelessly in the rat race, when it is possible to change the rules of the games we play by?
4. **I speak up and speak out for what I stand for.** By speaking up and speaking out based on what we stand for, we can shift the norms and systems that give rise to problems and create new contexts for cultures to thrive. It is possible for the vast majority of human beings to reorganize their lives so that all of humanity can thrive through our conversations at home, at work, and in society.

Two inquiries relate to the outer circle of CFSR and are related to how we can generate actions for equitable and enduring results and radically

shift the paradigm.

5. **I am the change I wish to see—I am the shift.** This is a personal inquiry and reflection. I notice when I am BEING the change I wish to see. I am on a lifelong journey of enhancing my inner capacities. When I share the insights I generate from my personal practice it creates a space for authentic and inspiring communication. Knowing the inherent propensity in humans to evolve to wholeness and integrity, my inquiry is to discern and *see things as they are* with an open heart. I must still the chatter in my mind.
6. **I have the courage to create.** I inquire and notice when my compassionate heart does not allow me to simply sit apathetically on the fence and watch the pain of other people and our planet without responding. I notice and share with others, even when there are objections or in the face of no agreement.

Here are some examples of BEING and manifesting integrity, where there is a synthesis of our reflections based all the six inquiries.

Mike, the chief of human resources in a multinational company, was a participant in the leadership program at the University of Notre Dame's Mendoza College of Business. He was expected to downsize the company —that was the project he worked on during the learning-in-action program. He inquired and reflected: "I stand for compassion and dignity; how will I accomplish this task?" Letting several thousand people go was not congruent with his values. He noticed this gap, and standing in the ground of his BEING with compassion and courage, he opened new avenues for action and created an alternative. He worked relentlessly with different managers in the company to find out what they needed; he retooled the jobs. He decided to shift the norms and knew how to navigate the system. He constantly spoke up and inspired others to think differently. He created a win-win-win situation—instead of losing their jobs, employees moved on to other responsibilities; the company's needs were met; and Mike was in integrity and at peace with himself.

Fallacy: Integrity is for idealists. We must be practical and do what needs to be done; we have no choice because the systems are so big and society's pressures are so formidable. Therefore, we have to compromise on universal values if we want to produce results.

New Learning: Integrity is based on our inherent evolutionary call to be whole. When we take a stand because of who we are, new solutions and pathways open up aligned with our universal values. As we practice, we cultivate this aspect of ourselves, and we are able to unleash our full potential as we respond.

There is something very powerful in moving beyond the right-wrong judgments and beyond the blame games we play. It is liberating to transcend sending ourselves or others on guilt trips because something is not working; transcend our tendencies to blindly defend cultural identities that are divisive and promoting harmful norms; and question norms in variance with universal values.

We can all use the integrity lens with the six inquiries in our work, at home, and in society.

- Did I do what I said?
- Did I deliver on what I planned to do?
- Are my actions congruent with my universal values?
- Did I speak up and speak out based on what I stand for?
- Am I the change I wish to see? In other words, do I walk my talk?
- Did I have the courage to create?

We can try this—it is very liberating to release defensiveness, notice gaps, and create openings for new realities to emerge.

Communicating with Awareness

When I am self-aware, my communication generates transformational spaces and unfolds new possibilities and ways of BEING through mindfulness and action. There are distinctive communication and personal development methodologies, and most management and leadership programs have a set of communication tools in their repertoire. Here are a few of the communication praxes we use in our work. All these tools can be used to manage our day-to-day engagement as we are leading change and stewarding our resources.

Cultivating Personal Resilience for Self-Aware Communication

Self-awareness is critical for effective and transformational communication. Some of us choose to embark on a lifelong journey to realize our full potential, strive to notice our triggers, lighten our psychological "hang-ups," and "clean up" some of the mess we are in.

Three particular concerns surface repeatedly when we move forward as principled game changers: we face *ridicule*, *insults*, and *obstruction*. Other people feel threatened and become defensive. The key questions are, How do we build resilience without harboring resentments or feeling diminished? How do we continue to be open to learning from others without being "shut up and shut down"?

When someone ridicules, sneers, insults, or intentionally marginalizes me, I use a few praxes that work for me, and I have noticed they work for other practitioners too:

- Don't take what is being said or written personally: it is not about you or me; it is about the other person's judgmental way. Don't take ridicule, insults, and criticism personally.
- Be assertive, not submissive or aggressive, speaking from what you stand for. In most cultures, when women are assertive, they are labeled as aggressive; when men are assertive, and not aggressive, they are labeled as weak, and called names like "sissy."
- Be prepared to be "put down" by others, but never "get down" or "feel down."

- Expect to face resistance—most people are afraid of change even when they hate the circumstances they are in.
- Listen. Be willing to change and express your point of view based on universal values.

We must stand firmly in the ground of our universal values even in the face of no agreement. This is not easy, but it is vital. In spite of how tactical we may be, whenever we stretch to create changes, there are always people in the organization, bureaucracy, community, society, or family who want to put us down. Resistance is, in fact, an indicator that we are pushing for change, and making a difference.

We must cultivate the ability not to take things personally. During meditation retreats, Vipassana meditation teacher S. N. Goenka shares a story about the Buddha. The Buddha was teaching at a gathering of thousands of people; the priests were upset because their hold on people was becoming weak—people were rediscovering who they were and sourcing their inner capacities for action. The priests sent a woman to the gathering, who pretended to be pregnant with Buddha's child, shouting and hurling insults at him. The Buddha responded, "You know the truth; I do not wish to accept this gift of insults from you." This example has helped me tremendously. You and I never have to accept such "gifts" either!

Fallacy: In every culture and setting, we need to have ways of forcing "boundaries." When people don't listen to reason, the only way to manage them is through fear, or control through appropriate ridicule and insults. Only then will they comply, and this is normal in every culture. And since I am not an important person, I have to comply.

New Learning: Irrespective of my social status, my material resources, or my place in an organizational hierarchy, I am equal as a human BEING. When I am resilient and I do not diminish myself, I unfold my full potential. Others cannot diminish me, even if their intention is to do so.

Eleanor Roosevelt said, "No one can make you feel inferior without your consent."

Ridicule, insult, and obstruction are inevitable because of the way we humans currently operate with a mindset of domination, scarcity, and competition. When we don't take these things personally, it frees up space for new possibilities to emerge.

My first professional presentation was at an international conference on health financing in the late 1970s; it was held in New Delhi at my alma mater, the All India Institute of Medical Sciences. I had done my research and interviewed people in villages and urban slums, and my presentation was an argument for health care without a fee for those who could not afford to pay. Even before I could finish, a senior expert from one of the Bretton Woods institutions in Washington, DC, came up, took the microphone away from me, and said, "You are a really beautiful Indian woman, and emotional too!" I felt dressed down and insulted! I have since learned that insult has nothing to do with me—it is about the mindset of the other person. Time and again, I am in similar situations, but my internal state and external responses are very different.

Khadija Moalla, the Tunisian lawyer and a mindful pro-activist whom you met in previous chapters, has also cultivated this capacity. Recently, in a meeting on women's rights in Dakar, when some executive heads of government departments from West Africa insulted her in public and made disparaging personal remarks because she spoke up against physical violence inflicted on women in the region, Khadija was able to remain unruffled and continue in the meeting.

Practice this—it works! When colleagues, friends, or family members ridicule you, make fun of you in a diminishing way, insult you, or ignore you, notice how you feel. Decide not to accept this "gift of words." And, maybe, express your decision not to accept their gift!

Distinctions and Praxes Enhancing Aware Communication

Based on the CFSR template, here are some mindful conversations we have as we implement programs, at our workplace and at home.

- *BEING "unmessable with,"* distinguished from a defensive position of "don't mess with me." In other words, BEING steady in wisdom, and sourcing our inner capacities for action.
- *Courageous heart responses,* distinguished from emotional reactions—in order to transcend social, cultural, and institutional dichotomies.
- *Courage,* distinguished from bravado. Courage is action born out of a compassionate and caring heart, not BEING able to walk past pain with indifference; bravado is related to daring acts, and is most often based on social constructs and expectations.
- *Worldviews emanating from universal values,* distinguished from points of view based on ideology or one's social identity.

Here are a few other distinctions that further transformative communication for action and results.

Principled outrage is distinguished from destructive anger. Principled outrage and destructive anger often sound the same. Principled outrage might look like anger externally, but it is not anger.

Destructive anger is a reaction that damages and diminishes self and other. Our ability to regulate our anger—not suppress it—is necessary for mindful implementation. When we fly into a rage, are triggered, or need to be right in order to make the other person wrong, it is our emotion that is in charge. As a result, we are unable to source our full potential; there is no space to generate transformation. To be able to transcend destructive anger, we must first experience and notice our anger.

Megan, whom we met in Chapters Five and Six, shares her example of principled outrage. "Recently, I learned that several politicians in a predominantly Latino community had undermined work we were doing on youth violence prevention there, using the fact that we were white as a reason to create a barrier. I was then in a meeting where the barrier arose, yet the undercurrent of race was swept under the carpet. I certainly felt emotion and reaction arise, but I took a breath, actually several, and waited until I could formulate a response that came from my stand of dignity and justice for all, that could recognize and name our shared commitment to equity and peace, and that could name and make visible what was not okay. I did not take their comments personally. I spoke up and spoke out, and it

completely shifted the meeting and the interactions I had with partners afterward. Getting angry and reactive would not have done that—destructive anger does not give us space to create change, to do things differently. It makes others wrong, us right, and only honors our own perspectives on what is happening. It comes from our fears and triggers, and sends others straight to theirs."

Most of us can recall incidents where we experienced or expressed principled outrage in our lives; and also recall incidents of destructive anger. These are two very different states within us.

Discernment is distinguished from judgment. Discernment is our ability to think critically, informed by universal values. For universal values such as compassion, dignity, and fairness to be the basis of strategic action, we need to cultivate discernment. We tend to look at what is happening through the lens of right or wrong, us or them, blame or shame. As a result, we tend to polarize opinions and behave in a self-righteous manner—judging ourselves and judging others and continuously badgering. I am not using the word *judgment* in the legal sense or in the way it is defined in some religious scriptures.

Distinguishing discernment from judgment is freeing and practical. Discernment is seeing things as they are, not as we want them to be, with an open heart and stilling our chattering mind. Discernment is noticing what is present in a situation and then choosing to act based on universal values. Judgment is placing a value of right or wrong, better than or less than, on a situation and then choosing to act from that space. Recently, a popular guru from India made a public statement judging farmers who committed suicide as "people who are not spiritual." Farmers have to take loans, and when the crops fail because of climate change and drought or floods, there is no support. Such judgments create disempowering societal conversations and ignite indifference. With judgment there are limited choices for action—with discernment there are many important nuances and more options for action.

Honor based on dignity for all is distinguished from honor for social compliance. Dignity and honor are used synonymously in common parlance, but we distinguish them in our work in order to shift disempowering norms. We relate the word *dignity* to one's self-esteem, self-

worth, self-respect. Dignity is a universal value underpinning all our work and applies to everyone everywhere.

Honor upholds dignity between people and groups and creates an interactive space for the expression of wholesome relationships. Unfortunately, in large parts of the world, the word *honor* has been hijacked by divisive forces to create a culture of fear and control.

***Table 7-1**. Aware Conversations for Radical Transformation.*

Conversations sourcing inner capacities and universal values	**Uncreative, unproductive societal conversations**
BEING unmessable with	Don’t mess with me
Courageous heart responses	Emotional reactions
Courage	Bravado
Worldviews based on universal values	Views based on ideology or social identities
Discernment	Judgment
Principled outrage	Destructive anger
Honor based on dignity for all	Honor for social control and compliance
Embodying values—living what I stand for	Values as rhetoric
Sourcing universal values to shift unworkable systems and norms	Offering superficial “fixes” for problems

We distinguish (1) *dignity*, an inner capacity and a universal value, (2) *honor* based on the supportive universal values of dignity, fairness, and compassion, and (3) *dishonorable so-called honor,* such as honor killing or “honor of the gang.” These stark examples may seem self-evident, but during the learning-in-action sessions, we see how difficult it is initially for people to notice the subtle or the blatant mechanisms of social control in their families and workplaces and in society. Practitioners start to recognize the ways in which insults, shaming, and guilt are routinely used for control and domination, and they practice how to build resilience. They notice when the word *honor* is abused to reinforce otherness and separating

actions, domination, and even exploitation of others. They speak up and speak out to generate new conversations.

Fallacy: We are one big family—our different castes, tribes, religious sects, and races. These ways of organizing ourselves have worked for thousands of years, continue to work now, and will work into the future. The problem is that we are not abiding by these cultural divisions that serve us, each in their rightful place.

New Learning: Diversity is a space of celebration and inclusion. As human beings, we have much more in common than we have differences—we all experience love, compassion, sorrow, joy, grief, and the need to belong, to dance and sing, to revere nature and life. We are interdependent.

Deep Listening, Responsible Speaking

It is a choice to develop the ability to listen deeply. There are many books on listening; different types of listening exercises are used to improve communication, each having its own purpose and utility. Researchers conducting surveys are asked to listen carefully and record verbatim; negotiators are trained to listen for what is not said in the midst of conflict.

In our work, we cultivate the ability to listen proactively and deeply. I learn to still my mind and open my heart. We mentally filter what people say and do; hence, noticing my conversations, knowing the assumptions I make, is the beginning of releasing my biases and even my unintentional discrimination. Human beings listen to what others say in a particular way subconsciously—almost in an automatic way—without being aware of it. Instead of listening deeply, we tend to judge what is being said as right or wrong, find fault, build the argument while someone else is speaking in order to put forth our point of view.

Deep listening develops one’s own leadership capacities and fosters leadership in others. Practitioners are amazed at their own ability to see others unfold as they listen deeply, without even saying a word. To be able to listen deeply, stilling the chatter in our mind, suspending judgment and

opinions for a while, appreciating the other person's reality the way it is for them, opens up new learning, new possibilities.

Fallacy: There is no point in listening carefully to everyone; we need to be practical and listen to the opinions of those who have knowledge and expertise or those who have influence and are in power.

New Learning: Listening deeply creates new openings for action. Everyone can make a difference. It is not about expertise or opinions. Listening deeply helps unfold the full potential of another human BEING.

Conversations at home, at work, and in society create the culture of thriving. In other words, society, organizations, and groups are networks of conversations that can create new futures. By the time I led UNICEF's India team on universal immunization, I had been exposed to several management trainings within the organization and powerful advocacy programs. This training, combined with my earlier formal learning and my father's perspective that everyone can contribute provided they have the opportunity to do so, helped me establish spaces for meaningful conversations to take place.[47] Through these conversations with stakeholders from every sector and every level, we built a stronger foundation for action and generated measurable results—immunization coverage increased from 30 to 80 percent in infants and pregnant women in three years.

Heba, a young professional pharmacist from Egypt, stands for dignity, justice, and caring. She was part of the team addressing HIV/AIDS in the Arab States. What Heba learned and practiced to reverse the HIV/AIDS epidemic she now applies in her work to make medicine accessible in developing countries. She relentlessly advocates for this accessibility by addressing intellectual property protection, public health and pricing policies, pharmaceutical manufacturing, and generic competition—all major international and national factors influencing access to affordable medicines in developing countries.

Heba is a mindful pro-activist, challenging systems for sustainable change, working with people in the system rather than against them; but she is steadfast in calling out what is not working. Others have taken an oppositional stance. She says, “I have to continuously draw attention to issues which are overlooked. I am working to shift the focus to promoting local generic production and investing in the national pharmaceutical industry. I critique medicine pricing policies of the government and frame them as barriers to access to affordable medicines in light of a limited health care budget. I have more courage to discuss ‘systems’ with those who, in theory, design them: the government. I am able to critique systemic issues, based on research and evidence, and propose alternatives.

“It is the simple and basic practices that helped me realize results—expressing my BEING in terms of the values I stand for and believe in, my life’s purpose, choosing to live out these values on a day-to-day basis. Often, I needed to inquire and restore congruence between what I stand for, deeply believe in, and what I wish to see happening in my professional life. This work helped me very much to realize that I should not hide myself and live in a closet. I am the same person everywhere, and this has to be expressed, because it is my inner power and greatness, and it is valuable. The good inside me has to come out and translate into good deeds and thoughts which could make this world a better place.”

Heba’s speaking is transformational. Figure 7-2 illustrates the transformational speaking frame using the example of Heba’s work on having essential medicines for all.

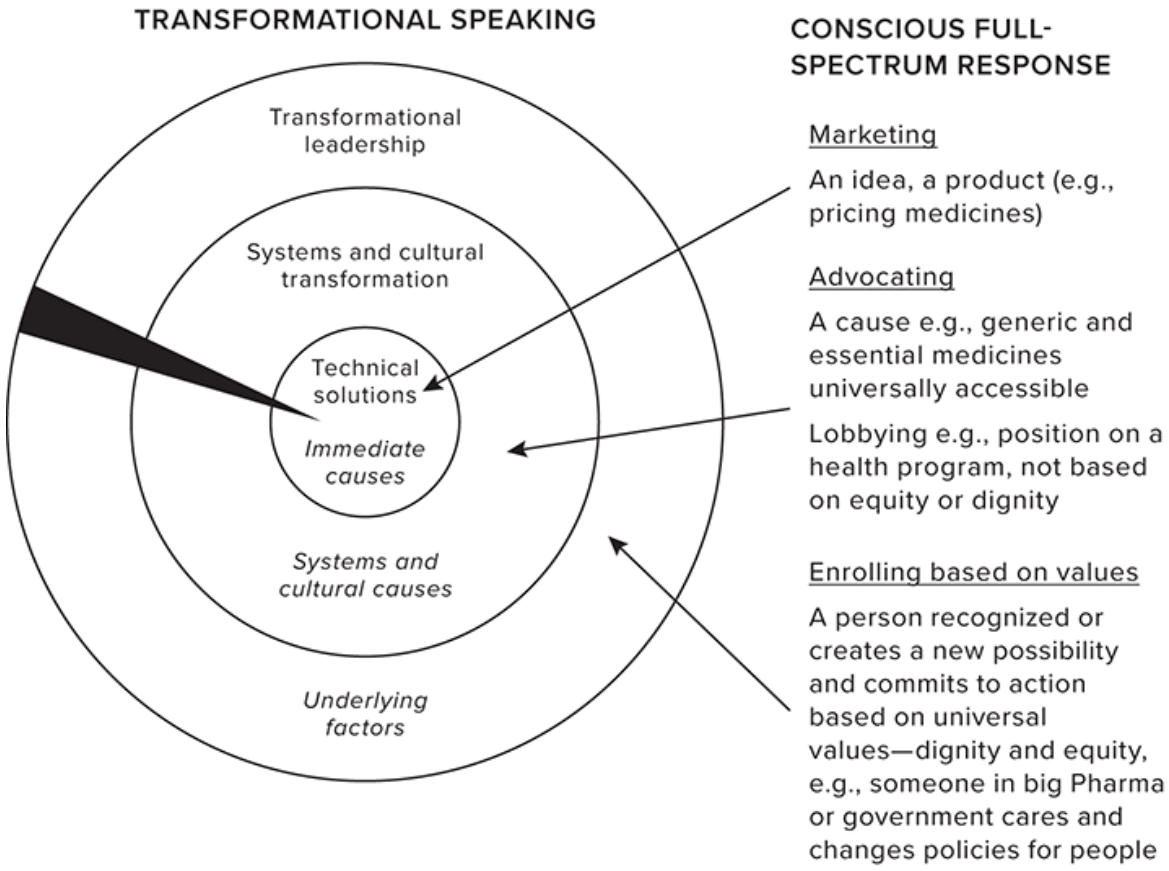


Figure 7-2 *. Transformational Speaking: Having Medicine for All.*

The transformational speaking frame is a generative template for us to speak up and speak out, and it is congruent with the CFSR approach. Distinguishing four ways by which we can communicate and speak gives us choices.

Marketing is promoting or selling products or services, even ideas.

Advocacy is publicly supporting or recommending a particular cause or policy. These are usually based on the universal values of equity, dignity, and fairness.

Lobbying is supporting a position, usually not based on universal values—for example, a position that universal access to health care is not necessary—or lobbying for harmful pesticides to be sold. In common parlance, we use *advocacy* and *lobbying* interchangeably, but I find it practical and useful to distinguish them.

Enrollment is when someone inspires others to recognize and create new pathways and possibilities based on universal values and commits to action. It is not a typical sales or recruitment conversation. It is not about manipulating people to fulfill an agenda. Enrollment requires us to listen deeply from our oneness with respect, speaking in an honest and straightforward manner, generating spontaneous conversations and action.

Fallacy: We need to speak to what the audience will understand and respond to. We must be practical and do what is needed. There is no point talking about lofty values—that is just philosophy. People want jobs so they can earn more money, buy new cars, homes, and gadgets, take care of their family, and move up the social ladder.

New Learning: People care deeply about their own happiness and the happiness of their loved ones. People care about others too. They care about the opportunity to work and contribute to others' quality of life and well-being. Speaking responsibly about our universal values inspires people to engage in creating new futures.

Speaking responsibly fosters leadership in oneself and others, just as deep listening does. These are very important leadership skills. When we explore and enhance our listening and speaking abilities and the way we generate aware conversations, new possibilities emerge for a paradigm shift.

BEING a Mindful Implementer

Leading large-scale programs globally and nationally gave me the opportunity to serve and learn over thirty years. Even though I was never the head of any United Nations agency or CEO of an organization, I learned it is possible to generate significant results using transformational approaches when I lead specific programs, divisions, or offices within a large organization. As long as I was cognizant of a few principles and delivered results on the ground, I had the freedom to use various approaches

and methods. Fortunately, I had committed leadership that supported my work in 95 percent of my jobs; and when I did not, I was proactive, found another position, and moved within six months. In my view, life is too short and the working hours too long to stay in places that do not allow full potential to manifest.

Fallacy: There is not much I can do to create the changes I think are necessary in an organization. I am not the CEO, so I do not have much say or influence. Besides, what's the point of trying to generate change within a unit when the organization is so big!

New Learning: There are many opportunities for significant change in most organizations within the programs and departments we work in. As results ensue, they have a powerful influence on other programs and units, and new policies and projects are shaped. In fact, it is often easier to start change with high-performing individuals and teams and within efficient departments than in a large organization as a whole.

Leadership is not reserved for chairpersons and CEOs. Because we focus on shifting routine activities into spaces for enduring change, every person can lead and generate transformational results within their sphere of influence and accountability, no matter how large or small.

Practical Suggestions for Mindful Implementers—Doing the Same Thing Differently!

This work is not about having a new to-do list because we think that the previous list of activities did not generate the change we wish to see. It is about doing the same things differently to make a difference—it is about wise, ethical, and mindful implementation.

Transformational managers, leaders, and stewards must be clear about the universal values that underpin their work, what results they wish to generate, the shifts required in systems and culture, and the transformative processes they plan to use. As expected, I have experienced managerial and leadership challenges; I am not systematically describing how I faced them.

Here, I am sharing some practical tips that have enabled us to generate sustainable results.

Connect to Universal Values of the Organization and Core Policies

Identifying and working with the core values, policies, and goals of the organization is sensible and transformational. For example, the Declaration of Commitment on HIV/AIDS at the United Nations in 2001 stated, "Strong leadership at all levels of society is essential for an effective response to the epidemic.… Leadership involves personal commitment and concrete actions."[48] This was one of more than two hundred policy statements. I focused on the leadership statement, which formed the basis of our strategy to address HIV/AIDS using transformational approaches and praxes through UNDP.

The UN Charter states, "We the peoples of the United Nations determined … to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."[49] Dignity, nondiscrimination, equity, and freedom for everyone are the foundation of human rights. In every program I directed, we articulated the policies derived from these universal values, formulated strategies, implemented actions toward an equitable and new thriving future. Aligning value-based projects with program goals, in the context of policies, is pragmatic and essential.

Fulfill Purpose—Generate Results

Generating measurable results in priority areas of the organization, results in programs where I was accountable, created space for other creative initiatives. Working with our teams, I was clear about my purpose in life—to manifest my full potential as I serve to make a difference, and create opportunities for others to unfold as they generate results in whatever topic or area they choose. Improving immunization coverage and other measures to reduce childhood mortality, reducing maternal deaths, reversing the HIV/AIDS epidemic were all organizational goals and programs that I directed with UN teams and partners; measurable results were generated in the different assignments. When we are clear about the results we wish to generate, and are unambiguous about sourcing our inner capacities—not

simply “fixing it”—we are in tune with universal values, and we generate measurable results.

Inculcate Learning through Action: It Is a Time-Saver

In every institution and program I worked in, learning and practice were an integral component of our work. We were clear that unless we transcended our own differences in new ways and created a culture of authentic speaking and straight talk, we would be catalysts wanting everyone else to change, without ever changing ourselves. Continued practice is essential, and it is hard to create a culture of learning in most institutions.

It is essential to find “time-saving time” to synthesize learning, process and share learning, and integrate it into practice. In every organization, people say there is no time—they are too busy and have to get the job done. During one of my assignments, I was told that the time we spent on enhancing our inner capacities and leadership competencies was excessive; we should focus on our technical skills and have some eminent leadership experts come over and deliver lectures on leadership. I did a rough back-of-the-envelope calculation based on several years’ experience and showed them that for every hour we spent on self-awareness, strengthening our inner capacities and shifting our behaviors, we actually saved about twenty hours. We saved time spent on interpersonal disagreements and conflict at work; saved time by not procrastinating and delaying decisions; saved unnecessary discussion time on the same topics in meetings.

I also created time and space for ongoing coaching for our teams. Ravi Pradhan, whom you met in Chapter Five, coached us at UNICEF; Allan Henderson and Sharon Knoll at UNDP. Our coaches practiced themselves, too, which inspired our learning.

Reflecting on his experience, Ravi said, “At first, this may not seem so unusual. However, given how development agencies have worked in the past, a whole system or multistakeholder approach to generating breakthrough results was a major innovation. A key contribution I made, invisible as it may seem, was the application of a learning methodology that was consistent with the findings of neuroscience—‘embodied cognition.’ In other words, real genuine learning and skill development involves the whole body, mind, emotions, and action and behavior.”

Sharon generously shared all the methods and materials she had developed in service of people and the program to reverse the HIV/AIDS epidemic. Sharon said, “I do not view my work in terms of ‘me’ making a contribution, significant or otherwise. I learned I am part of a global family, and wherever I travel there are committed human beings on a team to have things work. We left about three hundred people in the countries I was in that are still leading and making a difference in the areas most important to them. The common principle in both the world of business, where I have worked extensively, and that of human development is we are all human beings and when we build programs based on humanity and valuing life, sustainability is available. When we interact with each other as things, units, or pieces to be fixed, we have the world we are in now. In both cases, people are the solution.”

Allan Henderson said he learned from participants: a woman who had been trafficked from Nepal to Mumbai told him how she organized an NGO, and when Allan was visibly moved, she said, “Please do not think I have a tragedy—you have it wrong; I use the source of my ‘inner power,’ and I have learned from my adversity.” Another participant shared, “I realize that I have the right to step up and take leadership—I have the permission to step up and act.” During the interviews on what people wanted to see changed, participants said it was the first time people in the UN had asked about what they thought and were not manipulating them with an agenda.

Learning is a lifelong process. In what ways do you proactively engage to learn?

Care for Each Other

Caring for each other may seem too simple to be mentioned here. We say that caring should be present in our family, community, workplace, schools, or health facilities—but we know it is not always the case. Families are a place of nurture; they are also a place of abuse. Services and the facilities through which we serve are meant to be places to heal or grow and to nurture well-being; and for that to happen, we must care for each other and experience being cared for. Businesses are not just about profit—they are also about caring for the well-being of people and sustaining a thriving

planet. Caring for each other creates an environment in which each of us can step up and act beyond personal interests and agendas. Caring requires us to be mindful.

As we engaged worldwide to reverse the HIV/AIDS epidemic through UNDP, we designed and implemented a program for our staff—We Care. The stigma and biases that exist in society also creep into workplaces. The purpose of the We Care initiative was to create a work environment where people living with HIV or AIDS felt free, valued, and accepted, while respecting confidentiality and privacy. We created education and preventive measures for all staff, caring for each other in everyday actions with space to bring up concerns. Program reviews showed that We Care made a difference to staff within UNDP offices; subsequently, UN Cares was established in different countries for all UN offices.

Another example, this time from my family: Mudit is a pediatric intensive care specialist who loves his work and is trusted because of his clinical competence. He is married to Aeshna, our daughter. His caring ways encompass his patients and his staff. Mudit showed us a drawing of him made by a critically ill ten-year-old child in the hospital. The child drew himself and Mudit holding hands and playing in the garden—it reflected Mudit's love, his listening and conversations, and the time and attention he gives to every child. Mindful of the exhaustion of nurses at the end of a particularly difficult night in the hospital because of critically ill patients, Mudit acknowledges them for their work and makes the time to buy them breakfast. And despite his extremely busy schedule, he volunteers regularly to teach clinicians in pediatric intensive care units in developing countries such as Armenia, China, Egypt, and India.

Partner with Others to Shift the Paradigm

There is a difference between working with like-minded people and finding potential partners who are like-spirited or attuned. I use the word *spirit* to mean our nonphysical self, the expression of our character, energy, enthusiasm, and determination emanating from universal values. We seek like-minded partners while addressing violence or reducing poverty or creating green jobs. Our efforts are then synergistic—they are more than the sum of each person's contribution. When we work in unison with like-

minded *and* like-spirited people, the change we create is amplified greatly. We are able to generate a new field, a paradigm shift, anchored firmly in what we both stand for, our universal values, our humanity. This work is sheer joy, even if we disagree on tactics or have differing opinions and positions.

When I consider partnering, I think of individuals with whom I am attuned. How do I find these people, or how do they find me? Here is the good news, based on my work worldwide: they are everywhere, in every country, in every sector. Sometimes our first impressions may not be accurate, or our chemistry may not work; the social or work environment may be repressive and may not allow them to come forth. But through the years we have found each other. I use five simple, practical criteria:

- Do they value the inner space, wisdom, for sourcing action? The contemporary pioneer.
- Do they burn for fairness? Do injustices bother them? The unifying architect.
- Do they have a track record of producing results? The mindful pro-activist.
- Do they foster other people's leadership? The radical transformer.
- Do they renew themselves and invest in their own growth? All of the above.

I have found it very useful to distinguish three modalities of engagement with partners once we have agreed to work together with shared values.

First, *coordination*—the usual processes of defining who does what. With whom do I need to partner to coordinate my work? The finance department? Which organizations run the same campaign; with whom do I need to coordinate to avoid unnecessary duplication? When we coordinate with openness, trust, and accountability, we create spaces for new cooperative norms and systems to emerge.

Second, *collaboration to achieve results*—working together to achieve outcomes, goals, outputs related to the mission or purpose requires us to move beyond individual leadership to shared leadership; to give prime

importance to the mission and its goals (for example, ending poverty and establishing prosperity, reversing the HIV/AIDS epidemic) rather than promoting one's organization.

Third, *synergy and resonance for greater impact*—working together based on universal values means that spaces of competition dissolve into spaces of joyful acknowledgment of each other's success. We recognize that when the other succeeds, we are closer to the mission, purpose, and goals; this reflects success within all organizations involved; and the work through my organization is closer to success too.

Distinguishing coordination, collaboration, and synergy clarifies why we are engaging and what to expect from others. Too often, we build expectations, and when they are thwarted, we resent the partner. For example, in one of our UNICEF country offices, because of the vibrant partnership we had with Rotarians in the immunization program, some staff members expected Rotarians to also collaborate with us in the program to address child labor. When the Rotarians were not enthusiastic, the staff members were disappointed. Rotarians had given importance to child survival, and we assumed that this meant we would partner together on child protection; but our expectations were thwarted.

Synergistic and resonant partnerships are cornerstones of large-scale transformation when their strategic actions span the entire range of the conscious full-spectrum response, based on universal values.

The key abilities of a mindful pro-activist include:

- Transforming routine and daily activities in order to manifest each person's full potential.
- Enhancing management, leadership, stewardship: holding multiple perspectives without compromising values; making ethical decisions even when they are difficult; taking action in order to generate results that further dignity, equity; ensuring clarity, transparency, accountability in our different roles and responsibilities.
- Creating a culture of integrity by BEING our word; ensuring congruence between universal values and strategic action; speaking up; embodying universal values instead of only talking about them.

- Communicating as an impetus for universal values to manifest; cultivating resilience by being assertive; expecting resistance when challenging the status quo; managing the inevitable insult and ridicule.
- Speaking about inner capacities to manifest a paradigm shift; expressing principled outrage but not destructive anger; discerning with an open heart and mind; articulating what is present in order to make wise decisions; not judging people; upholding dignity and at the same time speaking up and acting against exploitative and exclusionary “honor codes” and “honor killing.”
- Enrolling others to see new possibilities, commit to action, generate equitable and sustainable results; creating synergistic partnerships.
- Holding governments, corporations, institutions, and communities accountable for dignity and equity for all people and for establishing a healthy environment and planet.
- Using free time to learn, gain new knowledge, understand systemic and cultural issues in order to support wise policies and decisions locally and nationally.
- Redefining the current paradigm of recreation in order for it to be life-enhancing; seeking inspiration, adventure, joy in nature; shifting away from numbing sources of recreation that sap our creativity, vitality, and self-expression.

BEING a mindful implementer is joyful and requires discipline of practice.

Chapter 8
Manifesting My Full Potential: A Choice BEING the Contemporary Pioneer, Unifying Architect, Mindful Pro-Activist, and Radical Transformer—All at Once

An outer activity as well as an inner change is needed and it must be at once a spiritual, cultural, educational, social and economic action.

SRI AUROBINDO

We are more than our social characteristics. We are profound conscious human BEINGS. It is each person's choice to include and transcend our social identities—nationality, race, religion, gender, class—and choose to anchor ourselves in our inner capacities as we take action to manifest our greatness.

We Are All—and at Once

The three intertwined attributes—our *universal heart* of compassion, empathetic *burning for equity and fairness,* our *discerning eye* seeing both invisible and visible patterns with light and pristine clarity—exist within each one of us. These three life-enhancing attributes are innate in human beings, though they may be clouded by our socialization process and by culture. They are not determined by the level of formal education, expertise, social status, or poverty or wealth—they are simply present. They are not based on aptitude, our personality, or our preference.

The three universal values of dignity, equity, and compassion that underpin our work are based on inherent aspects of human beings everywhere.

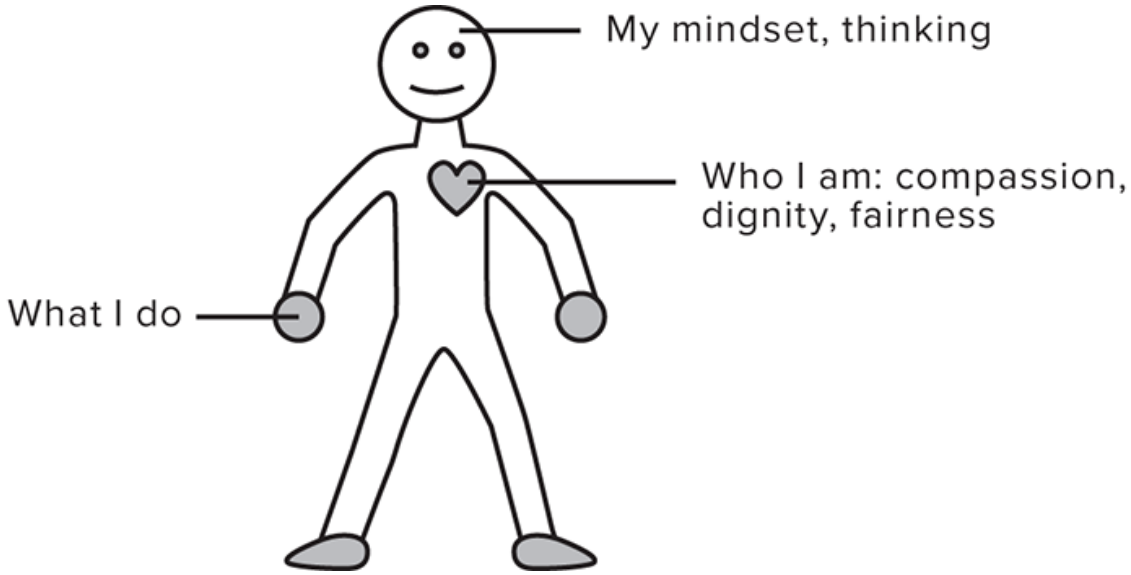


Figure 8-1 *. We Are All at Once.*

BEING the Contemporary Pioneer, Unifying Architect, Mindful Pro-Activist, and Radical Transformer

As I engage worldwide, people everywhere ask me similar questions for clarity. “In your experience, do you find that some people have a greater aptitude to be one of the three ‘types’ of people, instead of all three at once—the contemporary pioneer, unifying architect, and mindful pro-activist? In this era of specialization, should we focus on cultivating one of the three aspects?”

It is our *choice* to embark on the adventure of discovering and manifesting our full potential. To manifest our full potential, we need to explore and cultivate all three of these intertwined dimensions of ourselves. In this era of technology, of the “knowledge economy” and specialization, it is even more important to synthesize in order to create value-based alternatives for enduring and equitable results.

At first, it may seem complex to BE all three simultaneously—the contemporary pioneer, unifying architect, and mindful pro-activist. Yet, as we choose to engage and as we practice, we see how powerful, fulfilling, and simple it actually is!

All of us have the potential to make a significant difference in the world. It is a choice. Once we make the choice to embark on life's discovery and adventure to realize our full potential, the rest follows through inquiry, insight, and practice.

In Part Three, we explore what it means to go to scale. We manifest the contemporary pioneer, unifying architect, and mindful pro-activist within us to be the radical systems and cultural transformer.

PART 3
GENERATING RESULTS AT SCALE

Chapter 9
The Radical Systems and Cultural Transformer
Everyone's Contribution

I don't know Who—or what—put the question. I don't know when it was put. I don't even remember answering. But at some moment I did answer Yes to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.

From that moment I have known what it means "not to look back" …

DAG HAMMARSKJÖLD, MARKINGS

In today's globalized world, people who care and have the courage to engage in tackling the major problems we face, such as climate change or dire poverty in a world of abundance, look for solutions that are equitable, enduring, and at scale.

The conscious full-spectrum response, when applied, contributes to generating a paradigm shift—a shift in which humanity and our planet thrive based on the universal values of dignity, fairness, compassion. In this chapter, we explore how *everyone* can contribute to the paradigm shift, and *everyone* can choose to generate results and bring about the necessary transformation at scale through their capabilities and actions. It is no longer about how big or small anyone's idea or initiative is; or whether we work outside or nurture a family at home; or whether or not we have the financial resources to design and implement a project. It is about one's commitment, not just as intention, but commitment-in-action; and a yearning to presence and nurture a thriving humanity and planet!

I have been blessed with opportunities to serve at scale in my work life, particularly in my work with the United Nations. The design templates I am sharing are the ones I used and refined to generate results around the world.

With every new assignment, I added what was missing and integrated new elements from my insights and continued learning—always in the context of achieving goals and accomplishing outcomes. For example, I was part of a program that organized immunization services for twenty-five million infants and twenty-five million pregnant women every year in over six hundred thousand villages and numerous urban locations in India. In the year 2000, I was working to reduce maternal deaths in South Asia, a place that at the time was home to 22 percent of the world's women and accounted for 50 percent of maternal deaths worldwide.[50] I have worked globally in 170 countries to increase child survival and to address stigma and discrimination against people living with HIV/AIDS and increase their access to treatment. These were all highly demanding challenges that resulted in rewarding accomplishments.

CFSR: The Fractal of Large-Scale Transformation

The pattern of the conscious full-spectrum response is a fractal, and when repeated in its numerous applications irrespective of the theme or topic, it generates paradigm shifts at scale.

A fractal may be defined as "a pattern that repeats itself." The *Oxford English Dictionary* defines *fractal* as "a curve or geometric figure, each part of which has the same statistical character as the whole."

CFSR—the Pattern for Scale

A conscious full-spectrum response (CFSR) to any specific situation is a fractal of the whole paradigm shift; in other words, each idea, initiative, or endeavor designed as a CFSR response has the same characteristics as the whole. What are these characteristics of the whole? There are three essential components of CFSR: (1) *sourcing* inner capacities and universal values for action—acting from our oneness; (2) *shifting* systems and cultural norms, creating new patterns, BEING a principled game changer; and (3) *solving* problems.

And they apply no matter what we do and where we work—at home, in our community, or in an organization. Imagine what would be possible and

present if every political party, business, educational institution, health facility, and environmental or legal institution designed their organization, their work, their initiatives in a conscious full-spectrum way. Sourcing universal values for strategic action, using technological advances to serve humanity as a whole, creating new patterns that presence equity and sustainability would become the norm—the way things are always done. It would usher in the next stage of our civilization.

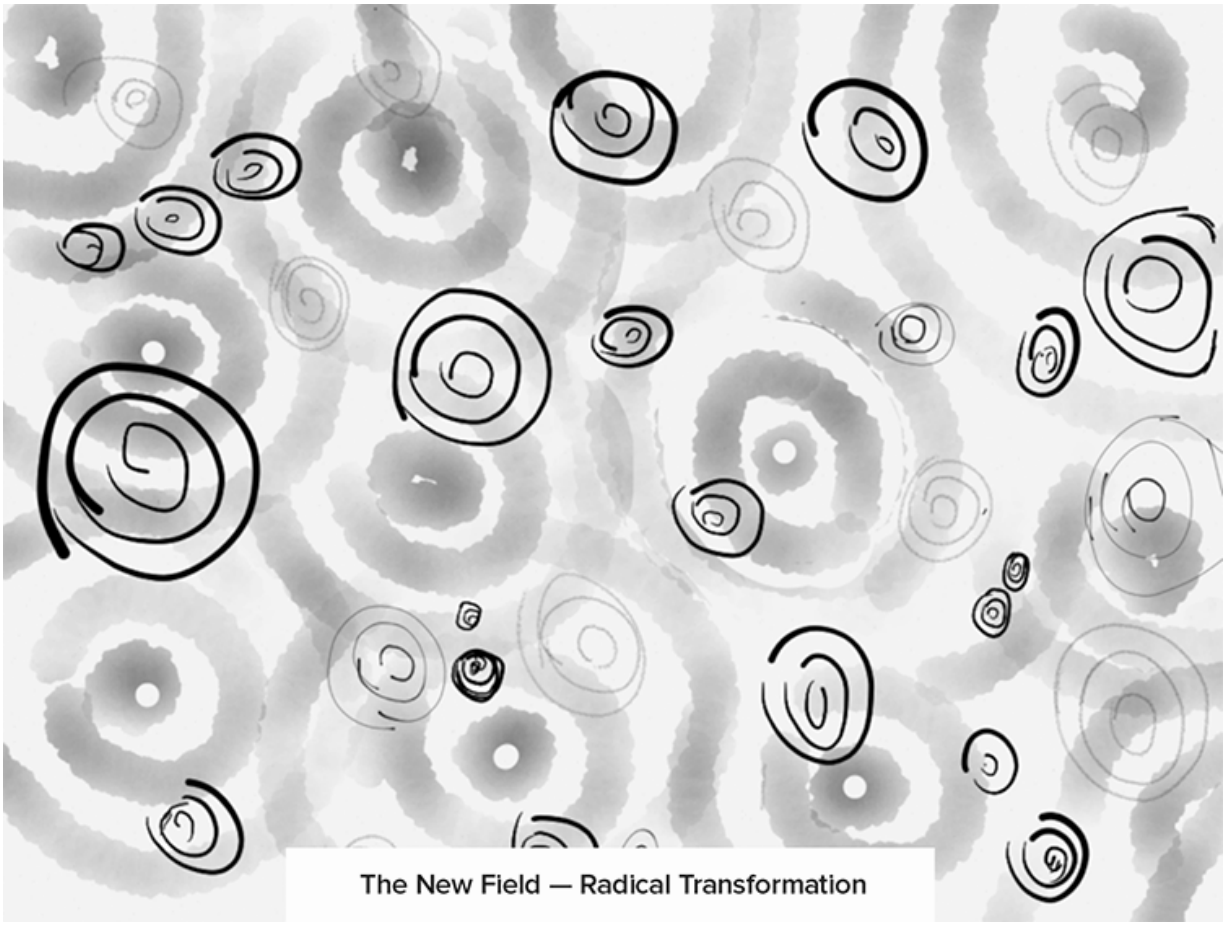


Figure 9-1 *. The CFSR Fractal: A New Field at Scale.*

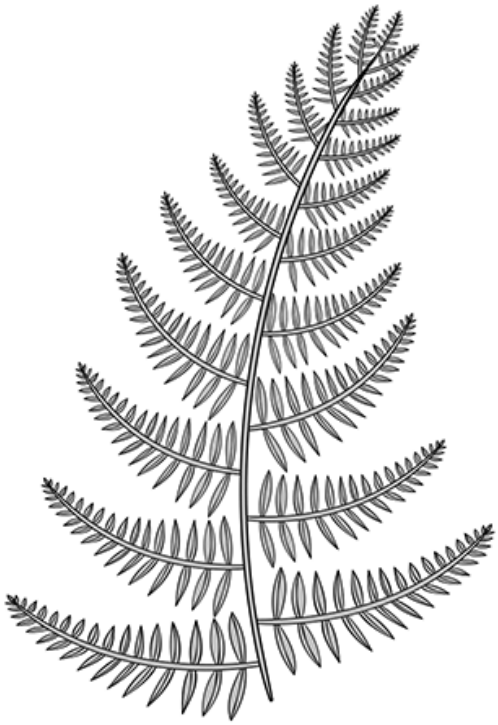


Figure 9-2 *. The Fern Leaf: A Fractal.*

People may consider the conscious full-spectrum response to be a new meme for generating a new future. A meme is an element of a culture or system related to behaviors that may be passed from one individual to another by nongenetic means, especially imitation. But I consider the CFSR to be a much deeper process because its design elements and mindful implementation generate transformational results based on our innate human capacities.

Fractals occur everywhere in nature. For example, in snowflakes, in succulent plants like the *Aloe polyphylla*, and in ferns, the same pattern recurs at progressively smaller scales. In this fern (Figure 9-2), every progressively smaller part has the same pattern as the whole.

Patterns for Working at Scale

Scale requires organization as well as partnering and connecting with many different people. Often, concerned citizens, policy-makers, business people, and authentic media professionals feel that the problems are too big, too entrenched, and that “this is the way it is and nothing much can be done.” However, there are groundbreaking ways to act at scale and make paradigm shifts. We must understand the conventional ways of scaling up and differentiate those from acting at scale for generating a new future. I will describe three conventional ways of scaling up for specific results (illustrated in Figure 9-3), and there are other combinations and permutations of these examples.

One way to scale up is to replicate a uniform and constant entity with the same standards. For example, at Starbucks or McDonald’s, customers expect to find the same products—the same coffee or the same hamburger—at every location.

Another way to scale up is to define the entities involved according to the level of technology commensurate with what is needed. For example, the number of high schools in a city is likely to be larger than the number of colleges, since not all children graduating from high school go to college; and, for the same reason, the number of colleges is likely to be higher than universities with master’s programs. Similarly, we require a larger number of health clinics to take care of our frequent and everyday health needs and fewer referral hospitals with specialists to manage more complex health problems; and we need even fewer tertiary hospitals where super-specialties are available for treating far more complex health problems and illnesses (Figure 9-3).

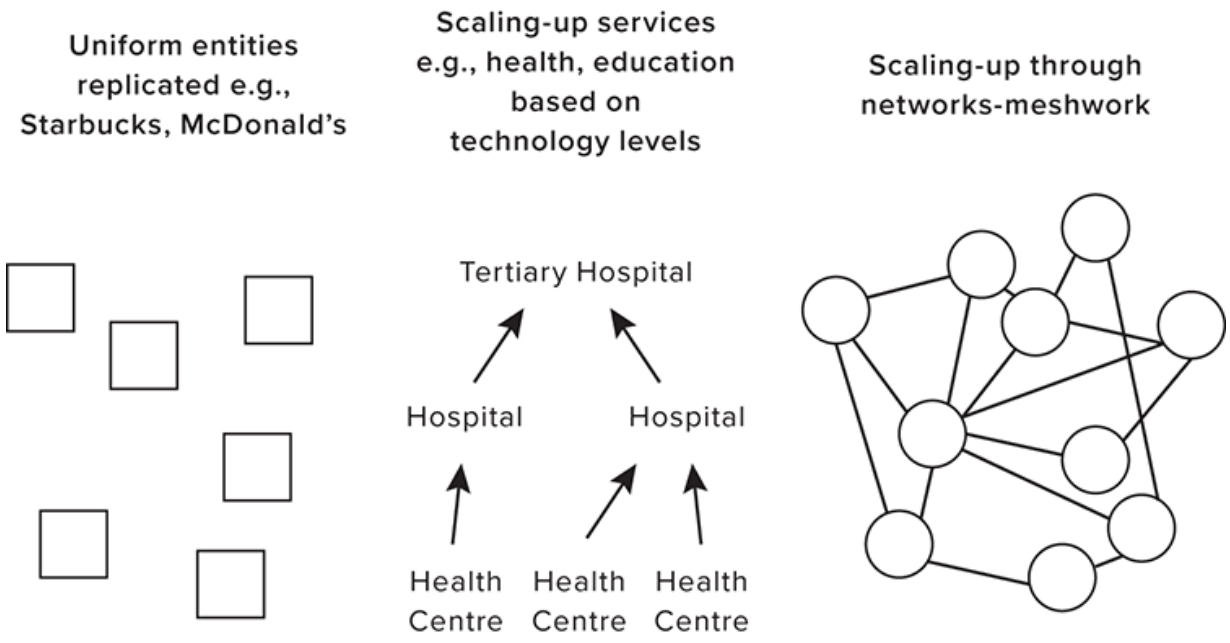


Figure 9-3 *. Conventional Ways of Going to Scale.*

Networks and meshworks are yet another way of taking an idea and related actions to scale, as shown in Figure 9-3. People with similar interests connect to move their projects or ideas forward, sharing knowledge and best practices. The internet and social media enable users to create and share content or to participate in social networking, far beyond our geographical locations, thereby opening vast new connections.

The conscious full-spectrum response is different from all the patterns of going to scale described above. The design and implementation of conscious full-spectrum responses with commensurate results can be accomplished by anyone. Everyone can fully participate in contributing to action at scale. The distinct features of the CFSR are described in Chapter Six. Every entity is based on the universal values of dignity, equity, compassion for all; all actions or solutions are explicitly and simultaneously integrated with strategies to shift unworkable cultural norms and systems.

The CFSR template invites us to formulate broad directions sourced from universal values and is based on inquiry, insights, and application. It is not a cookie-cutter approach. A new field is generated, making universal values the foundation of systems and normative shifts; it presences a thriving humanity and planet. Radical, ethical leadership is realism, not idealism. It must and will become the norm in society.

Respond and Realize to Shift Paradigms

To generate equitable and sustainable results, we must *realize our inherent oneness and manifest our full potential* in order to create alternatives that generate prosperity for a thriving humanity and planet. At the same time, we must authentically call out what is not working and *respond effectively to inequities, injustices, and the basic survival needs* of humanity and our planet.

Too often we focus on one or the other—either addressing problems and what is not working or creating alternatives and hoping that problems will resolve on their own. Radical transformation necessitates responding to the problems of today and simultaneously realizing our full potential to generate alternatives for tomorrow, both sourced from universal values.

> **Fallacy:** I want to see a better world, but there is nothing much I can do, because the problems are so big. Small initiatives are like a drop in the ocean and will not make any difference. To make a difference, we need to work at scale, and I do not have the money nor the influence or connection to do so.
>
> **New Learning:** *Everyone* can directly make a difference *to scale action* and results by designing and implementing CFS responses at home or at work or in communities. It is strategic to BE in action by sourcing universal values and shifting unworkable norms and systems.

The strategies for responding to problems are different from strategies to realize our full potential to generate alternatives. Most people design projects and initiatives thinking that if we succeed in responding to problems (e.g., survival needs), the rest will follow. Others look at responding to problems and realizing full potential for generating alternatives as a sequential continuum, often describing it as an evolutionary process. The radical transformer has a whole-systems perspective and must have the ability to *respond* to problems effectively and *at the same time*, put in place strategies to *realize the full potential* of people to generate a paradigm shift. This is illustrated in Figure 9-4. The

radical transformer has the capabilities to design and implement initiatives that are dynamic and meteoric, instead of slower incremental change that does not address systemic issues.

We must respond to the basic needs of people, but we must not presume that they do not have the inner capacities to actualize happiness. All of us who have worked at the grass roots have experienced the beauty and power of the inner capacities of people who are poor and marginalized because of the systems and cultural norms we have created in our world of abundance. Hemlata and her colleagues, whom you met in Chapters Four and Six, are testimony to this.

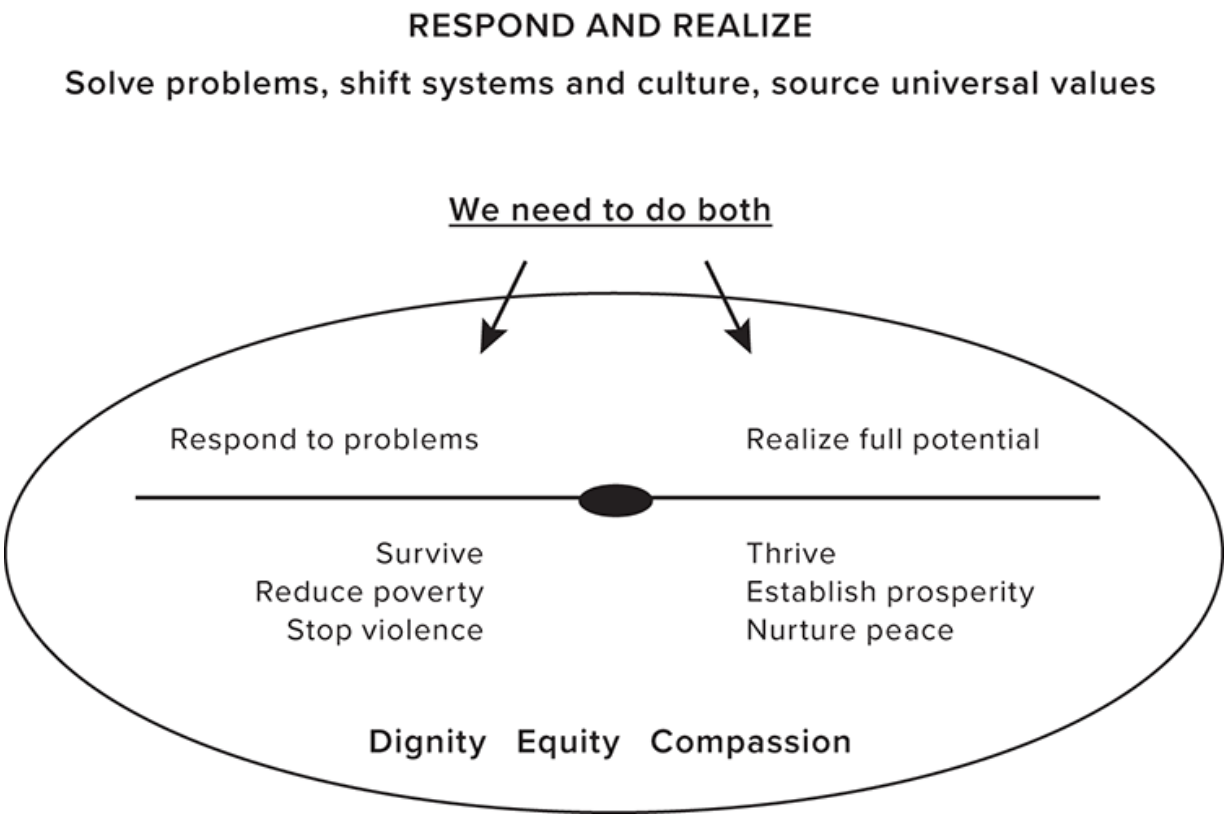


Figure 9-4 *. Responding to Challenges and Realizing Full Potential.*

Let's explore three issues that we grapple with in present times—survival, poverty, and violence (see Figure 9-4). The same principles apply to other challenges.

The mindset and strategies of survival are different from the mindset and strategies for thriving. At home and in our families, our basic needs—health, nutrition, education, income, energy, housing, water, sanitation, and

digital connection—must be met. But at the same time, we want health not only to survive and reduce death and disease, but to thrive; education not just to read and write, but to unleash our creativity and contribute to society; we want jobs not just to earn money and fuel materialism, but to make a difference in our workplace and society.

The mining industry has rules that stipulate that "they do no harm to people or the planet," which comes from a survival mindset. What if we establish rules, strategies, and technologies that "do no harm" and *also* have rules, strategies, and technologies that create prosperity for workers and contribute to a thriving environment?

Rich countries are not rich in terms of equity, and they are actually poor in terms of their courage to act for prosperity for all. For example, in India, the insatiable demand for dowry and the atrocious consequences of noncompliance on the bride or wife—in many rich, middle-class, as well as low-income families—and opulent weddings in income-rich families in the midst of dire poverty, are evidence that meeting the basic needs of people without the foundation of universal values does not result in prosperity.

Poverty reduction strategies have created development conditions where a few people have been pulled out of dire circumstances and survive; but people are not thriving. *Prosperity is about synergistic strategies that emanate from the mindset of abundance, contentment, and thriving; it is about meeting basic needs as well as the unleashing of full potential.* It is a realistic knowing about the bountiful resources we have, a deep understanding of the beauty of sophisticated simplicity, and the wisdom of mindful living "in the now."

We generally agree, at least to be politically correct, that violence at home, at work, and between different social groups or countries must be stopped. The global economic impact of violence is estimated at $13.6 trillion—$2.5 trillion from crime and interpersonal violence, $6.2 trillion through military spending and action, and $0.76 trillion from losses due to conflict.[51] We must respond to this crisis and establish cultures and societies where violence is absent and where the fear of violence is absent. We must also cultivate peaceful societies where we nurture human BEINGS to manifest their full potential. The systems and cultural norms—the

attitudes, structures, and institutions—must create and sustain peaceful societies.

Another example: Papua New Guinea has an exceptionally high level of sexual violence, attributed to a male-dominated culture along with cultural acceptance of rape and everyday violence. It has been estimated that 70 percent of Papua New Guinean women experience rape or assault.[52] When we were engaging to reverse the HIV/AIDS epidemic using a conscious full-spectrum approach, four journalists decided to address rape and generate a more peaceful society. This campaign in the media emerged as a courageous response by committed citizens, shifting cultural norms—their strong compassionate hearts simply could no longer sit back and watch what was going on—individuals made choices for collective action.

To *respond* to the challenge, participants took steps to enforce laws; hotlines for women to seek help and support structures were put in place, and educational programs on their human rights were designed and implemented. In addition, a campaign was designed and implemented to *realize* the full potential of people, "amplify the good," and make visible the nurturing Papua New Guinean men who were generating new icons and cultural norms for a peaceful society.

Fallacy: We must first focus on solving the problems in society. Only after that can we provide opportunities to the poor and marginalized to unleash their full potential. Some people talk about universal values—they are idealists. We must respond to people's demands and be realistic. Change happens slowly—past experience shows that.

New Learning: Prosperous and thriving societies are established when we *source* universal values, *align* our strategies and action to *respond* and solve problems; and simultaneously put in place strategies to *realize* our full potential to generate alternatives. With our tremendous technological advances, we can disrupt unworkable systems and accomplish tremendous meteoric transformation in a short span of time, not merely incremental change.

We continue to muddle through, from crisis to crisis, never addressing the underlying factors and systems causes of problems of humankind in a definitive and sustained way. Yesterday, we were engaged in resolving a crisis: HIV/AIDS. Today, we are focusing on global warming and climate change. Tomorrow, we may focus on nuclear waste and the consequences of the dire imbalances of our ecological systems. Sourcing universal values for generating equitable and sustainable systems and cultural norms is the key to responding to challenges and realizing full potential. In this way, we have enduring results.

Basis of Equity and Sustainability

After millions of years of evolution, for the first time, all the major threats to our survival are human-caused. The state of the world is therefore a consequence and expression of our own minds. In explaining our global crises we generally focus on the importance of economic, social, and political forces and factors as causes for the persistence of the world's problems. And therefore, the response focuses on technological, economic, and political approaches. And these are indeed often necessary. But it is not until we see the global problems as *symptoms* of one fundamental, deeper-rooted crisis—the symptoms of our individual and shared mindset, where psychological and cultural factors and forces reign—that we can begin to mount a more profound response.

The key to a thriving future lies in transformative approaches based on universal values that transcend our scarcity mindset on our abundant planet and our attachment to our own rigid ideologies and egos.

Interrupting Exclusionary Isms

Human beings express their inner capacities through worldviews and mindsets that manifest dignity, equity, and compassion. And human beings also choose to limit their full potential and contribution by dominating, exploiting, and excluding others. There was a time when slavery and exploitative labor were accepted almost everywhere; today in many parts of the world they are unacceptable even though they exist. Concerned scholars who study oppressive beliefs such as racism, casteism, classism, sexism,

tribalism, and religious hatred describe the detrimental effects of these isms and prejudices on people and societies. In Part One of this book, we noted some of them.

People are aware that change lies in influencing mindsets. Market research and its application has led to skillfully shaping unending materialism instead of responsible consumption. Political campaigns around the world are sometimes designed to manipulate people's preferences, biases, and fears, instead of shaping democratic action for individual and societal well-being for everyone. In radical transformation we are talking about *transforming our mindset based on universal values* that include everyone, everywhere, with the explicit agenda of manifesting our full potential and innate attributes; this transformation will lead to equity, sustainability, and prosperity for all.

Fallacy: If we all start sourcing universal values, we will not have diversity and pluralism. We will lose our independence. And we will be forced to accept universal values of dignity, fairness, and compassion like a rigid formula. It should be up to us to decide what to live by.

New Learning: When we source universal values, and express them through strategic action, multitudes of initiatives come alive, and a vast array of ideas find expression based on our aspirations, interests, and talents. Our independence is wholesome through our interdependence.

Current understanding of human beings shows that everyone has an innate sense of self-worth and dignity in all cultures; we have an innate "equity impulse"; and when our heart breaks open we are called to respond with compassionate action.

Dignity, fairness, and compassion are simply inherent in us, and are stifled through socialization, rigid systems, and cultural norms.

Concerned citizens, courageous scholars, and thoughtful policy-makers in every country in the world are asking a fundamental question: *how can*

we break the cycles of classism, racism, casteism, sexism, tribalism, hateful religiosity, our never-ending wants and greed?

When we are committed to finding equitable and sustainable patterns that work for humanity as a whole, we must look deeper. Finding inspiration in the Constitution of UNESCO, which states that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed," we can start exploring whole-systems transformation. With the complex political, economic, and social forces at play and the numerous, ever-increasing technologies available to us, a radical departure from the way we addressed problems in the past is imminent. Although individuals, organizations, and communities realize the interconnectedness at the root of many of our global challenges, most of our responses remain at the level of technological interventions, tinkering at the margins and changing a few "rules of the game." Working at this level, we are unable to understand and respond to the root factors of unsustainable production and consumption patterns, proliferating conflicts, and new climatic patterns. Now, we are called to source our inner capacities and universal values in order to think and act locally and globally to ensure intergenerational equity and dignity as well as sustainability of our ecosystems.

The patterns of otherness and exclusion can be interrupted by embodying universal values for strategic action and results. Figure 9-5 illustrates this paradigm shift. We must learn to transcend our scarcity mindset fueled by competition and fear, and *move beyond* token representation, superficial gestures of inclusion, inadequate support for people who are marginalized by cultures or systems, and the hollow politically correct statements we make.

Concerned citizens focus on the rights of a particular group, for example, women's equity, inclusion of all genders and LGBT people, racial equity, labor rights. They often do not recognize and realize that these are all expressions of the same exploitative and exclusionary forces in us, our cultures and systems. For example, there are women in India who work for "women's rights" but will not sit and eat with a Dalit woman or allow their son or daughter to marry someone from another caste. In the United States, there are groups working to have racial equity, but some of them do not see the presence of gender-based or class inequities. Equity and dignity are a way of BEING.

I shared examples of interrupting the patterns of dominance, exploitation, and exclusion in preceding chapters: Influential Muslim and Christian religious leaders from the Arab States sourced their inner capacities and universal values to interrupt the patriarchal and exploitative promotion of female genital mutilation in their society. Hemlata, Sudarshan, Srilatha, and other members of the TISS team work with people from all castes to interrupt caste-based patterns of exploitative labor in India. Megan and her colleagues are working to break the cycles of violence in the United States. In all these instances, the common feature is sourcing universal values of dignity, equity, compassion for strategic action.

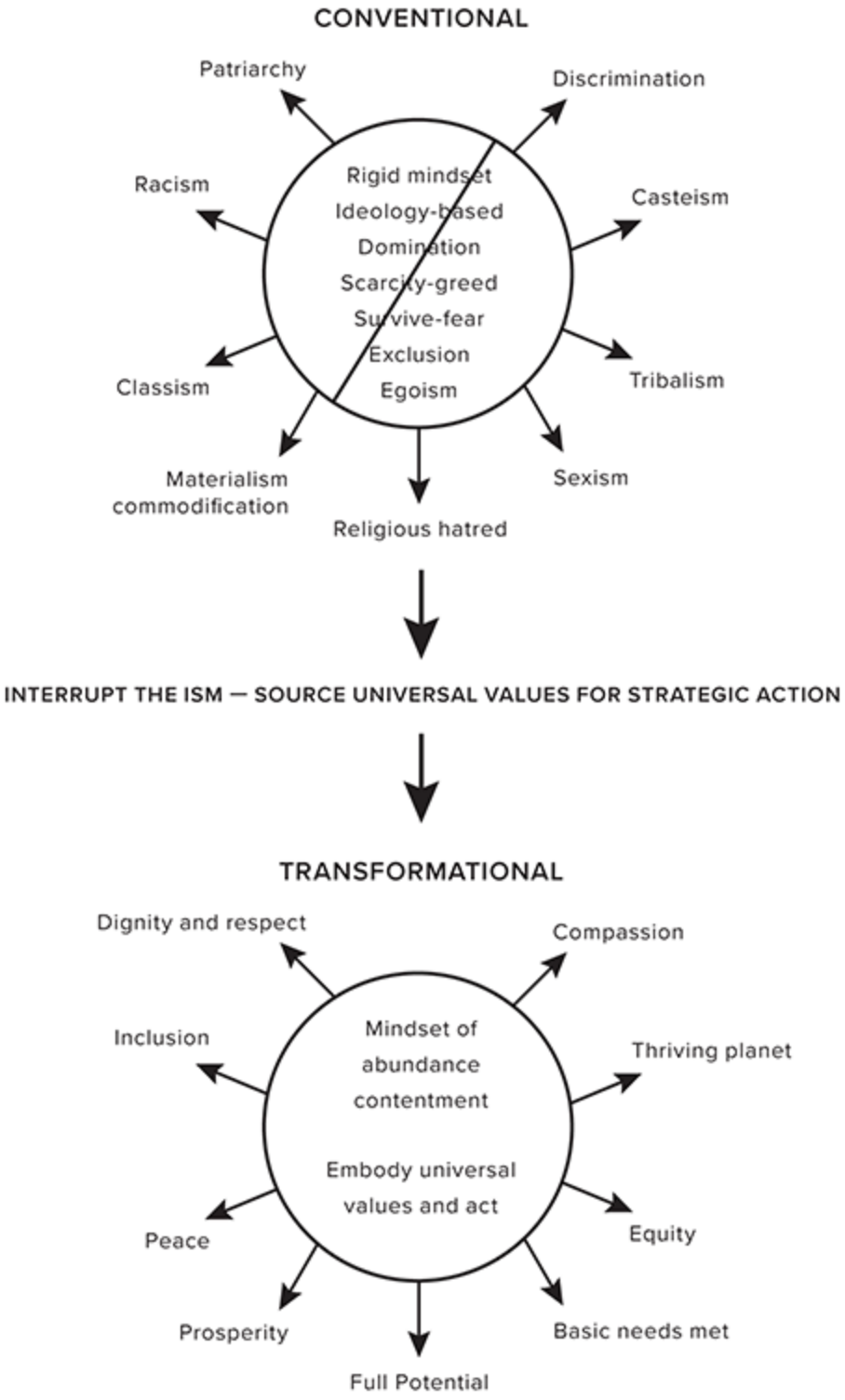


Figure 9-5 . Decide to Interrupt Isms.

In the leadership and stewardship programs, depending on where we are —the country or region in the world—issues related to racism, casteism, sexism, tribalism, and inequity inevitably surface. In the United States, in

several instances, the issue of racism arose. Policies that ensure everyone has equal opportunity to manifest their full potential, historical knowledge of exploitation and suffering, understanding the social and political dynamics of racism (or any other ism), organizing to realize human rights and responsibilities are all necessary.

I recall a profound moment when a participant in a learning-in-action program and I worked together—she on race and I on caste—from a resonant space of universal values of dignity, equity, and compassion. And from this universal value base, we mapped the interventions on a conscious full-spectrum sheet. We also connected what keeps such otherness and exclusion prevalent and alive. And in that profound moment, she could *see* how to interrupt the pattern of racism (and casteism); and then almost all of us in a room with nearly one hundred people could *see* that the only sure way of interrupting centuries of human domination and exploitation is to transcend our egos and source our strategic actions from our inner capacities.

There was a contemplative silence in the room—the deep silence that leads to new emergence—spaces you and I have experienced. After some time, another participant came up with her learning and her insight: she said she was working to end racism and struggled with what she had been told about her white privilege, which she held with a sense of guilt because of the exploitation and suffering of many people. The guilt of white privilege had made her feel that she should play small, which actually didn't benefit anyone. She shared that "in this moment, I embrace my inner capacities and greatness, our oneness, like everyone else, without any guilt, and will act from my greatness to disrupt racism and other inequities."

When injustice is present through socially constructed identities of race, caste, class, gender, tribe, or nationality, people who touch their universal heart of compassion and alter their mindset are called to act and address the inequities. And when society and individuals stereotype these compassionate people in ways that do not honor their inner capacity, we make it harder for all of us to achieve the goals and outcomes of interrupting these isms.

We will unleash yet another version of the Jim Crow laws unless we look into the root factors of otherness; the only way we can interrupt isms is to

source our oneness, our inner capacities. The Jim Crow laws, which were formally in effect until 1965 in the United States, enforced “separate but equal” conditions in public facilities and services, schools, and other communal spaces. Where there were facilities for white people, there may not have been services and facilities at all that African Americans were allowed to use. This pattern of segregation became normalized in society, showing up in housing, employment, and other basic tenants of community.

Michelle Alexander’s eye-opening book, *The New Jim Crow,* points out that “no other country in the world imprisons so many of its racial or ethnic minorities. The United States imprisons a larger percentage of its black population than South Africa did at the height of apartheid.”[53] In fact, one in four black men will experience incarceration in their lifetime. The epidemic and normalization of mass incarceration of black men, women, and children has in fact become a new iteration of the segregation of the Jim Crow era. With a criminal record, even if never incarcerated, these “marked” individuals face isolation and alienation from civic life, employment opportunities, and other basic prerequisites for self-sufficiency and a decent quality of life.

While on the surface, systems that lead to the segregation of certain populations might not seem to be biased, they are in fact designed in such a way that they have become what Alexander describes as a contemporary system of control. These systems are designed by humans and for humans. And therefore to reverse the emergence of a new Jim Crow era, to create communities where all are welcomed and treated fairly, we must both shift the mindset of inequality that gave rise to these systems and create pathbreaking alternatives that will lead to equitable outcomes.

All isms are held in the relationship of one group to another. We can interrupt the disempowering social, political, and economic isms in our cultures, systems, structures, and societies when we choose to commit to an equitable and sustainable world and manifest universal values for strategic action, altering the mindset that gave rise to the ism. If we choose not to interrupt the patterns of isms by not sourcing our universal values and retain the same mindset and ideology, we will face another version of the same ism even though we have strategies to address the present problems. *The New Jim Crow* describes the new expression of racism in the United States.

Similar patterns of exclusion hold true elsewhere in the world for the different expressions of various isms that create suffering in humanity.

We can interrupt classism or inequity too. The financial and economic policies that concentrate wealth and power in the hands of a few at the expense of many were formulated by people. Citizens, farsighted corporate leaders, and responsible politicians are people too, and can see the impact of massive inequities and climate change on humanity and generations to come. Standing in universal values, they can interrupt classism and take policy measures to break the patterns. For example, there is no reason why universal free education from elementary school through college and universal health care cannot be provided. Education and fostering capabilities are the foundation for equity and prosperity. We could simply stop lobbying, and being a lobbyist becomes a profession of the past. We could have a fair taxation system and proportionately tax wealth, corporations, and dividends and have less tax on wages and consumption. We could stop tax havens. And these steps will leave all people and society prosperous. The wealthy do not need more wealth—they too want well-being and happiness.

Fallacy: People—policy-makers and citizens alike—must understand all the systems, structures, dynamics, and history of the different disempowering isms because they are so different. We need a thorough understanding before taking action.

New Learning: The key to interrupting entrenched isms is to source the universal values of dignity, equity, and compassion, transcending our ego and loosening the grip of our exclusionary social identities. The root factors of all isms are the same, though their expressions may be different.

We need to act based on what we know—understand the systems, structures, dynamics, and history of the different disempowering isms in order to take appropriate measures—and these measures will change as contexts change. Understanding is a necessary but not sufficient condition to interrupt isms.

BEING a Radical Transformer

Radical transformers manifest the triple helix of our innate intertwined attributes—universal heart of compassion, equity impulse, discerning eye seeing patterns—in order to BE the contemporary pioneer, unifying architect, and mindful pro-activist simultaneously. They act at scale.

When we touch the deeper side of ourselves, something opens up to the universe and we give unstintingly, accessing our compassion and our humanity. We hold self-awareness, our inner power, our courage and compassion, our spirituality as an essential foundation for a thriving humanity. We give of ourselves because we care and because we realize we are interconnected, part of a larger interdependent whole. Caring and willingness to give are essential, but they are not sufficient for shifting cultural norms and systems that lead to inequity and rectify the injustices of the world—we need to act.

Radical transformers care deeply *and* source universal values for action at scale in order to generate a paradigm shift. They address the three key issues underpinning many of the crises in the world today—inequity, exclusion based on our social and other identities, and the current economic and financial systems, which we noted in Part One of this book. Scale requires us to design programs to transform these three underpinning factors with new policies, norms, systems, and structures and with policy-makers, businesses, and communities.

A Radical Transformer Disrupts Social Norms That Maintain Inequity, Exploitation, and Exclusion

B. R. Ambedkar said, “Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government.” Ambedkar was an Indian jurist, economist, politician, and social reformer who campaigned against social discrimination of Dalits. He supported the rights of women and labor rights, and said decades ago, “I measure the progress of a community by the degree of progress which women have achieved.”

Ambedkar was the principal architect of the Constitution of India and was independent India’s first law minister. He was the first Indian to earn a

doctorate overseas. His doctorates were in economics from both Columbia University and the London School of Economics. His legacy as a social and political reformer continues to influence India's social and economic policies.

Bhimrao Ramji Ambedkar was born into a poor Dalit family in 1891. Dalits were treated as "untouchables," and children had to sit outside the classroom. A century ago—and even today—Dalits were not allowed to eat or drink water with people from so-called "higher" castes, or even touch the water or food, or the containers for water or food. When children in school needed to drink water, someone from a higher caste had to pour that water from a height; if the attendant was not available, then children had to go without water. Ambedkar wrote about this in his writing "No Peon, No Water" (a peon is an office or school attendent).

This was more than a one hundred years ago, and although India today has made progress, such discrimination still exists in many parts of the country. You met Raju in Chapter Six, who still faced discrimination in his school in the twenty-first century. He and other Dalit children could not drink water from the same water fountain as children from the so-called upper castes, and often had to be in school without water. Raju had the courage to take steps to transform the discrimination at his school.

Like any other ism, the way to interrupt casteism is by authentically embracing everyone irrespective of their caste, sourcing our oneness and embodying universal values for action.

Ambedkar, often referred to as the father of India's Constitution, was voted as "The Greatest Indian" in 2012 with 20 million votes in a poll organized by History TV18 and CNN-IBN.[54] Ambedkar said, "Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life.… What is required is a profound and thorough conviction of the justice, necessity and importance of political and social rights." He believed strongly in individual freedom.

Although many reading this book may not be active politicians, social transformation that presences universal dignity and equity is vitally important for each one of us, our children, and our grandchildren; it is at the core of a vibrant democracy. Ambedkar is a profound inspiration for radical

transformers everywhere. He transcended exclusionary social norms, not with hatred, but with a deep knowing of the yearning of the human spirit to be free and live with dignity. He discerned with pristine clarity root factors in our social institutions, culture, and people that created disempowering isms and invited everyone to join hands to address equality and dignity for women, disenfranchised groups, and those who lived in poverty. He navigated complex social and political systems and power dynamics without petty, superficial rhetoric and tactics. He prepared the Constitution of India based on universal values of social, economic, and political justice; liberty of thought, expression, belief, faith, and worship; equality of status and of opportunity; and fraternity, assuring the dignity of the individual.

It is up to each one of us living in a democracy to BE deeply self-aware, embody these values instead of simply talking about them, manifest them in action for equitable and sustainable results. This applies to other democracies in the world, and to people who are working for universal dignity and equity.

A Radical Transformer Faces the Resistance

Our transformative personal practices and who we are BEING anchor societal and planetary transformation. And when we are committed to transforming inequitable, exploitative, and exclusionary systems and cultural norms that maintain the status quo, we should expect pushback. A few people with vested interests will resist change. Although most people want change, they are often very uncomfortable because they are not sure what will emerge and find it difficult to engage in the adventure of uncertainty. Uncertainty conjures up fears in our minds; we feel “out of control” because many of us have an assumption that we can control what happens to us and our children; in reality, we cannot control life’s events.

Stakeholders and participants in learning-in-action programs consistently come up with an observation: people in their organizations or their partners do not understand nor appreciate the breakthroughs they generate. There are at least two aspects to this seeming indifference. First, our own vision limits what we can *see*. When human beings do not engage in their own unfolding based on their inner capacities and the universal values they stand for, they do not distinguish business as usual from transformative action—they do

not have the lens to see, perceive, and appreciate the inclusiveness and depth of what is happening.

Second, in our competitive world, we should not expect people to clap when we are successful. Joyfully celebrating another's success requires a healthy sense of self, profound humility, and selfless generosity. We are the ones who gain most by our contribution, because we give the fullest expression to our whole selves and experience the joy of BEING in action with results.

As long as we make incremental changes on the margin without rocking the boats heavy with vested interests and give as charity only (instead of giving as mutual empowerment), we are unlikely to face resistance. But the moment we stand in universal values such as dignity, compassion, and equity, and work with the inner capacities with everyone to create new patterns and new rules of the game, some people are threatened.

Those who are threatened realize that when people engage from this powerful inner space of universal values, people will not allow themselves to be manipulated. Leaders in business, politics, media, academia, government and nongovernmental organizations know that the missing piece is the opportunity to source our inner capacities for strategic action and results. However, they generally do not invest in creating this opportunity, carrying on business as usual but expecting different results. People in leadership positions are often afraid they will lose control—this is also the case in families.

We expect resistance—resistance is an indicator that we are pushing the envelope and rattling the status quo. New ideas and approaches take time to seed—but that is no reason for anyone to give up. And it is vital to establish strategies to openly support principled risk-takers—we noted this in Chapter Six, when we reviewed synergistic operational strategies.

A Radical Transformer Transcends Burnout

In institutions with high expectations and deadlines, people experience fatigue and even physical and mental collapse due to overwork and stress. We often refer to this as *burnout*, but in this transformative work, we differentiate being tired, overworked, and stressed from being burned out. *Burnout* is the frustration of having to face resistance. When we commit

and act to generate equitable and sustainable results and face constant pushback and resistance, it may be hard to keep going.

Active burnout shows up as frustration and anger. Passive burnout shows up as withdrawal and resignation. How can we prevent burnout? When we constantly source our stand and inner capacities for action, we are able to transcend our reactivity and frustration. We relate to resistance not as something wrong or bad but as an inevitable part of change. Generating and sustaining community engagement in the face of resistance is vital. We work with partners in a way that they are able to initiate and sustain action, transcend positional differences, and recommit to their stand and inner capacity as the source of strategic action. BEING courageous in spite of fears and knowing that we are bigger than any fear keeps us engaged.

I learned to internalize the tenet of impermanence through the discourses of S. N. Goenka during Vipassana meditation retreats. Nothing is permanent in life. It is a relief to realize that the resistances we face shall pass too—like everything else. Knowing impermanence deep within ourselves cultivates endurance, enhances our ability to be "unmessable with," and makes us unstoppable.

During a stewardship program, participants working for social justice expressed their deep frustration about multiple obstacles, including inertia and apathy. In one instance, a participant had spent years in a city in India bringing Hindus and Muslims together who worked harmoniously on social issues, and then a donor suddenly decided to give money to one group, driving a separative wedge into the community. She was devastated.

We spent time "rebooting" ourselves. Change agents inevitably face setbacks in their work on social justice and human rights. In order to go beyond their frustration, it is essential to reconnect to our larger purpose and notice changes that we have made even when it seems hopeless and we think we failed! We reconnected with what we stood for—the *universal values* that guided our actions. Participants articulated their purpose and contribution: How will I live my life, knowing I will die? We spoke of what had been *accomplished* even when it felt like nothing much had been achieved: the widespread awareness citizens gained because of campaigns related to social justice, financing, ending homelessness; Muslim and Hindu

women taking the initiative to establish social networks and support groups without donor funds.

We identified seeming dichotomies and worked together to deepen the conversation, anchoring ourselves in universal values in order to transcend them: How do we work collectively versus the individual need to contribute? How do we foster openness without the work getting derailed by people who wish to maintain status quo? We must be able to transcend social identity constructs, and simultaneously actively engage in anti-oppression work dealing with social reality. When we notice personal contradictions, we continue with our commitment, knowing we are human and not perfect. How can we transcend these dichotomies and navigate into a vibrant future without compromising universal values of dignity, fairness, and compassion?

Taking into account the new principles and contexts that emerged through our exploration, participants redesigned projects or formulated new initiatives using transformative design templates (CFSR, TRC, SOS). It was renewing for everyone to articulate what participants were going to offer and the results they would generate in the future. They articulated steps to nurture themselves and thought about options and places where they could manifest their full potential.

As we will see in Chapter Ten, radical transformers are contemporary pioneers, unifying architects, principled game changers, and mindful pro-activists who establish the strategic tapestry of action at scale to shift the paradigm. In Chapter Eleven, we will look at how radical transformers skillfully align and attune with partners and institutions to generate equitable and sustainable results, overcoming silos and fragmentation and leveraging transformation.

Chapter 10
Responding at Scale
The Strategic Tapestry of Scale

> *The future is not some place we are going to, but one we are creating. The paths to it are not found, but made; and the activity of making them changes both the maker and the destination.*
>
> JOHN SCHAAR

For responses to be effective at scale, it is necessary to use approaches and methods that generate synergy and coherence and are mutually reinforcing. In Chapter Six, we worked with three templates for designing transformational projects, initiatives, or ideas for action and results: the conscious full-spectrum response (CFSR), synergistic operational strategies (SOS), and the transformational results chain (TRC). In this chapter, we will take these templates to the next stage of design and implementation. We will also explore the ways that interdependent entities are connected in a constellation that manifests universal values for a thriving humanity and planet.

When our projects take root and start generating some results, we add the next four synergistic operational strategies, as we *continue the first four*. These stage-two strategies are listed in Table 10-1.

Table 10-1. Synergistic Operational Strategies: Stage 1 and Stage 2.

Stage 1	Stage 2
• Personal transformational stewardship or leadership development • Information for decision-making • An enabling environment for change • Support for principled risk-takers	• Capacity development and utilization • Measurement and new metrics • New narratives generating new systems and cultural norms for a paradigm shift • Organization of constellations that are interdependent and shift the paradigm

These four additional operational strategies are depicted in Figure 10-1 and described with examples below.

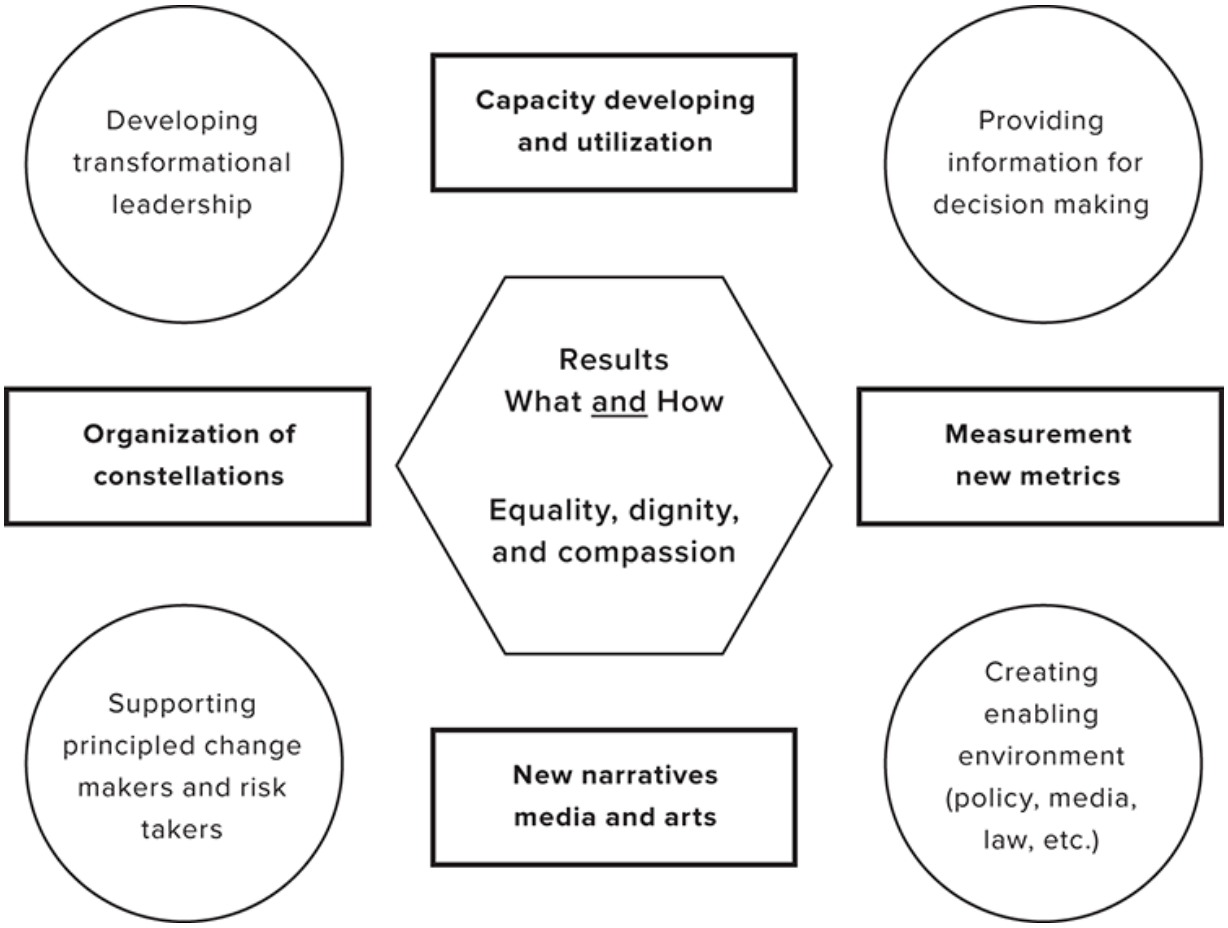


Figure 10-1 . Synergistic Operational Strategies—Stage 2.

Capacity Development for Transformative Results

Our quality of life and well-being depend on much more than having material wealth and comfort. When our universal values are attuned with how we think and what we do, a deep subjective sense of well-being is established, anchored in contentment and compassionate action, unleashing our full potential. In the broadest picture, our quality of life includes the notion of *capabilities*—our health, our literacy, and our capacity to actively participate in social and political spheres and pursue what we deeply care about. This rejects the view held by some that human beings act primarily out of self-interest. But opportunities must be made available for people to express these literacies and capacities within society.

Capacity development is the process by which people, organizations, and society as a whole unleash, strengthen, create, adapt, and maintain capacity over time. Capacity development addresses three dimensions: human, organizational, and broader institutional capacity.

To have people-centered capacity development, we need to be clear: what do we develop capacity for? We need development of technological capacity to solve problems, along with competencies for management, formulating policies, and making decisions that are equitable and sustainable. Capacity needs to be developed for leaders and stewards to take action for systems and cultural shifts based on universal values.

A conscious full-spectrum approach is useful for building capacities of institutions as well as individuals. It can unleash entrepreneurship that builds on deeply embedded traditions of voluntary and mutual aid and self-help forms of social capital without generating more debt. And applying this deeper understanding of capacity development can generate entirely new perspectives and responses to governance and current financial and economic systems. For example, in the area of trade, the CFSR approach assists people in developing human and institutional capacities based on universal values for formulating new policies, effective negotiations, and informed participation based on equity and sustainability. Developing countries can then also reap maximum benefits, instead of having to cope on the uneven playing field of today's multilateral trading system.

Using the conscious full-spectrum approach we relate capacity development to human potential and inner capabilities, whereby self-awareness, self-expression, self-management, responsibility, and accountability are enhanced. Figure 10-2 shows what capabilities and competencies we foster for equitable and sustainable change.

At home, we can choose to follow a similar pattern for ourselves and our children. We can develop skills and mastery in a professional craft; the necessary competencies to effectively navigate the many family, societal, and workplace pressures; and the capacity to live life fully and mindfully, cultivating self-awareness along with the joy of being creative.

In order to take work to scale, a core strategy for continued and sustained changes and results is to develop capacity. Equally important are strategies for *utilizing capacity*. Too often people are trained, but it is others who get

the jobs—a particular group of people, or familiar people we want to promote. Capacity development and creating opportunities to use this capacity are core components of all programs we design and implement

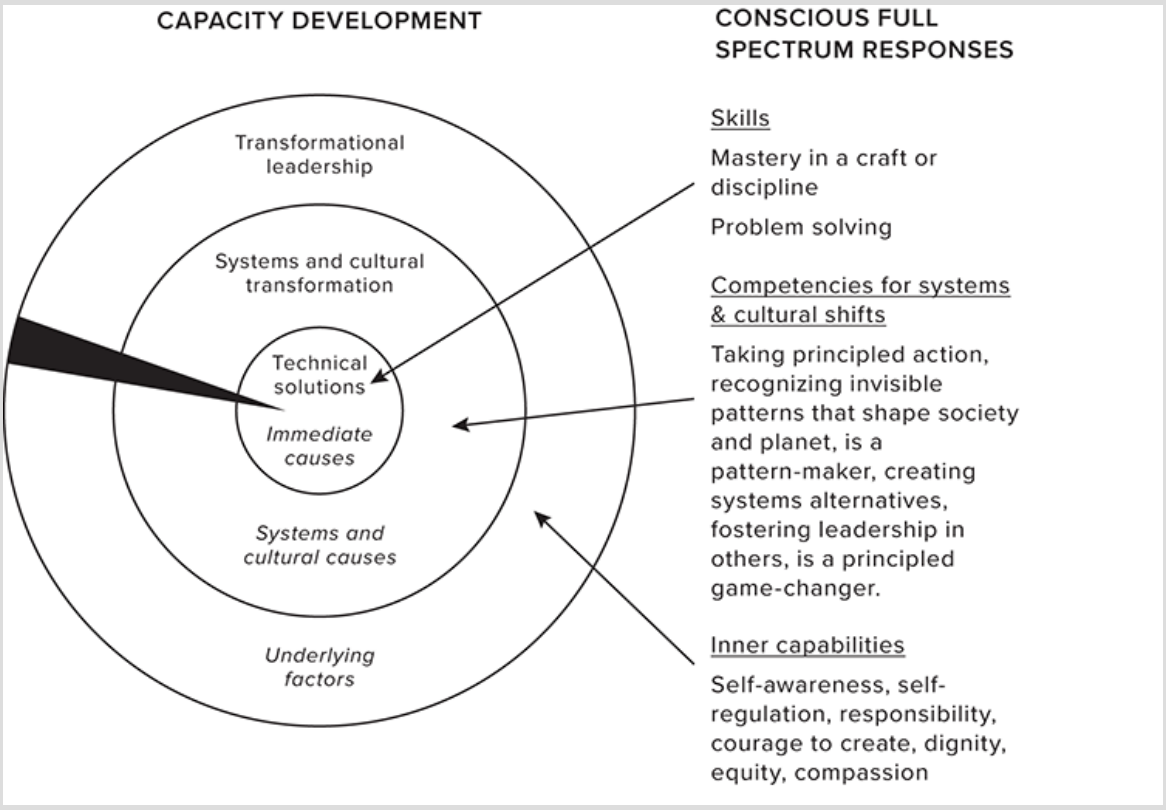


Figure 10-2 . Capacity Development for Results.

Fallacy: Developing leadership competencies is very important for change, particularly for those who hold senior management and leadership positions in their organizations.

New Learning: Everyone can, and must, develop leadership and stewardship capacities, and apply them at home, in communities, and at work, in order to generate systems and cultural shifts for people and our planet to thrive.

My own learning journeys have combined technical expertise and personal development with social transformation. I feel privileged that chance created opportunities for me to work with and learn from eminent leaders in the health sector who cared deeply for humanity—Carl Taylor,

Vulimiri Ramalingaswami, Halfdan Mahler. Working with James Grant, the former executive director of UNICEF, was a tremendous learning experience. When I worked as the global child health advisor at UNICEF, his results-oriented, strategic directions and expectations from UNICEF staff stretched me to my fullest potential.

I was recruited to UNICEF in 1988. Within two weeks, when my supervisor, Rolf Carriere, asked me what I needed to do my job well, I replied, “Space to innovate and trust.” His response intrigued me: “If that is what you need, you have to find it yourself. You have been recruited to lead the immunization program, and you are expected to deliver results.” I embarked on yet another dimension of learning, systematically participating in various personal development programs and integrating that learning into my life at work and at home.

Rolf Carriere created the milieu for team learning and development. He believed that personal development combined with technical expertise would foster initiative and generate results. The results were significant: innovations to reduce childhood mortality, address child labor, improve the quality of education in schools in Bangladesh. We also created a culture of growth, learning, and responsibility in our workplace.

Development of competence and mastery is not a final end state but a continuous process of learning, discovering, and applying that to life and work.

Developing and Utilizing Capacity: Examples

Participants in leadership programs are equipped to use a combination of cutting-edge methodologies to inspire action, design for action at scale, produce breakthrough results, and coach others and engender transformation in order to generate results in different programs—reducing maternal and child mortality, halting and reversing HIV/AIDS, stopping female genital mutilation, preventing violence, and conserving our habitats.

For example, Chika Saito, chief advisor of a JICA (Japan International Cooperation Agency) pro-poor project in Lagos, Nigeria, was part of our team at the United Nations to reverse the HIV/AIDS epidemic. Her perseverance and commitment are inspiring. She is on a journey of continuous learning and application. She deepened her learning of

leadership competencies, is now a certified master practitioner and coach in neuro-linguistic programming, and trained further as a professional psychological counselor accredited by the Japanese Organization of Mental Health and Educational Agencies. In the different programs that Chika leads to mitigate poverty and enhance health, she applies her expertise for realizing human rights, building strategic alliances, and creating a work environment where each staff member is respected and stimulated to be creative.

Sanjeev Ranganathan designed and leads Aura Auro Design and STEM Land for education in rural India. STEM is the acronym for science, technology, engineering, and mathematics. Sanjeev participated in one of our learning-in-action programs. He says, “My learning from the stewardship workshops was significant in the creation of Aura Auro. A new kind of institution, based on the universal values I stand for, came to me as an insight and a breakthrough initiative; and thanks to the stewardship workshop, I put it into action.”

Sanjeev designed Aura Auro as a socially conscious business. Their partner, Aura Semiconductor, is a fabless semiconductor company focused on using its product development expertise to evolve as a leading semiconductor company in India. This provides Sanjeev and the engineers on his team interaction and benchmarks with technology leaders and increases the need for their skills to be on par with any design group in the world.

Sanjeev knows the importance of developing the capacity of his team, creating opportunities for them to utilize their learning and nurture their growth. The STEM Land and Aura Auro team consists of five committed, talented, action- and results-oriented, practice-based, fun-loving engineers —Arun Surya, Bala Anand, Naveen Kumar, Sundranandhan Kothandaraman, and Vaidegi Gunasekar. Everyone on his team participated in the Stewardship for New Emergence programs designed and delivered by me in Auroville. These learning-in-action programs enhance skills, competencies, and inner capacities to design and deliver conscious full-spectrum projects. Subsequently, the STEM Land team generated ideas for transformation and embarked on new initiatives. For example, they design and implement youth leadership programs for middle and high schoolers; support women from neighboring villages to design and implement

breakthroughs in their lives; and engage with youth in gangs to change their current ways.

In villages, schools often have limited access to competent teachers, STEM learning materials, and inadequate infrastructure—for example, they often have only intermittent internet access. STEM Land is a tremendous breakthrough in these circumstances. For children in rural India, English is the second language. Sanjeev chose a popular visual programming environment—Scratch, developed by the MIT Media Lab. The Scratch 2.0 offline editor is used so that children can program even when there is no internet connection. All work is intentionally carried out using free, open-source software, so that anyone can access and use their work.

Davaselvy, the principal of the school Udavi in Edayanchavadi village, Tamil Nadu, India, encouraged STEM Land. It is rewarding to see that it is possible to create spaces in rural India where children can learn through inspiration rather than through obedience. Children build and program robots and create their own games. They develop the ability to create software programs that animate stories they write, create mathematical games reiterating concepts they have learned, and physically build something—oscillators, counters, wind chimes, speedometers, cameras!

In tandem with their work on STEM, children's leadership programs are implemented systematically. The STEM Land team members say that the purpose of education "is beyond fitting in and standing out. Education should help us learn how to live, to know who we are, to be self-directed and creative." They emphasize excellence and encourage students to move from studying out of fear of examinations to learning for the joy of achieving their full potential.

The work at STEM Land is relevant for children throughout the country. The new Atal Innovation Mission of the Government of India has the vision of cultivating one million children in STEM education. STEM Land and the Aura Auro team have much to offer to both teachers and children. Integrating STEM education along with building the leadership and inner capacities of children is the key to success.

Sanjeev is an electronics engineer who received his PhD from Columbia University. He reflects: "I want to be an instrument of divine consciousness. In simpler terms, I stand for happiness that comes with self-awareness, of

being one with the universe. People can count on me for focus and to support their growth.

“I was involved with various activist movements—these shook my previous worldview that things are the way they should be; but I saw that not all was well with the world. I realized that my assumption of being ‘self-made’ had not taken into account the privilege I had growing up and having opportunities. I committed to use the privilege I had for others. Supported by my wife, Anita, I questioned many symbols I had held dear including the Poonal [a cotton thread symbolizing rites of passage for ‘upper castes’ mainly] that I gave up in order to explore who I am beyond what religion told me. Anita and I continued to make many conscious choices including moving to India, going vegan, and adopting a child.

“During this time, I attended a couple of Vipassana courses. These courses released much of the anger I held from injustices I had seen thrust on people. I found my actions were no longer governed by self-righteous anger. I still work for justice and equity to prevail for all, and stand up and speak out when I see unfairness; but now, I am guided by a higher purpose that I am meant to manifest.”

Another example of developing and utilizing capacity: Jerry White, whom you met in Chapter Seven, summarized his learning experience through this work, which enhanced his leadership, mentoring, teaching, and coaching capacities. He notes, “I developed a teachable point of view, with methodologies to help next-generation leaders to do campaigning for change. I learned a new vocabulary for systemic change, including the three elements of a conscious full-spectrum response: wisdom and inner capacity; understanding and our pattern mind; and knowledge for action.” Alignment and BEING attuned was important. He revised training protocols and could see how to teach larger groups, achieving scale faster. Jerry says, “I have come to appreciate the special type of wise leadership needed for the global challenges ahead. There are a growing number of people who are learning how to summon the courage to take on some of society’s most rigidly embedded institutions in pursuit of life-saving, economy-enhancing change.”

Fallacy: Working with science and technology requires us to focus and precludes us from dwelling on “soft topics” like respect for all. Excellence is what we need, so we should work with those who are smart and can excel.

New Learning: Excellence in science (or any topic) is about mastery—building competence and unending, lifelong learning. Excellence is about learning and applying that knowledge intelligently for the progress of humanity. Discovering and sourcing what we stand for and our inner capacities generates the alchemy of transformation—the courage to shift the paradigm through creating new patterns sourced in universal values of dignity, equity, compassion.

Measurement to Move the Paradigm

What we measure is what we move. Measurement is a core strategy for a paradigm shift. Measurement is also a key component of going to scale; and we need new metrics to draw us into manifesting a new reality. Appropriate indicators, indices, and tools are an integral part of policy, strategy, and design that leverages human, organizational, and institutional assets. The measures we hide or ignore as experts are spaces where a few people may be manipulating systems and culture for their vested interests.

In our personal lives, we constantly quantify the things we are concerned about: the amount of money we have in our bank account, our weight if we want to reduce it, or our blood sugar levels if we have diabetes. We measure learning and progress—and the measurements we use depend upon our definition of success. Is learning about scoring high marks and being smart, or is it also about being emotionally intelligent and responsible? Is progress about climbing the economic, social, and material ladder, or is it being prosperous through living our full potential with sophisticated simplicity?

Measuring the Big Picture That Affects Our Daily Lives

Countries and institutions have committed to impacts, outcomes, and goals for human well-being and equity and sustainability to achieve the

Sustainable Development Goals. Most conventional measurement instruments and indicators of social and economic progress do not measure these commitments and goals adequately, and they do not measure the root factors that give rise to these problems in the first place, such as the greed that stops equity from being present in our world of abundance; the diminished self-worth that inflicts exploitation and domination over others; the unwarranted fears that stop us from having the courage for compassionate action. We measure production of goods and services, investments in infrastructure, and selected social indicators related to income, health, education, food, and nutrition. These are important, but they do not provide the true measures of the quality of our lives and our human potential and capacity—the most important asset of any person, family, group, or nation.

Simultaneously, we are inspired by stories of extraordinary acts of courage from every corner of the world, illustrating alternatives being put in place by committed and creative people. In order to see this emerging reality unfold, in which equity, dignity, and prosperity are present, new metrics and frameworks are needed that will track progress and change well beyond what exists today.

Many economists recommend going beyond GDP (gross domestic product) to measure how well an economy is doing.[55] GDP measures the production of goods and services in a country and counts the ones that benefit people in the same way as those that are not beneficial and can even be harmful for people—for example, the production of pesticides that are harmful for human health and diminish biodiversity are counted in the same way as the production of healthy organic food.

Wealth is defined as having assets and savings, instead of having debt and liabilities.[56] Policies and strategies that foster wealth instead of debt and liabilities result in household sustainability. We could have savings and assets resulting in sufficiency and sustainability, if the financial engines of today did not drive growth through debt and liabilities at the macro and household levels.

The underlying factors that generate an equitable and thriving humanity and planet are in an acausal domain. These aspects, such as the universal values we embody and who we are BEING, are beyond conventional

measurable cause-and-effect relationships or correlations. New metrics, proxy indicators, and measures are necessary to capture these aspects.

Bhutan's initiative to measure inner capacities is inspiring. In the 1990s Bhutan embarked on measuring "gross national happiness" (GNH). They defined happiness as "a state of well-being and contentment."[57] Well-being included health, nutrition, having information and education, thoughtful consumption, decent work, care, housing near one's workplace, security, and healthful environments. Their understanding of *contentment* is earnest and deep, and includes: being able to express creativity, being respected and respecting others, being able to express one's feelings and thoughts freely, having a personal ethical code, and being able to cooperate and share with others.

Contentment is the key to shifting our scarcity mindset to a perception of abundance and prosperity. Bhutan's knowledge and wisdom are reflected in their insightful and intelligent understanding that gross national happiness is more important than gross national product. As such, gross national happiness fosters a human society where material and spiritual development occur side by side to complement and reinforce each other. This is an immediate challenge to conventional development models that focus only on economic growth as the ultimate objective.

New measurements across the conscious full-spectrum response template stimulate us to ask a different set of questions. These are given in Figure 10-3, Measurement for Equity and Prosperity. Here are some questions we can ask for transforming today's challenges with existing and new metrics.

- Do we have proxy measures to see when universal values form the basis of policies, decisions, and strategies? For example, measures of contentment?
- How can we track the presence of ethical leadership and stewardship?
- How do we measure our well-being, contentment, and sufficiency?
- What resources—human, social, natural, and physical—can we pass on to future generations?

This is not about expecting people to be satisfied with whatever little they have, nor is it a romanticized view of happy poor people. It is about

authentic happiness, a state of BEING in which we are anchored in universal values and manifest our full potential and capabilities.

We ask about the systems and cultural norms that indicate what we need to shift on policies, programs, and actions:

- Will the data and indicators measure the establishment of inclusive systems and cultural norms that foster well-being of people and the planet?
- Have we created mechanisms to enhance our capabilities and the opportunities for us to utilize them? What measures do we have?
- Do we have political and social voice, and are we able to dissent without fear, based on universal values?
- What indices are we using to ensure equity, good governance, and a thriving planet?
- What are the measures to make mid-course corrections?
- Are we investing in a socially and environmentally sustainable way?
- Have we started authentic accounting systems, in which we internalize the true cost of products, instead of obfuscating the true cost?
- Do we value and account for household services and costs—or is only what we obtain in the market “valuable” and therefore accounted for?
- Are we redirecting the course of true economic well-being from the growth-at-any-cost paradigm to prosperity as the basis of thriving?

We must also ask questions about our everyday life, our basic needs, about thriving in an equitable society:

- Do we have data on access to and utilization of services for basic needs —health, nutrition, and healthy food; education; energy; housing; internet and communication, life-enhancing leisure; cultural, natural, and recreational activities; and fair financing?
- Do we highlight the distribution of these services to ensure equity and sustainability?

- What income, consumption, and wealth indices do we use? Are they based on debt or savings, because debt does not lead to stability?
- What are our profits and who benefits?

As citizens, business leaders, scholars and experts, and providers of social services, we need to understand the measures now being used to promote human progress and advocate for change based on informed and universal value–based perspectives. We should not conveniently side with opinions that emanate from limited understanding or vested interests.

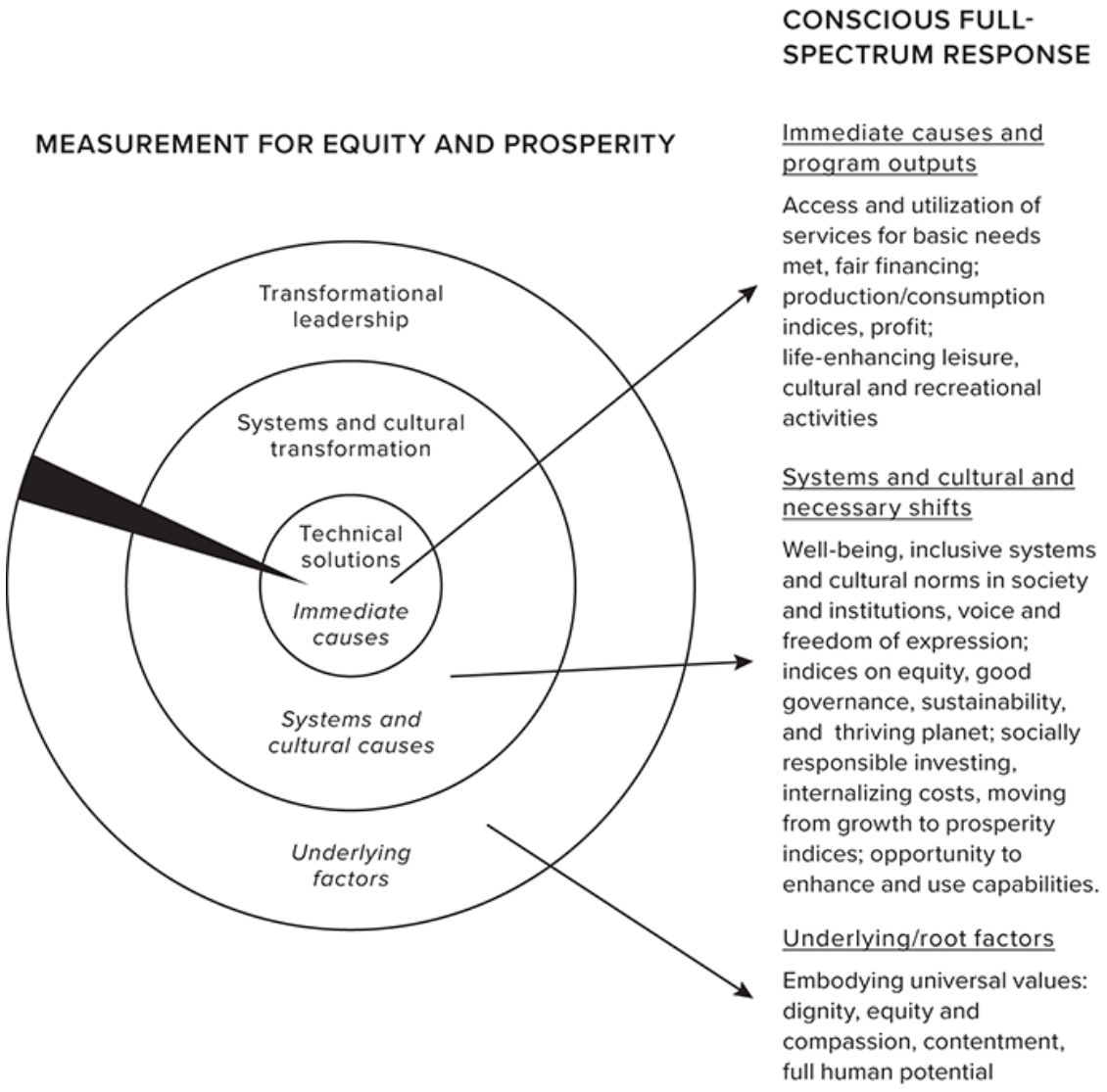


Figure 10-3 *. Measurement for Equity and Prosperity.*

Fallacy: The measures that indicate how well the economy is doing, such as GDP, are very complicated. We should leave it up to experts and economists to tell us what is happening. It is confusing because different economists have different opinions, so we may as well leave it to them to sort it out. All I really care about is how well my family is doing.

New Learning: As citizens, we need to inform ourselves about how well the economy is doing, whether there is equity or not, and how these are being measured. Expert opinions are useful when they uphold equity and sustainability for people. The well-being of my family depends upon the quality of our lives, equity for all, and how wealth is created and distributed. I can make a difference by understanding the situation and speaking up for the changes we need for my family and community.

Measurement for a Paradigm Shift—Our Work in Progress

Measuring equity and sustainability is work in progress—we must consider what we measure, how we measure, who measures for whom, and the decisions we make based on our measurement of data and information.

To Be Measured Meaningfully, Stability Must Be Anchored in Universal Values

The essential stability of human endeavors and the futures we create are grounded in universal values and our capability to source our inner power and wisdom. Universal values of dignity, equity, and compassion do not change over time. Technology and systems and cultural norms change.

When I worked on the project Saving Women's Lives to reduce maternal mortality in eight countries of South Asia through UNICEF, we were clear that the foundation of our work explicitly rested on "the self-determination and dignity of women, and that this value reflected in each woman's realization of her right to a safe, life-enhancing pregnancy and birth."[58] We had indicators to measure interim outcomes that resulted in saving women's

lives, such as availability and use of effective emergency hospital services. We also had culturally appropriate measures of a woman's self-determination and dignity as well as her fundamental equity. For example, in a culture where women have almost no say about financial resources, could a woman decide to spend even a small amount of money without asking permission from her husband or mother-in-law?

As we engaged to reverse the HIV/AIDS epidemic, governments and United Nations agencies measured wide-ranging aspects: new infections in people, affordable and equitable access to testing facilities and treatment, treatment rates and case fatality rates. New infections are often related to unsafe sex as well as gender-based domination. We tracked whether the universal values of dignity, equity, and compassion were the basis of people's actions. Were people living with HIV/AIDS treated with respect, and were their voices heard without stigma and discrimination in families, communities, and health facilities?

Cynda Rushton, whom we met in Chapter Five, is developing alternative approaches for cultivating moral resilience in clinicians, since moral distress is a common experience in their work, and consequently, in their lives. Cynda has pioneered work regarding embodying universal values in the context of compassionate care. She reports that using the conscious full-spectrum process invites a more robust inquiry into the elements necessary to cultivate and sustain a culture that supports ethical practice as well as individual, team, and organizational integrity. The CFSR provides a roadmap for engaging clinicians to leverage their shared values. In each sphere—individual, team, and organization—it is a process for exploring the underlying values and inner capacities—the shifts necessary to create new patterns and the results that are desired.

The stable foundation of resilience is our moral compass, based on the universal values of each person. A variety of specific tools and techniques using the conscious full-spectrum process reduces the intensity of moral distress, decreases the depth of moral injury, and contributes to healing and moral repair and ultimately moral resilience. Systematic quality assessments are undertaken related to policies and practices such as structures for ethics education and clinical ethics consultation, and policies governing areas such as conscientious objection and end-of-life care.

Barbara Torggler has been working at the United Nations as well as several multicounty organizations for two decades and develops measures to monitor and evaluate progress toward the overall goal of enhancing people's well-being. Barbara says, "I learned to anchor myself in spirit as the deepest level where we are all united; to take the risk and engage in large-scale, global, high-level activities that potentially have wide outreach and large impact. Recent examples of this are the evaluations of standard-setting work (conventions) of the organization I worked for at the United Nations, which are being implemented by member states at a global level."

The same principle applies to our lives in society and in families—if we want to accomplish something different, we must design our ideas for action in a different way, and have different measures. We are on the path of thriving when we are in touch with who we are, what we stand for, the universal values underpinning the decisions we make; when we define prosperity beyond material wants, social status, and extrinsic power; and when we articulate new measures of success for ourselves, our family members, and our society.

Citizens' Capacity for Building Thriving Democracies

There is untapped energy in the realm of measurement for change. So far, measurement has been the domain of policy-makers, experts, and scholars. Today, citizens can shape their opinions based on the information they receive; but this is inadequate to generate momentum for well-being. *As citizens, we need to think more deeply in order to understand what is behind the sound bites we hear; we need to inform ourselves more accurately about the systems and cultural issues, and go a few steps further to drive change in the direction of a thriving humanity and planet.*

With so much information being pushed through the media and advertising, it is increasingly difficult for us to know what is reliable and differentiate it from the power- and profit-motive propaganda. The corporations and groups who choose not to be socially responsible—although social responsibility is everyone's business—support studies and information to promote their positions. They sponsor a few willing scholars as well as selected nonprofit organizations with seemingly laudable mission statements—making it even more confusing and misleading for citizens.[59]

Only when we radically shift our mindset and choose to leave a world that is better than we found it for our children and the following generations, instead of responding to the shortsighted immediate gratification of our unending wants, will we make the necessary effort to understand metrics and measurement and use data differently.

The focus on popularity in present times is a distraction from what is important and often rests on superficial measures, such as how many times a song was heard or a person quoted. These outputs have little to do with the changes we wish to see—music that is uplifting and life-enhancing or responsible citizens and ethical leadership. Cultures and citizens in different parts of the world need to value norms and measures that are in consonance with a thriving humanity and planet.

The first step is to inquire into what we deeply care about and the universal values we stand for; and then to use this as the foundation for inquiry to see whether our strategies and measures are moving in the direction of a thriving humanity and planet. Some of these inquiries are listed earlier in this section. Thinking critically and understanding the dynamics of the vested interests of particular groups who maintain the status quo at the cost of people's well-being is no longer an option—it is an imperative. Developing the ability to inform ourselves from authentic sources of data is in our own interest and essential for future generations to thrive. Numerous indices attempt to provide us with information, and citizens need to know and understand exactly what indicators are used to formulate these indices. This may seem complex at first, but it becomes clearer and comprehensible when we start informing ourselves. An index is a composite statistic—a compound measure that aggregates multiple indicators. An index summarizes and ranks specific observations and is used to advocate for change. For example, the Human Development Index ranks countries and measures enhanced human capabilities—long and healthy life span, extent of knowledge, decent standard of life. It also measures the conditions necessary for human development, such as participation in political and community life, human security and rights, environmental sustainability, equity, and justice. The Human Development Index is formulated to promote the well-being of all people.[60]

The Global Peace Index comprises twenty-three indicators, which measure such factors as violence, internal conflicts, ease of access to small

arms, military expenditures, and import and export of weapons. They also measure peace—the attitudes, institutions, and structures that create and sustain peaceful societies.[61] The Green Transition Scoreboard, an ongoing research project, in 2017 revealed an increase in green energy investments and commitments worldwide—$8.13 trillion since 2007.[62]

However, there are indices that claim to benefit countries and people, but seem to drive change in a particular direction on behalf of only a few people. For example, an index on economic freedom is mostly about intellectual property rights, limiting government spending, and even more unregulated markets. This index does not consider economic opportunities, decent work, and well-being for all people.

It is imperative that we inform ourselves of what comprises an index and understand the trajectory of a future if we use that particular index to inform our opinions, make demands, formulate strategies, or make decisions. It is crucial that we question the answers we are given; and that we question these answers from the perspective of equity and sustainability.

Our opinions and assertions matter when they are based on accurate measurement and information as well as the universal values we stand for. They strengthen democracy and create new societal conversations beyond unexamined ideological positions.

We have enough studies and data that establish beyond doubt that all human beings at our deepest core value self-worth and dignity, fairness, and equity and are capable of compassionate action.[63] Appropriate metrics and measurement will create momentum and shift the current narratives for a thriving humanity and planet to emerge.

New Narratives for New Systems and Norms

What we "see" is what we say.

And, what we measure is what we move.

Our lenses color what we see. To generate new narratives, we need to take off our blinders and open up our compassionate hearts and radical minds so that we can actually *see* the emerging icons who are shifting the paradigm.

We must distinguish the ways in which stories are currently told from narratives that generate paradigm shifts. Too often, we write about what we see directly, but without *seeing* the related patterns, and we miss opportunities to generate transformative actions. Having deeper conversations with people, inquiring about what they are doing (outputs), and connecting their actions to outcomes and impact—the changes they are making through their actions—stimulates people to see their contribution to the big picture. It is exciting to see people connecting the dots and realizing the difference they are making. Deepening the inquiry focuses on what really matters to people—the outcomes and impacts they want to accomplish in their lives—and is empowering.

Generating conversations that go beyond the mundane and offer the opportunity for everyone to access and articulate their own inner power, asking people what they care about, acknowledging them for their deeper commitment behind what they do, moves us all toward creative action.

Jessica Underwood Varma, an actress, singer, and educator at the Tenement Museum in New York City, was part of our leadership programs in New York in 2009. Jessica shares, “The core of who I am, what the Sufi poet Rumi called ‘the deep root of your being,’ has not changed, because it was always there. I burn for dignity not just for myself but for all people and for the planet on which we live.” Jessica noticed the difference in the way she guided tours at the Tenement Museum. “After the learning-in-action programs, I now have a rich environment at the museum in which to apply everything I learned. The potential is huge: a growing institution with an increasing visitorship. I decided to give a different kind of tour, making the systems and patterns that shape our lives, usually seen by a few, visible to everyone. For example, I ask children on the tour how and where their T-shirt or backpack was made, and by whom. It is amazing how children understand systems and patterns! I create an experience that shifts my visitors from a passive state to an active, socially conscious one.

“I remember one tour in particular. A representative from a foundation was one of my visitors. At the end of the tour, his mind was made up, and the museum got a grant of $500,000.

“I feel inspired sharing this story now, looking back on how far I have come. My learning has completely transformed how I embark on strategic

action, how I lead and partner with people, my approach to problem solving, and how I view the world. Nothing is the way it is because ‘that’s just the way it is.’ People create systems and cultural norms, and systems and cultures can always be shifted.”

We need to emphasize conscious full-spectrum approaches, instead of narratives reflecting partial responses. Many stories that inspire us are anchored in dignity, equity, compassion, and courage. These new and exciting narratives challenge existing systems and norms as we solve problems; but these connections and shifts are often implicit. Making them explicit generates new societal conversations and influences our policies, strategies, and politics.

Stories of acts of kindness and bravery inspire us too. In organizations, “best practices” describe some successful aspects of projects and initiatives, which can be interesting. These may be important, but they are incomplete building blocks for a paradigm shift. We must be able to distinguish and document efforts that create some results from the efforts that create a paradigm shift. The paradigm shift in today’s context means equitable and enduring well-being and dignity for all human beings and a thriving planet.

Artists and the Media Transforming Narratives and Leadership

Artists, writers, and the media interpret the world for us. They are capable of constructing new social realities and inspiring action. The reach and role of mass media, social media, and artists—writers, filmmakers, visual and performing artists, theater directors—in responding to any issue and setting the tone for global and nationwide conversations is unparalleled.

In programs through the United Nations, including the maternal mortality reduction program in South Asia and the global effort to reverse the HIV/AIDS program—we engaged with media professionals and artists. They were a critical part of the response. They participated in the learning-in-action programs in different countries. Artists and media professionals were leaders in their own right, and at the same time, they supported emerging value-based leadership throughout the different echelons of society.

Artists and the media in Africa, the Arab States, Asia, Eastern Europe, and Latin America and the Caribbean created an abundance of richly textured and insightful songs, poems, plays, music, and writing that reflected the personal transformation through which they as participants in learning-in-action programs had journeyed. These works revealed the new reality from which artists were BEING, thinking, and doing. They moved from images of blame, death, and overwhelming destruction to new images with symbols, icons, and metaphors that portrayed strength, resilience, and caring. Artists and media professionals understood the cultural norms that fueled the spread of the HIV/AIDS epidemic and committed to being proactive partners in the response.

Gulan Kripalani, a leadership practitioner, coach, and media professional, was part of our team to reverse the HIV/AIDS epidemic. She had worked in advertising and as a theater artist. She reflects: “I am self-aware so I can align my principles and actions. I learned about how my values underpin how I live and work. I learned that I too can inspire people.

“I believe this is the only methodology that I have experienced that is capable of making real, sustainable change and delivering results. Without the conscious full-spectrum response, we will always have millions of well-meaning projects but can never create equitable and sustainable change. This way of designing can transform individuals, communities, institutions, and nations. This methodology can be taken to scale to change systems and cultural norms that keep people and communities in a constant state of being exploited and oppressed.

“I believe passionately in gender equity and social justice, in respect for all. My work has been transformed because of my learning. I now see societal patterns and interconnectedness much more clearly. I feel that had I not encountered this approach, I might have become part of the millions of ‘project planning’ brigades. This work has strengthened my resolve to work more strategically, and I feel my contribution can make a difference through the many different ways I engage in society—as a leadership coach in businesses, NGOs, and civil society and as an artist.”

An example from India today, beyond the United Nations: Rintu Thomas and Sushmit Ghosh are young, talented, and committed filmmakers who founded Black Ticket Films. Rintu and Sushmit describe their work as

follows: “We want to express the power we are. We tell stories of transformation that highlight the good that exists in the world and challenge those paradigms that stop people from achieving their full potential. We stand for justice, dignity, and equity for every being, and we work toward creating a thriving planet, where there is reverence for all life. We want to produce films that show the world the pathways of transformation.”

Fallacy: Media professionals are trained and skilled. They should always write facts from a neutral point of view. And in the world of advertising, media professionals should be creative about promoting the products and services for which they have been hired, irrespective of the consequences on people or the planet. They have to write what their audience wants! Leadership development and universal values are irrelevant and have nothing to do with media professionals.

New Learning: Media professional need to report facts. The universal values of dignity, equity, and compassion are essential for every human being to manifest their full potential, including media professionals. What they see *see* influences how they choose to lead their lives and what they report, write, and document, which in turn shapes the mindsets of people and the trajectory of the future of humanity and our planet. Transformational stewardship development is of paramount importance for media professionals too. Responsible media and advertising is critical for a thriving humanity and planet.

Their fifty-two-minute film *Writing with Fire* profiles Meera. Born into the low-caste community of Dalits or “untouchables,” Meera was kept illiterate, married at puberty as tradition dictates and was put behind a veil. Today, she is a journalist with India’s only newspaper run entirely by Dalit women—*Khabar Lahariya*, which means “Waves of News.” Thirty-five-year-old Meera travels the arid landscape of the state of Uttar Pradesh in India with journalists she trains, reporting on stories that matter to her community—issues that are typically ignored by the mainstream, English-speaking media.

Riding the smartphone boom in rural India, Meera and her reporters decide to amplify their voice by making a radical choice—to go digital. The women train themselves in the art of using smartphones to record, WhatsApp to transfer, YouTube to publish, and Facebook to share their unique stories. Despite slow data connections, expensive internet plans, and resistance from all quarters, these women find creative solutions to their daily problems in the hopes of building *Khabar Lahariya* into a strong digital news brand. Within a single month of shifting to digital, viewership jumped from under five thousand views per week on their YouTube channel to over one hundred fifty thousand.

As a journalist, Meera experiences a rare sense of respect, and as an individual, she discovers her own voice. Her purpose is clear—to highlight the inequities that stop her community from achieving their full potential. The film explores how despite growing up in a violent and oppressive past, Meera and her reporters choose tools of nonviolence to stand up and reclaim their identities as human beings. In the global context, the media is used by the politically and economically powerful to further the interests of a select few, creating divides. Meera and her intrepid journalists remind us of the core tenets of journalism—to be fair, fearless, and independent.

Filmmakers Sushmit and Rintu talk about how the stewardship learning-in-action program and our conversations deepened their narratives and how they applied their learning to the heart of their story.

"We *see* what shifts women are making to manifest dignity for all: from women being treated as commodities that can be exploited to women being equal partners in every aspect of life; from centuries of violence—social, cultural, economic, physical, emotional—being perpetuated on Dalit women, to them achieving their potential, and using the nonviolent approaches of reporting and distributing news. The women demand justice; they participate in shifting a system and culture that strips people of their basic rights toward a social and political system that values and protects every single individual."

Rintu Thomas and Sushmit Ghosh skillfully document the new emerging narratives of radical transformers. They portray the cultural norms and systems people are shifting. Through their visual language, they have

showcased development initiatives and responsible business as exciting spaces charged with action that lead to tangible outcomes.

Fallacy: Artists are creative and gifted people—and many of them have studied to develop their talents. We should not interfere with their creativity. They mirror what the culture is. Leadership and stewardship development has nothing to do with them.

New Learning: Artists are like all other human beings with the potential to discover and manifest our inner power and wisdom along with our gifts and talents. When artists journey through their own leadership and stewardship development based on universal values they stand for, they see new invisible patterns and they generate spectacular images, symbols, icons, and metaphors for an equitable and thriving humanity and planet.

Filmmakers, musicians, singers, and media professionals all have such a powerful influence on how we see the world and what decisions we make—decisions that make the world a better or worse place to be in.

Marcus Bellringer is a music producer, musician, and activist, expressing the power of music to heal, motivate, inspire, and entertain.

Marcus's desire for equity for all human beings stretches into his activist upbringing. His mother, Carolyn W. Bell, is a civil rights activist. When he was young, Marcus participated in various movements for the African American community in the Hampton Roads area of Virginia. In the early 1980s he was involved in a school busing court case when his family lived in Norfolk, Virginia. Carolyn and Marcus became a part of a class action lawsuit aimed at keeping the school system desegregated when the city council was attempting to reverse the law and resegregate the school system. "I was taught through the death threats we received that everyone isn't 'clapping for you' when you are aiming to make a difference. When the Greekfest riots happened in Virginia Beach in 1989, I was there with my mother helping to bring media attention to the police violence we witnessed."

When Marcus was student government president at a historically black high school, the school was faced with being closed, and through the collective actions of the students, alumni, and other community activists, they were able to not only save the legacy of the school but implement a strategy that resulted in a new, multimillion dollar school facility being built.

Some of the issues Marcus worked on in the past, like racism and exploitation of underserved communities, are still present in society. “And my burning for justice gets renewed when I hear about or see any inequities or devaluing of a person or community. Through the transformational leadership learning-in-action programs, I have gained new ways to address the issues in the African American community and in the world around systemic racism.

“I learned that I didn’t have to create a new project or company in order to shift systems and culture. Shifts can happen from right where I am in life. I now work with a different intent every day in my profession as a music producer and recording artist in the music industry. My activity inside of my work, family, and community is designed for social shifts. Part of my mission is to impact the systemic issues facing the African American community using music as the platform for that transformation.”

Shelita Burke is a musician and technologist and uses these mediums to reach humanity to cultivate a space of compassion. Shelita says, “One of the issues I care about deeply is homelessness. I believe everyone should have access to food and shelter. It is my dream to wake up in a world where everyone has access to resources, and homelessness is obsolete. There is inner greatness in all of us, and through the learning-in-action program with Monica I learned tools that I can use to activate the space inside of us that helps shift conversations around issues like homelessness.” To Shelita there is no difference between corporations asking for money when fundraising for their for-profit businesses and a homeless person asking for money for food and housing. Shelita shifts conversations in society around homelessness with integrity and leadership.

Rose Bartu is an artist, bringing her commitment to peace, equality, and justice in her songs to the world, creating new narratives through her lyrics on human rights and freedom. She sees the value of this deep work through

the conscious full-spectrum response for musicians, singers, and artists alike to unfold the potential of the planet. Rose says, “Learning how to create shifts for large-scale sustainable change gives me tools to heal my heart, build resilience, speak up and out about issues I believe need to be addressed in the world, and empower leaders around me. We are all interdependent, and I see it as my responsibility as an artist to be the voice of the oppressed, the disadvantaged, and the forgotten, to heal the world one song at a time, and to empower and inspire people around the globe.”

Marcus, Shelita, and Rose are creating new narratives on social issues through music and social entrepreneurship.

Pervin Varma, the former CEO of Child Rights and You (CRY) is a practitioner and coach as well as an accomplished singer. Pervin says, “In 2012, during one of our sessions, I discovered that I truly wish to see healing and restoration from brokenness through song. And that propelled me to volunteer at a senior citizen home in Bangalore and start a singing session. I realize today that without the experience of the transformative leadership framework—what we refer to as the conscious full-spectrum response—I would have started just another weekly day of singing together. But this work opened my world to seeing song as a medium for seniors who seemed to have given up on life to rediscover new possibilities for themselves.”

It was not about just singing or starting a choir; it was about enabling seniors to get in touch with their inner power and gifts and recognize how much they had to offer the world. The choir and performance is a way to express themselves and inspire others. Music became the vehicle to discover and act from the space of their power. From there was born the idea of starting a choir called the Choir of the Loaves and Fish (a reference to a Biblical story of Jesus using five loaves and two fish to feed five thousand people). Each session, each song, each concert is a message of hope and the endless possibilities of the human spirit.

Pervin reflects: “Personally coming to this work after almost thirty years of work in the world of advertising and then child rights, I finally found a framework to hold all the pieces of the social change puzzle together. I had intuitively known that no real change is possible without change being an inside-out process and had sought to introduce that into the organization I

had worked with for fourteen years. But I still didn't have a framework to connect that process with the meticulous work of design, strategy, and delivering actual results on the ground. The conscious full-spectrum response template not only brought these three realms together but said that they had to be worked with simultaneously! It helped me see so clearly what had been missing elements in the programs and strategies that had failed or faltered. And why some approaches had worked so smoothly while others had crashed despite having all the resources needed. It was like finally finding the language to envision, design, and act in a holistic, substantive, and sustainable way. And the more I engage with the process and see it come alive, the more I discover about this work and myself. It is learning-in-action at its very best!"

Social Media Changing Narratives

Khadija Moalla, whom you met in Chapters Five and Seven, shifted the religious discourse in the Arab States from stigma and discrimination to respect and inclusion of people living with HIV/AIDS by involving them and by providing learning-in-action programs for thousands of religious and faith-based leaders from the Muslim and Christian faiths.

Khadija and her team also shifted the media discourse by involving hundreds of media leaders in learning-in-action programs. She used social media to address the problem of HIV/AIDS in the Arab States. The young bloggers generated new conversations on inclusion and acceptance. Sharif Abdelaziz, a youth leader from a religious group who worked on Khadija's team, is creating new narratives, working with youth from different religious backgrounds. He says, "From the leadership programs, I learned that I am capable, I can succeed, I can change, and I can lead. I used all I learned to create safe environments for people from various religious backgrounds and political ideologies to hold respectful conversations in order to reach a point of agreement to work on issues that matter to everyone. I was successful in ending conflicts and creating new partnerships among those who were considered historic enemies. I learned how to look at things differently, to look for solutions from within."

Social media is being used to benefit society; but it is also being used to mislead people. There are several news reports and research studies unearthing millions of fake social media accounts and activity by internet

bots, which manipulate people and manufacture consensus.[64] There are sites that sell fake accounts and bots and provide services or sell software with the same purpose. Some of these are underground, or the creators and users unknown. Persons or organizations accessing or using these bots have the ability to create exponential hyperactivity on social media, creating artificial hypes and influencing opinions.

The key questions we must ask are: Is the regulatory framework strong and robust? How much do social media companies spend on cracking down on fake accounts and internet bot automation? Do they and governments take action and make public the creators and users? How do we create the norms and practices for a responsible and ethical social media business? We need an ethical regulatory framework, given the influence and power of social media today.

Fallacy: Social media is the new way of connection, communication, and information. Whatever is there must be correct, or at least have some grain of truth in it.

New Learning: There are millions of fake users on Facebook. Misinformation and lies on social media can mislead and manipulate us. As citizens, we must be aware and not be swayed by artificial hypes and whatever appears on social media. We need responsible and ethical social media business.

Leaders in Politics Generating New Narratives

Political leaders play a crucial role in enhancing the quality of life of citizens, empowering people to articulate their interests and views and bring about social transformation. It is *imperative that we change the current narrative* that "leaders must be pragmatic because leadership based on universal values is too idealistic"! A new understanding is emerging: leadership based on universal values is essential for the well-being and prosperity of people and the planet. Ethical leaders are radical systems and cultural transformers.

Ehab El Kharrat, whom you met in Chapter Six, through sourcing what he stands for, transcends narrow social identities in service of humanity and

creates opportunities for others to manifest their greatness.

In Egypt, Ehab El Kharrat continues to apply these approaches to politics: he is committed to an alternative system where dignity and justice prevail. He engaged in the two waves of the Egyptian revolution, and was one of the five founders of the largest post-revolution party—the Egyptian Social Democratic Party. He was elected its supreme council secretary. He ran for parliament and won a seat to represent East and North Cairo; he was chosen, even by his political rivals, to be the head of the Human Rights Committee of the Shura Council (equivalent to the U.S. Senate); he was also a member of the first drafting committee of the new constitution. However, Ehab resigned as a member in protest of the committee's exclusionary and autocratic approach, and went on and used his personal and partisan influence to write the current 2014 Egyptian constitution.

Ehab shares his journey as a political leader changing the social and political discourse in Egypt: "In building up the Egyptian Social Democratic Party (ESDP) I shared my insights, directly and indirectly, with the other leaders. I effectively led a 'revolutionary' council comprising two hundred men and women from different backgrounds. I facilitated generative conversations based on universal values of dignity and equity, using the many tools I learned during my work with the program to reverse the HIV/AIDS epidemic. Sourcing 'our oneness' enabled me to build bridges between rivals and opponents, the revolutionaries (rioters) and the police, Islamists and secularists—all sides trusted me in many instances. Although I am a Christian and a liberal, the extreme right-wing Muslim fundamentalists were able to relate and communicate with me, at least most of the time.

"For example, in the opening session of the Senate (Shura), the majority were Islamists. Every time an idea was proposed, the extreme ones (the Salafists) insisted on adding 'only if it does not contradict *Shar3 Allah* (the law of God),' which was a violation of the protocol. The atmosphere was electrified and tense. Throughout, I looked for 'our oneness' behind the Salafists' words. After a brief introduction I said, 'We too, as liberals, are committed to work without violating *Shar3 Allah*, because we understand the law of God as the principles of justice, freedom, dignity to all, equity, and peace.' The whole crowd cheered, and a sense of relief replaced the tension of the first session of parliament.

“Months later, both the Brotherhood and the Salafists were less happy with me and my words. We as opposition leaders were threatened by extremists. This was a reaction to some passionate youth who supported our ideals, threatening that if anyone touches secular and liberal leaders, they would make him pay. Hearing this I assumed I was one of the intended leaders, and I gave a public call in the parliament, declaring that I am ready to be killed but not ready for anyone to use violence to protect me. I called for the liberal and secular youth to stick to nonviolence. Then I invited my Islamist colleagues to give a similar call. Shouts of protest came out of the majority seats, some denying that they ever use violence and others threatening, ‘You have not seen our violence yet.’ I was prevented from finishing my talk!

“This does not deter me. Bringing up these issues is vital to change societal conversations.

“The Islamists were not happy with me when I suggested that Buddhists, Hindus, and all people from all religions should be allowed, by constitution, to build their temples and places of worship in Egypt. This move was rejected, and the constitution still forbids that, but a video of me on YouTube defending this position against a veiled lady defending the opposite point of view had twelve thousand viewers; 95 percent of those supported my view. The culture, at least on Facebook and YouTube, is shifting, but in public, maybe most people are afraid to speak.

“The way to democracy is here, but there is still a long way to go. Hundreds of thousands are shifting to a higher level of commitment to human rights. The current constitution articulates social and economic rights, but the road to transforming those constitutional articles to laws and policies which are applied is still a narrow and hard path. We are currently working with an NGO and a number of innovative campaigns to continue the peaceful journey toward equal rights for all.”

Ehab strives to generate a world that works for everyone, beyond social divisions and the quest for external power and control.

Another inspiring example from the political sphere: Mel Wymore, executive director of TransPAC, an organization that is committed to full and equal rights for transgender people. Mel stands for empowerment and

inclusion for everyone, and he participated in a series of learning-in-action programs.

Mel ran for office as a natural progression of his work in his community, which has always been a central part of his life. Mel designed his campaign for New York City Council as a conscious full-spectrum project. He identified what he stood for, the systems and cultural norms he wanted to shift, and the measurable results he wanted to achieve. Mel and his team developed core principles that were reflected in all of their messaging and campaign activities. Running a principle-based campaign started to shift the narrative around local politics.

“I feel that was a major contribution,” he says. “First, the simple shift from running a political campaign by design rather than by reaction, identifying the systems involved and how we might change those systems to create fairer and more transparent representation, generated new conversations locally. Secondly, the norms in local politics involve patronage and political trade-offs. We broke out of those norms by focusing our work and messaging on principles.”

The principles were inclusion and empowering of all people; an invitation to participate; campaign money raised from committed individuals only—no corporate funds; no quid pro quo compromises; ongoing contribution, adding value to the community *during* the campaign; democratic engagement. One of their core principles was inclusivity. “We had volunteers from six to ninety years old, people of all abilities, races, and economic backgrounds. We had three homeless people on staff.”

In their reporting, the media referred to the core principles and systems Mel and his team were shifting. Community contributed *during* the campaign: they created awareness and raised funds for a local park; created environmental action forums; had housing placement for homeless constituents; reached out to food and health programs for their community; and advocated for traffic safety and vehicle-free zones.

Mel says, “I learned that it’s possible to ‘jump into the void’ every day, to take on new challenges without knowing all the answers first. I learned that I have the power to inspire people, especially when I speak from my heart. I learned that I can rely on people to take responsibility, but that I need to communicate clearly about expectations and accountability.

“I came to understand that everything I do or say is an opportunity to bring awareness and shift the systems and cultural norms that adversely affect our society and its people. The trick is to identify the leverage points at which individual actions affect larger forces. For example, whenever I got a chance to speak to the media, I talked about principles and system shifts. Whenever an issue came up in the community, I spoke about it in a larger context, to bring light to underlying factors rather than immediate reactions. I also did this whenever I spoke to campaign volunteers and staff. I wanted to expand consciousness about systems and cultural norms in every dimension of the campaign.

Fallacy: Politicians have to do what is pragmatic. People are interested in their immediate needs being met—they are not interested is what is causing problems. They are too busy coping with their everyday lives. To win the votes, politicians have to “play to the gallery.”

New Learning: Politicians can be leaders and stewards who are pragmatic and responsible and operate from universal values to create a thriving future. They understand that the primary purpose of a political campaign, at its best, is to transform the political discourse for citizens to generate a prosperous, equitable, and enduring future and mature the democratic process.

Citizens want to know, and are fully capable of understanding, the systems and cultural norms that give rise to problems in everyday living as well as those that erode our dignity and capabilities from manifesting. Citizens want to engage in making their lives, and the lives of the next generation, better.

“I always think of context, and I always consider ways to design rather than react. It’s not always easy to see hidden systems or identify appropriate points of leverage, but it is usually possible to bring this consciousness to almost any endeavor.

“We must develop our ability to create and care about our larger selves. The tools you offer—connecting to my inner capacities and universal values, identifying and shifting systems, articulating measurable results—have been invaluable to me in pursuing that goal.

“After years of confusion and turmoil, I finally uncovered my desire to transition to a more masculine expression of gender. At that time, I was ready to dedicate my life’s work to changing the world’s notion of gender, to ‘save’ all those oppressed by gender norms. In conversations with you, however, I came to understand how focusing my attention solely on gender would limit my capacity to create change. Gender is but one system that boxes us up and creates us as ‘other.’ I have grown beyond my own circumstances to serve a greater good.”

Mel’s campaign changed the discourse—people talked about the systems and cultural norms they wanted to shift, and they simultaneously worked *during* the campaign for their community.

Another example is Moustapha Gueye, who was a member of our team to address the global HIV/AIDS epidemic at the United Nations Development Programme. After Moustapha left the United Nations, he applied some of the same praxis to politics and human development. Moustapha was elected as the mayor of Sokone, Senegal, where he is changing the public discourses and narratives through the media, emphasizing the need for political engagement of both politicians and citizens, based on universal values of dignity and equity.

Changing the narratives around politics is crucial. To generate a thriving and prosperous future, people must understand that temporary Band-Aid solutions will not work; it is imperative for people to make the effort to understand the systems and cultural norms giving rise to today’s problems and the problems the next generation will face, and ensure that universal values underpin the policies and strategies we formulate.

Making the invisible rules of the game and their consequences visible is a concrete step toward changing the narratives. Demystifying technical jargon and the web of rules and regulations that lead to disparity in a world of abundance is essential for people to participate fully, instead of engaging as token participants.

As citizens, we have a crucial role in transforming the narratives that maintain the disempowering status quo.

- As citizens, we know the difference between information that promotes consumerism and information that promotes our well-being and the well-being of our family, society, and earth; we make informed decisions, based on universal values of dignity, equity, compassion.
- We have the responsibility to learn to differentiate between political communication that is built on rhetoric and false statements “to protect people” that lead to short-term financial benefits, violence, exclusion, hatred, and otherness; and authentic communication that is built on universal values for the prosperity and well-being of all people.
- We consistently make the effort to check the reliability of the different sources of information, their affiliations, and their possible vested interests; we use information with discernment.
- We always consider the consequences of our words, our decisions, and our actions on the well-being of the next generations.

We create new narratives for a thriving future by sharing what inspires us. We are explicit about the universal values that underpin the story as well as the systems and cultural norms that are being shifted. We discuss the equitable and enduring results being generated through new narratives.

Constellations: Organizing for a Paradigm Shift

Action at scale for a paradigm shift is inextricably linked with the way we connect, operate, and organize institutions, projects, initiatives, and ideas. How we function at home, at work, and in society depends upon the norms, mechanisms, processes, relationships, and institutions we *choose* to put in place. As family members, citizens, or staff in an organization, we must be able to express our feelings, articulate our interests, exercise our rights, mediate our differences, and solve our problems.

One of the four synergistic operational strategies of stage two is the establishment of constellations—entities that operate from the universal

values.

When we establish entities—families, organizations, institutions, coalitions—we have the choice to develop them as spaces and places that nurture the full potential of people who are part of that family or entity. We have the choice to use transformative processes in everyday life and in all our functions, which are elaborated in Parts Two and Three of this book. Then, we can proactively generate equitable and sustainable results based on universal values of dignity, equity, and compassion that shift the paradigm. These types of families and entities are the "stars" of a constellation.

What do we mean by *constellation?* The *Oxford English Dictionary* defines *constellation* as "a group of stars forming a recognizable pattern that is traditionally named after its apparent form or identified with a mythological figure" and as "a group of associated or similar people or things." In our work, *constellation* means entities or people that connect, organize themselves, and operate in a particular recognizable way, based on universal values of dignity, equity, and compassion, and establish equitable and sustainable systems and cultural norms and proactively respond to solve the problems facing them at any given time, which in turn impacts humanity and the planet.

There are several ways of connecting. For example, we may wish to *link up* with people, groups, or projects for particular actions, such as watching a football game or serving in a soup kitchen. Or, we may wish to *network* with a group that has similar interests, such as animal rights or pollution free environments, where we may advocate for policy change or share best practices on the topic. In a *constellation* we connect through *resonance*, through an entity or family, simply because we are attuned to each other, operating from universal values of dignity, fairness, compassion.

Creative ideas are being put forth to organize and operate as a constellation based on universal values, for example, the transition movement.[65] This is a nascent, exciting new field, in which we live and work in a manner congruent with who we are, what we stand for, with systems and norms that are life-enhancing, individually and collectively.

A constellation, which is the way we connect, operate, and organize, has some unique features.

- Every entity and person in the constellation is the center of the constellation, and, at the same time, is the periphery as well as *the field*.
- Each entity and person is unique and operates *independently*, and, at the same time, is resonant and *interdependent* with other entities, people, and the planet. They are all committed to generating a thriving humanity and planet, shifting dysfunctional systems and cultural norms through an architecture that sources the universal values of dignity, fairness, and compassion for action. They are part of the same "thrive-system" of life!
- Each entity and person is a *source of inspiration for others* to commit to action. They are self-inspired, experience the joy of BEING in action, enjoy prosperity with equitable and sustainable results, and are able to persist and keep up the momentum!
- The entities and people in the constellation are awake and aware of our inherent oneness. They are aware that the mindset that emanates from our oneness generates worldviews that transcend otherness and conventional us-them dichotomies, and the isms we have created.
- Entities and people in a constellation self-organize, without external pressures. They establish ways to notice the integrity of their strategies and actions and have self-correcting mechanisms.
- The pattern of the each entity or person in the constellation is a fractal that repeats itself. When the pattern is repeated in its unique and numerous applications, it generates a new field for a paradigm shift.

A constellation operates in a distinct way. We have explored these through real-life examples in this book. Here are some features of how a constellation operates:

- Transformational stewards, leaders, and managers operate the entities in a constellation. They are individually and collectively paradigm shifters who establish equity and dignity for the well-being of humanity and a thriving planet, making this normative through results.
- In the everyday work of the entities and people, they use radical transformative processes based on universal values. Every action at

home and at work is an opportunity to manifest one's inner capacities for self-expression.

- Entities and people engage in learning with the mindset and philosophy of enhancing one's inner and outer development, growth, and evolution through life's journey by BEING in action. Ways to notice growth, development, and contribution and systematically process one's own learning with peers creates a culture of continuous lifelong learning, openness, and receptivity.
- Each entity and person operates as a radically transformative unit. When we discussed mindful implementation in Chapter Seven, one of the frameworks for developing and noticing our stages of leadership was based on the work of Likert-Emberling. The same principles apply to developing radically transformative entities or organizations. In each of the five stages of this inseparable continuum, an entity can be organized to develop as a paradigm-shifting venture and operate in a wholesome and healthy way based on universal values of dignity, equity, compassion.
- Radical evolutionary design is a core component of the way entities and people operate in a constellation. In Chapter Six, we discussed the unique capabilities of a unifying architect and the design templates that forge the schema for transformational results.

Monica Martinez, executive director of Encompass in Santa Cruz County, California, shares her learning: "I have become increasingly aware of the way that many well-intended efforts are frequently misaligned with each other, wasting energy and competing for resources. We all want many of the same things for our communities; we want equity, dignity, and well-being for ourselves and others. I now source my efforts from this place, rather than the bureaucratic systems that I have been trained to navigate. This motivates me to create new rules to the old game and to do things differently. I am now working to create alignment among the partners in my constellation, and I am seeing the transformative results."

Tremendous energy and commitment for action is generated by inside-out leadership, working from who we are and what we deeply care about. When we combine this energy and commitment for action with

decentralized entities and peer support in a constellation, instead of top-down leadership and rigid hierarchies, the transformation is unstoppable.

Here is an example of a constellation.

Auroville is located in Tamil Nadu, India, and is a universal township with residents from fifty-five countries. *The architecture of Auroville was designed as a constellation of different entities and people based on the same purpose and values*—residential communities, businesses, services, farms, and forests, *which are largely self-organized*. There is no institutional head or CEO. Stewardship is valued.

The philosophies of Sri Aurobindo and The Mother (Mirra Alfassa) guide Auroville. The purpose of Auroville is to realize human unity; the Dream is inspiring: "There should be somewhere on earth a place which no nation could claim as its own, where all human beings of goodwill who have a sincere aspiration could live freely as citizens of the world and obey one single authority, that of the supreme Truth; a place of peace, concord and harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his suffering and miseries … a place where the needs of the spirit and the concern for progress would take precedence over the satisfaction of desires and passions, the search for material enjoyment."

Fallacy: If we encourage and establish independent/interdependent entities and allow people to self-organize, there will be chaos, and people will not know what to do. There will be no order; everything will be out of control. People always act out of self-interest, so it will be harmful for society.

New Learning: When people embody and act from the universal values of dignity, fairness, and compassion, they engage in what they care deeply about, self-organize, self-correct, and operate as independent yet interdependent entities. Diversity and pluralism thrive for the enhancement and joy of all in society.

Auroville was designed by The Mother as a constellation. Aurovilians live and work independently and at the same time within the interdependent fabric of values and a few norms and participation in community matters. People from different cultures, professions, and fifty-five nationalities are in Auroville.[66]

Sanjeev Aggarwal sees the power of spaces that foster progress emanating from our inherent *oneness*, where sourcing one's inner capacity and wisdom for action in the world is valued. *Self-organization* is key. Sanjeev reflects: "A first requirement for being in here is to find one's inner BEING and wisdom and being in contact with it and learning to hear its voice and follow its guidance. The specific guidance for building Auroville is very minimal. We carve a path for ourselves in our work, mostly working this out alone, without being influenced by others, without discussion, without any advice of more experienced colleagues. We work on projects that call us to act, sometimes as individuals while others work as collaborators of different initiatives. The principal aim in the doing of these works is to raise oneself to the highest consciousness possible and also to infuse the work one does with a higher consciousness."

Sanjeev continues to be an encouraging presence. He sees the value of practice and change of consciousness as distinct from a purely theoretical understanding of concepts. He says, "In the stewardship learning-in-action programs, through peer learning groups, we periodically review one's practice as well as the change in oneself, with others. For many of us it was the first time that we shared with others our aspirations and the difficulties that we faced in manifesting them."

Over four hundred people from Auroville and the villages in the bioregion chose to participate in the stewardship learning-in-action program over four years, generating numerous initiatives. I am sharing just a few examples to illustrate some features of a constellation, and citing what this work means to people. All of them source oneness for strategic action, are independent and interdependent at the same time, manifest results, and self-organize. They operate with freedom, based on universal values, and engage in different areas depending on their interest—such as socially conscious business, services, governance, measurement and tracking, generating and documenting new narratives, and enhancing capabilities in people, teams, and entities.

Socially and Environmentally Conscious Businesses and Initiatives: You met Martin Scherfler, who stewards the socially conscious Auroville Collaborative, a consulting group, and the Auroville Green Practices Summer School; Sanjeev Ranganathan, from Aura Auro and STEM Land; Helena Becker, working in Sante, a health care facility, and other entities, to manifest joy at work; and Uma Haimavati, from Upasana.

Let me introduce you to Margarita Correa, the cofounder of a socially and environmentally conscious business, MGEcoduties, with the vision of offering a new concept of environmentally friendly products that are made with natural ingredients, using probiotics. Their work is game-changing, what the team calls "An Earth-Saving Revolution." They are changing the mindset of consumers whose uninformed actions fill our planet with trash and pollution. "With the help of probiotics, we have taken the challenge to change that mindset," says Margarita.

Margarita was born in Colombia and trained as a chemical engineer. She was subjected to torture and extreme hardship in captivity at the hands of guerrilla forces in Colombia. Later, after her rescue, she worked as a senior executive in a multinational company, and then with microorganisms.

Margarita shares, "Through the stewardship learning-in-action programs, I design differently, using a conscious full-spectrum approach; I transform breakdowns into breakthroughs in my work; I foster stewardship competencies and inner capacities for sustainable and equitable transformational change, and I am BEING a paradigm shifter/maker. Recently, when my country, Colombia, signed a peace deal with the guerrillas, Colombians were asked to vote in a referendum for a yes or no to that peace deal. If it was not for my learning, insights, and practice in the stewardship programs, I would have voted for the no, as my scars would not have allowed me to forgive and move on! The fact that I voted for the yes is because I have been touched with compassion and endless love."

Geert Tomassen (Tomas) is the steward of Annapurna Farms, the largest certified organic farm in the region near Auroville. Tomas reflects: "Through my inner journey, I always looked at people as souls on a journey, so not so much as someone as a good/bad character but looking beyond that. Through the work in the stewardship program, I feel I have been given a handle to actually practice this."

Deoyani Sarkhot, an environmental scientist, is changing conversations through her work on bringing affordable technologies to schools and school children, women, and farmers. She reflects: “My journey is aligning everything I do with my core values. The same space of possibility lies in everyone, and I am learning how to invoke that space.”

Changing Culture by Generating New Conversations: Jaya Berggreen-Clausen *opens doors for partnering,* and the spaces she opens are beyond exclusionary culture, nationality, creed, or caste. “They are about who we are and deeply care about and where we want to go as a species. It is about our highest dreams as reality. It is about transcending the fears which hold us back, not just as individuals, but in the interactions with each other at all levels, and the divisive forces based on religion, race, nationality, etc. It is about BEING and living as global citizens.” For example, she designed and implemented a workshop on Sourcing our Oneness for university students from Rwanda who study in Chidambaram in India. It was a step toward building the resilience of students who had lived through dark times in their lives during the genocide. Jaya reflects: “The Stewardship program and the approach, tools, and template are related and part of the same weave of manifesting our higher consciousness in action. No wonder it is so exiting, no wonder things fall in place!”

Minhaj Ameen engages to *transform governance* through new conversations, and is clear that a critical aspect is to foster integrity, where connecting with people on universal values and understanding other perspectives is crucial. Min says, “Failure while experimenting is nothing to be ashamed of—it is simply part of engaging and trying out new ideas. This understanding is very empowering.” Mita Dasgupta uses transformative practices in working groups to generate the cultural shifts that people in Auroville wish to see.

Bindu Mohanty *sees,* shares, and often writes about *emerging, empowering narratives that shift culture toward wholeness.* Bindu reflects: “It is about fostering meditation in action so that we can listen deeply to others, speak effectively, and most importantly, generate new conversations for action. It will not be easy, but finally, after many, many years, I am encouraged to dream again. What is demanded of us is an unwavering commitment to always act from our stand—from our values—and not just

mechanically apply the tools we learn or mime a newly developed vocabulary."

Exploring New Futures with Neighboring Entities: Bridget Horkan works in villages in Tamil Nadu, India, focusing on health, healing, and education. Bridget and the Thamarai team address alcoholism, which is increasingly a health and social issue in India and in the villages in Tamil Nadu. Bridget used the transformational design templates, sourcing universal values to shift cultural norms and systems. The entire program is conducted in Tamil, with handouts in Tamil. Those affected negatively by alcoholism—families and substance abusers—access their inner wisdom, what they stand for, to challenge substance abuse, stigma, and cultural norms associated with alcoholism. It was not easy in the beginning, and members of the community did not want to break the denial and silence. Bridget and her colleagues skilfully enrolled elders and youth and partnered with experts, as well as Yatra, a Tamil theater group.

Yatra scripted and put on plays that opened spaces for reflection in the audience, based on real-life situations. For example, a boy in one play talked about how he missed his father's presence at parent-teacher meetings and school events—his father never showed up because he was drunk. Seeing and hearing this, men in the audience ruminated about the consequences of alcoholism in their families.

Yatra Srinivasan stewards the Tamil theater group Yatra (which means "journey"). He and his team members participated in the stewardship learning in-action sessions. He creates plays that communicate effectively to people in the village and brilliantly integrates the inner spaces of wisdom and universal values, simultaneously inviting people to have the courage to change cultural norms, including violence against women and girls, and to BE in action.

Bridget grew up on the west coast of Ireland. A formative turning point in her life was an interview she heard on the radio about the deaths and mass rapes of up to one million people in the hundred-day Rwandan genocide. She subsequently went to Rwanda as an aid worker, and this experience shook her to the core and cracked open an intense period of questioning both world order and her own internal conditioned patterning and reactions.

Bridget says, “I have been deeply touched—Rwandan Peter’s sharing when he realized the potential of this work for transforming the memory of the genocide buried deep in his body. It made me reflect on the conditioning I also carry, to forgive without condoning unacceptable actions, and to let go of what does not serve me anymore. I love the way this work is inclusive; it cuts hierarchy, and it is embracing. Auroville and the surrounding villages can hold very different perspectives. During Stewardship for New Emergence programs, I experience unity and a collective learning field that feels precious and full of possibility. I feel it is a very important forum for collective planning the future together and loved to hear the sharing of our village neighbors who joined us for the learning-in-action trainings.”

During one of the learning-in-action sessions, exploring “wild, out-of-the-box ideas,” Kyoung Hyoun came up with the idea of designing and implementing a learning-in-action program for the *workers in Auroville, most of whom live in neighboring villages*. It blossomed into a powerful initiative, Developing Stewardship Capacity for Workers in Auroville.

The transformation is inspiring. Women and men, many with little formal education, learning to manifest their greatness with the same tools and techniques as faculty in world-renowned universities! This is a testament to the beauty and power of the human spirit. The participants immediately put into practice what they learned right away.

A woman in the program said that it was the first time in her life anyone asked her what she cared about and valued what she said. Another woman said that she had not spoken to her sister-in-law for five years; she was able to see that her interpretation of what happened could be different from what actually happened; she could see the incongruence between what she stands for—equity and dignity—and she decided to break the silence. Several participants said they learned to overcome their fear of speaking in public.

These entities and people in the magnificent architecture of constellations all self-organize and operate in an interdependent way—they are all diverse but interconnected, working for human unity in different ways based on our innate oneness. And all are on journeys in which there is more to learn, design, implement, and transform. This is work in progress.

In Chapter Eleven, we will see how to generate resonance, alignment, and synergy between the profusion of projects, initiatives, entities, and organizations for equitable and sustainable outcomes and impacts.

Chapter 11
Transformative Opportunities Attuning and Aligning for Radical Transformation

> *If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.*
>
> LILLA WATSON AND INDIGENOUS AUSTRALIANS

Radical transformation—working with the root factors to transform current realities that do not work for everyone—requires us to source the universal values of dignity, fairness, and compassion for strategic design, action, and results. We work in partnership at home, in society, and in our workplace. Aligning with partners generates synergy, in which the result generated by each person or group is far more than the sum of the individuals' or groups' contribution. BEING attuned with like-spirited partners generates resonance. Partners design and act from the same value-based foundation, though the strategies and tactics may differ.

New pathways for transformative results show up when we nuance the different expressions of alignment and attunement. In this chapter, we explore these expressions and the results generated through transdisciplinary initiatives—whole-systems transformation that shifts unworkable systems and cultural norms. We overcome workplace silos and fragmentation, leverage radical transformation, and review unprecedented openings.

Transdisciplinary Initiatives Transforming Learning

To address complex problems we need to partner with people who are from different disciplines. Let's take climate change—we need experts, leaders, policy-makers, and program managers in finance, agriculture, industry, transportation, urban planning, forestry, energy, and media. Civil society, government, business, and human development specialists are needed around the table.

For clarity and ease in application, I differentiate three approaches in working together with different disciplines.

First, in *interdisciplinary* work, we interact to share knowledge through the frameworks and theories of different branches of knowledge, adding information, but not necessarily working together to solve a problem. For example, professionals who are working independently on climate change may meet in order to learn about what steps others are taking.

Second, *multidisciplinary* work implies working on a common goal, such as reducing carbon emissions, using knowledge and techniques from different disciplines in a coherent manner.

Third, the most exciting, *transdisciplinary* work crosses discipline boundaries to take a holistic approach, in which different experts from different disciplines and professionals create new knowledge and understanding, always informed by universal values of dignity, equity, and compassion—our resonant space of oneness.

The definitions I am using for interdisciplinary, multidisciplinary, and transdisciplinary work are used to generate value-based alternatives; this differs from conventional definitions in research. As the world's knowledge economy expands, transdisciplinary work is an important area for us to explore, whether in community circles, study groups, or academia, or as we work on projects and programs.

Here are examples of noteworthy *transdisciplinary initiatives*—the Bailey Bridge Initiative (BBI) and a similar initiative at the Centre for Disability Studies and Action (CDSA) at the Tata Institute of Social Sciences in Mumbai (TISS). These are transformative learning-in-action programs, synthesizing science and technology and social work, as well as leadership skills, competencies, and inner capacities.

The purpose of BBI is to foster agency in interested individuals and the communities they engage with. The participants were trained and equipped with relevant science and technological tools and techniques for informed decision-making in social interventions.

The design team—Muthu Kumaran, Adya Siddharth, and Vivek Coelho—identified the skills, competencies, and inner capacities for learning and skillfully integrated exercises to foster the *agency* of each participant and the community members they serve. They demystified science and technological concepts. Participants applied the mapping tools and techniques—cartography, geographical information systems, spatial visualization, and reasoning—in field interventions. They used the CFSR approach, and named their template the Spectral Framework for Agency Building—SFAB. I encourage people who aim to generate equitable and sustainable results to use the CFSR approach in the specific context of their work, and name it accordingly.

Participants changed the way they work in communities. They saw how these mapping tools and techniques significantly enhanced their work in the field. Students formulated their projects on the Spectral Framework for Agency Building worksheet, and said that this provided clarity and made visible the systems and cultural shifts needed. Participants learned and integrated the agency building components in the workshops they designed for people in the village. They fostered agency in people in the community, and rather than doing work *for* them, they encouraged individuals to source their inner capacities for action. Men and women from the village took the initiative and worked with government officials to resolve their issues.

Let me introduce the main architects of the Bailey Bridge Initiative: Muthu Kumaran, Adya Siddarth, and Vivek Coelho.

Muthu Kumaran, an engineer, enhances students' ability to design and implement their own breakthrough initiatives as well as foster the agency of people in the community. Muthu fosters their growth and notices how students shift from being knowledge-centric to using knowledge-based action.

Muthu is on a continuous learning journey himself. After the Bailey Bridge summer school experience he reflected: "From the days of conceptualizing, designing, and conducting the workshop I stood by my

values of agency, dignity, and empathy all throughout. Sometimes in the tightness of time and work I was frustrated, but I got back into the flow by continuously reminding myself of my stand—it really helped me to deliver what I intended to. This was evident from the interest shown by participants who worked late after the sessions and designed their breakthrough initiatives for larger outcomes and impact. And most importantly, they were able to see that technology is just a tool which is value-neutral; and that it is the person using it, based on their values and purpose, who can make the technology generate its full potential for social transformation. Some participants said it was one of the best workshops they ever attended because it was *unique in integrating agency-building praxes along with technological mapping skills and practical work in social sciences*."

Adya Siddarth made a conscious career shift from information technology to social sciences, often wondering if it was a big mistake. Adya says, "A key difference in my life is the confidence with which I stand steady and walk the path of the road less traveled. There was always a voice in me that said, 'I care for the society and the environment … and I want to do something about it.' This work has allowed me to articulate what I stand for, what my purpose in life is, and what I can contribute to society. That by itself has been a huge shift. I no longer need assurance from another person that I am doing the 'right' thing. Now, I know who I am and how I can make a difference in this world."

At the end of the Bailey Bridge summer school, Adya noted, "I stand for compassion and justice. I was able to embody what I stand for during the sessions by being fully present, observing, feeling the pulse of the participants. I learned that sourcing inner power for myself and that of others lies in my BEING. When I am grounded in the space of my wisdom and work from compassion, people can see who I am BEING, and they open up like flowers blossoming. I learned the importance of rigor and attention to detail even in the smallest of tasks."

Vivek Coelho stands for integrity, justice, and equity. He develops community beach monitoring and restoration systems and is establishing community disaster risk reduction cells. After the Bailey Bridge summer school, Vivek shared, "I learned that when I live my stand, I am open to learn and create an enabling environment for others to learn. Participants were able to notice their own shift from output-driven initiatives to

outcome- and impact-driven initiatives. Templates such as the conscious full-spectrum response and the transformational results chain were useful to design and implement with clarity. They noticed the difference between partial and full-spectrum responses and crafted well-informed strategies based on universal values."

The Bailey Bridge Initiative is an excellent example of professionals designing a transdisciplinary initiative. One participant said although she belonged to a "tech" discipline, she did not realize that these skill sets can be used in a value-based, constructive manner for addressing social issues. The Spectral Framework for Agency Building (SFAB) was instrumental in bridging the technical and discipline-based skills of engineering, information technology, social sciences, and leadership development, where universal values and agency building transcend the boundaries of each discipline and the social interventions carry the shifts needed in systems and cultural norms. This is what the Bailey Bridge Initiative envisioned and what it stands for.

Vivek Coelho organized the event "A Tide Turns" in 2017 with Legal Aid to Women (LAW) Trust and Social Need Education and Human Awareness (SNEHA). Members of the fishing communities from Tamil Nadu and Puducherry spoke at the event. They shared what they cared deeply about and the values they stood for, described beach profiling in the context of restoring the ecosystem, and inspired the audience with their commitment and confidence. In this transdisciplinary program at the community level, people from fishing communities learn how to enhance their leadership through transformative learning-in-action programs in Tamil.

Whole-Systems Transformation

Shifting systems and norms to generate results leads to whole-systems transformation.

Fallacy: Each discipline, such as engineering, information technology, social sciences, and medicine, requires that we specialize and advance so that we can create more innovations. It is very difficult to work in a multidisciplinary way because our frameworks are so different.

New Learning: The conscious full-spectrum response template provides a transdisciplinary framework for multiple disciplines to use their technical expertise to solve problems; synergize and contribute by shifting systems and norms together; and transcend differences by sourcing actions and strategies from universal values.

In this rapidly changing world, we can generate a paradigm shift through whole-systems change, building on the inner power of human wisdom and personal transformation. We *attune* and *align* for whole-systems transformation at home, in our workplace, and in society. In the broadest sense, BEING aligned and attuned within also applies to us as individuals.

Our daughter-in-law, Anindita, a talented business executive, focuses on developing the full potential of managers and staff. Her respect for diversity expresses itself in different spheres and is aligned with her inclusive worldview. She cares for people, the world of animals, and our earth. Anindita organized a family vacation in Thailand, and I was inspired by the stories our grandchildren shared about going to an elephant rescue sanctuary. Anindita's exploration of cultural diversity, food, art, and music informs her creativity. Her professionalism and global perspectives combined with local sensitivity are valued in her workplace. Both her personal and professional life are aligned and based on the same core values.

Let me return to the work setting. In the different programs we designed and implemented, we worked with partners from all walks of life. We designed processes to align our efforts in order to establish synergy; and we worked in attunement from universal values of dignity and respect, fairness and equity. The leadership and stewardship learning-in-action programs

foster alignment and connect through attunement grounded in human dignity, equity, and compassion.

To reverse the HIV/AIDS epidemic, we had projects to increase treatment, promote prevention, foster leadership at national and local levels, involve the media, expand education, and monitor and evaluate the epidemic. Based on the universal values of dignity and respect, fairness and equity, we articulated the systems and cultural shifts that aligned the projects and generated synergy. We agreed on changing the cultural norms that stigmatized people living with HIV/AIDS in families and communities to norms that are inclusive and respectful, and altering cultural norms that did not uphold the responsibility of individuals to have safe sex. We agreed to change the way systems functioned in order to provide services without discrimination, and to shift the system for equitable access to medication. This involved shifting from the profit-driven market determining access to treatment by unaffordable pricing to more equitable pricing and profits. The results described earlier in this book are noteworthy.

An example of alignment and attunement: to address climate change in Egypt through the United Nations, a transformational leadership program was designed to develop the capacity of people and experts to mobilize sustained and effective action. Decision-makers from different sectoral ministries, scientists, experts, and representatives of civil society participated in this results-oriented program. The three most important climate change issues in Egypt were related to water resources, coastal zones, and agriculture. They were concerned about energy efficiency, renewable energy, and clean development without pollution.

The approach and practices of the leadership learning-in-action programs overcomes fragmentation and leads to synthesis and synergy. In Egypt, seventy-five participants were engaged in over 125 projects from different sectors. Each participant mapped every project on the conscious full-spectrum framework (see Figure 6-3). They mapped the following:

- The *inner universal values*—what each participant stands for. The very foundation of all strategies and actions that create equitable and sustainable change is the sourcing of one's wisdom, one's inner capacity. The participants recognized each other's potential contribution

in a different and deeper way, and this was a new foundation in their relationships.

- The *core values* of the project—*equity and sustainability*. The National Communication Reports in Egypt documented the climate change issues and stated that *equity and sustainability* are the foundation of strategic action.
- The measurable *deliverables*—what *activities* were required to solve the problem? As expected, there were hundreds of activities. To name a few, participants from civil society were working on educating communities and water conservation; the transport sector was looking at ways to increase the energy efficiency of transport; the agriculture department looked at cropping under conditions of drought as well as sourcing renewable energy.
- *The systems and norms that needed to shift* to make the solution sustainable and equitable. These were shared first within smaller groups, and then with the entire group. The result was alignment—and all the participants could see that.

Eighty percent of the ideas for shifting systems and norms were about six similar issues! These ideas included removing import taxes for equipment, as well as the parts for equipment that were to be used for renewable energy and clean energy; stopping indirect subsidies to fossil fuel–based goods and equipment; levying import taxes on goods and equipment that use fossil fuel directly or indirectly; providing incentives for local initiatives that promote or use renewable energy as well as energy-efficient and clean development; revising community education programs by demystifying science and technology, stimulating local action, and expanding the reach and making information and education relevant to local situations; and revamping water distribution and conservation to make it equitable.

People know what needs to shift—and when we provide safe spaces for critical thinking, they come up with informed and effective ideas. And when the participants in Egypt's climate change discussions became aware of the alignment in the shifts needed in systems and cultural norms for their different projects to be sustainable, they could see the *interdependence.* They could see that when each project was successful, it created the

conditions for others to succeed. Partnering for synergistic action and results is both exciting and game-changing. Through their learning in the leadership program, the participants created a new foundation for equitable and sustainable change.

When we initiated the first projects at TISS, the team I worked with, including Gomathy Balasubramanian, an assistant professor at TISS, chose three themes: pluralism and democratic decision-making, sustainable commons, and economic sufficiency. We articulated the systems and cultural shifts, which became the aligning context for all initiatives.

For pluralism and democratic decision-making, the focus was on shifting individuals and societies from inequity because of their identities to individuals and democratic societies that celebrate pluralism and foster self-determination, participation, and results-based action.

Sustainable commons requires a shift from the privatization and government control of knowledge and the environment to enabling open-source knowledge repositories, community resource banks, and mechanisms for sustainable community stewardship of commons and regeneration of the environment.

Economic sufficiency requires a shift from the commodification of human beings and depriving them access to resources essential for life and livelihoods to honoring the human spirit and life, valuing labor, ensuring fair wages, and providing social security and access to capital and markets.

Gomathy shares, “The first thing I do differently in any engagement now is to work from all three areas: inner values, critical systems thinking, and results-based conversations. In the past, these were often held in a broken way, with one becoming more important than the other. Now I habitually examine all my current engagements from this holistic lens.

“I have been part of the radical feminist movement for many years because of my firm commitment to justice. I also explored the nature of self, communities, and organizations, through various philosophies and theories, such as management, organizational behavior. In these spaces, I found that there was no reflexivity on structural inequalities such as gender, caste, class, and how they determine human behavior. In the last five years of work in TISS using these transformative methods, I have been able to

bring together these various experiences into a larger whole, to articulate my sense of justice not as per what a given ideology says, but as an embodied self, confronting complex realities. Also, this embodiment is no longer limited to conversations but in concrete action and engagements. In that sense, being just for me has become a lived adventure rather than a set of critical internal and external norms."

The Importance of Language

The tools, techniques, and approaches of the stewardship and leadership programs are profound and often easier to grasp in one's mother tongue. The TISS team generated results in the town of Nagapattinam with community members because we translated all the materials of the stewardship programs into Tamil. In Auroville, all the stewardship programs were bilingual—English and Tamil. The translation team was such fun to work with—Srilatha, Suriyaprakash, Muthu, and Adya! We worked many hours every evening after the days' sessions, and their continuous humor, laughter, and banter kept the energy flowing. In this work, translation cannot be literal—it must be rigorous and convey the meaning of the English words and phrases. Translating it back into English and checking that with me, pretesting it in the field, using new words to communicate new insights, finding or creating new words to move beyond religious interpretations, were all part of the process.

Suriyaprakash C. is a professor at the Jansons School of Business. He says, "The stewardship tools provide me a new paradigm to approach my work as a teacher, trainer, facilitator. The centrality of value-based design of projects has propelled me to design my organization development programs to create tangible outcomes. I extensively use the conscious full-spectrum design framework, which I call the Integrated OD Framework, and the transformational results chain with my organizational trainees. In turn they design their own breakthrough initiatives using the templates. This is a practical and effective full-spectrum approach to organizational change."

Because we translated our work into Tamil, it was possible to work along the Nagapattinam coast in Tamil Nadu, India, with Legal Aid to Women (LAW) Trust and Social Need Education and Human Awareness (SNEHA). They have been instrumental in mobilizing communities on livelihoods, disaster response, human rights of women, children, and marginalized

communities, health, and strengthening of community-based organizations. One of the biggest struggles has been their campaign toward securing the rights of traditional fishing communities over coastal resources. Dignity, human rights, and living in harmony with nature are their core values. They work to establish a just society that is free of discrimination based on caste, class, religion, gender, language, and age through social transformation with people's participation.

A. Gandhimathi, director of LAW Trust, is unstoppable. She stands for inner freedom for herself and others and manifests this through her work by reaching out to the most marginalized communities in the coastal districts of Tamil Nadu. She is committed, burns for justice, and acts. Resources may be minimal, and it may not seem possible, but that does not stop her from persevering and finding other solutions for justice and well-being in communities. Gandhimathi says, "My freedom lies in the freedom of others."

Jesu Rethinam, director of SNEHA, is an embodiment of humility and courage working with and for marginalized and affected communities along the coast of Tamil Nadu. She is a trusted and respected person in the community, based on her commitment, results, and passion. She is always ready to do more, learn more, and keep up to date with what is needed for herself and her team to deliver results.

In many countries where we worked, we painstakingly translated this work—for example, we translated it into Arabic with Ehab and Heba.

Pinaki Roy says, "The most important opportunity that emerged since I joined the Stewardship for New Emergence journey is translating the tools into Bengali. This is an extremely important step because it becomes accessible to members of marginalized and rural communities in Bengal; gives them tools and processes to consciously participate and decide on transformational development priorities for themselves; and allows them to be active agents of change." Pinaki was working in villages in the Sundarbans in West Bengal—which has the world's largest mangrove forest.

Fallacy: Whole-systems transformation is a complex process that experts and systems analysts have to work on.

New Learning: When we articulate the systems and cultural shifts needed for problems to be solved in an equitable and sustainable way, and align our work toward accomplishing these shifts based on universal values, we are putting the pieces of the puzzle together for whole-systems transformation and results.

Overcoming Silos and Fragmentation in the Workplace

Most managers, leaders, and CEOs want to break down silos and foster teamwork and synergy. To overcome silos and fragmentation in the workplace, staff must be able to see how their work contributes to the organization and how their activities can shape the systems and culture of their work environment. Using the conscious full-spectrum template is a powerful way of breaking down silos and fragmentation in the workplace.

Within and between organizations, coalitions, or any entity, we need internal and external alignment and attunement.

Aligning my projects for synergistic outcomes and impact. Most of us work on more than one project in our workplace. When I revisit project designs and clearly articulate the systems and cultural shifts based on universal values, I see the alignment, synergy, interdependence; how progress in one project affects the others.

Aligning initiatives within units of a department or entity. In large organizations, there are departments that employ many people, with each person designing and implementing several projects. People and their projects are often organized in units. We can create synergies and greater impacts and outcomes between the projects by designing and working on the systems and cultural shifts related to the different specific outputs and activities of each project. And equally important, we foster teamwork and effective communication between people in each department because they explicitly see the interdependence between their projects. This is always

exciting for staff—they can see that they are part of the whole interrelated system.

Aligning between departments or entities. Most senior leaders and CEOs endeavor to break down silos between departments. These silos surface because the functions of the department and accountabilities of staff are often perceived as exclusive and based on unique expertise. Funding mechanisms reinforce the silos and set up competition, particularly where financial resources are limited. When staff, managers, and leaders in an entity connect with who they are BEING and what they stand for, they see the mission and core universal values of the organization beyond the blind compliance and intellectual understanding of a mission statement—they are attuned to the universal values and act from that space. And when staff from different departments work together through a process where they articulate the systems and cultural shifts they wish to see, they align, create synergies and far greater impacts and outcomes. Through their activities and initiatives, they manifest wonderful, creative moments that shift the culture of silos in real time.

Aligning between programs and operations. In almost all organizations and entities, the staff that work on programs (such as livelihoods, health, education) operate from departments that are different from staff who work in operations (such as accounting, funding, contracting, human resources). There is often a sense of "us versus them" resulting in chatter and judgment about "the other." Program staff may say, "Senior management, accounting, human resources, and administration sit in air-conditioned offices and have no idea of the ground realities and what we do. We are the ones working with people and have a better idea." The operations groups may say, "Program staff and managers get defensive when people in accounting, human resources, and administration ask questions for clarity and think that their integrity is being questioned."

When program and operations staff, managers, and leaders in an entity work together in the learning-in-action programs, they discover themselves and each other in a deeper way, building a new foundation of respect and appreciation, attuned through resonance with universal values. And when they articulate the shifts in the systems and culture of the organization together, they align and create synergies through their actions and initiatives. The communication between people in operations and programs

is more authentic, a new acknowledgment of the others' work emerges, and day-to-day problems are easily resolved.

Participating in learning-in-action programs and BEING in practice saves time in the management of an organization because of alignment and attunement.

Here is an example of practice leading to alignment and attunement. Leigh Guerrero is a leader and manager in an organization. She says, "I inherited staff that were not working together and arguing about the 'right' way to accomplish serving our clients. Through individual and team conversations providing feedback on how to deeply listen to each other, and how to begin team discussions with the shared universal values of dignity and equity that underpin the service to our clients and community, staff were able to see the commitment in their fellow team members and began to work together to find solutions."

Aligning with partners, citizens, and grassroots organizations. No matter what the theme—ending homelessness, reducing HIV infections, reducing youth violence, conserving the environment, reducing crime—it is articulating and acting upon the systems and cultural shifts that provides the direction and results for equitable and sustainable change. The strategies and activities may differ with different citizen groups and grassroots organizations. Even though groups might work in the same community with the universal values of dignity and equity, their actions can seem disparate.

Too often we say that there is fragmentation because we see only the trees and not the forest! Or we say that too many entities or projects are working on the same issue, duplicating efforts; yet the services and support mechanisms for those in need remain inadequate. Fragmentation and duplication are not the problem—the issue is that we often do not know how to create synergy and resonance. When the public, citizens groups, and grassroots organizations work together with government, businesses, the media, and nongovernmental entities through a process in which they articulate the systems and cultural shifts they wish to see, they align and create synergies, and greater impacts and outcomes.

In the different programs through the United Nations—humanitarian work in conflict areas, environmental issues, addressing HIV/AIDS, reducing maternal mortality, increasing child survival, realizing human

rights—the role of each agency is different, based on the mandate. Articulating and acting upon the systems and cultural shifts required with partners and stakeholders provides the necessary direction for achieving equitable and sustainable results.

Robyn McKeen is a manager at the Homeless Services Center in Santa Cruz County, California. She says, “One of the most significant results of the three hundred members of our community participating in this program has been the synergy and relationships that deepened and made our work more effective.

“The way we approach formal systems and social norms in the leadership program is accessible and empowering. Before the program, I felt generally overwhelmed and powerless in the face of what seemed to be insurmountable rigid systems perpetuating poverty, inequity, and other social problems. I have learned to see my project as one of many entry points into the systems that give rise to the problems we are working to solve. Now when we participate in the design and implementation of our projects, leadership program participants look for ways to shift the formal systems and social norms toward dignity and equity throughout the process.”

Kymberly Lacrosse worked on obesity prevention by promoting healthy eating and active living in Watsonville, California. She spoke up at the Watsonville City Council meeting when a fast-food company was going to open a restaurant where new walkways were planned. This was inconsistent with promoting healthy eating and active living. The residents won the appeal. And something shifted in the representatives of the fast-food company—they aligned with what the residents wanted. They decided not to pursue a lawsuit because they did not want to take resources away from the community—they saw that the residents were creating a thriving community.

In the transformational leadership and stewardship programs, participants see the alignment and synergy of their work with those of others. It is about aligning and attuning for results that have the potential to make a paradigm shift. When we see ourselves as principled game changers, we must be clear about what we are shifting and must connect every action to what we said we would shift. This may sound complex, but we align our actions with

what we want to shift and the results we want in our everyday lives—when I decide to reduce my weight, I eat particular foods and exercise.

Do we notice and act when societal and political actions are congruent with universal values and the shifts we want in our families, our communities, our earth, our well-being? And do we notice and take action when they are incongruent?

Fallacy: Once we agree and align with common goals, we will automatically transform the whole system and solve problems.

New Learning: Agreeing to common goals, outcomes, and impacts is necessary and aligns us around the "end point." However, unless we shift the systems, structures, and cultural norms that give rise to problems, based on universal values, we will not achieve the goals in a sustainable manner, and we will not accomplish whole-systems transformation.

Leveraging Opportunities for Radical Transformation

Throughout this book, you have met people from different walks of life who are leveraging the opportunities and entry points to presence an equitable and sustainable world. They are citizens, experts, social services providers, politicians; people from government, academia, businesses, nonprofits, the media. By leverage, I mean the ability to use one's influence and entry points to generate effective and powerful results. Our commitment and courage to create value-based alternatives is foundational. In her erudite systems work, Donella Meadows states that the power to transcend paradigms is the most effective intervention for systems transformation; and it is the mindsets or paradigm of people who create these systems—its goals, structure, rules, parameters—which must shift.[67] Leveraging to presence radical transformation in order to generate transformative results requires us to work with partners with approaches that generate paradigm shifts.

Invitation to Leverage

Exploring the foundation of our work together sets pathways to accomplish results—getting in touch with our compassion, stating the universal values that will underpin our strategies, articulating the systems and normative shifts, seeing new entry points for leverage, opening up to the adventure of unforeseen possibilities. We embarked on this exploration when we worked on a program to reduce maternal mortality in eight countries of South Asia —Afghanistan, Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan, and Sri Lanka.

The strategies to reverse the HIV/AIDS epidemic and enhance Leadership for Results began with an inspiring retreat with the top leadership of the United Nations and UNDP from thirty countries. Maria Ndlovu, a public speaker, invited everyone in the room to walk with her through her life's journey, bringing people to tears, urging them to step up and act. Annie McKee and Frances Johnston, proficient consultants who worked with our teams in UNDP, skillfully deepened the space for participants to get in touch with their own leadership. Everyone in the room saw new openings, and half of them committed to radical strategic action. Annie and Fran brought their personal values of dignity and equity and their commitment to reversing the HIV/AIDS epidemic and to social change and created spaces for value-based actions at this meeting and later at the national level.

Probir Banerjee, founder of a nonprofit, PondyCAN, opened the door for me to work in Auroville, because he values this work and share it with others. He says that the radical transformative work created a huge shift in him and made his path clear and journey in life enjoyable. He says that by practicing the processes, "the clutter in my mind seems to have disappeared, my weaknesses do not bother me anymore, and I see problems as opportunities for growth, which is helping me toward achieving my full potential. Professionally I am able to inspire others to committed action and build a synergy for making systems shift in all the projects. I am seeing results as never before."

The way we begin our conversations to effect radical transformation sets the stage: *Will we source universal values and people's inner potential and*

capacity for equitable and sustainable change? Or will we design our strategies based only on technical and management solutions?

Transforming Philanthropy, Generating Prosperity

Philanthropists respond to human suffering by providing support. The next generation of philanthropy and charity is evolving—moving from responding only to basic survival needs of people and the planet toward solving problems and generating new paradigms, new social forms, outcomes, and impacts that presence equity, sustainability, and thriving. I refer to this as conscious reciprocity to distinguish this next stage from the conventional forms of charity and philanthropy.

The charity and philanthropy mindset is built on generosity and giving, usually based on the concerns of the philanthropist. Unintended or intended consequences may include the donor acting as hero by rescuing those in need. Compliance may be expected from beneficiaries because they are receiving money; nonprofits may receive money from a donor or corporation that expects name recognition or sponsorship in return. Donors feel good about giving money to the needy, even though they continue to maintain the status quo and perpetuate the systems and cultural norms that give rise to the very problems they are solving.

Conscious reciprocity, however, sources the inner capacities and the ability to transform systems and cultural norms of both donor and recipient as they solve problems. It is based on the principle that we are interdependent, that all of us have a stake in creating the future. Both recipients and donors participate in processes in which all members are invited to discover their deeper aspirations, what they stand for, and generate transformative results.

Therese Adams is the development director for a nonprofit serving families experiencing homelessness. In the fall of 2015, she coordinated an appreciation party for the donors. Therese says, “This event was different than any other donor relation event I had done in the past. I created a transformational event by using the concept of conscious reciprocity.

“A traditional donor event is often held at an upscale restaurant or venue and includes fancy decor, flowers, and a gourmet dinner with wine. Often a token client from the nonprofit thanks the donors for their contributions and

speaks about how the nonprofit changed the client's life. At our donor appreciation party, we wanted to promote the sense of equity in society, and equity with the donors and the women living in the shelter. Holding the event where the women lived created a different dynamic than if the women were meeting the donors at an upscale restaurant."

They planned a simple event with tables arranged in the backyard, offered simple but delicious appetizers. Speakers from the shelter shared what they cared deeply about—their universal values—when they spoke of their experiences. The clients also talked about being parents, with challenges just like everyone else. Therese shares, "This created a space for everyone present to open their hearts. And in that moment, when grace was also present, there was no donor or client—there were only parents and human beings.

"The outcome of the event was different than any other event I had coordinated. By the end of the evening, the attendees were visibly touched. I believe donors saw themselves in the clients at the shelter. After the event, the donors who came that day took on a new level of investment. They began to undertake roles such as signing up to volunteer, joining the board, and increasing their personal donations. Many of them still speak about how deeply moving the event was.

"I designed the event differently. I stand for generosity and equity, which I wove throughout the event. I have seen in action that if universal core values are communicated, people can resonate with each other regardless of class, race, gender, age, or opinions. I identified what shifts were needed to turn a regular donor party into a transformational event. The focus was to shift the charity mindset to conscious reciprocity and to promote generosity. We had conversations with everyone to connect to a deeper purpose and engagement.

"Using the conventional charity or philanthropy model creates a separation between the donor and the people the nonprofits serve. There is a hierarchy inherent in the interaction. By creating an event that promotes conscious reciprocity, donors' hearts open, and they give for their own well-being, for their community, for the people they serve. Donors see the issues of poverty, homelessness, and inequity differently. They feel personally

invested in solving the problem and are more likely to be co-creators of solutions."

Philanthropy plays an important role in global aid flows, affecting development outcomes in different countries. The traditional model of development across centuries by faith-based organizations was built around a model of charity that provides goods, services, and technologies that address the immediate causes of poverty, hunger, and war; now, many of these organizations are working on empowerment. Similarly, we turn to emergency relief as the immediate response to the complex emergencies caused by human and natural disasters. As we seek to develop responses that bridge emergency relief toward sustainable development, philanthropic models have evolved to include institutional development and advocacy strategies that address more systemic issues impacting complex emergencies and human suffering.

While necessary, these models have proven insufficient in transforming systems of exclusion and human strife. Examining underlying factors that inform philanthropic and aid models gives us access to a new perspective. Inquiring at this level, we start to understand philanthropy, aid, and giving as reciprocity: a process of mutual learning and exchange that empowers individuals and communities through service to others. And a process that responds to the challenges; and at the same time, creates opportunities for people to manifest their full potential.

The results we generate through conscious reciprocity empower both the giver and the recipient of aid, creating a whole new context for global giving. In this understanding, philanthropy becomes grounded in a mindset of abundance, where we realize and share the oneness of the human condition beyond material disparities.

Ashish, our son, is an accomplished business executive. He quietly supports the education of many children whose parents are street vendors in Mumbai, so that they are able to achieve learning levels in spite of their disadvantages in school. The children whose parents are educated find it easier to learn. For him, giving is a matter of expanding himself, without expecting any credit, recognition, or return. It is what we call conscious reciprocity.

I fondly recall a time when nine-year-old Ashish participated in *anganwadi* activities in villages in India. An *anganwadi* is a child care center for children below six years of age. He enjoyed playing with the children and supporting the *anganwadi* worker in her daily tasks, and had many fun stories to share at the end of the day.

Next-Generation Movements and Campaigns

There are points in history where some human beings who see social, economic, and political fault lines rise to the surface and step up to bring a new vision of dignified and equitable humanity into existence. And although we stand alone in our commitment and courage to act, we seldom move forward alone … there are always others whose compassionate hearts are wide open, and are also called to act. Previously unimaginable shifts have happened—ending apartheid, the civil rights movement, ending geographic colonization (although it has been replaced by economic colonization), gender quality and equity, enhancing labor rights. But we have not experienced the full potential of these movements, and we continue with our othering mindset.

Movements to address social injustices where concerned people organize and work in an active way toward particular political, economic, and social goals and campaigns where a group of people work together in order to advance their shared political, social, or artistic ideas are usually based on values such as equity and social justice. They are not propelled or carried along by force in a specified direction. *However, there is a missing piece: embodying the universal values of dignity, equity, and compassion and BEING able to see the inner greatness and potential in everyone,* where we have the courage to call out what is not working, speak truth to power and generate alternatives, transcending the “us-them” dichotomies. It is the beautiful and potent integration of personal transformation with systems transformation, where we continuously cultivate our own power and capacity as leaders and understand and activate our roles in bringing about broader systems and cultural shifts in our society.

I have worked with many mindful pro-activists, people whose compassion calls them to act beyond self-centered interests. They are from different fields in various countries—government personnel and businessmen who care about their colleagues, society, and the planet;

scientists and experts using their talents to transform people's lives; socially aware philanthropists and media professionals; citizens engaged in ending casteism, racism, tribalism, bonded labor, and classism, bringing social justice and equity to people. As I learn from them, I offer my ability to transcend the typical "us versus them" paradigm that keeps us from realizing our full potential, individually and collectively. They understand what is missing in the foundation of their work, their strategies and their responses.

Kobi Skolnik, from the Occupy movement, approached me to develop a program for their leaders—it was named Occupy Manifest. Soon, most participants discovered that this work is about "the 99 percent *and* the 1 percent," even as we call out what is not working and take steps to make change. The Occupy movement morphed, people in the movement continued in their own way. And the seeds of the conscious full-spectrum response blossomed in different ways.

Kobi shared, "I learned that when we connect from what we stand for—our wisdom source—with others with different social profiles, the quality of the connection and commitment is deeper and is sustained for longer. For instance, this summer while the war was taking place back home in Israel and Palestine, I was able to sit with youth from Palestine and Lebanon and work through the shared pain. Connecting to the inner self and our values helped us to stay together despite what the social norms or the environment think of such interactions. Words are hard to use here because all of us lost friends to the conflict and were able to connect to each other while the waves of hatred and bloodbath surrounded us."

Willow Brugh, from the MIT Media Lab, said, "I learned that equity and justice are the two things that drive what I do, and when I source from there, all the complications and dramas of working with various organizations and individuals just sort of melt away. It's easier to see what needs doing, and how to get there. I listen to people, instead of plowing over them. I consider the whole space, and how to contribute back to that. We design our programs differently. I spend more time on things that are strategic and less time on urgent unimportant things.

"It's such a subtle thing and it's difficult to pull out specific instances. The rage I once felt a large amount of the time bubbling under the surface is

now replaced by a desire to understand and act. It's opened me up to conversations I wouldn't have otherwise been a part of."

Radical transformation connects our very personal BEING, inner capacity, and knowing to structured analysis and project planning. Together, we dig deep into our personal values and principles to use them not just as the foundation of our projects but the entire blueprint.

Fallacy: All activists are basically angry, have a chip on their shoulder, and simply put up resistance. They benefit from the systems and structures that have been set up. Corporations provide jobs.

New Learning: Activists care; and so do other people who may not identify themselves as activists. They see the systems, structures, and cultural norms that are not working. Most of us have derived benefit from current systems.

Corporations have benefited tremendously from public sector investments and efforts such as infrastructure development, expertise, and education. There are mindful pro-activists in every sector, and the new generation of movements is not about "us versus them." It is about calling out the unworkable systems and cultural norms and generating alternatives based on universal values.

The next generation of movements and campaigns is emerging. It sources everyone's greatness and inner capacities; it transforms systems and cultural norms to presence equity and sustainability; and it solves problems with enduring results. This work requires great humility, but it also requires great courage. Often, we have to work in spaces and places where people are resistant and have vested interests. It is about creating different spaces of deep, universal value-based grounding simultaneously with analytical, strategic thinking, which will generate equitable and sustainable results for a paradigm shift.

With the ever-increasing numbers of people in the world, it seems impossible to make a difference by reaching just a few people. It is

encouraging to know that when we reach a tipping point, a critical mass is attained, which is a threshold for a result or condition to occur. In other words, we do not need to reach everybody—we need to have a critical mass. According to one study, once a minority opinion of committed agents grows beyond 10 percent of the majority population, the minority opinion becomes the majority opinion more quickly.[68]

The challenge in the world today is not one of natural resources, or money, or human capital, or technology, or legislation. It is not merely a question of implementation of laws and distribution systems, nor can things be "fixed" merely by providing education for all. Clearly something more foundational and profound is missing. We need to change our mindsets; we need to redefine development and our materialistic way of life; we need to rethink our narrow and rigid identities.

Radical transformational leadership is emerging as a cutting-edge, new-generation approach to transforming our mindsets—but only if we choose to do so. This approach is based on the understanding that people have inner potential and capacity to wisely and effectively address their challenges. It also recognizes that the root factors of social and economic injustice are within individuals, and these have to be addressed and transformed using appropriate processes. It is a new kind of leadership for a transformed future: leaders who manifest the deeper convergence of principles, purpose, and practice to generate concrete results that benefit all of humanity and our planet.

PART 4
MOVING AHEAD ON THIS JOURNEY

Chapter 12
Ushering in the Age of Universal Prosperity
What Will It Take? A Call to Action

Again and again someone in the crowd wakes up, he has no ground in the crowd, and he emerges according to much broader laws. He carries strange customs with him and demands room for bold gestures. The future speaks ruthlessly through him.

RAINER MARIA RILKE

Each and every one of us has a contribution to make in our family, workplace, or community, or in the world. It does not matter where. What matters is that we are united in our commitment to serve others through our actions. Human beings, when they stand in their inner greatness, united in commitment, are unstoppable. Our commitment to embody our full potential and take action to benefit others is the way to create a world in which we all thrive. This is when transformation occurs.

In the midst of the many benefits technology has brought about—increased life expectancy, higher levels of education, energy in our homes, connections through the internet, access to materials, employment—one out of every six of us in this world lives on the very brink of survival.

The escalation of conflicts, violence, and inequities is a marker of disastrous human-made decisions globally. United Nations Secretary-General António Guterres opened a UN Human Rights Council session in 2017 by calling disregard for human rights “a disease that is spreading” and urged the council to be part of the cure. “We are increasingly seeing the perverse phenomenon of populism and extremism feeding off each other in a frenzy of growing racism, xenophobia, anti-Semitism, anti-Muslim hatred and other forms of intolerance,” he said. “Minorities, indigenous communities and others face discriminations and abuse across the world,”

he added, noting abuse targeting refugees and migrants, and people who are lesbian, gay, bisexual, trans, and/or intersex (LGBTI).[69]

There is a way out of this.

Radical transformational leadership is an idea whose time has come. It is robust, but nascent, and is still in the margins of mainstream activity in every sector. Most communities, institutions, organizations, and countries are still unaware or unexposed to its power and potential. Vested interest groups fight to maintain the status quo and strongly resist change. This is the challenge. As the disparity, intolerance, and runaway greed of individuals and nations continue to grow, how do we strategize to mainstream this work around the world?

This radical evolutionary response has unique features that apply to all of us. These features are more like axioms—they are established, accepted, and self-evidently true. When we source our inner capacities for strategic action, when we are emotionally intelligent and self-aware, and committed to a thriving world, we manifest transformative results as we unfold in action, and new patterns are put in place. It is our choice to engage in this adventure of life.

Axioms of Radical Transformational Leadership

Axiom 1. It's Everyone's Realm

This work allows us to see that our personal selves are not separate from our professional and political selves, and that *everyone* can contribute to radical transformation. Change is possible by starting where you are standing, by designing for results with specificity, and by doing things differently. Each of us has the power to make a difference no matter what level of formal or informal leadership role we have, in the way we nurture our families and the conversations we shift in society.

We all have the three innate, life-enhancing attributes that we can touch and access: our *universal heart* of compassion; empathetic *burning for justice or fairness*—our "equity impulse"; and our *discerning eye*, which can see both invisible and visible patterns with light and pristine clarity. When we cultivate our emotional intelligence—self-awareness, our ability to regulate our emotions that are ever so often unruly and life-diminishing,

and transcend our rigid defense mechanisms—we manifest our innate life-enhancing attributes in our families, work, and society and generate transformative results.

The people you have met throughout this book are from countries around the world, they follow different faiths, and they have different expertise and proficiencies. They work in various sectors. They are ordinary people making extraordinary contributions. They are each activating the three life-enhancing attributes, and using that power to do things differently and generate results.

Will you answer the call? Will you step into your full potential and take action on behalf of people and our planet?

Axiom 2. The Prosperity Fractal

Let us think of prosperity as a state of BEING individually and collectively in which we manifest our full potential, flourish, and thrive—and have our basic needs of survival met. It is the vitality and contentment of self-expression. Prosperity is about well-being for all—not growth, opulence, luxury, or comfort.

Prosperity is success redefined. It creates cultural value for thriving for all, instead of valuing unlimited opulence and money as the beacon of success. The prosperity fractal repeats the pattern—it is the simplest of everyday actions as well as gigantic endeavors and enterprises.

We have choices. We can continue to find “fixes” for our problems, never addressing the factors that give rise to these problems. We can continue to implement partial responses to complex issues—brutal violence, climate change, crisis in the financial system, inequalities, unemployment, unmet basic needs, to name a few—knowing that such responses rarely make significant impact or generate the change we wish to see. Or, we can choose to design and implement conscious full-spectrum responses to solve our dire problems while radically transforming systems and cultural norms, sourcing our inner capacities, thereby moving the whole, addressing not just the immediate problems but that which gives rise to them. These are the conditions of sustainable change. As we create opportunities for people to manifest their full potential, at the same time we must respond to basic needs for all.

What we must do has never been done before, and the scale at which we must do this is unprecedented. But humans with compassion, courage, and ingenuity have responded to crisis before. Let us assume we will do so again!

Citizens, policy-makers, politicians, journalists, corporate leaders, are you willing to take your family, work, and niche in the world, and dive into the adventure of a new emergence? To dive in where you are not "in control," but anchored in your inner capacities? Are you willing and able to create new patterns of prosperity as fractals of the whole?

Axiom 3. Principled Game-Changing Made Possible

This is where we see our universal values in action, when individuals and leaders from every sphere of life step up to generate a thriving humanity.

Shifting our political economies and financial instruments to serve the well-being of humanity, to create peace and prosperity worldwide, rather than financing war, ill health, and environmental destruction, is imperative. Instruments designed to concentrate wealth in the hands of a few are unacceptable. This is being stated by millions of people all over the world. Though many people may feel these forces are insurmountable, we know that when people source equity and compassion, they act courageously and create alternatives. Outrageous decisions and behind-the-scenes negotiations with dire consequences for humanity and our planet are made by only a handful of people. Many others follow these "rules of the game" blindly or mindlessly; or because the rules are explained and understood in the context of some self-serving theory; or they are given a partial view and therefore do not understand the repercussions of what they are being asked to do.

Shifting the all-pervasive mindsets that underpin these life-diminishing political, economic, and financial policies and instruments seems impossible. We are educated and socialized to believe in a social, economic, and political order that is based on domination and does not work for the majority of humanity. We live in a scientific, Cartesian world, where economics, science, and technology are often used as smoke screens for the politics of the elite. Elites have captured democratic policy-making so as to benefit the few instead of the many. Today, the value and essence of

democracy has been lost. Principled game-changing is about reclaiming democracy and citizenship in an entirely new way, embodying universal values to change the game. To make the best use of the great technologies we have at hand, we need to reclaim the wisdom of the human spirit and learn how to ask fundamental questions.

Here are a couple of examples of smoke screens. A wealthy group in India publicized their intention to build a hospital—an activity that appeals to people. Their request to obtain free government land in a prime location was approved because they committed to have 25 percent of the hospital beds and services for patients who could not afford to pay. They even received a grant for the same. The hospital was built, and 75 percent of the beds and services were only for those who paid high costs—the remaining 25 percent of the beds remain "under construction." People worldwide want adequate infrastructure, such as roads, water, and sanitation systems. Schemes that privatize public assets, such as roads and infrastructure, deceive taxpayers, decrease revenue for government, and allow only a few wealthy people to continue to accrue money.[70]

It is essential that citizens and leaders understand both the visible and hidden sources of action and inaction, and the attitudes that determine these. We must make the effort to understand the different smoke screens, and responsible experts who care need to demystify the language used in shaping economic policies and financial instruments.

Worldviews generated from universal principles of dignity and equity are different from the ideological perspectives based on a theory. When we source our inner capacities *and* understand the rules of the game, we are willing to alter our points of view and can steer decisions toward dignity and equity.

Are you a citizen and leader who is open and willing to cultivate your own value-based worldviews through inquiry and insights? Will you create spaces for authentic value-based exploration and dialogue in order to make principled game-changing the norm? Can we genuinely value leaders and citizens who are principled game changers instead of mindlessly supporting ideological stances just because our social identity is wrapped up with them?

Axiom 4. The Ism Interrupter

Although what we all want as human beings is the same deep down—happiness, to love and be loved, to belong—and we all experience joy, grief, anger, and remorse, our socialization and education processes influence us through life. Some are life-enhancing, and others are dominating, divisive, and detrimental for humanity. We must be able to transcend the numerous socially constructed detrimental isms—racism, casteism, classism, tribalism, exclusionary religiosity, sexism—based on assumptions and conditioning that we receive from our family, religion, politics, education, and culture, which lead to unending social turmoil, retaliation, violence, and destruction of cultures, people, and the planet.

How do we interrupt the centuries of isms? How can we rediscover who we are as human BEINGS beyond race, gender, caste, tribe, and class, while honoring diversity and celebrating difference?

Radical transformation sources our inner capacities and universal values as the basis of strategic action; it is the ism interrupter. Radical transformation moves us beyond hegemony and patriarchy and creates new social and professional patterns of equity, recognizing our essential human oneness. Grounding our work, projects, relations, and daily tasks in our deepest values, we learn to nurture and listen and to give and sustain life while at the same time being effective, efficient, and results-focused. We see that creation is available to us in our hearts, minds, and hands—we allow them to work together, and we start molding reality from our deepest dreams of dignity, justice, equity, and peace.

This does not mean that we do not call out what is exploitative or undermining. Radical transformation implies that we have the courage to speak truth to power; and when we work on specific issues, such as racism, casteism, or classism, or on specific themes, such as Black Lives Matter, clean energy, living wages and decent jobs, or universal free education, we do so beyond an “us versus them” strategy. We source universal values, always knowing that anyone could at any time unpredictably unfold and manifest their greatness.

As citizens and leaders, when we commit to a thriving humanity, we have the responsibility to shift the current narratives that maintain the status quo. For example, when anyone makes a statement on dignity and equity for all,

they are often branded as “left.” However, there is nothing “left” or “right” about humanity’s mindless march downhill. It is about waking up to realities and our patterns of unbridled consumption eroding our planet and the lives of other people. It is the ability to look at a phenomenon beyond ideologies of capitalism, socialism, and communism, to transcend the isms, grounded in our universal values of dignity, equity, and compassion.

Are you willing to interrupt these isms in a fundamentally new way? Otherwise, our “otherness” and exclusionary mindsets will result in another expression of the same domination—the next version of Jim Crow! Can the next generation count on you and me to generate the conditions for peaceful and prosperous societies?

Axiom 5. The Radical Superhero Is Here

The new superheroes are here—you met some of them in this book, and perhaps you see yourself in them too. They are largely unnoticed—just emerging. They are contemporary pioneers, investing in their own inner (not necessarily religious) growth, sourcing their inner capacities to transform the world. They proactively inform themselves about the state of the world and about their community and society; they see patterns behind what is happening—they see the connections in seemingly disconnected events; and they design the unifying and radical architecture for equitable and sustainable results.

They have the courage to take on difficult issues and solve problems; they act from a source of wisdom, compassion, and empathy, rather than charity and “doing good.” They do not reflect the traditional sage aloof from the world; or the superhero characters who rush to save people in desperate situations and are brave in the face of death. They are instead informed sages, wise in the ways of the world, and they are here to contribute. They are courageous architects of new futures. They do not need to be the star of the show; rather, they midwife the ideas and aspirations of people, bringing into existence the prosperity fractal with conscious full-spectrum responses.

Ethical citizenship and leadership are not idealist—they are realistic and must be normalized. They lead the way with the mindset of abundance, not scarcity; sufficiency, not greed; peace, not war.

Today's radical superheroes are the radical transformational leaders throughout the world, grateful to be able to serve. How can the creativity and commitment of eminent film producers and writers be stimulated to *see* and share the excitement and unfolding of this next generation of superheroes? Will Hollywood and Bollywood step up to the challenge of featuring the new superheroes and changing the societal narratives? Will concerned and visionary artists, musicians, and performers create the thrilling new narratives of prosperity and success through the stories of emerging radical superheroes? Will citizens and media *see* and highlight the courageous, compassionate, and equitable actions and create new social trends for responsible leadership to emerge?

Axiom 6. Untapped Potential Unfolds

There are millions of people engaged in solving social, environmental, and business problems. It's admirable to have a vision of new futures, something good that we want to achieve in the world or in our own lives. But visions fail when they are bound up in the force of a charismatic personality and not grounded in the wisdom of universal values. Wisdom is often missing in modern leadership. Leading from this inner capacity will tap into the power to deliver sustainable results. To tackle intractable problems, leaders must address the root factors and mull over the strategic leverage points that bring the most promising shifts in societal behavior. Technical fixes don't work. It is about creating value-based alternatives.

You have met creative, committed, and effective leaders in this book and elsewhere generating transformative results. This is the new potential unfolding.

And there are millions of people in the world today who genuinely want peace and prosperity. If only we could all decide to embark on our unique journeys to manifest our full potential and create platforms for others to do so too, we would be on the path to a sustainable paradigm shift.

Environmentalist and author Paul Hawken estimates that there are two million organizations working toward social justice and ecological sustainability.[71] Clearly, these committed people care deeply enough to give up other opportunities and have chosen to serve. What if the leaders of these organizations were willing to shift from partial responses to conscious

full-spectrum responses, each in their own unique way? Renew their organizations to work as unique yet resonant entities in interdependent constellations? Entities in which each person solves problems, creates new patterns changing the rules of the game, sources inner capacities related to our oneness. Our impact would be huge!

Cooperatives with democratic ownership and governance are emerging as a powerful global economic influence. Individuals in these cooperatives have chosen to engage in business differently, valuing the contribution of each member, moving from a competitive, scarcity mindset to shared leadership. In 2014, 2.6 million cooperatives had over one billion memberships and clients. Cooperatives are low-profile. The annual revenue generated by cooperatives around the world is $2.98 trillion. If they were national economies, they would rank as the fifth in the world.[72] What if each one of these cooperatives invested in learning to source inner capacities and designed for enduring and just change? The era of ethical business would manifest!

Many leadership programs are skillful in personal development, team building, and enhancing the performance of individuals within organizations. However, these courses are integrated firmly in current notions of growth, economic thinking, market forces, and corporate policies. Rarely do leadership programs focus on the key component that leads to equitable and sustainable results for society—shifts in unworkable systems and norms. In the United States alone, investment in leadership education and development approached $50 billion in 2000, and it has grown considerably. More than 20,000 books and thousands of articles have been written about essential aspects of leadership and its results.[73] If the thousands of leadership consultants and teachers committed to a thriving humanity and planet, and worked on transforming unworkable systems and norms when they deliver leadership programs, there would potentially be a tremendous outcome and impact for people and for our planet.

For the first time ever, world leaders pledged to common action for a universal policy agenda for our planet and people throughout the entire world and to strengthen universal peace and in all developing and developed countries. In September 2015, world leaders from 193 countries announced 17 Sustainable Development Goals related to social, economic, and environmental progress. They said, “We envisage a world free of

poverty, hunger, disease and want, where all life can thrive. We envisage a world free of fear and violence. We envisage a world of universal respect for human rights and human dignity. As we embark on this great collective journey, we pledge that no one will be left behind."[74]

Will you proactively advocate for the Sustainable Development Goals? Will you capitalize on the unprecedented agreement by all countries of the Sustainable Development Goals with a conscious full-spectrum approach and generate a paradigm shift locally and globally? We could establish equity, well-being, peace, progress, prosperity, and a thriving humanity and planet. It is critical to ensure that the universal values of dignity, equity, and inclusion form the basis of all strategic action and progress. Otherwise, new expressions of inequalities, erosion of dignity, poverties, and disempowering power play will emerge, and we will not be able to achieve the goals.

How can we hold institutions and different sectors—politicians, government, businesses, civil society—accountable for humanity's progress? In what way do I want to hold myself responsible and contribute to a new future? We are poised to generate the tipping point for a new paradigm to emerge!

Axiom 7. Seeing the Missing Piece

Responsible corporate, political, government, media, academic, and community leaders know what is required for shared prosperity and a thriving planet and publicly share their views. They can see how corporate power needs to transform to support governments in order to ensure the well-being of all people. They see the importance of reducing income inequality, ending lobbying for policies that exacerbate inequities, paying workers living wages, sharing the tax burden where the richest companies and individuals pay more, and investing in universal free education and health care for societal prosperity. Most often, they do not see the missing piece: taking into account the immense value of the inner capacity of people to design strategies and implement change. Some may understand what is missing intuitively, but do not *see* how they can systematically draw upon transformative inner capacities and universal values of everyone—policy-makers and people at the grass roots alike.

Social and environmental activists see the invisible forces that create unworkable systems and the cultural norms that give rise to the many problems in this world. In the context of the universal values of dignity and justice, these activists see their role as stopping the injustices that affect people and the planet. Most often, they do not see the missing piece: taking into account the immense value of the inner capacity of people to design strategies and implement change. When activism is anchored in everyone's inner capacities, it is compassionate and strong, where principled outrage replaces destructive anger, where burnout is transformed into sustained contribution.

The human potential movement has created deeper societal conversations. Scholars and teachers invite us to explore our inner lives in a meaningful way. We are encouraged to take this inner learning and apply it to our world outside. People may indeed solve problems and contribute to their communities, families, and workplaces. But the missing piece here is an explicit commitment to shifting unworkable systems and cultural norms. Without intentional and proactive efforts to shift the context and rules of the game that give rise to the problems we see and experience, these efforts lead to only temporary results. They do not lead us to the essential public discourses and subsequent action around war and peace, inequity, the divisive notions of identities, the local, national, global forces of concentration of wealth in the hands of a few.

Will we, as corporate, political, media, or government leaders, or think tanks, have the humility and make the time to invest in our own and others' learning in order to reverse the current inequities and planetary damage, generate equitable and sustainable results, and create a paradigm shift? Will we, as activists, source our and others' inner capacities, deepen the responses to challenges, and transform rage and frustration into principled outrage? Will we, as teachers of the human potential movement, use our influence to shift dysfunctional systems and cultural norms based on the universal values of dignity, equity, and compassion?

Axiom 8. Systems Shifts and Root Factors Addressed

Systems change is frequently talked about. It is our recognition of the fact that systems and cultural norms lie beneath the problems we face and wish

to solve. Although we refer to systems change, few know how to bring this about in a simple and consistent way. Yet this work offers both meaning and a methodology—it combines human greatness with systems thinking and concrete solutions.

This is a design r-evolution—a paradigm shift through radical evolutionary design.

It is not enough to understand the factors and forces that create and legitimize the systems and norms that inhibit progress. We must actively design our work to shift these structures, systems, and cultural norms. And we must know how to address the root factors of the challenges we face.

The entangled hierarchies that lead to complex problems require us to address the full spectrum consciously. Most people are overwhelmed when they think of shifting unworkable systems and cultural norms—working with the multiple, nonlinear, interdependent factors appears far too complicated! However, with a few design and operating principles and templates, our response can be simple *and* not simplistic!

In today's turbulent and complex times we have no choice but to navigate in the different spheres where we engage. Three interrelated systems spheres—societal norms, formal governance, and our workplace—require us to source our inner capacities to deal with the root factors of dysfunctional systems, bringing about the changes we wish to see.

We also operate in the context of societal, religious, and family norms. Often, challenging unfair practices is hardest with those closest to us. We described some of the threats to human beings and our planet, and a few critical contributing factors to this plight, in the chapter on challenges and our commitment to transform them. The stakes are high.

Am I seizing opportunities to make a difference in my work, whether in a corporation, a government or nongovernmental organization, the media, think tanks, or academia, or as a self-employed person? Am I leveraging change in governance and political spheres as a concerned citizen? Every situation, no matter how difficult, presents opportunities. Am I acting upon them?

Axiom 9. Sophisticated Simplicity: Dealing with Complexity

The environment within which human development and a thriving planet may occur is growing increasingly more complex. The pace of change has accelerated, and there is a greater frequency of reforming and restructuring. The consequences of error, oversight, misinformation, and miscalculation are far-reaching and come swiftly. So are the consequences of *positive* and *skillful* action. With the immense advances in technology and connectivity, life-enhancing strategies and actions move results more rapidly.

Globalization, digitization, demographic shifts, and rapid environmental degradation are all creating waves of change requiring us to understand development challenges differently—and respond accordingly. Human development, or the lack thereof, relates to complex social phenomena within which we are called to help unleash the resources we have in service of all peoples. The persistent manifestations of poverty, high mortality, hunger, conflict, war, and exploitation are *symptoms* of social dysfunction and deeper-lying cultural forces.

Once we understand this, it becomes more readily clear why these development problems persist. What steps will you take to ensure that our technology and other resources address these issues successfully at home, in society, and at work, and as soon as possible?

Axiom 10. Going to Scale—The Unfinished Business

The conscious full-spectrum response is a fractal of a radical new field where ethical leadership is the norm. We partner differently and align work to generate equitable and sustainable transformation. As a participant once said, “I now see possibilities where earlier there was hopelessness. But we are far from where we need to be.”

Let us ride on the waves of new thinking. Let us move from relentless growth to prosperity without growth; from only survival strategies to thriving; from opulent wealth to sophisticated simplicity with abundance. Let us transcend polarities and go beyond Democrats or Republicans; beyond Christians or Muslims! Let us align for synergy and interdependence.

It is time to deconstruct the locus of power that divides us as adults and children, as bosses and employees, as Westerners and non-Westerners, as religious and nonreligious, as nationals and immigrants, as billionaires and

poor people. When we are able to truly listen and see the other's perspective, there is an opening for profound change to take place.

Once we apply the transformative alchemic praxis in our everyday life and work, it becomes a moment-to-moment way of BEING at home, at work, with our friends, in our community, and in society. Every action is a fractal that results in prosperity.

Do you truly recognize the magnitude and underlying factors of our problems today? Are you willing and able to use transformative design templates to create the architecture of equitable and sustainable change? Will you choose to understand and act upon what is equitable and transformative and integrate it into your daily life and work? And are you called to step up and offer your learning and action in service of humanity and our planet?

We are the ones we have been waiting for. Creating new patterns requires that we connect to who we truly are, rising above our fears in order to pursue and realize our vision for dignity, justice, and peace in our lifetime. The most difficult part is our own discipline to practice. It is so easy to fall back into our habitual patterns and continue working in the ways we have been taught. Self-generating pathways require us to constantly renew ourselves. The path is never linear, the solution is never obvious or unique: we will make a difference only when we truly inquire into ourselves and our world, taking it upon ourselves to shift what is not working. Doing anything less would be giving up on ourselves, our families, our communities, our children, and the generations to come.

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Index

Please note that index links to approximate location of each term.

Numbers

3-H- Hands, Head, and Heart, 108, 116

A

Abdelaziz, Sharif, 259

acausal domain

factors in equitable and thriving humanity, 243

finding root causes of major challenges, 96

accountability, addressing financial systems, 21

ACT (Awareness, Creating Shifts, Transforming Responses to Climate Change Crisis), 108

ACT-GAP (Advancing Common Transformational Good for All People), 108

actions

ability to act in spite of fear, 7, 52

commitment through, 56–59, 303

congruence with strategies, values, and principles, 181–182

integrity of (I deliver on my plans), 181

joy of BEING through, 157–159

need for different measures, 248

radical response, 24

strategic, 44–45, 103

transforming routines, 164–165

activism. *see also* mindful pro-activists

basing on inner capacities, 312–313
ideological baggage surrounding, 7
Megan Joseph example, 57–58
pro-activism, 158
Adams, Therese, 294–295
Advancing Common Transformational Good for All People (ACT-GAP), 108
advocacy, as communication method, 193
age of universal prosperity
axioms of radical transformational leadership, 304
dealing with complexity, 314–315
everyone’s contribution, 304–305
interrupting exclusionary isms, 308–309
overview of, 303–304
principled approach to game-changing, 306–307
prosperity fractal, 305–306
radical superheroes, 309–310
responding at scale, 315–316
seeing the missing pieces, 312–313
system shifting and addressing root factors, 313–314
unfolding untapped potential, 310–312
Aggarwal, Sanjeev, 270–271
alcoholism, cultural norms and, 273
Alexander, Michelle, 224–225
Alfassa, Mirra (The Mother), 269–270
altruism, 99–100

Ambedkar, B. R., 226–228

Ameen, Minhaj, 273

anger, principled outrage vs. destructive anger, 187–188

animals, stewardship and, 178–179

architecture, for equitable and sustainable results, 4–6. *see also* unifying architects

Arias, Nestor, 165

Armstrong, Brenda, 126–127

artists

the new superheroes, 310

role in transforming narratives, 252–259

assertiveness, in self-aware communication, 185

assets, rules governing global economics, 18

Atkinson, Anthony, 22

Aurobindo, Sri, 203, 269–270

Auroville, 51, 71–72, 94, 115–116, 239, 269–274, 286, 293

autocratic leadership, 161

Awareness, Creating Shifts, Transforming Responses to Climate Change Crisis (ACT), 108

axioms of radical transformational leadership

everyone’s contribution, 304–305

interrupting exclusionary isms, 308–309

overview of, 304

principled approach to game-changing, 306–307

prosperity fractal, 305–306

radical superheroes, 309–310

responding at scale, 315–316

seeing the missing piece, 312–313
simplicity in dealing with complexity, 314–315
system shifting and addressing root factors, 313–314
unfolding untapped potential, 310–312

B

Babos, Paola, 39–41, 177–178
Bailey Bridge Initiative (BBI), 279–281
Balasubramanian, Gomathy, 285
Banerjee, Probir, 293
banking, rules governing global economics, 18
Bartels, Jonathan, 78
Bartu, Rose, 257–258
BBI (Bailey Bridge Initiative), 279–281
Becker, Helena, 71–72, 271
BEING
attuned with like-spirit partners, 277
the change you wish to see, 106, 152, 182
commitment expressed from deepest self, 56
courageous despite fear, 230
cultural differences not limiting, 66, 308
dichotomy of doing and being, 30–31
equity and dignity as way of, 221
fear transcended by, 53
game changers, 152, 154–155, 168, 211
giving up does not exist in, 89
happiness as profound state of, 72

integrity and wholeness of, 179
inner power from, 280
integrity of word, 201
measurement not applicable to, 243
openness and self-awareness, 118
as paradigm shifter, 80–81
a paradigm shifter, 272
prosperity as state of, 305
radical transformation connected with, 297
routines transformed by, 164
societal and planetary transformation anchored in, 228
sourcing unique, 4
through action, 75, 97, 136, 141, 157–159, 183–184, 229, 267–268
transformational leaders, 107, 167
universal values anchoring, 6, 244, 288–289
unmessable with, 59, 187, 189
values expressing, 192
worldview based on, 79–80
Bell, Carolyn W., 256
Bellringer, Marcus, 256–258
Berggreen-Clausen, Jaya, 272–273
Black Lives Matter, 308
bloggers, social media changing narratives, 259
Bodhisattva, 38
breakthrough initiatives
applying synergistic operational strategies, 135–136

designing, 61, 280, 286
from learning-in-action program, 110–112
partnerships and, 29
transformational results chain (TRC), 136, 141, 147
universal values underlying, 151
Brugh, Willow, 297
Buddhism, 119
bullying, standing up against, 54
Bureau for Development Policy, UNDP, 131
Burke, Leo, 169
Burke, Shelita, 257–258
burnout, transcending, 229–231
businesses, environmentally conscious, 271–272

C

cannabis industry, regulation of, 126–127
capacities/capabilities
developing for transformative results, 235–238
examples of capacity development, 238–241
inner capacities. *see* inner capacities
carbon emissions, in climate change, 11
caring for each other, 198–199
Carriere, Rolf, 237
caste
interrupting exclusionary isms, 219–223, 308–309
social identity and, 17–18
untouchables, 111–113, 227

Centre for Disability Studies and Action (CDSA), TISS, 279
CEOs, salaries of, 21
CFSR. *see* conscious full-spectrum response (CFSR)
Chagall, Marc, 84
challenges
addressing root causes, 91, 95–96, 121
economics/financial systems underlying, 12
inequity as, 13
inner capacities in responding to, 313
measurement applied to transforming, 243
planning templates not applicable to complex settings, 117
principles in responding to, 216, 218
responding even when to having all the answers, 263
responding to complex, 120
survival as worldwide challenge, 304
technology not sufficient response by itself, 221
urgency not sufficient response by itself, 98
Chan Buddhism, 119
Chang ji, Venerable, 119
change. *see also* game changers
addressing silos and vested interests, 3–4
BEING the change you wish to see, 106, 152, 182
changing current blueprints for, 138–149
discerning patterns for social transformation, 40–41
disrupting social norms that prevent, 226–227
enabling, 125–128

everyone in, 305
indices, 249–250
influencing mindsets, 219–220
innate human capabilities as agents of, 31–32
measuring, 248
mindful pro-activists choosing means of implementing, 160–163
missing pieces in radical change, 313
moving beyond incremental change, 12
principled approach to, 99–100
radical transformation vs. incremental, xiii–xvi, 6
seeing opportunities for, 23
system shifting and addressing root factors, 313–314
transformation spectrum- personal to societal to planetary, 98
charity, 293
child labor
pervasiveness of, 10
UNICEF addressing, 201
child mortality
global disparities, 10
recognizing and communicating underlying factors of major challenges, 96
UNICEF program addressing, 131
children
homelessness, 49
human trafficking, 45
inner capacities, 50

recruitment of child soldiers, 130–131
Chuula, Samantha, 67
citizenship
capacity of citizens for building thriving democracies, 248–250
ethical citizens, 309
responsibility for leveraging change, 314
civilization, at historical turning point, 9
clarity
abilities of mindful pro-activists, 201
discerning patterns and connections, 35, 40, 90–91, 93–95, 203–204
innate capacity for, 44
rooted in being and universal values, 26
class
interrupting exclusionary isms, 219–223, 225, 308–309
social identity and, 17–18
climate change
addressing in Egypt, 283–284
complexity of, 5
displacement of people related to, 177
factors in addressing, 101, 218
green investments, 21
impact on future of humanity, 225
inspiring and engaging people to generate change, 62–63
need for transdisciplinary approach to, 278
O’Brien and Al Gore’s work on, 110–111
partial responses are inadequate, 305

as threat to humanity, 11
Coelho, Vivek, 108, 279, 281
collaboration, engaging with partners, 200–201
commitment
BEING as paradigm shifter, 80
challenging unfair practices, 314
to equitable and sustainable results, 91–92
expressed from deepest self (BEING), 56
as missing piece in radical change, 313
to results. *see* results
through action, 56–59, 303
commodification, of humanity, 127–128
commons, stewardship of, 285
communication
enhancing mindful, 187–190
integrity of (I do what I say), 181
integrity of (I speak out for what I stand for), 182
listening deeply and speaking responsibly, 190–194
role of social media in, 260
self-aware, 184–187
compassion. *see also* universal heart of compassion
accessing inner capacity for, 12
bridging nondual and dual worlds, 75–77
as capacity of all people, 36–37
characteristics of radical response, 24
courage and, 7

definition of, 3
foundation of transformational work, 69
giving up not an option, 89–90
innate human capabilities, 31, 203
listening with still mind and open heart, 78
seeing invisible based on universal values, 41
synergistic operational strategies (SOS), 120
transformational results chain (TRC), 141–142, 147
transforming social norms, 69
unifying architect sourcing, 98–99
universal values and, xiii–xiv
Compassionate Care and Empathic Leadership Initiative, 118–119
complexity
conscious full-spectrum response to, 314
dealing with, 24
fallacy regarding ability to understand, 20
simplification and demystification of, 102–103, 314–315
transdisciplinary initiatives transforming learning, 278–281
conflict, interrupting exclusionary isms, 221
confusion, embracing, 92–93
connections, seeing with clarity, 93–95. *see also* patterns
connectivity, emergence of global culture, 10
conscious full-spectrum response (CFSR)
addressing climate change in Egypt, 283–284
applying, 113–119
attaining broad-based, context specific results, 100

bridging nondual and dual worlds, 74–75
capacity development, 235–236
compassion and intolerance for injustice, 55–56
components of, 5, 211
design framework for, 97–98
designing transformational projects, 233
distinguishing from partial responses, 103–106
ethical leadership as norm in, 315
as fractal of large-scale transformation, 210
generating radical systems and cultural transformation, 6
inquiry into who I am, 82
integrating “what,” “how”, and “why” into whole systems response, 102
integrity lens and inquiries, 180–183
measuring equity and prosperity, 245
principled approach to equitable and sustainable change, 99–100
in problem solving, 85
providing direction but not prescription for generating results, 101
in radical transformation, 4–5
religious tolerance example, 65–66
skill development for HIV/AIDS program, 122
stewardship practices, 57
subject agnostic template for, 103
transformational speaking, 193
of unifying architects, 96–97, 106–108
constellations

definition of, 266–267
examples, 269–275
how they operate, 268–269
organizing for paradigm shift, 266–275
unique features of, 267–268
consumerism
commodification of humanity, 127–128
taxes on consumption, 225
contemporary pioneers
articulating what you stand for, 48–50
BEING as paradigm shifter, 80–81
bridging nondual and dual worlds, 74
commitment through action, 56–59
conscious full-spectrum response as bridge, 74–75
creating platforms for others to source inner capacities, 59–63
discovering what you stand for, 45–48
embodying values instead of talking about values, 81–83
embracing identity as an asset for humanity, 63–64
impact of, 85
knowing your fears, 50–52
listening with still mind and open heart as bridge, 77–79
manifesting full human potential, 204–205
the new superheroes, 309
overview of, 43
personality profile, 70–73
professional profile, 69–70

social profile, 64–69
stillness, 83–85
strategic action, 44–45
transcending fears, 52–56
universal heart of compassion as bridge, 75–77
who I am being and what I stand for as bridge, 79–80
wisdom profile, 64
contentment, measuring, 243–244
continuum of results chain
additional components, 141
compared with transformational results chain, 142, 144–145
components of, 139
cooperatives, global economic influence of, 311
coordination, with partners, 200–201
core policies, connecting to, 196
Correa, Margarita, 271–272
courage
acting despite fear, 7, 52, 55–56
BEING as paradigm shifter, 81
vs. bravado, 155–156
vs. bravery, 55
to create, 182
enhancing mindful communication, 187
humans as agents of change, 31
of new superheroes, 309
opposing what is exploitative and undermining, 308

credit, rules governing global economics, 18
cultural transformation
basis for equity and sustainability, 218–219
being a radical transformer, 225
CFSR as fractal of large-scale transformation, 210
disrupting social norms that prevent needed change, 226–227
everyone’s contribution, 209–210
facing resistance, 228–229
factors in paradigm shift, 214–218
interrupting exclusionary isms, 219–225
patterns for working at scale, 210–214
transcending burnout, 229–231
culture
addressing root factors in order to shift systems of, 313–314
applying CFSR approach to, 107, 114–115
artist role in shifting social narratives, 256–258
basing cultural norms on universal values, 99–100
designing transformative response, 5
disrupting social norms preventing needed changes, 226–227
emergence of global culture, 10
essential components of CFSR, 211
fostering ethical behaviors, 133–134
identifying needed shifts, 244
norms and measures, 249
role of narrative in shifting, 6, 250–252
role of social identity in, 12

shifting (transforming) cultural norms, 146–147, 168–171, 273
shifts generated by HIV/AIDS program, 109
social identity and, 15
social profile and, 65–69
triple helix of paradigm shift, 97
worldview based on, 79–80

D

Dalai Lama, 61–62, 68
decision-making
democracy and, 285
information for, 122–125
Declaration of Commitment on HIV/AIDS, UN, 196
Declaration of Human Rights, UN, 82, 144
democracy
capacity of citizens for building thriving, 248–250
democratic ownership in cooperatives, 311
policies and norms, 128
TISS themes, 285
transparency in, 123
demographic shifts, dealing with complexity, 314
departments, overcoming fragmentation in workplace, 288
design. *see also* unifying architects
of breakthrough initiatives, 61, 280, 286
capability of unifying architect, 87–88
of cultural transformative response, 5
design framework for CFSR, 97–98

fractal nature of design principles, 24
innate human capabilities of humans as agents of change, 31
making a difference, 88–90
role of expertise in system design, 19
of transformational projects, 233
detachment, comparing with nonattachment, 28
digitization, dealing with complexity, 314
dignity
accessing inner capacity for, 12
as basis of worldview, 307
being grounded in universal values, xiii, 4, 6
characteristics of radical response, 24
definition of, 3
foundation of transformational work, 109
gender and, 178
honor and, 189–190
human rights, 82, 144
life enhancing attributes innate in humans, 204
of pro-activists, 7
seeing invisible based on universal values, 41
standing for universal dignity, 44
synergistic operational strategies (SOS), 120
transformational results chain (TRC), 141–142, 147
transforming social norms, 69
unifying architect sourcing universal values, 98–99
discernment

compared with judgment, 188–189
discerning eye as innate attribute, 40–41
life enhancing attributes innate in humans, 203–204
of patterns and connections, 35, 90–91, 93–95
role of everyone in change, 305
discrimination. *see also* by individual types
addressing inequity, 14–15
caste system and, 227
social identity and, 16–17
diversity, honoring, 308
doing, dichotomy of doing and being, 30–31
duality. *see also* nonduality
bridging nondual and dual worlds, 74
transcending dualities, 315

E

earth, our planet and humanity, 9–12
ecological sustainability, organizations working for, 310. *see also* sustainability
economics/financial systems. *see also* wealth
addressing exclusionary fundamentalism, 3
contributing factors in complex problems of today, 12–13, 18–21
creative opportunity in addressing, 21–22
fiscal policies in global economics, 18–19
inequity derailing economic growth, 14
measuring, 242
principled approach to game-changing, 306–307

us/them dichotomy, 69
whole-system transformation and, 285
education
access to globally, 9–10
recognizing and communicating underlying factors of major challenges, 95
social identity and, 15
social profile in, 65–69
STEM Land program, 238–240
universal free, 225
universal values as foundation of, 61–62
worldview based on, 79–80
Einstein, Albert, 92, 152
El Kharrat, Ehab, 88–90, 260–262
Elkot, Nabil, 89
emergence
contemplative silence leading to, 223
embracing confusion as creative space for, 92–93
of human potential for equitable and sustainable change, 26–27
Stewardship for New Emergence program, 71, 239, 274
Emmert, Sarah, 148–149
empathy
burning for fairness, 37–40
innate capacity in humans, 36–37, 203
role of everyone in change, 305
value of nurturing, xiii

employment
disempowerment of workers, 20
global disparities, 10
job redundancy due to technology, 22
NAFTA policies lacking fair labor, 20–21
youth employment program, 148–149
energy
solar and wind power initiatives, 11
working for clean energy, 308
enrollment, methods of communication, 193–194
entities, overcoming fragmentation in workplace, 288
environment. *see also* climate change; sustainability
dealing complexity of degradation of, 314
NAFTA policies lacking environmental standards, 20–21
organizations working for ecological sustainability, 310
stewardship of, 285
working for clean energy, 308
equity
architecture for equitable results, 4–6
basis for, 218–219
characteristics of radical response, 24
commitment to equitable results, 91–92
disparity of wealth and, 1–2
ensuring for all beings, 18
gender and, 178
human rights, 144

innate human capacity for, 12, 203–204
leadership focus on equitable results, 311
measuring, 246
principled approach to equitable change, 99–100
seeing invisible based on universal values, 41
Sustainable Development Goals, 242
synergistic operational strategies, 120
thriving in equitable society, 244–245
transformational results chain, 141–142, 147
transforming social norms, 69
triple helix of paradigm shift, 97
women and, 221–222
worldview based on, 307
Equity Framework, 108
ethics
of citizens and leaders, 309
ethical action, 158
fallacy regarding idealism, 6
integrity compared with, 179–180
ethnicity, 17–18
everyone's contribution
contributing to age of universal prosperity, 304–305
cultural transformation, 209–210
exclusion. *see* social exclusion
expertise
not sufficient by itself for problem solving, 159

professional profile, 70
system design and, 19
extremism
addressing exclusionary fundamentalism, 3
Muslims and, 16

F

fairness. *see also* equity
challenging unfair practices, 314
definition of, 3
empathetic burning for, 37–40
innate attributes in humans, 203
role of everyone in change, 305
of taxation system, 225
unifying architect sourcing universal values, 98–99
families
constellations in organizing for paradigm shift, 266
homelessness, 49
nurturing nature of, 198
social identity and, 15
fear
ability to act in spite of, 7
BEING courageous despite, 230
knowing, 50–52
transcending, 52–56
female genital mutilation (FGM), 46–48, 221
financial systems. *see* economics/financial systems

fiscal policies, rules governing global economics, 18–19
fix-it mindset, vs. inner capacities, 101
Fontaine, Dorrie, 108, 118–119
food
access to globally, 9–10
global disparities, 10
obesity prevention program, 291
partial responses to hunger vs. CFSR, 104–105, 107–108
recognizing and communicating underlying factors of major challenges, 95
fossil fuels, subsidies to, 11
fractals
CFSR as fractal of large-scale transformation, 210–212
definition of, 210
design principles and, 24
occurrence in nature, 212
patterns for working at scale, 212–214
prosperity fractal, 305–306
fragmentation, overcoming in workplace, 288–291
framework for resiliency in the workplace, CFSR project, 108
Fuller, Buckminster, 25
fundamentalism
addressing extremism and exclusion, 3
empathetic burning for fairness counteracting, 38

G

GAIA (Generative Action for Impact through Awareness), 108, 174

Gallo, Kirsten, 49, 108, 173–177
game changers
being a principled game changer, 152–156
principled approach to game-changing, 306–307
Gandhi, Mahatma, 105
Gandhimathi, A., 287
Gardner, Douglas, 44
GDP (gross domestic product), 242
gender
discrimination, 304
equity, 41
interrupting exclusionary isms, 308–309
role of political leaders in creating new narratives, 265
social identity and, 17–18
social profile in, 65–69
UNICEF work on, 177–178
universal values and, 178
women’s equity, 221–222
Generative Action for Impact through Awareness (GAIA), 108, 174
generosity, 293
Ghosh, Sushmit, 253, 255
global crisis, cultural factors in, 219
Global Peace Index, 249–250
global warming, 218. *see also* climate change
globalization
dealing with complexity, 314

as economic force for good, 15
GNH (gross national happiness), 243
GOAL acronym, being a principled game changer, 153
Goenka, S. N., 185, 230
Goldman, Irene, 73, 164
Goleman, Daniel, 37
Gore, Al Jr., 110–111
governance, transforming, 273
Grant, James, 130–131, 237
grassroots organizations, aligning with, 290
green investments, 21
Green Transition Scoreboard, 250
gross domestic product (GDP), 242
gross national happiness (GNH), 243
Guerrero, Leigh, 289
Gueye, Moustapha, 265
Guo Chan, Venerable, 119
Guterres, António, 304

H

habits, changing ineffectual, 73
Haimavati, Uma, 51, 94, 271
Hammarskjöld, Dag, 73, 83–84, 209
Hawken, Paul, 310
health
access globally, 9–10
global disparities, 10

inequity and, 13

obesity prevention program, 291

stakeholder partnerships for achieving results related to HIV/AID epidemic, 29–30

substance abuse, 126

work on universal immunization, 191

health care

recognizing and communicating underlying factors of major challenges, 95

universal, 225

Henderson, Allan, 94, 132–133, 160, 197–198

Herman-Saccio, Josselyne, 55

HIV/AIDS

conscious full-spectrum response, 108–110, 146–147

immunization services, 159

leadership development, 122

measuring infections, 247

media role in fight against, 128, 252–253

power dynamics and, 45

social media in fight against, 259

sourcing inner capabilities to address, 44

stakeholder partnerships for achieving results, 29–30

stigma associated with, 27–28, 66

synergistic operational strategies applied to, 135–136

transforming paradigms in work on, 172

UNDP HIV/AIDS program, 160

unifying architect examples, 88–89

We Care initiative, 198–199
whole-system transformation and, 283
Holistic Transformational Response (HTR), 108
homelessness
artist role in shifting narrative regarding, 257
enabling environment for change, 126
families, 49
Homeless Services Center in California, 290
nonprofits serving, 294
homosexuality
discrimination against, 132
social identity and, 17
honor, dignity and, 189–190
honor killing, 16–17
Horkan, Bridget, 273–274
HTR (Holistic Transformational Response), 108
Human Development Index, 249
human potential, manifesting
being the contemporary pioneer, the unifying architect, the mindful proactivist, and the radical transformer, 204–205
life enhancing attributes innate in humans, 203–204
overview of, 203
human potential movement, 313
human rights
Human Rights Councill, 304
UN Declaration of Human Rights, 82, 144

violations, in Serbia, 39–40
YIHR (Youth Initiative for Human Rights), 39–40
human trafficking, global crisis in, 45
humanity
commodification of, 127–128
our planet and, 9–12
universal values, xiii, 3
hunger, partial responses vs. CFSR, 104–105, 107–108. *see also* food

I

idealism, fallacy regarding, 6
identity
contributing factors in complex problems of today, 12, 15–18
creative opportunity to address, 18
embracing as human asset, 63–64
transcending social biases, 24
ideologies, basing on universal values, 79–80
immunization, work on universal immunization, 191
impacts
comparing with outcomes, 28–29
in continuum of results, 139
implementation, being mindful implementer, 194–195
income. *see* wealth
Indian independence movement, 105–106
indices, use in measuring change, 249–250
inequity. *see also* equity
contributing factors in complex problems of today, 12–14

creative opportunity to address, 14–15
disparity of wealth and, 1–2
empathetic burning for fairness counteracting, 37–40
market fundamentalism fueling, 19
information
access to across globe, 10
for decision making, 122–125
infrastructure, worldwide need for, 307
innate intertwined attributes
discerning eye, 40–41
empathetic burning for fairness, 37–40
universal heart of compassion, 35–37
innate oneness, as guiding ideal, xi
inner capacities
for actualizing happiness, 215
applying CFSR approach, 113–115
Bhutan initiative to measure, 243
of children, 50
conscious full-spectrum responses, 107
creating platforms for others to source, 59–63
essential components of CFSR, 211
finding place of real strength, 52
vs. fix-it mindset, 101
of humans as agents of change, 31–32
listening from, 79
as missing piece in radical change, 312

radical transformation sourcing, 308
six step to knowing who you are, 45–48
of stewards, 121–122
transformational results chain, 136
triple helix of paradigm shift, 97
unifying architect sourcing, 98–99
as way of being, 49
wisdom profile, 64
inputs
in continuum of results, 139
input-output interface in generating results, 151–152
institutions, constellations in organizing for paradigm shift, 266. *see also* organizations
integrity
comparing with ethics and morality, 179–180
of mindful pro-activists, 179–184
of word, 201
interdependence, transcending dualities, 315
interdisciplinary work, 278
interim outcomes, in continuum of results, 139, 143–144
investments
green investments, 21
rules governing global economics, 18

J

Jim Crow laws, 224–225
jobs. *see* employment

Johnson, Shebreh Kalantari, 126–127
Johnston, Frances, 292
Joseph, Megan, 57–58, 108, 133, 148–149, 165, 188, 221
judgment, compared with discernment, 188–189
justice
definition of, 3
universal values, xiii
Juvva, Srilatha, 62, 116–118, 221, 286

K

Kabat-Zinn, Jon, 157–158
Kansotia, Hemlata, 36, 111–113, 165, 215, 221
karuna, 3, 36. *see also* compassion
Keller, Helen, 9, 56
kinship groups, social identity and, 15
Knoll, Sharon, 160, 197–198
Kripalani, Gulan, 253
Krishnamurti, Jiddu, 68
Krugman, Paul, 13
Kumaran, Muthu, 108, 279–280, 286

L

labor. *see* employment
Lacrosse, Kymberly, 108, 291
landmines
innocent/civilian deaths, 168–169
Liberation through Landmines, 108
language

importance of, 286–287
overcoming separation by language silos at UN, 61
LAW (Legal Aid to Women), 286–287
law enforcement, police brutality and, 149
leadership. *see also* stewardship
alignment and synergy of work with others, 291
by artists, 256
axioms. *see* axioms of radical transformational leadership
breaking down silos, 288
capacity development for transformative results, 235, 237
community leadership program, 124
constellations and, 268
ethical leadership, 180, 309, 315
everyday actions, 159
focusing on equitable and sustainable results, 311
Leadership for Results program, 292
learning-in-action program, 30
learning-in-action programs, 259
role of arts and media in transforming narratives and leadership, 252–259
role of political leaders in creating new narratives, 260–266
stages of leadership in Likert-Emberling framework, 161–163
transformational leadership, 121–122, 167–168
universal values as basis of, 2–3, 310
Youth Leadership and People Skills Program (YLPS), 52
Leadership for Results program, CFSR projects, 108, 292

learning, transdisciplinary initiatives transforming, 278–281
learning-in-action programs
bridging nondual and dual worlds, 75–76
caste system, 111–113
created by Uma Haimavati, 51
leadership and stewardship skills, 30
media leaders, 259
mindful pro-activists implementing, 196–198
overview of, xviii
platforms for, 60
Stewardship for New Emergence program, 71
stewardship program, 271
Lee, Kyoung Hyoun, 274
Legal Aid to Women (LAW), 286–287
Leonard , Annie, 153
lesbian, gay, bisexual, trans, and/or intersex (LGBTI), 304
leverage
citizen responsibility for leveraging change, 314
invitation to, 292–293
liabilities, rules governing global economics, 18
Liberation through Landmines, CFSR projects, 108
Likert-Emberling framework
features of, 160–161
stages of leadership, 161–163
listening
to listen is to heal, 38

listening deeply and speaking responsibly, 190–194
self-aware communication, 185
with still mind and open heart, 77–79
lobbying, methods of communication, 193
Lopes, Carlos, 131–132

M

Mahler, Halfdan, 237
Mallick, Shankar (author’s brother), 68
Mallick, Subodh (author’s father), 67
Mallick, Sujata (author’s mother), 67
malnutrition, global disparities in access to health, 10
managers
everyday actions of, 159
stages of leadership in Likert-Emberling framework, 161–162
transformational, 163–164
Mandela, Nelson, 96
market fundamentalism, fueling inequalities, 19
marketing, methods of communication, 193
Martinez, Monica, 269
Mathur, Aeshna (author’s daughter), 176–177, 199
Mathur, Anusha (author’s grandaughter), 49–50
Mathur, Maya (author’s grandaughter), 49–50
Mathur, Mudit (author’s son-in-law), 199
Mazdoor Kisan Shakti Sangathan (MKSS), 124
Mckee, Annie, 292
McKeen, Robyn, 290

Meadows, Donella, 24
measurement
big picture factors affecting daily lives, 242–246
as core strategy for paradigm shift, 241–242
media
enabling environment for change, 126
example of important role of, 128
the new superheroes, 310
role in reducing stigma related to HIV/AIDS, 128
role in transforming narratives, 252–259
sensationalism and, 127
support for principled risk-takers, 133–135
meditation
practicing stillness, 83–84
Vipassana, 185, 240
Meera, 254–255
meetings
transformational, 166–167
transforming routines activities, 164–165
Mendoza College of Business, 169, 182–183
Mengesha, Yohannes, 61
men/masculinity. *see also* gender
false notions of male identity, 16–17
gender equity, 41
mentors, stages of leadership in Likert-Emberling framework, 162
MGEcoduties, 271–272

mindful pro-activists
activism, xv
as agents of change, 32
being a mindful implementer, 194–195
caring for each other, 198–199
connecting to universal values and core policies, 196
contemporary pioneers as, 43
enhancing self-aware communication, 187–190
everyday actions of, 159
generating results, 196
implementing transformation, 160–163
integrity of, 179–184
joy of BEING through action, 157–159
key abilities of, 201–202
learning-in-action programs, 196–198
listening deeply and speaking responsibly, 190–194
manifesting human potential, 204–205
Next-Generation movements, 296
partnering with others to shift paradigm, 199–201
self-aware communication, 184–187
transformational leaders, 167–168
transformational managers, 163–164
transformational meetings, 166–167
transformational stewards, 171–172
transforming paradigms, 172–179
transforming routines activities, 164–165

transforming systems and cultural norms, 168–171
mindfulness, 157–158
mindsets. *see also* culture; identity
change lies in influencing, 219–220
fix-it mindset vs. inner capacities, 101
principled approach to game-changing, 306–307
MKSS (Mazdoor Kisan Shakti Sangathan), 124
Moalla, Khadija, 46–48, 88, 132, 172, 186–187, 259
Mohanty, Bindu, 273
money, as medium of global exchange, 18
morality, integrity compared with, 179–180
The Mother (Mirra Alfassa), 269–270
multidisciplinary work, 278
musicians
the new superheroes, 310
role in shifting narrative regarding social issues, 258
Muslims, 16

N

NAFTA (North American Free Trade Agreement), 20–21
narratives
creating new narratives for new systems and norms, 250–252
empowerment from, 273
responsibility for shifting, 308–309
role of arts and media in transforming, 252–259
role of political leaders in transforming, 260–266
role of social media in transforming, 259–260

National Park Service (NPS), 173
nationality, social profile in, 65–69
Nawaz, Maajid, 16
Ndlovu, Maria, 292
networks, patterns for working at scale, 214
Next-Generation movements, 296–299
nonattachment
  BEING as paradigm shifter, 81
  principle of, 28
nonduality
  bridging nondual and dual worlds, 74
  conscious full-spectrum response as bridge between dual and nondual, 74–75
  universal heart of compassion as bridge between dual and nondual, 75–77
  who I am being and what I stand for as bridge between dual and nondual, 79–80
nonjudgmental action, 158
nonviolence strategy (Gandhi), 105
norms. *see also* culture
  basing on universal values, 99–100
  changing fiscal and economic rules and systems, 12
  components of conscious full-spectrum response, 5
  creating new narratives, 250–252
  democracy and, 128
  disrupting social norms that prevent needed change, 226–227
  measures and, 249

shifting or transforming, 5, 69, 146–147, 168–171, 273
North American Free Trade Agreement (NAFTA), 20–21
Nosov, Andrej, 39–41, 52, 171
NPS (National Park Service), 173

O

obesity prevention program, 291
O’Brien, Karen, 108, 110–111
Occupy Manifest, 76, 297
oneness (unity)
as guiding ideal, xi
progress emanating from inherent oneness, 270
realizing inherent nature of, 214–218
opportunities, transformative
language, 285–287
leveraging, 292–293
Next-Generation movements, 296–299
overcoming silos and fragmentation in workplace, 288–291
overview of, 277–278
philanthropy, 293–296
transdisciplinary initiatives applied to, 278–281
whole-system transformation, 281–285
organizations
constellations for paradigm shift, 266
grassroots organizations, 290
working for ecological sustainability, 310
Osofsky, Gregg, 76

outcomes. *see also* results
aligning for synergistic, 288
comparing with impacts, 28–29
in continuum of results, 139
outputs
in continuum of results, 139
input-output interface in generating results, 151–152
overwhelm, inner capabilities for overcoming, 25

P

paradigm shifts
addressing systems and root factors, 313
BEING as paradigm shifter, 80–81
being the change you wish to see, 182
emerging shifters, 6–7
factors in, 214–218
measurement as core strategy fort, 241–242
by mindful pro-activists, 172–179
National Park Service mission, 173–176
partnering to create, 199–202
radical transformation, xvi–xvii
recognizing and communicating underlying factors of major challenges, 95
templates and tools for, 24–25
triple helix of, 97
Parasuraman, S., 61–62, 134
partnerships

aligning with partners, 290
in paradigm shift, 199–202
stakeholder partnerships for achieving results, 29–31
patterns
creating new, 316
discerning for social transformation, 40–41
interrupting exclusionary isms, 221
seeing opportunities for change, 23
seeing with clarity, 93–95
for working at scale, 210–214
peace, beginning in minds of men, 220
personal transformation
in transformation spectrum, 98
unifying architect continuously deepening, 91
personality profile, contemporary pioneers, 70–73
perspectivist leaders, stages of leadership in Likert-Emberling framework, 162
philanthropy
conscious reciprocity, 293–295
role in global aid, 295
pioneers. *see* contemporary pioneers
planet
factors needed for planetary transformation, 92
humanity and, 9–12
stewardship and caring for, 177–178
transformation spectrum- personal to societal to planetary, 98

planning, simplification and demystification of complexity, 102–103
pluralism, whole-system transformation and, 285
policies
fiscal policies, rules governing global economics, 18–19
mindful pro-activists connecting to core policies, 196
politics
addressing exclusionary fundamentalism, 3
inequities in campaign finance, 21
principled approach to game-changing, 306–307
role of political leaders in creating new narratives, 260–266
social identity and, 17–18
social profile in, 65–69
popularity, superficial value of, 249
poverty
enabling environment for change, 126
global disparities, 10
grappling with, 216–218
inequity and, 13
recognizing and communicating underlying factors of major challenges, 95–96
Pradhan, Ravi, 197
pragmatic leaders, stages of leadership in Likert-Emberling framework, 162
pragmatism, vs. principled approach to equitable and sustainable change, 99–100
prayer, listening with still mind and open heart, 78
prejudice. *see also* discrimination

addressing inequity, 14
social identity and, 17
principled leaders, stages of leadership in Likert-Emberling framework, 162
principles
being a principled game changer, 152–156
congruence with strategies, values, and actions, 181–182
fallacy regarding idealism, 6
journalist and media support for principled risk-takers, 133–135
principled approach to equitable and sustainable change, 99–100
principled approach to game-changing, 306–307
principled outrage, 187–188
supporting principled risk-takers, 128–133
pro-activism, 158. *see also* mindful pro-activists
problem solving
as aspect of CFSR, 5, 107, 211
by contemporary pioneers, 85
disciplines, 23–24
expertise not sufficient by itself, 159
shifts generated by HIV/AIDS program, 109–110
strategic action in, 215
triple helix of paradigm shift, 97
professional profile, 69–70
profiles. *see also* identity
overview of, 63
personality profile, 70–73

professional profile, 69–70
social profile, 64–69
wisdom profile, 64
prosperity. *see also* age of universal prosperity; wealth
actions resulting in, 315
generating, 293–296
measuring equity and, 245
prosperity fractal, 305–306
reforming distribution of economic benefits, 20

R

race
interrupting exclusionary isms, 219–223, 308–309
Jim Crow laws, 224–225
social identity and, 17–18
social profile and, 65–69
radical, defined, 2–3
radical superheroes, 309–310
radical transformers
being a, 225
contemporary pioneers as, 43
disrupting social norms that prevent needed change, 226–227
facing resistance, 228–229
manifesting full human potential, 204–205
narratives of, 255
need for unique radical response, 23–26
transcending burnout, 229–231

Raju, 112–113, 171, 227
Ramalingaswami, Vulimiri, 237
Ranganathan, Sanjeev, 238–240, 271
refugees
dealing with complexity of demographic shifts, 314
UN Refugee Programme, 39–40
religion
Chan Buddhism, 119
dogmatic ideologies, 79–80
impact on author, 68
interrupting exclusionary isms, 219–223
social identity and, 15, 17–18
social media changing narratives, 259
social profile in, 65–69
resilience, stable foundation of, 247
resistance, radical transformers facing, 228–229
results. *see also* outcomes
applying CFSR approach, 115
attaining broad-based, context specific, 100
bookends for emergence, 26–27
capacity development for transformative results, 235–238
continuum of results, 139, 141
everyone's contribution, 209–210
fulfilling purposes by generating, 196
innate human capabilities of humans as agents of change, 31–32
input-output interface, 151–152

need for unique radical response, 23–26
providing direction but not prescription for generating, 101
results orientation, 27–29
stakeholder partnerships for achieving, 29–31
transformational results chain, 136
Rethinam, Jesu, 287
r-evolution, xv, 26, 313
Rilke, Rainer Maria, 303
risk-taking
journalist and media support, 133–135
supporting principled risk-takers, 128–133
roads, worldwide need for infrastructure, 307
Robeson, Paul, xiii
Rodriguez, Sudarshan, 60–62, 108, 221
roles, of mindful pro-activists, 159
Roof, Nancy, 132
Roosevelt, Eleanor, 186
root cause
recognizing and communicating underlying factors of major challenges, 96
system shifting and addressing, 313–314
routines, transforming, 164–165
Roy, Aruna, 124–125
Roy, Pinaki, 287
Rumi, 74, 251
Rushton, Cynda, 82, 247

Rustomfram, Nasreen, 52

S

Saito, Chika, 238

sanitation, worldwide need for infrastructure, 307

Sarkhot, Deoyani, 272

Saving Women's Lives, UN program, 143, 246

scale, responding at

capacity development examples, 238–241

capacity development for transformative results, 235–238

citizens building thriving democracies, 248–250

creating new narratives, 250–252

going to scale with solutions, 315–316

measurement as core strategy, 241–242

measuring big picture factors, 242–246

organizing for paradigm shift, 266–275

overview of, 233

patterns for, 212–214

role of arts and media in transforming narratives, 252–259

role of political leaders in transforming narratives, 260–266

role of social media in transforming narratives, 259–260

stability anchored by universal values, 246–248

stages of synergistic operational strategies, 234

Scherfler, Martin, 108, 115–116, 271

Schweitzer, Albert, 57

science, smoke screens of the elite, 307

Secular Ethics, basing on universal values, 62

self-awareness
enhancing self-aware communication, 187–190
overview of, 184–187
role of everyone in change, 305
self-discovery not sufficient by itself for planetary transformation, 92
self-determination, Declaration of Human Rights, 144
self-interest, empathy counteracting, 37–38
self-worth. *see* dignity
sexuality
discrimination against homosexuals, 132
discrimination generally, 304
interrupting exclusionary isms, 219–223
measuring infections related to unsafe sex, 247
pervasiveness of sexual abuse, 10
shifting norms in address to HIV/AIDS crisis, 146–147
social identity and sexual preference, 17–18
social profile in, 65–69
SFAB (Spectral Framework for Agency Building), 108, 279, 281
Sharma, Anindita (author's daughter-in-law), 282
Sharma, Ashish (author's son), 295–296
Sharma, Naina (author's grandaughter), 51, 54–55
Sharma, Priyadarshan (author's husband), 154–155
Sharma, Vikram (author's grandson), 54
shelter. *see also* homelessness
access to food and shelter globally, 9–10
global disparities, 10

Siddarth, Adya, 108, 279–280, 286
silos
addressing in process of change, 4
overcoming fragmentation in workplace, 288–291
overcoming separation by language at UN, 61
Singer, Peter, 179–180
Skolnik, Kobi, 297
SNEHA (Social Need Education and Human Awareness), 286–287
Social and Ecological Stewardship Program, TISS, 60
social exclusion
addressing exclusionary fundamentalism, 3
addressing inequity, 14
identity and, 16
interrupting exclusionary isms, 219–225, 308–309
social identity. *see* identity
social media
connectivity and propaganda via, 60
fake/inaccurate news, 259–260
role in transforming narratives, 255, 259–260
Social Need Education and Human Awareness (SNEHA), 286–287
social profile, 64–69
socialization, identity and, 63–64
societal transformation, transformation spectrum- personal to societal to planetary, 98
solar energy initiative, 11
SOS (synergistic operational strategies). *see* synergistic operational strategies (SOS)

speaking. *see* communication
Spectral Framework for Agency Building (SFAB), 108, 279, 281
Srinvasan, Yatra, 274
stability, anchoring in universal values, 246–248
stakeholders
articulating core values, 74
being proactive, 126–127
multi-stakeholder approach to generating breakthroughs, 197
partnerships for achieving results, 29–31
six step to knowing who you are, 45
as stewards and leaders, 135
standard of living, global disparity, 10
STEM Land, 238–240, 271
stewardship. *see also* leadership
alignment and synergy of work with others, 291
by artists, 256
becoming normative practice, 174
capacity development for transformative results, 235, 237
caring for people and planet, 177–178
of commons and environment, 285
constellations and, 268
everyday actions of stewards, 159
fostering in others, 32
language and, 286–287
learning-in-action, 30, 271–272, 274, 282
managing change, xv–xvi

by politicians, 264
practices, 57
stages of leadership in Likert-Emberling framework, 162
synergistic operational strategies, 234
transformational, 121–122, 171–173, 254
universal values underpinning work of, 195
Stewardship for New Emergence program, 71, 239, 274, 287
Stiglitz, Joseph, 19
stillness, finding, 83–85
stories. *see* narratives
strategic action
congruence with values, and principles, 181–182
by contemporary pioneers, 44–45
factors needed for planetary transformation, 92
measurement as core strategy for paradigm shift, 241–242
in problem solving, 215
simplification and demystification of complexity, 102–103
synergistic operational strategies, 120–121, 135–136
transdisciplinary template for, 103
strategic thinking, seeing patterns and connections with clarity, 93–95
subject agnostic template, for CFSR, 103
substance abuse, 126
suffering
disparity of wealth and, 2
overcoming, 9
universal heart of compassion and, 35–37

Suriyaprakash, C., 286
survival
challenges worldwide, 304
grappling with, 216–218
human-caused threats to, 218–219
prosperity fractal and, 305–306
sustainability
architecture for sustainable results, 4–6
basis for, 218–219
commitment to, 91–92
leadership focus on, 311
measuring, 246
organizations working for, 310
principled approach to, 99–100
triple helix of paradigm shift, 97
whole-system transformation and, 285
Sustainable Development Goals, United Nations, 126, 242, 311–312
synergistic operational strategies (SOS)
applying to HIV/AIDS program, 135–136
designing transformational projects, 233
establishing constellations, 266
skill development for HIV/AIDS program, 122
stages of, 234
strategic action, 120–121
synergy
aligning of work stewards and leaders with others, 291

aligning outcomes for, 288
engaging with partners, 200–201
transcending dualities, 315
system thinking, 24
systems
conscious full-spectrum response, 5, 107, 114–115
creating new narratives, 250–252
definition of, 4
designing transformative response to whole systems, 5
emerging paradigm shifters, 6
expertise in design of, 19
identifying shifts needed, 244
integrated, whole systems response, 102
radical response, 24
role of narrative in shifting, 251–252
role of people in shifting, 109
seeing opportunities for change, 23
shifting and addressing root factors, 313–314
transforming, 168–171
triple helix of paradigm shift, 97
whole-system transformation, 281–285

T

Tagore, Rabindranath, 59–60, 157
Tata Institute of Social Sciences (TISS)
Centre for Disability Studies and Action (CDSA), 279
CFSR approach applied to teaching, 116–118

course on Secular Ethics, 61–62
partnership with Water Mission of India, 60–61
Social and Ecological Stewardship Program, 60
themes of pluralism, democratic decision-making, sustainable commons, and economic sufficiency, 285
working against caste discrimination, 221
Youth Leadership and People Skills Program (YLPS), 53
taxes
creative opportunity in addressing financial systems, 21
fairness of, 225
Taylor, Carl, 237
teachers, professional profile, 69
teams
coaching, 197
development of, 161, 237, 239, 311
encouraging value-based conversations in, 126, 289
integrity of, 247
multidisciplinary, 8
noticing unhealthy patterns, 163
teamwork
creating platforms for others to source inner capacities, 60
fostering, 288
leadership and management courses focusing on, 46
technology
benefits and limits of, 303–304
creative opportunities in addressing financial systems, 21–22

issues not addressed by, 10
making wise use of, 307
meeting needs of people worldwide, 9–10
technical solutions in CFSR, 107
Tesla, 125
Thomas, Rintu, 253, 255
Tomassen, Geert, 272
Torggler, Barbara, 248
trade, globalization policies, 20–21
trafficking, human, 45
transdisciplinary initiatives
Bailey Bridge Initiative (BBI), 279–280
transforming learning, 278–279
transformation. *see* change
transformational results chain (TRC)
applying to breakthrough initiatives, 150–152
applying to employment, 139–140
compared with conventional results chain, 142, 144–145
continuum of results with additional components, 141
designing transformational projects, 233
iterative continuum for transforming reality, 136–138
skill development for HIV/AIDS program, 122
transformative opportunities. *see* opportunities, transformative
transparency, in democratic processes, 123
tribe/tribalism, interrupting exclusionary isms, 219–223, 308–309
Tsoknyi Rinpoche, 83

Tutu, Desmond, 129

U

UN (United Nations)

charter, 196

Declaration of Commitment on HIV/AIDS, 196

Declaration of Human Rights, 82

Human Rights Council, 304

Refugee Programme, 39–40

strengthening human resources in, 160

Sustainable Development Goals, 126

UN Cares program, 199

UNAIDS (United Nations Programme on HIV/AIDS), 146

UNDP (United Nations Development Programme)

addressing governance and leadership challenges, 146

addressing stigma related to HIV/AIDS, 27

author's role as director of HIV/AIDS team, 44–45, 57–58

Bureau for Development Policy, 131

learning-in-action applied to HIV/AIDS crisis, 122

Likert-Emberling framework added to work on HIV/AIDS, 160

members of HIV/AIDS team, 94, 132

transformational approaches to HIV/AIDS epidemic, 196

We Care initiative, 198–199

UNESCO (United Nations Educational, Scientific and Cultural Organization)

constitution of, 220

interim outcomes added to development dialog, 139, 142

UNICEF
addressing child labor, 201
author’s work with, 57–58, 237
Saving Women’s Lives, 143, 246
team coaching, 197
work on gender, 177–178
work on universal immunization, 191
working against child soldiers, 130–131
unifying architects
applying CFSR approach, 113–119
applying TRC to breakthrough initiatives, 150–152
attaining broad-based, context specific results, 100
being a principled game changer, 152–156
changing current blueprints for change, 138–149
commitment to equitable and sustainable results, 91–92
conscious full-spectrum responses, 96–97, 106–108
contemporary pioneers as, 43
deepening personal transformation, 91
design capability, 87–88
design framework for CFSR, 97–98
designing to make a difference, 88–90
distinguishing CFSR from partial responses, 103–106
embracing confusion as creative space, 92–93
enabling environment for change, 125–128
information for decision making, 122–125
integrated, whole systems response, 102

manifesting full human potential, 204–205
the new superheroes, 309
praxis of, 90–91
principled approach to equitable and sustainable change, 99–100
providing direction but not prescription for generating results, 101
recognizing and communicating underlying factors of major challenges, 95–96
seeing patterns and connections with clarity, 93–95
simplification and demystification of complexity, 102–103
sourcing wisdom, inner power, and universal values, 98–99
subject agnostic template, 103
support for principled risk-takers, 128–135
synergistic operational strategies, 120–121, 135–136
transdisciplinary template for strategic action, 103
transformation spectrum- personal to societal to planetary, 98
transformational leadership and stewardship, 121–122
transformational results chain (TRC), 136–138
worldwide projects, 108–113
unions, disempowerment of, 20
United Nations. *see* UN (United Nations)
unity (oneness)
as guiding ideal, xi
progress emanating from inherent oneness, 270
realizing inherent nature of, 214–218
universal heart of compassion
bridging nondual and dual worlds, 75–77

empathy and, 38
giving up not an option, 89–90
life enhancing attributes innate in humans, 203
overwhelm and, 35–37
role of everyone in change, 305
universal values
accessing inner capacity, 12
actions and strategies and, 181–182
anchoring stability in, 246–248
BEING as paradigm shifter, 81
bookends for emergence, 26
conscious full-spectrum responses, 107, 113–115
dignity, compassion, and justice, xiii
enhancing mindful communication, 187
factors in equitable and thriving humanity, 243
as foundation of education, 61–62
as foundation of transformational work, 12
gender and, 178
innate in humans, 204
interrupting exclusionary isms, 222
mindful pro-activists connecting to, 196
norms and measures, 249
radical transformation leadership based on, 2–3
radical transformation sourcing, 308
seeing invisible based on, 41
standing your ground, 185

synergistic operational strategies, 120
transformational results chain, 136, 141–142, 147
transforming mindsets, 219–220
transforming social norms, 69
triple helix of paradigm shift, 97
unifying architect sourcing, 98–99
wisdom based on, 310
worldview based on, 79–80
untouchables
discrimination of caste system, 111–113, 227
Writing with Fire film, 254

V

values, embodying instead of talking about, 81–83
values, universal. *see* universal values
Varma, Jessica Underwood, 251
Varma, Pervin, 258–259
Vatturi, Srinvas, 60–61
vested interests
how to address in process of change, 3–4
in maintaining status quo, 304
violence
economic costs of, 11
escalation of, 304
grappling with, 216–218
pervasiveness of, 10
poverty as cause of, 13

Vipassana meditation, 185, 240
Vivekananda, Swami, xi

W

wages, reforming distribution of economic benefits, 20
Wanis, Heba, 192
war. *see also* violence
beginning in minds of men, 220
fallacy regarding, 11
Watanabe, Eimi, 131–132
water, worldwide need for infrastructure, 307
Water Mission of India, TISS, 60–61
Watson, Lilla, 277
We Care initiative, UNDP, 198–199
wealth. *see also* economics/financial systems
basic needs for thriving in equitable society, 245
definition of, 243
disparity of, 1
fair taxation system, 225
inequity and, 13
scapegoats for inequities in, 19
what you stand for
articulating, 48–50
bridging nondual and dual worlds, 79–80
discovering, 45–48
White, Jerry, 108, 168–171, 240–241
Wiesen, Caitlin, 94

Williams, Vernon, 108
wind power initiative, 11
wisdom
basing on universal values, 310
listening from, 79
sourcing innate wisdom, 5
unifying architect sourcing, 98–99
wisdom profile, contemporary pioneers, 64
women/femininity. *see also* gender
female genital mutilation (FGM), 46–48, 221
gender equity, 41, 221–222
honor killing and, 16–17
maternal mortality, 246–247
role of media in changing narrative regarding, 255
UNESCO Saving Women's Lives program, 143, 246
word, integrity of (I do what I say), 181
workers. *see* employment
workplace, overcoming silos and fragmentation in, 288–291
worldviews
BEING as basis of, 79
dignity and equity as basis of, 307
enhancing mindful (self-aware) communication, 187
writers, role in transforming narratives, 252
Wymore, Mel, 262–265

Y

Youth Initiative for Human Rights (YIHR), 39–40

Youth Leadership and People Skills Program (YLPS), 52

About the Author



Monica Sharma, trained as a physician and epidemiologist, worked for the United Nations more than twenty years. Currently, she engages worldwide as an international expert and practitioner on leadership development for sustainable and equitable change. She works with United Nations, Universities, for example, the University of Virginia and Johns Hopkins,

management institutions, governments, businesses, media, and civil society organizations. She is the Tata Chair Professor at the Tata Institute of Social Sciences in Mumbai. She has published and presented over 250 articles in journals and international forums.

Monica Sharma created and uses a unique response model based on extensive application—a conscious full-spectrum model—which is for simultaneously solving problems, shifting systems, and creating new patterns sourced from individual inner capacity and transformational leadership. This model has generated sustainable results worldwide.

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