

# Working for Good

*Engaging Young Entrepreneurs in Service to Community &  
Celebrating the Role of Business in Promoting Peace & Prosperity*

## Curriculum

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# Working for Good

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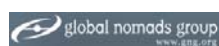
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### Context

*“Everything that is really great and inspiring  
is created by the individual who can labor in freedom.”*

**Albert Einstein**

The greatest advances in human history, in all realms of endeavor (science, technology, philosophy, arts...), with the most significant benefits to individual and societal well-being, have come through innovative ideas and individual initiative, expressions of the entrepreneurial spirit.

There is a growing recognition of the power of ideas catalyzed into action by entrepreneurs to be a powerful force for positive social change, elevating the conditions of life for humanity. Businesses and social enterprises promote peace and prosperity by:

- Creating jobs
- Investing in infrastructure, education, and training
- Developing new technologies to address basic human needs – clean water, healthy food, durable housing, affordable energy and transportation; and to increase productivity and efficiency
- Cultivating financial wealth and security for individuals and communities
- Providing a broad range of for-profit and non-profit social service, including sustenance, shelter, health care, education, physical, mental and spiritual “fitness” and many others.

In addition to the inherent service business provides to society, through the products and services they offer, the jobs they create, and other by-products of the entrepreneurial process, there is a growing global movement of purposefully applying the skills and resources of business to address social issues. Corporate social responsibility, cause-related marketing, sustainability initiatives, and the explosion of social entrepreneurship are testament to this movement.

*“At Whole Foods, we measure our success by how much value we can create for all six of our most important stakeholders: customers, team members (employees), investors, vendors, communities, and the environment. During the last 12 months we had sales of more than \$5 billion, net profits of more than \$140 million, and a market capitalization over \$8.4 billion.”*

**John Mackey**, co-founder and CEO, Whole Foods Market

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## Introduction to Working for Good

Our intention with **Working for Good** is to ignite your passion, inspire you to challenge yourself to make the most of your life, expand your sense of what is possible – for yourself and for humanity, and encourage you to go for it, whatever “it” may be that is your unique passion, creative vision, and potential contribution to society. The readings in this curriculum are selected and designed to support you in this process.

The first lesson in this series of four lessons is **Progress & Possibility**. The intention of this lesson is to open your mind to the positive progress humanity has made over millennia and, specifically, during the past few centuries, and to the very real possibilities and opportunities for continuing progress towards broadly distributed peace, prosperity, and well-being. Since the predominant messages projected through the mass media are dark, negative, and pessimistic, we understand that it is imperative to shift the context from, what our colleague Marilyn King calls “stinkin’ thinkin’” to a more balanced and accurate understanding of how well we are doing as a species and a society.

Indeed, there is significant evidence that optimism itself is a factor in success. “Learned Optimism” refers to the idea that you can learn to be more optimistic and thereby become more successful. And in the **Working for Good** context, “more successful” means becoming more successful at making the world a better place, as well as more professionally successful on an individual basis.

The second lesson, **The Entrepreneurial Spirit**, focuses on the profound contribution to humanity made by the individual human spirit expressing its unique vision of possibilities and pursuing that vision with focus, determination, and skill. And we explore the conditions that support individual initiative towards the enhancement of life for all.

Lesson three, **Entrepreneurs in Service**, focuses on the role of entrepreneurship in service to society.

Lesson four, **Liberating the Entrepreneurial Spirit for Good**, focuses on the qualities and skills required to activate and sustain the entrepreneurial spirit within yourself, to effectively manifest your own powerful vision of service to society.

We welcome you to this journey, and we look forward to communicating and collaborating with you to support each other in our endeavors to liberate the entrepreneurial spirit for good.

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## Lesson 1: Progress & Possibility

### Introduction to Lesson 1

This first lesson is designed to challenge the popular assumption that we are heading towards “hell in a hand basket.” While most of the media focus most of their attention on the bad and the ugly, there is much more good news than you can imagine.

The overwhelming amount of bad news – news about all of the bad things happening around us and throughout the world, is exactly that – overwhelming. And it is debilitating, as it undermines our belief that what we do matters. If what we do doesn’t matter, why do anything?

Well, it does matter, and we are making progress, in many areas, over an extended period of time.

So let’s get the story straight, then use it to inspire us to set new goals, to raise the bar even higher, and to go for it.

We were initially going to include two articles in this section from different authors, but decided it would serve you if we synthesized the information included in them with other information to give you one comprehensive picture of the tremendous progress we are making towards peace and prosperity, and the opportunity we have to manifest broadly distributed, global peace and prosperity. Michael Strong, CEO of FLOW and prolific writer skillfully crafted this synthesis in his piece entitled “Progress & Possibility.”

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## **Progress & Possibility: Opening the Door to Working for Good**

By Michael Strong, CEO & Chief Visionary Officer, [FLOW](#)

Among the first teachings of the Buddha is the understanding that “mind is the forerunner of all things.” If we believe it is impossible to make the world a better place, we will create a self-fulfilling prophecy. If we believe we can make a difference, and set about doing so with a clear-eyed vision, passionate focus, persistence, and courage, then we can achieve extraordinary things.

In the language of business, each human being who is dispirited is a loss to the balance sheet of global goodness, whereas each human being who is an inspired, energetic, and thoughtful change agent is an enormous asset to global goodness. Optimistic creators such as Steve Jobs and the Google founders have produced billions of dollars of wealth and immeasurable happiness and well-being that would not have existed had they not founded the businesses they and their teams created. By creating microlending, Muhammad Yunus empowered tens of millions of poor women to become entrepreneurs and create value for their families and communities. Maria Montessori created a whole new way of understanding children, and in addition to the tens of thousands of schools that follow her method she influenced child-raising in numerous ways, including the creation of the very idea of child-sized furniture. We believe that every human being is capable of creating something of great value, and that at present the vast majority of us only create a tiny fraction of the value that we could create for ourselves and others.

So how do we create a world in which happiness and well-being is ubiquitous and endlessly abundant? This curriculum is a step towards that goal. We hope that you will join us in expanding on the themes introduced here.

### **The Importance of Progress**

To begin, we highlight the importance of progress, and illuminate the existence of far more progress than is usually acknowledged. People in general like to do things we are good at, where we are making progress. If we play a sport or a game, we are more likely to keep playing it if we find ourselves getting better and better at it. If we focus on and believe all the doom and gloom we hear from the media, and the negative doomsday predictions from both ends of the political spectrum, it is no surprise that many of us are ready to throw in the towel. But if we see the profound progress humanity is making on many levels, we can become ever more engaged in the game of making the world a better place.

What if, instead of (or in addition to) getting excited about playing a game, we got excited about our ever-increasing ability to make the world a better place?

The work of psychologist Martin Seligman clearly demonstrates that we are more effective for a longer period of time when we believe that we are successful and that we will continue to be successful in the future.<sup>1</sup> For this reason, we begin our **Working for Good** curriculum with an overview of the real progress being made towards the solution of global problems.

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Stop and breathe. Have you ever been in a room with too many people yelling, too many televisions and radios blaring, perhaps horns honking outside, and so much stress and anger that you can barely hear yourself think?

While it is wonderful that news is now widely available, being immersed in news and its principally negative orientation, confuses us and prevents us from seeing the world clearly.

The problem is not that what happens on the news is false (though occasionally some is), nor even that the news fails to tell us many important things (which it often does), but more deeply the problem is that the news doesn't encourage us to see the big picture. The news, by its nature, is focused on problems and bad things that happen. And its ubiquitous presence, and compelling and penetrating effects, distort our perception of reality.

If we want to liberate our potential to do good work in the world and to have a positive effect on the world, we need to believe that what we do matters. And to believe what we do matters, it helps to see that what others are doing and have done for thousands of years makes a difference. The doing of good work may take time, and it may not be obvious how you will achieve your goals. Two hundred years ago almost everyone on earth was poor and famines, in which people literally starved to death, were a regular feature of life around the world. The people who created the steam engine or constitutional government had a general attitude that practical problems could be solved, and worked hard and long to solve problems, but they did not fully realize that they were creating the beginning of the end of starvation as a routine family experience.

We have good news: what people do matters a tremendous amount. In Lesson Two we'll go into this in great detail. For now, we want to give you a sense of the positive context for working for good.<sup>2</sup>

## Peace is Breaking Out All Over

Thus the first fact that we ought to stop and consider is that, despite the steady barrage of news concerning wars that are happening and that might break out in the future, from a deeper perspective the fact is, shockingly enough, that peace is breaking out around the world:

“By 2003, there were 40 percent fewer conflicts than in 1992. The deadliest conflicts — those with 1,000 or more battle-deaths — fell by some 80 percent. The number of genocides and other mass slaughters of civilians also dropped by 80 percent, while core human rights abuses have declined in five out of six regions of the developing world since the mid-1990's. International terrorism is the only type of political violence that has increased. Although the death toll has jumped sharply over the past three years, terrorists kill only a fraction of the number who die in wars.”<sup>3</sup>

Prior to 1992, war was far more common around the world than it is today: Wars with more than 1000 battle-deaths are down by 80%! The “Cold War,” in which the planet was divided between communist countries and capitalist countries, resulted in endless



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wars throughout the developing world, many of which we barely heard about. While the end of the Cold War has not brought complete peace, it is significant to notice that despite the fact that ongoing televised casualties in Iraq bring the horrors of war into our living rooms, nonetheless from a global perspective we haven't lived in such a peaceful world since the 19<sup>th</sup> century.

## Poverty Vanishing More Quickly Than Ever Before

Well, so war is on the decline: what about the horrors of poverty? It turns out that poverty is also decreasing on a global scale the likes of which the world has never seen before. Although poverty in Africa remains a very serious problem, the good news is that economic growth in India and China are raising the standard of living of more people more quickly than has ever taken place in history.

The first thing to realize about India and China is that they are each home to more than a billion people. Together they account for about 40% of the global population. In the past twenty years, about half a billion people in these two nations have been raised out of poverty. Now a negative person might point out that three quarters of them are still poor; but half a billion no longer in poverty is more than the entire population of the United States. For countries that have been symbols of mass poverty for hundreds of years, for a quarter of their populations to be lifted out of poverty in merely twenty years is mind-boggling. More importantly, at current rates of economic growth, China will reach the current U.S. standard of living around 2030 and India will reach the current U.S. standard of growth around 2050.<sup>4</sup> Thus, although there are relatively poor people in the U.S., from the perspective of Chinese or Indian poverty even the U.S. poor are well-fed and mostly well-housed. Within our lifetimes, mass poverty in China and India will no longer exist.

Moreover, it is not only in China and India that economic growth is rapidly eliminating poverty: Ireland, for instance, moved from being one of the poorest nations in Europe ten years ago to being the wealthiest. Many (but not all) nations from the former Soviet Union are growing well. Chile, Costa Rica, and Mexico are doing well in Latin America. The outlook throughout Asia is generally positive: Forty years ago Japan was a poor nation, thirty years ago Singapore, Hong Kong, Taiwan, and South Korea were all poor, now Thailand and Vietnam have joined India and China in successful economic growth and are on their way to joining the “no longer poor” portion of the world.

Clearly, there is much to do and we should not rest on our laurels. But we also should not despair over global poverty. It is decreasing more rapidly than it has ever decreased in history, with more people attaining higher standards of living than the world has ever known. While very serious problems remain in much of the world, the fact that we are making so much progress so quickly ought to inspire us to more effective action, rather than despair.

Of course, paradoxically, the alleviation of poverty around the world itself concerns many people. A headline on economic growth in China expressed environmental concerns through the title “Too Many Toyotas?” The downside, of course, of nine billion human beings (the expected peak global population later this century), each with an American standard of living, is the use of natural resources on a colossal scale. Most people assume that such an enormous use of natural resources necessarily implies extraordinary environmental damage. Does it?

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### The End of Environmental Destruction?

Yes, serious environmental concerns do exist and the possibility of catastrophic climate change is among them. That said, in order to solve the problems facing us it is also important to acknowledge the significant progress that has been made in the past, and to consider the strategies and techniques that succeeded in making this progress.

The decline of acid rain is a good place to begin to understand the nature of progress on environmental issues. In the 1970s there were widespread concerns that acid rain would destroy ecosystems throughout the U.S. Sulfur dioxide, a pollutant that was emitted largely by power plants, combined with various gases in the atmosphere to create rain that was more acidic than is natural. As a consequence, numerous plants and fish began to die.

Subsequently, a law was passed in the U.S. that set up a sulfur dioxide trading system: power plants that produced sulfur dioxide had to buy rights to continue to do so. Some companies then began to add anti-pollution equipment to reduce their sulfur dioxide emissions. As a consequence, they were able to sell their pollution rights to companies that had not yet installed the anti-pollution equipment. Although many environmentalists were originally against this system because they did not like the idea of companies owning a “right to pollute,” what happened was that companies suddenly had an incentive to invest in the very best anti-pollution equipment: The faster they could install better equipment, the sooner they could sell their pollution rights to other companies. But soon it became cheaper, in many cases, to install the innovative anti-pollution equipment than to buy more pollution rights. As a result, sulfur dioxide emissions have been cut in half in the last twenty years and most ecosystems that had been damaged by acid rain are now well on their way to recovery.

As importantly, the cost of adding these scrubbers was less than a tenth of what had been expected. The innovation dynamic catalyzed by the market in pollution rights created a circumstance in which pollution decreased both more quickly and more cheaply than anyone had imagined possible.<sup>5</sup>

The growth of forests in the U.S. is a good place to begin to understand how our environment may be restored. Deforestation in the U.S. took place at the highest rate during the 19<sup>th</sup> century as pioneers cleared forests in order to create farms. From 1920 to 1990, the percentage of the U.S. covered in forest was stable. Since 1990, the percentage of the U.S. being re-covered in forest has steadily increased, so that now we are returning about two million acres of land into forests.<sup>6</sup> Indeed, the rate of reforestation in the U.S. is now so high that some scientists believe that the U.S. is absorbing as much in new carbon emissions as it is emitting. Indeed, American forests now contain 40% more wood than they did fifty years ago and, by some measures, despite the fact that the U.S. is the largest producer of greenhouse gases, due to our heavy levels of reforestation the U.S. may actually be carbon neutral with respect to net annual emissions.<sup>7</sup>

Patrick Moore, a founder of Greenpeace, believes that “Trees are the Answer.”<sup>8</sup> He points out that the more wood and paper we use, the more trees are planted, and the more trees that are planted, the more carbon is absorbed into the atmosphere.

Without going into more details here, the primary point is that:

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1. We have solved environmental problems in the past (decreased sulfur dioxide emissions, increased forest cover).
2. We can continue to solve environmental problems in the future.

Although there are some people who believe that fear of catastrophe is necessary to get people to take action, it is also important to be aware that real progress has been made and continues to be achieved.

As countries develop and poor nations become richer, environmental conditions generally improve. Economists have noticed what they call the “environmental Kuznets curve,” whereby economic growth can be detrimental to the environment between average national incomes of \$2,000 to \$8,000, but, thereafter, environmental improvements take place. Economist Benjamin Friedman summarizes the evidence:

“In cross-country comparisons, sulfur dioxide, nitrous oxide, carbon monoxide, smoke, and lead from automotive emissions all show increasing atmospheric concentrations up to some income level, but a decreasing concentration thereafter. A similar pattern obtains for fecal contamination in rivers, as well as contamination by heavy metals such as lead, arsenic, cadmium, mercury, and nickel, all of which carry well-established health risks. Conversely, the level of dissolved oxygen in rivers (a key sign of biological vitality) appears to decrease at first with economic development and then increase.”<sup>9</sup>

As incomes increase in each country, individuals and governments do what it takes to improve the environment. Although we would like to reduce the extent to which these harms take place, the long run prognosis for the effects of economic growth on the environment is positive. Although problems do exist and will need to be solved, our track record for solving environmental problems is far more positive than is often acknowledged.

## Health and Well-being in the Developed World

Some of the positive developments in this area are almost unbelievable: The average American lived to 54 only 50 years ago. Now our average life span is 76 years and climbing. The number of Americans living past 100 is exploding: 71,000 now, three times that many in the next 20 years, and who knows how many living up to what age beyond that. Cancer is on the decline, AIDS is on the decline, suicide is on the decline, fatal accidents are on the decline. By almost all measures our health is improving. The major exception is obesity: if we could only exercise more and eat more healthily we would defeat the single greatest obstacle to dramatically improved health. Meanwhile we live in larger and better houses than ever before. It takes fewer hours of labor to buy food, clothes, and most consumer goods than it did fifty years ago. In the 1960's long distance telephone calls were a luxury; now most teenagers have cell phones and Skype internet long-distance is free. Almost every poor American has a refrigerator and a color television, items that were considered luxuries only affordable for the rich not long ago. Indeed, almost every item that was only for the rich not long ago has become common even among the poor in the developed world.

Health care and education are two of the very few items that have become more expensive and, even there, in many ways they have become cheaper. For instance, although university tuitions have increased rapidly, MIT now has an on-line project

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through which they are offering all of their courses on-line for FREE. It would require considerable discipline to study the material on one's own, but the internet, in particular, has made access to vast educational resources essentially free to anyone with access to the internet. The very best encyclopedias on earth even twenty years ago could provide only a tiny, tiny fraction of the information that is instantly available through Google.

And, although health care remains a problem, 75% of the \$1 trillion dollars in health care costs in the U.S. go to the treatment of chronic diseases, most of which are preventable through lifestyle choices. Eat well and exercise and, in essence, you have solved the single greatest health care problem in America in your own small way. Encourage your friends and family to do likewise, and the amount of resources devoted to health care will decrease dramatically.

## Getting a Perspective on Working for Good

Serious problems remain and, as you know, if you listen to the news you will hear about them constantly. But emotional responses, such as anger and depression, do not in and of themselves solve problems. Go ahead and listen to bad news, but remember to discipline yourself to keep a longer term perspective in mind, both with respect to the extraordinary progress that has taken place in the past as well as the extraordinary progress that can take place in the future, if we take initiative and work together.

The Tibetan Buddhists, who have seen as much deliberate destruction of their lives and their culture than almost any people on the planet, are committed to a 500-year plan to create a better world. While most of us believe that it won't take 500 years, sometimes it is worth thinking about what you as an individual can achieve over the course of a lifetime. The Renaissance artist Lorenzo Ghiberti is famous for completing two sets of bronze doors in his life. The first set took him 21 years to complete. The second set took him 27 years to complete. Each door is covered with amazingly beautiful and detailed sculpture, doors that will be famous for as long as they exist. In our world in which life moves so quickly it is worth reflecting on the kind of commitment to excellence that could motivate someone to spend the first half his life perfecting a set of bronze doors (he started on them when he was 21), and then, when finished, to spend the second half of his life on a second set.

What if you committed yourself to making a powerful difference in the world over the course of your lifetime? Realize that making a difference is not about a feeling that you have now, but a focus on doing good and a commitment to personal excellence that you make for the long haul. You may not know exactly what your contribution is and you may have a number of different ones. As long as you develop your abilities and apply them on behalf of doing serious work for good, you will create your own bronze doors. The historical record shows that the world has become more peaceful, more prosperous, more environmentally healthy, and more comfortable than it was in the past. What can you do to create a better world over the course of your lifetime? What will your "bronze doors" be?

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### Footnotes

- <sup>1</sup> For a wealth of resources on positive psychology, visit the [Positive Psychology Center](#).
- <sup>2</sup> For a data-rich review of the positive context we are all operating in, see Gregg Easterbrook's book [The Progress Paradox](#) (2003, Random House), a follow up to a 1998 article entitled "[America the O.K. Why life in the U.S. has never been better.](#)"
- <sup>3</sup> See "[Peace on Earth? Increasingly, Yes.](#)" By Andrew Mack in The Washington Post - Wednesday, December 28, 2005. The source for this article is a [report of a study](#) produced by the Human Security Centre in British Columbia, which Professor Mack heads.
- <sup>4</sup> From [The Globalist](#), April 15, 2005.
- <sup>5</sup> "[Acid Rain Control: Success on the Cheap,](#)" Richard A. Kerr, published in Science magazine.
- <sup>6</sup> [Index of Leading Environmental Indicators](#), 2003, published by the American Enterprise Institute.
- <sup>7</sup> Raynor, [The International Challenge of Climate Change](#), pg. 12.
- <sup>8</sup> It is for this reason that Patrick Moore's Greenspirit claims generally "[Trees are the answer](#)" and supports using more wood to support a larger forestry products industry.
- <sup>9</sup> Benjamin Friedman, [The Moral Consequences of Economic Growth](#), page 383.

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## Discussion Questions for Lesson 1

What do the following terms mean to you: progress, peace and prosperity?

Do you tend to be optimistic or pessimistic?

Do you think that the news we get from the media influences your perspective of the conditions of life and the status of peace and prosperity?

Does the information presented in this article change your perspective in any way? Does it give you energy or encourage you to do something you might not have done before?

What do you think about or how do you feel about the premise of the Working for Good program, that we are each capable of accomplishing great things in service to society through entrepreneurial initiative, and we can realize our potential to do so?

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## Lesson 2: The Entrepreneurial Spirit

### Introduction to Lesson 2

The articles in this lesson celebrate the entrepreneurial spirit and the extraordinary potential embodied by human beings to innovate.

By tapping into the energy of this spirit and examples of the power and productivity of the entrepreneurial spirit to change the world, we aim to stoke the fires within you, to support you to tap into your own entrepreneurial spirit, and to find the passion and creativity within you that are calling to be expressed in the world.

The first article is written by award-winning educator and essayist Candace Allen. The second is by Michael Strong, whom you have already “met” in lesson one.

*“I do not consider myself to be a remarkable person.  
But I am intensely curious about the things  
that I see around me. And this curiosity,  
combined with a willingness to assume risks,  
has been responsible for such success and satisfaction  
as I have achieved in life.”*

**Clarence Birdseye**

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## **“Entrepreneur as Hero”**

By Candace Allen, Educator and Essayist

What is a hero? For some, a hero represents a person who lives up to age-old values such as honesty, integrity, courage and bravery. For others, a hero is someone who is steadfast or someone who sets a good example to emulate in the future. To many, being a hero means self-sacrifice, even of life itself, for the sake of others. And many find heroic those who are mere celebrities, as these celebrities receive notoriety and attention that anybody might want.

Joseph Campbell, who was considered to be the renowned expert on world mythology and literature, demonstrated the universal path of the hero across time and culture. I venture to speculate that he would probably say that none of the ways I have just mentioned of looking at heroes are wrong; rather, they are incomplete, representing aspects or qualities of the hero.

In his many works, Campbell demonstrated that every society has and needs heroes. Heroes reflect the values we revere, the accomplishments we respect and the hopes that give our lives meaning. By celebrating our heroes, we honor our past, energize our present and shape our future. In studying all known cultures, Campbell discovered that though details of heroic action change with time, the typical path of the hero can be traced in all cultures through three stages.

The first stage involves departure from the familiar and comfortable into the unknown, risking failure and loss—a venturing forth for some greater purpose or idea. The second stage is the encountering of hardship and challenge, and the mustering of courage and strength to overcome or discover. The third is the return to the community with something new or better than what was there before. Ultimately, the hero is the representative of the new—the founder of a new age, a new religion, a new city, the founder of a new way of life or a new way of protecting the village against harm; the founder of processes or products that make people in their communities and the world better off.

What I will contend here is that in our modern world, the wealth creators—the entrepreneurs—actually travel the heroic path and are every bit as bold and daring as the heroes who fought dragons or overcame evil.

In the first stage of the heroic journey, we find the entrepreneur venturing forth from the world of accepted ways and norms. He asserts, “There is a better way, and I will find it.” Unlike many of us who are overwhelmed by the challenges of our immediate world, the entrepreneur is an optimist, able to see more of what might be by taking what is here and seeking to rearrange it. Giving up the conclusions of others about what is or is not possible leads the entrepreneur in his quest to go beyond the satisfaction of the present. In this first stage, those who are spurred to risk leaving the familiar world are motivated by many things.

Some wish to become rich or famous. Some wish to make themselves, their families or their communities better off. Some seek pure adventure, and some wish to challenge their own limits.



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Entrepreneurs are characterized by boundless energy, brimming vision and bold determination to push into the unknown. They are alert, watching for new opportunities to change the status quo, and often through failure develop a better than average sense of timing, learning to balance patience and immediate action. This brings us to the second stage of the classic heroic journey.

In this stage the entrepreneur finds himself in the uncertainty of uncharted territory. All is at stake. The hero self-sacrifices to an idea or purpose or vision or dream that he sees as greater, bigger than himself. His immediate comfort and security becomes irrelevant. No general agreement exists as to just what that greater, more noble sense of purpose must be. In my own profession, for example, an entrepreneurial teacher who wishes to find a more profitable and beneficial way to provide education to youngsters as an alternative to government schooling may have a profound sense of purpose that drives him onward. And yet we within the profession might see him as a traitor. Imagine a teacher getting out from under our protected bureaucratic canopy and setting up an English or an economics instruction firm that contracts out to schools or parents. Regardless of that to which he gives himself up, the second stage of the heroic quest involves the surrender to an intense, driving force.

In this stage, the entrepreneur tackles unpromising resource situations and attempts to fashion present resource arrangements into something different and valuable. Today, the creation of wealth depends much less on discovery of the earth's physical resources and much more on the strength of mind to rearrange and reorganize resources. The entrepreneur's tremendous energy provides him the resiliency to keep coming back after every wrong turn or failure, and his tenacity and enterprising nature are the invisible workings that fuel the efforts that give his ideas tangible form.

This high-risk activity is the electric and dynamic discovery process. It is a test bed of ferreting out profitable opportunities. It is in this stage that he is criticized or opposed by those special interests who control the status quo.

The third stage of the classic heroic journey begins when the entrepreneur returns to community with the hope of successful acceptance of his product, process or service. By buying new products or services, the customer acknowledges entrepreneurial success. The more profit that is generated, the greater the value of wealth produced. Profits are the reward for increasing benefits to individuals in society, and serving in the capacity as wealth creator, the entrepreneur becomes a social benefactor. The heroic entrepreneur will continue to anticipate what the future will demand of him. He is no ordinary businessperson whose main priorities are simply to turn his profits, avoid losses or seek merely to maintain his market share. Nor does he seek government subsidy or monopoly status. For him, the quest is to venture forth again and again into the unknown to create and bring back that which individuals in society value.

Not all people who venture forth on these heroic quests succeed. Approximately 80 percent of new businesses fail within a short period of time. But we must keep in mind that over three-quarters of all new jobs each year come from businesses no more than four years old. Though large, well-established corporations are more visible, small business ventures are where the entrepreneurial action is.

Role models in business bestsellers usually come from large, successful corporations, but Hermann Simon, author of *Hidden Champions: Lessons from 500 of the World's Best Unknown*

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*Companies*, argues that little known super performer companies made up of two, three or twenty highly entrepreneurial folks have control of worldwide market shares of 50 percent, 70 percent, even 90 percent. For example, St. Jude Medical has 60 percent of the world's market for artificial heart valves. In today's world, it is the individual (or small groups of them) who is embarked on the bold quests that are changing the face of society so rapidly.

The lesson offered to us is that the market is a harsh judge, but even so, some individuals are willing to risk failure, and in doing so time and again, they have become successful learning that no defeat has to be final. The cumulative effect of this entrepreneurial attitude is that we can all look to the future with optimism, as opportunities abound for entrepreneurial adventure. Many of the heroes today go unnamed, as their contributions are coming so quickly that the time needed to become well known individually isn't available. This is all the more reason to understand the function of the entrepreneur on the heroic path.

If we all focused on just one or two processes that we take for granted, we would see how much our lives have changed due to entrepreneurial activity constrained by the tight discipline imposed on it through market forces.

When I was a little girl, penicillin had just been developed and mothers no longer were losing their babies to minor ear infections. Television wasn't available, but I remember listening to "The Shadow" through the static and crackle of a vacuum tube radio. Telephones were still luxuries where I grew up in a little farm town in Colorado called Hugo. My Aunt Luella's number was 17 and I could get her by contacting Alma, the local operator. Long distance calls were a rarity and international calls were simply not made. The first transatlantic cable was not laid until 1956, and it could transmit only 36 calls at any one time. As late as 1966, only 138 simultaneous calls could take place between Europe and all of North America, as compared to the over 1.5 million simultaneous calls between North America and Europe today. Now telephones are everywhere, and many of our students carry cellular phones with them, as casually as I did a bag of jacks or marbles.

And of course, being a Baby Boomer, born in the late 1940s, I had never heard of a computer. It has been estimated that if we had made the same progress in automobiles we have made in computers over the last 30 years, the best Mercedes Benz on the road today would cost about \$1.19 and get over 4 million miles per gallon.

In 1952, economist John K. Galbraith said, "Most of the cheap and simple inventions have been made." This statement seems pretty silly to us today. The changes we have seen since we were children will pale in comparison to the changes we will see in the next decade.

Why, then, are entrepreneurs typically ignored or downplayed at best, or worse, castigated as the modern "robber barons" who exploit others? Why isn't the entrepreneurial function hailed as heroic?

There are several reasons why entrepreneurs are more likely to be castigated than celebrated. One major reason for the castigation of successful entrepreneurs lies in the political bias against them. As government control over the economy has grown, so has the incentive for politically influential interests to disparage entrepreneurs. Few, if any, economic forces are more disruptive than entrepreneurship. Successful entrepreneurs

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make bold leaps that break contact with the familiar and leave behind a clutter of obsolete products and processes. In Joseph Schumpeter's words, "creative destruction." But while recognizing that creative destruction is essential to general progress, each act of this destruction harms some individuals and groups whose wealth is capitalized into the status quo. Each group wants to benefit from the progress that imposes costs on others while being protected against the progress that imposes costs on themselves. But the more groups that succeed in securing such protection, the less everyone benefits from the economic progress that might have been. And the larger government becomes, the more it becomes a force against progress. While the entrepreneur with a superior idea can draw large numbers of customers from existing corporate giants in market competition, he can't mobilize large numbers of citizens against government obstacles to that competition.

Another reason entrepreneurs are condemned is that the connection between their innovations and economic progress is often indirect and difficult for most to understand. For example, few people understand the great contributions made by Michael Milken and Bill Gates. When this lack of understanding becomes political fodder, those entrepreneurs who do the most to promote economic progress are at risk of being depicted as anti-social scoundrels.

A major reason for the hostility toward successful capitalists and the capitalist system that makes their success possible exists for other than political reasons. Few people understand how capitalism works and most tend to see the concentrated costs inflicted by market competition and take for granted the diffused benefits made possible by that competition. Trying to explain how the invisible hand works to folks already hostile to the ideas of competition and profits is not an easy task. Many who are not entrepreneurial resist the idea that the economic system rewards those who create wealth and that wealth is created on the basis of superior contributions.

The most famous of the Austrian school of economics, Ludwig Von Mises, recognized that the person who observes others achieving far greater economic success than he, resists the notion that the creators are more deserving of wealth than he.

Furthermore, educated people's perceptions are influenced more than most realize by the opinions of intellectuals at elite colleges and universities—intellectuals who typically despise what they view capitalism to be and the entrepreneurial energy that propels it.

Within our colleges and universities, academics (like every other group anywhere else) like to exert influence and feel important. Few scholars in the social sciences and humanities are content to merely observe, describe and explain—most want to improve society, and as Thomas Sowell repeatedly says, they take on the role of the anointed in assuming that they should and can promote social progress through well intended government action, guided, of course, by their own expertise. Achieving academic distinction by becoming one of the authorities on social change is an opportunity that most can't pass up.

One of the most striking points to make in understanding why entrepreneurs aren't given more recognition is that even the most staunch supporters of the capitalist system often diminish and even dismiss the importance of entrepreneurs. The economists who have developed the sub-discipline referred to as the "new economic history" have been among the most effective at explaining the causal links between the market and economic progress. Yet most of the new economic historians downplay the importance of

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entrepreneurs and would argue against our placing them in the category of heroes.

Robert Thomas of the University of Washington argues, for example, that individual entrepreneurs, whether alone or as archetypes, just don't matter. According to Thomas, a successful entrepreneur is no more important to the economy than the winning runner in a 100-yard dash is to the race. The winner gets all the glory, but if he had not been in the race, the next runner would have won by crossing the finish line a fraction of a second later, and the spectators would have enjoyed the race just as much. If Henry Ford or Bill Gates or any other successful entrepreneur had not made his pioneering contribution, someone else would have quickly done so. So, as Thomas tells the story, it is hard to justify special celebration of their accomplishments. But this view ought to be challenged.

Go back to Thomas' race analogy. If the runners and their preparation before and during the race are simply taken as givens, it is no doubt true that removing the winner of the race would do little to reduce the benefits of winning. But the identity of the runners and their preparation and effort can't merely be taken as a given. They are influenced by the social acclaim and praise afforded the winner. When champion runners are esteemed in the public's eye, those with the greatest talent are more likely to become runners—to train harder and run faster.

The fact that the entrepreneur receives profits if he is successful is hardly a persuasive argument that entrepreneurial motivation is unaffected by public attitudes.

The point I am making here is that the public attitude is really a sum total of individual attitudes of citizens. If individual citizens do not value the qualities that make entrepreneurs able to go beyond the limits of what is considered to be possible and do not value the environment that allows and rewards those who do, then those citizens empower politicians and their special interest clients who consistently look for justification to tax away the financial gains of successful creators.

It is no coincidence that over the last century, as public respect for entrepreneurs has eroded, so have the constitutional barriers against what is best described as the punitive taxation of economic success.

Just as the society that doesn't venerate winners of races will produce fewer champion runners than the society that does, the society that does not honor entrepreneurial accomplishment will find fewer people of ability engaged in wealth creation than the society that does.

One last reason to explain why, though on the heroic path, entrepreneurs are seldom viewed as heroes. When defining the hero and giving credence to what he accomplishes, the focus is often on the giving up—on the self-sacrifice, rather than on the creation and the bringing back to society that which makes individuals a little or a lot better off. As long as the profit, which the hero receives as reward, is viewed negatively as part of a zero-sum game in which the entrepreneur benefits at the expense of others, he will be denigrated and at best treated with disinterest.

And when this attitudinal obstacle plays out politically in the form of restrictive government regulations, trade restrictions, monopolized special interests supported by government and high tax burdens, we all lose.

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## **The Opportunity: The Creative Powers of a Free Civilization**

By Michael Strong, CEO & Chief Visionary Officer, [FLOW](#)

*An excerpt from the soon-to-be-published FLOW Manifesto*

“Man’s only limitation, within reason, lies in the development and use of his imagination. He has not yet reached the apex of development in the use of his imaginative faculty. He has merely discovered that he has an imagination, and has commenced to use it in a very elementary way.”

**Napoleon Hill**

There are estimates that Craig Venter’s Celera Genomics was able to sequence the human genome in less than half the time and at one-tenth the cost of the government effort.<sup>10</sup> Burt Rutan’s Scaled Composites achievement with SpaceshipOne, was similarly achieved at about one-tenth the cost and in less than half the time of a comparable NASA project. What if the kind of creativity that makes such astounding rates of progress was applied to the solution of human problems?

Muhammad Yunus launched a structured microfinance movement that now benefits hundreds of millions of women each year. Hernando de Soto has launched a campaign to provide property rights to the urban poor, which is now being implemented in dozens of countries around the world. Both initiatives have outperformed the work of thousands of academic development economists together with thousands of U.N. and NGO development experts. How can we encourage millions more like Yunus and De Soto?

Bill Drayton, founder of Ashoka and the social entrepreneurship movement, is clear about where the real power lies:

“In 1996, when he was elected an Ashoka Fellow, Rodrigo Baggio had a powerful idea and an equally powerful commitment to using it to close the digital divide across Brazil and the world. Rodrigo’s movement to democratize the digital era has helped hundreds of local slum communities in a dozen countries across Latin America and Asia successfully build and run computer training schools.

These schools now have over 600,000 graduates — almost all of whom are successfully employed in the new digital economy. How did Rodrigo accomplish all this?

I remember seeing Rodrigo in action in Washington shortly after he was elected. He somehow persuaded the Inter-American Development Bank to give him its ‘used’ (i.e. extremely valuable) computers. He somehow persuaded the Brazilian Air Force to warehouse and transport these computers. He somehow managed to get them through customs at a time when Brazil was a good deal less relaxed about informatics imports than it is now.

That is how entrepreneurs work. Where others see a barrier, they imagine a

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logical solution and then turn it into reality. Getting some of society's biggest institutions to respond to a young, unknown person representing a then unknown organization was simply the right, logical thing to do. That inner confidence, it turns out, is remarkably persuasive."

Time and time again entrepreneurs do what other people believe to be impossible, be those others experts, professors, senior officials, or anyone else. Cesar Narys, co-author of the Open World Cookbook (about which more later), was an art student with no technology background when he talked NASA into letting them use their equipment to set up the first satellite link for live interaction in the 1970s; this "gumption" factor, eventually led to a position as VP at AT&T while also consulting around the world helping developing nations set up broadband connections for technology parks.

Fred Smith, founder of Federal Express, submitted a paper outlining the idea for FedEx to a Yale Business School professor. The professor responded "The concept is interesting and well-formed, but in order to earn better than a 'C,' the idea must be feasible." The ideas for the Sony Walkman, the CAT scanner, and waffle-sole sneaker shoes were all ridiculed by experts.

Alfred Butts, the creator of the game Scrabble, began working on it, and marketing it, in 1934. It wasn't until 1952, after many permutations and an extraordinary amount of persistence, that Scrabble began to take off, eventually becoming one of the most popular games of all time.

Hundreds of famous writers labored in obscurity for years, receiving rejections slips from hundreds of publishers before becoming successful. J.K. Rowling, who in a few years went from impoverished single mother to the highest earning female in Britain, due to the Harry Potter empire, is among the most recent of such success stories.

Individual human beings, believing in individual human visions, despite the evidence, despite expert opinions, despite the odds against them, have been the most powerful creative forces in western civilization. The one thing that Cesar Narys, Fred Smith, Alfred Butts, and J.K. Rowling have in common is the persistence of a vision.

Drayton expands on his account of Rodrigo Baggio and "where the real power lies,":

"There is another critical element that Rodrigo brought to this process. His work flows from the inner logic of his life – as it does for every great entrepreneur. CDI was not just a clever idea he had two days before. It was rooted both in his personal love for and mastery of the new digital era and, even more important, in deep-seated values. He saw the poverty around him, and focused on the digital divide before there was such a phrase. That combination of love for his field and values then led step by step, over many years (starting when he was a teenager), to his vision and life commitment.

As a result, when Rodrigo sat across the table from these powerful and much older officials, they were confronting not just confidence in a right idea, but deeply rooted and life-defining values. A non-egoistic faith.

I believe that this values-rooted faith is the ultimate power of a first-class entrepreneur. It is a quality and a force that others can sense and trust. They may or may not understand the idea. They may be afraid to do something out of the



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ordinary before others have done so. But a quiet inner voice tells them they can and should trust Rodrigo.”

Drayton here articulates the core FLOW commitment: That values-rooted faith, in the rightness of one’s vision, is the ultimate power of a first-class entrepreneur.

The fact that one is motivated by a commitment to a personal vision often implies that the projects to which an entrepreneur commits his or her life are often unproven and unprovable. One of the mistakes that we have made is to limit those opportunities for making the world a better place to those projects whose validity can be proven by research. The history of discovery and innovation is filled with monomaniacal individuals pursuing a vision or a dream with no objective evidence that the project will succeed. John D. Rockefeller was very explicit: In a memo to the Executive Committee of Standard Oil, at a time when low oil prices made oil appear to be a terrible investment, Rockefeller wrote “Hope if crude oil goes down again . . . our Executive Committee will not allow any amount of statistics or information . . . to prevent their buying.” This commitment to a vision, regardless of the evidence, is what allowed Rockefeller to create the most successful oil company in the world.

We need to bring into being a world in which more people have creative visions, and in which more of them have an opportunity to do their best to bring such visions into being.

A premise of FLOW is that we are dramatically under-utilizing the creative powers of the seven billion human beings on the planet. When Yunus proposed helping Bangladeshi peasant women create cell phone businesses, he was told that illiterate peasants couldn’t learn how to use cell phones. Six weeks after distributing cell phones (despite the skeptics), Yunus was approached by a proud cell phone lady and asked to give her a phone number, any phone number. He did so and she proudly dialed it rapidly, with her eyes closed. Now cell phone ladies are ubiquitous in rural villages around the world, buying the phones with microloans and selling calls by the minute to poor villagers who would otherwise not have access to telecommunications.

Hernando de Soto and his team attempted to open up a sewing business in Peru with two sewing machines – the kind of microbusiness that a microfinance client might launch.<sup>11</sup> They discovered that in order to open up the business legally required nearly two hundred discrete bureaucratic steps that took nearly a year of full-time work, going from office to office, waiting, filling out forms, and returning to another office to wait some more. They have since discovered that this absurd level of over-regulation is the norm throughout the so-called developing world. Indeed, it is a major reason why the poor in the developing world remain poor. Because of over-regulation, they cannot open up businesses legally. As a consequence, they do not have a legal title over their possessions, they cannot use their assets to obtain more credit, they cannot insure their possessions, and they cannot get adequate police protection for their possessions. The most enterprising of the poor are sentenced to ongoing financial insecurity because they are forced to work on the black market. This over-regulation does not harm the rich because their businesses are already established and, when needed, they can easily afford the bribes necessary to get things done more rapidly.

When I ran an essay contest on “the creative powers of a free civilization,” more than 90% of the nearly 1,000 essays submitted discussed the theme of creativity as if it were primarily an issue of liberating the imagination by means of new kinds of education or a less oppressive social environment. Although new kinds of education are very important,

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and social environments that encourage creativity are also important, very few people in our society who think about creativity think about the broader institutional requirements needed to expand the creative powers of a free civilization.

While new ideas, new art, and new literature are important components of social change, without new organizations, new institutions, and new ways of living day-to-day life the ideas, art, and literature remain relatively barren.

As F. A. Hayek says:

“The manner in which we have learnt to order our day, to dress, to eat, and arrange our houses, to speak, write, and use the countless tools and implements of civilization, no less than the “know-how” used in production and trade, all furnish us constantly with the foundations on which our own contributions to the process of civilization must be based. And it is in the new use and improvement of whatever the facilities of civilization offer to us that the new ideas arise, which are ultimately handled, in the intellectual sphere.

Thus, the importance of freedom does not depend on the elevated character of the activities that it makes possible. Freedom of action, even action in humble things, is as important as freedom of thought and freedom of belief.”

The sewing machine business in Peru *is* important. The cell phone lady *is* important. Creativity is not merely about cute pictures drawn by kindergartners. It is about the ability to create new enterprises, organizations, and institutions that fundamentally change society.

The developed world has a vast, under-utilized asset that is not being leveraged to its best advantage: idealistic people who want to make the world a better place. For most of a century, idealistic people have been encouraged to use anger, protest, lobbying, and legal action in order to make the world a better place. While most certainly some of these behaviors and activities were necessary, we have reached the point at which the social benefit of such behaviors is decreasing. We have reached the point at which creation, rather than attack, ought to be the first obligation of reformers. The social entrepreneurship movement is the first tip of this iceberg.

We want to create a world in which all idealists realize that the creation of new enterprises is the most powerful way to make positive change in the world. If all the energy that is currently invested in zero-sum political conflict was gradually transferred to the committed creation of sustainable enterprises, the cumulative impact on behalf of good would be extraordinary.

Millions of creative, innovative, and entrepreneurial individuals, working in a system of free enterprise, given time, produce staggering improvements in whatever realms of life in which they are allowed to do so.

As John Sparks writes:

“Private ownership, private initiative, the hope of reward, and the expectation of achievement have always been primarily responsible for the advancement of mankind. Continued progress—be it spiritual, mental, or material—rests squarely upon a better understanding of the idea of individual freedom of choice and action, with personal responsibility for one’s own decisions.



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For the purpose of illustrating this idea, let us suppose you had lived in 1900 and somehow were confronted with the problem of seeking a solution to any one of the following problems:

1. To build and maintain roads adequate for use of conveyances, their operators, and passengers.
2. To increase the average span of life by 30 years.
3. To convey instantly the sound of a voice speaking at one place to any other point or any number of points around the world.
4. To convey instantly the visual replica of an action, such as a presidential inauguration, to men and women in their living rooms all over America.
5. To develop a medical preventive against death from pneumonia.
6. To transport physically a person from Los Angeles to New York in less than four hours.
7. To build a horseless carriage of the qualities and capabilities described in the latest advertising folder of any automobile manufacturer.

Without much doubt you would have selected the first problem as the one easiest of solution. In fact, the other problems would have seemed fantastic and quite likely would have been rejected as the figments of someone's wild imagination.

Now, let us see which of these problems has been solved to date. Has the easiest problem been solved? No. Have the seemingly fantastic problems been solved? Yes, and we hardly give them a second thought.

It is not accidental that solutions have been found wherever the atmosphere of freedom and private ownership has prevailed wherein men could try out their ideas and succeed or fail on their own worthiness. Nor is it accidental that the coercive force of government—when hooked up to a creative field such as transportation—has been slow, plodding, and unimaginative in maintaining and replacing its facilities.”

Over time, the creative powers of millions of free, enterprising individuals, allowed to create their own institutions and communities, create miracles. We have allowed enterprising individuals to create miracles in technological realms. There are so many other problems in life; we need to allow for the creation of miracles in spiritual, artistic, social, and other types of entrepreneurship so that, in half the time and at one-tenth the cost, problems can be solved more effectively than we could have imagined.

Creativity requires freedom to act. Every constraint on freedom is a constraint on creative action. While some constraints on creative action are no doubt a good thing (we don't want or need creative activity that involves detonating nuclear weapons or torturing children), it is time to re-think the extent to which creative individuals are allowed to create new products, services, and institutions. There are many thousands of unnecessary laws that limit creativity and constrain human potential.

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This was not the case when the Industrial Revolution was created; it was created by ordinary workmen with extraordinary initiative and drive:

“How did the Industrial Revolution occur in Britain in the first place? . . . [Samuel] Smiles noted that . . . ‘One of the most remarkable things about engineering in England is that its principal achievements have been accomplished not by natural philosophers nor by mathematicians but by men of humble station, for the most part self-educated.’ . . . Even more than the scientists – Dalton, Davy, and Faraday – the technocrats came from nowhere and had nothing given to them except what they earned with their hands. George Stephenson (‘the greatest engine designer and builder of the age’) began as a cowherd; Telford (canal, road, and bridgebuilder who almost single-handedly created the infrastructure of England, ‘the most remarkable man of all, in an age of remarkable men’), a shepherd’s son, as a stonemason. Alexander Naysmith (Da Vinci-like artist, designer, and architect of engineering) started as an apprentice coach painter. . . Joseph Bramah, the machine tool inventor, creator of the first patent lock, the hydraulic press, the beer pump, the modern fire engine, the fountain pen, and the first modern water closet, started as a carpenter’s apprentice and got his essential learning and experience from the local blacksmith’s forge. Henry Maudsley, perhaps the ablest of all the machine-tool inventors . . . began work at 12 as a powder-monkey in a cartridge works and graduated in the smithy.”<sup>12</sup>

There are literally dozens and dozens of such examples: Almost all of the extraordinary engineering that we all take for granted in the transition from rural to industrial society, was created by uneducated workmen. The idea of a metal bridge or a machine tool simply did not exist in 1750. As Naysmith, one of the creators listed, concluded “I believe that *Free Trade in Ability* has a much closer relation to national prosperity than even *Free Trade in Commodities*.”<sup>13</sup>

There is a myth that advanced formal education is necessary to succeed in today’s world because of the complexity of technology. And yet . . . our most recent technological revolution was largely created by high school and college drop-outs, much as was the Industrial Revolution. Steve Jobs, Bill Gates, Linus Torvalds, and many thousands like them transformed the world. Although their work did build on the work of thousands of academic mathematicians, scientists, and engineers, as well as progress created by both corporate entities (such as IBM) and government (especially the DOD), without the thousands of uneducated drop-outs progress could not possibly have been as deep, diverse, or widespread.

By the mid-1980s, a University of Chicago computer scientist estimated that any decent university in the U.S. had more computing power than the entire Soviet Union. Moore’s law, that computing power doubled every two years, simply did not apply to the Soviet Union. Although they successfully created a few supercomputers, they were completely incapable of creating a vast, idiosyncratic, innovative IT industry. Apple, Atari, Microsoft, Lotus, and others changed the world because anyone could create their own software or device and start-up their own company. In economists’ jargon, there were no “barriers to entry.” And, in fact, many thousands of high school and college dropouts who were engaged in flow experiences, creating gadgets for the fun of it, changed the world.

Silicon Valley, “the largest legal creation of wealth in history,” was built largely by

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unprofessional amateurs using math, sand, and the institutions of freedom. The Soviet Union had the greatest mathematicians on earth, and plenty of sand, but without the institutions of freedom their brilliant mathematicians were not empowered to create those devices that are changing the world.

The “Free Trade in Ability” mentioned by Naysmith was crucial to the achievements of both the Industrial Revolution and the Silicon Valley Revolution. There were neither educational requirements nor licensing laws, no barriers to entry, for engineers in the 19<sup>th</sup> century. That is precisely why working class men entered the field in such droves. There were likewise no barriers to entry for teen-age geeks who wanted to mess around with computers; if only licensed electrical engineers had been allowed to do the work, our IT industry would still be focusing on mainframes and expensive “mini-computers” for large businesses, all more or less controlled by IBM.

The personal computing revolution, the democratization of knowledge and information, would never have taken place. In order to democratize humanism, and make humane institutions available to all, we need to remove barriers to entry and obstacles to creation.

John Stuart Mill, in his famous essay *On Liberty*, made a compelling case that freedom of speech allows for a discovery process to take place in which, over time, humanity benefits through the ongoing discovery of new truths. Mill makes the case that even speech that is often considered to be harmful ought to be allowed, both because it is difficult for authorities to determine what speech really is harmful and because harmful speech often provokes thoughtfulness that results in new and better understandings. Friedrich Von Hayek makes a very similar argument for freedom of action:

“Freedom granted only where it can be known beforehand that its effects will be beneficial would not be freedom. If we know how freedom would be used, the case for it would largely disappear. We could then achieve the same result by telling people to do what freedom would enable them to do. But we shall never get the benefits of freedom, never obtain those unforeseeable new developments for which it provides the opportunity, if it is not granted also where the uses made of it by some do not seem desirable. It is therefore no argument against individual freedom that it is frequently abused or used for ends that are recognized as socially undesirable. Our faith in freedom rests not on demonstrable results in particular circumstances, but on the belief that it will on balance release more forces for the good than for the bad.”

Alan McConnell makes the point more succinctly: “If it can’t be abused, it’s not freedom.” For those who respect the archetypal wisdom of ancient myths, it is worth pointing out that the Judaic God gave the angels and men freedom together with the power to abuse it. Satan’s freedom to fall was a necessary aspect of a perfect Creation; more than one theologian has recognized this as evidence of God’s wisdom. It might be considered God’s deepest insight.

Some of the most exciting work in software development comes from those who use evolutionary techniques to develop new software. Mutating software programs replicate in a custom designed “environment” which is designed so that, after many generations of replication, the evolved software, which has been selected for over many generations, is extraordinarily effective at fulfilling the function for which it has been selected. Brain researchers have discovered that our infant minds grow based on a process of selection and re-enforcement: those neuronal connections which are most useful and effective in accessing the environment in the manner needed by the infant are re-enforced and

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grow, those neuronal connections that are less useful and effective disappear. As Adam Rothschild points out in *Bionomics*, economies are organic selectionist processes in which millions of individuals pursuing millions of individual goals produce the circumstances in which businesses evolve to fit an ever expanding range of never-before discovered niches. With all selectionist or evolutionary processes, it is important to understand how the environment selects for winners. It is also important to allow for abundant variation. If the environment is selecting for the “wrong” winners, as in evolved software, then the designers will want to change the environment so that better winners evolve. But if one has a positive environment, then one wants abundant variation in order to ensure that ever more wonderful outcomes exist. If one was trying to evolve good software, and if one had a properly structured environment for the evolution to take place, then one would want to have as much freedom and variation as possible in order to optimize outcomes.

In the realm of human action, the legal structures created by governments, together with the cultural characteristics of the participants in those legal structures, create the environment in which humans create new institutions. It is unfortunate that often those who are unhappy with social outcomes attack freedom itself rather than focusing on the changes to the legal structures that would be needed to allow for more positive outcomes to evolve from free institutions.

In order to maximize the creative powers of a free civilization, we will focus instead on creating those changes to the legal structures and cultural characteristics needed to create global peace, prosperity, happiness, and sustainability by means of free institutions. The cultural transformation sketched in the first section, from fear to love, from neediness to self-actualization, is among the many cultural changes that might accelerate these positive outcomes while allowing freedom. There are also changes to the legal structure that we will want to consider.

We do not expect to define a specific set of public policy proposals. We only wish to sketch a way of thinking about the world that will allow all problems to be solved entrepreneurially, which will allow creators, innovators, and entrepreneurs to create global peace, prosperity, happiness, and sustainability in the next fifty years. Done correctly, freely evolving institutions are faster and more effective than are zero-sum conflict institutions. We hope that an increasing percentage of those who are devoted to zero-sum conflicts will direct an increasing percentage of their time, energy, and resources towards win-win free solutions. We want to apply the dynamism of Silicon Valley to the problems of the world; we want to create a “Silicon Valley of well-being” that takes place around the world.

Much of what we propose has been inspired by, or discovered and advocated by, thinkers who have been advocates for “free markets.” The expression “free markets” has many negative associations for many people. In order to avoid this confusion, we will focus on the distinction between coercive action, taken by governments, and voluntary action, taken by mutually consenting adults. It is important before doing so, however, to acknowledge that voluntary action is only beneficial when there are not harmful externalities, when no one else is harmed by the exchange. Because there are often harmful externalities, we must seek to discover creative means of internalizing externalities, such as including the full environmental costs of goods, before fully celebrating free exchange. Our chapter on sustainability will address this issue more closely.

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It is also worth noting that the extent to which free exchange takes place is independent of the nature and extent of a social safety net. There is a case to be made that the Scandinavian countries, which are sometimes considered “socialist” might better be described as “free market welfare states.” Their policies are, by and large, capital-friendly; Finland is often among the most highly ranked countries in the world on the Economic Freedom of the World Index (created in part by Milton Friedman). Whether or not to provide particular social services is a completely different issue from regulating interpersonal interactions. The emphasis on voluntary exchange here is thus largely separate from most environmental issues (which we understand are serious), on the one hand, and from social safety net considerations (also to be addressed elsewhere).

Thus assuming internalized externalities and a safety net, there are two primary systems for achieving social goals:

1. Government action
2. Voluntary action

The first is a slow, cumbersome process. Indeed, in the healthiest democracies government was intended to be a slow, cumbersome process in order to minimize abuses of power. Politics is war by other means, and action initiated by government often exacerbates conflict. Implemented decisions are few and relatively rare, and each governmental entity typically carries out one set of policies. Although government may provide useful “rules of the game,” the more that we are able to limit government to rule-making rather than hands-on management the better we all will be.

By contrast, voluntary action in a free society does not involve conflict. In addition, it is radically experimental: Millions, or billions, of human beings have millions, or billions of opportunities to create and to innovate. In whatever realms in which freedom exists, as compared to those realms constrained by law, millions more nodes of experimentation and creativity are possible. Again, although there may occasionally be realms in which the costs of mistakes exceed the benefits of creative improvements, there are reasons to believe that those realms are far more isolated than is currently represented by our legal system.

Milton Friedman, mistakenly considered to be “conservative” by many - he has long explicitly claimed that he was not a conservative, and in fact has always favored most of all an innovative society – makes these points well:

“The preservation of freedom is the protective reason for limiting and decentralizing governmental power. But there is also a constructive reason. The great advances of civilization, whether in architecture or painting, in science or literature, in industry or agriculture, have never come from centralized government. Columbus did not set out to seek a new route to China in response to a majority directive of parliament, though he was partly financed by an absolute monarch. Newton and Leibnitz; Einstein and Bohr; Shakespeare, Milton, and Pasternak; Whitney, McCormick, Edison, and Ford; Jane Addams, Florence Nightengale, and Albert Schweitzer; no one of these opened up new frontiers in human knowledge and understanding, in literature, in technical possibilities, or in the relief of human misery in response to governmental directives. Their achievements were the product of individual genius, of strongly held minority views, of a social climate permitting variety and diversity. Government can never duplicate the variety and diversity of

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individual action. At any moment in time, by imposing uniform standards in housing, or nutrition, or clothing, government could undoubtedly improve the level of living of many individuals; by imposing uniform standards in schooling, road construction, or sanitation, central government could undoubtedly improve the level of performance in many local areas and perhaps even on the average of all communities. But in the process government would replace progress by stagnation, it would substitute uniform mediocrity for the variety essential for that experimentation which can bring tomorrow's laggards above today's mean."

-Milton Friedman, *Capitalism and Freedom*

It has been a terrible mistake for our society to have politicized this issue. For much of the 20<sup>th</sup> century, belief in voluntary action was considered "conservative" and belief in government action was considered "progressive."

While there were most certainly abuses in the realm of voluntary behavior in the 19<sup>th</sup> century, the reaction against voluntarism, throughout most of the 20<sup>th</sup> century, was extraordinarily overblown. Few understood the extent to which innovation relies on the individual initiative of thousands of unknown amateurs, nor the extent to which government would largely clunk along in the service of established elites (including established corporations, established unions, established academic institutions, established medical organizations, etc.) Laws will always tend to favor the established and visible over the not yet visible, unproven "gleam in the eye" of the unknown amateur.

The 19<sup>th</sup> century saw the first Industrial Revolution created by uneducated amateurs, tinkerers and engineers. The Silicon Valley Revolution transformed the world with the help of uneducated geeks and rebels (the come-on line for a Silicon Valley billboard advertising the new VW bug calls out "Helllllooooo Rich Hippies!"). The 21<sup>st</sup> century needs a Humanist Revolution based on the unleashed power of those adventurers of the spirit who are exploring the outer boundaries of self-actualization and wellness. The leaders of the two previous revolutions were mostly male. The leaders of this revolution may be mostly female; indeed, if we allowed them to do so, so they might be teen-age or twenty-something girls, just as the Industrial Revolution and the Silicon Valley Revolution were largely led by teen-age or twenty-something boys.

For too long, people who have desired to make the world a better place have accepted leadership from those who have directed them towards anger and acts of aggression. This path has resulted in much damage to human life in the past and much impotence and depression today.

FLOW proposes instead that those who desire to make the world a better place engage in lives of constructive action and meaningful work so that we can achieve those goals that have so long eluded us. If everyone who desires to make the world a better place takes positive action, instead of continuing on a path of impotent rage and frustration, we can quickly create sustainable peace, prosperity, and happiness for all.

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## Footnote

- <sup>10</sup> See [Human Genome Project](#), at Wikipedia.org.
- <sup>11</sup> See Hernando de Soto, [The Mystery of Capital: Why Capitalism Works in the West and Fails Everywhere Else](#).
- <sup>12</sup> Paul Johnson, [The Birth of the Modern](#), pgs. 571-572.
- <sup>13</sup> Op.cit. pg. 573.



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## Discussion Questions for Lesson 2

What is an entrepreneur?

To what extent to you consider yourself to be an entrepreneur?

Would you like to be one or more of one?

Do the articles you read increase your understanding or influence your perspective about entrepreneurs?

What do you think about the issue of individual action versus government action?

What questions do these readings raise for you? What more would you like to know?



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## Lesson 3: Entrepreneurs in Service

### Introduction to Lesson 3

The entrepreneurial spirit expresses itself in many ways. The most familiar and perhaps most common is that of business. But our perspective on the purpose of business is expanding and shifting. The first two articles in this lesson are written by CEOs of successful companies, both of whom hold unconventional perspectives on the role of the corporation. John Mackey is CEO and co-founder of Whole Foods, as well as co-founder of FLOW with Michael Strong and co-author of the FLOW Manifesto. Kartar Singh Khalsa is CEO of Golden Temple of Oregon, makers of Peace Cereal, a sponsor of Working for Good, and Yogi Tea.

The third article by Donna Callejon of GlobalGiving brings to life another area where the entrepreneurial spirit is alive and well, leveraging charitable contributions to support entrepreneurial initiative to elevate the conditions of life for some of the most challenged communities in the world.

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## The Role of the Corporation

By John Mackey, CEO, [Whole Foods](#)

*Originally published in Reason Magazine, October 2005*

In 1970 Milton Friedman wrote that “there is one and only one social responsibility of business—to use its resources and engage in activities designed to increase its profits so long as it stays within the rules of the game, which is to say, engages in open and free competition without deception or fraud.” That’s the orthodox view among free-market economists: that the only social responsibility a law-abiding business has is to maximize profits for the shareholders.

I strongly disagree. I’m a businessman and a free-market libertarian, but I believe that the enlightened corporation should try to create value for all of its constituencies. From an investor’s perspective, the purpose of the business is to maximize profits. But that’s not the purpose for other stakeholders—for customers, employees, suppliers, and the community. Each of those groups will define the purpose of the business from its own needs and desires, and each perspective is valid and legitimate.

My argument should not be mistaken for a hostility to profit. I believe I know something about creating shareholder value. When I co-founded Whole Foods Market 27 years ago, we began with \$45,000 in capital; we only had \$250,000 in sales our first year. During the last 12 months we had sales of more than \$5 billion, net profits of more than \$140 million, and a market capitalization over \$8.4 billion.

But we have not achieved our tremendous increase in shareholder value by making shareholder value the primary purpose of our business. In my marriage, my wife’s happiness is an end in itself, not merely a means to my own happiness; love leads me to put my wife’s happiness first, but in doing so I also make myself happier. Similarly, the most successful businesses put the customer first, ahead of the investors. In the profit-centered business, customer happiness is merely a means to an end: maximizing profits. In the customer-centered business, customer happiness is an end in itself, and will be pursued with greater interest, passion, and empathy than the profit-centered business is capable of.

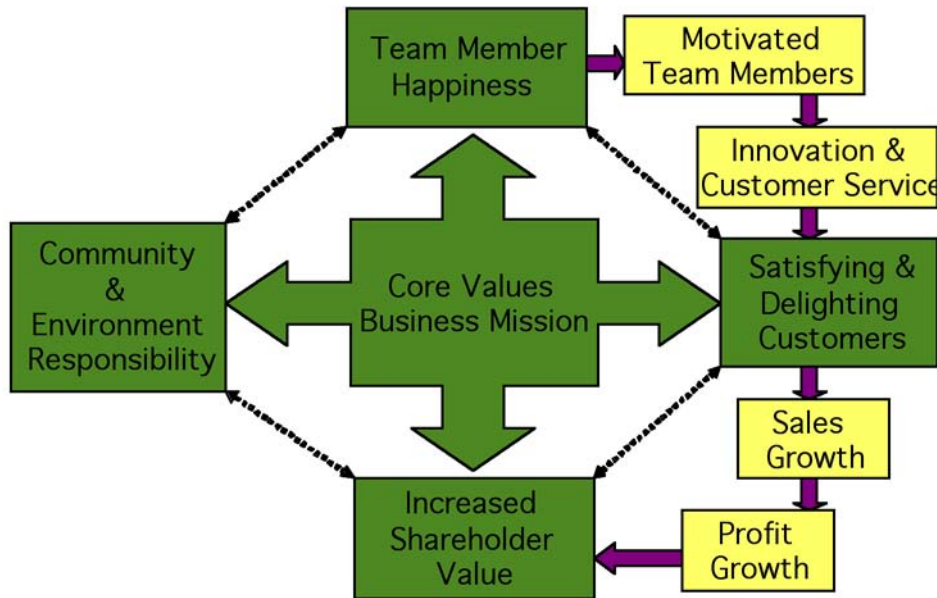
Not that we’re only concerned with customers. At Whole Foods, we measure our success by how much value we can create for all six of our most important stakeholders: customers, team members (employees), investors, vendors, communities, and the environment.

Our philosophy is graphically represented below:

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## Whole Foods Stakeholder Philosophy



There is, of course, no magical formula to calculate how much value each stakeholder should receive from the company. It is a dynamic process that evolves with the competitive marketplace. No stakeholder remains satisfied for long. It is the function of company leadership to develop solutions that continually work for the common good.

Many thinking people will readily accept my arguments that caring about customers and employees is good business. — But they might draw the line at believing a company has any responsibility to its community and environment. To donate time and capital to philanthropy, they will argue, is to steal from the investors. After all, the corporation's assets legally belong to the investors, don't they? Management has a fiduciary responsibility to maximize shareholder value; therefore, any activities that don't maximize shareholder value are violations of this duty. If you feel altruism towards other people, you should exercise that altruism with your own money, not with the assets of a corporation that doesn't belong to you.

This position sounds reasonable. A company's assets do belong to the investors, and its management does have a duty to manage those assets responsibly. In my view, the argument is not *wrong* so much as it is too narrow.

First, there can be little doubt that a certain amount of corporate philanthropy is simply good business and works for the long-term benefit of the investors. For example: In addition to the many thousands of small donations each Whole Foods store makes each year, we also hold five 5% Days throughout the year. On those days, we donate 5% of a store's total sales to a nonprofit organization. While our stores select worthwhile organizations to support, they also tend to focus on groups that have large membership lists, which are contacted and encouraged to shop our store that day to support the organization. This usually brings hundreds of new or lapsed customers into our stores, many of whom then become regular shoppers. So a 5% Day not only allows us to support

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worthwhile causes, but is an excellent marketing strategy that has benefited Whole Foods investors immensely.

That said, I believe such programs would be completely justifiable even if they produced no profits and no PR. This is because I believe the entrepreneurs, not the current investors in a company's stock, have the right and responsibility to define the purpose of the company. It is the entrepreneurs who create a company, who bring all the factors of production together and coordinate it into viable business. It is the entrepreneurs who set the company strategy and who negotiate the terms of trade with all of the voluntarily cooperating stakeholders—including the investors. At Whole Foods we “hired” our original investors. They didn't hire us.

We first announced that we would donate 5% of the company's net profits to philanthropy when we drafted our mission statement, back in 1985. Our policy has therefore been in place for over 20 years, and it predates our IPO by seven years. All seven of the private investors at the time we created the policy voted for it when they served on our board of directors. When we took in venture capital money back in 1989, none of the venture firms objected to the policy. In addition, in almost 14 years as a publicly traded company, almost no investors have ever raised objections to the policy. How can Whole Foods' philanthropy be “theft” from the current investors if the original owners of the company unanimously approved the policy and all subsequent investors made their investments after the policy was in effect and well publicized?

The shareholders of a public company own their stock voluntarily. If they don't agree with the philosophy of the business, they can always sell their investment, just as the customers and employees can exit their relationships with the company if they don't like the terms of trade. If that is unacceptable to them, they always have the legal right to submit a resolution at our annual shareholders meeting to change the company's philanthropic philosophy. A number of our company policies have been changed over the years through successful shareholder resolutions.

Another objection to the Whole Foods philosophy is where to draw the line. If donating 5% of profits is good, wouldn't 10% be even better? Why not donate 100% of our profits to the betterment of society? But the fact that Whole Foods has responsibilities to our community doesn't mean that we don't have any responsibilities to our investors. It's a question of finding the appropriate balance and trying to create value for all of our stakeholders. Is 5% the “right amount” to donate to the community? I don't think there is a right answer to this question, except that I believe 0% is too little. It is an arbitrary percentage that the co-founders of the company decided was a reasonable amount and which was approved by the owners of the company at the time we made the decision. Corporate philanthropy is a good thing, but it requires the legitimacy of investor approval. In my experience, most investors understand that it can be beneficial to both the corporation and to the larger society.

That doesn't answer the question of *why* we give money to the community stakeholder. For that, you should turn to one of the fathers of free-market economics, Adam Smith. *The Wealth of Nations* was a tremendous achievement, but economists would be well served to read Smith's other great book, *The Theory of Moral Sentiments*. There he explains that human nature isn't just about self-interest. It also includes sympathy, empathy, friendship, love, and the desire for social approval. As motives for human behavior, these are at least as important as self-interest. For many people, they are more important.

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When we are small children we are egocentric, concerned only about our own needs and desires. As we mature, most people grow beyond this egocentrism and begin to care about others—their families, friends, communities, and countries. Our capacity to love can expand even further: to loving people from different races, religions, and countries—potentially to unlimited love for all people and even for other sentient creatures. This is our potential as human beings, to take joy in the flourishing of people everywhere. Whole Foods gives money to our communities because we care about them and feel a responsibility to help them flourish as well as possible.

The business model that Whole Foods has embraced could represent a new form of capitalism, one that more consciously works for the common good instead of depending solely on the “invisible hand” to generate positive results for society. The “brand” of capitalism is in terrible shape throughout the world, and corporations are widely seen as selfish, greedy, and uncaring. This is both unfortunate and unnecessary, and could be changed if businesses and economists widely adopted the business model that I have outlined here.

To extend our love and care beyond our narrow self-interest is antithetical to neither our human nature nor our financial success. Rather, it leads to the further fulfillment of both. Why do we not encourage this in our theories of business and economics? Why do we restrict our theories to such a pessimistic and crabby view of human nature? What are we afraid of?

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## Business as Service

*“Doing well to do good”*

By Kartar Singh Khalsa, CEO, [Golden Temple of Oregon](#)  
Makers of Peace Cereal and Yogi Tea

Our perspective on business is pretty straightforward. It begins with our perspective on life, which is: the purpose of life is to serve. Through service, you can move from individual consciousness, through group consciousness, to universal consciousness. And if your purpose is to serve, to give something to others and to the world, you have to have something to give. Business is a way to produce and present what you have to give, and a way to generate more resources to enable you to serve even more.

While some businesses can be seen as self-serving and even damaging to society, in most cases those businesses have a limited life span, even if it is decades. In the long run, the organizations that survive are those that truly deliver service to society, enhancing the quality of our lives, and elevating our sense of what is possible.

Our perspective on business was shaped by our spiritual teacher, Yogi Bajan. His core teaching was that the purpose of life is to serve. We started our business as a reflection of our commitment to service; so service is a core of what we do day in and day out. It drives how we manage ourselves and our business.

We recognize the opportunity to serve through business on many levels:

- Service to our internal community: providing our owners, managers, and employees with the means to enhance their lives both at work and outside of work;
- Service to our customers and suppliers; and,
- Service to community and humanity: through our product and services, the example we set, and the broader contributions we make.

Business starts in stages. In the beginning stages of a business you have to spend more time on self-interest. First you have got to be profitable; you have got to make money to stay in business. You have to build an organization, you have to build your vendor relationships, all your networking. But as the business grows and goes through these stages the ultimate stage is service to society, which is where Golden Temple wants to focus: reaching that upper stage so that we can spend more of our time and effort, more of our money serving our local community and humanity in general.

We started about 34 years ago in late 1972. There was a group of us in our early twenties, part of a spiritually based community. We needed jobs to provide for ourselves. If you looked like we did back then not every one wanted to employ you. That's okay. We wanted to develop something based on our “natural” lifestyle, to provide products so we could share some of the values and benefits of our lifestyle with other people.

Six of us started the Golden Temple Bakery in the back room of our friend's business, the Springfield Creamery, makers of Nancy's Yogurt. We had six hundred dollars and wondered what were we going to do with it. Six hundred went a longer way back then. So we bought some pizza deck ovens and we started making natural bread.

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Being young and thinking that bigger is better and not really knowing that much about business we basically learned through the school of hard-knocks. We made this bread that was fine in the wintertime; it was all natural, no preservatives in it. Come summertime, the new bread delivered one day, was already green with mold the next day. We ended up with a lot of green bread but not much green in our pockets.

We expanded out and expanded our communities. A friend of ours sold us their granola business for about fifty dollars. They had built a natural foods distribution business so we expanded that too.

I used to be out on the road but was eventually persuaded to come on inside, join the management team, and help figure out what was going on. One day as I was going through the books I figured out why we were the single largest distributor of this haiku juice product in the world. Somehow we figured out how to sell a case of this for ten cents less than it cost us. We weren't worried though, we'd make it up on volume!

That kind of business practice dug us a pretty deep hole in the late seventies. People were telling us it was about time to go bankrupt. But we started this business with the value in mind of being able to serve people and serve society and we weren't going to back off. We arranged with all the people we owed money to pay them over three years. Every month, we made these payments. We paid back every penny, and got out of the hole we dug. There was a guy who used to head the huge corporation IT&T. He said: "When you are young if you can get paid in money or paid in experience, get paid in experience so you can build that for the future." We definitely got a lot of experience!

About 1984 we got out of this debt situation. We were about four hundred thousand in sales and by 1990 we were about ten million in sales and we were actually profitable - so we must have learned something. At that time we took on a couple of other businesses of associated organizations in LA - the Yogi Tea business and Sunshine, which is a body care business, and brought it all together.

By the year 2000 we were about twenty five million in sales. That is the first 25 years. There is a saying: "Trust in God but tie up your camel." The first 25 years were pretty much trusting the God years. The last five years we've focused more on tying up our camel, which to us means practicing business fundamentals. We figured out if you want an opportunity to serve then you have to be financially successful.

We got our management team together and said that we were tired of having one or two good years then two bad years and going up and down on this roller coaster. We committed, got really focused and set a clear goal: a financial bottom line goal of one million dollars in 2001.

We more than doubled that in the first year and since then we have strongly increased profit every year, as well as the top line. A lot of that is because of the development of the management team - a bunch of great people that really committed to each other, to working and serving each other and serving the business; and really practicing the fundamentals of business. We plan and we set goals. We measure those goals, we report on them and we hold ourselves responsible to those. This has made a huge difference. In June, at the end of this five year period, our global sales will be close to 100 million. We will have grown three or four times in the last five years.



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The management team that has put us where we are today has committed to continue this strong growth. We've committed to grow at least two to three times over the next five years. We expect by some time in 2011 that this company should be \$200-300 million in sales, investing 50 million dollars in improvements and expansion, and creating hundreds of new jobs.

Golden Temple is part of a larger organization that includes other profit and non-profit organizations. My job is to oversee the heads of all these other entities.

In addition to Golden Temple, we have a security business called Akal Security, based out of New Mexico. About 25 years ago, one of our friends wanted to become a state policeman in New Mexico. They said: "No turban and beard, sorry." So our teacher said: "Start your own business." Today, it is the fourth largest guard security company in the United States; it employs about fifteen thousand people. We handle the majority of the guarding for the federal courthouses, in conjunction with the US Marshals service. We see security as another important service to community. If we are safe, secure, and nourished, we can focus on cultivating higher levels of consciousness and serving others.

We have operations in Europe and India as well. On the non-profit side, we have a boarding school in India where we focus on developing our children as global citizens and future leaders.

We started ourselves on this path of service with Yoga and meditation, and we continue to teach that whenever and wherever we can. Yogi Bhanan was our teacher. He brought the powerful ancient practice of Kundalini Yoga to the West, which had been a secret practice available only to a select few. Yogi Bhanan said "hogwash to that" and made it available to all. Kundalini Yoga is now one of the fastest growing forms of Yoga, reaching millions of people around the world. We have a non-profit called 3HO, the Healthy, Happy, Holy Organization, that promotes the teaching of Kundalini Yoga, and the Kundalini Yoga Research Institute, which studies the powerful effects of Kundalini Yoga on health and well-being, through rigorous scientific research.

As part of our service, we are committed to making Golden Temple a truly sustainable business.

The first thing about being sustainable is being around. We've been around for 33 years and we intend to be around for a long time.

Sustainable business these days refers to the triple bottom line: The financial bottom line; of course you have to stay financially sound.

The environmental bottom line, you've got to treat your environment right. I saw this quote from the chairman of Canon. He said: "If there is no future for the earth, we have no future." We have to be concerned about how we treat our planet and, specifically, where we live and work.

The most important to Golden Temple and to me is the third bottom line: the social part of the bottom line, the social equity. How do you deal with the community around you, to have a positive impact on that community? We have a line of cereal products that we started about 10 years ago called Peace Cereal. A substantial portion of the Peace Cereal profits are dedicated towards peace; supporting organizations that work for peace. We provide grants every year that support those organizations to advance peace in the world

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– supporting families and children, feeding people and teaching peacebuilding skills. This is very important to us.

Sustainable business in general is an adult response to what we face in the world today. It is looking at using our resources efficiently. Making sure we are supporting our communities. Business is responsible to serve communities; it is responsible for more than just itself. When business really acts well it is serving the whole community.

Golden Temple feels that we are responsible to enhance the lives of the people we come in contact with, whether it's our employees or our customers or suppliers. One way or another, how we work together should make our lives better.

On a personal level, as a leader, part of my service is to stretch and push others to be the best they can be, to continue to grow and develop, so they can serve at even higher levels – serving themselves by realizing more of their potential, serving their families and communities, and serving through the work we do together.

And the profits we generate, the green energy, provide more opportunity to serve. As Yogi Bhan used to say: "Money is what money does." We are committed to doing well, in order to do good.

*"I slept, and dreamt that life was joy. I awoke and saw that life was service. I acted and beheld that service was joy."*

**Rabindranath Tagore**

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### Leveraging Entrepreneurship for Social Change

By Donna Callejon, COO, [GlobalGiving](#)

Just as entrepreneurs change the face of business, social entrepreneurs act as the change agents for society, seizing opportunities others miss and improving systems, inventing new approaches and creating sustainable solutions to change society for the better. While business entrepreneurs are primarily motivated by profits, social entrepreneurs are first and foremost motivated to improve society. Despite this difference, social entrepreneurs are just as innovative and change oriented as their business counterparts, searching for new and better ways to solve the problems that plague society. Often the strategies they employ include devising methods of funding that render them largely self-sustaining (e.g., revenue generating strategies). While this approach is not “mandatory” to be considered a social entrepreneur, it is often the case.

In recent years, social entrepreneurs have emerged as a powerful force for social and economic development – around the world as well as in the United States. The hallmark of social entrepreneurs is their systemic approach to change. They shift behavioral patterns and perceptions, building a broad base of support to create positive change throughout society. The most recognized of these individuals is Muhammad Yunus of Bangladesh, who is showing the world that the poor are bankable and that “hand ups”, have higher impact than handouts. Yunus’ organization, the Grameen Bank, has made loans to 3.12 million borrowers – people previously thought to be unworthy of credit. To date, 46 percent of Grameen borrowers’ families have crossed the poverty line.

Today, social entrepreneurs are being heralded as a driving source for international development. Often operating in developing countries, these entrepreneurs frequently lack access to funding. GlobalGiving, itself an innovative organization, is creating a platform that addresses this need.

Following are two inspiring examples of the initiative of social entrepreneurs:

#### **Women make the economy go round**

*When Maria Petron Urquia Chavarria asked her female village elders if she could join the Adelante Solidarity Group in her Honduran village to obtain a small loan, she was turned down. Fortunately, a local woman who had experienced the benefit of micro-credit herself decided to loan Maria some of her personal savings. Maria used the loan not to purchase goods for her own family but instead to further fund her budding food stand business.*

*This “test” was more than enough for the female elders. They decided to allow Maria to join the Adelante micro-lending program in her village. Maria is currently investing her fourth loan of \$497, diversifying her food business to include clothing manufacturing. Adelante encourages its recipients to diversify their business opportunities so they are not at the mercy of the success of just one product. Maria has seen the benefit of this process and is well on her way out of extreme poverty. Her business brings her about \$270 a month, which is enough to repair her roof, expand her business further, and send her children to school.*

*GlobalGiving donors such as Lorig Charkonian of Silver Spring, Maryland have donated nearly \$11,000 to provide Maria and women like her with micro-loans. These loans are allowing women*

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*to pull themselves and their communities out of the vicious cycle of poverty. The impact of donations through GlobalGiving is immense; just \$50 provides capital for one initial loan while \$1,000 can sponsor a loan group serving up to five women for an entire year. These women already possessed the knowledge to fight the cycle of poverty; they just needed the financial capacity to do so. Because of the support of donors through GlobalGiving, they have begun to realize their goal.*

### **This little piglet went to... save a child from slavery.**

*Expert estimate that between 25,000 and 40,000 young girls in Nepal have been sold into bonded slavery—by their parents. These parents are so poor that they depend on the income generated by selling their daughters to help feed their families. Most families receive between \$40 and \$70 a year for their daughters, which is approximately one quarter of an average annual wage. The girls see no benefit themselves, as most do not receive any kind of schooling or training. Some will even be forced into prostitution. When the Nepalese Youth Opportunity Foundation (NYOF) was alerted to this widespread problem, it immediately jumped into action.*

*Started in 1990 by retired California Supreme Court clerk Olga Murray, NYOF quickly became deeply involved in the Katmandu area. NYOF began its operation as one small children's home in Katmandu which soon became two. After launching a Nutritional Rehabilitation Home for malnourished children and mothers, NYOF learned of the indentured servitude suffered by many young girls in Nepal. The solution was simple: offer the family an alternative way to generate the same income they would receive from selling their child. Instead of dispensing loans, NYOF decided to give each family a piglet, an animal that could further their future income when raised and sold. NYOF also offered a regular supply of kerosene to families that agreed to keep their girls at home. The cost to keep a girl out of slavery and with her family is a mere \$100.*

*In addition to keeping the girls out of slavery, NYOF provides them with school uniforms and supplies, and more important, the ability to remain with their families and receive an education. GlobalGiving donors have seen the enormous importance of this project, donating over \$20,000 to NYOF. These funds will benefit 200 girls, giving them the opportunity that all children deserve.*

GlobalGiving is an online marketplace for international giving. GlobalGiving connects donors directly to social, environmental, and economic development projects around the world. These contributions directly support the entrepreneurial work of project leaders throughout the world, who are bringing innovative, empowering solutions to challenging social problems at the local community level. Since 2003, nearly \$3 million has passed through GlobalGiving to over 500 social entrepreneurs worldwide.

GlobalGiving is an innovative collaboration between two entities—the GlobalGiving Foundation and a socially oriented enterprise called ManyFutures, Inc. The Foundation handles all due diligence on projects, along with disbursement of funds to projects and tax receipts to donors. The Foundation also provides a variety of services to project leaders in the field, including networking and training.

ManyFutures is responsible for the development and operation of the web site, along with marketing to donors, corporations, and other organizations. ManyFutures and the Foundation have partnered with a number of corporations, affinity groups, financial advisors, and other types of donor “aggregators” to help bring donors to the Foundation and the projects in its network. Partners include Hewlett-Packard, The North Face, eBay, Google, and Yahoo!, among others. All donations made to projects go through the GlobalGiving Foundation, a registered 501(c) 3 entity, and are fully tax-deductible.

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## Discussion Questions for Lesson 3

What do you think the role of the corporation is?

What responsibility does business have to community and society?

What are some of the ways entrepreneurs can serve society?

What are the similarities and differences between business entrepreneurs and other kinds of entrepreneurs, other expressions of the entrepreneurial spirit?

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*“What we do for ourselves dies with us.  
What we do for others and the world remains and is immortal.”*  
**Albert Pine**

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## Lesson 4: Liberating the Entrepreneurial Spirit for Good

### Introduction to Lesson 4

OK, it's show time! Time to tap into your passion, focus your vision, and get rolling. At least, we encourage you to do so, and, in this lesson, offer you inspiration and support.

Ultimately, you will have to draw support from many sources. This support begins within, by cultivating the entrepreneurial spirit and developing awareness, practices, and skills that enable you to keep your fire burning, your focus clear, and your course steady (which does not mean in a straight line!). Another key is to identify other sources of inspiration, guidance, and support, and to call on them when you need them.

Building on her experience training for the 1980 Olympic trials bed-ridden after an automobile accident, Marilyn King, author of the first article in this lesson, immersed herself in the dynamics of human performance and consciousness, and found consistent keys to success. **Working for Good** producer Jeff Klein shares insights from his lifelong pursuit of the keys to liberating the entrepreneurial spirit for good – for himself and others. And Brian Johnson, Philosopher and CEO of Zaadz, celebrates the pursuit of excellence with an inspiring tome on “*Areté* and the Entrepreneur,” offering insight and tools to support you to be the best you can be.

We have great faith in the entrepreneurial spirit. We believe all of us have it within us. It just needs to be activated. And we believe that the entrepreneurial spirit is inclined to do good, and can be nurtured and guided in that direction. We also believe, without reservation, that it is through the entrepreneurial spirit that humanity continually renews and reinvents itself, changing our perception of what is possible, and turning the impossible into the commonplace.

So we encourage and applaud you, as you engage your entrepreneurial spirit, for good.

*“As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being”.*

**Carl Jung**

*“Life is pretty simple: You do some stuff. Most fails. Some works. You do more of what works.”*

**Paraphrased from Leonardo da Vinci**



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## Olympian Thinking

by Marilyn King, CEO, Beyond Sports

What do astronauts, Olympic athletes, corporate executives and inner city high risk youth have in common? They are all employing a high performance technology called Olympian Thinking. The technology is based on the knowledge that (1) all successful people have three things in common and (2) ordinary people accomplish extraordinary things when they align these same three elements.

After experiencing this phenomenon myself in training for my third Olympic team in 1980, I spent eight years teaching Olympian Thinking to highly motivated entrepreneurs, corporate executives and other athletes. I learned that, in fact, Olympian Thinking™ teaches critical thinking skills. Even more important is that instead of teaching them in isolation, the technology operationalizes these skills, which is the best way for everyone to learn them. After presenting at numerous international conferences addressing 21st century education design, I decided to work directly with young people.

In the winter of 1988-1989, after working with 22 groups of young people through the Police Activities League, I began working two hours once a week with fifteen kids at the Neighborhood Center. The center is located in what some considered a “war zone” called in East Oakland. What follows is a story of our first attempt to teach the technology to children. It is the true story of J.B. and is designed to assist you in identifying and aligning the three essential elements.

### J.B.’s STORY

J.B. was considered a “high risk” youth. He lived in East Oakland and in the fall of 1989 the house where J.B. and his mother were staying was raided as a crack house. Mom went to jail and J.B. would spend one night at his coach’s house, another night with a friend or at “Nanny’s.” Some nights J.B. would tie knots in his new sneakers and wear them to bed so no one could steal them.

When J.B. became involved with Olympian Thinking™, he learned that all successful people have three things in common:

- They have something that really matters to them; something they really want to do or be. We call it Passion.
- They can see the goal really clearly and the “how-to” images begin to appear like magic. While the goal may seem farfetched, they can imagine doing all these little steps on the road to that goal. We call it Vision.
- Finally, they are willing to do something each day, according to a plan, that will bring them one step closer to their dream. We call it Action.

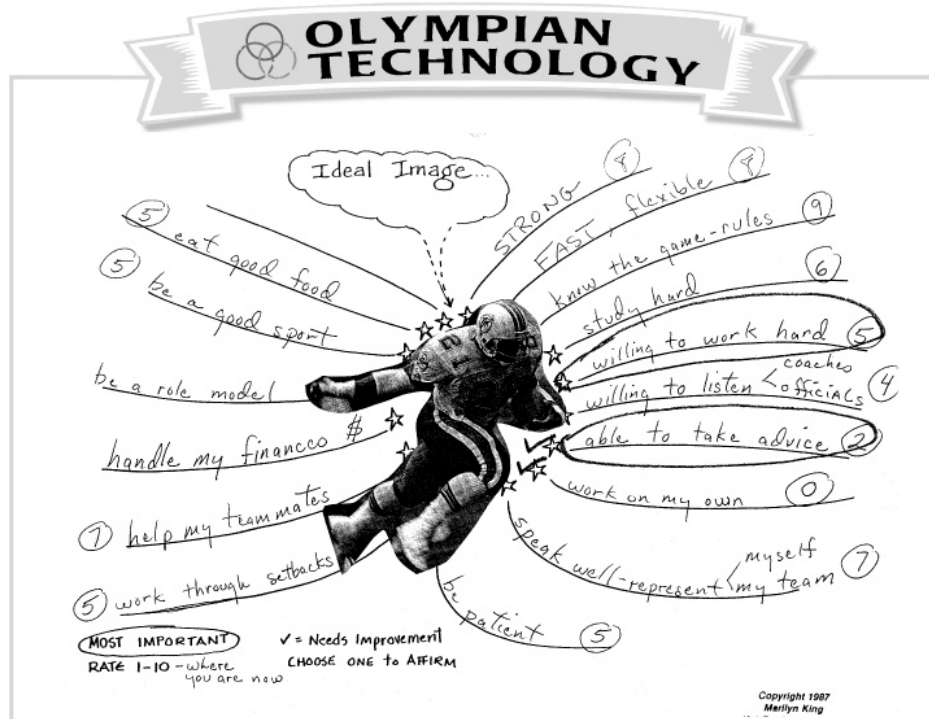
**Passion + Vision + Action** is our equation for success.

J. B. said he already knew he wanted to be an NFL football player. We celebrated that he already had one of the three elements common to all high achievers: passion-something

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he would love to do or be. When you have something that really matters to you, you have more energy and you become a very creative problem solver. Next he needed to see his goal very clearly so the “how-to” images would appear. We took him through two exercises. The first one is called the Ideal Image™. He needed to know very precisely all the skills, traits and characteristics of a superstar football player. We assisted him with a drawing of a football player in the middle of a piece of paper, mind mapping the traits on lines radiating like spokes of a wheel from his central image. Reading it back, once completed, he could readily see that this was a complete picture of a superstar.



It became clear that because J. B. wanted to be a star in the NFL, he needed to have these same traits. So next we asked him to rate himself on a scale of 1-10 on each of these traits. (10 means very good, 4-5 average and 1-3 need some attention.) While all these traits are important, J.B. was asked to select and circle the ones he felt were most important.

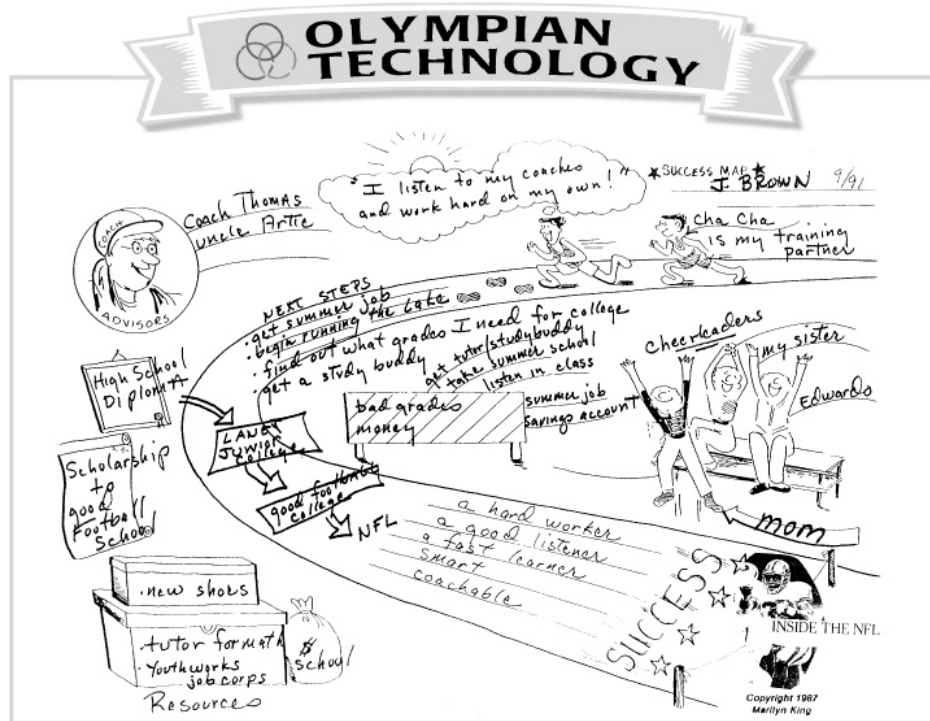
He noticed that his “bad attitude” (getting into fights) was his biggest drawback. We also recognized all the strengths (8-10) as reasons he was already good at football-things he could rely on in a pinch. Those rated 1-3 were discussed as important for him to work on if he wants to be an NFL player. We use all this information on the second exercise: “Success Map™.”

## SUCCESS MAP

J. B. began his Success Map™ by placing himself at one end of the road with his name and the date, and placing an image of his goal at the finish line.

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Next, from his Ideal Image™, he filled in some of the key traits he will acquire/have as a superstar football player. He was sure to include some current strengths and some he hoped to acquire.

Working backwards from the goal, he answered the question. “Where do they recruit NFL players from?” He knew immediately that they recruit from colleges and he drew in a college on his road map.

“How does one get into college?” we asked. His responses included good grades in high school and junior college, and getting a scholarship. We had him include these in the appropriate places on his road.

It became clear that making a plan requires some real knowledge and expertise. We asked him to fill in someone he could go to who has been there or who knows more than he does.

All successful people have at least one person who believes in them, someone to cheer their victories and be with them when they stumble or feel discouraged. J.B. included “cheerleaders” on his map.

No one’s road to success is unobstructed; everyone encounters hurdles and roadblocks. In the middle of this road he wrote the biggest obstacle or fears he faced. “What are three things you can do to ensure that these obstacles will not stop you from reaching your goal? Include three insurance policies for each obstacle.” On the lines provided he wrote in the three “insurance policies.”

When reaching for success, we always find we are in need of more time, money

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equipment, expertise, etc. J.B. used these boxes to identify what things he needed to help him on his way.

Awards are ways to measure our progress. J.B. identified a high school diploma and scholarship as his measuring sticks.

It is always easier to work hard if there is someone beside you who is also reaching for success. We asked J.B. to identify someone he would like to be his training partner.

Having identified the need for physical skills, better grades and money, we asked, “What are some of the next steps you could take in the next few weeks?” This completed our **Vision** component.

## ACTION STEPS

After completing the map, we asked J.B. to look at his Ideal Image™ and his Success Map™ and to choose one thing that he needed to work on. He said his coaches told him he had a bad attitude. He was getting into fights two to three times a day in the school yard, in the halls, on the way to and from school. He recognized that even if he had a “10” on everything else, no NFL team would want someone who was always fighting.

Our action step was to have him make a six-week contract about a next step on his road. While other students chose interviewing experts or reading books, J.B. said he was going to “not fight” for six weeks.

All of my efforts to persuade him to choose some smaller first step were futile. Given his daily life, his history and the taunts of other children, I was convinced he would fail. Plus, I knew to envision “not fighting” was a poor strategy, but he was gone. Tiring of my exercises, he wanted to play.

When J.B. came back to our next weekly meeting, he had not had a fight. We celebrated and held our breath. Two weeks...no fight. Three weeks, four, five, six weeks without a fight. In accordance with his contract he brought a note from his teacher attesting to his accomplishment.

When we celebrated and questioned how he had been able to pull off such a difficult task, his answers were crisp and clear. “I want to be an NFL football player and no one will want me if I fight all the time.”

When asked about the schoolyard, he said he always fights with the same kid, Tony. So when the recess bell rang he asked Tony if he wanted to play football with him. When someone taunts him or hits him in the hallway, he imagined turning around with the NFL team hat on and that he is a role model coming back to school.

J.B. had defied the odds. If he could do this under these conditions, what would happen if we produced materials incorporating state-of-the-art teaching technologies and we put them in the hands of good teachers? That is our intention. Now, as part of our **Success Map™**, we have students write an affirmation. It is to make firm in their mind a picture of who they want to be.

This is how it works:

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Complete your map by going back to your Ideal Image™ and choose one trait you would really like to improve. Write an “I wish” statement about it, for example, “I wish I were a good listener.”

- Now, change it to “I want to be...” (“I want to be a good listener”).
- Now, change it to “I will be...” (“I will be a good listener”).
- Now, make a true affirmation, which is a statement you will grow into. Begin your statement with “I am...” (“I am a good listener”).

Write your statement on your Success Map™ and take your statement and look in the mirror while you repeat it ten times each morning and ten times each evening for ten days.

While the exercise is simple and requires very little time, it is very powerful. Ask your training partner to check with you each day to ensure that you have done it. At the end of ten days, I assure you that, like J.B., you will have made a big step on your road to success.

We knew theoretically we could help kids discover what they really wanted to be, make accessible the necessary thinking skills, and support them in an action plan. The kids went on to complete many individual contracts and then proceeded to set a “team goal” of going to Disneyland if they completed a ten-week public speaking course, which they did.

JB went on to play football and graduate from San Diego State. The director of the Neighborhood Center where we met said that no one from this rough area had ever made it through the 10th grade so we celebrate the success of JB and others who have gone on to create successful lives.

There is a way in which Olympian Thinking is not “new.” We have all experienced this process when we “set our minds” to something that mattered to us. We aligned Passion, Vision and Action. While good teachers have always intuitively taught this way, this technology is one way we can more consciously do it and teach it by design.

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## What is Olympian Thinking?

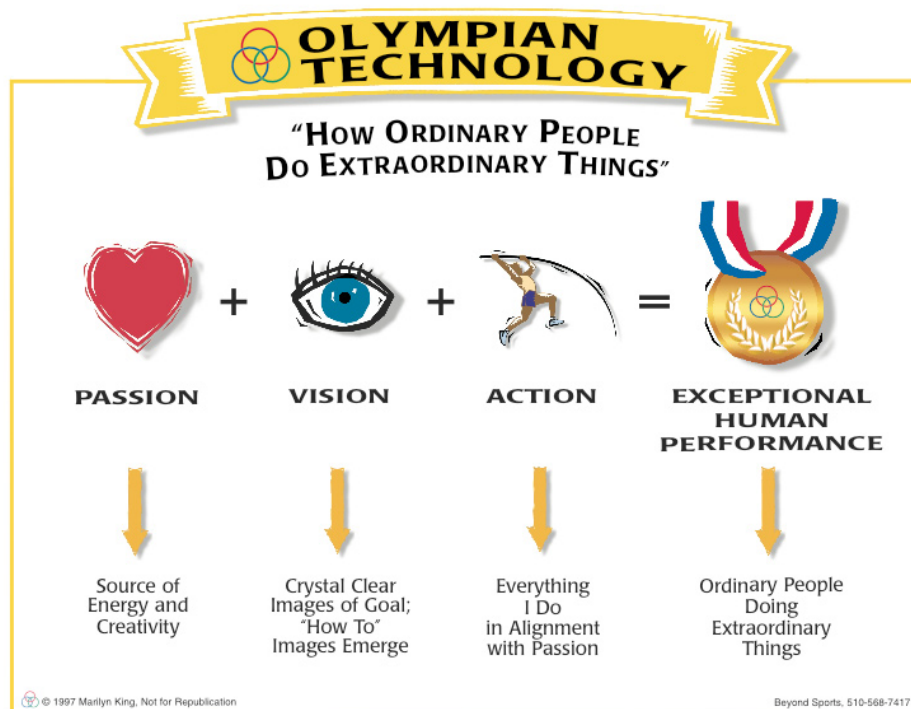
Most extraordinary things in the world are done by ordinary people who have three things in common. These are not special gifts or talents, but innate abilities that can be identified and developed in everyone. High performing individuals and teams are:

**Passion powered:** they are clear and connected to what really matters to them and why. This emotional connection provides access to a high level of energy, creative problem-solving and a willingness to persevere in the face of overwhelming odds.

**Vision guided:** they have a crystal clear image of the goal, the factors influencing the goal and the steps required get there.

**Action oriented:** they have a plan with feedback, support and daily practices that effectively move them one step closer to their goal each day.

Similar to a computer with tremendous capabilities, software is required to access those capabilities. Olympian Thinking is the software for exceptional human performance.



If one or more of these elements is missing, extraordinary results are not possible.

**No action** - very enthusiastic (passion) and clear about what it looks like (vision) but just a dreamer without the support and feedback needed to create daily practices and act on the dream.

**No clear vision** - enthusiastic and busy but ineffective: a workaholic with a lack of clarity about the goal, the traits required and accurate information about how to get there.



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**Little or no passion** - sets goals but acts with little enthusiasm or creativity to overcome obstacles and stick to it; can achieve only limited goals.

Understanding that all three factors need to be in place for us to achieve Olympic Success, provides a clear vantage point to assess where we are in our relationship to them, and motivation to do so. While it takes effort, the awareness that we have an influence over our destiny, that we can align with our passion and manifest our vision, provides tremendous incentive to pay attention, and to apply Olympic Thinking in all aspects of our lives.

When we connect with our passion, hold a clear image of our goals, and take action to reflect our passion and pursue our goals, we can accomplish extraordinary things, and live life filled with meaning and joy.

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# Working for Good

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## **Liberating the Entrepreneurial Spirit for Good**

By Jeff Klein

CEO, [Cause Alliance Marketing](#)

Chief Activation Officer, [FLOW](#)

Program Director, Working for Good

“Liberating the entrepreneurial spirit for good” is a powerful intention with profound consequences. Liberation is no small undertaking, on any level, towards any end. The entrepreneurial spirit is a powerful force, requiring awareness, skill, and courage to channel towards an intended outcome. And realizing good intentions through focused activation of the entrepreneurial spirit is a profound endeavor, with many challenges along the way. Making the world a better place to live and a home for human flourishing, begins with your intention, comes to life through entrepreneurial spirit, and manifests through your actions.

In our pursuit of liberating the entrepreneurial spirit for good, we must overcome many levels of limitations undermining our ability to realize our highest potential whether:

- Self-imposed – fear, doubt, laziness, etc.;
- Put on us by others - undermining our confidence, creating confusion, manipulating our perception and understanding, distracting our attention and energy; or,
- Imposed by systems, structures, culture, and institutions.

This is not a journey for the faint of heart, but it is one we all have the potential and opportunity to begin, and we can access internal and external resources to sustain the journey.

The **Working for Good** program and this curriculum represent the collaboration of individuals and organizations who share a powerful intention to support human flourishing and an essential belief in our ability to create good in the world – love, peace, prosperity, happiness. And we believe that this requires that each of us take responsibility for our own journey, with inspiration and support from others, even as we inspire and support others. At some point, we must embrace the potential within us, take the risks, cultivate the courage, skills, and discipline required to stay the course.

So, this short piece is an offering to your process of liberating the entrepreneurial spirit for good. The contents of the piece include:

- Definitions: What does “liberating the entrepreneurial spirit for good” mean?
- Conditions: What are the conditions that foster the liberation of the entrepreneurial spirit for good?
- Challenges: What are the obstacles and barriers to liberating the entrepreneurial spirit?
- Skills, Tools & Attributes: What does it take to liberate and sustain the entrepreneurial spirit for good?
- Inspiration...

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### Definitions: What does “Liberating the entrepreneurial spirit for good” mean?

“We need to recall the angel aspects of the word, recognizing words as independent carriers of soul between people. We need to recall that we do not just make words up or learn them in school, or ever have them fully under control. Words, like angels, are powers, which have invisible power over us. They are personal presences which have whole mythologies: genders, genealogies (etymologies concerning origins and creations), histories, and vogues; and their own guarding, blaspheming, creating, and annihilating effects.”

**James Hillman**

And so, we approach words and their meaning with great respect and acknowledge the vital forces they represent. Such is certainly the case with the individual and combination of words embodied by “liberating the entrepreneurial spirit for good.”

We begin with the subject of the phrase, Spirit, and its modifier, Entrepreneurial; continue with the verb, Liberate (Liberating), then “for Good,” and finish by putting them all together.

**Spirit:** Vital principle or animating force for human beings. Origination: Latin *spiritus*, breath; *spirare*, to breathe.

**Entrepreneurial:** Undertaking an endeavor, assuming risk, innovating, creating wealth by combining things in new ways. Origination: French *entreprendre*, to undertake.

**Entrepreneurial Spirit:** An energy or animating force that activates the human potential to create, innovate, explore, endeavor, passionately pursue vision in spite of challenges, obstacles, and risks.

**Liberate:** To set free, release, unleash. Origination: Latin *liberare*, *liberat*, free.

**For Good:** Two meanings, 1. Positive, desirable, beneficial, constructive. 2. Permanently, forever, once and for all.

**Liberating the Entrepreneurial Spirit for Good:** Once and for all, unleashing the human potential to create positive outcomes through courageous innovation, exploration, and endeavor.

### Conditions: What are the conditions that foster the liberation of the human spirit for good?

Michael Strong outlined these conditions superbly in Lesson 2. To summarize:

- Freedom
- Skills, Tools, & Attributes (outlined below)
- Access to resources, especially high quality information, and inner resources of imagination, creativity, initiative...

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## Challenges

*“By amending our mistakes, we get wisdom.  
By defending our faults, we betray an unsound mind.”*

### The Sutra of Hui Neng

Challenges to the process of liberating the entrepreneurial spirit for good originate internally and externally. Both can weigh heavily. Without addressing the internal obstacles to liberation, the opportunities for overcoming the external obstacles are substantially diminished. Here is a partial list of the inner challenges we face in liberating the entrepreneurial spirit for good.

Sit with each of them and explore how they affect your ability to fully realize who you are and what you are capable of accomplishing. Check in with them from time to time. They are like cockroaches, as they will run rampant through the room that is your mind, if you keep the room dark. But as soon as you shine the light on them, they will scurry for cover. You may not eradicate them by shining the light of your attention on them, but they will not be running around your room when you do. Keep the light on. Keep the cockroaches out. Here goes...

- Fear
- Doubt
- Delusion
- Complacency
- Ignorance
- Overindulgence
- Addiction to Distraction
- Arrogance
- Disinterest
- Unwillingness to Learn
- Weak Moral and Ethical Core
- Weak Skills
- Lack of Confidence
- Diffidence
- Lack of Discipline
- Lack of Imagination
- Anger towards yourself and others
- Avoidance
- Shame
- Blame towards yourself and others

And here are some of the external challenges, which also require attention to overcome. Some of them require collaboration to effectively address, even societal transformation. While the inner challenges require a flashlight to illuminate, these require a huge spotlight to illuminate, rigorous analysis, extensive dialog and process, and collaborative effort to address.

As Michael Strong reflected in Lessons 1 and 2, human beings have historically risen to the occasion, and continue to address and overcome seemingly insurmountable

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challenges. So we encourage you to face these head on too:

- External Control (including regulations, monopolies, unfair competition, cheating, collusion)
- Cultural Norms
- Social Pressures
- Lies told by others
- Bad Information
- Limited Access to Resources
- Degraded Resources

## Skills, Tools & Attributes

*“That which we persist in doing becomes easier for us to do.  
Not that the nature of the thing itself has changed  
but our power to do it has increased.”*

**Ralph Waldo Emerson**

The way to overcome obstacles to liberating the entrepreneurial spirit for good – for your self and in support of others – is principally based on personal responsibility and practice. It is and has always been, “a small group of highly motivated individuals who have changed the world” to paraphrase Margaret Mead. And these “thoughtful, committed citizens” build on their personal, internal resources to do their transformational work in the world.

Following are some core skills and attributes we can cultivate to support us to liberate the entrepreneurial spirit and to have a positive impact in and on the world. While the cockroaches (challenges) run from light, the seeds embodying these skills and attributes sprout and flourish under the warmth and radiance of the light. Focus your attention on them. Find the seeds within yourself. And encourage them to grow.

- Passion, Patience, & Persistence
- Vision, Wisdom, & Discernment
- Compassion, Courage, & Collaboration
- Faith, Creativity, & Discipline
- Introspection, Reflection, & Inner Work
- Authentic Power, Self-restraint

And among the tools and practices that support us to embody and employ these skills and attributes are:

- Conflict mitigation, mediation, and resolution
- Thoughtful use of speech
- Planning
- Establishing measurable goals
- Effectively tracking the environment and our progress
- Employing feedback mechanisms
- Organizing our activities
- Keeping track of our commitments and ensuring that we live up to them

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Developing consistent personal practice is essential to cultivating the entrepreneurial spirit for good within your self. As we brush our teeth, wash our hands, keep our kitchen sink clean, eat well, drink plenty of water, etc., certain personal practices can provide a strong core of support for our pursuit of entrepreneurial liberation for good.

Personal practice supports us to develop many of the skills and attributes listed above. Finding practices that best support you is a matter of personal choice, guided by intuition, “teachers,” trial and error. To a considerable extent, what specific practices or paths you choose doesn’t really matter. As Carlos Castaneda recounts the counsel of his teacher, Don Juan, what matters is that “it has heart.”

Over the past 25 years I have developed an array of practices that support me to maintain my health and well-being, work with passion and energy, and maintain my commitments and intentions. The best thing about committed practice is it continues to stretch you, and reveal new opportunities for inquiry and growth. Following are some of the practices I consistently employ and enjoy.

- A daily Yoga<sup>14</sup> and meditation<sup>15</sup> practice, including daily recitation of core moral and ethical commitments of non-harming, not stealing, not engaging in harmful sexual behavior, not speaking in harmful or unproductive ways, no use of intoxicants, and setting an intention to support the well-being of all whom I encounter;
- A frequent running practice<sup>16</sup>;
- Ongoing training and practice in mindfulness, skillful communication aimed at cultivating and sustaining peace in relationship;
- Walking in nature and gardening;
- Consistently employing a personal organization/time management system<sup>17</sup> (for over 18 years);
- Regularly identifying and learning from mentors, and from anyone I meet; and
- Actively use the dictionary and thesaurus to honor the power of words and to use them skillfully.

Practices such as these can help to develop a strong nervous system that can withstand and weather the endless stream of stress we face in entrepreneurial adventure. They help to build a resilient immune system that can ward off illness and enable us to persevere with health and vitality. They provide deeply rooted moral and ethical fiber, which sustain steady and consistent behavior. And they support us to keep our word to ourselves and to others, which is among the most essential skills for wellbeing and success.

When challenges and crises arise, we have the strength, stability, and flexibility to adapt, maintain focus and intention, sustain energy and persist. And when joy arises, we can embrace it in a sustained and grounded way, rather than burning out with excitement.

## Inspiration

One of our core intentions with **Working for Good** and this curriculum is to inspire you. The participants in this program were essentially self-selected, by virtue of their authentic, ongoing pursuit of liberating the entrepreneurial spirit for good.

As reflected by Kartar Singh’s piece entitled “Business as Service” in Lesson 3 and by

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their sponsorship of this program, Golden Temple and Peace Cereal embody a core commitment to serving humanity through business, and through their non-profit activities, including teaching Yoga and meditation. Thanks to Kartar, my business Cause Alliance Marketing came to life through the Celebrate Peace program, and I reintroduced Kundalini Yoga into my life.

“Liberating the entrepreneurial spirit for good” is FLOW’s raison d’etre and deeply embodied in everything FLOW does. FLOW CEO and Chief Visionary Officer Michael Strong paints a compelling picture of the power and potential of the entrepreneurial spirit in “The Opportunity: The Creative Powers of a Free Civilization” in Lesson 2. You can find a deep well of Michael’s writing and other resources at [www.flowidealism.org](http://www.flowidealism.org). FLOW co-founder John Mackey has created a model of entrepreneurial excellence and conscious business through Whole Foods, which he reflects in his piece on “The Role of the Corporation” in Lesson 3. At the FLOW web site you can download a transcript of a powerful speech John gave at the 2004 FreedomFest, entitled “[Winning the Battle for Freedom and Prosperity](#).”

As Donna Callejon from GlobalGiving represented in her piece, the applications of the entrepreneurial spirit are diverse and not exclusively focused on business. The GlobalGiving web site is filled with hundreds of inspirational projects lead by courageous social entrepreneurs ([www.globalgiving.com](http://www.globalgiving.com)).

Marilyn King’s personal story, of arising from seven months in bed after an automobile accident to qualify for the Olympics without physical training, reveals the profound power of our minds to influence reality. As the Buddha said, “Mind is the forerunner of all things.” And Marilyn’s Olympian Thinking program provides practical tools for activating the Olympian within us.

In the final article of this curriculum, you will find a profoundly inspired and inspiring jewel from Brian Johnson, Philosopher and CEO of [Zaadz](#), which is soon-to-become an extraordinary global community and a powerful force for positive change, principally dedicated to supporting all of us to realize our highest potential to contribute the most we can to manifest the greatest good for ourselves and all beings. Sounds like a community we are all already a part of!

Clearly, everyone involved in **Working for Good** is deeply committed to promoting human flourishing, and to doing so in good part by cultivating the entrepreneurial spirit in service to self and society.

We encourage you to look to us, and others, for ongoing inspiration and support and, most important, to continually look inside yourself to find the inspiration that resides in your heart, and to follow it with passion and purpose.

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## Footnotes

- <sup>14</sup> Yoga of various forms has supported me on my journey for over 27 years. My current Yoga practice is principally comprised of 31 minutes of the Kundalini Yoga “exercise” called Sat Kriya, which I was inspired to pick up by Kartar Singh Khalsa. It is a powerful nervous system-builder, creating strength, stability, and general wellbeing. See this link for instruction on how to do [Sat Kriya](#). I’ve practiced more than a dozen forms of Yoga, and they all serve in many ways.
- <sup>15</sup> I practice [Vipassana meditation](#) in the Theravada Buddhist tradition of Southeast Asia under the guidance of a Thai Forest monk named Ajahn Jumnien.
- <sup>16</sup> Employing the [ChiRunning](#) method so I don’t injure myself and to reinforce the awareness and core development of Yoga and meditation.
- <sup>17</sup> Unfortunately, the excellent system I use – called Workability – is no longer being taught or sold, but other good systems are readily available. This is a powerful tool to support you to keep track of your commitments and to keep your word.

*“You can’t connect the dots looking forward; you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future. You have to trust in something – your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life.”*

**Stephen Jobs**

*“Hell, there are no rules here. We’re trying to accomplish something.”*

**Thomas Edison**



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## **Areté and the Entrepreneur**

By Brian Johnson, Philosopher & CEO of [Zaadz](#), Inc.

“Some believe there is nothing one man or one woman can do against the enormous array of the world’s ills – against misery, against ignorance, or injustice and violence. Yet many of the world’s great movements, of thought and action, have flowed from the work of a single man. A young monk began the Protestant reformation, a young general extended an empire from Macedonia to the borders of the earth, and a young woman reclaimed the territory of France. It was a young Italian explorer who discovered the New World, and 32 year old Thomas Jefferson who proclaimed that all men are created equal. ‘Give me a place to stand,’ said Archimedes, ‘and I will move the world.’ These men moved the world, and so can we all.”

**Robert F. Kennedy**, 20th century US political leader

If we--as enlightened entrepreneurs--are going to change the world, we must start with ourselves. We must strive to live at our highest potential while using our greatest strengths in the greatest service to the world.

The classic Greek philosophers had a word for the process of self-actualizing and striving to reach your highest potential. They called it ‘*Areté*.’ (pronounced ar-uh-tay)

In fact, *Areté* was one of the most important values in classic Greek culture. Guys like Socrates, Plato and Aristotle taught that the meaning of life was happiness and that the way to achieve happiness was to live with *Areté* (aka excellence, striving to reach your highest potential).

I believe that by looking at the universal truths taught by philosophers, religions, and current psychological research, we can find the keys to self-actualizing, happiness and creating businesses that can “move the world.”

With that, I offer you a quick overview of the universal truths that I have discovered in the course of my studies and that I strive to apply in my life as I create Zaadz, Inc. I hope you enjoy.

*“What one can be, one must be.”*

**Abraham Maslow**, 20th century psychologist

*“Your mind will be like its habitual thoughts; for the soul becomes dyed with the color of its thoughts. Soak it then in such trains of thoughts as, for example: Where life is possible at all, a right life is possible.”*

**Marcus Aurelius**, 2nd century Roman emperor-(stoic) philosopher

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### The Attitude Principle

It all begins with accountability. Unless you're willing to take absolute responsibility for your life, there is no hope. Seriously.

If you're going to blame a bad economy or a bad childhood or bad whatever for your problems, then you won't come close to reaching your potential. Sorry to break the news.

Having said that, if you're willing to quit being a victim and to start taking control of how you think about and interact with the world, then you're on your way to doing anything you set your mind to.

Open up The Dhammapada, the core text of Buddha's teachings. Flip to the first lines. The very first words are "Our life is shaped by our mind. We become what we think."

That sums it up pretty well, eh?

And, scientists have done all kinds of research on this. They talk about "locus of control"—aka, where you place control. Do you put control outside of yourself and have what they term an "external locus of control"? Or, do you take responsibility and have an "internal locus of control"?

Not surprisingly, you can test rats and humans and you'll find that, to the extent you place control outside of yourself, you will be significantly less happy, less successful, less all the things you want to be, than if you internalize control.

Philosophers have commented on the subject exhaustively as well—from ancient Greek philosophers like Epictetus to Buddha to more recent guys like James Allen and contemporary gurus like Steven Covey. Of course, we can't always control what happens in our lives, but we can always control how we perceive and respond to what happens. And, oh, what a difference that makes.

*"Man's ideal state is realized when he has fulfilled the purpose for which he is born. And what is it that reason demands of him? Something very easy—that he live in accordance with his own nature."*

**Seneca**, 1st century stoic philosopher

### The Vision Principle

Ok. You've assumed control. No more whining from you.

Now that you've taken that step, what are you going to create for yourself? What's your ideal life? What's the ideal you? What are you doing on a daily basis? Who are you around? How much money is in your bank account? What kind of physical shape are you in? What do you look like and feel like?

Sounds simple, eh? Of course, it sounds simple, but in my experience, people have a pretty hard time with this because they lack clarity in terms of who they are and what really fires them up.

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We're so used to doing what we think other people want us to do that we haven't taken the time to truly understand who we are and what we want. In short, we lack self-awareness. We'll get you thinking more about what you want and create a vision of your ideal.

*"Only by much searching and mining are gold and diamonds obtained, and man can find every truth connected with his being if he will dig deep into the mine of his soul."*

**James Allen**, 19th century philosopher

### The Self-Awareness Principle

Self-awareness. Our third step. Remember Socrates? The Oracle of Delphi in ancient Greece? What did they teach us?

"*Know thyself*," of course. Well, how well do you know thyself?

What are your greatest strengths? What are you most passionate about? When are you most naturally yourself? What are you most proud of? What gives you goosebumps? If you were absolutely guaranteed to succeed, what one thing would you dare to dream?!

I can't begin to stress how important self-awareness is. Again, all kinds of scientific research has been done on this subject. Psychologists have often wondered why IQ isn't that well correlated with success and happiness in life and several authors have explained the keys to what Robert Sternberg calls Successful Intelligence: In its simplest form, he says that the most successful people in the world know their strengths and know their weakness; they create a life around their strengths and spend enough time on their weaknesses so that they're not liabilities.

Basically, they "know themselves."

Martin Seligman, the past President of the American Psychological Association, Professor at Penn, one of the most preeminent psychologists alive and the founder of the current positive psychology movement, recently wrote a book called Authentic Happiness. In it, he boils down Aristotle's good life to a simple formula (ridiculously simple but backed up by some impressive philosophical and scientific data).

His axiom: Know what he calls your "signature strengths" and use these strengths as often as possible throughout your daily life. Sound simple? It is in theory. Tragically, most people don't take the time to figure out what they are and even fewer actually consciously build their lives around them.

So, what are your greatest strengths? Are you creating a life around them? We'll check out some more theory and walk through some assessments and exercises to get you knowing thyself more than ever before.

*"The unexamined life is not worth living."*

**Socrates**, 5th century BCE Greek philosopher

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*“Life is growth. If we stop growing, technically and spiritually, we are as good as dead.”*

**Morihei Ueshiba**, 20th century philosopher-martial artist

### The Goals Principle

Alright, so you’ve assumed control of your life, you’re creating a vision of your ideal self and you’re focusing on gaining greater self-awareness. Now what?

Now, it’s time to bring the theory down to reality. It’s time to set goals. Odds are you don’t have absolute clarity on exactly who you are and what you want in your life. Welcome to the club. Something like less than 5% of the US population actually sets written goals.

That doesn’t mean you’re off the hook. It means you need to get to work. Start by setting goals. Your goal can be as “simple” as getting out of bed tomorrow morning when your alarm goes off—and before you hit snooze three times!! (why is that so hard sometimes!?) or it can be more complex, like getting in shape, losing 10 pounds and running a 5k in four months.

The bottom line is clear: you need goals. I’ll tell you more about why goals are so grand and also teach you a thing or two about how to actually set goals and all that good stuff. For now, let’s assume you have goals...now it’s time for action...

*“Good thoughts are no better than good dreams, unless they be executed!”*

**Ralph Waldo Emerson**, 19th century American philosopher

### The Action Principle

What’s the use of having absolute clarity of who you are and what you want if you lack the power to take action? It’s time to follow the advice of another prominent Greek entity, Nike, and “Just do it.”

Unfortunately, it’s not good enough to just do it. You have to get in the habit of just doing it impeccably. Impecc-a-what? Impeccably. The word literally means “without sin.”

And, that’s what you need to do. You need to do your best. Every single moment—from putting your socks in the hamper to putting a dish straight into the dishwasher.

Trust me. When you get in the habit of doing every little thing to the best of your ability, you will do some amazing things.

That’s action. It’s powerful. In fact, there’s nothing more powerful than having the ability to do what you need to do when you need to do it. That’s probably why one of my heroes, Leonardo da Vinci, said that “One can have no smaller or greater mastery than mastery of oneself.”

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Imagine having absolute self-mastery aligned with absolute clarity of vision of what you want to manifest. If you're willing to dream big enough, it's the stuff legend is made of.

*"Be not afraid of going slowly but only afraid of standing still."*

### Chinese Proverb

*Energy: "The capacity for work or vigorous activity; vigor; power."*

### American Heritage Dictionary

### The Energy Principle

It's hard to take consistent impeccable action if you don't have that much energy. I like to say that you're going to have a hard time reaching your potential if you have a hard time getting out of bed in the morning.

Now, optimizing our health isn't rocket science. We all know what we should be doing (at least 90% of it!) but tragically few of us actually do it. Use your impeccability from above to master the fundamentals of nutrition and exercise. Build habits that will last you a lifetime and then put this part of your life on autopilot.

*"The best way to make a fire with two sticks is to make sure one of them is a match."*

**Will Rogers**, 20th century cowboy and actor

*"God turns you from one feeling to another and teaches by means of opposites, so that you will have two wings to fly, not one."*

**Rumi**, 14th century Sufi mystic

### The Wisdom Principle

Alright, now you've got some momentum: you've taken control, got some more self-awareness and a game plan that you're executing.

Whatever you do, don't freak out the first time (or the hundredth time) you drop the ball. Of course you're going to screw up. If you don't, then something's wrong! Don't view every challenge as a life or death event. View every situation as another opportunity to learn, another opportunity to grow. Success and failure are much less important than what you're learning.

Life is our classroom. That guy cutting you off and honking on the way to work? He's just another teacher—teaching you how to remain cool when others are stressed out. Thank him for the lesson. Move on. Don't get caught up in his issues.

And, you've gotta spend some time learning. Turn off the TV for an hour every night and open a book or open a journal. Learn. Write. Think.

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*“Everything in the universe is a pitcher brimming with wisdom and beauty.”*

**Rumi**, 14th century Sufi mystic

*“Each and every master, regardless of the era or place, heard the call and attained harmony with heaven and earth. There are many paths to Mount Fuji, but there is only one summit—love.”*

**Morihei Ueshiba**, 20th century philosopher-martial artist

## The Love Principle

Alright, so we’re well on our way to thinking and living *Areté*. Good work.

We’ve got to remember one very important thing: none of this is anything without love. It starts with loving ourselves. To the extent that we can realize that we’re not perfect and we never will be, we can forgive ourselves for our faults and have a little (perhaps even a lot?) more compassion for everyone else around us who is struggling with the same challenges.

We also need to remember to look outside of ourselves and think about how we can create a life that allows us to share our gifts with the world.

Remember Seligman? The guy who wrote *Authentic Happiness*? Well, he told us that if we want a happy life we need to know our strengths and use them as often as possible in our daily lives. We’ll be more happy if we can do that. But, if we want to have a truly meaningful life, we need to use our strengths as often as possible, and do so for something greater than ourselves.

We need to give back to the world. We’ve gotta show the love.

*“It’s not enough to have lived. We should be determined to live for something. May I suggest that it be creating joy for others, sharing what we have for the betterment of personkind, bringing hope to the lost and love to the lonely.”*

**Leo Buscaglia**, 20th century Dr. of Love

*“Anything may be betrayed, anyone may be forgiven. But not those who lack the courage of their own greatness...It does not matter that only a few in each generation will grasp and achieve the full reality of man’s proper stature—and the rest will betray it. It is those few that move the world and give life its meaning—and it is those few that I have always sought to address. The rest are no concern of mine; it is not me or “The Fountainhead” that they will betray: it is their own souls.”*

**Ayn Rand**, 20th century Objectivist philosopher

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### The Courage Principle

Living with *Areté* starts and ends and is driven every moment by courage—by our willingness to grow, to evolve and to challenge ourselves to be who we are capable of being, moment by moment by moment.

Nothing is more important and nothing is more challenging.

Society does anything but support our growth, our individuality and our greatness. We're told from the day we're born that we need to behave a certain way, wear the right clothes, drive the right cars, live in big houses in the right neighborhood, get the right education and the impressive job and beautiful spouse and 2.2 kids and all that other nonsense. It's enough to drive anyone insane.

You have to be willing to jump from the normal and risk looking like an idiot as you grow. As Maslow says, "You will either step forward into growth or you will step back into safety."

Which way are you headed?

*"You're packing a suitcase for a place none of us has been.  
A place that has to be believed to be seen."*

U2, 21st century rockin' band

Now that we've covered some of the high level stuff, how about some tips on how to apply these principles to our day-to-day lives?

### The Attitude Principle.

- **Smile.** Isn't that nice? It's amazing what a smile can do. I once read about a study where depressed people were split into two groups—one group looked into a mirror and smiled for 30 minutes a day for 30 days. That's it. Just looked at themselves and smiled. The other group didn't. At the end of the study, the smilers were significantly more happy than the other group. Cool, eh?

Lesson: smile. Now. Tickle tickle. Gimme a little smile, will ya?!? There ya go! That wasn't so hard now was it? :)

- **Say Yes!** Quick exercise: Take a moment and say "No!" out loud right now. Say it. Seriously. "No!" Say it again. "No!" Again. "No. No. No. No. No."

Thank you. Alright. So, how do you feel?

Now, say "Yes!" "Yes!" "Yes! Yes! Yes! Yes! Yes!"

Do you notice a slight difference?!? When you say "No" do you feel yourself almost shutting down, collapsing in? How about when you say "Yes!" Do you almost feel your whole body and spirit uplifting?



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Amazing, isn't it? Lesson: Say "Yes!" more today. Go for it. Live a little.

- **Act "As If."** Who do you want to be? What's your ideal? Are you enlightened? Are you wealthy? Are you in perfect physical shape?

Whatever it is, get that image. Then, on a moment-to-moment basis, ACT "AS IF" you already were that person...what would the enlightened being that you are do in this moment of tension? Perhaps breathe in, breathe out, gain perspective and maintain equanimity. Good. Then act like that enlightened person NOW.

How about that perfectly healthy person that you imagine. Good. What would (s)he do right now? What would they eat? How often would they exercise? Perfect. That's what you do now.

Act as if. Moment to moment to moment. And, sooner than you think you won't be acting anymore. How amazingly cool is that?

## **The Vision Principle**

- **Dream.** In the words of one of my favorite teachers, James Allen:

"The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn, the bird waits in the egg, and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities."

So, what are you dreaming of today?

- **Know What You Want.** What's your intention? What do you want in your life? What do you want in this moment?

Quick tip: You're a LOT more likely to get it if you know what "it" is.

So what is it?

- **Regain Your Balance.** Here's an exercise I often use to capture the importance of having a clear intention to regain our balance:

Stand up. Put your arms straight out. Make sure you're in an area that's big enough so you can spin around. Alright. Now, spin. Give yourself a good 5-10-15 spins. Whatever it takes to get you a little off-balance. Alright. Now once you get there, I want you to stop spinning. Then, I want you to do two different things:

First, I want you to put your hands together like you're praying and stare at your fingertips—it brings you back to balance AMAZINGLY quickly. Then, I want you to quit staring at your fingertips and instead I want you to look all around you—up, down, far away, to the right, to the left...just look everywhere. Notice how that makes you feel. If you're like me, it probably makes you nauseous.

For me, this is a perfect metaphor for having a clear intention in our life. When things get stressful (i.e., we're "spun around"), we have a couple of options: we can look all around us to get a sense of perspective (which usually leads to more confusion/nausea); or, we can focus on what we know to be true, what our intention

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in life is, what the purpose of that experience is, etc.—that clarity brings us back to balance as quickly as staring at our fingertips.

So, the next time you're spinning—have a clear intention: know that your highest intention is to grow as a more enlightened, loving, balanced, growth-oriented human being (or whatever it is for you) and come back to that to regain your balance.

Try it out! Methinks you'll dig it.

### ***The Self-Awareness Principle.***

- **Quit Worrying About What Others Think.** That's a big one. Really big. Really, really, really big.

First of all, let's be clear about one thing: You're worried about what someone else thinks of you, right? OK. Now, while you're doing that, what do you think they are worried about?

Hah. Exactly. They're worried about what you think of them. But you're so busy worrying about what they think of you that you're not even spending much time thinking about them. (You follow that? :)

To be honest, whether or not that's true all the time is irrelevant (although I do think it's true most of the time). In any case, if you're going to live your life dependent on the good opinion of others for your happiness then, uh, I'll put it to you bluntly: You're screwed.

There's NO way you can please everyone all the time. Even someone who wins an election by a landslide still had 30 or 40% of the people who disagreed with her.

Further, and I'd say much, much, much more importantly, by worrying about what other people think of you and working hard to try to please them, you're losing the essence of who you are—you're expressing such a small fraction of who you truly are. That's not cool. So, quit worrying about what other people think of you. Pretty please.

- **Be Authentic.** Authenticity. Did you know that the word “authentic” literally means to be your own author. Be you. Don't pretend to be anything else. Pretty please.

(One of my friends and favorite teachers, Dan Millman, taught me that—along with a lot of other stuff woven through here. If you aren't familiar with Dan's work, you can check him out at [www.danmillman.com](http://www.danmillman.com) and I recommend you start with Way of the Peaceful Warrior (which will be released as a movie starring Nick Nolte in June '06) and then go from there! Thanks, Dan!)

- **Quit Comparing Yourself to Others.** It's really a pointless exercise. It automatically creates a strained relationship with whomever you're comparing yourself—you've either gotta be superior or inferior to them, right? Neither is a good basis for a loving relationship.

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If you need to do any comparison at all—do it with your potential self! In the words of William Faulkner, “Don’t bother just to be better than your contemporaries or predecessors. Try to be better than yourself.”

- **Follow Your Bliss.** Those three words capture the message of Joseph Campbell—the amazing mythology guru and mentor to George Lucas who based much of Star Wars on the classic archetypal journeys Campbell discovered.

It’s rather simple. Three words: 1. Follow. 2. Your. 3. Bliss.

Key words: “bliss” and “your.” Not someone else’s idea of your bliss. Not what you think should be your bliss. Not what you think would impress the crowd or appease the family. YOUR bliss. What truly gets you giddy.

Oh yah, “follow” is kinda important as well. Get out there and follow your bliss! (Pretty please. Thank you.)

## **The Goals Principle**

- **Step Forward.** Abraham Maslow broke it down for us in simple terms. He told us that in any given moment you have two options: you can step forward into growth or you can step back into safety. Pretty simple, really. Become aware of your behavior.

Become aware of the decisions you are making every moment of your life—the decision to speak authentically (step forward into growth) or to say what you think you should say (back into safety). Pay attention to your decision to either go out for the run you promised yourself or to make up an excuse as to why you just can’t do it today.

*Become AWARE.* Become conscious of who you are, the decisions you’re making, how you’re expressing yourself and what you’re actually doing. Your destiny is shaped by your moment to moment decisions. Choose wisely. Step Forward.

- **Push Yourself.** In the words of William James, the 19th century US philosopher and psychologist, “You have enormous untapped power you’ll probably never tap, because most people never run far enough on their first wind to ever find they have a second.”

How bout we tap that power? The way to do it? Push yourself a little harder. Let’s take a quick look at the “Training Effect”—a concept used to build your body—and see how it applies to our lives.

The same principle that applies to building muscles in the gym applies to building excellence in our lives: In order to grow, we must consistently push ourselves just a little bit past our current comfort zone. In exercise physiology parlance, this is called the Training Effect. The principles involved?

*Overload:* You must “overload” your body with more stress than it can currently handle. (Not too much as this may lead to injury, but enough so you’re out of your current comfort zone.)

*Overcompensation:* Your body is smart. It doesn’t like to get its butt kicked.

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So, what does it do? It overcompensates and repairs itself so that next time it's stronger—and capable of withstanding the level of stress you put on it previously.

The training effect explains how muscles grow, how your heart is trained to beat more efficiently, and how your lungs are trained to distribute oxygen more efficiently. It's also the same principle that dictates growth in other aspects of our lives: from our ability to give presentations at work to our ability to have challenging conversations with our significant other at home. Go out and “train.” Push yourself a little further today..

- **Fill Your Water Pot and Hit the Rock.** Every great teacher will advise you to build habits and to consistently train yourself to do your best.

The Buddha says it so beautifully when he reminds us that: “Little by little a person becomes evil, as a water pot is filled by drops of water... Little by little a person becomes good, as a water pot is filled by drops of water.”

I think the stonecutter is another perfect metaphor for the process of growing into our full potential. You may have heard the story:

A stonecutter hits a rock with his hammer. The stone splits. The casual observer sees this and thinks, “Wow. That guy is really strong. I can't believe he broke that huge rock with a single blow!”

The reality (obviously) is that the stonecutter didn't break it in a single blow—he'd been hammering away at that rock for a long time. Many, many blows went into the rock before it finally split.

Most people see someone who has achieved some level of success—whether it's enlightenment or celebrity status or financial wealth—and think, “Wow, they sure must be lucky.”

Obviously, the stonecutter isn't strong enough to break a rock in one blow and no one is “lucky” enough to reach any level of excellence without an equally diligent and consistent effort.

So, hit the rock. Again. And again. And again. You will break the rock. (Oh, and by the way, quick FYI: once you're done with that rock get ready to start swinging at the next one. J)

## **The Action Principle**

- **Floss.** Not kidding. It's all about the little things, I'm telling ya! A number of years ago I asked a mentor of mine what one thing he would recommend. His advice: Do the little things to the best of your ability—from putting a sock straight in the hamper to washing your dishes immediately to flossing your teeth. His point: there are no little things and when you get in the habit of living at your highest potential with the mundane things, it becomes second nature for the bigger stuff.

So, floss your teeth. It'll build strong habits and even make your trip to the dentist a lot more pleasant! (Seriously: it's fun to have a dentist tell you how good your gums look! J)

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- **Pay Your Bills with a Smile.** Never let a dollar come in or go out of your hands without gratitude. Thank whoever gave you the money and whoever gave you the services or products you're paying for. Honor the exchange. Think about how many people you're supporting as you circulate energy in the form of money. Make it a spiritual practice.
- **Create a New Habit.** Right now. What one thing do you know you should be doing that would most dramatically change your life? Think about that: What one thing do you know you should be doing that would most dramatically change your life? OK. Commit to creating that habit. Now.
- **Stop!** So you just created a new habit that would most beneficially change your life. Now, the question is: What one thing do you know you should stop doing? You might have more than one. But what ONE thing do you know you just simply need to stop doing? It's not serving you anymore (not that it ever did...). If you want to live with consistent happiness what **MUST** you stop doing?

You got it? Good. Write it down. Say it out loud. Whatever you gotta do.

Now STOP doing it. Now. Forever. The next time you feel the urge and you feel your habituated self pulling you so strongly toward that behavior. STOP. STOP. STOP. STOP. It might be helpful to replace that old behavior with a new, more positive one.

Say you tend to yell at people you love when you get stressed. Catch yourself doing it (there's that Awareness again). Pause, then pick something new to do. Maybe smile, take a deep breath or two. Whatever it takes. But the bottom line is simple: pick that one thing you need to stop doing and stop doing it.

Phew. Good work. (This one's gonna be tough...but do it!!)

- **Move! Take Action!** I often imagine a powerful river with a stream of water that is moving. How beautiful is that? How pure and powerful? Contrast that with a little stagnant pool of water just sitting there—not moving. It's gross. Scum gathering on top, bugs all cruising around. Yuck.

The difference between the two? One's moving and the other's not. Lesson: Move!!! Flow!!! Don't get stagnant and invite the scum. Especially when you're stressed and don't feel like doing anything but laying in bed and moping. That's **EXACTLY** when you need to make sure the pond scum doesn't start to grow! Move, move, move.

- **Go Straight at Your Problems.** There's a great story in John Bunyan's book, *Pilgrim's Progress*. It goes something like this: the main character experiences all kinds of challenges and tough situations on his metaphorical spiritual quest in life. The cool part is that he's blessed with a shield. This shield miraculously protects him against everything in front of him. **NOTHING** can harm him as long as he approaches it head on. That magic shield works wonders—provided he goes straight at the challenge. If he runs away, he loses its magical powers.

I think that's amazing. And, so true. Have you ever noticed that those “huge”

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problems you've had seemed to vanish the moment you took 'em head on? (I mean really head on not vacillating kinda sorta head on!) The things that really kick our butts are the ones we avoid. Lesson: don't show 'em our ol' butts! Take 'em head on. Trust in the powers of your shield.

What problem have you been running away from? Take it head on.

### ***The Energy Principle***

- **Breathe.** Often. You know—that whole oxygen and carbon dioxide moving through your body thing. It's good for you. Seriously. Stressed? Slow down. Take a deep breath in. Exhale. Ahhhh. Shoulders up! Shoulders down. Breathe in. Breathe out. Now isn't that nice? I think so, too. So does every cell in your body that you just nourished.

*Tip:* Ever watch a baby breathe? Notice how the baby's belly just goes up and down? Up and down...now that's a nice, deep breath—that's how you want to breathe. It's called breathing into your diaphragm. Babies get it. Somewhere along the line, stress moved our breath up and up until we were taking shallow breaths and barely getting any air. Eek.

*Try this:* Put your hand on your belly. Try to keep your chest still while you make your hand on your belly move in and out. Why should you care? Because right there at the bottom of your lungs is where all the real friendly little lung guys hang out waiting to collect the most oxygen for you! (That's the scientific description.) Seriously, breathe deeply. Increase oxygen. Reduce stress.

- **Sweat.** You get sweaty today? I hope so. Our bodies were made to move. We, uh, weren't really designed to be sitting in front of a computer or in a car all day long. Get out and move! When you pump blood through your vessels and air through your lungs, it's like taking your insides to a car wash. (Even comes with an air freshener...oh, wait...that comes after the shower...)
- **Drink Plenty of Water.** You drinking water today? Bare minimum is 64 ounces per day—that's 8 cups. Your body needs water for everything from releasing toxins to maintaining skin health. If you're not drinking enough water, your energy level will drop and you'll be more likely to get headaches.

Your brain and your heart are especially sensitive to even the slightest levels of dehydration. If you don't drink enough water, your blood volume will be affected, requiring your heart to pump harder to circulate blood throughout your body. The chemical and electrical signals in your brain need water. You'll feel tired and lethargic if you're thirsty.

*Tip:* Drink at least 8 cups of water every day for a week. You'll be surprised with the boost in your energy levels. Trust me.

### ***The Wisdom Principle***

- **Meditate.** Slow down. Breathe. Quiet your mind and your body for a moment or two or three. Whether it's for 20 minutes in the morning or night (or both) or 20 seconds at a stop light, take a deep breath in, exhale, clear your mind.

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- **Turn Off Your TV.** (Better yet, never turn it on.) Love this quote by Bill Hicks, an American comedian: “Watching television is like taking black spray paint to your third eye.”

Guess the average emotion of your average TV viewer. Mild depression. Yikes. Makes sense though, eh? Your soul knows that you’re just avoiding life when you plop down to watch some fictional drama unfold or distract yourself in the myriad of numbing selections. Turn off your TV please and...

- **Open a Book.** And read it. Read anything good lately? Hope so. Take some time. It’s fun. Your brain will thank you. Looking for some good picks? Check out <http://brian.zaadz.com> for some of my favorites.
- **Be Consistent.** One of my favorite lessons from training my body is the idea that you want to focus on consistency over intensity. It’s not about getting all fired up one day and going off at the gym for an hour and a half...and then waking up the next day unable to move!

It’s much much, much, much, much better to just show up. Put in your 20 minutes, your 30 minutes, your 40 minutes. Whatever. Just do it consistently.

Aristotle made it pretty clear: “We are what we repeatedly do. Excellence (aka *Arete*) then, is not an act, but a habit.”

This applies to all aspects of our life. Quite simply, we are what we consistently do.

Sure, it’s a lot more fun to jump into the latest fad diet or hit the gym for an intense workout once a week or go to a motivational seminar or yoga retreat, but the question is not how intensely we get into any given workout or week of dieting or weekend of yoga...it’s all about whether we have the self-mastery to do the things we know we should be doing consistently—moment to moment and week in and week out.

- **Be Inconsistent.** So, now that we’re clear on how important consistency is, BE INCONSISTENT. J

Well, at least be willing and able to be inconsistent. It’s so easy for us to get locked into a way of thinking or to maintain an opinion simply because we strongly felt a certain way at one point. But, my God! If you can’t break free and give yourself the power to change your mind, your job, your strategy, your relationships, whatever... you, uh, are kinda screwed.

I love Emerson’s comments on the subject: “A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradicts every thing you said today. - ‘Ah, so you shall be sure to be misunderstood.’ -- Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.”



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## NOTES

So, please do us all a favor and don't be a hobgoblin, mmmmk?

- **Embrace Opposites.** You know, yin and yang, light and dark, night and day, high tide, low tide, consistency, inconsistency. Stuff like that. Life is full of opposites. Learn to live in a state where you appreciate it and see that you simply can't have light without dark; you can't have a day without a night; can't have a summer without a winter (well, I guess in California you can but you know what I mean!). The more you appreciate this the less you're gonna be taken away by your sadness, despair, hopelessness. Transcend it and you're even more golden...

### ***The Love Principle.***

- **Be Nice.** Have you ever heard about the effects of kindness on your brain? Wayne Dyer shares the amazing science of kindness in his book *Power of Intention*. It goes something like this:

Serotonin is the drug that makes you feel good. It's what all the pharmaceutical companies pump into those wonderful little anti-depressants. It's also a little drug God decided to pump through our brains when we do things he/she/it likes. It's kinda like a little reward for good behavior, you know?

Anyway, get this: when you do something kind for someone else, the person you're helping has serotonin released in her brain—she feels happier. So do you. Good news! Two more serotonin-induced happier people in the world! Woo hoo! But the most amazing thing is this: not only do you and the person you helped feel better, so does some random person who happened to watch your act of kindness.

- **Serve.** It's so easy to spend all of our time asking what we can get out of a situation instead of what we can give. I don't know about you, but I feel stress when I'm just focused on myself. The moment I get out of my own little set of fears/issues and start thinking about how I can serve and give to those around me, my stress seems to evaporate. Amazing.

Try it out. The next time you're stressed, step back. See how you're focused on yourself and how you may not get what you wanted. Flip the situation around and see how you can give all of yourself to the situation. Irony here, of course, is that when you truly give yourself to the world, you'll get more than you ever dreamt of in return.

Reminds me of one of my absolute favorite passages from Viktor Frankl's *Man's Search for Meaning*:

"Again and again I therefore admonish my students in Europe and America: Don't aim at success -- the more you aim at it and make it a target, the more you are going to miss it. For success, like happiness, cannot be pursued; it must ensue, and it only does so as the unintended side effect of one's personal dedication to a cause greater than oneself or as the by-product of one's surrender to a person other than oneself. Happiness must happen, and the same holds for success: you have to let it happen by not caring about it. I want you to listen to what your conscience commands you to do and go on to carry it out to the best of your knowledge. Then you will live to see that in the long-run -- in the long-run, I say! -- success will follow you precisely because you had forgotten to think about it."

# Working for Good

## NOTES

- **Be the Change.** What do you want to see in the world? More peace? More love? More kindness? According to Gandhi, the answer is simple: we must be the change we want to see.

You want world peace? Bless the person who cut you off and honked at you on your way to work. Wish them a safe journey instead of getting caught up in their anger and impatience.

You want more kindness? Smile at the person who might be frustrating you. Open the door for someone, pick up a piece of trash. BE kind. Simple but not easy. Be the Change.

- **Say “Thank You, Thank You, Thank You, Thank You, Thank You, Thank You.”** Go to bed with these words on your mind, wake up with them and pop ‘em in often throughout the day. As you say these words, you’ll find your mind discovering all the wonderful things for which you’re grateful...It’s amazing.

Reminds me of Meister Eckhart’s wisdom: “If the only prayer you ever say in your whole life is ‘thank you,’ that would suffice.”

## The Courage Principle

- **Ask Yourself:** What would I do if I wasn’t afraid? Then, do it.
- **Ask Yourself that Question Again.** Then do it again. And again. You do that 10 times and I guarantee you you’ll be a different person. Do it every moment and you’ll be telling your story to the world. In the words of Ralph Waldo Emerson, “Always, always, always, always, always, always, always, always do the thing you fear and the death of fear is certain.” God. I love that.
- **Shine.** Are you shining today? Good. Marianne Williamson would be proud, ‘cause:

*“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, and fabulous? Actually, who are you not to be?”*

*You are a child of God. Your playing small doesn’t serve the world. There’s nothing enlightened about shrinking so that other people won’t feel insecure around you. We are all meant to shine, as children do. We are born to make manifest the glory of God that is within us.*

*It’s not just in some of us, it’s in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.”*

**...Now get out there and shine!!**

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# Working for Good

NOTES

## Discussion Questions for Lesson 4

What is your passion?

What is your vision? Where do you want to direct or follow your entrepreneurial spirit?

What practices or skills do you think are most important to keep the entrepreneurial spirit alive and well?

How do you think you can create a support system for your entrepreneurial endeavors?

What do you think are the biggest challenges you may face as an active entrepreneur?

What service or value do you want to bring to the world?

# Working for Good

NOTES .....

## How to Participate in a Videoconference

### What should I wear?

- Be comfortable and be natural
- Represent yourself and your group well
- Soft colors and simple clothing look best on camera

### How should I act on camera?

- Gesture more slowly
- Be expressive and responsive
- Focus on making eye contact with those at the far site by looking into the camera
- Represent yourself and your community well
- Smile!

### What should I think about when speaking?

- Express your personality
- Speak loudly and clearly—where is your microphone?
- Use eye contact and facial expressions
- Use good diction—be aware of language differences

### How should the participants be identified?

- Name tags
- Table tents
- Room banners
- Welcome graphic or slide for document camera or laptop

### What should we practice prior to our conference?

- Order of speakers and presenters—seating arrangements
- Presentations and questions
- Camera movements—show people, NOT the room
- Microphone placement—sound and volume check

### Videoconferencing Etiquette

- Introduce yourself each time you speak
- Direct your questions or comments to a particular site or person
- Use gestures, nodding, and facial expressions to react
- Thank the respondents and close your question when finished
- Watch the display of your site to check camera positions and what is being shown at the far end
- Allow for the time delay in the sound
- Allow time for the far site to process your question or information
- Keep noises (like shuffling papers) and movements to a minimum near the microphone
- Allow for time delay for camera movements
- Be sure to MUTE your microphones when not speaking
- Be sure to UNMUTE your microphones and allow a second or two before speaking
- Listen for the moderator to call on your site

# Working for Good

NOTES .....

*“What ever you can do, or dream you can, begin it.  
Boldness has genius, power and magic.”*

**Johann Wolfgang von Goethe**

Thank you for joining us in this initial phase of **Working for Good**. We hope you have enjoyed this curriculum and that it supports you in your process of liberating your entrepreneurial spirit, for good.

We welcome your feedback on this curriculum or any part of the **Working for Good** program, and invite you to participate in other aspects of the program.

If you have input or ideas you would like to share with us, please send them to:

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For more information about **Working for Good**, to connect with others through the **Working for Good** community, (hosted by Zaadz), and to register for a **Working for Good** business plan contest, visit:

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