

Liderazgo, Liderança, Leadership Testimonials

A Will to Serve

Irene Hueche

Sabina Gonzales

William Drayton

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Irene Hueche

Weke Ruka - Chile

To lead is to have the spirit and the will to serve

For me, to lead is to have the spirit and the will to serve others. It is knowing how to listen, and having a clear understanding of my community's needs. It is to be ever aware of problems and trying to understand my people.

As a leader, I must hold my head up high, trying to be seen for what I am, a transparent individual. For if there is no transparency, the image a leader projects to others is diminished.

A leader becomes a role model. That is why I always endeavor to set an example that others, especially women, whether Mapuche or not, can follow. One cannot be so selfish as to think only of oneself. That is why I also think of simple women, of women living in towns, of those humble women who refuse to be mere objects, who wish to be themselves. I also want to be a good example for young people.

A born leader

I believe there are two types of leaders: those who are trained to be leaders and those who are born leaders. Some people study hard and train themselves to be leaders; others are born being leaders. In this latter case, I see leadership as a gift that comes with life.

To be a leader, one has to have charisma. One needs to listen and see, look around and look straight in the eyes of others. I think I am a born leader, but my leadership manifested itself at a given point of my life.

In my community, as in many others, there are people who have a positive understanding of my leadership. They have said: "Look, she's a woman who has moved her community forward by dint of hard work and sacrifice, and continues to struggle and advance." There are others, however, who simply do not see it that way.

A leader's hard road

The road has not been easy. We Mapuche have been raised to believe that a woman's place is at home, that her calling is to care for her children and look after her husband. When one breaks with that tradition after realizing that this is not her only role and that life can be devoted to helping her community and the Mapuche people, some people may take a dim view of such a departure.

There have been many struggles along the path of service to my community. I have had to struggle with ordinary people who do not agree with what we are doing. And I have had to square off against politicians. For if you think differently from the way politicians do, they simply ignore you. I refuse to let myself be bought off with a pat on the back. When I have something to say, I say it because that is the way I feel. The mayor of my own community -- a woman -- has been known to say: "I'm a professional, and a Mapuche woman cannot just barge in here." When you say something untoward, discrimination immediately rears its head. For we are Mapuche, and this is an age-old fight.

Discrimination has weighed heavily upon me. When I attended the Rural World Exhibition, I was ignored by the man in charge of showing the different regions represented at the exhibition. There is a clear feeling of being passed by. The same thing happens with government people. The minister, the regional secretary, they all come calling. And they say hello to everyone. But not to me. It is then that I feel the bite of discrimination, at that moment when they put on their blinders so as not to see us. But anger is not the answer. Rather, we should look for the opportunity to engage them in conversation, look them in the eye, and tell them: "Look, I'm here, and I'm a Mapuche. But I'm also part of this country we call Chile."

Ever since I can remember, I have been discriminated against. Discrimination makes me think of the importance of education. If they slap me, I do not slap back. They may say I am too passive, but one has to follow a strategy with one's words and deeds.

Machismo is something we also have to struggle with. My people -- both men and women -- are very machista. Men believe women should stay home to serve them and be obedient. And when a woman tries to lead, their dismissive comment is: "Trousers are out, skirts are in." But I note with hope and satisfaction that today's young people are slowly beginning to change.

Hopeful signs

Fortunately, my contributions are well received and valued in my community. I have earned my space, and I can speak out and influence opinion when something is not right.

The Machi -- my community's spiritual leader -- has also given me recognition. There are moments and activities when she asks me to stand by her, to help her, to be her right hand. She has given me a significant space, and I am grateful for that.

There are also positive valuations from outside the community. One such comes from the school that the children attend. I have received several awards, among them the Award to the Mapuche Woman in the Service of the Poor, and recognitions on the International Women's Day, Tourism Day, and in letters I receive from different places. All these things make me think that our work does not go unnoticed.

I want to be valued

One of the motivations pushing me to do what I do is that I want us, the Mapuche, to be known and appreciated differently.

My people have long been forgotten, and I want others to see that we exist, that we are a different culture, that we feel and live things differently. Perhaps people can learn all of this by sitting down to a cup of mate with us. Yerba mate is a drink of drunk in parts of Latin America. It not only contains that help keep its users healthy and energetic, it has also become a central social aspect of many Latin American cultures.

That would be a better way of understanding us as the Mapuche People.

I know that one cannot be the leader of an entire people, particularly when we are so scattered and hold a great diversity of ideas. But when one has lived and listened to a need, it is easier to represent and convey that thought. When I, Irene Hueche, feel a need, my Mapuche brothers and sisters are also feeling it. And when they have a need, that too becomes my problem. One represents feelings and thoughts emerging out of an every-day reality.

Many things marked the road that I am traveling today. First among them was the discrimination I felt in school. It was a painful experience for me. They would punish me by having me kneel for hours on small pebbles; they would hit my hands with a ruler; they would raise welts in my legs with their rods. And all along they would say: "You haven't come here to speak in Indian; you've come here to be civilized."

Then I joined the labor force, and discrimination was present there as well. I had no right to get sick, and if my employers gave me an aspirin, they made sure to deduct it from my salary.

Then came the military coup, and that made a big difference. I saw people suffering. I was in Santiago at the time of the coup and had to go back to my town, as the people I worked for did not agree with the new régime and left the country. I had been away for so long that my community did not recognize me any longer. I would get together with other women, all of us working for the minimum wage. Men had less and less work and were also earning lower salaries; as a matter of fact, sometimes they were paid their wages in liquor. Discrimination continued, and the vicious circle remained unbroken.

On the bus, I would fight to get a seat for the Mapuche-speaking little old lady. Nobody would give her their seat because she was Mapuche; "you're not entitled to it," they would tell her. Once they told me: "Well, if you feel so strongly about it, why don't you start running your own bus and pick up all the Indian women?" I felt that was

an injustice; after all, we all paid the same fare. When walking into a supermarket, little old ladies were forced to remove their shawls, old men, their ponchos. Mercifully, our purses and pockets were not searched, but the implication was clear: we were all thieves. All these things kept on building up, and when democracy was restored, I said to myself: "I've got to do something."

Hard at work

Government and international projects were quite numerous in the nineties. They all went through brokers and consultants who took advantage of us. A lot of people became rich at our expense, using our signatures, our thinking, our culture. And I said: "I'm not going to put up with this any longer; I'll take the lead."

Community needs weighed on my decision. Our products -- Mapuche textiles and potatoes -- do not command high prices. I asked myself: "What can we do to generate resources?"

Some in the community understood and saw a solution in working harder. But we could not get very far; there were things we did not understand because we lacked the necessary training. We tackled the ethnic tourism industry because it is something we like, generates resources, and strengthens our self-esteem and identity. But we need to learn more, know more.

I see that women need considerable training, not only to do a job but to better understand things and be able to do something for our people. We talk about ceramics, basket-weaving, silver jewelry. They must be seen as jobs that generate resources, yes, but have to be approached with wisdom, know-how, and without losing our identity.

Emotion and suffering

When emotion overcomes me, it leads me to do things. Some emotions are very powerful and then I think: "I'm accomplishing something." This gives me new strength to keep on working.

Children and young people today do not take full advantage of the education their parents give them, they are not aware of the sacrifices their education entails. When we were children, we walked to school barefoot, had no workbooks, and had to resort to barter: eggs for pencils and copybooks. We made an effort.

I suffer today when I see young people who have no land, an ever-present concern among my people. I suffer because there are no recreation grounds, no places to breed animals, and that is a pain we all share. Mothers ask ourselves: "How much will I be able to leave my child when I die?" For us, land is absolutely essential. We live off the land; we plant seeds and seek shelter under the trees. The land gives us the food we eat, allows us to survive. Everything comes from the land.

Health is another of my people's concerns. At this time, we have no access to a dignified health care system.

I realize then that both reason and emotion influence my leadership. I am moved when I see handicapped young people who succeed in getting ahead in life. I am thrilled when I see this, and I tell healthy young people that there is all the more reason for them to succeed.

My dream

Rather than bringing about a change, what I want is to keep on doing this, doing my job, living my identity. I hope that tomorrow others will also be able to do it without turning it into a cultural show. I wish that we are able to continue being ourselves, continue being Mapuche.

I believe that disseminating and rescuing our culture is an important undertaking. It will give us a better quality of life, but we will not lose our identity.

My leadership is relevant to this process. And this is important to me because, in some way, I have contributed to the development of the Mapuche People, to the awakening of some, to our being recognized. People from abroad should come and learn about our world, our life, but in our own environment, the way we are. Thanks to this effort, young people are rescuing their culture, children no longer belittle themselves; quite the opposite, they all feel very proud of being Mapuche.

I dream that some day my people will be recognized as the Mapuche People, with their own language, religion, history, and culture. I dream that we will have land for our children to play, and that they will receive a good education and lead better lives.

Suffering will always be with us. And that is not a bad thing; he who suffers appreciates what he has and learns more. The person who has everything values nothing. That is why we respect what we have, however little it may be.

Irene Hueche, with her vast store of age-old wisdom, is a born leader of the Hueche community. Her spiritual strength has opened the door to hope and a better future. She mobilized men, women, and children in her community and promoted the ambitious project of sharing their culture, their traditions, their dreams, yearnings and hopes by opening their "ruka" (home) to the rest of the world through a tourist and cultural center known as "Weche Ruka" ("Hueche Home"). At this center, anyone wishing to share a one-on-one life experience is always welcome. This innovative way of keeping alive cultural experiences, architecture, and the ways of relating to the land and the universe, is located in a rural area in the very heart of the Araucania, in southern Chile.

Sabina Gonzales

Barrio Luis Espinal, Tarija, Bolivia

Leading is serving and working for people

Tarija, a hospitable and peaceful city in southern Bolivia, is feeling the impact of a social and cultural force that began gathering strength in the early 1980s as the town started to spread. Those were the days of popular settlements led by the Provincial Tenants Federation that would eventually become the working-class neighborhoods that are driving the city's development today.

Tarija presently has more than 80 neighborhoods, almost 60 per cent of them working-class, ringing the old part of town. Many of them sprang up in areas badly affected by erosion, a situation that renders the provision of basic utilities all the more difficult.

Most of the people living in these neighborhoods are, like me, humble people, children of the land born in the provinces, who have seen in Tarija the hope of a better life. This hope is our contribution to our city's development.

One of the outstanding features of our environment -- and a by-product of migration -- is the existence of different languages and social and cultural customs. This aspect has become a vital element of our social existence. Luis Espinal is a working-class neighborhood that clearly exhibits these features. I have been a neighborhood leader for 19 years, ever since hundreds of families settled in the area, a milestone in the urban social struggle in this part of Bolivia.

These long years of fighting, organizing, coming up with collective bargaining proposals, and working hand in hand with different people have shaped me as a neighborhood leader.

That is why I believe leading is serving and working for people. "Life is to be spent for others," Luis Espinal used to tell us. He was a Jesuit priest, murdered for defending the poor and standing up for democracy in our country. Our neighborhood is proud to be named after him, and his thoughts and his example have always guided my actions as a leader.

I also understand that leading is an efficient way of developing our abilities to better serve and contribute to transformational processes. Leading, in addition, is helping others develop their own potential.

I have learned from experience that a leader must always consult the people, show initiative and creativity, and frame a collective vision. Leading is for me an ongoing learning from people, from books, from history, from what happens in the world and around us. It is socially implementing what one says and does. Injustice is what drove me to become a leader. So to did discrimination and official neglect when it came to solving the most basic problems a human being faces: housing, essential utilities, and work.

Service to others without expectation of reward or recognition has been another incentive to me as a leader: contributing something to the development of the organization -- whether or not I hold a leadership position -- and standing always by the people.

But my most powerful motivation has always been to strive for personal development and social transformation. For there cannot be social transformation without first developing individually and becoming better and better with each passing day. Yet, personal transformation is not enough to solve our problems. We need to think as a group, under whatever form of social organization we wish to build.

If 19 years ago we had not had the collective vision to create a neighborhood with all the basic services, despite the heavy erosion of the area, I strongly feel that we would not be what we are today or have what we now enjoy. This has been made possible by the drive toward personal and social development by humble people seeking justice who dared to do something, to fight, and to attempt to change our social reality.

The popular settlements that we have nurtured and the creation of our own neighborhood have started us, albeit modestly, on the road to social transformation.

A leader, especially a woman leader, has to face many difficult tests, for the process of change is not an easy one in any group or organization. We often clash over personal interests; not everyone is serious and responsible. Sometimes organizations are rather passive, and oftentimes there are people who fight our ideas tooth and nail and level harsh criticism at us. More often than not, authorities turn a deaf ear to demands that our rights be respected.

At this time I think we should have recourse to something we all have inside of us: the power of emotion and the ideal of the justice of our endeavors. We then derive from our inner selves those principles that commit us to do something for our fellow man.

Emotion and reason have always influenced my actions. I am not speaking of an individual, simple emotion, but of an emotion that exerts its influence on the group, particularly at the most difficult times. Justice and truth, supported by knowledge, become a tool that helps us achieve the goals the organization sets for itself.

In speaking of the influence of reason and emotion, one should underscore the emotion a leader feels after doing his or her duty, when seeing that truth and justice have been adopted as a group objective.

This emotion becomes even stronger in me when we plan strategies for our collective struggle and, with everyone's support, we achieve the goals we fight for; when I share with others the emotion of having reached our goal without expectations of recognition, but simply through the plain and invisible exercise of leadership.

Change feeds off the group and the camaraderie existing in an organization. An organization with ideals and a clear vision of what it seeks to attain is, by definition, working on a process of change.

The ongoing struggle for better days for my neighborhood has led me to believe that change must always occur at the individual and the social levels. It has motivated me to work with others in projects that will have an impact on other neighborhoods.

I do not push for change all by myself. Rather, I am part and parcel of a collective effort aimed at translating our efforts into a better neighborhood, managing it, preserving its historic, natural, and multicultural identity, and improving everyone's quality of life.

But, as leaders, we cannot remain shut in our respective neighborhoods, for we belong to a country that is going through a very significant historical moment. We have the duty to contribute to the creation of a new Bolivia, starting with our own neighborhoods.

I am persuaded that it is possible to achieve a socially fair, ecologically balanced, culturally complementary country where all are entitled to voice our differences and to share equitably in its wealth and development. A country of citizens, fully exercising their rights, engaged in the building of a new social project where the majority is the master of its own destiny.

In the task of building these collective ideals, of fighting for our neighborhoods, assuming the defense of our political, economic, social, and cultural rights makes my contributions less important than the efforts constantly being made by humble people, my very social environment, an environment where I am like a fish in the water.

Sabina Gonzáles was for many years the chairperson of the Luis Espinal neighborhood in the city of Tarija. She is a simple woman turned activist, a fighter for women's rights, for the inclusion of the least privileged sectors of society, active citizen involvement, and the environment. She was born to a humble family and suffered in her own flesh the violence of the years of dictatorship. She managed to get only an elementary education; everything else she has learned in the school of life. Sabina continues to hold a very important place in the management and implementation of almost all neighborhood activities. Side by side with other women, she went to other poor neighborhoods in Tarija, motivating them to adopt the participatory management system and the democratic model her own neighborhood had implemented, and advising them in the preparation of their own strategic plans.

William Drayton

Ashoka – USA

The essence of leadership is helping

The essence of leadership is, I believe, helping. Helping at all levels, especially where it will make the biggest difference. Probably the two most important levels are helping history and helping one's colleagues.

Both these levels strongly reinforce one another. Knowing where history is going and how one can best serve it immediately helps a leader help her or his colleagues to see the main opportunities available to them to have the biggest possible impact and also to see how to go about seizing those opportunities. Helping one's colleagues and organization see these opportunities and pursue them to maximum effect is, in return, essential if the leader is to have any significant impact in helping history move in the wisest way.

That is why I believe history is the most powerful discipline. Sadly, however, it is also probably the least widely appreciated. Let me illustrate from two different stages of my life. As a McKinsey & Company management consultant, I came to believe that it was impossible to do a good job for any client if one did not immediately understand the client company's full history and therefore its people and culture. Today, as VIVA, Ashoka, and others seek to serve the rapidly emerging field of social entrepreneurship, understanding the chief challenges and opportunities facing the field is essential if we are to do a good job.

A wise leader not only understands and uses history, he or she must, I believe, truly and at a deep emotional level seek to help it, to serve it. This is the spirit that allows one progressively to see more and more of the whole. This is the spirit that allows one to grasp the underlying logic and therefore to intuit the chief currents of the future. This is also the spirit that, as it takes hold, pulls particular efforts towards congruence with the needs of the whole – to the benefit of both leader and history and of a more systematically, ethically sound world.

One of the leader's essential roles, then, is to see over the horizon, to grasp progressively the whole, and to guide her or his organization to a congruence with this historical logic that will maximize its impact and social and ethical value.

The leader's second greatest point of leverage is to help her or his colleagues. To help them see the larger historical context and the consequent opportunities they have to achieve major impacts. And then to help them grow and seize these opportunities successfully.

The leader must also weave the creative energy that is thereby released into mutually-reinforcing, organizationally-coherent programs.

Leaders obviously derive enormous satisfaction from their role. This is hardly surprising since there is nothing in life that yields more love and respect than loving and respecting others, i.e., helping.

A leader's satisfaction is especially intense because he or she is able to help on a broader canvas, to help many more people, and to do so in unusually important and empowering ways. To be able to serve society as a whole and well into the future is even more thrilling.

There are, of course, other dimensions that flow from active leadership. Understanding how all the pieces of life fit together is both the ultimate puzzle and an extraordinarily powerful basis for confidence and faith.

There is also enormous power in creating and building and helping. As this discussion of the satisfactions of leadership suggests, good leadership draws on and serves the full person. To serve a big and good idea and to help all those working as colleagues in service to that idea grow personally and succeed together in a joint enterprise is work whose driving inner energy and also whose compass is both from the mind and the heart.

This is even more true for VIVA, Ashoka, and our growing number of sister institutions. We have the added special

challenge and satisfaction of serving the “leaders/leading social entrepreneurs” who in turn serve history and many, many others. (At the end of five years, 88 percent of Ashoka Fellows have seen their innovation copied by other institutions, and 59 percent have caused a national-level policy change). Helping these leaders and their ideas fly, helping them find one another and form a community far greater than the sum of its solo practitioner parts, and helping the newly entrepreneurial and competitive citizen sector as a whole find its long-term patterns and institutions are all challenges that require leadership from us that draws on every dimension of human strength.

Ashoka’s ultimate goal is “everyone a changemaker.”

For millennia now, societies have been run by 2 to 3 percent of the population, people perceived by them and everyone else as “natural” leaders. We are now at a historical window where everyone should learn to be a “natural” leader. With every step in that direction, we are multiplying the leadership available to society – we are multiplying the number of white blood cells coursing through society, looking for anything that is stuck and moving in, not just to destroy the problem, but to build the next step and spread it widely.

As we move from 2 to 3 percent white blood cells to 50 to 60 percent and then to everyone, it is inconceivable that we will not outrun and outflank every imaginable problem.

Moreover, a world where everyone is a changemaker is an empowered world, one where people are not subjects or victims, but actors.

Leading social entrepreneurs are the quintessential role models for this behavior. Each time one of them succeeds, many, many others have to conclude that they, too, could care and organize and lead and invent and leave a better world. And have great fun in the process.

More important, every leading social entrepreneur’s intervention encourages many, many local people across society to become changemakers. Their new idea weakens the existing pattern and the assumption that things cannot change. This is very much like plowing the earth to prepare it for seeding. The entrepreneur then, of course, also provides enormously user-friendly seeds – ideas that are specifically designed to be easy for any local person to seize and develop into an important improvement to their community.

With each new primary social entrepreneur, there is more plowing and seeding – and more local social entrepreneurs springing up. Each of these local entrepreneurs, in turn, becomes a role model for others. And, as the number of local changemakers and primary entrepreneurs multiplies, it becomes easier and easier for the next cohort to move ahead. Resistance declines; support institutions increase; attitudes become supportive. There are more and more colleagues with whom to collaborate. Moreover, as our field has moved from the local to the national and now to the global level, ideas developed in Bangladesh now flow powerfully into Brazil and the United States and Poland – thus further increasing the number of social entrepreneurial plowings and seedings at the local level all across the world.

This multiplication of local changemakers and primary entrepreneurs is one of the central mechanisms that has led to the citizen sector’s accelerating gains in productivity, which progress in turn has created an explosive growth in resources flowing into our sector. The number of employees in citizen groups and the citizen sector has been growing at rates far, far higher than those in the rest of the economy on every continent.

All of us, certainly in VIVA and Ashoka, are deriving enormous delight watching and being able to contribute to the emergence of a world powerfully led by an entrepreneurial, competitive citizen sector, a world where indeed everyone is becoming a changemaker.

William Drayton graduated from Harvard in 1965 with the highest honors. As a student, he was the founder and president of the Ashoka Table, an interdisciplinary weekly forum on social sciences. He then went on to study in Balliol College at Oxford University, where he attained his M.A. with first class honors. In 1970, he graduated from Yale Law School and began his career at McKinsey and Company in New York. From 1977 to 1981, Mr.

Drayton served in the Carter Administration as assistant administrator at the U.S. Environmental Protection Agency (EPA), where he was responsible for policy, budget, auditing, and management. After his term at EPA, he returned to McKinsey and Company. Subsequently, with the unexpected support he received on being elected a MacArthur Fellow in 1984, he was able to devote himself fully to Ashoka. Mr. Drayton is currently chairman & CEO of Ashoka: Innovators for the Public.

www.ashoka.org

Luis Ugalde

Centro Magis Civil Association; Association of Universities entrusted to the Society of Jesus in Latin America; Andrés Bello Catholic University - Venezuela

The present is unacceptable, and a solution is possible through our action.

I usually do not think about the meaning of leadership or the qualities necessary to achieve it. But I am convinced that social leadership is key to overcoming apparently insurmountable difficulties, to dreaming projects and making them come true. Leadership is essential to successfully promoting human change and generating social movements around common ideals and goals, with the ability to create cohesive teams geared toward the attainment of those goals.

Intuition and rational means and goals are important, as is the efficacy of the ways and stages followed to reach them. But above all there is the need for powerful, deep emotions, reaching down into basic convictions, the most intimate roots of individuals and their lives. Emotions brimming with ethics and with values shared by many are not an individual's peculiar whims. Rather, they touch the common human buttons we all have. The defense of life for those who today are denied life and dignity is the fundamental engine of positive leadership, at least in the social field.

Reflecting on my experience, I can summarize in five points what I think are the essential features of positive social leadership. Leadership can also be "successful" and "disastrous" by reason of its perverse goals, because of unbridled egotism, or because it creates worse situations than those it claims to fight.

Faith and vision

In the social area, leadership -- and, indeed, the leader -- has the ability of perceiving a serious problem felt by many where human life and dignity are at stake. But seeing a problem is not enough. It is necessary to use intuition and feel that there are solutions, that there are resources and human wills -- apparently nonexistent -- that can be harnessed to work together for change and to overcome the problem.

A leader is like a guide with a compass for a group that has lost its way in the jungle. "We need to get out of here; there is a way out; and together we can find it and overcome all obstacles." It is not a case of childish optimism or dreams. It is rather a matter of convictions drawing an emotional and rational line between a need that is felt and sensed to be a worthy and reachable goal and the starting point, which is a situation of denial. This thread of faith and hope connecting the present problem with the absent, though sought-after, solution is the starting point for leadership action.

It should be underscored that social leadership is an action rooted in the unshakable conviction that the present is unacceptable and that a solution is possible through our action requiring changes beginning with ourselves.

The path

This faith creates a path between the desired goals and the means without which they cannot be attained. A leader is a man or woman of action and great realism. A leader does not give up the utopia of the desirable, which is like a star on the horizon, lighting the path from afar. No child without school; the abolition of slavery; turning arid, poor land into a blooming garden; helping create young people full of hope and self-respect where drugs hold sway today; generating a sweeping movement in civil society to rescue the municipality or to put an end to destructive ecological practices.

A leader who strongly grabs on to what seems utopian but is reachable while, on the other hand, facing up to reality in all of its brutal, negative force gradually clears a way through the dialectic use of two powerful tools: utopia and reality. We say dialectic because utopia and reality are two mutually exclusive poles that nonetheless weave history together by making utopia real and reality utopian. The road is always incomplete and achievements incremental, meaning that utopia is never exhausted. But it is thanks to utopia that reality is uplifted and transformed.

A leader knows how to gauge and develop a knowledge of the best and most suitable means to attain the desired

goals. This makes possible those partial, measurable achievements that feed and enhance faith in our goals, in our orientation towards them, and in our own ability to reach them.

Communication

Leadership is communication. If a leader is also a guide, there are followers who follow his intuition, become infected with his enthusiasm, strive towards the same goal, and join in the effort. There are many others who experience the same problem and want to help solve it but initially do not know how to go about it, or even believe it to be impossible and give up without trying. A leader succeeds in motivating people. He brings them out of their resignation and inertia, he infects them with the strength of his convictions and his character. Communication between the leader and those who are won over to the same endeavor is not a one-way street. Quite the opposite: positive leadership develops through a two-way communication. All begin to feel they can contribute and that their contributions and actions are valuable and valued by the leader. The first result of this type of communication is a clear change in the group: it starts to change reality. And along the way they share and celebrate those partial successes that can be so gratifying.

A leader's successful communication is both emotional and rational, it touches the innermost recesses of human convictions, those that are capable of getting people to act. That kind of communication is authentic -- there is consistency between word and deed, between the person and his acts -- and loyal. Others are highly valued, and this helps them discover what they themselves can do to change things. Finally, this kind of communication is ethical and partakes of the deepest human values and inspiration. This is most important, for profit -- a legitimate motivation in other areas of leadership -- is not what inspires social leadership. Nor is it triumph in sports, or success in scientific or cultural endeavors. Rather, it is the rescue of those dimensions of human life and dignity that are valuable and desirable in and of themselves.

Tenacity

A fundamental difference between leaders and non-leaders becomes apparent in their attitude toward obstacles. A leader can go against the grain and remain impervious to the harshest of criticism, unmoved by partial defeats, multiple obstacles, and even the incomprehension of those who should be especially interested in his proposals.

Any change initiative invariably runs into enormous obstacles. The dead weight of routine can be so crushing that the phrase "it can't be done" becomes the worst enemy. But a leader is intuitive and visionary, and therefore capable of seeing beyond obstacles. A leader requires a clear view of the world, strength of character, and tenacity to follow the road he has marked for himself, even after multiple defeats, and in spite of unceasing criticism. In the final analysis, a leader is known for his great inner strength, superior to every condition, resistance, and criticism surrounding him. Let us think of Gandhi, of Mandela, and of many others who kept their inner flames burning despite defeats, and whose views of the world kept them steady through the wilderness and in jail.

Ethics and the inner life

These considerations prompt me to say that social leadership feeds off ethics, inner life, and spirituality, whatever its religious framework may be. They are the underpinnings of rationality and emotion geared to turn desires into projects and projects into reality. Rationality and emotion kindle the same fire in others and reach deep into their own selves. All feel invited to and committed to the building of new realities of life and opportunity. So that those to whom they are now denied may have life, opportunities, and dignity.

Finally, a few personal words, if I may. At the present time I am more engaged in university transformational work as President of the Andrés Bello Catholic University in Caracas and Chairman of AUSJAL (the association of 26 colleges and universities entrusted to the Society of Jesus in Latin America). At the same time, as President of Centro Magis, I work in close contact with AVINA and with the multifaceted social work Jesuits do throughout Latin America. We support Fe y Alegría and many other very significant social initiatives in different Latin American countries. Another activity, the closest and dearest to my heart, is the work being done in La Pradera

(La Vega), a working-class, low-income area in the outskirts of Caracas. I have been working with this community for 17 years. During that time I have been able to see how leaders emerge and become integrated, and how groups moved by Christian principles grow and develop. They face the depressing reality surrounding them and answer it by developing excellent and successful social initiatives in the areas of education, health, youth groups, and community organization. Gradually, we are bringing the University closer to this outreach work in working-class neighborhoods.

My work in the transformation of the University and of popular sectors demands my constant presence in the ongoing national debate on how Venezuela should seek ways out of poverty, and means to turn its oil wealth into a constant source of creative work, sound democratic institutions, and sustainable development.

I believe that these and other activities, in previous offices and responsibilities, have shaped my responses. At the same time, the convictions I have expressed about leadership help my work on all these different fronts.

Father Luis Ugalde, S.J., has been the President of the Andrés Bello Catholic University (UCAB) in Caracas since 1990. He is also the Chairman of the Association of Universities entrusted to the Society of Jesus in Latin America (AUSJAL), a network of 28 universities and colleges throughout Latin America, and President of Centro Magis. He holds a bachelor's degree in philosophy from Universidad Javeriana of Bogotá, Colombia, a degree in theology from Frankfurt, Germany, and a degree in sociology from UCAB, Caracas, Venezuela. He earned his Ph.D. in history at UCAB in 1992. In the course of more than 40 years in Venezuela, he has been the director of the Jesuits' Social Research and Action Center (1976-1979), Provincial Superior of the Society of Jesus (1979-1985), President of the Confederation of Religious of Latin America (CLAR) (1985-1988), and Assistant Academic Dean of UCAB (1986-1990), among other offices. He is also a professor of social change, contemporary political theories, economics and society, economic and social history, urbanism and marginalization, and the Church in Latin America. He is the author and coauthor of a score of books, and has published numerous articles in different journals and national and foreign newspapers and magazines.

www.ucab.edu.ve
www.ausjal.org
www.centromagis.net

Irene Hueche

Weke Ruka - Chile

To lead is to have the spirit and the will to serve

For me, to lead is to have the spirit and the will to serve others. It is knowing how to listen, and having a clear understanding of my community's needs. It is to be ever aware of problems and trying to understand my people.

As a leader, I must hold my head up high, trying to be seen for what I am, a transparent individual. For if there is no transparency, the image a leader projects to others is diminished.

A leader becomes a role model. That is why I always endeavor to set an example that others, especially women, whether Mapuche or not, can follow. One cannot be so selfish as to think only of oneself. That is why I also think of simple women, of women living in towns, of those humble women who refuse to be mere objects, who wish to be themselves. I also want to be a good example for young people.

A born leader

I believe there are two types of leaders: those who are trained to be leaders and those who are born leaders. Some people study hard and train themselves to be leaders; others are born being leaders. In this latter case, I see leadership as a gift that comes with life.

To be a leader, one has to have charisma. One needs to listen and see, look around and look straight in the eyes of others. I think I am a born leader, but my leadership manifested itself at a given point of my life.

In my community, as in many others, there are people who have a positive understanding of my leadership. They have said: "Look, she's a woman who has moved her community forward by dint of hard work and sacrifice, and continues to struggle and advance." There are others, however, who simply do not see it that way.

A leader's hard road

The road has not been easy. We Mapuche have been raised to believe that a woman's place is at home, that her calling is to care for her children and look after her husband. When one breaks with that tradition after realizing that this is not her only role and that life can be devoted to helping her community and the Mapuche people, some people may take a dim view of such a departure.

There have been many struggles along the path of service to my community. I have had to struggle with ordinary people who do not agree with what we are doing. And I have had to square off against politicians. For if you think differently from the way politicians do, they simply ignore you. I refuse to let myself be bought off with a pat on the back. When I have something to say, I say it because that is the way I feel. The mayor of my own community -- a woman -- has been known to say: "I'm a professional, and a Mapuche woman cannot just barge in here." When you say something untoward, discrimination immediately rears its head. For we are Mapuche, and this is an age-old fight.

Discrimination has weighed heavily upon me. When I attended the Rural World Exhibition, I was ignored by the man in charge of showing the different regions represented at the exhibition. There is a clear feeling of being passed by. The same thing happens with government people. The minister, the regional secretary, they all come calling. And they say hello to everyone. But not to me. It is then that I feel the bite of discrimination, at that moment when they put on their blinders so as not to see us. But anger is not the answer. Rather, we should look for the opportunity to engage them in conversation, look them in the eye, and tell them: "Look, I'm here, and I'm a Mapuche. But I'm also part of this country we call Chile."

Ever since I can remember, I have been discriminated against. Discrimination makes me think of the importance of education. If they slap me, I do not slap back. They may say I am too passive, but one has to follow a strategy with one's words and deeds.

Machismo is something we also have to struggle with. My people -- both men and women -- are very machista. Men believe women should stay home to serve them and be obedient. And when a woman tries to lead, their dismissive comment is: "Trousers are out, skirts are in." But I note with hope and satisfaction that today's young people are slowly beginning to change.

Hopeful signs

Fortunately, my contributions are well received and valued in my community. I have earned my space, and I can speak out and influence opinion when something is not right.

The Machi -- my community's spiritual leader -- has also given me recognition. There are moments and activities when she asks me to stand by her, to help her, to be her right hand. She has given me a significant space, and I am grateful for that.

There are also positive valuations from outside the community. One such comes from the school that the children attend. I have received several awards, among them the Award to the Mapuche Woman in the Service of the Poor, and recognitions on the International Women's Day, Tourism Day, and in letters I receive from different places. All these things make me think that our work does not go unnoticed.

I want to be valued

One of the motivations pushing me to do what I do is that I want us, the Mapuche, to be known and appreciated differently.

My people have long been forgotten, and I want others to see that we exist, that we are a different culture, that we feel and live things differently. Perhaps people can learn all of this by sitting down to a cup of mate with us. Yerba mate is a drink of drunk in parts of Latin America. It not only contains that help keep its users healthy and energetic, it has also become a central social aspect of many Latin American cultures.

That would a better way of understanding us as the Mapuche People.

I know that one cannot be the leader of an entire people, particularly when we are so scattered and hold a great diversity of ideas. But when one has lived and listened to a need, it is easier to represent and convey that thought. When I, Irene Hueche, feel a need, my Mapuche brothers and sisters are also feeling it. And when they have a need, that too becomes my problem. One represents feelings and thoughts emerging out of an every-day reality.

Many things marked the road that I am traveling today. First among them was the discrimination I felt in school. It was a painful experience for me. They would punish me by having me kneel for hours on small pebbles; they would hit my hands with a ruler; they would raise welts in my legs with their rods. And all along they would say: "You haven't come here to speak in Indian; you've come here to be civilized."

Then I joined the labor force, and discrimination was present there as well. I had no right to get sick, and if my employers gave me an aspirin, they made sure to deduct it from my salary.

Then came the military coup, and that made a big difference. I saw people suffering. I was in Santiago at the time of the coup and had to go back to my town, as the people I worked for did not agree with the new régime and left the country. I had been away for so long that my community did not recognize me any longer. I would get together with other women, all of us working for the minimum wage. Men had less and less work and were also earning lower salaries; as a matter of fact, sometimes they were paid their wages in liquor. Discrimination continued, and the vicious circle remained unbroken.

On the bus, I would fight to get a seat for the Mapuche-speaking little old lady. Nobody would give her their seat because she was Mapuche; "you're not entitled to it," they would tell her. Once they told me: "Well, if you feel so strongly about it, why don't you start running your own bus and pick up all the Indian women?" I felt that was

an injustice; after all, we all paid the same fare. When walking into a supermarket, little old ladies were forced to remove their shawls, old men, their ponchos. Mercifully, our purses and pockets were not searched, but the implication was clear: we were all thieves. All these things kept on building up, and when democracy was restored, I said to myself: "I've got to do something."

Hard at work

Government and international projects were quite numerous in the nineties. They all went through brokers and consultants who took advantage of us. A lot of people became rich at our expense, using our signatures, our thinking, our culture. And I said: "I'm not going to put up with this any longer; I'll take the lead."

Community needs weighed on my decision. Our products -- Mapuche textiles and potatoes -- do not command high prices. I asked myself: "What can we do to generate resources?"

Some in the community understood and saw a solution in working harder. But we could not get very far; there were things we did not understand because we lacked the necessary training. We tackled the ethnic tourism industry because it is something we like, generates resources, and strengthens our self-esteem and identity. But we need to learn more, know more.

I see that women need considerable training, not only to do a job but to better understand things and be able to do something for our people. We talk about ceramics, basket-weaving, silver jewelry. They must be seen as jobs that generate resources, yes, but have to be approached with wisdom, know-how, and without losing our identity.

Emotion and suffering

When emotion overcomes me, it leads me to do things. Some emotions are very powerful and then I think: "I'm accomplishing something." This gives me new strength to keep on working.

Children and young people today do not take full advantage of the education their parents give them, they are not aware of the sacrifices their education entails. When we were children, we walked to school barefoot, had no workbooks, and had to resort to barter: eggs for pencils and copybooks. We made an effort.

I suffer today when I see young people who have no land, an ever-present concern among my people. I suffer because there are no recreation grounds, no places to breed animals, and that is a pain we all share. Mothers ask ourselves: "How much will I be able to leave my child when I die?" For us, land is absolutely essential. We live off the land; we plant seeds and seek shelter under the trees. The land gives us the food we eat, allows us to survive. Everything comes from the land.

Health is another of my people's concerns. At this time, we have no access to a dignified health care system.

I realize then that both reason and emotion influence my leadership. I am moved when I see handicapped young people who succeed in getting ahead in life. I am thrilled when I see this, and I tell healthy young people that there is all the more reason for them to succeed.

My dream

Rather than bringing about a change, what I want is to keep on doing this, doing my job, living my identity. I hope that tomorrow others will also be able to do it without turning it into a cultural show. I wish that we are able to continue being ourselves, continue being Mapuche.

I believe that disseminating and rescuing our culture is an important undertaking. It will give us a better quality of life, but we will not lose our identity.

My leadership is relevant to this process. And this is important to me because, in some way, I have contributed to the development of the Mapuche People, to the awakening of some, to our being recognized. People from abroad should come and learn about our world, our life, but in our own environment, the way we are. Thanks to this effort, young people are rescuing their culture, children no longer belittle themselves; quite the opposite, they all feel very proud of being Mapuche.

I dream that some day my people will be recognized as the Mapuche People, with their own language, religion, history, and culture. I dream that we will have land for our children to play, and that they will receive a good education and lead better lives.

Suffering will always be with us. And that is not a bad thing; he who suffers appreciates what he has and learns more. The person who has everything values nothing. That is why we respect what we have, however little it may be.

Irene Hueche, with her vast store of age-old wisdom, is a born leader of the Hueche community. Her spiritual strength has opened the door to hope and a better future. She mobilized men, women, and children in her community and promoted the ambitious project of sharing their culture, their traditions, their dreams, yearnings and hopes by opening their "ruka" (home) to the rest of the world through a tourist and cultural center known as "Weche Ruka" ("Hueche Home"). At this center, anyone wishing to share a one-on-one life experience is always welcome. This innovative way of keeping alive cultural experiences, architecture, and the ways of relating to the land and the universe, is located in a rural area in the very heart of the Araucania, in southern Chile.

Sabina Gonzales

Barrio Luis Espinal, Tarija, Bolivia

Leading is serving and working for people

Tarija, a hospitable and peaceful city in southern Bolivia, is feeling the impact of a social and cultural force that began gathering strength in the early 1980s as the town started to spread. Those were the days of popular settlements led by the Provincial Tenants Federation that would eventually become the working-class neighborhoods that are driving the city's development today.

Tarija presently has more than 80 neighborhoods, almost 60 per cent of them working-class, ringing the old part of town. Many of them sprang up in areas badly affected by erosion, a situation that renders the provision of basic utilities all the more difficult.

Most of the people living in these neighborhoods are, like me, humble people, children of the land born in the provinces, who have seen in Tarija the hope of a better life. This hope is our contribution to our city's development.

One of the outstanding features of our environment -- and a by-product of migration -- is the existence of different languages and social and cultural customs. This aspect has become a vital element of our social existence. Luis Espinal is a working-class neighborhood that clearly exhibits these features. I have been a neighborhood leader for 19 years, ever since hundreds of families settled in the area, a milestone in the urban social struggle in this part of Bolivia.

These long years of fighting, organizing, coming up with collective bargaining proposals, and working hand in hand with different people have shaped me as a neighborhood leader.

That is why I believe leading is serving and working for people. "Life is to be spent for others," Luis Espinal used to tell us. He was a Jesuit priest, murdered for defending the poor and standing up for democracy in our country. Our neighborhood is proud to be named after him, and his thoughts and his example have always guided my actions as a leader.

I also understand that leading is an efficient way of developing our abilities to better serve and contribute to transformational processes. Leading, in addition, is helping others develop their own potential.

I have learned from experience that a leader must always consult the people, show initiative and creativity, and frame a collective vision. Leading is for me an ongoing learning from people, from books, from history, from what happens in the world and around us. It is socially implementing what one says and does. Injustice is what drove me to become a leader. So to did discrimination and official neglect when it came to solving the most basic problems a human being faces: housing, essential utilities, and work.

Service to others without expectation of reward or recognition has been another incentive to me as a leader: contributing something to the development of the organization -- whether or not I hold a leadership position -- and standing always by the people.

But my most powerful motivation has always been to strive for personal development and social transformation. For there cannot be social transformation without first developing individually and becoming better and better with each passing day. Yet, personal transformation is not enough to solve our problems. We need to think as a group, under whatever form of social organization we wish to build.

If 19 years ago we had not had the collective vision to create a neighborhood with all the basic services, despite the heavy erosion of the area, I strongly feel that we would not be what we are today or have what we now enjoy. This has been made possible by the drive toward personal and social development by humble people seeking justice who dared to do something, to fight, and to attempt to change our social reality.

The popular settlements that we have nurtured and the creation of our own neighborhood have started us, albeit modestly, on the road to social transformation.

A leader, especially a woman leader, has to face many difficult tests, for the process of change is not an easy one in any group or organization. We often clash over personal interests; not everyone is serious and responsible. Sometimes organizations are rather passive, and oftentimes there are people who fight our ideas tooth and nail and level harsh criticism at us. More often than not, authorities turn a deaf ear to demands that our rights be respected.

At this time I think we should have recourse to something we all have inside of us: the power of emotion and the ideal of the justice of our endeavors. We then derive from our inner selves those principles that commit us to do something for our fellow man.

Emotion and reason have always influenced my actions. I am not speaking of an individual, simple emotion, but of an emotion that exerts its influence on the group, particularly at the most difficult times. Justice and truth, supported by knowledge, become a tool that helps us achieve the goals the organization sets for itself.

In speaking of the influence of reason and emotion, one should underscore the emotion a leader feels after doing his or her duty, when seeing that truth and justice have been adopted as a group objective.

This emotion becomes even stronger in me when we plan strategies for our collective struggle and, with everyone's support, we achieve the goals we fight for; when I share with others the emotion of having reached our goal without expectations of recognition, but simply through the plain and invisible exercise of leadership.

Change feeds off the group and the camaraderie existing in an organization. An organization with ideals and a clear vision of what it seeks to attain is, by definition, working on a process of change.

The ongoing struggle for better days for my neighborhood has led me to believe that change must always occur at the individual and the social levels. It has motivated me to work with others in projects that will have an impact on other neighborhoods.

I do not push for change all by myself. Rather, I am part and parcel of a collective effort aimed at translating our efforts into a better neighborhood, managing it, preserving its historic, natural, and multicultural identity, and improving everyone's quality of life.

But, as leaders, we cannot remain shut in our respective neighborhoods, for we belong to a country that is going through a very significant historical moment. We have the duty to contribute to the creation of a new Bolivia, starting with our own neighborhoods.

I am persuaded that it is possible to achieve a socially fair, ecologically balanced, culturally complementary country where all are entitled to voice our differences and to share equitably in its wealth and development. A country of citizens, fully exercising their rights, engaged in the building of a new social project where the majority is the master of its own destiny.

In the task of building these collective ideals, of fighting for our neighborhoods, assuming the defense of our political, economic, social, and cultural rights makes my contributions less important than the efforts constantly being made by humble people, my very social environment, an environment where I am like a fish in the water.

Sabina Gonzáles was for many years the chairperson of the Luis Espinal neighborhood in the city of Tarija. She is a simple woman turned activist, a fighter for women's rights, for the inclusion of the least privileged sectors of society, active citizen involvement, and the environment. She was born to a humble family and suffered in her own flesh the violence of the years of dictatorship. She managed to get only an elementary education; everything else she has learned in the school of life. Sabina continues to hold a very important place in the management and implementation of almost all neighborhood activities. Side by side with other women, she went to other poor neighborhoods in Tarija, motivating them to adopt the participatory management system and the democratic model her own neighborhood had implemented, and advising them in the preparation of their own strategic plans.

William Drayton

Ashoka – USA

The essence of leadership is helping

The essence of leadership is, I believe, helping. Helping at all levels, especially where it will make the biggest difference. Probably the two most important levels are helping history and helping one's colleagues.

Both these levels strongly reinforce one another. Knowing where history is going and how one can best serve it immediately helps a leader help her or his colleagues to see the main opportunities available to them to have the biggest possible impact and also to see how to go about seizing those opportunities. Helping one's colleagues and organization see these opportunities and pursue them to maximum effect is, in return, essential if the leader is to have any significant impact in helping history move in the wisest way.

That is why I believe history is the most powerful discipline. Sadly, however, it is also probably the least widely appreciated. Let me illustrate from two different stages of my life. As a McKinsey & Company management consultant, I came to believe that it was impossible to do a good job for any client if one did not immediately understand the client company's full history and therefore its people and culture. Today, as VIVA, Ashoka, and others seek to serve the rapidly emerging field of social entrepreneurship, understanding the chief challenges and opportunities facing the field is essential if we are to do a good job.

A wise leader not only understands and uses history, he or she must, I believe, truly and at a deep emotional level seek to help it, to serve it. This is the spirit that allows one progressively to see more and more of the whole. This is the spirit that allows one to grasp the underlying logic and therefore to intuit the chief currents of the future. This is also the spirit that, as it takes hold, pulls particular efforts towards congruence with the needs of the whole – to the benefit of both leader and history and of a more systematically, ethically sound world.

One of the leader's essential roles, then, is to see over the horizon, to grasp progressively the whole, and to guide her or his organization to a congruence with this historical logic that will maximize its impact and social and ethical value.

The leader's second greatest point of leverage is to help her or his colleagues. To help them see the larger historical context and the consequent opportunities they have to achieve major impacts. And then to help them grow and seize these opportunities successfully.

The leader must also weave the creative energy that is thereby released into mutually-reinforcing, organizationally-coherent programs.

Leaders obviously derive enormous satisfaction from their role. This is hardly surprising since there is nothing in life that yields more love and respect than loving and respecting others, i.e., helping.

A leader's satisfaction is especially intense because he or she is able to help on a broader canvas, to help many more people, and to do so in unusually important and empowering ways. To be able to serve society as a whole and well into the future is even more thrilling.

There are, of course, other dimensions that flow from active leadership. Understanding how all the pieces of life fit together is both the ultimate puzzle and an extraordinarily powerful basis for confidence and faith.

There is also enormous power in creating and building and helping. As this discussion of the satisfactions of leadership suggests, good leadership draws on and serves the full person. To serve a big and good idea and to help all those working as colleagues in service to that idea grow personally and succeed together in a joint enterprise is work whose driving inner energy and also whose compass is both from the mind and the heart.

This is even more true for VIVA, Ashoka, and our growing number of sister institutions. We have the added special

challenge and satisfaction of serving the “leaders/leading social entrepreneurs” who in turn serve history and many, many others. (At the end of five years, 88 percent of Ashoka Fellows have seen their innovation copied by other institutions, and 59 percent have caused a national-level policy change). Helping these leaders and their ideas fly, helping them find one another and form a community far greater than the sum of its solo practitioner parts, and helping the newly entrepreneurial and competitive citizen sector as a whole find its long-term patterns and institutions are all challenges that require leadership from us that draws on every dimension of human strength.

Ashoka’s ultimate goal is “everyone a changemaker.”

For millennia now, societies have been run by 2 to 3 percent of the population, people perceived by them and everyone else as “natural” leaders. We are now at a historical window where everyone should learn to be a “natural” leader. With every step in that direction, we are multiplying the leadership available to society – we are multiplying the number of white blood cells coursing through society, looking for anything that is stuck and moving in, not just to destroy the problem, but to build the next step and spread it widely.

As we move from 2 to 3 percent white blood cells to 50 to 60 percent and then to everyone, it is inconceivable that we will not outrun and outflank every imaginable problem.

Moreover, a world where everyone is a changemaker is an empowered world, one where people are not subjects or victims, but actors.

Leading social entrepreneurs are the quintessential role models for this behavior. Each time one of them succeeds, many, many others have to conclude that they, too, could care and organize and lead and invent and leave a better world. And have great fun in the process.

More important, every leading social entrepreneur’s intervention encourages many, many local people across society to become changemakers. Their new idea weakens the existing pattern and the assumption that things cannot change. This is very much like plowing the earth to prepare it for seeding. The entrepreneur then, of course, also provides enormously user-friendly seeds – ideas that are specifically designed to be easy for any local person to seize and develop into an important improvement to their community.

With each new primary social entrepreneur, there is more plowing and seeding – and more local social entrepreneurs springing up. Each of these local entrepreneurs, in turn, becomes a role model for others. And, as the number of local changemakers and primary entrepreneurs multiplies, it becomes easier and easier for the next cohort to move ahead. Resistance declines; support institutions increase; attitudes become supportive. There are more and more colleagues with whom to collaborate. Moreover, as our field has moved from the local to the national and now to the global level, ideas developed in Bangladesh now flow powerfully into Brazil and the United States and Poland – thus further increasing the number of social entrepreneurial plowings and seedings at the local level all across the world.

This multiplication of local changemakers and primary entrepreneurs is one of the central mechanisms that has led to the citizen sector’s accelerating gains in productivity, which progress in turn has created an explosive growth in resources flowing into our sector. The number of employees in citizen groups and the citizen sector has been growing at rates far, far higher than those in the rest of the economy on every continent.

All of us, certainly in VIVA and Ashoka, are deriving enormous delight watching and being able to contribute to the emergence of a world powerfully led by an entrepreneurial, competitive citizen sector, a world where indeed everyone is becoming a changemaker.

William Drayton graduated from Harvard in 1965 with the highest honors. As a student, he was the founder and president of the Ashoka Table, an interdisciplinary weekly forum on social sciences. He then went on to study in Balliol College at Oxford University, where he attained his M.A. with first class honors. In 1970, he graduated from Yale Law School and began his career at McKinsey and Company in New York. From 1977 to 1981, Mr.

Drayton served in the Carter Administration as assistant administrator at the U.S. Environmental Protection Agency (EPA), where he was responsible for policy, budget, auditing, and management. After his term at EPA, he returned to McKinsey and Company. Subsequently, with the unexpected support he received on being elected a MacArthur Fellow in 1984, he was able to devote himself fully to Ashoka. Mr. Drayton is currently chairman & CEO of Ashoka: Innovators for the Public.

www.ashoka.org

Luis Ugalde

Centro Magis Civil Association; Association of Universities entrusted to the Society of Jesus in Latin America; Andrés Bello Catholic University - Venezuela

The present is unacceptable, and a solution is possible through our action.

I usually do not think about the meaning of leadership or the qualities necessary to achieve it. But I am convinced that social leadership is key to overcoming apparently insurmountable difficulties, to dreaming projects and making them come true. Leadership is essential to successfully promoting human change and generating social movements around common ideals and goals, with the ability to create cohesive teams geared toward the attainment of those goals.

Intuition and rational means and goals are important, as is the efficacy of the ways and stages followed to reach them. But above all there is the need for powerful, deep emotions, reaching down into basic convictions, the most intimate roots of individuals and their lives. Emotions brimming with ethics and with values shared by many are not an individual's peculiar whims. Rather, they touch the common human buttons we all have. The defense of life for those who today are denied life and dignity is the fundamental engine of positive leadership, at least in the social field.

Reflecting on my experience, I can summarize in five points what I think are the essential features of positive social leadership. Leadership can also be "successful" and "disastrous" by reason of its perverse goals, because of unbridled egotism, or because it creates worse situations than those it claims to fight.

Faith and vision

In the social area, leadership -- and, indeed, the leader -- has the ability of perceiving a serious problem felt by many where human life and dignity are at stake. But seeing a problem is not enough. It is necessary to use intuition and feel that there are solutions, that there are resources and human wills -- apparently nonexistent -- that can be harnessed to work together for change and to overcome the problem.

A leader is like a guide with a compass for a group that has lost its way in the jungle. "We need to get out of here; there is a way out; and together we can find it and overcome all obstacles." It is not a case of childish optimism or dreams. It is rather a matter of convictions drawing an emotional and rational line between a need that is felt and sensed to be a worthy and reachable goal and the starting point, which is a situation of denial. This thread of faith and hope connecting the present problem with the absent, though sought-after, solution is the starting point for leadership action.

It should be underscored that social leadership is an action rooted in the unshakable conviction that the present is unacceptable and that a solution is possible through our action requiring changes beginning with ourselves.

The path

This faith creates a path between the desired goals and the means without which they cannot be attained. A leader is a man or woman of action and great realism. A leader does not give up the utopia of the desirable, which is like a star on the horizon, lighting the path from afar. No child without school; the abolition of slavery; turning arid, poor land into a blooming garden; helping create young people full of hope and self-respect where drugs hold sway today; generating a sweeping movement in civil society to rescue the municipality or to put an end to destructive ecological practices.

A leader who strongly grabs on to what seems utopian but is reachable while, on the other hand, facing up to reality in all of its brutal, negative force gradually clears a way through the dialectic use of two powerful tools: utopia and reality. We say dialectic because utopia and reality are two mutually exclusive poles that nonetheless weave history together by making utopia real and reality utopian. The road is always incomplete and achievements incremental, meaning that utopia is never exhausted. But it is thanks to utopia that reality is uplifted and transformed.

A leader knows how to gauge and develop a knowledge of the best and most suitable means to attain the desired

goals. This makes possible those partial, measurable achievements that feed and enhance faith in our goals, in our orientation towards them, and in our own ability to reach them.

Communication

Leadership is communication. If a leader is also a guide, there are followers who follow his intuition, become infected with his enthusiasm, strive towards the same goal, and join in the effort. There are many others who experience the same problem and want to help solve it but initially do not know how to go about it, or even believe it to be impossible and give up without trying. A leader succeeds in motivating people. He brings them out of their resignation and inertia, he infects them with the strength of his convictions and his character. Communication between the leader and those who are won over to the same endeavor is not a one-way street. Quite the opposite: positive leadership develops through a two-way communication. All begin to feel they can contribute and that their contributions and actions are valuable and valued by the leader. The first result of this type of communication is a clear change in the group: it starts to change reality. And along the way they share and celebrate those partial successes that can be so gratifying.

A leader's successful communication is both emotional and rational, it touches the innermost recesses of human convictions, those that are capable of getting people to act. That kind of communication is authentic -- there is consistency between word and deed, between the person and his acts -- and loyal. Others are highly valued, and this helps them discover what they themselves can do to change things. Finally, this kind of communication is ethical and partakes of the deepest human values and inspiration. This is most important, for profit -- a legitimate motivation in other areas of leadership -- is not what inspires social leadership. Nor is it triumph in sports, or success in scientific or cultural endeavors. Rather, it is the rescue of those dimensions of human life and dignity that are valuable and desirable in and of themselves.

Tenacity

A fundamental difference between leaders and non-leaders becomes apparent in their attitude toward obstacles. A leader can go against the grain and remain impervious to the harshest of criticism, unmoved by partial defeats, multiple obstacles, and even the incomprehension of those who should be especially interested in his proposals.

Any change initiative invariably runs into enormous obstacles. The dead weight of routine can be so crushing that the phrase "it can't be done" becomes the worst enemy. But a leader is intuitive and visionary, and therefore capable of seeing beyond obstacles. A leader requires a clear view of the world, strength of character, and tenacity to follow the road he has marked for himself, even after multiple defeats, and in spite of unceasing criticism. In the final analysis, a leader is known for his great inner strength, superior to every condition, resistance, and criticism surrounding him. Let us think of Gandhi, of Mandela, and of many others who kept their inner flames burning despite defeats, and whose views of the world kept them steady through the wilderness and in jail.

Ethics and the inner life

These considerations prompt me to say that social leadership feeds off ethics, inner life, and spirituality, whatever its religious framework may be. They are the underpinnings of rationality and emotion geared to turn desires into projects and projects into reality. Rationality and emotion kindle the same fire in others and reach deep into their own selves. All feel invited to and committed to the building of new realities of life and opportunity. So that those to whom they are now denied may have life, opportunities, and dignity.

Finally, a few personal words, if I may. At the present time I am more engaged in university transformational work as President of the Andrés Bello Catholic University in Caracas and Chairman of AUSJAL (the association of 26 colleges and universities entrusted to the Society of Jesus in Latin America). At the same time, as President of Centro Magis, I work in close contact with AVINA and with the multifaceted social work Jesuits do throughout Latin America. We support Fe y Alegría and many other very significant social initiatives in different Latin American countries. Another activity, the closest and dearest to my heart, is the work being done in La Pradera

(La Vega), a working-class, low-income area in the outskirts of Caracas. I have been working with this community for 17 years. During that time I have been able to see how leaders emerge and become integrated, and how groups moved by Christian principles grow and develop. They face the depressing reality surrounding them and answer it by developing excellent and successful social initiatives in the areas of education, health, youth groups, and community organization. Gradually, we are bringing the University closer to this outreach work in working-class neighborhoods.

My work in the transformation of the University and of popular sectors demands my constant presence in the ongoing national debate on how Venezuela should seek ways out of poverty, and means to turn its oil wealth into a constant source of creative work, sound democratic institutions, and sustainable development.

I believe that these and other activities, in previous offices and responsibilities, have shaped my responses. At the same time, the convictions I have expressed about leadership help my work on all these different fronts.

Father Luis Ugalde, S.J., has been the President of the Andrés Bello Catholic University (UCAB) in Caracas since 1990. He is also the Chairman of the Association of Universities entrusted to the Society of Jesus in Latin America (AUSJAL), a network of 28 universities and colleges throughout Latin America, and President of Centro Magis. He holds a bachelor's degree in philosophy from Universidad Javeriana of Bogotá, Colombia, a degree in theology from Frankfurt, Germany, and a degree in sociology from UCAB, Caracas, Venezuela. He earned his Ph.D. in history at UCAB in 1992. In the course of more than 40 years in Venezuela, he has been the director of the Jesuits' Social Research and Action Center (1976-1979), Provincial Superior of the Society of Jesus (1979-1985), President of the Confederation of Religious of Latin America (CLAR) (1985-1988), and Assistant Academic Dean of UCAB (1986-1990), among other offices. He is also a professor of social change, contemporary political theories, economics and society, economic and social history, urbanism and marginalization, and the Church in Latin America. He is the author and coauthor of a score of books, and has published numerous articles in different journals and national and foreign newspapers and magazines.

www.ucab.edu.ve
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Collective action

Rosa María Fischer

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Leadership - Never ending learning

"To the extent that we wish our own light to shine, we are allowing others, even if we do not realize it, to do the same."

Nelson Mandela

Leading means to be forever learning, at every moment, all the time. And for the learning process to be sweeping and uninterrupted, one has to remain in awe of the infinite, dare to create, have the courage to question, and the hope to persevere.

Any man, any woman, wherever he or she may be, has the power to act in accordance with these parameters. Because in their steadfastness as human beings and citizens, all men and all women are potential leaders. The attributes of leadership are an integral part of human nature. They are activated when the time and the place are right for the learning process to provide each one with incentives, experiences, guidance, and a sense of purpose.

The never-ending chain of learning-teaching-learning, encompassing the most diverse fields of knowledge devised by man and extending over yet unexplored areas of the senses, the emotions, and the spirit, is therefore the virtuous circle of leadership training and consolidation. Thus the leadership process is a learning process, and the leader but a humble and enthusiastic learner.

He is humble because the greater the knowledge he acquires, the sharper his understanding of his own ignorance becomes. He is enthusiastic because he truly "feels God within himself" with every innovative discovery, with every new experience. He is an eternal apprentice of others, learning about the world, nature, the universe. Through this exercise in humility and enthusiasm there develop in the leader skills and attitudes that enable him to generate energy in the form of transformational actions and decisions. This is inspiration he then imparts to others, opening new spaces and creating the right conditions to activate the dormant leadership potential of his group or community.

These words may sound odd coming as they do from someone who deals with academic theories on the behavior of complex organizations, social groups, and organized communities. The scientific concepts and procedures used to try to understand human behavior in modern society tend to identify personality traits, ways of acting and thinking, attitudes and opinions that set leaders apart from others. Indeed, to this Cartesian logic one could add certain personal attributes that define the ability to undertake, innovate, influence, and lead. Machiavelli extolled the Prince's virtue, an innate gift manifesting itself in the ruler's charismatic appeal that would be the basis for his victory and domination. And yet, in order to maintain this supremacy, it was necessary to use constant coercion and renew the appeal of the Prince's charisma. Weber tells us that leadership has to do with the domination relationships established between individuals or groups on the basis of the perceived legitimacy of a given source of social power such as tradition, property, charisma itself, or rules and laws accepted as being valid.

Reflections such as these -- by classical political scientists -- generate more questions than answers when one tries to understand the role of the leader and of the leadership process in contemporary society. The complexities of this globalized world, replete with radical contradictions and almost insurmountable challenges, demand wider, more varied and flexible approaches.

Why look for "a" or "the" leader's profile when, in fact, the human being is an infinite and constantly changing constellation of traits and characteristics? Every small obstacle that we overcome in our everyday life is a fabulous victory for the individual who had been held back by it. Helen Keller, perhaps the most perfect example of courage and determination, states in her autobiography: "An individual can never allow herself to creep when she feels like soaring."

Or, to put it differently: there is no such thing as the ideal leader's profile. Rather, there are individuals with values, beliefs, ideals, knowledge, and ideas who can be motivated to change themselves and change the world.

Independently of any other considerations, these individuals have an abiding faith in human beings. That is why

they spontaneously -- and almost unconsciously -- establish bonds of trust and empathy that help build a network of social connectivity. This is leadership! It is not an individual; it is a process, a relationship. This relationship creates a commitment made up of elements such as loyalty, honesty, and sincerity among those who have committed themselves. In turn, the leadership process implies participation, an equitable distribution of power, the opportunity to develop.

When looked at it this way, leadership becomes a key element to the success of any social undertaking and a powerful lever for sustainable development initiatives. For, instead of demanding "an heroic, eternal, irreplaceable leader," it calls on every one to assume the responsibility of developing his or her own leadership skills. As I write this, I am reminded of Vera Cordeiro, an AVINA leader and Ashoka fellow, the founder of Renascer, a children's health NGO in Rio de Janeiro. Who could, at first glance, discover in this frail woman with the wan smile all the force, determination, and optimism she is able to harness to rescue her children from the clutches of illness and death? I am certain that not even she was aware of her potential and that, to this day, she cannot estimate the value she has added to the lives of the families she has helped, or of the Vera Cordeiros who will be inspired by her to continue her work.

This leadership I speak of is eminently suited to the times we live in, an age when the only thing that seems permanent is the sense of transition. Whether in society at large or within the different organizations, change has become a constant presence affecting all things: technology, people, processes, and even the habits and customs of private life. Therefore, in order to keep up with the speed at which sweeping changes are occurring, it is now mandatory to learn, unlearn, and relearn quickly and flexibly.

In one of the letters in which he recorded his fascinating travel experiences, Charles Darwin, then a young biologist, wrote: "It is not the strongest or the most intelligent who survive. Rather, it is those who best adapt to changes." This Darwinian finding is confirmed in our own modern 21st century: the individuals who constantly perfect their view of the world and the cognitive models they use to understand it are the ones who overcome crises and obstacles together with their family, their group, their village.

I think of Júnior, a young community leader who developed Afro-Reggae music amidst the favelas of Rio de Janeiro, in the very heart of drug-trafficking country, saving children and young people for music, dance, and art at a time when their only option was to join the armies of crime as cannon fodder. Júnior, his body covered with tattoos, strutting next to me with the air of a street tough, would tell me: "Hey, prof, to deal with the big drug traffickers you have to wear imported sneakers, see? And my shades have to be more expensive than the ones they're wearing." And having left behind the shelter of my ivory tower, I find myself in the presence of a "social chameleon" who survives and helps an entire generation to survive through his ability to adapt, to transform himself, changing the coloring of his skin to match that of the vast jungle of misery where his young friends live.

The ongoing learning of leadership, however, goes beyond cognition, logical thinking, and formal knowledge. They are indeed important, as they structure knowledge and make it possible to communicate and disseminate ideas. But a leader still has to develop personal control and self-knowledge. If he is not sensitive to others and to his environment, a leader will not succeed in being an educator who stimulates creativity and reveals the mental models that make possible group development and commitment. If he is not sensitive to himself, he will be unable to embark on the great adventure of self-knowledge, the only one capable of enhancing the dimensions of his learning.

Leaders are allowed to be sad, to cry. Odd, isn't it? It is odd when one associates the figure of the leader with unbending, victorious generals or with captains of industry who seem to go through life jumping from one success to another. But it is not odd when one thinks of the true life of every individual, every city, every country. Khalil Gibran wrote that the more deeply sadness nests in a human being, the greater his ability to keep happiness with himself and to spread it to others.

Human beings coexist with joys and sorrows and must be open to both if they wish to retain their humanistic essence. By leading with his emotions, an individual learns to respect emotions in others. When meditating,

Oriental monks raise their hands in prayer and mutter: "I bow before my emotions," a heartfelt recognition of the hosts of strengths and weaknesses that make up each human being.

It is within that framework that the leadership process has to be a humble learning experience about enthusiasm for life. To be a leader is to learn to be happy and to bring to every action, every decision, every task, an element of joy that will generate and spread happiness. The eternal apprentice uses eternity to turn this into an ongoing and never ending process.

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Juana Loayza

Yachay Wasi Learning Research Center - Peru

An everyday discussion among nature, beauty, splendor, and human misery

I recall that at age five or six I experienced a heady feeling of euphoria whenever I smelled the fragrance of mountain dawns, the sweetness of small wild flowers, the snow covering the nearby hills, milk with freshly brewed coffee, and buttered bread. I was thrilled by electrical storms, lightning, thunder; by the vicuñas, alpacas, and llamas roaming freely over the mountains and the plains. I was surprised by the rough skin of peasant hands softly caressing the children, and by the infinite tenderness and love they nevertheless conveyed. Childhood taught me that life is an every-day discussion among nature, beauty, splendor, and human misery. To lead is to engage in this dialogue, to make it possible for others to join in it and thereby release those creative impulses often repressed by fear.

Leadership is not a privilege reserved for a few predestined and exceptional beings. It is not any one man's job. Leadership is a responsibility all can discharge, is a collective phenomenon. I believe in collective leadership. With my fellow workers, we practice leadership on the basis of professional responsibility, tenderness, and social commitment. I believe in the humility of human beings as a resource that needs to be awakened and developed. I am convinced of the efficiency of collective leadership. Teamwork: that is leadership. Through teamwork we transfer knowledge and relationships to one another, promote leadership in others, delegate responsibility, and help enable others to do social work.

I am a human being like any other, with flaws and virtues. I am pained by the reality of my country and the world. Underdevelopment and poverty are unfair, inflict pain, and distort the beauty of our world. They make me angry. I am a passionate individual. I cannot remain uninterested in what I feel is not right. This passionate non-conformity is the force driving me to act and to cause others to act as well. How can I possibly stop influencing teachers, professors, and students not to be satisfied with what they have? How can I stop writing on blackboards or proclaiming in classrooms that life can be better if only we will it? And, more to the point, how can I refrain from doing it in a country like Peru, beset by so many economic, social, environmental, and educational difficulties? I would be betraying my own life if I did. How can I not be passionate about my work if I am deeply in love with hope? I am overcome by pain and anger when I find myself in the presence of poverty. I draw the strength to fight on from bearing witness and being an interested player. I feel the same way about institutionalized corruption in the government, and feel encouraged when I see that through persistence, singleness of purpose, and love we are able to change the world.

Some feel that devoting yourself to the service of others is "wasting your life," as if life were a candle that gutters and goes out with nothing to show for it. To those people I say that I will certainly burn out and be gone some day but that, in the meantime, I will have brought light and warmth to many. My benefit lies in having helped them build something new. I am very much aware of the value of what I do. Difficulties challenge me and also give me the strength to overcome them. I am happiest when working hard to achieve my goals. I feel happy and motivated when both theory and practice tell me our initiatives have been right. I am moved by teachers who work responsibly and enjoy what they do. I feel joy when I "see" the intelligence and values of children. I have little tolerance for turpitude and immorality.

I want to change the present educational system and create an education that will lift us up from the bottom rankings of learning in Ibero-America. I want to help transform teachers from mere time-serving, often corrupt, public officials, without motivation or joy, into social players busily making history. I want them to love and respect the children and young people society has placed in their care. I want them to try hard to give their students the opportunity to grow to their maximum potential. I want them to see diversity as a wonderful reality challenging them to make each and every child the best he or she can be. I want to change students -- children and young people -- into individuals fully developing in harmony, with the opportunity to "be" themselves, loving their culture and themselves. I want them to display their talents in and out of the classroom. I want to change parents and encourage them to demand quality education for their children. I want the society I live in to change. I firmly believe that an investment in education pays the highest possible dividends in change.

Juana Loayza was born in Cuzco and grew up in Arequipa, Peru. She trained to be a teacher. In the early eighties, she joined forces with James Glos and Betty Barbarán and founded the Yachay Wasi Educational Institute. She has developed a teaching/learning method for high school students. She was a leader of the local teachers' union. In addition to being an AVINA leader and partner, she is also an Ashoka Fellow.

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Baltazar Caravedo

AVINA Foundation - Peru

Leadership is an individual's way of relating to another or to a group.

Based on my experience, I am able to say that leadership is an individual's way of relating to another or to a group. This relationship has to do with the influence that an individual exerts upon others.

Influence can be the result of the will of an individual who deliberately sets out to achieve it. It can also be the unforeseen and not necessarily intended result of an individual's actions on his environment, and even of his being there. Influence manifests itself in changes in the knowledge, feelings, attitudes, and behavior of others. Whenever knowledge is gained or lost --not renewed -- feelings become positive or negative; when there is no consistency between attitudes and behavior, leadership is affected.

In a human group, influence is always reciprocal, to a certain extent. Although a given individual can have a preponderant influence upon others, he is also affected by them. In this process, the group validates newly acquired elements by incorporating them into their actions. In other words, a leader both influences and is influenced. That is indeed the only way to alter the deepest meaning of human relations and bring about change in society.

Influence can be overall, encompassing a variety of topics, aspects, and elements. Or it can be specific, focused, referring to only one topic, aspect, or element. Specific influence can redefine, strengthen, weaken, or change overall influence. Its pace can be sustained throughout a certain period or it can be intermittent, sporadic. A sporadic influence can affect the sustained pace of another influence.

Effective influence does not necessarily depend on the length of time it is exercised, the will of the individual seeking to avail himself of it, its intended scope or the pace given to it. It is related, however, to the leader's ability to act in a consistent and effective fashion, to listen to the arguments of others, and to earn their affection. The temporary exercise of leadership, its depth, and extent are not only related to knowledge and consistency but also to the affective force underlying every modality of leadership.

Wanting to be a leader is not enough to become one. Others have a lot to do with it. It is others who make it possible for one individual to play a dominant role in the process of mutual influence. But there is no denying that human beings aspire to the exercise of a privileged influence. This desire is the result of a motivation. Every motivation, however, emerges from a given situation. In some instances, the motivation is the firm belief that the idea one is promoting is beneficial to others. In others, the motivation is simply the desire to shine, to be seen. When is it a question of solidarity? When does it respond to the need to stand out? These motivations may not be mutually exclusive. An observer finds it difficult to arrive at the dominant motivation. Every collective action always includes personal and individual elements.

In my own case, my motivations are rooted in my family and personal history, my achievements and my failures, my refusal to accept -- and my anger at -- the results of a slow or stagnant evolution of unfair dominating relationships, the skills I believe I possess, and other elements of which I am not aware.

My grandfather and my father before him were psychiatrists. Their dedication to the struggle against madness is something I have felt even before I was born. For some time, while staying with my grandfather at his home in the insane asylum, I coexisted with human misery. This misery, however, was not the result of extreme poverty; rather, it had to do with the soul of the deranged, helpless, cast into oblivion, abused by its own ghosts. This misery makes no social distinctions. Whether rich or poor, all can suffer it. There are in our societies torments and afflictions that affect man's subjectivity. Some fall before the onslaught of these demons. But in one way or another, to a lesser or greater degree, even in those who succeed in fighting off the onslaught, there are always traces of forgotten, weary souls. To forget is not only a symptom of a memory dysfunction. It also means a lack of love, of tenderness. My existential question may very well have been: Is it possible to rescue those helpless souls from oblivion? And if so, how can we do it? Is it possible to connect them to a meaningful purpose? Can I offer them something that will help them chase their demons away? In other words: can I help fight human misery?

We often think that the farther we remove ourselves from emotion, the easier it will be to make a decision. For many, the severing of reason and emotion is a never-ending quest. But no reasoning is possible unless it is undertaken from a personal situation, with interest, with some affective tinge. Reason is the ultimate manifestation of emotion, Varela would say. I believe that unless there is an affective tie, an overarching emotion, reasoning, and – consequently -- leadership are impossible.

When someone plans out a strategy, he or she does so as a private individual, from his or her own place as a human being. The benefits of doing something are reviewed, pondered, and compared with the disadvantages of not doing it. Benefits or disadvantages for whom? There is always an individual or a group that brings them up. Clearly, then, the rationality of any strategy is intertwined with the emotions of the person proposing it.

I feel I cannot communicate with or be influenced by others unless I am connected to the soul of the human universe of which I am part.

As I see it, the meaning we give things and actions is what gives purpose to our lives. Why does a teacher earning a pitiful salary still want to teach? Why does someone devote his or her life to the arts, knowing full well the paltry material rewards that are to be expected? They do so because teaching, the arts, are meaningful to them, give them a sense of purpose. Oftentimes they may not be aware of that meaning, but their daily lives still revolve around it. Living life that way generates benefits, though not necessarily economic ones. They continue the struggle because non-economic benefits are greater than economic ones.

Non-economic benefits are related to the values one assigns to things or actions. Behind every action there is, consciously or unconsciously, an ethical system, whether explicit or implicit. Actions reveal meaning, values, the ethics of an individual. In my society, we suffer from an ethical split. People want to "make it," and it does not matter to them how they go about "making it." But if the goal is to make it, then, surely, it does not matter much if we break the law, ignore our fellow citizens, exercise authority arbitrarily, or trample upon the rights of others.

I understand that in my society to change means acting consistently, including others while respecting their diversity, recognizing and rewarding good deeds, generating a new common sense. Moving from fracture to integration is the challenge we face. The new educators are those synergistic leaders who act consistently. My job is to help that new relationship come into being.

VIVA

Baltazar Caravedo is AVINA's representative in Peru. He is an economist and sociologist. Caravedo has been a college professor, an advisor to the 1978 Constituent Assembly, a member of the Greater Lima Municipal Council, director of the Lima Waterworks, chairman of the board of a psychiatric institution, and director of a Peruvian textile export company. He has published several books on the subject of social responsibility.

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1. Francisco Varela, Chilean neurosurgeon, and holder of a Harvard Ph.D. in biology, has published numerous articles on sensorial physiology, biological modeling, and immunology, as well as several books including *El fenómeno de la vida* (Editorial Dolmen, second edition, 2002).

Eliana Lacombe

La Luciérnaga Foundation - Argentina

To lead is to infect others and oneself with a feeling of possible change.

I must tell you quite honestly that when I first began to work with the AVINA Foundation, where the concept of "leader" is a key one, I was rather puzzled, as "leader" was not a term I valued highly. In Argentina, the notion of leadership has been widely distorted and is associated with the business or individual emphasis on success characteristic of neoliberal culture or else with certain political leaders or "men on horseback" who have proven exceedingly harmful to our democracy.

But along the way of my "association" with AVINA and in meetings with other leaders, I was able to develop a different concept, another idea of what it means to be a civil society leader, a concept closely related to that of social entrepreneur.

Being a civil society leader is not being a hero, or a martyr, or having superhuman qualities. It is simply belonging to a community and being able to fall in love with a dream, an objective, in order to improve the living conditions of a human group. It also means being actively involved, and involving others, to achieve that goal. I see emotion and dedication in social leaders, but at the same time I see reason, intelligence, and a practical effort to reach their dream, their goal, which is always a common one.

In this sense, then, to lead is to infect others and oneself with a feeling of "possible change;" being able to look for and find others to bring together ideas, abilities, and efforts; and being extremely careful about consistency between words and deeds. There is a great deal of ingenuity in all of this, of trial and error in the search for new ways of acting, of building, of changing to improve and to survive. The social leaders I know have the strength of the conviction that "it is possible" and that, moreover, their actions are firmly based on strong pillars of ethics, solidarity, justice, and commitment to the problems of their society.

To lead is to generate collective changes in order to improve a community's quality of life.

I believe that social workers do not seek to be "leaders"; that is not our motivation. Rather, the force that drives us forward is, I believe, the social injustices that offend us day after day as soon as we are old enough to understand: inequality, the improper use of natural resources, the unfair distribution of wealth; corruption in politics, in trade unions, in every aspect of life. That, and the certainty that the only way to change all of this is by fully committing ourselves to our values and practices are what truly motivate us. There will be no magic solutions. There will be no redeeming Messiahs. To learn that lesson is good learning. Change will be accomplished by all of us together as members of a community, working, generating ideas, committing to the development of civic and citizen policies, learning to act in hostile environments, joining hands... thinking that change is possible and, over the long term, educating for change, creating a record of failures and successes.

Motivation for me is the unbearable malaise generated by an unfair society and the absolute certainty of being part of possible change. And the formula for leadership is placing reason and emotion at the service of a common objective. I believe, as I have said earlier, that what often makes the work of social organizations with few financial resources "sustainable" is the "love" they feel for their project. That mystique, that emotion, releases thousands of efforts to imagine the continuity of the work at hand. But it is not enough. Reason, reflection, and intelligence in the service of that deeply loved goal reinforce sustainability and make it possible to grow and channel change. I would say that emotion is energy, fuel, and that reason is the tool, the structure, that makes the desired product possible.

There are any number of things that need to be changed. But to do it, one must first find the end of the thread in the knot. In our organization, we work so that poor children, teens, and young people of our city who have to go work on the streets have a better quality of life. To that end we have created a space for social containment and promotion, a place where there are people who listen and help them with family, housing, legal, health, and educational problems.

Initially we worked so that society would recognize these youths as people looking for better opportunities through work, and understand that they are not criminals or bums. We want society to realize that the problem of "street children" is everybody's problem. We wish to bring child workers and their community closer. We work using these children's resilience and making them aware that they are part of the process of change in their own lives. The major tool for this task was La Luciérnaga (The Glow-worm) magazine, which they themselves sell in the street and which helps them consolidate their identity as workers and build better ties to the community.

From Regionalization, one of the areas I work in, I hope to take this work model to all cities where a similar situation exists and where local groups stand ready to commit to this work. The challenge is to get society to acknowledge the problem and become involved in improving the quality of the lives of these children and young people. I would like to generate a change in the approach and the attitude toward this issue. I would like for children to find a true opportunity to get ahead, to develop their abilities to the fullest, to be able to solve their conflicts, find someone to listen to them, go to school, create a family, and get a better job. I would like for these young people to be leading actors in global change and to positively commit themselves to their communities.

I want to systematize and make available to others the wealth of knowledge we are building up. I want the regional group network we work with to assume its own identity and begin planning children policies to influence public policy. I want to build a global program for better social development at all levels: community, regional, and national, joining efforts with other organizations working on different issues from the common standpoint of social justice and sustainable development.

What role does my work play in this process? I would call it "liaison" work. What I can do is get people in touch with one another, open avenues for theoretical and practical knowledge on working children's issues to circulate and be applied in different places, generate meeting spaces, receive and launch ideas, offer and receive advice, accompany processes, have very close ties with my fellow workers, listen, and help find answers. And infect others and myself with enthusiasm for the task of changing things. For that job, we all are important.

Eliana Lacombe was born in 1978 during the Argentine military dictatorship and grew up in a young democracy. Her childhood was spent in a rural area in the south of the Province of Córdoba. As a teen, she belonged to parochial groups and worked mostly with young people. In 1996 she began attending Córdoba National University, intending to major in social communications. In 2000 she began working as a volunteer at La Luciérnaga Foundation. Among other things, she conducted journalism workshops for working street children and contributed articles. She is coordinator of the Regionalization and Copy Desk areas and is in charge of communication workshops. She earned her bachelor's degree in social communication in 2002 with her thesis: "Research into the reassignment of meaning to the social stigmas of working street children on the basis of the sale of La Luciérnaga."

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Antonia Rodríguez

"Señor de Mayo" Bolivian Arts and Crafts Association

We all are leaders from birth

For me, to be a leader means to achieve the trust and respect of my fellow members of the Association. I was able to achieve this by having a wide vision of all that was happening to us.

I realized that looking down from the top would keep us from moving forward, as I could easily become an authoritarian leader. But looking up from the bottom did not allow me to lead. And being on the same level as all others prevented me from seeing what was happening outside the group. So I attempt to cover all angles and be a leader who observes the situation "from the outside," sharing problems within the group and respecting the opinions of all my fellow members who, in the ultimate analysis, are the roof of our organization.

Thus, for me, to be a leader is to be able to lead while looking inside, outside, and beside our reality, trying to make a contribution that will keep us on the right path and help us attain our goals.

I do not think being a leader is something we carry inside. Rather, it is being able to reach a consensus when making decisions. This is a rather difficult undertaking, as we all think and see things quite differently.

My motivation for being a leader is earning and holding the respect of my fellow members. After all, it is with them that we share our joys, sorrows, frustrations, and especially our dreams. It is with my fellow members that we set new challenges every day, as simple or indeed as complex as answering a telephone call.

We all are leaders from birth and some find ourselves forced to stand out. I have endured poverty, deprivation, hunger, maltreatment, discrimination, rejection, alienation, and malnutrition. My sense of dignity made me incapable of continuing to put up with injustice. That is why I am a leader.

People around me discovered my leadership when I was barely 11 years old and was preparing for my First Communion. It was then that, as a woman, I asked why priests are exclusively male. And I raised my voice in protest.

Sometimes I think that it is not possible to separate reason and emotion. The reason for everything we do is our desire to achieve a dream born of our emotions. Reason compels me to imagine all possible ways of meeting our commitments. Emotion is a constant reminder of who we are and the responsibility we have with the rank and file who trust in our leadership.

To be a true leader, one must have one's head and heart in one's job. That is the way a leader identifies him or herself with and stands fully committed to his or her followers. A leader removes himself from his people when he or she merely has eyes and a mouth, when he simply looks and talks.

There are many things I would like to change. Things that limit us to only the scope of the work we do. Looking inward, I wish my fellow members would succeed in strengthening their self-esteem and stop being afraid of relating to the world. Looking outward, I would like all prejudices to be cast aside and all of us to be respected.

For us, that our products command a fair price is not the only essential condition, just as the true meaning of our work is not reflected in greater income. I would like all to understand that in order to build a more equitable world, the right we have achieved to participate on an equal basis and to raise our voices and make decisions is every bit as important.

Antonia Rodríguez works in El Alto de La Paz, one of Bolivia's poorest cities. Together with almost 1,000 families from the more remote native communities in the Bolivian high plateau, she is a member of the Señor de Mayo Bolivian Artisans' Association (ASARBOLSEM), an entity engaged in the ceramics and textiles cottage industries. Antonia's vision and leadership have made it possible to develop a core association that links Bolivia's poorest communities with significant export markets. Antonia's coordinating skills have enabled her to establish relations with major European importers, join the International Agricultural Development Fund (IFAD), and certify ASARBOLSEM's production under the Fair Trade standards. Antonia's role is that of a link between reality and the needs of the small producers and the governments and ministers of the area.

www.senor-de-mayo.com

Roberto Gutiérrez

Los Andes University - Colombia

Facilitating integration

To lead is to help change a situation. There are several ways of achieving that change. The ways I am interested in are those that promote integration. In this situation, a leader makes possible a space where everyone can contribute his best and develop along different lines. This requires that the leader leave his ego aside. When he does so, his followers are free, not coerced, and instead of each going his own way, there is true teamwork. There is also less danger that the leader will keep others from developing. Ego, impositions, hierarchy: they all generate separation. Leadership, as I understand it, facilitates integration.

One of my motivations for being a leader is my disagreement with the features of our societies. A leader, in my opinion, is he who seeks to change that situation. For instance, in the organizations in which we work, we have a lot to learn about the integration of different entities. From the position I hold, I try to find different ways of interacting. Many other leaders have worked along these lines, and we should learn from them. However, as with so many other experiences, each particular situation has its own features and teaches us a different lesson.

The first environment to be changed is the one related to my workplace, the university. Together with professors, researchers, and students keen on enhancing the social dimension of their work, we have begun by doing things differently at the School of Management. We established the Social Enterprises Initiative group and offered our services to the school's different academic areas. We avoid the spotlight; we simply want to help others work more effectively. We did not wish to become an academic area within the school -- the social administration area, for instance -- so as not to compete with other existing areas. Our efforts were rather aimed at interdisciplinary work, trying, for instance, to encourage people interested in finances to consider the social impact of their financial decisions, marketing people to be aware of the impact their campaigns can have, and logistics people to include the social dimension in their planning.

A second field of work transcends campus boundaries. When doing research, our favorite approach is research-action, where there is no separation between the subject and the object of research. We academics are not going to be "studying" someone else; rather, we seek to attune ourselves to his need for understanding so that, together, we may learn and change. As Krishnamurti² said: "by understanding what we are, we are changing that which we are."

Our role in university extension activities is that of companions. We believe that only he who labors under a problem is capable of solving it. For that reason, we stand ready to serve those seeking to change their reality. As academics, we can put our energy and expertise -- in that order -- at their disposal. But our willingness is, without any doubt, the greatest contribution we can make.

Reason and emotion influence the way I interact with others. I can easily recognize my rational side, but I am much less aware of my emotions. This is the result of having grown up in an environment where "children don't cry." However, I work hard to recognize them because I consider emotion one -- among several -- indicators of satisfied or unsatisfied needs. For as long as we are aware and try to meet the needs of the people we interact with, the probabilities of achieving good communications increase and, with them, the chances of greater harmony.

My role as a leader is to contribute to harmony in the work group. Harmony is different from order and certainty. Day in and day out, I meet others sailing the waves of the everyday ebb and flow.

1. It is difficult in the Spanish language to convey the gender of the leader. For this reason, and though it is clearly inadequate, the masculine gender prevails in this text.

2. Krishnamurti, Jiddu (Madanapalle, 1895 - Ojali, 1986). Indian mystic, leader of the Theosophical Society. He traveled the world seeking to free men from all fears and limitations, all religions and doctrines, through individual introspection searching for the unexplored layers of the mind. He is the author of numerous works.

Roberto Gutiérrez is an industrial engineer, a 1986 graduate of the Los Andes University, and holder of a Ph.D. in sociology from Johns Hopkins University. For several years he studied the conditions of people working in Colombia's informal economy. Early in the new century he found a new field of endeavor in the area of social enterprises. He is an associate professor at the School of Management and, at the same time, coordinates the Program on Social Initiatives (IESO) at the Los Andes University and is co-director of the Social Enterprise Knowledge Network (SEKN).

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Björn Stigson

World Business Council for Sustainable Development – International

Leading Leaders

Leadership is a very tricky thing at the World Business Council for Sustainable Development (WBCSD). The Council members are the CEOs of about 175 of the world's most important and powerful companies. The float market capitalization of our member companies last time I looked was \$4,700 billion, and the aggregate revenue of member companies was just in excess of \$4,400 billion, roughly equal to the GDP of Japan.

I use these figures to make the case that these are powerful companies and their leaders, our members, are powerful leaders used to having their way. Our slogan at the WBCSD is "Member led, member driven." So my peculiar job is to guide the leadership of these members to make the Council a powerful force for sustainable development.

A lot of my job involves showing the way, standing up and being visible, influencing others to follow. It also involves an amount of risk-taking, because if you are doing a leadership job well you will often find yourself "ahead of the pack." That, after all, is where a leader belongs.

For example, at the World Summit on Sustainable Development in Johannesburg in 2002, I "shared a platform" with Greenpeace International. We both urged governments to take climate change more seriously, and to lead the world toward solutions. We said our own pieces; it was not a "joint statement," as many journalists reported. But it was powerful. It made the major newspapers around the world the next day. It angered some WBCSD members, who were involved in battles with Greenpeace. It also angered a lot of Greenpeace members, who were appalled at seeing their organization in league with "big business."

One lesson from a leadership perspective coming from this event was the need not to surprise your colleagues. They might disagree with you, but they need to be informed prior to public actions like this.

However, I think it was the right thing to do. We sent strong messages that "big business" is concerned over the fate of the planet and can work with others to express that concern. I believe this event strongly influenced the tone in the dialogue between NGOs and business. It was a new bridge building which one person in the audience compared to when President Nixon went to China to meet Deng for the first time. It opened up a new dialogue between these world powers.

I am motivated to lead by the simple fact that I like to influence others; I like to have things my way. However, the more complex, and interesting, an organization, the more difficult it is to "have things my way." It was easier when I was the CEO of the Fläkt Group, the world leader in environmental control technology. In 1991 it and I became part of ABB, and it was from my vantage points in these two companies that I was able to watch Stephan Schmidheiny take a giant step forward in his own leadership role in the arena of business and sustainable development.

He began the more public side of that leadership in 1990 in the belly of an old sailing ship in the harbor of Bergen, Norway, with a number of us business leaders and UN officials. He addressed a group attending a planning session of the 1992 "Earth Summit" in Rio, and he made the simple suggestion that business had a role to play.

Maurice Strong, secretary-general of the summit, heard him, and appointed Stephan his principle adviser for business and industry. This led to Stephan's founding the Business Council for Sustainable Development (precursor of the WBCSD), which involved his flying around the world cajoling CEOs into joining his mission. It required great tact and subtlety; he had to gently influence and guide without being seen as desiring to get his own way. He finally led about 50 CEOs into putting their signatures to the book *Changing Course*, which still serves as the great manifesto of business leadership for sustainable development. His leadership has been a great example for us all.

Leadership requires a lot of thinking, but it also requires a lot of emotion, of heart. I think I am more of an intuitive person who goes more on gut feelings than on reason, despite having begun my business career as a financial

analyst. I am not sure what the optimal mix of reason and emotion in leadership might be, but I am sure that you cannot do without either. You cannot be un-reasonable, or plain wrong, or uninformed. But neither can you be without strong feelings. If people see that your heart is not in it, they will not follow you. If people see that you go by reason alone, they will tend to argue with your reasons. If they see that your heart is in it, they will be more inclined to respect your position.

My staff may be tired of hearing me say again and again that “business cannot succeed in a society that fails.” But they now realize that I believe it, and it is a good way to help business leaders see that they are not just company leaders, but have both motivation and responsibility to guide society as well.

The key question for me and for the Council members is how we as an organization can play a greater leadership role in promoting a sustainable society. We are 10 years old in 2005 (and I will have been leading the Council for 10 years). We have spent a lot of the past decade raising awareness of business and sustainability issues. How do we go from this role to becoming an organization that plays a major role in changing things?

Of course awareness-raising does help to bring about change. One of our first crusades was on the phrase the Council invented, *eco-efficiency*, defined as adding more and more value with less and less resources, waste and pollution. As we helped companies realize that they could save money through eco-efficiency, many began to try it, and then to report on their success and to convince others to try it.

Recently, business sectors in the Council –such as forestry, cement, mining, power, and mobility companies– have been banding together to make their entire sectors more sustainable. This has changed the ways in which companies operate.

However, how do we become more of a force for change in issues such as poverty, development, consumption patterns, and climate change? We are putting our membership and staff through a strategy review session to answer that question. For me to lead effectively in this direction I need to be involved in less day-to-day checking of operational details, and to have more time for strategic leadership and more time to think and reflect.

However, that is probably the desire of every leader.

Björn Stigson began his career as financial analyst with the Swedish Kockums Group. Over 1971–82, he worked for ESAB –an international welding equipment supplier– in finance, operations and marketing. In 1983 he became president and CEO of the Fläkt Group, the world leader in environmental control technology. Later, when Asea Brown Boveri (ABB) bought Fläkt in 1991, he became a member of ABB's executive management group. From 1993 to 1994 he ran his own management consultancy. On January 1, 1995 he became president of the World Business Council for Sustainable Development (WBCSD) in Geneva. He is a member of advisory councils to Unilever, the OECD, the WTO and the Government of China, among others.

www.wbcsd.ch

Paul Rice

Transfair USA - USA

Lasting social change and sustainable development come from collective action

I believe that lasting social change and sustainable development come not from individual leadership but from collective action, a mobilization of the community. But sometimes the community needs help defining a vision, a strategy and an organizational framework for social change. I believe the role of a leader for change is to help spark the imagination and vision of the communities where s/he works, and then to help those communities develop practical models for making that vision a reality. I aspire to a model of leadership that is all about serving the community, about inspiring, motivating and empowering others to go out and change the world.

To play this role effectively, we must be grounded in the everyday reality of the communities we serve. I believe my ability to serve as a catalyst for change in developing countries is grounded in my first-hand field experience in Nicaragua. For 11 years, I lived and worked in the campo, helping farmers organize cooperatives and promoting sustainable development. Those were hard times for Nicaragua's farming families, and I shared their daily lives – the hardships, the hopes and the dreams of a better world. It was a time when I learned to listen. And as I worked with those communities, I tried to understand the underlying dynamics of poverty, powerlessness and globalization from the point of view of its victims. I was immersed in the problem, and that helped me visualize a strategy for change: I founded Prodecoop, Nicaragua's first Fair Trade organic coffee export cooperative. In doing so, I helped demonstrate that global market linkage could actually become a tool for community empowerment and development. Globalization, we discovered, could also have a human face. Ultimately, we created an organizational multiplier effect in our region, and it was the vision and grassroots leadership of thousands of farmers which made that initiative such a success.

Perhaps the Prodecoop experience also speaks about other ingredients of good leadership: integrity, innovation, courage and good teamwork. By choosing a cooperative organizational structure, for example, the founding management team and I took our own financial self-interest out of the equation and demonstrated our commitment to democratic farmer control. These decisions gave the effort tremendous credibility and integrity, which helped us galvanize farmers throughout the region to organize and participate. Later, as the cooperative grew, we were forced to challenge our analytical assumptions and ideological blinders, to invent new approaches to building both a business and a movement. Innovation was key. Strong teamwork was also key. But taking risks and experimenting with untested models can be scary. At the end of the day, effective leadership grew out of our courage of conviction, without which Prodecoop undoubtedly would never have thrived.

By the time I was 15, I knew I wanted to change the world.

My mother's father lost his Oklahoma farm during the Great Depression, became a hired farm worker, and died when my mother was only 5. Mama grew up "poor but proud" and her stories of hardship had a powerful impact on me as a kid. My mother struggled economically even as an adult, raising me and my sisters single-handedly. I had a keen sense of the need to work in order to get by, and I got my first job when I was 11 years old. That was 1971, a time when I grew increasingly aware of the injustice of the Vietnam war and the racial prejudice I saw all around me in Texas. Mama raised us with good values, a strong work ethic, a progressive political perspective, and deep feelings of compassion and sympathy for poor folk. By the time I was 15, I knew I wanted to change the world.

At the age of 22, fresh out of college and inspired by the fledgling revolution, I went off to Nicaragua to work in rural development. I quickly fell in love with life on the farm, with the farmers I was serving, and with their vision of a better world. So I decided to stay. Over my 11 years in Nicaragua, I worked mostly with farming cooperatives on various grassroots economic development projects. I signed up for projects in the mountainous war zones because that was where development professionals were most needed. That put me in harm's way. Contra guerrillas killed 17 of my friends and colleagues during those years. Indeed, Nicaragua's best and brightest were targeted during the Contra war because they dared to serve the poor and struggle for a more just society. The memory of these fallen friends and compañeros –Silvio, Julio, Harold, Ben, Bayardo– continues to haunt

and inspire me. Part of what motivates my efforts today is the desire to honor their sacrifice and bear their torch.

Personally and politically, revolutionary Nicaragua was deeply inspirational and formative. For me, it was an incredible privilege to be part of a massive social movement in which poor people got organized and worked cooperatively to improve their own lives. That vision of collective action for a more just society gave me tremendous hope and some important insights into the grassroots empowerment process.

Yet professionally, I found much of the work I did there frustrating and ineffective. Ultimately, most of the development projects that I worked on failed to develop the farmers' own organizational and management capacity to build their local economies sustainably. This sobering experience convinced me that the classic "development aid" approach to poverty alleviation is obsolete and usually does more to foster dependency than self-reliance. I felt compelled to explore alternative approaches, inspired to help develop more creative models for community empowerment. I developed a vision of change based on market linkage and more equitable terms of trade as critical strategies for empowerment and sustainable development.

Then, in 1990, I founded Prodecoop with almost 3,000 small coffee farmers and their families in northern Nicaragua. During my four years at the head of this cooperative venture, Prodecoop became one of the largest organic coffee exporters in the world and consistently delivered substantial economic and social benefits back to its members. Fair Trade was an integral part of Prodecoop's success. The Fair Trade movement helped us develop a holistic and entrepreneurial approach that combined credit, farmer capacity building, direct market linkage, and consumer education. This approach proved effective in enabling our farmers to develop their own organizational and entrepreneurial capacities, bootstrap their businesses and raise their families' living standards—without developing a dependency on foreign aid. Seeing the power of Fair Trade with my own eyes made me a true believer. That passion and inspiration motivated me to return to the US in order to contribute with my own vision and leadership to the fledgling Fair Trade market here.

I remain deeply angry over the enduring poverty, injustice and environmental degradation that I see in my travels throughout the world. The benefits of increased global trade and economic development have simply not trickled down to rural communities in developing nations. This is not an abstract intellectual issue for me; these are the communities where so many of my farmer friends live, so I feel their situation in a very personal way. Their struggle, the struggle for social justice and sustainable development, is my personal mission. It is what gives meaning to my life. Much as I would like to be back in the field working with campesinos every day, I believe that new models of social justice and environmental sustainability in the global South must awaken and come into line with companies and consumers here in the North. So here I am.

For me to be effective as an agent for change, I also need the right tools.

I don't think you can be an effective leader merely through personal persuasion, or charisma, or other emotional and interpersonal qualities. For me to be effective as an agent for change, I also need the right tools. There is no way I could be effective as a leader without knowing the language of business, and without having the credentials and credibility that I now have in the world of business. I have come to believe that the most powerful response to globalization and its discontents lies within globalization itself. That's a very controversial statement. There's no way I could lead people for social change based on that statement without having some analysis to back it up. So what this meant concretely was getting an MBA, understanding how the current model of globalization works, and understanding how within that context we can build new models for empowering the poor. The model I am working with, Fair Trade, is both an emotional commitment and a reasoned decision, the very concrete as well as the ideal.

If I hadn't been so clear on the tools I needed, emotion might have encouraged me to stay in Nicaragua. Coming back to the States was very hard for me. My passion during the last 20 years has been working with farmers in developing countries. So when I moved back to the United States 10 years ago, in my mind, it was only to get the tools to go back to doing what I loved most and did best. What I discovered in the process of getting those tools was that if I really wanted to serve the people I loved the most, I needed to spend a little more time up here building the Fair Trade market, building a new model for change here in the US.

I want to help people vote for a better world – every time they shop.

Globalization has been characterized as a race to the bottom: transnational corporations (TNCs) move manufacturing to countries in the global South where labor is cheap and environmental standards are low, seeking to boost profits through lower costs. With this driving logic at the core of globalization, the interests of TNCs are fundamentally at odds with the interests of workers and farmers in developing nations. According to World Bank studies, increased global trade and economic development have failed to deliver a better life to the vast majority of families in the developing world. “Trickle down” simply doesn’t work. Back home, US consumers have been largely unaware of this growing global tension. Worse, we’ve been unwitting accomplices because we enjoy the cheap products brought to us by global supply and manufacturing chains.

I seek to democratize globalization and make “free trade” work for the poor. To do this, I believe we must move beyond the fixed-pie dilemma of the current globalization paradigm, which inevitably pits TNCs against workers, campesinos and ecosystems in the global South. To achieve a win-win scenario, we must develop creative models of global production and trade that align the interests of transnational companies with the interests of workers, farmers, consumers and the environment. We must give companies incentives and tools to take care of workers and the environment without sacrificing profitability. We must build social responsibility, environmental sustainability, supply chain transparency and corporate accountability into the new global business model.

In my opinion, it is not possible to turn back the clock on globalization. But we can support initiatives that enable communities in the global South to capture the empowerment opportunities created by free trade and globalization. That’s right, globalization does create new opportunities to organize and empower the poor. Workers and farmers in the global South are boosting their incomes and independence through Fair Trade initiatives, capacity building, organizational development, and greater access to capital. At the heart of such strategies is the notion that the working poor can develop viable economic enterprises of their own. Through grassroots enterprise development, communities are generating their own revenue streams, driving their own local economic investments, and starting to gain a small but important voice in the global economy. At the end of the day, we must create a platform that enables the victims of globalization to become its latest protagonists.

Notably, many global companies are discovering the linkage between product quality and the livelihood of communities in the developing world that produce for them: pushing down wages and prices to the supplier inevitably undermines quality. During the current global coffee crisis, for example, as the prices paid to coffee farmers in the South have plummeted to their lowest levels in 100 years, US coffee companies have seen coffee quality decline dramatically, lending credence to the notion that you get what you pay for. Many gourmet coffee companies have responded by voluntarily paying farmers significantly higher-than-market prices in order to ensure a stable supply of high-quality product. This convergence of interests between farming communities and the US specialty coffee industry has driven the dramatic growth of Fair Trade and other sustainability initiatives in the last few years.

Business is also discovering the intimate link between corporate social responsibility and brand image, which in turn is linked to long-term profitability. Media exposure of sweatshop conditions in developing countries, combined with pressure from activist groups, have eroded the strength of some major global brands in recent years. Public concern and activist pressure around globalization issues are growing. In response, many global companies are starting to view supply chain transparency and fair treatment of developing world suppliers as integral to their own long-term brand and business success.

I believe that if we want firms to embrace a commitment to social justice and environmental sustainability, we must find ways to pass the additional cost of that commitment on to consumers. That is the only way to overcome the zero-sum game of the current globalization paradigm. Yet consumers in the global North are largely unaware of the destructive consequences of the new global order. How many Americans think about the coffee farmer when they’re drinking their morning cup of coffee? Nonetheless, US consumers have tremendous power to shape markets and impact the world through their purchasing decisions. They are a Sleeping Giant. My challenge is thus to awaken this Sleeping Giant, to ignite consumer citizenship, to help citizen-consumers discover their power –not only at the ballot box, but also at the corner café and neighborhood supermarket. I want to help people vote for a better world– every time they shop.

In the race to the bottom, the people who produce commodities overseas simply cannot make enough money to provide a decent living for their families. Coffee is the second most heavily traded commodity in the world, after oil, so it's an interesting lens through which to examine globalization and its effects. Most of the world's 25 million coffee growers are small family farmers who are isolated from the market and sell to local middlemen for around 30 cents per pound. As a result, they struggle just to survive, to put food on the table and keep their families together. The Wall Street Journal reports that low coffee prices are driving millions of farmers off the land and into poverty. Illicit crop production, illegal immigration, deforestation, and social unrest are all on the rise in coffee-growing communities throughout Latin America.

Fair Trade is a powerful market-based response to this human tragedy, perhaps the best example we have today of an alternative model of globalization. By developing their own cooperative export enterprises and tapping directly into the global market, Fair Trade coffee farmers are getting over \$1.26 per pound for their harvests. The US specialty coffee industry has found that it can pay farmers 2 or 3 times the current market price, meet Fair Trade conditions, and pass that extra cost along to consumers. The industry wins because it gains continued access to high-quality coffee plus the brand benefit of being recognized as a better corporate citizen. Consumers gain both a high-quality product, and experience the feeling that they are making a difference in the world with something as easy as a cup of coffee. The added cost of Fair Trade is about 2 cents per cup, an insignificant increase for most consumers given the product's added value.

For the farmers, Fair Trade makes a dramatic difference: farming families are eating better, keeping their kids in school, improving health and housing, and investing in the future. For the first time in years, there is hope. Just as importantly, Fair Trade repositions Southern farmers within the global economy, helping them transform themselves from passive, marginalized, individual commodity producers into more organized, competitive, self-reliant, value-added export enterprises. This, in turn, gives them greater power and voice with which to defend their own interests as citizens of the new global order.

That is what the Fair Trade model is all about. It is not just about increasing living standards, although that in itself is quite noble and worthwhile. Equally important, Fair Trade is about enabling communities that have historically been victimized by the global economy to become successful participants in it.

In the US, the Fair Trade market has grown dramatically over the last six years since we launched the Fair Trade Certified label, capturing 5% of the specialty coffee market. Over 350 companies now sell Fair Trade coffee in 20,000 retail outlets nationwide. In 2004 we will certify almost 30 million pounds of coffee beans, generating US\$24 million for family farmers over and above what they would have received by selling to local middlemen. Cumulatively, we have generated almost US\$65 million in above-market income for farmers since 1999, representing a social return on investment of 7 to 1 for every dollar TransFair has invested in building the Fair Trade market. In our search for more democratic and equitable approaches to globalization, Fair Trade has emerged as a vital new model for sustainable development that effectively bridges three worlds, uniting consumers, farmers and industry in a common cause.

Now that we've passed the proof-of-concept phase, TransFair aims to scale up the Fair Trade model in the US over the next five years. This will involve dramatically deepening our market share in specialty coffee, linking high-quality coffee with Fair Trade and organics. At the same time, we are expanding the product line, making a whole range of Fair Trade food products—not just coffee, but also tea, chocolate, sugar, rice, bananas, and other fruits—available to consumers. We want to make Fair Trade conveniently available to people wherever they shop, in every mainstream grocery chain in the country. To accomplish this, we must build the strength of the Fair Trade Certified label, raise consumer awareness and demand for Fair Trade products, awaken the Sleeping Giant. Ultimately, I envision a Fair Trade lifestyle option for all responsible shoppers who want to align their purchasing decisions with their values.

My role in all this has been to formulate a compelling vision and an organizational framework for this alternative model of globalization. When I launched TransFair USA in 1998, I sought to build a credible, workable Fair Trade model that would enable three major stakeholder groups—consumers, farmers and industry—to come together and experiment. By inspiring and motivating leaders from these three worlds to get involved, I was able to build enough critical mass to eventually make the Fair Trade market and movement successful.

Perhaps part of my ability to broker such an innovative alliance of leaders across geographical, cultural and political boundaries is rooted in my unusual personal history. From my activist background as a college student at Yale, to my MBA and business experience in the coffee industry, to my 11 years working with campesinos cooperatives in Nicaragua, I understand these disparate worlds and know how to speak to each of them in their own language. This has won me some trust and credibility, which is absolutely vital for building an organization like TransFair that seeks to bridge separate worlds around a shared agenda.

Finally, I believe that my determination to run TransFair –which is non-profit– like a business has also been important to the initial success of the Fair Trade model. We have adapted Fair Trade to the specific conditions of the US market, innovating the model developed by our European colleagues almost 20 years ago. We have made Fair Trade less ideological and more business-friendly, more in tune with the supply chain and profitability requirements of industry. We have focused on the quality of the product, supporting farmer efforts to improve quality and consistently deliver excellence – so that consumers never have to choose between great taste and social justice. We have linked Fair Trade more closely with organic agriculture and environmental conservation, both for greater sustainability in the field as well as a more robust branding strategy vis-à-vis US consumers. And we have encouraged the activist movement to rethink some of its strategies, focusing on rewarding companies for doing the right thing, rather than punishing those who don't. Like most businesses, we try to remain very close to our partners, learn from them, and constantly innovate our strategies to continue building the Fair Trade model.

Paul Rice holds an Economics and Political Science degree from Yale University and an MBA from the Haas School of Business at University of California, Berkeley. He founded TransFair in late 1998, and came to Fair Trade by way of the mountainous Segovias region of Nicaragua, where he worked for 11 years as a rural development specialist. While in Nicaragua, Paul founded and led a successful organic coffee export cooperative named Prodecoop. Subsequently, he served as strategy consultant and development advisor to 22 cooperative enterprises throughout Latin America and Asia. In 2000 he received the international Ashoka Fellowship for his pioneering work as a social entrepreneur in the Fair Trade movement. In 2001 Paul was recognized by the AVINA Foundation for his "leadership for change." He was also honored by the Klaus Schwab Foundation for Social Entrepreneurship as one of the world's top 40 social entrepreneurs in 2002.

www.transfairusa.org

Silvia D'Agostino

Entre Ríos Business Council - Argentina

The personal road to leadership

In deciding to major in economics, I attempted to address my interest in social issues, economics, and politics, which I define as the tool to change society and achieve harmonic development.

During the first few years of my professional life, I belonged to different public and private organizations. I coordinated and managed projects in financial organizations, government planning, and development departments, and advised different entities on issues related to economic development.

At the personal level, I always remained keenly interested in issues related to economic and human development and in the consolidation and creation of representative institutions in society, trying to foster the development of more socially fair opportunities.

I helped create the Entre Ríos Chamber of Commerce with the goal of providing financing to small- and medium-sized businesses. I joined the Warrant Society to break agricultural price cycles so that our growers would not have to sell their products at unfavorable prices. I became a member of the Neonatology Foundation of the San Roque Children's Hospital to provide a home to mothers from rural areas of the province and medical equipment for the ward. I also assisted with other informal initiatives associated with welfare organizations.

This cooperation, completely unrelated to my professional activity, has helped me keep my enthusiasm for and commitment to the building of a different society. This intimate coexistence of professional development and community involvement has allowed me to delve more deeply into a vision of sustainable development in the economic, social, environmental, and, clearly, the institutional fields.

In the late nineties, at a time when our national situation was fraught with deep-seated social, economic, and institutional weaknesses and threats, the social and economic situation of the different regions of the country suffered as the result of a social fragmentation model that fostered social stagnation and generated patterns of behavior based on individualism and non-participation. Income distribution was being polarized, and there were signs of an impending major crisis.

In that national and regional context, the outlook for Entre Ríos was a particularly somber one as the province sank to the lowest levels in social and economic indicators. The structural crisis was there for all to see, and many Entrerrianos reflected on a deeply felt concern: the need to do something to mitigate the negative impact of this devastating process. Burdened with concerns and ideas, we, the business people of the province, could not find a space for joint action.

It was in this crisis situation that several Entre Ríos business people who shared common views saw an opportunity: the creation of a business NGO we called the Entre Ríos Business Council (CEER).

For the past six years, business leaders and officers in some of the province's leading corporations have met together with the goal of creating a work space to implement actions geared towards the promotion of the social, economic, and social progress of Entre Ríos. We are working together to achieve an involved province that looks forward to sustainable development, a better distribution of wealth, and the protection and preservation of our natural resources.

I am part of an association made of 30 businesses, in different sectors of the economy, but all based in Entre Ríos. As an organization, we have assumed a specific responsibility, adopting a philosophy and a participatory approach to work where common interest and the welfare of the community are the driving forces.

I knew that we could not move forward without paying close attention to the opinions and hopes, the dreams and frustrations, of the people of Entre Ríos, preparatory to building a vision all could share.

An encompassing vision of all the driving forces adopted by the different sectors of society -- economic, social, professional, academic -- has become our guideline in implementing programs and projects. Its richness represents a systemic view embracing the full provincial and social potential, whether social, economic, environmental, political, or institutional.

Working together, we have generated actions that are being reckoned with and adopted by different sectors of society in their debates and proposals.

We have followed three lines of action: sustainable economic development, and the development of social capital and democratic institutions. And we have never walked alone. We have always moved forward together, with local or institutional players, with those who best know and feel a problem, with the people whose values and dreams we share.

I learned to listen and to grow thanks to others. Sometimes my activities and those of the Council helped support work already in progress. There were instances where we contributed managing techniques, or training, or acted as brokers.

We have grown stronger and closer. Business people have been able to save their companies and even to make them stronger. Leadership is for me a result of teamwork, and as a team we look forward with great enthusiasm to continuing working, contributing financial resources, our time, our contacts, and our creativity.

The work accomplished so far has made possible a vision of an Entre Ríos in motion, a province where participatory democracy becomes consolidated thanks to the active involvement of civil society organizations, local governments, and the provincial government. Working together, they have created networks that facilitate social and cultural change and enjoy the support of all sectors.

Our organization has developed learning skills and is open to the change processes each community sector brings to it. I must underscore that institutional values and the development of inter-institutional networks have had a profound influence upon my life. Learning does not manifest itself only at the organization level. The business people who make up the Entre Ríos Business Council have incorporated into our own lifestyles the lessons we have learned during our organization's development. These lessons have proved most valuable for our businesses.

An overall view of things is becoming more and more an every-day part of each of us and of our businesses. I have learned that the sound development of networks based upon trust and reciprocity can pass the test of time and achieve extremely positive results. This, in turn, makes it possible for other institutional players to promote proposals and actions generated in the framework of our organization and with community involvement and feedback. We are justly proud of this. We have learned that, more than the person or group that carries them out, what is truly significant is that those actions seek the common good.

I am very proud of the work that has been done and of my own personal development. I am also happy to see that leadership is being shared and that we have developed skills that allow us to work as a "leader group."

During all these years we have been doing our work not realizing that we were generating Corporate Social Responsibility (CSR) practices. We now see evidence that our actions have reflected this culture and way of working.

Enthusiasm is being shared. Business people who used to argue about the Council's role in connection with the development of social capital are today an example of CSR in their own businesses and are planning to create a new enterprise, CEER Solidario.

Throughout the six years that I have been responsible for this process, I have led it, and given it my time, my knowledge, and my enthusiasm. But by myself or with just the other businesses, I would not have been able to accomplish much. All who have participated, and still participate, have made so many initiatives possible, a few

of which have already begun to bear fruit.

I learned to forsake "I" for "we." I learned that every member of the organization is a free individual, capable of thinking independently, identifying problems and opportunities, and making responsible and sensible decisions using the group's vision and commitment. I learned to develop a type of leadership based on shared values and principles and on the joint formulation of dreams and proposals. I learned that the most powerful force for change lies in fostering responsible participation processes, and promoting freedom, self-rule, and self-determination.

Some activities undertaken include:

- * Social capital development (in association with AVINA);
- * Eleven local development projects; three production-oriented collaborative processes; interaction between aviation schools and businesses, leadership training;
- * Three university-business technological gap forums;
- * Five infrastructure forums;
- * Eleven different value chain workshops;
- * Association with INTA to promote training and follow-up in small farms;
- * Review and dissemination of government books and records.

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Going beyond expectations

Oded Grajew

Roberto Salas

Juan José Meré

Andrés Silva

Oded Grajew

Ethos Institute - Brazil

Beyond the Fog

Leadership and development processes have a powerful common denominator. To lead is to go beyond, and to develop involves overcoming historic limitations and challenges. Both, therefore, converge on the same horizon: changing realities, altering courses, keeping old difficulties from spreading into the future, creating stagnation and imbalances that perpetuate deficiencies.

This is not an artificial convergence. The truth of the matter is that a society cannot develop without true leadership, just as the emergence of a leader does not happen independently of collective changes. Expressing a period's potential for change and pushing forward the boundaries of possibility in the life of a people are, therefore, complementary motions. The lines intersect where true leaders and their liberating development projects crisscross and feed one another.

This is precisely the reason why a leader's major motivation is not his own, but rather the next step in the story. His legitimacy is not contained within the present limits; rather, it is tested on his practical -- and theoretical -- ability to anticipate future questions and come up with answers pointing to the watershed of a new era. The need for this ability to anticipate events, to be firmly committed to a collective course of action, to a shared destiny, is particularly urgent in view of the economic, social, and environmental challenges pending in the agenda for the 21st century.

It is from this ability that another feature inherent to leadership in our times emerges. Like development projects, leadership cannot be limited by national boundaries.

Adopting the new century's restless agenda necessarily implies echoing increasingly more global challenges and solutions. No nation, no economy, no development project -- and, therefore, no contemporary leader -- can draw back in the face of new issues or of old ones now recast into the new molds of globalization. For better or worse, we are all pilgrims on the same planetary destiny. The new dimensions of the challenges and the immense horizon of possibilities opening up before us cannot be overlooked by leaders bent on renewal.

We are living at an historic moment. I am persuaded that it holds the possibility of a qualitative jump in the economy and the patterns of life of the whole of mankind.

But for that potential to become a reality, the many shores of organized civil society require -- today more than ever -- bridges to make possible the heavy traffic of humanist values and principles. The task is to promote convergences between different players and sectors sharing a common purpose: citizenship without discrimination and, therefore,

the welfare of society as a whole.

I'm speaking of intersectorial bridges between businesses, civil society and government organizations. Of regional bridges between distant communities. And global bridges between peoples and countries, culminating in a rich fabric of plurality and cultural diversity capable of laying the foundations of the great worldwide bridge of participatory democracy.

Such leadership-generating engineering assumes the existence of an unbreakable thread of consistency between word and deed.

From my standpoint, credibility is the worthiest of assets of any period, but today even more so than at other times. Consistency between word and deed is the criterion that will separate the chaff from the wheat in the innumerable casual agendas and convenient speeches behind innumerable media identities as ephemeral as they are bereft of historical commitments or ethical values. True leadership is measured by its ability to generate an all-encompassing vision of the world and a life project firmly anchored in authenticity and trust. This is the source of a power of persuasion that does not base itself on fear-mongering or fatalism but rather on a commitment to freedom and transparency; a power that does not grow greater through dependence and submission but which democratizes and emancipates the collective will through the mobilization it marshals. A leader wishing to be consistent with this process will necessarily have to make choices. In other words, he will have to show balance in order to foster links, but he must also have the courage to go beyond circumstances

and convenience. For without balance and courage he will not be able to express the priorities that history demands and urgency requires. Again, the same situation obtains in the crafting of a development project. Development is a choice between limits and possibilities. It expresses, therefore, a political will and not the linear nature of the interests at stake at a particularly point in time. No development cycle flows from automatic economic or structural circumstances but from a handful of guidelines, democratically selected by society to assume the role of the new engine of the future.

Publicly expressing those collected answers without fear of past or present inertia is, perhaps, the great challenge and the calling of a true leader.

Whether he holds public office or heads a business project, a leader's gaze must reach beyond the fog.

In my opinion, a true leader would not hesitate in opening a business meeting, let us say, with these opening questions to his peers: "Are we prepared for the 21st century? Will we be simply history's spectators or the architects of a new destiny? What innovative projects must be undertaken in the spirit of our times? What contributions can we offer?"

In any board meeting, questions such as these would result in any number of strategic and resource combinations. But I feel that one common element is to be found in all of them. I am speaking of the social dimension of each level or, to put it differently, of corporate social responsibility.

This concept, first developed in the 20th century, has gained such wide acceptance that today it has become as important a factor for a corporation's success as its degree of technological development or its financial structure.

It is no longer possible to live in our times without seeing the necessarily ethical face of the 21st century business.

In the case of Brazil, and for reasons that are well known, corporate responsibility becomes something akin to a categorical imperative. For us Brazilians, the first task in any responsible project is to answer that challenge that is thrown at us by market surveys, by the eyes, the hearts, and the minds of the whole country: how to reduce inequality in Brazil?

There is no way to avoid giving an answer.

Whatever the nature of a project may be -- personal, corporate, or governmental -- this question must be an integral part of the decisions made by anyone intending to be a player this century. To shy from it would be to err by omission, an abdication of responsibility that belittles and discredits any leader.

For better or worse, Brazil is not ready.

There is, therefore, an enormous space open to human endeavor, to human discretion, for civil society to become engaged and for its leaders to act.

There are almost 50 million Brazilians between 10 and 25 years old. This means that we start this century with the highest proportion of young people in the whole of our country's demographic history. Almost 30% of the population holds a place in the educational system, the job market, the political arena, and, above all, the train of hope.

In spite of all difficulties, the country gathers enormous energy to begin again. We are called upon to translate that social and demographic potential into an avalanche that will bring a better society in its wake.

In a country like Brazil, inventing solutions is almost synonymous with social responsibility. I became used to looking at life this way, saying hello to the everyday challenge of redrawing boundaries and expanding limits.

This led me to create the Abrinq Foundation for the Rights of Children and Teens, the PNBE (Portuguese acronym for National Reflection on Business Fundamentals), and the Ethos Institute. This also led me to embrace the World Social Forum. And this drive led me to support Lula in his runs for the presidency of Brazil and to become involved as his direct advisor at the Office of the President during the opening phase of his administration.

I believe in the possibility of promoting social renewal on the basis of a new vision of the world.

Multiplying windows of opportunity and opening shortcuts are, in my opinion, an unavoidable part of the routine of all who refuse to engage in the "white blindness" that leads to social autism and political entropy.

We are doomed to hope in action. I believe that the first commandment of social responsibility is precisely that: never to think impossible what is only difficult, and to understand that when a road comes to an end, a new one begins.

That is how I see social responsibility in the 21st century: as a courageous bet on the future, an element as important as society's physical infrastructure.

Infrastructure itself does not generate products. But it does generate productivity. Nothing works without it. Potential is lost.

The same can be said of social justice. It moves and expands possibilities onto a different horizon. This is what we call the future.

We are working along those lines to build a renewed vision of corporate responsibility. A business, like a nation, needs a larger point of reference it can believe in. Something it can feel proud of. A soul, eyes that will help it see beyond the fog.

This is a leader's role in creating a social engagement ethic. But it is important to draw a distinction between that deep commitment and intermittent philanthropy.

I am speaking of solid links between means and ends and not merely of specific actions that palliate the market's collateral effects. It is a matter, to say a different way, of inserting social responsibility in the routine machinery of business so that by producing, companies will also generate solidarity and social development.

In the ultimate analysis, social responsibility is the commitment to expand collective boundaries and not simply a slice of the market. It is a referential change, as are all changes brought about by development and true leaders.

I think that a growing number of corporations have already been convinced that it is no longer possible to survive in today's world without ethical transparency and social commitment.

In the 19th century, transparency and engagement were considered harmful to business activity. In the 20th century, market growth led to increasing openness on the part of corporations. They became more sensitive to society's opinions. The modernization of administrative systems and the greater value assigned to ethical and environmental awareness brought into sharper focus the concern for a corporate action consistent with the new realities. This new emphasis in turn expanded the boundaries of philanthropy.

Today we walk on new ground. Private interest necessarily entails a corresponding social responsibility without which it can no longer claim or expect legitimacy before the public.

Ultimately, awareness is spreading that businesses produce societies and not only goods and services. And, more importantly, that society needs to change in order for all of us to live and produce better. That is, I believe, the agenda that will shape both the new century and development and bring out the leaders who represent the times we live in, leaders truly involved in a collective effort to break through the fog, redesign the present, and build a future different from the past.

Oded Grajew is a businessman. He is the founder of Grow Jogos e Brinquedos (Grow Games and Toys). He was a founding member and general coordinator of the National Reflection of Business Fundamentals (PNBE). He was president of the Brazilian Association of Toy Manufacturers (Abrinq) and of the Latin American Federation of Toy Manufacturers. He created the Abrinq Foundation for the Rights of Children and Teens and was its president and director until 1998; he is today a member of the Foundation's board of directors. He established CIVES, the Brazilian Association of Businessmen for Citizenship. In 1998 he was involved in the foundation of the Ethos Business and Social Responsibility Institute, from which he took a leave of absence in January, 2003, to become a special advisor to the president of the republic. He resigned from that position in late 2003 and resumed his position as president of the Ethos Institute. He was the creator of the World Social Forum. He is a member of the Advisory Board of Global Compact, a program launched in 1999 by U.N. Secretary General Kofi Annan. He is a member of the Social and Economic Development Council.

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Roberto Salas

AMANCO (a GrupoNueva company) - Latin America

Corporate Leadership

Leaders begin when managers are no longer enough. Allow me to explain this with an actual and interesting, or at least unusual, experience I recently had.

A few weeks ago, I and 41 other executives from all over the world attended a leadership program at a U.S. university. We were expecting a psychologist or another expert on the subject but, instead, a literature professor, a specialist on poetry, walked into the room. This is crazy, we all thought. Now what? After a few poems had been read, many participants in the group were moved. The instructor then asked one who apparently was not to put down his feelings on paper. "I can't do it!", he answered. "Try it. Don't be afraid," was the instructor's response. After ten minutes of prodding by the trainer, the incredulous manager delivered himself of a rather inspired and well-crafted poem. We all applauded. What had happened here? In conciliatory but firm words, the instructor explained: "Managers must impact minds, make people understand concepts and initiatives, and know how to get results. But when a leader is required, all of that is not enough. A leader must know how to impact souls, move people with his message and his example. And to achieve this, a leader must know how to translate feelings and emotions into deeds and words that truly reach the soul. Science is of little help here; art takes over."

To go beyond the barrier of the obvious and the technical, to drive ideals and aspirations -- demanding followers with conviction-- a little poetry is essential. Poetry here means the ability to effectively work with that which is subliminal, spiritual, and surreal. To reach something as intangible as emotions, it is first necessary to understand the vast difference that exists between motivating and inspiring. This understanding has helped me develop -- or, at least, attempt to develop -- a more humane attitude in order to reach those around me.

Motivation is an energy generated by an engine that propels and drives the will to do and create. Good managers can also achieve this. But inspiration is a force induced by a magnet that spontaneously and instantly attracts with no need for systematic processes.

I firmly believe that reason is important but that it can and should be used to go beyond the rational and reach the realm of emotions. Many hold the view that very rational people are incapable of eliciting emotions. This paradigm is definitely wrong. We are right in relating emotion to passion, but passion must not be irrational either. I have seen many and very costly mistakes caused by blind passions for a company, a product, or an obsolete or unworthy ideal. As a matter of fact, passion must have a tinge of concept, philosophy, meaning, and purpose if it is to be sustained and positive. I personally conceive of, and aspire to, leadership because I have been a follower. Indeed, I continue to be one. Not too long ago I came across a paradox that gives greater meaning to my motivation for being a leader; it goes like this: "To be a great leader it is first necessary to be an extraordinary follower." There is nothing wrong with being a follower; indeed I would say that it is essential to leadership. If we all wished to be leaders at the same time, there would be no team synergy and the social environment would be taken over by individualistic egotism. The essence of leadership lies in attracting followers to share a vision and feel happy working to make it a reality.

I have seen that one of the leading causes of poverty, underdevelopment, and poor standards of living in many Latin American countries is the ambition to lead and get first to the highest government posts without the academic or moral training necessary to truly serve the country and the people.

A follower learns to be loyal, conscious of a philosophy, to see light and shadows with others, to be humble, and to seek advice and counsel. A leader needs these qualities. That is why great leaders were first extraordinary followers of a teacher, of someone who inspired them, of a philosophy or a belief, or of their own ideals, usually arrived at through the influence of others. This is how leadership is perpetuated: through the process of turning followers into new leaders who make it possible for the loftiest dreams and aspirations of a society, business, or individual to survive and move forward beyond the limits of human mortality.

For this reason, my motivation to be a leader is, essentially, to provide continuity to the task of building a better

society in Latin America. Fully aware that this is a never-ending task, I know it is absolutely necessary, nevertheless, to move forward preparing or promoting leaders among present followers who, in due course, will take the relay in this long and difficult endeavor.

A leader must look for and initiate change toward new directions or even toward old and known ones that have been temporarily lost. The change I seek and work to create is the conveyance to the Latin American business community of a living and clear testimony: that financial success is possible and that it must be achieved through social responsibility and eco-efficient management, thereby defining a new and effective business management model that will build lasting businesses and sustainable societies.

My role in this process is not that of leading actor. I simply provide guidance, direction, and health to the work being done by many people who play starring roles.

Guidance is provided by making a vision clear and attractive so that it can be shared and then turned into reality within a given period of time. This means showing everyone the cathedral we are expected to build, providing enough energy so that all involved will feel it is theirs, and persevering together, day after day, building it slowly but surely. My only problem with cathedrals is that they take between 100 and 500 years to be built. Corporate visions, on the other hand, must become real in the short term so we can design and build others.

Direction refers to a travel plan, an understandable and creative description that helps us reach our goal efficiently and effectively, making a sustainable difference in the way of navigating, learning, and succeeding. Direction is another name for strategy. A ship with no direction can be lucky enough to put into many ports but not necessarily the intended ones or at the right time.

Health is necessary for the ship and the crew to make a safe voyage. A sickly corporation will not get anywhere, regardless of good intentions. That health is to be found in culture and values, in the right abilities and skills, in policies, and in the sound and proper management of finances and resources.

Ultimately, my purpose is to go beyond the management barrier and become a better leader every day, a leader who reaches minds and souls with a bit of science and a bit of art. To attract followers like I used to be, and still am, and to prepare the way for tomorrow's leaders, to perpetuate the building of a testimony and the evidence of a new way of creating sustainable businesses that make society and the markets better. I want to provide guidance, direction, and health for those sailing on this voyage, difficult but exciting, long yet pleasurable, thorny but necessary for us and for future generations.

Roberto Salas Guzmán holds a degree in economics from the Guayaquil Catholic University and has done graduate work in business administration at the Kellogg Graduate Business School, Northwestern University, and at Wharton School, University of Pennsylvania. He taught economics at the Guayaquil Catholic University for 17 years and was a member of its Board of Directors. As a student, he was president of the student body. For the past 15 years he has been working with the AMANCO Group, the Latin American leader in the plastic pipe and light construction materials industries. He moved to Costa Rica in 1999 to assume corporate responsibilities with the Group and is presently its CEO. Since 1998 he has been contributing a biweekly column to Quito's *El Comercio*.

Juan José Meré

Latin American Initiative - Uruguay

To lead is to go outside the square ... with others.

I came to know this simple exercise at an Ashoka workshop for volunteer programs held in New Delhi. There were Latin Americans, Africans, Asians, North Americans, and, of course, Indians. One of our local coordinators woke us up one morning with the challenge to use four straight lines to link together nine dots drawn on a large sheet of paper: three parallel lines containing three dots each. There were two requirements: we could not lift the marker off the paper or go over the same dot twice. We sweated and fought, in several languages and different cultures, trying to find the solution, which is to be found outside the square.

But, what square? That rigid, invisible framework created by the nine dots. It is a square we swear we can see, the result of an internalized routine, imposed on us by the ease of repetition; a square that reinforces our sense of safety and also limits as it protects. We all carry within us, to a greater or lesser degree, an actual and symbolic square that limits the ways in which we perceive, act, feel the world, and are part of it.

To lead is, first of all, to go outside the square, the actual and the symbolic square. To jump over the barriers of the "problem" that, as magnets, make us cling to what we know. To lead is to take advantage of the wide horizon to change our perspective. To lead is to free ourselves from the focus on the obstacle and to imagine, think new approaches, tools, and resources for those new opportunities. To lead is, above all, to undertake, to dare, to plunge in with full passion and with the confidence --the conviction-- that by doing so we will become better persons, better citizens, better professionals.

And is that a leader?

Let me tell you some more about this brief sojourn in India, a land of colors and sensations but, above all, of deep stares and inspiring silences. What happened when neither my North American director nor my Chilean (and almost) countrywoman nor my dear Senegalese fellow nor any the other 13 or 15 participants were able to break free from that entangling cobweb of dots? With great tact and respect, our local coordinator slowly went from one dot to the next, asking what we were feeling or thinking while very skilfully he dropped hints so that, all together we would find a creative path and a new efficient use of that immense, still unexplored space represented by the blank paper none of us, caught as we were by the nine-dotted magnet, was able to see.

All together and everyone individually, according to his or her own field of endeavor or the intensity of his or her life experiences, filled in the keys to creativity with analogies, comparisons or terse contradictions. Soon we understood the different ways of dealing with the "responsible follies" of entrepreneurship, the benefits of focusing on resources and abilities (whether our own, those of others, or of the environment), and also the risks we would be assuming: loneliness, stigmatization, the inevitable loss of the "dare to."

We all know that any dynamics or, rather, game sequence has a previously defined intent. But what triggers it produces, by betting on mobilizing the individual as a whole, effects that go far beyond the educational goals established at that time. For me, the strong experience I have just retold and replicated in my every-day work as a sociologist and an educator continues to move me and to give renewed fruit. This magic interaction -- and not the isolated exercise per se I have set forth above -- between context, facilitator, group, individual, and game, each of them in its own complex globality and fertile synergy, helped me formulate a profoundly ethical definition of leadership and of the task that constantly inspires the spirit of a leader.

To lead is, therefore, to go outside the square, yes! But first and foremost, it is to go outside the square with the unswerving, unique, every-day responsibility of creating opportunities and conditions so that others, whatever their field of endeavor or subject matter, may also go outside it. To lead is to accompany, to propel, to fully share that energy brimming with trust in and passion for the cause that inspires us. To lead is to be a questioning, cooperative, motivating mirror. To lead is to be forever doing! And to do it looking at the wide horizon of opportunities on that blank paper. In the final analysis, to lead is to always do and act strategically with others, integrating, including, articulating, with a listening word, with open arms, with the acceptance of dissenting views,

with untiring perseverance, with the rigor of excellence, for a shared dream. To lead is to arrive and how to arrive; there is no possibility of separating both terms if we start from a democratic, shared conviction of excellence and social justice.

Leadership as an educational task

It seems evident to me that leadership is a marvelous educational task to the extent that it fosters individual growth through action and promotes innovative ways of fully developing competences and desires.

Leadership is a contribution to help express and strengthen the most human of all abilities: the skill to change others, to transform one's environment, and to resiliently change oneself, even under the most adverse and painful circumstances.

I am driven forward by the passion of my never-ending search for teaching centered around the individual, life, human rights, for that is the fullest expression of what the role of leadership can be in my chosen field of endeavor.

I am a sociologist. But I am also an educator privileged to have had learning experiences with corporate social responsibility and corporate volunteer programs; sexual and reproductive health projects; youth and social enterprise programs; and training-the-trainers courses, whether in France, in the area of labor unions, in Rio de Janeiro, Vitoria, or Sao Paulo, with different businesses; in Lima or Buenos Aires, with foundations; in Montevideo, Paysandú, or Artigas, with social organizations. I am one of many professional and volunteers working with the team designing new thematic sequences, putting together other teaching configurations, formulating and reformulating new educational games, critically discussing our practices and performances, vigorously using the achievements of popular education, the perspectives of active teaching methods, and the findings of instructional operational groups.

The game strategy -- the creative, planned use of educational games, dynamics, and exercises -- sustaining all of my activities is the result -- always open-ended and provisional -- of a thoroughly common approach aimed at facilitating significant learning, incorporating ethical values, and strengthening joint practices with tangible results. In the educational game context, people are faced with proximate problem situations as the pretext to challenge them to work as a team, resolve conflicts, effectively use information, manage available time and resources, negotiate, implement changes, and face contingencies, develop competences and skills to attain results and have an impact on an effectively cooperative and profoundly ethical bond.

Methodology, context, feelings, and values conceived of in traditional educational approaches as watertight fragments become components of one single transformational practice seeking to generate enterprising and involved citizens.

Finally, and consistent with my deeply held conviction that leadership is a relationship, I should like to recognize those decisive encounters with the organizations that have shaped the course of my life.

In the nineties, to go outside the square was for me going from educational games to game strategies. To go outside the square I needed to change AIDS prevention educational games into sensitive and effective tools for other health issues and even for other totally unrelated matters. Going outside the square meant going from community activity results to valuing and validating this methodological approach in the arena of formal education and teacher and trainer training.

Ashoka confronted me with the challenge of intelligent questions showing the broad horizon of blank paper that was still to be used. It placed its trust in me and selected me as Uruguay's first social entrepreneur. It opened its Southern Cone program and afforded me the opportunity to strategically concentrate my efforts on the systematization, checking, and validation of many years' worth of experience in the different social and cultural issues of the region.

This exchange was a valuable opportunity to adapt the game strategy's potential to regional demands and social priorities, clearly focusing on young people living in poverty and creating the pilot version of the Young Initiative program: the training of enterprising, involved citizens.

Going outside the square, yes! But now, also working creatively to go outside with as many young people as possible without paternally leading them by the hand to leave behind the land of "I can't," "It isn't worth it," and "What for?", without revealing to them -- as if a dogma -- the stroke to "link the nine dots." The idea is to open to them the opportunity to live their own six- or seven-month social and educational process as individuals and as a group. As part of this process, young people design, manage, and implement community projects based on the identification of their own problems. They work, make mistakes, rethink, discuss, innovate, and work some more. Young people today seek interaction with business players in an attempt to reaffirm young leadership, corporate business responsibility, and enterprising citizen involvement.

Young people being and feeling themselves leading players, building their own present, capable of thinking a different future for themselves and their neighborhood... A pilot experience that AVINA, with its strategic perspective on transformational networks and synergies, and in the course of intense and passionate discussions with the staff at the Montevideo office, made possible. The great bi-national experience, A River of Solidarity, in which 250 Argentine and Uruguayan young people -- from six socially at-risk educational centers in four cities on both sides of the Uruguay River, trained as social entrepreneurs -- have designed and carried out 23 community projects directly benefiting more than 33,000 citizens.

Those young women and men in action, learning, growing, working as a team, getting involved, speaking out and making decisions, are perhaps the best evidence that leadership is a possible and reachable relationship among equals, the condition for a future of social justice and sustainable development in Latin America.

Juan José Meré is a sociologist. After having lived in France for some years, he returned to Uruguay and worked in several public and private institutions in the areas of popular education and health. For him, a game strategy jointly developed with the community and through teamwork artfully brings together breakthroughs in popular education, the ideas of active teaching, and the achievements of instructional operational groups. In 2000 he created the first version of a program for young people that later became the "Young Initiative," a finalist in the World Bank's competition of innovative initiatives for the fight against poverty. He is today applying this methodology in different educational centers in different neighborhoods of Montevideo and the provinces. Juan José Meré is program director for the Latin American Initiative, a non-profit civil association working in the areas of social communication and citizen involvement. He has been selected by Ashoka's as "Uruguay's First Social Entrepreneur."

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Andrés Silva

Youth in Motion - Paraguay

Crisis Leadership

A fire at an Asunción supermarket on August 1, 2004, claimed close to 400 lives. Shopping mall guards closed the doors to keep people from leaving without paying, and whole families burned to death due to their negligence.

At times like this, leadership becomes a key element to overcome different challenges as they come up. The element that makes painful incidents such as this all the more valuable as learning experiences is that crises of this nature become a superlative metaphor of what we are and do. It is as if we had stood in front of a huge mirror to question the paradigms and structures governing our lives.

In this exercise of looking at ourselves, I have devoted some time to being the mirror, asking dozens of people - mostly people called upon to exercise some leadership role these days -- what motivates them to come to the aid of the victims of this tragedy and their relatives. The most frequent answers to my question were: "because I feel the need to do something"; "because I feel guilty"; "because I feel angry and impotent." Although it would seem obvious that we all act to help others, these answers clearly exclude those "others," the victims themselves. All of this has left me with the impression that we act only when events affect our immediate world. And going further, I would venture to say that that we often act only to satisfy our own needs, forgetting that which is most important: people.

I feel that in cases such as this it is both legitimate and unavoidable to feel the need to be useful and help others. But if we are unable to include our fellow man as a legitimate being in this feeling, sometimes an impulsive one, this type of action can become a two-edged sword and, ultimately, do more harm than already exists. In other words, we find ourselves cloaked in false solidarity because our efforts do not actually make us stronger. This explains the thousands of people who flocked to the victims' homes to offer "solutions" without having stopped to seriously consider what was happening to them or what their needs were. If we extrapolate this type of action to projects we undertake in different communities we will see that this is the prevailing logic behind them. Most relief agencies have their own agendas and give out assistance that forces organizations to change their priorities. This also happens in the work we do in different communities.

Life passes us by and our projects do not respond to it because they have not been designed on the basis of life experiences. How often do we make time to listen to the communities we work with and identify with them their needs? How long does it take us to "include" them in those projects that will affect their lives? How much time do we devote to identifying the resources, the wealth already present in that town, that city, that neighborhood?

It is not a matter of excluding or, even less, negating ourselves. It is quite evident that we cannot even be fully objective in our actions and that what we observe is also influenced by ourselves, as quantum physics has proved. It is rather a question of being aware of what we can do together. We can assist with the design, the work plan, and the strategy, but the concept of what "must be done" has to be thought out in common. Some mistake this for a laissez-faire attitude. I rather see it as life's own cycles. Everything that is imposed and forced from the outside is ultimately unhealthy. Looking for the sustainability of the projects we undertake implies that at some point in time we will see ourselves outside of them.

Generating our own responses

In the weeks following the tragedy, several leaders spoke of the need to bring in "outside" experts to teach us their methods, transfer their knowledge, and provide answers.

This attitude is similar to that of the businessman who needs to hire a human resources consultant to take care of problems he cannot handle. The contract runs out, the consultant goes home, and things return to their original status. I firmly believe that we must generate the responses, and that perhaps this is the moment to invest more resources in the latter course of action rather than in the former. We need ingredients to create our own recipes, rather than recipes for which we have no ingredients.

Asia gives us lots of advice; so does the United States. Europe comes bearing gifts. But what have we got to say? I refuse to accept the notion that the model to be followed is the same others are already living under. That is not the world I want to leave to my children. Not everything has been given; and, certainly, not everything has been lost. Not everything should remain just the way it is.

This seems so obvious and is so clear in our discourse, that our 35-hour days leave no time to think about it. When we live to do and neglect to be, when activism is not a response to a need and winds up enveloping us, it is then that we leave aside those actions that do respond to a need and therefore change it. When expected results have ensconced themselves in our minds, when answers are given at the very outset, it is then we create blinders that keep the truly valuable invisible to us and to others. Anything happening outside of "what is expected" is unwanted, and it is then that we lose the most significant results of the work we do. We are overwhelmed by "what should be," losing sight of those hues and shades that make building such a gratifying task. We have the responsibility and the duty to question our practices and to recognize the approach we follow in what we do.

I believe, therefore, that to lead is to look for that full presence that allows us to truly and meaningfully be in touch with ourselves and with others. It is an effort to quiet down inner noises and allow the needs of others to be heard, affording us the great pleasure and privilege of formulating answers together. It is a search for balance between reason and emotion, understanding that although emotion comes first, that does not mean that it should rule us. It is acting because action is necessary and not because we need it.

Perception crisis

The August 1 tragedy is also one more facet of that ever-present regional phenomenon we call crisis. This time, however, it took on wholly unforeseen dimensions. Close to 400 people lost their lives, but in our country, and in many neighboring nations, other figures are even more alarming.

And all eyes continue to focus on that which is axiomatic, self-evident, unquestionable. They look at those images cluttering all media all the time, at anything still with the potential to surprise. Yesterday it was the supermarket fire; a few weeks ago, a young man shot dead by other youths to steal his cell phone; a kidnapping here and there; never-ending cases of corruption; a cursory end-of-the-year look at thousands of malnourished children and young people bereft of opportunities.

These circumstances showed once again that what Fritjof Capra calls a "perception crisis" continues to be so pervasive as to become one more major challenge we must overcome. What lies behind those security guards who shut the doors? What is behind the businessman who supposedly ordered them to do it? What makes human beings such as these tick? What perverse system leads us to these awful situations? What can possibly explain such exclusion?

In most of the innumerable meetings that took place during the days following the tragedy, the debate over structural changes became a mere formality, dismissed after a few minutes of perfunctory consideration; "it is too general a topic," you see. And then we began going round and round variables at the tip of the iceberg, looking at them from a reductionist and mechanistic standpoint.

When inflexible bureaucratic structures begin to turn more flexible and specific opportunities present themselves to come together and generate effective initiatives, we still continue to miss our shots. We are overwhelmed by circumstances, and this voyage we call leadership, full of distractions and wayside fires, forces us, time and again, to don the fireman's hat and to lose sight of what is truly important.

When crisis is a constant phenomenon, fires need to be put out. But when there are fires everywhere and all we do is try to fight them, there is something we are not quite getting. We believe that fires have different causes and thus we became emergency room physicians, treating symptoms but not considering the conditions that cause illness. It is then that proposals are made to curtail our freedoms and reaction becomes almost a habit. There are proposals to lower the age at which minors can be tried as adults so that children can go to jail. Many rant and

rave about law enforcement reforms to put an end to insecurity. Others close down bars and nightclubs to reduce the number of "alcohol-related" traffic accidents. Society applauds them all.

In order to lead under these circumstances, one must have several different lenses available to look at reality, mindful that it is precisely in those places we cannot see that our goals lie. To lead is to feel that what one contributes is significant but not sufficient; to recognize the importance of the existence of others and of their contributions to the creative process. To lead in a crisis context is to act on the threads that connect more than on the ends we can see.

Going back to the obvious?

Rereading these lines I cannot help but feel that I have not contributed anything new. However, something within me tells me that these ideas in force today are nothing more than flights of rhetoric. We speak of a holistic vision and lack the time to take a good look at ourselves. We talk about moving through uncertainty and continue to cling to rigid and obsolete paradigms. We boast of building shared processes and seek to define our identity by denying others. We talk of networks and live disconnected.

It is time to go back to the obvious, to the book cover. But it is also the time to create what does not exist, to come up with those ideas that are still unimaginable today. We cannot hope for different answers if we do not look at questions from every possible angle. I look at these needs from the standpoint of the crisis and the limitations inherent in being part of it.

I feel that our humble contributions from Youth in Motion and other spaces we share are reflected in these lines. It is something that greatly helps us to navigate this exciting sea of uncertainties. Today, with small but steady steps, following learning processes driven by grassroots leaders, we are rediscovering ourselves and that elusive reality, seeking leverages that will allow us to make a sustainable and lasting impact and help in the search for a more harmonic coexistence. Applying these experiences on a larger scale is the great challenge we see ahead of us. There is a whole universe waiting to be explored, and some spaces are being created to help in this endeavor. I see great potential for this in AVINA, our link to a world of opportunity in these and other issues.

In conclusion: my motivation for being a leader has to do with the need to discover those fine threads that link and connect us, but, above all, with the need to give back to people the responsibility for the things that truly matter. The crisis we are going through shows that this is not the prevailing logic, and that thousands and thousands of dollars continue to be invested in projects that, so far, are not producing the results we wish. It is time to look at the deeper roots, not only of the problems we face but also of ourselves -- which, in the ultimate analysis, are related to that rich history we continue to deny -- for it is in those roots that we will find recurring cycles that can teach us very valuable lessons.

1. Fritjof Capra: physicist, systems expert, And author of several bestsellers. He is associated with a systematic review of the philosophical and social implications of contemporary science over the past 30 years.

Andrés Silva Chaves is the executive director of "Youth in Motion," an organization promoting youth involvement processes in Paraguay since 2000. He has coordinated innovative youth initiatives that have had an impact on public policy, as well as the registration of thousands of new young voters to motivate them to vote. With other youth leaders, he held forums with presidential and gubernatorial candidates. He is now working on consolidating the "Values Training Network" using a tool known as "Prints Fund" that finances small projects undertaken by grassroots youth organizations in Paraguay, Uruguay, Argentina, and Chile.

www.jqm.org.py

Developing a Powerful Idea

Sheila Abed

René Bronsil

Sheila Abed

Environmental Law and Economics Institute - Paraguay

Being able to identify what needs to be done

A leader is someone who is capable of identifying what needs to be done and doing it with new, fresh ideas, applying effective solutions.

A leader is not afraid of teamwork and trusts the people around her. She knows how to create and maintain alliances. She handles frustration well, for she knows frustration is a great teacher.

Tolerance, patience, respect for others, honesty, fairness: these are all important elements in the development of an effective leadership and they always produce good results. Enthusiasm and happiness, often underrated, are, in my opinion, two other very significant aspects of leadership. Enthusiasm is the base for great victories. To dispense with it is to remove light and warmth from our lives. In fact, successful people are known for their positive thoughts and actions. Happiness is contagious and spreads far and wide, attracting good vibrations from all around.

My first encounter with the "leader in me" was in 1989. At a social gathering I met a pioneer in third-sector work, a man who had established an organization that extends micro-loans to small business people. Listening to him explain the work that was beginning to be done in Paraguay's civil society, I thought of the important role a group of people, rallied around a purpose, could play by helping to meet the enormous needs still unmet in our country and neglected by the government. This casual conversation inspired and kindled a "spark" in me; although I could not go beyond that at the time, it did make me realize that I truly wished to make a difference.

Until then, and despite having had a good education, I thought my destiny was to follow rather than to lead. I had a good job that, while not offering great prospects, at least allowed me to harmonize motherhood with a "quasi" career, as I used to tell myself back then. But the people who knew me since birth kept on telling me that they simply could not see me doing that job for the rest of my life.

Some five years ago, AVINA invited me to "come on board" its wonderful dream. Many things were happening in my life at the time. I was going through a rough patch -- a child's illness -- that caused me to question my existing goals and objectives and to closely examine a path that had been marked out: a very comfortable lifestyle, thanks to having been born to privilege. Like most people going through tough times in their lives, I was overwhelmed by negative energy and feelings. I asked myself over and over what I could do to turn all of that into something positive and good.

AVINA's trust was like a pair of wings that allowed me to soar, overcome pessimism, and channel my energy toward achieving goals, touching lives, and cherishing other dreams.

Reason and emotion have always been at loggerheads within me. I believe, however, that I have now succeeded in having them work together and help me achieve better results.

Reason allows me to measure expectations and review results. Emotion provides the passion necessary to reach my goals and better understand and value people.

Personally, I hope that my work can help my country and my region develop and implement policies aimed at fostering the development of our peoples, in harmony with the environment, and promoting social justice and opportunity for all.

I modestly feel that my work and that of those who labor by my side are bearing fruit. We have been able to have a positive influence on diverse scenarios, and our work is highly respected at home and in the region at large.

Sheila Abad is the founder and executive director of the Environmental Law and Economics Institute (IDEA), an organization established in 1996 and headquartered in Asunción, Paraguay. She is a member and candidate to the presidency of the Environmental Law Commission of the World Conservation Union (IUCN). She has been the coordinator of the Regional Alliance for Conservation Policies in Latin America and the Caribbean (ARCA). She has been an official delegate to conferences of the parties to the Climatic Change Agreement, the Biodiversity Agreement, and Ramsar. She teaches graduate courses at two universities and has trained Paraguayan Foreign Relations negotiators on multilateral environmental agreements. She conducts training programs on environmental issues for judges and prosecutors. She has designed interesting working models for the interfacing between the private sector and civil society organizations. She was a negotiator, appointed by the UN Development Programme (UNDP) in agreement with the Paraguayan government, for the "Foreign Debt-Nature Exchange" program.

www.idea.org.py

René Bronsil

FUNDES - Internacional

Leadership is transparency and perseverance, efficiency and efficacy

Leading is a complex phenomenon involving one or more people in the development of a powerful idea, laden with emotion, and akin to a dream. That idea is then embraced by a team that has the required skills and stands ready to commit to implement it.

Leading is an act of constructive exchange that stirs the neurons of all involved players and allows an incessant process of creation of new paradigms and great challenges. To lead is to be responsible, to take a position, and to make a decision, acting according to what is right, though the evidence may indicate the existence of other paths. It is to cope with the loneliness that can come from seeing what nobody else does. It is to fight against disbelief and the temptation to surrender or to succumb to self-complacency with one's achievements.

Leading is also a sort of "magic balance" between art and science. Thousands of pages have been written on the issue; and yet, when we ask ourselves what makes the difference between a truly inspiring person and the one who is happy with bringing up the rearguard, no definite or standard formula is readily apparent.

More than strength or knowledge, it is perhaps the power of perseverance and consistency, of empathy and passion. Possibly it is the magic combination of a powerful idea, at the right time, tuned to the appropriate emotion, and in the hands of the right people.

My leadership philosophy is transparency and perseverance, efficiency and efficacy. By setting an example with my management style, I earn authority and the trust of my fellow workers.

Small- and medium-sized enterprise (SME) people are excellent examples of born leaders, diamonds in the rough, brilliant personalities. With or without college degrees, with easy or hard lives, with impressive pedigrees or absolutely unknown family names, all of them are loaded with ideas and have, moreover, a "substance" and a life consistency that makes them an essential part of the engine driving society. At FUNDES, we work for them.

Challenges and the way to face them, striving for excellence and doing the right thing are my every-day sustenance. I am motivated to face a reality that tests my skills, my strength, and my decision not to surrender.

I enjoy the inspiring and motivating action that binds me to other human beings with whom, hand in hand, I build a renewed project. It is a situation that rewards me with a pleasant feeling, a reflection of myself, strengthened, reinforced, in the company of others.

The struggle against probabilities, the daily bet of all of my energy and basic beliefs, it all comes together to turn the process into a fabulously exciting game. I believe a leader is forever walking on a tightrope, testing the limits of his paradigms, staking his life on what he does.

Success lies in the confirmation that it was indeed worthwhile, that the time has come to close the circle and immediately take up a new project, instill new emotion into the team, and move on to the next frontier.

I believe reason and emotion are inseparable parts of leadership. Thus, the passion a leader shows when taking on a project plays as important a role as the empathic process that links him to his team so that their work will be a reflection of that same original passion.

But for passion not to overflow, it must run through rational channels. In other words, passion must follow a systematic process that leads the vision to its intended results.

A person who has ideas but lacks passion or empathic skill will not be able to go farther than the purely Cartesian individual. Without the right balance, without an emotional link to support him, without properly managed concepts, exchanges become inefficient and the probabilities of success are low.

Teams can recognize their leaders and are capable of determining how far they want to go. A leader who cannot find his way to their hearts and minds is left with an illusion of power, unable to transcend his own referential framework and to an impact or a significant contribution.

In the SME sector there are innumerable instances of charismatic, passionate personalities heading projects that are never successfully completed for reasons as diverse as inefficient management, the incompetence of the leader or his followers, insufficient financial resources, or a hostile environment. At FUNDES, one of our basic roles is to provide business people and their businesses with the support necessary to strengthen their management ability. We believe that leaders can be empowered so that, by being rational and emotionally more intelligent, they can make their businesses more competitive and contribute to the development of their local economy on a sustained basis.

At the personal level, I fully share this FUNDES principle and firmly believe in taking advantage of people's talent and developing their potential. I believe in the value of listening in order to be a little better each day, and in keeping myself physically, emotionally, and mentally sound so as to be able to keep up the organization's pace and follow its strategic course.

On the rational plane, I believe in the mission, the principles of the business, and the power of the organization I represent. Emotionally, I feel the urge to move it forward, sharing the task with all workers and not lowering my guard, despite all the difficulties invariably accompanying challenges.

FUNDES has been at the forefront of the SME sector for 20 years. Its path has been colored by the vision of an extraordinary founder, Stephan Schmidheiny, and the talent of many people who believe in and feel passionately about the institution and its mission.

Our organization has gone through different stages and taken qualitative jumps that have made it necessary to reinvent it. Today we continue to capitalize on what we have learned and, for the past three years, have been working steadily to build the required platform and become "the authority on small- and medium- sized enterprises in Latin America," achieving an aggressive leadership focused on the competitive improvement of small- and medium-sized enterprises.

As executive director, my challenge is to establish our strategic goal and build the team that will make it possible to attain it. To promote and adopt the necessary decisions, aiming at full consistency between what is being said and what is actually being done, recognizing talent, and pursuing synergies in complementary relationships, so that we all can walk together towards the same goal.

We are strengthening the network of FUNDES organizations in Latin America. Today, they have become the meeting point for SME business people. Without overlooking the specific traits of local markets, we wish to come together under the same banner, following FUNDES's methodology and processes that, by virtue of their similarity, provide us with a distinct identity as a unique institution in the region.

We make the necessary decisions to achieve maximum responsibility in our work, strengthening leaders and empowering teams. We strive for excellence in service, the constant improvement and optimal use of all resources available to us, whether thanks to our sponsors' trust or through the sale of our services.

It is a question of balancing the strength required to show consistency and continuity with the flexibility and openness essential in managing details, facing the unforeseen, and fine-tuning and taking advantage of opportunities.

As regards AVINA -- our major sponsor -- and other multilateral organizations we conduct projects with and whose trust we enjoy, our wish is to take maximum advantage of the relationship.

We are market-oriented. We believe in ongoing research and in using the lessons we learn every day to innovate and ensure an updated services portfolio that provides an effective answer to the needs and demands of our SME client.

We want him or her to be fully satisfied and to have complete confidence in us. For as more and more clients invest in us, the greater our impact will be.

Within the framework of business development and competitiveness strategies, FUNDES operations pursue the goal of improving the business and policy environment in which SMEs operate. We also aim at improving the supply of financial and business development services in order that these businesses may have the skills, the installed capacity, and the resources necessary to compete effectively.

René Bronsil, an electronic engineer from Lausanne, Switzerland, is the executive director of FUNDES International, a foundation promoting the creation and sustainable development of small- and medium-sized enterprises in Latin America. Before joining FUNDES in August, 2000, he already had 20 years of experience in managing medium-sized telecommunications businesses worldwide.

www.fundes.org

The "recipes"

Roberto Artavia Loria

James E. Austin

Roberto Artavia Loría

INCAE - Costa Rica

The three dimensions of leadership: vision, values, and organization

Leadership has three major dimensions: vision, values, and organization.

As regards the first of these dimensions, a leader is someone who sets forth an innovative, differentiated vision of the future on a selected issue he is interested in. That vision comes from the ability to observe and interpret the context the leader moves in and the trends that will affect it in the future. The vision is, then, an innovative response that reassigns resources and generates opportunities for change along socially desirable lines. Leaders are, first and foremost, visionaries with the innate or acquired ability to interpret the context in which they act.

Values are the second dimension of leadership. For someone to be a true leader, he must be able to efficiently convey to the members of his organization or community those values guiding him. A leader's values are very much his own, but they acquire a special significance when he succeeds in conveying and transferring them to those working with him toward a common goal established by the vision. Values establish the limits of what is acceptable, they provide decision-making criteria, and serve as guidelines for identifying growth opportunities. There is no list of preconceived values; rather, each leader, based on his own principles, training, and experience, gradually develops them until he turns them into the mechanisms he uses to establish the rules of engagement among the members of his organization.

Organization is the third dimension of leadership. There are formal and informal, structured or spontaneous, organizations, and the concept of leadership applies equally to all of them. A leader requires an organization, as otherwise his vision and values will remain his own and will not change society the way the leader hopes to. The organization is a group of people held together first by the vision and then by the values and who, by following the leader, change and multiply the impact of the vision and produce the changes the leader has foreseen, first in themselves and then in the community at large.

An effective leader will review the relevant aspects of his context and formulate a desirable view of change. Based on his own principles, training, and experience, he will establish guiding values and, through them, will change his society along the lines his vision established, aided by inspiration, frustration or opportunity.

An individual arrives at leadership through inspiration when the source of his vision is his natural creativity, the results of his experience, his values, and his training. Inspiration is born of internal drives generally reflecting -- as a matter of fact -- the previous values and the experiences of the individuals in question.

Leaders can also be made from frustration, by rejecting a situation that, in their opinion, needs to be changed. Once again, a leader's opinion is influenced by values, experience, and training, but, in this case, also by the negative impact of the existing situation on a significant issue. Frustration with a particular situation is a powerful source of leadership.

Leaders may also emerge from opportunity. Opportunities generally arise from changes in context, trends, resources, preferences, knowledge or technology. Changes -- whether positive or negative -- in matters of importance for a leader create and drive a new vision in response to new needs or circumstances.

In general terms, the motivation to be a leader is a natural process, the reflection of one of the three motivations mentioned above. A leader is shaped by his motivation. He may be formally selected or appointed by others but, ultimately, a true leader chooses himself as a reflection of his motivation.

The starting point for a leader's vision is almost always a mixture of reason -- a review of the situation driving the need for change -- and emotion, the generation of a response through inspiration, frustration, or the proper use of an opportunity.

Emotion prevails when inspiration or frustration is the motivation. Reason is dominant when the main motivation

is to take advantage of an opportunity.

Setting and disseminating values is a process that moves from the emotional to the rational. Values reflect a leader's principles, which, in turn, are a mixture of emotions conditioned by experience and by the conclusions reached through reason. In moving to higher stages of value selection and transfer, emotion and reason again converge. Values are communicated and promoted through processes that have been planned and, therefore, are guided by reason. But they are also emotional, for they only take root in the organization when its members accept them at the emotional level.

Reason prevails in the organizational dimension when the leader must create a multiplying effect for his vision and values and convey it to his associates. Reason is important in developing a strategy that allows resources to be mobilized toward the vision and generates progress along the path to change that finally brings about desired social changes.

Reason and emotion may not be separated from an individual's or an organization's leadership process. Both must be present at the right time in order to fully develop the stages of vision, values, and organization.

My aspiration is to change the way the development process is managed in the nations of Latin America. My vision is to create a flexible network of political, productive leaders in civil society who will positively interact for the creation of sustainable prosperity in their communities and countries.

Based on my review, experience, and training, I have concluded that none of the three essential players in the development process -- government, the productive sector, civil society -- can, by itself, effectively and sustainably address the challenges the Latin American context offers us.

As the result of my frustration with underdevelopment, politicking, and resistance to change; of my inspiration, motivated by the examples of others; and, above all, of the opportunities others have afforded me, I believe in the possibility of serving as a catalyst, both at the personal level and through different organizations, in the establishment of inter-sectoral networks that will begin to provide new answers to the region's problems in the areas of human, economic, and institutional development.

My vision is to create effective inter-sectoral networks in areas of special importance to the development process. These networks may then serve as a model for others, until achieving a great network of networks that will definitely change our opportunities to develop with fairness and sustainability.

My involvement is important as a catalyst, providing energy and perseverance, and as a multiplier, disseminating the main ideas and values to others. And also, I would like to think, it is important as an inspiration, offering a role model to students and young people who must necessarily be involved in order for such an ambitious vision to have the chance to go beyond my immediate environment and to last over a sufficiently long term.

Roberto Artavia Loria, Rector of INCAE since 1999, is the first INCAE graduate to hold that position. From 1995 to 1999 he was the Institute's Academic Dean. He was the founder and director of the INCAE's Latin American Center for Competitiveness and Sustainable Development (CLACDS). He holds a Ph.D. from Harvard's School of Business and a master -- cum laude -- in business administration from INCAE, and is a naval engineer and a graduate of the United States Merchant Marine Academy, Kings Point. His areas of academic development are competitive strategy, agro-industry, and production. He is an advisor to governments, national and private development foundations, productive sectors and businesses in Latin America, Asia, and Eastern Europe; a business strategy consultant for businesses in the region; and a volunteer advisor to private institutions and foundations working in the areas of education, corporate social responsibility, and Small and Medium-sized Enterprises (SMEs) development. He is the founder and director of several private businesses, and president of MARVIVA of Costa Rica.

James E. Austin

Harvard Business School – USA

Reflections on Leadership

What does it mean to lead?

Envisioning: Being able to create a powerful vision of change.

Motivating: Generating the will and energy in others to pursue the vision.

Enabling: Empowering and assisting others to engage and contribute to the shared mission.

Following: Sharing leadership and serving others in pursuit of the mission.

Teaching: Sharing knowledge and stimulating discovery.

Learning: Growing from experience and interaction with others.

Assuming Responsibility: Being accountable for individual and collective actions and results.

Persevering: Enduring and overcoming obstacles relentlessly.

Ensuring Continuity: Mentoring others and passing on the leadership baton.

What is your motivation for being a leader?

To enable change.

How do both reason and emotion influence your style of leadership?

Rigorous analysis and systematic planning contribute to superior solutions and implementation.

Passion for the cause generates contagious energy to propel others to higher levels of achievement.

What is it you would like to transform?

The World: Making it more just, humane, and productive.

Institutions: Harnessing the power of great institutions to realize their full potential to contribute to the well being of society.

Individuals: Motivating and enabling them to pursue the greater good.

Professor James E. Austin holds the Snider Chair of Business Administration at the Harvard Business School (HBS), which is the third chaired professorship he has held at HBS since being on faculty in 1972. He was the co-founder and chairman of the Initiative on Social Enterprise. His doctorate and MBA degrees with distinction are from Harvard. His BBA with high distinction is from the University of Michigan. He has authored and edited 16 books, the latest being the award winning “The Collaboration Challenge: How Nonprofits and Businesses Succeed Through Strategic Alliances.” He is recognized internationally as an expert on cross-sector collaborations. Professor Austin has also published dozens of articles and hundreds of case studies. He has been an advisor to corporations, nonprofit organizations, and governments throughout the world, including serving as a special advisor to the White House. He is also one of the founding leaders of the Social Enterprise Knowledge Network (SEKN).

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