

SOCIAL ENTREPRENEURSHIP—THE QUEST FOR A PLANETARY CONSCIOUSNESS OF HUMAN COMPATABILITY

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Introduction

I begin this discourse by stating that “I am not driven by money for how I choose to live my life.” This statement applies to both my personal and professional activities. On the other hand, there is a strong genetic predilection for entrepreneurship in my family over many generations. My father had his own business, his father had his own business, and so on as far back as I have investigated our family’s heritage, on my father’s side, to Orleans, France. So, the question is: “How do I reconcile my strong desire as an entrepreneur with an inner drive to serve others, in preference to myself? Because realistically, any successful business requires a very simple formula: *You need to make more money than you spend.* This is called profit. No business, whether for-profit or non-profit can operate successfully or sustain itself over time without achieving this situation on an annual basis.

In my case, the answer to the question I raised above has several components to it—some concrete and some mysterious. The first began with my mother’s admonition, which she consistently related to my sister, my brother, and me: “You have something to *do* in life.” I eventually understood that she also meant, “in behalf of others.” This admonition was often confusing to me because we didn’t really “have” anything to give to others. I eventually learned that contributing to others had an infinite number of forms; both tangible and intangible.

The second component, serving others, is a result of one’s life experiences. It is discovered by posing a question to one’s self: “What do I enjoy doing most that brings me the greatest joy, happiness, and satisfaction? Something that I enjoy so much that I would and presently do without any thought of compensation.” This activity is commonly “an expression” of one’s *passion*. Common passions include, “helping others,” “building something,” “communicating something,” “preserving the environment,” “serving others,” “curing others,” “improving the world,” “nurturing children,” “facilitating personal and organizational transformation,” and “just living life with understanding, empathy, and compassion for others.” Notice, none of these descriptions involves an activity. How one *expresses* a passion is dependent upon a number of personal factors: interests, education, natural and learned skills, personal growth, wisdom, understanding others, personal values, and even intuitive knowing. Through in-depth exploration (and sometimes facilitated), one begins to discover his or her passion in life. The *expression* of a passion involving a business enterprise in behalf of the environment, culture, or the wellbeing of others is my definition of a

social entrepreneur. The business may *technically* be described as for-profit or non-profit. In general, a simple examination of your life activities from which you experience the greatest joy, satisfaction, and a sense of contribution will guide you to your passion—whether the corresponding activity is profitable or not! It’s a mystery. These are critical questions as well as a test of commitment for an entrepreneur who is described as “social.”

We can begin to see that being a social entrepreneur is a multi-skilled enterprise which requires a spiritual commitment to an activity in behalf of something or others. An individual or individuals must be inseparably connected to the product or service he, she, or they provide for a customer or client—whether for-profit or non-profit as a business venture. My experience is that this state of being will provide the answers to critically challenging questions and crises which will *inevitably* arise. This is where mystery comes into play. “If I do what I truly love, will I attract the resources I need to remain solvent?” “If I build it, will they come?” Fear can be crippling.

Werner Erhard, a transformational guru during the late 20th century, used to say to his audiences, whether as an entrepreneur or not: “Discover what is wanted and needed in the world—and produce it!” The contents of this chapter will be a conversation of how I used this directive to fashion my life activities of service through two businesses for more than 30 years—one for-profit and one non-profit: Innovations International, Inc. (*Innovations*) and The Center for Creativity and Inquiry (*The Center*), respectively.

The major objective of this chapter is to provide a template for creating a context for the preservation of humankind on this planet we call Earth. This quest begins with ascertaining the prevailing human consciousness of the planet and the subsequent critical transformation from a survival-mentality to begin steering a course to human compatibility. This process begins with recapturing a *consciousness of caring* for the wellbeing of each other—a diverse, multicultural, global population of human differences. The alternative appears to be our conscious collapse and the extinction of humankind. This is the point where we find ourselves in the first part of the 21st century. If we have the *courage* to go beyond self-annihilation, then we can begin steering a course to compatibility and human preservation.

1. The Dominant Prevailing Human Consciousness

“The outer is a reflection of the inner”

Consciousness

The word *consciousness* is so encompassing that it is literally impossible to define it. It is a realm where words do not exist. However, it is possible to acquire a sense of what it means, since it comprises everything that does exist. [1] In its greatest sense,

it is the potential for expression. It has no form, properties, or descriptions. However, it does give rise to a limitless number of expressions having forms, properties, descriptions, and states of being. The major form that will be discussed in this discourse is humankind.

However humans came about, we all have individual consciousness—one’s mind-set. In this sense, it is everything we believe and know—which is continually changing as long as we are alive. Most of what we know that directs and controls how we behave is unknown to us as conscious awareness. It is estimated by psychologists, psychiatrists, and even neuroscientists that the majority of humans are only five to twenty percent aware of why they behave the way they do. [2] If we dominantly focused on the results we produce in our lives, rather than the rhetoric we propose by way of explanation, we could begin to get a “peek” at our true unknown motivations. In a simplistic sense, the mind of an individual is a representation of that individual’s personal consciousness.

If we were to average the combined total knowledge of a family, we would have an idea of the consciousness of that family. It is the total averaged combined knowledge of each family member from their beliefs, experiences, and inner exploration that comprises their reality. Obviously, the greater the exploration and experiences, the greater the individual and collective sphere of consciousness. In a like manner, the prevailing consciousness of humankind is the sum of the total global population.

The Nature of the Mind

At various points in our individual evolution as a person, the programming nature of our minds begins to dictate *what* we should experience, *how* we should experience it, and *when* we should explore beyond our established present limitations. The major criterion governing these choices is founded in self-preservation or survival. The major inherent programming, probably historically derived, is to evaluate every experience of living in terms of confirming what we believe to be *safe* and a *threat* to our physical survival. Therefore, if we experience within the programming we have established, then our survival is ensured. If we explore outside of the boundaries we have already programmed, there is a perceived possibility of a threat to our well-being. Hence, the attending emotion, driven from survival, is fear.

This situation presents an interesting dilemma for an individual because new exploration and learning, called creativity and innovation, is a necessity for surviving in an ever-changing external world. The compromise within this context, for most humans is: *How can I change my mind-set or programming the least over the longest timeframe to preserve my physical survival.* This experience is the beginning of learning that change and inner adaption are not a threat but the key to human preservation. The challenges then become how should we be willing to change and at

what rate to preserve our literal survival? The point is at some stage of development, the mind, which is the software of the brain, takes over and begins to dictate, individually and collectively, the level of risk we are willing to experience. It typically requires overwhelming proof that a threat does not exist; even pass the point of reasonable risk-taking.

Is Seeing Believing?

I believe (or hope) most humans would agree that the observable results we presently produce are a direct reflection of our programmed reality—individually and collectively. From an individual perspective, if we abuse our bodies in some way, it will not function in the most natural, productive way. If it is abused continually, it may experience some chronic ailment—even to the point of not returning to normalcy. Drug abuse and alcoholism are common examples.

These are simple examples of “cause and effect.” The question attending this example is what is the “true” cause of an abuse? Even though the obvious immediate cause is what or how the abuse is provoked. The more in-depth question is “what provoked” the abuse? Most treatments today would suggest that the true provocation is programmed in an individual’s psyche—which is another term for one’s personal consciousness. Therefore, we might conclude that the state of that person’s life is probably a direct reflection of his or her personal consciousness. Or the outer observable state is a reflection of one’s inner consciousness.

The question which naturally follows is, “can we apply the same reasoning to the collective consciousness of humans in a geographical locale?” Such as a community, a city, a state, a country, a continent, and even a planet of humans. Does each of these locations collectively contribute to the planetary consciousness of Earth? If so, what are the “belief structures” they have in common and how strongly are they reinforced by *observed* behaviors and results?

The Dominant Nature of Human Consciousness

A cursory examination of the *major* events and conditions on planet Earth: like continuous wars, the rich getting richer at the expense of others, significant religious polarization, as well as philosophical polarization that threatens to tear countries apart—one might conclude that the dominant human consciousness of the planet is ***domination, control, and power; driven by greed***. This statement is confirmed by a series of four books written by the author titled, *The Pleiadian Series*. [3, 4, 5, 6] Although the series is fiction, much of the information and data discussed is factual. The continuing military, political, and economic conflicts occurring locally, nationally, and globally fit this consciousness perfectly. Military confrontation seems to be an endless array of what most humans, at least in the U.S., have come to accept,

probably with a false sense of security that the unthinkable won't happen—both within the U.S. and possibly globally.

Political discord is as old as humans have existed, not only nations versus nations, but within every segment of society. And most dangerous of all is the present progression of the huge growing divide between the “haves” and “have-nots,” both nationally as well as globally. In order to support the continuation of our economic philosophy of unregulated capitalism, we appear to be willing to experience the erosion of the middle class in the U.S and the simultaneous overwhelming investment in more sophisticated ways conducting technological surveillance and armaments. In a survival-driven world, the latter appears to be a necessary game without end, in spite of the fact that economic breakdown would also appear to be inevitable.

I am certain most inhabitants of the planet would like to believe that there is an equal balance of humanistic policies and practices to ensure human preservation. It would appear that the major indicators of such actions do not balance or outweigh, in any significant way, the rigorous continuation of the dominant human paradigm I have posed above. In spite of this situation, it should be obvious that the only salvation for humankind will be a “leaderless revolution” in human consciousness. This revolution involves a situation where the average person takes responsibility for his or her personal transformation through small incremental acts of inclusion within his or her sphere of influence. [7] The premise of this approach is the quote below:

***Authentic human interaction is the most powerful
phenomenon for creating, transformative,
compatible relationships.***

*William A. Guillory,
Executive Director
Center for Creativity & Inquiry*

And collectively, we take responsibility for the transformation of the present survival-driven consciousness to human compatibility. The most important first step is to also take responsibility for our role in creating the presently existing consciousness and actively commit to achieving a state of mutual accommodation.

A recent example [8] of this transformation is described by an article in *The Guardian Newspaper*, titled: “*It’s a Miracle.*” *Helsinki’s Radical Solution to Homelessness*. Juha Kaakinen, CEO of the Y-Foundation, provides low-cost flats to homeless people across Finland. As a result, Finland is the only EU country where homelessness is falling. “We decided to make housing unconditional,” stated Kaakinen. “To say look, you don’t need to solve your problems before you get a home. Instead, a home should be the secure foundation that makes it easier to solve your problems.”

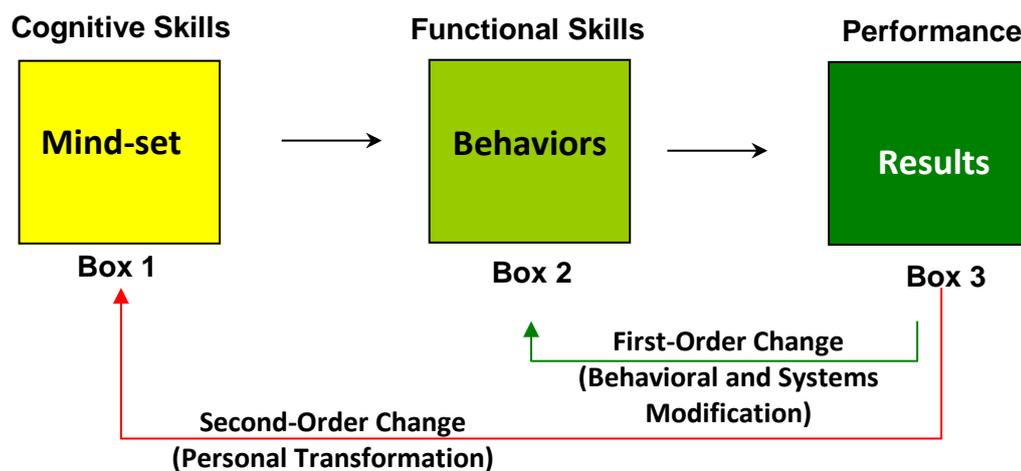
It should be understood that a transformation in the consciousness of the foundation’s thinking probably *preceded* the actions taken; a fundamental humanistic shift in mind-set.

2. Distinguishing Change and Transformation

“Transformation is the inner adaptation to external change. Mastery of the inner allows one to create the external change one experiences.”

The final point I made in the previous section was that a transformation in thinking of the foundation with respect to homelessness probably preceded the action taken to address the issue from a radically different perspective. This is an example of the major difference and relationship between *transformation* and *change*. These phenomena are illustrated by the State of Mind Diagram shown below.

State of Mind Diagram



In essence, this model shows that first-order change involves different ways of organizing, processing, and behaving. The basic *assumption* is that changing the way things are done will *permanently* bring about change in an undesirable condition, like homelessness, world hunger, or even exclusion as an institutionalized phenomenon embedded in the American culture. In truth, everything changes *permanently* as an *evolutionary* process over time. The fact is most processes implemented out of Box 2, with little regard for Box 1, have not led to permanently significant results—including simply hiring more persons of color. Even today (circa 2020), when many organizations are surveyed, they declare that achieving diversity is not simply about hiring more diverse employees, but also about “fundamental change” in how such resources are utilized to impact greater business success.

Transformation involves an immediate “irreversible change” in mind-set, which is *reinforced* by many of the processes that have been implemented in Box 2 over time. Around 2010, a serious effort began to explore the *source* of the lack of significant progress in achieving diversity and inclusion measurements with the widespread popularity of “unconscious bias” training. (Box 1 above) The intent of such training, in most cases, was to bring about personal and organizational transformation. Although most organization still avoid the use of the term cultural transformation in preference to cultural change. The point is that true resolution of the organizational and societal issues we deal with today requires, first and foremost, transformation in consciousness (mind-set) which ultimately controls the results we observe in Box 3. More often than not, what we observe in our single-minded focus on Box 2 which is captured by the French expression,

“The more things change, the more they stay the same.”

The essence of social entrepreneurship is to facilitate, or at least, provoke the process of second-order change in human consciousness from a survival way of programmed thinking to human compatibility. On the surface, the work of *Innovations* and *The Center* has been to run successful for-profit and non-profit corporations, respectively, focused on exceptional performance; which we have achieved. In truth, our “real” underlying driving passion is and always has been transformation in human consciousness to create a more humanistic planet of human beings. Our strategy has been to access highly influential individuals in the government, corporate, and organizational worlds through our programs focused on personal and organizational transformation. Transformation in these worlds is the same as transformation in society.

3. Creating a Context of Caring and Compatibility

“Caring for each other is the key element which distinguishes humans from human beings.”

A Context of Caring

As a species, humans are capable of the most humanistic acts of sacrifice on behalf of the wellbeing of others. On the other hand, we have proven that we are also capable of the most heinous actions of self-destruction as well as the destruction of the physical, mental, and attempted spiritual dimensions of others. The question I wrestle with, as a social entrepreneur, is: “Is it possible to dominantly live within a context of caring for others?” More specifically, to dominantly live consistent with expressions of empathy, compassion, humility, and love for others. Not so much because these characteristics appear to make one a better person and well thought of by others, but because they

appear to be natural expressions of a humanistic consciousness. While the other destructive nature appears to be unnatural and harmful to others. The latter also elicits feelings and emotions which appear to impair the natural functioning of one's mind, body, and spirit.

From a mental perspective, unnatural functioning is the inability to distinguish experiences which are a true threat to one's physical survival and those which are not; such as, most political, religious, and personal differences. And most importantly, at the heart of it all, my perception is that social entrepreneurship is the *nature* of a person who dominantly lives from a context of "we" in preference to "me." Therefore caring for others is synonymous with caring for one's self. The two are inseparable and captured by the following quote.

"Caring is at the heart of human existence."

—Daniel Engster
Philosopher

My observation of the overall results of the way we dominantly operate as species is *survival* accompanied by an emotional state of *fear*. This statement does not, in any way, invalidate the "army of social entrepreneurs" who tirelessly attempt to create a better world—whether through a business enterprise or as an individual. Like "*Doctors Without Borders*," a humanitarian healthcare organization that treats people where there is the greatest need, globally—often at the threat of their own lives. Such acts of love and caring simultaneously create a transformation in their relationship. I believe it is important to recognize whether we are focused on changing an existing undesirable condition, such as environmental awareness, global healthcare, or global warming, that transforming human consciousness is an essential part of a permanent solution. If not, then our efforts will be an endless array of short-term solutions to continually changing and recurring problems or conditions. Our dominant human consciousness is ultimately the source of what we manifest, either in the short or long term.

I am fortunate to have at least ten close friends who I would describe as social entrepreneurs, either in a business capacity or as a function of the way they live their lives. One, who comes to mind, is a lawyer who lives in Heber, Utah. His name Duane Moss. He has formed a particularly close relationship with a Hopi reservation near Duchene, Utah. He was hired by them in a legal capacity to protect their water rights some years ago. This situation has been an ongoing battle with the surrounding ranches. Duane's representation goes way beyond legalities and involves a spiritual connection to them as well as many indigenous cultures around the world. We have mused about the possible source of his connection and commitment to such cultures.

A Context of Compatibility

Regardless of the activity a social entrepreneur engages—homelessness, hunger, healthcare, education, the environment, etc.—they all have in common a driving force that naturally results in humanistic actions and behaviors. I believe this driving force is spiritual in nature and originates from an expanded state of consciousness. It is not unusual for many individuals on this planet to access this state of consciousness where fear does not exist, expression is natural, and equality with others is a natural state of being. The driving force for expression is contribution to the health, happiness, and success of others. Relationship and respect for the environment which supports one's existence is as important as relationship with other humans and animals. I refer this state as a context of compatibility, which give rise to the Seven Principles of Social Equality.

The Seven Principles of Social Equality—The Emerging Paradigm of Human Compatibility

1. All humans are **worthy** by virtue of their existence—no human should be exalted as superior to others.
2. All humans have an **inherent** right to be fed, clothed, and sheltered—with the support of others where necessary.
3. All humans have an **inherent** right to be educated to learn both physical survival and global adaptation.
4. All humans have an **inherent** right to freely explore and express their spiritual values through creativity, innovation, and/or any other form of human understanding, compassion, and love.
5. All humans have an **inherent** right to explore consciousness for the continual acquisition of wisdom.
6. All humans have an **inherent** right to religious expressions that provide spiritual growth in concert with the wellbeing of all humanity.
7. All humans have an **inherent** personal and collective responsibility to preserve a planetary social, physical, and spiritual environment for their continued existence.

These seven principles represent a context for compatible existence on planet Earth. Adopting and implementing them will naturally create a transformation of humans, living in fear, to human beings, living in harmony; with the emphasis on being.

4. Sustainability and Human Consciousness

“Is the resistance of human consciousness to transformation the core factor leading to the collapse of humankind?”

Two Musical Themes

The subject of sustainability is so encompassing that I cannot possibly discuss it in any justifiable way within the framework of a single chapter. Therefore, I would like to briefly explore this subject with respect to human consciousness: *More explicitly, with respect to the sustainability of humans on planet Earth.* Because I believe our long-term occupancy on Earth is in more jeopardy than we care to seriously consider; at least in some form which ensures our present quality of life. Thus, there are two musical themes playing. One theme is the one we participate in on a daily basis—some with awareness and others who could care less. The latter are unconscious and unaware participants in our symphony. That theme, as I have referred to throughout this chapter, is a survival-driven melody with hard-wired strands of “never enough,” “need more,” “bigger and better,” “increasing growth,” “feed the beast,” and most of all, “make more money,”—all underpinned by the movie line from *Wall Street*, “greed is good.”

The other theme that can be heard played by a decided minority of the global population is that we need to change our core values to adapt to a finite planet with finite resources. Many of which we cannot regenerate that are critical to the global ecosystem. The Amazon rainforest is now capturing one third less of the carbon in our atmosphere than it did just ten years ago; that amounts to one billion tons of carbon dioxide now freely circulating in the air. This increased carbon load on the climate will grow annually, accelerating changes in the climate and weather patterns. The entire forest lost over 760,000 sq km by 2014, and by 2025 some studies have estimated that 40% of the rainforest will be destroyed. Areas of commerce and peril affected by this activity include ranching and agriculture, commercial fishing, bio-piracy, poaching, damming, logging, and mining.

Most of all, we need to adopt proactive strategies for sustaining our own existence. Both of these points are discussed in the 2015 publication of the book *Collapse*, by Jared Diamond. [10] The point I am making is that changing behavioral patterns during comfort and convenience are not sustainable actions. More often, than not, humans require a significant, or catastrophic threat to their physical survival in order to experience the transformation in consciousness necessary to sensibly create and commit to the actions necessary for their own long-term survival.

An additional impediment to human transformation is the false dependency we have on science and technology as the panacea to solve practically any problem we might have in lieu of personal exploration and transformation. So the dilemma we face prior to any systems or behavioral strategy and intervention is how bad or severe must our life-threatening situation(s) become before we take corrective action which involves fundamental change necessary to sustain our existence.

Transformation

I have used the term *transformation* throughout this chapter. Sometimes metaphors provide a better sense of what is involved, rather than an explicit statement.

“Transformation is like walking through a door which disappears once you walk through it.”

This metaphor describes the irreversibility of transformation, as opposed to *change*, which is reversible.

“Transformation is like the conversion of a caterpillar to a butterfly.”

This metaphor reflects the “irreversible change” to another more mature form. In the case of humans, it refers to the inner conversion of a person to a state with greater understanding, empathy, and compassion for others. Biologically, the conversion of a caterpillar to a butterfly is called *metamorphosis*. It is defined as the process of transformation from an immature form to an adult form in two or more distance steps. I also use these metaphors to describe the conversion of a human to a human being. Because an individual’s *way of being* has undergone a metamorphosis to a more mature, adult form. A human being is an individual who lives life within a context of compatibility with his or her external environment.

Everything that comprises the universe is in continual change, including Earth and earthlings. The key to sustainability is for earthlings is to develop the ability and willingness to not only change their environment (systems) but also transform their programmed beliefs about themselves, others, and external reality. For example, as a result of continually evolving banking information technology, paper transactions and banking services will be eliminated and minimized, respectively. These changes will *force* customers to learn IT banking systems, regardless of their opinions and beliefs about customer service.

Because of the predicted dramatic increase of extreme weather events and destruction they create, we may consider transforming our beliefs about global warming; hopefully before our transformation is meaningless. The point is that the crucial adaptation to external change is internal transformation. Then the constructive

implementation of systems, processes, and behavioral changes which create a compatible macro system.

Finally, in terms of engaging transformation—personal growth, as a way of life—there are literally numerous ways and methodologies. Resources are not the problem. Resistance to engage is the greatest challenge for most individuals with a distribution of reasons. I suggest that what all those reasons have in common is a fear of discovering one's inner, and probably authentic, self and finding that insecure, vulnerable, and imperfect person to be no match for the externally created “master of deception” in all the personas that can be imagined. Then we get a glimpse of the meaning of the Shakespearean quote by Jacques from the play *As You Like It*.

*“All the world’s a stage, And all the men and women merely
players; They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages.”*

5. Steering a Course to Compatibility and Human Preservation

*“We are all responsible for creating a
consciousness of compatibility.”*

Compatibility

The events of major impact with respect to the quality of continued existence of humans on planet Earth, as documented by The Global Risks Report, 2019 [11], fall into five major categories: Economic, Environmental, Geopolitical, Societal, and Technological. They include:

1. Weapons of mass destruction
2. Climate change migration and adaptation
3. Extreme weather events
4. Global water crises
5. Cyber-attacks
6. Critical information infrastructure breakdown
7. Man-made environmental disasters

These risks are either man-made or man-influenced. The primary reason is fairly simple. *We don't know how to create compatible solutions to conflicts involving differences.* The ability to resolve conflicts resulting from differences—human, cultural, and systems—is the essence of diversity. Therefore, diversity, as I have defined it, is the key element in creating a dominantly compatible planet of humans.

“Diversity from a personal perspective is the ability to master the resolution and synergy of differences.”

Compatibility is an environment of mutually supportive relationships wherein differences are viewed as the “creative-tension” necessary for new, breakthrough possibilities in synergism, synchronicity, and human technology. Compatibility from a personal perspective is the ability to:

- *collaborate* with others in a mutually respectful, trusting, and supportive way
- *reconcile* differences in an amicable, mutually rewarding way
- *be receptive* to interacting in an open, transparent, and transformative way
- *be resilient* to proactively respond to conflict, adversity, and change
- *cohesively* relate to others in a connected, aligned and united way as One.

However, the major requirements for creating compatible resolution of conflicts include human transformation, cultural transformation, and experiential transformation. Each process of transformation is based upon the illusion of the superior/inferior dyad. Human transformation is the *cognitive realization* of the illusion that physically distinguishing differences do not create superior and inferior human species. This experience results in the realization of *human equality*. The resulting state of being is *humility*: not better than, not less than, simply equal. Such a realization is humbling to the human ego, since the driving-force in a survival-based reality is to define one’s self through a superior distinction with respect to others. These obviously include race/ethnicity, sex/gender, immigrant status, homophobia, but also includes wealth, intellect, achievements, societal standing and obviously any aspect of human functioning where differences are involved.

Cultural transformation is the *intellectual realization* of the illusion of ethnocentrism. The human tendency to believe one’s culture and way of life is superior to all others. Followed up with elaborate explanations and proofs of why theirs is superior to all others. The realization is that one’s culture and way of life *is not* superior or inferior, simply different, again, is very humbling to one’s ego. The elements of comparison for justifying one’s strongly-held beliefs include: language, religion, customs, political and economic systems, and cultural norms and folkways.

Systems transformation is the *experiential realization* that a society’s ways of organizing, functioning, and innovating, in their unique way, do not qualify as superior or inferior—unless the illusion is acknowledged and perpetrated with another societal group; a kind “unconscious conspiracy.” The historical way such relationships have evolved is by conquering and colonizing through military force, destruction, and death to a resistant society.

In conclusion, force does not prove mental, cultural, or spiritual superiority. Superior force in a dominantly survival-driven world has proven to be best at exerting

control over others. However, because of the events I have cited above, we are in the midst of a different era. An era where the events which are cited are global in impact, but most of all, any of them could easily escalate to the use of weapons of mass destruction. In the END, there are no superior or inferior dimensions of anything or anyone. Just plain non-existence of a failed experiment like Lemuria and Atlantis!

Preservation or Sustainability

The preservation and sustainability I have chosen to discuss is humankind in some compatible form beyond a context of survival. It appears to me that the major driving force for achieving this state is the choice of the populous in the way we live our lives. There is no great leader who has the power to transform us, although he or she may *influence* such change. In masse, people have the power to change and transform the world. It is simply our willingness to use our day to day interactions with others as well as our willingness to simply irreversibly change our opinions and judgments of others through *small acts of transformation*. Such actions are based upon the assumption that authentic human interaction is the most powerful phenomenon for invalidating beliefs that have no basis in experiential reality.

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