

*Making a Difference
While Making a Living*

WORKING *for* GOOD



Jeff Klein

“Jeff Klein provides insights on how to uncover one’s best self and help co-create businesses where everyone flourishes.”

—**John Mackey**, chairman and CEO of Whole Foods Market

PRAISE FOR JEFF KLEIN

“Jeff Klein, one of the earliest champions of Conscious Capitalism, offers a highly practical yet profoundly intuitive blueprint for achieving your purpose—and making a difference at work. You will return to *Working for Good* again and again. It belongs on your desk and in your heart.”

—**Patricia Aburdene**, author *Megatrends 2010: The Rise of Conscious Capitalism*

“A valuable resource . . . Jeff Klein has provided a model that will allow readers to live their lives and their work authentically, passionately, and ethically.”

—**Timothy L. Fort, PhD, JD**, Executive Director,
Institute for Corporate Responsibility, George Washington
University School of Business

“*Working for Good* is a marvelous guide for how to integrate a life of work and a life of meaning, resulting in a life of joy.”

—**Michael Strong**, author of *Be the Solution: How Entrepreneurs and Conscious Capitalists Can Solve All the World's Problems*

“Jeff Klein's wisdom and passion shine in *Working for Good*—a practical, inspiring guide to creating a life of purpose that makes a difference in the world.”

—**Brian Johnson**, Founder & Philosopher of PhilosophersNotes + co-founder of eteamz and Zaadz

“When you live in love and let your mind support your heart, then good things happen. Similarly, when business expresses itself in a heart-felt way, then business has the potential to truly create good. Jeff Klein's book shows us

how it can be and is being done in our world today. Jeff talks the talk and walks the walk—he knows what it is to feel good, be good, and do good.”

—**Kartar Khalsa**, CEO Golden Temple Natural Foods,
makers of Yogi Tea and Peace Cereal

“In *Working for Good*, Jeff Klein helps us get in touch with our primary, natural purpose—which gives priority to the common good of us all.”

—**Terry Mollner**, Chair of Stakeholders Capital, Co-Founder and Member of the Board of the Calvert Social Investment Funds, and Member of the Board of Ben & Jerry’s

“The Working for Good model uncovers the mysterious dance between self and other, culminating in the expression of what is truly possible.”

—**Bijoy Goswami**, Founder, Bootstrap Austin,
and author, *The Human Fabric*

“In the new business paradigm, which manages for positive outcomes for all stakeholders, bringing your best self into the workplace is critical for individual, team, and business success. Jeff Klein’s insightful book makes remarkable use of story and guided reflections to provide readers with insights on how to uncover one’s best self and help co-create businesses where everyone flourishes”

—**John Mackey**, Chairman and CEO of Whole Foods Market

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Jeff Klein

*in collaboration with Elad Levinson
and Julie van Amerongen*



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To the liberation of all beings.

Always you have been told that work is a curse and labor a misfortune. But I say to you that when you work you fulfill a part of earth's furthest dream, assigned to you when that dream was born. And in keeping yourself with labor you are in truth loving life. And to love life through labor is to be intimate with life's inmost secret.

—KAHLIL GIBRAN, twentieth-century Syrian-born
mystic poet and philosopher

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PREFACE

Work is love made visible.

—KAHLIL GIBRAN

You're not going to believe this, but my dad actually likes to work!" I recently overheard my ten-year-old daughter, Meryl Fé, say to a friend.

She's right. I love to work. Always have. I believe it provides a great sense of purpose and meaning, cultivates our capacity to serve, drives personal growth, stimulates creativity, and holds a key to collective evolution and transformation.

For the past three decades I have joyfully pursued my passion and calling: to discover and explore ways to become ever more human and fully present in the context of my work, to realize my highest potential to make the most substantial impact for the greatest good, and to support others in doing the same.

While this book is not an autobiography, it *is* personal because I developed the insights I share here through my own experience of working "for good." The Working for Good approach emerged as I cultivated the skills and practices I will describe and applied them in my own life. This approach has also been informed by my observation of and

collaboration with others who have cultivated and applied some or all of these and related skills and practices.

I began writing the precursor to this book ten years ago, which I called *Building a Business with Soul*. My writing then, as now, was aimed at synthesizing the lessons I had learned with the unresolved questions and challenges I continued to explore. How do we build successful businesses that embody our highest aspirations and essential values? What practices increase the likelihood of creating sustainable conscious businesses? What factors undermine our ability to manifest our greatest intentions in business?

I've witnessed greed, fear, and delusion destroy relationships, waste resources, and undermine great potential for creating truly extraordinary, successful businesses. And I have witnessed success multiply when people transcend these forces.

Over the years, countless people have said to me, "You should write a book," generally after learning of my somewhat unusual journey and diverse experiences. Finally, one day I woke up and knew it was time to heed the call.

Writing this book has taken me deeper into the lessons I've learned and the skills I continue to hone, and it has profoundly validated the effectiveness of these skills. Practicing these skills supports us in pursuing our passion and our calling to serve the greatest good through our work. It also allows us to cultivate ourselves and each other in the process.

Business provides an incredible platform for expressing the full range of our humanity. At a historic Conscious Capitalism gathering in the fall of 2008, several of the presenters, including world-renowned management consultant Gary Hamel and Walter Robb, president and chief operating officer of Whole Foods Market, posed this question: "How do we build organizations that are as human as the people who

inhabit them?” To this I add another question: How do *we* become more human in the context of our work, so we can build life-affirming organizations?

This book is about the life we choose to create for ourselves within our work, the businesses we bring to life, and how we relate to ourselves and each other in the process. I wrote most of it late at night after working full days. While I didn't intend or expect to do this, I soon realized that if I was going to write about Working for Good, I needed to be continually immersed in that process while I was writing, applying what I was writing about, and reflecting on it in the writing.

My principal work at this time is running a nonprofit organization called FLOW, dedicated to “liberating the entrepreneurial spirit for good.” It was cofounded by John Mackey, CEO of Whole Foods Market, and Michael Strong, an educational entrepreneur committed to creating opportunity for all. John and Michael consider themselves to be libertarian do-gooders, committed to making the world a better place—convinced that entrepreneurship and markets are their most powerful tools. Michael is the “chief visionary officer” of FLOW. Drawing on substantial empirical evidence, he outlines the legal-system reforms and cultural shifts that foster entrepreneurial activity, and he tells inspiring stories of a world transformed for the better through the work of entrepreneurs who are motivated to do good.

I am FLOW's “chief activation officer.” The title reflects my commitment to manifesting the FLOW vision and making real Michael's stories of healthy, thriving communities throughout the world and millions of people engaged in inspiring and meaningful work. As I told Michael and John

when we began working together, I love ideas, but if they don't lead to action, I am not that interested.

In addition to general organizational and market development, a key element I bring to FLOW is the Cause Alliance Marketing model I have been developing for years. Cause Alliance Marketing programs catalyze multisector alliances to address social issues through integrated marketing campaigns, which simultaneously address the needs and objectives of program partners while leveraging their assets, resources, and capabilities in service to the cause, the alliance, and other partners. I am applying this model to FLOW outreach, education, and engagement programs called Peace Through Commerce, Accelerating Women Entrepreneurs, and Conscious Capitalism with the goals of increasing awareness of, attracting resources to, and facilitating participation in each of these emerging movements.

That's my day job. And during the day, as has been the case for many years, I collaborate with countless people. I often find myself facilitating meetings and supporting colleagues to be and do their best. Through this process, I have come to understand certain essential skills that foster the intention to work for the greater good and manifest goodness through work. This book is about these skills—what they are, how to develop them, and how to apply them in your work and your life.

Throughout my career, I have immersed myself in many idealistic ventures with great vision and high aspirations for serving humanity and making the world a better place. All of them have made meaningful contributions, and some continue to do so—and in some ways, all have fallen short of their aspirations.

This falling short inspires me to strive to fulfill a higher level of realization of the idea of Working for Good—and higher aspirations and steadfast pursuit generate great

meaning and a powerful sense of purpose. When informed by the experience of repeatedly falling down, then successfully getting back up again—and by the world at first saying, “Are you crazy?” then beginning to say things like “This is a good idea” and “Let’s see what we can do”—this aspiration and pursuit start to manifest a new, truly motivating reality.

HUMILITY

Perhaps the safest prediction we can make about the future is that it will surprise us.

—GEORGE LEONARD

The process of pursuing vision with passion and purpose is deeply humbling, as we fall short of our idealistic visions, see our personal shortcomings, are disappointed by others, and learn that things are not always what they seem to be.

There is a traditional Taoist story about a farmer. One day his only horse broke out of the corral and ran away. Upon hearing the news, the farmer’s neighbors came to his house to see for themselves. They said, “Oh, what bad luck!” To which the farmer replied, “Maybe it is, maybe it isn’t.”

Within a week the horse returned, accompanied by a beautiful wild stallion, which the farmer and his son quickly corralled. Once again, upon hearing the news, the neighbors came to see for themselves. This time they proclaimed, “Oh, what good luck!” The farmer replied, “Maybe it is, maybe it isn’t.”

During his efforts to break the wild stallion, the farmer’s son was thrown against a fence and broke his leg. True to form,

the neighbors gathered round to console the farmer with “Oh, what bad luck!” And once again, the farmer replied, “Maybe it is, maybe it isn’t.”

At this time in China, two rival warlords were waging war against each other. The warlord over the Taoist farmer’s village, who was one of the two combatants, visited the village to conscript young men to fight in the war. When his men came to take the farmer’s son, they found him in pain and unable to walk, and left him behind while they gathered the rest of the young men in the village. Once again, the neighbors visited the farmer to congratulate him on his good fortune. And the farmer replied, “Maybe it is, maybe it isn’t.”

As this story represents, we never fully know the implications of anything, including our most well-intentioned efforts and apparent failures. Invariably and inevitably, we know less than we think we do. We can intend and aspire to serve the greatest good, and cultivate the skill to do so, but our sight and skill will always be limited, and there will always be others who see things differently. As my late grandmother used to say, “We don’t see ourselves,” and the aspects of ourselves we don’t see can be the very things that limit our ability to manifest our visions or create conscious businesses. Here’s one more story, to bring this point home:

When I was in my early twenties I commuted back and forth between Austin, Texas, and New York City, and I studied karate in both places. The teacher in Austin, Joe Alvarado, focused a lot on fighting and sparring. The school in New York, Mas Oyama’s Kyokushin, emphasized form and drilling. Since I was doing both, I tended to be a bit quicker and sharper than my contemporaries in Austin, and a little more developed in sparring than my contemporaries in New York.

One day in New York, as part of a training session, I was invited to spar by Sensei Yoshi, a third-degree black belt and teacher from Japan I respected greatly. As I was apparently holding my own, he commented “good work.”

The next moment, I found myself flat on the floor after he gently touched me on the top of my head with his foot—I didn’t even see it happen.

The lesson in this has stayed with me for twenty-five years: be careful about what you think you know or are capable of, as there is likely to be someone more knowledgeable, experienced, and skillful right in front of you. So while passion, persistence, and even ferociousness will serve to advance our efforts to work for the greater good, openness, flexibility, and humility are essential.

My understanding of how to be human and bring my humanity into my work and business evolves all the time. As I spend more time with people like John Mackey, read the stories of others who run large companies, and share experiences with innumerable friends and colleagues who are entrepreneurs and change agents in business and in other contexts, I see more and more clearly that we are all engaged in exploration and discovery.

In *Working for Good*, I acknowledge a range of possibilities rather than a single road map to success. Conditions change, and people’s perspectives, interpretations, and means of expression vary; there is no one right way. There is no magic solution, but there are ways to open to more magical, human experience and to be more skillful in facing the unknown and working with that constant and ultimately unpredictable force: change.

My intention with this book is to provide a meaningful context and the essential tools to support you in deeply and

fully expressing your humanity through your work; to open to the vulnerability that makes you invulnerable; to establish a sense of aspirational purpose grounded in principles that sustain you in the face of adversity; and to find rich experience and deep fulfillment.

One of the most significant experiences I had when writing this book was slowing down, reflecting on my own experience and what I was observing in that of others, and allowing those lessons to inform an overall understanding and way of being. My primary orientation is to do and to move. My self-designated title of chief activation officer reflects my commitment and tendency to get things moving. And while this kind of kinetic energy is useful and even essential to moving things along, I find that the biggest breakthroughs and movements tend to happen in moments of stillness, when I stop *doing* and create space for *being*, within myself and others. As composer Claude Debussy once observed, “music is the space between the notes.”

If you have ever meditated, gone through therapy, or taken part in other practices that slowed you down and provided opportunities to see and feel what was going on beneath the mind’s chatter and the busyness of business, you understand the dynamic relationship between doing and being. You understand that you can consciously slow down and check in, then make choices about how to move from there. The simple acts of slowing down, checking in with yourself and others, and observing the conditions around you and the effects of your actions can start a whole series of events that can truly change the course of history.

For me, one of the greatest benefits of writing this book came when I sat down with more than a dozen friends and colleagues for extended conversations that focused on

their work and their relationship to the idea of Working for Good. And my deepest satisfaction with the conversations was in hearing how much my friends and colleagues valued being listened to deeply and being able to express themselves in ways they had not done before. They became more connected to their own purpose and passion through our dialogue. To me, this is the essence and opportunity of Working for Good: showing up for each other, so we can more fully embody our potential, so we can co-create incredible manifestations of our highest intentions—for ourselves, for each other, and for all.

The other context in which I've refined my Working for Good skills is parenthood—specifically, being the father of a ten-year-old daughter. While it's not directly related to business, being a parent provides powerful lessons about presence, relationship, the connection between ideas and actions, and many other factors that are integral to being conscious in business. And my experience with parenthood also makes me especially sensitive to the needs of and constraints upon women entrepreneurs, working mothers, and other entrepreneurs who are single parents with young children.

I have learned that the line between work and life is one we manufacture. As Gandhi observed, “A man cannot do right in one department of life whilst he is occupied in doing wrong in any other department. Life is one invisible whole.” Working for Good is principally about finding that wholeness in and through our work.

Chapter One

WHAT IS WORKING FOR GOOD?



An individual has not started living until he can rise above the narrow confines of his individualistic concerns to the broad concerns of all humanity.

—MARTIN LUTHER KING JR.

This book is about us—you and me and everyone else—and what we can do together to address the challenges and make the most of the opportunities facing humankind, to manifest a world that reflects our highest aspirations and most compelling visions.

In the opening of his classic book *Working*, Studs Terkel writes, “This book, being about work, is, by its very nature, about violence—to the spirit as well as to the body. It is about ulcers as well as accidents, about shouting matches as well as fistfights, about nervous breakdowns as well as kicking the dog around. It is, above all (or beneath all),

about daily humiliations. To survive the day is triumph enough for the walking wounded among the great many of us.”

This book, and the very idea of Working for Good, are meant to be an antidote to the violence people do to themselves and each other through business and work.

You may be reading this because you would like to do something to address some of the challenges facing humanity, because you believe that business provides an opportunity to do so, and because you want to understand more deeply how this vision can be manifested. This is what motivates many of us, especially young people; members of the Millennial Generation almost require that the companies they work for or build have a higher social purpose and act responsibly. You may also sense a calling to service and want to pursue it more fully. You may want to change your existing business or job, start a new business, or find a new place to work that is more deeply aligned with your purpose and principles. And you may want to learn new skills that will make you more effective in building a conscious business and make your business more responsive to the increasing market demand for good corporate citizenship. Working for Good acknowledges the power of these desires and provides tools for addressing them. It is a way of approaching work to serve the greater good.

Working for Good is a philosophy, a way of conducting business and approaching work that orients us on a path of personal growth, development, and service. Based in the skills and practices of awareness, embodiment, connection, collaboration, and integration, Working for Good guides our thoughts and actions to create businesses that value more than financial return on investment, respect people and the

planet, deliver broad-based service to society, and promote widespread well-being.

By applying the skills of Working for Good, we bring out the best in ourselves and in others, increasing creativity, productivity, and sustainability. As measured by the Great Places to Work Institute, companies that treat employees as people, building trust and relationships, typically outperform their competitors and have lower absenteeism and workforce turnover. Happy employees have less stress and stress-related illness, and they cultivate happy customers—leading to sustained relationships and deeper loyalty. The virtuous cycle goes on. Companies that authentically serve the goals of Working for Good similarly engage sustained support from customers, employees, and their communities.

By Working for Good we find deeper meaning, make a greater impact through our work and, in the process, elevate each other and ourselves. Working for Good prepares us to adapt quickly, evolve continually, and respond skillfully to difficult people and challenging situations. And it opens us to opportunity and creativity. When we orient ourselves toward the Working for Good model and cultivate the five essential skills that are its focus, we can make a significant difference in our world. Perhaps the most difficult challenge of Working for Good is that of sustaining our faith—the faith that we *can* change the way people conduct business and conduct themselves in business. Each moment and in every situation, we have the choice to approach the people and situations we encounter, even the most challenging ones, with openness and compassion. And we can institutionalize the skills of Working for Good to cultivate a conscious culture within

our business and between our business and the greater community. With sustained support from our internal and external communities, we can face ever-greater challenges while continuing to cultivate a more conscious way of conducting business.

The essence of Working for Good is a calling, a sense of passion and purpose that stirs us from deep inside and calls us to action. It is based on the belief that what we do matters, that we can make a difference—for ourselves, others, and the world—through the expression of our creativity and the application of our productive energy.

Working for Good is vital, invigorating, life-giving, meaning-making, fulfilling, and artful. It is also a strategy for success—for yourself, your colleagues, your business, and the broader community around you.

This book honors you for aspiring to Work for Good and for the Working for Good you are already engaged in. It is designed to inspire, validate, and deliver practical information. Choosing to Work for Good does not mean you are alone, crazy, or destined to poverty. On the contrary, you will begin to head toward a life full of meaning, joy, growth, and prosperity, in the fullest and deepest sense. In this book, you will be introduced to a larger vision of Working for Good, examples of the countless people successfully Working for Good, and practical tools to support you in your own pursuit of Working for Good.

The practical tools and exercises in this book are designed to cultivate the skills of Working for Good. The core of the book describes the five skills and their significance, presents exercises to cultivate them, and underscores the value of consistently practicing and employing them. With the book as your guide, you can proceed on your journey with confidence and energy.

WORKING FOR GOOD AND THE WORLD AT LARGE

We can't solve problems by using the same kind of thinking we used when we created them.

—ALBERT EINSTEIN

We live in a time of great change, significant challenges, and tremendous opportunity. Old ways of doing things don't work the way they once did, and we must continually experiment, adapt, and evolve. Globalization and the Internet exemplify an emerging new reality—or the recognition of a long-standing reality: we are all interconnected and interdependent. What happens in one place and to one person affects others and, in some way, affects us all. And in tangible and visible ways, issues like environmental contamination, financial system instability, HIV/AIDS propagation, water and food shortages, and political conflict clearly have global consequences. The world seems to be simultaneously more connected and more chaotic.

In this context, we ask ourselves, “What can I do?” “Who am I to make a difference in the face of such dramatic change on such an enormous scale?” “Where do I begin and how do I proceed?”

Human beings are the root of the problems we face, and of their solution. But, as Einstein suggests, to solve any problem we have to change the way we think and, thus, the way we act: from a me-centered worldview to one which is we-centered, which recognizes our interdependence; from short term to long term; from linear to holistic; from a perspective based on greed, fear, and delusion to one based on love, compassion, and trust.

Human beings have many extraordinary capabilities and capacities, and we can make a significant impact upon the

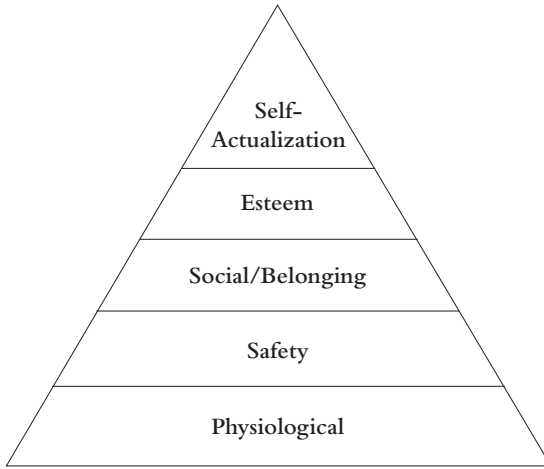
world around us. Our challenges are to recognize and cultivate our talents and to apply them with purpose and passion, informed by deepening inquiry and awareness and refined and amplified through collaboration with others.

More than fifty years ago, pioneering psychologist Abraham Maslow introduced his “hierarchy of human needs,” which represents a progression of human focus and orientation, from survival to transcendence, based on our material and social conditions and our cognitive, emotional, psychological, and spiritual development. Maslow observed that humans have certain universal needs. We need **physiological** sustenance: food, water, and air. We need **safety** from harm, including protection from the elements of nature (weather, fire, flood, etc.) and other people. We need **society**: relationships with others and a sense of belonging to a tribe or community. We need a sense of **self-esteem**: to be of value to others and to have a sense of self-worth. Finally, we are called to **self-actualization**, to fulfill our potential and, ultimately, to transcend our identification with an individual self and serve a higher purpose.

While people can feel fulfilled at any level to varying degrees, Maslow noted an almost universal pattern of progression through these stages. It seems that these needs build upon one another, with a person focusing on the more basic needs before progressing to the next level. In visual form, the hierarchy looks like Figure 1.

Maslow’s model, which is congruent with many traditional spiritual systems, provided roots for the human potential movement that emerged in the 1960s and continues to evolve. New branches of this movement, validated through ongoing, rigorous research, recognize that we are complex and multi-dimensional beings, with multiple kinds of intelligence and

FIGURE 1



tremendous capacity for learning, growth, and development. They acknowledge that we can systematically become more consistently happy and fulfilled, and more present, creative, and effective. We have agency over our lives, and our lives can influence others and the world we co-create.

Driven in good part by the aging of the baby boomers, the largest generation in history, and fueled by the idealistic, impatient, action-oriented Millennials, we are witnessing a search for purpose and meaning on a massive scale and a reorientation of collective values from material to spiritual: we are now focusing on experience, beauty, and meaning rather than on things. The prominence of linear, rational, left-brain thinking is waning as that of holistic, intuitive, right-brain thinking waxes.

Arguably, there is a massive exodus, or elevation, from lower levels of Maslow's hierarchy to higher levels, and increasing recognition of the necessity and rewards of focusing on the

greater good. Coincidentally, brain research indicates that doing good for others creates pleasure for the do-gooder on a biochemical level, and psychological research substantiates the common-sense notion that serving others creates a sense of purpose and increases happiness.

As our work at FLOW reflects, a growing transpartisan or nonpartisan movement is emerging, with similar reflections in many fields. Philosophers like Ken Wilber maintain that we are witnessing the emergence of significant numbers of people who embody a new level of integral consciousness focusing on what unites rather than separates, what adds to a greater whole rather than “my idea versus yours,” and what elevates us all rather than what puts me ahead of you. We are celebrating unity in diversity, the individual and the interdependent whole.

Our recognition of interdependence, quest for meaning, and drive to do good are all influencing business. For more than a decade, consumer polls have indicated that people expect companies to provide more to the community than merely selling products and services, and they reward companies that are good citizens. A new model for business is emerging in which entrepreneurs and corporate leaders acknowledge interdependence and bring it to the forefront, catalyzing systems of interrelated stakeholder groups—customers, team members, investors, vendors, the community—connected by shared purpose and cultivated through thoughtful consideration and engagement.

Stories of new ways of doing business appear in countless books and studies—by researchers, entrepreneurs, and successful CEOs—addressing the topics of authentic leadership, relationship marketing, workforce empowerment, and similar themes, celebrating the power of nonmaterial and nonrational factors. Purpose and relationship have

become driving forces in fueling business success, in even the largest of companies. For example, John Mackey tells of meeting with Indra Nooyi, CEO of PepsiCo, and her goal of leading Pepsi to become a “good company.”

The healthy functioning of the market process is driving much of the transformation of business as we collectively recognize the need to consider the effects of our activities on the environment and each other, and as we demand that businesses address them as part of their service.

OPPORTUNITIES ABOUND

People must be motivated by a deeper cause. I believe that people don't come to work to earn money for themselves and the company. They come to work because the product does something worthwhile, and this is what gets people inspired.

—BILL GEORGE

The dramatic circumstances of our times, an emerging new reality, and increasing new demands provide profound opportunities for business. And while business as an institution is often criticized and even demonized, business is a powerful force for positive change. Its processes and products captivate our attention and energy, influence our consciousness, and affect our material, psychological, and spiritual well-being.

Through business, entrepreneurs catalyze the convergence of ideas, energy, and resources to create new products and services, develop new technologies, solve problems, capitalize on opportunities, stretch our imaginations, and increase our concept of what is possible.

Business is not a mechanical system that exists separately from humanity, but a way of organizing our collective productive activity that reflects our view of nature and the world and our needs, desires, and expectations. It exists within the context of the natural, physical world and our perceptions and expectations. And as the world and our perceptions change, so too does this context.

We increasingly recognize interdependencies and the effect business has—on the environment, society, and individual people—when it is viewed and operated as a mechanistic, independent process that is not responsible to the communities and environment that form its context. And we are revisioning and redefining why businesses exist, what they do, and how they do it. As entrepreneurs, investors, employees, consumers, or citizens, we *are* business. Since we conceive it, manage and staff it, legislate it, and buy its products and services, we influence what business is and what it does.

While the popular view has traditionally been that “the business of business is business,” a new concept is emerging that balances the pursuit of profit with service to life: human beings and their communities, present and future, and the natural world.

We require that what we do and how we do it through business have more depth and meaning. The way we communicate and work together can be clearer and more collaborative, creative, and productive. Our decisions can be more considerate of our customers, our employees, our community, and the environment. We observe that the world and how we think about it are changing, and we see the possibility—in fact, the necessity—for the way we view and do business to change as well.

Chapter Two

AWARENESS



*He who cannot change the very fabric of his thought will
never be able to change reality, and will never,
therefore, make any progress.*

—ANWAR SADAT

Marcella Echavarria, the entrepreneur behind SURevolution, has always been empathic—especially at work. In the past, her problem was that she mirrored the emotional state of her colleagues. When someone in her working life was having a bad day—if they were sick, in a bad mood, or otherwise in a negative or unhealthy state—Marcella, too, would have a bad day. She found herself suddenly feeling under the weather, in a foul mood, or sitting in judgment of those around her. At the time, however, she didn't even realize what was happening.

Then Marcella began practicing yoga and meditation. Through ongoing practice, she developed an expanded awareness. She began to see how she mirrored the emotional

states of those around her, and was able to develop a sense of perspective and non-identification, balanced by care and compassion. Now, when someone is sick or in a bad mood or is aggravating in some way, she recognizes that it is not about her—and she can separate from their experience. She will go so far as to call the person sitting at a desk right next to her on the phone rather than talk with them directly if she knows that the conversation will go better on the phone than face to face. At the same time, without getting entangled in or identified with the other person's emotions, Marcella empathizes and sends them good wishes. She finds that this approach reduces dramatic encounters and even gives the other person the opportunity to turn their own mind state around.

.....
Awareness: Knowledge or perception of a state, situation, or fact, drawn from and focused on internal or external experience. Conscious or self-awareness is the condition of being aware of our awareness, to guide our behavior.
.....

Awareness is a catalyst for changing the fabric of our own thought, facilitating growth, and working with others. It gives birth to the other four skills of Working for Good and forms the ground of our being—the membrane connecting who we are, who others are, and the reality we co-create.

Like love, compassion, and empathy, awareness is a meta-skill, or a skill that enhances the way we apply other skills. When we communicate with awareness or love, we are more effective than when we do so without them. Awareness

makes us human and enables us to ascend to higher levels of self-actualization, service, and self-transcendence. It also activates the process of Working for Good, fostering embodiment, connection, collaboration, and integration.

As we move into this exploration of awareness, we'll start with a few assumptions, including some we have already visited.

- *Much more is unknown to us than is known.* Reality is a vast ocean, and we understand the nature and functioning of only a few grains of sand on the beach.
- *Who we are is relative.* It changes based on our circumstances, our personal evolution, and the relationship between the two.
- *We co-create one another and the world.* We are individual reflections of a greater whole, and the whole reflects who we are. We create the world and the world creates us.
- *What we do matters.* Whatever reality actually is, we can experience—alone and with one another—the good, the true, the beautiful, and the divine, however we perceive them. While we may have different interpretations of our experience, to the extent that we form groups with shared understandings, what we do matters to what we experience, how we exist, and what we co-create. Because we can know, for ourselves and with others, that there are such experiences as the good, true, and beautiful, we can embody and manifest them, and we can change the world to reflect and cultivate these experiences.

The late philosopher Alan Watts powerfully conveyed the relative nature of reality—and the essential role that we play

in creating reality and that the world plays in creating us—in his reflection on rainbows. I will paraphrase it here:

Consider a rainbow. For a rainbow to exist, three factors come into play: sunlight, moisture in the air, and the eyes to perceive it, all perfectly aligned. Without any one of these factors, there is no rainbow. If you have ever chased a rainbow, you know that you can't catch it. It moves as we move and as the relationships between the sun, the moisture, and our eyes change. We can only see a rainbow or have the experience of it if there are sun and moisture. Our reality is informed, if not defined, by the world around us.

A Moment of Awareness and a Story

As we enter more deeply into awareness and prepare to work with specific practices to cultivate awareness, I want to acknowledge something and, in the process, model the practice of awareness. In this and other chapters you will see stories and anecdotes from Buddhist and other spiritual traditions. I include them here because, given their focus on cultivating awareness, these traditions are rich with great, illustrative tales.

The practice I am modeling in this passage is making explicit what might otherwise not be, thus raising our awareness of what I am doing and our understanding of why I am doing it.

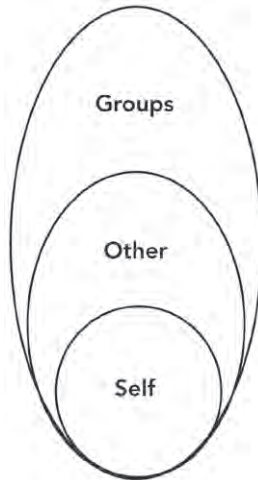
There is a Zen story that goes something like this: A university professor went to visit a famous Zen master. While the master quietly served tea, the professor talked about Zen. The master poured the visitor's cup to the brim, and then kept pouring. The professor watched the overflowing cup until he could no longer

restrain himself. “It’s overfull! No more will go in!” the professor blurted. “You are like this cup,” the master replied, “How can I show you Zen unless you first empty your cup?”

My friend Danny Dreyer, creator of ChiRunning and ChiWalking, uses a similar metaphor when he observes that our minds can either be like a pancake or a bagel. Syrup soaks into the former and runs off the latter, the way information, ideas, and insights can enter our minds or not, depending on how receptive or closed they are.

Awareness is a process of opening and deepening; we open to ourselves, to each other, to larger social groups, and to the greater, interdependent whole. In this chapter we will focus

FIGURE 3



on awareness at three distinct, albeit related, levels or spheres: awareness of self, awareness of self in relationship to others, and awareness of self in relationship to groups.

Awareness of self is essential because, to the extent that we are distinct, individual selves, all awareness begins with self-awareness. “To thine own self be true,” wrote Shakespeare, “and it must follow, as the night the day, Thou canst not then be false to any man.” Similarly, Carl Jung wrote: “Your vision will become clear only when you can look into your own heart. Who looks outside, dreams; who looks inside, awakens.” To be true to ourselves and to awaken, we must first know who we are, how we are oriented, how we respond to events—both internal and external, and how we perceive and embody the relationship between the self and the larger, interdependent whole of which we are a reflection.

Finding our “genius” is among the greatest opportunities and challenges we face. While natural talent certainly helps, cultivating that talent and applying it with focus and energy are essential. Cultivating conscious awareness catalyzes connection with our calling and activates our potential. It begins by tuning in to our interior experience and manifests through the process of carrying conscious awareness into our relationships.

Awareness of self in relationship to others is critical because we do not exist in a vacuum, and to consciously work with others and serve the greater good through our work we must understand the dynamics of our relationships with others: how we perceive, influence, and affect them, and how they perceive, influence, and affect us. We may have our vision of the way things are meant to work, but we cannot manifest our vision alone. Collaborators, customers, vendors, investors, and others may all be required for us to

turn our ideas into realities. How we relate to them and they to us will inform our ability to realize our aspirations to be Working for Good.

Awareness of self in relationship to groups is relevant because groups are the fundamental level of social organization. We live in families, work in teams, belong to social organizations, and otherwise coexist with others in groups. In the context of conscious business, we identify and co-create with the interdependent stakeholder groups mentioned earlier, which can include customers, team members, investors, vendors, local community members, and others. Integrating multiple perspectives and interests of diverse groups and facilitating collaboration are essential to building a successful business or effecting change in any context.

To become a conscious entrepreneur or change agent through our work and to successfully navigate the unfolding process of creating an enterprise in an ever-evolving context, we need to be able to change the very fabric of our thought—in our relationships to ourselves, others, and the world.

AWARENESS: WHAT IT IS AND HOW IT WORKS

When you look into a pool of water, if the water is still, you can see the moon reflected.

If the water is agitated, the moon is fragmented and scattered. It's harder to see the true moon.

Our minds are like that. When our minds are agitated, we cannot see the true world.

—TRADITIONAL ZEN SAYING

Let's use an image of a high mountain lake as a metaphor for the mind. Its surface is sometimes clear and calm, other times opaque and rough. Sometimes warm, other times cold, even frozen. Similarly, under the surface it may be clear and calm or murky and turbulent. It is always made of the same essential element, water, but displays vastly different appearances and character. It reflects sun, clouds, birds, stars, and moon, even our own image as we look into it, but it remains essentially unchanged.

Our minds are similar, in that sensations, feelings, thoughts, and intuitions pass through and may stir up our minds for a while the way water is stirred by wind, rain, and other phenomena, only to settle again. These elements transform the lake—by adding new water, or by changing its temperature or particulate constituents. Water remains water, but *how* it is water varies. It may be safe to drink, or not. It may be eighty or fifty degrees. It may be crystal clear or filled with floating microorganisms.

In the same way, our mind is a mind—with the capacity to do what minds do and be what minds are—but what it carries, how it appears, and even how its functions are affected by what we experience and how we integrate these experiences.

Awareness involves observing and recognizing what we are sensing, feeling, thinking, and intuiting—watching our mind as it relates to our experiences. And by watching with detachment and compassion, making time and space to settle any agitation, we can integrate our experiences and reorganize ourselves in a meaningful way. A settled mind sees more clearly and responds more creatively to circumstances than a turbulent one.

Let's take a moment to experience what I mean by observing and recognizing what is going on inside. Take a deep breath. And another. And a third. How did your

awareness of your breathing change after you read these words and—if you did—after you took these three breaths? What, if anything, did you feel in your body? How was your experience of your body different in those moments from when you read the preceding paragraph? I trust you get the idea: when you observe your experience and your response to it, you have a different experience.

Given the incredible magnitude of sensory input and emotional and mental activity we usually process, much of our awareness is unconscious. That is, we don't recognize what we are sensing, feeling, thinking, or intuiting, or how it affects us. The awareness I am referring to in this book, and in discussing *Working for Good*, is conscious awareness—awareness we explicitly recognize and purposefully act upon. It builds in stages and can increase over time as we practice and learn from it. This is not to presume that all that is conscious is correct or good by any absolute, or even relative, standard. But what is conscious is something we can reflect on, share with others, and actively interact with in order to change or manifest. Awareness, like writing a book, creating a product, or building a business, is iterative. Awareness builds awareness. And our decisions and actions based on our awareness change us and change the world.

Our focus here is on practices that give us the freedom to consciously choose how we respond to our experiences and circumstances. The exercises in this chapter are designed to help you observe how you respond to your experiences, other people, and groups, and to cultivate your ability to turn on the switch of awareness—on demand, on the spot, and in the heat of your daily affairs—so you can see challenges and dramas (including disappointments over people missing deadlines, the stresses of unexpected changes in the

economy, conflicts between coworkers, and new demands from clients) for what they are: passing phenomena, much like passing clouds reflecting on the surface of a lake, and not an eternal state or essential condition of who you are. With practice, you can begin to see that you are not your sensations, feelings, thoughts, or intuitions, and you can increasingly influence the ground of your being, the quality of your relationships, and the world you manifest with everyone else.

This opens you to a broad range of options and opportunities, fostering creativity, innovation, and receptivity to others. It also reduces stress and improves your overall health and well-being.

Exercise: Opening to Awareness

Among the most basic and effective practices for building conscious awareness is mindfulness meditation, also called insight meditation or Vipassana. Mindfulness practice builds conscious awareness of what is happening, how we perceive it, and how we respond to it in the moment.

Let's do an exercise in what I mean by awareness and mindfulness; then we can reflect on it. You can do this in a few ways. You can read it, then close your eyes and do it; or you can have someone read it to you. You can also do the exercise with your eyes open as you read.

With your eyes open or closed, observe what your body feels like while you are reading or listening to this. Observe how it feels to hold this book in your hands. Are you holding it loosely or tightly? Is one

hand holding it differently from the other hand? Is there anything else you notice?

How does the way you are holding the book affect your arms and shoulders? Are your arms bent comfortably or uncomfortably? Are your shoulders relaxed or hunched, even slightly? If so, let your shoulders drop. Notice whether there is a difference in the way the book feels in your hands now.

How are you breathing? Are you breathing in a deep, relaxed manner or in a shallow, constricted one? Are you breathing into the top of your lungs or all the way down? Is your belly moving as you breathe?

How does the book feel in your hands now? And how do your arms and shoulders feel?

Pay attention to your breathing again. Take a few slow, deep breaths. Feel the sensation of the book in your hands again. Feel your arms and shoulders. Now feel your breathing, the book in your hands, your arms and shoulders, all at the same time.

What are the differences between how you feel now and how you did when you began? What differences are there in how the book feels in your hands? What difference is there in your arms and shoulders? In your breathing? Is there anything else you notice?

Take a deep breath or two. Let your body release. And, if they are closed, open your eyes.

This simple mindfulness practice is a gateway to a whole unfolding world of new insights and experiences, with profound implications for your work and your life. We'll build on mindfulness practice in a moment, and again as we move into the other skills of Working for Good.

If you are like me, you might be feeling a little impatient. "I've got a lot to do. Slowing down, watching the way I am holding a book, and breathing are not going to help me get it all done!" I would have felt the same way at some point (and probably still do sometimes), but increasingly I find that slowing down and observing in this way actually accelerates my productivity, because it gives me useful information, releases tension and blocked energy, and creates space for new insights and creativity. It also lays the groundwork for better listening and communication, which deepens both relationship and collaboration.

In the words of Dr. Seuss, "This may not seem very important, I know. But it *is*. So I'm bothering telling you so." Let's remember that the reason we are cultivating awareness is to support us in being more present and effective in our work so that we can manifest our highest potential and most inspiring aspirations.

A useful step in learning and applying mindfulness practice and cultivating awareness begins with recognizing that we experience and relate to the world through different "channels." We tend to have a primary channel we experience and relate through, while employing the others as well. Awareness of these channels and our relationship to them is essential to cultivating and applying awareness, in general and in the context of work. The four channels we will explore here are senses, emotions, thoughts, and intuitions.

Stakeholder Engagement Marketing™

A Marketing Approach for Conscious Capitalists

By Jeff Klein, CEO, Working for Good

Marketing is misunderstood. The deeper purpose and potential of marketing are rarely recognized or embodied. While marketing is often used and perceived as manipulation, it can serve as a process to bring a company's mission to life and to engage its stakeholders in ongoing and ever-deepening relationships. While all marketing can function in this way, I call the approach to marketing I outline below Stakeholder Engagement Marketing™ to emphasize this potential and intention.

We live within an increasingly crowded and complex marketplace, with infinite messages calling for attention, increasing transparency, and heightening expectations for business to provide inspiration and meaning and to serve society beyond producing great products and delivering excellent service. In this context, companies have an opportunity to establish trust-based relationships with their customers, vendors, employees and other stakeholders, enhancing the resilience and sustainability of their business. While other business functions can contribute, marketing holds a special role in this process.

At its root, marketing is a process of communications, and related systems, to cultivate and sustain relationships. Marketing includes, but is more than, facilitating transactions (such as, generating sales, attracting investment, etc). Marketing is like skin: a permeable membrane that connects the business with the marketplace. Like skin, marketing serves an integrative function, holding a company together and reflecting its essence and integrity.

Stakeholder Engagement Marketing™ advances a company's mission and addresses its objectives through an ongoing, systematic process of communicating, connecting, engaging, and exchanging value with and between its stakeholders.

Context

As Ed Freeman, “father” of Stakeholder Management Theory, observes, “Capitalism and business are the greatest form of social cooperation every created.”

This point is beautifully illuminated by Leonard Read in his 1958 essay [*Pencil*](#). “*I, Pencil, am a complex combination of miracles: a tree, zinc, copper, graphite, and so on. But to these miracles which manifest themselves in Nature an even more extraordinary miracle has been added: the configuration of creative human energies—millions of tiny know-hows configuring naturally and spontaneously in response to human necessity and desire...!*”

“*Actually, millions of human beings have had a hand in my creation, no one of whom even knows more than a very few of the others. Now, you may say that I go too far in relating the picker of a coffee berry in far off Brazil and food growers elsewhere to my creation; that this is an extreme position. I shall stand by my claim. There isn't a single person in all these millions, including the president of the pencil company, who contributes more than a tiny, infinitesimal bit of know-how.*”

This interdependence and inherent cooperation forms the foundation of all business and of the economy. Recognizing this interdependence and far-reaching cooperation inherent in business is an insight underlying [Conscious Capitalism](#). And by recognizing the human foundation of business, cultivating shared purpose and purposefully creating value for all of its stakeholders, a company can amplify and leverage this natural process.

When we purposefully look for opportunities to create value for and engage with our stakeholders, we will find them. Just as if we look for tradeoffs and conflicts between our interests and those of and between different stakeholders, we will find them.

How does Stakeholder Engagement Marketing™ work?

Here is a brief overview of steps in the process of designing, producing and [facilitating](#) a Stakeholder Engagement Marketing™ campaign, followed by an illustration, using the Liquid Revolution campaign I am designing and facilitating with O.N.E. Coconut Water.

These steps are not linear but iterative and interconnected.

First Phase: Develop the Core

Step 1. Define your purpose/mission. You've got to know what you stand for before you can reflect and amplify it through your campaign, and before you can invite others to engage with you in the process.

O.N.E. Mission

We started O.N.E. with the intention of making a positive difference through business. We believe that everyone makes a difference and we commit to making a difference through every O.N.E. beverage we make and sell.

We are dedicated to driving improvement in food, health, business and the environment, to creating value for all of our stakeholders and to serving as an example of Conscious Capitalism in the beverage industry.

Step 2. Outline campaign objectives, reflecting your mission.

O.N.E. Campaign Objectives

- Advance the O.N.E. mission, and foster change in what people drink, leading to healthier choices.
- Create value for O.N.E. Stakeholders and engage them in the campaign.
- Generate energy and excitement throughout the O.N.E. system.
- Build brand awareness and loyalty.
- Drive product sampling and sales,
- Support O.N.E. sales and field marketing team and distribution channel partners.
- Serve as an exemplary company, embodying the [principles of Conscious Capitalism](#).

Step 3. Identify the stakeholders you want to engage.

- **Which stakeholders do you want to engage with the campaign?** Customers? Employees? Distribution chain partners? The media? Others?
- **Who are they, in more depth?** What are their needs and interests? What is their orientation? What do they relate and respond to? What channels do they receive information through?

O.N.E. Stakeholders

Here is a brief overview of O.N.E. Stakeholders we aim to engage with the campaign, including needs and interests of some of them, to provide tangible examples.

- **Customers:** (People who drink O.N.E. Coconut Water or who may in the future – of various ages and profiles). They look for and respond to information and inspiration relevant to their health, well-being, interests and concerns.
- **Team Members:** O.N.E. Employees and other Team Members (including outside service providers).
 - They want to feel like they are part of something meaningful and significant.
 - Sales team and field marketing team members need tools to represent the company, its products and the campaign to customers (distributors, wholesalers, retailers and people who buy and drink O.N.E. Coconut Water and other O.N.E. drinks)
- **Vendor/Distribution Chain Partners:** (Distributors, wholesalers, retailers). They want to be inspired and energized, while they are selling products that generate revenues for them.
- **Supply Chain Partners:** (Farmers, producer/packagers, packaging supply partner – e.g. Tetra Pak). In addition to dependable relationships, they want partners who support them in their relationships with their stakeholders and who add value for them beyond that of buying their products.
- **Campaign Partners:** Allies and Ambassadors want to associate, collaborate and be identified with a campaign, company and products that resonate with their values, purpose and identity, and that connect them with other stakeholders in a meaningful way.
- **Investors/Financial Partners:** They want the companies they invest in to be solid, stable and flourishing and increasingly recognize that engaging stakeholders by standing for something beyond money and creating value for stakeholders creates a healthy company with strong financial returns.
- **Communities:** (Including communities where the Coconut Water is produced and where it is sold). They expect companies to participate as engaged citizens.
- **The Environment:** People need and expect companies to consider their effect on the environment.
- **Society:** Beyond considering the environment, society as a whole is served when companies elevate the overall functioning of business and address specific needs and opportunities for advancing human flourishing.

Step 4. Define your positioning. What is an overall message that reflects your mission and connects with the needs and interests of your stakeholders, in a way that they will relate to and be inspired by?

O.N.E. Positioning

Based on all of the preceding – O.N.E.’s mission, it’s objectives, the needs and interests of its stakeholders, it’s positioning can be simply stated as:

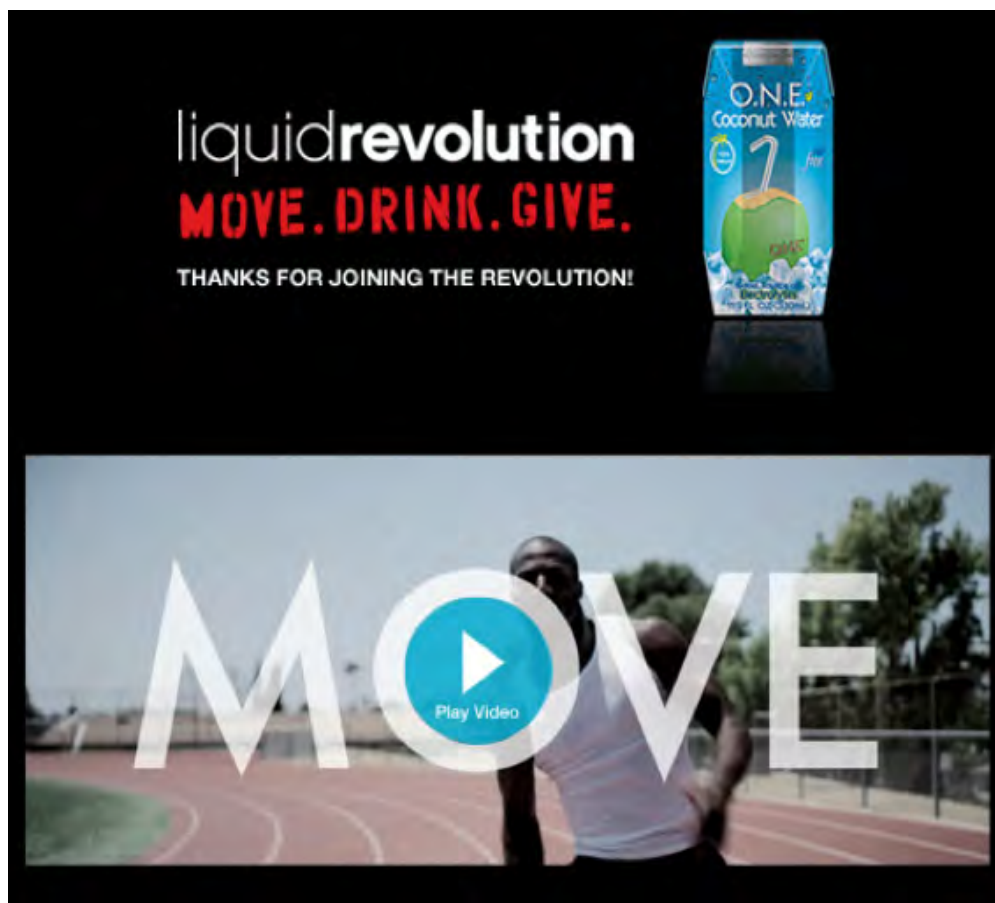
Making a difference, together.

Second Phase: Design the Campaign

Step 5. Establish campaign identity, reflecting your mission and positioning (which, by definition, connects with your stakeholders).

O.N.E. Campaign Identity

Building on and emerging from the focus on the core is the identity of the campaign, which we call the Liquid Revolution. Click on the image below to see a short video that represents the campaign and provides more information.

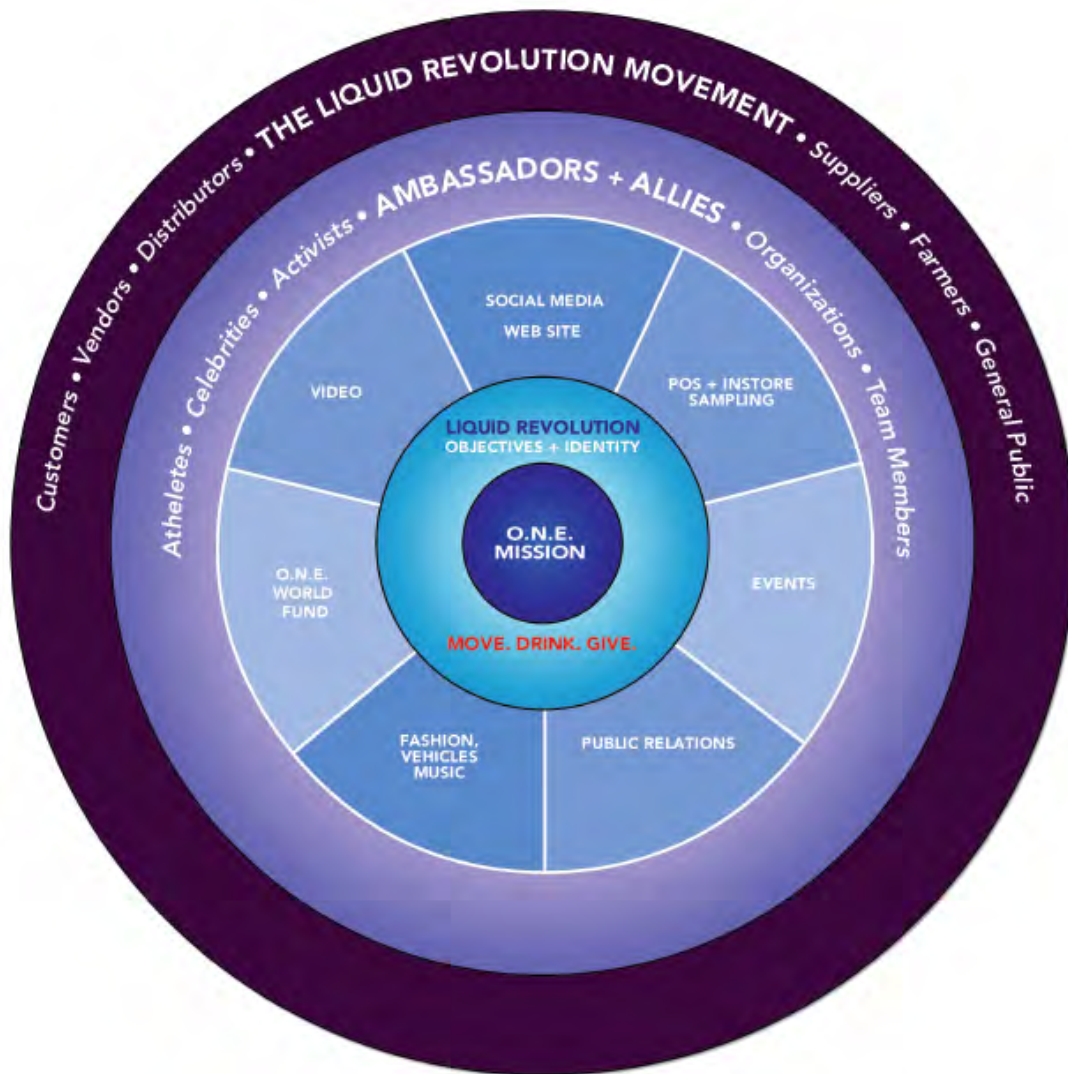


Step 6. Develop strategies, tactics and plans, reflecting mission and positioning, addressing objectives and embodying the campaign identity.

Liquid Revolution Campaign Strategies, Tactics & Plans

The foundation of the strategies for activating a Stakeholder Engagement Marketing campaign is the Core developed in phase one, including ever-present consideration of stakeholders – how to create value for them and how to engage them, and an intention to foster integration between campaign elements and actions. Every element should address more than one objective and every objective should be addressed by more than one element or action, creating a rich texture and a strong and resilient web of activity, in which every action reinforces and leverages other actions.

Since the Liquid Revolution campaign is still in the early stages of the Design phase, I'll let the video, related [Facebook tab](#), and the campaign “map” below tell the story for now.



Step 7. Identify and engage Allies and Ambassadors, aligned with your mission, positioning and campaign identity, and relevant to your stakeholders.

Ambassadors and Allies extend the credibility, reach and relevance of your campaign and reinforce your identity and positioning.

Liquid Revolution Ambassadors

We are building a broad and diverse group of Liquid Revolution Ambassadors to bring the campaign to life.



The graphic features a black background with the text "liquidrevolution AMBASSADORS" at the top. Below this is a paragraph describing the ambassadors' role. The names and titles of six ambassadors are listed in two rows, each accompanied by a small portrait photo.

liquidrevolution AMBASSADORS

Liquid Revolution Ambassadors inspire people to **MOVE** in ways that promote well-being, **DRINK** healthy beverages like O.N.E. Coconut Water and **GIVE** through their choice of drinks and through service to others.

 <p>Barton BROOKS Founder Guerrilla Aid</p>	 <p>Jeff KLEIN Author + CEO Working for Good</p>	 <p>Ana GETTY Organic Chef. Yoga Teacher. Mother. Environmental Protagonist.</p>
 <p>Jarrett BUSH Defensive Back Green Bay Packers</p>	 <p>Cathleen LAPORTE Founder + President Athletes for Charity</p>	 <p>Brian JOHNSON Philosopher + CEO en*theos</p>

Step 8. Engage, reflect, refine and expand.

To truly engage stakeholders requires real relationship with them, based in communication, co-creation and community-building. This requires establishing channels for feedback and dialog, and fostering the needs, wisdom and energy of various stakeholder groups to inform and contribute to the ongoing expression of the campaign.

Tools for Designing & Implementing a Stakeholder Engagement Marketing™ Campaign

At the core of any Stakeholder Engagement Marketing™ Campaign, as with any aspect of a Conscious Business, is [Conscious Awareness](#). Cultivating relationships with Allies and Partners and engaging stakeholders calls for listening and [facilitation](#).

The Bottom Line

Marketing can certainly be manipulative. And it often is. But marketing can also serve the deeper purpose of a business, create value for its stakeholders and catalyze deep collaborative relationships between a company and its stakeholders, which reflect the core, underlying interdependencies and cooperation inherent in business, and in the process, serve the greater good.

Informing and infusing your marketing with your mission increases the likelihood that you will advance your mission and provides shared purpose, meaning and inspiration for your stakeholders.

By explicitly considering the needs and interests of your stakeholders as you develop the core of your campaign, you are more likely to address their needs and interests, serve and engage your stakeholders as you design and implement campaign elements.

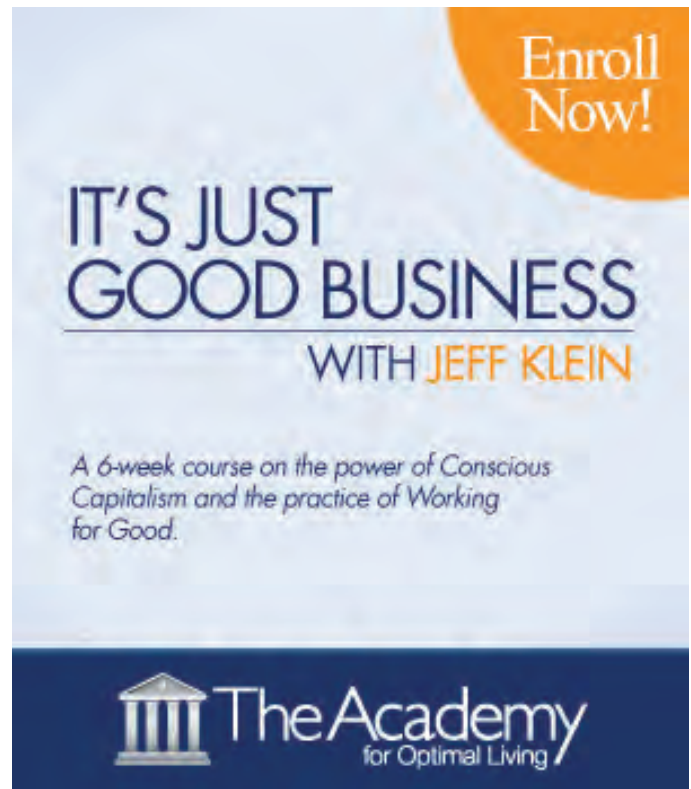
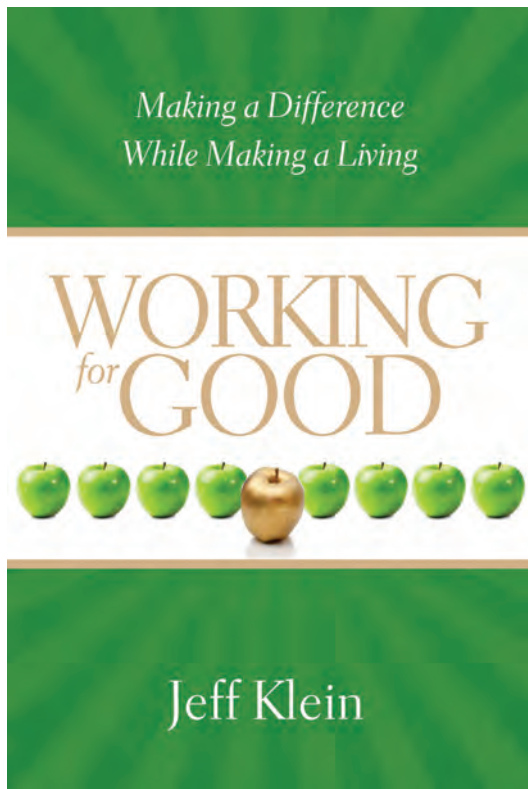
Please join me for [It's Just Good Business](#) at the en*theos Academy and join us for conversation on [our Facebook page](#).

Jeff Klein is CEO of Working for Good, a company that activates, produces and facilitates mission-based, Stakeholder Engagement Marketing™ campaigns and Conscious Culture development programs.

Jeff is a founding trustee of Conscious Capitalism, Inc. and authored the award-winning book, *Working for Good: Making a Difference While Making a Living*, to support conscious entrepreneurs, intrapreneurs, leaders and change agents at work.

For more information, visit workingforgood.com

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Click on the images for more information about the book and the course.

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