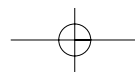


Waldzell Meeting 2006

A Global Dialog for Inspiration

Andreas Salcher/Gundula Schatz/Alan M. Webber



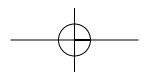
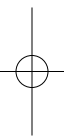
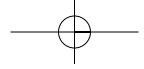


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THE MYTH OF WALDZELL

By Andreas Salcher and Gundula Schatz

"THE SECRET OF
WALDZELL
REVEALS ITSELF
DIFFERENTLY TO
EVERY PERSON."



THE MYTH OF WALDZELL

By Andreas Salcher and Gundula Schatz

The secret of Waldzell reveals itself differently to every person. When reading the very different contributions to this report about the Waldzell Meeting 2006 at the Abbey of Melk, you will most likely ask yourself whether the authors attended the same event. By way of introduction, here are a few quotes from what top journalists wrote:

According to Thomas Hanke, who writes for the business daily "Handelsblatt", "... the roughly 200 adults who overcame their shyness and inhibitions within a few minutes and enthusiastically allowed the music master to transform them into the "Waldzell Choir", singing out Mozart's "Hallelujah" with all their might, laughing for joy about their spontaneity" were an important highlight.

Michaela Seiser from the renowned "Frankfurter Allgemeine Zeitung" decodes the hidden agenda of the Waldzell Meeting for us when she identifies "... parallels between our world today, under the sway of the fight against terrorism, and the insecurity and artificiality of intellectual life in

the era in which 'The Glass Bead Game' is set".

John Naish, "The Times" says: "Ever since Jesus upset the merchant classes by overturning their tables in the temple, the worlds of God and Mammon have found themselves frequently at loggerheads. But here in Melk Abbey, Austria, the two conflicting spheres are on a joint spiritual mission."

For Johanna Zugmann ("Die Presse") Waldzell is "... not a 'format for an event' but an idea. An idea of how we can and should approach the future. Before you can shape the future, you have to think it up. And what is more: The future you think up and shape must make sense."

In his Executive Summary the Chairman of the Meeting, Alan M. Webber writes: "I found it paradoxical that I came to Melk to get away from the world and it not only followed me here, it confronted me here more powerfully than if I'd stayed home."

They were all there, and they are all right. It is precisely the diversity of insights that makes Waldzell so special. The same goes for the enormous urge many participants feel to voice their opinion in the first break of the meeting already,

to suggest improvements, review the programme as if it were a major stage production, and then find out what they considered dispensable was the absolute highlight for somebody else. This is also one of the most significant differences between the Waldzell Meetings and the novel "The

"THEY WERE ALL THERE, AND
THEY ARE ALL RIGHT."

Glass Bead Game", which we chose as a metaphor for our vision of a "Global Dialog for Inspiration": In Hermann Hesse's novel, there is the omnipotent master of the game, the Magister Ludi, who is in sole charge of conceiving, and thus responsible for the success, of the Gesamtkunstwerk created every year. Our Waldzell Meetings do not rely on one Magister Ludi but many.

From Paulo Coelho, the author of "The Alchemist", to Alan M. Webber, long-term editor-in-chief of "The Harvard Business Review", from writer Isabel Allende, a fighter for

women's and human rights, to Robert C. Gallo, who discovered the human immunodeficiency virus, from Werner Arber, Nobel Prize laureate and genetic engineering expert, to Christo and Jeanne Claude, the extraordinary artists, from entrepreneurs Walter Link, Toni Lai, Jan Lapidoth and Oscar Motomura, who believe in ethics in business, to the wonderful Benedictine monks Abbot Georg, Abbot Burkhard and Father Martin from the Abbey of Melk, from Dechen Shak-Dagsay, the enchanting voice of Tibet, to Erwin Ortner, the conductor of the world-famous "Arnold Schönberg Choir", from the twelve "Architects of the Future", who are changing the world, to the 150 participants who have to use the powers vested in them in a responsible way every day: What they share is that they have achieved a lot in their lives and that they apply high ethical standards to their own actions.

"Can the individual change the world?" Such was the theme of this year's meeting. In the fictitious country of Castalia, where the novel "The Glass Bead Game" is set, one person, the Magister Ludi, can exert significant influence on a world with a relatively clear structure. Given the complexity

of our world today, it takes the concerted efforts of many people to bring about change. That was undoubtedly one of the major insights gained at the 2006 Meeting everyone agreed on.

Waldzell tries to create a place where, for two days, there is security, dialog and inspiration. Waldzell cannot be described, it reveals itself to everybody in a different way. Its fascination lies in the feeling that you are part of something bigger, intangible. There is no way of measuring inspiration. Whenever you think you have grasped something, it will be gone the next moment. The spirit of Waldzell acts on an unconscious level. It creates a special atmosphere where new human relationships and ideas evolve, and some of these ideas will actually be translated into reality later on. When Robert C. Gallo offered his support to an “Architect of the Future” from Nigeria this year, and when Isabel Allende became a sponsor of the “Mapendo” refugee aid project, it became clear that some things in the world were moving in the right direction.



Waldzell does not need a final declaration, the world is full of them. Waldzell does not want to be yet another conference, the world has seen enough of those. Our vision is not only to create one of the most inspiring places in the world but also one of the most inspiring places for the world.

And where does the name Waldzell actually come from? Every good story starts with a question mark. Until today, we do not know why Waldzell was the name given by Hermann Hesse to the place where the élite glass-bead game players in his famous eponymous novel lived far away from the hustle and bustle of the world. In-depth research into Hesse's life and works led to the conclusion that he could have fashioned it after “Maulbronn”, a Cistercian monastery he joined as a youth on 15 September 1891. However, at the end of the day, this is mere speculation.

“EVERY GOOD STORY STARTS
WITH A QUESTION MARK.”

By contrast, the reason why we chose the name Waldzell for our project in the year 2003 is easily explained. We were looking for a name to express the longing for a place combining a well-being of the senses and common spirituality and creativity. After many unsatisfactory attempts at finding the right solution, the name Waldzell came up. At that moment, we felt deep in our hearts that this was the path to follow. The decision was daring rather than rational because after all, we gave our initiative a name that was hard to pronounce for speakers of English and derived from a fictitious place in a high-brow book. However, the more we drew on “The Glass Bead Game” as a source of inspiration, the richer were our spoils. And we also realised very quickly that many other people were as fascinated as we were. Thus, we were able to rally the support of Alan M. Webber, the founder the US business magazine “Fast Company”, and of Carl Djerassi, the inventor of “the Pill”; they were among our first speakers because they were curious about how we would fill the “Glass Bead Game” with life.

Every path comes into being because we follow it. Since the first Waldzell Meeting 2004 five Nobel Prize winners, some of the most famous artists in the world, and many of the most eminent scientists of our day and age have participated in Waldzell. The Meeting of 2006 hosted participants from no less than 21 countries.

To create an atmosphere conducive to inspiration, the choice of the right place is of tantamount importance. In the Abbey of Melk we have found a place that comes very close



to our idea of “Waldzell”. In the course of its history, the Benedictine abbey has inspired architects, painters, scientists and last, but not least, writers such as Umberto Eco and his novel “The Name of the Rose”. The Abbey of Melk is a place of peace and security amidst our fast-moving and dangerous times. It unites a thousand years of Christian spirituality with openness for new ideas and other beliefs.

“FOR US, THE GLASS BEAD
GAME IS THE QUEST FOR
PARADISE LOST.”

By way of conclusion, a little hint for all those who have not (yet) read “The Glass Bead Game”: In the fictitious history of the game, the glass beads only appear at the very beginning. In reality, the glass bead game is a highly developed universal language bringing together all disciplines of thought, all civilisations, art, mathematics and sensory experience. This is how Hermann Hesse put it in his inimitable style:

“I suddenly realised that in the language or at any rate in the spirit of the Glass Bead Game, everything actually was all-meaningful, that every single and combination of symbols led not hither and yon, not to single examples, experiments, and proofs, but into the centre, the mystery and

innermost heart of the world, into primal knowledge.” When reading this, we feel that we are tracking one of the big mysteries of the world. We do not ever want to lose track of it again. The fact that “The Glass Bead Game” contains not just a lot of “primal knowledge” but also highly topical issues is reflected in the following quote: “It was the misfortune of that age that there was no firm moral order to counter the restiveness and upheaval engendered by the tremendously rapid increase in the human population. What remnants there were of such a moral order were suppressed by the contemporary sloganising. And those struggles produced their own strange and terrible conflicts.”

For us, the Glass Bead Game is the quest for Paradise Lost. A paradise in which all humankind will find itself again, speaking one language. A language which will eventually enable true dialog. Myth and logos are no opposites, they are necessary for a better world.

A NECESSARY CHANGE

By Isabel Allende

At the Meeting the world-famous writer and niece of murdered Chilean President Salvador Allende delivered a passionate plea for a better world in which women had more rights. She was deeply moved by the presentations of the young “Architects of the Future”, who are role models to Allende.

I came to this sacred old Abbey to learn. I came with many questions and three days later I leave with some answers and new questions. I also leave inspired and invigorated. The theme of the conference was: Can an individual make a substantial change in the world or is change always done by a team, a group, a generation, by humanity in general?

I was inspired in this meeting, among other things, because I met several young people who were invited from different places to tell us how they are contributing as individuals to change the world. Although their personal contribution is essential, it is obvious that no one really works alone, they are part of a team or a community. These young men and women do not feel impotent or depressed when they encounter suffering or need. They roll up their sleeves and get to work. They love what they do and they do it for love. They are part of an emerging movement, something that is happening right now and doesn't have a name yet. All important movements get named: Nazism, fascism, communism, fundamentalism, even the Beat Generation has a name! But this movement is still under the surface. In this couple of days I learned about the undercurrents that mobilize young people all over the world. Thanks to new technology, they are global, they are connected, they communicate simultaneously in ways that were unimaginable a generation ago. This gives me hope for the future and inspires me to contribute with my grain of salt.



The meeting was invigorating, I feel strengthened and enriched by the dialog. I am often invited to speak in public. In the USA they even pay me for lecturing, if you can believe that! This is a different experience. At the Waldzell Meeting we do not come with a speech, we come with questions and we share our experience in candid conversation. The participants – including the abbots have open minds and open hearts. They are not afraid of change, they understand that the very essence of life and creation is change. The only

thing that we can be sure of is that everything is temporary, so we better relax and enjoy it. We have to float and swim in the ocean of life aware that under the surface of the water there are currents and undercurrents, light and shadow. Relax: we are not in control. We are just drops of this ocean, but without all these drops, without each one of us and everything else that exists in the universe, the ocean would not exist. Relax and don't be afraid. Without fear we can experience life fully. Yet everybody is afraid, especially in places that are quiet safe, like here, in Austria, for example. Everybody wants to be in control and to be safe, but there is no guarantee of safety anywhere. There is change, and there is suffering to deal with, it is unavoidable. We are also scared of the differences between human beings, even a scarf on a woman's head becomes suspicious. My conclusion of this Waldzell Forum is that people who make changes are those who take risks and plunge into the sea of life with gusto.

This weekend in the Melk Abbey has been a memorable experience for me. I have had time to reflect. Despite the many activities that were going on – including wine tasting with the abbots – I had time to ask myself a question: what is my passion? What do I really want to do with my life? I think I have an answer. I am passionate about so many things and so many causes, that it is almost impossible to select one. Let me simply say that I am passionate about life. And that is why I am a writer. I want to tell all the stories. I have this terrible urgency to write about people with the hope that through the written word I may be able to connect with my readers and to connect them to each other. Maybe that way I can make a small difference in the world. Once you hear another person's story you become closer to and you understand that person. When you know the story of a human being you do not notice the differences that divide you, but the similarities that bring you together. When you hear the story, the differences in the colour of the skin, the accent, the beliefs, or the culture of another person are not scary anymore, just interesting.

Allow me to repeat the story that Sasha Chanoff, one of the young Architects of the Future told in 90 seconds on the first day of this meeting. It is the story of Rose Mapendo. Mapendo means 'great love' in Swahili. Rose's husband was killed in Rwanda during the Tutsi genocide, her oldest son was wounded, she lost everything and had to flee. All this, while being pregnant. She was able to escape by foot with her wounded son and six other small children, surmounting incredible perils, and ended up in a concentration camp for refugees in Congo, where she gave birth to twin boys. She was alone when the babies were born. She tied their umbilical cords with strands of her hair and placed the tiny babies in a tomato bag to carry them around close to her bosom. In

order to protect them, she named them after two of the most brutal soldiers in the camp. Probably those superstitious men felt that they were connected in a magic way to the twins and they helped to keep Rose and her nine children alive in the concentration camp. Much later the UN sent a rescue mission to Congo, but due to a bureaucratic error she was not in the list of those who would be evacuated. In the meantime, on the other end of the world, there was a young man, Sasha Chanoff, who had been following the suffering of the Rwanda survivors and decided to intervene. He created a small organization, with almost no money or help. When he heard about Rose Mapendo, he went to Congo and with incredible perseverance was able to place her and her kids in the last plane that brought refugees to the United States. Today Rose and her nine children live in Phoenix, Ari-

"I HAVE SPENT TWO DAYS WITH A GROUP OF PEOPLE THAT HAVE OPEN MINDS AND OPEN HEARTS. PEOPLE, WHO ARE NOT AFRAID OF CHANGE, PEOPLE WHO UNDERSTAND THAT THE VERY ESSENCE OF LIFE, THE ESSENCE OF CREATION IS CHANGE."

zona. Mapendo: great love. That is what you feel when you hear Rose tell her story or sing in Swahili and when you see the photographs of her family that Sasha carries around. Rose is our sister. She is like you and me. Her children could be our children. When we hear her story we realize that humanity is but one organism. Dr. Gallo, the famous DNA expert that spoke at the conference, probably could explain better this idea that the whole world is one big organism and we are all its cells. Everyone and everything is connected.

There is a Jewish saying that I love. The rabbi asks: what is truer than truth? And the answer is: the story.

That is why I am a storyteller. I want to convey something that is truer than truth about our common humanity. All stories interest me and some haunt me until I end up writing them. Certain themes keep coming up: justice, loyalty, violence, death, politic and social issues. In my life and in my work I am constantly aware of the mystery that surrounds us. Not everything can be explained by reason or controlled: coincidences, prophecies, dreams, emotions, the power of nature, the small miracles of everyday, or the need that humans have for spirituality.

Most of the protagonists in my books are strong and independent women, women like Rose Mapendo, because through them I can tell the stories better. Writing helps me to sort out the confusion of life, to understand human motivations, to see the consequences of our acts, to explore the

darkness in people and also their surprising capacity for light and goodness. Writing is an attempt to overcome oblivion. What I don't write I may forget. What I forget is as if I had not lived it. Every book is a journey into the soul and into memory.

I have been a feminist since I was five years old, long before the term was used. Yes, I know that being called a feminist is almost an insult today. Feminism has never been sexy, but I assure you that it never stopped me from flirting. I have not suffered from lack of men in my life. I like men almost as much as chocolate and dogs. The story of Rose Mapendo and other women like her reinforce my belief that female energy is what we need now to change the world.

"THE STORIES OF ROSE MAPENDO AND SO MANY OTHER WOMEN LIKE HER BRING FORTH MY BELIEF THAT IT IS THROUGH FEMALE ENERGY THAT WE CAN MAKE A DIFFERENCE TO THE WORLD."

Although women do two thirds of the world's Labour, they own less than 1 % of the world's assets. They are the poorest of the poor. They are paid less than men for the same work – if they are paid at all – and they remain vulnerable because they have no economic independence and they are constantly threatened by exploitation, violence and abuse.

It is a fact that giving women education, work and ability to control their own income, inherit and own property, benefits the society. If a woman is empowered, her children and her family will be better off. If families prosper, the village prospers and eventually so does the whole country. The poorest and most backward societies are always those that put women down.

Women working together, linked, connected, informed and educated, can change the culture and bring peace to this godforsaken planet. The global women's movement is growing and all of us, men and women, should be part of it. Women and many men, especially the young, are asking today if it makes sense to participate in the existing world order, where the main goal is profit. Doesn't it make more sense to improve the quality of life and take better care of the Earth? What kind of world do we want? This is a fundamental question that everybody should be asking.

We need a critical number of women in the management of the world to tip the balance of power and change the course of civilization. Nothing less than that! Not complacent females who back up men in power, or females who act



like men when they have power. I am talking feminine energy, including the feminine energy that men also have. We need at least fifty percent of women in every level of management and, of course, of government. We need men and women who will redirect the resources that are spent in war and spend them in bringing comfort, health and education to everybody. This is not a fantasy. This is a possibility today. We need a world where dialog, compromise, negotiation and arbitration will replace aggression, where diversity is celebrated, where the more vulnerable members of the society will be protected. In one sentence, we want to preserve life and enrich the quality of life for everybody, not only the privileged.

I am passionate about this. I want to replace the existing patriarchy for a system in which men and women share opportunities and responsibilities in equal terms. I belong to a growing number of people who want justice and peace

above all. We are fed up with the direction the world has taken. Fed up! Basta!

In my own life I have been empowered by education, reproductive rights and economic independence. I know that a woman who is illiterate and has no skills, who is not in control of her own body and fertility, who cannot work to feed herself and her children, is usually destitute and victimized. Women are 51 % of human kind. Empowering them

"WE NEED WOMEN AND MEN WHO WANT TO REDIRECT THE RESOURCES THAT ARE SPENT IN WAR TODAY TO BE SPENT IN BRINGING COMFORT, HEALTH, AND EDUCATION."

will change the world. Why am I passionate about this? Because we are talking LIFE here! A successful global women's movement would be much more than a revolution, it would be a step up in evolution.

Deep in my old heart I want to be like Rose Mapendo and I want to risk everything, including my life, to make this a better world. No, not only better, but to make it almost perfect. I know that this is an arrogant proposition, but why not imagine perfection? Why not try to achieve it? However, if I add up my strengths and subtract my weaknesses I tend to feel dismayed. Let's be realistic: I am not a warrior-mother like Rose Mapendo. I am not even young and innocent, like Sasha Chanoff and the other Architects of the Future. The only weapon I can handle is the written word. That's why I do not intend to stop writing any time soon. This is what I want to do with my life. I hope that others will join their forces to the visionaries like Sasha and the invincible ones, like Rose Mapendo, and they will first imagine and then achieve an almost perfect world.

PORTRAIT



Isabel Allende

Chilean, writer and niece of Chile's President, Salvador Allende killed during the military coup in 1973. Author of the international bestseller *The House of Spirits*.

Isabel Allende, born in 1942 in Lima, grew up in Chile, Bolivia, and Lebanon, and left Santiago de Chile after General Augusto Pinochet's bloody military overthrow of her uncle Salvador Allende's government in 1973. For a long time she worked as a journalist in her sanctuary in Venezuela. When her grandfather died at the age of 99, she started writing letters to him. Allende's first world success emerged from this: The novel *The House of Spirits*, which was adapted for the screen by the Danish director Bille August in 1993, starring Jeremy Irons, Meryl Streep, Winona Ryder, Glenn Close, and Antonio Banderas. She then published numerous novels (*Of Love and Shadows*, *The Stories of Eva Luna*, *The Infinite Plan*, and *Paula*, which is dedicated to her deceased daughter.) Allende's work is considered to represent the style of "magic realism" and with her feminist texts she has contributed considerably to shaping the new image of women in her homeland South America. In 1988 she met her present husband Willie Gordon during a visit to California. Since then Allende has lived in the United States. In 2003, she became a US citizen.



A DIALOG OF HEARTS BETWEEN ABBOT BURKHARD AND PAULO COELHO

MY CONVERSATIONS WITH PAULO COELHO

By Abbot Burkhard Ellegast

After their first meeting at a dinner in the cellar of the Abbey of Melk, which took place after the Waldzell Meeting 2005, the 66th Abbot and the Brazilian writer Paulo Coelho developed a deep relationship across cultural and linguistic boundaries. The correspondence exchanged between Paulo Coelho and Abbot Burkhard, which revolves around humanity's perennial quest, is very personal and has a highly literary quality.

The program of the Waldzell Meeting 2006 scheduled a dialog conversation between Paulo Coelho and me. Although we do not have a common language, there are no problems in the language of our hearts. I feel related to him ever since I read his Alchemist many years ago.

After having read many more of his books I was able to understand him more and more. When I met him personally for the first time I understood, without words, a lot I merely had a vague idea of. Our hearts spoke during an evening we spent in the deep cellar with a glass of wine together with a handful of

amiable people. Whatever got lost in translation we were given. His sentence "What do you think I should do now?" still lingers in my mind. In an interview with the magazine NEWS Coelho said that he considered me to be one of the wisest people he had ever met in his life. He was right when he said that I would resent hearing that. I really wonder how somebody could ever take me for that. But I eagerly anticipated our dialog in the Waldzell Meeting.

During the interview mentioned above Coelho says that while he deems Waldzell a marvellous platform for discussion, we ought to reflect on ways to learn how to better meet the



"IF WE REALISE OUR MISTAKES AND ADMIT THEM TO OURSELVES, OR PERHAPS TO THE PEOPLE THEY AFFECTED, WE WILL BE FREE TO CONTINUE TRAVELLING, TO CONTINUE SEARCHING."



challenges of our time, i.e. how to realize what we recognize to be right.

"What do you think I should do now?" At that time I told him to move on, to keep on searching, on and on. His books demonstrate the mistakes he made during the events he went through and the experiences he made – they are intrinsic to his personality, are part of his moving on, of his searching. Again and again, they make evident that he reaches more understanding through many wrong tracks and detours and that only a spiritual path can take us through all the symbolic, the not redeemed, the purely material of our lives. Having recognized mistakes and admitted them to ourselves – and perhaps even to those who were affected by them – we become free to move on, to keep on searching. And it is this very freedom that will us show us the way and give us the strength to realize what we recognize to be right during the ups and downs of our lives.

While I was celebrating Mass together with some young people many years ago, a little girl (today married, a mother of two wonderful children, a talented singer) wrote a brief story. I would like to repeat it here:

THE SEARCH

One day, a young man decided to set out in search for



paradise. He passed through many a country and was desperate that nowhere was he able to find the slightest trace, the slightest hint of this paradise he was searching for longingly. When he was just about to give up he met a blind man. He asked him, "Do you know where I can find paradise?" The blind man answered, "Go search for colours. Look out for them. COLOURS are paradise!"

The young man did not know what to do with this. He thought it was not enough to look for colours only. He continued his journey and met a deaf man who told him the only way to find paradise would be to find sound and melody – and these MELODIES would be paradise.

The young man went on and finally met a dumb man. When he asked this dumb man too where he would have to turn to in order to find paradise, the dumb man wrote on a piece of paper: "Sing and rejoice! WORDS and SONGS are paradise!"

The young man continued his journey ...

The young man continued his journey that means we ought to continue this story.

AT THAT TIME, I WROTE:

The young man continued his journey, and he grew older. Sometimes he detected a glimmer of what he considered

paradise; then everything disappeared again. Thinking back, he saw some highlights when this very paradise simply seemed to exist. However, when all that returned to everyday life he could live on the memory of what he had experienced as paradise. Thus, he continued his way. And later when he, an older person, looked back he realized that paradise could actually be found in searching: He still had a great aim, something he still wanted to achieve, and it was this tension that kept him alert and alive. And when some day he will be able to retire he will still have something to hope for with all the strength of his soul: to see the one who holds him in His hands. He worries about one thing only, whether he would be content once there would be nothing left to search for. Being curious about this makes things remain intriguing: An interesting and intriguing life with all its ups and downs, that is paradise.

Meanwhile, many years have passed, and the man growing old has become old, has been able to hand over his responsibility to the young, but he is still allowed to be there for people who need him. Life keeps on being intriguing and interesting.

There are so many things in our world that are wrong, that bring sorrow, destruction, that do not make sense. Often,

"AND NOW THAT HE WAS OLDER, AS HE LOOKED BACK, HE REALISED THAT ACTUALLY, THE QUEST ITSELF WAS PARADISE."

things are not possible, and we really do not know why.

There is a legend of Saint Benedict which I regard as an exemplary signpost in this context: The monks are building the monastery Monte Cassino. During their work they find a rock they are not able to remove. All their endeavors, all assistance they send for are useless: The rock is right in the center and cannot be moved. They send for Benedict, he prays and gives the blessing. The rock can be removed very easily. The monks continue to dig on the spot where the rock was and find an idol. Now they know why the rock could not be removed: The bad enemy is to blame, they have a culprit. They toss the idol with disgust, and it falls into a very sensitive area: the kitchen. Now everybody believes that a fire has broken out there. Their screams make Benedict rush to the scene, and he sees that the fire is only in his monks' eyes. He makes them realize it, which allows them to resume their universal perspective and see the whole.

While a legend is not a historic report it sometimes makes an important statement. I regard the rock in the center as a symbol of situations when you are at the end of your rope, when everything seems devoid of meaning. There we have this rock right in the center which simply cannot be moved. Instantly, we start to search for the culprit, our brains produce all kinds of possible and impossible thoughts and pictures.

Benedict prays and gives the blessing. This is the point where we become aware of the actual center: God. Rather than blaming somebody else or sticking to our personal ideas, it is the actual center that makes us recognize the way which allows us to have a view of the whole. Faith may offer people a glimmer of deeper meaning, which gives them freedom and strength to cope with their problems.

If an individual has no faith, for whatever reason, he still has his conscience which often tells him clearly what to really blame when something does not move and which makes him realize how questionable some of his concepts are. The very center of this recognition allows us to regain a view of the whole, and the rock can be moved, meaning lights up again.

When I joined my order I did it with many secondary reasons in mind. I made an effort to fathom the path I had ventured on – driven by circumstance rather than by a conscious desire. I gradually familiarized myself with it. I started to explore my path, grew to identify myself with it but, at the same time, often failed to recognize meaning in a certain situation. Every time I made suggestions to change things that did not make any sense I was told, "What do you want? The monastery thinks in terms of centuries." This answer was not really of great help to me. One side inside me felt attracted, the other thought that this was not an association I wanted to be involved with. This inner battle lasted for four years. Finally, a conversation with an old priest broke the spell. When I told him – as many others before – about my problem he said to me, "Why are you upset over this thinking in centuries? Just do it some other way!" This made me realize that it is not this way of thinking in centuries that matters but on the one hand my very person, somebody who always saw his way very clearly inside him, and on the other He who in the past few years had gradually become the center of my life, God. At first, I had been feeling the path in my conscience, fighting it at the same time. The call was unclear but very pressing. Thus, I ventured upon this path, kept on searching and joined our community in a very conscious way.

I wanted to learn from Paulo Coelho how he had found the center of his life through all the ups and downs. The dog in his novel about the Road to Santiago is a symbol of the severity of his fighting search, of the impossibility to move the rock. The path took him further. Each of his books makes you sense the battle against evil fought by the characters in various situations, the battle for love. In all of his books I have read so far I detect that gradually a center of his life began to take shape, which enabled him to gain a deeper understanding of what really carries us on, what really makes sense.

When we are together I simply feel how he has learnt to live from within, from his center. He has remained the same passionate human being, unconditional in everything he did

and said, consistent in what he gradually recognizes to be right. He ceased searching in the immense overwhelming experience and turned to little things which go almost unnoticed in our noisy times but nevertheless really reveal the true meaning. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes", says Jesus (Matthew 11:25). When the Waldzell Meeting was over, we paid Paulo Coelho a visit in his hotel. The scheduled dialog had not taken place because he had suffered an attack of weakness and needed medical care. Beginning to recover, he talked about the things he had wanted to discuss with me during that dialog in the Meeting. And again his words suggested that the good path is revealed in small things rather than in big ones, that good is realized by small human beings.

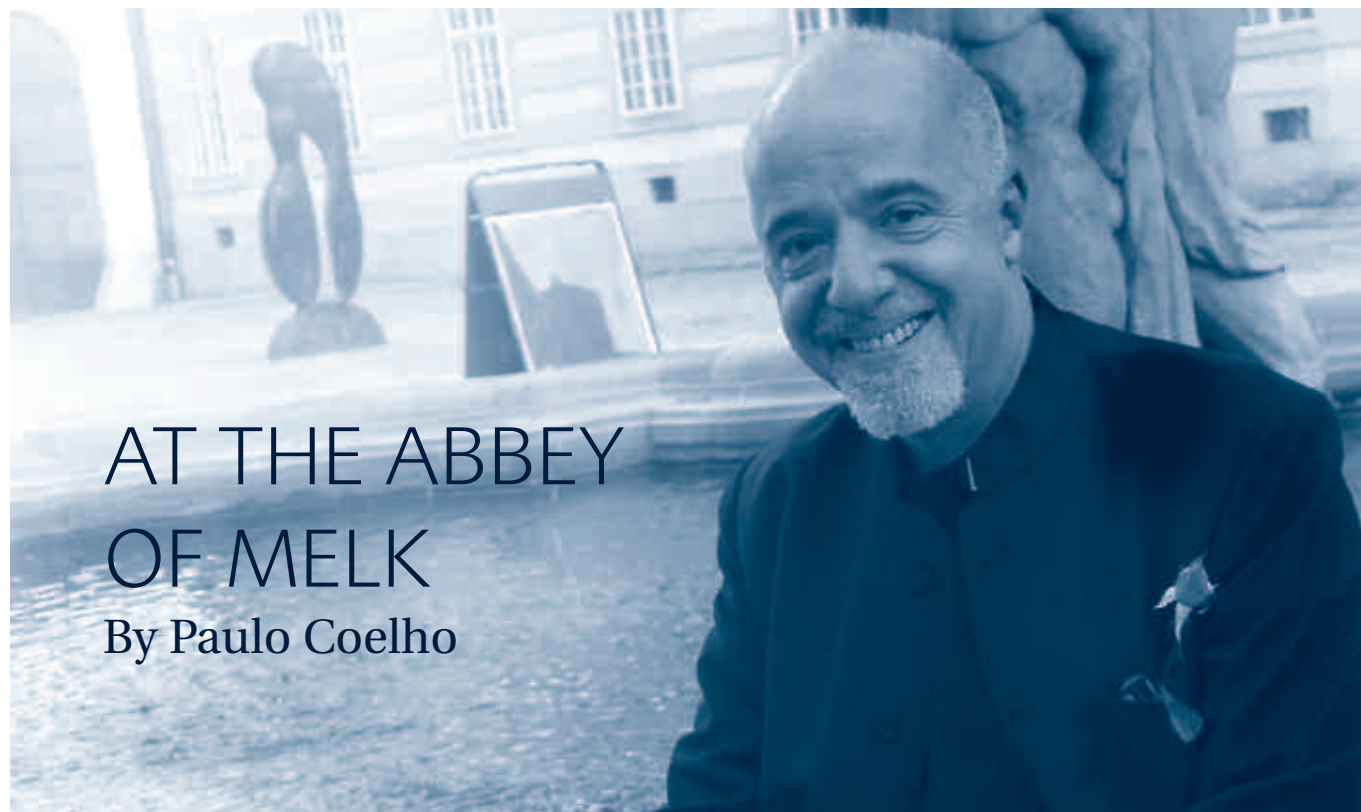
Once an individual has found the center of his life he will continue to move on, he will approach other people, he will feel his task which he can realize within his small range even as an individual person so that meaning will be seen, meaning will emerge. How this effect can reach beyond the immediate range is demonstrated by Coelho, who gives us such a lively description of his struggle for spirituality, for the actual center of our lives, and who encourages us to continue to move on and search every day, through all wrong tracks, against all odds. I myself have grown old after a long life, I have always been moving on, and now I learn as an old human being that I am not supposed to yield to indolence but to go on searching and learning. I repeat what I wrote many years ago, especially with a view to the experience I have made during the years in between: Life continues to be interesting and intriguing. I am given this by the center of my life – because I can believe.

PORTRAIT



Abbot Burkhard Ellegast

Abbot Burkhard Ellegast, born in 1931, grew up at the Abbey of Melk, where he also attended school. At the age of 20, Abbot Burkhard became a novice at the monastery. At the age of 44, Burkhard F. Ellegast was elected abbot for the first time. His 26-year term of office saw the extensive renovation of the baroque abbey, which is visited by 450,000 people every year and counts among Austria's most important sights. As a theologian and classical philologist, he is one of the experts with the most profound knowledge of the Rule of St. Benedict, which is considered a true milestone in the spreading of civilisation in Europe.



AT THE ABBEY OF MELK

By Paulo Coelho

Once a year, I go to the Abbey of Melk in Austria to take part in the Waldzell Meetings, which are initiated by Andreas Salcher and Gundula Schatz. There, we succeed in doing the impossible for a whole weekend: combining spiritual retreat and passionate discussions about the state of the planet.

Once a year, I also meet Abbot Burkhard, the former abbot of Melk. Even though we do not speak a common language, his presence does not only give me peace but also a special understanding of the meaning of life. In 2006 I gave an interview to the Austrian magazine NEWS, in which I said that Burkhard was my spiritual master. At the same time, I also said he would not like to hear that. Obviously, I was right in his warm-hearted contribution, he rejected this title, which shows yet again how wise he is indeed. Here are some abridged extracts from his contribution (Editor's note: Paulo Coelho refers to the contribution by Abbot Burkhard published earlier in its full version):

THE QUEST FOR MEANING

On the occasion of one of our meetings, he (Coelho) asked for the right things a human being would have to do. Of course there are many wrongs in the world, things which bring destruction and regret. However, other things which could make up for all this exist, too, but they are not always possible, and we do not understand the reason why.

Even those who are not believers can see the state the

world is in. Where there is a will, this insight can enable us to move mountains, to re-light all the candles that have died.

When I joined the Order of Saint Benedict, I had many small reasons for this decision. Slowly, I began to proceed on my way, identifying with it, even though I was unable to understand all the things happening around me. Every time I made a suggestion for changes, I heard the same answer: "What exactly is it you want? The abbey was made to think in centuries, not in terms of immediate changes."

"THEREFORE, IT IS ALSO NECESSARY FOR A HUMAN BEING TO TAKE THE WRONG WAY AT TIMES, SHORTCUTS WHICH SHOULD NOT BE TAKEN; AND SLOWLY, PRECISELY BECAUSE OF THESE UPS AND DOWNS IN OUR LIVES, WE START TO LEARN WHAT IS RIGHT."

This reply was not helpful to me, and I felt removed from all the ideals I carried inside myself. My view of this changed completely when I spoke to an old monk. I addressed my problem, and he said: "You are bothered by the way we think in centuries here? Perfect, so forget about it and do what you think is right." At that moment, it became clear to me that all the major changes that went on inside me, His presence in

my soul, happened bit by bit. And they did not happen at the level of consciousness but in a deeper, even denser place where things cannot be thrown off kilter easily.

Therefore, it is also necessary for a human being to take the wrong way at times, shortcuts which should not be taken; and slowly, precisely because of these ups and downs in our lives, we start to learn what is right. And we feel the enormous freedom to carry on.

We have to learn to live with the energy that comes from inside ourselves, an energy which continues to give us passion and enthusiasm for our actions. Instead of looking for the answers we need in the big context, it is enough to heed the small details which would otherwise go unnoticed. Just like every child does. "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children (Matthew, 11:25)."

"OF COURSE THERE ARE MANY WRONGS IN THE WORLD, THINGS WHICH BRING DESTRUCTION AND REGRET. HOWEVER, OTHER THINGS WHICH COULD MAKE UP FOR ALL THIS EXIST, TOO, BUT THEY ARE NOT ALWAYS POSSIBLE, AND WE DO NOT UNDERSTAND THE REASON WHY."

This way, we will notice the change in us. Once a human being has understood that he or she can change small things, meaning will return to his or her life. And he or she will be able to see everything more clearly, the entire panorama, the reason for being here.

And the more we change about the small things, the more of a transformation we will see in the big context.

PORTRAIT



Paulo Coelho

Brazilian, writer, author of the best-selling novel "The Alchemist". Paulo Coelho was born in Rio de Janeiro in August 1947. During the early 1970s he founded an alternative magazine entitled "2001". He started writing song lyrics for the music producer Paul Seixas and went on to work as an executive in the music industry at the age of 26. In 1977 Paulo Coelho decided to follow his dream and became a full-time author. In 1987 he wrote "The Pilgrimage", recounting the journey along the ancient road to Santiago de Compostela. A year later Paulo Coelho wrote an entirely different book: "The Alchemist". It sold more copies than any other book in the history of Brazilian literature. So far, more than 30 million copies have been sold in 140 countries.

Paulo Coelho is not only one of the most widely read, but also one of the most influential contemporary writers. "His books have enriched the lives of millions of people", wrote The Times in the United Kingdom. 65 million copies of his books, published in 150 countries, have been sold. His works have been translated into 60 languages. Coelho won numerous prestigious international prizes, including the Crystal Award of the World Economic Forum, the American Blouin Foundation Prize, the German Bambi 2001 and the Hungarian Club of Budapest Award. The French government dubbed him a Chevalier de l'Ordre National de la Légion d'Honneur. In 2002 he became a member of the Academia Brasileira das Letras. He was appointed special envoy of the UNESCO programme for spiritual rapprochement and intercultural dialog. He founded the "Paulo Coelho Institute" which offers support to underprivileged members of the Brazilian society. Since the foundation of Waldzell, Paulo Coelho has been a friend and staunch supporter; moreover, he is a patron of the "Architects of the Future".

The Central Statements of the Speakers

One thing that makes the Waldzell Meetings particularly attractive is that for two days, they offer an opportunity to rub shoulders with some of the most eminent personalities of the world. The following original quotes seek to convey the most important statements of the speakers in condensed form. In selecting the statements, we have paid special attention to presenting both the human and the expert dimensions of the speakers.

Werner Arber

Knowledge based on insights from the natural sciences is a rich source of practical applications for the benefit of humankind and, if used in a responsible way, of the natural environment. To get as close as possible to such noble goals, we need creative, forward-looking individuals at all levels at which insights are gained and application-oriented processes and innovations are developed. However, innovative contributions by individuals will in most cases only be possible when the appropriate prerequisites are met, when the time is ripe for innovation.

Researchers looking for new insights build on foundations of solid knowledge laid by generations before them. In this context, available research strategies and methods, often enough devised by representatives of other scientific disciplines, as well as fruitful interdisciplinary co-operation may play an essential role. Application-oriented innovations may also be based on trailblazing ideas of individuals. However, I should greatly appreciate developments whereby endeavours to shape the future are not launched by individual persons

from the fields of science, business or politics alone, especially when novel, knowledge-based applications are concerned. After all, these developments often have to do with shaping the future in the long run, with an impact on all human beings and their environment; for this reason, the civil society should share responsibility for the developments we seek to achieve in our democratic communities. If done on a sound scientific basis, ways and means of assessing the impact of technologies and policies may be highly valuable in this context.

In my scientific work I have been positioned at various levels of developing research strategies, of doing fundamental research and applied research. I did not personally promote actual applications for practical use. I left it to others to do that.

When I was young, I was lucky to be given the opportunity of pursuing a broad range of transdisciplinary studies in the natural sciences. Towards the end of my undergraduate education, I decided to deepen my knowledge in experimental physics. Subsequently, as a young physicist, I was involved in developing research methods in the then emerging field of

electron microscopy. Its practical application soon led me to the discipline of biology, and more specifically to the genetics of micro-organisms bacteria and their viruses. Thus, special transduction became the topic of my doctoral thesis in biology.

"A RICH AND RELIABLE SOURCE OF INNOVATION IS THE AVAILABILITY OF NOVEL RESEARCH STRATEGIES. A GOOD EXAMPLE IS THE BENEFIT RESULTING FROM THE USE OF EVER MORE POTENT IMAGING PROCEDURES. OR THINK AT RESTRICTION ENZYMES THAT BECAME AVAILABLE AROUND 1970 AND ENABLED ONE TO CARRY OUT NOVEL KINDS OF STUDIES ON GENETIC INFORMATION AT THE LEVEL OF THE MOLECULES."

In special transduction, a virus lodged in bacterial cells incorporates a short stretch of the host cell genome into its own genome. The virus particle released later on becomes a vector for alien genetic information which can be passed on to a new host in case of an infection. Today we know that this horizontal gene transfer is an important strategy of nature in biological evolution.

A few years later, as from 1960, I was involved in a national research programme for the peaceful use of atomic energy. The programme was mainly concerned with the development of nuclear reactors. As a biologist, I worked on a side project exploring the impact of various types of radiation on life. The results were to be used in risk assessment. Again, we used bacteria and their viruses for these studies. When preparing suitable bacterial strains, I came across a phenomenon which had been described earlier but remained unexplained; today, it is called restriction. At that time, we were already aware of the fact that the genetic information of viruses which had been heavily irradiated was broken down into its components (nucleotides) upon infection of the bacterial hosts. Soon we also found out that the genetic information of the infecting viruses, unirradiated in this case, was also decomposed if a bacterial host showing restriction was used. The enormous similarity of the two test results prompted us further to pursue the phenomenon of restriction; we were authorised to do so although it had not been part of the original project scope. Soon we were able to shed light on the molecular mechanisms of restriction. Today, we know that most bacterial strains use enzymatic systems to identify genetic information penetrating from outside as alien in origin. In such a case, the alien genetic information is quickly broken down into pieces,

decomposed further and thus rendered harmless. Microbial restriction is thus a kind of primitive immune defence to limit the integration of alien genetic information. To protect the cell's own genetic information, it is modified epigenetically. This is done by an enzyme-mediated, sequence-specific methylation of individual nucleotides.

Given such knowledge, it only took a few more years until biochemists succeeded in isolating restriction enzymes from bacterial strains. These enzymes were soon used for studying the genetic make-up at molecular level, i.e. at the level of the DNA. Sequential analysis and functional studies had become possible due to the new research strategy of genetic engineering. The availability of restriction enzymes was a significant prerequisite for it, as were other methodological components, such as gel electrophoresis, and later on the nucleotide sequence analysis and the technique of polymerase chain reaction (PCR).

In the early 1970s, at the cradle of genetic engineering, many researchers were aware of their responsibility, discussing the issue of whether intentional recombinations could lead to health hazards or other risks. At the International Asilomar Conference of February 1975, appropriate preventive and precautionary measures were agreed upon. Moreover, a distinction was drawn between short-term consequences and potential long-term effects with evolutionary implications. The short-term consequences of genetic modification can largely be explored in experiments before goods produced by means of genetic engineering are approved for practical application. Any assessment of the long-term effects which

"AFTER ALL, THESE DEVELOPMENTS HAVE OFTEN TO DO WITH SHAPING THE FUTURE IN THE LONG RUN, WITH AN IMPACT ON ALL HUMAN BEINGS AND THEIR ENVIRONMENT; FOR THIS REASON, THE CIVIL SOCIETY SHOULD SHARE RESPONSIBILITY FOR THE DEVELOPMENTS SOUGHT IN OUR DEMOCRATIC COMMUNITIES."

might come with implications for biological evolution, it was found in the 1970s, would require better knowledge of the molecular mechanisms underlying natural biological evolution.

Meanwhile, molecular geneticists have filled this gap. On a personal note, I am very happy to have done my share in this context, too. Today we know that several different natural mechanisms contribute actively to the generation of genetic variants. They do so whilst taking into account that all life

PORTRAIT



Werner Arber

Swiss, microbiologist, professor at the Biocenter of Basel University, Nobel Prize in Medicine for the fundamental discovery of "restriction enzymes" in state-of-the-art genetic engineering.

Werner Arber was born in Gränichen in the Swiss canton of Aargau on June 3, 1929. He became interested in fundamental research during the last year of his studies. Today, Arber is a professor at the Biocenter at Basel University, which now employs around 430 people and is one of the leading institutes in the field of fundamental research in the world. Arber sees many opportunities arising from genetic engineering but is recognized however as a resolute opposer of the patenting of beings. Werner Arber discovered "restriction enzymes" special proteins in bacteria that serve as molecular scissors in genetic engineering. He made this groundbreaking discovery in the field of genetic engineering while conducting research into atomic energy when he was investigating the effect of radiant energy on living organisms. After Werner Arber was awarded with the Nobel Prize, life in the Arber household was never the same again.

needs a certain degree of genetic stability to survive. Genetic changes in populations of organisms taking place at very low frequencies lead to sustained evolutionary progress with long-term effects. In these spontaneous natural processes, environmental impacts and special properties of matter are as much at work as the products of so-called evolution genes.

The insights into molecular evolution thus gained take Neo-Darwinism, by now a classic, to the level of the molecules. Spontaneous changes in the genetic make-up turn out to be of the same kind as those normally brought about by researchers in genetic engineering. For the reasons presented, scientifically underpinned impact assessments an important basis for the responsible practical use of genetically modified life have come to the conclusion that evolutionary risks involved in natural biological processes and in genetic engineering, as well as in the customary techniques of breeding useful plants and domestic animals, are the same in their order of magnitude and comparable in their consequences. Experience has shown that these risks are very small in natural biological evolution and in the breeding techniques applied by humankind.

As scientists, we find that it is a major concern to us to make sure that, after validation in the scientific community, new insights can also be incorporated in the world-view of the public at large, thus enriching the orientational knowledge that provides guidance to all members of the civil society. We consider this to be a significant prerequisite for answering the question: "What kind of future do we want?" In other words, what we are concerned with is shared responsibility for technological innovations and political decisions that shape our future

Kontakt Waldzell

Erste Bank taking part in the Global Dialog for Inspiration as partner of the Waldzell Meeting 2006

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The Central Statements of the Speakers

Christo and Jeanne-Claude

“Many years ago, either in London or in Australia, a student said to us “Why do you always do the same thing? You wrap everything!” Of course, that’s not true. Then he said, “Well, what is the difference between a wrapped bicycle and a wrapped woman?” And I told him, “Young man, if you don’t see the difference, then you are in trouble!”

We never do the same things twice. There will never be another “Valley Curtain”, another “Running Fence”, another “Gates” or “Surrounded Islands”. In other words, I, Jeanne-Claude and our engineers do not know how a new project can be begun. All these projects do not exist any more. They exist only for a period of time, and after this time span, all the materials fabric, cables, etc., are recycled for industrial purposes. This is why we need to learn how a project can be realized physically.

To advance a project technically, we employed the services of an engineering company to carry out wind tunnel

tests. We needed to learn many things, such as the force of the wind on the cables, on the hooks of the cable and on the anchors. But still, even after all these factors have been taken into consideration, they cannot ideas anticipate exactly how the project can be realized. Therefore, we always make life size tests in secret places. Nobody knows that we carry out these tests and we learn not to do many things because they are not the right way to do them. We need to learn all kinds of things – different compounds of the fabric, different types of attachment to the cables, the material of the cables, as well as how the fabric should be sewn and fabricated

First, I try out the work on a smaller scale. These are letter sized or a little bigger. They are done simply in pencil or

wax crayon, some are glued objects, or collage. They are preparatory studies, very much like those that architects use. Sometimes they are sculptures, scale models. I also often use cloth to simulate the fabric but, of course, not the real fabric because it is much thicker. I also work directly on photography. These small drawings and collages help me do the larger drawings. The most difficult part of all our projects is to get permission. Everything in the world is owned by somebody and belongs to somebody. There is not a square metre of this earth that doesn’t belong to somebody. In the case of the “Over the River” project, the entire 60 kilometres of the river is owned by the United States Government. The United States Government owns over 20 % of the land in the USA and they have a special ministry for that the Department of Interior. The Department of Interior has a special office called the Bureau of Land Management and they take care of the land. They lease the land to the states, to the ranchers, to all kinds of people.

“THE MOST DIFFICULT PART OF ALL OUR PROJECTS IS TO GET PERMISSION. EVERYTHING IN THE WORLD IS OWNED BY SOMEBODY AND BELONGS TO SOMEBODY. THERE IS NOT A SQUARE METRE OF THIS EARTH THAT DOESN'T BELONG TO SOMEBODY.”

Our inspiration as is the case with most creative artists comes out of our two hearts and our two heads. We never do anything suggested by other people. For all our work we have different origins or sources of inspiration. They are not secret. Inspiration for the umbrellas is one thing, inspiration for the gates, another. It is very much like an artist in his studio: He has a white canvas. He has an absolutely inexplicable urge to fill the canvas with colours – blue, yellow, red. It is not rational, there is no justification, they have no reason; there is no reason. Art has absolutely no purpose whatsoever except to be a work of art. That’s what we create – works of art, of joy and beauty, which we create for us, not for the good of the people. If the people enjoy it, it’s a bonus, and it’s only a bonus. Art is something inexplicable. It has nothing to do with good and bad value systems, to make people better, to make the world a better place. Architecture or other professions, they make people live better, function better, live in a warm house, in a cool house. Art is absolutely irrational; nobody needs a valley curtain. The world can live without these projects only we need them. We want to create works of art of joy and beauty for us, which we pay for with our own money and we don’t think about reincarnation or the future. I only want Christo to remember I am alive and I remember he is alive and we love each other and we never think of the future.

Artists of the past have created works of art that exhibit very different qualities. They have created works that are mythological, religious, and abstract; they have used oil paints, marble, and, today, they even use television sets. All sorts of different materials, but there is one material they have never used and that is love and tenderness that we human beings have for what does not last, for instance, we gaze with love and tenderness upon childhood because we know this period of life will not last. We regard our lives with love and tenderness because we know it will not last. It is this quality of love and tenderness which we wish to endow, to give our work of art an additional aesthetic quality.

The colours are very important. They do mean something; they are always related to each specific site. For instance, why were the umbrellas blue in Japan and yellow in California? The answer is very simple, we wanted to illustrate, in one work of art, the similarities and differences between the two richest countries in the world, and do the work in two parts at the same time. We wanted the following: In California, it never rains in the summertime and when the fall comes, the grass on the hills has been burnt by the sun; the hills are yellow and brown and you can feel the heat and the sun, dry, yellow. In Japan, it rains, pours cats and dogs throughout the summer and when the fall comes, you can feel the humidity, the water in the air. There were umbrellas in the river, the tender green of the bamboo forest, the dark green of the evergreen trees and lots of humidity, water, blue. So, that’s why we chose the colours yellow and blue.

Why is the valley curtain in Colorado orange? Well, it was not born orange. In New York, in our home, the first drawings are of a big curtain hanging between two mountains in white fabric. It’s a sketch. Then we had to find the mountains, drive thousands of miles, find the perfect shape, so that we could hang the cables. We did that in the Rocky Mountains, in Colorado. The word “rojo” means “red” in Spanish. Why? Because all the rocks are red and the valley curtain, in turn, became orange. What we try to do is translate by means the materials we use. We use fragile materials and all our projects are very nomadic, they are very eerie, they are not built of stones and brick. They are very vulnerable and this vulnerability and sensuality of our projects is conveyed by the use of the cloth. The projects are fabricated off-site and they are actually installed very swiftly, in a matter of a few days. Suddenly the transformation is there, it’s not like a transformation of a skyscraper or a bridge, brick by brick or stone by stone. Of course, everybody is aware that it will be gone after two weeks. For example, we worked very hard to wrap the Reichstag and the wrapping, the physical wrapping of the Reichstag took less than a week. Around the Reichstag there was a see-through working fence whereby

the people could see our rock climbers, people installing the fabric and the ropes. After that, we removed that see-through working fence and hundreds of thousands people were walking around the Reichstag, touching the fabric. You don't see people walking around in Vienna touching their buildings. These projects have a tremendous sensuality. They carry some kind of invitation of dimension, which is embodied in the cloth. It is the principal element. Of course, they also carry that "It will be gone – tomorrow it will be gone for ever". That uniqueness is an essential part of our art. In the late 20th century and early 21st century, we are surrounded by banal, repetitious things. We have the Olympic Games in winter, in summer, we have blockbuster exhibitions; we have Walt Disney all over the world, all the same things. Of course, humans like to be present and witness something unique, something which will happen never again!

All that costs a lot of money. We are not independently wealthy; we don't come from wealthy families. All our money comes from the sale of original works of art that I do with my own hands. The potential buyers of our works of art are museums, collectors, private dealers and corporations. They come, choose the work; they pay money. We do not accept donations. We do not accept sponsors, ever, because we wish to work in total freedom. We have always done that. We even go to the point like with the books they are selling here, for which we don't receive a single cent, because that's commercial. We don't accept commercial money, books, posters, postcards, films, you name it! We don't want a cent of it. We want to keep our freedom.

PORTRAIT



Christo and Jeanne-Claude

American artists of Bulgarian-French origin, who have caused quite a stir all over the world by creating works of art using fabric (Pont Neuf in Paris, Reichstag in Berlin, "The Gates" in New York City Central Park).

Christo and Jeanne-Claude were born on the same day, on June 13, 1935. Having fled from his communist home country Bulgaria in 1956 Christo spent a semester at the Vienna Academy of Fine Arts and then moved on to Geneva and Paris. He scraped a living by commissions in portraiture which he signed with his family name "Javacheff". In 1958, he wrapped his first objects, which he signed by his first name "Christo" – but failed to be appreciated as an artist. However, the German businessman Dieter Rosenkranz bought some of his wrapped objects. Jeanne-Claude grew up in Paris, Switzerland and Tunisia in a well-to-do family and worked as a flight attendant with Air France for three months. In 1958 Christo and Jeanne-Claude met for the first time. He started teaching her in history of art, and she became his French language teacher. They realized their first common project in 1961 when they wrapped stacks of barrels at the docks of Cologne harbor. In 1964 the couple moved to New York with their son Cyril. From there they plan works of art all over the world, from wrapping a coast in Australia to "The Gates" in 2005, saffron coloured sculptures which turn New York City's Central Park into a temporary work of art for 16 days. "Art is a matter of the moment, as in life the moment counts", say Christo and Jeanne-Claude.



Waldzell ist ein äußerst toleranter Platz. Nach Waldzell kommen nicht nur Philosophen, Wissenschaftler, Literaten und Priester, auch Immobilienentwickler werden geduldet. ASSET ONE ist in der außergewöhnlichen Situation als privates Unternehmen einen ganzen zentrumsnahen Stadtteil in Graz, in Österreich, zu entwickeln. Stadtentwicklung ist der Anfang der Zivilisation. Die Verdichtung von Menschen auf engem Raum hat einen hohen Grad an Konfrontation, Provokation, Wettbewerb und vor allem Arbeitsteilung ermöglicht. Arbeitsteilung ist die Grundlage von materiellem und intellektuellem Fortschritt. Menschen haben Städte gegründet, weil es Sinn macht in Städten zu leben. Fehlentwicklungen von Städten, heruntergekommene unterentwickelte, nicht funktionierende Städte und Stadtviertel sind daher Zeichen von urbanen Sinnkrisen.

Wenn man heute jemanden beauftragt eine Stadt oder einen Stadtteil zu planen, da beginnt dieser an Gebäude zu denken. Ob eine Stadt funktioniert liegt allerdings nicht an den Gebäuden, sondern daran was in oder zwischen diesen Gebäuden stattfindet. Stadtplanung muss daher nicht Raumplanung sondern Zwischenraumplanung sein. Wir glauben daher daran, dass wir für unsere Aufgabe vor allem unser Gehör für Zwischentöne schärfen müssen und dass wir Fragen von Form und Funktion nicht stellen, bevor die Sinnfrage beantwortet ist.

Auf den ersten Blick scheint Waldzell ein idyllischer, nicht urbaner Ort zu sein. Eine bewusst gewählte Korrektur, ein bewusst gewähltes Kurzeitexil in der Provinz. In Wirklichkeit ist Waldzell allerdings die auf die Spitze getriebene Verdichtung. Sehr viel Sinn auf engstem Raum in kurzer Zeit. Die perfekte Stadt eigentlich, die Stadt die alles hat nur keine Gebäude.

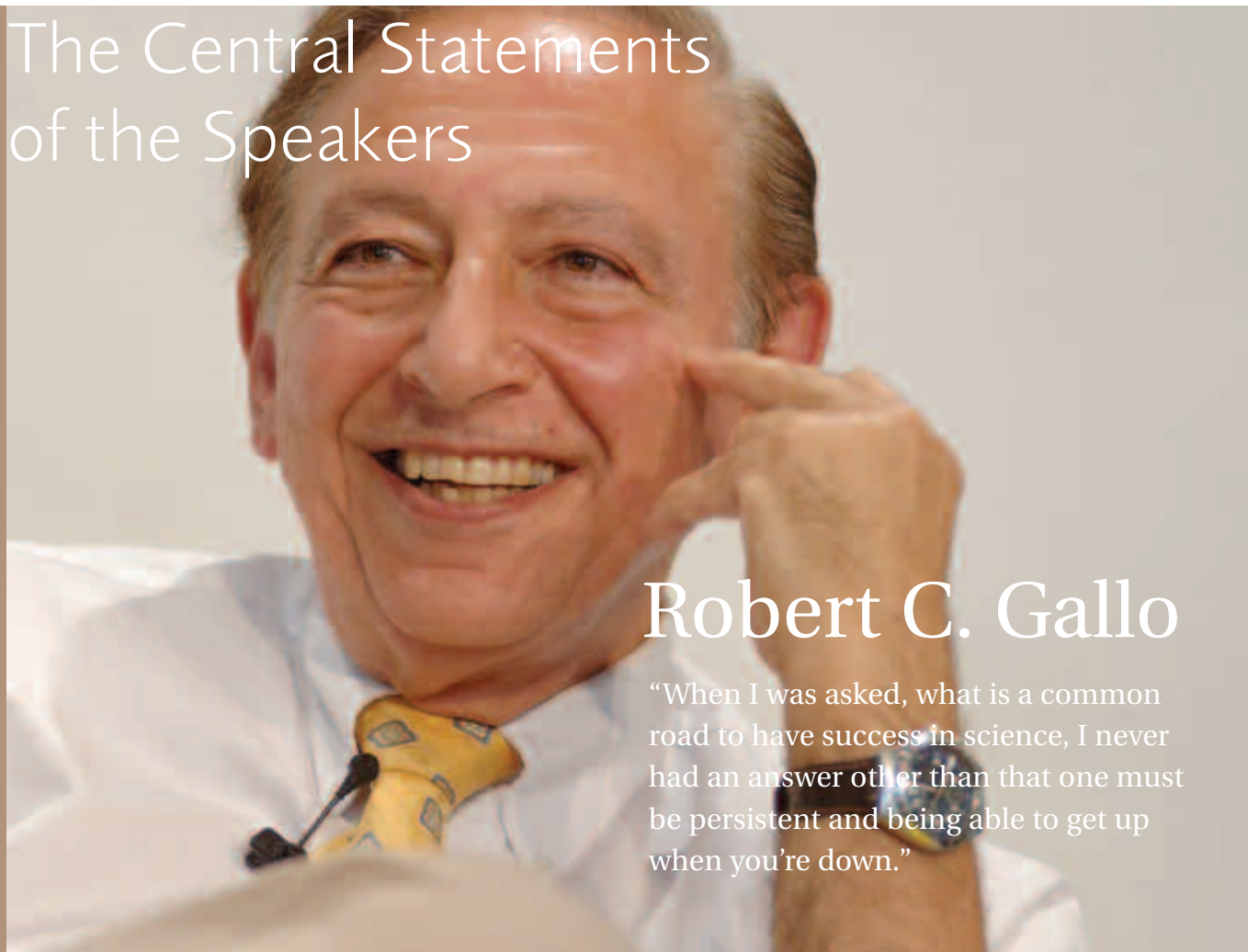
Wir glauben, dass wir in Waldzell alles lernen können, was wir für die Stadtentwicklung brauchen. Daher setzen wir uns auch dafür ein, dass es Waldzell gibt, weil es uns soviel gibt.

Ernst Scholdan

Vorstandsvorsitzender

ASSET ONE Immobilienentwicklungs AG

The Central Statements of the Speakers



Robert C. Gallo

“When I was asked, what is a common road to have success in science, I never had an answer other than that one must be persistent and being able to get up when you’re down.”

Most scientists do not like to state emotional reasons for getting into science. I must admit that probably I was so influenced at least in part explaining my interest in medical science. I had one sibling, and she developed acute leukaemia. I was just about thirteen years old and she died a very horrible death. She was in Children's Hospital of Harvard Medical School, and there I saw research doctors for the first time in my life. That experience was very powerful.

From the age of seventeen I wanted to study the biology of blood cells, from which leukaemia develops. I got involved in retroviruses because they cause leukaemia in many animal species, and that set me out to become a virologist.

The worst emotional experience that undoubtedly further influenced the direction of my career was when I came as a young physician to the National Institutes of Health during the Vietnam War. It was the best place for an MD to

have research training, but at the start I was in a childhood-leukaemia ward where no child survived. I had six months of watching children dying at our hands. This was then, without any question, an emotional component to my choice of career and the theme of my whole career became the study of blood cells.

After thirty years at the National Cancer Institute I co-founded an institute in Baltimore. It is called the Institute of Human Virology (IHV) of the University of Maryland School of Medicine. It is now quite large with five divisions, including a large clinical program that takes care of about 4,300 AIDS patients in Baltimore, most of whom are black and poor. We have basic research, epidemiology, and the clinical program. The clinical program has also been extended to Africa, since the onset of President Bush's program called PEPFAR (President's Emergency Program for AIDS Relief) providing \$ 15 billion to bring therapy to seven African countries. Our Institute is especially involved in Nigeria, operating the Institute of Human Virology (IHV) Nigeria

there. By next year our institute will be treating some 100,000 to 150,000 people in Africa.

In the 1970s we were trying to find viruses that were involved in human leukaemia. It was a tough time. Eventually we discovered a few leukaemia viruses in the family called retroviruses to which HIV belongs. That was where we were before AIDS came. AIDS changed a lot of things: With AIDS there were legal, political, and social questions, questions of sexual behaviour and considerable prejudices. At the beginning we had problems with gay activists, who were very much against us “What do you do for us, you give us a tattoo (the blood test for HIV) but you do not give us therapy!” But by the 1990s they became the greatest supporters; they became a model for what patients can do for a disease. But overall those years were something we were not prepared for. We didn't know what to do.

We know exactly where HIV came from: It came from equatorial Africa, and it came from a subset of primates that infected man. We can date the virus entry into humans when it became epidemic in the 1960-1970s, because people in America and in Europe had AIDS in the early 1980s (which takes five to 15 years to develop). Also, based on stored serum samples, we have evidence that it was infecting

“SOME PEOPLE DID NOT BELIEVE AIDS EXISTED; SOME PEOPLE BELIEVED AIDS EXISTED, BUT IT WAS DUE TO MALNUTRITION OR DRUG ADDICTION OR JUST BEING GAY, ETC; OTHER PEOPLE THOUGHT HIV DID NOT EXIST OR THOUGHT HIV EXISTED, BUT DID NOT CAUSE AIDS! THERE WAS MUCH CONFUSION IN THOSE EARLY YEARS.”

people in Europe and in the United States in the 1960s and even as early as late 1950s. However, its first entry into humans in African rain forests can only be guessed.

Viruses and microbes in general are here forever but we tend to forget about them. Human memory for medical events seems to me to only be for approximately 25 to 30 years: during the great influenza epidemic in 1918/1919, people thought it would wipe out the world, but by the 1950s we became much more relaxed about the “remote” possibility of another epidemic. But then about 30 years later – polio! In the sixties there was a healthy respect for infections and viruses but about ten years later (by the seventies), a major virus program in the National Institute of Health was closed. The industrial world thought that serious epidemic infection diseases were now a problem only for people in

tropical nations, and we did not really have to worry about them. Departments of Microbiology were closed in some of the major medical schools in the US because we were free from fatal epidemics. However, a few years later we were confronted with the AIDS epidemic, Legionnaires' disease, SARS, avian flu.....

Epidemics can disappear for even as long as a hundred years, but suddenly reappear usually with a societal change: Legionnaires' disease what changed? Air conditioning! What happened to make AIDS become epidemic? Social historians say there was a migration from rain forests into cities with an increase in prostitution when colonial powers left Africa. The increase of HIV infections in the cities was the beginning of the fire. An epidemic cannot spread unless there is a nest of enough microbes.

What are the societal changes that could have changed the world for an epidemic disease to become global after World War II? My guess is the airplane and travel, increased sexual promiscuity, blood going from one nation to another for medical purposes for the first time post World War II, and the insanity of intravenous drug abuse becoming epidemic on a global scale. Blood born, sex born viruses can rapidly become epidemic.

Global Mobilization against HIV/AIDS essentially means education: education based on a blood test that we developed in 1984 to determine who is infected before they get AIDS. With this test one can determine rapidly whether someone is infected, warn them, and provide education. This was initiated by 1985. The first anti-viral treatment was in 1986 and culminated in the triple drug therapy of the mid-1990s turning HIV/AIDS into a very treatable disease. These pieces of good news are offset by other news. The current status of the HIV Epidemic: about thirty million dead, about another 40 million estimated infected, a still unpredictable future, increasing complacency in the developed nations, education helpful but insufficient:

- The percentage of female patients infected with AIDS is almost 50 % and increasing, because semen can transmit the virus much more readily to a woman than a man can be infected by mucous secretions that reach the male urethra.
- Drug prices though dropping are still problematic for many.
- The annual cost per person for triple therapy in Africa (US\$) dropped from \$ 12,000 in 1955 to \$ 50 in 2001 but the health expenditures per capita in for example Tanzania are \$ 4, in South Africa \$ 158 a year. Whereas, in western countries it is much much greater.

PORTRAIT



Robert C. Gallo

American, discoverer of the HIV virus and the most frequently cited medical scientist in the world. Head of the Institute of Human Virology (IHV) in Baltimore, USA.

Robert Charles Gallo, born in 1937 in Connecticut, first became a physician and then studied the biology of blood cells biochemistry. He is considered one of the world's foremost experts in virology and molecule biology. From 1972 to 1995, he was chief of the Laboratory of Tumor Cell Biology at the National Cancer Institute of the National Institutes of Health (NIH) and subsequently head of the Institute of Human Virology at the University of Maryland at Baltimore. After having taken an interest in publications on leukaemia in both cats and mice many decades ago, Gallo has been working on retroviruses ever since. Gallo and his team succeed in isolating the first retrovirus to be found in humans, HTLV-1, in 1980. Two years later Gallo discovered the second human T-cell virus (HTLV-2), which may trigger a certain form of leukaemia, too. The methods Gallo and his team developed, including how to grow human T-cells in the laboratory, have been instrumental in discovering HTLV-1 and -2 have also been put to use by other groups, e.g. the team of Luc Montagnier at the Pasteur Institute in Paris. In 1983, this French team reported having isolated HIV. Gallo succeeded in multiplying the virus and developing a blood test to detect the HIV virus, and obtained numerous isolates of HIV from AIDS patients. Subsequently, he worked in cooperation with the French team and obtained a complete sequence of the HIV genome. In the early nineties AIDS pioneer Gallo started to concentrate on working out a new approach to AIDS therapies, and a special emphasis on developing a preventive vaccine.

"At the beginning (1981-84) it was, to borrow from Charles Dickens, the best of times-it was the worst of times. Why was it the worst of times? No one wanted to believe in new epidemic diseases. There was no preparation. Why was it the best of times? The very recent advances in modern molecular biology, our partly accidental discovery of interleukin-2 that allows us to grow in the lab human blood T-cells for the first time and the development of monoclonal antibodies providing powerful new immunological tools. Molecular biology was taking off; we had a "scaffold" of understanding of retroviruses in animals; and my colleagues and I had just discovered some retroviruses in humans which cause leukaemia, and AIDS would turn out to be caused by another retrovirus. Consequently, new and better technology was available, and we had good ideas. So, in a sense, it was also the best of times."

I also have a more general serious concern about the future. HIV/AIDS will only be solved by basic and then applied science. This has been the case with all practical advances in this epidemic to date. However, science and society are growing further apart. I was asked if "scientists should prevail more on politicians?" It is difficult when scientists are becoming further apart from society as a whole. The past seems to me to have been different. Benjamin Franklin is an example: Benjamin Franklin could be a diplomat in Paris; he could be a statesman; a writer; and philosopher and yet he could be one of America's best scientists and an inventor. People could identify with Benjamin Franklin; they could understand him, but today I cannot understand another field of science a bit away from me. Imagine the difficulty for the lay person! We have a class of people, scientists, who can't communicate with the mass of people. And this is dangerous. Scientists are not rewarded for being teachers to society; they are rewarded for making discoveries and doing science. But if there is some reward and some pressure for scientists to talk more to the public and if scientists, as part of their training had a requirement for more humanities, there should be more understanding. At the same time if the non-scientists study more science, this too will add to our potential for more dialog.

Danube University of Krems in "Vanguard of Research"

In October 2006, the Danube University of Krems inaugurated its Department of Clinical Medicine and Biotechnology, with regenerative medicine being amongst its main fields of research. – A discipline which is, according to the ceremony's speaker Univ.-Prof. Dr. Johannes Huber, the greatest challenge to medicine at present.

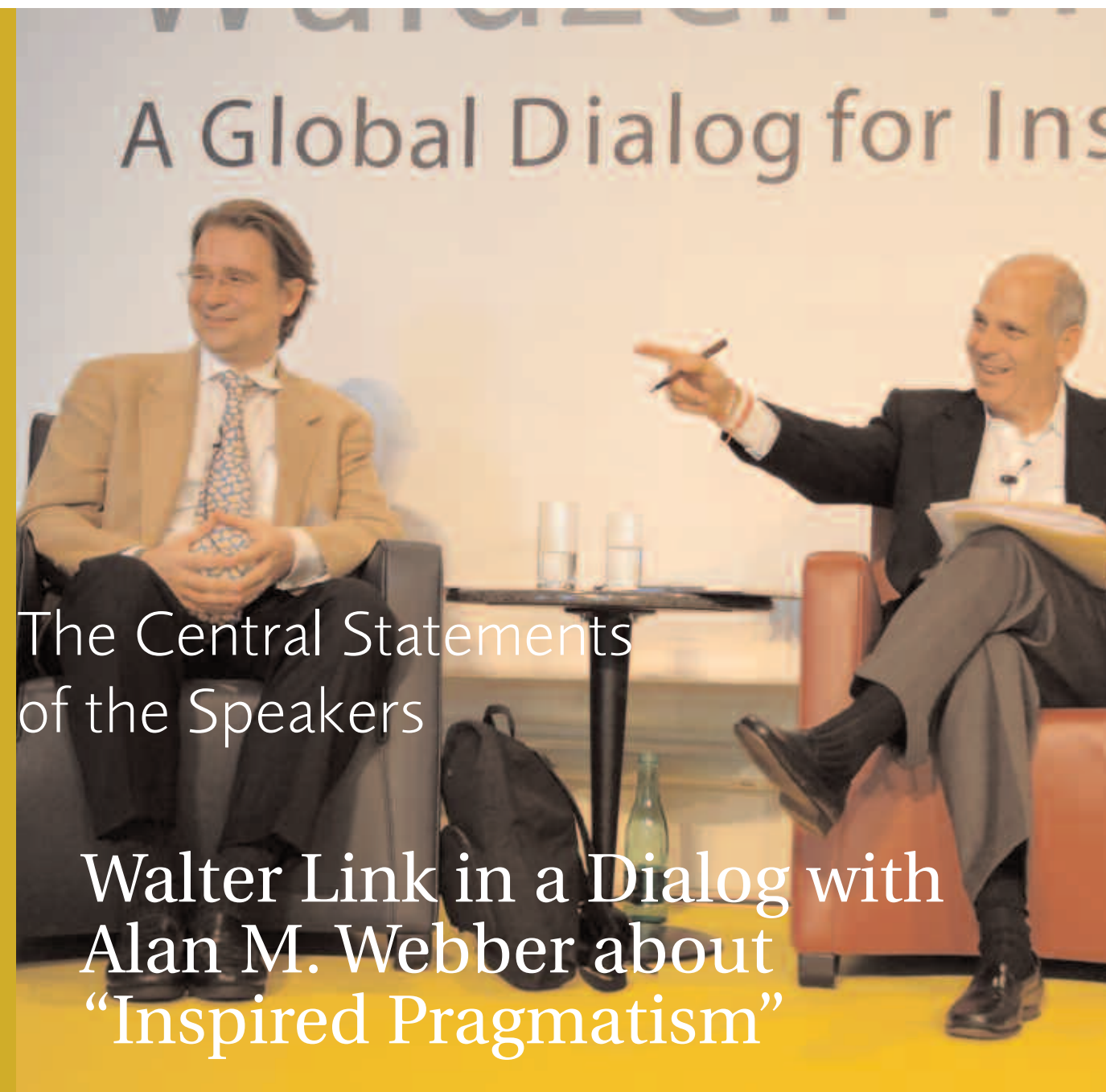
The new Competence Center of (Bio-) Medicine, directed by Univ.-Prof. Dr. Dieter Falkenhagen, plans to offer pragmatic and highly specialized research and training in selected areas; these include health service management and clinical medicine focussing on internal medicine, regenerative medicine along with orthopaedics, sports medicine, and complementary medicine.

„Regenerative medicine puts Krems in the vanguard of research“, affirmed speaker Univ.-Prof. Dr. Johannes Huber. He indicated that to date there has been hardly any knowledge about and little research into the body's power of regeneration. "To recognize this and to imitate it is the greatest challenge medicine will face in the decades to come." Huber stressed the importance of clinical studies in this sphere and pointed out the need for a new field of medical training since medicine has to anticipate entirely new therapies.

At the Danube University's new department, Univ.-Prof. Dr. Stefan Nehrer is head of the highly important research sector of regenerative medicine. A specialist in orthopaedics and tissue engineering, Nehrer worked with a great number of

experts, including a renowned team of the Harvard Medical School at the Boston M.I.T., namely that of Myron Spector, who was among the numerous guests in Krems. A well-funded research and development project on arthrosis therapy will launch the Center of Regenerative Medicine, directed by Nehrer.

The Center advances and develops methods of tissue engineering within the scope of regenerative medicine. The research focuses on developing alternative and improving existing therapies, respectively, for orthopaedic problems in the musculoskeletal system. Thus, various methods of growing cells in the lab and different cell resources are processed scientifically, and biomasses are examined in terms of biocompatibility and cell matrix interaction. Practical feasibility in the clinic is an imperative for the development of new methods, with both technical viability and ethical principals being the guidelines. In his Center of Regenerative Medicine, Stefan Nehrer strives to integrate the new findings and concepts with the methods of industrial processing, and in cooperation with partners from the industry sector he plans to evolve business models which enable tissue engineering to be applied in keeping with social economic cost-effectiveness.



The Central Statements of the Speakers

Walter Link in a Dialog with Alan M. Webber about “Inspired Pragmatism”

ALAN WEBBER:

Walter, as co-chair of the Global Leadership Network you have just co-authored and co-edited *Leadership is Global* with 22 authors from all continents one of the most diverse leadership books in print. In your chapter, called “Inspired Pragmatism – Leadership in the Emerging Wisdom Civilization” you quote Peter Drucker, probably the greatest management thinker of all time – and, incidentally, originally from Austria. He writes: “Every few hundred years in Western history there occurs a sharp transformation within a few short decades. Society its worldview, its basic values, its social and political structure, its heart, its key institutions

rearranges itself. We are currently living through such a time.”

WALTER LINK:

I fully agree with Peter and so do hundreds of leaders from diverse sectors with whom I have been working around the world. Whether they are business leaders or social activists, politicians or scientists, artists or spiritual teachers, they have a sense, an experience, of participating in a deep transformation throughout all sectors of society. I call the evolutionary directionality of this transformation “wise”, because it goes qualitatively beyond what we call the “industrial”, the

“SOCIAL ENTREPRENEURS USE THE SPIRIT AND SKILL OF ENTREPRENEURSHIP TO BRING ABOUT SIGNIFICANT CHANGES IN SOCIETY.”

“information” or the “knowledge” society, which have brought us great advances but are still fundamentally unsustainable socially, environmentally and spiritually. That is why we are gradually reinventing important parts of our civilization. We are learning to align business with sustainability, to educate the whole person to develop rational as well as emotional intelligence, to integrate the best healing methods from around the world.

An important driver of this evolution is the rapid growth of civil society and social entrepreneurship, represented here by the Architects of the Future. Social entrepreneurs use the spirit and skill of entrepreneurship to bring about significant changes in society. By introducing entrepreneurship to social transformation, this new civilization bridges the implementation power of business with the humanitarian vision for societal evolution. During the past decades many of the most important innovations in society and business have been created by such values oriented entrepreneurs, who integrate the depth of human inspiration and aspiration with the pragmatic capacity to get things done – hence the term “inspired pragmatism”.

The second introductory remark I want to make is to acknowledge that I would not be sitting here today were it not for Elizabeth’s sister, her struggle with cancer, and quite likely her immanent death a situation, which focuses the heart and mind on what is essential in life. I believe it is important to connect the big ideas we are talking about here to someone or something that is very personal and dear to us such as our family or somebody or something else we love. Because quite often the challenge with these grand concepts is how to make them so meaningful and urgent that they actually advance to the top of our priorities and turn into concrete actions. And so in the spirit of many traditions, I’d like to dedicate this dialog to Elizabeth’s sister and to the many people who in this very moment are suffering in ways we together could prevent.

That brings me to my third point: Isabel, you brought it up very passionately – the issue of human rights, women’s rights and the challenging question of how we balance the respect

for cultural diversity with the universality of human rights. It evokes one of the greatest inventions born out of the horrors of World War II: the United Nations and its universal declaration for human rights an important development of our evolving wisdom civilization in which the leaders of the world sat down and agreed on fundamental principles that are guaranteed for every human being regardless of where they live. At the same time, as one participant here said, part of the evolution of our increasingly global civilization is that we need to learn to respect cultural diversity – not only tolerate it but actually value our diverse richness. Yet certain cultural habits, such as the mutilation of women’s sexual organs and all forms of torture stand in stark contradiction to the universality of human rights. Respecting cultural diversity does not preclude challenging such cultural behaviours old or new. Cultures like all forms of life need to evolve so that they can increasingly align with the fullness of our human potential, which is based both on the richness of our diversity and the unity of our shared humanness.

ALAN WEBBER:

Let’s talk about your own, very diverse journey. Born in Europe, your work in international business and societal change, leadership education and consciousness took you all over the world. When asked to characterize yourself, you use the term “inspired pragmatist”. To some that may sound like an oxymoron. What is an inspired pragmatist?

WALTER LINK:

For me the most useful definition of pragmatism is “what really works.” Historically “pragmatists” were a branch of philosophy with deep inner values. Today, for many people, pragmatism has degenerated to a notion that says, “all we care about is making things somehow work regardless of the consequences for others and the long term. It’s the lowest common denominator approach – far less than our human potential.”

Of course, we are beings who live in material realities – we need to satisfy our immediate material needs. But we are also

PORTRAIT



Walter Link

American of European origin, businessman, leadership-expert, Co-founder of the "Social Venture Network".

Walter co-founded the Social Venture Network, which helped to pioneer corporate responsibility and responsible investment in Europe; Empresa, which includes 20 corporate responsibility business organizations throughout the Americas; the Global Leadership Network, which unites diverse leadership experts to develop and implement integrated global perspective leadership processes and curricula. Walter also co-created the US's first fully accredited MBA in Sustainable Management and chairs The Global Academy, which implements action and education programs around the world.

In business, Walter was a partner of B.Grimm, an over 130-year-old Asian and European industrial group, active in engineering, telecommunication, healthcare, infrastructure development and consumer products. After leaving B.Grimm Walter became an investor and venture capitalist in companies pursuing social and environmental goals. Walter's work is inspired by 25 years of psychological and spiritual practice, which he has been teaching for two decades. He studied with A.H. Almaas, Sufi master Pir Valayat Inayat Khan, Zen master Thich Nhat Hanh, His Holiness the Dalai Lama and other Tibetan and Theravada Buddhist teachers, as well as diverse psychological approaches. He served on the board of the European Association of Transpersonal Psychology, the Institute of Noetic Sciences and Omega Institute. Walter now focuses on strategic advice for high impact projects and organizations and on coaching, educating, training emerging and accomplished leaders who want to integrate the inner and outer dimensions of leadership to make a real difference in the world.

much more than that. Human life is not fulfilled, is not beautiful, is not fully alive nor actually effective and pragmatic if it is not also "inspired" imbued with the qualities of our essential nature such as love and intelligence, wisdom and compassion, creativity and peace and all the other qualities that are mutually enhancing facets of Presence, including the strength and courage to impact the world in a balanced manner.

Sufism, a mystical tradition of Islam, calls these qualities of our essential nature the ninety-nine names of 'God'. They are inherent in indigenous wisdom teachings and Western philosophy, in Christian saints and angels and in the deities of Hinduism and Tibetan Buddhism. In fact these qualities of Presence or Being or Life are at the core of all genuine ideals and values old or new, religious or secular. Because ultimately we idealize and long for nothing more than life's essential nature that unites us and inspires the kind of pragmatism that works better for all.

ALAN WEBBER:

In your article about economic meta-trends you quote Rolf Tolle, the director of Lloyds of London, the oldest insurer in the world. He says, "Climate change is today's problem, not tomorrow's. If we do not take action now we will face extinction." Yet climate change is a polarizing issue: There are people who think global warming is a scare tactic. How do you talk about issues like that, where the debate is so polarized that people can't even agree on whether there is a problem, never mind what to do about it?

WALTER LINK:

It is not only the content of what we say that matters but the way we frame and express it. Communication is not so much about what is being said but about what is being understood and implemented. We need to adjust our communication to the context. It helps to be respectful and useful which is why in the business and civil society networks we co-created throughout Europe and the Americas, we helped companies to learn how to integrate profits and sustainability, and turn that into a competitive advantage. Ultimately there is no truth without compassion and understanding the complexity of each other's situation we will either win together or not at all.

I quote Rolf Tolle alongside SwissRe, the world's second largest re-insurer, because they have recognized the challenge and have credibility among business and political leaders. When Tolle talks about extinction, he refers to a double challenge the extinction of humanity and that of Lloyds. A single Hurricane destroyed New Orleans costing the insurance industry \$ 60 billion. These numbers get people's attention. So does the fact that the head of CALPers, with over \$ 170 billion, one of the world's largest pension funds refuses to invest in compa-

nies or countries considered bad for human rights and environmental sustainability. He told a conference, which I organized to bridge the agendas of institutional investors and sustainability experts the obvious that it is the fundamental interest of long-term investors to sustain healthy societies and ecologies without which economies can't succeed. Kleiner Perkins, one of the world's most prominent private equity funds invests heavily into clean technologies. For Europe, which has already higher sustainability standards and sophisticated technology, this development is a major competitive opportunity.

On that basis we can also transform the political landscape. With New Voice of Business, an organization we recently created in the US, we helped to assemble a broad coalition of business organizations to join a diverse civil society network and political leaders from both parties to agree on a project called "The Million Solar Roof Initiative." It's a \$ 3,2 billion incentive program to install the equivalent of a million solar roofs throughout California. Investments in such magnitude have the potential to take this technology over the threshold of economic viability. That's an example of what I call inspired pragmatism. Let's not waste our time with business fighting civil society or Republicans fighting Democrats. Instead let's come together to see how we can make this work for all.

ALAN WEBBER:

What do you think is most important to support these developments?

WALTER LINK:

We need inspired and pragmatic leadership at all levels. As I describe in my upcoming book about this evolution of civilization there are countless ways how each one of us can contribute either to the problem or to the solution of the many challenges and opportunities humanity is facing. We can all ask ourselves the question how we can best leverage our capacities and resources to make a difference that makes our heart sing. Being born after the war in Germany, my generation measured their parents by what they did during the Third Reich. Our children and grand children will measure us in terms of our contribution to social and environmental sustainability.

Personally after many years of hands-on leadership I am now focusing my work on strategic advice for high impact projects and organizations and on coaching, educating, training emerging and accomplished leaders who want to integrate the inner and outer dimension of leadership to make a real difference in the world, such as these wonderful Architects of the Future. I think we need to make it a priority to invest into these leaders and leadership networks both in terms of time and money. In my experience these investments yield extraordinary social returns.



THE MEDIA ABOUT WALDZELL

Doing God's business

Corporate Spirituality is on the rise. I visit an ancient abbey to see a conference try to change the world

By John Naish, "The Times"

If you were on a mission to transform the world into a deeply spiritual place in only 48 hours, then joining a weekend conference of business leaders and entrepreneurs, sponsored by bankers, consultants and property developers, and supported by Coca-Cola would seem an unlikely strategy.

However the Waldzell conference is not your standard corporate bash. It is hosted by an ancient Benedictine monastery, stars charismatic writers such as the New Age bestseller Paulo Coelho and the "magical realist" Isabel Allende, and in the opening ceremony it declares itself to "be protected by higher powers."

Ever since Jesus upset the merchant classes by overturning their tables in the temple, the worlds of God and Mammon have found themselves frequently at loggerheads. But here in Melk Abbey, Austria, the two conflicting spheres are on a joint spiritual mission. Waldzell is in the vanguard of a new trend to imbue the world of moneymaking with "inspirational" and spiritual messages.

The third annual Waldzell meeting, held earlier this month, is named after the fictional site where the players in Hermann Hesse's *The Glass Bead Game* withdrew from the world to engage in the "game", a convoluted metaphysical and semantic exercise that sounds like a Teutonic form of Radio 4's nonsensical *Mornington Crescent*. But here the 200 guests, both invited and paying (at the cost of £ 1,350 plus accommodation), are exhorted to tackle a similar amorphous task: to debate the world's spiritual and ethical challenges, and to network at a depth of human engagement that "could truly change lives."

The abbey's head, Abbot Georg, declares that the weekend's mission is "to change this world for the better, for peace, for feeling joy and love." We hear, too, that as a "seat for the development of spirituality, Waldzell can be one of the most inspiring places of the world and for the world." High flown words indeed. The two days of lecture and discussion are punctuated by inspirational music, walks round the gardens and libraries, Tibetan chanting and a son et lumière performance in the old church.

Bustling through all this neo-spiritual New Age activity are the delegates: accountants, engineers, heads of pharmaceutical companies, investment analysts: solid types loosening their ties in a quest for some of this new good feelin' inspiration stuff. Each has been asked to bring a "book that changed their life" to swap with a fellow delegate (along with their business card). Such activity is bound to inspire cynicism but then, one has to ask, while sitting amidst the Baroque splendour of the main hall, why not? There's a strong case here for what business people love to call synergy; why not try to embed spiritual inspiration into the corporate hearts of a world where so many derive their life's meaning only from getting and spending and in which the majority of their hours are occupied by devotions at the temple of work?

Certainly Waldzell is not alone in this endeavour. Margaret Benefiel, a theological teacher who lectures around the world, has set up *Executive Soul in America*. Her organisation promises to help corporate bosses to

improve their decision making abilities by being more spiritual at work.

Benefiel, the author of *Soul at Work: Spiritual Leadership in organisations*, encourages participants to get on their knees in the pursuit of best management. "Reflection and prayer can provide a way to step back and see the whole picture, letting go of ego needs and asking what is best for the organisation," she says. And Ken Blanchard, who had a bestseller in the 1980s with his book *The One Minute Manager*, has just written a business volume titled *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of all Time*. Blanchard says that senior managers should strive to be more Christ-like in their employment ethos: "We are in desperate need of a new role model. I think that Jesus would run profitable organisation, but it would be amazing what he would do with the profits." Already the book is a hit on Amazon. At the Ken Blanchard Company in Escondido, California, Blanchard holds the title of chief spiritual officer. He declares that business bosses can take four key leadership lessons from

Christ: take time to be alone and to develop a personal mission statement; pray or meditate daily while studying inspirational texts; love yourself unconditionally; and rely on a small group of people who allow you to be vulnerable and who can give you honest advice. But companies do take a risk when adopting religious content. When Starbucks in America printed a quote from the charismatic Christian leader Rick Warren on its cups last October, critics attacked it as a crass attempt to co-brand coffee and Christianity.

Back at Waldzell, my self-appointed mission was to ask everyone whether they really believed that a two day injection of Aquarian spirit into the business world could spark a revolution. Allende had captivated the audience with an energetic exposition of her life's loves and losses, and her exhortation to always, always start over again renewed. But later, she told me: "To change the world in a weekend is optimistic." She laughed, but she added: "We have all got to get involved because the world is going in such a

bad direction."

Coelho similarly, had mixed feelings. He argued: "If we come with this idea that we will change the world, then we are already lost in the beginning. But it is not very common for people to talk to each other and to hear each other. It is very powerful to create a basis or resonance for big changes in the future."

I was surprised to see Robert C. Gallo who discovered HIV virus in 1980 at the conference. He's a Vincent Price look-alike with an iconoclastically mischievous sense of humour. What was he doing here? "When I read about Waldzell I wanted to ask, why bother? But I love Austria and whenever I knocked on the door of the abbey, they have not let me in, so this was my chance," he says. "Then I realised that this was worthy of being taken seriously. It would take 10,000 of these conferences to directly make a difference, but if people come year after year, over time the concept can take off and that is the best you can hope for."



THE MEDIA ABOUT WALDZELL

A Hallelujah for Change Makers

By Thomas Hanke, “Handelsblatt”

It was a Sunday morning I shall not forget all too soon. Roughly 200 adults overcame their shyness and inhibitions within a few minutes and enthusiastically allowed the music master to transform them into the “Waldzell Choir”, singing out Mozart’s “Hallelujah” with all their might, laughing for joy about their spontaneity.

People might consider this a marginal matter, asking whether I have nothing more substantial to report about Waldzell 2006. It is certainly legitimate to raise such an objection. However, it was a highlight for me because it was a euphoria-causing way of demonstrating that mind and guts belong together. If you really want to achieve something, you need more than just cool reason, you also need enthusiasm. And success stories.

Be that as it may: reason was in ample supply, anyway. Panel discussions, debates in small groups, question hours in the plenary, discussions in a workshop-like setting – we had plenty of those. However, other conferences offer

them, too. The reason why Waldzell stands out is the focus of its content. It is not about more of the same, about the timeless, important topics such as the knowledge society, the challenges coming from China and India, or on an even more general note globalisation. It is about change, how to accept it, and at the same time how to contribute to shaping it in such a way that the world will be a little better at the end of the day.

This is the focus Waldzell has to offer. The only potential I can see for going a bit further is concrete action. What will happen on the Monday following the Meeting, and the many Mondays after that, when everything that seemed to easy and self-evident against the stimulating backdrop of Melk suddenly causes you to rush headlong into a wall of old routines? What if the desire to accept change meets with the radical will to keep things the way they are, and what if the impetus to make the world a better place runs counter to the demands of financial markets?

A Waldzell Meeting cannot offer universal instructions for changing an

immensely diverse reality. However, it can try to make us bear in mind the following question in whatever we discuss: How much of this will stand the test and be suitable for every-day life?

Walter Link really hit the nail on the head when he said something along the following lines: Capitalism is not capitalist enough if it allows for the environment to be destroyed, however, an about-face will only be possible in cooperation with business, not against it. This is a condition that does not apply to environmental policy alone. In fact, every approach the individual identifies as a way of making the world a better place is also about potential leverage. If the good deeds of an individual run counter to reality, they may be well-meant but they will inevitably end in frustration. If these deeds make use of reality’s own dynamics and unite many voices, they will gain impetus and power. Just like a choir on Sunday morning. With this in mind, I wish for more “Waldzell Choir” rehearsals which bring together change and reality.

A Longing for Change – Waldzell Seeks to Revive the Glass Bead Game

By Michaela Seiser,
“Frankfurter Allgemeine Zeitung”

In the Age of the Feuilleton, there is no lack of intellect. However, the era does not seem to know what exactly to do with it. Or rather, it fails to give intellect the position it would deserve in the economies of life and state. Thus spoke the Narrator Archivist Plinius Ziegenhals in “The Glass Bead Game” by Hermann Hesse. The novel was first published in Zurich in 1943. It is set in a fictitious place called Waldzell, where specially intelligent people meet every year to play the Glass Bead Game. Joseph Knecht, who is to become the Glass Bead Game Master Magister Ludi Josephus III, lives in an age past the twentieth century, after the onslaught of words and papers pervasive in the Age

of War and the Age of the Feuilleton has been overcome. In the novel, the Glass Bead Game, which had once been special entertainment for mathematicians, philologists or musicians, attracts more and more true intellectuals. It is described as a metaphor for any kind of mature creative capability.

This is the point of departure for the Waldzell Institute, founded by Andreas Salcher and Gundula Schatz from Vienna, which organised the Waldzell Meeting at the Benedictine Abbey of Melk for the third time in September this year. The overarching theme was the question as to whether the individual could change the world. Yes and no, was the tenor of statements by participants from the fields of science, art and business.

In her paper, which she gave on the first day of the two-day symposium, Isabel Allende professed to change: “I often had to make a fresh start. It’s liberating,” said the successful authoress. According to Allende, people had global possibilities of obtaining information today, which was why they were better off than in the past. At the same time, they lived in a world of polarisation, she said. The Chilean who lives in the United States was also sceptical about people who feel very sure and do not ask questions. To her mind, it was an important task of the author to look beneath the surface and not to be afraid of change.

As a representative of the world of science, Robert C. Gallo, the man who

had discovered the HI virus, described how much the AIDS epidemic had changed society. Gallo said that many political and legal issues had emerged with the spreading of the immunodeficiency disease. Psychological elements had been introduced into the discussion. Activists had presented absurd theories. Science had not been prepared for AIDS. In the early 1980s molecular biology had virtually been a new scientific discipline. Today, he said, we were faced with a death toll of 30 million and there were still not enough information campaigns about AIDS. Gallo put it very drastically: "There is an AIDS tsunami every year," he said, likening the HI virus to a chronical storm.

Nobody in Melk would have denied that knowledge was the raw material of prosperity. However, debaters also agreed that mere knowledge was not enough in a globalised world. According to Oscar Motomura, strategic advisor from Brazil, more and more social skills were required, and would have to be taught at an early age. At the same time, children would have to learn how to learn in the face of constant change.

For individuals to change the world, power is needed. Power is prone to abuse. Walter Link, the American (co-)founder and head of many leadership networks, a man who held leading positions in business for many years himself, stated: "Power is a potent drug." Referring to her experiences with the Pinochet regime, Isabel Allende called for a strong system of political checks and balances: "Being accountable is tremendously important." Alan M. Webber, long-term editor-in-chief of "The Harvard Business Journal" complained that atrocious acts were being committed in the name of free-

dom; in this context, he mentioned the American secret prisons and the Guantanamo prison camp on Cuba. Like Robert C. Gallo, Werner Arber, winner of the Nobel Prize in Medicine from Switzerland, called for more networking between science and society. He presented a scheme of linking scientific knowledge with cultural values. In his opinion, contributions from business should be part of political decisions, just like input from the civil society. The aspect of sustainability would be extremely important in development. Whilst Arber believed that individuals could exert major influence on future developments by means of their ideas and specific activities, he said: "We as scientists are aware of the fact that an individual can only make a contribution because of the work done by many, many colleagues before him or her." Breakthroughs would only come about when the time had come, said Arber, arguing against arrogance: "Had one person not achieved something, someone else would perhaps have done it years later."

Participants were impressed by the works of "wrap artists" Christo and Jeanne-Claude, who presented a film about their latest project "Over The River" on the Arkansas River in the US state of Colorado. The spouses categorically reject any political message in their art. The protracted process of finding the appropriate sites and obtaining the required permits for their large-scale installations on monumental structures and in nature, which often takes years, was part of the works of art, said Christo and Jeanne-Claude, undaunted by all the trials and tribulations they have been through.

The floor was also given to the so-called "Architects of the Future", twelve young and ambitious people from all over the world, including East Timor, Mexico, Nigeria and India, some of

whom had launched impressive aid projects to help the poorest of the poor in the Third World. These selected beacons of hope, who work under the patronage of Brazilian writer Paulo Coelho, have been a fixture of the Waldzell Meetings ever since the first event in 2004. After all, the name Waldzell implies a challenge.

Suffice it to say that Ziegenhals, the Narrator Archivist, describes the Glass Bead Game, a game involving the entire content and values of a civilisation, as having been no more than a funny exercise for the memory and power of deduction played by students and musicians at first. Under the changing hegemony of one science or art or the other, the game of games then turned into a kind of universal language enabling the players to express values by meaningful symbols and to relate them to one another, it says in the book. At all times, the game, being the epitome of intellect, was closely connected to music, and was usually played according to musical or mathematical rules. One theme, two themes, three themes were established, elaborated, varied and treated in a way similar to the motif in a fugue or a movement in a concert. We can certainly discern parallels between our world today, under the sway of the fight against terrorism, and the insecurity and artificiality of intellectual life in the era in which 'The Glass Bead Game' is set. At the end of an epoch of apparent victory and prosperity, many people are faced with life in a period characterised by political and armed conflict, and by a mistrust of themselves that came over night, a mistrust of their own strength and dignity, even of their own existence.



When top managers think about the future, they usually do that in the

presence of management consultants, using Powerpoint presentations and professional creative techniques. And the bottom line will always be black figures.

When top managers think about the future in Waldzell, they do so in a unique religious-cultural environment, in the presence of renowned international personalities from a wide variety of disciplines and in personal conversations free from formal constraints. And the bottom line will always be meaningful thinking and action.

Waldzell makes a difference. Waldzell is not a "format for an event" but an idea. An idea of how we can and should approach the future. Before you can shape the future, you have to think it up. And what is more: The future you think up and shape must make sense.

This is an insight of great importance, specially for top managers, and as far as I can tell – after having interviewed countless top managers for "Die Presse" there is also an enormous need for it. Business is not an end in itself. Business creates a basis for making life designs materialise, or to put it philosophically, the basis for making "a good life" materialise. However, there is

uncertainty about what constitutes such a "good life", and this has to be discussed and debated. With heart and mind. And this is what makes Waldzell stand out.

The topic of the 3rd Waldzell Meeting, the "challenge of change", goes to show that the initiators are in sync with the times when it comes to identifying burning issues. "Change" is the megaisue of our day and age in the business world. I am not talking about the ubiquitous "change management". In a globalised competitive society change is a never-ending task for managers, careerists, entrepreneurs, every player on the labour market. Are we "fit" for a civilisation in which change is the only constant value? This is the question we have to ask ourselves every day. It comes with a second, complementary question: What is it that we can and want to change ourselves? We do not have tackle the entire world for a start. A wonderful job in a fostering and demanding environment, work that makes sense, might be enough for the time being. Waldzell is right when it promotes a discussion of change that does not revolve around an abstract topic but around biographies. After all, our biographies are the best yardstick for change. Nevertheless, we must also relate to the major global changes that concern us today and we must consider them to be opportunities and challenges at the same time.

What makes Waldzell so likeable is the fact that the "Architects of the Future" are given a forum, too. Selected young people who present their views of things and of the future. The decisive question here is: Will they continue to act the way they say today when they count among the "powers that be", the leaders of tomorrow? It will definitely be easier for young people if they are able to create and develop contexts of meaning within which they can act privately and professionally. After all, meaning in life requires work, just like a career. Ideas such as Waldzell can support this process.

Of course, an idea such as Waldzell is not immune from also being a platform for paying lip service and producing hot air. Fortunately, in an atmosphere like that of Waldzell, self-staging soon reaches its limits. Waldzell fosters relevancy. Waldzell demands relevancy. And for this reason, Waldzell should not only be fostered, we should also demand more from Waldzell: For example, it should push on in its engagement with scenarios and visions of the future. It should find a focus in respect of themes. It should spread the Waldzell philosophy. There is a lot to do. But before that, there is even more to think about.



BUSINESS LEADERS AT THE WALDZELL MEETING

A Global Dialog on Leadership With Tony Lai, Singapore, Jan Lapidoth, Sweden, Oscar Motomura, Brazil, and Alan M. Webber, USA

ALAN WEBBER:

One of the themes of this gathering that every speaker has addressed is the vast amount of change going on in their own professional area – whether it's a crisis in health care, in economics, in art and literature. Change demands leadership. So now we're going to turn to a discussion on leadership – but not from one point of view alone. Rather we've called together three very experienced observers and practitioners in the field of leadership from three parts of the world: Oscar Motomura, from San Paulo, Brazil, Jan Lapidoth from Stockholm, Sweden, and Tony Lai from Singapore.

Perhaps the best way to start is with a quick check in: From your perspective, what's happening in terms of leadership, response to change and future trends – whether good

or bad? Who are the leaders? What kind of leadership is or is not coming to the fore in this time of enormous turbulence?

OSCAR MOTOMURA:

When I think about Brazil, it is not different from other places: We have leaders and we have "leaders." In maybe 80 % of Brazilian communities we have outstanding leaders. They are not at all concerned with the global situation. They are trying to make people happy in their own communities and they are doing outstanding work. Sometimes they are leaders with no education at all no college, they can barely read. But they are outstanding examples of leaders.

On the other side we have very intellectual leaders. They may be running businesses or holding office in government

and they are quite concerned with what is happening in the global arena. In fact, they may be too much concerned, and so they are led to a path that may not be the best for Brazil or for global well-being.

That is a paradox that we are trying to address at Amana-Key. Every month we have from 60 to 100 leaders from business and government coming to our program. We make sure they encounter leaders who may have a different approach, or a different program of leadership.

We've also travelled extensively throughout Brazil, videotaping outstanding leaders from small communities. We show these videotapes to the people who come to our programs; sometimes we invite these less-well-known leaders to come. You can see the senior officer of the government or the CEO of a large multi-national company talking to the leader of a small community. That is an outstanding encounter that is quite enlightening.

When I say, "enlightening," what I mean is that some leaders can lead people on a path that is not the best for humanity. We all know many examples of that. On the other hand, some leaders are questioning all the time: Am I leading people on a path that will be good for all humanity, all human beings?

The main thing I want to acknowledge in this initial comment is that we have leaders and "leaders." Some leaders are misled; they are living in an illusion, trying to lead people on a path that is not the best for the common good. Our concept of ethics is the choice for the common good. If we embrace this definition we can see how many things we do in our daily lives that are not directed toward the common good. This is a very simple definition, but it may also

"IN THE 21ST CENTURY I THINK WE'LL SEE A NEW DEFINITION OF LEADERSHIP: NOT ONE PERSON LEADING ALL, BUT A LOT OF NATURAL LEADERS HELPING THE COMMON PERSON BECOME LEADERS OF THEIR OWN LIFE." Oscar Motomura

be the best way to fuse intellectual capabilities with the heart, with feelings, and with the spirit.

As I see the future, we are going to need many more leaders of this natural way: People who are working for the common good, for their community and for the global community. In the 21st century I think we'll see a new definition of leadership: not one person leading all, but a lot of natural leaders helping the common person become leaders of their

own life. We'll see individual cells that are part of a huge organism becoming sounder, and all the sickness in our system will become cured.

ALAN WEBBER:

Tony Lai, you come from Singapore, a part of the world that is exploding with economic opportunity and growth. Yet the rest of us are not quite sure what the direction is or what to make of it. Tony, what can you tell us? What do you see in Singapore and Asia? Where are the leaders?

TONY LAI:

Let me share two key insights. First, we see the dramatic changes in China and India and how it will come to affect the whole world. Its immediate impact will be on Asia. There are many opportunities to collaborate with them, to grow a bigger pie for everyone. We see the leadership in both the public sector and the private sector around Asia. China is finding new ways to make a living: The ability to invest in new industries, new places, and new products. The ability to find cross-efficiencies in whole new ways.

Just one quick example, the story of a good friend: He's been in business 10 years. He started his contract manufacturing business in Singapore. Within three years he moved it to Malaysia, where it was cheaper. A year ago, he closed that down and moved to China. Ten years, one entrepreneur, three locations, the same contract manufacturing business.

A second point: Asia has been through a lot of social and environmental challenges in the last few years – SARS, Avian Flu, the tsunami. What has been most re-assuring and most rewarding is to see the young people coming forward as volunteers, to help in these crisis situations. It is unusual because Singapore is a very young country it's been only about 40 years since independence. We've seen a lot of young people coming forward and wanting to contribute to other countries. But because I now sit on the board of a foundation in Singapore, I see how many resumes are now coming forward from young people who want to help here.

ALAN WEBBER:

Jan Lapidoth, I think the perception of Sweden and Scandinavia is that you come from a part of the world that has figured out how to have "the good life." Are there issues below the surface that we don't see, and are there leaders who are addressing these issues?

JAN LAPIDOTH:

Let me start with a somewhat obvious statement: If

PORTRAIT



Oscar Motomura

He is the founder and CEO of the Amana-Key Group, a center for excellence in management and a network of associates with global reach, based in São Paulo, Brazil. Amana-Key is a leader in the field of generating "knowledge products" in the area of management, strategy and leadership for executives in business, government, and non-governmental organizations. More than 30,000 executives from all 27 states of Brazil and from abroad have participated in Amana-Key's advanced management education programs and reinvention retreats.

change was not the task, leadership would not be needed and that has yet to happen anywhere.

In my mind, the first objective of leadership is to cultivate the dream. We've had dreams in Scandinavia. The very brave leaders of the social democratic movement set in motion a dream to make people healthier, a little wealthier. That dream has been realized and now we are looking for a new dream. Does anyone have a dream for us? Being part of

"IF CHANGE WAS NOT THE TASK, LEADERSHIP WOULD NOT BE NEEDED AND THAT HAS YET TO HAPPEN ANYWHERE. IN MY MIND, THE FIRST OBJECTIVE OF LEADERSHIP IS TO CULTIVATE THE DREAM." Jan Lapidoth

Europe, that did not become a new dream. So in one sense we are very poor, because we have no national dream. What dreams do business leaders or organizational leaders have? They have traditional dreams: to be the best in the world, to have the most productive work force. So someone, give us a dream please!

ALAN WEBBER:

Tony, let me come back to you. What about sources of leadership in Asia? Is leadership coming from elected officials? Is it from individuals who take initiative? Where do you see leadership emerging in Asia and in Singapore?

TONY LAI:

When I was growing up, leadership meant such a huge responsibility that it usually was bestowed upon you, as opposed to something you sought after. Usually it would be bestowed on you after you'd occupied a lot of different positions. You would hold a position, and if you performed, you'd get a promotion, until gradually you would achieve a higher position with more leadership responsibilities.

That worked for a long time because Asia was in what I call "rapid replication" mode. We could learn very fast. Japan did it in the 1980s and other Asian countries are doing it right now. Leadership was about benchmarking, learning, and replicating.

But now the sources of leadership have been diversified and split open that it's hard to pin it down. There are new sources of leadership from inside a person, new sources of leadership responding to the challenges from outside, new entrepreneurs coming up in Asia who will start to make a much larger impact. And that's true even if I don't include China and India just within Southeast Asia we are seeing the rise of many more entrepreneurs. So the sources of leadership are much more diverse, which is one reason that it is such an exciting time.

ALAN WEBBER:

Jan, yesterday we heard from Isabel Allende about tensions beneath the surface that erupted in her experience in Chile. Are there tensions below the surface in Scandinavia that we don't see, but that you're concerned about?

JAN LAPIDOTH:

If there are, I do not see them either. I would have to dive very deep down.

Ours is a very egalitarian society, and we take pride in being egalitarian. But that makes our leaders very different from those who might be appreciated in the Far East. We sit

down, we talk and we talk more than most cultures could tolerate. The whole idea is to create happiness in the workplace. Customers, employees, and partners they should all be happy. You hear how utopian it sounds! But that is in the minds of some of the Scandinavian leaders. There are other demands, of course, that are driven by the stock exchange, and the owners of the stock exchange play an important role. We have not been able to skip that, although everyone hopes that the "quarterly economics" as it is called in Sweden, could go away and we could go back to a sort of Chinese perspective of 30, 40, 50 years. We are still very short-sighted, which is a problem we have to deal with.

ALAN WEBBER:

Oscar, I know that you've worked very hard on the issue of social justice and economic equality in Brazil. What leadership is there in Brazil to expand opportunity to the large numbers of poor people there? What do you see in the future?

OSCAR MOTOMURA:

Let me answer your question by telling you about something that happened in Brazil about 20 years ago. The famous Italian sociologist Domenico di Massi came to Brazil and interviewed by the largest weekly magazine, the Time magazine of Brazil. At one point in the interview, the reporter asked the sociologist, "What is the national product of Italy?" He quickly responded, "Design." Then the reporter asked the sociologist, "What is the national product of Brazil?" He took a few seconds, hesitated, and then said, "Happiness." He went on to say that he'd travelled to many countries, rich countries. They are affluent, he said. "But," he said, "I look into the eyes of the people and I cannot feel happiness. I come to Brazil, they tell me about the poverty. But I can see happiness in the eyes of the people, in their faces."

That makes us think about the global paradigm of happiness, of social justice and of economics. We all need to take notice of what is happening in Bhutan. Instead of an economic measurement of gross national product to tell them how well the country is doing, they have substituted a national happiness index. If what you choose to measure is not an economic result but the happiness of all the population, it changes everything about the management of the government. Everything will change.

We are locked into a paradigm in which the whole system that we have is geared toward economic well-being. That is a huge distortion, unless we do something about it. We have to reinvent the system it is not going to lead the world to the best of its destinies.

When we are conversing in a conference like this, the question in the minds of many people here is, of course, "These are good ideas but how can we make this happen?" That is the recurring question.

Now when you go to interview people in poor areas, they are poor and happy – or they were happy until they start looking at television, at the ads on television. Suddenly happy people start to become hungry for "fancy biscuits," as one leader said. They're ashamed to serve their local products to visitors. They apologize and say, "I'm sorry. I do not have fancy biscuits to offer you."

That kind of distortion is generated by a system that bombards us everyday with TV advertisements—the most pervasive communication system in the world. It is making the whole society sick. Listening to Dr. Gallo, it's clear that we can talk about physical diseases, such as HIV AIDS. But we have deeper diseases of the spirit.

We need to change the whole system. That is what we are trying to do in Brazil. We are not just interested in the system in Brazil, but we are looking at the global system, because the global system is contaminating the local system. So one thing we decided to do was to have a deep look into the process of bombarding society with advertisements. Then we open different kinds of dialogs; we go to an official from Coca-Cola and say, "Instead of showing the fantasies of publicity experts, can you insert a message that will cure the system, and also sell Coca-Cola?" That is the kind of dialog we start pragmatically with people who design the system and who can make it happen. Then we can start generating massive change. That is the way we can change the whole system and make the whole society sound.

But once again, coming back to leadership: We must have leaders in all walks of life – even common people who can think about essential issues and change their behavior, and through changing their behavior, change the world. Whenever I see authoritarian government or an authoritarian style of leadership in a company, oppressing people, I think, "Where you have authoritarian things happening, you also have the corresponding submissive behavior from the people." If we all decided to take the destinies of our lives in our own hands and stop submitting to things that are not aligned to our innermost values, then the world would change much faster than we could imagine. Leadership now is not for just a few people. What I see are more than 6 billion taking their destinies in their own hands – and then massive change will happen in our society.

QUESTION FROM THE FLOOR:

This is a question for Oscar Motomura. You talked about

PORTRAIT



Jan Lapidoth

As a person who spent almost a third of his working life abroad in Nigeria, Uganda, Somalia, Greece and the USA he has finally come to rest in Sweden, reasonably content to further knowledge to leaders and managers through both the written and spoken word. He runs his own publishing house – BookHouse Publishing – specialized in business books. He is also well known from his time with Scandinavian Airlines in the 1980s, when he undertook to revamp the service performance of the company with great success.

happiness in Brazil, but I'm skeptical that Brazil does offer happiness. If you ask someone in a favela if they are happy, I'm not sure they would say yes. On the other hand, I agree that happiness is a better measure than any economic measure and is a good way to approach politics. So: How do you measure happiness?

OSCAR MOTOMURA:

It is difficult to measure. If you simply try to apply quantitative measurements it will not work. That is the big problem: Happiness is subjective and we do not deal with subjective things very well. The fact that poor people can be happy, that is a principal that can apply to all of us. We get money, we may even be rich – but we may not be happy. If we think about the simplicity of life, it is possible to live quite happily with less and without pressure. We've documented in our videos many people in Brazil who are very poor by our standards but they are happy because they do not need as

much. They have their family, they have good neighbors, and they help each other. Another factor is that the way these people may live doesn't actually show up in the official economic statistics of the country. People we would call poor get together on a weekend, hundreds of them, coming together to help build a house for a neighbor. It is not recorded in our economy. So the most important question may be, how can you attribute a number to love or to happiness, to things that are by their nature subjective?

Our paradigm requires us to put numbers and measurement on everything. That is a sick part of the system that we live in. We don't acknowledge that the most important things in life are not measurable. In every country there are problems. But it may be the most serious problems are the ones where we start to invert the values and people start to become hungry for "fancy biscuits."

QUESTION FROM THE FLOOR:

Can you name a company in your part of the world that uses the issue of meaning as a way of inspiring their employees? And if so, how are they doing it?

OSCAR MOTOMURA:

I can mention one: It's a company called "Natura" that's quite ecological. It recently went public, which maybe was not the best thing to do. Its mission is to give meaning through its products. They work with cosmetics, perfumes, all kinds of different products. And they try to offer their products for the entire population. They have millions of people in their network – it is a very different way of doing business. But it is one example of a company where the purpose is to give meaning to peoples' lives. The key thing is how you define your purpose and then if you go through to the end of the process, not just to profit but also to all the phases you can create, and why you do them. We have several companies that are awakening to that, transforming their purpose.

JAN LAPIDOTH:

There are plenty in Scandinavia – but they're all too small and you wouldn't know them by name. The sad thing is that the bigger companies do not seem to dare to come this close to a spiritual word in their annual reports. There are many CEOs that search for meaning in their own lives, and who also dare to get together I late night talks with trusted advisors about meaning. But taking it to the shareholders meeting? That is very seldom so.

TONY LAI:

Not in the same way that you mean "meaning." Just two

"FOR A LONG TIME, WHEN TEAMS OF STUDENTS CAME TOGETHER, THERE WAS ALWAYS THE PRESSURE FOR ONE STUDENT TO HAVE THE RIGHT ANSWER, TO OUTSMART THE OTHER STUDENTS. TODAY THERE IS A LOT OF EMPHASIS ON STUDENTS FINDING ANSWERS TOGETHER. ONCE THAT HAPPENS, ASSESSMENTS WILL START TO CHANGE."

Tony Lai

quick examples: One in Malaysia is a bank and one in Thailand is the largest conglomerate. They have chosen "meaningfulness." For the people who are leading those companies, meaningfulness is located in national pride. So the people want to make their companies successful and they want to do their work for their country. It is not the same definition of "meaning" that we have, but it is meaningful for them.

QUESTION FROM THE FLOOR:

What is the most important discipline in education for the future?

JAN LAPIDOTH:

To ask questions. Do not go to the Internet before you have the question ready, because you will get quite a lot of wrong answers if you do not tune in to the right questions. I think that is the worst part of school: The question is never in focus. It is the answer that is in focus. The question is far more important today – there is so much junk out there.

TONY LAI:

I have a concrete example of what the education system is trying to do in Singapore. Over the last five to seven years, education in Singapore has been investing in a variety of new capabilities that they believe students under the age of 21 need to have: leadership, ethics, thinking differently, asking good questions – all those are incorporated. But for me, one of the most interesting things is the emphasis on students working collaboratively to generate answers. For a long time, when teams of students came together, there was always the pressure for one student to have the right answer, to outsmart the other students. Today there is a lot of emphasis on students finding answers together. Once that happens, assessments will start to change.

OSCAR MOTOMURA:

I would not use the word discipline; I think about com-

petencies and durable skills. Knowledge becomes obsolete very fast in this changing world, so we invest in the development of durable skills: the ability to think strategically, to think systematically and not in a fragmented way, inclusivity in thinking, relationship skills, and so on. When it comes to learning skills, I think of the ability to learn fast, the ability to incorporate learning into the bones, the tacit knowledge so that you can practice what you preach. There is also ethics, but in the 21st century we also need to go farther to the area of consciousness. Consciousness goes beyond knowledge. As we include consciousness in our schools, then we may be forming citizens and forming the character of our people.

QUESTION FROM THE FLOOR:

What can you learn from each other in terms of global leadership and also happiness. The definition of happiness in the United States is something different from the definition of happiness in other parts of the world. So what do you think you can teach each other? And how open are you and your countries?

ALAN WEBBER:

I think that is a wonderful question! In fact, I've proposed that the theme for Waldzell next year somehow involve the question of happiness – finding happiness in everyday life. Recently I've been reading books on the subject of happiness, trying to learn more about what seems to be an obvious topic and yet is a very complicated and subtle topic.

In the United States, you're right; the default mode of keeping score is money. Jim Collins, the management thinker, has said that if you keep score by counting money, you will always lose. So America, I think, is on a crash course in learning how to live more happily, and it is going to be a very

"SO AMERICA, I THINK, IS ON A CRASH COURSE IN LEARNING HOW TO LIVE MORE HAPPILY, AND IT IS GOING TO BE A VERY PAINFUL EDUCATION, UNFORTUNATELY. IT IS LARGELY DRIVEN BY THE FACT THAT IN MY COUNTRY THE RICH ARE GETTING RICHER, THE POOR ARE GETTING POORER, AND THE PEOPLE IN THE MIDDLE ARE BEING STRETCHED TO THE BREAKING POINT. THAT CREATES HUGE SOCIAL TENSION AND HUGE POLITICAL PROBLEMS." Alan M. Webber

PORTRAIT



Tony Lai

He is an emerging thought leader on corporate innovation and its changing systemic roles in business transformation, competitive strategy, corporate planning and organisation development. Tony is concurrently an Executive Council Member of the Singapore Human Resource Institute (SHRI). Tony is also on the Panel of the Singapore International Foundation's (SIF) "Singapore Internationale" Grant Scheme. Tony is the Managing Director and Partner of The Idea Factory Inc., a consulting business founded in San Francisco in 1996. He set up the Singapore office in June 2001, which has since become the Global Headquarters.

painful education, unfortunately. It is largely driven by the fact that in my country the rich are getting richer, the poor are getting poorer, and the people in the middle are being stretched to the breaking point. That creates huge social tension and huge political problems.

Now what I have learned from these gentlemen is enormous. I have had the great pleasure of having spent time with each of them in their own countries. I can tell you that Tony Lai, who runs an organization in Singapore called The Idea Factory, is one of the brightest young creative thinkers in Asia. He has an enormous amount of influence not just with businesses, but also in his volunteer work with education and with rising young leaders. Jan Lapidoth and I go back a long way. His work is spreading ideas about creativity in corporate management and I've learned a great deal from him. Oscar I consider to be one of the deepest and most spi-

ritually thoughtful men I have ever met. He has not only taken me under his wing but also my family, and treated us like we were part of his family. I think that's the reason these gentlemen are up here, because they are not only great teachers with great lessons to teach us, but also because of their actions and their deeds.

OSCAR MOTOMURA:

I just want to tell a story. A few years ago I was invited to speak about economics at a conference in the United States called the World Future Society. After my presentation, a gentleman raised his hand and asked me a question: Oscar, what you are saying is inclusivity, an economy that will include everyone, is not what we practice here in the United States. Here our incentives are to do whatever we can for ourselves, and then if everyone does what is best for themselves, then the whole thing will succeed.

I said, are you referring to the principle that greed is good? He said, Yes, I am talking about Adam Smith. Then I just invented an answer – it was the first time I had told this story: In nature, everything competes and cooperates at the same time. If a lion is hungry he will take a smaller animal and eat it. Then he will go to the lake and drink water. At the lake, of course, there is a lot of potential food for the lion. But

"IF WHAT YOU CHOOSE TO MEASURE IS NOT AN ECONOMIC RESULT BUT THE HAPPINESS OF ALL THE POPULATION, IT CHANGES EVERYTHING ABOUT THE MANAGEMENT OF THE GOVERNMENT."
Oscar Motomura

the small animals at the lake will look at the lion and see that he is satisfied. So they are all drinking peacefully at the lake.

Then I asked the man: Do you know why this works in nature? Because lions do not have freezers! If they had freezers, the magazines in the forest would be ranking the richest lions of the forest. And in that moment, a lot of lions themselves would be dying, and an unbalance would be produced in the forest.

We are in the 21st century. We – humanity – have the knowledge to design the new theory about economics, about social well-being, about political well-being. So the most urgent thing we have to do is to use the best knowledge available to design a sound political, economic, and social system. In conferences like this, the most important lear-

ning we can do is not intellectual learning, but the insights and inspirations we get just being here together. Later we are going to learn that what we were inspired by was something but we do not know exactly what it was.

JAN LAPIDOTH:

From Alan and his friends I would like to learn more about the limitless initiative and energy of that continent. From Oscar and his continent I would like to learn joy and playfulness. And from Tony and his part of the world I would

"THERE ARE MANY CEOS THAT SEARCH FOR MEANING IN THEIR OWN LIVES, AND WHO ALSO DARE TO GET TOGETHER I LATE NIGHT TALKS WITH TRUSTED ADVISORS ABOUT MEANING. BUT TAKING IT TO THE SHAREHOLDERS MEETING? THAT IS VERY SELDOM SO."
Jan Lapidoth

like to learn more about patience and wisdom.

TONY LAI:

You are right: Global dialogs across continents are critical. I look around this room and wish there were more Asians here. I wish there were more platforms for this sort of conversation that are not politically driven but meaning and purpose driven. But at least at an individual level we can all make something happen among each other. In about 5 months, I will bring a good friend of Alan's and mine to Singapore. We'll talk, explore ideas, and investigate opportunities. He'll go home and I'll look for the next most interesting person to invite. I meet different people from across the world and we're able to start to make small changes. I don't think we quite understand the power of small things to make big changes.

Can Waldzell Change the World?

By Roland Falb

In today's world of business, ethics is becoming increasingly important. More and more companies are trying to combine making a profit with moral ideals. Corporate social responsibility initiatives and laying down moral principles in corporate governance codes, which are even enshrined in law, are now more or less par for the course. However, while individual companies have made great strides in ethics in recent years, things are different when we look at the economy as a whole.

In the globalized world economy, many processes are totally uncontrolled and unmanaged. We have no common environmental or social standards, agreed development plans or strategies for a more equitable future. In education and welfare, a two-class society looms, and the gulf between the industrial nations and developing countries threatens to grow. So what we need is a kind of global "code of corporate governance" for the world economy. Which is precisely where the Waldzell Meeting, the "Davos of ethics", could help.

Because, naturally, the call for a recognized global authority to implement these ideas sounds tempting. But such an authority is highly unlikely to emerge within the foreseeable future; and it is more than questionable whether it is desirable in the first place. To bring about lasting changes, what we need more are mechanisms aimed at basic democracy. One alternative here is the road the Waldzell Institute has embarked on: convincing opinion-makers in a host of areas of its ideas and ideals and turning them into ambassadors for a future that makes sense. This road is doubtless more difficult but definitely more durable.

This was evident above all at the presentations by Christo and Jeanne-Claude at this year's Waldzell Meeting. Both of them succeed, time and time again, at inspiring people with their often irrational projects and overcoming official resistance through personal conviction. Merely by communicating, they succeed in making the apparently impossible reality.

Which brings me to the meeting's motto, "Can individuals change the world?" The answer I found there was that individuals cannot change the world. But they can make people think and inspire them – and so create a

movement for change. Waldzell as a community of values could be the germ of such changes.

Roland Falb, Austria, CEO of Roland Berger, Strategy Consultants

Business and Values

By Martin Essl

As a hostel, the Abbey of Melk is a place of inspiration with an impressive spiritual atmosphere. Being a businessman, I found new perspectives that call the way we act in this world into question as I met intellectuals from many disciplines and regions, and as I became immersed in various fields of knowledge.

I was particularly intrigued by the many social concerns presented with great commitment, which made me reflect on the development of the economy and the social sector as they run in parallel:

In the 17th century, the European economy saw a boost, which led to an increase in per capita income further down the line (18th century: + 25 %, 19th century: + 250 %, 20th century: + 700 %). The dawning of new eras made itself felt due to the changes in the overall framework, especially in respect of religion, philosophy, technology and politics.

Whilst the social sector was not able to keep up with the dynamic economic growth, the booming economy made it possible for the state to tax the prosperous, finance public requirements (education, health, security, infrastructure) and make these accessible to all.

Our world is faced with many challenges, be it global warming, demographic developments, food supplies, health or peace-keeping, and we shall only be able to master them with responsibility, personal commitment, the involvement of many, and God's help.

What we need now is the dawning of another new era, a period focusing on the social sector, in which private initiatives find the right conditions so that effective non-profit groups can be formed world-wide to help in unbureaucratic ways. The

fact that Muhammad Yunus was awarded the Nobel Prize for making micro-credits available in Bangladesh will give a boost to many social organisations; they will gain more publicity, thus broadening their donation basis.

The many valuable contributions to this year's Waldzell Meeting made it clear to me that the time has come for developing a new culture: one in which more value is attached to private initiatives and social concerns for the benefit of humankind and in which businesspeople also assume responsibility in society with lasting effect.

Martin Essl, Austria, CEO of the bauMax group of companies, Entrepreneur of the Year 2006

What Has touched Me?

Personal Reflections

By Laura Galloway

When I was first invited to Waldzell, I was not sure of what to anticipate, but it was certainly not my intention to 'reflect' or 'pause' during my time in Austria. I'm a New Yorker, and these moments are usually reserved for the yoga mat, not a group gathering – even if it is in an exquisitely beautiful Benedictine Abbey.

I was there to observe and evaluate. "A Global Dialog for Inspiration" is a lofty ambition for anyone, and I approached my experience with maximum enthusiasm and a healthy dose of scepticism – maybe even some degree of cynicism – as Alan Webber opened the Conference by suggesting to the audience "whatever reason you believe you are here for now, you are not. You don't yet know why you're here. You will find out."

Little did I know that at Waldzell I would come in contact with four new friends that are the sort you can spend your life hoping to make – people with whom I experienced a profound and immediate sense of connectedness and joy, friendships that I will maintain forever and that led me to weep like a little girl leaving her best summer camp friends when it was time to say goodbye.



I could not have anticipated that I would hear about the personal, often unrevealed motivations and drives behind the professional accomplishments of some of the most interesting individuals in science and art, from those individuals. I could not anticipate that I would meet an extraordinary group of young people, the Architects of the Future, for whom the desire and passion to stand up and do the terribly hard work of eradicating suffering took my breath away and made me more deeply recognize my own responsibility and commitment to the world. I could not have anticipated the breathtaking beauty of standing on the balcony of the Abbey of Melk as the sun was setting, observing the quiet peace of a city in twilight.

These are all the very things that touched me while at Waldzell and are moments that caused me to pause and reflect. I never would have expected them. Alan Webber was right.

Laura Galloway, USA, Galloway Media Group

Global Soul: A Global Goal?

By Jan Lee Martin

So, can the individual change the world? At Melk we met remarkable people who have done just that. I was particularly touched, though, by the Young Architects of the Future. Like the others, their stories were inspiring. But for me they had deeper significance as affirmation of two emerging shifts: a move toward a planetary civilization, and leadership by the young.

Last year I spoke at a conference in Taiwan called Global Mind, Global Soul, Global Action. As I started exploring the topic, fascinating patterns emerged about the nature and direction of the human journey – the journey towards the future of our species.

Was Peter Russell's "White Hole in Time" like Teilhard de Chardin's Omega Point? Did

Wilber's "Theory of Everything" offer a new model for – well, everything? Including the work of psychologists like Maslow and Piaget? Then there's Ervin Laszlo's enticing idea that, after 10,000 years of extensive evolution, humanity is now embarking on the inner journey of intensive evolution. Are we travelling from our different starting points to an unknown, shared inner space?



At the same time, I became aware of grass-roots movements towards planetary civilization. From global leaders in the west to teenagers in Mumbai, people are already discussing what kind of civilization we might create together. They are not talking about trade or territory. They are considering how to create a wise civilization.

Is this emerging planetary civilization a journey towards global soul? Surely one of our possible futures is to follow this path to higher levels of awareness, creating better ways of living and working together. And will our leaders on this journey be our children?

As I heard the Young Architects at Melk, I found myself hoping that people like these, working for humanity beyond boundaries of culture and identity, will lead our species into wiser futures.

Jan Lee Martin, Australia, Futures Foundation



"ARCHITECTS OF THE FUTURE"

Social Entrepreneur Can Change the World

By Wolfgang Eigner

The young man smiled somewhat shyly: "I am happy to be here with you today." The group smiled back at him, partly out of sympathy for the first speaker, partly because they felt obliged to do so. The workshop had only just started with a round of introduction for the participants, like so many other meetings taking place in conference venues elsewhere in Austria or in the world at the same time.

But something was different here. The young man, below 30 years of age, tall and handsome, realised that this was just a phrase. "No, no, I am really happy to be here with you today. I might not have made it. I received the invitation just a few weeks ago when I was in Central Africa. And then our convoy was attacked and riddled with bullets by rebels two weeks ago. It was a miracle that we all survived. So I mean it: I am really happy to be here today."

The other participants pricked up their ears. And I, one of the two moderators, imagined myself swallowing. However, I did not have enough time to be amazed. The next participant was already talking about how he organised accommodation, food, education and even leisure time activities for 500 street

children in India, juveniles from the lowest caste who his fellow-countrymen hardly wanted to get involved with. And it went on like that. The more participants told their stories, the more I asked myself what I was doing here, what this workshop could actually teach them.

Twelve social entrepreneurs aged 25-35 took part in our preparatory workshop. Later on, they presented their projects at the Waldzell Meeting as "Architects of the Future".

WHAT ARE SOCIAL ENTREPRENEURS?

Social entrepreneurs are people who find new answers to the most burning social issues our society is confronted with today. They strike at the root of the problems and look for innovative solutions which are easy to apply everywhere and by everybody. Thus, different people can tackle the same problem everywhere, not just in the little village or the region where the social entrepreneur is at the time.

Social entrepreneurs are entrepreneurs in the so-called civil sector which virtually exploded in the past few years: In the United States this sector boasts no less than two million registered organisations, and, according to a study by the John Hopkins University, it is growing more rapidly than the

economy overall. A boom can also be observed in the developing countries: in 1985 Indonesia had no more than one independent environmentalist organisation, meanwhile, the number has risen to 2,000. India has more than one million civil society organisations, and more than 100,000 such organisations have been registered in Eastern Europe since the Berlin Wall came down.

Just like in business, there is also a large number of inefficient organisations in the civil sector. For this reason, the epitheton "non-profit" organisation has a certain negative connotation. However, due to the fast rise in the number of organisations, competitive pressure is mounting. Organisations compete for good staff, access to funds and public opinion.

WHICH QUALITIES DOES A SOCIAL ENTREPRENEUR HAVE TO HAVE?

Social entrepreneurs are visionaries who devote their lives to a lofty idea and often seem to be obsessed with it. At the same time, they must also possess a fair share of realism, and they have to keep an eye on the practicability of their idea. The best social entrepreneurs are gifted leaders. They know how to fill others with enthusiasm about their idea, and

they get many people to develop a passion for it. The people adopt the idea as their own goal, and they advocate it in their surroundings. Thus, the social entrepreneur can translate it into reality on a broad, supra-regional basis; a snowballing effect sets in.

Social entrepreneurs change society in much the same way as entrepreneurs change the world of business. They seize opportunities which others miss. They solve problems which the governments cannot get a grip on. They identify what is not working out and improve the system.

Entrepreneurs in business can change the face of a whole business line or found an entirely new industry. In much the same way, social entrepreneurs can change the face of our society by finding new solutions and innovative approaches, and by creating the organisations that apply them on a broad basis.

WHAT IS IT THAT ENTREPRENEURS IN BUSINESS CAN LEARN FROM SOCIAL ENTREPRENEURS?

Successful social entrepreneurs can teach business entrepreneurs much about the power of a clearly defined vision, combined with a plan for practical implementation. They

might learn how effective a fundamentally ethical attitude that is filled with life can be as a factor in motivating people. Moreover, social entrepreneurs usually work with extremely limited resources. To be successful, they have to keep asking themselves how they can solve problems in a new way at minimum cost.

At the Waldzell Meeting 2006 our “Architects of the Future” had 90 seconds to present their projects in front of all the participants. Some of them had already completed the task and came to our preparatory workshop with full-fledged presentations, others needed some honing.

Although the group was extremely diverse – the entrepreneurs came from many different civilisations, with different mother tongues and a background in a variety of fields – in terms of enthusiasm, the ability to learn, as well as the readiness to co-operate and provide mutual support, it was superior to any other group I ever worked with in a business environment. I learnt a lot.

But most of all, I am full of hope that with them, the future is in good hands.



DANILO AFONSO-HENRIQUES / VISION EAST TIMOR

“VISION EAST TIMOR is about healing wounds, opening up hearts and minds, listening to our past, considering where we are standing now and envisioning our future together.”

The purpose of VISION EAST TIMOR is to envision and contribute to the re-building of East Timor following a 25 year struggle for Independence, in which over 200,000 people were killed, and the more recent conflicts of both 1999 and 2006 which have left hundreds of thousands of people displaced. Over 30 years of conflict has traumatised the population and has shredded the social fabric of East Timor. The country will only be able to envision a ‘new future’ when leaders from different organizations, sectors and factions can cultivate their capacity to work together to ask themselves “What will East Timor look like in the year 2050?”

VISION EAST TIMOR will bring together 35 top leaders from all sectors of East Timorese society. These stakeholders will include cabinet ministers, businesspeople, clergy members, district administrators, tribal chiefs, educators, youth, women’s organizations, artists, health professionals, judicial authorities, political leaders, army generals, former guerrillas and international governmental and non-governmental organizations.

VISION EAST TIMOR will model successful multi-stakeholder dialog and action processes applied in the Mont Fleur scenarios of South Africa and Vision Guatemala. The project is based on methods for deep innovation that have been developed and applied over the last 20 years. It represents the best theory and practice in leadership development, scenario planning and multi-stakeholder problem solving.

VISION EAST TIMOR is currently in dialog with Xanana Gusmão, José Ramos-Horta and Bishop Basilio Nascimento regarding their support as Executive Champions of the project.

VISION EAST TIMOR is entering a 12 month Preliminary Design Phase in which the 35 key participants will be determined through Generative Dialog Interviews. During this phase, a Secretariat will also be established, facilitators will be identified; a learning historian, logistics support, translator and hosts will be selected, and major funding sources will be identified.

To this end VISION EAST TIMOR is seeking financial and other support to enter into the Preliminary Design Phase.

After having completed higher school education, Danilo commenced an Arts Degree at Monash University in Melbourne. During this period he was selected as a Youth Ambassador for his country and was trained under the tutelage of Nobel Prize recipient José Ramos-Horta through the Diplomacy Training Program. Then he embarked on a lobbying and public speaking tour of the United Nations in New York, Congress and the Senate in Washington and various universities throughout the United States. He returned to Australia and began a career in Drama alongside work in the hospitality industry. After the dramatic and devastating events of the post-referendum period of 1999, he travelled to East Timor to contribute in any way possible to the rebuilding of his country, working for OCHA (Office of Coordination for Humanitarian Affairs) and the UN.



FADEKEMI AKINFADERIN / EDUCATION AS A VACCINE AGAINST AIDS

The fastest growing rate of HIV infection is amongst youth aged 15-25 years. Twenty percent of Nigeria's 130 million people are young people. It is imperative that youth be targeted because they can increase the overall rate of new infections, are socially and biologically more vulnerable than adults, and can be a force for change.

Education as a Vaccine against AIDS (EVA) is a youth-led non-governmental organization founded in October 2000 by two young Nigerian women with support from the Echoing Green foundation. EVA is one of Nigeria's leading non-profit organizations based in Abuja, established to provide systems and structures for young people to make responsible decisions about their lives through the provisions of HIV/AIDS and reproductive health information/education, services and advocacy initiatives. The organization has its headquarters in the Nigerian capital, Abuja and two additional offices in Benue and Nassarawa states. The region where EVA concentrates its work has the highest HIV/AIDS prevalence rates in the country.

The organization was founded on the premise that, given the necessary resources, young people can play a significant role in reversing the tide of the AIDS epidemic.

Following the development of a 5-year strategic plan in 2004, the focus of the organization changed to address the needs of the most marginalized and vulnerable of young persons. Since this period, the organization's interventions and programs have targeted out-of-school youth in rural areas, young married girls, orphans, street children, young sex workers, physically challenged, migrant/nomadic youth. Since the establishment of the organization 6 years ago, EVA has successfully provided 25,000 youth with HIV/AIDS information and services. Recently, the organization has integrated livelihood development and economic empowerment into its programs as a means of reducing young people's vulnerability to the epidemic. A particularly successful case study is in the story of Lily Apugo, a 20 year old girl who dropped out of school because of financial hardship.

"I just want you to know how you have helped me. Before this training, I thought nobody cared about me but because of this week, I know there is hope. I have learnt so much from the program about my health and how to take care of myself. Although I run a small selling business, it is now that I understand what I have been doing wrong and know that my market will be better. I will be starting the training very soon, for which no one else would have sponsored me, if not for EVA. Thank you so much and God bless you."

Fadekemi Akinfaderin is one of the co-founders and present Executive Director of the organization. She received a BA from Wesleyan University, Connecticut for a double-major in Chemistry and Molecular Biology/Biochemistry. She also holds a Masters in Public Health from the Population and Family Health Department at the Mailman School of Public Health, Columbia University, New York. Under her directorship, EVA has increased its geographic spread to include three states in northern Nigeria, in addition to a significant increase in the organization's donor-based as well as funding portfolio. Apart from her involvement in EVA, Fadekemi has served in an advisory role and has contributed to the development of HIV/AIDS and adolescent reproductive/sexual health policies in Nigeria and to international organizations. Fadekemi has also worked extensively on the scientific aspects of the HIV/AIDS epidemic in international settings.



NIELS BEISIGHOF / LEBENSCHANCE MALAWI – A CHANCE FOR MALAWI

Together with thirty friends, all students from Africa or Europe, Niels Beisinghoff launched a development co-operation project involving Malawi and Germany. All members of the project teams are voluntary workers who aim at translating into reality what is one of the most effective and meaningful projects in the European development arena. The project seeks to address all the points of criticism raised about many past projects and to avoid repeating these mistakes. It focuses on health care, education and the empowerment of women, thus ensuring sustainability. Hardly any money goes to German development aid workers, funds are provided to Malawian educators instead. Whatever happens at the German end (website, flyers, materials) is sponsored or done by voluntary workers. All donations are sent directly to Malawi, they are not channelled through any governmental authority, neither in Germany nor in Malawi. The Malawian and German teams are in direct contact with each other, vividly exchanging information. The project was carefully prepared in terms of its ethnological implications, so that it is carried out in stages which meet with cultural acceptance. As the German Ministry for Economic Co-operation may support the project by a generous grant, chances are that all funds donated can be quadruplicated. This development project for Malawi is unique in many other respects, too, as a visit to the website www.lebenschancen.org/malawi will show.

The project requires funds to the tune of € 200,000. The German team will collect € 50,000 from private individuals. As soon as this amount has been reached, it is likely that the German Ministry for Economic Co-operation will contribute the remaining € 150,000.

In the UN Millennium Development Goals, which 189 states are signatories to, the UN decided to reduce women and child mortality. However, little has been done in this field so far, especially in Malawi. Our project, Lebenschancen Malawi, seeks to address this problem in a targeted way by offering training courses for midwives (so-called TBAs – traditional birth attendants) so as to reduce the mortality of mothers and children in the Nkhosakota district by 25 %. Thus, the birth attendants will not only be trained in all medical aspects of pregnancy and birth, they will also be sensitised to issues such as family planning and HIV/AIDS. Thus, the project covers five out of eight UN Millennium Goals at least in part (maternal health, child mortality, empowerment of women, the combat against HIV and global partnership for development).

Malawi is one of the poorest countries of the world. In fact, it is the poorest country of the world in terms of per capita income. The risk for women of dying in childbirth is almost

2%, 200 times higher than in Germany. As much as 15% to 20% of the Malawian population are infected with the HIV virus. However, as the country is politically stable, Malawi has good chances of benefiting from development co-operation.

Many factors, such as no prenatal care, malnourishment and a lack of hygiene during childbirth, lead to major health hazards for mothers and their babies. Most HIV-infected children contract the virus in their mothers' wombs. Medication to prevent such infections exists, but only 10% of the jeopardised infants are administered the life-saving pharmaceuticals. Our project ensures that the medication is available, thus reducing the HIV rate in newborn children by about 80%.

The TBA training takes place on the premises of the only birth clinic in the entire Nkhosakota district, St. Anne's Hospital. It is planned to train TBAs in courses of several weeks in the capital of the province. The first step will be to reduce existing prejudice that separates traditional midwives and medically trained hospital staff so as to create a sound basis for an exchange of experiences and know-how transfer later on. Training will specially focus on potential complications during birth, their causes and ways of treating them. After having been taught the theoretical basics, TBAs will observe complicated births, e.g. c-sections, at the hospital and be given opportunities of using their theoretical knowledge in practice.

Due to the fact that TBAs reach out to women in distant locations in Malawi, they should also act as multipliers in matters of family planning and HIV/AIDS prevention. In large parts of the population, these are still issues considered taboo or surrounded by myths and horror stories. Since women trust the TBAs, they can help them address important questions without prejudice and false superstition.

This project is a perfect example of how the lives of underprivileged people can be improved. The project Lebenschancen Malawi stands for meaningful development co-operation based on voluntary commitment at a low level of the civil society. It also stands for development co-operation from the heart and mind. It gives people in Malawi chances to live and it is open to contributions from everybody

Niels Beisinghoff is a doctoral student in international law after having studied law in Germany, Australia, China and the USA. His doctoral thesis is about the enforcement of human rights vis-à-vis transnational companies. In his spare time, he founded the project "Lebenschancen Malawi".

SASHA CHANOFF / MAPENDO INTERNATIONAL

Mapendo International identifies, rescues and protects refugees fleeing conflict and violence in Africa whose lives are in imminent danger and who fall outside existing relief efforts. Focusing on urban refugees who are targets of genocide, torture survivors, rape victims, widows, orphans, and those with urgent medical needs (HIV positive refugees foremost among these), Mapendo International devises and implements short and long-term solutions for those whose struggle to survive would otherwise go unattended. The organization responds to the plight of such people through its medical clinic in Nairobi and through its rescue initiatives program in East and Central Africa.

While working in refugee relief and rescue operations in Africa, Mapendo International's co-founder, Sasha Chanoff, travelled to the Democratic Republic of Congo. There he undertook a U.S.-funded emergency mission to rescue Tutsi victims of countrywide massacres, part of the ethnic violence that stemmed from the Rwandan genocide. In the Congo he met Rose Mapendo, a Tutsi who had been put into a death camp with her family. Rose listened as soldiers executed her husband, gave birth to twins in prison, and managed to keep her nine children alive under appalling conditions.

The rescue team's success in getting Rose and her family out, despite the fact that they were not on the refugee evacuation list, became the inspiration behind the organization's name. Mapendo means "great love" in Swahili. The advocacy organizations, Human Rights Watch and Refugees International have documented the many thousands of refugees in similarly untenable situations who have no access to aid. For Sasha, working regularly with individuals and families in such dire circumstances created an imperative to act. With advice and guidance from senior officials in the U.N., the State Department and NGOs, Sasha launched this new initiative with Dr. John Wagacha Burton, Mapendo's co-founder, to address the critical and unmet needs of those refugees whose lives are in peril.

In the coming years, Mapendo will continue to identify and assist at-risk refugee populations in East and Central Africa and plans to build a hospital and protection centre in Kenya. The organization is creating a model of urban refugee assistance that can be replicated in other African countries.

Sasha Chanoff has worked for over a decade in refugee rescue, relief and resettlement operations in Africa and the US. Before launching Mapendo, he consulted with the Office of the United Nations High Commissioner for Refugees in Kenya and worked with the International Organization for Migration throughout Africa, identifying refugees in danger, undertaking rescue missions and working on refugee pro-

tection issues with the US, Canadian, Australian and other governments. He has appeared on "60 Minutes" as well as on other national and international TV programs, as well as radio and print media outlets, has lectured, presented and given keynote speeches at universities and international refugee conferences and has published extensively on refugee issues.

Sasha holds a B.A. from Wesleyan University and an M.A. in Humanitarian Assistance from the Tufts University Fletcher School of Law and Diplomacy and Friedman School of Nutrition, Science and Policy, a joint degree program implemented through the Tufts Feinstein International Famine Center. At the Fletcher and Nutrition schools his focus was on NGO management, ethics and humanitarianism, humanitarian aid in complex emergencies, nutrition in complex emergencies and forced migration.

FELIX DRESEWSKI / SCHÜLER HELFEN LEBEN

Felix started voluntary work while he was at school and since then has gained extensive experience in different non-profit organisations both as a volunteer, full-time manager and board member. Since 1996, he has been working voluntarily for the humanitarian aid organisation SHL (Schüler helfen leben) with changing responsibilities. SHL is an initiative of young people from all over Germany which contributes to peace and reconciliation in the Balkans through multi-ethnic youth projects. In 1998 he organised the first "Social Day" campaign; since then more than half a million German school students have taken part in this event and raised more than 20 millions for their contemporaries in the former Yugoslavia. The idea of the campaign is quite simple: On this particular day, pupils – instead of attending classes – perform jobs in a company or somewhere in the community. All the money they earn is donated to SHL. Hence, pupils do not simply ask for donations but invest one day of hard work to show their solidarity with young people in the former Yugoslavia. Furthermore, the campaign also involves "employers" who provide jobs and supervise their new "employees" for one day. So the campaign unites pupils, parents, schools and businesses in a campaign which involves more than just "begging" for money or writing checks. After the second campaign in 2000, Felix resigned from the managing board as a matter of principle, members only serve one term in order to open up opportunities for new members and to facilitate a dynamic development of the organisation. Nevertheless, he has always been closely connected to SHL after his chairmanship both as

an adviser and consultant in organizational change, fundraising and administration. In 2003, he was asked to chair the supervisory board of the SHL foundation, which was founded that year.

Felix currently works as a project manager for the German non-profit organisation UPJ (Unternehmen: Partner der Jugend). UPJ is a network of businesses – amongst others, BMW, KPMG, Manpower, O2 – and intermediary organisations promoting corporate philanthropy and cross-sector partnerships in Germany. He is head of the UPJ competence centre. Furthermore, he is significantly involved in developing new projects and successfully raising funds, for example from the European Commission for the awareness-raising campaign "Responsible Entrepreneurship in German SMEs". In the future, Felix is going to further deepen his work on corporate-non-profit partnerships because he believes that businesses with their specific resources and competencies can play a vital role in solving social problems.

Felix studied at the Berlin University of the Arts and the London School of Economics (LSE). In 2004, he graduated with a Master of Science in "Voluntary Sector Organisation". He presented the results of his thesis on resistance to change in non-profit organisations at the 2005 annual meeting of the Academy of Management. Furthermore, Felix has published widely on the issues of corporate-non-profit partnerships and, for example, authored the first "how-to" guide on corporate-non-profit partnerships for German medium-sized enterprises.

SEIF EL RASHIDI / HISTORICAL CAIRO

Seif works on a project which focuses on developing a new area conservation plan for the southern part of historic Cairo.

The master plan includes proposed land-use and conservation measures for every plot, a register of significant, previously un-listed buildings and architectural elements, revised building codes/development control measures, traffic measures, and infrastructure requirements. Developing a comprehensive urban revitalisation strategy for two historic inner-city neighbourhoods in al-Darb al-Ahmar, (Aslam Neighbourhood, and Burg al-Zafar Area), including urban design and planning schemes to conserve the built environ-



ment, upgrade key public spaces, and improve the quality of public life.

In the past, he has undertaken social, economic and physical surveys in al-Darb al-Ahmar to identify community needs and development potentials and available physical and economic resources. He conceptualized the subsequent development of appropriate conservation and urban design proposals in line with planning laws and regulations, integrating the conservation and reuse of listed and significant buildings, with the amelioration of existing housing and the redesign of public spaces.

He has also carried out documentation research for the restoration and re-use of a former school (1911), two eighteenth century houses, and the eastern Ayyubid city wall (1171-1250); identifying architectural typologies, deciding on suitable materials and fittings, as well as the overseeing the procurement and manufacture of necessary architectural fittings appropriate for the buildings in question

Seif studied City Design and Social Science at the London School of Economics and Political Science and holds a degree in History of Art and Architecture from the American university in Cairo. He works as Senior Planner at the Aga Khan Cultural Services Egypt, a branch of the Historic Cities Support Programme of the Aga Khan Trust for Culture (AKTC), Geneva.

ANDREAS EMMINGER / BDA GENERATIONEN

Waldzell is inspiration. The word inspiration in itself unfortunately has connotations of a certain esoteric spirituality which may make people feel uneasy. That was the way I felt when I was told that my application for the Architects of the Future 2006 had been accepted.

One of the projects I am working on, apart from my daily job as an architect, is 'BDA Generations'. BDA is the abbreviation for "Bund Deutscher Architekten", a non-profit organisation of around 5,500 self-employed architects in Germany. Its standards and values are high; the organisation aims at a steady improvement of the living conditions of our society, transparent procedures, free competition and (a consensus on) quality instead of price wars between architects.

The work of this organisation is strictly non-profit in nature, and depends on the voluntary engagement of its members.

Together with a colleague from Munich, the architect Peter Bohn, in 2005, I started to develop a project of communication within the BDA to establish a link between members of all ages. This project, BDA Generations, aims at the mutual understanding between architects of all ages as well as at the public who learn the ways in which responsibly acting architects may regard and influence the development of our society. Architecture from our point of view, especially nowadays, does not consist of only planning buildings but creating a comfortable and sustainable environment for our rapidly changing society. The change in political systems, the shortening of energy resources, the increase of population and the continuous growing of the percentage of elderly people are only a few of the increasingly difficult challenges architects have to consider nowadays. So it seemed very important to us to establish new ways of communication between architects of different generations in order to be able to develop strategies to deal with the actual problems in our different societies. The second task is to inform the public about the social value of the architects' work.

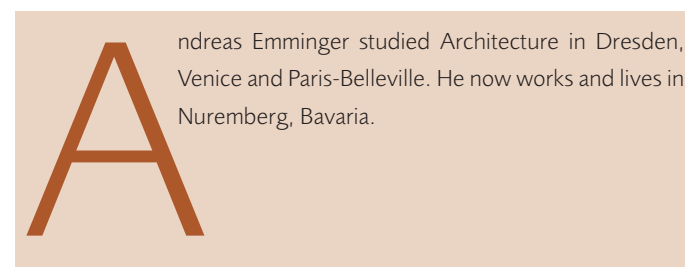
Arriving at Waldzell, I was immediately confronted with projects of a much larger scale with a significant and direct impact on people throughout the world. I was also impressed by the young people who invest their time and energy in order to help underprivileged people in many parts of the world, very often putting their own lives in danger. This changed my attitude towards my own project considerably and immediately I started to pursue an idea which has already been germinating in my mind for some time: the project 'Future Cities'. This project proposes to restructure historic European cities in order to make them dynamic and flexible in the future. Sustainability is the word behind this idea, unifying many disciplines in the progress of this work. Walter Link, Alan Webber and Seif El Rashidi, with his transformation of an ancient dump site in Cairo, were the really inspiring people who showed me a way of believing in the possibility of realizing this project.

Back in my hometown, I started to build up a group of architects in order to establish a four step program. The project will begin in April 2007 with an international students' workshop with the theme "City on the Water", the historic city of Nuremberg being the object of study. The workshop will demonstrate how to treat the historic remains and preserved environment with respect to our cultural heritage, but also develop propositions on how to adapt these traditional structures to our needs of today and tomorrow.

The second step is an international and interdisciplinary

symposium in 2008 with experts from various fields like sociology, arts, architecture, urbanism, philosophy, etc., on the ways to achieve sustainable cities, preserving the cultural heritage of our society as well as developing sustainable living conditions that will meet the requirements of the future. The third step consists of an international interdisciplinary competition in the old town of Nuremberg, Germany, in 2009 and the fourth, and most important, in founding an International Institute of Sustainability Research in Nuremberg which aims to integrate various domains and develop strategies to improve the living conditions in different parts of this world.

The way towards this goal is long and stony, but support has been great so far. The mayor of Nuremberg has already agreed to support our ideas as well as the many architects and people from other disciplines. I am quite confident now that it will be possible to realize the different steps of this project, thanks to my experience at Waldzell. Apart from this, many connections have been established and I am very grateful to have been given the opportunity to interact with such a variety of socially engaged people in such a short time.



ALI KHAN / YES NETWORK PAKISTAN

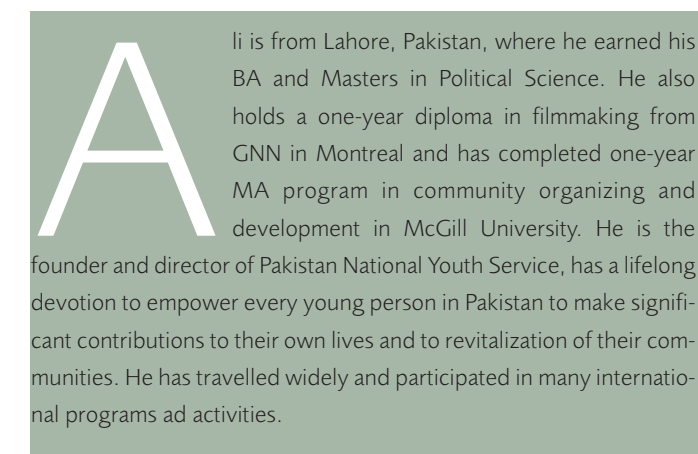
Ali's vision is "Youth as the solution not the problem." His driving force is "Action without vision is pointless, vision without action is fruitless, and it could lead to great things." His checklist for change includes "developing the confidence, skills and clear action" to empower youth and achieve results. He is committed to innovation and consistently seeks to pioneer new and cost-effective strategies, models and implementation methods that result in solution based youth movements. He believes that creative ideas are needed to resolve problems that continue to plague young people. His model of working with youth is gaining increasing support international



nally as a vibrant alternative for at-risk and disadvantaged youth.

He is the founder and president of YES Network Pakistan. He has developed modules and materials to mobilize young people of his country to constructive action and has set up many small youth groups throughout Pakistan for collective and self-help actions. He implements his projects in underprivileged rural areas all over the country. He has provided inspiration and vision to large number of young people across country. He has a vast experience of working with youth, an experience filled with change and challenge, visioning, planning and program development, innovative and social action initiatives and much cooperative exciting work both within and outside the country. He has extensive experience in conceptualizing, designing and successfully implementing youth development programs.

He has played a pioneer role in designing and implementing first-ever youth service and sexual reproductive health programs for under-served and at-risk youth. He takes a very innovative, pro-active and integrative approach to youth involvement as a way to meet the high service needs of the society and to head-off violence and crime from the society. He is very instrumental in reaching out to hard-to-reach and socially excluded young girls and women living in under-resourced and victimized environments. His strategies have contributed immensely in creating local women champions and leaders in many of the low-income communities. With his team of youth service volunteers, Ali Khan has established over 150 female multi-functional learning centres in various parts of Pakistan including border areas where there is hardly any opportunities and infrastructure for the promotion and protections of human rights of women and girl children. These centres have already provided a wide range of services to over 6,000 young girls and women. He continuously seeks new opportunities and tools to empower disadvantaged girl children and women.



LAURENT S. LABOURMÈNE / THE SHIFT FOUNDATION

The capacity and actions of tomorrow's leaders will more than anything else influence the quest for a future in which all humans, the global economy, and the planetary environment flourish. Today, we have an opportunity to cultivate a worldwide cadre of leaders who have both the internal strength and external skills to effectively navigate the wildly complex world ahead. Our global challenges are increasingly beyond the current capabilities of our leadership.

The SHIFT Foundation has recognized this vital need and accepted the challenge of helping to serve and train tomorrow's leaders. We are launching a comprehensive set of leadership initiatives, programs, and publications tailored to young global leaders, aged 18-35. These will not only effectively prepare emerging leaders with the finest tools and skills that humanity has to offer, but they will also provide the necessary support and resources to help them forge their visions into reality. Our research has identified that those who are well-positioned to step into global leadership roles today's successful, young social and business entrepreneurs, cultural visionaries, change agents, career professionals, activists and innovators are vastly underserved with respect to their personal and professional development.

By partnering with some of the finest leadership institutions, academics, and front-line international leaders, we are uniquely poised to create a new benchmark for leadership development systems worldwide. To advance this agenda, the SHIFT Foundation Board of Directors has endorsed a fundraising campaign with a minimum goal of \$AU 3.5 million to launch the following three programs in 2007 and 2008:

The Global Leadership Program (GLP)

GLP is an annual year-long learning laboratory which is customized to help 60 young global leaders aged 18-35 develop the internal and external capacities needed to effectively respond to complex social, economic, political, and environmental challenges.

The Leadership Innovation Laboratory

The Leadership Innovation Laboratory is a convening of high profile stakeholders from around the world committed to accelerating the development of breakthrough systemic solutions to the following innovation challenge: How could we better train and develop the world's future leaders?

Young Global Leaders Survey

The World Institute for Leadership Development's (WILD) Young Global Leaders Survey 2008 will feature the perspectives of 1,000 young global leaders in 50 countries – taking a closer look at paradox, stewardship and the search for meaning, three inevitable forces shaping the world's highest performing young talent and the institutions they lead. The WILD survey will take

a closer look at how successfully institutions worldwide are preparing high performing young talent with the competencies and capacities to respond to the toughest challenges of our age.

Laurant studied international politics and international development at Deakin University and at the University of Melbourne's International Conflict Resolution Centre and entered the international civil service. Over the last ten years he has initiated, designed, facilitated and spearheaded programs in the United Nations system. In 2001, he joined forces with Victoria Wilding to launch the SHIFT Foundation.

GEORG SCHÖN / SOCIAL JUSTICE MEDIA AGENCY

Millions of people in the world work for social change. Values based on human rights, environmental protection, autonomy and justice are cultivated in day-to-day work. All around the globe, alternative blueprints for life are an answer to societal fragmentation, privatisation, individualisation and de-territorialisation. At the same time, media monopolies promote socio-cultural, political and commercial uniformity. What the media disseminate to their audiences is largely oriented towards economic exploitation and monetary possibilities. Issues of social justice are hardly ever presented in the news reports of media monopolies.

We follow the call for more democracy in audio-visual communication. We want to give those players in society who work for the causes of social justice an opportunity of documenting their work and projects by professional audio-visual means. Films, net streamings, trailers, video spots or visuals can convey their content, intentions, stories, messages, dreams and commitment to a larger audience: forgotten and marginalised people will thus have a voice and a face.

Advanced communication technologies and strategic co-operation cut costs and give under-resourced projects access to the media world.

Specialists with multi-media training co-operate across disciplinary boundaries to open up the fields of development policy, video advocacy and restorative justice videos, expressive therapy for social change, video activism, visual social science, visual peace journalism and charity to the target groups social entrepreneurs, NGOs, grassroots movements, foundations, sociologists, mediators, therapists, law firms, courts, human rights organisations, journalists.

The long-range goal of the Social Justice Media Agency is to design an Internet TV programme The Social Justice Media Programme which will broadcast contributions from all over the world. Co-operation with alternative media cen-

tres in the Americas, Europe and Africa has already started.

Georg is a student of social and cultural anthropology and national economics at the University of Vienna and the Vienna University of Economics and Business Administration: In the Past he also worked on organic farms in Styria, the Tyrol and Lower Austria and as a free-lance journalist, documentary film-maker and speaker at fora, congresses, meetings and academies in Austria and abroad. He is an activist for the human-rights organisation Mexico Platform Austria, the coffee co-operative of Smaliyel/Mexico, Fairtrade Austria, an association that promotes fair trade with the countries of the Southern hemisphere, NosOtr@s, an association for intercultural co-operation, Südwind in Lower Austria, and CIEPAC Center for Economic and Political Research for Community Action, Mexico

VISHAL TALREJA / DREAM A DREAM

Dream a Dream is a professionally run, registered non-profit trust working with over 500 children coming from vulnerable backgrounds such as children from the streets/slum communities, runaway children, orphans, and HIV-children among others.

"Empowering children from vulnerable backgrounds by developing life skills, at the same time sensitizing the community through volunteering, leading to a non-discriminatory society where unique differences are appreciated" is the vision of the organization. Dream a Dream hopes to achieve this by providing sustained life skill development programmes to children through exposure to sports, outdoor camps, creative arts, reading based programs, computer training programs and theatre among others. The work model is in partnership with other NGOs. Today, Dream a Dream partners with six NGOs. Dream a Dream runs structured programs in these partnerships: for development of life skills in these children (using a WHO 5 skills model), which are experiential and fun.

Secondly, creating a strong community participation model through volunteer-based programs leads to empowerment and sensitization about children's issues among the community. The number of volunteers working for Dream a Dream has grown from 50 to 500 mostly youngsters who are 23-24 years old and come from IT-related jobs, many coming from outside Bangalore to work. Today, this has developed into a full-fledged program including over 500 volunteers.

Dream a Dream wants to help develop and train them for careers including vocational skills, again, working through partners. After general life skills, they now need communication and inter-personal skills, perhaps more so being acade-

mically less educated. Dream a Dream negotiates partnerships with companies and industries to train and hire the children, developing a mentoring programme and a programme to help them with their needs as adolescents. A program on rights-education, meetings with community role-models, spoken-English training and computer training are key modules in the package. Dream a Dream eagerly awaits the day when the first batch of children will confidently take on the challenges of life on their own.

Vishal has been associated with Dream a Dream from its origins in 1999, and heading it full time since January 2002.

From his time in an investment banking company he had made three important observations: (a) Most NGOs were started by one or two people's passion, and then on reaching a 'critical mass,' they tended to stagnate. (b) Most NGOs worked in isolation, even competing for children to serve, rather than sharing resources, which could improve total effectiveness, even when they shared the same goals. There were, however, a few partnering models to be found. (c) There were many Indians who wanted to return home from careers abroad, with the desire to help the community and support projects here, and some MNCs also inclined to offer such help. There was a general excitement in the NGO sector and the time seemed ripe for Vishal to return to it. In January 2002, he took up full time employment in Dream a Dream.

Vishal Talreja grew up in Bangalore, India where he excelled in academics and assumed significant leadership roles. He held top leadership positions with AIESEC, an international association of students in economics and management.

CHRISTOPH TOGGENBURG / COLOUR THE WORLD FOUNDATION

Colour the World wants to give people with no voice a voice. We place the sick and poor at the centre of our attention in order to demonstrate that help can be simple, effective, emotional, inspiring, cost-efficient and innovative.

Colour the World aims to bring colour into this world by providing non-bureaucratic assistance to selected projects that help the downtrodden and sick in developing countries. Colour the World sees itself as the bridge between those who need help and those who want to help. The foundation is entirely run by volunteers and its running is secured by sponsors: 100% of donations go where they need to go!

In order to make this possible, Colour the World initiates fundraising projects, awareness campaigns and other activi-



ties. The largest two fundraising projects were “Bike for Help” 2001/2002 (a solo bicycle expedition from India to Switzerland – 9,300 kilometres) as well as “Run for Help” 1998, a four day run crossing the Alps.

Colour the World’s partners and projects are carefully selected and independently monitored in order to guarantee maximum output with minimal input. This is possible thanks to an international team of dedicated volunteers, helpful sponsors and so many friends of Colour the World.

Most recently Colour the World supported the Banyan, a shelter for destitute and abandoned women in Chennai (India).

Colour the World is a Swiss registered charity monitored by Price Waterhouse Coopers.

How does Colour the World help?

New outpatient-clinic within the Leprosarium in Peikulam (Tamil Nadu, South India).

New centre for polio- and leprosy-affected children in Tharamangalam (South India Tamil Nadu). The centre concentrates on boarding, rehabilitation and education. It won several national and international awards.

CIOMAL (Order of Malta) Cambodia: Financing of training of leprosy-specialists as well as a new operation theatre in the clinic Kei Khleang in Phnom Penh

Support for homeless and mentally disturbed women in Chennai (South-India). Details found at www.thebanyan.org.

Continuous support of the Leprosarium in Peikulam (Tamil Nadu South India).

Christoph is an Austrian and Swiss citizen. From 1997 to 2001 he studied in London at Guildhall University and the Chelsea College of Art. During and after his studies, he initiated and raised two fundraising projects: 1998 “Run for Help”; 2001/2002 “Bike for Help” (solo bike-expedition from India to Switzerland). In 2003, he floated his foundation “Colour the World” which supports projects in developing countries. Since 2005, Christoph has been working as a Delegate of the International Committee of the Red Cross (ICRC) in the conflicts in Nepal, the Central African Republic and is currently based in Palestine.

FROM TALK TO ACTION– THE ARCHITECTS OF THE FUTURE SPONSORING POSSIBILITIES

By Gundula Schatz

Waldzell is famous for outstanding dialogs and profound conversations, but Waldzell is more: Waldzell is also active through real projects, which are created and implemented by

the “Architects of the Future”. These are young social entrepreneurs at the beginning of their careers who commit themselves to working on projects to realize their dreams of a better world.

“BE THE CHANGE YOU WANT TO SEE IN THE WORLD.” Mahatma Gandhi

The mission of this initiative is to set off change by bringing together, inspiring, and supporting the world's most exceptional emerging leaders. A strong network and support are of crucial importance to the work of great social leaders especially during the start-up phase. Those who make a contribution to the Waldzell “Architects of the Future” reflect more profoundly on issues of change.

Waldzell is deeply honored that Paulo Coelho, author of *The Alchemist* and *The Zahir*, has kindly offered his support by becoming the patron of the “Architects of the Future”. If you want to join an emerging global community of engaged social investors please contact:



Alan M. Webber

“What are the hard facts of life? We are living in turbulent and dangerous times and unless we leave Waldzell very much aware of that, I think we will have painted a false smiley face on this experience and go home with a patina of happiness, ignoring the deep underlying problems of our age.”



THE WALDZELL MEETING 2006 AN EXECUTIVE SUMMARY

David Goldberg gave a very impassioned talk about what really happened in the 1930s in Germany and in Austria. What became of individual responsibility and individual conscience in the face of collective collapse? He quoted Edmund Burke: “All that is necessary for the triumph of evil is that good men do nothing.” It made me think about the question we all want to take home with us, and that is: “How does change really happen?” I believe change happens when we face reality with unflinching eyes that’s when it starts.

The Architects of the Future began their talks by showing us problems as they really are, leprosy as it really is, children in need as they really are, communities, isolated, unable to make their way in the world. That’s a real part of our world. And when we take inspiration from adversity, that’s when change happens. It was a lesson that came, as well, from the personal stories that some of our speakers shared with us.

Robert C. Gallo began his career in medicine when he had to face the reality of his younger sister’s tragic death from leukemia. Isabel Allende had to deal with the overthrow of a democratic government in Chile and the murder of her uncle, Salvador Allende, and then later in life, the tragic death of her daughter. And she emerges from this very harsh reality a woman who sits and says, “I love life every minute. I cherish life and I write my books as a love letter.” Elisabeth Lesser sends us a very moving letter because she can’t come to Waldzell because of her own sister’s terrible illness. And she says, “The truth is, change is inevitable and we have to live with it and learn to love it.” And Paulo Coelho told me over dinner, how his career began, after his parents had three times put him into an insane asylum and then he was tortured by the government of Brazil. When he emerged from the insane asylum for the third time he said, “Thank God, they did that. If I’m insane, now I’m free to be exactly what I want to be with no fear.”

Change happens when we find the links that connect us as people, and that’s another gift that Waldzell gives. We are

not seeing a world at Waldzell of separate areas of expertise: science, art, politics, spirit and business. What we see at Waldzell is an opportunity to bring these disciplines, these skill sets together in a unified way. We should go home remembering that in the real world where we live, they are not separate. They are only separate when we go to university or when we separate them in the pages of a newspaper. But in our daily lives we are all artists, scientists, business people, creators, spiritual human beings. We are all interrelating, intertwining and interacting. And it was Werner Arber’s innovation map that says science and politics and society. And Robert C. Gallo said that science and society have to be intertwined. And that reminds us that it is really only one reality that we have to occupy.

So can one person change the world? I would say the answer, happily, is “No”. One person cannot change the world. And to me that is a huge relief. We don’t have to each of us attempt to change the world, because it won’t work if we try. It will only work if we all change the world together. And I learned from watching the slide show of Jeanne-Claude and Christo that though they are artists, a good part of their art is spent in meeting rooms, working with people and communities all over the world, getting them to buy into their art. Jeanne-Claude said that the only time their art is a failure is when they cannot get the permissions they seek, whether from mayors or farmers, from government officials or average citizens, to attempt their art in very public places. The process of orchestrating that community effort to create art is actually larger than the art that any one individual could create on their own.

As I took my walk in the garden, listening to the music, the first strains of Beethoven’s 9th Symphony, The Ode to Joy, began the tape. It says “Deine Zauber binden wieder, was die Mode streng geteilt, alle Menschen werden Brüder, wo dein sanfter Flügel weilt.” It’s not the music that touched me; it wasn’t not the park that touched me. It’s the belief that life is

For me the question about inspiration presents an interesting paradox. Listening to the speakers and asking them questions over the last two days my conclusion is, that the real gift of Waldzell is not inspiration it’s reality, because real change can’t begin until you look reality in. The hard truth is, you have to face reality, look it in the eye, and confront the facts of life as they really are.

What are the hard facts of life? We are living in turbulent and dangerous times and unless we leave Waldzell very much aware of that, I think we will have painted a false smiley face on this experience and go home with a patina of happiness, ignoring the deep underlying problems of our age. It began here with Isabel Allende saying, “The torturers were always there! The torturers were always there, we just didn’t see them!” And they are still among us. There are torturers in my country operating secret prisons in Europe and not secret prisons in places like Guantanamo. There are tor-

turers ready to do their worst all over the world.

Robert C. Gallo said that the problem with AIDS and HIV began because the schools, the very best, most famous universities, shut down their research facilities, believing that we had solved all the problems of viruses, except for the ones that might bother the people “over there” and it’s not really important about them. And that gave AIDS and HIV an additional several decades to wreak havoc around the world. And even today, as he told us, there are deniers, who have the microphone around the world, and say, “It’s not a problem!” or “You can solve it with lemon juice in South Africa!” or “It’s really just a myth that’s being spread!”

Walter Link said, “Capitalism, as we practice it, is unsustainable.” His message as both a businessman and a leader of social awareness is that if we continue to treat the environment as an externality and human talent as a cost and not an asset on our balance sheet, we will be practicing capitalism that someday will reap its own demise.

PORTRAIT



Alan Webber

Alan M. Webber, Chairman of the Waldzell Meeting 2006

American, long-time editor of the "Harvard Business Review" and founder of "Fast Company"

Alan M. Webber was Speaker at the Waldzell Meeting 2004 and Chairman of the Waldzell Meeting 2006. Alan, a native of St. Louis, Missouri, alumnus of Amherst College, is co-founder and editor of "Fast Company". Together with Bill Taylor he created a business magazine, designed to give people the tools they need to succeed in today's world of work. Alan Webber founded "Fast Company" in 1993 after spending six years as the managing editor/editorial director of the Harvard Business Review. Currently, in addition to his role with Waldzell, Alan Webber is advising the Japan Society of New York on its U.S.-Japan Innovators Project, and serving on the board of the KaosPilots International, a program for education and entrepreneurship headquartered in Denmark. He lives in Santa Fe, New Mexico.

music and a walk in the park and the friends in the park, walking alone and encountering a friend and smiling, walking with a friend for a part on the path and sharing that moment. And realising that I was only one person that alone I couldn't change the world, but that when I share the world with my friends, that is how we create change.

We heard last night the parable of The Plague by Camus: one person can't change the world and that's a source of freedom and inspiration and community. I found it paradoxical that I came to Melk to get away from the world and it not only followed me here, it confronted me here more powerfully than if I'd stayed home. And that to me is the real purpose of the Waldzell Meetings.

I leave with a challenge. I leave with the challenge to act on that feeling. I invite you to take the same challenge. If you want to make a difference after this conference, go to our website, where the websites of the Architects of the Future are linked, click on it and figure out how you can make a contribution to the Architects of the Future. Make a difference by facing reality and thereby making change happen.

THE HISTORY OF WALDZELL



THE WALDZELL MEETINGS 2004 TO 2007

WALDZELL MEETING 2004

10-12 September 2004:

The Search for the Meaning of Life
The objective of the first Waldzell Meeting was to focus attention on the topic of the search for meaning, something that touches all of our lives. By presenting the life-stories of three Nobel laureates, the world's leading researcher on human happiness, the inventor of the birth-control pill, as well as recognised spiritual authorities and artists of world stature, we sought to offer new and valuable lines of sight into what it takes to create and live a meaningful life. The presenters and participants arrived at a realisation during the course of the gathering: The attempt to shape the future is one of the most powerful ways to give meaning to one's life. This provided us with the inspiration for the subject of the Meeting 2005.

WALDZELL MEETING 2005

9-11 September 2005:

Blueprints of a Future with Meaning
Exceptional personalities from the disciplines of science, art and spirituality who developed ideas, made new discoveries or embody outstanding values or who contributed significantly to the shape of the future of humankind were invited. They envisaged the interdisciplinary study and research needed for a life in which a sense for themselves and others can be created. One of the fundamental insights of the Meeting 2005 was that the greatest challenge facing the world today is the challenge of change; great changes are already happening all around us, more changes are on the way. To create a better future, we must find ways to guide and direct change in positive directions. This recognition gave shape to the Meeting 2006.

WALDZELL MEETING 2006

8-10 September 2006:

The Challenge of Change: Can Individuals Change the World?

We invited speakers who offer insights into the work of making change happen in the arts, sciences, business, and politics. Their stories, and the insights of masters of change who can comment on how change takes place, frame a discussion about the power of the individual to create, channel, and direct change in a world that is already in the throes of history making change. What can an individual actually do? What does it take to make change happen? What do we understand about the actual process of creating change? Where are the biggest challenges that lie ahead? These and other questions were taken up at the Meeting 2006.

WALDZELL MEETING 2007

September 17–19, 2007

The Waldzell Meeting 2007 is a “by invitation only” event with a strictly limited number of participants. The topic and speakers will be published on our website www.waldzell.org in March 2007. If you are interested in attending, please send an e-mail to office@waldzell.org, so we can give you advance information about the conditions of admission.



WALDZELL COMMITTEE

The Waldzell Committee, whose members are selected speakers of the Waldzell Meetings, is designed to be the Waldzell Institute's advisor on essential content issues. Albert Rohan, Retired Secretary General for the Austrian Foreign Ministry, serves as President of the Waldzell Committee.

THE WALDZELL SPEAKERS 2004 TO 2006

Isabel Allende, Chilean, writer and niece of Chile's former President Salvador Allende

Werner Arber
Swiss, Nobel Prize in Medicine

Günter Blobel
German emigrant to the US, Nobel Prize in Medicine

Mihály Csikszentmihályi
Hungarian emigrant to the U.S., Thinker of the Year Award 2000

Christian de Duve
Belgian, Nobel Prize in Medicine, author of “Vital Dust”

Paulo Coelho,
Brazilian author of “The Alchemist”

Christo and Jeanne-Claude
American artists of Bulgarian-French origin, e.g. “The Gates”

Carl M. Djerassi
Austrian emigrant to the U.S., father of “the Pill”

Shirin Ebadi
Iranian, Nobel Peace Prize 2003

Burkhard F. Ellegast
Austrian, 66th Abbot of Melk Abbey

Robert C. Gallo
American, discoverer of the HIV virus

David J. Goldberg
British, Senior Rabbi

Thomas Hampson
American, baritone

Kary B. Mullis
American, Nobel Prize in Chemistry

Thom Mayne
American, architect, Pritzker Architecture Prize 2005

Helen Palmer
American, leading Enneagram specialist

Tenzin Palmo, British
founder of a Buddhist nunnery for women in India

Peter M. Senge
American, senior lecturer at MIT, author of “The Fifth Discipline”

Craig Venter
American, decoder of the human genome

Alan M. Webber
American, co-founder of the magazine “Fast Company”

Franz Welser-Möst, Austrian, Music Director of the Cleveland Orchestra, “Conductor of the Year 2003”

Jonathan Wittenberg
Scottish, rabbi, author of “The Three Pillars of Judaism”

Anton Zeilinger
Austrian, quantum researcher, author of “Einstein's Veil”

THE MISSION AND THE FOUNDERS OF WALDZELL



Waldzell wants to make the debate on the search for meaning of people to a central concern of our society.

Waldzell addresses people who want to change something themselves and are not satisfied with the existing explanations of the great questions of our time.

Waldzell is confident that every single person is capable of positively influencing the future of the world and would like to encourage as many as possible to increase their contribution to this.

A considerable step towards the realization of our vision is made with the annual “Waldzell Meetings Global Dialogs for Inspiration” held at Melk Abbey. They bring together people who have made remarkable contributions to the fields of science, art, politics, the economy and spirituality, with the great decision makers of the day and to come.

The Meetings are special places of dialog and give the participants inspiration for their own lives and for their work. In addition to the Meetings, we make the Waldzell Dialogs open to the public. These offer interested people the possibility to experience personally the speakers and topics of our work. Participation is free.

OUR PRINCIPLES

1. Thought on a global level – we interpret this as a serious attempt to act and think in a manner that is in the long-term interest of fellow human beings. It takes a great effort by everyone involved to prevent turning global thinking into just another empty phrase. Global thinking is a question of survival.

2. Encourage dialog for us this means not only simply promoting stimulating discussions, but also exceeding the limits of individual understanding and gaining insights which the individual would not have been able to reach. We are not seeking a final answer but hope that, by posing the correct questions, we can set new priorities in our time anew.

3. To inspire by this we mean touching people for a few moments deep inside and helping them find new ways for themselves. Inspiration cannot be planned or guaranteed. However, the very difficult task of trying to harness the slightest spark of inspiration that can be passed on to others is the most important goal of the Waldzell Meetings.

To make inspiration possible, it is of crucial importance to choose the right place. During the course of its history, the Benedictine Abbey of Melk inspired architects, painters, scientists and last but not least authors such as Umberto Eco and his famous novel “The Name of the Rose.”

WALDZELL MYTH

The name “Waldzell” derives from a fictitious place in Hermann Hesse's novel “The Glass Bead Game” where selected people, once a year, create a spiritual-sensual work of art. Its effect reaches far beyond the circle of players and essentially contributes to the further development of society.

THE FOUNDERS OF WALDZELL

The Waldzell Institute was founded by Gundula Schatz and Andreas Salcher in spring 2003 and is situated in Vienna. Gundula Schatz has been involved in the natural sciences and modern technologies for many years. Upon successful completion of her degree in biotechnology with a special emphasis on genetic engineering, she was active in the area of new technologies for the Federal Ministry of the Environment as well as Tech Gate Vienna Science and Technology Park. Subsequently, she worked in one of Austria's most renowned patent law firms and, up to November 2005, she was engaged in politics as Vice-Governor of the 1st district of Vienna. Today, she is intensively interested in the ancient wisdom of humankind and in the possibility of harmonising it with modern sciences. She is an advisor to the Austrian Business Ethics Network and a member of the Global Council on Conscious Economies, Corporate Responsibility and Economic Justice. In February 2005, she became ambassador of the World Wisdom Council.

Andreas Salcher holds an MBA and PhD in management from the Vienna University of Economics and Business Administration, has attended an executive programme at Harvard University and visited Tibetan monasteries, and conflates mankind's ancient foundations of wisdom with modern concepts of management.

Salcher's consultancy firm has been developing extraordinary workshops and seminars for international enterprises for many years. He has often been invited to present his innovative concepts as a speaker at management conferences in Europe and in the U.S. After a personal meeting with Sir Karl Popper in 1993 in London, Andreas Salcher became co-founder of the "Sir Karl Popper School", the Austrian school for highly gifted children, where he is still active as an honorary vice-president. For the past 12 years, Andreas Salcher has also been engaged politically as a Member of the Vienna Diet and Speaker of the Cultural Committee in Vienna.

PROJECTS OF WALDZELL

THE WALDZELL REPORTS

The Waldzell Reports summarise and examine the results of the Waldzell Meetings. A limited number of reports are sent to decision makers and important institutions around the world. The report commands international attention and respect thanks to the moral and expert competence of the speakers.

Alan M. Webber has taken over editorial responsibility for the Waldzell Report again in 2006. His experience, as long-standing editor-in-chief of the Harvard Business Review and as founder of Fast Company, guarantees an exceptionally high standard of journalism.

THE WALDZELL COLLECTION

The Idea

Starting with the inaugural Waldzell Meeting in 2004, the lifetime works of the speakers of the Waldzell Meetings are incorporated in the form of historic "peciae" in a work of art specifically created for the purpose, the Waldzell Collection, into the Abbey's library. In this way, they become part of one of the world's most significant collections. This is intended to symbolically appreciate the importance of those individuals striving to create something whose significance reaches far beyond their individual selves. The Waldzell Collection is placed permanently in the second room of the library, which is visited each year by 450,000 people.

The chosen symbolic installation is a deliberate reference to the form of installing written works in the library as traditionally used in the Middle Ages, namely in the form of peciae. This gives concrete expression to the continuing development and expansion of the historic library with works by major contemporary figures.

The Work of Art

The form of the Waldzell sculpture is suggestive of the symbol for infinity and also of a Moebius strip. Both references contribute to the symbolic importance of the object. The first symbol suggests the boundlessness of human knowledge; the second represents mental self-reflection, which is an attribute of knowledge and one of the underlying principles of existence.

The Artists

It was designed by Clegg & Guttman, two leading American artists who have specialized in library projects around the world. The works of Michael Clegg and Martin Guttman have been exhibited many times in the USA, Germany, France, Italy, Austria, Japan and in other countries. Their works are featured in the Whitney Museum, the Beaubourg and the Stuttgart Staatsgalerie, to mention only a few places.

THE RESEARCH PROJEKT

Research project in co-operation with the Institute for Organisation Studies and Organisational Behaviour at the University of Economics and Business Administration Vienna.

The aim of the Waldzell Meeting has been to create inspiration through a global dialog.

The Benedictine Melk Abbey in Lower Austria provides the appropriate setting for this dialog. The abbey's magnificent

gardens and ancient walls inspired, among others, Umberto Eco to write "The Name of the Rose." Paulo Coelho, the author of many novels, including "The Alchemist", has again taken over the patronage of the Waldzell Meeting 2006. With his novels he has inspired countless people to think and initiated lasting personal changes.

The concept: Inspiration is contagious; inspiration can be shared with others without being diminished. Inspiration can be experienced and taken with you.

Is inspiration contagious? Can inspiration be passed on? Can a weekend in conclave and dialog with exceptional people change a path of life and give a new direction to personal life? Will the Waldzell Meeting change you into a new person with new goals and ideas?

A research group of the Institute for Organisation Studies and Organisational Behaviour at the University of Economics and Business Administration in Vienna wanted to look into these questions. The aim of the research is to examine the medium-term effect of the Waldzell Meeting on the attitudes, values and the concrete actions of the participants. This undertaking is not easy as inspiration cannot be directly observed and measured. Professor Michael Meyer and his research team has therefore used proven concepts and methods from the field of empirical social research, such as short interviews before and after the meeting and group discussions, as well as participating observation to get to the bottom of the matter. The findings are expected to be available by March 2007.

THE WALDZELL PILGRIMAGE

In order to particularly promote the effect of the Waldzell project regionally and to provide everybody with the concrete possibility of beginning or continuing along their own paths of self-determination, the Austrian part of the Road to Santiago between Göttweig Abbey and Melk Abbey is being revived. After the second Waldzell Meeting on 12 September 2005, the Waldzell Pilgrimage was officially opened by the Governor of Lower Austria, Erwin Pröll, and the world-famous Brazilian author Paulo Coelho, who wrote the book "The Road to Santiago." The Waldzell Pilgrimage offers those interested the opportunity, with no great expense entailed, to experience the fascination of a pilgrimage, which today enthralls an ever growing number of people in our modern world. In a spiritual journey on foot, approximately 44 kilometres in length, the participants will be able to inform themselves at special stations about the Road to Santiago as a whole.

THE WALDZELL DIALOGS

The Idea:

In addition to the Meetings, the Waldzell Institute organises the "Waldzell Dialogs", which are accessible to the public and free of charge. They offer all interested persons the opportunity to participate in the premium events of the Waldzell Institute. The Waldzell Dialogs are supported by the association "Friends of Waldzell Institute".

Waldzell Dialog I "On the Road to Santiago"

A reading with the world-famous Brazilian author Paulo Coelho at the Melk Abbey on 22 September, 2004

Waldzell Dialog II "SCIENCE & SPIRITUALITY: Limits of Science – The Secret of Creation between Quantum and Genes"

A dialog with Paulo Coelho and Anton Zeilinger, the world-renowned quantum researcher, at the University of Vienna on 23 September, 2004.

Waldzell Dialog III "Paulo Coelho and the Architects of the Future"

On 12 September 2005, Paulo Coelho presented the essential topics of the Waldzell Meetings together with the "Architects of the Future" at the Gartenbaukino in Vienna.

Waldzell Dialog IV – "Creating Transparency through Wrapping"

Herwig Zens gave a lecture on Christo and Jeanne-Claude at the Palais Kaiserhaus in Vienna on 12 June, 2006.

Waldzell Dialog V – "Isabel Allende on Can the Individual Change the World?"

On 10 September, Isabel Allende summarised the key topics of the Waldzell Meeting 2006 in the church at Melk Abbey and answered questions from the participants.

WALDZELL MEETING 2007 SEPTEMBER 17-19, 2007

The Waldzell Meeting 2007 is a "by invitation only" event with a strictly limited number of participants. The topic and speakers will be published on our website www.waldzell.org in March 2007. If you are interested in attending, please send an e-mail to office@waldzell.org, so we can give you advance information about the conditions of admission.

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