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Pedro also edited the book “Open Ecosystems: Six strategies to accelerate the flourishing of entrepreneurship and innovation”, a notebook on how to accelerate the growth of innovation ecosystems.

## NOTEBOOK 3:

# HOW TO COLLABORATE WITH "THE OTHERS"

## EXTREME COLLABORATION NOTEBOOK

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**BMW Foundation**  
Herbert Quandt



CITIES **CAN B**  
CIUDADES **+B**



## ACKNOWLEDGEMENTS

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These notes reflect the privilege of having been able to participate in the creation and flourishing of the different Cities CAN B, at a time when humanity is experiencing the beginning of a new era. Such a privilege has given us the ability to think about the new ways humanity is organizing to bring about the changes we so desperately need. These insights were collectively weaved. It took place through open conversations and initiatives carried out together with many actors from different walks of life.

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## PERSONAL ACKNOWLEDGMENTS TOMÁS

I firmly believe in this quote attributed to Benjamin Franklin: "Tell me and I forget, teach me and I may remember, involve me and I learn".

Everything captured in these notebooks reflect a great adventure of collective learning. Learning from the inside out and from the outside in. In each step I take being present, more awareness; with each deep breath, more presence.

There are experiences in life that change you deeply. They shape your path. The ones that have transformed me the most occurred within a community, in numerous deep conversations in three organizations to whom I am extremely grateful: Schumacher College, Sistema B, and Quishare.

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Thank you, Mom and Dad, for life, the greatest gift. This book is dedicated to my first and newborn son, Lui Martins de Lara. I hope that one day I can teach you as much as you are teaching me.

I end my words quoting someone who inspires me:

*"Our true home is in the present moment. To live in the present moment is a miracle. The miracle is not to walk on water. The miracle is to walk on the green Earth in the present moment."*

Thich Nhat Hanh



TOMÁS DE LARA

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These notes reflect what was learned by a gigantic network of people, movements and institutions to whom I am deeply grateful, for their generosity and dedication. Personally, I would like to thank some people, by name.

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Infinite thanks, it has been a privilege embarking on this shared adventure with you.

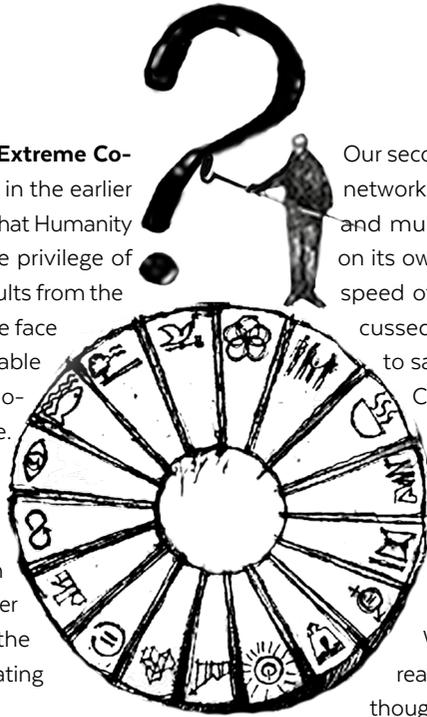


LEONARDO MALDONADO



PRESENTATION OF THE  
THIRD NOTEBOOK

This document is the third of the series of **Extreme Collaboration Notebooks**, which, as we've said in the earlier editions, are our travel notes on an exploration that Humanity is going through and in which we've had the privilege of being active participants. This exploration results from the tension between the enormous challenges we face as a species with the growing capacities available to us due to the digital communication technologies, and the practices they make possible. Our generation lives the strange paradox of being, on one hand under the threat of climate change and its consequences, as well as other severe and dangerous damages resulting from our impact on the environment and, on the other hand, of being the first generation to have the extraordinary possibility of massively collaborating in a scale no one ever dreamt of before.



Our second premise is that world governance, that is, the network of public institutions that lead the governments and multilateral organizations, is incapable of dealing on its own with the complexity of the challenges and the speed of these transformations. In Notebook 1 we discussed this premise in greater depth, but it's enough to say that, according to the UN's reports prior to the COVID-19 pandemic, none of the SDGs were on their way to being met in any of the standards defined for 2030.

Our work in the context of Cities CAN B is an attempt to contribute to the changes needed by Humanity through the transformation of cities. We've chosen the cities as a lever for change for reasons we explained in the first notebook, and even though we understand it's not the only one, we are convinced that it's a field of work that can make a huge difference.

As a third premise, we present the thesis that it is in the cities that we will either win or lose the battle for the planet's sustainability.

According to our experience, cultivating Extreme Collaboration means mastering four strategies, of which we offered a panoramic view in the first notebook. In the following notebooks we dive deeper into each one of them.

This extraordinary capacity which we call "Extreme Collaboration" is what we'll be presenting in these notes. We'll do so by speaking from our own experience and the work experience of other human teams that inspire us daily.

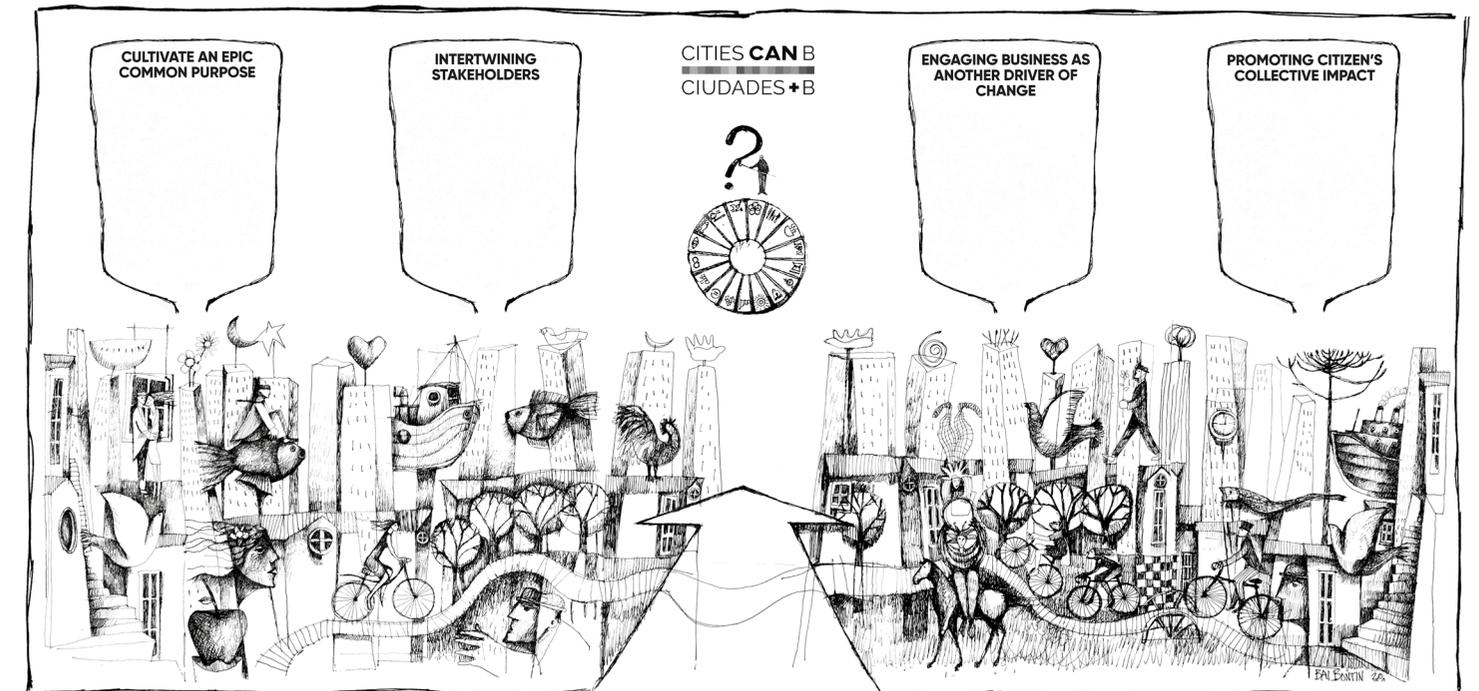
In Notebook 1 we showed how Extreme Collaboration is a complex social, political and cultural phenomenon, which we can see in a certain number of recent initiatives throughout the world. At the same time, it's a possibility for people who seek to transform their societies and environment in a committed way, so that future generations may have an opportunity to live with dignity and in peace. In order to do this, we will work with some premises. The first one is that the challenges humanity faces are well represented in the UN's Sustainable Development Goals (SDG). We are aware that their articulation, or the indicators that form them, are discussed in some circles, often for reasons we understand and agree with. But up to this moment, they are the best version of a holistic view of the changes required by Humanity to care for those of us alive today, and the ones who will live in the future.

**In the second notebook**, we proposed an overlook of the first of these strategies: **Cultivating an Epic Common Purpose**. We analyzed how the stories (interpretations) that we tell each other and ourselves, determine the way we operate in the world and what we conceive as being possible or not. From there, we create a way to observe the construction of a summoning Epic Common Purpose to drive massive collective efforts. This includes a narrative, aesthetics, practices, rites, and several calls to action.

**In this notebook (third notebook)**, we will address the strategy we call **Intertwining Stakeholders**, that is, addressing the challenge of working with other people, including those we have historically seen as antagonistic to us or to each other.

**In the fourth notebook**, we will offer you an overview of the strategy of **engaging the private sector** as an additional change force, starting from the premise that the private sector has practices, energy, and resources that are different and complementary to those of the public institutions, offering opportunities for change that could not be exploited otherwise. There is, of course, the risk that the private company's massive capacity for action may end up blocking the changes instead of contributing to them. We are not naïve in this regard, and indeed this risk will be taken into consideration.

**In the fifth notebook**, we will analyze the strategy of **promoting citizens' collective impact**: how to bring in citizens to lead the required transformations.





## INTRODUCTION

... EVERYBODY IN THE SAME BOAT ...

The room at the end of the hall is hot, and the air is slightly heavy: there are more than twenty of us, and the place isn't very big. With some effort, we have managed to squeeze in. We needed to put in an extra chair now that one of the country's most relevant print media corporation has joined the project. It's an achievement for us all to be gathered here; we're all in a good mood, enthusiastic and collaborating. It's not the first time we have met since we've already been working together for a couple of months. It has been challenging, but we take a step forward with each new instance in collaboration.

However, while discussing the set of initiatives that shape the project, we begin to have some signs of divergence. Ema, the environmental activist that joined us interested in promoting a cleaner city, sends me a private message on the phone: "Don't you think we're going too slowly? We need to put in more action. We should leave here with some concrete things to do. Do you want me to help you out with this?" Her kind character and her intention of collaborating are intact, but she's not the only one anxious to "move to action". She and three more participants feel that there can be no advances with so much reflection.

Practically at the same minute, we get another private message. One of the first drivers of the project is pushing us the other way. "We're moving too fast to specific tasks. We still need to strengthen the articulation of the more profound impacts we're trying to achieve. I'm afraid later on, we might not even remember why we are doing all this". It's René, probably the oldest person in the room. Not only is he an established leader who plays an essential role in the local government, he is also a sociologist and has worked in the territory for many years. He knows the community we wish to impact and profoundly understands their concerns. His style is a bit more straightforward than Ema's, but he's not the only one feeling this way. Along with him, five other people also want to be sure of the alignment we have in such a heterogeneous group regarding the purposes we pursue together.

Meanwhile, Alberto, who represents an important university and has worked side by side with the coordinating team, is saying out loud that we should have a pause to build up the team and have more coherence. We know he's had some tensions, especially with Magdalena, who represents a big company and, in some moments, is clearly anxious to ensure the visibility of her organization in the activities we're promoting together. We understand that he is concerned that this tension may undermine the team's capacity for action, especially now that some newcomers are arriving.

We haven't been through this once, but hundreds of times in the work we do. It happened in Edinburgh. It happened in Asuncion. It happened in Santiago. It will always happen.

Does it mean that the meeting isn't going well? No, not at all. It actually means that people are committed. These concerns show up when people are sincerely involved in what we're doing. People who don't care won't say anything.

**But the thing is, we need to take charge of it. The concerns that arise and that are frequently opposite are all legitimate and come from the context and challenges each participant brings from their own organization and their capacity to look at what we're doing together.**

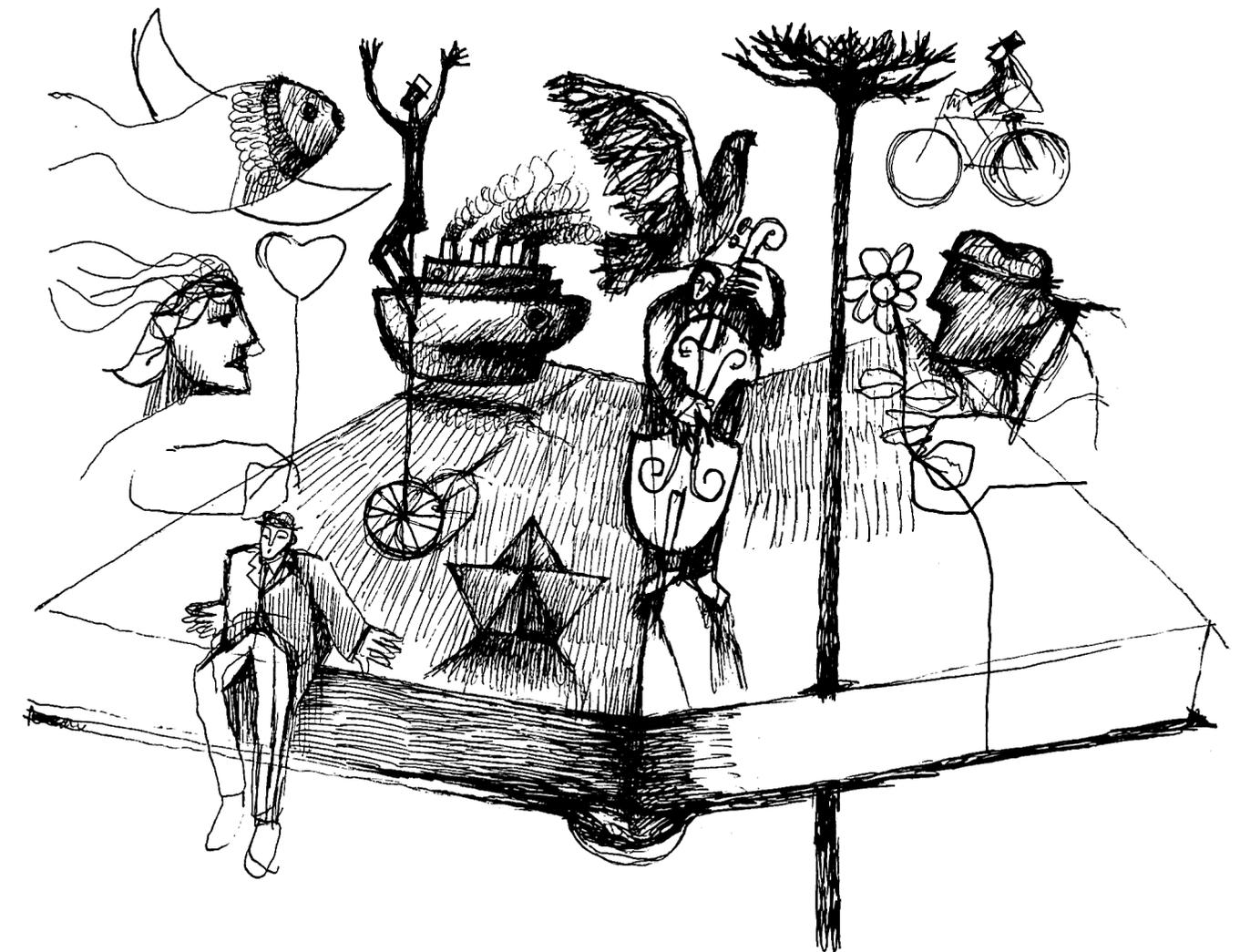
If we were talking about a team working under one leadership, in the context of an organization that pays salaries or that abides by a hierarchical structure, all we would need was a leader with enough power to declare what should be the focus of the work. But we are not just one organization; we don't have a hierarchy that allows such

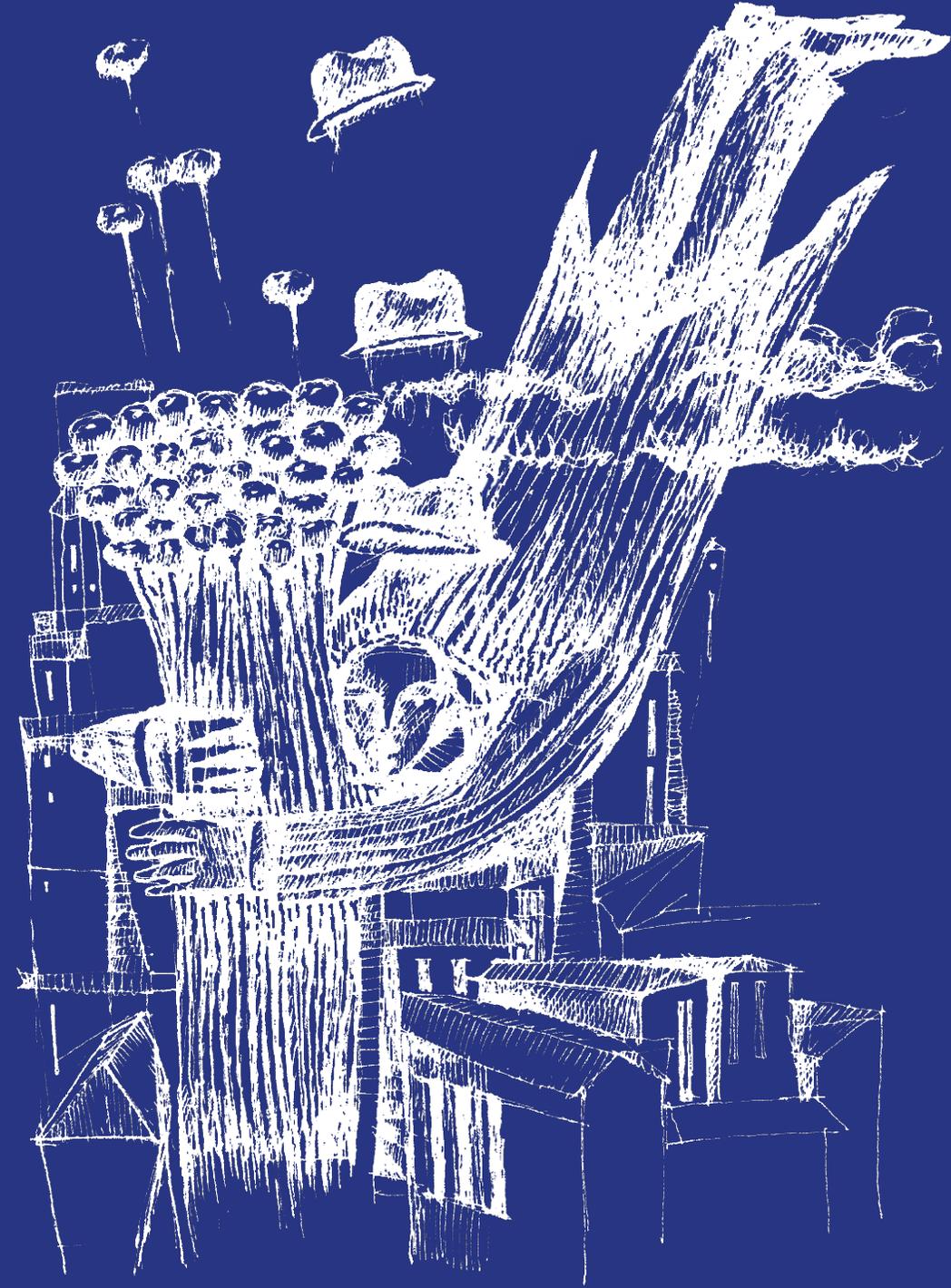
a gesture. In fact, if it was so, this wouldn't be extreme collaboration.

Our challenge when driving this kind of initiative is to maintain all the participants working together, involved, and committed, even though the project is not their main activity, and for most of them, it's something for which they won't be assessed or held accountable.

Undoubtedly, the articulation of an Epic Common Purpose that we saw in the second notebook is an essential step, but it's not enough. Implementing a teamwork style that produces the conditions to fulfill the challenge is necessary.

In this notebook, we will see the primary strategy for this.





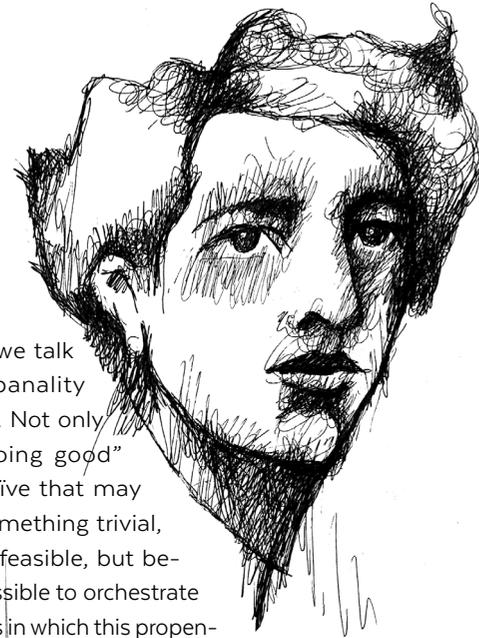
## THE BANALITY OF GOODNESS

In 1963, after witnessing the trial of Adolph Eichmann, one of the Nazi leaders, Hannah Arendt coined the expression “banality of evil” (quite polemic and debated at the time) to represent her hypothesis about how it had been possible that so many people worked in coordination to destroy others. In her opinion, this banality was associated with thoughtlessness. Doing some terrible evil didn’t require an unmeasured amount of hate or a sophisticatedly perverted mind, but simply an appropriate context (in that case, orchestrated by the Nazis), and many people with no capacity to ask themselves questions or think about the purposes that motivated the way they acted. Extreme evilness is represented as a dangerously simple phenomenon.

We believe it is possible to cultivate the «**banality of goodness**».

Before we are accused of being naïve, let us explain ourselves. Let’s begin by stating that we humans have certain biases in perceiving our environment. As we discussed in the second notebook, we don’t perceive reality directly; we rather build interpretations regarding what happens around us from stimuli we experience, from our pre-existing beliefs and prior experiences. And we are naturally more ready to look for signs of danger and attend to what confirms our thoughts than anything else. In a certain way, for any mammal, staying alive depends on a minimum level of “paranoia”. That’s why we are more sensitive to what we perceive as bad news, negative signs or threats than to what we perceive as good news, positive signs or opportunities. In this constant filtering, we see violence, selfish acts, and meanness more clearly than acts of courtesy, collaboration, or solidarity. We are like this by our own structure; there’s nothing wrong with that.

But this makes us blind to the fact that most people, without even intending to or thinking too much about it, have a basic propensity to collaborate and help others. Altruism may be less visible to us, but if we pay attention, it’s more present, and its actions are more abundant than those of selfishness or violence.



HANNAH ARENDT

This is why we talk about the banality of goodness. Not only because “doing good” (however naïve that may sound) is something trivial, simple, and feasible, but because it’s possible to orchestrate environments in which this propensity is welcomed, valued, and amplified, producing, as a result, an enormous capacity of gestures and actions of collaboration between people and organizations.

**Thus, what we need to learn is how to orchestrate such environments. This is the main focus of this notebook: the strategies that allow for the bolstering up of thousands and millions of people collaborating in the direction of an Epic Common Purpose, and doing it from this predisposition that we have called the «banality of goodness».**

Let’s start by going over two great examples that will allow us to visualize the power of these strategies and deepen our understanding of them.

## KENYA, BOSTON AND HAITI TOGETHER SAVING LIVES

On Tuesday, January 12th, 2010, at 4:53pm local time, the lives of people who lived in Haiti changed forever. The earthquake that shook the country, one of the poorest in the world, destroyed pretty much all of its infrastructures and left hundreds of thousands of fatal victims.

Other thousands were isolated, with no water or food, many of them buried under the ruins, terrified, albeit alive. The rescue endeavors came upon enormous difficulties, and one of the biggest was knowing where to look for survivors.

A few days later, the rescue workers were able to reach specific locations and take out people from under fallen buildings which survived despite being wounded, dehydrated, and hungry. In order to do this, they received precise georeferenced data from a network of volunteers operating from Boston in the United States. How did they do this? This was the magic produced by a massive and complex network of collaboration throughout the world, articulated around a technology from Kenya, called Ushahidi.

Ushahidi is a platform that allows you to collectively build georeferenced maps by using reports from people in the territory who provide specific data on something that is going on. In Haiti, these maps allowed the rescue teams to identify areas where they had work to do, in tasks that were always racing against time.

The greatest challenge in building the maps was that Haiti has a low level of internet connection. But the use of mobile phones has made text messages popular. So the strategy adopted by the collaboration campaign organizers relied on SMS messages and radio, the other means of communication that is massively used in Haiti. In coordination with the company that operated the local telephone signal, they established a short code so that people who could provide information regarding the need for help did it using text messages. The code

was transmitted on the radio so that everybody knew how to send messages and communicate the location of spots where they needed rescue efforts or humanitarian aid. The code was 4636.

There was also, of course, a linguistic gap. The messages arrived in creole, and the team of Ushahidi volunteers spoke mainly English. An army of thousands of Haitian volunteers would translate the messages in real-time, while teams set up in Boston, Washington and Genova, kept the channel open 24 hours a day to receive and process the messages, ensuring they had the correct information.

So this is how communication happened. Someone with a mobile phone sent their message to 4636. The text was received by a translator who put it on the Ushahidi platform during the next 60 seconds so that an operator would read it in English and do something with it. When they needed more precision, or the message required an answer, they would reply using the same path in the opposite direction. When the information was consistent enough to



allow for some action, they would generate a report enabling data integration, in a structured way, in the constantly updated maps.

Other organizations contributed to updating the maps to coordinate the rescue efforts, some from Haiti, others from abroad: media organizations, humanitarian aid organizations, etc.

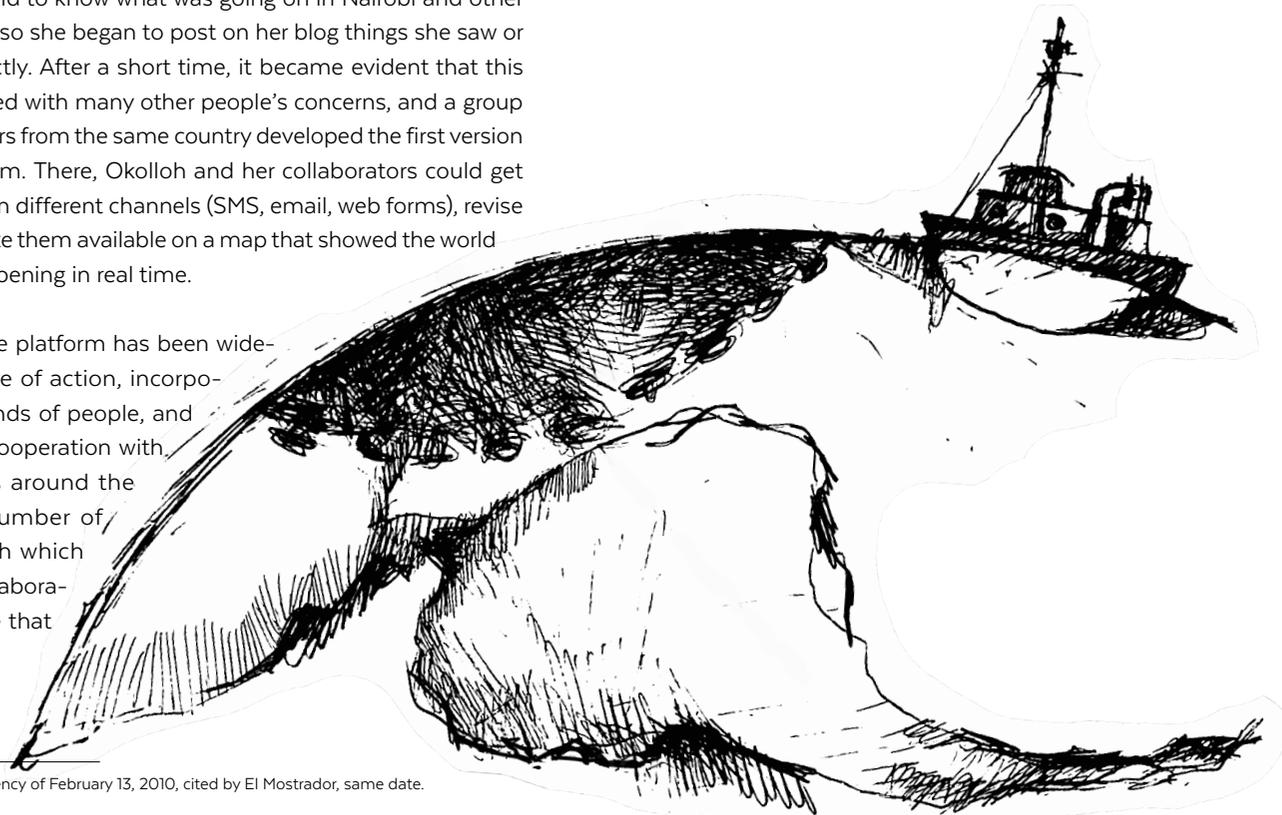
But where did Ushahidi come from?

The platform began with the work of Ory Okolloh, a lawyer, blogger, and Human Rights activist in Kenya. In 2008, after the elections, the country's political opposition accused President Mwai Kibaki of electoral fraud, which triggered an outburst of violence that caused the death of 1300 people and more than 350,000 refugees<sup>1</sup>. According to Okolloh, press censorship made it impossible for the rest of the world to know what was going on in Nairobi and other Kenyan cities, so she began to post on her blog things she saw or collected directly. After a short time, it became evident that this effort resonated with many other people's concerns, and a group of programmers from the same country developed the first version of ushahidi.com. There, Okolloh and her collaborators could get messages from different channels (SMS, email, web forms), revise them and make them available on a map that showed the world what was happening in real time.

Since then, the platform has been widening its sphere of action, incorporating thousands of people, and establishing cooperation with organizations around the world. The number of initiatives with which they have collaborated is so large that

we wouldn't be able to mention them all, but a few examples may give you an idea:

- Collaboration with Kenyan organizations for political transparency to ensure the correct operation of the election processes in 2010, 2013, and 2017.
- Mapping corruption cases in Macedonia since 2012.
- Mapping the reports of victims from the 2015 earthquake in Nepal.
- Support the denunciation of sexual abuse victims in India since 2012.



<sup>1</sup> Data from EFE Agency of February 13, 2010, cited by El Mostrador, same date.

### 3xi: TOWARDS A CULTURE OF BUILDING BONDS AND TRUST

Anyone who has participated in the "fishbowl" exercise knows that it starts with a small circle of chairs (usually five) in the center of the room, facing inwards, and these chairs may be occupied by any one of the participants. Usually, at least one of them will be vacant. The other participants, who may vary from tens to hundreds of people, sit in concentric circles on the other surrounding chairs. The only ones allowed to speak are those seated in the small circle at the center. After speaking, they will get up and move to any vacant seats in the other circles, leaving the space open so that someone else can come in and speak. To show support for something that has been said, you should applaud with jazz hands, namely waving your hands in the air, making no sound, as deaf people applaud. This means that apart from the voice of the person speaking, the room remains silent, with a listening attitude.

That afternoon, the whole room was surprised when that man took one of the seats at the center of the fishbowl. His white hair, beard, and signature glasses made him unmistakable, even from afar. Not a single sound was heard, but a shivering wave traveled across the room as if everyone had held their breath simultaneously. Without much ado, he sat down, waited for his turn, and said: «I'm sixty years old, and I've learned more about the Mapuche people in these two days than I had learned my entire life. Thank you.»

It was none other than Bernardo Matte, who at the moment was the leader of CMPC (Compañía Manufacturera de Papeles y Cartones - Paper and Cardboard Manufacturing Company), also known as La Papelera, the main timber and cellulose holding present in Chile. The company was founded by his family in the country in 1920, but nowadays has businesses in many different countries.

Some of the people present that day say that the silence lingered for a long while. That statement, coming from that man, meant a lot to some of the people there, and it was an inflection that could change the course of the country's political life.

The Chilean timber industry has been in conflict with the Mapuche communities practically since its beginning. The south zone of the country, where there is the largest concentration of timber plantations, is made up of numerous territories that have been claimed by the aboriginal peoples as part of their inheritance by historical rights. CMPC has been a part of this conflict, and even though it isn't the only company in the area, it's one of the most visible ones. In part because it concentrates considerable power in the paper and cellulose industry in the Chilean market. But also because its reputation was affected by a price cartel scandal in the toilet paper market, which reached great media exposure in 2015.

In this context, the Matte family and CMPC have been seen by the indigenous communities for many years as one of the main enemies in their claim for territories and other rights concerning respect for their culture, the environment, and self-government. But this conflict is much more complex, as it's crossed by a permanent political tension between the indigenous communities and the Chilean state, as well as by the operation of armed groups in these territories, about whom there is confusing information and many different hypotheses, very often contradictory ones: that they are radical indigenous groups; that they are hired by the landowners



of the area; that they're part of the militarized undercover police, doing intelligence work; that they are drug dealers. Maybe the truth corresponds to more than just one of these hypotheses. The fact is that throughout the years, this radicalization has been on the rise, and several violent acts, from arson attempts to murders, have given the conflict an ever more complex aspect.

We don't intend to describe or address all this complexity here. We're only interested in the scene and its context. That is: the room in silence after the pronouncement of the leader of one of Chile's most influential groups. In the audience of around a hundred and twenty people were some of the leaders of the indigenous communities: among others, there were the Lonko Aniceto Norín, who in 2003 was condemned by the antiterrorist law for the arson attack on an estate, and Víctor Ancalaf, one of the founders of CAM (Arauco-Malleco Coordination), a Mapuche organization known for its territorial claim, with a discourse that includes armed conflict. Also present was Pedro Cayuqueo, a journalist and writer who made one of the most interesting newspaper reports about what happened that afternoon.

During the workshop before the fishbowl, Bernardo Matte and Aniceto Norín had been together in some of the conversation groups. It had been two whole days in Villarrica (a small town in the south of Chile), in which the heads of corporations and social leaders of the area had talked in a way they had never done before: really listening to one another, with no intention of negotiating, simply telling their own personal stories and getting to know one another from there.

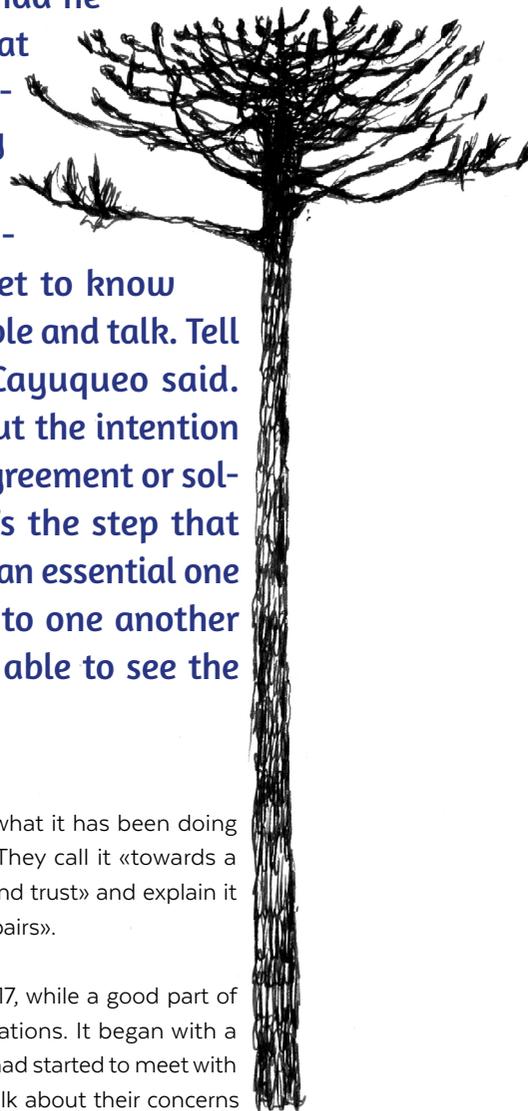
The press later speculated that there had been some negotiation, and many people waited to learn about the agreements achieved at the meeting. But Pedro Cayuqueo made sure to correct this in an article entitled Dialogue til it hurts<sup>2</sup>: "But make no confusion. There wasn't any negotiation between them (Matte and Norín). Neither was there signing of a hypothetical agreement between the government and the 'tough arm' of the Mapuche movement". Cayuqueo himself described the experience as a shared opportunity

to tell their personal stories and what had motivated each one to accept the invitation to be there.

**Matte and Norín had never met before. That was the idea. People who usually have no contact, and probably never would, can get to know each other as people and talk. Tell their stories, as Cayuqueo said. Dialoguing without the intention of coming to an agreement or solving anything. It's the step that comes before, and an essential one at that: listening to one another and finally being able to see the other person.**

This is what 3xi does. It's what it has been doing ever since it was created. They call it «towards a culture of building bonds and trust» and explain it as a gathering of «unlikely pairs».

Their first steps were in 2017, while a good part of Chileans enjoyed their vacations. It began with a small group of people who had started to meet with different stakeholders to talk about their concerns



regarding the polarization they saw in the country. People were alarmed at seeing how ordinary it had become for some citizens to take positions insulting others whose views differed from theirs. The tone of conversations on social media, media appearances, and daily life about political, economical, social, and even cultural aspects had become offensive and disqualifying.

The question that brought the group together was this: «how can we build bridges where all we see, with each passing day, is a growing distance and mistrust?».

The person articulating this initiative was Sergio Cardone, a well-known businessman linked to some of the country's most important financial groups. From where he stood, it was easiest for him to bring together people who played a relevant role in the corporate world. So the group invited directors of the Cámara de la Producción y del Comercio (CPC - Chamber of Production and Commerce), the country's most important group of businessmen. They also invited Sistema B, the organization that promotes in Chile and other countries of Latin America the practices and certifications of B Corps, as well as the Asociación de Emprendedores de Chile (ASECH - Chile's Entrepreneurs Association). But since the nature of the challenge that concerned them had a strong relation to social aspects, they also invited the Comunidad de Organizaciones Solidarias (COS - Solidary Organizations Community), which gathers a large number of foundations and organizations from the civil society. Last but not least, they also invited the Innovation Center of the Pontificia Universidad Católica de Chile (Chile Pontifical Catholic University), one of the country's leading innovation centers.

From the start, this initiative intended to bring together people who had no familiarity with each other and who usually didn't talk or collaborate. There were actually some tensions between the different groups that founded this initiative. For example, ASECH had publicly presented the claims of some entrepreneurs against big companies for practices that they considered abusive, such as

the payment for services in sixty, ninety, and even one hundred and eighty days. This was solved by a law that ASECH finally succeeded in furthering to guarantee invoice payment in thirty days. The foundations, for their part, had little contact, or none at all, with the universities, and the B Corps were seen by the big companies as exotic things that could be seen as a fad.

The idea of gathering people with little apparent connection was central to the game. In this design, there was an underlying hypothesis that has been confirmed, according to its organizers: a good deal of the tension between different groups is because they don't know each other and have never talked in a context that allows them to really listen to each other. As often happens in conflict situations, we see the other person through the prism of our own story, with the prejudices that arise from it and the pain we may carry. The lack of possibility of listening to each other dehumanizes the other person, turning them into a caricature that is easy to hate and disqualify. But when we see the people behind the positions and hear their voices and see their faces, there is a human connection that opens paths of action to synchronize and tend to mutual concerns.

So their purpose has been to gather people who usually had minimal contact or had historically been in opposite trenches, the "unlikely pairs", and invite them as people, that is, as individuals, and not in their roles as delegates of movements or institutions.

In their years of work, 3xi has accumulated many stories, such as this one, of the encounter between Bernardo Matte and Aniceto Norín. A few days later, Matte declared to the press: «One of the things we did wrong in the past was to chilenize the Mapuche people; we need to do the opposite: we must mapuchize the Chileans. This is how peoples and cultures come together».

This declaration certainly doesn't solve the tense situation in the south of Chile or the territories where the CMPC companies operate. In fact, the situation later on got even worse with the shooting

<sup>2</sup> La Tercera, August 3, 2018.

## WHY "3xi"?

of Camilo Catrillanca, a Mapuche civilian, which caused a rise in violence. But it was a beginning: the public recognition of the other person as someone who has dignity and value. At the same time, it's a cue for his own collaborators. Stating it to the press is a way of publicly taking a position.

The name of this initiative was carefully designed, and it's an excellent experience to share because it articulates an epic narrative that enhances the possibilities of success of an endeavor that seeks to connect unlikely pairs to promote dialogue.

«3xi» alludes to the 3 verbs that define the central goal of this cause: inspiring, including, and innovating. These verbs are conjugated initially in Spanish in a way that has a deep meaning: inspirarnos, incluirnos, innovarnos – that is, inspire ourselves, include ourselves, and innovate ourselves. This triad seeks to promote a sense of horizontality in the relationship among the participants in all the organized and/or sponsored meetings. The verb form is not innocent. Had they chosen the form «inspire, include, innovate» it would have been somehow more distant, placing the organizers in a superior position because simply «to inspire», in the infinitive form, is inspiring others, and it implicitly supposes «we don't need to be inspired». The same goes for the other verbs. It wouldn't have worked with «inspirarte, incluirte, innovarte» either, that is, «inspiring you, including you, innovating you», which sounds even more arrogant. The suffix «nos» or the pronoun «ourselves» is a way of recognizing oneself as a peer among peers at the moment of building this space for dialogue.

**The name calls us to look at the mirror and open up to listen deeply to the other person, understanding that we can only be a part of the solution if we first assume we are part of the problem.**

### InspirarNOS - Inspire Ourselves

This verb seeks to foster a positive and creative attitude, suggesting that it's crucial to be protagonists. Someone who seeks inspiration seeks strength to act. Each person affects and positively provokes

others with their own story, their suffering, and longings while, at the same time, keeping their ears and eyes wide open to be interested and inspired by the story told by someone whom it would be most unlikely to have met in their everyday routine.

### IncluirNOS - Include Ourselves

When one mentions "include ourselves" in the context of 3xi, the term is used broadly. There is room for a wide variety of human beings without any exclusion due to gender, age, discipline, culture, or economic situation. This comes from the deep conviction that we are an interdependent species. We need one another to provide our basic security, our life quality, and the meaning of our existence.

### InnovarNOS - Innovate Ourselves

One of the 3xi's claims is that the future is no longer what it used to be. And that if we have the intention of reinventing ourselves in a more participative world, more generous, more collaborative world, more conscious of the need for us to relate sustainably among ourselves and with the planet, then we will need to innovate Urbi et Orbi. As a consequence, they propose that by participating in the dialogue, each person places not only on others the responsibility for change and renewal but also recognizes in oneself a protagonist role in their own reinvention and transformation. The mutual listening process in a dialogue moves and transforms those who participate when it is authentic.

In a similar sense to what we have been seeing in the earlier notebooks, especially in the second one, a basic premise of 3xi is that people's beliefs and conducts are based on and explained by our biology and life story and are thus

a result not only of our thoughts but also of our emotions.

When we look at others from the point of view of our own stories, it's easy to assess their actions as something negative. In the best of cases, their actions are simply something we can't understand. «Innovating ourselves» also means listening to and getting to know one another in the most profound possible sense: leaning over to the precipice of the other person's existence with no prejudices or expectations and starting to build on from what we see there.

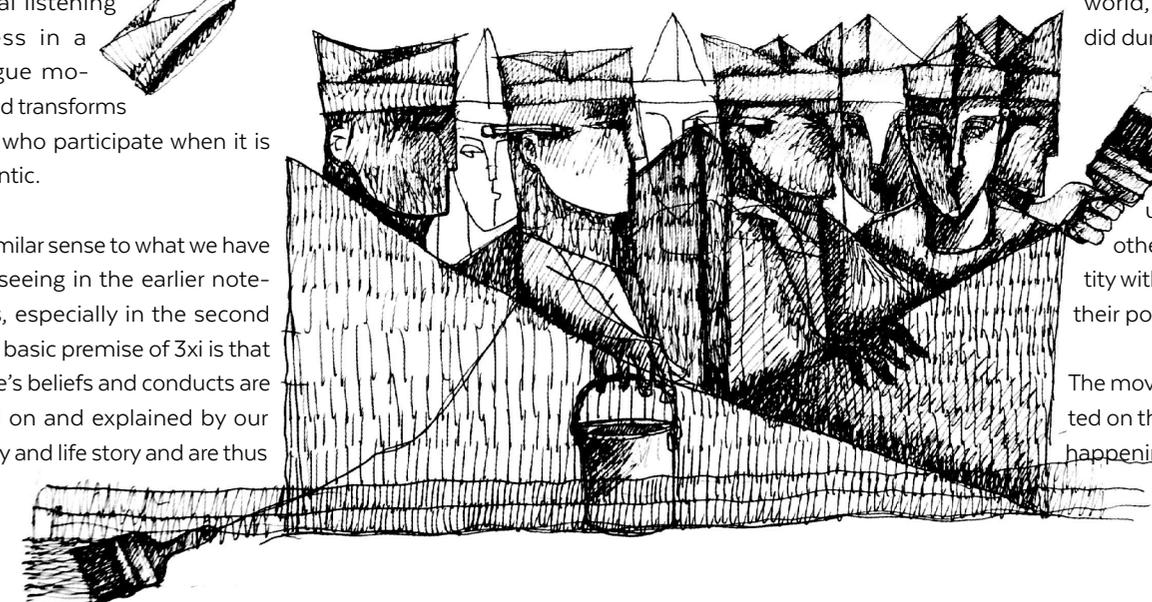
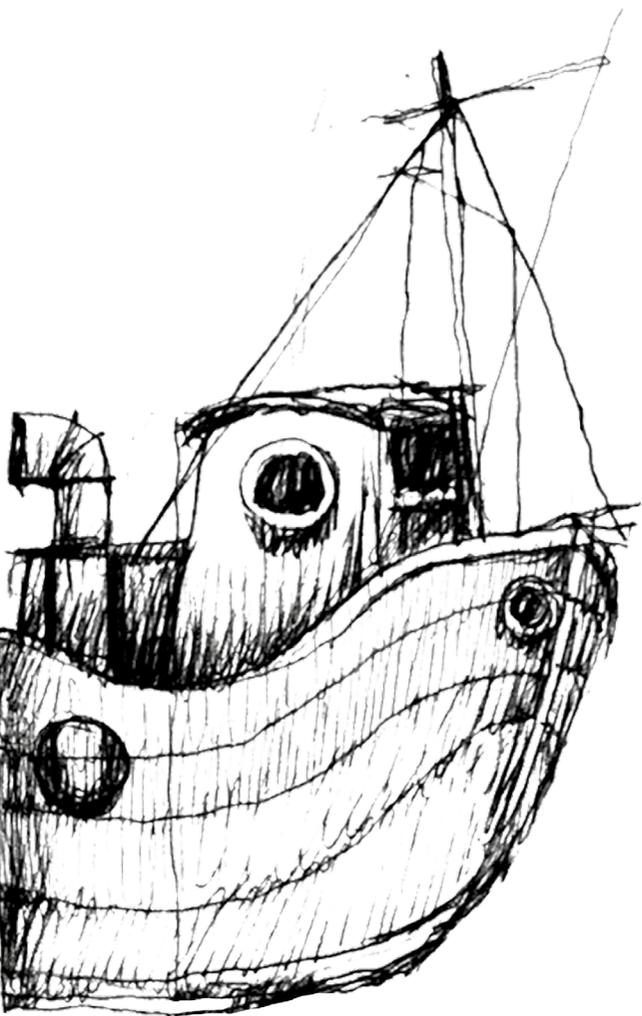
### The "x"

Finally, the name 3xi contains this mysterious «x», which means «by», as in the mathematical multiplication signal. It symbolizes the group's ambition of having a multiplying effect on Chilean society through the propagation of the dialogue practices that unfold from their meetings and the mutual understanding that comes from it.

### The movement

The first meeting took place on March 20th, 2017. There were one hundred people present, carefully chosen from some very different worlds: the academic world, the world of poverty, the world of environmental activism, the corporate world, the world of entrepreneurship, the religious world, the B Corps world, the social innovation world, etc. What they did during that day was simply talk. That is, they listened to one another to understand the other person's identity without considering their positions or roles.

The movement that started on that day has been happening for four years.



In its thirty meetings up to this day, there have been thousands of people participating.

From those meetings, many initiatives have begun, such as:

- An alliance between private clinics, the Health Ministry, doctors, and laboratories to reduce the waiting list of cataract patients. The private sector joined in, and both the use of its facilities and staff, as well as the doctors' payment, were free of charge.
- «Together for childhood», in which companies sponsor children's residences to contribute to better treatment of these children.
- «Together for reintegration», in which companies support promoting possibilities for people who have come out of jail to get jobs and start working again.
- «Together with the streets», in which companies support people who live on the streets so that they may reintegrate themselves into society and find a home.

But the most important part is building a space for dialogue between people who don't usually discuss to slowly cultivate a culture of building bonds and trust.

The people who participate in this initiative do it pro bono. Among those organizing these meetings are people from different corners of the country with different ways of thinking, cultures, creeds, and political orientations.

**3xi hasn't solved the challenges of polarization that we're going through, but it has created a small oasis where those who participate find a safe place for dialogue.**

In its development process, 3xi built an alliance with the Nansen Center for Peace and Dialogue, a Norwegian organization dedicated to promoting dialogue initiatives in conflict situations, headed by Alfredo Zamudio, a Chilean expert on the subject. 3xi has worked with him in different situations, always focusing on the fact that dialogue is not the same as negotiation or mediation. In the logic proposed by Zamudio, dialogue isn't about coming to an agreement (that's negotiation) but simply about listening to one another. The dialogue exercise allows for the emergence of new solutions and points of view that we hadn't seen before because, in the process, each person participating becomes sensitive to the pain and concerns of the others.

One of the latest products of 3xi was the co-creation along with 32 other organizations of a movement aimed at promoting dialogue in different contexts.

In a country such as Chile, which like many others in the continent has a growing tendency towards polarization, 3xi has become a space of extreme collaboration between quite a few unlikely pairs under the leadership of Sergio Cardone and many of the original founders, who insist on creating spaces where we may once more start building bonds and trust.

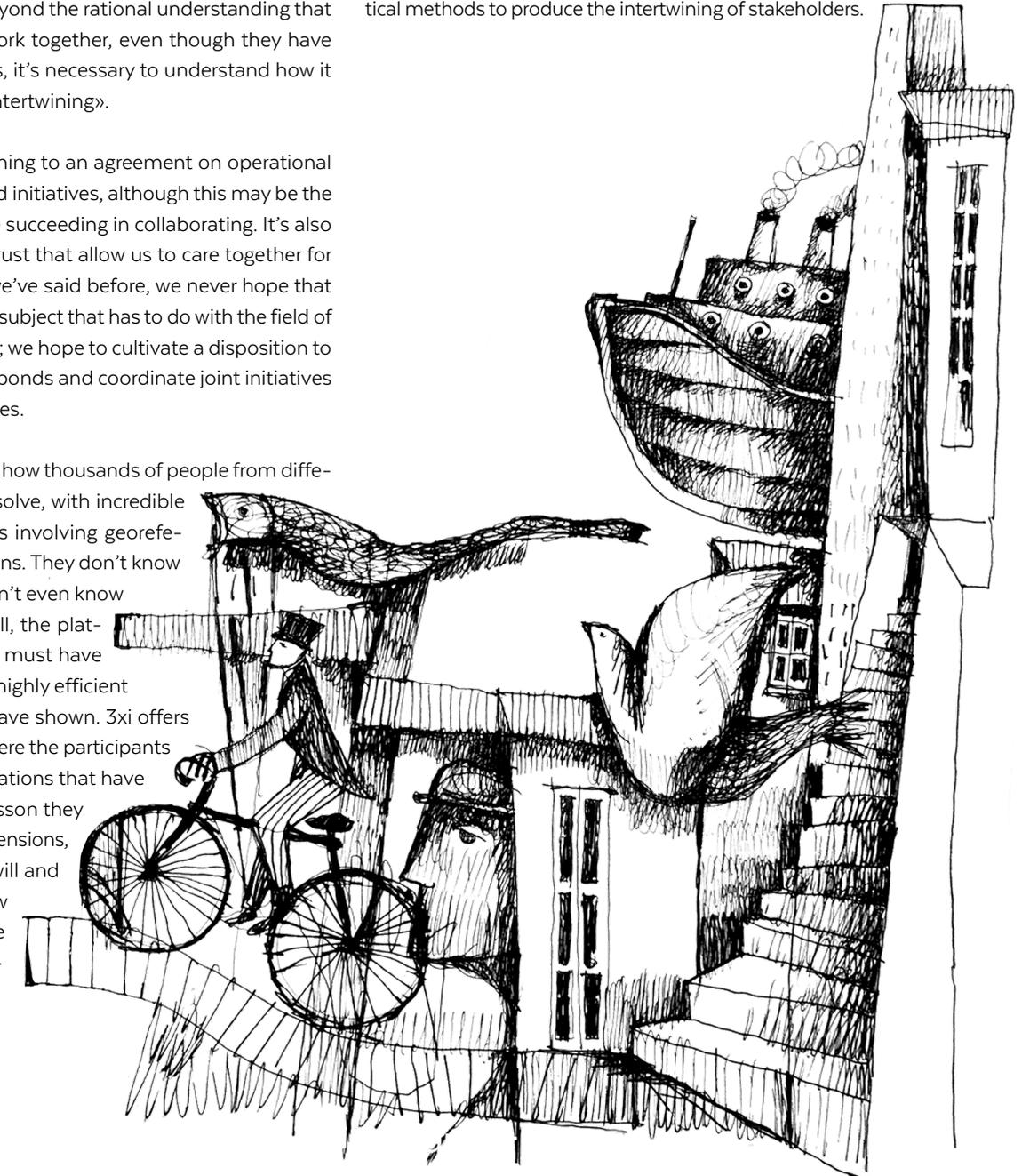
## WHAT YOU WILL FIND IN THIS NOTEBOOK

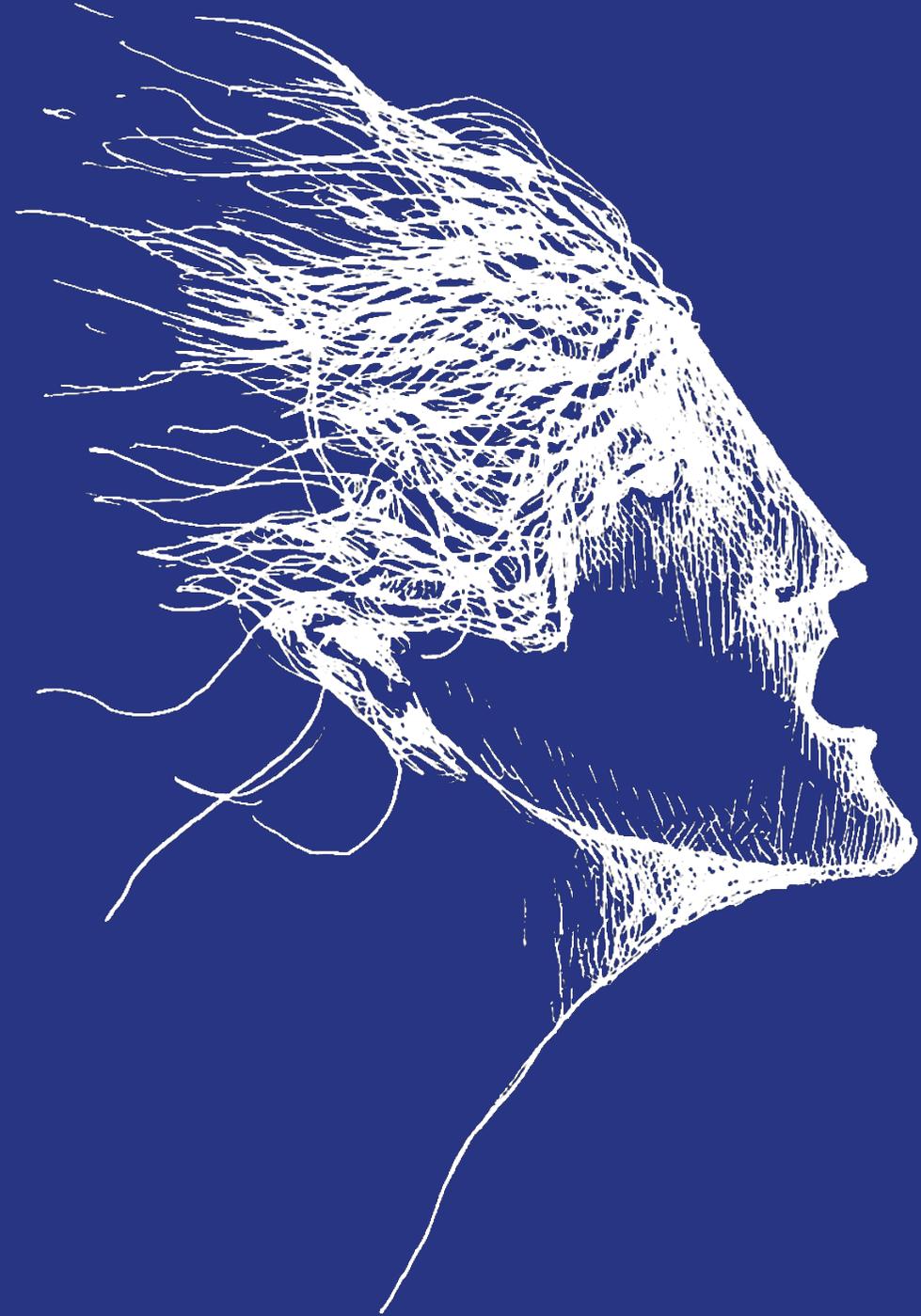
This notebook approaches the practical aspects of the strategy of intertwining stakeholders. Beyond the rational understanding that different stakeholders can work together, even though they have different origins and interests, it's necessary to understand how it can promote what we call «intertwining».

It's about more than just coming to an agreement on operational aspects of specific and limited initiatives, although this may be the visible expression that we are succeeding in collaborating. It's also about cultivating spaces of trust that allow us to care together for our proposed purposes. As we've said before, we never hope that everyone is aligned with each subject that has to do with the field of action that brings us together; we hope to cultivate a disposition to establish spaces for building bonds and coordinate joint initiatives that further common purposes.

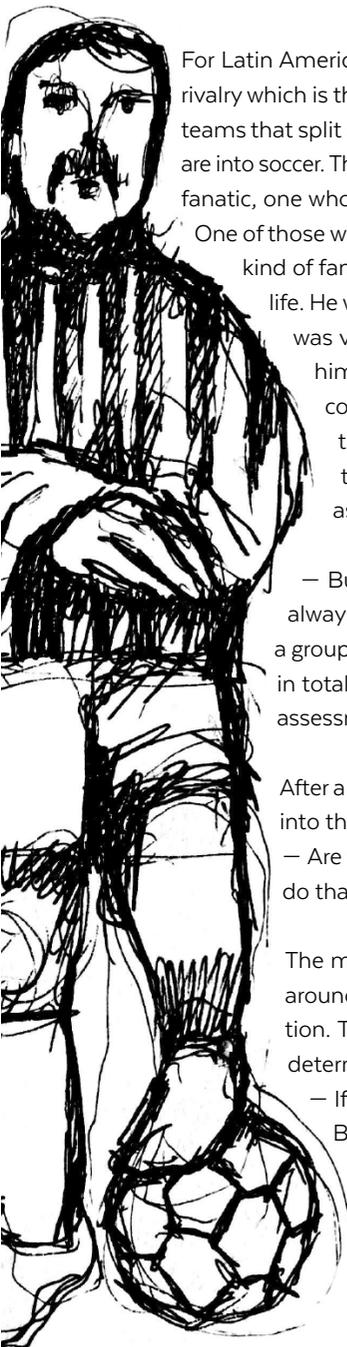
The Ushahidi example shows how thousands of people from different places in the world can solve, with incredible efficiency, complex problems involving georeferencing in emergency situations. They don't know each other and frequently don't even know of each other's existence. Still, the platform and the availability one must have to operate in it allows for the highly efficient extreme collaboration they have shown. 3xi offers us a different perspective, where the participants come from groups or organizations that have often been in conflict. The lesson they bring us is that despite these tensions, it's possible to mobilize the will and resources of those who show up to collaborate because we never lose track of our common purpose.

In the following pages, you will find distinctions and practical methods to produce the intertwining of stakeholders.





I. RIVALS  
COLLABORATING



For Latin Americans who are soccer fans, there is a widely known rivalry which is the one between River Plate and Boca Juniors, two teams that split up quite a significant part of the Argentinians who are into soccer. There's a story about the final hours of a Boca Juniors fanatic, one who had been a team supporter for a whole lifetime.

One of those who are part of some of these teams' traditions, the kind of fan who never missed a match at the stadium in his life. He was an old and very sick man. On his deathbed, he was visited by two of the team's directors. They asked him, very respectfully, if there was something they could do for him in the present circumstances. With the little voice he still had left, the man asked them to get him a registration form so he could register as a River supporter.

— But how is this possible, don Leopoldo? You have always been with Boca! — the directors answered while a group of friends and family members watched all of this in total bewilderment. They didn't say it with a negative assessment; they were sincerely confused and distressed.

After a pause, one of them, trying to bring some calmness into the conversation, asked him:

— Are you sure, don Leopoldo? Why would you want to do that?

The man sighed deeply and had to try to turn his head around and look at the man who had asked the question. Then, with a stronger look in his eyes and a more determined voice than before, he said:

— If someone here must die, let it be a River fan, not Boca.

We assume this to be a fictitious story, and it's a part of the soccer folklore in Argentina. But we will use it to illustrate an important point. We've

said in the earlier notebooks that one of the most exciting characteristics of extreme collaboration is that it opens up the possibility of collaborating with rivals and enemies.

And what if we told you that «rival» or «enemy» is an interpretation?

The funny thing about this story we just told is precisely that it treats rivalry as an objective fact external to the person who experiences it. The dying man steps away from himself and sees himself from outside, not wanting to be "a Boca fan who died", as if being rivals, or being fans of rival teams, which in these cases are the same thing, were something objective and external.

But in reality, things aren't usually like that. Rivalries exist, of course, and so do enemies. But the condition of rivals and enemies is always an interpretation. And what usually happens is that with this interpretation, we end up missing or excluding two dimensions of the matter:

- The context: the rivalry or enmity usually happens in a specific context and is related to a distinct area of our life experience; for example, two people may be political rivals because they compete for a position of power to guarantee the spreading of their own respective visions about how to organize public education. Nevertheless, they may be neighbors and not have a rivalry regarding their neighborhood issues.
- The personal history: each person builds their own interpretations from their personal experience. It's from there that we look at and assess other people's actions, very often, as something that seems to us to be incomprehensible or unfair. But what usually happens is that the more we know the story and experience of the one we call a rival or enemy, the more likely it is that their position seems unders-

tandable to us, even though we keep being rivals. From this understanding, it's possible to articulate collaboration spaces.

This way of looking at it has, of course, certain limits. If you're thinking this wouldn't have been true for the enemies of nazi Germany, we would probably agree. But we're not approaching such extreme cases.

The context subject reminds us of another joke from the great educator Sir Ken Robinson, who recently passed away. In one of his conferences, he said something like, «My grandfather used to say that it was an amazing stroke of luck that out of the seventy-seven thousand million people who supposedly have existed throughout the story of humanity all over the planet, each person's soulmate happened to be born with a minimal age difference and a couple of blocks away». This simple irony shows us that we actually move through life according to the size of the world we know, so to speak. At the time of Robinson's grandfather, very few people used to travel or have contact with others who lived far from them. There was no technology for this, and the little technology that did exist was terribly expensive. So the love of your life, if such a person lived, had to be someone from your own village or, at most, from the neighboring one. But so did your enemies!

This can be seen in the case of the small tourism businesses of a resort where one of us did consultancy work a few years ago. It's an Uruguayan resort, whose name we will omit, «to protect the innocent». So there we were, talking to twenty or twenty-five businesspeople, more or less half of them being owners of local hotels or inns. It was a seaside resort with few inhabitants who lived mainly from summer tourism. The conversation was about what they could do to have more successful businesses. The problem was that the hotel owners saw one another as competitors and didn't trust one another. If Hotel A was doing good, they managed to attract tourists who otherwise would have gone to Hotel B.

But in the course of the conversation, we were able to reach a point where they worked on the question of how to get more tourists to come to their resort. Where would these people be coming from? How could this be made possible?

They realized that the tourist offering didn't just concern each one of them separately, but all of them working together, creating a memorable experience around the area's tourist sites and natural attractions. The quality of lodging was as important as the possibility of doing water sports or visiting wild landscapes. And these things they could only achieve by working together. When were they able to see this? When they understood that the rival wasn't the next-door hotel owner, but other resorts. They realized that the most sophisticated tourists, usually from Europe, didn't even choose among destinations in Uruguay but compared their offers to those they had from Argentina, New Zealand, or Australia. Why? Because in these countries, the summer and winter seasons are the same as in Uruguay.

**When the world grew larger and the problem was reconfigured, the field where they played the match became a different one. And then, they had new rivals. Their old rivalry was a question of interpretation.**

In this chapter, we will look at two examples of reinterpretations that will help us understand how it's possible to create appropriate contexts for collaboration between rivals.

## EMBRACING THE RIVAL'S PASSION

Intertwining stakeholders isn't just one of the strategies to promote extreme collaboration processes; it's a central and inevitable strategy. We can't exaggerate its importance. In the kind of work we do in promoting this level of collaboration, there is always a decisive moment in which we face two stakeholders who have irreconcilable differences, whether these be old political differences, opposite interests, or interests that come from hostile cultural or religious groups. Extreme collaboration is activated in the challenge of getting them to work together. The rest will always seem simple compared to getting rivals or enemies to collaborate.

This is why we will once more recur to Nelson Mandela and look at what he did when facing this challenge: getting enemies to collaborate.

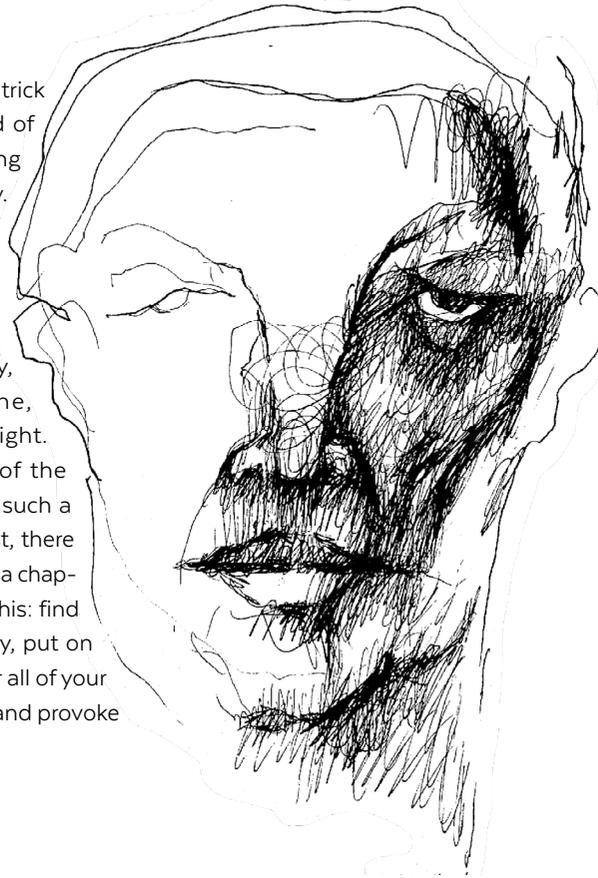
We've talked about him before, in the second notebook, where we told the story of how the leader who became the first black president of South Africa managed to have the support of General Constand Viljoen, who, up to the moment of their first interview had been organizing an army with tens of thousands of men to avoid the elections. There we saw how, in one conversation, Mandela re-articulated the future for his enemy, offering him a new interpretation of how they could build together a country where each one could care for their own people and culture. This triggered a process of peaceful negotiations that took Mandela to power and converted Viljoen into one of the white heroes in South African transformation.

But Mandela knew quite well that getting to power was just the first step. There were many very complex forces operating against a peaceful process toward a democratic regime, and this would force him to intertwine many other stakeholders. On one side, not only was the country made up of white and black people but there were also a large variety of ethnic and cultural groups that, when considered separately, were minorities but all together constituted an essential part of the non-white world and had been excluded from the political power practically since the foundation of the country. Besides, the two most significant political forces in conflict

(the white right and the African National Congress) had their own internal divisions, with radical groups that accepted with clenched teeth a peace negotiation and were alert for any stumble of the new government that could open a door for them to take up arms again. But maybe the most crucial issue was that the common story they shared was one of rivalry, oppression, and violence. Each group felt as being their South African identity was different and often antagonistic to what the other group felt.

For Mandela, who intended to build a country where there would be space for everyone in the context of peaceful coexistence, the first point was, as we saw in the second notebook, to offer the people of South Africa a story of belonging to the country, one that could be inclusive to all its ethnic groups and cultures. But what could be a symbol of this belonging? What cause, what common flag could be shared by those who had lived for so many years in the interpretation of being enemies?

In politics, an old trick to solve this kind of problem is finding a common enemy. The poorest, most limited, and most dangerous version is to find a real enemy, an external one, with whom to fight. In the "manual of the bad politician," if such a thing were to exist, there would certainly be a chapter dedicated to this: find a common enemy, put on him the blame for all of your people's grievances, and provoke



a war that you can win, so that your people, even though they are your opposers, will line up behind you. But Mandela wasn't a lousy politician, and solutions based on hatred weren't his path.

Maybe the idea of sports was prompted by the fact that sports create huge passions. Most of the people who are reading this, or those of us who took part in writing it, have lived, or at least have had some contact with the passion of crowds produced by some sports. For those of us who live in South America, this passion is usually linked to soccer, but in other countries, such as the United States or Venezuela, baseball will arouse similar passions. In much the same way, in countries with strong British influence, rugby is a sport that awakens great passion and thus summons will and mobilizes crowds.

Mandela clearly realized that South Africa was also divided regarding this aspect. On the one hand, the black population, which, as we know, represents 80% of the country, loved soccer. In most urban neighborhoods throughout the country, black children learned to play this sport early. On the other hand, white people loved rugby. Each of them had their favorite teams, players who inspired them, and thousands of stories that made them find in this sport not only room for their own physical activity but a source of emotional connection, belonging, and inspiration.

And what made the situation even more complex was that each group not only loved their own sport but disdained their enemies'. The old joke that soccer is a gentleman's game played by hooligans and rugby is a hooligan's game played by gentlemen is a caricature of this feeling. It is represented by the *Invictus* screenwriter in one of the president's white bodyguards. Mandela and his team had observed that when the national rugby team played an international match against England, for example, while white South Africans cheered for the South African team, the black ones cheered for the opposite team.

Mandela and his team's impeccable political logic was that one of these two sports could become leverage for articulating a national feeling that would give every country's inhabitants a sense of belonging and emotional connection with others. This is a good starting point for constructing an epic common purpose, as we saw in the

second notebook. But what matters to us here is the combination of decisions and measures promoted by the Mandela government to intertwine more and more stakeholders who could produce this effect.

If the decision of choosing one sport or another, that is, soccer or rugby, had been taken based on the number of followers each had, then soccer would have been the best option. It was, after all, the favorite sport of 80% of the country's population. But the logic of racism, their recent history, the leadership Mandela represented for the black people, and the fact that it was the white who had lost the election made it clear to the president that it was more convenient to choose rugby and not soccer, as an element of cohesion for the South African society.

This is very important. At this fragile moment in the country's history, the white people had great military power and controlled most of the economic resources. Furthermore, they were constantly haunted by the fear that had been personified by General Viljoen before he came over it with Mandela's help: fear of the abuse of power and revenge by the black people, who, for the first time, would be controlling the government. It was the white people who needed to embark on the political project of a democratic South Africa. On the other hand, in case he had chosen soccer, Mandela would have to try and make white people fall in love with soccer. But since he was a leader of the black people and not the white, achieving this seemed much more difficult.

As we saw in the second notebook, what the government did was to ensure that the next rugby world championship took place in South Africa and turn this sport into a symbol to articulate a new national identity, to which everyone could feel summoned under the motto «one team, one country».

Once these decisions had been made and having achieved the intertwining of the key international stakeholders, it was time to do some impeccable internal work. Both the story told by John Carlin and Clint Eastwood's film show, for example, that Mandela had to fight within his own party to get one by one of its member's support so that the new government kept the name, colors, and esthetics of

the national rugby team, which had historically been the symbol of the Afrikaner's sports passion. The team, Springboks, should be maintained to show the new government's respect for the white people's concerns and its goodwill in including the white and their interests in the country's future.

Here is where the need came to intertwine François Pienaar, Springboks captain, with whom Mandela ended up cultivating a friendship.

Mandela realized that if rugby was to unite the country under the South African flag, they needed to win the championship that was going to take place in their territory. Springboks needed more technical quality or international experience to achieve such a feat. At the government's behest, the team received more resources and reconfigured its technical team to further professionalize the process of preparing for the world championship. But this wasn't enough. It was necessary to intertwine in this initiative the remaining 80% of the country, that is, the black population, who despised the white people's love for rugby, also felt involved in the result of the world championship. Of course, including a black player in Springboks, Chester Williams, contributed to this purpose. But it was equally important to ensure that all the black children and adults got to know rugby, understood its rules, learned how to play, and became interested in the scores.

To achieve this, there was a vast mobilizing campaign to promote rugby throughout the country, to intertwine hundreds of thousands of children and young people in this initiative. Rugby players and coaches were sent to the distant corners of South Africa to teach the game and encourage the creation of informal teams and neighborhood championships in which children and young people could participate. It was a campaign for a cultural change of a considerable scale. The result turned out to be an immense political success, not only inside the country but also in the face of international public opinion: the Springboks won the international championship in a thrilling final match, and the country moved on towards deeper political and social integration.

Certainly, much more would still be necessary to solve South Africa's deep historical conflicts and heal the wounds of hundreds of years of racist governments and Apartheid politics. We don't mean that the 1995 Rugby World Cup solved all that. Those who delve deeper into South African history will see that many other initiatives were necessary for different areas, such as the management of the economy and education, as well as the thorny subject of crimes perpetrated by the repressive apparatus of the white governments, and that the process was far from being finished. But the campaign, destined to entwine symbols, gestures, individual wills, and whole communities, all together around rugby, was a decisive step towards constructing the first bridges which would be necessary to achieve higher levels of participation and equity for the country's people.

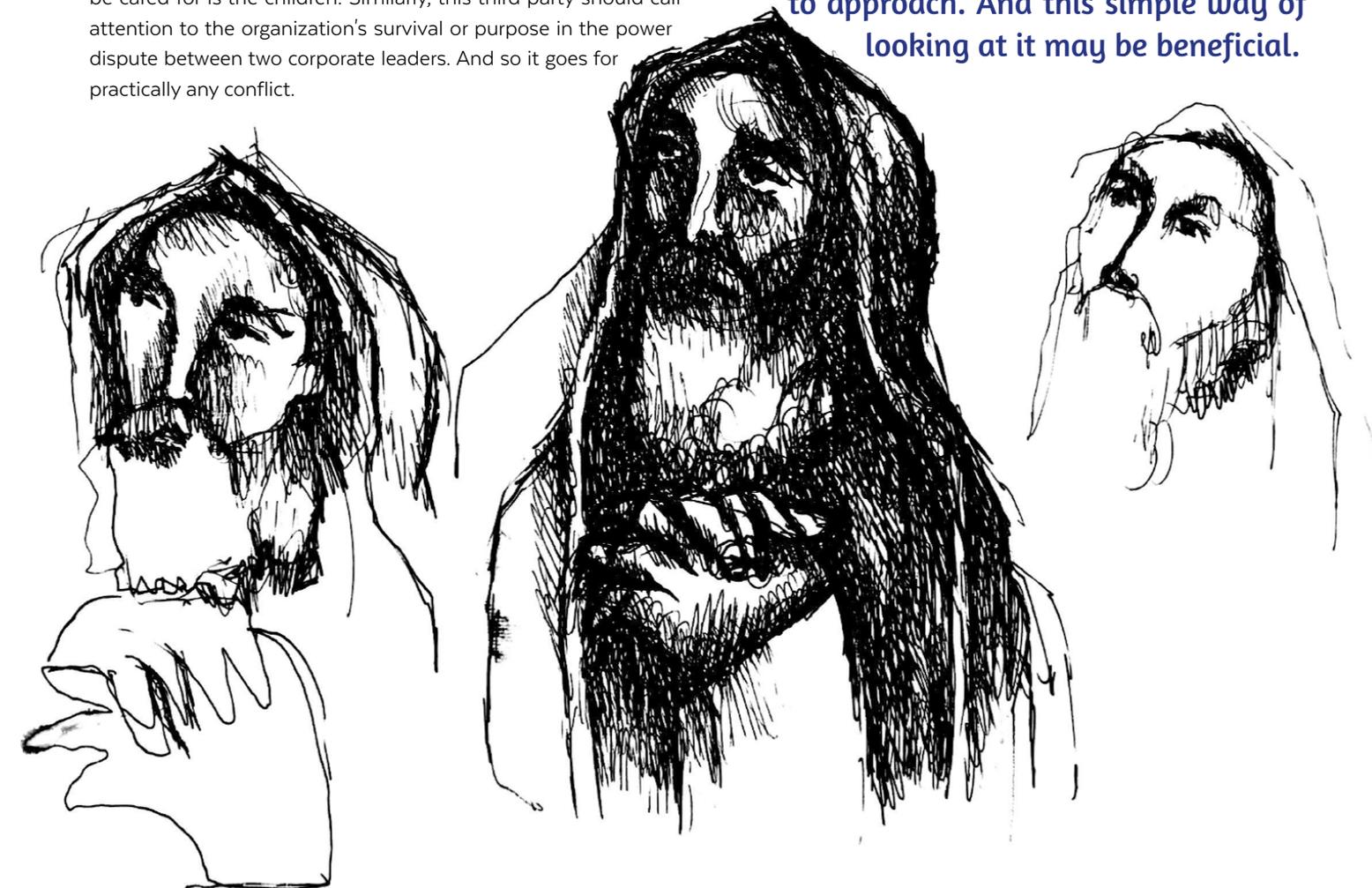
So the rugby case in South Africa illustrates that it's possible to produce conditions for antagonistic stakeholders to collaborate and be aligned around common purposes. We believe that, however difficult it may seem to face this challenge, it's always a better path than choosing to exclude an stakeholder whose interests and positions seem to be hostile to those of others who are already participating or who we wish to incorporate in our work. The only exception to this rule is the one expressed by Karl Popper's Paradox of Tolerance, which suggests that tolerance is valid for all except for the intolerant.

## EVEN IN THE MIDDLE EAST, IT'S POSSIBLE TO COLLABORATE WITH "THE OTHERS"

What the story we just told in the earlier section shows us, with Nelson Mandela's rugby strategy, is a particular case of what William Ury calls the third side.

William Ury is a well-known negotiation expert who has contributed to peace processes in quite a few conflicts worldwide. He says that in any dispute between two parties, there is always the third one, and that is us, the surrounding community. The role of the surrounding community consists in reminding the two parties in conflict of what is at stake. So, for instance, in the case of a marriage conflict, what the third party represents as something that must be cared for is the children. Similarly, this third party should call attention to the organization's survival or purpose in the power dispute between two corporate leaders. And so it goes for practically any conflict.

**This act of calling the parties to look at what is at stake is what Ury calls «going to the balcony». It's the metaphor of looking down from above to see the complete panorama. In our work promoting extreme collaboration, conflict situations, whether historical or circumstantial, between some participants may be a part of what we need to approach. And this simple way of looking at it may be beneficial.**



In one of his conferences, Ury describes how he, along with other people, found a symbol to give a sense of a shared past to those who confront each other daily in the Middle East conflicts. As a historian, he found out that there is a great story that is relevant to Jews, Muslims, and Christians. Suppose everyone in the conflict in the Middle Eastern territories could stop and look at this shared past, feeling like the children of this same father. In that case, Ury says this would open the door to a more compassionate understanding of who the other person is. Under this premise, he organized an event called the Abraham Path, which consists of a long walk through what hypothetically was the path followed by Abraham throughout his life to give birth to the people of Israel. The event invites all who adhere to the cause of peace in the Middle East to travel this route together. We now know that this initiative didn't bring peace to the Middle East, probably because no initiative can produce this miracle on its own. Still, it was undoubtedly a contribution to this process, among other uncountable ones.

What interests us here is the gesture of searching for common elements. And there always are such elements! Though it may seem challenging to find them, at the end of the day, even with your worst enemy, although they come from a different culture, speaks a foreign language, and has a different culture, you have something in



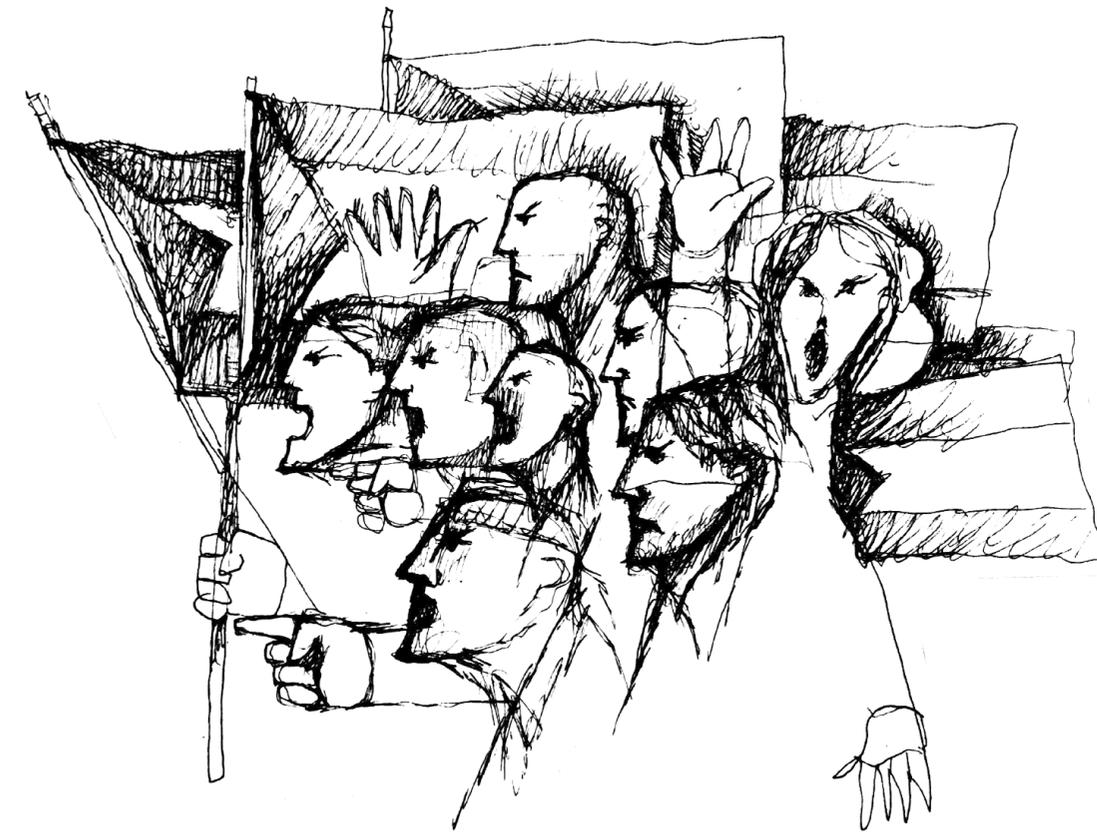
common: you're both human, you're both mortal, you both fear death, both of you love or have loved someone, both of you have been loved, both of you want to care for the people you love. These things that seem so simple are part of our human context. All our extraordinary ability to relate and coordinate among ourselves to do things together has been developing throughout tens of thousands of years due to the impulse of such concerns.

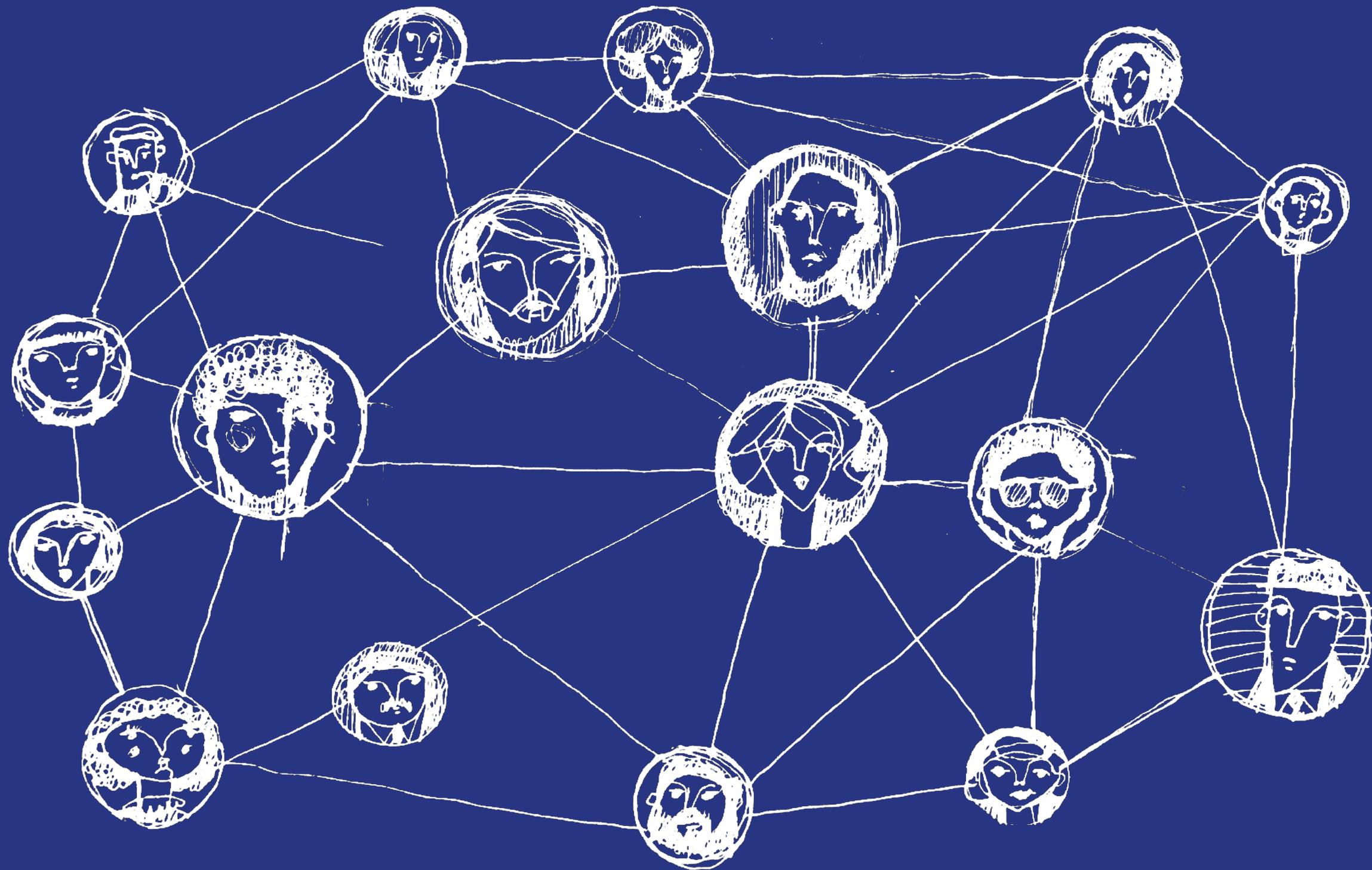
If we think about it, this is precisely what Mandela and his team sought for South Africa in rugby: a common unifying element that could become this third party, this thing in common that both parties wished to care for. Of course, it's not rugby itself, but what

rugby represents, or better, what the Springboks represent- a country united for the first time around a common goal.

What we've tried to illustrate in this chapter is something crucial in the process of intertwining stakeholders. This is why we dedicated an earlier notebook to what we need to do to articulate an epic narrative that embodies and gives life to the purpose towards which we are summoning people to collaborate. But the epic isn't enough in itself. Intertwining stakeholders is a continuous work that demands us to constantly build bridges that allow each person to

find spaces in common with other participants of the movement or cause we're promoting. And when conflicts arise, it should be possible to solve them precisely with the help of this third party, as Ury calls it. In our case, this is usually one or a set of SDGs.





## II. INTERTWINING STRATEGIES

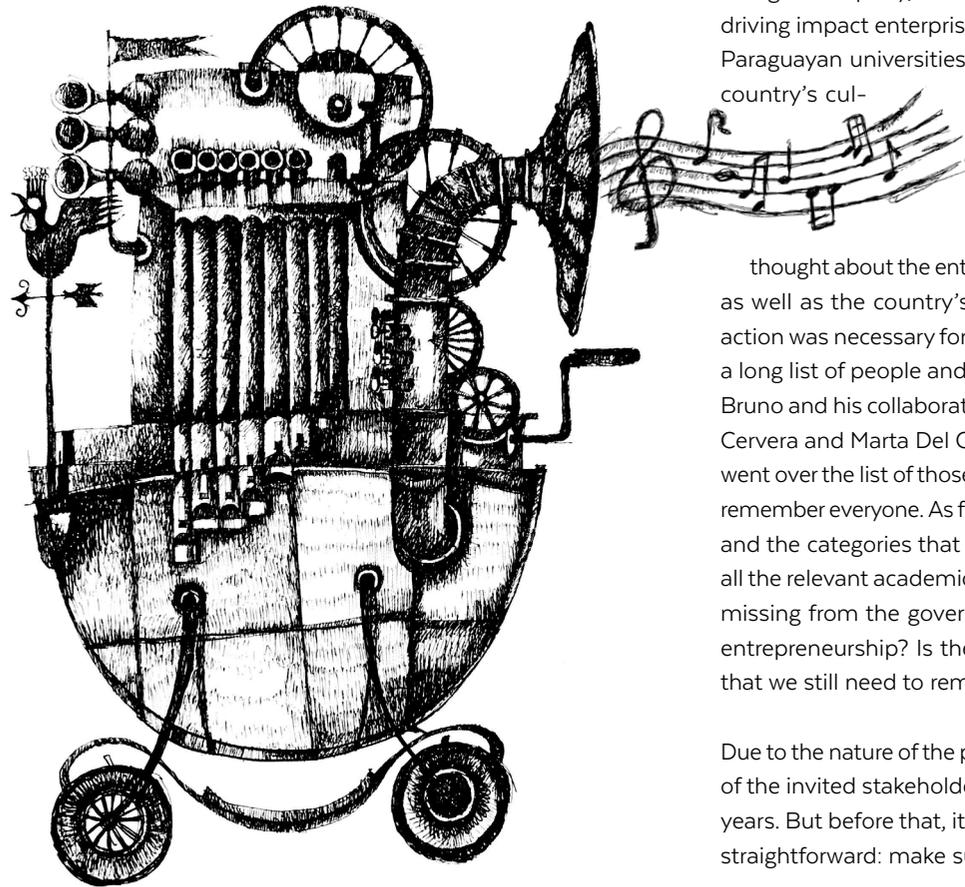


III. GOVERNANCE



## THE CONVENING IDENTITY

People will attend events or projects depending on who has invited them. This is why it was essential to define who would make the invitation. Even though we still needed to agree on how things should happen to mobilize what we were seeking, this one particular aspect was evident to us. It didn't matter so much, at that point, having a noble purpose or knowing how to do what we were trying to do. At that moment, we already had funding, so for the time being, it didn't matter. If we intended to produce "Extreme Collaboration" involving many stakeholders and hoped they would be working together for a long time, we needed to figure out who should be inviting.



As consultants, it wasn't up to us to decide, but we could participate in the discussions, and we realized the complexity of the problem. Bruno Defelippe, the Executive Director of KOGA, who we knew very well because of his role in Sistema B Paraguay, led the meeting, moving his hands while he spoke – it felt like he would eventually spill over the glass of water he had on the table —.

On a flip-chart, we made a map of all the relevant stakeholders in the ecosystem, highlighting those we hoped would collaborate to achieve the aimed purpose. There was KOGA, Paraguay's first B Corp, in its double role: on the one hand, embodying a way of being a company, that is, a social company, and on the other, driving impact enterprises. On the flip-chart were also the leading Paraguayan universities, essential for their role as curators of the country's cultural development. Various government institutions were also present on the list, the ministries and their secretariats, some of which were directly implicated in the national development strategies. We also

thought about the entrepreneurs, represented in different groups, as well as the country's biggest companies, whose capacity for action was necessary for us to achieve our goals. There was, at last, a long list of people and organizations who needed to be present. Bruno and his collaborators, among whom were Santiago Campos Cervera and Marta Del Castillo, knew the ecosystem very well and went over the list of those who couldn't be missing so that we would remember everyone. As for us, we could only ask, from what we knew and the categories that would be expected in a case like this: Are all the relevant academic institutions represented? Is there anyone missing from the government which influences issues regarding entrepreneurship? Is there any business incubator or accelerator that we still need to remember? Things like that.

Due to the nature of the project, it was necessary to ensure that each of the invited stakeholders would get involved and collaborate for years. But before that, it was essential to achieve something more straightforward: make sure they came to the first meeting. This is

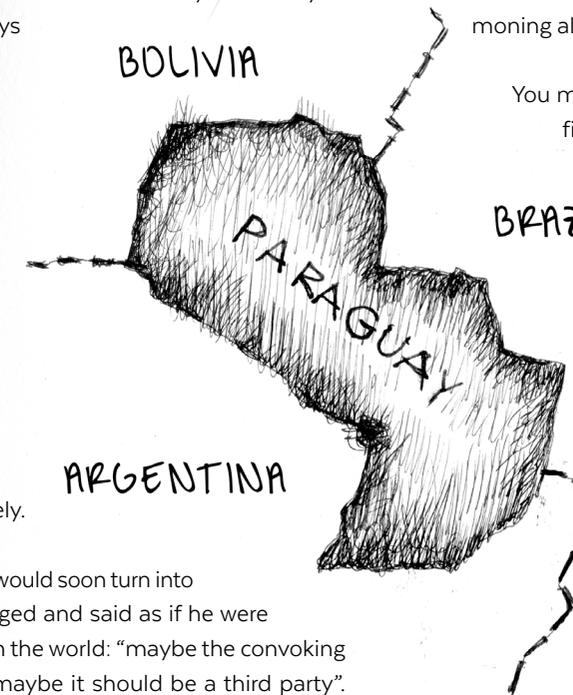
why we came back over and over again to this crucial question: who should convene? We were stuck on this matter.

Each stakeholder had its advantages and disadvantages as a convoking entity. We went over each of them one by one. And you could say the problem was always the same: each institution caused attraction for a part of the invited but would possibly cause resistance among others. Whether it was because there were natural rivalries that came from competing in the same field or due to typical political tensions between directors with different political views, the fact was that the chance an inviter automatically ruled out another critical stakeholder, just by being there, was very likely.

We were tired, and the afternoon would soon turn into evening. Suddenly Bruno shrugged and said as if he were saying the most obvious thing in the world: "maybe the convoking entity shouldn't be any of us; maybe it should be a third party". He meant to say someone who wasn't part of the tensions which ran through the stakeholders we wished to incorporate. Someone "from outside". It sounded like a way out of the swamp we were in. This was when we, practically in unison, thought about IADB. But Santiago was the first to say it.

The Inter-American Development Bank, IADB, is a multilateral organism that plays a vital role in promoting the continent's social and economic development initiatives. When discussing entrepreneurship, innovation in public policies, social investment, or infrastructure development in our countries, IADB will often be on the map.

Particularly in the case of Paraguay, IADB works along with the government as well as with private institutions, including non-governmental organizations, entrepreneurs, and big companies. Besides, IADB sponsored the initiative that had us gather in Asuncion. This made the institution a natural candidate for successfully summoning all the stakeholders to participate in the initiative.



You may be thinking, all these comings and goings to finally decide that the project sponsor would be inviting? It would be a reasonable objection to this story. You could think that the one putting in the money should always be the inviter, but it's not like that. Sometimes, when the backer is one of the stakeholders or has too much media exposure or power, their identity discourages the invited stakeholders from accepting the invitation. In many cases, the convoking entity with the greatest possibility of success is an organization closer to the community and ecosystems we wish to impact. This is especially true when the funding comes, for example, from institutions that are little known in the area of influence of the invited stakeholders. But in this case, IADB was at the same time from outside and very present in the country's social and economic scene. Up to that point and for those stakeholders, it had an impeccable identity and was neutral and immune to internal political tensions. Furthermore, IADB would also be inviting as a venue. People liked «going to meetings at IADB».

Naturally, those who were gathered that day couldn't make the decision for IADB. It would be necessary to convince Eduardo Almeida, who lead the IADB in Paraguay, of the convenience of taking this step. Someone brought coffee, someone else arranged for some food, and we kept working till late hours because now the decision had been made, KOGA would need to contact IADB first thing in

the morning to propose that they be the convoking entity. And Bruno's glass of water was still in its place.

A few days later, the invitation was sent from an IADB email signed by all the mobilizing team members, that is, everyone who had confirmed their commitment to promoting the innovation and entrepreneurship ecosystem in Paraguay.

The result was precisely as we expected: no one turned down the invitation. The invited organizations began structuring a team that still keeps meeting four years later.

**This was the beginning of Karaku, the main initiative that drives the innovation and entrepreneurship ecosystem in Paraguay.**

Throughout these years, they have managed to further several initiatives that have led to the flourishing of this ecosystem, including promoting laws and creating the Paraguay Entrepreneurs Association, ASEPY.

The invited team included university deans, top executives of national banks, state ministers, and Bruno's team, led by Santiago and Marta. Thus constituted, with its great diversity of stakeholders, many times with opposing interests, the team built spaces of collaboration among their participants to strengthen the efforts required by each initiative.

When we consider extreme collaboration initiatives such as this, whether to develop a city's innovation and entrepreneurship ecosystem or to promote cultural change in a country, that is, on a scale that requires thousands of intertwined stakeholders collaborating, it's necessary to form a governance.

It often happens that when we say "governance", people will hear "corporate governance" or "institutional governance", and the image that comes to mind immediately is that of a board of directors or ministers council. But we're using this term differently. The governance and its members don't play the role of giving instructions or of establishing guidelines that the rest of the organization should comply with, first of all, because there isn't just one organization, but a team that works as a network whose participants get involved in different ways, with varying levels of commitment, different resources and serving their own motivations.

**Instead, the governance comprises people who mobilize and promote the cultural change and the social, economic, and environmental transformation the initiative seeks to drive.**

In this chapter, we will talk about how a governance is built, how it's kept alive, and how it promotes the change sought by its organizers.



## BUILDING A GOVERNANCE

The governance aims at committing and mobilizing the most significant number of stakeholders and forces in the ecosystem. It should be noted that it comprises people and institutions with different agendas and interests. Given the importance of diversity, it's essential to keep a balance that doesn't discourage the participation of stakeholders from a particular interest group. So, for example, if the governance is mainly made up of public institutions, private organizations may feel they have little encouragement to participate. If there is a preponderance of participants from a university, people from other universities may leave. Therefore, the first criteria to bear in mind when convoking stakeholders to form the governance is that the institutions, political tendencies, religious beliefs (when this applies), and other groups of interest are balanced.

As we've said before, unlike what could come from the more common notions of organization, the governance isn't constituted as an authority in the sense that it gives instructions or determines the participants' course of action. Instead, it operates as an organism that promotes the flourishing of an ecosystem that relates to a particular purpose so that this purpose may blossom through the massive action of those who participate in it.

This is why when considering the Paraguayan innovation and entrepreneurship ecosystem, we imagined that there should be a great variety of stakeholders, from universities to private banks and state institutions, in their governance.

The role of governance is to support the space where different participants meet and coordinate to produce actions toward common purposes.

**To put it more clearly: the governance is the space where the epic narrative is articulated and cultivated systematically and recu-**

**rently, but it's usually also the mechanism to hack previous governances that have operated in the space where one intends to come into play.**

This «hacking» of the prior governance may sound strange, but the following examples will help to illustrate it. For the moment, please think of the actions that different activist groups worldwide carry out daily to change the traditional way national parliaments decide about the laws that matter to them. In the first notebook, we talked about the «hacking» idea to make it more flexible or skip some rules that normally immobilize or slow down traditional institutionalism. In the way we propose here, governance is a mechanism that can produce greater flexibility.

To achieve this, we must think of governance as a teams structure that supports conversations and coordinates actions on three different levels:

### 1. Conversations about «us»

Governance is the space where different stakeholders recurrently meet and keep conversations to bring life to and re-articulate the epic common purpose over and over again. We meet, and in light of the evolution of events that have to do with the territory where we operate and the purposes that summon us, we validate the meaning of what we're doing and change what it seems necessary to change.

We must say here that this is usually a blind spot in the hubbub of everyday work, where action consumes all our efforts, resources, and meeting spaces. In mobilizing the SDGs, producing action becomes typically so urgent that we take the epic common purpose for granted. «We've seen it once, in the first governance meetings», is something we're used to hearing. In the second notebook, we

tried to establish this point: the epic is something to be cultivated, nourished, and kept alive as if it were a tree. This requires rites and symbols that, with time, grow weary and change.

### 2. Conversations that create a context for action

A good deal of the practical work in governance involves facilitating the conversations among stakeholders. These conversations allow each to visualize what others are doing and establish synergistic opportunities.

This is done by keeping a conversation where everyone can see a map with the different initiatives driven by other stakeholders, whether these are initiatives they already had before or ones that came up from the governance work.

The opportunities to produce synergy give place to new endeavors, even if we're building up an initiative one of the stakeholders already had. We call «initiative», in this sense, the set of new actions we agree to carry out to produce the synergy whose potential we discovered during the conversation.

Consider the case of a campaign to plant trees on a mountain. Suppose the initiative comes from an environmental organization coordinated with a local government. In that case, an opportunity for synergy may be established in collaboration with the universities to leverage a call for volunteers. So the coordination intended to promote the university campaign and do the process of inviting, selecting, and preparing university volunteers is an initiative that starts to show up in the governance map.

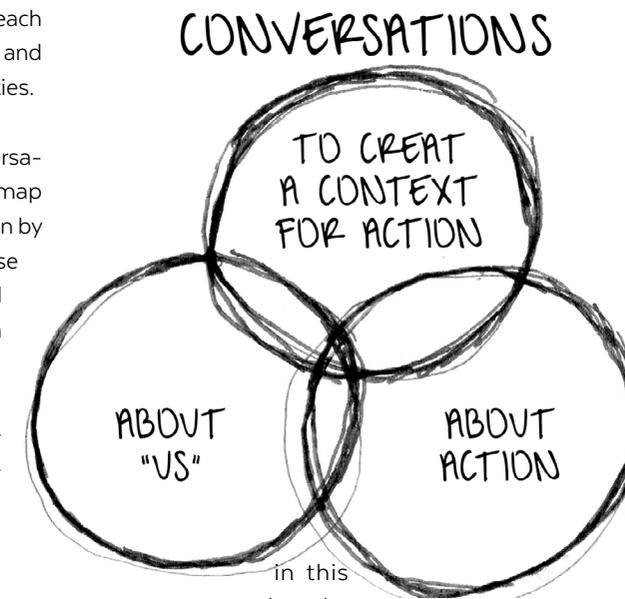
### 3. Action conversations

The third level in which governance operates is the direct coordination of actions. We generally call initiatives the different projects and activities on the governance map to which the various teams relate differently.

Due to our experience, we can distinguish some «types» of initiatives, but this shouldn't be considered a rigid «model», but rather a starting point for the governance team to find the distinctions more fitting in each case.

In the first place, we recognize two types of initiatives according to their **complexity and reach**:

- a. We call **initiatives** those that are aligned with the governance purposes and count on the participation of one or many of its members.
- b. We call **Massive Initiatives of Collective Impact (MICI)** the ones with a great span and whose reach implies mobilizing thousands of people to impact the territory.



Among the first ones, there are usually some initiatives that are part of the daily tasks of the stakeholders that participate in the governance and which show up on the map because they're aligned with the purposes. They are part of what we saw happening in the ecosystem, and we actively seek opportunities to strengthen them together.

There are also the ones that begin from the intertwining, that is, from the synergies that, once discovered, give place to further actions,

as in the example we just shared.

Others are entirely new initiatives from the governance itself due to the joint work and the intertwining of the stakeholders' purposes, goals, interests, and aims. Still considering the example of the campaign for planting trees, let's imagine that we state that one of the goals is sensitizing children to the importance of native flora and that from this statement comes the articulation of a new project, consisting in the creation of a botanic garden, in the campus of one of the participating universities. This would be a new initiative arising from the governance.

As for the MICI, they require a specific governance that imitates the structure and roles we've proposed here. When a governance promotes a MICI within a particular territory, the people participating in the MICI are often also part of the territory governance. Sometimes the MICI has so much importance in actioning the territory governance that the stakeholders assign a team from among them to mobilize it. Still, the governance is the same for both instances.

This is why we usually say that the governance structure, which we will explain in the following pages, is a "fractal" model (may the mathematicians excuse us), in the sense that it's a structure that repeats itself, keeping the main constitutive elements, around initiatives of a greater or smaller scale, or in specific territories inside wider ones.

In our experience, a governance should be composed of three teams:

1. **Convoking team:** it's a transition team whose purpose is to help summon the first people and institutions to participate in the following teams. Once the other teams are formed, the members of the convoking team join them, and this first team disappears.
2. **Mobilizing team:** this is the team who is responsible for boosting the ecosystem, coordinating the activities of the different entities that collaborate in it.

3. **Promoting team:** this is a widened team whose aim is to bring networks and power to the mobilizing team.

Due to the nature of each of them, the governance teams vary with time. One of the reasons for this is that the people who participate in representing institutions may change, either because they leave the institution or have a change in function. Another reason is that some institutions join or leave the governance at some moment, especially in the promoting team. Although it's more stable, the mobilizing team is built iteratively, beginning with the people representing the organizations and movements that founded the project.

In our experience, to build a governance, one must carry out at least the following steps:

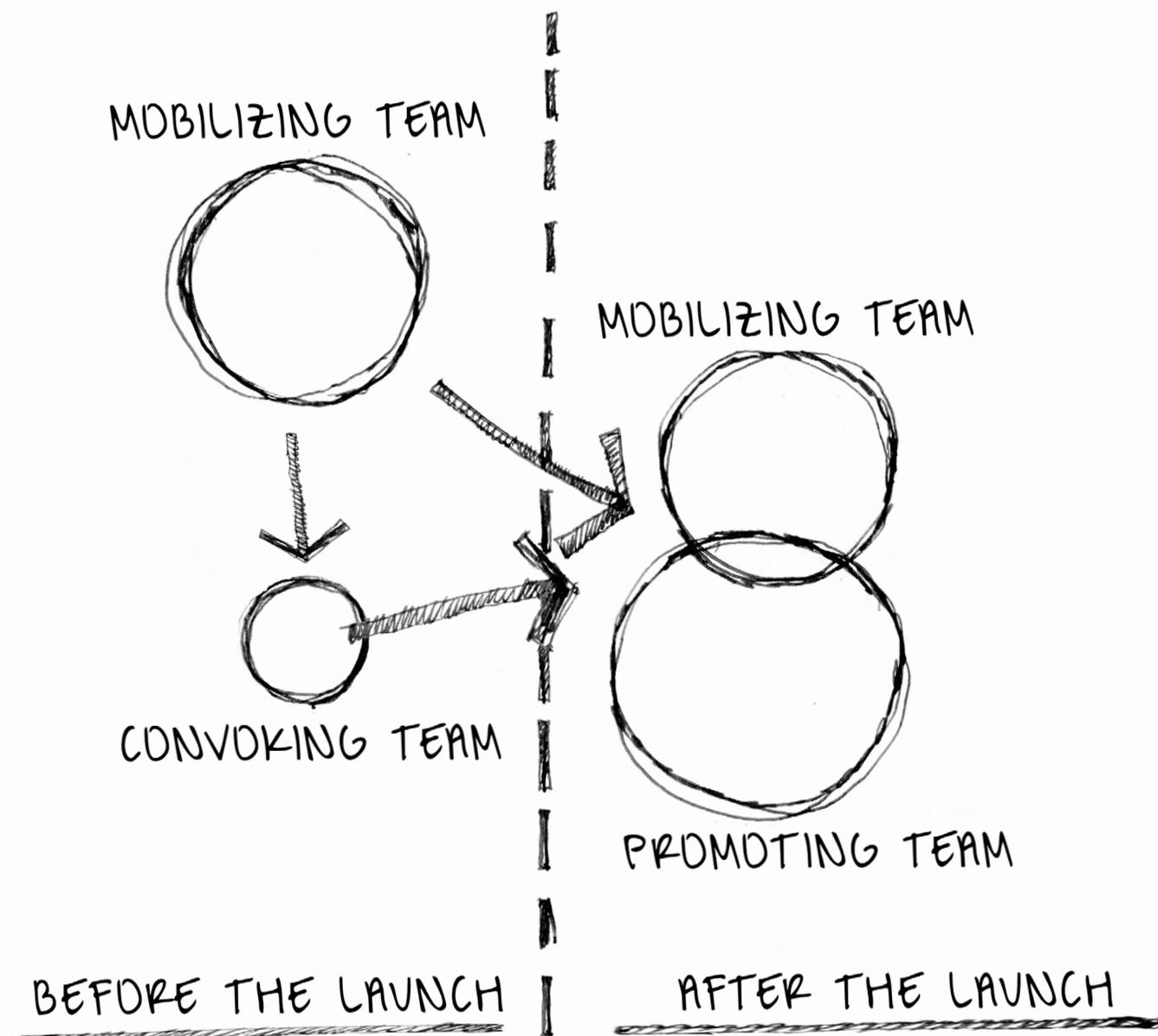
1. **Build the initial mobilizing team,** by inviting organizations leaders or reference initiatives in the field of action of the purpose that moves us.

For example, suppose we're trying to improve the environmental sustainability conditions in the city, in consistency with SDG 11. In that case, we must summon the environmental organizations present in the city, the universities and other institutions that are capable of researching this theme; the young people's organizations that are already committed to environmental initiatives or could potentially be; the Ministry of the Environment (or its equivalent); the authorities of the local government, the community organizations that deal with issues related to pollution in districts or communities; etc.

In the Paraguay case, the initial mobilizing team comprised people from KOGA, IADB, and organizations related to KOGA.

2. **Build the convoking team,** inviting people with enough power and identity in the ecosystem to attract critical stakeholders to the promoting team.

## THE GOVERNANCE CHANGES OVER TIME

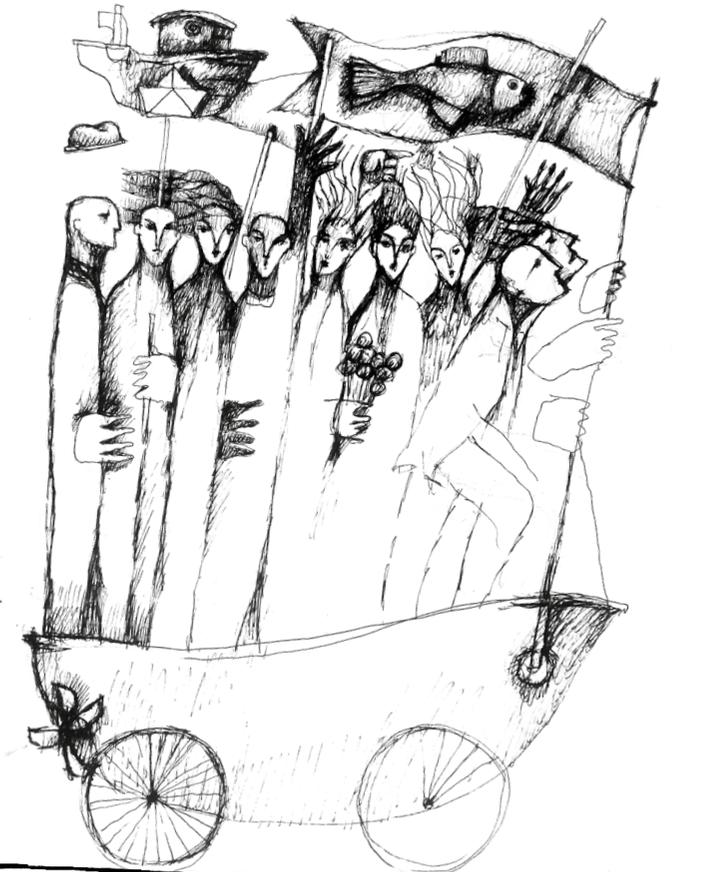


As we mentioned at the beginning of this chapter, in the Paraguay case, IADB was chosen as the best summoning option: it was bigger than all the other stakeholders, was not a local stakeholder, and, most importantly, could be a consensual stakeholder, whose leadership no one would dispute.

3. **Build the promoting team.** The convoking team invites the stakeholders it identifies as attractive to be part of the promoting team. That is, they make a compelling argument for the future members of the promoting team to build the ecosystem together. Once the promoting team is created, the convoking team becomes a part of it.

The leaders in the mobilizing team should be part of the promoting team. At the same time, it's possible to reinforce the mobilizing team with some of the people that the convoking team may attract.

In the example of a governance for a more sustainable city, it would be natural that the invitation to participate be directed, among others, to the environmental organizations that aren't involved yet; the sanitary authorities; the companies that produce polluting products that are willing to improve their production processes and their environmental policies; the means of communication and journalists who are specialized in environmental themes and have a strong identity in the city or country, and even foreign organizations who either have a relevant identity as environmental activists or can offer technological solutions for some of the problems that affect the city's sustainability.



## MOBILIZING TEAM

As we described above, this team leads the change processes. It's the team that makes things happen, while the promoting team makes sure to foster the necessary contexts for them to act. The choice of mobilizing team participants is one of the most critical activities to ensure the governance success. We propose the following criteria to select them:

### Criteria for choosing the mobilizing team

The members of the mobilizing team should be people who:

- Have a background that shows commitment to the cause we wish to mobilize (the epic common purpose);
- Are developing or have recently developed activities that are aligned with the goals the project seeks to promote;
- Have a deep knowledge of the territory and problems the project aims to care for (for example, what obstacles a certain SDG faces in the city, the nature of these obstacles, the map of pertinent stakeholders, etc.).

Objective number: from 8 to 15 participants.<sup>3</sup>

A fundamental principle to creating this team is that the participants agree to participate. They shouldn't be obliged to do so by their superiors or by the organizations they work for.

### Functioning of the mobilizing team

The mobilizing team should name an inner leader, who may be a person or a group with the following qualities:

- Having a leading and network mobilizing capacity;
- Knowing a significant part of the ecosystem participants;
- Being passionate about the purpose that brings this governance together.

This last item is essential. The commitment and effort required for the mobilizing team don't have to do with the contractual bond between a person and an institution. The mobilizing teams that work well are led by activists who are passionate about their causes, regardless of the organization they work for.

Usually, the participation of those who make up this coordinating body is sustained by the firm basis of a signed agreement among the institutions represented by each of them. This agreement establishes collaboration terms and outreach of the committed efforts.

As to its functioning, organization, roles, work practices, and frequency, these should all be defined by the people who form the team.

The main organization criteria we propose for the mobilizing team are as follows:

- They should have sessions, initially, at least once a week, although the coordination between the members may happen daily through instantaneous communication means, such as Whatsapp, Slack, or Messenger<sup>4</sup>;
- It is responsible for sustaining and coordinating all the levels of governance work;
- It sustains recurring forums for coordination with the specific teams that have been defined, for example, with the groups assigned to coordinate particular initiatives;
- It produces conditions to identify synergies among the participating stakeholders, their objectives, interests, challenges, goals, projects, and activities;
- It drives the creation of collaboration initiatives that give life to the synergies between stakeholders and promote them through their respective leaders, channeling the necessary support.

<sup>3</sup> This number comes from the last ten years of practical experience of the authors of these notebooks working with ecosystems. They are teams small enough to quickly align and coordinate, but with a number of diverse people who can bring complementary skills, knowledge and experience.

<sup>4</sup> Given the nature and speed of the world we live in, it is possible that in a short time the applications and/or technological platforms that we mentioned will become obsolete. They are exposed for illustrative purposes only and must be considered in the context in which we write this notebook: year 2021.

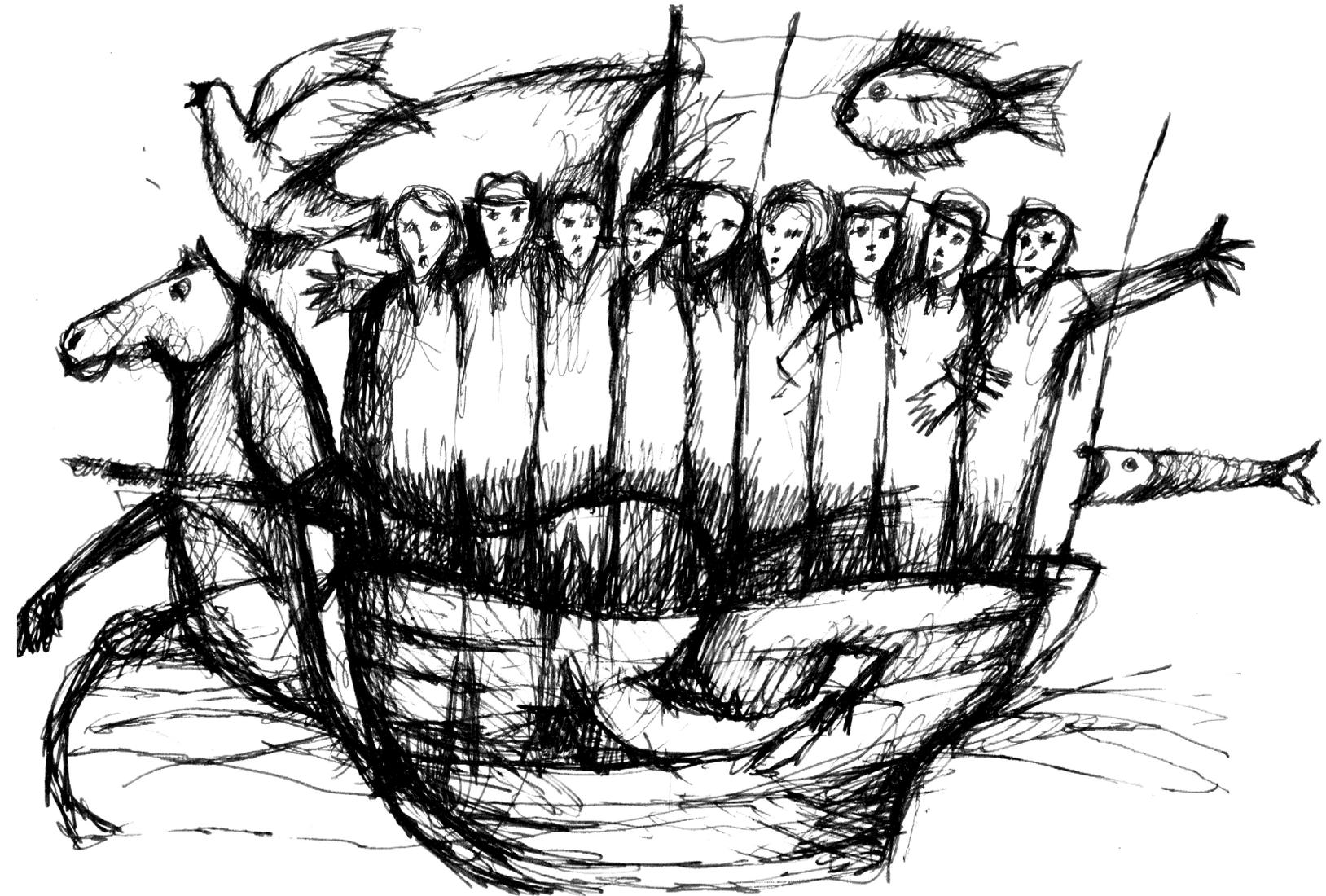
**It's important to stress that the mobilizing team is only responsible for some initiatives in the ecosystem. Its role is to drive and coordinate the support, alliances, and synergies it sees as necessary to strengthen these initiatives.**

As we've said before, this is just an example, or rather a draft of an example, and intends to illustrate how a mobilizing team can start to structure its work.

The mobilizing team should choose the most appropriate way to work, according to its members' capacities and characteristics, always looking after the three levels of governance functioning.

So, for instance, they may declare:

- A recurring session for reflection and caring for the epic common purpose once every two months, in which the promoting team should also be present, and where the theme won't be the initiatives or any specific action, but a broad overlook upon the nature of the challenges faced to achieve their purposes, as well as the nature of what they are going through as organizers and individuals on this path;
- A monthly session to look at the possible synergies together with the promoting team and to register the advancement of the initiatives on the map;
- Weekly internal work sessions to coordinate actions, at which the different teams responsible for each initiative should be present, by a schedule that should be created for each case.



## PROMOTING TEAM

As we've also said, the role of the promoting team is to bring power to the governance. Capacity to summon, ability to mobilize different groups of people, financial or political power, symbolic or identitary power, etc. All this so that the mobilizing team can carry out the changes they seek.

The promoting team should be as heterogeneous as possible insofar as each one of its participants effectively contributes to enriching the governance capacity to inspire and mobilize towards the established purposes.

### Criteria to elect the promoting team

- It's preferable to choose people rather than institutions, even though the institutions behind them may be significant;
- The summoned people must have a strong identity in the ecosystem, anchored in a broad experience or in visible achievements regarding the areas of action that are pertinent to the governance;
- The people summoned must be willing to support the development of the ecosystem through their network, identity, or other kinds of resources.

Objective number: from 20 to 40 participants.<sup>5</sup>

This number is proposed according to our experience working in different ecosystems worldwide. Twenty people are enough for you to have a variety of institutions and profiles. More than forty is a challenging number of people to coordinate.

### Functioning of the promoting team

Ideally, the promoting team should have regular sessions under the agreements adopted by the governance as to the frequency and nature of the sessions, always taking care of the three governance work levels.

The goal of the promoting team's work is to boost the ecosystem, strengthening the synergies between the initiatives.

To achieve this, the promoting team should work with the map of initiatives that are happening in the ecosystem and use it as an instrument in its articulation with the mobilizing team. The promoting team is responsible for discussing and proposing ways in which extreme collaboration strategies should be put to work to bring life to these synergies. In this conversation, it's expected that the promoting team members should mobilize the support they have to strengthen the initiatives that make up the map.

For the Karaku mobilizing team, building and sustaining a high-level promoting team has been a permanent concern. One of the challenges they faced, for example, in the early stages, was the participation of the Global Compact president and some government ministers. They often had such a hard time conciliating schedules that none of them could be present at a work session. So it wasn't possible to materialize the participation of the institutions they represented or the identity they brought, thus bolstering the initiative.

Eventually, each of them ended up sending a highly trusted representative. Initially, this solution made the mobilizing team fear that it would be merely symbolic participation and wouldn't allow them to count on the support they sought. But time showed that they were mistaken: the participation of these representatives was vital.

Another important lesson from Karaku was how they dealt with the prejudice of "this is just going to be more of the same". It's not uncommon that, at the moment of launching an initiative for a public/private alliance for the development of a territory, we find ourselves facing a whole history of previous attempts at approaching similar themes, with initiatives that "sound" similar to the ones we've come to promote. With Karaku, this was also a difficulty at first. The way of averting the risk was to support the importance of caring for the space so that each participating stakeholder could

## CONVOKING TEAM

The convoking team is the first version of the mobilizing team, and its role is to attract future participants to the mobilizing and promoting teams.

In the Karaku case, the convoking team was initially composed of KOGA and their allies, and later on, IADB joined in with a protagonist role.

### Criteria for choosing the convoking team

- The same criteria we saw for the promoting team;
- Closeness to the organizers and availability to participate from the beginning.

Objective number: from 5 to 10 participants.

### Functioning of the convoking team

The sole mission of the convoking team is to form the other two teams. For this, it must, in the first place, dispose of a map or a list of people whose work or identity in the ecosystem makes them good candidates to play the role indicated in each team. In second place, they must design a formal invitation (a letter or email) to summon the promoting and mobilizing teams. This is what IADB did in Paraguay. This summoning may contain a first version of the epic narrative they intend to cultivate. Still, it should be expected that the participants of each new team will want to participate in designing and deepening the epic narrative.

The constitution of both teams occurs simultaneously and repeatedly. Usually, the people who are summoned to the mobilizing team are the ones who develop the strategies to engage and keep the involvement of the critical members of the promoting team.



<sup>5</sup> Same number of previous team members.



#### IV. MASSIVE INITIATIVES OF COLLECTIVE IMPACT (MICI)

In 2006, Tarana Burke proposed for the first time the hashtag #metoo to promote “empowerment and empathy”, in her own words, among African American women who had suffered sexual aggressions.

It seemed like an excellent idea, but the phenomenon that followed wasn't exactly as she had expected. The general feeling of resignation regarding the aggressors' impunity inhibited massive participation, and the initiative didn't go forward. However, as we know, #metoo, at some point, turned into a global movement that allowed for the channeling of a part of the pain and indignation of women who have suffered sexual harassment and abuse.

How did this happen? The inflection started on October 5th, 2017, nine years later, when for the first time in an industry as big as Hollywood, with so many resources and visibility, we watched the beginning of the magnate's downfall. On this day, Harvey Weinstein was accused of sexual aggressions by a large number of women in an article published in the New York Times. Five days later, The New Yorker published new testimonies of harassment and violation by Weinstein against thirteen women.



<sup>6</sup> Milano, A. [@Alyssa\_Milano]. (October 15, 2017). "If you've been sexually harassed or assaulted write 'me too' as a reply to this tweet." [Tweet]. Twitter. [https://twitter.com/alyssa\\_milano/status/919659438700670976](https://twitter.com/alyssa_milano/status/919659438700670976)

The scandal increased until Weinstein was finally taken to court in 2020 and sentenced to 23 years. He was also fired from the company he had created and from practically all the positions of power related to the movie industry he had held up till then.

This process, which was on the front pages and important sections of the international press, produced an inflection regarding the perceptions of impunity which, up until that moment, prevailed in the whole world in favor of sexual aggressors.

A significant milestone in the propagation of the #metoo hashtag took place seven days after the New York Times publication on October 15th, 2017, when actress Alyssa Milano tweeted:

*«If you've been sexually harassed or assaulted write 'me too' as a reply to this tweet».*<sup>6</sup>

And later, she added, in another tweet:

*«Suggested by a friend: "If all the women who have been sexually harassed or assaulted wrote 'Me too. as a status, we might give people a sense of the magnitude of the problem».*<sup>7</sup>

In the 24 hours that followed, 200.000 tweets were published, and another 12 million posts on Facebook with the same hashtag. In some cases, they just answered the call with the hashtag, and others told stories of women who had suffered sexual aggression. These posts didn't only refer to Hollywood, nor did they come only from the United States, but from the five continents. Equivalent movements using the hashtag in other languages came up all over the world:

- #نمك\_ان (Arab world)
- #MiraComoNosPonemos (Argentina)
- #MoiAussi (Canada, French-speaking regions)
- #我也是 (China)
- #미투 (South Korea)
- #YoTambién, #NiEre (Spain)
- #memyös (Finland)
- #balanceTonPorc (France)
- #روطن\_نم\_ه\_م (Iran)
- #QuellaVoltaChe (Italy)
- #גורגורגורג (Israel)
- #stilleforoptak (Norway)
- #Ятоже (Russia)
- #EnaZeda75 (Tunisia)
- #TôiCũngVậy (Vietnam)
- #MeTooMx (Mexico)

The great thing with #metoo was that it caused the fall of more than 200 very powerful political, cultural, and corporate leaders in the following twelve months. About half of these posts were then occupied by women. We'll name here some of the most famous among these:<sup>8</sup>

- John Lasseter, Chief Creative Officer at Pixar and Walt Disney Animation replaced by Jennifer Lee;
- Charlie Rose, a television talk show host, was replaced by Christiane Amanpour;
- Kevin Spacey was replaced by Robin Wright in House of Cards on Netflix.

What became clear from experiences such as #metoo was that citizenship has a power it had never had before. We can make massive changes if we all agree on something and coordinate our efforts to approach our problems and challenges.

What the wonderful examples of #metoo and Greta Thunberg's movement regarding climate change have in common is that they channel this great citizen strength for change.

But also, in both cases, the actions carried out by those who support them were quite limited: in the #metoo case, it was posting their own experience of sexual aggression using the hashtag; in Greta's case, going for manifestations on Fridays. In both cases, such actions summoned only one audience.

If we want to enhance this incredible capacity for change and consider all the relevant audiences in each case, the power we can summon and direct is practically unlimited.

For example, in the #metoo case, what actions could the companies be called to perform? If we think of all the mayors and mayoresses in the world developing concrete measures to banish the practices of sexual abusers and harassers, what could these actions be? What would happen then? Probably, the speed of transformation would be exponentially multiplied.

This is the idea of MICI. It's about initiatives designed so that everyone can take part in them so that it's a channel for the energy of all the stakeholders to produce an impact in the areas of social,

<sup>7</sup> Milano, A. [@Alyssa\_Milano]. (October 15, 2017). "Suggested by a friend: "If all the women who have been sexually harassed or assaulted wrote 'me too' as a status, we might give people a sense of the magnitude of the problem." [Tweet]. [https://twitter.com/alyssa\\_milano/status/919659438700670976](https://twitter.com/alyssa_milano/status/919659438700670976)

<sup>8</sup> For more details, we suggest the article: Carlsen, A., Salam, M., Cain Miller, C., Lu, D., Ngu, A., Patel, J.K., and Wichter, Z. (October 29, 2018). #MeToo Brought Down 201 Powerful Men. Nearly Half of Their Replacements Are Women. The New York Times.

## HOW TO INVENT A PROPHECY

environmental, political, cultural, and economic transformations implied by the SDGs.

We will dedicate the fifth notebook to studying this strategy in depth, having as sources for many extraordinary experiences we've come across on our way and also, of course, the experiences we have promoted in these past years.

Both #metoo and Greta's movements originated as a protest against injustice. But protesting against injustice isn't the only possible motivation behind the organization of a movement for citizens' collective actions.

For example, single-use plastic and deforestation are two things that are killing us. If we were able to use the tremendous energy unleashed by the MICI, as Gonzalo Muñoz is doing in Race to Zero regarding climate change, maybe we could revert the process of environmental destruction that we're producing as a species, and of which we will eventually become victims.

A MICI isn't much more than this: a massive initiative that incorporates the energy and resources of the biggest possible number of stakeholders, offering each stakeholder at least one way of participating. But it's not any less than this, either! Massivity is the key to its impact, which depends on its design and the mobilizing capacity of the organizers and conveners.

To accelerate the change process in our cities, we must create and carry out many MICI. They are the mobilizing levers we count on to produce extreme collaboration among many diverse stakeholders, including citizens, companies, public institutions, organizations from the civil society, universities, means of communication, and generally all kinds of organizations with the capacity to influence the challenges associated with the SDGs in their cities.

The morning of September 20th, 2012, could have been, from the point of view of Paraguayan legislators, just like any other day. We can imagine the congressmen and congresswomen, the senators and other government officials waking up early for their workday, some of them perhaps excited to go and discuss the laws that would be passed that day. Others, maybe, could be feeling hopeless. And yet others could be feeling discontentment. As is the case in every legislative process, many things would be discussed, among which very few would seem relevant and would put tension in many people's interests. Did they all know precisely what the great theme would be on this particular day? We understand that a few of them did, but possibly most learned about it later that day. In any case, one thing is sure: discussing a law to regulate what the country would do with the approximately USD 360 million annually, which would be earned by the agreements with Brazil regarding the use of the Itaipu hydroelectric central wasn't going to be a minor subject. How many of them were already committed to a position on this subject? How many of them cared that this money was well allocated, from the point of view of the country's development, and how many were concerned that it could be used

to finance political campaigns or to guarantee privileges for themselves? It's impossible to know because an external force determined to a large extent what ended up being decided about these resources.



We can't be sure where exactly it reached each of them, but we know they all received the message on this day, with no exceptions. A message that came in the attractive disguise of the front cover of a newspaper, whose news was dated precisely six years ahead, that is, September 20th, 2018. It's possible that some of the honorable congressmen and congresswomen were surprised by it while listening to the radio, where the headlines were read with this news from the future. Others possibly found the newspaper in their offices upon arrival at the Parliament.

What was this news? It was news related to education and its role in the development of Paraguay. It reported, among many other things, the return of the first students who had received scholarships to study in post-graduation courses in the top ten universities in the world. There was news about the unprecedented investments made in Paraguayan education, with extraordinary results, financed by FONACIDE, the Fondo Nacional de Inversión Pública y Desarrollo (National Fund for Development and Public Investment), created in 2012. Wait a minute, when? In 2012! Thanks to a law approved... on that very same day!

That newspaper announced a future six years ahead, which depended on a law they would supposedly approve that day. But would they approve it? Wasn't it still a subject to be discussed? What about the interests that would be disrupted if it was approved?

We cannot know what they thought or what their conversations were like. We can imagine the telephone calls, the investigations, the last-minute discussions, the withdrawals, accommodations, and the new positions. After all, it wasn't about the fact that the newspaper announced a future that, for a part of them, seemed attractive, and for others, felt uncomfortable. The point was that it had also been announced to all of Paraguay. With ten thousand



copies distributed throughout Asunción and the headlines broadcasted on the radios and television channels, in a meticulously orchestrated campaign, at the time of the Congress session, the whole country had heard the message: this excellent news from the future, in which education leverages our development, are possible if the law is approved today, which allows for its financing.

The law in question would create a trust fund to be invested in education under the format of FONACIDE, "shielding" the resources so that they could in no circumstance be used for any other purpose. It had been written by a group of highly active citizens, some of whom were part of the movement **Juventud que se Mueve (Youth that Moves)**, but which was also composed of professional teams including some of the most important and well-known journalists in the country.

How would you not approve a law that, from one moment to the next, has become the nation's trending topic and which no one with any common sense could publicly disapprove of? You couldn't. And this was precisely what happened. Nobody could. The law was approved, and FONACIDE was born.

What happened next is written in the recent history of Paraguay. The investments were made (and still are), and whole generations of young professionals, for the first time in the existence of the country,

were able to contribute with the best available knowledge in the world to strengthening the intellectual environment, as well as the scientific and technological capacity of this South American country.

The story behind this achievement is an extraordinary example of extreme collaboration. It was told to us by one of its main characters, Santiago Campos Cervera, who at the time was a member of

#### Juventud que se Mueve (Youth that Moves).

A few years earlier, this movement had created a symbolic ritual: every year, on September 20th, they would organize a symbolic act of street cleaning. They cleaned to promote a “clean Paraguay”, in every sense, that is, also clean from corruption.

From this movement came Ahora PY (Paraguay Now), the team who gave life to the law that created FONACIDE, from their concern to make the best possible use of the opportunity that the country would have with the money they would get as compensation for the cession of energy from the Itaipu Binational Entity to Brazil.

The idea for the newspaper didn't come from any of the journalists in the team (as one could expect) but from some of them, members of Juventud que se Mueve who were part of the team, inspired by an action of Yes Men, a movement that had begun in 2004 with two activists who had developed campaigns distributing newspapers with made-up news from the future in events such as the World Economic Forum, in Davos.

The law for the creation of the fund had been written by a team from Ahora PY when September 2012 arrived. By then, the cleaning campaign that “Juventud que se Mueve” used to do every year on September 20th had been wearing out, as often happens. In the last years, there had been a diminishing number of volunteers.

They had chosen this date to further the new law, but they knew a new gesture would be necessary. That's when they had the idea of imitating the Yes Men campaign. After all, if the North Americans could distribute a fake first page of the New York Times announcing the end of the war in Iraq, they could do the same in Paraguay for the benefit of education.

Along with some thirty volunteers, they put the work in motion. The first thing to do was intertwining people from different areas to propose the news. They incorporated sports people, scientists, urbanists, academics, and artists, among others. The mission they received was to prepare positive news for Paraguay, which would be possible if the law were approved, with additional dreaming: extraordinary ambitions that could seem likely for the date printed on the newspaper.

Once they had the headlines and the news was being written, the great challenge was to print a large enough number of newspapers. Using their networks and the seducing power that good ambitions tend to have, they could incorporate in this intertwining a printed media vehicle that would print ten thousand copies, twenty pages each, to install, on this September 20th, the sense of obligation of approving the law. Of course, having the copies and making them arrive at their destination are two very different things. The organizers knew they needed impeccable logistics to produce the media impact they sought. We could say that somehow it worked like tweezers: on one side, the news would be spread to all the citizens; on the other, to the members of Parliament who, on that morning, would decide the future of the law. And these two things should happen in unison. For this, they had also intertwined an extensive network of three thousand young volunteers who were in

charge of distributing the newspaper in Asuncion. For their part, the journalists and their network solved the issue of how to incorporate radio and television into the mix. But the other side of the tweezers required different coordination: the newspaper had to be on every Parliament member's desk. To achieve this, it was essential to intertwine congressman Sebastián Acha, who had also taken part in “Juventud que se Mueve” in his younger years. At this moment, he was a member of a political party. With his help, when the law would start being discussed, the members of Parliament already knew two key things: that there was a group of activists proposing (and demanding) the creation of FONACIDE and that the whole country had their eyes on them.

Here are some of the headlines of that prophetic newspaper, which were made possible by what happened on that day:

- The first students with FONACIDE scholarships return to the country;
- New Metrobus route connects Ñemby to Asuncion;
- Urban reform is consolidated in the Metropolitan Area;
- Historic achievement: Paraguay eradicates child malnutrition;
- Caacupé is South America's Silicon Valley;
- Paraguay is ready to export electric cars to the world.
- ... among others.

Looking back, of course, not everything happened according precisely to what is written in these headlines. Still, few Paraguayans would question the impulse FONACIDE has brought to the country's education and development. The rest is history.

The FONACIDE case is an extraordinary example of a MICI, with the organizers being able to intertwine thousands of stakeholders around the impulse of a particular initiative. Within the strategies of “intertwining stakeholders”, we say we have a “massive initiative of collective impact” when the intertwining of stakeholders doesn't

focus on establishing a permanent entity, which would require or justify a governance. On the contrary: it's about promoting a specific change that requires a massive and «extreme collaboration» to be achieved.

This is precisely what we call MICI: the effort of convening, inspiring, and mobilizing thousands of stakeholders towards a common purpose, in which each person feels summoned from their passion and interest, and in which the door is open for each one to collaborate in a role that accounts for their abilities and resources. All this happens in a context created by the organizers, where everyone doesn't need to negotiate and agree to every step, either generally speaking or regarding the details of each goal, nor the role of each stakeholder at every moment. The invitation is freer: collaborating in a logic that allows each stakeholder to bring what they can, according to their possibilities and commitment, but which, once summed up with everyone else's efforts, will produce an extraordinary result. This is, after all, a way of leveraging the banality of good, as we discussed in the introduction to this notebook.

To succeed, the MICI usually requires a governance, which we suggest should have the same structure described in the previous chapter. In some cases, the governance can be the same for the set of initiatives of the territory and a particular MICI. Still, in our experience, the MICI complexity requires at least a mobilizing team of its own.

We will dedicate the fifth notebook to a more in-depth description of how this kind of initiative is designed and carried out.

In the meantime, we are convinced that the significant changes we seek in the context of the SDGs require the development of new, better, and abundant MICI.



## V. SUMMARY AND CONCLUSION

Given all that we've seen in this notebook, we believe the intertwining of stakeholders is key to producing extreme collaboration. Suppose we try to get everybody to agree about what actions we should take together. In that case, we will find a meandering space with many disparities regarding purposes, goals, ways of looking at the world, sensibilities, interests, and concerns. Operating in such a space would dramatically reduce our likelihood of success in producing actions. In the best of cases, after a considerable waste of time in negotiations, we would be submitted to the rigor of a plan approved by everyone with lots of effort, full of nuances, explanations, and working rules that would restrict our room for maneuver to the smallest range of activities comprising that which we can do together everybody's approval.

Instead, our proposal consists of cultivating an epic common purpose that is not pragmatic but poetic; an epic narrative that lives in the symbolic world and aims to align everyone involved with a common purpose that allows for free, open, and infinite paths of action.

If each stakeholder can operate freely in the area they consider necessary to produce the results with which they are committed, but at the same time remains available to intertwine their actions, goals, and results with those of other stakeholders, all this around a common epic purpose. We will be in a field where it's possible to move forward. And this movement is faster, deeper, more significant, and more massive than any of the stakeholders could ever achieve individually.

**Considering the urgency to advance in the challenges we face as humanity, expressed in the SDGs, and the complete inefficiency of our efforts to achieve them on a global level, we believe the strategy of intertwining**

**stakeholders is the best way to produce the extreme collaboration which can save us from the enormous risks that threaten us.**

We have two powerful mechanisms to produce the intertwining of stakeholders:

- a) Governance, in which we have the coming together of the projects, organizations, and movements that move around an SDG or a set of them in the space of a city;
- b) MICI, which strongly drives the advancement of a specific purpose, mobilizing thousands or millions of people.

But the MICI aren't the only initiatives that give flexibility to the ecosystem; they are just a particular case of such initiatives. The governance work promotes multiple initiatives, some of which belong to the shared space of the participating stakeholders, while others result from the intertwining among them in the governance. The MICI are unique because their complexity and reach require relatively superior efforts and a governance of their own.

Governance must care for the ecosystem's capacity to advance toward its purposes in three levels of work:

- 1. The founding, declarative space where the epic narrative is established and cultivated, parting from a deep, recurrent reflection about US;
- 2. The space of synergy among the efforts of the various stakeholders, which enhances everyone's results and strengthens belonging and commitment, and which is manifested in the map of initiatives promoted or supported by the governance;

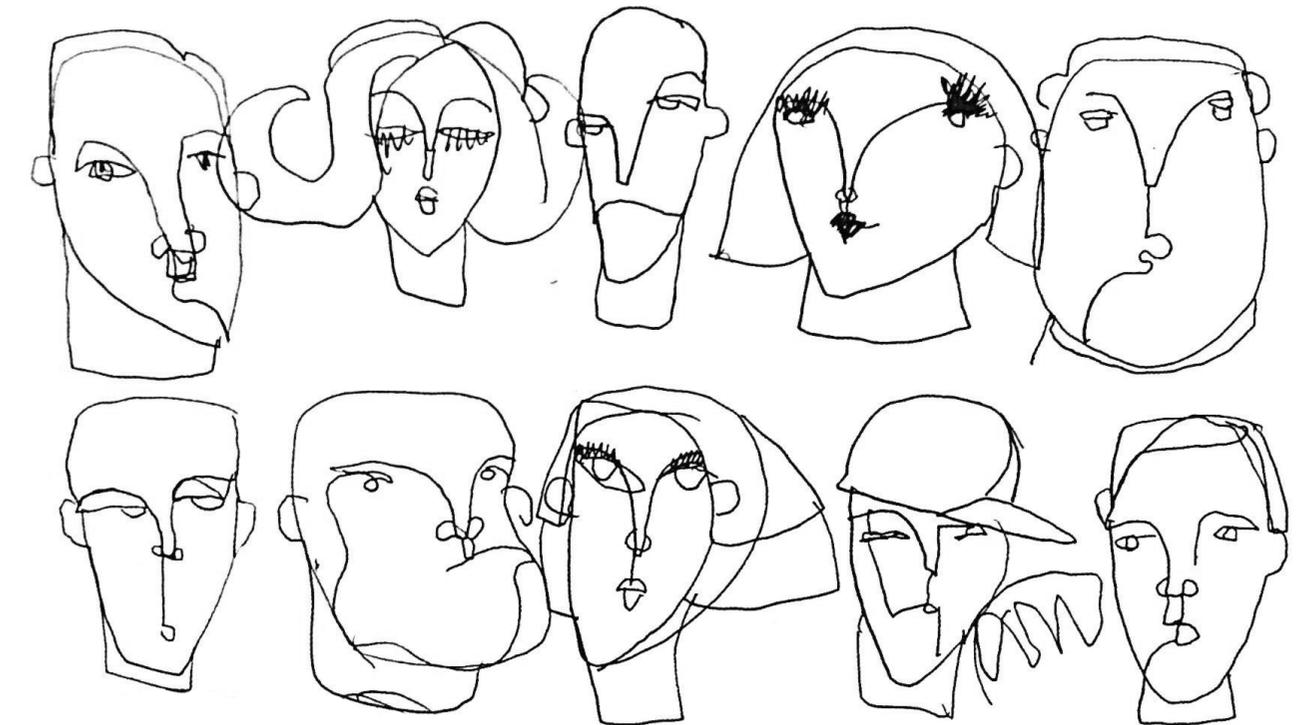
- 3. The space of coordinating actions for the initiatives in which some of the governance teams play a directing or coordinating role.

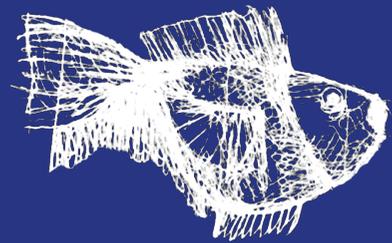
In chapter VI, we unfold the work methodology for intertwining stakeholders.

If the governance can keep the critical stakeholders in sync among themselves and with the collective purposes, with an inspiring epic narrative, collaborating among them to produce the maximum synergy among their activities; if it's capable of favoring or leading the development of one or more MICI, which cause unprecedented advancements regarding the purposes, then it will have become a booster of the ecosystem. Its effects on the 17 great human challenges will be notorious and probably irreversible.

One way of evaluating if your governance is working may be to keep the following questions alive:

- 1. Do we have enough key stakeholders among us?
- 2. Are those of us who are participating in sync with the collective purposes?
- 3. Is the epic common purpose constantly cultivated by those of us who are participating?
- 4. Do we, the participating stakeholders, have a sense of belonging with the work we are doing together?
- 5. Are we being able to produce synergies among our efforts?
- 6. Are we promoting any MICI, or are we being able to massively summon in any way?
- 7. Are we advancing towards the purpose related to any SDG?





## VI. THE CANVAS FOR INTERTWINING STAKEHOLDERS



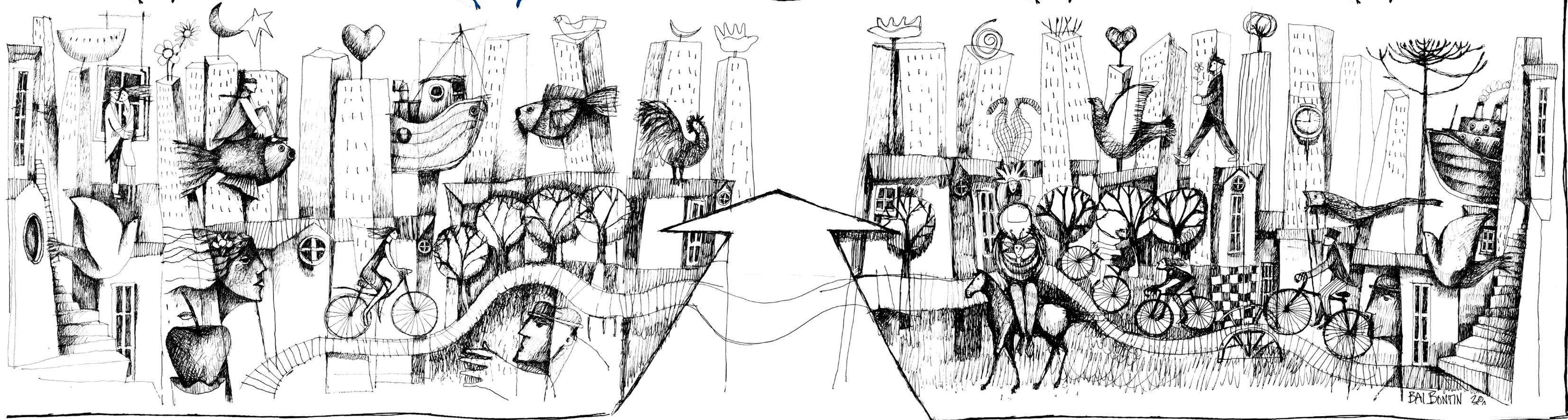
CITIES CAN B  
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**INTERTWINING  
STAKEHOLDERS**

**CULTIVATING AN EPIC  
COMMON PURPOSE**

**ENGAGING BUSINESS AS  
ANOTHER DRIVER OF  
CHANGE**

**PROMOTING CITIZEN'S  
COLLECTIVE IMPACT**



The strategy of intertwining stakeholders has at its center two ideas, which we have articulated and illustrated in different ways in the first three notebooks on extreme collaboration:

- a) We don't need all the stakeholders to agree on everything to work together;
- b) We are capable of channeling the passion, energy, and drive of each of the stakeholders present in the city who are interested in advancing in some dimension of the SDGs, that is, in promoting that our city is more inclusive, more loving, prosperous, and sustainable.

The question is, then, who the other stakeholders are and how to intertwine them.

We've designed two different exercises to deal with this.

## GOVERNANCE

The first exercise is about intertwining stakeholders in the governance, which, as we've said here, is the most stable part of driving change. It's the slowest to move, but simultaneously it produces belonging and allows us to sustain the building of trust.

For this, we must work with three questions:

- 1. What other individuals or organizations can we bring to the governance?**

That is, what other individual or organization is in sync or aligned with what we're doing and acting so that we can bring them closer to collaborate with us.

We tend to only think of those who are closest to us. But there also are those who have been, or whom we have perceived as being more distant; those who have historically been our rivals or even enemies, but who, in this process and with the purposes we seek to achieve, could be willing to join us.

This exercise aims to allow for the coming up of names of people and institutions of whom we wouldn't usually think. This can be the aim of a specific workshop or a part of the recurring governance meetings.

- 2. What new purposes could we propose that would bring more stakeholders?** What new purposes could produce new collaborations, considering the stakeholders we already have? In other words, what new purposes could touch and mobilize not only the stakeholders who are already here but also others who could be here?

A city has so many challenges that, at times, it's easier for us to promote those that seem closer to us, more obvious, or just simpler to approach. But many times, there are more appealing challenges than these. So we can look for a different way to summon each of the city's stakeholders, a way that is less linear and direct but closer to their heart.

A good example was the one from Austin, Texas, when the city's motto came out: «Let's keep Austin weird». It doesn't mention prosperity or equity. It doesn't mention any goals one could think could be a cause for the Austin citizens to praise and fight for. However, it moved the people of Austin to work together and care for their city's future.

So this second question, «what new purposes?», or yet, «what new articulations of the purposes we already had?» allows us to unfold in the CANVAS challenges that we can share and discuss, eventually generating things like «Let's keep Austin weird», that no one would have initially expected.

- 3. What initiatives or paths of action can summon, attract and mobilize new stakeholders, or offer the already existing stakeholders spaces, opportunities, and inspiration for new coordinations and synergies?**

In other words, what paths of action could open the door to new extreme collaborations?

## MASSIVE INITIATIVES OF COLLECTIVE IMPACT (MICI)

The second exercise follows the same structure as the first one, looking not at the governance but at a specific MICI.

The questions are the same, although the work focus and questions are different. We're looking for answers to these questions:

- 1. Who are and who else could be the stakeholders taking part in the MICI?**
- 2. What new purposes or layers of purpose could attract new stakeholders or touch and mobilize the ones already participating?**
- 3. What initiatives or paths of action could multiply the synergy among the stakeholders or attract new players to this MICI and produce further extreme collaboration?**

To better understand this, let's consider the case of a MICI that aims to solve the pollution and environmental deterioration of a river crossing a city. The first ones to feel summoned would be the environmental activists and those living in the river areas. But other purposes could be articulated, also attracting the sports practitioners who love outdoor physical activity and who could see caring for the river as an opportunity for their activities. In the same way, we could think of how to attract businessmen and businesswomen of the real estate area concerned with the reassessment of the riverside terrains the river, as well as the mayors who could see in caring for the river a way to reinforce their leadership in environmental questions which concern the people of their county.

We suggest holding on to a premise for both exercises: the answers and definitions we aim to obtain are interrelated. The new stakeholders bring their purposes or their articulation of goals, which somehow add to the web of narratives we are weaving. The new purposes allow for attracting new stakeholders or giving a new

meaning to the participation of those who are already involved. The initiatives attract new players or involve the ones who are already here in new ways and thus also bring about new layers of synergy and collaboration. So we aren't looking for limited or fixed answers to these questions, but answers that open new spaces and that affect other dimensions. Wherever the CANVAS format seems to limit conversation, the workshop facilitators and the governance mobilizers should focus their attention on guiding this conversation by the principle that more synergy and collaboration coming from a more significant and more diverse number of stakeholders is always better.

<sup>9</sup> «Keep Austin weird», coined in 2000 by Red Wassenich, from a radio broadcast, with the purpose of promoting local businesses in the city. The phrase ended up being the catchphrase of much of Austin culture for decades.

# INTERTWINING STAKEHOLDERS

## GOVERNANCE



**NEW  
STAKEHOLDERS**

**ADDITIONAL  
PURPOSES**



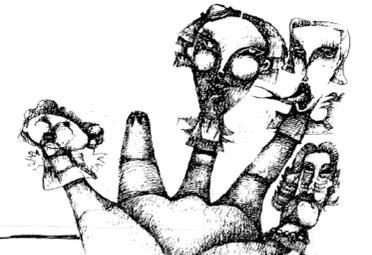
**INITIATIVES**



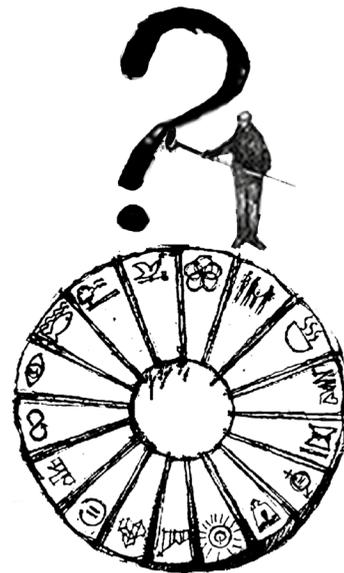
**NEW  
STAKEHOLDERS**

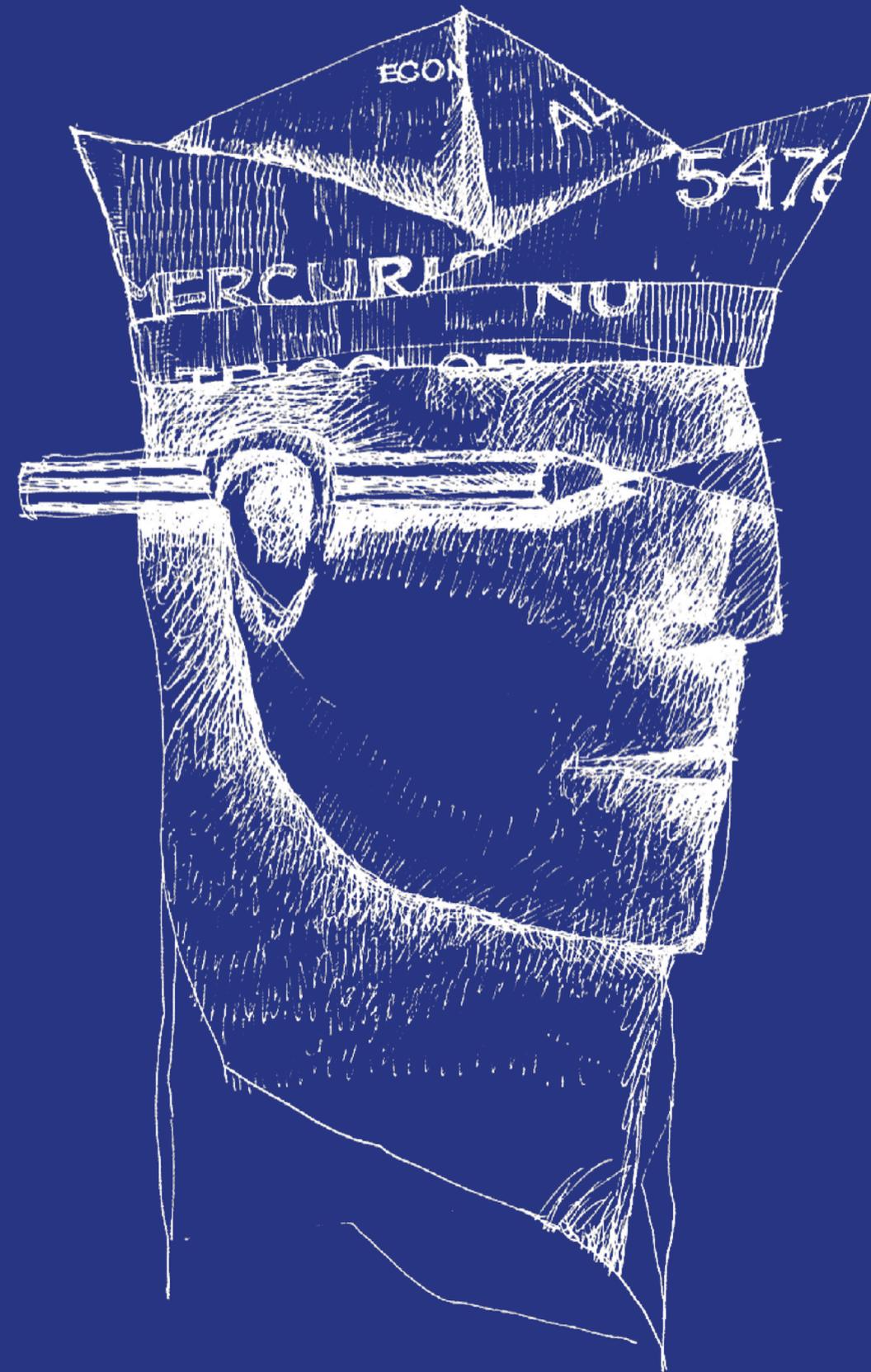
## MASSIVE INITIATIVES OF COLLECTIVE IMPACT (MICI)

**ADDITIONAL  
PURPOSES**



**INITIATIVES**





## ANNEXES

## ANNEX I: FURTHER READINGS

### BOOKS

**Adner, Ron.** The Wide Lens: What Successful Innovators See That Others Miss.

**Anderson, Chris.** The Long Tail: How Endless Choice is Creating Unlimited Demand.

**Ariely, Dan.** Predictably irrational.

**Carlin, John.** El Factor Humano. Nelson Mandela y el Partido que salvo a una nación.

**Catmull, Ed.** Creativity Inc.

**Diamandis, Peter & Kotler, Steven.** Bold.

**Dreyfus, Hubert.** Being in the world.

**Enriquez, Juan.** As the Future Catches You.

**Enriquez, Juan & Gullans Steve.** Evolving Ourselves: Redesigning the Future of Humanity--One Gene at a Time.

**Enriquez, Juan.** Right/Wrong: How Technology Transforms Our Ethics.

**Feld, Brad & Hathaway, Ian.** Start Up Communities.

**Flores, Fernando.** Understanding Computers and Cognition: A new foundation for design.

**Espinosa, Charles; Flores, Fernando & Dreyfus, Hubert L.** Disclosing New Worlds: Entrepreneurship, Democratic Action and the Cultivation of Solidarity.

**Flores, Fernando & Gray, John.** Entrepreneurship and the wired life. Work in the wake of careers.

**Hagel III, John; Seely Brown, John & Davison, Lang.** The power of pull.

**Hamel, Gary & Prahalad, C.K.** Competing for the future.

**Hanh, Thich Nhat.** Call Me by my true names.

**Hanh, Thich Nhat.** Being Peace.

**Heimans, Jeremy & Timms, Henry.** New Power: How Power Works in Our Hyperconnected World, and How to Make It Work for You.

**Hidalgo, César.** Why Information Grows.

**Hwang, Victor W. & Horowitz, Greg.** The Rainforest. How to build the next Silicon Valley.

**Johnson, Steven.** Emergence.

**Johnson, Steven.** Future Perfect: The Case for Progress in a Networked Age.

**Kahane, Adam.** Colaborar con el Enemigo. Cómo trabajar con quien no estás de acuerdo, no te agrada o no confías.

**Kawasaki, Guy & Moreno, Michele.** Rules for revolutionaries.

**Kelly, Kevin.** Out of Control.

**Kelly, Kevin.** The inevitable. Understanding the 12 Technological Forces That Will Shape Our Future.

**Kelly, Kevin.** What technology wants.

**Lessig Lawrence.** Free Culture: The nature and future of creativity.

**Lessig Lawrence.** Remix: Making Art and Commerce Thrive in the Hybrid Economy.

**Li, Charlene & Bernoff, Josh.** Groundswell.

**Locke, Christopher et al.** The Cluetrain Manifesto.

**Maturana, Humberto & Varela, Francisco.** El árbol del conocimiento: Las bases biológicas del entendimiento humano.

**Maturana, Humberto & Varela, Francisco.** De máquinas y seres vivos.

**Mayer-Schonberger, Viktor & Cukier, Kenneth.** Big Data: A Revolution That Will Transform How We Live, Work and Think.

**McGonigal, Jane.** Reality is Broken: Why games make us better and how they can change the world.

**Raymond, Eric S.** The Cathedral & the Bazaar. Estados Unidos: O'Reilly Media, 2001.

**Rifkin, Jeremy.** The Zero Marginal Cost Society: The Internet of Things, the Collaborative Commons, and the Eclipse of Capitalism.

**Robinson, Ken.** The Element.

**Scharmer, Otto & Senge, Peter.** Theory U: Leading from the Future as It Emerges.

**Seligman, Martin.** Flourish.

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## TOMÁS DE LARA

Co-founder and co-leader of Ciudades+B / Ciudades+B / Cities CAN B, board member of Sistema B Brasil, advisor to the CEBDS (Brazilian Business Council for Sustainable Development), and to the agribusiness Estancia do Chalé. By nature, a weaver of networks and organizations.

Tomás has a bachelor's degree in Business, a master's degree in Digital Communication. He lectures classes on economic innovation in Brazil and abroad. He is a Responsible Leader of the BMW Foundation global network, member of WWF Global Markets Institute Thought Leader Group, member of the network Tendrel Global, and member of the network Well Being Economy Alliance (WEAll). Co-founder of the Global Shapers' Hubs in Rio de Janeiro and Porto Alegre.

He is passionate about cosmology, evolutionary biology, and Vedanta studies, practicing meditation and swimming in the ocean. His work focuses on the creation and expansion of organizations that work as a network and promote an economy focused on human development and integrated with nature.

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