



**CALI III - Seminar 4  
The Promise of Leadership  
July 8-11, 2008**

**Panamá, Panamá  
Gamboa Rainforest Resort**

A member of



**Introduction**

From July 8-11, 2008, the second class of Central America Leadership Initiative Fellows, self-named *Calidos* (a play on words meaning both warm blooded and CALI II), gathered at Gamboa Rainforest Resort, a hotel situated at the heart of the tropical forest and adjacent to the Panama Canal, in Panama for their fourth and final seminar – *The Promise of Leadership*. The four-day seminar guided by Aspen Institute trained moderators – Stace Lindsay, Harry Strachan and Maria Eugenia Brizuela de Avila marked both the end of the formal program and the beginning of the next stage of the Fellow's life long journey toward enlightened and proactive leadership.



A requirement of the CALI Foundation is that each Fellow undertakes a project of his or her design giving them an opportunity to apply their leadership skills on an issue they feel passionately about. During this seminar, Fellows spent time formalizing their leadership projects and making a commitment with the group to execute them adequately.

To celebrate the culmination of their 18-month journey and graduation, Maria Eugenia Brizuela de Avila , Arturo Condo, Stace Lindsay, Stanley Motta, Peter Reiling and Harry Strachan, on behalf of the CALI Foundation Council hosted a reception and dinner with Jacqueline Novogratz, Henry Crown Fellow and CEO and Founder of Acumen Fund at the *Museo del Canal Interoceánico de Panamá* in the Old City of Panama. To the event attended prominent members of Panama's civil society, predominantly the private sector, and also members of the CALI community, among them Inaugural Class Fellows Arturo Condo, Victor Vial and Miguel Siman; *CAtaLizer* Fellows Pablo Jenkins, Gisela Porras, Ariel Espino, and Diego Herrera; and other CALI supporters such as Lionel Lopez, Country Director of TechnoServe in Guatemala.

The week concluded with an extraordinary graduation party at Alberto (Pancho) Motta's residence, where Fellows were awarded their diplomas and were handed two special gifts, a book by James O' Toole, "Creating the Good Life: *Applying Aristotle's Wisdom to Find Meaning and Happiness*", and a *chacara*, a handmade bag, woven from the fiber of the wild pineapple plant, from the Ngobe-Bugle people in Panama.

Fellows promised to remain in touch via the CALI e-mail list serve, *Facebook* and the Aspen Leadership Global Network (AGLN); and committed to report back on the successes and challenges of their projects, both personal and groupal.

The Central America Leadership Initiative, which is modeled after the Aspen Institute's Henry Crown Fellowship Program, is a joint venture between the Aspen Institute, INCAE, FUNDEMAS of El Salvador and TechnoServe (for more information visit [www.centralamericaleadership.com](http://www.centralamericaleadership.com).) Using the Aspen Institute's text based approach and Socratic dialogue methodology, its goal is to promote a new generation of values-based leaders in the region.

The *Calidos* class, is comprised of 22 Fellows, 13 men and 9 women who have all achieved significant success in their fields of endeavor and have demonstrated their potential for leadership at the highest levels of corporate, government, or civic responsibility. The Fellows come from diverse backgrounds in terms of occupation, ethnicity, and gender.

In attendance at the seminar round table were also present: Africa Leadership Initiative (ALI) Fellow, Earl Sampson, from South Africa, who recently moved to Panama and needed this last seminar to complete his Fellowship curriculum; Peter Reiling, The Aspen Institute's Executive Vice President for Leadership and Seminar Programs, Executive Director of the Henry Crown Fellowship Program and President of the CALI Foundation; Arturo Condo, Fellow from the Inaugural CALI Class, member of CALI's Founders

Board and Dean of INCAE; and Luis Cosenza, Consultant to the World Bank in the political transition process in Guatemala, adviser to the Universidad Tecnológica Centroamericana (UNITEC) and Honduras in the creation of a center for the study of biofuels.

## **The Promise of Leadership Seminar Report**

**Tuesday July 8, 2008**

### **Session 1: “Check in” and “The Time of Our Lives”**

The first day began with a “check in” to share news and to hear how Fellows were doing since the previous meeting in Costa Rica in February 2008.

Fellows shared their happiness at being together again and sadness that the official portion of the program was coming to an end, and they urged each other to stay connected. One Fellow confessed, *“A few months back burglars broke into my house, and I was forced to move. This was a very stressful time for me, but the extra official CALI meeting in Guatemala this May that some of us attended helped me so much. I encourage all of you to really try to make these meetings, they are so important.”*

There were many professional and personal changes to report:

Another Fellow announced her resignation as Vice Minister of Culture. She noted, *“This is not only our last official seminar; but it also feels like the end of an important chapter in my life – with my divorce and with leaving my position as Vice Minister of Culture. Now I am in a period of check and balances. I can refocus and explore where I want to go next.”*

One Fellow got married and moved from Nicaragua to El Salvador, *“I am moving slower than before, not driven so much by my impulses, but instead taking caution in my every steps. What I am really worried about is the type of life my children will have if I keep living in Central America. I drive a bullet proof car. Do I want this also for my kids?”*

There were some particularly difficult family emergencies and losses to report also. One Fellow announced, *“I am not supposed to be here. Three weeks ago one of my children was diagnosed with cancer. Thank God it was a misdiagnosis and she is fine. But this experience has changed me completely. I don’t even know if I want to keep working.”* Another Fellow shared with the group how his experience of loss forced him and his family to reflect on the notion of legacy. *“An important message I have learned is that family is the most important thing. It was incredible to hear my grandfather, product of my grandmother’s death, tell his legacy and passing away a few months later. He died of*

*love, I am sure of it. But this is not a sad story for me. Quite the contrary, I feel optimistic that this is the way life should operate.”*

One Fellow told a heartfelt story about kidnap, violence and corruption in Honduras, where he was personally involved with helping resolve the release strategy. He confessed, *“What I aspire is to work in one of the most difficult sectors of Honduras. I feel I am needed here. And although I am not protected here by the clergy, I feel here is where I am needed the most.”*

Other insightful testimonials from the “check-in” included:

*“CALI has helped me asked several questions. I don’t have the answers, but at least you have all challenged me to think outside the box. I see the potential for the next generations of CALIs.”*

*“I attended the grand opening of Vital Voices (for more information visit: [www.vitalvoices.org](http://www.vitalvoices.org).) in Guatemala and Central America this June. When I saw the CALIs at the launch I felt: my brothers and sisters are here.”*

*“In CALI I have meet people with so much talent that is not like my own. This union of this talents is what makes us so strong.”*

*“I am humbled by all of you. Every time I come here it becomes more important to me to define my role as a leader in Panama, and to make a long-term project. I am questioning how much longer I will stay at my current job because I truly want to go after my passions.”*

*“A thought that hunts me is CALI’s motto: “from success to significance.” But how can I achieve significance if I feel I have not yet achieved success. This is my struggle, my challenge. I need to move beyond my law practice.”*

One Fellow had taken concrete steps in focusing on his personal goals, *“I am sticking with my commitment to play the saxophone and to run. This Sunday I placed 326<sup>th</sup> place of 600 on a short race. I have also entered a green program to help plant 1000 trees in the Guanacaste area.”* Others focused on their professional careers instead, like one Fellow who explained, *“I have been working hard on a sustainability project that consists in creating training models for NGOs in Central America to help them deal with sustainability issues.”*

Following the “check-in” the group dove right into the first session called “The Time of Our Lives”. Beginning with George Orwell’s “Shooting an Elephant”, an essay that concerns a colonial officer’s obligation to shoot an elephant against his own conscience. Although the narrator is aware of the British imperialism, he falls right in its trap by not

challenging it, but becoming its worst time: a crowd puppet that acts according to public expectations. *“You hate the perpetrator, and then you become the perpetrator,”* one Fellow nicely summarized.

Moderator Stace Lindsay tempted the group to think of a time in their life’s when they themselves had been cornered into shooting an elephant. Some reflected on this notion:

*“I think I have shot a few elephants. And these situations have been a learning curve for me. Now I bend over backward beyond the work to make sure that people have family vacations and make sure that the company validates work sacrifices but also a personal life. We have all shot elephants but how do we learn from them?”*

*“It’s difficult to look back and know that you have been the cause of suffering for another human being. Life is complicated, but when we look back its even more hurtful because we regret having caused suffering to others.”*

At the core of the debate Fellows also discussed the role of leadership present in Orwell’s short story. One Fellow inquired, *“Why is it that we so often do the thing we know we shouldn’t have done? What happens to us as leaders when we know exactly what to do but chose not to do it, just to be liked, or just because we don’t wish to appear indecisive or cowardly?”* One Fellow attempted to tackle the question by stating, *“I think that it all comes down to recognition and popularity. You want to be well liked. It is better to be hated than ignored. It is better to shoot the elephant than to be a nobody.”* At the end Fellows agreed they all shared a will to act self-righteously but it is sometimes hard to act alone. *“But this is not the case of CALI, we have each other,”* concluded one Fellow.

To close off Orwell’s discussion Lindsay urged the group to think about Central America’s critical issues: corruption, violence, pollution, poverty, inequity, among others. He explained, *“We all make mistakes. The real questions we should all be asking ourselves is what can we do to avoid them and what can we do to make them right?”*

Fellows then moved on to Jorge Louis Borges’s, *Collected Fictions*, “The Other”, a piece about time, infinitude, mirrors, memory, language, but also duels, honor and fate. Moderator Maria Eugenia Brizuela started the debate by asking Fellows, *“Would you like to have a magic ball that tells you what is coming in the future?”* By clear consensus Fellows would not like to know. *“I don’t want my life laid out for me”*, one explained. *“I think we have to learn to write our own story,”* another added.

Fellows explored the concept of “the mirror” as a reflection of who they where and where they are headed:

*“I love Borges analogy of the mirror. It is more than a reflection. It gives you a double opportunity of moving forward but also looking back. I like that idea that you can do both.”*

*“It is an internal conversation with yourself with the person you were and that is still inside you, but also a dialogue with who you want to become. Sometimes you shock yourself when you look at what is happening and its not what you had expected, what you had prognosticated.”*

*“I know within me that as I grow, and as I evolve I will become more loyal to humanity, I will become closer to God.”*

*“There is no point in giving advise. Our inevitable fate is to become the men/women we are right now. We are the architects of our own destiny.”*

*“To the question, would I change something in my life? I would have to answer no, because if not I wouldn't be the person I am right now.”*

*“I am glad you didn't ask me about success. When you are old you don't care if you where successful you care if you where significant. What kind of life did you have, how was your family, did I take care of my mother?”*

The session concluded with an evaluation of the concept of “change” and “transformation” central to Borge's text. Here Brizuela led yet another introspection exercise where she asked Fellows to close their eyes and asked, *“Would you be more idealistic? Would you be less idealistic? Do you find yourself making compromises you shouldn't have made? What were your dreams? Are they your dreams now? Have you shattered your dreams?”* Fellows replied:

*“These questions have moved me a lot. I don't think we are the same people we were before. The final judgment will come. Our biggest challenge is to not lose our happiness, our dreams. We begin to get old. It is an inevitable process, but we can consciously try to avoid it.”*

*“Change is central to the universe. Not only times are changing, we are changing. There are always possibilities for optimistic change.”*

Before wrapping up for the day, modetator Harry Strachan gave Fellows some guidelines for presenting their updated leadership projects the next day. *“Remind us of the importance of your project and how are you doing in it? What are you learning in the process of doing it? What are the challenges? How can this group help you be more successful about this project? What are you learning? What are you running into?”*

**Wednesday July 9, 2008**

**Session 2: Project Reports and Feedback\_**

The Fellows spent all morning reporting on their community leadership projects with particular emphasis on progress to-date, successes, challenges, lessons learned, and next steps (See Appendix 2 for a full list of projects.)



Some key lessons Fellows shared included:

*“We must rely not only on one person, but on multiple voices.”*

One Fellow suggested building a post CALI program about mentoring and supporting each other’s leadership projects.

*“I feel you we are spending too much time in the “pensum”, thinking about our projects. I encourage all of us to start taking action.”*

**Session 3: Self and the World**

The next session covered a wide range of poems, stories and a play, all of which touched upon different aspects of the relationship between the individual to society and the world – the kind of people they are versus the kind they wish to be. First, Fellows tackled Arthur Hugh Clough’s, “The Latest Decalogue”, which, through the use of irony, points to the many ways it has become acceptable to skirt the Ten Commandments.

Lindsay encouraged the group to evaluate how they kept their moral compass in check when everything around them was so hectic, difficult and tempting. Nine Fellows out of the whole answered that they kept their moral compass in place by having a notion of, or relationship to God; the rest said they know what is right and wrong through the traditions and values they grew up with.

Those in the group that did not believe in divine intervention dominated the conversation:

*“I love Sabater’s argument that the non believer, if he acts well, he does it out of good spirit and not because of the expectations of a reward or punishment, like it happens to the believers.”*

*“When you don’t follow the set of rules in your inside that is telling you what to do, and you mess up, you assume complete responsibility for your actions and don’t fall back on God giving you the escape.”*

*“My ideals come from my upbringing, from my parents, from my friends, from all of you. And part of it comes from within.”*

At the end, most Fellows agreed there is a point of convergence between the believers and non believers. The fundamental thing is who is doing good and who is doing bad. The problem with this claim was, as one Fellow pointed out, *“Where do you draw a line? It is easy to categorize the two extremes (good and bad), but how do we access the people in the middle? Those that are living in a grey area.”* *“The line that separates the good from the bad is not clear;”* added another Fellow.

The discussion concluded with the following guiding intervention by Lindsay: *“The real questions we need to be asking ourselves is how do we achieve our ideals? How do we manage the inner conflict that arises when we don’t reach those ideals? What happens when the society around us is not there, following the moral criteria of how life should be lived? In the end you want to have ideals that really stretch you, but you have to figure out how you are going to achieve these ideals while navigating in the society around you.”*

The next discussion was prompted by Mark Twain’s, *Letters from the Earth*, “Letter to the Earth”, an ironic letter from an angel in heaven to a character named Abner Schofield who professes to be a Christian but is, in fact, terribly miserable. This reading struck a chord among many and a rich discussion on ethics ensued. Among the comments from the Fellows:

*“I really liked this text because it reminded me of my great grandmother; not in the good sense. It was evident that she rationalized that there exists an accountability system.”*

*“This text provides a very unique classification system for managing our checks and balances: one sheet in the beginning of our lives and one towards the end.”*

*“In all of our countries we are surrounded with people in need who come to us for help and money. The other day at the gas station I was asked for money and I said no. I felt shameful, but can we say yes to everybody?”*

*“For me the most interesting lesson from Twain is the need to find an ideal for how life should be lived, taking into account that the way the world is organized creates conflicts – something that is good for Costa Rica is not necessarily good for Panama.”*

Brizuela shared a personal anecdote with the group to conclude Twain’s discussion, *“My father worked in a funeral home. One day a friend asked him: “Do you feel morally correct by making a living out of the death of other people?” My father replied he didn’t desire to cause harm to others, he just wanted to do good for himself and his family. By answering his friends question, my father rationalized his earnings, accessed his morals and managed his checks and balances.”*

The next reading, Oscar Wilde, “The Doer of Good”, is a story about someone who cured the ills of the needy and was then surprised by how the recipients of these gifts put them to use for less than noble causes. The Fellows considered this story in the context of their own work in the world as they try to change things or “do good.” Some of their comments:

*“I don’t do good for the reward of helping someone else. I do it because it is the right thing to do. What happens to the other person it is up to them. If we only gave to receive something in exchange, what kind of world can we aspire to have?”*

*“I don’t think it is just a matter of giving gifts or giving charity. These things have no true impact on society because they are often misused. It is much better to teach, to coach, to mentor...”*

*“The message of this reading is no surprise. People have two sides, and often it is our natural inclination, our innate drive, that brings out the dark side.”*

*“How much should we sacrifice for someone else? Should we aim be like Mother Theresa, like Gandhi? And even if we could ever be like them, is it enough?”*

*“The problem we have in Central America is that many times we help the poor, but this “help” is given completely unaware of the real needs.”*

Brizuela then asked Fellows to reflect on how this piece addressed the challenge of leadership. Here were some of the Fellow’s insights:

*“This text made me realize that in the past when I’ve talked about helping others I referred to helping those underneath me, less privileged than me. Instead I now understand that as leaders we must never think we are above the rest.”*

*“The question is how much giving is enough giving. Maybe our great leadership challenge is to grasp that we have much greater capacities than just giving, which often take more time and effort, but in the end are more meaningful and truly make an impact.”*

To finalize Wilde’s debate, Lindsay asked Fellows to evaluate themselves: *“As leaders have you been good receivers, good receptors?”*

Fellows then tackled Frederick Douglass’s Fourth of July address “What to the Slave is the Fourth of July”, an abolition’s rhetorical masterpiece. The poignant critique of American’s racial condition stirred up a passionate discussion:

*“I felt sympathy towards Douglass. I don’t know why. It felt good, so true.”*

*“This reading reminded me of the Martin Luther King speech because his audience is not the two extremes, but the people in the middle, the people he can persuade to help him.”*

*“When I read this it gave me goose bumps. It made me question when a leader makes a decision and decides to risk it all to change public opinion. Like the risk Obama took by saying: ‘We have a polarized nation. When we recognize our polarity we can attempt to heal it.’ I side with Obama. When we recognize our flaws we can attempt to solve them.”*

The speech also prompted Fellows to bring the reading close to home and evaluate how similar issues are affecting the region:

*“We are not totally free from slavery. Sometimes we enslave ourselves by going with the flow and not taking risks.”*

*“It might seem obvious to us now to rationalize how bad slavery is. But “back then it wasn’t so much that way. The same is happening to us now in Central America with uneven distribution of wealth. Our huge class gap is our today’s slavery.”*

*“There is nothing to celebrate when deep down inside we know we haven’t done everything in our power to help.”*

*“In Nicaragua the government is criticizing and penalizing those that talk about democracy. It is so dangerous to be confronted with the facts of my government who is basically asking the poor: “Do you choose democracy or do you chose to eat?””*

*“In Central America there are clearly amoral situations happening. We have majorities excluded, a small elite and a huge poor population. If we don’t address the critical issues we are creating fertile grounds for populism.”*

The next reading was Percy Bysshe Shelley's "Ozymandias" which deals with mortality and what kind of legacy we leave. Its message is that King Ozymandias tried to leave his legacy through the acquisitions of power and the establishment of a great kingdom, but, after time, all that remained was ruins. Some excerpts from the discussion:

*What are we leaving behind? Why is there so much trash?*

*"What does power, money and opulence mean once you are dead? This text leaves me thinking about what is truly the purpose of life."*

*"Nothing was left here. It didn't matter that he was king and that he was powerful. If he didn't leave a meaningful legacy behind, he is a nobody."*

*"Structures are temporary, but ideals transcend as torches through time. There is something intangible we cannot touch but stays through time. This is our legacy."*

*"Legacy cannot be seen until the person is no longer."*

*"One of the problems in Honduras is that leaders don't think about how they want to be remembered. They have no historical perspective. They build roads to nowhere, soccer stadiums with their names in tiny towns... things that make no sense."*

Next, Fellows discussed Robert Hayden's reading, "Frederick Douglass". *"It is short but one of the most inspiring texts I've read about legacy,"* said one Fellow. Another reflected, *"It is in the people that you manage to influence where your legacy lays."*

One Fellow said to the three moderators, *"We are your legacy."*

*"There is nothing more powerful than ideas, and the need to express them. That is what I am trying to do in my movie... to express my visions. In a way, this movie will be a piece of the legacy I leave behind."*

This piece inspired an open meditation on legacy:

*"Legacy is a long term project. Will we see it in our lifetime? Probably not."*

*"I think that legacy is the incarnation of dreams and is being lived daily. The time you invest in your dreams is a daily legacy. Each session, each inspiration, each model... as utopic as it may at times feel, legacy exists everyday."*

*"In the case of Ozymandias he obsessed about his legacy and all that was left was sand. And then I see Douglass and probably he wasn't even thinking about legacy. Should we*

*think about legacy or should we just be committed to our projects and our dreams, and live life like it deserves to be lived, and things will fall into place?"*

Moderator Strachan also had the opportunity to share his take on the subject. *"I feel I'm leaving a legacy, whether I like it or not. The question is whether or not I like that legacy. The most important legacy to me is the one that touches the people I love, starting with my spouse, my children, then my co-workers, my friends. But I am also aware of the people I have hurt. Both are my legacy. I have works I have felt very proud of like INCAE and Mesoamerica, and others not so well managed. Beautiful and not beautiful things are your legacy. Acts of kindness and acts of cruelty, they are both your legacy too. At the end of the day, the real question is where did we choose to spend our time?"*

The session concluded with an inspirational comment by one of the Fellows, *"Let's allow this piece to motivate us to leave a good legacy behind. But let's not leave a legacy of ego behind, but rather a legacy of love."*

## **Thursday, July 10**

### **Session 4: The Possibility of Heroism**

Day three of the seminar focused on a series of readings that looked into different moments where protagonists faced an evil of some kind and either rose to heroism or missed an opportunity to act.

The morning session began with Jean Anouilh's version of *Antigone*. The group had performed *Antigone* in Aspen during the Executive Seminar in July 2007, so they knew the original text and felt this version showed more about the motivations, passions and feelings of the characters. The Fellows had the opportunity to take sides with respect to the characters:

*"I see myself more on the side of Antigone because she is standing for what she believes."*

*"I confess I am an Antigone by nature, but in this text I stand by Creon because sometimes as a leader you have to surrender to your passion and do what must be done."*

Fellows also analyzed the inner workings of the tragedy and voiced their reflections:

*"Many times I think that laws are created to generate corruption and conflict. We have created a structure that depends on a system, that in it of itself is flawed."*

*"It is indispensable to have a system of laws that work, and that people obey and respect."*

*“The law has to be in service of man, and man has to be in service of the law. But as long as laws go against human nature, there will always be conflicts with obeying the law.”*

*“Creon is using information as a strategy. Many times we are in an advantageous position because we have access to education, access to knowledge. We should be cautious not to use our privileged standpoint as a manipulation tool.”* To this comment one Fellow replied, *“This is what happens in our polarized countries. We never arrive at common grounds because we come from opposing extremes.”*

Next, Fellows dissected Fyodor Dostoyevsky’s, “Rebellion” from The Brothers Karamazov. The text hit a tender nerve amongst many in the group. In the story Dostoyevsky’s character Ivan recounts the terrible things he sees men do, particularly to children who are both innocent and defenseless, and questions a God that would allow such things to happen. He says he cannot forgive these acts. When moderator Lindsay asked if anyone had come face to face with evil in a way that has challenged their own faith and what they did to manage that, a flood of responses from Fellows followed:

*“Inherently humans are flawed. We are never going to be able to figure it out. Maybe that is why religion works.”*

*“God as an architect constructs all the conditions. He gives us free will to do whatever we please – to do harm and to do extraordinary things”*

*“A lot of people use religion as an excuse to do whatever they want, and hold on to the clutch of having a second stage, a second life in heaven to do what they didn’t do in here.”*

*“There are barbarities that are impossible to cope with. But God gives you an internal harmony to deal with these emotional conflicts. Emotional peace only comes when you believe in God. If not the thirst of vengeance and hatred will consume you.”*

*“What is interesting about this text is that it teaches us that we cannot throw in the towel. We have to make things work the best we can in our imperfect world.”*

*“I would help to recollect tickets that have been returned. For what is this suffering. What positives things derive from this suffering? How can we be agents of change through this suffering?”*

*“Its easy to give advise. We all talk about suffering but it is different when you are the one suffering. Theoretically we can talk about it, but to put it into practice is very difficult.”*

*“We have developed an indifference to suffering. In Central America, we have our own Rwanda. What can we do?”*

This reading was very touching for many women in the room. One Fellow shared with the group, *“Many women in Guatemala have experienced this story, having someone do this to their children. They cannot forgive society for doing this to them, if society doesn’t ask for forgiveness. We need our governments, we need people to act responsibly and ask for forgiveness. This is key for recuperation.”*

To finish off the “Rebellion” discussion one Fellow provided a very powerful last reflection, *“There are a few things we can do. We have the option to live in a gated community, to turn our eyes blindly to the chaos, the violence, the cruelty out there, and send our kids to private school. We can also decide to be vigilantes, by meeting violence with violence. Or we can be reformers, that ensure that whatever happened wrongly in the past does not happen again. What we decide at the end is up to us.”*

The reading by Philip Gourevitch, *We Wish to Inform You That Tomorrow We Will Be Killed With Our Families*, tells the story of events that took place during the genocide in Rwanda in 1994. The title comes from the text of an actual telegraph sent from Rwanda. The extract used in the seminar deals with Paul Rusesabagina’s experience living and dealing with the perpetrators, doing whatever it took to spare the lives of those under his care. Some of the comments catapulted by Paul’s story:

*“How do you do good when there is so much evil out there? Sometimes being a good leader is not only about doing good, it is about fighting evil.”*

*“I find it at times very disturbing that many foundations, many companies, and the government are spending so much on “analysis”. There is no action, just research. I wonder what is this. Is it because if there are no problems there is no job?”* In response to this comment one Fellow shared, *“Many times change is not even convenient for the elites or the ones in power, so they are not encouraged to aid it.”*

*“There are key people you need on your side in order to achieve your objectives – politicians, elites, CEOs. You need them, they are indispensable to make your projects possible.”*

*“I am amazed by how there are people that even in extreme circumstances find the way to be heroes.”*

*“Our challenge is to find these heroes in our society. We know there are villains. But if we found a way to project more the lives of the good people, the good heroes would give people more hope.”*

*“We have to be aware of other peoples voices because we can't be blinded by our convictions. Being “right” doesn't automatically make us good, and being “left” doesn't automatically make us bad. We can be inside evil thinking we are doing good too.”*

Fellows also shared their personal stories living in Central America during the period of civil war. They recalled the sad stories and how hard it was to understand all that was happening at such a young age. One Fellow confessed, *“I didn't understand why my friend had died. I knew I was being a part of it, but I couldn't do anything about it. I remember that from that point on I promised myself I was going to fight hard to prevent this from happening again”.*

*“How do we fight evil?”,* one Fellow asked. He continued, *“I love to do positive things and inspire people, but sometimes is not so much about the pretty things. Many times I am afraid of evil, of the “narcos” (Spanish for: drug dealers), of crime and violence. We have to fight this too. The question remains, what do we do when evil hunts us?”*

Later that day, during the afternoon session, Fellows were asked to spend time working on their Personal Leadership Challenges. Many voiced out their disagreement with the assignment claiming this was their last seminar together and they preferred to use the little time they had left to develop a joint class proposal. Moderators were happily surprised by this turn of events and allowed Fellows to tackle there proposed new task. After a couple of hours the group was able to identify their Joint Leadership Challenges and came up with a strategic class leadership project, which they called “The Three C's: CALI Communities, CALI Connection and CALI Channeling.” In a nutshell, the plan consists of constructing six communities in each of the Central American countries of the region. The premise is to generate better conditions in all aspects: security, education, health, justice, environment, and policy, through the microeconomic development of the community. The benefit of working as in communities is to strengthen and maintain a solid CALI network that expands its incidence to the society.

At night, to celebrate the culmination of their 18-month journey and graduation, Maria Eugenia Brizuela de Avila , Arturo Condo, Stace Lindsay, Stanley Motta, Peter Reiling and Harry Strachan, on behalf of the CALI Foundation Council hosted a reception and dinner with Jacqueline Novogratz, Henry Crown Fellow and CEO and Founder of Acumen Fund at the *Museo del Canal Interoceánico de Panamá* in the Old City of Panama. To the event attended prominent members of Panama's civil society, predominantly the private sector, and also members of the CALI community, among them Inaugural Class Fellows Arturo Condo, Victor Vial and Miguel Siman; CAtALizer Fellows Pablo Jenkins, Gisela Porrás, Ariel Espino, and Diego Herrera; and other CALI supporters such as Lionel Lopez, Country Director of TechnoServe in Guatemala.

**Friday, July 11**

**Session 5: The Meaning of Life**



This next session began with Leo Tolstoy, who addressed the question, *How Much Land Does a Man Need?*. In this story Pakhom, a peasant who wants more and more land, ends up destroyed by his own greed. Though he is set up by the devil, it is he who walks down the wrong path. In addition, he rejects his own conscience when he ignores a dream warning him of what is to come. The Fellows interpreted this as a lesson to hear our inner voice. *“The real question here is how much is enough?”*, noted one Fellow. Some interesting reflections were shared:

*“The problem is when we are not happy with what we have. In this case, there will never be enough, especially if we find happiness in material things.”*

*“Pakhom’s journey is a lonely one. He is on his own even though he had many opportunities to be communal. There is never going to be enough if we do it on our own.”*

*“Pakhom’s fatal fall was that he was too single focused, he wasn’t following his passion, he wanted to do it alone, he was greedy, and in the end he wasn’t happy.”*

*“Aren’t we all a little bit like Pakhom? Like him, we focus our happiness in what we don’t have and don’t appreciate what we have. Our curse is our dissatisfaction.”*

*“How many of us have found ourselves saying things like “The only thing I need to be happy is X.” The problem with this mentality is that when we achieve X we get content but this feeling fades away really easily, and we find ourselves looking for a next thing to crave and want. Maybe the key is to find happiness inside, and not outside.”*

*“The path that has gotten me closer to happiness is the one where I give priority to my relationships: relationships with my family, to reconcile issues and tensions with them, solving conflicts for them. I am the happiest when I am with those I love.”*

In sum, the key lessons learned with Tolstoy were: *“Use your head. Step back and analyze, is this important”; “Listen to your interior voice”; “If there is only one thing you are chasing, that is probably a sign that what you are worshiping is a false god.” “Balance is important”; “If everything that you are going after is in the future, and is not*

*satisfying in the present this is a bad sign”; “Don’t operate out of fear of ridicule, fear of making mistakes, fear of failure” and; “Don’t sacrifice values or the things that you love.”*

Next, Fellows dissected John Donne’s poem “At the Round Earth’s Imagined Corners”, a representation of man’s wrestling with human nature, illness, pain, doubt, faith, trust and hope. The metaphysical poet's words are highly imaginative, evocative, personal and heartfelt. These were some of the ideas it provoked:

*“No one likes to think about death. But sometimes this is healthy. Death is in the horizon. It helps us to live better to reformulate life.”*

*“Lets not wait. Lets act now. Now is the time.”*

*“Jesus doesn’t judge us for making mistakes or doing something wrong. But he does punish us for the good we could have done but didn’t do because we were too comfortable, or selfish.”*

*“So many of our journeys feel so solitary. But it doesn’t have to be this way. We can inspire one another through our projects, we can help one another.”*

Fellows also discussed William Butler Yeats’s piece, “Vacillation,” a poetic attempt to try out different answers, answers that alternately explore transcendental and secular solutions. And the poem vacillates, as it were, between them. The meditation comes in several parts, but the segment selected for Fellows to analyze was section III. Here Yeats says, “*Get all the gold and silver that you can*” and “*provide, provide!*” But Fellows unanimously agreed with Yeats that this strategy does not work. So therefore, the path to follow is the ascetic road, engaging only, in what Yeats says are works that are fit for men who are “*proud*”, “*open-eyed*” and “*laughing to the tomb.*” The following were just a few comments that resulted:

*“This is the exact photograph of our lives. We work so much and constantly strive for recognition, but at the end we don’t even have enough time for our kids. Where do you strike a balance?”*

*“I find myself justifying my absence a lot to my kids. When they ask me, “Mommy why aren’t you here more? My response has always been something along the lines of, “Because if I don’t work I won’t be able to buy you all the things you need.” I now realize that I work much more than I need to just to give my kids something I think they need but not something they have requested.”*

*“Why can’t we ever just sit down and be happy? Why do we always have to find a new bench mark, a new challenge?”*

*“Thinking you are happy is a defense mechanism to masquerade deception.”*

*“Like the poem, I am vacillating through life, to see if I find myself.”*

*“This poem brings us back to our first CALI seminar when we asked ourselves how can we find balance? Is even our 100% enough?”*

*“Happy faces are relative to each person.”*

*“If we wake up everyday thinking it will be the last day of our life’s I think of all the things I would like to do differently.”*

*“We never feel like we have enough so we never feel we can invest in other sectors.”*

Later, Fellows analyzed Buddha’s, “A Zen Parable”, a sutra masterpiece of oriental spirituality. The Buddhist parable provoked a wide range of reactions and interpretations:

*“Sometimes we think that we are escaping a situation when in reality we are running into something worse. There are no guarantees in life.”*

*“Sometimes in life we are running away from lions, rats and we miss the strawberry. Recognize the great moments. Live them, enjoy them. Stop and realize that they are here, and that they are beautiful and delicious.”*

Other Fellows believed the strawberry represented evil, *“The strawberry represents the devil. It’s like the apple of Eden. It is there to deviate us from your focus. Its there for distraction.”*

*“Sometimes our first reaction is to flee when something scary jumps in our way, not even knowing where we are heading. We can never learn from any situation if we run away from the problems. We need to confront our demons.”*

Fellows concluded there were two main lessons to learn from this parable: *“All crises bring new opportunities”*; and *“We have to live life to the fullest.”*

The last discussion of session five was Wendell Berry’s “Manifesto: The Man Farmer Liberation Front”. It starts with recommendations for an ordinary and self-protected life; the life of a follower rather than a leader. It then transforms into a call to love, to be joyful, to ask questions, and to be extraordinary and unpredictable. Guided by moderator Brizuela, Fellows shared lines as they read the entire poem out loud. It was a powerful way to end this session.

## Session 6: An End and a Beginning

The final session, marking both the end of the formal program for the *Calidos* class, and the beginning of the next stage of their life long journey toward enlightened and proactive leadership, closed with a final “check-out” and discussion on what is next.

Peter Reiling kicked off by talking a bit about the AGLN – The Aspen Global Leadership Network and its upcoming leadership initiatives and events. He encouraged the group to remain engaged, to help in nominating and ensuring diversity in future classes, and to stay in touch not just with their own class, but with future CALI classes and the AGLN community.

This was no ordinary “check out”, it was more memorable because Fellows had used this important moment to articulate what they had learned in this 18-months long journey with CALI. Some excerpts from the “check out”:

*“Our moral duty is to at least try. Try to establish a circle of courage. Practice “check in” and “check out” with our friends and family.”*

*“I definitively feel more Central American now. I am still absorbing all this situation.”*

*“I have learned to ask more questions and dig deeper into a lot of issues. I have learned to listen into feelings. I’ve learned to deattach myself from things and ambitions. I am one of the younger ones here so I have more time to do things than you (laughs). I really feel committed to follow up with these relationships.”*

*“The CALI program has been a gift that I didn’t expect. I learned to know myself better. I feel I have grown a lot and learned from your experiences. I feel a part of you. At the end it is about people, about touching peoples’ lives and letting other people touch yours. I have a better idea of my potential for happiness.”*

*“To be here has confirmed that the world is beautiful. I am allowing myself to let go, to live life without fear.”*

*“I commit myself to enjoy life. But not enjoy life while others suffer. I don’t want to live a life that just my family enjoys, my friends enjoy. I commit myself to share this joy with others.”*

*“My life has changed drastically since CALI. People here are doers. My problem before was that I was doing much of one thing: work. Now I have more life balance and this has changed my life.”*

*“CALI is officially ending but I am returning home to three wonderful adolescents and I am bringing them a better me, and I am bringing them a bit of CALI, and it shows. What you have given me I take with me, and I will share it with all those I love.”*

*“I feel unsatisfied with what I have accomplished. Unsatisfied because I feel thirsty. Although this might seem greedy, at the end this is my internal voice and what my heart is asking me to do.”*

*“I have learned to channel my feelings. For example, I have channeled my feeling of guilt to act and serve. I don't want to waist time asking myself why am I here? Now I want to act, do, execute.”*

*“Since the first meeting CALI changed my life. The world is screaming in need for people like you. The world is craving good leaders. You all can be presidents of your countries. Father Jose Jesus can be the Pope (laughs). Why not dream of a Central American party, a political party inspired by CALI values?”*

*“18 months of renovation, 18-months of resurrection. You are the main reason. I am no longer trying to find the missing pieces of the puzzle. Now I am trying to find the puzzle (laughs).”*

*“I was to take on the task of eradicating poverty in Central America and give people and our countries back their dignity. This is something we can achieve in our life time.”*

*“I want to make a dent in the world. I want to be directly involved in making a difference. I don't think that my opportunity to move from ALI to CALI happened by chance.”*

*“I want to continue to be a positive agent of change.”*

*“CALI has allowed me to discover how to lead through tears. By being myself I can show you things I didn't even know I had. I take a little piece of you with me. I really want to be significant but not for my own glory, but to just be. I feel it's urgent. I will not wait.”*

*“Things don't happen for no reason. God has put me here for a purpose. Before CALI I had much success, but at the same time I had nothing. I was not happy. Now I want to focus on what's important – spending time with my family and helping my country. I want to die with my country, with a country that makes me proud.”*

*“I have learned Central American language lessons (laughs). Also, the more I see all the thing that need to be done in Panama the more I feel I need to quit my job and focus on my leadership projects.”*

*“I’ve been thinking a lot lately about my purpose in life, and how significant is my impact. This has made me realize I want to give life my all – be my best for my family, my work, my country. But now I also understand, I want to be my best without the fallacy of showing someone that I am not.”*

*“For me CALI is an awakening. It’s like sound. It’s like birds in the morning. It’s like a song. For me these 18-months have been a wake up call to family and friends. From now on I want to invest time in the things and people I love in meaningful ways.”*

For the first time in CALI history, a Fellow took charge of the clock and the time keeping was excellent. Everyone respected their 3 minutes.



After the “check out” everyone in the room – Fellows, moderators and staff – joined around the seminar table lit a small white candle and held hands. Father Mora took this opportunity to say a beautiful prayer. It was a memorable way to end the last CALI session.

Fellow Carmen Irene, CEO of Estrategia & Negocio, created a beautiful magazine with pictures from all CALI II seminars and events and handed them out at this grand finale. The Fellows from Honduras also brought souvenirs for the entire group.

The week concluded with an extraordinary graduation party at Alberto (Pancho) Motta’s residence. The event was designed by the Fellows themselves who put together a slide show presentation that covered the 18-month period of seminars and reunions. They also used this time to thank founders, moderators and staff for their time, support and trust in them. Harry Strachan and Arturo Condo also addressed the group with inspirational words of wisdom. At this event, Fellows were also awarded their diplomas and were given two special gifts, a book by James O’ Toole, *“Creating the Good Life: Applying Aristotle’s Wisdom to Find Meaning and Happiness”*, and a *chacara*, a handmade bag, woven from the fiber of the wild pineapple plant, from the Ngobe-Bugle people in Panama.



## **APPENDIX 1: *The Agenda***

### **Tuesday, July 8**

- 12:00 PM – 01:15 PM Welcome Lunch  
*Greenhouse*
- 01:30 PM – 03:30 PM **Session 1: The Time of Our Lives**  
Personal Check-In  
*Salón Camino de Cruces*
- 03:30 PM – 03:45 PM Break
- 03:45 PM – 05:45 PM Continue Session 1:  
George Orwell, “Shooting an Elephant”  
Jorge Louis Borges, *Collected Fictions*, “The Other”
- 05:45 PM - 07:00 PM Free Time – Check-in al Hotel
- 07:00 PM - 09:00 PM Dinner  
*Greenhouse*

### **Wednesday, July 9**

- 07:00 AM - 08:15 AM Breakfast  
*Greenhouse*
- 08:30 AM - 10:30 AM **Session 2: Project Reports and Feedback**  
Fellows will report on their community leadership projects with particular emphasis on progress to-date, successes, challenges, lessons learned, and next steps
- 10:30 AM - 10:45 AM Break
- 10:45 AM - 12:30 PM Continue Session 2
- 12:30 PM - 01:45 PM Lunch  
*Greenhouse*
- 02:00 PM – 03:45 PM **Session 3: Self and the World**  
Arthur Hugh Clough, “The Latest Decalogue”  
Mark Twain, *Letters from the Earth*, “Letter to the Earth”  
Oscar Wilde, “The Doer of Good”

03:45 PM – 04:00 PM Break

04:00 PM - 06:00 PM Continue Session 3:  
Frederick Douglass, “What to the Slave is the Fourth of July”  
Percy Bysshe Shelley, “Ozymandias”  
Robert Hayden, “Frederick Douglass”

06:00 PM - 07:30 PM Free Time

07:30 PM – 09:00 PM Dinner  
*Greenhouse*

### **Thursday, July 10**

07:00 AM - 08:15 AM Breakfast  
*Greenhouse*

08:30 AM – 11:30 AM **Session 4: The Possibility of Heroism**  
Fyodor Dostoyevsky, *The Brothers Karamazov*, “Rebellion”  
Jean Anouilh, *Antigone*, Random House, 1946

11:30 AM - 11:45 AM Break

11:45 AM - 12:30 AM Continue Session 4:  
Philip Gourevitch, *We Wish to Inform You That Tomorrow We Will  
Be Killed With Our Families*, Chapters 9 and 10

12:30 PM - 01:45 PM Lunch  
*Greenhouse*

02:00 PM - 03:30 PM Personal Leadership Challenges

03:30 PM - 03:45 PM Break

03:45 PM - 05:00 PM Continue with Personal Leadership Challenges

05:00 PM - 06:30 PM Free Time

06:30 PM Meet at lobby for transportation

07:00 PM – 010:30 PM Off-Site Dinner  
*Museo Interoceanico de Panama*

Guest Speaker: Jacqueline Novogratz, Acumen Fund, HCF

**Friday, July 11**

- 07:00 AM - 08:15 AM Breakfast  
*Greenhouse*
- 08:30 AM - 10:30 AM **Session 5: The Meaning of Life**  
Leo Tolstoy, *How Much Land Does a Man Need?*  
John Donne, “At the Round Earth’s Imagined Corners”  
William Butler Yeats, “Vacillation,” section III
- 10:30 AM - 10:45 AM Break
- 10:45 AM - 12:30 PM Continue Session 5:  
Buddha, “A Zen Parable”  
Wendell Berry, “Manifesto: The Mad Farmer Liberation Front”
- 12:30 PM - 01:45 PM Lunch  
*Greenhouse*
- 02:00 PM - 04:00 PM **Session 6: An End and a Beginning**  
Alumni Plans  
Personal Statements  
Conclusion
- 04:00 PM - 06:15 PM Break and Free Time
- 06:15 PM Meet at lobby for transportation
- 07:00 PM – 10:00 PM Off-site Graduation Ceremony and Dinner  
*Pancho Motta Residence*

**Saturday, July 12**

- 07:00 AM - 10:30 AM Breakfast and Departure  
*Greenhouse*

## **APPENDIX 2: Leadership Projects**

**Carmen Irene Alas** developed a project called “Plan de Concertacion para el Desarrollo Nacional” (Agreement Plan for National Development) in El Salvador. The project is designed to identify the main challenges of El Salvador by preparing a proposal with a clear vision for the future, and defining a strategy that involves a wide variety of agents from civil society to generate a political proposal that remains in a long term fixed agenda that benefits the population socio-economically. The goal is to decrease the polarization that exists in El Salvador to achieve social harmony. *"This project has become my life project. I strive to implement this in all Central America."*

**Juan Marco Alvarez** designed a sustainable consulting firm called “Triple S Initiative”, acronym for Sustainability for the Social Sector. This is a unique program focused on NGO capacity building in financial sustainability issues. It will be based on 4 basic pillars of financial sustainability for NGOs: (a) Strategic financial planning; (b) Diversification of funding sources; (c) A good administrative and accounting system; and (d) The capacity to generate non-restricted income (own income).

**Sabrina Bacal** launched a television segment in Panama called “Haciendo la Diferencia” (Making a Difference). The project looks to make public the stories of common Panamanians that act in an extraordinary way in the news channel “Noticiero Estelar of TVN Noticias”. The idea is to take advantage of the high reach and influence of the television channel to transmit positive and value based messages. *"My secret has been to project the current extraordinary stories of these heroes and to visualize their values."*

**Rafael Barraza** designed “Relevo”, with the main objective to prepare a new generation of leaders between the ages of 23-32, and motivate them to take political action. The principal components of the project are: (a) Analysis and Reflexion with focus groups; (b) Learn by doing; (c) Platforms of formation; and (d) Generational networks. The idea is to help form young leaders that can become the generational successors of El Salvador’s decision-makers.

**Luis Miguel Castillo** is working on a project called “GuateFuturo”, which is the academic formation of professionals from Guatemala at a postgraduate level in the best Universities worldwide. The goal is to contribute with a new generation of well-educated, highly intellectual citizens. *"Obstacles along the way have been: (1) getting governmental funds for these scholarships, and (2) starting the second round of fundraising. My long term goal is to give 100 scholarships a year."*

**Chantal Chamorro Flores’s** project is an integration program that gives disadvantaged children the opportunity to dream, by providing a health, nutrition and education plan.

The objective is to help this new generation of children that come from low income families to become vocational technicians helping them compete and advance in society.

**Enrique Arturo de Obarrio** initiated the development of a project called “SOCIOS”, acronym for “Sociedad Civil Organizada y Solidaria” (Organized and Supportive Civil Society). The project seeks to establish a very concrete and dynamic mechanism through which the facilitator, organizers, and participants can achieve success and significance, for the benefit of the community, by virtue of a wider representation from the bottom up, of civil society organizations, with a rotating leadership and an effective coordinating structure. The project is significant precisely because it is intended to promote common good, addressing effectively the most pressing social needs, resorting to a shared and principle-centered leadership, which CALI so vehemently proposes and so effectively promotes. *"My goal is to motivate people from all sectors to get involved and build a strong civil society. The idea is to raise consciousness about the importance of increasing the participation, both quantitatively and qualitatively, of civil society in the country's various pressing issues and debates"*. This objective will be pursued through activities aimed at raising civil society's self esteem and awareness of its potential.

**Hugo R Diaz** committed to deliver two projects. First he formed a "Business Angels Network", to link potential investors with entrepreneurs and their ideas. He is now working to build an Angel Capital Fund to compliment the Network and support small ventures in Guatemala. *"I can't create just the network or the fund, I need to build a whole chain to support entrepreneurs.* The second project is called "Aspen Fellow Hub" and it promises to use technology to connect all the members of the AGLN network. *"My first goal is to make you all join Facebook, and get connected though technology."*

**Diego Eleta** created a project called “Trial for Performance”, based compensation in public schools. It consists of creating a pilot project of three to five public schools (to grow as it is successful) that have been “adopted” by the private sector. We would administer standarized tests to two or three key grades in each school and reward monetarily those teachers, directors and the school (the kids would be compensated some other way) involved in improving the children's scores from year to year.

**Marcia Facusse de Villeda** wants to create a project called “FUNNIÑO”. The goal is to build a favorable social framework for the *Convención de los Derechos del Niño* (Convention for Children's Rights) though the strengthening of local, national and regional institutions that works with the children sector. The purpose is also to create an institution of institutions with national and regional reach that facilitates the coordination and execution of resources to aid social work focused on children. *"My biggest challenge has been to penetrate into the Foundations and letting them open up to us, to listen, to let us help them."*

**Ernesto Fernandez Lang** designed a center for the capacitation of Banco Uno called “Superate”. The project’s main purpose is to create a school to teach children English and the vocational tools to give them the opportunity to work with international companies like call centers or customer service. The idea is to start in La Libertad, El Salvador and Rivas, Nicaragua and make people with needs employable. *"My challenge is to make this project sustainable."*

**Aurelia Garrido** created a project called “Costa Rica Audiovisual” (Audiovisual Costa Rica), designed to create an audiovisual cluster in Costa Rica. This industry will create high value added jobs; attract foreign direct investment and creative opportunities for our film artists and technicians. *"My biggest challenge is that I am no longer Vice Minister so I can't articulate the project life like before. I now have to redefine my role."*

**Roberto Gonzalez Diaz-Duran** designed “InfanEtics” a program that teaches children between the ages of 8-12 through the implementations of sports leagues and sports educational programs, good values and principles.

**Jose Jesus Mora’s** projects is called “Redescubriendo la Paz: Promocion de la Paz como Valor y Como Tarea” (Rediscovering Peace: A Promotion of Peace as a Value and Duty”. The project consists in the use of audiovisual material to promote a culture of peace, meditations and the resolution of conflict. *"Knowledge enters through the senses, particularly through the sense of sight and hearing. My biggest challenge is time."*

**Maria Pacheco** created “Wakami Villages”, a start pilot for one of the communities she works for in Guatemala that will transform villages categorized as extreme poverty into villages that have a fascinating way of life: valuing their roots, recovering ecosystems, generating prosperity by transforming plants in their ecosystems and linking to value chains, and generating a platform where people from other parts could come and learn, and also share their knowledge. It will be a village where ecology, economics and linking to the world will happen. She is also designing a children’s mayicars book inspired in the Wakami Villages. *"My challenge is to find myself a publisher for the book. I have also started a mentorship project with women. The hardest thing has been to de-politicize the beautiful platform that we have created."*

**Maria Nelly Rivas** is working on two projects. The first projects is called “Casa Abierta (Open House), which will give children at risk in underprivileged neighborhoods the opportunity to break the cycle of poverty in their families and communities by providing integral after school services that will show them a different perspective from what they are exposed to on a regular basis. “Casa Abierta” will offer extra-curricular activities, support with school supplies, and pedagogical and psychological support. Project #2: The second project is called “Linkaid”, a network that brings together people in need of funds, legal advice or medical attention together with donors, lawyers and doctors that are

willing and able to provide support. *"I want to create the e-bay of philanthropy, a network that allows us to connect people in need, with people with resources."*

**Jose Rafael Rivera Ferrari** designed "PADRE", acronym for "Paternidad Responsable para Vivir Mejor" (Paternal Responsibility to Live Better). It will provide ideological and educational background and support for the institution(s) already in the field working for family planning in Honduras.

**Gerardo Sánchez** created "Rescatando Talentos" (Rescuing Talents) a program that will provide high school students with a full scholarship as well as a formal part time job according to labor regulations. *"One of my challenges is that there are more needs in the education system (teacher training, instructing parents with values, decent facilities, low government support, etc) than the needs of its students. I have found that there are a lot of complex problems."*

**Hildegard Vásquez** launched an "Adult Female Training and Entrepreneurial Project" to give 20 women of the Old City of Panama the opportunity to access the job market through life-planning programs. The program is meant to strengthen the personality of these women participants, training them with technical knowledge and vocational tools to be successful while still being stay-at-home moms. *"It has become a bigger monster than I ever thought. My challenge now is to make this project sustainable. My goal is not only to offer women an opportunity to be in the job market, but to impact their lives positively."*

**Renata Villers** is working on a "Scaleable Model for Teacher Professional Development", an extension of ADA, where she is currently working on. The program will work on critical success factors for future scale up, such as: training of trainers; evaluation; adaptation of the methodology to multi-grade schools, reduction of unit costs, etc. It is a trainer of trainers model. *"I want to take this model that is working in a region of the country and show how to replicate it on a national level."*

**Gian Marco Palazzo** created a project called "Consciencia Centroamericana" (Central American Consciousness), a program of public service campaigns at massive levels in the region to raise awareness about personal effectiveness, and individual contributions towards society. The premise is: the quality of our society is the sum of its parts, which begins with every individual. It is a motivational daily stimulant for the masses to eradicate the low levels of consciousness that everyday life in our countries can create. Improving our mind control leads to better thoughts, better thoughts lead to better decisions and actions, better actions lead to a better society. Consequence is key.

**Earl Sampson's** TSIBA Education provides emerging leaders with a unique Foundation Year Certificate in Business Administration followed by an enriched Bachelor in Business Administration focused on Entrepreneurial Leadership. TSIBA specifically

targets scholars and potential students that would otherwise not have access to tertiary level education, by offering successful applicants full tuition scholarships. Visit TSIBA at <http://www.tsiba.org.za>. Earl lectured "Leadership and Self Development" pro bono to first year students in 2008. During this time, Earl worked on designing a non-tuition bursary/loan scheme, which would assist students with the costs of accommodation, transport and food. The bursary loan scheme would assist students, specifically those living in very trying social circumstances, to focus on their studies and minimise the distractions and derailment that these costs often cause. Eligibility and participation in the bursary/loan scheme would be directly related to academic performance.