

Co-Creating the Well-Living World

127 Insights for YOUR Journey
for the World

STEPHEN HOBBS, EDD



Praise for Co-Creating the Well-Living World™

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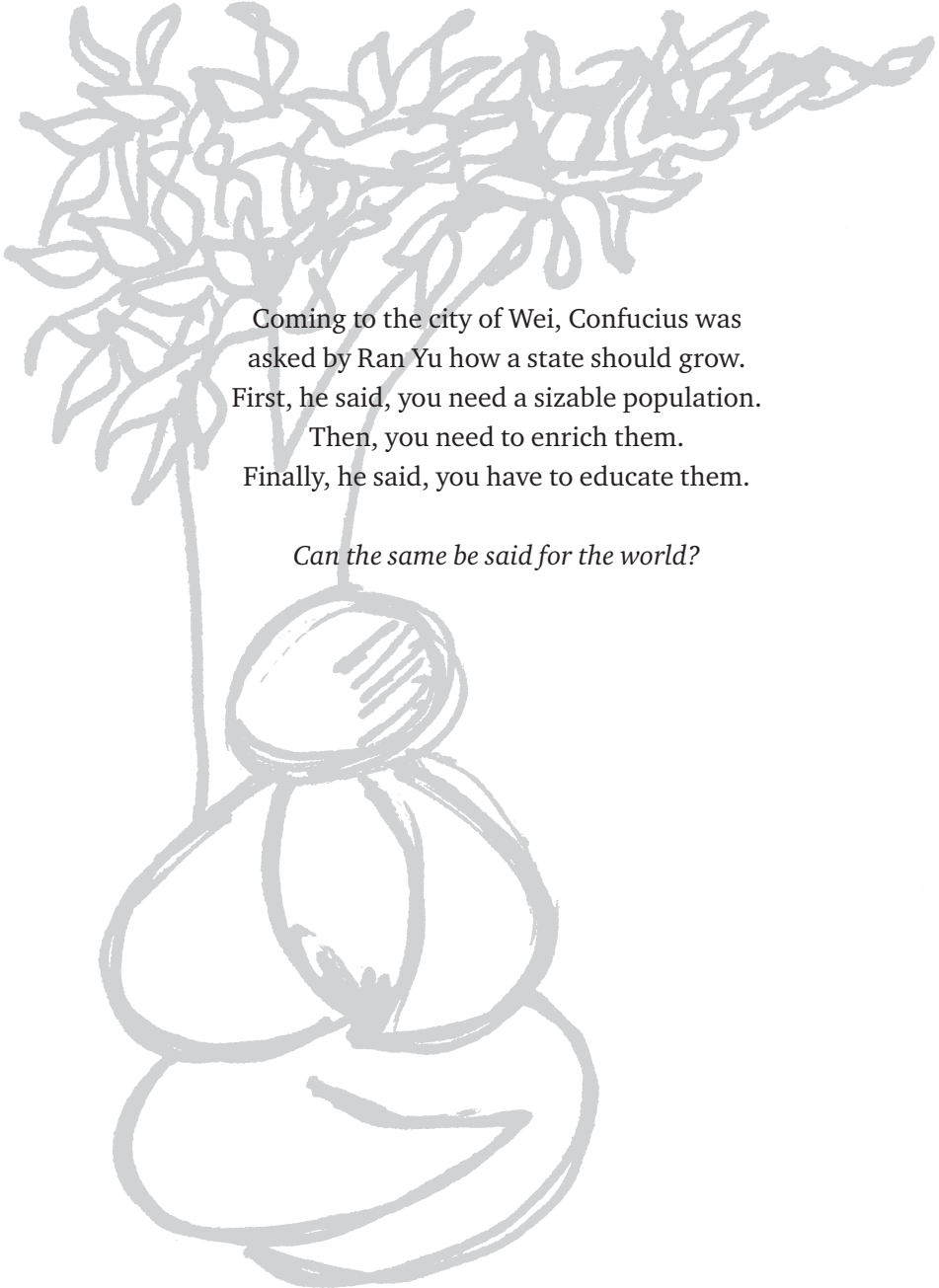
Co-Creating the Well-Living World™

127 Insights for YOUR Journey for the World



STEPHEN HOBBS, EDD

WELLth Learning Network Inc.
Calgary, Alberta



Coming to the city of Wei, Confucius was asked by Ran Yu how a state should grow. First, he said, you need a sizable population. Then, you need to enrich them. Finally, he said, you have to educate them.

Can the same be said for the world?

Co-Creating the Well-Living World™

127 Insights for YOUR Journey for the World

From one to the many.
From the many to the one.

ACTION LEARNING BOOK

Everything you do counts forever.
You are an expression of the whole process of creation;
you are a co-creator.

B. MAX-HUBBARD
Conscious Evolution

Dedication

For a young female soldier at a roadblock in Uganda.
Thank you for allowing me to be the best *for* the world!

And to those who understand caring
instead of careful and careless ...

People like my parents, Bill and Mary Hobbs,
and a dear friend of the family, Art Buss.



Acknowledgements

Bringing these events together involved the help of others. I acknowledge:

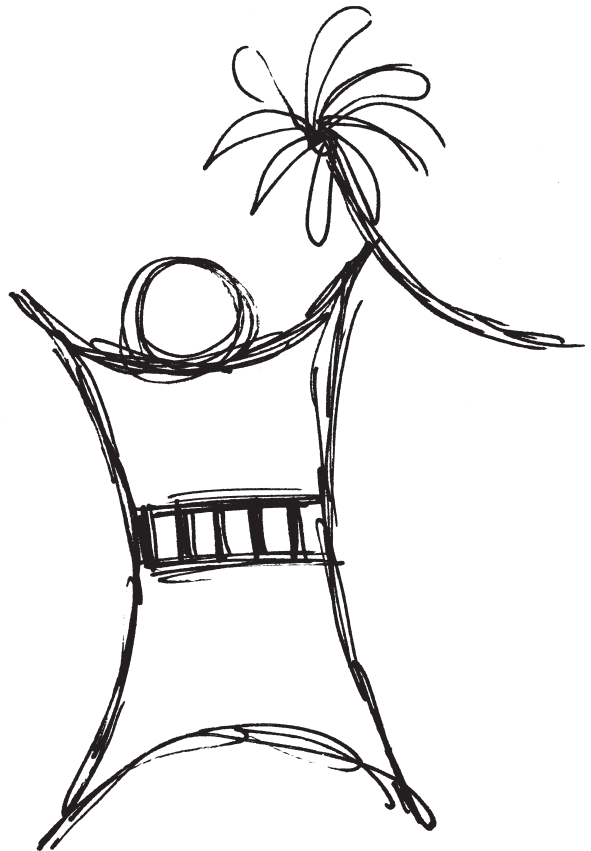
- My artist friend Tracey Harris, who is the artist-in-residence with my company, the WELLth Learning Network. She took my thoughts and drew the images found on the cover of this book and between its covers. Her ever-expanding talent has her creating her own insights for co-creating the well-living world.
- My cover and interior designer Jeremy Drought, who finds the nuances within the book and expresses them through visual language. His ability to bring it together is wondrous and wandrous.
- My fellow writer Colleen Biondi, who edited the words found on these pages. Her keen eye for what matters is measured by the expansiveness of her integrity to hold true to what words convey when they are brought together to describe and explain a thought. Look for her writing because it contributes to this world.
- You the reader. I hope this book provides you with insights for mastering your co-creation of the well-living world. You have it within you to create a fulfilling and purposeful life. If this book in whatever way, touches you and contributes to your calling, then I say 'thank you' for reading these words and seeing these pictures.
- As to errors and omissions, they are mine alone.

*Stephen Hobbs
Calgary, Alberta
July, 2007*

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Beginnings . . .



Preface

TEN YEARS AGO MY ENTREPRENEURIAL SPIRIT SAW THE LIGHT OF DAY. I was unsure if doing it from a small, home office was for me. I soon found that it was.

My learning along the way has been *magnificent* (magnificence significant). During these years many concepts have come and gone, with a staying and seeing development, and a few being shared with others through workshops, seminars, and consultation.

What seemed to take a little longer to gain speed, in my work delivery, was sharing ideas with others. I really, really love to write and, in the beginning, I dabbled and dabbled. I did not make a concerted effort to publish or share my books widely.

So far, I have written three books: *Cultural Transition* (2001), *Living Your Great Life* (2005) and *Creating the Well-Living Workplace* (2005). I have sold or given away a total of 500 of these books.

Writing this book created resurgence for me to get on with my writing. I really love to write—did I mention that fact?

Also, I rediscovered how important it is for me to share these books widely if I am to co-create the well-living world.

Working from a world perspective, while I am perched in the universe looking at earth, I am a celestial being with a terrestrial body. The expanse of the universe is available to enjoy and will be brought to bear in my work if I am mindful and heartfelt. And I am!

This book is a testament to my contribution to co-creating the well-living world.

A friend and colleague, who no longer walks this earth, penned *Significare* that appears on the next page. If you know and have read *Desiderata* by Max Ehrmann (1952), then you will recognize what Gerard Grant (1994) wrote. I have adapted Gerard's writings to place some concepts in the affirmative. I edited the 'do not' statements he included.

I took this action to move the presentation from ‘do not’ do something into ‘do’ something.

Your thoughts and your words matter ... because what you think and what you say are an indication of your fitness in the universe.



Significare

GO CONFIDENTLY THROUGH THE CLAMOUR of the world, ever mindful of your strength and courage. In relating to others, neither give nor take offence—always exercise a modicum of detachment. When speaking, let people know who you are and what you are committed to. You are your own person.

Choose to listen so that everyone is free to express themselves, no matter how they may perceive you. Recognize that distractions and excesses are part of the human condition. When people are in pain and suffering, show them compassion.

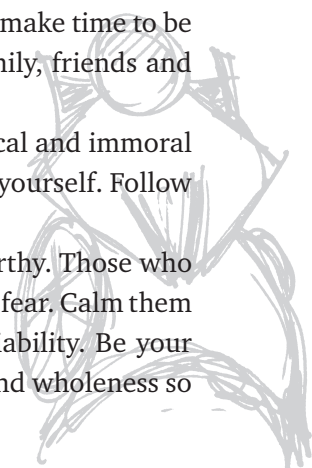
Compare and validate yourself with criteria you set. Accept individual differences and cherish your own unique individuality. There is no other person in the world like you.

Take on projects and enjoy the satisfaction of their completion. As you succeed, you will receive greater responsibilities. Accept them and embrace the learning that goes with the opportunities they offer.

Your career is important. Do, however, make time to be in your life with the inclusion of your family, friends and society at large.

In business, you will encounter unethical and immoral behavior. See it for what it is and refuse it yourself. Follow your own sense of appropriateness.

People are honest, decent and trustworthy. Those who show the opposite are living in anxiety and fear. Calm them with your availability, steadiness and reliability. Be your word. Remind them of their inner peace and wholeness so that their spirits may shine again.



As you grow in years, remember your own passage towards wisdom. Each phase has its disappointments and challenges. Make allowances.

Do reflect on your appreciations and share your boldness. Choose to live creatively with all that presents itself.

Be an extension of the universe. Know that it is a privilege to be a member of humanity. Make a contribution, be heard, grow as a human being and enjoy being alive.

Use this brief spark of precious consciousness to its fullest and leave your legacy of a valuable and memorable life.

Gerard Grant, 1994

Stephen Hobbs, 2006



Moving through the Book

HAVING READ MANY BOOKS OVER THE YEARS, I have found myriad ways to interact with them. From my experience here are five ways to read this book:

1. Read front to back, glancing over the statements—then return to the front of the book to read each statement as if for the first time asking yourself:

- *What am I doing to realize the intention of the statement for the world?*

I suggest you keep a sticking note pad (or two) close by to record your thoughts or write on the page itself. There will be space.

2. Close your eyes, open the book to a page and lay your finger on the page—then read whatever statement is found around your fingertip. This format may have you visiting a statement several times before reading all of the statements. Ask yourself, “Is there a message here?”

3. Select a statement using the number chart provided below. You have many choices. You can start at a dark space and move in any direction, checking off the boxes. You can start on a column or a row, and move vertically or horizontally. You can take your pen, start anywhere, draw a line that connects all the numbers like a string and then follow that string.

Use the following number sequence to guide your movement through the book. This approach has you moving eventually through all statements in a random way.

A second copy of this random number chart can be found at the back of the book. Feel free to photocopy it and use it again in case you see a different pattern.

	117	100	67	114	84	19	44	112		72	
110	77	104	103	27	66	6	108	68	85	61	111
51	8	80	32	54	113	74	57		22	47	69
63	93	12	70	92	49	29	89	96	45	109	
9	11	52	13	60	78	91	35		121	23	34
73	41	2	127	4			14	58		97	122
90	105	31	65	43			5	21	15	39	62
42	64			88	36	118	50	75	71		
3	17	79	25	26	107	48	102	40	119	16	86
81	116	94	53	125	83	56	124	87	30	123	46
115	7	126	106	120	18	95	24	101	59	20	98
	33	28	82	38	55	37		76	1	99	10

4. Start with the first statement and find your meaning in that statement. Then during the coming week, identify and implement ways to integrate your meaning of the statement into your activities. As you live the statement, maintain a journal of appreciative insights from which you can share your examples of application. Your book becomes your means to remember what works. From it, you draw your insights—that is, you draw from your wellspring of wisdom.
5. Photocopy the statements found at the back of the book. Then, cut up the pages placing the statements in a ‘Co-creating the Well-Living World™’ bowl. Each day, each week draw a statement and

share the statement with someone. Through your dialogue, find ways to realize the meaning of the statement for yourself with another. Since co-creating your well-living world involves others, why not get them involved in the dialogue?



Action Learning

THIS BOOK IS AN ACTION LEARNING BOOK. Action learning happens when action begets learning and learning begets action. And yes, it could be a learning action book. Either way you will have a “chicken and egg” question. Which came first—the chicken or egg? Which came first—the action or the learning?

In response to the chicken and egg question, I ask what you have at hand because if it is the chicken, the egg will follow. If you have the egg, the chicken will follow.

In response to the action and learning question, I ask where you are in the process of living because if you are in action, you can learn something and if you are learning, you can take action.

Verbs of Language

Action is expressed in language through action verbs. Some verbs are stronger than others and evoke a greater involvement. Conversely, these same action verbs can be daunting to act upon if misunderstood or uttered in jest or without true intention.

Each of the 127 statements found in this book has an action verb that begins the sentence after the introductory words “Co-creating the well-living world involves...”

Using the verb ‘commit,’ for example, means you are involving your hands, head and heart in the endeavour. Your commitment is for you and you communicate from that commitment in living your great life, creating the well-living workplace and co-creating the well-living world.

To commit is to be involved in action learning.

And yet, to commit can be frightening for some. The withholding of commitment is an expression of ignorance, complacency and/or self-doubt. Jack Zufelt¹ speaks of these three blocking excuses in his books and tapes. Ignorance is when you lessen your learning. Complacency is when you lessen your action. Self-doubt is when you lessen your action learning because of your beliefs and assumptions about yourself in and through your learning and action.

For YOUR Consideration

In reading this book in one of the five ways mentioned above or in another way that has meaning for you, consider which action verbs and their associated learning is important to you. Or think of the learning you would love to have in your life and decide on what action verb fits how you will learn.

In deciding on these actions and the learning you would love to have, consider the ways in which they evoke co-creation of the well-living world. In living your great life, the underpinning of your decisions will be well served by being the best for the world. If you take up this action, what learning and further action is needed by you?

Your action and learning will contribute to the world. And if everyone did the same, think of how the world would act.

This book was written using 127 action verbs. The number 127 represents the 26 letters of the alphabet, 100 letter tiles found in the game of Scrabble and 1 extra one framed by love. The number 127 was chosen because it is a prime number divisible by 1 and by itself. Therefore, the one is in the many as the many is in the one.

The ideas that accompany the verbs in the statements were randomly written. Whatever came to mind at the time of writing was included. The editing focused on eliminating duplication, improving grammar and checking spelling. However, several new words sprang to mind and they seemed to fit and therefore they were left for your consideration.

¹ See the Bibliography at the back of the book.

Your Action Learning Book

The 127 statements included in this book will serve as a starting point for you to write your own action learning book.

- What verbs will you choose for your book?
- You can decide on a smaller number that has meaning for you.

Think of a number that has a pattern in your mind. Other numbers that have meaning for me [that serve as illustration] are 3 (triangulation) or 7 (chunking information to remember) or 9 (triangulation of 3 triangulations) or 21 (triangulation of chunking). Other authors have used 52 (number of weeks in a year) or 101 (stimulating thinking beyond 100%). Whatever the number, keep it manageable so you can commit to the action and learning intended by the verbs.

Once you have written your action verbs, write a statement for each verb that contributes to co-creation of the well-living world. Take note of the direction and charge of the verb. In thinking and feeling the direction of the statement, is it helping or hindering you in your co-creation? Verbs written from a helping perspective live better in your hands, head and heart. If you start with a 'stop' related action, reword the statement into the affirmative.

- a) Send a complaint email re: lack of proper equipment in the department to...
- b) Develop a proposal outlining three ways to purchase the necessary equipment for the department

When you read both statements, what level of charge or energy is associated with the verb?

Some verbs evoke more force than others. To *hear* something is one thing; to *listen* to something is yet another. Hearing is one action in the richer, overall action of listening. To *analyze* a situation is different than to *evaluate* a situation. Check the action verb for its 'nestedness' (like a Russian doll inside a doll inside a doll) within other actions and decide on the action and learning you would love to have. If it is important to

hear rather than listen or analyze rather than evaluate to begin your journey, then so be it.

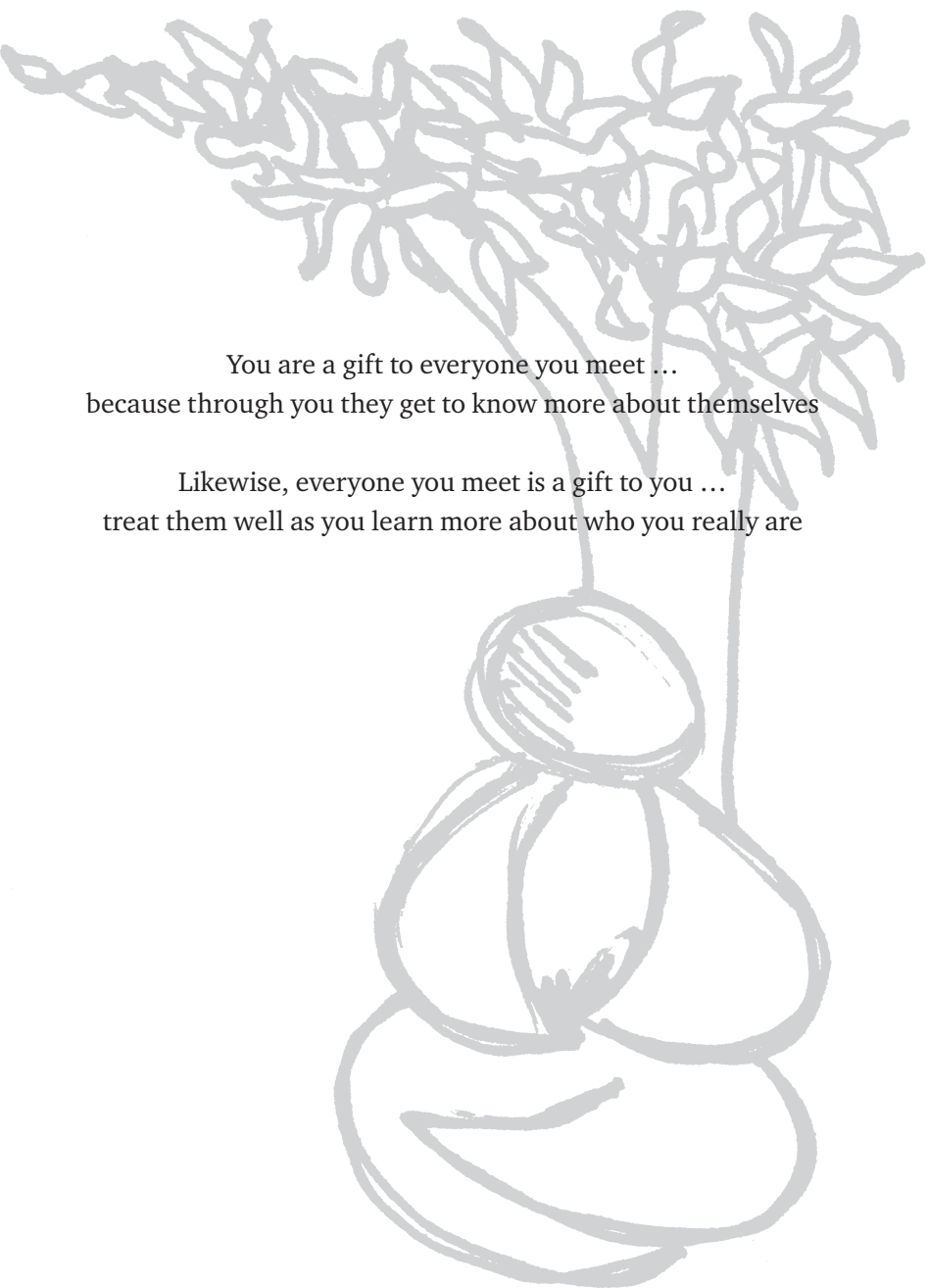
The important thought to keep in mind is the evolution of your thinking and feeling. The action that accompanies those thoughts and feelings means new actions are needed to grow.

Writing a Story

As you live your action and learning, consider writing a story about how they materialize in the world through your eyes and/or those of someone else. One thing is abundantly true—people who read your story will learn about your interpretation and might think about things differently and/or use your story as an impetus to take new action.

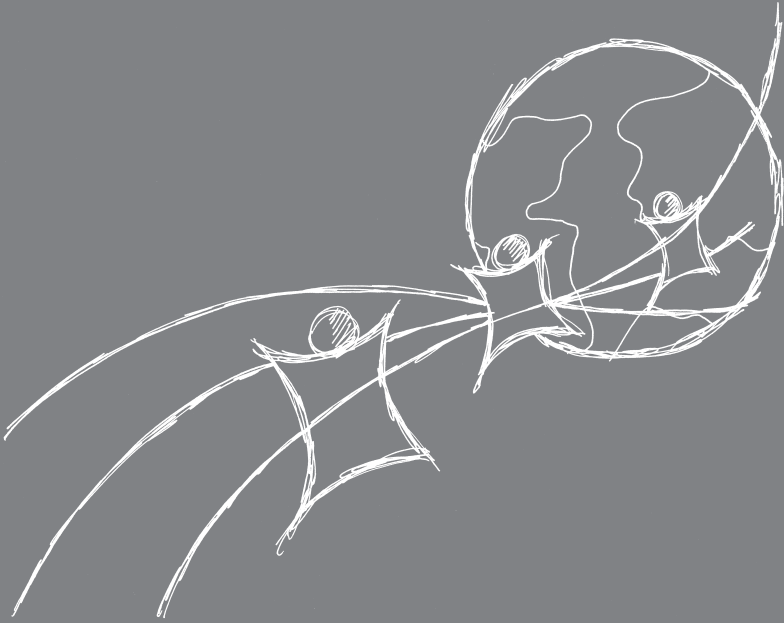
In writing your story, you are sharing the voice, mastery, position and authority of your action and learning. Through your story you are an educator.

And visit <www.co-creatingthewell-livingworld.com> often,
to stay abreast of what is happening.
Here you will find a place to share your stories.



You are a gift to everyone you meet ...
because through you they get to know more about themselves

Likewise, everyone you meet is a gift to you ...
treat them well as you learn more about who you really are



be the best for the world

Two Thought Presentations

A Well-Living World Perspective at a Human Scale

THIS SHORT PRESENTATION IS MEANT TO PROVOKE, to enthuse, and to irritate your sensibilities to a point that you learn and take action. It is hoped that your new learning stimulates new actions all in co-creation of the well-living world. It is about:

- Human Ecology Learning and Development
- Human Scale Systems in Organization
- Humanity in Relationships
- Humanness at the Heart of Strategic Mapping

Overview

Just as there are crises in different areas of the world, there are brightening lights of active hope and faith. While the mass media often portrays a world filled with doom and gloom, there are Internet websites, magazines and books that offer a complementary perspective.

That written, there *is* a world disease that is not easily defined, described or explained. It is a malaise of the individual and collective soul. If it were given a name it would be a lack of civility. Even then, this word is not enough.

This malaise results from a complex set of interwoven world symptoms, causes and paradigms that exist at nation, region, city, suburbs, street and house levels. These symptoms, causes and paradigms influence conversations among families, friends, foreigners, foes, fanatics and funders (read like categories of stakeholders invested in what people do).

Conversations

Into these situations of perceived complexity and chaos, people speak and listen through foreground conversations. They take what is said and read at face value. Much of this foreground conversation is reactive and defensive in nature.

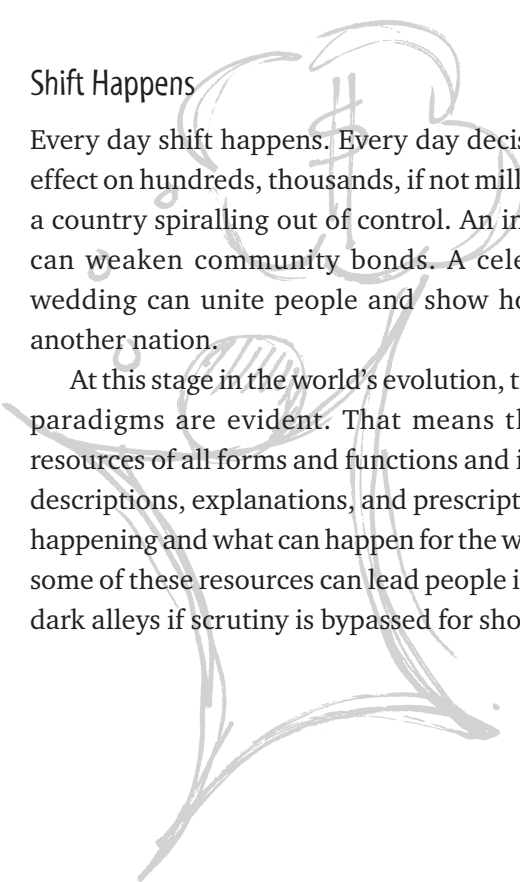
On the other hand, there are people who speak and listen from background conversations that are adaptive with genuine flashes of proactive and generative thoughts and feelings. To live from background conversations requires much practice and critical reflection.

Using background conversations as a frame of reference for decision making encourages a deeper review of what is said and read. This deeper review takes time and is soulful in intention. That is why more people prefer the foreground conversation because it allows them an excuse to avoid knowing themselves.

Shift Happens

Every day shift happens. Every day decisions are made that have great effect on hundreds, thousands, if not millions of people. A coup can send a country spiralling out of control. An internal attack on sovereign soil can weaken community bonds. A celebration surrounding a royal wedding can unite people and show how one nation can care about another nation.

At this stage in the world's evolution, tribal, modern and post-modern paradigms are evident. That means there are a plethora of useful resources of all forms and functions and in many languages that provide descriptions, explanations, and prescriptions of what happened, what is happening and what can happen for the world to be better. Unfortunately, some of these resources can lead people into cul-de-sacs, dead ends, and dark alleys if scrutiny is bypassed for short-term gain.



Through the Box

If it is a box the world finds itself in today, then thinking “out of the box” is simply not enough. What is needed is to think “through the box” to the extent that the box no longer exists. Therefore, some radical new thinking is needed to move the collective into new forms of organizing.

The convergence of socio-cultural, technological, economical, environmental and political [STEEP] variables is in view every day. As these variables converge, much must be done to achieve a singular mission whose mathematical expression is $2 + 2 = 22$.

Moreover, there must be agreement that where money is at the heart of intervention:

- there are monetary imbalances to be dynamically balanced.
- there is a concentration of resources within industry held by a few.
- there is a mechanistic underpinning re: economic thought processes.
- there are limits to growth without transferability of knowledge.
- there is a web of interrelated, complex issues facing the world and economics.

Thoughts and Feelings

Because guilt and fear abound, depression invades waking thought. Where guilt exists, it is because you believe that you caused more pain than pleasure in the past according to your actions. Where fear exists, it is because you believe that you will encounter more pain than pleasure in the future according to your senses. Where depression exists, it is because you expect an ideal that is not realizable.

Whether guilt, fear and/or depression invade your soul, know that they can be lessened and even eradicated with mindful and heartfelt intent through loving whatever is before you.² Look around for others who have risen above the malaise and can offer insights that inform you. However, be diligent to the messages and processes because some malcontents—posing as healers—can do more damage to your soul if you follow their uncontested word and deed.

² John Demartini’s book *The Breakthrough Experience* is worth reviewing.

From Within

In moving forward for self and with others, you will encounter blocking excuses that counter your co-creating the well-living world. They are:

- Ignorance – that is, people have lessened their learning.
- Complacency – that is, people have given up, expressing defeat, a loss of will, cynicism and demobilization; they have lessened their action.
- Self-doubt – that is, people have unanswered questions about themselves because the questions they are asking are not their great questions; specifically, they have lessened their action learning.

Thoughts of Another

Einstein said many things helpful to this presentation. Here are three:

- The world we have created is a product of our thinking; it cannot be changed without changing our thinking.
- The world is a dangerous place, not because of those who do evil, but because of those who look on and do nothing.
- The significant problems we face cannot be solved at the same level of thinking we were at when we created them.

For everyone to move forward, it is essential to admit that Einstein's observations are true. Therefore, it is imperative that trans-disciplinary approaches (across disciplines) are enacted. Every discipline is needed to live within the well-living world initiative. Psychology cannot be at odds with sociology; philosophy cannot be at odds with ecology; physiology cannot be at odds with cosmetology, to name a few of the 'ological disciplines.

Therefore, what is needed is a greater self-reliance intervention; that is, a human scale intervention that:

- meets human values knowing emotions are involved.
- organizes organic solutions (meeting needs where humans collect).
- encourages civility of society balanced within the situation at whatever systems level is at hands, head, and heart.

- celebrates diversity of all types and modifies socio-cultural expression according to the rhythm of history and mystery.
- recognizes that people work (live) according to the tenets of acquired knowledge and supports education as the foundation of moving forward.
- implements a journey rather than destination intervention and encourages the awareness, attention and intention of this praxis.

Dynamic Balance

The Dynamic Balance approach will prove helpful in co-creating the well-living world. This approach emphasizes people and performance rather than productivity and processes. However, a balance is needed for both to thrive. That is, processes influence people just as people influence processes. Certain processes can be used if people are ready, able, and willing to participate. If they are not ready, much can be done to prepare them for the process.

People's fundamental values for living their great lives, creating well-living workplaces and co-creating the well-living world are few and knowable. This hierarchy of values facilitates a greater commitment to what an individual loves to *be doing*. However, a balance is necessary. There are times in living when doing what you do not love contributes to what you love. If shopping is not your forte, then you must find ways to shop to ensure your basic human ecology (food, water, shelter).

Fundamental values are worldly and differences between people are few. If people were to connect through their hierarchy of values (from the inside out), then a platform of commonality would link them together. When values are met within, between people and among relationships, people are better positioned to listen and learn. The balance point is that—over time—the ways and means of meeting values shift.

How values are collectively satisfied highlight the culture of a group, organization, and country. A shift in culture is about giving up old perspectives and responses to adapt or adopt new perspectives and responses. Therefore, the expression of culture and the values spoken within that culture, must be shared openly.

To avoid a pathology of discontent, whether for the individual or the collective, it is important that people are trans-disciplinary in their approaches toward one another. People need to co-create a culture of paradoxical wisdom of the one and the many.

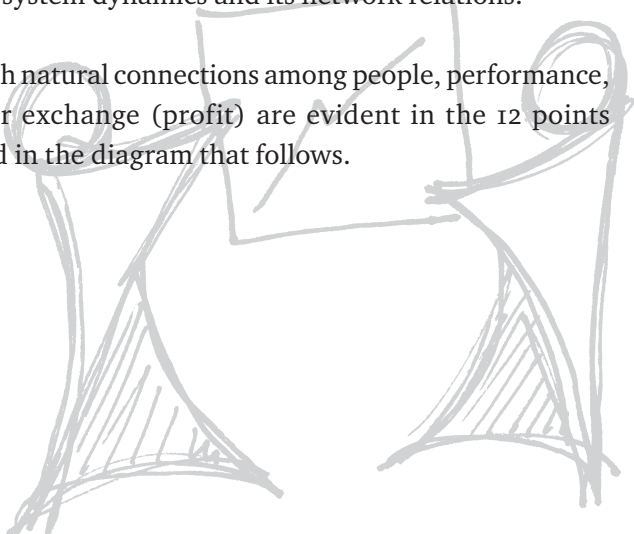
Human Relational Systems

In human relational systems [people interacting with one another], those involved seek outcomes of coherence, completeness, consistency, and decisiveness. The following requirements are necessary to move forward:

1. Human scale ecological development must care about the resources available, fit with the politics and culture(s) of the nation, and consider the interactions of cultures in and among nations, both near and far.
2. As STEEP issues arise, trans-description, trans-boundary, and triologue (dialogue, discourse of triangulation) must assist with synergistic decision-making and committed response-ability.
3. Industry and government authorities must serve by prioritizing, embracing, and integrating creative and innovative answers to human scale questions.
4. The development, evaluation, and experimentation of research methodologies and their supportive methods, approaches, and practises must be helpful for academic and applied use.
5. While humans are change agents for themselves and elements of nature, there must be an understanding that earth is also a change agent for humans and other elements, as the universe is a change agent of the earth.
6. The task at hand must be to understand that change is forever present and there is a need to co-create transition that fosters and fashions sustainable development.

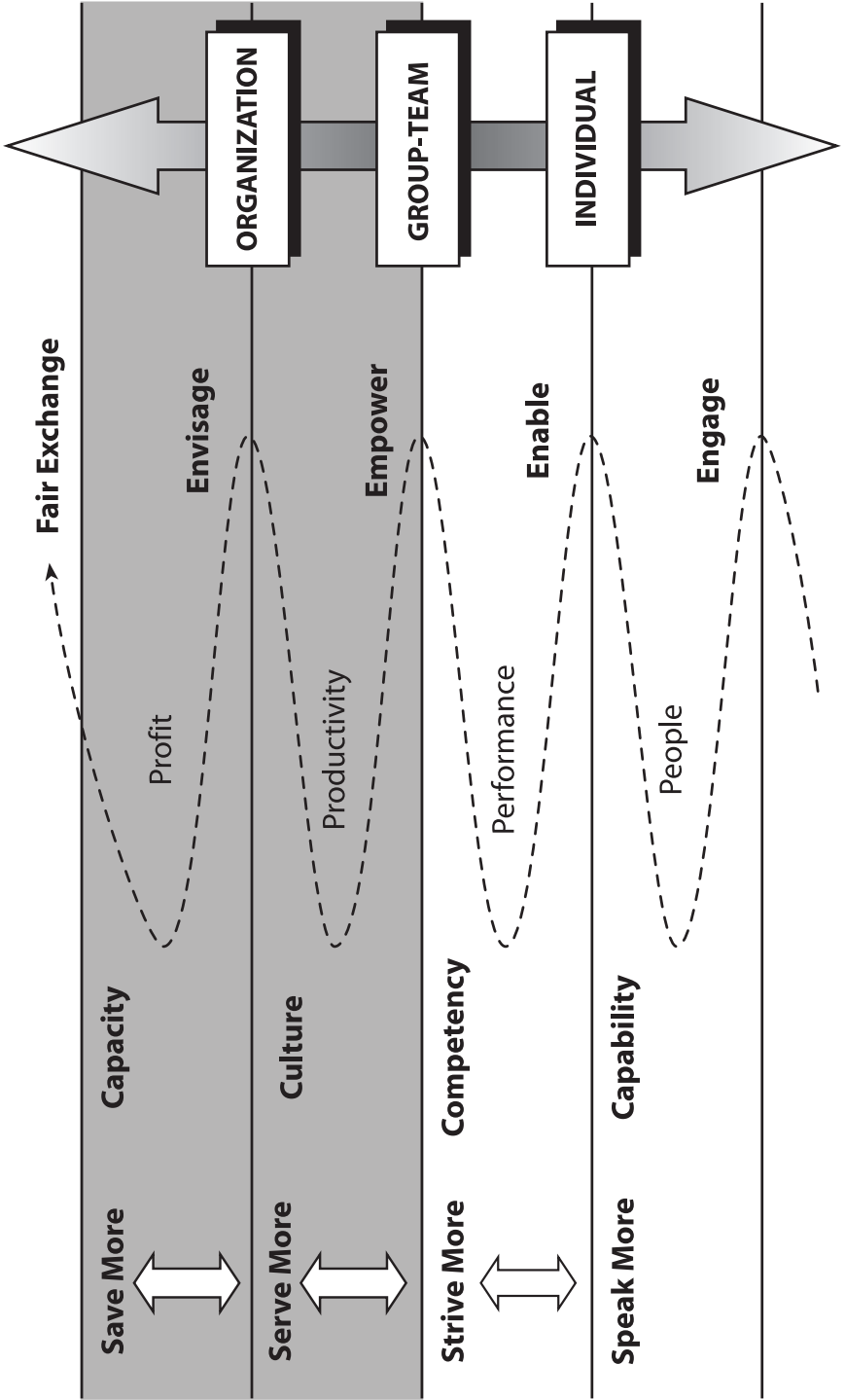
7. Using integrated (internal) thinking/assessment and ecological innovation and creativity must be seen as stronger threads in the well-living world tapestry.
8. Competencies (knowledge, attitude, and skills) must be written in terms that are accessible and achievable by many.
9. Trialogue must focus the integrative approach through profitability, validating, educating, and reviewing peoples' fulfillment of their competent commitment to being, having, and doing their best for the world.
10. A "portfolio of competence™" must be the transferable strategic map and action plan every person can present when they meet the work.
11. Decisions will take place as learning accumulates at the interface between the science of humans and the art of nature (in nature there are no straight lines, yet humans have an affinity for straight lines).
12. People actively transitioning because of change will do so with the intention of benefitting from the change, all the time discerning human relational system dynamics and its network relations.

Links that establish natural connections among people, performance, productivity and fair exchange (profit) are evident in the 12 points mentioned above and in the diagram that follows.



Fair Exchange in the Well-Living Workplace:

Connecting the 4 Ss, Cs, Ps, and Es, with Individual, Group-Team, and Organization Level Interactions



A Final Thought

Know that WORDS MATTER because words are the freezing of reality. Words describe, explain, and prescribe the frameworks, theories, and models used to organize a dynamic world.

Words can be imprecise and can cause confusion in conversations. Words, in combination, can imprison or set one free depending on how they are used.

One word can bring you up just as one word can bring you down. Consider the appropriateness of 'yes' and 'no' in a situation.

Yes – WORDS MATTER!

Human systems are networks of relationships. And those relationships are influenced by emotions. Words frame emotions. Words help establish and destroy relationships.

Choose words which are relevant to the situation, effective in telling the story and efficient in meeting the objective of the story-sharing.

If your language is hindering,
your well-living is hindering;
If your language is helping,
your well-living is helping

and

when language uses too many words,
it hides you from truly co-creating the well-living world

and

if you find truth in this idea,
you need to find the words
to cross the voids of ignorance
the chasm of complacency
the wallow of self-doubt

by pruning words, you force yourself
to a higher degree of clarity;
that clarity is for co-creating the well-living world

Four Considerations of Your Involvement in the Well-Living World

Be impeccable with your word,
speak with laughter and integrity into the world

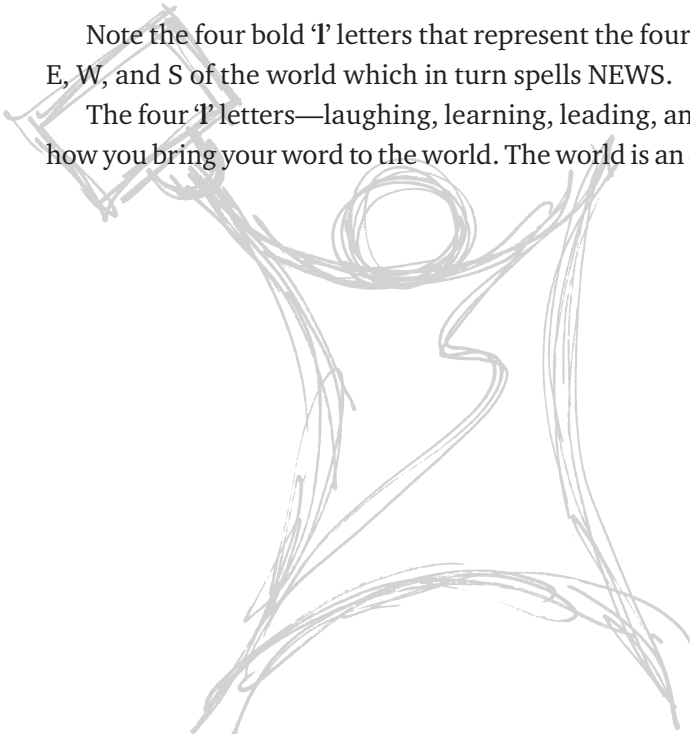
Learn sensibly from others as you share
your thoughts and feelings into the world

Ask questions about what you
be – have – do to lead into the world

Do your best at spirit-centred living
as you express your leverage into the world

Note the four bold 'I' letters that represent the four cardinal points N,
E, W, and S of the world which in turn spells NEWS.

The four 'I' letters—laughing, learning, leading, and leveraging—are
how you bring your word to the world. The world is an enlightened place.



Asking others what the well-living world means to them:

Invokes understanding people and accommodating differences.

Jim, 57

Traveling into the future with an open mind and kind heart.

Penny, 28

Risking yourself and your emotions to others whom you grow relationships with.

Jim, 43

Treating each other as you would like to be treated.

Gerry, 62

Being kind to others, treating everyone as an equal and the way you would expect to be treated.

Charlene, 40

Putting everything in perspective as compared to the action of the rest of the world.

Wayne, 55

Understanding that every creature—including humans—play an important role on Earth.

Kenda, 31

Projecting positive energy and having faith in the capabilities, actions and integrity of the human race.

Sarah, 34

Caring for one another in an honest and humane way.

Randy, 41

Keeping faith in humanity to end destruction and fear.

Sharon, 53

Creating an environment for you and those around you that is full of love and nurturing.

Brad, 29

The well-living world involves living passionately.

Brian, 50

Taking care of all.

Leah, 73

Living life to the fullest.

Darla, 42

Allowing peace a chance.


Henryk, 53

Co-operating.

Jerome, 57

And you ... What do you have to say?

A series of horizontal lines for writing, with a faint pencil sketch of a person in the bottom right corner.



Sustainability: The Ever-Present Paradox of the Well-Living World

A GREATER BURDEN IS PLACED ON YOU TODAY than has been the case in the preceding centuries. With the emergent knowledge of connections among living systems, people are recognizing their evolutionary and/or revolutionary roles in activities like growth in employment, political stewardship, organization relevance, environmental stability, social resilience, technological advancements, personal and group security, and/or helping others in living their great lives. No longer can you be ignorant to the fact that what you do today has an impact on today, all with a view that tomorrow is yesterday's today.

For you to intentionally ignore such systemic truths weakens the fabric of everyone's lives. You must acknowledge sooner than later that through your individual and collective knowing and doing you contribute on small or large scales to the sustainable development of people, groups, organizations, societies and the world.

What is Sustainability?

At its most basic level, sustainability is about living in the present without jeopardizing the future for generations who follow. Expanding on this definition, sustainability is about your present ability to support quality of life and standards of living that meet and integrate the existing interlinking socio-cultural, technological, environmental, economical, and political (quintuple bottom line) ecologies without compromising the well-living of future generations.

Challenges

Every day you are 'STEEPed' in sustainable challenges (socio-cultural, technological, environmental, economical, and political) that present themselves as external change. In response to these challenges, you must fashion and foster an internal response that contributes to your living your great life and creating the well-living workplace.

What seems clear for everyone is the importance of 'learning how to learn for knowing what to know' or 'learning for knowing.' All of this

learning and knowing is then directed toward a more conscious evolution of sustainability. Along this path of awareness, attention, and intention, you may be guided by the following nine insights:

1. **People are involved** – and their decisions about sustainability are influenced and guided by their foreground (speak and hear) and background (think and know) conversations with themselves and with others. What is sustainable to one is not necessarily sustainable to another. Therefore, conversations among people are needed to arrive at greater acceptance of the importance of sustainability. It is imperative that people arrive at agreement for the significance of sustainability today.
2. **Groups of people matter** – and in coming together in collaborative ways people can share what they know, how they go about what they do and what is needed to ensure sustainability. All stakeholders in co-creating the well-living world have to identify and ensure accountability for their sustainable contributions. When groups of people shrug their shoulders at their contributions, they lessen the opportunities for those who take their place.
3. **Organic processes have to be evident** – and these processes, through which sustainability data-information-knowledge flow, have to be transparent, inclusive, and accountable. This flow means people, as individuals and in groups, have to recognize that shift happens. Therefore, organization strategies, structures, and relationships must be linked and cultivated on previous and ongoing sustainability initiatives.
4. **Practical ethics are essential in dealings** – and all sustainable connections between people must be credible, fair, and caring. As people work with one another, their interactions, and the services and products they create, must ethically benefit in the short term. And those same interactions, services, and products must also be ethically reviewed to develop the sustainable processes needed to facilitate long-term transitions.

5. **Exemplary vision is necessary** – and a shared vision on sustainability expressed in governmental policy, institution work, and individual learning is necessary for sustainable transitions. This vision ‘from sustainability’ has to be shared so that people can enrol themselves in its achievement. At its foundation, the sustainability messages have to be framed in such a way that people can say they thought of it themselves and are willing to show others so continual improvement is possible.
6. **Generative learning-for-knowing is essential** – and collaborative dialogues are key elements of resolution inquiry and appreciative inquiry. In shifting learning and knowing to learning-for-knowing requires doing more of what works while at the same time resolving what is not working. In all of this learning-for-knowing, people must generate potential, practical, and presentational knowledge that benefits themselves and others. By sharing knowledge, the sustainability vision is actualized and ethics are lived.
7. **Walking the shared path makes it visible** – and everyone’s attention to sharing knowledge and wisdom moves tacit knowledge into the realm of explicit knowledge. Once knowledge is shared openly, systems may be developed, implemented, and evaluated that allow others to follow in due course. Knowing where people have come from offers a path for those to follow. With a known path, resources will not be assigned to reinventing ‘things.’ Instead, those resources can be applied to making things even better. And everyone must be open to cutting a new path if continuous improvement is at the forefront of well-living world decisions.
8. **Co-creation continues cultural transition** – and sustainable development does not follow the traditional ways of doing things because what has worked before will not meet the needs of the future. Also, people, organizations, and societies that worked alone now have to act responsibly and think generatively across all industrial and voluntary sectors, across all generations and around the world. A culture of sustainability woven into societal fabric encourages all world

citizens to co-create something more than what they have now without impacting what will be left for those who follow.

9. **Equilibrating paradox is the present of the present** – and in paradoxes such as right and wrong, sadness and happiness, masculine and feminine, yin and yang, more and less, birth and death, the evident truth becomes—when you have one, the other is also present. Like a coin that has two sides, without one side there is no coin. So living in dynamic balance is the sustainability test—use less and create more of what you receive; give more in return; add more value to interactions than what you receive. It means that in the present time and space in which you influence others (you are leading), your gift is your authenticity.

These thoughts are wide-ranging and linked to the extent that you cannot have one without the other. They are shared so you can view and review what happened, what is happening and what is likely to happen as you co-create the well-living world.

In summary, sustainability is about you leading and nourishing a shared meaning with others as you live your great lives while co-creating today's world from tomorrow through fair exchange.

Note: The original intention of this article and story was leadership and sustainability, and continues to be available in its original form at: <http://www.banffcentre.ca/departments/leadership/library/pdf/paradox-hobbs.pdf/>>. This revised version brings the article to a wider audience.

The 127 Statements . . .

Action and Learning Decisions



i. Co-creating the well-living world involves acknowledging the contribution of all worldly beings, large or small.

What does the action verb *acknowledge* mean to you?

How will you *acknowledge* the contribution of all worldly beings, large or small for co-creating the well-living world?

What will it take for you to commit to *acknowledging* the contribution of all worldly beings, large and small?

Co-creating the well-living world involves acknowledging — :

[Your response]

1.

2.

3.

2. Co-creating the well-living world involves *believing* in things, greater than humans that work in mysterious ways.

What does the action verb *believe* mean to you?

How will you *believe* in things, greater than humans that work in mysterious ways for co-creating the well-living world?

What will it take for you to commit to *believing* in things, greater than humans that work in mysterious ways?

Co-creating the well-living world involves believing — :

[Your response]

1.

2.

3.

3. Co-creating the well-living world involves *creating* a global community through which paradox is promoted, embraced and integrated.

What does the action verb *create* mean to you?

How will you *create* a global community through which paradox is promoted, embraced and integrated for co-creating the well-living world?

What will it take for you to *create* a global community through which paradox is promoted, embraced and integrated?

Co-creating the well-living world involves creating — :

[Your response]

1.

2.

3.

4. Co-creating the well-living world involves *developing* a foundational architecture that carries forward the inspiration of the universal balance of the many and the one.

What does the action verb *develop* mean to you?

How will you *develop* a foundational architecture that carries forward the inspiration of the universal balance of the many and the one for co-creating the well-living world?

What will it take for you to *develop* a foundational architecture that carries forward the inspiration of the universal balance of the many and the one?

Co-creating the well-living world involves developing — :

[Your response]

1.

2.

3.

5. Co-creating the well-living world involves *explaining* how celebration acknowledges when humanity is in fair exchange with all other things that make up the world.

What does the action verb *explain* mean to you?

How will you *explain* how celebration acknowledges when humanity is in fair exchange with all other things that make up the world for co-creating the well-living world?

What will it take for you to *explain* how celebration acknowledges when humanity is in fair exchange with all other things that make up the world?

Co-creating the well-living world involves explaining — :

[Your response]

1.

2.

3.

Quick...start the clock!

You've just been born.

*You've got exactly one lifetime to learn
everything you need to know in order
to live life, then live it.*

Ready?

Go!

R. BRODIE
Virus of the Mind



6. Co-creating the well-living world involves *figuring out* that the acceptance of others is seen in the actions of greeting one another in cultural respect.

What does the action verb *figure out* mean to you?

How will you *figure out* that the acceptance of others is seen in the actions of greeting one another in cultural respect for co-creating the well-living world?

What will it take for you to commit to *figuring out* that the acceptance of others is seen in the actions of greeting one another in cultural respect?

Co-creating the well-living world involves figuring out — :

[Your response]

1.

2.

3.

7. Co-creating the well-living world involves *greeting* others in a language that encourages differences that make us similar.

What does the action verb *greet* mean to you?

How will you *greet* others in a language that encourages differences that make us similar for co-creating the well-living world?

What will it take for you to commit to *greeting* others in a language that encourages differences that make us similar?

Co-creating the well-living world involves greeting — :

[Your response]

1.

2.

3.

8. Co-creating the well-living world involves *holding* in your heart the basics of humanness to envelope every connection with humanity.

What does the action verb *hold* mean to you?

How will you *hold* in your heart the basics of humanness to envelope every connection with humanity for co-creating the well-living world?

What will it take for you to commit to *holding* in your heart the basics of humanness to envelope every connection with humanity?

Co-creating the well-living world involves holding — :

[Your response]

1.

2.

3.

*Our perspectives on the world depend on the
interaction of our nervous system and our
language—both act as filters through
which we perceive the world.*

*Then, we don't talk about what we see;
we see only what we can talk about.*

K.T. WARDMAN,
Reflections on Creating Organizations



9. Co-creating the well-living world involves *inspiring* young and old to continually seek ethics in sharing time together.

What does the action verb *inspire* mean to you?

How will you *inspire* young and old to continually seek ethics in sharing time together for co-creating the well-living world?

What will it take for you to commit to *inspiring* young and old to continually seek ethics in sharing time together?

Co-creating the well-living world involves inspiring — :

[Your response]

1.

2.

3.

10. Co-creating the well-living world involves *jumping* in gratitude with each other, for the sense of flight expands everyone's solid footing.

What does the action verb *jump* mean to you?

How will you *jump* in gratitude with others, for the sense of flight expands everyone's solid footing for co-creating the well-living world?

What will it take for you to commit to *jumping* in gratitude with each other, for the sense of flight expands everyone's solid footing?

Co-creating the well-living world involves jumping — :

[Your response]

1.

2.

3.

II. Co-creating the well-living world involves *keeping* vigilant to those who inspire your contribution because of their actions.

What does the action verb *keep* mean to you?

How will you *keep* vigilant to those who inspire your contribution because of their actions for co-creating the well-living world?

What will it take for you to commit to *keeping* vigilant to those who inspire your contribution because of their actions?

Co-creating the well-living world involves keeping — :

[Your response]

1.

2.

3.

12. Co-creating the well-living world involves *leaving*—with acceptance—those situations that do not benefit anyone, knowing that you will revisit those same situations with a different interpretation.

What does the action verb *leave* mean to you?

How will you *leave*—with acceptance—those situations that do not benefit anyone, knowing that you will revisit those same situations with a different interpretation for co-creating the well-living world?

What will it take for you to commit to *leaving*—with acceptance—those situations that do not benefit anyone, knowing that you will revisit those same situations with a different interpretation?

Co-creating the well-living world involves leaving — :

[Your response]

1.

2.

3.

13. Co-creating the well-living world involves *moving* fromward at a steady pace knowing time cannot be saved.

What does the action verb *move* mean to you?

How will you *move* fromward at a steady pace knowing time cannot be saved for co-creating the well-living world?

What will it take for you to commit to *moving* fromward at a steady pace knowing time cannot be saved?

Co-creating the well-living world involves move — :

[Your response]

1.

2.

3.

*Issues in school are
well-structured.*

*Issues in everyday life
are not well-structured.*

*In everyday life the first issue is
to understand that an issue exists.*

*Next is to be clear that the issue identified
is the issue to devote energy toward.*

ANONYMOUS





understand your truth, worth, and service

14. Co-creating the well-living world involves *noting* the subtleties of everyday life that are your contributions to the well-livingness of future generations.

What does the action verb *note* mean to you?

How will you *note* the subtleties of everyday life that are your contributions to the well-livingness of future generations for co-creating the well-living world?

What will it take for you to commit to *noting* the subtleties of everyday life that are your contributions to the well-livingness of future generations?

Co-creating the well-living world involves noting — :

[Your response]

1.

2.

3.

15. Co-creating the well-living world involves *operating* at a level congruent with your heart and in alignment with your soul intentions.

What does the action verb *operate* mean to you?

How will you *operate* at a level congruent with your heart and in alignment with your soul intentions for co-creating the well-living world?

What will it take for you to commit to *operating* at a level congruent with your heart and in alignment with your soul intentions?

Co-creating the well-living world involves operating — :

[Your response]

1.

2.

3.

16. Co-creating the well-living world involves *profiting* each day from the currency of the present.

What does the action verb *profit* mean to you?

How will you *profit* each day from the currency of the present for co-creating the well-living world?

What will it take for you to commit to *profiting* each day from the currency of the present?

Co-creating the well-living world involves profiting — :

[Your response]

1.

2.

3.

17. Co-creating the well-living world involves *querying* the contributions of those you work with in support of the community.

What does the action verb *query* mean to you?

How will you *query* the contributions of those you work with in support of the community for co-creating the well-living world?

What will it take for you to commit to *querying* the contributions of those you work with in support of the community?

Co-creating the well-living world involves querying — :

[Your response]

1.

2.

3.

18. Co-creating the well-living world involves *reviewing* what has happened in order to recognize what will happen if you do it with others.

What does the action verb *review* mean to you?

How will you *review* what has happened in order to recognize what will happen if you do it with others for co-creating the well-living world?

What will it take for you to commit to *reviewing* what has happened in order to recognize what will happen if you do it with others?

Co-creating the well-living world involves reviewing — :

[Your response]

1.

2.

3.

19. Co-creating the well-living world involves *speaking* through your ideas of the world so you might benefit from conversation.

What does the action verb *speak* mean to you?

How will you *speak* through your ideas of the world so you might benefit from conversation for co-creating the well-living world?

What will it take for you to commit to *speaking* through your ideas of the world so you might benefit from conversation?

Co-creating the well-living world involves speaking — :

[Your response]

1.

2.

3.

20. Co-creating the well-living world involves *talking* about the special moments offered by others who are grateful for your involvement.

What does the action verb *talk* mean to you?

How will you *talk* about the special moments offered by others who are grateful for your involvement?

What will it take for you to commit to *talking* about the special moments offered by others who are grateful for your involvement?

Co-creating the well-living world involves talking — :

[Your response]

1.

2.

3.

21. Co-creating the well-living world involves *understanding* that education is the impetus for co-creating the well-living world.

What does the action verb *understand* mean to you?

How will you *understand* that education is the impetus for co-creating the well-living world?

What will it take for you to commit to *understanding* that education is the impetus for co-creating the well-living world?

Co-creating the well-living world involves understanding — :

[Your response]

1.

2.

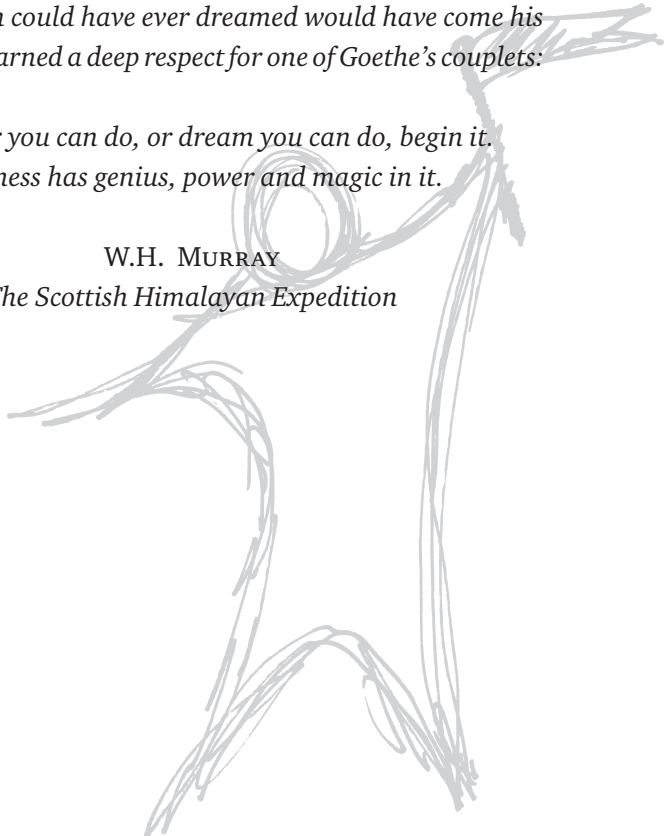
3.

Until one is committed, there is hesitancy, the chance to draw back, always in ineffectiveness. Concerning all acts of initiative (and creation) there is one elementary truth, the ignorance of which kills countless ideas and splendid plans:

that the moment one definitely commits oneself, then Providence moves to. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issue from the decision, raising in one's favor all manner of unforeseen incidents in meetings and material assistance, which no man could have ever dreamed would have come his way. I have learned a deep respect for one of Goethe's couplets:

*Whatever you can do, or dream you can do, begin it.
Boldness has genius, power and magic in it.*

W.H. MURRAY
The Scottish Himalayan Expedition



22. Co-creating the well-living world involves *voicing* the position of your authorship as you master living your life in contribution.

What does the action verb *voice* mean to you?

How will you *voice* the position of your authorship as you master living your life in contribution for co-creating the well-living world?

What will it take for you to commit to *voicing* the position of your authorship as you master living your life in contribution?

Co-creating the well-living world involves voicing — :

[Your response]

1.

2.

3.

23. Co-creating the well-living world involves *wandering* in the expansiveness of the world with others knowing you can do more because of your synergy.

What does the action verb *wander* mean to you?

How will you *wander* in the expansiveness of the world with others knowing you can do more because of your synergy for co-creating the well-living world?

What will it take for you to commit to *wandering* in the expansiveness of the world with others knowing you can do more because of your synergy?

Co-creating the well-living world involves wandering — :

[Your response]

1.

2.

3.

24. Co-creating the well-living world involves ‘*xylographing*’ your ideas for others to read.

What does the action verb ‘*xylograph*’ mean to you?

How will you ‘*xylograph*’ your ideas for others to read for co-creating the well-living world?

What will it take for you to commit to *xylographing* your ideas for others to read?

Co-creating the well-living world involves ‘xylographing’ — :

[Your response]

1.

2.

3.

25. Co-creating the well-living world involves *yielding* to the onslaught of negativity, for in that action you have potential to balance the change.

What does the action verb *yield* mean to you?

How will you *yield* to the onslaught of negativity, for in that action you have potential to balance the change for co-creating the well-living world?

What will it take for you to commit to *yielding* to the onslaught of negativity, for in that action you have potential to balance the change?

Co-creating the well-living world involves yielding — :

[Your response]

1.

2.

3.

26. Co-creating the well-living world involves *zesting* those with whom you are involved with spirited enjoyment.

What does the action verb 'zest' mean to you?

How will you 'zest' those with whom you are involved with spirited enjoyment for co-creating the well-living world?

What will it take for you to commit to 'zesting' those with whom you are involved with spirited enjoyment?

Co-creating the well-living world involves 'zesting' — :

[Your response]

1.

2.

3.

27. Co-creating the well-living world involves *adjusting* your thinking from a mechanistic paradigm through a vitalistic paradigm to a holistic paradigm, which is an ongoing reconciliation of the other two.

What does the action verb *adjust* mean to you?

How will you *adjust* your thinking from a mechanistic paradigm through a vitalistic paradigm to a holistic paradigm, which is an ongoing reconciliation of the other two for co-creating the well-living world?

What will it take for you to commit to *adjusting* your thinking from a mechanistic paradigm through a vitalistic paradigm to a holistic paradigm, which is an ongoing reconciliation of the other two?

Co-creating the well-living world involves adjusting — :

[Your response]

1.

2.

3.



28. Co-creating the well-living world involves *advocating* on behalf of other creatures for their places on the earth, recognizing the lifecycle of species.

What does the action verb *advocate* mean to you?

How will you *advocate* on behalf of other creatures for their places on the earth, recognizing the lifecycle of species for co-creating the well-living world?

What will it take for you to commit to *advocating* on behalf of other creatures for their places on the earth, recognizing the lifecycle of species?

Co-creating the well-living world involves advocating — :

[Your response]

1.

2.

3.

29. Co-creating the well-living world involves *adding* value to the ways in which we do our work.

What does the action verb *add* mean to you?

How will you *add* value to the ways in which we do our work for co-creating the well-living world?

What will it take for you to commit to *adding* value to the ways in which we do our work?

Co-creating the well-living world involves adding — :

[Your response]

1.

2.

3.

30. Co-creating the well-living world involves *aligning* yourself with systems greater than you and then learning how best to nudge these systems in other directions when they work against the gratefulness of others.

What does the action verb *align* mean to you?

How will you *align* yourself with systems greater than you and then learning how best to nudge these systems in other directions when they work against the gratefulness of others for co-creating the well-living world?

What will it take for you to commit to believing *aligning* yourself with systems greater than you and then learning how best to nudge these systems in other directions when they work against the gratefulness of others?

Co-creating the well-living world involves aligning — :

[Your response]

1.

2.

3.

31. Co-creating the well-living world involves *applying* fromward thinking in all areas to acknowledge that we live from thingness we manifest.

What does the action verb *apply* mean to you?

How will you *apply* fromward thinking in all areas to acknowledge that we live from thingness we manifest for co-creating the well-living world?

What will it take for you to commit to *applying* fromward thinking in all areas to acknowledge that we live from thingness we manifest?

Co-creating the well-living world involves applying — :

[Your response]

1.

2.

3.

32. Co-creating the well-living world involves *awakening* to the meaningful pattern that guides your life while recognizing the limitations of your meaningful pattern.

What does the action verb *awaken* mean to you?

How will you *awaken* to the meaningful pattern that guides your life while recognizing the limitations of your meaningful pattern for co-creating the well-living world?

What will it take for you to commit to *awakening* to the meaningful pattern that guides your life while recognizing the limitations of your meaningful pattern?

Co-creating the well-living world involves awakening — :

[Your response]

1.

2.

3.

33. Co-creating the well-living world involves *arriving* at moments of celebration and celebrating so others may join you in your currency of the present of the present.

What does the action verb *arrive* mean to you?

How will you *arrive* at moments of celebration and celebrating so others may join you in your currency of the present of the present for co-creating the well-living world?

What will it take for you to commit to *arriving* at moments of celebration and celebrating so others may join you in your currency of the present of the present?

Co-creating the well-living world involves arriving — :

[Your response]

1.

2.

3.

34. Co-creating the well-living world involves *attempting*—in all ways—to be the best for the world in everything you are/have/do at personal and organization levels.

What does the action verb *attempt* mean to you?

How will you *attempt*—in all ways—to be the best for the world in everything you are/have/do at personal and organization levels for co-creating the well-living world?

What will it take for you to commit to *attempting*—in all ways—to be the best for the world in everything you are/have/do at personal and organization levels?

Co-creating the well-living world involves attempting — :

[Your response]

1.

2.

3.

*Those who will earn best and most, and
change most comfortably, are those who:*

Take responsibility for themselves and for their future;

Have a clear view of what they want that future to be;

Want to make sure that they get it;

And believe that they can.

C. HANDY

The Age of Unreason

35. Co-creating the well-living world involves *accepting* those with whom you connect, for in your meeting there is something to be learned about you.

What does the action verb *accept* mean to you?

How will you *accept* those with whom you connect, for in your meeting there is something to be learned about you for co-creating the well-living world?

What will it take for you to commit to *accepting* those with whom you connect, for in your meeting there is something to be learned about you?

Co-creating the well-living world involves accepting — :

[Your response]

1.

2.

3.

36. Co-creating the well-living world involves *becoming* what you decide because you took the time to reflect on what to keep, alter, add and/or delete.

What does the action verb *becoming* mean to you?

How will you *become* what you decide because you took the time to reflect on what to keep, alter, add and/or delete for co-creating the well-living world?

What will it take for you to commit to *becoming* what you decide because you took the time to reflect on what to keep, alter, add and/or delete?

Co-creating the well-living world involves becoming — :

[Your response]

1.

2.

3.

37. Co-creating the well-living world involves *belonging* to a universal understanding that there is more to know beyond the boundaries of earth.

What does the action verb *belong* mean to you?

How will you *belong* to a universal understanding that there is more to know beyond the boundaries of earth for co-creating the well-living world?

What will it take for you to commit to *belonging* to a universal understanding that there is more to know beyond the boundaries of earth?

Co-creating the well-living world involves belonging — :

[Your response]

1.

2.

3.

38. Co-creating the well-living world involves *crying* in contribution to your emotions of the moment when crying is the answer to the question of Who is it?

What does the action verb *cry* mean to you?

How will you *crying* in contribution to your emotions of the moment when crying is the answer to the question of Who is it for co-creating the well-living world?

What will it take for you to commit to *crying* in contribution to your emotions of the moment when crying is the answer to the question of Who is it?

Co-creating the well-living world involves crying — :

[Your response]

1.

2.

3.

39. Co-creating the well-living world involves *crafting* decisions that offer those involved the best opportunity to significantly succeed.

What does the action verb *craft* mean to you?

How will you *craft* decisions that offer those involved the best opportunity to significantly succeed for co-creating the well-living world?

What will it take for you to commit to *crafting* decisions that offer those involved the best opportunity to significantly succeed?

Co-creating the well-living world involves crafting — :

[Your response]

1.

2.

3.

40. Co-creating the well-living world involves *delivering* to your word even when you are not present with others.

What does the action verb *deliver* mean to you?

How will you *deliver* to your word even when you are not present with others for co-creating the well-living world?

What will it take for you to commit to *delivering* to your word even when you are not present with others?

Co-creating the well-living world involves delivering — :

[Your response]

1.

2.

3.

41. Co-creating the well-living world involves *delegating* authority with your requests so authorship of production is shared.

What does the action verb *delegate* mean to you?

How will you *delegate* authority with your requests so authorship of production is shared for co-creating the well-living world?

What will it take for you to commit to *delegating* authority with your requests so authorship of production is shared?

Co-creating the well-living world involves delegating — :

[Your response]

1.

2.

3.



light your path of shared learning

42. Co-creating the well-living world involves *describing* the way in which you would love to live and live to love in the world.

What does the action verb *describe* mean to you?

How will you *describe* the way in which you would love to live and live to love in the world for co-creating the well-living world?

What will it take for you to commit to *describing* the way in which you would love to live and live to love in the world?

Co-creating the well-living world involves describing — :

[Your response]

1.

2.

3.

43. Co-creating the well-living world involves *designing* obtainable practices that foster and fashion both satisfaction and satisfaction.

What does the action verb *design* mean to you?

How will you *design* obtainable practices that foster and fashion both satisfaction and satisfaction for co-creating the well-living world?

What will it take for you to commit to *designing* obtainable practices that foster and fashion both satisfaction and satisfaction?

Co-creating the well-living world involves designing — :

[Your response]

1.

2.

3.

44. Co-creating the well-living world involves *enthusing* your familial connections to live in ways that demonstrate the meaning of living well together in world events or on local levels.

What does the action verb *enthuse* mean to you?

How will you *enthuse* your familial connections to live in ways that demonstrate the meaning of living well together in world events or on local levels for co-creating the well-living world?

What will it take for you to commit to *enthusing* your familial connections to live in ways that demonstrate the meaning of living well together in world events or on local levels?

Co-creating the well-living world involves enthusing — :

[Your response]

1.

2.

3.

45. Co-creating the well-living world involves *enfolding* those you connect with as they inspire your welcoming ideas.

What does the action verb *enfold* mean to you?

How will you *enfold* those you connect with as they inspire your welcoming ideas for co-creating the well-living world?

What will it take for you to commit to *enfolding* those you connect with as they inspire your welcoming ideas?

Co-creating the well-living world involves enfolding — :

[Your response]

1.

2.

3.

46. Co-creating the well-living world involves *engaging* the artfull sole of people as they walk the path of their artful soul.

What does the action verb *engage* mean to you?

How will you *engage* the artfull sole of people as they walk the path of their artful soul for co-creating the well-living world?

What will it take for you to commit to *engaging* the artfull sole of people as they walk the path of their artful soul?

Co-creating the well-living world involves engaging — :

[Your response]

1.

2.

3.

47. Co-creating the well-living world involves *encroaching* vigorously on the assumptions, beliefs, opinions and perceptions that guide your potential and access your possibilities.

What does the action verb *encroach* mean to you?

How will you *encroach* vigorously on the assumptions, beliefs, opinions and perceptions that guide your potential and access your possibilities for co-creating the well-living world?

What will it take for you to commit to *encroaching* vigorously on the assumptions, beliefs, opinions and perceptions that guide your potential and access your possibilities?

Co-creating the well-living world involves encroaching — :

[Your response]

1.

2.

3.

48. Co-creating the well-living world involves *evoking* a passionate cry for an evolution of the knowing-doing cycle that meets the 'love to' requests of every worldly person.

What does the action verb *evoke* mean to you?

How will you *evoke* a passionate cry for an evolution of the knowing-doing cycle that meets the 'love to' requests of every worldly person for co-creating the well-living world?

What will it take for you to commit to *evoking* a passionate cry for an evolution of the knowing-doing cycle that meets the 'love to' requests of every worldly person?

Co-creating the well-living world involves evoking — :

[Your response]

1.

2.

3.

49. Co-creating the well-living world involves *evolving* your decisions to learn continually that which supports you in deciding who you decide to be while demonstrating your civility.

What does the action verb *evolve* mean to you?

How will you *evolve* your decisions to learn continually that which supports you in deciding who you decide to be while demonstrating your civility for co-creating the well-living world?

What will it take for you to commit to *evolving* your decisions to learn continually that which supports you in deciding who you decide to be while demonstrating your civility?

Co-creating the well-living world involves evolving — :

[Your response]

1.

2.

3.

50. Co-creating the well-living world involves *enveloping* a friendly connection through which the intimacy of your authentic being can be enlightened.

What does the action verb *envelope* mean to you?

How will you *envelope* a friendly connection through which the intimacy of your authentic being can be enlightened for co-creating the well-living world?

What will it take for you to commit to *enveloping* a friendly connection through which the intimacy of your authentic being can be enlightened?

Co-creating the well-living world involves enveloping — :

[Your response]

1.

2.

3.

51. Co-creating the well-living world involves *enrolling* people—wary of change and its effects—in seeing a new way to once again engage.

What does the action verb *enrol* mean to you?

How will you *enrol* people—wary of change and its effects—in seeing a new way to once again engage for co-creating the well-living world?

What will it take for you to commit to *enrolling* people—wary of change and its effects—in seeing a new way to once again engage?

Co-creating the well-living world involves enrolling — :

[Your response]

1.

2.

3.

52. Co-creating the well-living world involves *enabling* the children of the world to experience their child-likeness before becoming the great world citizens they decide to be.

What does the action verb *enable* mean to you?

How will you *enable* the children of the world to experience their child-likeness before becoming the great world citizens they decide to be for co-creating the well-living world?

What will it take for you to commit to *enabling* the children of the world to experience their child-likeness before becoming the great world citizens they decide to be?

Co-creating the well-living world involves enabling — :

[Your response]

1.

2.

3.

53. Co-creating the well-living world involves *establishing* rapport for those situations when emotions dramatically pendulum swing.

What does the action verb *establish* mean to you?

How will you *establish* rapport for those situations when emotions dramatically pendulum swing for co-creating the well-living world?

What will it take for you to commit to *establishing* rapport for those situations when emotions dramatically pendulum swing?

Co-creating the well-living world involves establishing — :

[Your response]

1.

2.

3.

54. Co-creating the well-living world involves *expediting* opportunities for people to experience work-related learning and development that is complementary to all aspects of their lives.

What does the action verb *expedite* mean to you?

How will you *expedite* opportunities for people to experience work-related learning and development that is complementary to all aspects of their lives for co-creating the well-living world?

What will it take for you to commit to *expediting* opportunities for people to experience work-related learning and development that is complementary to all aspects of their lives?

Co-creating the well-living world involves expediting — :

[Your response]

1.

2.

3.

55. Co-creating the well-living world involves *escaping* your projections of the limitations of others knowing they are enrolled in a similar dilemma as you are.

What does the action verb *escape* mean to you?

How will you *escape* your projections of the limitations of others knowing they are enrolled in a similar dilemma as you are for co-creating the well-living world?

What will it take for you to commit to *escaping* your projections of the limitations of others knowing they are enrolled in a similar dilemma as you are?

Co-creating the well-living world involves escaping — :

[Your response]

1.

2.

3.

Inquiry demands the courage of adventure:

*the willingness to suspend easy answers and
quick solutions for the rigour of exploration
which leads to true discovery.*

*The possibility of breakthrough lies in the
strength to examine ones most cherished
assumptions and step boldly beyond them.*

ANONYMOUS





know yourself in challenge and celebration

56. Co-creating the well-living world involves *facilitating* conversations about what you like and dislike about your work and committing to doing more of what you like and rectifying what you do not like.

What does the action verb *facilitate* mean to you?

How will you *facilitate* conversations about what you like and dislike about your work and committing to doing more of what you like and rectifying what you do not like for co-creating the well-living world?

What will it take for you to commit to *facilitating* conversations about what you like and dislike about your work and committing to doing more of what you like and rectifying what you do not like?

Co-creating the well-living world involves facilitating — :

[Your response]

1.

2.

3.

57. Co-creating the well-living world involves *finding* the heart of the group through the interactions of the hearts of the people involved in the group.

What does the action verb *find* mean to you?

How will you *find* the heart of the group through the interactions of the hearts of the people involved in the group for co-creating the well-living world?

What will it take for you to commit to *finding* the heart of the group through the interactions of the hearts of the people involved in the group?

Co-creating the well-living world involves finding — :

[Your response]

1.

2.

3.

58. Co-creating the well-living world involves *gaining* insight into the universal laws that describe and explain the smallest and greatest events in the same breath.

What does the action verb *gain* mean to you?

How will you *gain* insight into the universal laws that describe and explain the smallest and greatest events in the same breath for co-creating the well-living world?

What will it take for you to commit to *gaining* insight into the universal laws that describe and explain the smallest and greatest events in the same breath?

Co-creating the well-living world involves gaining — :

[Your response]

1.

2.

3.

59. Co-creating the well-living world involves *giving* to others of yourself so they may experience you at your level of being in the world.

What does the action verb *give* mean to you?

How will you *give* to others of yourself so they may experience you at your level of being in the world for co-creating the well-living world?

What will it take for you to commit to *giving* to others of yourself so they may experience you at your level of being in the world?

Co-creating the well-living world involves giving — :

[Your response]

1.

2.

3.

60. Co-creating the well-living world involves *guiding* light into the darkness to make visible the invisible for people to know their life journey.

What does the action verb *guide* mean to you?

How will you *guide* light into the darkness to make visible the invisible for people to know their life journey for co-creating the well-living world?

What will it take for you to commit to *guiding* light into the darkness to make visible the invisible for people to know their life journey?

Co-creating the well-living world involves guiding — :

[Your response]

1.

2.

3.

6i. Co-creating the well-living world involves *honouring* your accomplishments and achievements—if only in your own heart—through prayers of thank you.

What does the action verb *honour* mean to you?

How will you *honour* your accomplishments and achievements—if only in your own heart—through prayers of thank you for co-creating the well-living world?

What will it take for you to commit to *honouring* your accomplishments and achievements—if only in your own heart—through prayers of thank you?

Co-creating the well-living world involves honouring — :

[Your response]

1.

2.

3.

62. Co-creating the well-living world involves *helping* those new to your way of life to quickly gain relevant insights for their integration while maintaining their uniqueness.

What does the action verb *help* mean to you?

How will you *help* those new to your way of life to quickly gain relevant insights for their integration while maintaining their uniqueness for co-creating the well-living world?

What will it take for you to commit to *helping* those new to your way of life to quickly gain relevant insights for their integration while maintaining their uniqueness?

Co-creating the well-living world involves helping — :

[Your response]

1.

2.

3.

63. Co-creating the well-living world involves *involving* those who hinder the process, because their ideas help equilibrate your ideas and offer a way for everyone to find their authentic ‘yes.’

What does the action verb *involve* mean to you?

How will you *involve* those who hinder the process, because their ideas help equilibrate your ideas and offer a way for everyone to find their authentic ‘yes’ for co-creating the well-living world?

What will it take for you to commit to *involving* those who hinder the process, because their ideas help equilibrate your ideas and offer a way for everyone to find their authentic ‘yes’?

Co-creating the well-living world involves involving — :

[Your response]

1.

2.

3.

64. Co-creating the well-living world involves *interpreting* the situation through relevant words that reduce the pompous nature of hiding knowledge from others.

What does the action verb *interpret* mean to you?

How will you *interpret* the situation through relevant words that reduce the pompous nature of hiding knowledge from others for co-creating the well-living world?

What will it take for you to commit to *interpreting* the situation through relevant words that reduce the pompous nature of hiding knowledge from others?

Co-creating the well-living world involves interpreting — :

[Your response]

1.

2.

3.

65. Co-creating the well-living world involves *identifying* people who have contributed to your life and graciously extending a warm thank you before their passing from your life.

What does the action verb *identify* mean to you?

How will you *identify* people who have contributed to your life and graciously extending a warm thank you before their passing from your life for co-creating the well-living world?

What will it take for you to commit to *identifying* people who have contributed to your life and graciously extending a warm thank you before their passing from your life?

Co-creating the well-living world involves identifying — :

[Your response]

1.

2.

3.

66. Co-creating the well-living world involves *incorporating* magic into everyday interactions that surprise even the biggest sceptics.

What does the action verb *incorporating* mean to you?

How will you *incorporate* magic into everyday interactions that surprise even the biggest sceptics for co-creating the well-living world?

What will it take for you to commit to *incorporating* magic into everyday interactions that surprise even the biggest sceptics?

Co-creating the well-living world involves incorporating — :

[Your response]

1.

2.

3.

67. Co-creating the well-living world involves *issuing* assurances that the journey is worth the effort and time even when the world is unsure of itself.

What does the action verb *issue* mean to you?

How will you *issue* assurances that the journey is worth the effort and time even when the world is unsure of itself for co-creating the well-living world?

What will it take for you to commit to *issuing* assurances that the journey is worth the effort and time even when the world is unsure of itself?

Co-creating the well-living world involves issuing — :

[Your response]

1.

2.

3.

68. Co-creating the well-living world involves *iterating* a process that allows nations time to get it correct because—like people—not everyone gets on track without considerable learning.

What does the action verb *iterate* mean to you?

How will you *iterate* a process that allows nations time to get it correct because—like people—not everyone gets on track without considerable learning for co-creating the well-living world?

What will it take for you to commit to *iterating* a process that allows nations time to get it correct because—like people—not everyone gets on track without considerable learning?

Co-creating the well-living world involves iterating — :

[Your response]

1.

2.

3.



uniqueness

69. Co-creating the well-living world involves *illustrating*, through aesthetic action, that world citizens have much to add to the cultural mix that lives in our interactions.

What does the action verb *illustrating* mean to you?

How will you *illustrate*, through aesthetic action, that world citizens have much to add to the cultural mix that lives in our interactions for co-creating the well-living world?

What will it take for you to commit to *illustrating*, through aesthetic action, that world citizens have much to add to the cultural mix that lives in our interactions?

Co-creating the well-living world involves illustrating — :

[Your response]

1.

2.

3.

70. Co-creating the well-living world involves *inquiring* as to the meaning behind the language shared by cultural icons.

What does the action verb *inquire* mean to you?

How will you *inquire* as to the meaning behind the language shared by cultural icons for co-creating the well-living world?

What will it take for you to commit to *inquiring* as to the meaning behind the language shared by cultural icons?

Co-creating the well-living world involves inquiring — :

[Your response]

1.

2.

3.

71. Co-creating the well-living world involves *informing* those new to your national ways, what it means to interact with your natural collective character.

What does the action verb *inform* mean to you?

How will you *inform* those new to your national ways, what it means to interact with your natural collective character for co-creating the well-living world?

What will it take for you to commit to *informing* those new to your national ways, what it means to interact with your natural collective character?

Co-creating the well-living world involves informing — :

[Your response]

1.

2.

3.

72. Co-creating the well-living world involves *joining* with other cultural connectors to discover how they are moving their ideas forward in times of adversity.

What does the action verb *joining* mean to you?

How will you *join* with other cultural connectors to discover how they are moving their ideas forward in times of adversity for co-creating the well-living world?

What will it take for you to commit to *joining* with other cultural connectors to discover how they are moving their ideas forward in times of adversity?

Co-creating the well-living world involves joining — :

[Your response]

1.

2.

3.

73. Co-creating the well-living world involves *knowing* you are one with the many and that the many is in your everyday in every way.

What does the action verb *knowing* mean to you?

How will you *know* you are one with the many and that the many is in your everyday in every way for co-creating the well-living world?

What will it take for you to commit to *knowing* you are one with the many and that the many is in your everyday in every way?

Co-creating the well-living world involves knowing — :

[Your response]

1.

2.

3.

74. Co-creating the well-living world involves *laying* aside judgmental affirmations learned through unenforceable conversations from years past.

What does the action verb *laying* mean to you?

How will you *lay* aside judgmental affirmations learned through unenforceable conversations from years past for co-creating the well-living world?

What will it take for you to commit to *laying* aside judgmental affirmations learned through unenforceable conversations from years past?

Co-creating the well-living world involves laying — :

[Your response]

1.

2.

3.

75. Co-creating the well-living world involves *lighting* the dark recesses of conversations, when others are put down, to raise others up.

What does the action verb *lighting* mean to you?

How will you *light* the dark recesses of conversations, when others are put down, to raise others up for co-creating the well-living world?

What will it take for you to commit to *lighting* the dark recesses of conversations, when others are put down, to raise others up?

Co-creating the well-living world involves lighting — :

[Your response]

1.

2.

3.

76. Co-creating the well-living world involves *loving* each other for the magnificent creatures we are and allowing for the experience of the universal soul to touch our hearts.

What does the action verb *love* mean to you?

How will you *love* each other for the magnificent creatures we are and allowing for the experience of the universal soul to touch our hearts for co-creating the well-living world?

What will it take for you to commit to *loving* each other for the magnificent creatures we are and allowing for the experience of the universal soul to touch our hearts?

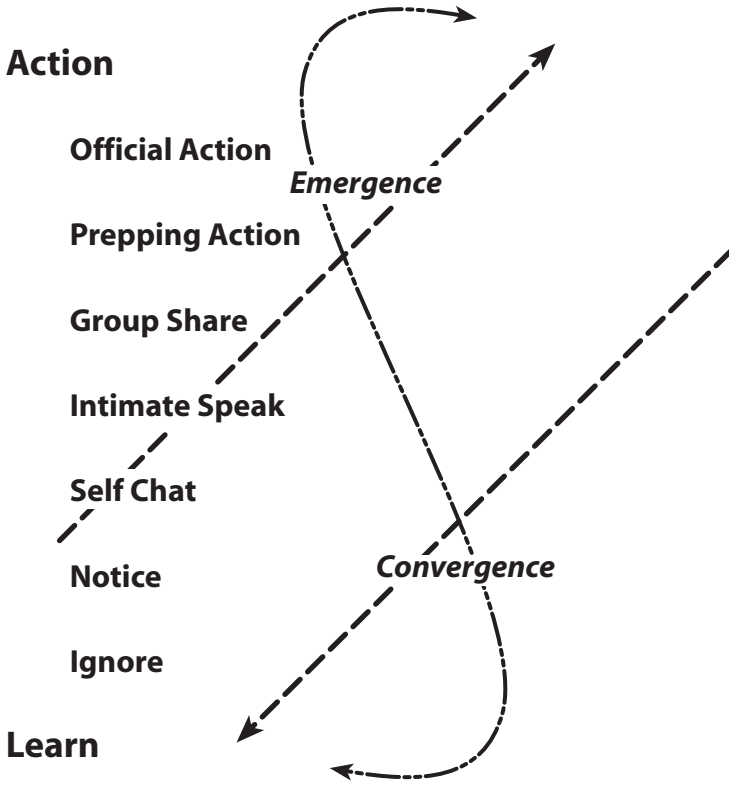
Co-creating the well-living world involves loving — :

[Your response]

1.

2.

3.



77. Co-creating the well-living world involves *lowering* your cultural mask to take in more of what is directly in front of you so as to see the periphery of possibilities when paying it forward.

What does the action verb *lower* mean to you?

How will you *lower* your cultural mask to take in more of what is directly in front of you so as to see the periphery of possibilities when paying it forward for co-creating the well-living world?

What will it take for you to commit to *lowering* your cultural mask to take in more of what is directly in front of you so as to see the periphery of possibilities when paying it forward?

Co-creating the well-living world involves lowering — :

[Your response]

1.

2.

3.

78. Co-creating the well-living world involves *making* waves as still waters breed illness.

What does the action verb *make* mean to you?

How will you *make* waves as still waters breed illness for co-creating the well-living world?

What will it take for you to commit to *making* waves as still waters breed illness?

Co-creating the well-living world involves making — :

[Your response]

1.

2.

3.

79. Co-creating the well-living world involves *mobilizing* the spirit of the workplace in ways that challenge people in living their great lives and creating the well-living workplace.

What does the action verb *mobilize* mean to you?

How will you *mobilize* the spirit of the workplace in ways that challenge people in living their great lives and creating the well-living workplace for co-creating the well-living world?

What will it take for you to commit to *mobilizing* the spirit of the workplace in ways that challenge people in living their great lives and creating the well-living workplace?

Co-creating the well-living world involves mobilizing — :

[Your response]

1.

2.

3.

80. Co-creating the well-living world involves *noticing* what you notice about living with others for in that reflection—on/in—action leads to yourselves.

What does the action verb *notice* mean to you?

How will you *notice* what you notice about living with others for in that reflection—on/in—action leads to yourselves for co-creating the well-living world?

What will it take for you to commit to *noticing* what you notice about living with others for in that reflection—on/in—action leads to yourselves?

Co-creating the well-living world involves noticing — :

[Your response]

1.

2.

3.

8I. Co-creating the well-living world involves *nurturing* the body and mind of those with whom you interact through frequent, playful endeavours especially when the everyday rigour of task completion looms large.

What does the action verb *nurture* mean to you?

How will you *nurture* the body and mind of those with whom you interact through frequent, playful endeavours especially when the everyday rigour of task completion looms large for co-creating the well-living world?

What will it take for you to commit to *nurturing* the body and mind of those with whom you interact through frequent, playful endeavours especially when the everyday rigour of task completion looms large?

Co-creating the well-living world involves nurturing — :

[Your response]

1.

2.

3.

82. Co-creating the well-living world involves *navigating* human interactions with an ethical gyroscope through which you educate others in what you have learned.

What does the action verb *navigate* mean to you?

How will you *navigate* human interactions with an ethical gyroscope through which you educate others in what you have learned for co-creating the well-living world?

What will it take for you to commit to *navigate* human interactions with an ethical gyroscope through which you educate others in what you have learned?

Co-creating the well-living world involves navigating — :

[Your response]

1.

2.

3.



balance risk, fun, creativity

83. Co-creating the well-living world involves *noting*—with humour—the little things you share everyday which if you were to allow them to pass by without so much as a head nod, would be lost to our collective spirit.

What does the action verb *note* mean to you?

How will you *note*—with humour—the little things you share everyday which if you were to allow them to pass by without so much as a head nod, would be lost to our collective spirit for co-creating the well-living world?

What will it take for you to commit to *noting*—with humour—the little things you share everyday which if you were to allow them to pass by without so much as a head nod, would be lost to our collective spirit?

Co-creating the well-living world involves noting — :

[Your response]

1.

2.

3.

84. Co-creating the well-living world involves *narrating* stories that lead others to do worldly deeds where the outcome exceeds the input for the betterment of those touched by the actions.

What does the action verb *narrate* mean to you?

How will you *narrate* stories that lead others to do worldly deeds where the outcome exceeds the input for the betterment of those touched by the actions for co-creating the well-living world?

What will it take for you to commit to narrating stories that lead others to do worldly deeds where the outcome exceeds the input for the betterment of those touched by the actions?

Co-creating the well-living world involves narrating — :

[Your response]

1.

2.

3.

85. Co-creating the well-living world involves *necessitating* all people have access to food, shelter and clothing in ways suitable to their decisions for living their great lives.

What does the action verb *necessitate* mean to you?

How will you *necessitate* all people have access to food, shelter and clothing in ways suitable to their decisions for living their great lives for co-creating the well-living world?

What will it take for you to commit to *necessitating* all people have access to food, shelter and clothing in ways suitable to their decisions for living their great lives?

Co-creating the well-living world involves necessitating — :

[Your response]

1.

2.

3.

86. Co-creating the well-living world involves *offering* wisdom from one group to another; the original sharing serves as new facts for the receiving group and the original group educates what it loves to learn.

What does the action verb *offer* mean to you?

How will you *offer* wisdom from one group to another; the original sharing serves as new facts for the receiving group and the original group educates what it loves to learn for co-creating the well-living world?

What will it take for you to commit to *offering* wisdom from one group to another; the original sharing serves as new facts for the receiving group and the original group educates what it loves to learn?

Co-creating the well-living world involves offering — :

[Your response]

1.

2.

3.

87. Co-creating the well-living world involves *opening* a gathering of people to create opportunity for the undiscussable to be discussed in order to unbind the energy of the group.

What does the action verb *open* mean to you?

How will you *open* a gathering of people to create opportunity for the undiscussable to be discussed in order to unbind the energy of the group for co-creating the well-living world?

What will it take for you to commit to *opening* a gathering of people to create opportunity for the undiscussable to be discussed in order to unbind the energy of the group?

Co-creating the well-living world involves opening — :

[Your response]

1.

2.

3.

88. Co-creating the well-living world involves *occupying* space with others who have the insights necessary to move the group forward.

What does the action verb *occupy* mean to you?

How will you *occupy* space with others who have the insights necessary to move the group forward for co-creating the well-living world?

What will it take for you to commit to *occupying* space with others who have the insights necessary to move the group forward?

Co-creating the well-living world involves occupying — :

[Your response]

1.

2.

3.

89. Co-creating the well-living world involves *overseeing* the international translation of ideas for the purpose of maintaining the integrity of those ideas before they are used.

What does the action verb *oversee* mean to you?

How will you *oversee* the international translation of ideas for the purpose of maintaining the integrity of those ideas before they are used for co-creating the well-living world?

What will it take for you to commit to *overseeing* the international translation of ideas for the purpose of maintaining the integrity of those ideas before they are used?

Co-creating the well-living world involves overseeing — :

[Your response]

1.

2.

3.

90. Co-creating the well-living world involves *objecting* to the gossip of others whose intention it is to harm the well-being of people whom they have not gotten to know as human beings.

What does the action verb *object* mean to you?

How will you *object* to the gossip of others whose intention it is to harm the well-being of people whom they have not gotten to know as human beings for co-creating the well-living world?

What will it take for you to commit to *objecting* to the gossip of others whose intention it is to harm the well-being of people whom they have not gotten to know as human beings?

Co-creating the well-living world involves objecting — :

[Your response]

1.

2.

3.

91. Co-creating the well-living world involves *optimizing* the distribution of useable innovations throughout the world with the understanding that because it works there, it might not work here.

What does the action verb *optimize* mean to you?

How will you *optimize* the distribution of useable innovations throughout the world with the understanding that because it works there, it might not work here for co-creating the well-living world?

What will it take for you to commit to *optimizing* the distribution of useable innovations throughout the world with the understanding that because it works there, it might not work here?

Co-creating the well-living world involves optimizing — :

[Your response]

1.

2.

3.

92. Co-creating the well-living world involves *offsetting* the mental cost of ignorance by being ready, able and willing to imagine, align and engage with people from all over the world.

What does the action verb *offset* mean to you?

How will you *offset* the mental cost of ignorance by being ready, able and willing to imagine, align and engage with people from all over the world for co-creating the well-living world?

What will it take for you to commit to *offsetting* the mental cost of ignorance by being ready, able and willing to imagine, align and engage with people from all over the world?

Co-creating the well-living world involves offsetting — :

[Your response]

1.

2.

3.

93. Co-creating the well-living world involves *observing* the support each person's spirituality contributes to the well-living efforts of the world.

What does the action verb *observe* mean to you?

How will you *observe* the support each person's spirituality contributes to the well-living efforts of the world for co-creating the well-living world?

What will it take for you to commit to *observing* the support each person's spirituality contributes to the well-living efforts of the world?

Co-creating the well-living world involves observing — :

[Your response]

1.

2.

3.

94. Co-creating the well-living world involves *producing* contributions to the world based on competent performance because capable people are willing, able and ready to perform.

What does the action verb *produce* mean to you?

How will you *produce* contributions to the world based on competent performance because capable people are willing, able and ready to perform for co-creating the well-living world?

What will it take for you to commit to *producing* contributions to the world based on competent performance because capable people are willing, able and ready to perform?

Co-creating the well-living world involves producing — :

[Your response]

1.

2.

3.

95. Co-creating the well-living world involves *placing* great faith in the synergy of a community of people to achieve more than a group of people.

What does the action verb *place* mean to you?

How will you *place* great faith in the synergy of a community of people to achieve more than a group of people for co-creating the well-living world?

What will it take for you to commit to *placing* great faith in the synergy of a community of people to achieve more than a group of people?

Co-creating the well-living world involves placing — :

[Your response]

1.

2.

3.

96. Co-creating the well-living world involves *quoting* the words of others with recognition of their source to acknowledge the interconnections for learning.

What does the action verb *quote* mean to you?

How will you *quote* the words of others with recognition of their source to acknowledge the interconnections for learning for co-creating the well-living world?

What will it take for you to commit to *quoting* the words of others with recognition of their source to acknowledge the interconnections for learning?

Co-creating the well-living world involves quoting — :

[Your response]

1.

2.

3.

97. Co-creating the well-living world involves *releasing* emotional toxins of experiences with an eye to past optimisms and an ear to realism.

What does the action verb *release* mean to you?

How will you *release* emotional toxins of experiences with an eye to past optimisms and an ear to realism for co-creating the well-living world?

What will it take for you to commit to *releasing* emotional toxins of experiences with an eye to past optimisms and an ear to realism?

Co-creating the well-living world involves releasing — :

[Your response]

1.

2.

3.



contribution to society

98. Co-creating the well-living world involves *relating* with children of the community for they are your educators of tomorrow.

What does the action verb *relate* mean to you?

How will you *relate* with children of the community for they are your educators of tomorrow for co-creating the well-living world?

What will it take for you to commit to *relating* with children of the community for they are your educators of tomorrow?

Co-creating the well-living world involves relating — :

[Your response]

1.

2.

3.

99. Co-creating the well-living world involves *reporting* your findings in ways that are insightful for the many who walk a similar path and who have yet to experience the world as you would prescribe.

What does the action verb *report* mean to you?

How will you *report* your findings in ways that are insightful for the many who walk a similar path and who have yet to experience the world as you would prescribe for co-creating the well-living world?

What will it take for you to commit to *reporting* your findings in ways that are insightful for the many who walk a similar path and who have yet to experience the world as you would prescribe?

Co-creating the well-living world involves reporting — :

[Your response]

1.

2.

3.

100. Co-creating the well-living world involves *relinquishing* forced control of systems for—at best—you can nudge the system, but not direct it.

What does the action verb *relinquish* mean to you?

How will you *relinquish* forced control of systems for—at best—you can nudge the system, but not direct it for co-creating the well-living world?

What will it take for you to commit to *relinquishing* forced control of systems for—at best—you can nudge the system, but not direct it?

Co-creating the well-living world involves relinquishing — :

[Your response]

1.

2.

3.

101. Co-creating the well-living world involves *recommitting* when commitments wane if only to nurture the trust within the group.

What does the action verb *recommit* mean to you?

How will you *recommit* when commitments wane if only to nurture the trust within the group for co-creating the well-living world?

What will it take for you to commit to *recommitting* when commitments wane if only to nurture the trust within the group?

Co-creating the well-living world involves recommitting — :

[Your response]

1.

2.

3.

102. Co-creating the well-living world involves *raising* issues for all to notice whether those issues are appreciative and/or problematic at their essence.

What does the action verb *raise* mean to you?

How will you *raise* issues for all to notice whether those issues are appreciative and/or problematic at their essence for co-creating the well-living world?

What will it take for you to commit to *raising* issues for all to notice whether those issues are appreciative and/or problematic at their essence?

Co-creating the well-living world involves raising — :

[Your response]

1.

2.

3.

103. Co-creating the well-living world involves *selling* your ideas so others may understand the extent to which they are involved and determine the possibility of more or less involvement.

What does the action verb *sell* mean to you?

How will you *sell* your ideas so others may understand the extent to which they are involved and determine the possibility of more or less involvement for co-creating the well-living world?

What will it take for you to commit to *selling* your ideas so others may understand the extent to which they are involved and determine the possibility of more or less involvement?

Co-creating the well-living world involves selling — :

[Your response]

1.

2.

3.

104. Co-creating the well-living world involves *servicing* in ways that accumulatively bring little things together, for in their addition, the lives of others are influenced in bigger ways.

What does the action verb *serve* mean to you?

How will you *serve* in ways that accumulatively bring little things together, for in their addition, the lives of others are influenced in bigger ways for co-creating the well-living world?

What will it take for you to commit to *servicing* in ways that accumulatively bring little things together, for in their addition, the lives of others are influenced in bigger ways?

Co-creating the well-living world involves servicing — :

[Your response]

1.

2.

3.

105. Co-creating the well-living world involves *saving* wealth that philanthropically supports the initiatives of others who seek to offer their best to the world.

What does the action verb *save* mean to you?

How will you *save* wealth that philanthropically supports the initiatives of others who seek to offer their best to the world for co-creating the well-living world?

What will it take for you to commit to *saving* wealth that philanthropically supports the initiatives of others who seek to offer their best to the world?

Co-creating the well-living world involves saving — :

[Your response]

1.

2.

3.

106. Co-creating the well-living world involves *supporting* others who stumble on their path for they are much more than their mistakes.

What does the action verb *support* mean to you?

How will you *support* others who stumble on their path for they are much more than their mistakes for co-creating the well-living world?

What will it take for you to commit to *supporting* others who stumble on their path for they are much more than their mistakes?

Co-creating the well-living world involves supporting — :

[Your response]

1.

2.

3.

107. Co-creating the well-living world involves *taking* what others consciously offer and returning what you project they have unconsciously shared.

What does the action verb *take* mean to you?

How will you *take* what others consciously offer and returning what you project they have unconsciously shared for co-creating the well-living world?

What will it take for you to commit to *taking* what others consciously offer and returning what you project they have unconsciously shared?

Co-creating the well-living world involves taking — :

[Your response]

1.

2.

3.

108. Co-creating the well-living world involves *tantalizing* your taste buds through the spices of the world that connect you through the cooking of food together.

What does the action verb *tantalize* mean to you?

How will you *tantalize* your taste buds through the spices of the world that connect you through the cooking of food together for co-creating the well-living world?

What will it take for you to commit to *tantalizing* your taste buds through the spices of the world that connect you through the cooking of food together?

Co-creating the well-living world involves tantalizing — :

[Your response]

1.

2.

3.

109. Co-creating the well-living world involves *testing* the words that freeze the reality of your work to determine if those words describe and explain your actuality with others.

What does the action verb *test* mean to you?

How will you *test* the words that freeze the reality of your work to determine if those words describe and explain your actuality with others for co-creating the well-living world?

What will it take for you to commit to *testing* the words that freeze the reality of your work to determine if those words describe and explain your actuality with others?

Co-creating the well-living world involves testing — :

[Your response]

1.

2.

3.

110. Co-creating the well-living world involves *tapping* into the 'wellth' of ideas that each person brings to the synergistic breakthrough the group can achieve.

What does the action verb *tap* mean to you?

How will you *tap* into the 'wellth' of ideas that each person brings to the synergistic breakthrough the group can achieve for co-creating the well-living world?

What will it take for you to commit to *tapping* into the 'wellth' of ideas that each person brings to the synergistic breakthrough the group can achieve?

Co-creating the well-living world involves tapping — :

[Your response]

1.

2.

3.

III. Co-creating the well-living world involves *transitioning* with others so they may determine if it is best to transact, transform or transcend the essence of the meeting.

What does the action verb *transition* mean to you?

How will you *transition* with others so they may determine if it is best to transact, transform or transcend the essence of the meeting for co-creating the well-living world?

What will it take for you to commit to *transitioning* with others so they may determine if it is best to transact, transform or transcend the essence of the meeting?

Co-creating the well-living world involves transitioning — :

[Your response]

1.

2.

3.

112. Co-creating the well-living world involves *thinking* “through the box” because the alternatives of being “in the box” or “outside of the box” are no longer your options.

What does the action verb *think* mean to you?

How will you *think* “through the box” because the alternatives of being “in the box” or “outside of the box” are no longer your options for co-creating the well-living world?

What will it take for you to commit to *thinking* “through the box” because the alternatives of being “in the box” or “outside of the box” are no longer your options?

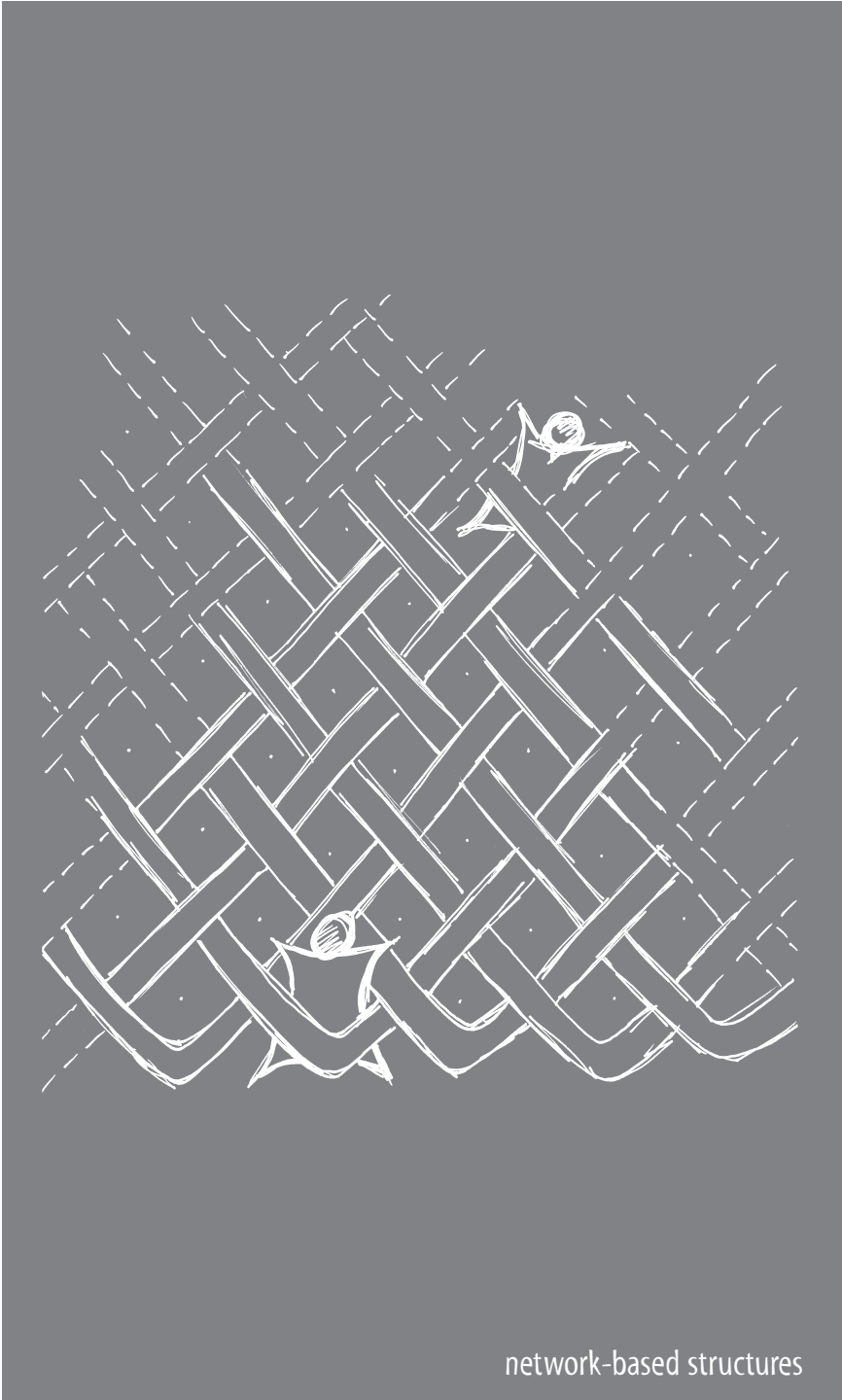
Co-creating the well-living world involves thinking — :

[Your response]

1.

2.

3.



113. Co-creating the well-living world involves *unearthing* the cultural bias that influences your perspective of the world to decide if it still applies.

What does the action verb *unearth* mean to you?

How will you *unearth* the cultural bias that influences your perspective of the world to decide if it still applies for co-creating the well-living world?

What will it take for you to commit to *unearthing* the cultural bias that influences your perspective of the world to decide if it still applies?

Co-creating the well-living world involves unearthing — :

[Your response]

1.

2.

3.

114. Co-creating the well-living world involves *unleashing* unbridled love for others and yourself so that others may get to know the actual you.

What does the action verb *unleash* mean to you?

How will you *unleash* unbridled love for others and yourself so that others may get to know the actual you for co-creating the well-living world?

What will it take for you to commit to *unleashing* unbridled love for others and yourself so that others may get to know the actual you?

Co-creating the well-living world involves unleashing — :

[Your response]

1.

2.

3.

115. Co-creating the well-living world involves *using* what you are knowing to challenge what you know and, with those insights, bathe yourself in possibilities.

What does the action verb *use* mean to you?

How will you *use* what you are knowing to challenge what you know and, with those insights, bathe yourself in possibilities for co-creating the well-living world?

What will it take for you to commit to *using* what you are knowing to challenge what you know and, with those insights, bathe yourself in possibilities?

Co-creating the well-living world involves using — :

[Your response]

1.

2.

3.

116. Co-creating the well-living world involves *uncomplicating* what matters to your heart through nourishing the soul, breathing through you, while in the company of others.

What does the action verb *uncomplicate* mean to you?

How will you *uncomplicate* what matters to your heart through nourishing the soul, breathing through you, while in the company of others for co-creating the well-living world?

What will it take for you to commit to *uncomplicating* what matters to your heart through nourishing the soul, breathing through you, while in the company of others?

Co-creating the well-living world involves uncomplicating — :

[Your response]

1.

2.

3.

117. Co-creating the well-living world involves *vacating* situations whose unconscious intention means lessening the co-creation of the well-living world.

What does the action verb *vacate* mean to you?

How will you *vacate* situations whose unconscious intention means lessening the co-creation of the well-living world for co-creating the well-living world?

What will it take for you to commit to *vacating* situations whose unconscious intention means lessening the co-creation of the well-living world?

Co-creating the well-living world involves vacating — :

[Your response]

1.

2.

3.

*You must learn from the mistakes of others.
You can't possibly live long enough
to make them all yourself.*

SAM LEVENSON



118. Co-creating the well-living world involves *voicing* your position about what matters in your community, which demonstrates your masterful authorship of the unfolding story.

What does the action verb *voice* mean to you?

How will you *voice* your position about what matters in your community, which demonstrates your masterful authorship of the unfolding story for co-creating the well-living world?

What will it take for you to commit to *voicing* your position about what matters in your community, which demonstrates your masterful authorship of the unfolding story?

Co-creating the well-living world involves voicing — :

[Your response]

1.

2.

3.

119. Co-creating the well-living world involves *wondering* continuously about what is possible to do in serving the expressed interests of those who identify their need.

What does the action verb *wonder* mean to you?

How will you *wonder* continuously about what is possible to do in serving the expressed interests of those who identify their need for co-creating the well-living world?

What will it take for you to commit to *wondering* continuously about what is possible to do in serving the expressed interests of those who identify their need?

Co-creating the well-living world involves wondering — :

[Your response]

1.

2.

3.

120. Co-creating the well-living world involves *waking* to the spirit of the universe.

What does the action verb *wake* mean to you?

How will you *wake* to the spirit of the universe for co-creating the well-living world?

What will it take for you to commit to *waking* to the spirit of the universe?

Co-creating the well-living world involves waking — :

[Your response]

1.

2.

3.

121. Co-creating the well-living world involves *experiencing* life with others while offering yourself in fair exchange.

What does the action verb *experience* mean to you?

How will you *experience* life with others while offering yourself in fair exchange for co-creating the well-living world?

What will it take for you to commit to *experiencing* life with others while offering yourself in fair exchange?

Co-creating the well-living world involves experiencing — :

[Your response]

1.

2.

3.

122. Co-creating the well-living world involves *yearning* for insight that helps you be the best for yourself so you may be the best with others.

What does the action verb *yearn* mean to you?

How will you *yearn* for insight that helps you be the best for yourself so you may be the best with others for co-creating the well-living world?

What will it take for you to commit to *yearning* for insight that helps you be the best for yourself so you may be the best with others?

Co-creating the well-living world involves yearning — :

[Your response]

1.

2.

3.

123. Co-creating the well-living world involves *yelling* at the top of your lungs, from a mountain top high, what you appreciate about others.

What does the action verb *yell* mean to you?

How will you *yell* at the top of your lungs, from a mountain top high, what you appreciate about others for co-creating the well-living world?

What will it take for you to commit to *yelling* at the top of your lungs, from a mountain top high, what you appreciate about others?

Co-creating the well-living world involves yelling — :

[Your response]

1.

2.

3.

124. Co-creating the well-living world involves *zeroing in* on the point that reconciles what matters because in doing so, light is present.

What does the action verb *zero in* mean to you?

How will you *zero in* on the point that reconciles what matters because in doing so, light is present for co-creating the well-living world?

What will it take for you to commit to *zeroing in* on the point that reconciles what matters because in doing so, light is present?

Co-creating the well-living world involves zeroing in — :

[Your response]

1.

2.

3.

125. Co-creating the well-living world involves *exacting* imprecise change in dealings with the uncertainties of unpredictable systems developed by humans.

What does the action verb *exact* mean to you?

How will you *exact* imprecise change in dealings with the uncertainties of unpredictable systems developed by humans for co-creating the well-living world?

What will it take for you to commit to *exacting* imprecise change in dealings with the uncertainties of unpredictable systems developed by humans?

Co-creating the well-living world involves exact — :

[Your response]

1.

2.

3.

126. Co-creating the well-living world involves *entrusting* others with the joy of different perspectives for co-creating the well-living world.

What does the action verb *entrust* mean to you?

How will you *entrust* others with the joy of different perspectives for co-creating the well-living world for co-creating the well-living world?

What will it take for you to commit to *entrusting* others with the joy of different perspectives for co-creating the well-living world?

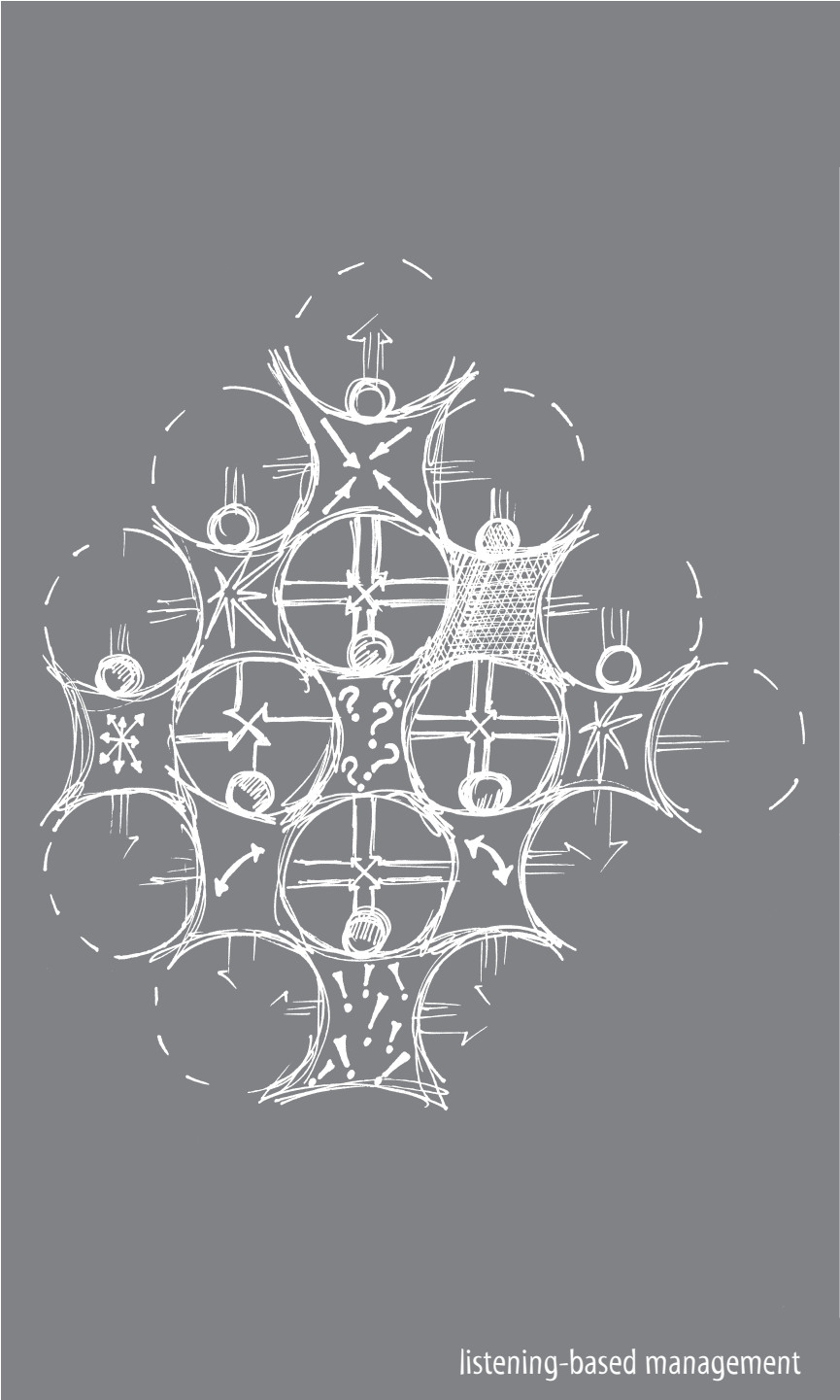
Co-creating the well-living world involves entrusting — :

[Your response]

1.

2.

3.



listening-based management

127. Co-creating the well-living world involves *loveraging* living your great life and creating the well-living workplace.

What does the action verb *loverage* mean to you?

How will you *loverage* living your great life and creating the well-living workplace for co-creating the well-living world?

What will it take for you to commit to *loveraging* living your great life and creating the well-living workplace?

Co-creating the well-living world involves loveraging — :

[Your response]

1.

2.

3.

Co-creating the well-living world involves *pulling* the curtain back to see the truth of the everyday in front of you.

What does the action verb *pull* mean to you?

How will you *pull* the curtain back to see the truth of the everyday in front of you?

What will it take for you to commit to *pulling* the curtain back to see the truth of the everyday in front of you?

Co-creating the well-living world involves pulling — :

[Your response]

1.

2.

3.

I do not have to go to sleep...to wake up!

STEPHEN HOBBS



Single Statements...

For Your Well-Living World Bowl...



1. Co-creating the well-living world involves acknowledging the contribution of all worldly beings, large or small.
2. Co-creating the well-living world involves believing in things, greater than humans that work in mysterious ways.
3. Co-creating the well-living world involves creating a global community through which paradox is promoted, embraced and integrated.
4. Co-creating the well-living world involves developing a foundational architecture that carries forward the inspiration of the universal balance of the many and the one.
5. Co-creating the well-living world involves explaining how celebration acknowledges when humanity is in fair exchange with all other things that make up the world.
6. Co-creating the well-living world involves figuring out that the acceptance of others is seen in the actions of greeting one another in cultural respect.
7. Co-creating the well-living world involves greeting others in a language that encourages differences that make us similar.
8. Co-creating the well-living world involves holding in your heart the basics of humanness to envelope every connection with humanity.
9. Co-creating the well-living world involves inspiring young and old to continually seek ethics in sharing time together.
10. Co-creating the well-living world involves jumping in gratitude with each other, for the sense of flight expands everyone's solid footing.
11. Co-creating the well-living world involves keeping vigilant to those who inspire your contribution because of their actions.

12. Co-creating the well-living world involves leaving—with acceptance—those situations that do not benefit anyone, knowing that you will revisit those same situations with a different interpretation.
13. Co-creating the well-living world involves moving forward at a steady pace knowing time cannot be saved.
14. Co-creating the well-living world involves noting the subtleties of everyday life that are your contributions to the well-livingness of future generations.
15. Co-creating the well-living world involves operating at a level congruent with your heart and in alignment with your soul intentions.
16. Co-creating the well-living world involves profiting each day from the currency of the present.
17. Co-creating the well-living world involves querying the contributions of those you work with in support of the community.
18. Co-creating the well-living world involves reviewing what has happened in order to recognize what will happen if you do it with others.
19. Co-creating the well-living world involves speaking through your ideas of the world so you might benefit from conversation.
20. Co-creating the well-living world involves talking about the special moments offered by others who are grateful for your involvement.
21. Co-creating the well-living world involves understanding that education is the impetus for co-creating the well-living world.
22. Co-creating the well-living world involves voicing the position of your authorship as you master living your life in contribution.
23. Co-creating the well-living world involves wandering in the expansiveness of the world with others knowing you can do more because of your synergy.

24. Co-creating the well-living world involves 'xylographing' your ideas for others to read.
25. Co-creating the well-living world involves yielding to the onslaught of negativity, for in that action you have potential to balance the change.
26. Co-creating the well-living world involves zesting those with whom you are involved with spirited enjoyment.
27. Co-creating the well-living world involves adjusting your thinking from a mechanistic paradigm through a vitalistic paradigm to a holistic paradigm, which is an ongoing reconciliation of the other two.
28. Co-creating the well-living world involves advocating on behalf of other creatures for their places on the earth, recognizing the lifecycle of species.
29. Co-creating the well-living world involves adding value to the ways in which we do our work.
30. Co-creating the well-living world involves aligning yourself with systems greater than you and then learning how best to nudge these systems in other directions when they work against the gratefulness of others.
31. Co-creating the well-living world involves applying forward thinking in all areas to acknowledge that we live from thingness we manifest.
32. Co-creating the well-living world involves awakening to the meaningful pattern that guides your life while recognizing the limitations of your meaningful pattern.
33. Co-creating the well-living world involves arriving at moments of celebration and celebrating so others may join you in your currency of the present of the present.

34. Co-creating the well-living world involves attempting—in all ways—to be the best for the world in everything you are/have/do at personal and organization levels.
35. Co-creating the well-living world involves accepting those with whom you connect, for in your meeting there is something to be learned about you.
36. Co-creating the well-living world involves becoming what you decide because you took the time to reflect on what to keep, alter, add and/or delete.
37. Co-creating the well-living world involves belonging to a universal understanding that there is more to know beyond the boundaries of earth.
38. Co-creating the well-living world involves crying in contribution to your emotions of the moment when crying is the answer to the question of Who is it?
39. Co-creating the well-living world involves crafting decisions that offer those involved the best opportunity to significantly succeed.
40. Co-creating the well-living world involves delivering to your word even when you are not present with others.
41. Co-creating the well-living world involves delegating authority with your requests so authorship of production is shared.
42. Co-creating the well-living world involves describing the way in which you would love to live and live to love in the world.
43. Co-creating the well-living world involves designing obtainable practices that foster and fashion both satisfaction and satisfiction.
44. Co-creating the well-living world involves enthusing your familial connections to live in ways that demonstrate the meaning of living well together in world events or on local levels.

45. Co-creating the well-living world involves enfolding those you connect with as they inspire your welcoming ideas.
46. Co-creating the well-living world involves engaging the artful soul of people as they walk the path of their artful soul.
47. Co-creating the well-living world involves encroaching vigorously on the assumptions, beliefs, opinions and perceptions that guide your potential and access your possibilities.
48. Co-creating the well-living world involves evoking a passionate cry for an evolution of the knowing-doing cycle that meets the 'love to' requests of every worldly person.
49. Co-creating the well-living world involves evolving your decisions to learn continually that which supports you in deciding who you decide to be while demonstrating your civility.
50. Co-creating the well-living world involves enveloping a friendly connection through which the intimacy of your authentic being can be enlightened.
51. Co-creating the well-living world involves enrolling people—weary of change and its effects—in seeing a new way to once again engage.
52. Co-creating the well-living world involves enabling the children of the world to experience their child-likeness before becoming the great world citizens they decide to be.
53. Co-creating the well-living world involves establishing rapport for those situations when emotions dramatically pendulum swing.
54. Co-creating the well-living world involves expediting opportunities for people to experience work-related learning and development that is complementary to all aspects of their lives.

55. Co-creating the well-living world involves escaping your projections of the limitations of others knowing they are enrolled in a similar dilemma as you are.
56. Co-creating the well-living world involves facilitating conversations about what you like and dislike about your work and committing to doing more of what you like and rectifying what you do not like.
57. Co-creating the well-living world involves finding the heart of the group through the interactions of the hearts of the people involved in the group.
58. Co-creating the well-living world involves gaining insight into the universal laws that describe and explain the smallest and greatest events in the same breath.
59. Co-creating the well-living world involves giving to others of yourself so they may experience you at your level of being in the world.
60. Co-creating the well-living world involves guiding light into the darkness to make visible the invisible for people to know their life journey.
61. Co-creating the well-living world involves honouring your accomplishments and achievements—if only in your own heart—through prayers of thank you.
62. Co-creating the well-living world involves helping those new to your way of life to quickly gain relevant insights for their integration while maintaining their uniqueness.
63. Co-creating the well-living world involves involving those who hinder the process, because their ideas help equilibrate your ideas and offer a way for everyone to find their authentic 'yes.'
64. Co-creating the well-living world involves interpreting the situation through relevant words that reduce the pompous nature of hiding knowledge from others.

65. Co-creating the well-living world involves identifying people who have contributed to your life and graciously extending a warm thank you before their passing from your life.
66. Co-creating the well-living world involves incorporating magic into everyday interactions that surprise even the biggest skeptics.
67. Co-creating the well-living world involves issuing assurances that the journey is worth the effort and time even when the world is unsure of itself.
68. Co-creating the well-living world involves iterating a process that allows nations time to get it correct because—like people—not everyone gets on track without considerable learning.
69. Co-creating the well-living world involves illustrating, through aesthetic action, that world citizens have much to add to the cultural mix that lives in our interactions.
70. Co-creating the well-living world involves inquiring as to the meaning behind the language shared by cultural icons.
71. Co-creating the well-living world involves informing those new to your national ways, what it means to interact with your natural collective character.
72. Co-creating the well-living world involves joining with other cultural connectors to discover how they are moving their ideas forward in times of adversity.
73. Co-creating the well-living world involves knowing you are one with the many and that the many is in your everyday in every way.
74. Co-creating the well-living world involves laying aside judgmental affirmations learned through unenforceable conversations from years past.
75. Co-creating the well-living world involves lighting the dark recesses of conversations, when others are put down, to raise others up.

76. Co-creating the well-living world involves loving each other for the magnificent creatures we are and allowing for the experience of the universal soul to touch our hearts.
77. Co-creating the well-living world involves lowering your cultural mask to take in more of what is directly in front of you so as to see the periphery of possibilities when paying it forward.
78. Co-creating the well-living world involves making waves as still waters breed illness.
79. Co-creating the well-living world involves mobilizing the spirit of the workplace in ways that challenge people in living their great lives and creating the well-living workplace.
80. Co-creating the well-living world involves noticing what you notice about living with others for in that reflection—on/in—action leads to yourselves.
81. Co-creating the well-living world involves nurturing the body and mind of those with whom you interact through frequent, playful endeavours especially when the everyday rigour of task completion looms large.
82. Co-creating the well-living world involves navigating human interactions with an ethical gyroscope through which you educate others in what you have learned.
83. Co-creating the well-living world involves noting—with humour—the little things you share everyday which if you were to allow them to pass by without so much as a head nod, would be lost to our collective spirit.
84. Co-creating the well-living world involves narrating stories that lead others to do worldly deeds where the outcome exceeds the input for the betterment of those touched by the actions.

85. Co-creating the well-living world involves necessitating all people have access to food, shelter and clothing in ways suitable to their decisions for living their great lives.
86. Co-creating the well-living world involves offering wisdom from one group to another; the original sharing serves as new facts for the receiving group and the original group educates what it loves to learn.
87. Co-creating the well-living world involves opening a gathering of people to create opportunity for the undiscussable to be discussed in order to unbind the energy of the group.
88. Co-creating the well-living world involves occupying space with others who have the insights necessary to move the group forward.
89. Co-creating the well-living world involves overseeing the international translation of ideas for the purpose of maintaining the integrity of those ideas before they are used.
90. Co-creating the well-living world involves objecting to the gossip of others whose intention it is to harm the well-being of people whom they have not gotten to know as human beings.
91. Co-creating the well-living world involves optimizing the distribution of useable innovations throughout the world with the understanding that because it works there, it might not work here.
92. Co-creating the well-living world involves offsetting the mental cost of ignorance by being ready, able and willing to imagine, align and engage with people from all over the world.
93. Co-creating the well-living world involves observing the support each person's spirituality contributes to the well-living efforts of the world.

94. Co-creating the well-living world involves producing contributions to the world based on competent performance because capable people are willing, able and ready to perform.
95. Co-creating the well-living world involves placing great faith in the synergy of a community of people to achieve more than a group of people.
96. Co-creating the well-living world involves quoting the words of others with recognition of their source to acknowledge the interconnections for learning.
97. Co-creating the well-living world involves releasing emotional toxins of experiences with an eye to past optimisms and an ear to realism.
98. Co-creating the well-living world involves relating with children of the community for they are your educators of tomorrow.
99. Co-creating the well-living world involves reporting your findings in ways that are insightful for the many who walk a similar path and who have yet to experience the world as you would prescribe.
100. Co-creating the well-living world involves relinquishing forced control of systems for—at best—you can nudge the system, but not direct it.
101. Co-creating the well-living world involves recommitting when commitments wane if only to nurture the trust within the group.
102. Co-creating the well-living world involves raising issues for all to notice whether those issues are appreciative and/or problematic at their essence.
103. Co-creating the well-living world involves selling your ideas so others may understand the extent to which they are involved and determine the possibility of more or less involvement.
104. Co-creating the well-living world involves serving in ways that accumulatively bring little things together, for in their addition, the lives of others are influenced in bigger ways.

105. Co-creating the well-living world involves saving wealth that philanthropically supports the initiatives of others who seek to offer their best to the world.
106. Co-creating the well-living world involves supporting others who stumble on their path for they are much more than their mistakes.
107. Co-creating the well-living world involves taking what others consciously offer and returning what you project they have unconsciously shared.
108. Co-creating the well-living world involves tantalizing your taste buds through the spices of the world that connect you through the cooking of food together.
109. Co-creating the well-living world involves testing the words that freeze the reality of your work to determine if those words describe and explain your actuality with others.
110. Co-creating the well-living world involves tapping into the 'wellth' of ideas that each person brings to the synergistic breakthrough the group can achieve.
111. Co-creating the well-living world involves transitioning with others so they may determine if it is best to transact, transform or transcend the essence of the meeting.
112. Co-creating the well-living world involves thinking "through the box" because the alternatives of being "in the box" or "outside of the box" are no longer your options.
113. Co-creating the well-living world involves unearthing the cultural bias that influences your perspective of the world to decide if it still applies.
114. Co-creating the well-living world involves unleashing unbridled love for others and yourself so that others may get to know the actual you.
115. Co-creating the well-living world involves using what you are knowing to challenge what you know and, with those insights, bathe yourself in possibilities.

116. Co-creating the well-living world involves uncomplicating what matters to your heart through nourishing the soul, breathing through you, while in the company of others.
117. Co-creating the well-living world involves vacating situations whose unconscious intention means lessening the co-creation of the well-living world.
118. Co-creating the well-living world involves voicing your position about what matters in your community, which demonstrates your masterful authorship of the unfolding story.
119. Co-creating the well-living world involves wondering continuously about what is possible to do in serving the expressed interests of those who identify their need.
120. Co-creating the well-living world involves waking to the spirit of the universe.
121. Co-creating the well-living world involves experiencing life with others while offering yourself in fair exchange.
122. Co-creating the well-living world involves yearning for insight that helps you be the best for yourself so you may be the best with others.
123. Co-creating the well-living world involves yelling at the top of your lungs on a mountain top what you appreciate about others.
124. Co-creating the well-living world involves zeroing in on the point that reconciles what matters because in doing so, light is present.
125. Co-creating the well-living world involves exacting imprecise change in dealings with the uncertainties of unpredictable systems developed by humans.
126. Co-creating the well-living world involves entrusting others with the joy of different perspectives for co-creating the well-living world.

127. Co-creating the well-living world involves leveraging living your great life and creating the well-living workplace.

128. **Bonus Question:** Co-creating the well-living world involves pulling the curtain back to see the truth of the everyday in front of you.

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Resources

Using a search engine of your choice type in key words and read what becomes available.

Along your journey in the Internet drop by <www.co-creatingthewell-livingworld.com> and <www.legacyintention.com> for some weekly/monthly insights.

Visit <www.wellthlearningnetwork.com> and sign up for the monthly *Legacy Intention eZine*.

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Feel free to photocopy this random number chart and use it again in case you see a different pattern.

	117	100	67	114	84	19	44	112		72	
110	77	104	103	27	66	6	108	68	85	61	111
51	8	80	32	54	113	74	57		22	47	69
63	93	12	70	92	49	29	89	96	45	109	
9	11	52	13	60	78	91	35		121	23	34
73	41	2	127	4			14	58		97	122
90	105	31	65	43			5	21	15	39	62
42	64			88	36	118	50	75	71		
3	17	79	25	26	107	48	102	40	119	16	86
81	116	94	53	125	83	56	124	87	30	123	46
115	7	126	106	120	18	95	24	101	59	20	98
	33	28	82	38	55	37		76	1	99	10

WE LIVE IN A WORLD THAT BALANCES CHAOS AND ORDER. Within this world there is much we can do to co-create a well-living approach where inspiration, enthusiasm, wisdom, and love are woven into the relationships, strategy, and structure of glocal (between global and local) decisions. It is through learning-action commitments, made singularly and together, that we can make immediate contributions. Even with access to the steady stream of digital images and words about global events as they are unfolding, it is our local actions that expand the possibilities of ecological balance. Wholeheartedly aware of this glocal trend, Dr. Stephen Hobbs has skilfully crafted 127 interrelated statements that invite reflection, journaling, and dialogue to begin the work of co-creating the well-living world.™ Based upon his global travels, living locally, writing, presenting, and publishing, and more than twenty years of national and international work experience, Dr. Hobbs offers *Co-Creating the Well-Living World*™ as an invitation and resource companion to all those who wish to make themselves, their place of work, and their community, the best they can be for the world.

THE RICH AND DIVERSE LIFE EXPERIENCE OF STEVE HOBBS is reflected in his work and writings. Committed to co-creating the well-living world,™ Steve has introduced community participation techniques, ecological leadership, and action research into a wide variety of workplaces within higher education, the international non-profit sector, the travel and ecotourism industries, and a range of Canadian corporations. In addition to publishing electronic magazines and blogs—one in support of this book—he has previously authored *Living YOUR Great Life* and *Creating the Well-Living Workplace*. He continues to author books, articles, book chapters, and eBooks. Living in Western Canada, Steve enjoys calling the Canadian Rockies his playground, walking in the summer months and snowshoeing in the winter.

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