useful & kind
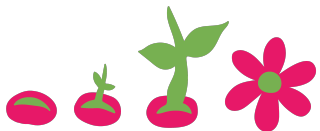UNLIMITED

A prosocial leader is someone who leads, lives and acts for the welfare of others and the world.

THE
**MINDFUL
LEADERSHIP**
FOUNDATION

Be useful
&
Be kind

Barack Obama

statement

We live in an unfair world.

Opportunity is not equal. 1% own as much as the other 99%. War is common. Materialism in the West is God. Old models are not working for the most. Even with this imbalance the 1% use power to impose austerity and hold on rather than make sacrifices for a greater fairer world. But this is not about the rich. It is about all of us.

There are, and always have been, individuals and groups willing to put themselves on the line to bring about profound and lasting prosocial change, from the Abolitionists to the Suffragettes. They realised that profound sustainable change was about more than one person and often takes more than one lifetime. Empathy, compassion, righteous indignation fuelled prosocial change.

This work is far from done. We live in an age which will be viewed by history as pivotal. As we look back now to the build up to Kristallnacht, so will our successors judge the way we have handled the refugee crisis. Our grandchildren involved in food wars will look back on Paris 2015 with despair. Social historians will wonder why in the face of such riches were we unable to rebalance poverty and social justice.

This project takes as its starting point President Obama's suggestion that we all be 'useful and kind' and aims to develop, nurture and support prosocial leadership. It is the natural development of 15 years of working with leaders in the third and public sectors and aims to build a large constituency of those wanting to make life better for all of us, our brothers and sisters, be they neighbours or on the other side of the world. It is about celebrating diversity and difference. Giving and not counting the cost. Not fighting for what we believe is right but loving and willing it into being.

This paper is an invitation to join with us on a journey of prosocial help and support, to discuss, debate, research, collaborate and to act in order to make the world a fairer better place.

The project will learn from history, will aim to define and develop prosocial leadership in all.

A prosocial leader is someone who leads, lives and acts for the welfare of others and the world.

We can all be useful and kind. Unlimited. U&K UnLtd.

One Earth. One People. One Sky.

Duncan Fraser
Project Director

vision

Our vision is for a world characterised by care, compassion, creativity, empathy, equality, excellence, fairness, kindness and love.

We believe this world can be created by people who are 'useful and kind' working to solve the global problems in a human, sustainable and mindful way

mission

To support, sustain, nurture, challenge and develop pro-social leaders and leadership.

Being Useful and Kind
is for everyday

Thinking Global and Acting Local, being
self-aware and being
Useful and Kind Unlimited
with your friends and family, community,
team, organisation, sector and as a world
citizen,
a guardian and giver,
rather than a taker,
 so that our life's work and purpose is to
add, to create and not just to utilise
resources.

Loving and loved.

aims

- make a positive difference in the world by modelling prosocial leadership
- be useful and kind
- develop pro-social leadership: awareness, ideas, research, debate and practice which can lead to a better, fairer more sustainable future
- support, sustain, nurture, challenge and develop a global network of prosocial leaders
- create useful and kind individuals, teams, organisations, schools and communities
- work in collaboration and partnership with others
- be a value-led, effective, efficient, caring and sustainable provider
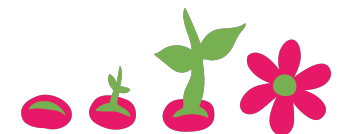
objectives

We aim to:

- provide high quality support services to pro-social leaders
- inform our offer with leading-edge research in collaboration with others
- create projects and networks which deliver the vision
- to develop existing and potential prosocial leaders in reflective, mindful, value-led, sustainable, psychologically informed and intelligent leadership
- to help those who make a difference in the world to make a difference for each other
- to contribute to the delivery of the Sustainable Development Goals through an international cross-sectoral prosocial leadership programme
- develop useful and kind schools
- develop useful and kind communities, research and support prosocial community leadership

what

At this stage we will be inviting ideas for research, projects and collaborations which will meet the aims of the project. The following are indicative:

Network

Creating a global network of prosocial leaders

Services

Action Learning, coaching, co-mentoring, telephone support, team building, sharing best practice, campaigning, networking, information resource, publications , training, social media

Seminars

Four talks/webinars annually for the constituency/network, including products of research, inspirational pro-social leaders, speakers, case studies, exploration of historical pro-social leadership, networking, tied to launch of publications (+webinars) and networking time. Also to include the product of specific U&K Unltd projects.

Workshops

Topic specific with speakers/trainers from motivation to campaigning

International Leadership Programme

A year long international development programme combining coaching, group work, practical projects, networking (2017/18)

> ...to give and not to count the cost;
> to fight and not to heed the wounds;
> to toil and not to seek for rest;
> to labour and not to ask for any
> reward...
>
> A Prayer of St Ignatius Loyola (1491-1556)

Summer School

Annual, International, working with young pro-social leaders to support and develop their leadership, speakers, workshops, case studies, networking, practical projects (2018)

Projects

Housing:

The U&K Unltd Communities, community leadership, creating prosocial space

Education:

The U&K Unltd School and prosocial leadership

Care:

The U&K Care service

Resources

A researched and dynamic framework for Prosocial Leadership, publications, books, papers, personal & leadership development tool kit), think pieces, case studies, education materials

Research

Key behaviours, characteristics, behaviour (historical and current) of prosocial leaders, case studies

Publications

- developing a simple well researched U&K Framework
- research papers
- books
- blog from the community of prosocial leaders
- Twitter - thought, word of the day, links to members of the community
- Facebook for the community
- Tools to help to develop prosocial leaders
- Case Studies

context

We live in an age of crisis. What makes it different to any other in history is that we have more knowledge through technology, education and media of its manifestations and yet we seem to lack the prosocial, mindful compassionate leadership to address the big challenges of our age. We need a leadership equally comfortable with complexity, vulnerability, humanity, reflection and action. We need to acknowledge that all of us reading this are in the world's 1% and that turning the tap off whilst we clean our teeth is not sufficient. We need to accept that the profound injustices will take longer than we have time left as guardians of families and world.

So, why, when we know it, don't we do it? Why when we know some of the solutions to the environment, poverty, childrearing, mental health and to what constitutes a good life don't we do it?

What is different now to any other point of change in history? Everything and nothing. What is different right now is consciousness. In an age where news is global and instant we are faced with an invitation and responsibility like never before. We know the context. We know the individual responsibility. Yet there is an urgency now. An urgency of choice. The ultimate moral judgement hangs like the sword of Damocles over our heads. The judgement of our successors.

I'm from a generation whose education, all of it, was free. I have done neither National Service nor been called up to war. I enjoy an unparalleled level of choice about my life. I have free health care. I am a free agent. I can vote. I have running water. I am loved and supported. I am physically safe. I know where my next meal is coming from. I can express my views. I can play. So all of this puts me in a very privileged minority. But the fact that you are reading this probably means that you live in this cosseted world too. You probably live in a society which encourages individual meaning by noticing nuanced differentiation from your neighbour, your brother's wife, your work colleague, your competitor. You live in a society which in spite of all the evidence as to the paucity of its efficacy to our individual and collective well-being, is driven by the acquisition of wealth, celebrates celebrity, measures material consumption positively, and encourages the domination of work over life.

My simplistic paradox is how can there be nail technicians, viola players and professional footballers in the world when most of us don't have food, education, fresh water and the environmental threat is on our doorstep. My compassion and unconditional positive regard for beauticians, musicians and sports people alike is part of my humanity. My passionate defence of their choice is political. Yet my heart and my soul, my connectedness to others and the world through our collective unconscious, through our shared genetic inheritance and through the non-stop immediate news knowledge transfer on the iPhone in my hand drives me to the radical. Why don't we just get it sorted? Why don't we focus in a way that transcends our individual immediate needs for the greater good of humanity in the medium and long-term?

The notion of personal sacrifice is not popular and certainly almost unthinkable to the majority, if the pay back is not immediate. Do we as a generation have to sacrifice our safety, comfort, wealth for the duration of our lives, in order that our children and theirs have a bio-diverse and sustainable planet on which to flourish and live? Is this our generation's sacrifice? Previous generations have sacrificed their lives in wars, is it really harder for ours to give up so little? Can we really sleep at night with the thought that our children's children may be involved in food wars?

the facts

A list of statistics is never stimulating or stirring unless we have the creative imagination, empathy and strength to live them, otherwise we can easily be overwhelmed and move back to the comfort of our own microcosms and myriad minute concerns.

If we could shrink the earth to a village with a population of 100 people with all the existing ratios remaining the same, there would be:

- 50 children in poverty
- 15 undernourished
- 6 would possess 59% of the world's wealth and would be from the USA
- 48 would live on less than $2 per day
- 7 would have a college education
- 30 white, 70 non-white
- 16 would have no toilet
- 80 in substandard housing
- 75 would have a cell phone
- 17 who couldn't read and write
- 24 would have no education
- If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation, you are ahead of 500 million people in the world

why be U&K?

Being useful and Kind has best been described as prosocial and there has been much research on prosocial psychology and behaviour.

Prosocial, in the interests of society as a whole
Chambers Dictionary

- Prosocial behaviour, voluntary behaviour intended to benefit another.
- Actions that benefit other people or society as a whole
- Helping, sharing, donating, co-operating, and volunteering.

Brief, Motowidlo (1986).

Obeying the rules and conforming to socially accepted behaviours (such as stopping at a "Stop" sign or paying for groceries) are also regarded as prosocial behaviours. Baumeister & Bushman (2007)

These actions may be motivated by empathy and by concern about the welfare and rights of others. Sanstock (2007)

Helping behaviour, prosocial behaviour and altruism interchangeably used. Helping is the broadest term including all forms of inter-personal support

Prosocial behaviour is narrower. The action is intended to improve the situation of the help-recipient, the actor is not motivated by the fulfilment of professional obligations and the recipient is a person not an organisation.

Altruism refers to prosocial behaviour that has an additional constraint, namely that the helper's motivation is characterised by perspective taking and empathy. Bierhoff (2002)

Just as Seligman started to turn psychologists' attention towards positive affect and behaviour in positive psychology away from the previous hundred years of attention on the pathological, so attention started to be paid to prosocial behaviour as the antithesis of antisocial behaviour.

There is evolutionary proof of the benefits of prosocial behaviour. We are socialised for kindness, for 'sharing nicely', whether holding the door open or looking after the sick, parenting our children or helping those in distress. If parents and primary caregivers had not been prosocial the human race wouldn't have survived.

Frans de Waal (2010) said 'it is long overdue that we jettisoned our beliefs about human nature—proposed by economists and politicians—that human society is modelled on the perpetual struggle for survival that exists

in nature. This is mere projection on our part. Nature is replete with examples of cooperation and empathy'.

Yet the terrain of prosocial behaviour is more complicated than that in our modern age. We help if the cost of helping is less than the perceived benefit to the recipient. We help because we expect to have it noticed. We do it to be liked.

We help because we hope to be helped. Or we are repaying earlier help. We believed that we would be loved or more acceptable to our parents if we were kind. Faith traditions have furnished us with helping narratives.

Prosocial behavior is defined as actions that benefit other people or society as a whole (Twenge, Ciarocco, Baumeister, & Bartels, 2007). It is characterized by helping that does not benefit the helper; in fact, prosocial behaviour is often accompanied by costs. Psychologists suggest that one way this behaviour may outweigh the associated costs concerns the human desire to belong to a group. Helping facilitates group work and in turn, provides individuals with immense benefits for the long run (Twenge et al., 2007). From an evolutionary perspective, early humans' survival relied strongly on the processes of giving and helping. Those who displayed prosocial dispositions were thus met with evolutionary success (Penner 2005). Group selection evinces that if two groups are in direct competition with one another, the group with the larger number of altruists will have an advantage over a group of mainly selfish individuals (Penner 2005). Kin selection, or the successful transmission of one's genes from all sources to the next generation, is thus supported (Penner 2005). Religious practice has also been associated with prosocial and helping behaviors, as helping is often considered a religious obligation. Weight on giving and helping in the Judeo-Christian culture can be considered a primary reason that prosocial behavior is a social norm and moral imperative in Western Culture today (Knickerbocker 2003).

The term prosocial behaviour arose in the 70s leading to psychological analysis of the giving, helping and sharing processes.

Wiki, Prosocial Behavior May 2016

It is maybe a difficult socio-biological query but why was the narcissistic process so strong that we believed our genes were the strongest, somewhat paradoxically with our benefiting from prosocial behaviour! Is it that the fittest are the most prosocial? Was it actually selfish to help the wounded colleague from our tribe so that we weren't put in the way of danger? And does the outcome justify the means. An old philosophical chestnut. Why did the Good Samaritan do it? (Luke 10: 29-3). The live comparison would be the member of the Ku Klux Clan crossing the street on his way to a meeting to help the injured Muslim and pay for her healthcare.

There is a reciprocity norm, 'I'll do it for you because then you will do it for me. I might get something from you immediately, or you might not pay me back for a long time, until I come to you and ask a favour'.

With egoistic motivation, self-importance or one's own image is the primary driver for prosocial behavior (Knickerbocker 2003). Egoists thus act prosocially when reputational incentives are at stake (Simpson 2008).

Thus, altruistic individuals who are most likely to give in the absence of rewards are those who do not seek reputational gains (Simpson 2008)

Reciprocal altruism explores the evolutionary advantages of helping unrelated individuals, where the favor is repaid in kind (Penner 2005), while indirect reciprocity addresses the receipt of such long-term benefits or rewards for short-term prosocial acts. Furthermore, altruists are more likely to indirectly reciprocate others' prosocial behaviors (Simpson 2008) Whereas egoisim is return favours to those provided help in the past

Some demonstrate prosocial behaviour in fear of a judgement whether parental or religious - the powerful image of judgement day both for 'reward in heaven' or the castigation so many expect, often created from parental and religious messages. Again does the motivation negate the outcome?

Liz Dunn (2014) has shown in her now famous experiments that it is better to give than to receive by measuring the happiness of students asked to either spend a gift of money on themselves or others, even though they predicted otherwise. The field of positive psychology (Dunn 2014, Seligman 2003, 2011, Lyobimorsky 2010) has focused on the limitations of money in generating happiness. Action for Happiness http://www.actionforhappiness.org has popularised, along with others, the idea of making Random Acts of Kindness as seen in the film Pay it forward.

We find it easier to help those close by. Those we love or are related to. Those in most need. The third sector has worked tirelessly to create positive messages about our helping those on the other side of the world. The west's history with the developing world is often very far from prosocial behaviour, taking rather than giving, ruling rather than empowering. History is full of examples of power seeking, abuse of power, desperation to hold on to it, characterising the other as inferior. Sadly this is not just history but continues in current presidential debates.

How then can we show prosocial behaviour to those who have abused it? The depth of our psychological understanding helps hugely here. We know that the bully has often been bullied, just as all abusers have been abused even though all those abused or bullied do not go on to perpetrate that behaviour. Our understandings of defences against fear, insignificance, vulnerability and

death help us to understand the acting out going on across the world.

Prosocial behaviour is about showing kindness to all. Showing love to the murderer. Healing the abuser. Demonstrating forgiveness as the inspirational Forgiveness Project (Cantacuzino 2015) shows or the Truth and Reconciliation of Nelson Mandela and others. Speaking a kind truth to power.

Yet there is an urgency which there hasn't been in history.

Our economic system and our planetary system are now at war. Or, more accurately, our economy is at war with many forms of life on earth, including human life. What the climate needs to avoid collapse is a contraction in humanity's use of resources; what our economic model demands to avoid collapse is unfettered expansion. Only one of these sets of rules can be changed, and it's not the laws of nature. Naomi Klein 2015

Are we suffering from compassion fatigue? (Moeler 1999, Rothschild 2006). Are we inured by over-presentation on the TV from Biafra to Calais? Can ideas from new physics which acknowledge we are all made from the same carbon atoms on the one hand, or religious beliefs on the other, help us to connect with our brothers and sisters? The Christian tradition speaks to this. Matthew 25:40 'Whatever you did for one of the least of these brothers and sisters of mine, you did for me'.

Self-trauma is often the precursor to our own prosocial behaviour, not wanting others to suffer as we or our loved ones have. The whole tradition of 'wounded healer', we heal ourselves by healing others. Service to others is also vital for post-traumatic growth.

So why if it is in our interests to give of money, time, expertise, kindness and love have we failed to do so more effectively? Nudge (Sunset CR and Thaler RH Penguin, 2009) the influential book gave birth to the Behavioural Insights Unit Marshall (2015) in Downing Street and looked at ways in which we can be persuaded to make healthy choices. Marshall (2015) also looked at why it is so hard for us to make the necessary prosocial changes to ameliorate the impacts of climate change. It also depends on who the message comes from - the notion of a Big Society fell apart when it became apparent that it was a way of dressing austerity and not the authentic encouragement of prosocial behaviour.

There is a Buddhist principle of dependent origination. The Dalai Lama notes that our own happiness is dependent on the happiness of others. The Dalai Lama (2001) observes that happiness does not come from material things but rather from a deep, genuine concern for others' happiness. Focusing on one's own needs instead of others' results in negative emotions that prevent true and lasting happiness for the self.

Ubuntu is a South African ethic or ideology focusing on people's allegiances and relations with each other. The word comes from the Zulu and Xhosa languages. Ubuntu is seen as a traditional African concept.

It means:

- humanity towards others
- belief in a universal bond of sharing that connects all humanity
- humanity to others
- I am what I am because of who we all are
- I am because we are
- humanity or fellow feeling; kindness. [Nguni]

Ubuntu is seen as one of the founding principles of the new republic of South Africa and connected to the idea of an African Renaissance. Desmond Tutu said 'Ubuntu - the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself, and when you have this quality - Ubuntu - you are known for your generosity. We think of ourselves far too frequently as just individuals, separated from one another, whereas you are connected and what you do affects the whole world. When you do well, it spreads out; it is for the whole of humanity. Ubuntu is very difficult to render into a Western language. When we want to give high praise to someone we say, "Hey, so-and-so has ubuntu". Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, "My humanity is caught up, is inextricably bound up, in what is yours" . . . We say, "A person is a person through other persons". A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed. To forgive is not just to be altruistic. It is the best form of self-interest. What dehumanises you inexorably dehumanises me. [Forgiveness] gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanise them.' Tutu (2000)

This idea is simply that we can only be fully who we are because of each other.

So how can we love people into helping others? How can we model prosocial behaviour? How can we lead them and ourselves to it?

If you have food in the fridge, clothes on your back, a roof overhead and a place to sleep you are richer than 75% of the world. If you have money in the bank, in your wallet, and spare change in a dish, you are among the top 8% of the world's wealthy.

what informs
prosocial leadership?

sympathy, empathy, compassion, altruism
prosocial behaviour and psychology
ideas of leadership: compassionate, servant, mindful, organisational citizenship

These terms are often confused. Sympathy is your pity and sorrow for the other, Empathy the ability to feel the other's feelings, Compassion is wanting to do something about them.

Sympathy

- feelings of pity and sorrow for someone else's misfortune
- the formal expression of pity or sorrow for someone else's misfortune

Empathy

- Empathy is different from sympathy, which is pity or sorrow for others' misfortunes. They share a common root in -pathy, from the Greek pathos, "feeling." Where they differ is in their prefixes: sym- means "with," while em- means "in." If you can empathize with someone, it's because you have been in their place: you've "walked a mile in their shoes," but here are some more detailed definitions:
- able to name your own feelings
- able to be with own feelings without feeling the need to close them down
- able to sense other people's feelings
- comfortable with other people's feelings
- able to imagine the inner world of the other person, being 'as if' them, without the presumption to know

'To perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person, but without ever losing the 'as if' condition. Thus, it means to sense the hurt or the pleasure of another as he senses it and to perceive the causes thereof as he perceives them, but without ever losing the recognition that it is 'as if' I were hurt or pleased and so forth'

Carl Rogers

Empathy is the capacity to think and feel oneself into the inner life of another person

Heinz Kohut

A motivation oriented towards the other

Daniel Batson

The capacity to know emotionally what another is experiencing from within the frame of reference of that other person, the capacity to sample the feelings of another or to put oneself in another's shoes

D. M. Berger

A sense of similarity in feelings experienced by the self and the other, without confusion between the two individuals

Jean Decety

Empathy is about spontaneously and naturally tuning into the other person's thoughts and feelings, whatever these might be [...]There are two major elements to empathy. The first is the cognitive component. Understanding the others feelings and the ability to take their perspective [...] the second element to empathy is the affective component. This is an observers appropriate emotional response to another person's emotional state

Simon Baron-Cohen

[Empathy] is what happens to us when we leave our own bodies...and find ourselves either momentarily or for a longer period of time in the mind of the other. We observe reality through her eyes, feel her emotions, share in her pain.."

Khen Lampert

Since the discovery of Mirror Neurons empathy has been shown to be more than observation of physical behaviours, replication of them, or somatic expression resulting from described feelings but a neurological mirroring. (Mother and child)

Compassion

You are able to enter into the other's feelings but wanting to alleviate them.

'Compassion is a mental state endowed with a sense of concern for the suffering of others and aspiration to see that suffering relieved'. Jinpa

It comprises:

1   A cognitive component: "I understand you"
2   An affective component: "I feel for you"
3   A motivational component: "I want to help you"

Altruism

Unselfish interest in or care for the welfare of others

Webster

Principal of living and acting in the interest of others

Chambers

Altruism is a concern for the welfare of others as an end in itself. Improving the welfare of others often requires a cost in terms of time, energy and risk.

Wilson DS (2015)

Other considerations

Beneficence 'acts of mercy, kindness and charity' intended to benefit or promote the good of others (Beauchamp 2008)

Benevolence, morally valuable character virtue of being disposed to act for the benefit of others (Beauchamp 2008)

leadership thinking

Leadership has been much observed, studied and discussed for the last hundred years and this has included:

- great 'man'
- trait
- behavioural
- situational / contingency
- transactional
- transformational
- authentic
- servant
- compassionate
- mindful

Here are some definitions:

leadership

The degree to which a leader is able to use the faculty of reason – the ability to learn from experience, to otherwise acquire and retain knowledge and to respond successfully to new situations – to guide or show others to an effective course of action or thought.

Webster's New World Dictionary of the American Language, 1990, On leadership and Intelligence

A process of social influence through which an individual enlists and mobilises the aid of others in the attainment of a collective goal.

Chemers 2001

Leadership...is not simply about getting people to do things. It is about getting them to want to do things. Leadership ... is about shaping beliefs, desire sad priorities. It is about achieving influence, not securing compliance.

Haslam, Reicher and Platow 2011

lead

to show the way by going first: to precede: to guide by the hand: to direct: to guide: to conduct: to convey: to induce : to live: to cause to live or experience: to have a principal or guiding part or place in: to be first or among the first: to be guide or chief: to act first

Chambers Twentieth Century Dictionary

leader

one who leads or goes first: a chief: the principal first violin: the head of a party, expedition etc.: the leading editorial article

Chambers Twentieth Century Dictionary

A leader... is like a shepherd. He stays behind the flock, letting the most nimble go on ahead, whereupon the others follow, not realising that all along they are being directed from behind

Nelson Mandela

- John Whatmore in his book Releasing Creativity, How Leaders Develop Creative Potential in their Teams (Kogan Page, 1999) says that 'what we want from them [leaders] changes over time – the role they play, their skills, styles of leadership and personalities will reflect the changes'. He also observes that the 'speed of change has increased'.

- Howard Gardner defined leaders as 'individuals who significantly affect the thoughts, feelings and/or behaviours of a significant number of other individuals'

- The Leadership Trust says the role is 'winning the hearts and minds of others to achieve a Common Purpose'.

- Warren Bennis, On Becoming a Leader (Arrow Books 1998) 'leadership is first being, then doing. Everything the leader does reflects what he or she is'.

Useful and Kind: Prosocial Leadership

Prosocial Leadership has a positive, effective influence, with constructive goals that serve the common good
Lorenzi 2004

In spite of all this focus on leadership we are still left with a torn unkind world. One which faces existential crises, unfairness and destruction like never before in history. Our daily lives are filled with the microcosms, the incremental, the practical and rarely the visionary, inspirational sense of purpose that so characterised the Marshall Plan or any disaster relief.

Ideas about and the practice of leadership have developed over the last twenty years informed by:

- frustration with existing leadership paradigms especially political (Arab Spring, Occupy, Brexit and the rise of division)
- the digital revolution and the democratisation of leadership, protest and change
- much greater understanding of the brain and the psychology of attachment, relationship and leadership
- failing economic models based on the rich getting richer, £70m annual salary for an advertising executive when most of the world lives on $1.25/day
- greater awareness through the media of the world's issues
- the scale and imminence of global issues (climate change, Ebola, Zika, Aids)
- the growth of mindfulness and compassion in the popular psyche
- growing extremism
- the desire to create a loving antidote to hate and division
- crisis of confidence and trust in the business world
- increase of stress and anxiety in the west (mental health, suicide rates)
- the paradoxes of inequality (obesity whilst people starve)
- the creative social enterprise sector

> "A prosocial leader is someone who leads, lives and acts for the welfare of others and the world"

All of this too in the context of a psychological disengagement from people at work Mitroff and Denton (1999), a sense of betrayal caused by downsizing Giacalone and Jurkiewicz (2003), organisational bullying and mistreatment (Vickers 2010) and ethical standards and corruption (Waddock 2004). There is cynicism and worry and there is no longer the psychological contract. The millennials are saddled with debt from education, unlikely to be able to afford, for the first time, the luxuries their parents could.

So in this context what kind of prosocial leader do we need?

Ray Williams (2012) describes the characteristics of kind and compassionate leaders:

1. Communicate openly and transparently with their employees and customers;
2. Are flexible and adaptable, willing to set aside rules, regulations and traditions for the greater good;
3. Express their emotions freely and openly;
4. Lead by example, rather than by direction;
5. Remove or decrease judgment and criticism of others as a motivational strategy.
6. Manage their emotions productively and positively;
7. Are mindful to the effect their words and actions have on others.

What does the practice of kindness and compassion do for organizations? It:

- Increases people's capacity for empathy and compassion;
- Promotes positive relationships;
- Decreases the prevalence of toxic viral negative emotions and behavior;
- Increases optimism and hope;
- Builds resilience and energy levels;
- Counteracts the negative effects of judgment and bias.

"The servant-leader is servant first… It begins with the natural feeling that one wants to serve, to serve first." - Robert K. Greenleaf.

Jennifer Wolf Williams and Stuart Allen (2015) summarised the characteristics of trauma-inspired prosocial leaders as:

1. To understand target problems, the leader reflected on larger societal issues.
2. The leader developed creative, positive responses to leadership barriers.
3. The leader sought education or training for self or for other potential leaders.
4. The leader acknowledged ongoing symptoms of distress.
5. The leader expressed or displayed the need for a period of personal healing and recovery.
6. The leader focused on help or encouragement from others.
7. The leader expressed or displayed empathy with the target group.
8. The leader expressed a sense of obligation toward an identified group.
9. The leader enabled collaborative connections among others.
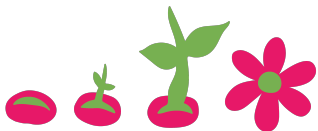10. The leader expressed or displayed a need for justice.

You

- are informed about and engaged with the world, alert and alive to its problems

- make it a better place through empathy, compassion and action

- have the self-awareness, belief and creativity, authentically to engage and galvanise yourself and others to make it better

- live a life that is truly aligned with authentic values

- understand, accept and prise who you are and who you can fully be and the contribution you can make

- are filled with drive, love and acceptance of others

- work for the greater good

- put people before profit

- lead ethically and compassionately

- are reflective and energetically intelligent: cognitively, emotionally, physically, spiritually and creatively

- can be fully present in any moment: equally those of joy, celebration, success, as those of sadness, loss or failure

- are sustainable, using your own and the world's resources wisely and with compassionate, tender loving care

the U&K Unlimited prosocial leader

It is important to remember that we are talking about prosocial leadership in daily life not just on the world stage. Thinking Global and Acting Local, being self-aware and being U&K with your friends and family, community, team, organisation, sector and as a world citizen, a guardian and giver rather than a taker so that our life's work and purpose has been to add, to create not just utilise resources. Someone loving and loved.

The project will research ways in which to support and develop prosocial leadership in all walks of life.

The project will draw on:

- ideas from a network of prosocial leaders
- leadership theory and development
- existing and new research
- the work, research and practice, of the Mindful Leadership Foundation
- prosocial behaviour
- social psychology
- therapeutic approaches
- mindful leadership
- close collaboration with existing prosocial and third sector organisations
- behavioural psychology

key words, values and behaviours

Action, Altruism, Ambition, Aspiration, Authenticity, Compassion, Contact, Contentment, Cooperation, Courage, Creativity, Delight, Empathy, Equality, Excellence, Fairness, Flexibility, Forgiveness, Generosity, Gratitude, Honesty,, Humility, Integrity, Internationalism, Joy, Kindness, Leadership, Loyalty, Love, Memory, Mindful Awareness, Passion, Patience, Pause, Perseverance, Presence, Principles, Reflection, Respect, Right speech, Sacrifice Sense of Belonging, Service, Social Justice, Support, Sustainability, Trust, Values, Warmth

further facts

poverty

- The World Bank's latest estimates show that 1.4 billion people in developing countries were living in extreme poverty in 2005
- Recent increases in the price of food have had a direct and adverse effect on the poor and are expected to push many more people – an estimated 100 million – into absolute poverty
- In 2006 the number of children in developing countries who were underweight still exceeded 140 million.
- Globally, 570 million children are enrolled in school. 73 million children of primary school age who were out of school in 2006. In that year, primary school enrolment in developing countries reached 88 per cent on average, up from 83 per cent in 2000. In sub-Saharan Africa 38 million and in Southern Asia, 18 million children of primary school age are out of school
- Worldwide, 72 children per 1,000 under five years of age died in 2006
- A child born in a developing country is over 13 times more likely to die within the first five years of life than a child born in an industrialised country
- Every minute, a woman dies of complications related to pregnancy and childbirth. This adds up to more than 500,000 women annually and 10 million over a generation. 99% live and die in developing countries
- The risk of a woman dying from pregnancy-related causes during her lifetime is about 1 in 7 in Niger compared to 1 in 17,400 in Sweden
- Every year, more than 1 million children are left motherless and vulnerable because of maternal death. Children who have lost their mothers are up to 10 times more likely to die prematurely than those who have not
- Every day, nearly 7,500 people are infected with HIV and 5,500 die from AIDS. Globally, an estimated 33 million people were living with HIV/AIDS in 2007
- Malaria kills over 1 million people annually, 80 per cent of whom are children under five in sub-Saharan Africa. There continue to be between 350 million and 500 million cases of malaria world-wide each year
- 1 billion people do not have access to safe drinking water, and 2.5 billion lack access to basic sanitation services
- Some 2.4 billion people live without access to modern cooking and heating services, and 1.6 billion have no access to electricity. (2) United Nation's Millennium Development goals 2015

environment

'The Scientific evidence is now overwhelming: climate change presents very serious global risks, and it demands an urgent global response'.

Our actions over the coming few decades could create risks of major disruption to economic and social activity, later in the century and in the next, on a scale similar to those associated with the great wars and the economic depression of the first half of the 20th century. Stern Review (2008)

The Stern Review predicts a 77%-99% likelihood of 2 degree temperature change (relative to preindustrial levels) and predicts the likely outcomes of this:

Food

- falling crop yields in many developing regions
- rising number of people at risk from hunger (25-60% increase in the 2080s in one study, with half the increase in Africa and West Asia

Water

- significant changes in water availability, one study projects more than half a billion people suffer water shortages in the 2080s
- small mountain glaciers disappear world-wide, potential threat to water supplies in several areas

Ecosystems

- coral reef ecosystems extensively and eventually irreversibly damaged
- possible onset of collapse of part or all of Amazonian rain forest
- large fraction of current ecosystems unable to maintain current form
- many species face extinction (20-50% in one study)

Weather

- rising intensity of storms, forest fires, droughts, flooding and heat waves
- small increases in hurricane intensity lead to doubling of damage costs in the US
- Risk of rapid climate change and major irreversible impacts
- onset of irreversible melting of the Greenland ice sheet

Stern Review

'Climate change is not just a moral question: it is the moral question of the 21st century. There is one position even more morally culpable than denial. That is to accept that it's happening and that its results will be catastrophic; but to fail to take the measures needed to prevent it'. Monbiot (2007)

population

- The world's population is currently roughly 6 billion and growing by 1bn every 12-13 years.
- the average growth rate is 1.4%, in developed countries 0.3%, and in some areas of the developing world 6 times that (World Bank http://www.worldbank.org/depweb/beyond/beyondco/beg_04.pdf)
- life expectancy in Malawi is 36 for men and 36 for women (6), in the UK , 77.2 and 81.5 (7)

mental health

- 1 in 4 people will experience some kind of mental health problem in the course of a year
- mixed anxiety and depression is the most common mental disorder in Britain
- about 10% of children have a mental health problem at any one time
- the UK has one of the highest rates of self harm in Europe at 400 per 100,000 population
- only 1 in 10 prisoners has no mental disorder
- Approximately 450 million people world-wide have a mental health problem
- 8-12% experience depression in any year.
- 5865 people died by suicide in 2007 (a 15% decrease over 5 years)

other

- money: global recession, the collapse of Lehman brothers, unemployment, bankers' bonuses, deflation, MP's expenses, an economy which doesn't value the true cost of materials (Goldsmith 2009).....
- happiness: a huge interest and research base through the positive psychology movement shows that there is no correlation between material wealth and happiness. There are different views about ways to measure happiness (ONS) but there is general agreement that society isn't constructed to build our happiness
- work: Sennett (1998) and Bunting (2004) both show the way in which our employers demand ever more of us. As recession bites we all do more, taking over the work of our ex-colleagues. The Blackberry on the train, the emails on holiday and yet the crisis requires Mindful leaders to go Beyond Obligation. (15)
- technology, the exponential growth
- the exponential pace of change
- shifting global power and wealth, asia/china
- the impact of capitalism on food production
- spiritual hunger for meaning and connection/purpose - the existential questions, why?
- politics: voter apathy, short-termism of democratic process

Progress

The Millennium Development Goals were reviewed in 2015 and there was some good news but still a huge way to go. http://www.un.org/millenniumgoals/2015_MDG_Report/pdf/MDG%202015%20rev%20(July%201).pdf

When you are finished changing, you are finished.

Benjamin Franklin

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