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A photograph of a forest floor. In the foreground, a path is made of smooth, rounded stones in various colors including blue, grey, and brown, set in a bed of dark brown mulch. A small pile of bright yellow flowers is scattered among the stones. The background is a dense forest of tall, thin trees with sunlight filtering through the canopy, creating a bokeh effect of light spots.

Change Yourself Change the World

A CONVERSATION WITH NIPUN MEHTA

Interviewed by
RUSSELL LEUNG and RITA FABRIZIO

*We believe in the inherent generosity of others
and aim to ignite that spirit of service.
Through our small, collective acts,
we hope to transform ourselves and the world.*
—Nipun Mehta

Encountering Nipun Mehta is like being struck by a ray of love cast from the face of the Friend. His tech-savvy experiments in generosity and service have ignited random acts of kindness throughout the world, and Nipun shows us how those small acts multiplied by thousands, become a positive force of nature that transforms us all.

Nipun was born in 1975, and lived his early childhood years in Ahmedabad, the city in which Mahatma Gandhi's ashram is located. There, according to Nipun, a "culture of giving" and "acts of kindness" are an integral part of everyday life.

At the age of 12, Nipun and his family left India to live in Santa Clara, California. He received his computer science/philosophy degree from the University of California at Berkeley, and began his career working for Sun Microsystems in Silicon Valley. Utilizing his technology background, Nipun began his experiments in giving by co-creating an online, spiritually based, humanitarian community called ServiceSpace, with its focus on small acts of service that "catalyze inner and outer transformation."

Nipun has received many awards, including the Jefferson Award for Public Service and Dalai Lama's Unsung Hero of Compassion. He was appointed to a council on poverty and inequality by President Obama in 2005, and gave a speech at the University of Pennsylvania commencement in 2012 that was read by millions. He serves on the advisory boards of the Seva Foundation, the Dalai Lama Foundation, and Greater Good Science Center.

In 2005, Nipun and his wife, Guri, went on a walking pilgrimage across India, performing small acts of kindness "with great love," and living on \$1 per day. Today, they live in Berkeley, California, and ServiceSpace has grown into a global multi-faceted ecosystem working to "create a shift from consumption to contribution, transaction to trust, scarcity to abundance, and isolation to community."

Random acts of kindness, accompanied by a "smile card" to encourage the recipient to "pay it forward," are promoted at kindspring.org. Karmakitchen.org is another all-volunteer effort in gift economy, where a \$0.00 check comes with the footnote: "Your meal was a gift from someone who came before you. To keep the chain of gifts alive, we invite you to pay it forward for those who dine after you." Humanitarian portals such as dailygood.org, dedicated to uplifting news; and karmatube.org, offering inspiring videos that celebrate small acts of service, all make full use of the "inner net," enabling this transformative vision to reach millions. ServiceSpace even offers free web hosting and the tools necessary to create a website for a non-profit or other good cause through cfsites.org.

Can you talk about the discovery and development of your spiritual source, or the "Divine Plan?" I think that's one term that you use. You were born in the town where Gandhi's ashram is located and so, can you talk a little bit about that part in so far as your early childhood environment? I was raised a Hindu, so by birth I'm a Hindu and I've stayed a Hindu, so if someone asked me about my religion I would say I am a Hindu. My wife is Sikh, we are very connected to Buddhist monks and nuns; at our wedding we had an inter-faith ceremony, with nine different faiths, including Atheism, where we asked, "What is a union? What is the essence of a union... for you?" And it was beautiful to have a Jain nun with a Native American practitioner, and a Christian minister, at a Buddhist monastery with a Buddhist monk presiding over it, and so many other faiths there. So to me, as I have viewed the world from an *external* lens... If you were to say is there a text, or is there a teacher, I would say, in Hinduism, there are four different ways that you arrive at the Source. One of them is through your head, one of them is through your hands, one of them is through your heart, and one of them is just through insight. So, I would say that if I combine the path of the Head and Insight, I can say Hands, Head and Heart. I really learned about Hands from Gandhi. [pause] I really learned about the Head from J. Krishnamurti, who was very inspiring for me in my early years, who was kind of seen as this messiah, and he comes out and says, "Hey guys, Truth is a pathless land." That you can only have a path if you have two static points. If you don't have two static points, where are you going to have a path *to*? There's nowhere to go. Like you're already *there!* And so I think I learned a lot from Krishnamurti in terms of framing the world in my early teens. I feel like J. Krishnamurti has been a great asset for me, and for me in the field of *beyond* mind, in terms of my own practices, to sort of awaken the heart, has been meditation and the Buddhist teachings. In particular, *Vipassana* meditation is something I practice, and that has been invaluable. I try to spend 30 days every year in just not reading, writing, talking, in retreats. And when I do that, the mind sort of quiets down.

Yes. And it's a process, you know. It doesn't become super quiet, it's not like nothing, right? But you learn to know the mechanics of the mind. You realize that the mind is necessarily going to want to go to the past, and go to the future, and just kind of keep its drama going. It is vested in keeping that thing going. And so you may not be able to end that whole drama, but as soon as you see the mechanics of it, then you're like, oh, okay, my car has shut down, or, these are the properties of my car, and this is what's happening. And as soon as you get there, it no longer has as much power over you. And when it doesn't have as much power, then your resident states, [Buddha describes compassion being one of those resident states], those states are allowed to shine; they have greater chance to awaken.

Can you discuss a little bit more about the "Hand?" To me

that's actually a big cornerstone of my journey; it's not just "hands," right? It's Hands that leads with Heart, that quiets the mind. So you have to A: quiet the mind, then the Heart is awakened, and then it flows through your Hands. And so, it's a whole trilogy that has to work in consort. It's not just an "act of kindness," it's an act of kindness that is predicated by a quiet mind and an awakened heart. And that was the power that you saw through Gandhi. If you're just mimicking what Gandhi did, at the level of Hands, which a lot of people do, then it's just not going to work! Gandhi says, "Look, I'm a skinny guy; I've got nothing." He died with nine things. He owned *nine* things. And he could have had anything, right? All the richest people in India, and probably even beyond India would say, whatever you want, Gandhi! And he only had nine things, because he was not interested in things, but he is working at the level of things. He's working at the level of phenomenon. He's working at the level of manifestation. But he's doing it through this thing he called 'Soulforce'. Soul is still a complicated word, right? Because it means so many things to so many people, that we've co-opted that word—but I think what he's talking about is that intelligence beyond the mind. And as soon as you tap into that, you become hollow, then that flows through you, and then that work of Hands is no longer the work of Hands. It ends up being the work of Blessing.

In as far as the service and the generosity and the giving and the gifting? I think one mistake that people make in looking at figures like Gandhi, is that they don't really see the connection between Gandhi and... making tea for someone. Right? Gandhi and doing a small act of kindness. We want to be a hero, but actually people like Gandhi are not interested in being a hero. He's not interested in getting independence for India. Because 25 years before India got its independence, there was this violent outbreak of the Indians who were protesting, and the police who were trying to shut them down. All of a sudden the protesters realized that they outnumbered them by like thousands. So they said, "Let's run them over." They started moving towards the police and the police are like, okay this is more than we can chew, so they start retreating, and the crowd all of a sudden realizes, whoa, we're in charge here, [laughter] so they follow them and they intimidate them. They go all the way to the police station, and these guys have to run for cover, and they shut the doors of their police station. And the crowd then burns the whole police station to the ground. With the policemen in there. And a lot of people in the country were like, "Yeah, we're showing our might." You know what Gandhi's response was?

He was sad. He shut down the whole movement. For a whole week across the country, he said we are not *ready* for freedom if this is how we're going to treat our antagonists. And so he shut it down, and at that time he doesn't know how long this is going to take. He didn't take a strategic maneuver to try to capitalize upon this momentum, he took a principal stance in saying, this is wrong, shut down the movement for a week.



We're not going to build on this momentum. And it took him twenty-five years. Twenty-five long, hard years, for India to then ultimately get independence. So Gandhi, I would argue, is actually not after independence of India, he's *not* after being a leader. It organized like that because he was trying to be hollow like a flute. And the organizing principals of the larger consciousness flowed through, organized itself in this way. But he was not interested in that. He is saying that even if I am just an ordinary guy, it's good enough, right? Let me be a part, let me play whatever part I need to play. I don't need to be the flower: I can be the manure. And that flexibility, is what Gandhi brings. So if you get into *that*, then you realize that actually it is not about creating external change, it's about *being* the change. And in that *being*, you will facilitate a whole ripple effect. Someone will be the tipping point, right? Someone will be the final straw. But it's not about being the final straw... at all! Gandhi was *not* interested in doing that and neither was Mother Teresa. So if we take that insight that you can take the inside to out, and outside to in, and as you practice this it creates a virtuous cycle, and if that virtuous cycle can be planted wherever you are, *then* you are doing the work of Gandhi. Then you are doing the work that is sacred. Then you are actually changing the world. Whether it gets noticed or not, whether it makes the headlines or not, you are an instrument of a larger flow.

Yes. And *that*, I think, is the Divine Plan.

You said your seventeenth year transformed you in a way that you cannot describe in a sentence. Was there something that occurred at the age of seventeen that you made that statement about? An experience of transformation? Does it have to do with the "inner calling" that you refer to? Was that when you sort of came to the realization of that? I think I had two parallel tracks going in my life. One was an outer track, that's where you're sort of fitting into the mold of the world, and the other was the inner calling. And seventeen was when the inner took over the outer. I think it was just



an organization of life that happened, that organized itself at seventeen for me. I was in college, I was taking forty units in one semester, I was, like, trying to play tennis, I was doing all this stuff at the social level, and there was just a lot at all levels. And I kind of saw the futility of just an external worldview. I had always been a seeker, but this is where I realize that wow, if I just achieve at a physical level, if I'm like running a big company or something, if I get a lot of accolades or if I end up with a lot of power or wealth, that's going to, necessarily—that alone is going to feel very hollow to me. And that I need to actually dig a lot deeper. And I think that paradigm just kind of switched/flipped and I realized actually that inner is way more significant. And that the outer is actually a result of that inner work. And so I think that became very clear to me in my seventeenth year where I just had everything in spades arrive in my life.

So, did you have those ideas on how to provide service to the community, and all your ideas: were they ready to be put into action at that time? I was creative, and I did have ideas, but I think the core idea was that I just got a lot out of being in service, and so the core idea was really to share that with other people. So like, Rita, you should be of *service*, you know? Cause I tried it, and *man*, you know, and it was *amazing!*

So they could do it too. So you could do it too! And you know what? Let's do it together! Because that way, if I get weak, I can ride on your strength, and if you get weak I can share my strength. And that was really the organizing principle. And it's manifested as building websites for non-profits and then web portals, and now a whole ecology that's touching so many people around the world. But its core intention was to tap into this heart of service. And to *share* that, right? To share that possibility with those around me. It started with just four of us.

At Sun? They were not even at Sun, but they were in the Silicon Valley. I was working at Sun and everyone else was working at different places, and we were just four friends, and so many of us would do so many acts of service in the community and then this just became... life organized itself in

this way. And it was very counter-culture, at the time, in the Silicon Valley, to be building websites for non-profits. The building websites for non-profits wasn't the radical thing: the radical thing was we didn't want anything in return. The radical thing is we don't want our brand, let alone money, but we also don't want a brand, we don't want any of this. We just want to serve you and thank you for the opportunity to be of service.

That must have been quite unexpected. [laughter] For the non-profit?

Yeah. Even for *us!* The power of that... and you realize that because, initially when we went, we didn't have an organization planned, we weren't trying to start a movement—it was just the few of us!

Were you able to afford your expenses and everything? It was just on the side, right? So we were all leading our lives, and we said, Oh, in our spare time, instead of like watching TV, or instead of idling our time, let's go help somebody. And so we did that. Totally on the side. And then it became... we're like: Oh, my God, we hit a jackpot, right? This is the *real IPO*. This is like, *wow*, this is the Inner Public Offering. [laughter]

What about education? Can you train people, teach people to become compassionate and generous? Have you developed a workshop, an educational program for that purpose? Yeah, so a lot of people come to us and say, hey what you guys are doing is beautiful, what ServiceSpace has done—unimaginable, unexplainable, but I love it. My heart is awakened; I want to bring this into my context. Maybe I'm in government, maybe I'm in the private sector, maybe I'm in a family, maybe I'm in the medical field, maybe I'm a teacher... I want to bring this here. Can you help me? And, what we would say is that I wish it was cut-and-paste, because here you go, right? If it was just in the field of matter, then I could just give it to you. But it has to be awakened. Like there's an element within you that needs to be activated for this to make sense on the outside.



of matter, but it is *not* true in the field of mind.

Right. These thoughts are coming out from *here* [points to his heart]. But before they come out from here, they have to originate in the mind. And the mind is where the boundary is between Russ's mind and Nipun's mind. And so can you authentically say that these are my thoughts. And if you multiply that over six billion human beings, seven billion human beings, and if you include all other forms of beings, including animals and trees, and you see that all of them are intermingling, and this illusion of boundaries starts to go away, then you're like, Oh, it's a many-to-many *field*. And you say, how do I have to *be* in that kind of a world, and in that kind of a context? Leaders are no longer relevant: What you need are *ladders*. Sometimes you have to be in a position of leadership, right? Leadership is being in the front of the room, and you have a different view than everybody sitting in the classroom. But there's another view, which is in the middle of the room, with your peers, when some are in the front of you and some are behind you and there's yet another view by being in the *back* of the room. There's an advantage to being in the front, but there's also an advantage to being in the back. Cause when you're in the back, you can see all the relationships. The great mystics and the great sages, when they're in the back, and they see all the relationships, the way they lead is through nudges. They'll nudge you in just a small way, and you might not even realize it, but because you're now related to him, that nudge is going to go to him, and you're going to have all your relations that are going to be affected by it, and it's going to create a cascading ripple effect in that whole ecology. By the time it comes to me, I may be the tipping point

and I may say, Oh it's because of this person: this person's my hero. But actually, it was this whole ripple effect. And so this way of leadership, this way of being, is what we are calling "Laddership," where you are actually at the bottom, but you're creating this ripple effect, and you're allowing others to go to the top.

How are they formed? Laddership Circles? We formed the first one with six people, and three "anchors." And what we tell our anchors is that their job is not to help people find answers, but to actually help them hold the question. So it's very different. They're sort of in the back themselves—they are modeling that—then what happens is those that finish a Circle, they'll come back and they'll say, I want to volunteer to be an anchor. And so then they support the next people. And there are all kinds of people, there are people from nineteen counties that have done this. And most recently, now, there are *themed* Circles. With people that are just in business, or people who are just in medicine. They come together and say, look, I can use a little bit of this humanity; I could use this inside-out approach. The most recent one that we just completed two weeks ago was business. One guy was a Russian billionaire, he kind of lost it all, and he says, this whole cycle is not really for me—I want to know how to create a kind world; how do I create systems around that? And so he joined the Circle!

Wow. So, it's been beautiful to see. One of the volunteers was actually somebody who was Obama's lawyer in his first term: Obama's General Counsel. And she came and she said, I know how. I've been taught how to climb up the ladder, but



We look at any act of kindness as a gateway for your own inner transformation, in the ways that you need to experience inner transformation. Non-judgmental. But we design spaces with that in mind. We hold Circles with that in mind. And that makes all the difference. It is not volunteerism for impact, it's actually volunteerism to cultivate inner transformation...

I actually want to learn about how to hold space from being in the back.

I guess this is one way to get the message into the corporate world, the business world, the... Even students; we have internships, this is what they do. Theirs is a nine-week program. Every week they have one value, they have readings, they have practices, and then they hold a Circle with everybody. And it's remarkable.

And those who are attracted are through the website, friends, and word of mouth? Word of mouth, and ServiceSpace is now very pervasive, so a lot of people look at ServiceSpace and say, Oh, this is great; you guys are doing so many amazing things. Like you may come to Karma Kitchen and say, Wow, this is an amazing dining experience, and people will say, This is a gift economy, it's amazing. But some people will say, Wait—does it work? And they are like, How does it work? And, Can I bring it to my yoga studio? Can I bring it to my business? And how Do I learn about more of these questions? And there's no easy answer, no cut-and-paste answer, so that's where we tell them do a Laddership Circle, and you'll come to your own answer. How do you create something, how do you draw them in, what's drawing them in? Real answer is, I don't know... and I'm comfortable with that. Like when people ask me my five-year strategy, I don't know. It's an emergent phenomenon, and I'm very comfortable with that.

Yes. My hunch is that it's happening because of the power of virtue. And that virtue in this case, is practicing consistently, practicing generosity in a way that supports inner transformation.

I see. And the pull is not by the virtue of how amazing ServiceSpace is. It's actually by the virtue of how amazing generosity is, how fundamental kindness is, how innate our compassion is.

When you talk about “volunteer,” clearly there's a distinction between the volunteer that you promote as opposed to the mainstream volunteer. Yes. That's a good question, yes. It's different because invariably, the way I look at it, we have three major fields when we're trying to do social change. There's awareness, impact, and transformation. Awareness says: Look, if you smoke a cigarette, here's an x-ray of what happens to your lungs. That's good; it's not sufficient. So you say, impact: Here's a nicotine patch that will help you get off of your addiction to nicotine. That's great; now you're not smoking cigarettes. But you still have the pattern of addiction. Transformation says: Oh, you went from cigarettes to chocolate now, you're still addicted, you're still in this pattern. Transformation says, I'm going to change that, by changing the patterns in the deep recesses of my mind. And so invariably, we lead with awareness and impact. All these programs that do awareness, all this content—which is awareness—impacts: I want to see what happens, I want to measure feedback loops, short-term sort of results. But the social change heroes, like Gandhi, like Nelson Mandela, like Mother Teresa... they led with transformation. And they lived in an era where it's centralized, in terms of what they were able to do, and that's why we give them awards, and use their examples. We now live in times where we're going to have everyday Gandhis. And ultimately, every moment has that potential to sort of tap into that. But tap into what? If you use volunteers, or

if you use volunteering as simply free labor to get to this impact, then that's not the kind of thing we're talking about. In ServiceSpace, we look at volunteerism. We look at any act of kindness as a gateway for your own inner transformation, in the ways that you need to experience inner transformation. Non-judgmental. But we design spaces with that in mind. We hold Circles with that in mind. And that makes all the difference. It is not volunteerism for impact, it's actually volunteerism to cultivate inner transformation and not in a way that "Oh, we are going to cultivate this for you"—it's going to arise when the time ripens.

It arises from within each person. So it's very much designed from the lens of the ocean in that sense, and trusting emergence. It is not predictable, there is no recipe. That's why we need Laddership Circles. In our little cocoon, if you try to take on all the problems of the world, of course it's not going to work. But what you're doing, is saying that when I'm... If you look at food for example, we actually, in this era—this wasn't true a couple decades ago, today it's true: we have enough food to feed every single person in the world. We grow enough food to feed every single person in the world, and yet hundreds of thousands of people die every month, because of lack of food.

Or because of greed. And why is that? Well, we take a lot of food and dump it in the ocean... to protect farmer prices for my nation. And where is my nation? What's the boundary? Who drew that boundary? Whose suffering matters more? And where are these implicit biases coming up in our design? Is it coming from a heart of compassion? Probably not. So what you're doing, is, sure, it [Karma Kitchen] cannot take all the homeless people in the city, where you have eight people having more financial wealth than the bottom 3.5 billion, a small little experiment that's going feed a hundred or two hundred people is not going to be able to handle all the problems of even one city, or even one community. But what it *does*, is it takes a restaurant-going population, and helps them reframe the narrative, reframe their relationship to each other: I am no longer in that limited space; I am no longer transactional. When I'm not transactional, it's not like I'm giving you five bucks and you're giving me my meal—it's more like, *Wow*, I have received a gift from somebody [referring to the pay-it-forward action at Karma Kitchen] and I need to learn how to receive that gift, and then I can say thank you back: I can pay forward. And I pay forward for a person that I don't know. So what you end up doing is you take a simple mundane experience like a food experience and you use it as a gateway to deliver empathy and experiencing empathy. And once you have that experience in empathy, if that is more fundamentally our nature, then that will start to propel all kinds of inner ignition, that will then bring you home, and you will say, "Oh that person I overlooked on the streets... maybe I can at least smile at him. Maybe my neighbor, whom I haven't said hello to... maybe I can go take a little offering to them" because now, you're connected... or you could say, "Oh, may-

be that waste that I'm creating, that's going to create problems from the next generation, whom I won't be able to say hello to... but, maybe I can do something about protecting the environment." Because you start to enlarge your field. So, the purpose of something like a Karma Kitchen is not to solve the food problem. Because A: it can't, and B: that's really not our problem anyways, because we grow enough food for everybody. The purpose of Karma Kitchen is actually to create a space for certain groups of people to come. For restaurant-going people to reframe, to shift from transaction to trust. And that's going to have a ripple effect. It's not going to solve all the problems of the world, we're not going to get a Nobel Prize, but if enough of us start to practice that... Today we don't even practice a gift economy even within our family; we start to be transactional! I read a headline on Valentine's Day of a couple that's decided to transactionalize everything they do in the house: "You're doing the dishes, that's worth this much; You're taking care of the kids, that's worth this much." And they want to go and engage in a transaction. Because we think it's an efficient way of being.

Yes... it's based on mainstream fairness and justice and all. And what this idea says, is that A: you can't always count what counts. And even if you could count it, that if I can be just in a one-to-one transaction vs. a many-to-many relationship, that many-to-many relationship is richer in its nuance. That singular transaction will be more efficient, but this many-to-many interaction is going to be way deeper, and will create a field in which transformation can happen. So really the shift is to go from transaction to transformation. And food is just an excuse; that interaction for those couple hundred people is just an excuse. But if we can have enough of these experiments, if you can do that here, if we can do that here, you can do that in your home, you can do that in your company, I can do that in my church, then all of a sudden we are creating an alternate paradigm, an alternate story. It's at the edges, sure, but that's where innovation happens, and maybe this starts to become the new paradigm.

Yeah... so I think I saw a Karma Kitchen down the street? The way it works is it leases one day out of the week in an existing restaurant. So let's say, like on a Sunday, the group of Karma Kitchen folks come in, and they do their thing, but what happens if it turns out one night that... No one pays?

Yes. Say all the homeless hear about this and they come in, and I guess what they'll offer is not monetary, but something of labor likely, so how do you, how does that... I mean, do you accommodate that too? Karma Kitchen as it stands is a pop-up restaurant in so many different places. And we are saying, to go into ecologies of selfishness, in ecologies of selfishness and transaction and disconnection, how can these new islands of possibility emerge? In cement, you have those cracks in the cement, from which flowers bloom, right? We've all seen those.

Yes. So this is like that crack. If everyone comes to Karma



Kitchen and they decide we're not going to pay today, then game over. We don't have a Plan B. But if you actually explain that to people... It's for restaurant-going people, so it's not for everybody. It can't be for everybody. But that's this particular experiment. Then we run a rickshaw in India—that's also not for everybody; that's for people who don't have cars and who are only going to be engaged in a rickshaw kind of a ride experience. But they sit in the rickshaw and their meter is paid for by somebody before them, and they get to pay forward whatever they want for people after them. There is an acupuncture clinic which is for people who need acupuncture, who need some healing, who have some physical problem. And this woman decided to do Fridays as days where she is paying it forward. There is a magazine, Richard's magazine, *Works & Conversations*, which is for magazine-subscribing people who are saying, I want a shift transaction. There is no advertising in his magazine, and no charge. And he says, those who came before you have paid for you, and you get to pay forward for those after you. So, these are all cocoons, where it can't solve all problems of the world, but it's on the edge, and it's like a crack in the cement.

Two, three weeks ago we just had Karma Kitchen in Krakow, Poland, which is twenty minutes from Auschwitz, which is where Schindler's factory was. They never had anything like Karma Kitchen in that place. And the place was buzzing. The restaurant owner explicitly—initially she was thinking what's the legal framework, how is it going to work, who's going to pay the first thing, and I said, "Look, we have surplus

from Berkeley, and that will cover the cost for the first Karma Kitchen here, and then we'll see what happens; if nobody pays, okay, we close... we tried an experiment and it didn't work."

Is that also a rental? Yeah, we just rented it. But she actually got twice the amount of money that would cover her cost, and so she's like, I gotta go and pay it forward! So not only have I got to do the next one, now she wants to support a Karma Kitchen in Warsaw! And she openly, in our closing Circle, she was elevated, she says, "This has changed my life!"

And it's contagious. It's absolutely contagious. And there's no "you need this or that"; it's just the power of generosity. It's so accessible. It's not like you need to become a part of this organization or even run a restaurant. There were people who came to that restaurant that were teachers, and they said, "Oh my God, we could do this experiment with our kids." And so, the very next day—it was a Sunday when that happened, I'll send you guys photos—the very next day, these volunteers went to a school there, and it just kind of created this ripple effect. Will this change the world? I don't know.

It's already doing something. But it's doing *something*... But I don't even know if it is doing something on the outside? Yeah... It's not solving so many problems of inequity, and it cannot; like it's not meant to solve those problems. It's meant to solve the problem of sensitizing certain groups of people in certain contexts.

It's about transformation. It's about transformation.