

V2 SYMPOSIUM MANUAL

**UK REV 1 – US VERSION REFORMATTED BUT
OTHERWISE UNEDITED**

(THERE MAY BE FURTHER UK EDITS IN DUE COURSE!)

TABLE OF CONTENTS

LIST OF SPEAKERS IN V-2.....	1
BIOS OF SPEAKERS IN V-2.....	2
WISDOM FROM OUR TEACHERS.....	17
NOTES FOR PRESENTERS	26
AUDIO-VISUAL PRODUCTION NOTES.....	62
WORKING WITH ORGANIZATIONS	74
TRANSLATOR’S GLOSSARY OF TERMS.....	79

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LIST OF SPEAKERS IN V-2

<p>V-1 SPEAKERS WHO ALSO APPEAR IN V-2</p> <p><i>Note: A number of these clips have been shortened in V-2.</i></p> <p>Al Gore Annie Leonard Bill Twist Brian Swimme Carl Anthony Catherine Ingram David Ulansey Desmond Tutu Drew Dellinger Enei Begaye Eric Lombardi Jakada Imani Jeannette Armstrong John Perkins John Robbins Julia Butterfly Hill Lynne Twist Majora Carter Mary Evelyn Tucker Matthew Fox Mathis Wackernagel Maude Barlow Miriam McGillis Dr. Noel Brown Paul Hawken Randy Hayes Robert Reich Susan Burns Thich Nhat Hanh Tom Goldtooth Van Jones</p>	<p>SPEAKERS ADDED TO V-2</p> <p>Alain Desouches Bob Randall Christine Loh Cormac Cullinan Ed Miliband Hunter Lovins Janos Pasztor Joanna Macy Jon Warnow Juan Manuel Carrion Kenny Ausubel Kevin Rudd Kiritapu Allan Luke Taylor Mariya Shall Michael Meacher Michael Pollan Mohammed Yunus Natalia Greene Onno Koelman Rob Hopkins Sheikh Khaled Bentounes Dr. Vandana Shiva Walden Bello Wangari Maathai</p>
<p>V-1 SPEAKERS NOT IN V-2</p> <p>Belvie Rooks Jay Harman Kavita Ramdas Sarah Crowell</p>	<p>ALSO FEATURED IN V-2</p> <p>Amore Vera Vida Konda Mason Jon Symes Ruel Walker Valerie Love</p>

BIOS OF SPEAKERS IN V-2

AL GORE

Al Gore is the co-winner, with the Intergovernmental Panel on Climate Change, of the 2007 Nobel Peace Prize for "informing the world of the dangers posed by climate change." He was Vice President of the United States under President Bill Clinton. He is the author of the bestsellers *Earth in the Balance* and *An Inconvenient Truth* and is the subject of an Oscar-winning documentary. His most recent book is *Our Choice: A Plan to Solve the Climate Crisis*. He is also chairman of Current TV, an award winning, independently owned cable and satellite television nonfiction network for young people based on viewer-created content and citizen journalism.

http://nobelprize.org/nobel_prizes/peace/laureates/2007/gore-bio.html

ALAIN DESOUCHES

Alain Desouches is an Awakening The Dreamer facilitator, translated the Symposium in French, participated in the training of Francophone Facilitators in Belgium, and organized and co-led a Facilitator Training in Santa Cruz where he lives. Since his retirement in 2005, Alain has made the purpose of the Symposium his dominant pole of action. He is also participating in the Santa Cruz County Ecology Action organization as a Master Composter, and is contributing his computer skills at the Santa Cruz Louden Nelson Senior Lab Community Center.

ANNIE LEONARD

Annie Leonard is an expert in international sustainability and environmental health issues, with more than twenty years of experience investigating factories and dumps around the world. Coordinator of the Funders Workgroup for Sustainable Production and Consumption, she communicates worldwide about the impact of consumerism and materialism on global economies and international health. Her efforts included work with Global Anti-Incinerator Alliance, Health Care without Harm, Essential Information, and Greenpeace International. She also served on the boards of GAIA, the International Forum for Globalization, and the Environmental Health Fund. She currently serves as the director of The Story of Stuff Project. Annie's most recent project, a film entitled the Story of Stuff, explores the global materials economy and its impact on economy, environment and health. It has been viewed by millions of people via the internet (www.storyofstuff.com). Ms. Leonard is now working on a book version of the film, to be published by Free Press of Simon and Schuster in March 2010.

<http://www.storyofstuff.com/anniesbio.html>

BILL TWIST

Bill Twist is the co-founder of The Pachamama Alliance and has been President and Chairman of the Board since its inception. He has an extensive background in business and was the Senior Vice-President for Financial Services for Comdisco, a New York Stock Exchange company. He is on the Board of the Centro Economicos Derechos y Sociales in Ecuador, an NGO working on economic and social rights issues in the Andes countries in South America.

BOB RANDALL

Bob Randall is a Yankunytjatjara Elder and a traditional owner of Uluru (Ayers Rock). Bob is one of the Stolen Generation of the Aboriginal people, taken from his family at

the age of seven. Throughout his life, Bob has worked as a teacher and leader for Aboriginal land rights, education, community development and cultural awareness. In the early '70s, Bob's song "Brown Skin Baby (They Took Me Away)" became an anthem for the Aboriginal people. He is the author of two books: his autobiography *Songman* and a children's book, *Tracker Tjginji*. He is also the subject of the recent documentary film, *Kanyini*. <http://www.globalonenessproject.org/interviewee/bob-randall>

BRIAN SWIMME

Brian Swimme is a mathematical cosmologist and the director of the Center for the Story of the Universe at the California Institute of Integral Studies. He is the author of four books on cosmology, evolution and religion. He was featured in the television series *Soul of the Universe* (The BBC, 1991) with such scientists as Stephen Hawking and Ilya Prigogine and *The Sacred Balance* produced by David Suzuki (CBC and PBS, 2003). Swimme is the producer of a twelve-part DVD series *Canticle to the Cosmos* which has been distributed worldwide. Other DVD programs featuring Swimme's ideas include *The Earth's Imagination* and *The Powers of the Universe*. He lectures worldwide and has presented at conferences sponsored by the American Association for the Advancement of Science, The World Bank, UNESCO, The United Nations Millennium Peace Summit, and the American Natural History Museum.

http://en.wikipedia.org/wiki/Brian_Swimme

CARL ANTHONY

Carl Anthony, Ph.D. is co-founder, with Margaret Paloma Pavel, of the Earth House Leadership Center. He is writing a book on the Earth, the City, and the Hidden Narrative of Race. Dr. Anthony is a Ford Foundation Senior Fellow and Visiting Scholar at the Department of Geography at UC Berkeley. Before joining the Ford Foundation, he was Founder and Executive Director of the Urban Habitat Program, he served as President of Earth Island Institute, and co-founded and published the *Race, Poverty and the Environment Journal*—the only environmental justice periodical in the United States.

http://www.breakthroughcommunities.info/videoaudio/carl_anthony_on_cosmology_and_race/index.shtml

CATHERINE INGRAM

Catherine Ingram is an international dharma teacher and the author of *In the Footsteps of Gandhi: Conversations with Spiritual Social Activists and Passionate Presence*. She leads public events called *Dharma Dialogues* and residential retreats in the US, Europe, and Australia. Ms. Ingram is the president of *Living Dharma*, an educational nonprofit organization that sponsors Ms. Ingram's work as well as her retreats throughout the year. For the past twenty-five years, Catherine has helped organize and direct institutions dedicated to meditation and human rights. She is a co-founder of *Insight Meditation Society* in Barre, Massachusetts (1976). She also co-founded the *Unrepresented Nations and Peoples Organization (UNPO)* in The Hague, Netherlands (1991) and is a member of the *Committee of 100 for Tibet*.

<http://www.catherineingram.com/biography.html>

CHRISTINE LOH

Christine Loh Kung-wai (陸恭蕙) is a former Hong Kong Legislator and founder of the *Citizens Party* and *Hong Kong Human Rights Monitor*. Christine Loh is currently the

CEO of Civic Exchange, a Hong Kong think tank which she co-founded in 2000. In January 2007 she was named as Hong Kong Business' "Woman of the Year for 2006". She has worked in many areas, including law, business, politics, media and the non-profit sector, but is best known as a leading voice in public policy in Hong Kong, particularly in promoting democracy and environmental protection. In recent years she has also been strongly associated with the campaign to save Hong Kong's Harbour from excessive land reclamation and overdevelopment.

http://en.wikipedia.org/wiki/Christine_Loh

CORMAC CULLINAN

Cormac Cullinan is a practising environmental attorney and author based in Cape Town, South Africa. He is a director of the leading South African environmental law firm, Cullinan & Associates Inc, and Chief Executive Officer of EnAct International, an environmental governance consultancy. A former anti-apartheid activist, he has practised, taught and written about environmental law and policy since 1992, and has worked in more than 20 countries. In the academic field he has lectured and written widely on governance issues related to human interactions with the environment and is notable for authoring a book, *Wild Law*, as well as several works commissioned and published by the Food and Agriculture Organization of the United Nations. His work includes drafting the Integrated Coastal Management Bill now before Parliament, the agreement between South Africa, Namibia and Angola that established the Benguela Current Commission; waste legislation for KwaZulu Natal and legislation for sustainable land use in the Western Cape.

http://en.wikipedia.org/wiki/Cormac_Cullinan

DAVID ULANSEY

David Ulansey is founder of Species Alliance, an organization devoted to raising public awareness of the impending mass extinction and the threat to Earth's life support systems due to this loss of biodiversity. He is Executive Producer of a major documentary film in production about the extinction crisis entitled "Call of Life." He received his Ph.D. in Religion from Princeton University, and has taught at Princeton, Barnard College (Columbia University), Boston University, the University of California at Berkeley, the University of Vermont, and Pacifica Graduate Institute. He is the author of *The Origins of the Mithraic Mysteries* (Oxford University Press), and has published articles in *Scientific American* and numerous other scholarly journals. David is also the creator and webmaster of massextinction.net, the Web's oldest and most comprehensive source of information on the current mass extinction crisis. He is also the co-founder of the Planetnetwork Project on information technology and global change.

DESMOND TUTU

Desmond Tutu is a South African cleric and activist who rose to worldwide fame during the 1980s as an opponent of apartheid. In 1984, Tutu became the second South African to be awarded the Nobel Peace Prize. Tutu was the first black South African Anglican Archbishop of Cape Town, South Africa, and primate of the Church of the Province of Southern Africa (now the Anglican Church of Southern Africa). Tutu chaired the Truth and Reconciliation Commission and is currently the chairman of The Elders. Tutu is vocal in his defense of human rights and uses his high profile to campaign for the oppressed. Tutu also campaigns to fight AIDS, tuberculosis, homophobia, poverty and racism. He received the Nobel Peace Prize in 1984, the Albert Schweitzer Prize for Humanitarianism, the Gandhi Peace Prize in 2005 and the Presidential Medal of

Freedom in 2009. Tutu has also compiled several books of his speeches and sayings.

http://en.wikipedia.org/wiki/Desmond_Tutu

DOMINGO PAEZ

Domingo Paez was the first Achuar who ran for Congress in Quito, Ecuador. Although he did not win, he has been an active leader in his community for quite some time.

DON ALVERTO TAXO

Don Alverto Taxo is a master Iachak of the Atis people from the Cotopaxi region of Ecuador. During a gathering of Andean Elders in 1989, he was given the responsibility of sharing the ancient Andean wisdom with the United States and Europe. Don Alverto has been a speaker at schools and universities, at international conferences, political rallies, and native celebrations. He has spoken to audiences of 600 and more, as diverse as South American natives and North American medical professionals, on topics ranging from, "Preparing for Globalization" to "Ancient Andean Practices and their Application to Western Medicine." During a strike that paralyzed Ecuador, he performed an integral role in negotiating a settlement that respected the basic rights of indigenous people. <http://www.ushai.com/aboutalverto.html>

DR. NOEL BROWN

Dr. Noel Brown is President of Friends of the United Nations. Previously, he served as Director of the United Nations Environment Program (UNEP), North American Regional Office. Dr. Brown is also Chairman of the International Institute for Peace Through Tourism, a founding member of the Aspen Global Change Institute, and the International Council for Local Environment Issues, Chairman of the Rene Dubos Center for Human Environments, and he serves on the Board of Directors of numerous environmental and educational organizations. Dr. Brown holds a B.A. in Political Science and Economics from Seattle University, an M.A. in International Law and Organization from Georgetown University, and a Ph.D. in International Law and Relations from Yale University. <https://www.bridgeport.edu/pages/5707.asp>
<http://www.betterworld.net/heroes/pages-b/brown-noel-bio.htm>

DR. VANDANA SHIVA

Vandana Shiva, a world-renowned environmental thinker, activist, physicist, feminist, philosopher of science, writer and science policy advocate, is the Director of The Research Foundation for Science, Technology and Natural Resource Policy. She serves as an ecology advisor to several organizations including the Third World Network and the Asia Pacific People's Environment Network. Shiva has fought for changes in the practice and paradigms of agriculture and food. Intellectual property rights, biodiversity, biotechnology, bioethics, genetic engineering are among the fields where Shiva has contributed intellectually and through activist campaigns. She has assisted grassroots organizations of the Green movement in Africa, Asia, Latin America, Ireland, Switzerland and Austria with campaigns against genetic engineering. Shiva has also served as an adviser to governments in India and abroad as well as non governmental organisations, including the International Forum on Globalisation, the Women's Environment & Development Organization and the Third World Network.

DREW DELLINGER

Drew Dellinger is a poet, teacher, and activist who founded Poets for Global Justice. He is the author of the collection of poems, *Love Letter to the Milky Way*. Dellinger has presented and performed at hundreds of events across the country, speaking on justice, cosmology, ecology, and democracy. His poetry has been widely published, and his work is featured in the film, "Voices of Dissent," and in the books *Igniting a Revolution*, *Children of the Movement*, and *Global Uprising*. In 1997, he received Common Boundary magazine's National Green Dove Award. Dellinger has studied cosmology and ecological thought with Thomas Berry since 1990 and has taught at Prescott College, Naropa University-Oakland, and Esalen Institute.

<http://www.drewdellinger.org/pages/about>

ED MILIBAND

Ed Miliband is Minister for the Department of Energy and Climate Change in the UK. In 2003, he was a Visiting Lecturer in the Department of Government at Harvard University and a Visiting Scholar at the Center for European Studies. He holds an MSc in Economics from the London School of Economics and a BA from Oxford University.

ENEI BEGAYE

Enei Begaye is of the Diné and Tohono O'odham Nations and an advocate of Indigenous Peoples rights, youth, and the environment. She is a speaker, writer, and organizer and co-founder of the Native Movement Collective working to build healthy relationships among all people. Ms. Begaye serves on the Board of a number of national networks and was recently presented with Arizona's Native American "Woman of Our Community" Award and the Southwest's "Water Guardian" Award. Ms. Begaye is also co-founder of the Black Mesa Water Coalition, which has been working to address the issues of energy and water exploitation on both the Navajo and Hopi reservations and through the Southwest. She is currently the water campaigner for the Indigenous Environmental Network (IEN), where she works with Indigenous communities through the U.S. to protect their water resources.

<http://www.yesjams.org/bios/display.asp?id=26>

ERIC LOMBARDI

Eric Lombardi is currently the Executive Director of Eco-Cycle, Inc. (www.ecocycle.org) and has had a long career in resource conservation, social enterprise development and non-profit organizational management since 1980. Eco-Cycle, founded in 1976, is considered a nationwide pioneer in the recycling industry and has grown under Lombardi's tenure (starting in 1989) to become the largest community-based recycling organization in the United States with a staff of 60 and processing of nearly 50,000 tons of diverse recycled materials per year. Lombardi is recognized as an authority on developing comprehensive community-based resource recovery programs and is often a keynote speaker and consultant on the social and technical aspects of creating a "Zero Waste - Or Darn Near" society. Lombardi currently serves as the Board President of the national GrassRoots Recycling Network (www.GRRN.org), and is a co-founder of the global Zero Waste International Alliance, based in Wales (www.ZWIA.org). <http://www.ecocycle.org/Aboutus/EricLombardi.pdf>

HUNTER LOVINS

Hunter Lovins, author and promoter of sustainable development for over 30 years, is the founder and President of Natural Capitalism, Inc. and Natural Capitalism Solutions. She co-authored *Natural Capitalism and The Natural Advantage of Nations: Business Opportunities, Innovation and Governance in the 21st Century*. A professor at Presidio School of Management's MBA in Sustainable Management program, she has taught at various universities, consulted for citizens' groups, governments and corporations. In demand as a speaker and consultant, she has addressed the World Economic Forum, the U.S. Congress, the World Summit on Sustainable Development, and hundreds of major conferences. Named millennium "Hero of the Planet" by Time Magazine, she has received the Right Livelihood Award, the Leadership in Business Award and dozens of other honors. Hunter proposes that citizens, communities and companies, working together within the market context, are the most dynamic problem-solving force on the planet. She has worked to build teams that can create and implement practical and affordable solutions to the problems facing us in creating a sustainable future.

http://en.wikipedia.org/wiki/Hunter_Lovins

JAKADA IMANI

Jakada became Ella Baker Center's Executive Director in 2007, after serving as a lead strategist and chief team member on some of Ella Baker Center's most high profile campaigns for eight years. Most recently, Jakada directed Books Not Bars, taking the ongoing campaign to replace California's abusive youth prisons with effective rehabilitation programs to ever-increasing heights. Before that, Jakada helped lead the successful "Stop the Super Jail Campaign," a two-year effort to stop Alameda County from building a massive, expensive and remote juvenile hall that it didn't need. Before joining Ella Baker Center staff, Jakada helped launch or lead a number of important Bay Area organizations, including Empowered Youth Educating Society (EYES), Rising Youth for Social Equality (RYSE) and Underground Railroad (an artist collective).

JANOS PASZTOR

Janos Pasztor is the Director of the Environment Management Group (EMG) Secretariat, a grouping of all UN agencies and Secretariats of Multilateral Environmental Agreements as well as the Bretton Woods Institutions and the World Trade Organization. The United Nations Environment Programme in Geneva hosts the EMG Secretariat. Janos has held a variety of positions within the United Nations system, including as: Senior Programme Officer (Atmosphere, Information System) at the United Nations Conference on Environment and Development; Programme Officer (Energy) at the United Nations Environment Programme; and as a Consultant for the United Nations Conference on Trade and Development. In addition, Janos was the Information System Coordinator for the Earth Council Organizing Committee, an Associate Scientist (Energy-Environment Planning) at the Stockholm Environment Institute, and the Energy Programme Director at the World Council of Churches.

www.lead.org/file/178

JEANETTE ARMSTRONG

Jeannette Armstrong is the Executive Director of the En'owkin Centre / The En'owkin School of International Writing which is operated entirely by and for Aboriginal people. She is also a consultant to the Center for Ecoliteracy in Berkeley, CA, and has acted as a consultant to the Centre for Creative Change, Esalen Institute, Omega Institute, and the World Institute for Humanities. Ms. Armstrong serves as an international observer to

the Continental Coordinating Commission of Indigenous Peoples and Organizations. An artist, sculptor and musician, Ms. Armstrong has won numerous awards in recognition of her work as an educator, community leader and indigenous rights activist.

http://en.wikipedia.org/wiki/Jeannette_Armstrong

JOANNA MACY

Joanna Rogers Macy is a scholar of Buddhism, general systems theory, and deep ecology. She is a voice in movements for peace, justice, and a safe environment. She has created a theoretical framework for personal and social change, and a workshop methodology for its application. Her work addresses psychological and spiritual issues, Buddhist thought, and contemporary science. She is also part of the Great Turning initiative, which deals with the transformation from an industrial growth society to a more life-sustaining civilization. The many dimensions of her work are explored in her books, which include *Coming Back to Life: Practices to Reconnect Our Lives, Our World and World As Lover*, *World As Self - Courage for Global Justice and Ecological Renewal*. Macy travels giving lectures, workshops, and trainings in North America, Europe, Asia, and Australia. She serves as adjunct professor to three graduate schools in the San Francisco Bay Area: the Starr King School for the Ministry, the University of Creation Spirituality, and the California Institute of Integral Studies.

http://en.wikipedia.org/wiki/Joanna_Macy

JOHN PERKINS

John Perkins's classic exposé, *Confessions of an Economic Hit Man*, spent over 70 weeks on the New York Times bestseller list and is published in more than 30 languages. His follow-up, *The Secret History of the American Empire*, provides a plan for creating a sustainable, just, and peaceful world. His most recent book is entitled *Hoodwinked*. He is the author of *Shapeshifting*, *The World Is As You Dream It*, and other books on indigenous cultures and personal transformation; is a founder and board member of Dream Change and The Pachamama Alliance, nonprofit organizations devoted to establishing a world our children will want to inherit; and has lectured at universities in many countries. <http://www.johnperkins.org/>

JOHN ROBBINS

John Robbins is an American author, and a pioneer popularizing the linkages between agriculture, health and the environment. He is the son of Irma Robbins and Baskin-Robbins co-founder Irv Robbins. He graduated from the University of California, Berkeley, in 1969, and received a Master's Degree from Antioch College, in 1976. Rather than following the ice-cream parlor legacy of his father, he left the company to seek a life he found more rewarding. He and his wife Deo were married on March 10, 1967.[1] Robbins advocates a plant-based diet for personal and environmental health. In 1987, he wrote *Diet for a New America*, an exposé on connections between diet, physical health, animal cruelty, and environmentalism. He updated these ideas in his 2001 book *The Food Revolution*, which includes information on organic food, genetically modified food, and factory farming. His 2006 book *Healthy at 100*, published by Random House, was printed on 100% post-consumer non-chlorine bleached paper, a first for a book from a major U.S. publisher.

JON SYMES

Jon Symes is an Awakening the Dreamer Facilitator and Director of Outreach for The Pachamama Alliance.

JON WARNOW

Jon Warnow is an online organizer and technology coordinator whose most recent project was Step It Up, a campaign to unite communities for on-the-ground action on climate change. In 2007, this web-based project helped to unleash the inner-activist in regular people by experimenting with a model of "open-source activism" that creates deeper engagement, an empowered constituency, and more effective results. By catalyzing and coordinating over 2000 synchronized off-line actions, the Step It Up campaign was able to channel the simmering concerns of a citizenry into a powerful, unified, politically strategic call to action. In 2007, Jon won the Brower Youth Award.

JUAN MANUEL CARRION

Juan Manuel Carrion is an artist, ornithologist and environmentalist living near Quito, Ecuador. For many years he has worked to raise Ecuador's public awareness about need to preserve and protect its natural environment and its bio-diversity.

<http://www.globalonenessproject.org/interviewee/juan-manuel-carrion>

JULIA BUTTERFLY HILL

Julia "Butterfly" Hill lived for two years in a Coast Redwood tree in northern California to prevent the destruction of the old growth forest where it had lived for a millennium. She brought worldwide attention to the issues of environmental sustainability and restoration and helped found the Circle of Life Foundation to continue this mission. She is an author, educator, lecturer, and has won many awards for her effective service. Her book, *The Legacy of Luna*, describes her experience living in the redwood tree. Hill is the youngest person ever elected to the Ecology Hall of Fame and was named by John F. Kennedy Jr., in *George* magazine, as one of the twenty most influential women in politics.

<http://www.encyclopediaofarkansas.net/encyclopedia/entry-detail.aspx?entryID=2947>

KENNY AUSUBEL

Kenny Ausubel, CEO & Founder of Bioneers, is an award-winning social entrepreneur, author, journalist and filmmaker. Bioneers is a nationally recognized nonprofit dedicated to disseminating practical and visionary solutions for restoring Earth's imperiled ecosystems and healing our human communities. Kenny serves as executive producer of the Bioneers plenary series airing on Free Speech TV and Link TV. He acted as a central advisor to Leonardo DiCaprio's feature documentary *The 11th Hour*, and appears in the film. Kenny co-founded the national company Seeds of Change in 1989 and served as CEO until 1994 to restore "backyard biodiversity" into the food web through marketing organic, biodiverse heirloom seeds to gardeners. Kenny founded and operates Inner Tan Productions, a feature film development company, and has written two screenplays. <http://www.bioneers.org/about/founders/kenny-ausubel>

KEVIN RUDD

Kevin Michael Rudd is the 26th and current Prime Minister of Australia and federal leader of the centre-left Australian Labor Party (ALP).

KIRITAPU ALLAN

Kiritapu Allan is a New Zealand Maori activist and founder of Conscious Collaborations, an indigenous collective striving for a world that acknowledges

Papatuanuku (Earthmother) by building synergies between indigenous, activist, and creative communities.

LUKE TAYLOR

Luke Taylor is a writer, actor, singer, and activist. His work focuses on issues of race, privilege, identity, and justice in America. He formerly managed and coordinated Talisman, a grassroots a capella group committed to sharing stories from around the world through song. Originally from Boston, he now lives in San Francisco.

LYNNE TWIST

Lynne Twist has had a long career as a global activist, fundraiser, speaker, and mentor. She has dedicated her life to global initiatives that serve the best instincts in all of us. Lynne has raised hundreds of millions of dollars and trained thousands of fundraisers to be more effective in their work. She works to end world hunger, empower women, nurture children and youth, promote economic integrity and spiritual authenticity, and preserve the earth's natural heritage through the Hunger Project, Pachamama Alliance, Institute of Noetic Sciences, and State of the World Forum. She is the author of *The Soul of Money: Transforming Your Relationship With Money and Life* and founder and president of the Soul of Money Institute. Lynne has spent more than three decades working in positions of leadership with many global initiatives including: ending world hunger, protecting the world's rainforests, empowering indigenous peoples, improving health, economic, and political conditions for women and children, advancing the scientific understanding of human consciousness, creating a sustainable future for all life. <http://www.soulofmoney.org/about/about-lynne-twist/>

MAJORA CARTER

Majora Carter is founder of Sustainable South Bronx, dedicated to the implementation of sustainable development projects for the South Bronx that are informed by the needs of the community and environmental justice. Previously, she served as project director of community restoration of the Point Community Development Corporation. She co-designed the proposal for CityRiver, a job-creation, economic and ecological development for the Bronx River. Ms. Carter is also on the Board of the NYC Environmental Justice Alliance and representative for the Organization of Waterfront Neighborhoods. She is the co-founder with Van Jones of Green for All. Majora Carter is a 2006 MacArthur "genius" Fellow, one of Essence Magazine's 25 most influential African-Americans, one the NY Post's 50 Most Influential Women for the past 2 years, co-host of the Green on the Sundance Channel, a board member of the Wilderness Society, SJF, and CERES, and host of a special national public radio series called "The Promised Land" (thepromisedland.org). She is currently president of the green-collar economic consulting company, The Majora Carter Group, LLC.

http://en.wikipedia.org/wiki/Majora_Carter

<http://www.majoracartergroup.com/bio/360-word-bio.aspx>

MARIYA SHALL

Mariya Shall is an environmental activist and Awakening the Dreamer Facilitator. Originally from Russia, she now lives in Palo Alto, California.

MARY EVELYN TUCKER, Ph.D.

Mary Evelyn Tucker is a professor of religion at Bucknell University and coordinator of the Forum on Religion and Ecology. She is co-director of the Forum on Religion and

Ecology (FORE). Dr. Tucker has been a committee member of the Interfaith Partnership for the Environment at the United Nations Environment Programme (UNEP) since 1986 and is vice president of the American Teilhard Association. Author of many books on religion and ecology, she has recently published *Worldly Wonder: Religions Enter Their Ecological Phase*.

MATHIS WACKERNAGEL

Mathis Wackernagel, Ph.D., is a founder and Executive Director of Global Footprint Network, a California-based non-profit that supports a sustainable economy by using the Ecological Footprint to make ecological limits central to decision-making everywhere. Mathis has worked on sustainability issues for organizations in Europe, Latin America, North America, Asia and Australia. He has lectured for community groups, governments and their agencies, NGOs, and academic audiences at more than 100 universities on all continents but Antarctica. Mathis has authored or contributed to over fifty peer-reviewed papers, numerous articles and reports, and various books on sustainability that focus on the question of embracing limits and developing metrics for sustainability, including *Our Ecological Footprint: Reducing Human Impact on the Earth*, *Sharing Nature's Interest*, and WWF International's *Living Planet Report*. Mathis is also an adjunct faculty at the Center for Sustainability and the Global Environment (SAGE) of the University of Wisconsin-Madison, and scientific advisor of the Centre for Sustainability Studies in Veracruz, Mexico.

<http://www.eoearth.org/contributor/mathis.wackernagel>

MATTHEW FOX

Matthew Fox is author of 28 books including *Original Blessing*, *The Reinvention of Work*, *Creativity: Where the Divine and the Human Meet*, *A New Reformation!*. He was a member of the Dominican Order for 34 years and holds a doctorate in the History and Theology of Spirituality from the Institute Catholique de Paris. Mr. Fox created the University of Creation Spirituality in Oakland, California, where he was President and a member of the Board for nine years. He is currently lecturing, teaching and writing and is President of the non-profit that he founded in 1984, Friends of Creation Spirituality.

MAUDE BARLOW

Maude Barlow is the National Chairperson of The Council of Canadians and the founder of the Blue Planet Project, working internationally for the right to water. She serves on the boards of the International Forum on Globalization and Food and Water Watch, as well as being a Councilor with the Hamburg-based World Future Council. Ms. Barlow is the recipient of eight honorary doctorates degrees for her global Labour Member of Parliament water justice work. She is also the best-selling author or co-author of sixteen books, including *Blue Gold: The Fight to Stop Corporate Theft of the World's Water* and *Blue Covenant: The Global Water Crisis and the Coming Battle for the Right to Water*. Ms. Barlow was recently appointed as the first Senior Advisor on water issues by Miguel d'Escoto Brockmann, President of the 63rd session of the United Nations. She received the Outstanding Commitment to the Environment Award from Earth Day Canada, June 10, 2009.

http://www.canadians.org/about/Maude_Barlow/

MICHAEL MEACHER

Michael Meacher joined the Labour Party in 1962 and has been Labour Member of Parliament for Oldham West (now Oldham West and Royton) since 1970. He is a

Parliamentary representative and member of UNISON. His other affiliations are the Fabian Society, SERA and the Child Poverty Action Group.

MICHAEL POLLAN

Michael Pollan is the author of *In Defense of Food: An Eater's Manifesto*, winner of the James Beard Award, and *The Omnivore's Dilemma*, which was named one of the ten best books of the year by both the *New York Times* and the *Washington Post*. A young readers version *The Omnivore's Dilemma: the Secrets Behind What You Eat* is now available. Previous books include *Second Nature*, *The Botany of Desire*, and *A Place of My Own*, pictured here. Pollan appears in *Food, Inc.* a documentary on the food industry, and *The Botany of Desire*, recently broadcast on PBS. Pollan is a contributing writer to the *New York Times Magazine* and the Knight Professor of Journalism at UC Berkeley.

MIRIAM MACGILLIS

Sister Miriam MacGillis is a Dominican Sister who lives and works at Genesis Farm, a one hundred forty-acre community farm that practices biodynamic agriculture. She coordinates programs exploring the work of philosopher and cosmologist Thomas Berry, including a graduate and undergraduate Earth Literacy program. In her international lectures she seeks to convey that a new understanding of cosmology is essential for a response to the present ecological crisis and for shaping our planet's future.

MUHAMMAD YUNUS

Muhammad Yunus is a Bangladeshi banker and economist. He previously was a professor of economics where he developed the concept of microcredit. These loans are given to entrepreneurs too poor to qualify for traditional bank loans. Yunus is also the founder of Grameen Bank. In 1998 he was awarded with the Concorde Prince of Asturias award. In 2006, Yunus and the bank were jointly awarded the Nobel Peace Prize, "for their efforts to create economic and social development from below." Yunus himself has received several other national and international honors. He is the author of *Banker to the Poor* and a founding board member of Grameen America and Grameen Foundation. Yunus also serves on the board of directors of the United Nations Foundation, a public charity created in 1998 with entrepreneur and philanthropist Ted Turner's historic \$1 billion gift to support United Nations causes.

NATALIA GREENE

Staff member, Fundación Pachamama. Nati works with the Ecuadorian government to create innovative policies as an alternative to mega extractive projects that serve as a global model for building a just and sustainable future.

ONNO KOELMAN

Onno Koelman is an environmental engineer with PAX Scientific in San Rafael, CA.

PAUL HAWKEN

Paul Hawken is an environmentalist, entrepreneur, and author. At age 20, he dedicated his life to sustainability and changing the relationship between business and the environment. His practice has included starting and running ecological businesses, writing and teaching about the impact of commerce on living systems, and consulting

with governments and corporations on economic development, industrial ecology, and environmental policy. His books include: *Natural Capitalism: Creating the Next Industrial Revolution* co-authored with Hunter Lovins and Amory Lovins, and *Blessed Unrest: How the Largest Movement in the World Came into Being, and Why No One Saw It Coming*. http://www.paulhawken.com/paulhawken_frameset.html

RANDY HAYES

Randy Hayes is the founder of the Rainforest Action Network (RAN). Under his leadership it made trenchant analyses of the impact of globalization on the world economy and advocated measures, such as including environmental impact as a part of the cost of commerce, which would transform business in measurable ways. RAN works with environmental and human rights groups in 60 countries, sharing information and coordinating the U.S. sector's role in worldwide campaigns to protect the rainforests and their inhabitants. Mr. Hayes was formerly Executive Director of the International Forum on Globalization in San Francisco. He is also the former President of San Francisco's Commission on the Environment and, more recently, the city of Oakland's Director of Sustainability. Hayes is currently Director of the US Liaison Office of the World Future Council and Director of the David Brower Center.

http://ran.org/who_we_are/our_mission_history/

ROB HOPKINS

Rob Hopkins is the co-founder of Transition Town Totnes and of the Transition Network. He has many years experience in education, teaching permaculture and natural building, and set up the first 2 year full-time permaculture course in the world, at Kinsale Further Education College in Ireland as well as co-ordinating the first eco-village development in Ireland to be granted planning permission. He is author of 'Woodlands for West Cork!', 'Energy Descent Pathways' and most recently 'The Transition Handbook: from oil dependence to local resilience'. He publishes www.transitionculture.org, recently voted 'the 4th best green blog in the UK'(!). He is the winner of the 2008 Schumacher Award, an Ashoka Fellow, is a Fellow of the Post Carbon Institute, a Trustee of the Soil Association, and was named by the Independent as one of the UK's top 100 environmentalists. He lectures and writes widely on peak oil and Transition, and is researching a PhD on Transition and resilience at Plymouth University. <http://transitionculture.org/about/>

ROBERT REICH

Robert Bernard Reich is an American politician, academic, writer, and political commentator. He has served in three national administrations, most recently as secretary of labor under President Bill Clinton. He also served on President-Elect Obama's transition advisory board. Robert is currently Professor of Public Policy at the Goldman School of Public Policy at the University of California, Berkeley. He has written twelve books, including *The Work of Nations*, which has been translated into 22 languages; the best-sellers *The Future of Success* and *Locked in the Cabinet*; and his most recent book, *Supercapitalism*. Mr. Reich is co-founding editor of *The American Prospect* magazine. His commentaries can be heard weekly on public radio's "Marketplace." In 2008, *Time* Magazine named him one of the Ten Most Successful Cabinet Members of the century, and *The Wall Street Journal* placed him among America's Top Ten Business Thinkers.

http://en.wikipedia.org/wiki/Robert_Reich

<http://www.robertreich.org/reich/biography.asp>

SHEIKH KHALED BENTOUNES

Sheikh Khaled Bentounes is a Sufi master who was chosen as the leader of the Alawiya Sufi Brotherhood at a early age of twenty-five. As a writer, teacher, and speaker, he has since then traveled to many countries, mainly in Europe, Africa, and the Middle East, carrying the traditional message of Sufism. He is the founder of the Association Internationale Soufie Alawiya (AISA) based in France, and has been part of the administrative cabinet for the French Council of the Muslim Religion (CFCM), formed by the French government since 2003. He is active in many fields and has been recognized by numerous peoples and organizations outside of his culture of origin, including being consulted by the government of France, where he now makes his home, on how to achieve inter-religious and intercultural harmony. The Universal Peace Federation (UPF) awarded Sheikh the recognition as Ambassador for Peace.

<http://www.ddm.org.tw/event/2007/Asia-Africa/honoredguests.htm>

<http://www.tparents.org/Library/Unification/Talks/Davies/Davies-060420.htm>

SUSAN BURNS

Susan Burns leads the strategic direction of Global Footprint Network and oversees communications, project development and finance. Prior to this, she founded the sustainability consulting firm, Natural Strategies. She is also an expert in the application of The Natural Step framework for sustainability and led the development of the screening methodology for Portfolio 21, the first United States mutual fund dedicated to environmental sustainability. Susan holds a B.S. in Thermal and Environmental Engineering from Southern Illinois University at Carbondale.

http://www.footprintnetwork.org/en/index.php/GFN/page/our_team/

THICH NHAT HANH

Thich Nhat Hanh founded the Unified Buddhist Church (Eglise Bouddhique Unifiée) in France in 1969. He is a Vietnamese Buddhist monk, a poet, a scholar, author, and a peace activist. His lifelong efforts to generate peace and reconciliation moved Martin Luther King, Jr. to nominate him for the Nobel Peace Prize in 1967. He founded the Van Hanh Buddhist University in Saigon and the School for Youths of Social Services in Vietnam. His teachings on “The Art of Mindful Living” are found all over the world.

<http://www.plumvillage.org/HTML/ourteacher.html>

http://en.wikipedia.org/wiki/Nhat_Hanh

THOMAS BERRY

Father Thomas Berry, who passed in June of 2009, was a Catholic priest of the Passionist order, cultural historian, cosmologist and “Earth scholar”. Among advocates of deep ecology and "ecospirituality" he is famous for proposing that a deep understanding of the history and functioning of the evolving universe is a necessary inspiration and guide for our own effective functioning as individuals and as a species. He is considered a leader in the tradition of Teilhard de Chardin. He taught the cultural history of India and China at universities in New Jersey and New York (1956-1965). He later became director of the graduate program in the History of Religions at Fordham University and then founded and directed the Riverdale Center of Religious Research in Riverdale, New York. He has also studied Native American culture and shamanism. His major contributions to the discussion on the environment are in his books *The Dream of the Earth*, *The Great Work: Our Way into the Future* and, with Brian Swimme, *The Universe Story*. His last collection of essays is *Evening Thoughts: Reflecting on Earth as Sacred Community*.

http://en.wikipedia.org/wiki/Thomas_Berry

TOM GOLDTOOTH

Tom Goldtooth of the Dine Nation is Executive Director of the Indigenous Environmental Network, which includes a vast network of indigenous communities in North America and increasingly, around the world. IEN was established in 1990 by grassroots indigenous communities and individuals to address environmental and economic justice issues. Their activities include building the capacities of indigenous communities and leaders to develop mechanisms to protect sacred sites, land, water, air, natural resources, the health of people and all living things, and to build economically sustainable communities. Mr. Goldtooth is also on the Advisory Board of Honor the Earth which is a 100 percent Native-controlled board. Tom recently co-produced an award winning documentary film, *Drumbeat For Mother Earth*, which addresses the affects of bio-cumulative chemicals on indigenous peoples, and is active with many environmental and social justice organizations besides IEN.

<http://www.bioneers.org/presenters/tom-goldtooth>

VAN JONES

Van Jones is a globally recognized, award-winning pioneer in human rights and the clean energy economy. He is an environmental advocate, a civil rights activist and attorney, and an author. He is the co-founder of several successful non-profit organizations, including the Ella Baker Center for Human Rights and Green For All. From March to September 2009, Van worked as the special advisor for green jobs at the White House Council for Environmental Quality. In that position, he developed policy recommendations to help implement the Obama Administration's commitment to clean energy jobs. Van is the author of *The Green Collar Economy*, the definitive book on "green jobs," which became an instant New York Times bestseller. Van is the recipient of many awards and honors, including the Reebok International Human Rights Award; the World Economic Forum's Young Global Leader designation; and the prestigious, international Ashoka Fellowship. TIME Magazine named him an environmental hero in 2008. In 2009, TIME named him one of the 100 most influential people in the world.

http://en.wikipedia.org/wiki/Van_Jones

WALDEN BELLO

Walden Bello is a Filipino author, academic, and political analyst. He is a member of the Philippines' 14th Congress representing Akbayan Party-list. He is a professor of sociology and public administration at the University of the Philippines, as well as executive director of Focus on the Global South, a program of Chulalongkorn University's Social Research Institute. He is also President of the Freedom from Debt Coalition, and a fellow of the Transnational Institute. He is the author of numerous books on Asian issues and globalization, including *Dilemmas of Domination: the Unmaking of the American Empire* (2005), *The Anti-Development State: the political economy of permanent crisis in the Philippines* (2004) and *Deglobalization: ideas for a new world economy* (2004). He is currently a columnist for the *Philippine Daily Inquirer* and *Foreign Policy in Focus*. He won South Korea's Suh Sang Don Prize in 2001, and in 2003 he was given the Right Livelihood Award, also known as the Alternative Nobel Prize, "for outstanding efforts in educating civil society about the effects of corporate globalization, and how alternatives to it can be implemented. "

http://en.wikipedia.org/wiki/Walden_Bello

http://www.tni.org/detail_page.phtml?page=fellows_bello

WANGARI MAATHAI

Wangari Muta Maathai is an environmental, political activist and Nobel Laureate. She was educated in the United States at Mount St. Scholastica College and the University of Pittsburgh, as well as the University of Nairobi in Kenya. In the 1970s, Maathai founded the Green Belt Movement, an environmental non-governmental organization focused on the planting of trees, environmental conservation, and women's rights. In 2004 she became the first African woman, and the first environmentalist, to receive the Nobel Peace Prize for "her contribution to sustainable development, democracy and peace." Maathai was an elected member of Parliament and served as Assistant Minister for Environment and Natural Resources in the government of President Mwai Kibaki between January 2003 and November 2005. She is of Kikuyu ethnicity.

http://en.wikipedia.org/wiki/Wangari_Maathai

PEOPLE QUOTED IN THE SYMPOSIUM

Wendell Berry is the author of more than forty books of essays, poetry and novels. He is also a farmer and his strong themes include writings about cultural and agricultural issues.

Václav Havel is the former president of the Czech Republic and a writer, dramatist, dissident, and human rights activist.

Margaret Mead noted American anthropologist and writer, studied life among peoples in Samoa, Papua New Guinea, Bali, and Native North America.
(1901-1978)

E.F. Schumacher was a British economist and author of *Small Is Beautiful* (1973), who believed that "production from local resources for local needs is the most rational way of economic life." (1911 – 1977)

George Bernard Shaw was an Irish dramatist, literary critic, and socialist spokesman who won the Nobel Prize in Literature in 1925.

Howard Zinn is a historian, playwright, author and social activist. He is perhaps best known for *A People's History of the United States*.

WISDOM FROM OUR TEACHERS

Claude Poncelet, Physicist and Awakening the Dreamer advisor, 2009 - Thoughts on what makes the ATD Symposium different from other similar programs and projects—what makes the Symposium unique:

- The Symposium is based on a partnership with indigenous people, blending the wisdom of indigenous people with the wisdom of the modern world. It is based on the ancient prophecy of the Eagle and the Condor.
- The Symposium starts from the realization that environmental sustainability, social justice, and spiritual fulfillment are intrinsically linked, are one and the same issue, as evidenced in the current planetary crisis and in the emerging solution.
- The Symposium does not blame anyone or anything for the current planetary crisis, it does not point fingers. Rather it seeks to find out what happened, at a deep level, for the human species to have gotten itself in such a fix.
- The Symposium message is at its core profoundly positive and motivating. It asserts that change is possible, that the human species has what it takes to change its dream, its worldview, at the deepest level and hence modify its behavior to achieve environmental sustainability, social justice and spiritual fulfillment. And it points to the fact that this change, the big turning point, is already happening everywhere on the planet.
- The Symposium reminds us that the change in the dream and the commitment to act happens inside, in each individual human, and that the solution to the current planetary crisis will come from the joint actions of individuals working in communities.
- The Symposium addresses participants at all levels of their beings – the mental, the emotional, the spiritual, the physical.
- TA addition: The Symposium comes from a recognition that something larger is working through us as we respond to the call...

Drew Dellinger, Poet, activist & Thomas Berry scholar, in response to a request for clarification on the term *cosmology*:

It's not always easy to find a simple definition of cosmology that covers it fully, so when I present, I generally throw out a flurry along these lines (and some of these definitions are influenced by the ones used by Brian Swimme and Miriam MacGillis over the years):

Most simply, *cosmology* is the study of the cosmos. (Or the study of the universe.)

In terms of modern science, *cosmology* is the study of the origin and development of the universe as a whole ('in its totality' also works, and avoids any confusion that could arise from the fact that, in English, 'whole' and 'hole' are homonyms.)

Swimme would add this: *Cosmology* is the study of the origin and development of the universe in its totality, *and the role of the human in the universe*. Science would tend to ignore that last part about 'the role of the human in the universe.' To a 'new cosmologist' like Swimme, that dimension is crucial.

But the scientific study of the origin and development of the universe (the 'Big Bang' theory; the study of the galaxies, and the large-scale structure of the cosmos;

astronomy and astrophysics) is only half of a full definition of *cosmology*.

Cosmology is also a worldview or ‘cultural story.’ (A paradigm or ‘cosmo-vision’)

To captures this sense, I say, *cosmology* is the story that a culture tells itself about how the world came to be, and how we fit into it.

So I think that a complete definition of *cosmology* (even a simple one) should include these two major aspects: the ‘scientific’ and the ‘cultural’. *Cosmology* is both ‘scientific study’ and ‘cultural story.’

So to reiterate,

Cosmology is the study of the origin and development of the universe as a whole, and the role of the human in the universe. It is also the story that a culture tells itself about how the world came to be, and how we fit into it.

One last wrinkle is that the mainstream definition of *cosmology* and particularly ‘cosmologist’ also leans toward the ‘scientific study’ part, so almost any time you hear the word ‘cosmologist,’ it would be in reference to a physicist, astronomer, astrophysicist, scientist, etc. The ‘cultural story’ aspect of *cosmology* is less understood, though that is changing.

Joanna Macy on “The Great Turning”

Eco-philosopher Joanna Macy calls this moment in history “The Great Turning.” She teaches that there are three kinds of actions that people can do to transition from what she calls an “industrial growth society” to a life sustaining society, and points out that *all three* kinds of action are necessary to accelerate the Great Turning:

1. ‘Holding’ actions, to slow destruction—like protesting a dam to save a local river or protesting job discrimination;
2. ‘Creating alternative’ actions and new infrastructures—like creating sustainable co-ops, community gardens, clean energy sources, etc. – alternative new institutions, networks and communities; and
3. Spiritual and cognitive shifts in perception—like speaking a new story of possibility through workshops, art, music and conversations—changing consciousness of how we see the world and ourselves

Joanna Macy’s input to Facilitators on the importance of being certain to allow time for the processes and group activities in the Symposium, 2009:

“...as wonderful as the information and exquisitely portrayed is the information, it’s still a one-way street, that information is being given from you or the projector or the video screen to the people. I want you to give them the chance to experience themselves as sources and communicators. The reason for that is not just simple fairness but the fact that it is my experience after thirty-some years in this work that what people remember the most is what they said. And it has convinced me that the single voice most people need to hear is the voice inside themselves. So I’d love it for you to make time for that, too.”

“People find out what they think by hearing themselves say it. Something happens when people are “heard.” It’s so rare to tell the truth about what’s happening in the world; we touch an authority on what it is like to live on an endangered planet, which is something our parents and grandparents never had to face.”

Lynne Twist, 2009 – You're an excuse origin?

“... And that's what you are, you're an excuse, The Symposium is an excuse, for something that has wanted to happen, that wants to happen and that wanted to happen for a long, long, time and now it's happening. And if you can allow it to come through you, and deliver it in that way, the people that receive the message can also become the messenger.”

Lynne Twist - Message on the opportunity of the current economic situation, 2009:

We're living in a time of economic crisis. We're living in a time when the economic system, the money system itself, the markets are unraveling. And this is a very frightening time for people.

At the same time, if we can recognize that what is unraveling is that which has no viability. What is unraveling is that which is not sustainable. Practices, ways of being with money, markets that are not based in true value any longer are starting to fall apart.

If we can see that what's happening is a truing, is a recalibration, it helps us see how to deal with it on a personal basis.

But if we look on a larger scale, if we step back from the personal trauma, the fear, that we're all caught in and that the media's caught in, and see that we're living at a time of enormous excess that has created financial structures and systems that are inappropriate and completely unsustainable. And now they're falling apart. We'll know that, at the end of this, we're all going to be better for it, because we're going to be in a truthful, more accurate, more integrous (appropriate) relationship with our self, with money and with the resources on this planet.

We can get through this. It's a difficult time. I don't deny that. But it can also be a beautiful time. Because we can move towards thrift rather than accumulation; we can move toward appreciating what we love rather than being afraid of what we've lost. We can focus our attention and intention not on what we're losing, but on what we already have that's so valuable and nourishing to us. And we can stop clamoring for more of what we don't really need and take care of what we have.

This is a time that I think history will look back on and say,

“These are the people, this is the generation of humankind, that made the changes that went through a transformation that made the future of life possible. These are the people who had the courage to make profound changes in the way they were thinking--as well as in the way that they were behaving--that gave the future to life itself.”

So, I'm privileged to be living at this time.

I'm excited about being the generation that goes through this courageous period.

It's a gift, it's a blessing; a tough one, but something that will create the profound transformational change that's absolutely necessary and required for us to have a future on this planet.

~

“We now have the opportunity to live the most meaningful lives any generation of humankind has ever lived.

The halls of power have managed thus far to keep the climate change crisis at bay, the species extinction crisis at arms' length, and the social justice crisis as an afterthought. Now we can see that the financial crisis is dramatically different. It is lodged in the hearts and minds of citizens, and is in the face of leaders in all sectors of society.

The opportunity in this global economic crisis is that it's forcing us to rethink our relationship to money and life, and to confront not only the financial crisis, but also all other crises which stem from the same root - Scarcity.

How can you use this financial crisis/opportunity as an impetus to live the most meaningful life of any generation?

Each of us can begin by saying "no" to the toxic lies of scarcity and choosing instead to live in the radical, surprising truth of sufficiency.

Each of us can decide to treat this economic recession as the "recess from excess" that is long overdue.

Here are three things you can do right now:

1) Pay attention to and foster what you love, not what you fear.

Fear is not the opposite of love; it's the absence of it. So, when you move into fear, the most important antidote is to act in ways consistent with what you love.

Be in gratitude for that which you love, take care of the people you love, and deepen the taproot of your commitment to community.

Money is like water - it can be a conduit for commitment, a currency of love. Reallocate your financial resources to support what you love.

Take money away from that which is destructive, and reallocate it to that which is productive and sustainable. You can do that with every spending decision you make.

2) Do the things that you always thought you "should" do but haven't yet-- carpooling, composting, having a potluck instead of a catered dinner, to name a few.

Become active in local, national, and/or global movements-- bring your talents to the table, to the event, to your neighbor.

3) Be a global citizen with your money, rather than a consumer.

Ask yourself if you really need something before buying it. For every new purchase, consider what you can give away, recycle, or "re-gift".

Pay attention to where goods are made, who made them, and with what materials. Avoid products that came from child labor, that are damaging to the Earth, or are over-packaged.

In summary, as we ground ourselves in the mindset of sufficiency and take a recess from the fear and anger produced by a life of excess, we create a new future of sufficiency for ourselves and all beings everywhere.

Maya Angelou, poet:

“People will forget what you said, people will forget what you did, but people will never forget how you made them feel.”

Meg Wheatley, co-founder, the Berkana Institute on the difference between networks and “communities of practice”:

Networks - We live in a time when coalitions, alliances and networks are forming as the means to create societal change. There are ever more networks and now, networks of networks. These networks are essential for people finding like-minded others, the first stage in the life-cycle of emergence. It's important to note that networks are only the beginning. They are based on self-interest--people usually network together for their own benefit and to develop their own work. Networks tend to have fluid membership; people move in and out of them based on how much they personally benefit from participating.

Communities of Practice are also self-organized.

People share a common work and realize there is great benefit to being in relationship. They use this community to share what they know, to support one another, and to intentionally create new knowledge for their field of practice. These Communities of Practice differ from networks in significant ways. They are communities, which means that people make a commitment to be there for each other; they participate not only for their own needs, but to serve the needs of others.

In a *community of practice*, the focus extends beyond the needs of the group. There is an intentional commitment to advance the field of practice, and to share those discoveries with a wider audience. They make their resources and knowledge available to anyone, especially those doing related work.

The speed with which people learn and grow in a community of practice is noteworthy. Good ideas move rapidly amongst members. New knowledge and practices are implemented quickly. The speed at which knowledge development and exchange happens is crucial, because local regions and the world need this knowledge and wisdom now.

Systems of Influence. The third stage in emergence can never be predicted. It is the sudden appearance of a system that has real power and influence. Pioneering efforts that hovered at the periphery suddenly become the norm. The practices developed by courageous communities become the accepted standard. People no longer hesitate about adopting these approaches and methods and they learn them easily. Policy and funding debates now include the perspectives and experiences of these pioneers. They become leaders in the field and are acknowledged as the wisdom keepers for their particular issue. And critics who said it could never be done suddenly become chief supporters (often saying they knew it all along.)

Paul Hawken

“People change when they awaken to what is inside them already, and the art of change is to create the context for that transformation. That (awakening) is done through stories, narratives, humor, the exploration of one's grief, but not by actually trying to change someone's views. That never works.”

“For the last 100 years we've stolen the future and the present and have called it GDP.”

Paul Hawken - “YOU ARE BRILLIANT, AND THE EARTH IS HIRING...”

Excerpts from Commencement Address at University of Portland, Oregon, May 2009:

... This planet came with a set of operating instructions, but we seem to have misplaced them. Important rules like don't poison the water, soil, or air, and don't let the earth get overcrowded, and don't touch the thermostat have been broken. Buckminster Fuller said that spaceship earth was so ingeniously designed that no one has a clue that we are on one, flying through the universe at a million miles per hour, with no need for seatbelts, lots of room in coach, and really good food – but all that is changing.

... And here's the deal: Forget that this task of planet-saving is not possible in the time required. Don't be put off by people who know what is not possible. Do what needs to be done, and check to see if it was impossible only after you are done.

... When asked if I am pessimistic or optimistic about the future, my answer is always the same: If you look at the science about what is happening on earth and aren't pessimistic, you don't understand data. But if you meet the people who are working

to restore this earth and the lives of the poor, and you aren't optimistic, you haven't got a pulse. What I see everywhere in the world are ordinary people willing to confront despair, power, and incalculable odds in order to restore some semblance of grace, justice, and beauty to this world.

...There is a rabbinical teaching that says if the world is ending and the Messiah arrives, first plant a tree, and then see if the story is true. Inspiration is not garnered from the litanies of what may befall us; it resides in humanity's willingness to restore, redress, reform, rebuild, recover, reimagine, and reconsider. "One day you finally knew what you had to do, and began, though the voices around you kept shouting their bad advice," is Mary Oliver's description of moving away from the profane toward a deep sense of connectedness to the living world.

Millions of people are working on behalf of strangers, even if the evening news is usually about the death of strangers. This kindness of strangers has religious, even mythic origins, and very specific eighteenth-century roots. Abolitionists were the first people to create a national and global movement to defend the rights of those they did not know. Until that time, no group had filed a grievance except on behalf of itself. The founders of this movement were largely unknown – Granville Clark, Thomas Clarkson, Josiah Wedgwood – and their goal was ridiculous on the face of it: at that time three out of four people in the world were enslaved. Enslaving each other was what human beings had done for ages. And the abolitionist movement was greeted with incredulity. Conservative spokesmen ridiculed the abolitionists as liberals, progressives, do-gooders, meddlers, and activists. They were told they would ruin the economy and drive England into poverty. But for the first time in history a group of people organized themselves to help people they would never know, from whom they would never receive direct or indirect benefit. And today tens of millions of people do this every day. It is called the world of non-profits, civil society, schools, social entrepreneurship, and non-governmental organizations, of companies who place social and environmental justice at the top of their strategic goals. The scope and scale of this effort is unparalleled in history...

...The first living cell came into being nearly 40 million centuries ago, and its direct descendants are in all of our bloodstreams. Literally you are breathing molecules this very second that were inhaled by Moses, Mother Teresa, and Bono. We are vastly interconnected. Our fates are inseparable. We are here because the dream of every cell is to become two cells. In each of you are one quadrillion cells, 90 percent of which are not human cells. Your body is a community, and without those other microorganisms you would perish in hours. Each human cell has 400 billion molecules conducting millions of processes between trillions of atoms. The total cellular activity in one human body is staggering: one septillion actions at any one moment, a one with twenty-four zeros after it. In a millisecond, our body has undergone ten times more processes than there are stars in the universe – exactly what Charles Darwin foretold when he said science would discover that each living creature was a "little universe, formed of a host of self-propagating organisms, inconceivably minute and as numerous as the stars of heaven."

So I have two questions for you all: First, can you feel your body? Stop for a moment. Feel your body. One septillion activities going on simultaneously, and your body does this so well you are free to ignore it... Second question: who is in charge of your body? Who is managing those molecules? Hopefully not a political party. Life is creating the conditions that are conducive to life inside you, just as in all of nature. What I want you to imagine is that collectively humanity is evincing a deep innate wisdom in coming together to heal the wounds and insults of the past.

Ralph Waldo Emerson once asked what we would do if the stars only came out once every thousand years. No one would sleep that night, of course. The world would become religious overnight. We would be ecstatic, delirious, made rapturous by the glory of God. Instead the stars come out every night, and we watch television.

This extraordinary time when we are globally aware of each other and the multiple dangers that threaten civilization has never happened, not in a thousand years, not in ten thousand years. Each of us is as complex and beautiful as all the stars in the universe. We have done great things and we have gone way off course in terms of honoring creation. You are graduating to the most amazing, challenging, stupefying challenge ever bequested to any generation. The generations before you failed. They didn't stay up all night. They got distracted and lost sight of the fact that life is a miracle every moment of your existence. Nature beckons you to be on her side. You couldn't ask for a better boss. The most unrealistic person in the world is the cynic, not the dreamer. Hopefulness only makes sense when it doesn't make sense to be hopeful. This is your century. Take it and run as if your life depends on it.

Van Jones, Global Gathering Address, June 2007 on role of Spiritual practice:

"The only people who have a chance to pull it off, are people who have a spiritual practice, who have a meditation practice, who have a contemplative practice, who have the ability to stay present, even when it's difficult and know that if I can just stay present, if I can just keep my mind calm and at peace and still through this painful moment, some wisdom is going to emerge. And there's going to be some insight that I had no idea was out there for me, if I can just stay present. So your spiritual practice and your environmental commitment, are the two rocks, the two anchors, the two pillars that will let you move through this."

Will Keepin, Schumacher College, UK, 1997 Principles of Spiritual Leadership

In the course of working with social change advocates and ecological activists, we have developed a provisional set of "principles of spiritual leadership." These are neither definitive nor authoritative principles, but rather the beginning of a collective inquiry into how we can apply spiritual teachings in social change work. These principles are summarized below as a means for continuing the dialogue.

Summary of the Principles of Spiritual Leadership (full copy available at [\(LINK\)](#))

The *first* principle is that the motivation underlying our activism for social change must be transformed from anger and despair to compassion and love.

The *second* principle is a classical spiritual tenet, though challenging to practice: It is the principle of non-attachment to outcome.

The *third* principle is that your integrity is your protection.

The *fourth* principle is related: the need for unified integrity in both means *and* ends.

The *fifth* principle is don't demonize your adversaries.

The *sixth* principle is to love thy enemy.

The seventh and eighth principles are a bit contradictory:

The *seventh* is that your work is for the world rather than for you.

But then the *eighth* principle is that selfless service is a myth, because in truly serving others, we are also served, in giving we receive.

The *ninth* principle is do not insulate yourself from the pain of the world.

The *tenth* principle is what you attend to, you become.

The *eleventh* principle is to rely on faith.

Finally, the *twelfth* principle is that love creates the form. As Stephen Levine says, "The heart crosses the abyss that the mind creates " in creating the future we want.

NOTES FOR PRESENTERS

WELCOME + INTRODUCTION

W.1 Invaluable Websites to Check Updated Information Prior to Your Symposium:

- Current, up to the second on a huge array of statistics, by category:
<http://www.worldometers.info/>
<http://www.poodwaddle.com/worldclock.swf>
<http://www.theglobaleducationproject.org/>
- Problems and strategies for addressing the problems:
<http://www.ratical.org/co-globalize/WtWW/index.html>

W.1 Bell or Chime

Using a chime or melodic bell to gather people helps them find a seat so they don't miss the Eco-spot or other AV element that opens each section. It's okay if they're not seated and paying full attention to the Eco-spots. The spots are placed to help draw people in and get them seated.

W.1 Dedication of Merit

The Pachamama Alliance and this Symposium grew out of a relationship between North Americans and the indigenous Achuar people of the Ecuadorian rainforest. Mindful of our indebtedness to our indigenous partners, we would like to 'dedicate the merit' (a Buddhist practice) of our being here today to the _____ people [Get name of indigenous people from the area], who lived here in simplicity and harmony with the plants and animals of this land.

W.1 About the Eco-Spots

These 60-second video spots, like the one we just saw, were produced by the Earth Communications Office. ECO is a not-for-profit organization in Los Angeles, made up of socially and environmentally committed professionals in the movie, television and advertising industries, including some of Hollywood's finest. Their mission is to use the power of communication to improve the global environment. One way they do that is by producing these beautiful Public Service Announcements that appear on television, in movie houses and elsewhere. Their great website is at: www.oneEarth.org (One Earth)

W.4 Other Symposiums in Area

Mention how long the Symposium has been in existence (began in San Francisco in March of 2005), how frequently it's been offered in your locale, and how far a field it has now spread

W.8 Invitation

I'm going to suggest three things for you to do today, if you wish:

1. Take notes of anything we say today that's new or powerful for you.
2. When you leave here consider what you've heard today for at least 48 hours.
3. Tell at least three people what you've heard or what moved or inspired you during today's presentation (Remind them at end of day about talking to at least 3 others).

W.8 This Work Is About

"This work is not about feeling better—it is about getting better at feeling. It is also not about just feeling good—it is about awakening the capacity to feel everything."

-Michael Brown; www.thepresenceportal.com

W.17 About "No Questions"

The rationale behind this is that there simply is not enough time to field questions and comments, however passionate, and get through the material of the Symposium. For some

participants this could be disappointing or upsetting. If the topic comes up, at some point the Presenter could mention: “By end of our time together there may be some of you who would like to organize a follow-up meeting that could allow for much more give and take.”

W.17 Range of Experiences

The day will include a range of different experiences including lecture, sharing facts (some of which may be quite confronting), considering fundamentally new ways of looking at things, participants looking into their own experience, working in groups or with partners, sharing, visioning, making concrete plans and connections. This variety is deliberate, individuals may like or dislike different elements according to their own preferences, but maintaining the variety is important.

W.18 More on Indigenous People

People sometimes think of indigenous people as primitive. Actually, they are highly sophisticated in ways that we are not: they have highly evolved intuitive skills and abilities to understand their surroundings, plants, animals, weather, their own oral history, and their devotion is to community more than to the individual. There’s a great deal we can learn from them.

W.18 The Pachamama Alliance Creation Story (as told by Lynne Twist)

“The Pachamama Alliance came out of a call from the rainforest that came through the Achuar people, an indigenous group living in a very remote region of the Ecuadorian Amazon. They are a dream culture. Their elders and shamans had seen in their visions and dreams that danger was coming to their territory right around the year 2000 (It was in 1995 when this call came). And so they asked for contact with the modern world with which they had had almost no contact before.

Through a series of unpredictable (or some might say mystical events) some people from the U.S. (including Lynne and Bill Twist) heard that “call” and traveled to Ecuador into the rainforest, into Achuar territory, one of the most remote places on this earth. And out of that call—and response—a relationship was born which is now The Pachamama Alliance.

From the beginning, two things became clear. The first is that indigenous people are clearly the key to saving the ecosystem. They are key players in resolving sustainability for all of us. Evolution has not passed them by (We often think that it has, because for centuries we’ve been developing theories and technologies.). But for thousands of years the indigenous people have been developing too. And they’ve been developing their skills in their relationship with nature... their understanding of living in community in such a way that natural resources thrive and endure... in a way that is in harmony with all forms of life and other species. They have thousands of years of wisdom in these ways.

Secondly, we learned that while they were grateful for our partnership, (They had asked us to come, to work shoulder to shoulder with them, and it is a privilege for them, and obviously, a great privilege for us), what they really want from us—and they told us right at the beginning, and they continue to ask for this—is for us to do the real work that’s ours to do. And that is: To “change the dream of the modern world.” By the Dream they’re referring to the trance we’re in. The trance of over-consumption, the trance that we must grow constantly in an unlimited way that we must always have more. They see it as a trance, a dream that needs to be changed, needs to be transformed.

So that was the early mandate and since we met them, we’ve been looking to see “How can we do the part of the work that is ours to do?” The Awakening the Dreamer Symposium grew out of this.”

W.18 More on Eagle and Condor Prophecy

The Eagle people are said to perceive life primarily through the mind. At this time in history, according to the prophecy, their power would be at the zenith with a sophisticated understanding of the mind and its dimensions. Materially they would be rich beyond any

previous generation. Spiritually, however, they would be impoverished to their peril and their very survival would be at risk.

The Condor people are said to live primarily through the heart and the spirit world and their five senses. According to the prophecy, at this time in history they would also be highly evolved in intuitive ways and in their relations with other species. Yet, materially they would be impoverished to their peril in any encounter with the Eagle people.

W.19 On Commitment – Hawai'i Sustainability Task Force

"There is no authority that can guide a citizen toward a sustainable future. Rather, it is the citizen who must serve as the guide, showing the way to others by personal example and action. Sustainability is not a government program. It is here, it is now, and it involves everyone." Hawai'i 2050 Sustainability Task Force Issue Book Summary

W.19 Spirit of the Symposium (Suggested by a Presenter)

"We need to share a common body of facts. As a human race we've always risen to the occasion during hard times and created the necessary solutions when we found common cause and higher purpose. We're not going to be asking you to give up what you really want (foreshadow the ending of "Belonging, not Belongings"). Together, in community, we can do what none of us could do singly. We'll be showing you a way to find satisfaction, fulfillment, and purposefulness in the face of this global crisis instead of just reacting from fear, worry, and despair."

I. WHERE ARE WE?

1.2 Consensus of Experts

One critique leveled against environmentalists is that they're sometimes seen as doomsayers, or that they use scare tactics to get people engaged in issues mainly to raise money for their organizations. There's an implication that the information that they're putting out is selectively chosen to fit their agenda.

What we've done in this Symposium is to assemble information that's the consensus of the most widely recognized experts in the domains of science and research. The information presents as clearly as possible what we, as a human family are facing with regards to environmental and social justice issues. You may hear reports that differ with some of the information we're presenting here. What we've found is that if 95 percent of scientists say that something is happening, and another 5 percent disagree, in a preponderance of cases the 5 percent tend to be funded by those who have an interest in perpetuating the status quo, that is, the way things are.

The goal is to present this information in a way that gives us all a common understanding, thus creating a foundation we can all acknowledge and stand on. The more broadly and deeply we build that foundation, the greater the possibility that we can build on it.

Of course there are reports that differ with some of the information in the Symposium. But if you sought help from the medical profession, and nine out of ten doctors said you needed to change your ways or you'd die, what would you do with the one doctor who said the other nine were wrong? Would you ignore the warnings of 90 percent of the experts and just keep doing the same things that those experts assert led to your health crisis?

1.2 Page 17 Averages

More telling information is shown when we look more deeply beyond just averages. For example, if Bill Gates walked into this room, all of a sudden the average wealth in the room would be well over a million dollars.

1.2 Current Statistics

Presenters are encouraged to go to the World Clock website prior to each Symposium. www.poodwaddle.com/worldclock.swf and pull up the most current statistics in a variety of categories, saying something like: Since we've been here today....Or, in the last 24 hours...

1.4 Millennium Development Goals – Progress Report 2006

Facts from the United Nations:

Child Mortality:

"In 2004 alone, 10.5 million children died before their fifth birthday, and most of those deaths were from preventable causes. An estimated 3,900 children die each day merely from diseases transmitted through water or human waste. In 1980, child death rates in sub-Saharan Africa were 13 times higher than in rich countries. They are now 29 times higher."

Maternal Mortality:

"The risk of dying from pregnancy-related causes is 1 in 18 in Nigeria, compared to 1 in 8,700 in Canada. And most of these deaths are easily preventable through low-cost interventions."

Life Expectancy:

"Between 1960 and today, life expectancy increased by 16 years in developing countries and by 6 years in developed countries. But nearly all of that gain was before 1990, and the convergence has pretty much come to a halt since then. The average life expectancy gap between a low-income and a high-income country is still 19 years."

Access to Education:

"About 115 million children lack even the most basic primary education, most in sub-Saharan Africa and South Asia. Girls can expect to receive one year less of education than boys in Africa and Arab states, and two years less in South Asia."

Convergence Slowing:

"For most of the last 40 years human capabilities have been gradually converging—from a low base, developing countries were catching up with rich countries in such areas as life expectancy, child mortality and literacy. But the overall rate of convergence has been slowing in recent years, and in a large group of countries an increasing gap is emerging."

Extreme Poverty:

"Although there has been some reduction in overall global extreme poverty, it has been driven largely by the extraordinary growth in East Asia, particularly China. Sub-Saharan Africa had an increase of 100 million people who live on less than \$1 per day between 1990 and 2001. South Asia reduced the incidence of extreme poverty, but lost ground in terms of absolute numbers in extreme poverty. Latin America and the Middle East registered no progress since 1990, and Central and Eastern Europe saw a significant increase in extreme poverty—the percentage of population living on less than \$1 per day in that region rose from 5 percent to 20 percent."

1.4 Excerpt from "Plan B 3.0: 2008"

Mobilizing to Save Civilization 2008 –Lester Brown

"DID YOU KNOW?"

- The eight warmest years on record have all occurred in the last decade.
- For seven of the last eight years, the world has consumed more grain than it produced; grain stocks are now at a historic low.
- One fifth of the U.S. grain harvest is now being turned into fuel—ethanol.
- One third of reptile, amphibian, and fish species examined by the World Conservation Union are considered to be threatened with extinction.
- Grain yields increased half as fast in the 1990s as they did in the 1960s.
- Life expectancy in sub-Saharan Africa today is lower than it was in the late 1980s.
- Today's economically recoverable reserves of lead, tin, and copper could be depleted within the next 25 years if their extraction expands at current rates.
- Nearly half of the annual global military budget of \$1.2 trillion is spent by one country—the United States."

“BUT NOT ALL THE NEWS IS BAD:

- South Korea leads the world in paper recycling, recovering an estimated 77 percent of its paper products.
 - Conservation agriculture is practiced on more than 100 m. hectares around the world.
 - Four years after London introduced a fee on motor vehicles entering the city center, average car traffic had fallen by 36 percent while bicycle trips had increased by 49 percent.
 - The world produces 110 million bicycles a year, more than twice the annual production of 49 million cars.
 - Fish farming, largely of herbivorous species, is the fastest growing source of animal protein worldwide, increasing by an average of 7 percent each year since 1995.
 - World soybean production has quadrupled since 1977.
 - Coal use in Germany has dropped 37 percent since 1990; in the United Kingdom it has fallen by 43 percent.
 - Solar cell production is doubling every two years, making it the world's fastest growing energy source.
 - Electricity used for lighting around the world can be cut by 65 percent through efficiency improvements like switching from incandescent bulbs to compact fluorescents.”
- www.earthpolicy.org/Books/PB3/index.htm / www.earthpolicy.org/Books/PB3/data.htm

1.4 More on UNICEF Report

Report Card 7, Child Poverty in Perspective: An Overview of Child Well-being in Rich Countries brings together the best of currently available data providing an overview of the state of childhood in the majority of economically advanced nations of the world. The report for the first time measures and compares overall child well-being across six dimensions: material well-being, health and safety, education, peer and family relationships, behaviors and risks, and young people's own subjective sense of their own well-being. In total, 40 separate indicators of child well-being, from relative poverty and child safety, to educational achievement to drug abuse, are brought together in this overview to present a picture of the lives of children. North-European countries dominate the top half of the table, with child well-being at its highest in the Netherlands, Sweden, Denmark and Finland. The United Kingdom and the United States find themselves in the bottom of the ranking.

1.4 More on Climate Change

The Fourth Assessment Report (AR4) of the United Nations Intergovernmental Panel on Climate Change was published on February 2, 2007. Its key conclusions were that:

- “Warming of the climate system is unequivocal.
- Most of the observed increase in globally averaged temperatures since the mid-20th century is very likely due to the observed increase in anthropogenic greenhouse gas concentrations.
- Hotter temperatures and rises in sea level “would continue for centuries” no matter how much humans control their pollution, although the likely amount of temperature and sea level rise varies greatly depending on the fossil intensity of human activity during the next century.
- The probability that this is by natural climatic processes alone is less than 5 percent.
- World temperatures could rise from anywhere between 1.1 and 6.4°C (1.98 to 11.52°F) during the 21st century and that:
 - o Sea levels will probably rise by 18 to 59cm (7.08 to 23.22in).
 - o It is more than 90 percent certain that there will be frequent warm spells, heat waves and heavy rainfall.
 - o It is more than 66 percent certain that there will be an increase in droughts, tropical cyclones and extreme high tides.
- Both past and future anthropogenic carbon dioxide emissions will continue to contribute to warming and sea level rise for more than a millennium.
- Global atmospheric concentrations of carbon dioxide, methane and nitrous oxide have increased markedly as a result of human activities since 1750 and now far exceed pre-industrial values over the last 650,000 years.”

1.4 More on Toxins

Dioxin and mercury found in mothers' milk creates health hazards for breast fed babies. Prolific use of antibiotics in the human food chain is allowing the transmission of drug

resistant bacteria to humans and as a consequence is allowing otherwise treatable diseases to spread, at potentially epidemic rates.

1.4 More on Ozone Depletion

Ozone depletion continues for several decades after the release of the chlorofluorocarbons that remove ozone. Therefore we'll continue to experience ozone depletion a while longer, even though the emissions that cause it have pretty much been stopped. The adoption of the Montreal Protocol in 1987 led to reductions in the emissions of CFCs, the principal ozone-depleting chemicals, and atmospheric concentrations of the most significant compounds have been declining and are being gradually removed from the atmosphere. Progress is measurable but complete recovery of the Antarctic ozone layer will not occur until the year 2050 or later. Work has suggested that a detectable (and statistically significant) recovery will not occur until around 2024, with ozone levels recovering to 1980 levels by around 2068, unless of course we start releasing ozone-depleting molecules again.

1.4 More on Ecological Footprint

The simplest way to define ecological footprint would be to call it the impact of human activities measured in terms of the area of biologically productive land and water required to produce the goods consumed and to assimilate the wastes generated. More simply, it's the amount of the environment necessary to produce the goods and services necessary to support a particular lifestyle. The Footprint is data about what has actually happened. It does not predict anything. It is not a measure of ultimate carrying capacity. The footprint graph shows that since the 1980's humanity has been in "overshoot." One can draw one inescapable conclusion: If we remain in overshoot there will be a collapse.

Note: The "productivity of one Earth" line has been normalized. Earth has gradually produced more under certain conditions (like the development of higher yielding rice and fertilizers), but the Ecological Footprint founders made that which Earth could produce in a given time be a value of "one," and then charted human consumption at that same time as a "percentage of one," to show the overall effect--human consumption in relation to what Earth could produce at that time.

1.4 Limits as a Virtue

We have lived for decades (since WWII) in a culture that has glorified limitless expansion, even excess as a goal. We've transmitted that value worldwide via TV and movies, and it is a goal for almost every developing and developed nation (Europe the exception?) Now we need to explore and change our relationship with limits, honoring them, specifically living within the natural limits.

1.7 Energy and Food

For every calorie of food we take in, it takes approximately 10 calories of energy from fossil fuel to produce that calorie. This is because of our agricultural system's reliance on transportation, fertilizers, pesticides and mechanization. According to Richard Manning, author of *Against the Grain: How Agriculture Has Hijacked Civilization*, the equivalent of three or four tons of TNT per acre is required to operate a modern American farm. Iowa's fields require the energy of 4,000 Nagasaki bombs every year.

1.7 More on Social Justice

Components of social justice:

In looking at a socially just human presence there are two fundamental aspects to consider: democracy and fairness (or justice).

- Participatory Democracy: Does the society or culture provide everyone within the society the ability to participate in decision-making—especially in decisions that directly affect them and their lives? and
- Equality/Fairness: Is everyone in the society afforded a fair, or equal, opportunity to benefit from the common resources (wealth) available to the society?

1.7 Climate Change and Health

"Climate Change Will Erode Foundations of Health" –World Health Organization

“Scientists tell us that the evidence the Earth is warming is “unequivocal.” Increases in global average air and sea temperature, ice melting and rising global sea levels all help us understand and prepare for the coming challenges. In addition to these observed changes, climate-sensitive impacts on human health are occurring today. They are attacking the pillars of public health. And they are providing a glimpse of the challenges public health will have to confront on a large scale,” WHO Director-General Dr Margaret Chan **warned today** on the occasion of World Health Day. (2008)

www.insnet.org Source: World Health Organization (<http://www.who.int/world-health-day/en/>)

1.7 Environmental Degradation and Political Instability

“Environmental Degradation and Political Instability: Lessons from Sudan”

“A recent report (2007) from the United Nations Environmental Program (UNEP) has concluded that past and present conflicts in Sudan are linked to the serious environmental degradation that has occurred in the country over the last several decades. The report's findings, along with its subsequent calls for increased spending on environmental management and sustainable development, highlight growing concerns that ecological collapse could trigger social breakdowns in regions across the globe... For example, the UN estimates that the northern desert boundary in Sudan has shifted southward 50 to 200km since the 1930s, turning large amounts of previously arable land into desert. Average precipitation levels have also changed drastically, dropping 40 percent since the early 1980s. The result has been fewer pastures, smaller harvests, and increased tension between the various ethnic, religious, and political groups that comprise the Sudanese nation. Compounding these environmental changes, Sudan has also witnessed a boom in its human population and cattle herds, further increasing pressures on the environment.”

<http://earthtrends.wri.org/updates/node/217>

1.7 More on Environmental Refugees

“Effects of Climate Change Eventually May Cause Hundreds of Millions to Migrate”

“Scholars are predicting that 50 million people worldwide will be displaced by 2010 because of rising sea levels, desertification, dried up aquifers, weather-induced flooding and other serious environmental changes. So says Andrew Simms, Policy Director of the New Economics Foundation in the United Kingdom and the author of a book titled, “Environmental Refugees: The Case for Recognition.”

-Andrew Simms; Air Date: Week of October 28, 2005; LIVING ON EARTH - www.loe.org

1.7 “Overcoming Obstacles to Health”

From Robert Wood Johnson Foundation to the Commission to Build a Healthier America.

“Social and economic factors are keeping some Americans from being as healthy as they should be. Based on work conducted by researchers at the University of California, San Francisco (UCSF), this report outlines in stark detail how a person's health and the likelihood of becoming sick and dying prematurely are greatly influenced by powerful social factors—such as levels of education, income and the quality of neighborhood environments.” www.rwjf.org/programareas/resources/product.jsp?id=26673&pid=1144

1.7 “How Racism Hurts – Literally”

“Four years ago, researchers identified a surprising price for being a black woman in America. The study of 334 midlife women, published in the journal Health Psychology, examined links between different kinds of stress and risk factors for heart disease and stroke. Black women who pointed to racism as a source of stress in their lives, the researchers found, developed more plaque in their carotid arteries—an early sign of heart disease—than black women who didn't. The difference was small but important—making the report the first to link hardening of the arteries to racial discrimination.”

-Madeline Drexler; July 15, 2007

www.boston.com/news/globe/ideas/articles/2007/07/15/how_racism_hurts_literally/

1.7 Impact of Racial Residential Segregation

“Impact of Racial Residential Segregation: A Fundamental Cause of Racial Disparities in Health” – PBS Series

"The authors review evidence suggesting that segregation is a primary cause of racial differences in socioeconomic status (SES) because it determines access to education and employment opportunities. SES in turn remains a fundamental cause of racial differences in health. Segregation also creates conditions inimical to health in the social and physical environment. The authors conclude that effective efforts to eliminate racial disparities in health must seriously confront segregation and its pervasive consequences."

-David R. Williams, PhD, MPH and Chiquita Collins, PhD, *Public Health Reports*, September-October 2001, Volume 116, pg 404-416

http://www.pbs.org/unnaturalcauses/explore_learn.htm

From: *Unnatural Causes* – PBS Series, March 2008

1.7 Effect of Social Standing on Health/Longevity

"The Status Syndrome: How Social Standing Affects Our Health and Longevity"

"Michael Marmot, advisor to the World Health Organization and one of the premier scholars on social determinant of health, presents the results of his own 30-year study into the effects of class on health, together with a comprehensive overview of current theory and research. He points out that autonomy and control are critical to one's ability to lead a long, productive life."

-Michael Marmot, 2004. New York, NY: Henry Holt

http://www.pbs.org/unnaturalcauses/explore_learn.htm

1.7 Jobs, Jails, Environmental Justice

"Bridging The Green Divide: Jobs, Jails, Environmental Justice"

Excerpt of interview with Van Jones

Kupfer: "What stake do people of color have in the environmental movement?"

Jones: "A big one. It's the people of color who are disproportionately affected by bad food, bad air, and bad water. People of color are also disproportionately unable to escape the negative consequences of global warming. Look at Hurricane Katrina. People of color need equal protection from the worst environmental disasters and equal access to the best environmental technologies. We should be speaking out ourselves on these issues, because we are going to be hit first and hardest by everything negative, and we will benefit last and least from everything positive—unless everybody works to solve this problem". -Van Jones, *THE SUN MAGAZINE*, March, 2008

http://www.thesunmagazine.org/issues/387/bridging_the_green_divide

1.7 Non-White Faces in the Green Movement

"*Vanity Fair: The Unbearable Whiteness Of Green*" — Excerpt

"...And once again, the faces of non-white and non-affluent Americans were almost entirely missing. Our new environmental movement is rapidly gaining visibility and momentum. That is VERY good news. Life-or-death ecological issues finally are starting to get the attention they so urgently deserve. And we can all celebrate that. But now we would be wise to start paying closer attention to the KIND of coverage that we as environmentalists are getting. Because I see a disturbing pattern of exclusivity that is starting to set in. And that kind of elitism can sow the seeds for a very dangerous, populist backlash, down the line." -Van Jones; *Huffington Post*, May 17, 2007

1.7 Both Poverty and Wealth Erode Democracy and Nature

"Extremes of Wealth and Poverty Erode Democracy and Environment"

"And just as rising inequality erodes democracy, rising inequality is environmentally disastrous, since the greatest (marginal) damage is done at the extremes of income distribution—by the very rich out of profligacy, and the very poor, out of sheer necessity ...extremes of wealth and poverty ... are both implicated in continuing environmental degradation, with the rich causing much destruction because they act with impunity regarding environmental laws, regulations and norms; and the poor causing destruction because they mine resources for current survival."

-Billie De Walt, Director, Center for Latin American Studies, University of Pittsburgh, Presentation to a U.S. Senate Foreign Relations Subcommittee, 2007

(*Interesting that this has now disappeared off the web!*)

1.7 Ark Metaphor

So think of the metaphor of an ark – a huge boat and all of humanity is living on the ark. Some of the people live on the top deck in first class. They have all the things they need and much more. Life seems great for them. But if we go down into the lower decks, life is less and less great. People in the deck right below first class, they work for the people up on the top deck, and they aspire to someday move up there as well. But the lower we go, the worse life becomes. The people in first class know about this, of course, and many care deeply and they give money. They send help. But it's always been that way on the ark. You really can't fix it. There have always been poor people. It's a shame, but they'll learn to live with it. Since they never have to actually confront the effects of extreme poverty, the "top deck" people don't think about it very often, and so life seems pretty great, except for occasional guilt pangs. But now the people who live down in the very depths of the boat become so desperate and so destitute (and their numbers are growing) so that they're forced to tear off the timbers of the very boat itself in order to keep warm. The next step after that may be to storm the upper decks (If there are upper decks left after tearing the timbers out). So suddenly we can see that self-interest and social justice interact. The wellbeing of anyone of us is connected to the wellbeing of all. We really are in the same boat, and we ignore that fact at everyone's peril including our own.

1.7 Incarceration Statistics

According to the US Department of Justice website, "At midyear 2007 there were 4,618 black male sentenced prisoners per 100,000 black males in the US, compared to 1,747 Hispanic male sentenced prisoners per 100,000 Hispanic males and 773 white male sentenced prisoners per 100,000 white males."

"Another U.S. Department of Justice report showed that a record 7 million people, or one in every 32 American adults, were behind bars, on probation or on parole at the end of last year. Of the total, 2.2 million were in prison or jail.

- Young black males make up 6 percent of the US population, and nearly 50 percent of the prison inmates.
- According to the International Center for Prison Studies at King's College in London, more people are behind bars in the United States than in any other country. China ranks second with 1.5 million prisoners, followed by Russia with 870,000.

At least one major study of international incarceration rates found that the most highly predictive variables of incarceration rates for societies is the degree of unequal distribution of wealth (the second highest correlation is with family disintegration indices)." www.usdoj.gov

1.7 US Wealth/Income Trends

"From the end of World War II until 1973, when the first oil crisis brought an end to the postwar boom, the U.S. economy delivered a huge, broad-based rise in living standards: family income adjusted for inflation roughly doubled for the poor, the middle class, and the elite alike. Nobody debated whether families were better off than they had been a generation ago; it was obvious that they were, by any measure.

But just because things are getting better on average doesn't mean that they're getting better for everyone at the same rate: the gap is widening and continuing to widen among the bottom 20 percent and the top 20 percent and top 5 percent.

The top 1 percent of income earners in 2004 in the US received on average \$940,000.

The top one tenth of one percent garnered \$4.5 million.

The top one hundredth of one percent receives over \$20 million a year.

Between 1990 and 2004:

- the bottom 90 percent of US wage earners saw their income increase 2%.
- the top one percent saw a 57 percent gain.
- the top 0.1% saw an 85 percent gain.
- and the top 0.001 percent saw their income rise 112 percent."

1.7 Global Wealth Statistics

“Worldwide, if you have total assets of at least \$2,200, you are in the top 50 percent of wealth holders in all of humanity; if you hold total assets of \$61,000 or more, you are in the top 10 percent of all humanity.”

You can check out Individual standings in global wealth at www.globalrichlist.com.

Looking at income on a global basis, and to give you some idea of the pace of change in this area, in 1960, the average income of the top 20% of humanity (in terms of income earned) was 30 times that of the poorest 20 percent of humanity. In 1995, only 30 years later, the top 20 percent of humanity earned 82 times that of the poorest 20 percent of humanity—nearly a threefold increase in 35 years.

1.7 More On Wealth Trends

So we now have levels of wealth and income inequality in the US that are actually beginning to approach that of the infamous “gilded age” in the early previous century. We’ve been somewhat lulled into just accepting that the rich are going to get richer and the poor poorer and that’s just the way it is, but, you know, it wasn’t always that way. This is a fairly recent phenomenon, which makes it even more alarming.

1.7 Colonialism

Years of colonialism certainly have contributed to the international debt burden, but it’s much more the product of an international monetary and trade system, established and managed by the wealthy countries over the past 50 years, that locks the developing world into poverty.

1.7 Justice Historically

If we look at what’s gone on in the history of the human family as we’ve accumulated the enormous material benefits we discussed a moment ago, the historical record is filled with evidence of huge inequities and the marginalizing of human beings through colonialism, imperialism. This abuse of power has led to the oppression and exclusion of millions upon millions of people.

Historically, there was also a trend towards societies orienting themselves in recognition of the inherent rights of human beings to fair and equitable treatment. We moved from a time of feudalism and the “divine right of kings,” to a time of republics and democracies with a goal of “liberty for all,” to a time of slavery and colonialism, to a time of robber barons, sweat shops and immense concentrations of wealth, and then, to a time of growing equality and a growing, robust middle class in the period following World War II. With the French Revolution, western European societies took a big step toward social justice. And the founding principles of the United States created the hope for all humanity that societies could and would be organized around democratic and egalitarian principles.

Trends over the last 40 years raise serious concerns about the direction we’re moving in terms of issues of democracy and opportunity; equality and justice.

1.7 Diversity (From a New Jersey Presenter)

“We would like to offer an interesting perspective that might put the [David Ulansey] video clip on Species Extinction in a new light: if you think about the Earth, the Earth really is a unified whole that expresses herself through biological diversity. This is how she thrives. This is how she survives and expresses her creativity. One might consider that the gift and contribution of the self-aware human is also diversity—cultural diversity and other forms of human diversity, and this is how the human thrives. This is how the human survives, and taps into collective wisdom and creativity. Could it be that all of this is interconnected?”

“I also want to mention that there is a cultural extinction happening on the planet. Every two weeks, another human language disappears along with its culture and history. This is happening in indigenous communities, the very people we could learn something from about how to live sustainably on the planet.”

1.11 His Holiness the Dalai Lama on Spirituality

"Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which bring happiness to both self and others."

1.11 Elisabeth Kübler-Ross on the Stages of Loss

World renowned psychiatrist, Elizabeth Kübler-Ross, who worked extensively with the terminally ill, states that when people experience loss they normally go through five stages: denial, anger, bargaining, despair, and then a kind of acceptance—which is a place from which one can start to go to work.

1.11 Joanna Macy on the Great Turning – Excerpt

"I want to share with you something that has been a tremendous inspiration to me. That is, broadening our view of time, and looking at this historical moment not as something we are trapped in and cannot see beyond, but as a time whose role we can appreciate. Lester Brown of the World Watch Institute talks about this as the time of the ecological revolution. He says it's the third revolution of our species that we know about. The first was the agricultural revolution that took centuries. The second was the industrial revolution, and that took generations. The third, the ecological revolution, is the shift from the industrial growth society to a life-sustaining society. He says that the ecological revolution is born of necessity and driven by evolutionary pressure to bring into being a sustainable civilization. But, unlike the past revolutions of our species, this has to happen in just a few years. Not only that, it has to involve not just our technologies and institutions and the systems of production and distribution; it also has to involve our values and our perceptions who we think we are and how we experience our relationship to each other and to the world.

"I would like to talk about how this is happening and how we can take part in it and experience the great adventure of our time. Lester Brown calls it a revolution, but I like to imagine that future generations, even as close as the 2030s, 2040s, will look back on this time and call it "the great turning.

"They'll look back at us and say, "All those ancestors back then, bless them. They were involved in the great turning, and they didn't know whether they would make it or not. At times it looked as if it was hopeless, futile. Their efforts seemed paltry, darkened by confusion, and yet they went ahead and they took part in it. And I'm imagining that they'll look back with almost a kind of envy, seeing more clearly than we can now the high adventure that it represents, this great turning from a growth-addicted, unsustainable society to a stable, life-sustaining one"...-"Coming Back to Life: Joanna Macy," a talk originally published in *TIMELINE*, September/October 1999

1.11 Psychological Effects of Climate Change

"What Does Climate Change Do To Our Heads?" - Excerpt

"A small yet growing body of evidence suggests that how people think and feel is being influenced strongly by ecosystem transformation related to climate change and industry-related displacement from the land. These powerful stressors are occurring more frequently around the world..." -By Sanjay Khanna; March 29th, 2008 in [Community](#), [Mental Health](#), [Nature](#), [Sustainability](#); <http://www.realisticsanctuary.com/?p=29>

1.11 Pope Benedict on Saving the Earth

"Everyone can see today that humanity could destroy the foundation of its own existence, its earth, and therefore we can't simply do whatever we want with this earth that has been entrusted to us, what seems to us in a given moment useful or promising, but we have to respect the inner laws of creation, of this earth, we have to learn these laws and obey them if we want to survive.... This obedience to the voice of the earth is more important for our future happiness than the voices of the moment, the desires of the moment. Existence itself, our earth, speaks to us, and we have to learn to listen." -Pope Benedict, July 2007

1.11 Egalitarian Traditions in Indigenous Societies

This sort of egalitarian principle is consistent with the core teachings of all of the great spiritual traditions. And it's consistent with organizing principles demonstrated by most traditional societies that have achieved long periods of continuity. Historic indigenous communities are generally characterized by full participation in some type of consensual decision-making and by broad sharing, or ownership, of the community's wealth.

1.11 Peace and the Environment

Increasingly, environmentalists—people like Wangari Maathai of Kenya and Al Gore—are receiving Nobel Peace Prizes since it is increasingly clear that peace and the environment are interlinked.

1.11 RFK on “News” in the U.S.

Robert F. Kennedy Jr. is quoted as saying, “Gossip, pseudo porn, terror and distorted reporting have turned Americans into the best entertained and some of the least informed people in the world.”

II. How Did We Get Here?

2.3 More Examples of Unexamined Assumptions

- We're over here, and the natural world is over there
- Technology/science will solve our problems
- It's not my problem
- It's human nature to compete
- Humans are masters (have dominion) over nature
- It will all work out
- It's too late to do anything

Social Justice Examples: All that really matters is my welfare and that of my family and friends; I have nothing in common with ____ people; In a free society, if someone is poor, they probably aren't trying hard enough; I'm not a racist, the reason there are so many minority men in prison is because they don't have the same moral standards I do; The economy will just go through a normal blip and then everything will be okay again, Good guys finish last.

Environmental Examples: More is better; Human nature is flawed; I'm entitled to my piece of the pie; There's plenty of land, water and trees out there; We are making economic progress; More weapons means more security; I recycle so it's okay if I ____; Everything has its cycles on this planet, there's no need for alarm.

Spiritual Examples: Survival of the fittest; Working harder and longer is the ticket for success; Human beings are the only beings with souls; It's silly to think of Nature having “rights”; I'll be complete and happy when I own (or have) ____.

2.5 Unexamined Assumptions Mental “Map”

Results: The results we create are the consequences of our actions. Our actions come from our assumptions about what's good, what works, etc.

Assumptions: Our assumptions come from our worldview, and our assumptions hold our worldview in place.

Worldview: Our worldview is our mental model about the way the world is and how we should relate to it. It's not what we think about the world. It's where we think from automatically. It's kind of like a helmet that we have on, that restricts what we can see, but we've had the helmet on so long we don't even remember anymore. Actions are always correlated with worldview. You and I always take actions that seem appropriate given our understanding of the world.

Story: And, at the deepest level, there's a story we're telling ourselves that explains the nature of the universe and life. Our basic premise is that underneath all of our seemingly sophisticated thoughts and actions, there's a story we're telling ourselves—a dream we're collectively dreaming. Because we're not conscious of it, that dream drives our actions (sort of like the operating system of a computer). Our story creates our dream, and our dream drives our results. So it becomes very important to become conscious of the dream. What is that dream?

2.5 Mental Flight: An Anti-spell for the 21st Century

By the African writer, Ben Okri

Will you be at the harvest,
 Among the gatherers of new fruits?
 Then you must begin today to remake
 Your mental and spiritual world,
 And join the warriors and celebrants
 Of freedom, realizers of great dreams.
 You can't remake the world
 Without remaking yourself.
 Each new era begins within.
 It is an inward event,
 With unsuspected possibilities
 For inner liberation.
 We could use it to turn on
 Our inward lights.
 We could use it to use even the dark
 And negative things positively.
 We could use the new era
 To clean our eyes,
 To see the world differently,
 To see ourselves more clearly.
 Only free people can make a free world.
 Infect the world with your light.
 Help fulfill the golden prophecies.
 Press forward the human genius.
 Our future is greater than our past.

2.5 Realism—Our Own Myth or Superstition

Thomas Berry is saying that we “modern” people have traded the ancient way of seeing the world (which we label myth or superstition) for what we call rationality or “realism.” But here's his point: He says that turning ourselves over to an idol of technology and science, is “as pure fiction as humans have ever come up with”(!)

But we in the modern world don't look at rationality as a superstition, do we? Berry would say that “It's a new mysticism, yet it is supported by people who pride themselves on their aversion to all forms of myth, mysticism and superstition. And yet if you examine it closely, it's just pure fiction.”

2.5 Desmond Tutu on Unexamined Assumptions in South Africa

In talking about his disappointment with South Africa's political leadership:

"We thought we were different. And maybe we were arrogant and have come with a bang to realize that, after all, we are human, that the old Adam exists in us just as much as it is in other people. When we were involved with the struggle, we seemed quite extraordinary. We imagined, very naively, that the idealism, the altruism, the high moral ground that we held, that those were things that automatically transferred in the post-apartheid period, and we've been brought very firmly to the ground." -Alex Russel / *Financial Times*, May 17/18, 2008.

2.5 Need for “More”

The need for “more” is deeply engrained in our culture, and a lot of recognition and satisfaction is based upon our ability to do this through our individual income. Materially we can't always do this, we can't be continually acquiring more. What this creates is a sense of resignation, “there's nothing I can do about it. There are no solutions”. This shows up as a kind of despair when people are caught in a grip of inevitability and end up feeling as if they have no standing in the world because they aren't being successful at the dream that's central to our world—getting somewhere—making progress, having more.

2.5 Fish out of Water

When we notice that we're entranced, spellbound, or asleep, just noticing gives us a kind of distance that makes it possible to snap out of it for a moment. And suddenly, we're outside it, looking at it instead of embedded in it. It's like the example of a fish not being aware of the water it's swimming in. If you take a fish out of water, it can then appreciate that there was something like water, a fact that it was previously unaware of.

2.5 Clarification on “Indigenous”

When we use the term “indigenous” we are not referring to a geographical or cultural group of people; we are talking about those people who live lives consistent with, and as an expression of, a sort of Earth Wisdom. Another way of saying it is: Being indigenous is about more than skin color or race. It is a state of consciousness that embodies an intimate and respectful communion with Mother Nature and nature's laws; a respect for place and a way of seeing the world.

2.5 Demonstration: Expanded Indigenous Worldview Metaphor

Now, it may seem in the way I'm playing with this that I'm saying indigenous cultures are “right” and we're “wrong.” Actually, I'm not willing to say that. Our culture clearly has amazing accomplishments in the areas of technology and material welfare that work enormously well, certainly better than what indigenous cultures have created in these areas. Rather than focusing on “right” or “wrong”, it's more productive for us to focus on what works to accomplish priorities we're setting. And, in the areas of environmental sustainability, spiritual fulfillment, and social justice, the ways that indigenous communities generally view the world may help us see some Unexamined Assumptions our culture has that are leading us in directions that ultimately don't match our stated priorities, because those directions may be disastrous for the whole Earth. Some form of merger of the Eagle view and the Condor view—taking the best of each, saving the Earth and saving our technological progress may well be an idea whose time has come. The indigenous perspective just helps us see better what we may need in order to adjust our own cultural view.

2.10 How Can You Buy or Sell the Sky?

Attributed to Chief Seattle:

“How can you buy or sell the sky? The land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of the earth is sacred to my people... If we sell you our land, remember that the air is precious to us, that the air shares its spirit with all the life that it supports. ... Teach your children what we have taught our children--that the earth is our mother. Whatever befalls the earth befalls the sons and daughters of the earth. If men spit upon the ground, they spit upon themselves. This we know. The earth does not belong to us; we belong to the earth. This we know. All things are connected like the blood which unites one family. All things are connected. Whatever befalls the earth befalls the sons and daughters of the earth. We did not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves...”

Background on this quotation:

Chief Seattle, a hereditary leader of the Suquamish Tribe, was born around 1786, passed away on June 7, 1866. The speech Chief Seattle recited during treaty negotiations in 1854 is regarded as one of the greatest statements ever made concerning the relationship between a people and (the) Earth. The speech was not recorded in any way. Thirty years after the speech, on October 29, 1887, a newspaper editor from the Seattle Sunday Star, Seattle, who

had been present at the treaty negotiations, published his recollection of the talk. His eloquent editorial, which contains his recollections of what Chief Seattle had said thirty years previously, is the basis of this video clip.

2.12 **Everyone's Indigenous Heritage** (From Seattle Facilitator)

"And I'd like you to consider something else: six or eight thousand years ago, everyone was an indigenous person. Everyone then—let's talk about a time when people had spread across the planet and were using lots of tools but weren't making anything of metal, or making what you'd call a farm, with broad plowed fields—everyone, whether they were my ancestor, the ancestor of an Achuar person, or your ancestor (Gesture with hand to indicate people in room.) lived completely within the circle of what the earth provided. Everyone's ancestors had a deep sense of how to live in a way that worked where they lived, generation after generation. We know that—because if they hadn't lived in a way that worked, we wouldn't be here.

Sometime between then and now, there was a divergence. Some of our ancestors chose a path where they made more change to the places where they lived, and spread more from place to place, pushing outwards—if you chose words for it that reflect the excitement of the people who were living this way, you might choose explorer, inventive, ambitious. People picked up the pace, inventions leading to inventions. These people, the people of the Eagle, weren't tuned in to all the effects of what they did.

And some of our ancestors, we could say the people of the Condor, chose a path where they stayed very tuned in, very much aware of what it meant to stay within the circle of what the earth provided. They didn't invent things at the pace of the Eagle culture. They carried a deep sense of how to live in a way that worked and would continue to work generation after generation. When they changed what they did, they considered the changes deeply, using ways of thinking and knowing that an Eagle culture doesn't necessarily honor—dreams in some cases, or a particular way of holding council. Whatever else you might say about people like this, you could agree that, unless somehow the parents were stopped from teaching their ways to their children, the people remained deeply aware of Earth, of the cycles of the seasons, of many animals and plants around them—an awareness very different from, say, a typical person in New York City.

That's the people of the Condor. Let's consider the people of the Eagle again. As I suggested with words like explorer, inventive, ambitious, their path—our path—looked exciting and rich at one time. But... (Slowly, Clearly) where are we now, where did it lead? (Pause) How did we get here?"

NS. A NEW STORY

NS.2 **Universe Story set up for Conservative Religious Groups** (From a Missouri Facilitator)

"There's a way in which our spiritual traditions and scientific traditions are coming into a kind of alignment. It's not that we all know how it's going to turn out; it's in process during our lifetime. Michael Dowd and Connie Barlow spend their lives traveling and sharing the story of how our spiritual traditions and scientific traditions are coming into alignment. They call it "The Great Story." They start by explaining that our language traditions all developed according to what was in the natural world around us. Our ways of talking about and telling the stories of our lives are thus tied to the place where our language arose. So, all of our faith traditions arose in the same way, a way that makes sense according to the place and time in which they came to be. So, for example, if you were living in a place where there are sheep, it makes perfect sense to speak of the ultimate, divine, creative power in the Universe as "the Great Shepherd"! But if you lived in a place near the ocean, that way of calling the ultimate, divine, creative power in the Universe wouldn't make any sense at all! So we can begin to see how people are speaking about the same thing, using different ways of calling it, and different ways of telling the story according to what makes sense in their place, in their language. This next section of the symposium is called "A New Story" because it is one rendition of how all of

our faith traditions and scientific traditions are all speaking about that ultimate, divine, creative power in the Universe—it's a New Story about an old story, just spoken in a different language. It is not intended to invalidate any particular faith tradition, but, rather, to tell the story of the ultimate, divine, creative power in the Universe in different language—one that recognizes and honors the commonalities between our faith traditions, just speaks about it in a different language.”

NS.2 Alternate Universe Story Set-up

A key component of the dream or the trance we've been talking about today is a kind of story that there's a separation between the human and earth community. We experience the world from inside this story of separation, and so our actions make sense. As Brian Swimme pointed out in the video we saw earlier, if we think we're separate from others and the natural world, it makes sense to be using them as a resource the way we have been doing.

The idea that we're separate is a deep part of the cultural story that we're immersed in right now. But another story is emerging supported by science, and it's a story that's consistent with what indigenous people have been living for thousands of years. And in that story we're deeply connected with one another and with every other life form on Earth. For years scientists have been reporting bits and pieces of this story, and then, when we went out into space and got to see our Earth from a distance, a tiny blue planet spinning in space, without any lines of demarcation, we could see that none of the boundaries are real, and that there really is only one, interconnected Earth.

And as we see that interconnection, there begins to emerge one unified story of humanity. Until now we've had cultural stories. There's been a cultural story for the indigenous people. There's been a cultural story for the Buddhists. There's been a cultural story for the Christians. There's been a cultural story for the various religions and ethnic groups. This is the first time that we have a story for all of humanity.

This story is recounted by Brian Swimme and Thomas Berry, in a book called *The Universe Story*. This story of the universe is becoming the way people are seeing the world now, and as our children are being raised into this new world view, it's changing their view of the world and their relationship to themselves, as well as to other beings on this planet and their relationship to the universe.

We have a video of the Universe Story to show you. As you view it we invite you to not necessarily focus on all the details, which are not so important, but to allow the story itself to penetrate your being, and to notice how it changes your identity and so your relationship with everything.

NS.2 More Background on the Universe Story (From a Seattle Facilitator)

There are some amazing moments in the 13.7 billion-year evolution of the Universe that open our eyes to the profound hope and possibility that appear unexpectedly and are built into the structure of the Universe itself.

About 300,000 years after the primal flaring forth of energy that we call the “big bang,” the first three elements formed: hydrogen, helium, and a smattering of lithium. That was it. There were no other types of atoms anywhere in the Universe. If you could have been there at the time there's no way you could have imagined anything else. This state of affairs went on for tens of millions of years until enough hydrogen and helium clumped together to form the first stars which, in their seething furnaces, forged another new element: carbon. In hindsight this seems obvious but something never before imagined appeared that became critical to everything that followed. The stars did the most unlikely, improbable thing; they created carbon.

This same pattern repeated with the first star to build up in size as the carbon from its spent nuclear fuel accumulated. Someone observing at that time would see a Universe of just these elements and nothing more. There would be no way to even describe anything more than various mixes of them. Yet out of this first massive overheated thermonuclear object came a

supernova and a cascading cornucopia of heavy elements that became the basis for life itself. Fecund creativity arose from only a few basic parts.

Later, once life was established on Earth, cellular creatures needed not only new forms, but new ways of relating to the Universe. Facing an “energy crisis” they created the process of photosynthesis that allowed them to directly drink in the Sun’s generous bounty. There were no blueprints for this new technique, no committees formed to determine what to do. Yet it has become so pervasive on the planet, that today photosynthetic creatures make up 99percent of all life by weight.

The fundamental nature of the Universe is for unimagined new forms and processes to emerge such that when we look forward at this moment, we can’t really begin to fathom or guess at what could be in store. Our vision is limited to the elements that we already know, not the ones yet to be created. In considering the future, we need to trust in the infinite well of creative potential that is embedded in the very nature of life itself.

NS.4 Excerpt from: “Beyond the Limits”

"Is any change...really possible? Can the world actually ease down below the limits and avoid collapse? Is there enough time?...The world faces not a pre-ordained future but a choice between one model that says this is a finite world with no limits and another model that says limits are real and close, that there is not enough time and that people cannot be moderate or responsible or compassionate....That model is self-fulfilling if the world chooses to believe it. A third model says that the limits are real and close, and that there is exactly enough time, energy, materials, money, environmental resilience and human virtue to bring about a revolution to a better world." - Dana Meadows et al. 1992

NS.4 Remember Magic!

Excerpt from Newspaper column:

"Stop thinking this is all there is. Realize that for every ongoing war and religious outrage and environmental devastation and bogus Iraqi attack plan, there are a thousand counter-balancing acts of staggering generosity and humanity and art and beauty happening all over the world, right now, on a breathtaking scale, from flower box to cathedral. Resist the temptation to drown in fatalism, to shake your head and sigh and just throw in the karmic towel. Realize that this is the perfect moment to change the energy of the world, to step right up and crank your personal volume; right when it all seems dark and bitter and offensive and acrimonious and conflicted and bilious...there's your opening.

Remember magic! And, finally, believe you are part of a groundswell, a resistance, a seemingly small but actually very, very large impending karmic overhaul, a great shift, the beginning of something important and potent and unstoppable."

-Mark Morford, *SF Chronicle* columnist, From: Commondreams.org-2008

III. What’s Possible for the Future?

3.1 More on Tutu “Goodness Will Prevail”

"You and I are made for goodness. You and I are creatures who were made for transcendence, were made for love, were made for caring, were made for embracing one another. I have looked out of doors but I mean—although God looks down and sees all of the ghastly things and God says Oh, dear ... Whatever got into me to create that lot? And then God sees the others, the ones who wipe the tears from the eyes of the many, the ones that say we want to do something about poverty eradication, we want to do something about the HIV pandemic, and God begins to smile through the tears. And a little angel walks up to God and wipes God's tears from God's eyes. And God says, Yes, they have vindicated me. Because you and I are ultimately made for goodness. And that is what is going to prevail." – Desmond Tutu

3.1 Examples of Shifts

End of Apartheid in South Africa; end of slavery; woman's suffrage; man on the moon; Universal Declaration of Human Rights; civil rights; mainstreaming alternative medicine; end of litter; ramps for the disabled; campaign against drunk driving; recycling; bottled water no longer being 'cool'; etc.

3.1 More on Rapid Turn-Arounds

Presenter needs to keep in mind that social change occurs for the most part after long, hard background work. This often unsung, unheralded work provides the background that allows for the seemingly instant changes that we often see. As a result, any day can be a "tipping point." It's important that the participants know that things can and do change—big things, but also to be aware that many small actions by many people over time created the environment in which that sort of rapid turnaround is made possible.

3.1 Emerging Dream List

Social Justice

Millennium Development Goals (MDG):

The 8 Millennium Development Goals are to be achieved by 2015 and are in response to the world's main development challenges. They've adopted specific guidelines with timelines and financial commitments in terms of what to accomplish to eliminate the ravages of poverty in our planet. That the world community has made a formal declaration to eliminate a host of the most persistent scourges of human kind is unprecedented. One priority for the UN General Assembly has been the elimination of human trafficking. -2008

<http://www.un.org/ga/president/62/ThematicDebates/humantrafficking.shtml>

<http://www.undp.org/mdg/basics.shtml>

Debt Forgiveness:

"The UN Development Program - Poverty Reduction is exploring how the needs of poor people can be put at the centre of decisions to borrow or lend money. Their aim is to look beyond the mere ability to repay but to reflect the ability of a country to invest in its own development." -March, 2008

UN Development Program Poverty Reduction - Key Initiative

<http://www.undp.org/poverty/inclglob-debtflow.htm>

Corporate Social Responsibility:

Every major corporation in this country (and probably the world) now has a department focusing on corporate social responsibility. Triple bottom line accounting means that organizations are now reporting their impact on People and Planet as well as financial Profits.

Micro Credit Financing:

Micro-finance programs provide credit and savings services to the very poor for generating self-employment and income. The role of micro-credit as a powerful tool for poverty reduction is now widely established and recognized. The global outreach of MFIs has increased from thousands in 1982 to about 60 million in 2002 with more than 30 million of these beneficiaries belonging to the poorest households. -May 21-24, 2003. Financing Micro-finance Programs, H. I. Latifee, Grameen Trust [www.grameen-info.org/.../Financing Microfinance May 2003, VitemanF.pdf](http://www.grameen-info.org/.../Financing%20Microfinance%20May%202003,VitemanF.pdf)

Success of Open Sourcing and Information Sharing:

"Open source is a development method for software that harnesses the power of distributed peer review and transparency of process. The promise of open source is better quality, higher reliability, more flexibility, lower cost, and an end to predatory vendor lock-in." – 3.13.07

Wikipedia, started in 2001, is a popular example of open source information sharing. - *Open Source Initiative* - <http://www.opensource.org>

World Social Forum:

"The World Social Forum is not a group or an organization but is characterized by plurality and diversity and is an open meeting place where social movements and other civil society

organizations come together to debate ideas, formulate proposals, share experiences and network for effective action. Since the first world encounter in 2001, it has taken the form of a permanent world process. The 14 [Charter of Principles](#) is its guiding document. It proposes to facilitate decentralized coordination and networking among organizations engaged in building a more just and sustainable world, from the local to the international.” -

www.worldsocialforum.org

Wiser Projects:

“*WISER (World Index for Social and Environmental Responsibility)* serves the people who are transforming the world. It is a collaboratively written, free content, networking platform that links civil society, the private sector, and government to collaboratively define, address, and solve social and environmental problems. There are more than one million organizations and one hundred million individuals who actively work toward ecological sustainability, economic justice, human rights, and political accountability. We are moving from a world that is shaped by privilege to one created by community. This massive change in the loci of power calls for a new system of awareness, support, communication, and collaboration.” www.wiserearth.org

Environmental Sustainability

Sweden Goes Green:

“Sweden has pledged to phase out fossil fuel use by 2020. As of 2007, 26 percent of the country’s energy comes from renewable resources and between a joint effort by the government and consumers, Sweden hopes to make that number even higher.” –*Sweden Hopes to be Totally Green by 2020*, Ned Colt, *NBC News*, Jan. 4, 2007

www.msnbc.msn.com/id/16455271

Greening of Industry:

There is a powerful movement involved in the greening of industry; this is redesigning products, processes and molecules, thus reducing the use of toxins, energy, and resources. By designing everything for current and future value, it can reduce waste by up to 90 percent. Countless organizations have been born whose focus is to help accomplish the “greening of industry”.

Green Public Relations:

“A large number of businesses are declaring their green credentials. Presenters are advised to choose local, relevant and timely examples. Some of these claims may well be “green washing,” but there’s clearly an irreversible trend as companies learn that social responsibility is good business and is what their customers are demanding in increasing number.”
An Example: Portland, OR, April 25, 08 / *PRNewswire-USNewswire* / — “Travel Portland recently created the position of public relations manager, sustainability. More and more travelers are interested in green experiences. To keep up with the growing number of requests from visitors, meeting planners and the media, we felt it was critical to have a specialist in this area.”

“Travel Portland Appoints Green Public Relations Manager”

www.cmdbox.com/view/Travel_Portland_Appoints_Green_227103/

http://www.cmdbox.com/tags/PORTLAND,_Ore/

Upsurge in Demand for Alternative Fuels:

“There are now a number of non-petroleum fuel systems either commercially viable and in use or in the later stages of development. These include electricity, liquefied petroleum gas, bio-diesel (which is a diesel equivalent made from renewable plant sources) and hydrogen. Hybrid cars are becoming commonplace, utilizing a mix of electric and gasoline power.”
ScienceDaily (Sep. 25, 2007) — “A new study says the best energy strategies to meet the world’s growing demand for electricity are green, small and local. According to Benjamin Sovacool from the Virginia Polytechnic Institute and State University, these alternative technologies are simultaneously feasible, affordable, environmentally friendly, reliable and secure.” www.sciencedaily.com/releases/2007/09/070920111359.htm

An Inconvenient Truth:

In this important book and film, *AN INCONVENIENT TRUTH*, released in 2006, Al Gore presents information, data and stories exposing the crisis we face due to global climate

change and global warming. Former Vice President Gore has toured the world giving a live presentation on how human activity has had adverse effects on the environment. Based on information provided by a consensus of scientists, Mr. Gore wrote a book and produced a film based on his climate change "slide show."

www.climatecrisis.net

Environmental News Explosion:

There are ever growing numbers of magazines, blogs, websites, newspapers, and journalists dedicated to reporting on environmental issues. Even the annual reports of many corporations now have sections which speak of their efforts to reduce their negative impact on the environment. Climate issues seem to be an important driving force for this.

Relocalization Movement:

"This new movement aims to relocalize communities and adapt to an energy constrained world. It hinges on the belief that production of oil and natural gas will peak soon, climate change is worsening, and the current global economic system is unstable and reinforces huge disparities. The response is to promote drastically lower consumption, greater local self-reliance, and more cooperative and inclusive communities. *Rather than wait for top-down, government-led action, people join together to face these issues and devise ways of re-building resilience within their own communities.*" April/08, *Transition Initiatives*,

www.transitionnetwork.org

Spiritual Fulfillment

Bhutan Gross National Happiness:

THIMPHU, Bhutan – "Mr. Tshiteem is the new head of the Gross National Happiness Commission for the tiny Himalayan kingdom of Bhutan. It's his job to figure out how to boost morale as this long-isolated country hurtles toward modernization." -March 22, 2008, "New Happiness Index To Measure Well-Being Amid Election Push" -Peter Wonacott

www.bhutanstudies.org.bt/main/highlight_detail.php?id=30

Spiritual Revival:

Change is also occurring in the spiritual domain: According to the Institute of Noetic Sciences (a national education organization that promotes the study of human consciousness within scientific standards) we're witnessing the greatest spiritual revival in history taking place now. More people are turning to meditation and spiritual practices than ever before in history.

Two Examples:

1. Berlin, Apr 19, 2006 (CNA), "The German newspaper Handelsblatt is reporting that Pope Benedict XVI has triggered a spiritual revival in his native country."

"Media reports spiritual revival in Germany triggered by Benedict XVI"

Catholic News Network www.catholicnewsagency.com/new.php?n=6517

2. "A growing number of successful urban professionals in China are turning to Buddhism.

Feeling unfulfilled in their demanding professional and social lives, they are drawn by the faith's rejection of materialism in an increasingly money-oriented culture." -January 11, 2008

"A Spiritual Revival in Urban China" - Wall Street Journal

<http://blogs.wsj.com/informedreader/2008/01/11/a-spiritual-revival-in-urban-china>

3.1 2007 Bali Climate Change Conference

"In the final hours of the summit, Canada backed down completely and allowed Kyoto countries to agree to strong 2020 targets on carbon emissions, and the US team, now entirely isolated and actually booed by the world's diplomats, compromised and agreed to call for "deep cuts" and "reference" the 2020 targets. This paved the way for the summit to agree to sign a new global climate change treaty by 2009. Every nation of the world has now agreed that they will enter into accelerated negotiations and, by 2009, sign a new treaty to confront global warming."

www.avaaz.org/en/bali_report_back/6.php?cl=47153602

3.1 Establishing Natural Value of Intact Rainforest

"A Million Acres of Guyanese Rainforest Saved In Groundbreaking Deal"

"A deal has been agreed that will place a financial value on rainforests—paying, for the first

time, for their upkeep as "utilities" that provide vital services such as rainfall generation, carbon storage and climate regulation." -Daniel Howden; March 27, 2008; *The Independent/UK*

3.1 Eco-Services

"Brazil to Pay Amazon Residents for 'Eco-services'"

"Brazil's government is to pay residents of the Amazon money and credits for their "eco-services" in helping to preserve the vast forested area sometimes called the "lungs of the Earth" for its role in converting carbon dioxide. Environment Minister Marina Silva has presented the measure as a priority and said, "Keeping the forest going is an important environmental 'service'" for the entire planet."

Terra Daily – 4/08, www.terradaily.com http://www.commondreams.org/archive/wp-content/photos/0407_01_1_2.jpg

3.1 Role of Business in Changing the Dream (from a New Jersey Facilitator)

"I think we need to highlight the positive role of business more, because its impact is greater than governments worldwide (and we need to empower these signs of socially responsible economic activity including mentioning individuals like Bill & Melinda Gates, Richard Branson of Virgin Airlines, Oprah, and Warren Buffett--some of the billionaires who are beginning to set up a competition to see who can give the most away to benefit some of the poorest people on earth with programs for basic health, education, and economic advancement.")

3.1 Canadian Green Bill of Rights

"Green Bill of Rights is Cornerstone of Environmental Handbook"

Ottawa – "A Canadian bill of green rights is one of the cornerstones of a new federal road map towards environmental sustainability and economic competitiveness, Prime Minister Stephen Harper's officials and opposition MPs were told Friday."

-Mike De Souza, *Canwest News Service*, Friday, March 07

www.canada.com/topics/news/politics/story.html?id=94e7e9e7-186b-433a-a8db-739d2cc56fb0&k=41098

3.1 Corporation Partners with Audubon Society

"Toyota Launched \$20 Million Conservation Program With National Audubon Society"

"The New York City-based [National Audubon Society](http://www.nationalaudubonsociety.org) has announced a five-year, \$20 million grant from [Toyota Motor Corp.](http://www.toyota.com) to launch a new nationwide conservation program. The grant—the largest ever received by the Audubon Society—will fund the "TogetherGreen" program, which is designed to support on-the-ground projects that employ creative approaches and engage diverse communities to help achieve measurable land, water, and/or energy conservation results. The grant also will fund fellowships for up to two hundred promising environmental leaders, as well as "volunteer days" at Audubon Centers and other locations that provide volunteers with opportunities to take part in environmental restoration activities..."

"Audubon and Toyota Announce Five-Year Alliance to Promote Conservation Action and Grow Leaders of Tomorrow." National Audubon Society 3/26/08.

Philanthropy New Digest –Posted on March 31, 2008 www.foundationcenter.org

3.1 List of Corporations Rated as Sustainable

"The 2008 List of Global 100 Most Sustainable Corporations in the World"

"The Global 100 Most Sustainable Corporations in the World is a project initiated by Corporate Knights Inc., with Innovest Strategic Value Advisors Inc. a leading research firm specializing in analyzing "non traditional" drivers of risk and shareholder value including companies' performance on social, environmental and strategic governance issues. Launched in 2005, the annual Global 100 is announced each year at the World Economic Forum in Davos."

The Global 100 companies are therefore sustainable in the sense that they have displayed a better ability than most of their industry peers to identify and effectively manage material environmental, social and governance factors impacting the opportunity and risk sides of their business."

www.global100.org/2008/index.asp

3.1 Impact of Employees on Company Policies

“Ethical Performance Cites Corporate Citizenship”

“Pressure from employees is the most significant influence on corporate responsibility in companies, a survey reports. A poll of 150 US and British CSR practitioners, mainly working within companies, found that a third felt employees were exerting a ‘large degree of pressure’ on their organization to behave in a socially and environmentally responsible manner, more than any other stakeholder group. Non-governmental organizations were thought by practitioners in the two countries to be the next most influential overall. However, there were some differences between the UK and US, where practitioners saw shareholders as more of a force, and the British felt more pressure from the government.” -March 2008, *Ethical Performance cites Corporate Citizenship*

www.corporate-citizenship.com/news/ethical-performance-cites-corporate-citizenship

3.1 Bill McKibben - First, Step Up

“... But there’s only one thing we’re doing that will be easily visible from the moon. That something is global warming. Quite literally it’s the biggest problem humans have ever faced, and while there are ways to at least start to deal with it, all of them rest on acknowledging just how large the challenge really is. ...We need to change our habits—really, we need to change our sense of what we want from the world. Do we want enormous homes and enormous cars, all to ourselves? If we do, then we can’t deal with global warming. Do we want to keep eating food that travels 1,500 miles to reach our lips? Or can we take the bus or ride a bike to the farmers’ market? Does that sound romantic to you? Farmers’ markets are the fastest growing part of the American food economy; their heaviest users may be urban-dwelling immigrants, recently enough arrived from the rest of the world that they can remember what actual food tastes like. Which leads to the next necessity: We need to stop insisting that we’ve figured out the best way on Earth to live. For one thing, if it’s wrecking the Earth then it’s probably not all that great. But even by measures of life satisfaction and happiness, the Europeans have us beat—and they manage it on half the energy use per capita. We need to be pointing the Indians and the Chinese hard in the direction of London, not Los Angeles; Barcelona, not Boston.” –Bill McKibben; February 29, 2008; [Yes! Magazine](#)

3.1 “Beneficial” Corporations

“B corporation’ Plan Helps Philanthropic Firms”

B corporations are the latest innovation within the small world of companies with a social as well as financial mission. Such firms have banded together for decades in networking groups such as Businesses for Social Responsibility, Co-op America’s Green Business Network or the Social Venture Network.

But the B corporation movement—with the “B” standing for “beneficial”—takes things a step beyond networking and newsletters. B corporations must receive a passing grade on a long scorecard that covers environmental practices, employment practices, purchasing policies and whether their products are beneficial to society. They must also adopt legal language stating that their directors may consider the welfare of outside stakeholders such as employees, customers, their community and the environment, as well as the financial interest of shareholders. “These companies are stewards of the whole, not just stewards of maximizing shareholder wealth,” said Jay Coen Gilbert, a Stanford business school graduate and entrepreneur who co-founded the B corporation movement.” -Ilana DeBare; May 18, 2008; *San Francisco Chronicle*

www.sfgate.com/cgi-bin/article.cgi?file=/c/a/2008/05/18/BULH10JFU3.DTL

3.1 Ecuador and Constitutional Rights for Nature

In 2008, The Pachamama Alliance’s team on the ground in Ecuador invited lawyers from the US-based Community Environmental Legal Defense Fund and together they garnered support in the National Assembly for the revolutionary idea of making nature a subject of rights. Indigenous peoples, of course, historically lived within this context and they were

strong backers of the proposal. This bold move made Ecuador the first country in the world to take such an important step toward guaranteeing the well being of its natural ecosystems in its government's Constitution, and many countries in the region are exploring ways to follow suit.

Following its groundbreaking success in 2008 in championing the inclusion of legal Rights for Nature in Ecuador's new Constitution, The Pachamama Alliance, in partnership with the Community of Andean Nations, has initiated a campaign to have Rights for Nature adopted into the legal structures of the other Andean nations of Columbia, Peru and Bolivia.

3.2 Tellus Institute on the Great Transition

From a historical perspective it is possible to see an overall pattern that connects the dots. What is unfolding today is a systemic crisis, heralding the beginning of a large-scale shift at the deepest levels of cultural organization. We are in transition—for the first time in history—to a tightly interconnected global system. We have entered the planetary phase of civilization, in a passage that may prove as significant as the advent of agriculture or the industrial revolution....

The new map conceptualizes the world as a single global system with interacting, nested subsystems. In this view, lines of connection reach beyond national borders to embrace all of humanity—linking the poor in Haiti to homeowners in Spain to investors in the United States—and reaching beyond society to the larger Earth community, encompassing even the very air itself. All are entwined in a common fate. All compose a single system and must find their place on a new map, as we re-chart the world for a new era.

Transitions announce themselves in the language of crisis. We are in a time of turbulence as old patterns give way and new ones form. The multiple crises today signal a system transformation operating at the scale of the planet. Transformation is distinct from adaptation, which is the normal process of incremental adjustment to new conditions. Transformations are moments in history when dominant societal structures cannot cope with emerging developments and change in fundamental ways. With the converging lines of crises we face today, we may be entering a perfect storm of destabilizing stress.... In a "great transition" scenario, mounting crises lead not to breakdown but to breakthrough into a sustainable culture, where we shrink our environmental footprint, not only because we must live lightly and equitably on this small planet, but because quality of life matters more than quantity of stuff. It is a world where global interdependence—as both a fact of history and a moral imperative—replaces the heedless pursuit of self-interest as a guiding ethos. Such a resilient, just and livable world order is possible, though not inevitable. We do not offer facile hope. Large-scale social transformation does not come from small-scale woes: a time of troubles lies ahead....

Nevertheless, there is a case for hope. In the turbulence of transition, small actions can have big effects. We stand at a moment of unparalleled creative opportunity that calls for bold leaders and engaged citizens to articulate new visions of a 21st century social order and to mobilize a global movement to bring these visions to reality. Our world today generates more despair and resignation than vision and action. But it would not be the first time that an effervescence of popular political energy arrived unexpectedly to shift the direction of history.

We are beset today not by random bad luck, but by a systemic crisis that could—on the other side of calamity—open the way to hopeful transformation. It is up to us. www.tellus.org

3.4 More on Communication Technology

Another huge arrow in our quiver is the new domain of possibility that results from the network of communication technology that now connects the globe and us as one human family. The entire world can now be in communication nearly instantaneously. And all of the accumulated knowledge of human history is now available anywhere, to anyone with an internet connection, within a matter of seconds. This is something entirely new. It wasn't really even available to us 10 years ago. It opens up an immense space of creativity for our future. There's also the fast-growing concept of "open sourcing," including movements like Wikipedia

and YouTube. This unprecedented, non-hierarchical, in some ways unfathomable way of creating and working together on-line is just in its infancy, and is a remarkable new expression of democracy.

IV. Where Do We Go From Here?

4.1 Man on the Moon

A great example of the power of an idea whose time has come occurred when President Kennedy declared that the U.S. would have a man on the moon by the end of the 1960's. At the time the idea was an exhilarating dream but seemed impossible to achieve in reality. The naysayers listed numerous reasons why it couldn't be done. Those reasons became the checklist of the problems that needed to be solved, and in less than a decade, Neil Armstrong took that "one small step for man" that was a huge step forward for humankind.

4.1 "Preciousness of Life" Quotations

Thomas Berry says that this life we have is not earned. It's a gift. What we will do with this gift is up to us. He believes that we were chosen to be alive at this very time, at an awesome point in the history of our planet and species.

- The Buddhists might say it this way: "What are you going to do with this precious human rebirth?"
- Albert Einstein says: "There are only two ways to live your life. One is as though nothing is a miracle, the other is as though everything is a miracle."
- Vietnamese Buddhist monk and teacher Thich Nhat Hahn says, "People usually consider walking on water or in thin air a miracle, but I think the real miracle is not to walk on either water or in thin air but to walk on Earth. Every day we are engaged in a miracle that we don't even recognize—a blue sky, white clouds, green leaves, the black curious eyes of a child, our own two eyes. It's all a miracle."

4.1 Hummingbird Story

"The winner of the 2004 Nobel Peace Prize—Wangari Maathai, (**whan-GAH-ree ma-TIE**) is a Kenyan woman who founded the Green Belt movement. Thirty million trees have been planted in Africa as a result of her work with the women in the countryside. Once she got her idea, her vision, she just didn't stop; she wasn't stoppable. She tells of being inspired by an African fable about the little hummingbird in the jungle, who—seeing a huge forest fire that had all the other animals wringing their paws in helplessness—started going to the river and making trip after trip after trip, filling her beak with water and dropping it onto the flames. When the other animals asked her why she was doing that, her reply was: "Why, I'm doing what I can do!" Ms. Maathai says the same: for the rest of her life she's going to do what she can do."

4.1 Distinction Between a Position and a Stand

According to Lynne Twist: "Many social justice or social activist movements have been rooted in a position. A position is usually against something. Any position will call up its opposition. If I say up, it generates down. If I say right, it really creates left. If I say good, it creates bad. So a position creates its opposition. A stand is something quite distinct from that.

There are synonyms for "stand" such as "declaration" or "commitment," but let me talk for just a few moments about the power of a stand. A stand comes from the heart, from the soul. A stand is always life affirming. A stand is always trustworthy. A stand is natural to who you are. When we use the phrase "take a stand" I'm really inviting you to un-cover, or "un-conceal," or recognize, or affirm, or claim the stand that you already are.

Stand-takers are the people who actually change the course of history and are the source of causing an idea's time to come. Mahatma Gandhi was a stand-taker. He took a stand so powerful that it mobilized millions of people in a way that the completely unpredictable outcome of the British walking out of India *did* happen. And India became an independent nation. The stand that he took—or the stand that Martin Luther King, Jr. took or the stand that Elizabeth Cady Stanton and Susan B. Anthony took for women's rights—those stands

changed our lives today. The changes that have taken place in history as a result of the stand-takers are permanent changes, not temporary changes. The women in this room vote because those women took so powerful a stand that it moved the world.

And so the opportunity here is for us to claim the stand that we already are, not take a position against the macro-economic system, or a position against an administration, although some of you may have those feelings. What's way more powerful than that is taking a stand, which includes all positions, which allows all positions to be heard and reconsidered, and to begin to dissolve.

When you take a stand, it actually does shift the whole universe and unexpected, unpredictable things happen."

4.1 Bury the Chains

Here's a great example of a stand:

In a book called *Bury the Chains*, Adam Hochschild writes about the beginnings of the antislavery movement. In June of 1785 slavery was unquestioned, an economic necessity beyond our ability to even imagine, an accepted part of life. A little over two hundred years ago, three-quarters of the world's population was in bondage of one kind or another. Slavery had existed since the beginning of human memory. A poor divinity student in England named Thomas Clarkson, eager to win a literary honor in an essay contest, wrote and won the winning essay (in Latin) on the topic: Is it lawful to make slaves of others their will? This young man read his winning essay, received his prize money, mounted his horse and headed off for what seemed a promising career. As the story goes, en route to London he found himself troubled, and he dismounted his horse, and sat down and started to realize, "Wait, if what I just wrote is true, somebody needs to do something about it." And he thought for a moment and he said, "I guess I should."

Hochschild writes in *Bury the Chains*, "If there is a single moment at which the antislavery movement became inevitable it was that day." This simple, simple man began to talk and meet with others who one by one, decided that they could stand by no longer. Mind you it was unthinkable in those days, to conceive how society would not collapse completely without the slave trade.

Clarkson met with a handful of people—nobody special, just people who were unwilling to sit by and let something so wrong persist—in the back room of a printers office somewhere in London and they ended up creating the first movement ever. They had no guidelines, but many, many of the things we have learned about creating a movement began with those souls: direct mailings, legal test cases, campaign pins, a logo, grassroots lobbying, posters, consumer boycott, investigative reporting—they made it all up! (You may want to inspire yourself by reading about it.)

Incidentally, here is what they found is the secret of a successful movement or enterprise. Simple, actually: 1. Have a compelling vision 2. Try everything 3. Never give up; let people know that you are not going away.

Note: In February 2007 an inspiring movie called "Amazing Grace" was released that focuses on the dedicated political figures that were key to the movement.

4.1 Hopi Prophecy

"You have been telling people that this is the Eleventh Hour, now you must go back and tell the people that this is the Hour. And there are things to be considered..."

Where are you living?
 What are you doing?
 What are your relationships?
 Are you in right relation?
 Where is your water?

Know your garden.
 It is time to speak your truth.
 Create your community.

Be good to each other.
And do not look outside yourself for your leader.

Then he clasped his hands together, smiled, and said, "This could be a good time! There is a river flowing now very fast. It is so great and swift that there are those who will be afraid. They will try to hold on to the shore. They will feel they are being torn apart and will suffer greatly. Know the river has its destination. The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above the water.

And I say, see who is in there with you and celebrate. At this time in history, we are to take nothing personally, least of all ourselves. For the moment that we do, our spiritual growth and journey come to a halt.

The time of the one wolf is over. Gather yourselves!
Banish the word 'struggle' from your attitude and your vocabulary. All that we do now must be done in a sacred manner and in celebration. We are the ones we've been waiting for."

4.3 Alternate Presenter ideas on organizing this section

Option A: Partner exercise to help focus on a practical project. One scribes while the other answers the questions:

1. A project you are already involved in and want to develop or a new project or practice.
2. First steps (that you'll take in the next few days)
3. What resources inner/outer will you need (e.g. financial, support from others)

Option B: After a minute or two meditating on the intersection of passions and what's needed, when they open their eyes we ask them to make notes for a minute or two before sharing. I think the psychosynthesis process goes roughly:

1. Creative accessing (meditation)
2. Productive moment (write it all down while it's fresh)
3. Take ownership (tell it to somebody)

4.3 Social Change

(Thanks to Presenter Dave Ergo after Staci Haynes)

In order to change systems of exploitation and oppression, the change must ultimately be reflected in the institutions and the social norms of that system.

So, if we're talking about reducing greenhouse gasses, I, as an individual can ride a bike. My family can drive less for daily trips and forego air travel for vacations. My community can create bike lanes. All of these are important, but if we're looking at ultimately changing the system that creates greenhouse gasses, the change has to happen on the institutional scale—i.e. the government implements a carbon tax, bans the emissions of CO₂ from coal-fired electrical plants, etc.—as well as on a "social norms" scale—"Of course you ride your bike to run errands; of course you take public transit... that's just what people do!"

If you really want to get the most for your money, it helps to look and see what needs to happen on each level. For instance, if stopping the use of plastic bags is my goal, it really helps to pay attention to how my actions influence governments to ban their use (as happened in San Francisco), in addition to getting my family to also bring canvas bags to the store, and encouraging the store owner (i.e. the community) to offer, say, a five cent discount for their use. So you can consider actions in many levels.

Al Gore alluded to this idea in his acceptance speech for the Nobel Prize. In it, he said, "We must abandon the conceit that individual, isolated, private actions are the answer. They can and do help. But they will not take us far enough without collective action."

If you're deciding on what your work is, finding those ideas, those movements, those struggles that call to you—you can use this "Sites of Change" grid to see what actions you could take in various arenas."

ACTION/GOAL	Action: Reducing greenhouse gas emissions	Action: Creating an effective and equitable juvenile justice system	Action: Creating an at-risk youth into “green jobs’ training programs
SITE OF CHANGE			
Individual	I ride a bicycle to do errands	I volunteer at an organization that helps families with children	I distribute pamphlets about the program
Family	My family carpools, walks to school, doesn’t fly on vacations	My family keeps apprised of what’s happening in our community re: the juvenile justice system	My family hires a crew from a Green Jobs pilot program to install new windows in our house
Community	I advocate for my community to install bicycle lanes on city streets	I urge my child’s school to offer educational programs on the issues of criminal justice related to at-risk youth	My neighbors and I get together and create a “win-win” program in our apartment building to have solar panels installed on the building’s rooftop
Institutions	Governing agencies install light rail systems, raise taxes on gasoline (and offers income tax credits to offset the tax burden), etc.	The CYA is reformed from a punitive-based system to a reform-based system for juvenile offenders	The government supports the creation of the program through funding and tax incentives
Social norms	“Of course, we ride bikes and take public transit”	“Of course, we don’t send children to adult prisons”	“Of course, all kids should have access to green jobs”

4.3 “Grass Roots”

From an Australian Presenter: “I think it’s pretty clear that we can’t count on the politicians to solve this. So that leaves it up to the grass roots. I imagine it to be like the rampant “couch grass” on my back lawn. It cannot be stopped; it grows by day and by night; has an intelligence of its own, grows in all directions, is extremely well networked and is virtually uncontrollable. Pulling out one strand only serves to increase its resilience and determination, and before long I am seriously taking note that the grass means business. It’s got my full attention. Similarly the politicians will know we mean business, their DNA will command them to respond, and then we’ll start to see action. It’s about ‘being the change,’ it’s that simple.”

4.3 Where the Rubber Meets the Road

(Use the examples below or choose ones that light you up. It is essential to come from, and maintain the trust that people do want to make a difference and they will inherently be called to do what is right for them. We don’t need to harangue, convince, chastise or exhort or tell people what to do. We offer information, distinctions, ways to think, inspiration, and places to stand. We make offerings in the Symposium; we can’t presume to know what is in people’s souls, and what the right path is for their awakened selves. Presenters need to be clear on this in order to deliver this section and not have it be a baseball bat of “shoulds.” These are offerings to delight them in their profound desire to live lives that contribute to (rather than destroy) the Earth and a world that is deeply just for all its inhabitants. It’s not a matter of guilt, fear-mongering, or judgment. Note: Presenters, remember this yourselves as well!):

- There are those who would point out that the consumption of meat is a driving force

behind the destruction of the rainforest. (One calorie of animal protein requires more than 10 times as much fossil fuel, and releases more than 10 times as much carbon dioxide than does a calorie of plant protein.) They'd point out that we can have a greater impact on reducing our impact on the degradation of the environment (reducing our "carbon footprint") by becoming a vegetarian than by driving a hybrid vehicle. Check out David Gershon's Carbon Diet and Footprint Network to calculate your personal ecological footprint.

- Others would point out that wittingly or not, we vote with our dollars, and that one of the highest leverage actions we can do is to know about the social justice and environmental practices of the companies, corporations and institutions we fund with our purchases. All we need to do is look in our checkbooks and calendars to see what we're really committed to. Along those lines, the recently published Better World Shopping Guide by Dr. Ellis Jones is a great resource in getting started in becoming more aware of what our dollars are funding. [Mention if copies are available at the back of the room.]

Still others might point out that as we (and our children) spend less and less time in nature, we are losing our direct connection with the Earth and the magnificent Mystery behind all of our lives. They would suggest that a regular practice of spending quiet time outdoors, meditating, praying, or simply being in touch with, and engulfed by the majesty of Nature/Creation/Pachamama ... for many would be an important step in the path of awakening and changing the dream.

4.8 Which Communities?

- First, in the communities that you're already a part of (We're all part of some community or other). You can start becoming known as someone who brings up the kinds of things we've been speaking about today. (Pause) Talk about hospicing, midwifing, eagles and condors.
- Secondly, there may be communities that you would like to become part of—groups that will support you in staying awake, or making the changes real, or engaging in specific activities. (The Resource List that we'll tell you about in a moment offers some good ideas of places to get started). Take the leap and become part of them.
- Thirdly: perhaps there are new connections, communities and networks that want to be formed and built. If that calls to you, do that!

4.8 "You Were Made for This" - Excerpt

"My friends do not lose heart. We were made for these times. I have heard from so many recently who are deeply and properly bewildered. They are concerned about the state of affairs in our world now. Ours is a time of almost daily astonishment and often righteous rage over the latest degradations of what matters most to civilized, visionary people.

You are right in your assessments. The luster and hubris some have aspired to while endorsing acts so heinous against children, elders, everyday people, the poor, the unguarded, the helpless, are breathtaking. Yet, I urge you, ask you, gentle you, to please not spend your spirit dry by bewailing these difficult times.

Especially do not lose hope. Most particularly because, the fact is that we were made for these times. Yes. For years, we have been learning, practicing, been in training for and just waiting to meet on this exact plain of engagement..."

-Clarissa Pinkola Estes, PhD - www.wanttoknow.info/youweremadeforthis

4.8 Life Change Questions

Most Presenters will not have time for these queries in our Symposiums. However, if you find yourself in an extended time situation, or if some participants should come together again after the Symposium these questions, contributed by a participant with a background in helping people break addictions, could be helpful.

What do you like about the way you live now? What don't you like?

What are the three most meaningful things in your life? Or: What brings meaning to your life? (How much money do the meaningful things cost?)

What do you have fun doing? Or: What brings pleasure to your life?

If you could change one thing about your lifestyle, what would it be?
 What is one thing you could do to begin making that change?
 Who could support you as you seek to make changes that are important to you?
 What would they do to support you?
 What can you do when you begin to feel overwhelmed by the enormity of the problems we face today?
 What can you do when you begin to feel overwhelmed by isolation?
 What do you love about Planet Earth?
 What aspects would you really miss if they were to disappear?
 What are you most thankful for?
 How can you show your gratitude in a way meaningful to you?

4.8 Hospice/Midwife Metaphor

“How can we accelerate the shift, the transformation, bringing forth a new “Dream,” so that it becomes the guiding principle of our time?

Consider this metaphor: What you and I can do is to consciously hospice the death of the old structures and systems that no longer serve and support life on Earth. Not to kill or murder the old structures and systems, but to hospice their natural withering away and dying. They are unsustainable, and that which is unsustainable will not last. (That’s what unsustainable means).

At the same time, what there is to do is mindfully and with great intention, is to midwife the emergence of a new “Earth Community” and the new structures and systems that will support the health and well-being of our planet and all members of the Earth community. The initiatives and systems we’ve been talking about for the last hour, as well as the ones yet to be imagined, created, produced, and funded.

The old structures and ways of being are definitely dying—and the new ones to be midwived have started to emerge. Today, we are actually poised at the crossroads between the two worlds. It’s a sacred moment in time.

Our work is to stay alert and listen and watch for opportunities to actively “ease out of existence” the old practices, structures and institutions that are part of the past “Dream” or trance, and to stay alert in order to actively nurture into existence the new practices, structures and cultural values that are consistent with the future we’re envisioning here today. That’s what there is to do.”

4.8 Rumi Midwife Poem

Every midwife knows that not until a mother’s womb softens from the pain of labor will a way unfold and the infant find that opening to be born.

Oh friend! There is treasure in your heart, it is heavy with child.

Listen.

All the awakened ones, like trusted midwives are saying, welcome this pain.

It opens the dark passage of Grace.

4.8 Social Justice: Actions

According to Van Jones, when he addressed Awakening the Dreamer Presenters in June of 2007, one of the most important and powerful actions white people can take vis-à-vis social (in)justice is to begin a conscious, long term, individual campaign to eliminate our personal ignorance about social injustice, including race, class and gender discrimination and oppression. In specific he recommended that Presenters find and view the “Eyes on the Prize” video series as a good way to begin as well as immerse ourselves in the writings of James Baldwin and the biography of Martin Luther King, Jr.: “Bearing the Cross,” by David Garrow.

4.8 What is Our Real Duty?

“We hear a lot of wake-up calls about our planet and its future. Climate change, peak oil. We know there is an urgency about the situation and that we are being called upon to act now.

And yet when we look at *how* we're being called upon to act, we can see that the messages so often relate to us as consumers. Individuals have a duty to make a difference in the privacy of our own individual lives. Turn our lights off, stop flying, don't use plastic bags. These activities are, of course, useful. And yet, all the while that 'consumer' is our primary identity, we are trying to solve our world's crisis with the same level of thinking that created the problems in the first place.

Maybe there is somewhere else to look, and another way to look, and maybe it has something to do with what our true 'duty' is. We have long associated doing our duty with sacrifice. We have contorted ourselves into jobs which don't suit us and which don't suit humanity or our planet. Meanwhile, our passions have become hobbies—something we do in our spare time, just for us. Following our hearts, responding to our passion's call, have been sneered at as luxuries that only some of us can afford.

So here's another perspective: Our duty is to leave the job we don't enjoy, the lifestyle that doesn't fulfill us, and follow our passion. When we look at how interdependent we humans truly are, we can suddenly see that staying in that unfulfilling job is a selfish act. We can see how not following our passion, not doing what we feel called to do is selfish. Our duty, in actual fact, is to sacrifice the drudgery, the complaining, the settling and the plodding, and devote ourselves to discovering and acting upon our deepest desire to contribute.

Yes, there have been compelling wake-up calls. Yet as far as I know, no-one has come knocking on your door as you watch TV, thankful for having survived another monotonous day, and looked at you in amazement, shouting: "Excuse me!? What are you doing?? We need you!" They haven't engaged the most magnificent version of you, they haven't called you to step up and be all that you can be and offer that to the world. Consider these words that knock. That wake-up call you have secretly yearned for—that one which says, "You are needed. You are so, so needed." Yes, you are being asked to reduce your carbon footprint. This is vitally important. But you are also being asked to increase your contribution footprint. The kind of footprint your heart is calling for you to leave..."
 Blog post by Corrina Gordan from the U.K., after attending a Symposium...
<http://youinspireme.wordpress.com/2008/03/26/hello-world/#comments>

4.8 End of "Lone Ranger"

One of the most important aspects of being awake comes when we realize we're not doing this alone—far from it. In fact, what needs to happen cannot be accomplished by individuals any longer. Thousands or even millions of us working alone, in isolation will not change the "Dream." What's needed now is for us to consciously demonstrate the new story, the story of interconnectedness, by working together, in community, connecting the dots of this web of up to 2 million organizations that Paul Hawken talked about and showed us. This is really, really important and flies in the face of our "Just leave me alone, I'm the independent type" personal and cultural paradigm. It is the stand we can take that will usher in the future we envision and long for.

So it isn't that all the things you identified to do on your list aren't important. They are. Totally. All of them—and everything you add to it as your life unfolds in the next days and weeks and months and years. They're vital expressions of your stand, of your being in action. And yet to change the "Dream" of the modern world, we're going to need to do it with one another. (Look for yourself, and you will see it has to be so.)

"Waking up" to the 'Dream' and discovering our individual commitment to changing it, is clearly a huge step... and determining individual practices that will express that commitment and keep it alive in us...is critical. However, unless we reach out to each other and transform our individual commitments into a real force in the world—the power of our stand may be lost. The un-named and unrecognized movement that Paul Hawken has alerted us to is just that—un-named and unrecognized. Something is stirring in us and in the world, but so far there's no self-acknowledged, unified community of commitment.

So today is really about building a movement—building community. We're not really experts at creating communities of commitment—I don't know that anyone is. We'll figure it out together—along with you.

4.8 Martin Luther King, Jr. on Interconnectedness

"In a real sense all life is inter-related. All persons are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be. This is the inter-related structure of reality." -Rev. Martin Luther King, Jr.

http://www.democracynow.org/2008/4/4/mlk_anniversary

4.8 Excerpt From Martin Luther King's Last Sermon

At the Washington National Cathedral, March 28, 1968

"...Like a monstrous octopus, poverty spreads its nagging, prehensile tentacles into hamlets and villages all over our world. They are ill-housed, they are ill-nourished, they are shabbily clad ... There is nothing new about poverty. What is new is that we now have the techniques and the resources to get rid of poverty. The real question is whether we have the will ...

Through our scientific and technological genius, we have made of this world a neighborhood and yet ... we have not had the ethical commitment to make it a brotherhood. But somehow, and in some way, we have got to do this. We must all learn to live together as brothers. Or we will all perish together as fools.

We are tied together in the single garment of destiny, caught in an inescapable network of mutuality." -Martin Luther King Online <http://www.mlkonline.com>

4.8 HH the Dalai Lama on Interdependence

"Address of HH the Dalai Lama of Tibet"

"All People and things are interdependent. The world has become so small that no nation can solve its problems alone, in isolation from others. That is why I believe we must all cultivate a sense of responsibility based on love and compassion for each other. We must recognize that the suffering of one person or one nation is the suffering of humanity; that the happiness of one person or nation is the happiness of humanity.

We must therefore develop a sense of responsibility for each others condition, we must see that hurting someone else, or inflicting pain on other people, cannot bring happiness or peace of mind. Only the development of compassion and understanding for others can bring us the tranquility and happiness we all seek".

-HHDL Address to the Parliament of the Republic of Lithuania. Vilnius, October 1991.

4.9 Daily Practices

As a support and inspiration, we're going to pass out copies of a "Daily Practices" sheet to give you a place to write down what you're coming up with as well as to give you additional ideas about the kinds of actions and practices—large and small—you may like to adopt. When you get your sheet, begin by marking the things you're already doing, and take a moment to acknowledge yourself before you go on to see what more you may be ready to take on newly.

[Pass out the Daily Practices sheets or whole information packet now.]

See, we can stay in here and talk all day, but if the dream is to change, we will need to leave this room and get to work. We use the term practice intentionally, to evoke the kind of day-by-day commitment that we all know it takes to really cause a change in ourselves. We practice yoga or tennis or violin or meditation or baseball: things take practice—including creating a sustainable, fulfilling and just human presence.

These sheets are for you; we won't collect them. Please notice that on the flip side in case you run out of ideas, there are some additional ones to jump-start your creative juices.

4.9 Wisdom of Crowds

We're facing a situation that cannot be solved by a few people figuring it out. It's like the contest where you're supposed to guess the number of beans in a jar. Scientific research has shown that the best predictor of the exact number of beans in the jar is to average all the answers given by everyone who is diligently trying to win. Some people may guess 100 and others may guess 10,000, but if everyone is really making a sincere guess, the average is always better than any one person's opinion—even that of the "experts." Think of it! It's out of the collective group intelligence that the most effective solutions are created—which is consistent with the fact that in the natural world, one of the best indicators of a healthy population of animals or an ecosystem is its diversity.

Scientific research in the fields of probability and statistics has recognized a very powerful phenomenon: When human beings face a task that involves deciding what will happen in the future, or when they have to come up with an answer to something that is essentially unknowable, the most accurate answer is not found in what any one person comes up with (even an expert in that area), but in the averaging out, the collective wisdom of the decisions that a large group of individuals has made, with each person making their own sincere "best estimate" of what he/she thinks is the most accurate answer. This has been discussed in a book by James Surowiecki (**Sir-o-weh-key**) called "The Wisdom of Crowds".

There's a clear example of this in an experiment as simple as having 40 or more people make a sincere, thoughtful guess about the number of jelly beans in a large jar—the individual guesses will be all over the place, some wildly off. But with a very high degree of probability, the average of the guesses of those 40 or more people will be very close to the actual number of jelly beans in the jar—much closer than any one guess or any pool of supposed "experts."

4.12 On Commitment - Goethe

"Until one is committed, there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative and creation, there is one elementary rule—the ignorance of which kills countless ideas and splendid plans—that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamed would have come his way. Whatever you can do or dream you can begin it. Boldness has genius, power, and magic in it. Begin it now". -Goethe.

4.12 Franz Kafka Quotation

"You do not need to leave your room... Remain sitting at your table and listen. Do not even listen, simply wait. Do not even wait, be quite still and solitary. The world will freely offer itself to you to be unmasked. It has no choice. It will roll in ecstasy at your feet."

4.12 Vandana Shiva on Commitment

Yes! Magazine executive editor Sarah van Gelder asked Dr. Vandana Shiva a physicist, ecologist, activist, editor, and author of many books in an interview how she does it. Shiva replied:

"Well, it's always a mystery, because you don't know why you get depleted or recharged. But this much I know. I do not allow myself to be overcome by hopelessness, no matter how tough the situation. I believe that if you just do your little bit without thinking of the bigness of what you stand against, if you turn to the enlargement of your own capacities, just that itself creates new potential. And I've learned from the Bhagavad-Gita and other teachings of our culture to detach myself from the results of what I do, because those are not in my hands. The context is not in your control, but your commitment is yours to make, and you can make the deepest commitment with a total detachment about where it will take you. You want it to lead to a better world, and you shape your actions and take full responsibility for them, but then you have detachment. And that combination of deep passion and deep detachment allows me to take on the next challenge, because I don't cripple myself, I don't tie myself in knots. I function like a free being. I think getting that freedom is a social duty because I think

we owe it to each not to burden each other with prescription and demands. I think what we owe each other is a celebration of life and to replace fear and hopelessness with fearlessness and joy.”

CLOSE

CL.4 Sacred Activism

“A spirituality that is only private and self-absorbed, one devoid of an authentic political and social consciousness, does little to halt the suicidal juggernaut of history. On the other hand, an activism that is not purified by profound spiritual and psychological self-awareness and rooted in divine truth, wisdom, and compassion will only perpetuate the problem it is trying to solve, however righteous its intentions. When, however, the deepest and most grounded spiritual vision is married to a practical and pragmatic drive to transform all existing political, economic and social institutions, a holy force—the power of wisdom and love in action—is born. This force I define as Sacred Activism.” -Andrew Harvey

CL.4 More on Blessed Unrest

The future of our children and grandchildren and our neighbors’ children and the species we know and love, and those we don’t even know about depend on our being awake and staying awake in this state of blessed unrest.

And that will involve seeing the world—with all the challenges and opportunities of this time—with a kind of openness that stirs up and sparks your own creativity and directs you into committed action of what is yours to do, forever (And only you will know what is yours to do.)

CL.4 Rumi Poem: “Don’t Go Back to Sleep” (Translated by: Moyne and Barks)

The breeze at dawn
Has secrets to tell you
Don't go back to sleep
You must ask
For what you really want
Don't go back to sleep
People are going back and forth
Across the doorsill
Where the two worlds touch
The door is round and open
Don't go back to sleep

CL.4 Staying Awake

One thing that works well is to be with somebody, talk with someone, read an author who’s inspired you—anyone who’s in touch with what’s possible. If you have other people around you who share your commitment, you can jump-start yourself again and again when you lose your vision or focus.

If and when you get discouraged—when you lose your way, not once, not a hundred times, but ten thousand times—“come back to center.” It takes practice.

These changes may not happen in our lifetime. It is said that when you plant a date palm tree, it takes eighty years for it to produce dates. So when you plant one, you’re planting it for others to enjoy. You’re not going to be eating those dates.

Reflect for a moment now. “How do you get back on track?” “What is it that gets you back awake when you fall asleep... when you get complacent... when being comfortable starts seeming more appealing than living consistent with creating a new ‘Dream’?” Think about it for a moment. You probably know yourself well enough to begin to know the answer to this for yourself. Our work is to create “the idea’s time coming.” ... Our children and grandchildren may see the results of our work and commitment. You and I may not.

CL.7 Lynne Twist on Blessed Unrest/Bracelets

“You are now people who are informed, educated, awake. You have embraced the crisis in all of its facets without its veils. You see the possibility. You’ve been given the opportunity, to see the opportunity, how bright, how whole, how rich it is and to be the generators of it not just for yourselves but for everyone, in a way that generates inspired, committed action for yourself and everyone in your field of play.”

When they tie the bracelets on each other, one way to do that is to say, “This bracelet on your wrist, reminds you... you are one of those people. And if you are willing, don’t ever take it off. Shower with it. Keep it on. If it falls off get a new one, and look down and remind yourself that that is who you are, right now, right here, in this critical time in history.” And when people ask you what’s that? That’s your opening. That you’re a person who’s in ‘blessed unrest’. -Lynne Twist at 2008 Global Gathering

CL.8 I’m Sorry/You’re Welcome

I sometimes wonder, when looking at what’s going on in the world, whether, when all is said and done, I’m going to have to look at future generations and say, “I’m sorry”—or whether I’ll be able to look them in the eye and say... “You’re welcome.”

CL.8 What You’ll Find When You Leave

There will be plenty of “evidence” that we’re moving in the wrong direction. When somebody comes up with something that seems to be absolutely counter to this (Point to Purpose poster) being possible, I invite you to look at the “bad news” event from the place of a stand, that this (Point to Purpose poster) is what your life is for. This is the declaration you have. Then anything actually can get “re-contextualized”, that is, can be seen in a new context. The “bad news” event can now, for example, be seen as assistance to midwifing this purpose.

Getting to there from where we are isn’t going to be some “easy greased” slope. There are going to be lots of big bumps, and the first big bumps that come up are going to be the ones that are going to need to be brought into alignment. They are the concerns, the issues, the priorities that need to be addressed, so that we can achieve this world we’re committed to creating.

So we can reframe the bumps and see them in a new way. We’ll need to do that to empower ourselves. Rather than seeing them as innumerable and therefore insurmountable obstacles each time they come up, we can address the bumps one by one, knowing that each one moves us closer to being able to achieve our goal. Okay, check that one off. Got it out of the way. Yup, one step closer! Now what’s the next bump?! Obviously we’re going to have to go through all that.

The good news is that within a context of “making an idea’s time come,” anything that comes up forwards that action. And every crisis or bump becomes an opportunity.

CL.8 Howard Zinn Quotation on Hope

“To be hopeful in bad times is not just foolishly romantic. It is based on the fact that human history is a history not only of cruelty but also of compassion, sacrifice, courage, kindness. What we choose to emphasize in this complex history will determine our lives. If we see only the worst, it destroys our capacity to do something. If we remember those times and places—and there are so many—where people have behaved magnificently, this gives us the energy to act, and at least the possibility of sending this spinning top of a world in a different direction. The future is an infinite succession of presents, and to live now as we think human beings should live, in defiance of all that is bad around us, is itself a marvelous victory. Small acts, when multiplied by millions of people, can transform the world.”

CL.8 What gives you hope? (From a Texas Facilitator)

“I set it up early in the “Close” section that they will have the opportunity to share what gives *them* hope. It gives them a chance to share new hopes they have as a result of the symposium, and they love the group time. If I needed to save time I’ve simply asked for volunteers from the total group. The set-up makes people realize that while we’re close to the

end of the day, they will miss an important part of the day if they leave.”

GETTING INTO ACTION

Be the Change Action Circles

Be the Change Action Circles are groups of 8-12 friends or like-minded people, who commit to meeting weekly or bi-weekly to dialogue and support each other in adapting new life-style habits. The circles provide individuals with a framework for exploring personal values and creating new habits in a personal context.

Circles choose their materials from a curriculum organized in 10-week modules. The Be the Change Facilitator’s Guide and Participant’s Workbook guides participants through: Readings for dialogue compiled by the Northwest Earth Institute (www.nwei.com), Action Guide with over 300 actions to choose from, Sharing stories of change and other team-building activities compiled by Be the Change, and periodic evaluation of eco-footprint and happiness indices through use of online calculators.

The Be the Change Action Circles program provides a balance of prescriptive, consistent actions, using peer support and accountability to assist participants in fulfilling their intentions, as well as the freedom to choose from a wide selection of inspiring and informative reading materials and activities. www.bethechangeearthalliance.org

[] UPDATE FOR V-2

AUDIO-VISUAL PRODUCTION NOTES

V-2 “Video Intensive Version”

CONTENTS

- I. Overview
- II. Call to Action
- III. General Notes
- IV. Notes on DVD Remote Controls – Important Buttons
 - A. Navigation buttons
 - B. Enter button
 - C. Top Menu button
 - D. Menu button
 - E. Stop button
 - F. Pause button
 - G. Play button
 - H. Skip buttons
 - I. Scan buttons
 - J. Other buttons
- V. Types of AV Elements in the Symposium
 - A. Music Break (Slideshow)
 - B. Video
 - C. Slide
 - D. Buffer slide
 - E. E. Slide loop
 - F. Slide set
- VI. Repeating Music Breaks
- VII. If you get horribly out of sequence ...
- VIII. Suggestions about DVD players
- IX. Using a computer to play the DVD
- X. Notes on the audio (sound)
- XI. Safety

I. OVERVIEW

The Symposium DVD is designed to play through in sequence, holding (i.e., “pausing”) automatically as appropriate. The AV operator will use the **Enter** button on the remote to advance to the next AV element. In some cases, the navigation (arrow) keys are used to select an on-screen “visual button” that will allow you to select between alternative AV elements. The Pause and Play buttons may be used to temporarily pause and restart a video segment. The Skip Forward buttons may be used in some circumstances to skip between various sections of video segments or slideshows. **The Stop and Scan buttons are not intended to be used in the course of a normal Symposium presentation.**

II. CALL TO ACTION

Let us start this discussion with a friendly call to action.

The audio-visual material used during the Symposium is a vital part of the presentation. In order for it to have the maximum positive effect, it is critical that it be delivered in

such a way that the technology used in the presentation is invisible to the audience. This ensures there is no distraction from the primary message.

The Symposium DVD is designed to facilitate such a smooth and professional audio-visual presentation *if* it is used properly. In order to present the AV material professionally, you and whoever is going to run the AV must understand how the DVD is intended to function.

We have done some tricky things with the DVD to allow the AV portion of the Symposium, including all music, to be run completely from one DVD on a standard DVD player, and to allow *adjustments* and *variations* in the running of the presentation. For this reason it is very important to familiarize yourself with the details of how this works.

Once you do that, it is essential to practice, practice, practice – before actually presenting the Symposium. You will not regret the time spent getting familiar with the AV and practicing with it.

The presenter must work with the AV operator before each Symposium to make sure that he or she knows the sequence that is desired. Working with the manual or outline, the AV operator should have a clear understanding of when each AV element, including all buffer slides, is to be presented. Again, practice is essential.

Be sure your AV operator has a copy of these notes as well as an outline of the Symposium to work from, well in advance of the Symposium.

III. GENERAL NOTES

When you first start the DVD, the initial “picture” that you see on the video screen is the “Top Menu.” This is basically a “table of contents” for the DVD; it has an itemized entry for each AV content element. You can go directly to any AV element by using the arrow keys on the DVD remote to select the name of that element, and then pressing the “**Enter**” or “**OK**” button on the DVD remote.

The Top Menu is actually comprised of several “pages,” since there are more AV elements on the DVD than can fit on a single page. You can move between pages by selecting the “Forward” or “Back” arrows at the bottom of each menu page (using the Navigation buttons on the remote) and pressing the **Enter** button.

Although you can use the Top Menu to select any element, the intended way to use the DVD in a Symposium is to start with the Introduction by selecting AV element #P-1 (Opening Slide: Pachamama Logo) and then pressing the **Enter** button.

From this point, the DVD will play in sequence, with slides or “buffer sections” where the presentation “holds,” (pauses) for a while until it’s time for the next AV element. Any time the presentation “holds,” you can proceed to the next section by pressing a button on the DVD remote (almost always the **Enter** button).

Thus, it is generally not necessary to return to the Top Menu during a Symposium – by design, you simply advance through each AV element in the Symposium by pressing the **Enter** button at the correct moment to advance to the next element.

For V-2, the buffer slides that follow the Opening and Break slideshows allow a choice about where to go next.

In order to make these choices correctly, the AV operator may use the *navigation buttons on the DVD remote* before pressing the **Enter** button to advance to the next element. In these cases, the navigation buttons are used to select one of several “*visual buttons*” which are icon images displayed directly on the slide being displayed. The action taken when the **Enter** button is pressed depends on which of the visual buttons is selected. These selection methods will be discussed in more detail further on, in the section entitled “Repeating Music Breaks.”

These choices are indicated clearly on the AV outline.

IV. NOTES ON DVD REMOTE CONTROLS – IMPORTANT BUTTONS

When running the AV presentation for the Symposium, the DVD remote control is your best friend! (OK, it’s *one* of your best friends.) In any case, it is very important that you become familiar with the DVD remote for the DVD player you will be using, as it may not work the same way yours at home does!

This can be confusing since different DVD brands often have different labels for the same, very important buttons. We’ll try to clear that up here.

Here are some pictures of several brands of DVD remote controls:



Here is a list of the buttons you will need to use:

- A. **Navigation buttons** (the four “arrow” keys – up, down, right, left – usually placed in a circle around the “**Enter**” or “**OK**” button): These buttons are used to navigate between the on-screen “visual buttons” on DVD menus, such as the Top Menu described above. When we refer to “visual buttons,” we mean the visual indicators on the DVD visual menus, or on some of the slides, that appear on the screen. You press the *arrow keys to select (or highlight)* one of these “visual buttons,” and then *activate it by pressing Enter*. In addition to the Top Menu, there are several slides in the Symposium that have on-screen “visual buttons” that can be used to bypass optional material or to select alternative material.
- B. **Enter (or OK) button**: This button is typically in the center of the “circle” comprised of the four navigation buttons. (Some remotes may be laid out differently, however.) On some remotes, the **Enter** button may be labeled “**OK**.” On the Awakening the Dreamer DVD, the **Enter** button is used on most buffer slides and presentation slides to advance to the next AV element. On the Top Menu, and on buffer slides with special visual buttons, the **Enter** button is used to activate the *highlighted* “visual button.”
- C. **Top Menu (or Title) button**: For the Awakening the Dreamer DVD, this button will cause the presentation to return to the first page of the Top Menu. Depending on the brand of DVD player, this button may be labeled as either “**Top Menu**,” “**Title**,” “**Return**,” or “**Disc menu**” – the most frequent alternative is “**Title**.” Regardless of the label, the button should function as described here. If in doubt about which button on your remote performs this function, experiment and find the button that consistently returns to the Top Menu. That is the button we are talking about when we say the “**Top Menu** button.” (Note: on some DVD players, you may have to press the **Top Menu** button several times to get to the Top Menu – this is especially true if you first press it when a slide is being displayed.)
- D. **Menu button**: This is a different button than the **Top Menu** button. Fortunately, the label on this button does not usually vary between different DVD brands – it is usually labeled “**Menu**.” (No promises here, however; on the LG remote pictured above, it is labeled “DVD Menu.”) For the V-2 symposium DVD, this button will generally function in a similar manner as the “Top Menu” button, but will display the Top Menu page containing the link to the section of the symposium most recently played.
- E. **Stop button**: Stops everything and will probably display the “home” video screen for the DVD player. Do **not** press the Stop button during the Symposium.
- F. **Pause button**: The Pause button can be used to temporarily pause a video segment. There may be several reasons for doing this: to pause if you accidentally start the video segment too early, or to allow a facilitator to comment between video sections.
- G. **Play button**: The Play button is used to restart a video segment if you need to Pause for any reason. Also, if you do press the Stop button, you’ll need to press the Play button to get started again. (Then press the **Top Menu** button, find your place, and go on.)
Note: For some DVD player remotes, the Pause and Play buttons will be combined in a single button that toggles between the two states.
- H. **Skip Forward and Skip Back (|<< and >>|) button**: The Skip Buttons can be used to quickly move between sections in slideshows and video segments.

- I. **Scan (<< and >>) buttons:** These buttons are not intended to be used during the Symposium. During video segments, these buttons will “fast forward” or “fast rewind” the video.
- J. **Other buttons:** read the DVD manual if interested – you’re on your own for these. Be aware that because of the unique multimedia content on our DVD, not all of the buttons may function as described in the manual. In general, it should not be necessary to use any of the other buttons on the remote.

V. DIFFERENT TYPES OF AV ELEMENTS IN THE SYMPOSIUM

There are several different types of AV elements found on the Symposium DVD. Each element listed in the AV outline is preceded by the element type. (Example: “Video: Environmental Sustainability,” or “Buffer slide: Misty Valley.”) *The element type determines how the element functions, and also determines how the DVD remote buttons will function.*

Below is a list of each element type, along with a description of what to expect when it is played.

A. Music Break (Slideshow)

The Introduction section (music + slideshow) which is played while people are arriving, and the mid-Symposium break section, are both music breaks. These consist of 15-20 minutes of music, accompanied by a video slideshow. These breaks play through all the music available and then hold on a static buffer slide.

There is also a slideshow (without music) for the “Getting Into Action” section of the V-2 Symposium.

Finally, there is another Music Break slideshow at the very end of the DVD, which is intended to be played after the event is over while people are networking and leaving.

For the first two slideshows (Intro and Break,) If you reach the static buffer slide, you can restart the music by pressing the “Back” arrow key to select the (left facing arrowhead) visual button, and then pressing the **Enter** button.

From the static buffer slide, pressing **Enter** with the (right facing arrowhead) visual button highlighted will take you to the next numbered AV element.

When the music break is playing, you can immediately end it and move on to the buffer slide after the slideshow by pressing the **Skip Forward (>>|)** button. When this buffer slide is presented, the (right facing arrowhead) visual button will be highlighted. At this point, you can start the following Eco-Spot video by pressing the Enter key. Note that it may take a few seconds after pressing the Skip Forward before the Enter key will move you forward.

Note: If you decide to stop the music break while a song is playing, it sounds a lot more professional if you fade the volume down before stopping. If you do this, be sure to turn the sound volume back up while you are displaying the

buffer slide after the slideshow, so that there will be sound for the Eco-Spot video that follows.

B. Video

Video sections contain a video clip, such as one of the V-2 video modules, an Eco-Spot, etc.

These clips play through to the end of the clip, and then *hold automatically* on the following buffer slide. You don't need to manually advance to the buffer slide; the video "falls" into the buffer on its own. *To go from a buffer slide to the next AV element, press the **Enter** button.*

Note: While the video clip is playing, pressing the **Enter** button will have no effect.

For the V-2 Symposium DVD, you can skip backwards and forwards to the different sections of the symposium video modules by using the Skip Forward and Skip Backward buttons on the remote control. (In the manual, these sections are divided in the module transcripts by a row of five orange stars that look like this: *****.)

If you start a video module too early, the recommended action is to use the Pause button on the remote control to pause the video, and then restart it when ready using the Play button. (**Very important: If you use the Pause button to pause a video segment, you must use the Play button to restart it – the "Enter" button will not work here!**)

If you do pause a video segment (e.g., after starting too early,) you should be able to return to the start of the current video section by pressing the Skip Backward button on the remote. (Be sure to practice with your remote to be sure of what your particular brand of DVD player can actually do in these cases.)

C. Slide

Slides are still images that present Symposium content. These are comprised of material that the presenter refers to during the presentation, or in some cases, a picture that is used to emphasize a portion of the presentation.

Each Slide element, when entered, *will hold until you press the **Enter** button* to move to the following buffer slide or AV element. (The **Menu** button does nothing when a slide is on the screen.)

D. Buffer slide

Buffer slides, like Slides, are still images that hold until you press the **Enter** button to move to the next element.

Unlike slides, buffer slides typically do not present Symposium content. They are images that serve as a holding point in the AV presentation while the presenter is talking about other material. They are intended to have low visual impact, so as not to distract the audience from the presentation.

As mentioned above, each video element *automatically ends* by moving directly into the following buffer slide.

Each *content slide* or *slide loop* element remains on the screen and does not advance automatically to the buffer slide until you press the **Enter** button. Notice that this is different than the videos, which automatically move into buffer slides. If the *content slide* or *slide loop* is followed by a *buffer slide*, you must press the **Enter** button to advance to the buffer slide. The Symposium outline delineates where each of the transitions from content slide to buffer slide should take place. (There are also explicit notes in the manual which detail the intended placement of transitions between elements.)

As with content slides, the **Menu** button has no effect while you are on buffer slides.

E. Slide loops

This is a single slide or a sequence of slides, usually accompanied by music, that plays continuously (in a “loop”) until you press the **Enter** button. Pressing “Enter” terminates the slide loop and moves on to the next buffer slide.

There are three such elements in V-2:

- W-2: Rainforest Sounds
- 1-5: Loss Exercise
- 3-3: Visioning Exercise

F. Slide set – Element 4-4 is a set of three quotation slides. The first two of these three quotations will automatically advance to the next quotation slide after a three minute delay, with no operator action required.

Alternatively, the AV operator can manually switch to the next quotation slide in the set by pressing the **Enter** button on any

VI. REPEATING MUSIC BREAKS

Sometimes you may wish to extend a music break. This is especially true of the Introductory Music Break, which you may need to play several times, depending on when you start it before the Symposium.

To accommodate this, the buffer slide following the music break has a forward arrowhead button and a reverse arrowhead button. The reverse arrowhead can be selected to repeat the music break. The forward arrowhead button will take you to the AV element after the music break; this is the button selected by default after the music break end.

Both the Intro and Break Music Breaks can be repeated in this way.

While a music break is playing, you can stop it and immediately move to the following buffer slide by pressing the **Skip Forward (>>|)** button.

VII. IF YOU GET HORRIBLY OUT OF SEQUENCE ...

Press the **Menu** button, find your place, and restart from there.

But if you practice using the DVD, you should be able to smoothly present the AV portion of the Symposium by simply advancing through each section as described here.

Remember, using the Menu or Top Menu during the Symposium is intended only to correct sequence problems in “emergency” situations. You want to avoid this if at all possible, as displaying the Top Menu during a Symposium will be distracting to the audience.

VIII. SUGGESTIONS ABOUT DVD PLAYERS

The DVD is designed to allow the Symposium to be presented in a standard DVD player component that you would buy to connect to a home TV set, and to be controlled using the remote control unit for that DVD player.

There is a wide variation in the functionality and ease of use between various DVD players. If you can select a DVD player, we have found that, for the Symposium DVDs, we see the best and most consistent behavior from the better-known brands of DVD players (e.g., Sony, Panasonic, Philips, JVC, Toshiba, Samsung, etc.) We suggest players of these types in the \$70-\$100 range (which is typically the lowest price range for these brands.) Problems tend to arise with lesser-known brands (i.e., the really cheap ones).

Whichever one you select, please test the Symposiums DVD thoroughly on the player you plan to use, well before you actually do the presentation on the day of the Symposium.

IX. USING A COMPUTER TO PLAY THE DVD

Note that it is possible to use a software DVD player on a laptop computer to play the Symposium DVD. If you do decide to use a computer, be warned that we have found that the operation of the some of these software DVD players is inconsistent, particularly with regard to the use of the **Menu** and **Top Menu (Title)** buttons. Since these buttons are critical to the proper presentation of the Symposium, *if you are using a software player, it is essential that you verify that the operations described in these notes can be properly executed with your player.* Make sure you practice and are thoroughly familiar with the operation of the software player.

Please be aware that our recommendation is that you use a standard DVD player, as described above, to present the Symposium DVD.

Keynote (for Mac) and PowerPoint (for PC) versions of the Symposium AV content are available. If you wish to use a computer to present the symposium AV material, please consider using one of these versions.

X. NOTES ON THE AUDIO (SOUND)

The Audio portion of the AV presentation is *extremely* important, and you should take some time to carefully consider steps you may need to take to insure that all the audio can be easily heard by all Symposium participants.

The larger the room in which you present the Symposium, the more problems you may encounter in this area. But no matter what the size of the room, you should plan ahead and practice to make sure the audio presentation is effective.

Here are some notes regarding audio:

- First, consider carefully what speakers and sound amplification system you will be using for the audio portion of the AV. You will need an amplifier to which the audio output of the DVD player can be connected. The speakers must be big enough, and must be placed in such a way such that the entire audience area is adequately covered. Whatever system you select, *test it in advance* – BEFORE the day of the Symposium, if possible. (Trust us on this one.)
- If you are working in a big room, you may need microphones for the presenters, and possibly also handheld microphones for sharing by audience members. In this case, you will need some sort of mixing console to combine multiple audio sources – the microphones and the audio from the DVD player. The mixing console in this case will also be used for adjusting the volume for the various audio sources.
- Even if microphones are not used, the AV operator **must** have a means of adjusting the volume of the audio from the DVD. While we have attempted to balance the relative audio volume level of the various AV elements on the DVD, there is still some variation among certain elements that will require that the AV operator be able to adjust the volume.
- For the segments with music or sounds to be played in the background (e.g., in the rainforest sounds, and in the meditation and visioning processes,) it may be necessary to adjust the volume so that it can be heard, but is still low enough not to interfere with the process.
- If you choose to exit a music break early, you should fade out the music before exiting, as having music stop suddenly in mid-song is a jarring experience. Fade the music at a reasonable pace – not too fast, not too slow. A two second fade-out is probably about right.
- If you do fade out a music break to prepare to move to the next element, you **must immediately raise the volume quickly** after you press the Skip Forward button to exit the music break, and before you start the following video. If you fail to do so, the following video will be compromised - and therefore much less effective - if the sound is not all the way up from the start. *Warning: this is especially true of the first Eco-Spot (“Connections”).*
- Tip about sound levels: If a mixer is being used, pros buy a roll of the white low-stick masking tape for fragile surfaces and use it to make labels, which can be stuck right on the surface of the mixer near each volume control. They mark these labels with the level settings they want to return to for specific program elements. Strips of Post-It will also do for this.
- Consider that the sound characteristics of the room can often change during a Symposium, and this will also often require audio adjustment. Sometimes you will encounter rooms that have noisy air conditioners or heaters which will require you to increase the volume if they are turned

on. (You should check on this possibility during your run-through before the Symposium so you are not surprised).

- Let us repeat, because this is **so** important: the AV operator *must* be in control of the elements contributing to the overall audio volume throughout the Symposium, and must be knowledgeable about the audio content of the various video and music elements so that volume control is executed properly and seamlessly. (There is no substitute for practice.)
- Many larger conference rooms already have a sound system in place. If you are working in such a room, it is often a very good idea to use this in-house sound system – BUT – you will often find that if they have a sound mixer with volume controls, it is often located in a very inconvenient spot. If you use an in-house sound system, it is almost always better to provide your own sound mixer, and to connect the output of this mixer to a “Line-In” input on their sound system. You would then use your mixer to control sound levels. You can then set up an AV operations table in a convenient place with your mixer, the DVD player, etc.
- For the AV operator - during the Symposium, pay attention to other presenters that may be in different parts of the room. Often, they will notice sound issues that you may not notice, and they may be signaling you to raise or lower the sound levels.

XI. SAFETY

Cables and wires are always a trip hazard. Always coil excess cables and wires and secure them out of the way. Big rolls of cloth-backed tape called “gaffer tape” can be purchased and used freely to tape the wires to the floor wherever there is the possibility of someone tripping on them. The projectors don’t tolerate falls to the floor, and neither do the symposium attendees.

Alternatively, buy several rubber backed tread mats to lie over wires where they cross aisles and walkways.

Okay, that’s it! Those are all the tips we have for you...

Don’t forget to practice! (Did we mention that before?)

Good luck ... and have fun!!

WORKING WITH ORGANIZATIONS

SUGGESTIONS FROM VICTOR BREMSON—SEATTLE FACILITATOR

(Note: these suggestions were created for the V-1 Symposium but in large part can be applied to V-2 as well.)

Purpose: To provide suggestions for encouraging organizations to sponsor the Symposium within their organization(s) and for working with that organization to tailor and co-create the Symposium for that organization.

Intentions:

- 1) To provide Facilitators with ideas for how to enroll organizations in presenting Symposiums.
- 2) To discuss ways that Facilitators can help the organizations promote the Symposiums to their members.
- 3) To discuss ways that Facilitators can tailor and co-create with the organization, the moving into action portions of the Symposium in a way that will allow the organization to take ownership for community-building and continuing action.

Major Underlying Assumptions:

- 1) This procedure assumes that supporting organizations in sponsoring a Symposium requires a well thought-out strategy that connects the vision of the Symposium with the vision of the organization.
- 2) This procedure assumes that the main body of the Symposium, specifically Sections 1, 2 and 3, will be presented much as they are in any other Symposium.
- 3) The Welcome section will be slightly modified to include the vision of the sponsoring organization.
- 4) Section 4, the Close and Getting Into Action will be modified to include ways that the sponsoring organization can comfortably take ownership.

ENROLLING ORGANIZATIONS IN PRESENTING SYMPOSIUMS –TWO STORIES:

1. The College

A woman attended a living room Symposium. The Facilitators at that Symposium invited a conversation on where else we could present the Symposium. She mentioned that possibly we could do it at the college where she worked. A Facilitator approached her for further discussion. The woman and the Facilitator created a strategy that invited a group of the woman's peers at the university to a lunchtime one-hour introduction to the Symposium. At the end of that introduction the group was asked, "What should we do next for bringing this to the University?" They suggested that we do a 2nd introduction to an expanded group of people including some administrators. We scheduled this and it was successful. At this time we again asked what we should do next. The group decided to do an all-day Symposium for about 20 faculty members and administrators. We invited a group from the University's

Diversity Team to join us. This appealed to those who were deeply interested in the social justice issue.

The all-day Symposium was very successful and the group decided that it was appropriate to offer it to the entire campus on a non-instructional day. A team approached the senior leadership of the campus and was able to obtain permission for this activity. (Note: I don't think we would have been successful without the team's involvement here.) We then worked with the team in co-creating how the Symposium would be presented. The campus was working on both sustainability and diversity issues and this connection of vision was a strong ingredient in the strategy. Here are a few of the key elements that went into that design:

- 1) The Symposium would be approximately 3.5 hours and would run from 9am-12:30pm. The school's caterer prepared a sustainable lunch.
- 2) After lunch the group would come together in teams that would be concerned about how to bring the ideas of the Symposium to the campus. They spent about 3 hours in their teams in the afternoon.
- 3) We recommended ideas for how to facilitate the afternoon session but were not active participants in the leadership.

2. The Methodist Church Group

We were invited to speak at an after-church series on the environment at a local Methodist Church. We did a one-hour presentation from the Symposium for about 30 people with the hope of whetting their attitude for a full symposium. The minister of the church was in the process of being promoted to a lead administrator position in the region. She indicated a willingness to bring the introduction to a larger group of Methodists at a regional meeting and she followed through on that. Two of us were given the opportunity to do a 2-hour introduction to the Symposium at a break-out session during a meeting of a few hundred local region Church leaders. About 20 people showed up for our breakout session.

One of the participants was a minister at a local church. He was taken by what he had seen and decided on the spot to attend an upcoming Facilitator Training. There were also a few representatives from another church in the geographic vicinity of the Minister's home church. The Minister had a good experience at the training and decided to bring the Symposium to his home area. He invited a group of leaders from his own church and a local church to spend an evening with two of us, to be given an introduction to the Symposium. Members of three churches showed up for the Symposium and they agreed to co-sponsor a Symposium at the Minister's church.

We scheduled a date and location and then held a meeting with the steering group to plan the logistics (food and child-care) and event marketing. We made suggestions to the leaders about how to attract people to the event. In addition we asked the leaders to help co-plan the closing of the Symposium with us.

We held a powerful Symposium for approximately 30 people. During the Symposium we invited people to spend a minute sharing their personal passion or project. The closing also involved ending the Symposium with a process that invited people to commit to taking a personal stand and specific action. We then officially closed the Symposium and invited participants to stay and form groups with similar interests. One group indicated interest in learning more about participation in *Awakening the Dreamer*. Some people in this group want to be trained as facilitators and one person is working with us to schedule a Symposium at their home Sufi-Christian Church. Another group formed around what sustainably to do with a piece of land surrounding the church. The groups met for about an hour.

And the process continues. The Methodist Church Region locally has passed a resolution of support for the Symposium and a meeting is scheduled to meet with the local Bishop to talk further about bringing the Symposium to the local region. Our hope is that this model can be taken to other regions.

HOW TO SUPPORT ORGANIZATIONS IN OFFERING SYMPOSIUMS

Supporting organizations in offering Symposiums to their constituencies requires several key elements. These include the following:

- 1) Identifying someone in the organization as an ally.
 - a) Finding a key person can come from a Symposium or from other resources.
 - b) Encouraging that person to take a leadership role is an important element.
- 2) Finding ways to tie the vision of the organization to the vision of the Symposium.
 - a) In non-profit organizations this can be easy. For example an organization might want to lower its carbon footprint and wishes to enlist its membership to participate.
 - b) In a for-profit organization there may be a mandate to move the organization into a more sustainable strategy.
- 3) Working with that person to develop a powerful team who can sell the idea to senior management and then letting the team do the enrolling.
 - a) A team will likely be more effective at convincing a large organization to take something on than a single individual.
 - b) This can be done by offer “Introductions” to the Symposium.

WAYS FACILITATORS CAN HELP THE ORGANIZATIONS PROMOTE THE SYMPOSIUM TO THEIR MEMBERS

- 1) In non-profit organizations this may require helping to develop brochures and other notifications. The most effective way is to encourage personal hand written or verbal invitations as opposed to e-mail mailings.
- 2) In for-profit organizations it is great when senior management makes the invitation. People are going to be more responsive when the invite is coming from the boss.

- 3) It is important in both organizations to address the tying into the mission or vision of the organization issue.
- 4) It is also helpful if time is set for the Symposium during the organization's workweek. This is not always possible.

TAILORING SYMPOSIUMS TO EMPOWER ORGANIZATIONS TO TAKE OWNERSHIP FOR COMMUNITY BUILDING AND CONTINUING ACTION

This process starts with the following major ideas:

- 1) Introducing the organization team leaders as part of the team during the Welcome/ Introductions. Also acknowledging them during the closing of the Symposium.
- 2) Discussing in some depth the vision of the organization and how the Symposium can support that vision.
- 3) Determining specific exercises that will support the vision of the organization. These exercises will normally come in the What's Possible for the Future and/or Getting Into Action sections, but could occur earlier as well.
- 4) Encourage the team to take an active role in facilitating these exercises.

ABOUT A ONE-HOUR INTRODUCTION TO THE SYMPOSIUM

A one-hour Introduction is always designed specifically for the group that I am presenting to. I will often begin by saying that "What you are seeing here today is simply a preview or teaser of the whole Symposium. I am hoping that you will be interested in helping me bring the full Symposium to your organization." I always leave time at the end to come back to this invitation to help make it happen.

It is important to know something about the group that you are presenting too and include some connecting components within the Introduction. For example if you are talking to an Episcopalian Church it would be helpful to know that the local Bishop went through the Al Gore training and that a national Bishop issued a challenge to all member churches to reduce their carbon footprint. I also choose to directly bring up within a group if I think there are any questions that could be political within that group such as the Cosmology piece for some churches.

In designing the one-hour presentation I spend a few minutes on an introduction to The Pachamama Alliance. Sometimes I will show the introduction piece from the Symposium. I lay out the four questions and spend a short time describing how the four questions flow and fit together. I always show one video from Where Are We and one video from Where Do We Go From Here Sections. In this setting I am very open and responsive to questions.

SUGGESTIONS FROM MAUREEN JACK LACROIX—VANCOUVER, CANADA BE THE CHANGE FOUNDER AND SYMPOSIUM FACILITATOR

December 2009

On Working in Secondary Schools

.... (In high school assemblies) We followed the beautiful structure of the 4 questions, took parts of a couple of clips to substantiate each section, I added information in the segues and let it rip. It went over very, very well. The principal stayed and watched all 5 assemblies (I did one for each grade, 8-12, over two days), and she was transformed, almost levitating by the end of the second day. Seventy-five students showed up two days later to join the Be the Change club... an unprecedented enrollment in student engagement.

We are making changes for future secondary school presentations:

- Including student leaders from all the existing clubs and channeling the inspired students to join these clubs, as well as the Be The Change club that is specifically for those that want to take personal actions.
- Adding another short interactive section at the end, where student can share with a partner what they are interested in putting their energy towards.
- Connecting with those that want to be Be the Change leaders right after each assembly

On Working in Religious Organizations

We are in the middle of a multi faith outreach program, in collaboration with the Multi faith Action Society. Having experienced success with a one-hour Introduction/version of the Symposium, we started offering it to our faith organizations. Many suggested that we give the presentation right after their prayer service, while the audience is already together. So we have given this to Muslims after Friday night prayers, to Unitarians right after Sunday service, and I have presented to Jews after Saturday Shabbat. (The Jewish one had to be without A/V, due to their tradition, so this one is a Maureen/Joanna Macy special!)

We also include the faith-based clips from the 11th Hour in our faith outreach presentations.

We have the support of the Chair of the Shiite Muslim community, who has offered to bring together 3 representatives from each of the Shiaa Muslim congregations in the region to whom we will give the presentation. We want to offer them the opportunity to train to give this presentation to their communities. Imam Haliq has advised that this message will be much more readily received if it is given by one of their own community members. Given there is an English language challenge with some of these communities (Pakistani, Iranian, Iraqi, Turkish, etc) and the separation of women and men in many of the centres, I can't help but agree

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TRANSLATOR'S GLOSSARY OF TERMS

Key Phrase and Concepts used in the Awakening the Dreamer, Changing the Dream Symposium (V-2)

Working draft Created by Seasoned Facilitators

List and definitions contributed by: Ruel Walker, Jon Symes, Chuck Putnam, Noelle Poncelet, Leila Bruno, Judy Leaf, Marguerite Chandler, Janet Laughton-MacKay, Emily Hittle. 12/09.

A new dream for our present and for our future

Our hopes for today and all our tomorrows

A new vision from which to live our daily lives and create new futures for our families and communities

A new possibility for our grandchildren and great-grandchildren

Acknowledge/celebrate sacred space

Become aware of the specialness of this time together

Look and see the Great Beauty of this present moment

Bring your awareness, your consciousness to the present moment and the magnificence of all that is

“All hands on deck”

Everyone join in and get ready for action

Get ready to take action

As on a ship, a critical time when everyone's best efforts are needed

An environmentally sustainable, spiritually fulfilling and socially just human presence on this planet

A goal/purpose/idea to keep in our minds as we live

To live our lives in such a way that we know what we are doing to the natural world and do our part to change our behavior, to live lives that are personally meaningful and spiritually deep and to do everything that we can so that every person on the planet has an opportunity to live a full and beautiful life. Each human is a representative of all other humans and so as we change ourselves we change humanity in each of these ways.

Creating a future that is mutually beneficial (or that supports all forms of life), socially and environmentally just, and peaceful

Awakening the dreamer, changing the dream

We are in a dream state even though we think we are awake. We need to wake up from our present dream state that is destroying the planet and almost everything on it, and create and live into a new dream, environmentally sustainable etc.

Becoming aware of things that hurt the earth and shift to things that are in harmony with the earth

Stop doing what doesn't work [for the planet]. Start doing what does.

“Away” (When you say you are going to throw something away, where is away?)

The “other” place where we think trash is sent to

A place that doesn't harm anyone or anything

Somewhere else, not here. This word away actually does not identify a real place. There is no 'away'. When she speaks she is speaking about trash. When Van Jones speaks he is speaking

about people and children that we are throwing 'away'. It is a process of looking at the meaning of the word 'away' which does not identify a real place, and then identifying 'the real place', the natural places where we send our garbage, the prisons where we send our children...

Blessed unrest

Blessed in this context can mean sacred, of the spirit, meaningful. Unrest can mean not able to stay still, in a constant state of movement, in this case movement of the spirit and the soul that drives the actions of the body and the mind.

Informed about the current crises in the world, yet deeply aware of the opportunity to work together to solve them.

Knowing what is really happening in the world as we move closer and closer to irreparable harm, and yet at a deep level of understanding that these changes are there for us so that we may have the privilege of doing something meaningful, particularly to work together to come to a way of making it all work.

Constant awareness of the challenge/crisis and the future opportunities

A slightly uncomfortable nervous kind of energy that's filled with creative potential

Bring forth

Create; manifest

Buffer slide

A still image that provides space and mood, like a page between chapters in a book with a picture on it

Cadre

A group of committed citizens

Colleagues, like minded friends

A group of people walking in step, working alongside each other, moving toward the same destination

A group of people who live in the same country or world! (citizens) who are totally determined to make something happen

Calls to you

Touches your head and your heart and you feel inspired to act

Carrying capacity

The maximum number of individuals a particular landscape can support and ensure fitness (example: people or cattle)

Change Agent

Someone who works to effect positive change

A person who embodies wakefulness and inspires others to change their behavior to help society

Someone whose whole life focus and their skills are used to change the situation that they find themselves in

Chainsaw

A mechanical cutting tool, run by a loud gas engine, which can cut down a tree many times faster than a conventional handsaw

Change the dream of the modern world.

Shift our thinking from materialism to sustainablism (I made up that word..... <grin>
 Turn the thinking of the western world from self-destruction towards a mutually beneficial future.
 Wake our human selves up from the trance of materialism and begin to live from an accurate worldview of our interpenetration with Nature.
 Change all the key components (environmental, spiritual, social justice) of our belief system, our assumptions, that determine our actions. The dream is a way of saying that the world we live in is not a real space. It doesn't line up with a way to continue to live and breath and have our being on this planet.

Climate disruption

Move our focus, our thoughts, our attention from all the things that we want to buy, own, see and use up to attending to what is important to do, see and understand that will allow our species and all others to continue to live on this planet.
 Violent weather that changes weather patterns and threatens normal ways of living in villages, communities and cities.
 Massive changes in the weather that upset the ecological balance
 Extreme fluctuations in atmospheric processes which are exceeding historical levels

Clod of grievances complaining that the world...

Self-centered attitude
 An analogy comparing a constantly dissatisfied human being with a pile of hard dirt
 A clod is usually the term to describe a lump of dirt that is held together, a clod of dirt. In this case it is used to describe a person as an unpleasant lump of complaints, as though all they are known for are the things they talk about that they don't like

Close our experience of sacred space

Complete our time together, not end it. This expression implies that there is something that will be ongoing In English we have the word closure that it is related to which means bringing everything together in a meaningful and powerful way.
 End our time together; bring our time together to completion
 Let's acknowledge the sacred work we have been doing today, which has shown respect for Earth and life itself

Cohort

A group of people who have experienced something together, often used to describe a group of students who have gone through school and graduate together.
 A friend, a partner
 Our team, our colleagues
 A person with whom we have a common goal and set of values

Confront

To come face to face with something we'd rather not look at

Connecting in community, finding wisdom in community awareness

Discovering the value of bringing multiple ideas together from a group of people; realizing that the final solution would not have been arrived at with only one person, it would have been too narrow minded.
 Finding our common purpose, seeing our collective wisdom. Moving into a circle of like-minded people and discovering the experience and knowledge of the group is superior to one person's

Consciously

Thinking and acting with awareness

Consensus

General agreement

Context

Our overall point of view

The background in which everything occurs

The environment we work in or our work environment

The set of surrounding environments or ideas which influence perception and understanding

Context is all the information that surrounds and supports an idea, and therefore provides clarification and expansion to that meaning.

Contribute to the emergence of a new global vision of equity and sustainability for all.

Bring ideas into a community of people aligned with equality and sustainability for the world

Do what will create a future that's just and life-sustaining for all beings

Help give birth to a worldwide society that protects life and provides equal opportunities for all

Do our part so that a picture of what is possible arises all over the world regarding what is fair and what will last.... for all people

Consciousness / human consciousness

Awareness/our present level of understanding

A capacity of mind that is awake; being aware of your self and your surroundings

Cosmology /cosmologist

Scholars who study the relationship of all of the planets and galaxies

Study of the origin and nature of the Universe and our human place in it

An account of the origin and development of the Universe and all life in it

An understanding of how the whole universe works, both materially and spiritually

Create a groundswell of global citizens who are informed, awake, fully understand the crisis we are in, and have a grounded optimism about our future

Develop a global demand for a future that includes us all, allows us to understand the depth of our current crisis, and seek out the positive signs of change.

Creation story, how a people understand how Earth and they came to be created

The myths and legends that allow us to understand our past

The way people explain to themselves their place in time and space

Groundswell of global citizens means a massive growing number of people who see themselves as citizens of the world not just their own countries.

Grounded optimism means that they believe in what is positive and wonderful based on a very practical and pragmatic view of what is happening.

Crisis of meaning

Loss of our ground of being (or losing our bearings)

How the significance of what we are trying to convey is changing too rapidly in this time of transition

Becoming confused and frightened because we forget what the purpose of our human life is

Crisis in Chinese is sudden change with opportunity. It is a time when many people don't know what to do because of some sudden change. A crisis in meaning is a time when the fundamental belief systems that give our lives meaning are not working and we are not sure what to do. Life is underpinned by meaning and when it is no longer serving life, people are worried and don't know what to do (crisis).

Cultural historian

A scholar who studies the relationship between our practices/actions and our history
An expert in comparative studies of human development over time
A professional person who is known for their study of the beliefs and practices of a people over time

Daily practice

How we express our commitment on a regular basis
A habit that has meaning that we intentionally do every day

Daily Habits

Discipline; how we apply our beliefs in everyday experience

Daunting

Seemingly too hard to accomplish; overwhelming

Deal with

Finding the courage to cope with a situation

Declaration

Stating out loud your commitment
What I am willing to do
Declaration cards
'Deepen our hearts' (per Brian Swimme)
Felt powerfully not just thought about something
Feel deeply/intensely
A formal announcement of an intention, stand or position

Depletion

Using more of something than can be replaced
Using something until there's nothing left
Each of us has the privilege to say what we are really going to do, what the principles are that we believe in

Disposable

Something easily dismissed or undervalued

Doomsayers

People who repeatedly predict the darker side, death and destruction

Drawing down

Each of us has the precious opportunity to say what our lives are committed to, what we stand for.
We each have a chance to join ourselves with something of great value – something not to be wasted

Emergence, emerging

Coming into being, just now being discovered, just now being known
Something not yet manifest which is just beginning to appear

Ecological footprint

Our impact on the earth's ecological systems
The energy and space of Earth the human species is using up
A way of making a measurement of how the way we live effects the environment

Elders

Older persons whose life experience is valuable to the society because they hold memory and wisdom

Empower

Sharing what you have in an effort to make someone else more potent and confident in their own abilities

Engage in

Participate in; become involved in

Environmental refugees (UN term)

People forced to seek shelter from human caused natural disasters

Envision

Visualize a possibility that manifests in the future

Facilitator

A person who commands a group, using simplified methods to engage participants in a program of learning

Facilitator Training

A workshop that provides an experience at a deep level of the values and culture of the Awakening the Dreamer program so that participants can become active members of this community.

A workshop that validates each individual's contribution along with discovering how to bring together diverse groups and build more sustainable communities

A program of leadership principles and skillful means; a container where facilitators can learn and risk

Feedback

A self-reflective process of using one's performance results to improve one's competency

Finding a deeper purpose in your life

Discovering ways that allow you to be more fulfilled
Living your highest goals and dreams

Finding your unique role, the next steps that are right for you

Finding what it is that is the exact right thing for you to do at this time in history.

What fits with your talents, passions, lifestyle, with your family, with your schedule?
Uncovering the meaning of one's existence; discovering how to be of benefit to a world in need

Fittest

Most suitable; most strong; able to reproduce and thus survive

Flawed

A failing, weakness or damaged quality

Fulfillment of prophecy, the legend of the eagle and the condor

This legend, from all over the Americas calls for a time when the original people and the new comers with their different capacities and wisdoms will come together in harmony and balance, to restore, redress, renew the world that we all live in. Comment: Here in Canada the 6 Nations people consider the Eagle a powerful totem, and certainly not necessarily representing science, technology etc.

Bringing together traditional wisdom with the technology of today's world

Bringing together the best of indigenous wisdom and western technology [or harnessing the powerful/full potential of indigenous wisdom and western technology]

The coming to fruition of an old story predicting the joining of indigenous wisdom (the Condor of the Southern hemisphere) with modern science and technology (the Eagle of the North) in order to restore harmony on Earth

GDP

Gross Domestic Product: a measure of an economy, based on buying and selling of material goods without regard to whether the expenditures have resulted from life affirming or destructive activities

Global overshoot

Using more of something than naturally exists; especially, exceeding the capacity of Earth's resources to sustain life into the future

Grassroots

The most organic level of a political structure, especially, the foundation of individual people making up a social movement; change from the ground up

Great Turning; Turning Tide

A time when multiple changes are occurring

The paradigm shift from an industrial growth society to a life affirming global community

The synergy of many changes creating a new future

Ground of being

The solid foundation of who we are at our core; a thorough basis from which to act

Grounding us (per Mary Evelyn Tucker)

Being rooted in

Holding us; giving us a solid center; allowing us to know who we are so that we can live with confidence

Making us stable, not erratic or wandering but calm and intentional

Groundswell

A gathering buildup of public opinion

Handout

Printed informational sheets given out to participants

Heartbreakingly loved companions (of ours on this Earth)

Friends that we love so much that when they are harmed or die we are very, very sad

The familial creatures we love

Deeply loved

The animal beings we've grown up with and evolved with here on Earth are dying off – the depth of this sadness hurts so much it makes it hard to breathe

Higher moral ground

Greater wisdom/our vision/our greater (greatest) good

Higher ethical purpose

Conducting our lives in a way that is for the highest good

Moral means right action based on an understanding of humane values. High moral ground is a picture of someone standing on a hill that is created by all the right actions and human values that they know.

Holistic

Operating from the point of view of interconnectedness

Hospicing the death of the old social structures, mid-wifing the birth of the new structures

Hospicing the very end (death) of government institutions, corporations, educational institutions, religions, (social structures) and mid-wifing new ones

Ending practices that damage people and/or the earth, discovering practices that heal, don't impact the earth

Allowing that which we no longer need to die, and encouraging that which has greatest potential to emerge/be born

Staying present, manifesting the bravery to be a companion to what is dying; training oneself to assist the emergence of something never before here that wants to come onto the planet

How did we get here?

What is the story/history that has brought us to the current series of global crises

Why would we do what doesn't work for so long?

Where did we come from and what have we been doing as a species over the last few hundred years to create the current conditions we now find ourselves in?

If you are alive today, you have a role to play.

Every person who is here on this planet right now has something that they can do that is theirs to do.

Every action by anyone (regardless of age, sex, culture or knowledge) can have a positive impact

If you are here today, you have important work to do (or a contribution to make)

If you are in a body and awake to the present moment, do something to help our world

Imaginal cells

Cells that have imagination or ideas so that they become leaders or directors

Groups of people who are aware that new ideas are generating positive changes around the world

The next level of individual cells which determines the evolutionary direction of the whole organism—once these new cells find each other and clump together, the development is non-linear

Indigenous people

The original people, the ones who were on the land before 'new comers' arrived
Any people who are native to or who came to live in any area in the world. This applies to present day
Groups, as well as native tribes.
The first people
The original, naturally occurring inhabitants of a particular place

Intention of the section

What this section is designed to make happen
The objective; what is to be achieved by a particular part of the program

Indigenous wisdom

Deep and powerful teachings and understanding from the people who have lived close to the land, the original people
Ideas that have a strong connection to and respect for plants, animals, people and the earth
The experience and knowledge that organically emerges from the life forms deeply connected to a particular place

Inter-be

The way of living in accordance with the proper relationship of everything in the Universe; interconnectedness

“Is yours to do”

Discovering what a particular situation requires, and matching this with what your personal gifts are

It's the 3rd planet from the sun.

In our solar system, earth is the 3rd planet from the sun
A wandering, celestial body in space that is home to the only life we know of in the Universe

Kin

Related by origin; a naturally occurring class of beings of shared ancestry

Lego, Velcro

Lego: A child's toy using interconnecting building blocks

Velcro: Invented for the space program.

Velcro: Two pieces of cloth that adhere to each other.

One piece is fuzzy and one piece has a surface of tiny hooks. Some plants such as burdock spread seeds this way, the seed having the little hooks that stick to people and animals

Let in

Allow oneself to feel (emotionally)

Allowing oneself to deeply feel the truth of something with the heart

Listen to the sounds of the tropical rainforest.

Become aware that we live in a natural world with many other living things.

Perceiving with the ears; opening up our senses to the jungle voices of birds, insects, animals, wind and storms and hearing them with your heart

Long for

Deeply desire something that is not here in this moment

Reaching for something you believe is separate from you; having a strong wish or desire to connect

Lumberyard

A location for processing and storing the wood for building from trees that have been cut down

A place that converts trees to boards and sells wood and other building materials

Make up

To invent or pretend

Marginalized

Kept out of the mainstream, excluded from the benefits of society, discriminated against in an unjust manner

Making something secondary or minor in importance; dismissing the rights of certain groups of people and treating them as insignificant

To put in the margin, the area of the paper that does not contain the main text. This means that the people or things that are marginalized are made to feel that they are not part of the main text, not important

Milling

Moving around aimlessly

A crowd of people moving around each other randomly

Moving from place to place in a confused mass without any apparent goal

Modern science is coming to the same conclusion that indigenous people have always known: that everything is profoundly interconnected.

Scientific knowledge is now discovering many things that were known by earlier generations; We have a relationship with everything in the world in some way

Scientists today are giving new logics to the great understandings known for generations to First Nation Peoples: that nothing exists in isolation and all beings, the environment and everything known in the Universe is connected.

Science is discovering that all is one, after many centuries of believing that everything was separate. This knowledge was always known and often retained by the indigenous peoples

Native Americans

Indigenous peoples whose ancestors inhabited North, Central and South America before the time of European invasions

Network

Becoming acquainted, exchanging information and linking up as a group of connected people

New Dream

“Once-off” window of opportunity”

Overwhelmed

To feel emotionally overpowered, defeated

This is a picture of window through which you can see something and take action. That window does not stay there. It is only for a moment of time and so the phrase implies that action must be taken now

Outline

A general plan giving the overall approach but not the details

“Pachamama” - a word in the Quechua language of the Andes that means, the sacred presence of the Earth, the sky, the universe and all space and time.

Peak Oil

The point at which the maximum global petroleum production rate is reached, after which the supply of cheap conventional oil products will continue to drop and prices rise

Possibility

Possible vs probable future

Within the scope of what is able to be accomplished VS what is likely to happen
What might happen compared to what is most likely to happen

Practice (n.)

A discipline; the repeated performance of an activity carried out in order to develop skillful means

Something that you do regularly that has a purpose and meaning for you

Preserve the Earth's tropical rainforest by empowering the indigenous people who are its natural custodians.

Keep the natural tropical rainforests by supporting, partnering with, providing learning opportunities so that the original people becomes strong and capable as they are the natural keepers, preservers, protectors of the rainforest

Purpose

Intention; the reason the mind gives for why we do something

The reason you do something, the outcome, impact, effect that you want

Separation

A concept the mind uses to discriminate the parts of a whole

“Shaping our consciousness”

A process by which our awareness and perceptions of our surroundings are influenced by something outside our present experience

Shift

A change in emphasis, direction, position, focus

Social Contract

An agreement among members of a society, or group of people as to how to behave
Cultural agreements

Socially just

Fair behavior, consequences, processes for all people

Something larger is acting through us

Sphere of Influence

An area or domain where one has the capacity or power to affect the outcome
The group of people whom you are respected by, who would follow your word

Spiritually fulfilled

A path of developing in oneself an honest, and warm hearted motivation toward life, and on top of that, arousing one's determination and optimism so that one never gives up being of benefit to their world
A deep state of connection with all that is; ultimately a profound and constant state of joy

Spiritually oriented

Someone who pays attention to the deeper connection to all that is, and lives their life with this as a focus

“Stand” vs. position

A position is relative and impermanent; it's a point of view, and it can change.
A stand is a commitment to something larger than just one person's idea; it transcends “Story”
The narrative account a culture tells itself about where it comes from and what it values
What you believe in and are known to believe in as opposed to what you are against

Sustainability

The ability of a society to live in accord with nature's limits – without bias – so as to ensure the future of life systems on earth

Take for granted

Fail to appreciate something you are so familiar with you don't even think about losing it

Talismanic

An object, usually from nature, thought to bring good results or protection
Representing something important, symbolic in a powerful way

Tapping into our creativity and imagination

Bringing out into the world ideas of the human mind that have never been heard of before
Going to the still point within ourselves so that we come up with new ideas

That you come to see that this is an achievable dream for our future

That you leave here today feeling this is not some fantasy, but that it's
Actually likely what we're doing WILL bring about a better world for our children
As you go through this experience, you begin to believe that we can actually make this work

The Awakening the Dreamer, Changing the Dream Symposium

An opportunity to gather others who care and discuss how to wake ourselves up from the trance of consumerism and disrespect for the Earth

The biggest crisis we're facing now is fundamentally a crisis of creativity and imagination.

The biggest problem is that we are not coming up with new ideas

The children of all species for all time

This includes people, plants and animals; everything that grows on earth
A measure of the ability of life on Earth to survive into the future

The purpose of the Symposium is bringing forth an environmentally sustainable, spiritually fulfilling and socially just human presence on Planet Earth.

The intention is to manifest enlightened society

These are your neighbors, they're not going away.

There will always be people around you who have other opinions and lifestyles

Third world

The majority of nations on Earth; the world's most impoverished people's, those countries with the least purchasing power, the lowest life expectancy, the lowest adult literacy, the lowest standard of living and the highest vulnerability to the grasping and materialism of the industrialized nations

This is a terrible expression. Third to whom? I think she means any country that is not part of the industrial world

Three inextricably interrelated, interdependent facets of one profoundly interconnected whole

Something with the outward appearance of 3 distinct aspects -- such as the sky, human beings and the earth -- which in essence turns out to be a single interactive system

Three ideas that are completely all connected, all depended on each other like the different surfaces of a carved jewel, and this a single whole thing

Timeline

A graphic representation of the passage of time as a line

Together we are a genius.

A group has the capacity of a brilliant person

Bringing together different points of view yields a more effective solution

The wisdom of the community

“Trashing the place”

Damaging an area through disregard and disrespect

Turning the place into a mess, trash, destroying

Unconscious, unexamined assumptions

Things that we do automatically and don't question their validity

Habitual way of thinking, accepted as true without proof, which drive our actions in ways we are not aware of

Things that we think are true that we may not even be completely aware of, or have not looked at them

Understand that the possibility of our time is greater than the magnitude of the crisis.

We have more technology and resources available to us than any other time in history to solve our problems

We can rely on this: there is already enough self-existing human wisdom and dignity on the planet to solve the world's problems

Know that what we are able to do at this time in history is much more powerful, effective, impactful, that the large size of the problems that we have

Unintended consequence

An unforeseen outcome

Universe Story

A story of how all peoples on the Earth share a common source and are related to each other

A narrative account of the system of all existing, interconnected matter and space which is evolving as a whole

A version of how the whole universe came into being (and then what happened on this planet)

Web of life

Energetic threads of a living network extending infinitely in all directions and connecting everything in the Universe

What's possible for the future

An opportunity to discover what we can do individually and collectively

Given our personal power and collective abilities, what are we able to do to benefit beings in the times to come?

What can happen in the years to come

Some time to think about what each person can do alone and what they can do when they work together

Where are we?

What exactly is the depth and scope of problems facing our world today?

What are the current circumstances affecting the quality of life on earth?

Where do we go from here?

What direction and what actions are next?

Worldview

How we see the world and what happens in it. The lenses that we look through. Our opinions on how everything works based on our own experiences

The way we think about the world and our place in it

Our personal perspective as influenced by our particular cultural bias; a set of attitudes from which we judge our experience

Yearning

“Yo, listen up!”

Pay strict attention

You've got to share, you've got to learn to share.

Share resources, share ideas even when you're not accustomed to doing that

You must give other people some of your stuff, you have to learn how to do this