



PRESENTER'S MANUAL:
BE THE CHANGE
SYMPOSIUM
V-2



January 2010

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This is the Presenter's Manual for the V-2 version of the
Be The Change Symposium,
released in January 2010.

Your feedback will help us refine this tool even more.
Presenters are invited to post their comments, corrections and suggestions for
revision on the Facilitator Network website <http://www.atdnet.org/>
or to direct them to Director of Symposium Development, Tracy Apple, at
tracy@pachamama.org with "V-2 Manual" on the subject line of the message.

Thank you!



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January 2010

ACKNOWLEDGEMENTS

The “V-2” version of the Symposium is the result of an awe-inspiring amount of participation and input from a large range of talented, competent, creative and dedicated individuals. Among them are:

The “Global VIV” Team who knew that a more global and culturally diverse version of the Symposium was needed and who made sure it happened;

Facilitators/Presenters who owned V-1 so fully that they could see what was needed for V-2, including Ruel Walker, Nancy Carnes, Victor Bremson, Sarah Martin, Zo Tobi, Mark DuBois, Jon Symes, Kit Tennis, Anita Sanchez, Adam Rogers, Dave Ergo, Marguerite Chandler, Leila Bruno, Chuck Putnam, Ingrid Martine, Janet Laughton-MacKay, Judy Leaf, Lee Traband, Noelle Poncelet, Greg Reinhauer, June Holte, Mike Seymour, Maureen Jack-LaCroix, Bernadette Ryder, Shana Parker, Jody Bol, Teri Potts, Hetty Einzig, Fiorelo Belperio, Cori Ellingson, Barbara Holden, Heather Driscoll, Brandi Clarke, Jon Ralls, Larry Bangs, Habiba Kabir, Marcelino Sepulveda, Tom Magnussen, Manuel Manga, Laura Baker, Jo Fok, Nick Hart-Williams, Glen Lauder, Steve Chase, Juana Pereya Iraola, Hide Enomoto, Sarah Houseman, Mark Bachelder, Steve Rundell, Steve English, Trenna Cormack, Karl Steyaert, Myra Jackson, Alain Desouches, Ingrid Martine, Luke Taylor, Valerie Love, Konda Mason, Amore Aida, Chuck Isen, Maria Shall, Tal Rachleff;

The V-2 Video Team who spent the better part of an amazing year working together: Patsy Northcutt, Jon Love, Tracy Apple, Mary Earle Chase, Neal Rogin, Rivkah Beth Medow, Adam Loftin, Michelle Grenier, Maria José Calderón, Heather Duthie, Greg O’Toole, Duane Kubischta, Gary Malkin, Dan Alvarez, Veena Bidash, Mark Woloschuk, Wernher Krutein, Sigmund Theis, Rick Butler, Willow McDonough, Melody Miller; all the filmmakers whose images we used; and especially Facilitator Jim Sugg, our DVD master magician;

The “**Experts**” (aka Wisdom Leaders) who appear in the video clips and whose names are listed in the Bios section of the Appendix of this manual; also Claude Poncelet;

The **Pachamama** staff especially Ruel Walker, Jon Symes, Reena K. Shah, Josephine Cilluffo, Joe Johnston, Reed Kennedy, Emily Smith Hittle, and Caitlin Mezger-Sieg, for their cheerful, ongoing support of the Facilitators and the Symposium;

The Awakening the Dreamer **Community Coordinators** and the **Training Leader Team** worldwide for leading the charge;

Translation teams around the world who grapple with this manual with devotion and commitment in their quest to make the message of the Symposium available accurately and brilliantly in their respective languages – in particular, in the UK, Pippa Vine;

And to the many, many thousands of people, change agents for a new dream, who have taken the Symposium – and those who lead it – who pave the way for millions more.

A thousand thanks to all.

ABOUT YOUR SYMPOSIUM PRESENTER'S MANUAL

THINGS TO KEEP IN MIND:

- Please be advised that the Be The Change Symposium does not lend itself to “winging it.” Prepare, prepare, prepare. Running through the Audio-Visual elements ahead of time with your AV operator is essential.
- Create a timeline for your Symposium based on how long you have, and identify what time you need to be starting each section, in order not to end up short-changing the Where Do We Go From Here? and Getting into Action sections. Pencil those times into your manual. Remember that the point of the day is not for the participants to listen to your words of wisdom or watch great videos; it is to alter the way they see the world, themselves and the future – so much so that they are committed to becoming *change agents* who are awake and propelled into action – to shift into, and to remain in, a state of “Blessed Unrest.” (Don’t leave out the blessed part!)
- FYI: “Open sharing” is not part of this Symposium, as we have found it eats up time irretrievably. People have opportunities to share with one another in groups, but not to outflow – however passionately – to the whole group. (In a two-day version of the Symposium that sort of dialogue could work.)
- *Be spacious and unhurried while keeping your eye on the clock. Your job is to hold the tension line; do not make it the participants’ problem if you are feeling pressed for time. (Avoid saying things like, “We won’t have time for this,” or “We’re falling behind.”) Allow them to have an experience that the Symposium they participate in has just the perfect amount of time.*
- In the end, it’s about making your best effort and trusting yourself, your co-Presenters, your hosting and production teams, and the process. Keep your heart open and stay focused and clear on the purpose of the day. Remember that guidance is available all around you, all the time.
- Have a glorious time!

V-2 ADDITIONAL NOTES:

- You’ll want to do a detailed walk-through with the person handling your AV. Providing your AV operator with hard copy of the AV Outline (found in Part A of the manual) is wise. Also, keep in mind that V-2 exists as a set of DVDs, as well as in Keynote (Mac) and PowerPoint (PC) formats.
- Please note that in addition to the V-2 DVD, there is a second disk of “**Video Assets.**” Included on the Assets disk are several versions of Symposium trailers and new interviews with some of our experts.
- **Timing.** How long is the Symposium? It varies. A lot depends on the amount of time spent **in groups and exercises** (one of the highlights for most

participants). The actual running time of the video Modules is somewhere around 90 minutes. Additional AV elements (quotations, slideshows, etc.) are not included in that 90 minutes. In general, you should plan on a minimum of four hours for V-2. You'll probably be better off with a longer time if feasible. However, it's okay, if you have only a much shorter amount of time (say one or two hours) to edit the Symposium to work in the amount of time you have.

- **“What’s Going On in Our Community?”** This is a handout that Presenters are asked to create in advance and pass out at your Symposiums. It involves creating a list, by area (environment/social justice/spiritual fulfilment) of resources, groups, organizations, and activities that are making things happen in the geographic area of the Symposium, or that are particularly relevant to the group. Include the name of the organization, contact information and a brief description, if possible, as well as local BTCI contact information. A sample of such a handout is in Part B of the manual.
- **Feel free to swing out, be creative.** We’re just making it up here. If you feel you have a better way to work with the Modules, try out your ideas and let us know how they work.

We are continually updating and, hopefully, improving the Symposium manual. Please check the website to ensure that you are using the most current version of the manual and other materials. To download the current version of the U.S./international manual go to the Symposium Wiki (<http://wiki.awakeningthedreamer.org>) and click on the link for Materials section, located beneath the heading for Symposiums. To download the current version of the UK manual, please go to the Facilitator Resources section of the BTCI website.

Please note that the UK manual will only be re-issued for major version changes – interim updates will be advised descriptively, and as substitute pages where appropriate.

COMPONENTS OF THE V-2 MANUAL

PART A **SYMPOSIUM MANUAL**

Symposium Outline

WELCOME/INTRODUCTIONS

I WHERE ARE WE?

II HOW DID WE GET HERE?

A NEW STORY

III WHAT'S POSSIBLE FOR THE FUTURE?

IV WHERE DO WE GO FROM HERE?

CLOSE

GETTING INTO ACTION

Audio-visual Outline

Proportional Timing of the Sections

Audio-Visual "Quickstart"

Day of Symposium Checklist

PART B **ADDITIONAL EXERCISES & MATERIAL**

Changes in V-2

Preparation to lead V-2

"Together We Are a Genius" – Activities, Exercises & Suggestions from Facilitators

Wisdom from Facilitators

Joanna Macy Exercises for Use in Longer Symposiums

Sample Exercises from Youth Symposiums

Memo & Example: "What's Happening in Our Community"

Handout

APPENDIX **ADDITIONAL RESOURCES**

List of Speakers

Brief Bios of Speakers

Wisdom from Our Teachers

Notes for Presenters

Audio-visual Production Notes

Suggestions on Working with Churches and Organizations

Translator's Glossary of Terms

ABOUT THE VARIOUS ELEMENTS OF THE V-2 MANUAL:**ABOUT PART A – Symposium Manual**

Contains what is needed to deliver a Symposium: Symposium Outline + Live Presenter portions, Group activities and exercises, Scripts of all the video portions + AV outline + Proportional Timings + AV “Quickstart” notes + Day of Symposium Checklist.

Should be printed, in colour.

ABOUT PART B – Additional Exercises & Material

This is a set of *new* and empowering resources and suggestions. Contains changes to the Symposium, how to prepare for leading V-2, plus a large assortment of additional exercises and activities proposed by Facilitators (and others) since V-1 was released in June of 2008. Suggested activities may be particularly useful in longer Symposiums. Also contains a description of new sample community handout. To be reviewed and sections of interest printed out.

ABOUT THE APPENDIX – Additional Resources

Contains a wealth of additional enrichment material: Wisdom from our Teachers (new) + Notes for Presenters (*updated*) + Brief Bios of speakers + List of Speakers + AV Notes (*extensive*) + Translator’s Glossary (*new*) + Suggestion on Working with Churches and Other Groups (new).

No need to print out the entire section – peruse and choose to print out only those portions you need.

DIVIDERS

Section dividers are for Part A and may be printed if desired. Best printed on coloured, card-weight paper.

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V-2 MANUAL COLOUR KEY:

Dark blue indicates Live Presenter remarks

Shading indicates optional material

Black indicates Narrator or speaker in video module

Red indicates Audio Visual element/data on screen

Green indicates interactive exercises

Box around **Intention of Sections** – for Presenter reference, not to be read aloud

➕ Indicates additional exercise or activity to be found in **Part B**

◆ Refers to enrichment material in *Notes for Presenters* section in **Appendix**

Medium blue, italicized, indicates logistical information or comment to Presenter

Light blue indicates AV note

***** Indicates a video element that can be removed/replaced on Keynote/PowerPoint; chapter

[5 min.] Indicates approximate timing for exercise in a four-hour Symposium

Purple indicates material not yet finalized

[intentionally blank]

SYMPOSIUM OUTLINE

Doors Open

- (P-1) Opening Slide – Logo
- (P-2) Music Break – Slideshow, with Opening Music (21:44)
- (P-2a) Buffer slide – Symposium Title
- w.1 Gather

WELCOME + INTRODUCTION

MODULE 1A: WELCOME: ECO-SPOT – CONNECTIONS

- (W-1) Eco-Spot – Connections (1:42)
 - w.2 Welcome
 - w.3 Define 'Pachamama'
 - w.4 Presenters' Introduction
 - w.5 Logistics
 - w.6 Becoming Present
 - w.7 Acknowledge/Celebrate Sacred (Gracious) Space
 - (W-2) Slideshow – Rainforest Sounds + Slides (1:45 loop)
 - w.8 Introductions
 - (W-3) Slide – Introductory Questions
 - w.9 Purpose
 - (W-4) Slide – Symposium Purpose
 - w.10 One Issue, Not Three
 - w.11 Orientation of Symposium & Blessed Unrest
 - w.12 Opportunity of THIS Symposium
 - w.13 Flow/Four Questions
 - (W-5) Slide – Text Slide of the Four Questions
 - w.14 Announcement of Getting into Action meeting
 - w.15 We don't have all the answers; goal is empowering you
 - w.16 Not a debate
 - w.17 Hold questions
 - w.18 How Symposium came to be
- ### MODULE 1B: WELCOME: THE PACHAMAMA STORY
- (W-6) Video – The Pachamama Story (6:46)
 - w.19 Conclusion

I WHERE ARE WE?

- 1.1 ENVIRONMENTAL SUSTAINABILITY
 - (1-1) Slide – Where Are We? Four Questions, first highlighted
 - 1.2 Consensus of Experts
 - 1.3 Not new information – Listen with Your Heart
 - 1.4 Begin with Environment + Won't Leave You Here
- ### MODULE 2A: WHERE ARE WE – Environmental Sustainability
- (1-2) Video – Environmental Sustainability (12:32)
 - 1.5 Invite: Take a Breath
- ### MODULE 2B: WHERE ARE WE – Social Justice
- 1.6 SOCIAL JUSTICE
 - (1-3) Video – Social Justice (9:07)
 - 1.7 Invite: Take a Breath, Notice Feelings

MODULE 2C: WHERE ARE WE – Spiritual, Psychological & Emotional Impact**1.8 SPIRITUAL FULFILMENT**

(1-4) Video – Spiritual, Psychological & Social Impact (4:08)

(1-4a) Buffer slide – Sunset over Water

1.9 Loss Exercise

(1-5) Slide – Bamboo Forest (Loss Exercise) + Music (8:34 loop)

1.10 A/B/C Share: How Are You Feeling?

1.11 Point of Opening Selves

1.12 Shifting Energy Activity

II HOW DID WE GET HERE?

(2-1) Slide – Four Questions, second one highlighted

2.1 Root Causes**MODULE 3A: HOW DID WE GET HERE – WORLD VIEW & ASSUMPTIONS**

(2-2) Video – World view & Assumptions (10:16)

2.2 Review Video Examples

(2-3) Slide – Unexamined Assumptions

2.3 Additional Examples of Unexamined Assumptions

2.4 Set up Exercise

2.5 Groups: Identify Unexamined Assumptions

2.6 Group Share

2.7 “One Issue, Not Three” Exercise

2.8 Group Share

2.9 Consequences

Module 3B: HOW DID WE GET HERE – ANOTHER WORLD VIEW

2.10 Another Perspective: Indigenous View

(2-4) Video – Another World view (6:38)

2.11 Misinformed – Opens New Possibility

2.12 Not Idealize Indigenous People

2.13 Set up Break

BREAK (10 minutes)

(B-1) Break Slideshow + Music (17:10)

END BREAK

(B-2) Eco-spot – Island Home (0:34)

ns.1 Welcome Back

A NEW STORY

ns.2 Recap – Separation

Module 4: INTRODUCTION TO THE UNIVERSE STORY

(N-1) Video – The Universe Story (7:58)

ns.3 New Story Shaping Consciousness on the Planet

ns.4 Not Separate – Creates New Possibility for the Future

(N-2) (Milling Exercise) Slide – Close-up of Leaf

III WHAT IS POSSIBLE FOR THE FUTURE?

(3-1) Slide – Four Questions, third highlighted

3.1 “The Great Turning” – It’s Happening

Module 5: WHAT IS POSSIBLE FOR THE FUTURE?

(3-2) Video – What Is Possible for the Future? (11:21)

3.2 Exciting Time to Be Alive

- 3.3 Examples of What is Emerging
- 3.4 The Real Crisis – Imagination
- 3.5 Visioning
- (3-3) Slide: Achuar on Solar Roof & Music (2:26 loop)
- 3.6 Sharing Option #1 – Small Groups
Sharing Option #2 – Group Share
- VIDEO MODULE – WOMBAT
- 3.7 Role of Media in Changing the Dream: Wombat Set-up
- (3-4) Video – Wombat (1:04)
- 3.8 “One-Minute” Symposium
- 3.9 Movement

IV WHERE DO WE GO FROM HERE?

- (4-1) Slide – Four Questions, fourth highlighted
- Module 6A: WHERE DO WE GO FROM HERE? THE POWER OF A STAND
- 4.1 Transition to Where Do We Go From Here?
- (4-2) Video – The Power of a Stand (6:03)
- 4.2 Why You Are Here
- 4.3 Opportunity to Declare What We Stand For
- 4.4 Declaration Card
- 4.5 Vision + Plan
- Module 6B: WHERE DO WE GO FROM HERE? IN BLESSED UNREST – AND ACTION
- 4.6 Setting up Blessed Unrest and Action Video
- (4-3) Video – In Blessed Unrest – and Action (5:17)
- 4.7 Kinds of Actions, Arenas for Action
- 4.8 Set up Ways of Identifying Next Steps
- 4.9 Being Inspired by What You (and Others) Are Already Doing
- 4.10 What Makes You Come Alive
- 4.11 Share Symposium Widely
- 4.12 Wisdom from Within
- (4-4-1): Slide – EF Schumacher Quotation; (4-4-2): Slide – Gandhi Quotation;
(4-4-3): Slide – Margaret Mead Quotation
- 4.13 Choosing Commitments
- 4.14 Complete commitment process

CLOSE

- CL.1 Invitation to “Getting into Action” meeting
- (C-1) Slide – Be The Change & Awakening the Dreamer Web Addresses
- CL.2 Be The Change and Awakening the Dreamer information
- CL.3 Acknowledgments
- CL.4 Symposium Begins Today: Blessed Unrest
- (C-2) Slide – Thomas Berry Quotation
- CL.5 Sacred Space Ceremony
- CL.6 Bracelet Ceremony
- CL.7 Tie on Bracelets
- Module 7: CLOSE
- CL.8 Set up final video
- (C-3) Video – Hope Committed in Action (4:35)

CL.9 Close and Invitation to Getting Into Action Meeting

(I-1) VIDEO – VIDEO CREDITS (1:54)

INTERVAL/break (no music)

(I-2) Slideshow – Getting Into Action (20:01)

GETTING INTO ACTION

E-1 Slides

SYMPOSIUM MANUAL

Notes:

Current Facilitators are advised to read “About V-2” for an explanation of changes that have been made in this version of the Symposium, including the numbering of the sections and paragraphs.

*Be sure to check the **Preparation** portion of **Part B** (which is a separate document) to make sure you have gathered the community information you need to deliver this Symposium. Also check the *BTCI website Facilitator Resources page* and the *U.S./International Symposium Wiki* (<http://wiki.awakeningthedreamer.org>) for a pre-Symposium production checklist.*

Where appropriate, Presenter may wish to ask host to say a few words of welcome and introduction, and/or to deliver the celebration of sacred space ritual. Let them know in advance if this is how you would like this to go.

If latecomers arrive, there is no need to interrupt your presentation. Simply welcome them with a nod and a smile and continue.

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[5 min.] Indicates approximate timing for exercise in a four-hour Symposium

Purple indicates material not yet finalized

Doors Open

P-1: Opening Slide – Logo

P-2: Music Break – Slideshow, with Opening Music (21:44)

[Wind Spirit (Tito La Rosa); Mo'opunas (John Keawe); Cancion De Pasaje (Tito La Rosa, Gary Malkin); Flamenco (Gary Malkin); Hana Pipi (John Keawe)]

(Press “Skip Forward (>>|)” to advance immediately to P-2a: Buffer Slide)

P-2a: Buffer slide – Symposium Title

(Select < to restart Music: Intro Slideshow)

(Select > to start W-1. Video: Connections)

W.1 Gather

(Five minutes before starting time, ring bell in lobby and in room, and announce:)

We'll be starting in five minutes. Thank you.

(At start:)

Please take your seats. We're ready to begin!



WELCOME + INTRODUCTION

Intention of this section: To have participants feel they are in a safe and welcoming place – one that has been generated by a call from indigenous people – and for them to anticipate with excitement the journey ahead.

MODULE 1A: WELCOME: Eco-SPOT – CONNECTIONS

W-1: Video – Eco-Spot – Connections (1:42)

It's the third planet from the sun – a tiny sphere spinning through a moment in time – a remarkable place that was kind enough to yield just the right elements to sustain a phenomenon called life, where each creature is as unique as this world we call home, and a day begins in much the same way for all. Maybe that's when it crosses your mind, in the warmth from a ray of sun or the kindness of a stranger, it occurs to you how one life touches so many others. And you begin to see how all things are connected, like the blood that unites one family, and you come to realize that mankind did not weave the web of life. We're merely a strand in it, and whatever we do to the web, we do to ourselves on the third planet from the sun. (Voiceover: Linda Hunt)



W-1a: Buffer Slide – Symposium Title

W.2 Welcome

LIVE PRESENTER (OR HOST):

Welcome to the Be The Change Symposium! We're delighted you are here.

(Sentence about weather/location/setting/date/starting time as appropriate. If being introduced by hosts, hosts introduce selves briefly; tell how today's Symposium came into being and briefly introduce Presenter.)

W-1b: Buffer Slide – Jungle Canopy

W.3 Define “Pachamama”

As you may know this Symposium was created by The Pachamama Alliance, although it is not *about* The Pachamama Alliance. In a few minutes you'll learn how this Symposium came to be, but right now some of you may be wondering about the word “Pachamama.” ***Pachamama*** is a word in the Quechua (*Kee-chwa*) language of the Andes that some translate as “Mother Earth,” but which more accurately includes the sacred presence of *the Earth, the sky, the universe, and all time.*

W.4 Presenters' Introduction

Let us tell you a little about ourselves:

(As I said,) my name is ...

Like most Symposium presenters I'm a volunteer, and I'm not necessarily an “expert” in all the areas we'll be covering today, but the material we're presenting here is based on a wide consensus of recognized experts. I care about these issues and I do this because ... *(Presenter share very briefly about your commitment, and offer co-Presenter(s) an opportunity to say a few words of self-*

introduction. Note: The heartfelt, authentic expression of the first Presenter often sets the tone for the entire day.)

Optional Presenters' introduction: Introduce the community group you're a part of, the team you're working with or the organization that's sponsoring this Symposium, and say what else is happening in the community that the group is working on – such as other Symposiums, or a Symposium or group meeting every month.

Thank you very much for being here. We're really glad to be able to share this experience with you.

W.5 Logistics

We're going to go until approximately (*time*). Part way through we'll take a short break. (*Optional: comment about drinks/snacks*) Bathrooms are located...

Alternative: (*If you are not including Getting Into Action during the announced timeframe of this Symposium*) And, as a reminder, there is a bonus half-hour "Getting Into Action" meeting at the day's end, to meet and begin to network with one another.

Feel free to take notes or not, whatever works best for you. At the end, we'll provide you with a handout with the websites mentioned during the Symposium. They're also available on our website, so you don't need to worry about writing them down. (*Offer pen and paper to those who need them.*)

If at any point you can't hear, please raise your hand. If you need to move or stretch, please feel free to get up to go to the back of the room. Please turn off your mobile phones and pagers now. (*Make any other necessary logistic announcements.*) Thank you!

W.6 Becoming Present

We are going to borrow a practice used by many indigenous peoples of the world – a short ritual to help us settle in and "arrive" here, a way to enter the ever-present space of Pachamama. Coming together in community this way can often have a special, sacred quality to it.

Alternative: (*In a religious or spiritual community you may want to invite your host to open sacred space or in some other way welcome and offer a blessing. Work out the timing and decide if you're going to use the rainforest sounds – or not – in advance.*)

W.7 Acknowledge/Celebrate Sacred Space [2 min.] +++

>>>If you'd be willing, please close or lower your eyes for a moment and, first, let go of whatever else you might have been doing during this time, or anything else that might be pulling at your attention or awareness now... Take a deep breath, (*Pause to give time for this.*) and become

completely present to this time and this place, and this group of fellow human beings. And now, we invite you to listen to the sounds of the tropical rainforest... *(Pause.)*

W-2: Slides – Rainforest Sounds + Slides (1:45 loop)

(Press “Enter” to advance to W-2a: Sun through Trees.)

These sounds can serve as a portal to the natural world – a space of connection, nourishment, and interdependence, with (the) Earth and with one another. *(Pause.)*

Inviting in spirit of local indigenous people:

We respectfully ask that the spirits of the indigenous people who were on this land before us, the *(Insert name of indigenous people from the area.)* people, and the spirit of Pachamama, as well any deity, personal ancestors, or power you might like to call upon, join with us to support and guide our time together. *(Pause.)*

We understand that we do this work not only for ourselves, but for future generations – for the benefit of *all* children, of *all* species, for *all* time. *(Pause.)*

Now, take another deep breath, bring your awareness back into this room, and when you’re ready, open your eyes.

(Pause.) Thank you.

W-2a: Buffer slide – Sun through Trees

W.8 Introductions

We’re going to take a few moments now so that you can meet at least two new people from the community today.

>>>Introduction Exercise: [5+ min.] +++++

In a moment I’m going to ask you to find two people you don’t already know – to whom you are going to introduce yourself in a particular way.

(If someone says they know everyone in the room, ask them to partner with those whom they know less well.) Please wait for the instructions. *(Smile here as you ask them to wait – they’re usually eager to jump in and get started.)* For now, you

have just one task: Identify your partners. It’s fine to get up and walk around to find them. *(Allow people to indicate partners.)* Please raise your hand if you haven’t found your partners. *(Make sure everyone is in a trio.)*

Please turn to face one another *(Don’t need to move chairs.)* and say, “Hi.” Great.

You’ll have about a minute or so each (!) to introduce yourselves and to engage with the questions I’m about to show you.

We’ll sound a bell to let you know when to switch speakers. Here are the topics to use in your mini-introduction: *(Read questions aloud.)*

W-3: Slide – Introductory Questions *(Questions on flipchart and on screen.)*

- Your name + where you are from
- What you do (what occupies you?)

- In just a few words, what you think are one or two of the greatest challenges facing the world today
- What gives you hope? (What inspires you?)
- *(Optional)* What you are grateful for?

You'll need to be brief – just get to the heart of the matter. Remember, you just have a minute!

(Pause, to allow them a moment to think.)

Okay, will the person *(with the longest hair!)* please begin.

(Ring bell after one+ minute.)

Okay, longer-haired person, please finish up. Great. Thank you.

Now switch. Next person please tell your partners the same: your name, where you're from, what you do, what you think is the greatest challenge facing the world today, and what gives you hope.

(Ring bell after one+ minute.)

Okay, last person: it's your turn. *(Ring bell after one+ minute.)*

Thank you. Finish up now. Great. Please thank or acknowledge your partners. Thank you.

W-3a: Buffer slide – Jungle Tree Trunk

>>> **Group share:** Would anyone like to tell us something they heard from one of their partners that gives them hope or is cause for concern? [Check with your partner first to make sure it's okay to share.]



Thank you and welcome all!

W.9 Purpose

To start the Symposium today let's look at the *purpose* of the Be The Change Symposium:

(Read aloud. Bring up or indicate a poster or flipchart that has been prepared in advance, and leave it in a visible location so that you can reference it throughout the Symposium.)

W-4: Slide – Symposium Purpose

Bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet.

Our goal for the Symposium today is that you come to *see* that *an environmentally sustainable, spiritually fulfilling, and socially just human presence on this planet* is an achievable dream for our future. *(Pause.)* We hope and intend that you leave here inspired and sustained by that vision – committed to take actions that contribute to making that vision a reality.

W-4a: Buffer slide – Rainbow over Rainforest

W.10 One Issue, Not Three +

As you look at that purpose, it might seem as though we're talking about three different issues: environmental sustainability, social justice and spiritual fulfilment. But we think you'll find that that these three are *inextricably interrelated, interdependent, and are different facets of one*

profoundly interconnected whole. It simply isn't possible to make sustainable progress on one of them while ignoring the other two. *(Pause to let this sink in.)* We'll talk more about this during our time together.

W.11 **Orientation of Symposium & Blessed Unrest**

(Deliver slowly and clearly.)

At this time in history, we believe that what's called for – and what is, in fact already beginning to emerge – is an *awakened global citizenry* with the *tools, information and commitment* to guide humanity in the great transition that is taking place;

- *Informed, optimistic people who understand the urgency of our times, **and** who see that the possibilities are even greater than the crisis;*
- *People who know that our individual actions are significant, and who also realize that we're all inter-connected, part of a larger community, and that something larger is acting through us;*
- *People who see themselves as 'change agents' engaged in creating the future we all yearn for.*

We invite you to be one of those people.

This condition of being increasingly awake, aware of the critical challenges and at the same time being optimistic, and in action, could be called “Blessed Unrest.” We'll talk more about Blessed Unrest as we go on.

Alternate wording:

Our intention is to contribute to the creation of a global movement of awake, committed people who are both informed *and* optimistic; people who are able to see a new possibility for the future and who continually take inspired action; people who know that they're significant as individuals, and realize at the same time that we're all connected – like the separate drops that make up one vast ocean – part of a larger community, part of something much bigger that's happening *through* us.

Alternate Blessed Unrest:

We intend to leave you in a state of “Blessed Unrest” – where you're informed, awake, able to embrace all aspects of the crisis in which we're living, and able to see that the possibilities of our time are actually greater than the magnitude of the crisis.

Some of you have already been in committed action for a long time. We ask you to deepen your awareness and expand your commitment. This is not about giving you more information. It is to offer you a different way of relating to and a deeper way of responding to the information you already have. We invite you to relate today as if it is the first time you were hearing it and to

open your heart and let it in as deeply as you can. *(Note: this part of the message is currently in the Where Are We? section.)*

Know that you're not alone. We are this community, we are all part of a larger community, and this is all part of something much bigger – like drops of water that make up one, vast ocean.

W.12 Opportunity of THIS Symposium

(Make an invitation here that illuminates the specific possibilities of this particular group. e.g: “We can become aware of how our church’s/community’s food bank is part of the social fabric of our whole community’s response to hunger and homelessness.”)

Today, you can experience the Symposium on several levels:

First, personally, for all it reveals and opens up for *you*.

At the same time, consider – how this Symposium might be a useful tool to share with/inspire/motivate/engage the communities that are part of your life?

Please also consider the possibility of *your* becoming a Symposium presenter yourself, or of supporting other Symposiums by hosting or being on a production team. We'll tell you more about how to do that at the end.

W.13 Flow/Four Questions

The Symposium is organized around four key questions:

(Bring up poster of Flow; post in a place where it will be visible throughout.)

W-5: Slide – Four Questions

1. WHERE ARE WE?

First, given that our commitment is to bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence, we'll start by simply looking at how we're doing – what is our current dream creating, right now? Using consensus data from widely recognized experts, we'll look at where we are. This will provide an important foundation of shared knowledge for the rest of our journey together.

2. HOW DID WE GET HERE?

Second, we'll offer a fresh perspective on how we got into this situation. What are the root causes – not just the surface behaviours – that got us here? How did this happen?

3. WHAT IS POSSIBLE FOR THE FUTURE?

Given all of that, what is possible now? And what is actually emerging at this time in history?

4. WHERE DO WE GO FROM HERE?

In some ways this is the most important part of today – Where do you fit in? How does all this affect you and your life, your community, and our lives as a human community?

W-5a: Buffer slide – Rainforest Aerial

W.14 Announcement of “Getting into Action” Meeting

Having answered these questions, we’ll be ready to get into action “in community.” We invite you to stay for the final half hour – “Getting into Action” – when we’ll have a chance to connect our individual actions with one another, and take advantage of the power and support that are possible in *community*.

W.15 We Don’t Have All the Answers

There are a couple more things I’d like to say before we go any further: We don’t claim to have all the answers. Nobody does. No one person or organization knows how to make happen all that needs to happen at this time in history. So we aren’t going to be able to tell you what specific steps you should take. What we *will* do is assist you in finding an empowering way of relating to, and integrating, what may have been abstract, disconnected or overwhelming information before. And we will empower and support you to make your own choices and to explore what your next steps are – and to be able to communicate effectively about all this with others.

Alternate wording:

We’re at a major transition time in history. We’re looking ahead to possibilities for our future that range from complete environmental and social breakdown to a renewal of our relationship with Mother Earth and with each other. This Symposium doesn’t have all the answers needed to shift our direction to a positive future; no one organization or institution does. The solutions will emerge around the world through many different organizations and individuals coming awake to the needs of the present moment, each bringing a unique, essential, and perhaps unpredictable component to the emerging transformation.

W.16 Not a Debate

Please understand that this Symposium isn’t about debating the validity of specific solutions, ideas or strategies of the environmental, economic, political and social problems we’re facing. These are important areas to discuss, but this sort of analysis is just not part of *this* program.

W.17 Hold Questions

Finally, we have a *lot* to cover, so we ask that you hold your questions, and, if you’d like, speak to us about them during a break or at the end of the day. During the Symposium there *will* be opportunities for group sharing and exercises, talking with one another and for self-reflection. Thanks.



W.18 How Symposium came to be

Okay, before going any further, we'd like to give you a little background on how the Symposium came to be. The Be The Change Symposium (also known as Awakening the Dreamer, Changing the Dream) arose in response to a request, a "call" that came from an intact, indigenous dream culture in the Amazon region of Ecuador and Peru, the Achuar (*Ah-chwar*). Here's a video clip about the Achuar and their request that we, as they put it, "change the dream" of our culture.

**MODULE 1B: WELCOME: THE PACHAMAMA STORY****W-6: Video – The Pachamama Story (6:46)****ON-SCREEN GRAPHIC:**

"If you are coming to help us, you are wasting your time. If you are coming because you know your liberation is bound up with ours, then let us work together."

Lilla Watson

Aboriginal Elder, Australia

NARRATOR:

These are the Achuar people, one of our planet's most remote indigenous groups. The Achuar are an ancient dream culture still living in harmony with their ancestral land, nearly two million acres of pristine tropical rainforest in Ecuador and Peru.

In the late 1980's, the Achuar elders and shamans began having dreams and visions that a grave threat was coming to their people. The Achuar soon realized what that threat was, as they began to see what contact with the outside world and its thirst for oil was doing to the land and cultures of their indigenous neighbours.

And so, the Achuar made a bold move: they reached out to create a partnership with the very world that was threatening to destroy them.

In 1995, a call issuing forth from the heart of the natural world was heard thousands of miles away by a small group of people in the modern world. In the summer of that year, in a remote village in the rainforest, these two worlds came together, and The Pachamama Alliance was born.

LYNNE TWIST: [*Co-founder, The Pachamama Alliance*]

From the very beginning, our indigenous partners told us that it was really, really great that we were working with them in the Amazon, shoulder to shoulder, but that was only half the battle. They told us that if we really wanted to protect their lands permanently, we would need to go to work in our part of the world and, as they put it, we would need to change the dream of the north – the dream of the modern world, a dream rooted in consumption and acquisition, without any regard to the consequences to the natural world, or even our own future.

BILL TWIST: [*Co-founder, The Pachamama Alliance*]

Changing the dream of the modern world is certainly a daunting, and some would even say an impossible task. But we took the request of the Achuar very seriously. Out of our work with them, we came to see that we in the modern world truly are in some kind of a trance – living in a dream that's threatening to destroy not only the rainforest and the Achuar way of life, but the health and well-being of our entire planet. Our society is on a completely unsustainable path, and experts everywhere are saying that we have a limited time to turn things around.

ON-SCREEN GRAPHIC:

Awakening the Dreamer, Changing the Dream
Pachamama Logo

NARRATOR:

So in response to the request that came from its indigenous partners, The Pachamama Alliance created this Symposium: Awakening the Dreamer, Changing the Dream – now being offered by thousands of volunteers in dozens of countries around the world.

The purpose of the Symposium is an audacious one: bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet.

ON-SCREEN GRAPHIC: SYMPOSIUM PURPOSE

Bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet.

NARRATOR:

The intention is that by the end, rather than seeing these as three separate issues, you see them as interrelated facets of one profoundly interconnected whole. And that you not only understand the scope and urgency of the planetary situation we face, but you also see that the possibility of our times is greater than the crisis. The goal is that you leave here in a state that could be described as “Blessed Unrest.”

BILL TWIST:

The main purpose of the Awakening the Dreamer program is to create a cadre of global citizens that are awake – people who are engaged in the conversation of what's it gonna take to create a new future, and that also have a vision, an optimistic vision, for the future – have the ability to see that the future is not something that we're just gonna live into, but it's something that we can actually create.

NARRATOR:

Indigenous cultures throughout the world have legends and prophecies that identify this time we are living in as a turning point for humanity. One such legend is found throughout much of the Americas – the prophecy of the Eagle and the Condor.

According to this prophecy, the Eagle is the bird that represents cultures that have used the creativity of the mind and scientific insight to harness the wonders of technology and increase material wealth. The Condor represents more spiritually-oriented societies, those that are deeply in touch with the sacredness of the natural world and the interconnectedness of all things.

JOHN PERKINS: *[Founder of Dream Change; co-founder, The Pachamama Alliance]*

This legend said that every five hundred years, we go through cycles, and the last cycle began at the end of the 1400's, roughly the time of Columbus. And it was predicted that during that cycle, the Eagle would dominate, but within five hundred years, that cycle would start to change, and the Eagle and the Condor would fly together in the same skies.

DON ALVERTO TAXO: *[Quechua Elder & Community Leader/Healer]*

Esta profecia dice que diferentes pueblos, que diferentes culturas van a unirse con un solo principio: la de vivir en forma mas humana cada vez, la de vivir con una forma de respeto a la Pachamama (a la madre naturaleza) y un respeto grande entre todos nosotros.

This prophecy means that different people, different cultures are going to be united to live in a more and more human way – the way that respects Pachamama, Mother Nature, and with great respect between all of us.

DOMINGO PAEZ: *[Achuar Community leader]*

Creemos que todo ser humano necesitamos y tenemos la necesidad y tenemos que integrar, interrelacionar entre los mundo diferentes pero sin menoscluir (excluir) lo que es el

conocimiento propio. Tenemos que interrelacionar esos dos conocimientos. Y los buenos rescatar y los malos rechazar, pero para el bien común del pueblo Achuar y por que no decir, del mundo entero.

We believe that all human beings need to integrate these two worlds, without minimizing the value of their own knowledge. We need to bring together these two ways of knowing, keeping the good and rejecting the bad – for the benefit of the Achuar people and the whole world.

W-6a: Buffer slide – Eagle and Condor

W.19 Conclusion

LIVE PRESENTER:

The opportunity of our work together is to bring these two world views into balance and harmony in ourselves, in our communities, and in our culture – what has come to be known as the Eagle way of creativity, the intellect and the mind, and the Condor way of spirit, reverence for nature, and the opening of the heart. It's out of this integration of the two world views that a whole new future is possible.



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I. WHERE ARE WE?

Intention of this section: To have participants face as a group and let in the urgency and scope of the current global social, environmental, and spiritual crises, and to understand them as totally interconnected facets of one crisis, not as three separate issues.

Presenter: keep in mind that your function in this section is that of tour guide. You're not trying to convince anyone of anything. Allow the facts to speak for themselves, and allow the participants to have their own responses, which may look different from what you expect.



LIVE FACILITATOR:

1.1 ENVIRONMENTAL SUSTAINABILITY

The first of the four questions we'll be looking at today (*Refer to Flow poster which is posted.*) is: "Where Are We?" What is our current situation in relation to these three fundamental concerns: environmental sustainability, spiritual fulfilment, and a socially just human presence on Earth?

1-1: Slide – Where Are We? Four Questions, first highlighted

1.2 Consensus of Experts

All the information we're offering to you today is the *consensus* of a large majority of the widely recognized experts in the areas we'll be looking at.

If you'd like, during the breaks you can refer to this binder (*Point to binder containing a copy of Background References.*) that contains all the sources behind the information we'll be looking at. The sources are also on the www.awakeningthedreamer.org web site. (The web address is on a handout you'll be receiving before you leave.)



1.3 Not new information – Listen with Your Heart

Many of you in the room may be familiar with a large portion of the information in this section. But sometimes those of us who know a lot about the state of our world have become numb to the facts. See if you can relate to this information *as if it were the first time you were hearing it*. The Symposium is designed not necessarily to give you new information, but to provide a different way of relating to the information and a *different way of responding* to it. And so, for today, we invite you to let it all in, deeply, and listen with your heart as well as your mind.

1.4 Begin with Environment + Won't Leave You Here

The first video in "Where Are We?" addresses environmental sustainability.

Please keep in mind that seeing the facts clearly is the first, necessary part of our journey, not our final destination. The rest of the Symposium is designed to leave you in a place of grounded possibility and hope – and action.



MODULE 2A: WHERE ARE WE? – Environmental Sustainability

1-2: Video – Environmental Sustainability (12:32)

ON-SCREEN GRAPHIC:
WHERE ARE WE?

NARRATOR:

Given that our purpose is bringing forth an environmentally sustainable, spiritually fulfilling, and socially just human presence on this planet, the first question to ask is: “Where Are We?” In other words: “What kind of world is our modern way of life actually producing?”

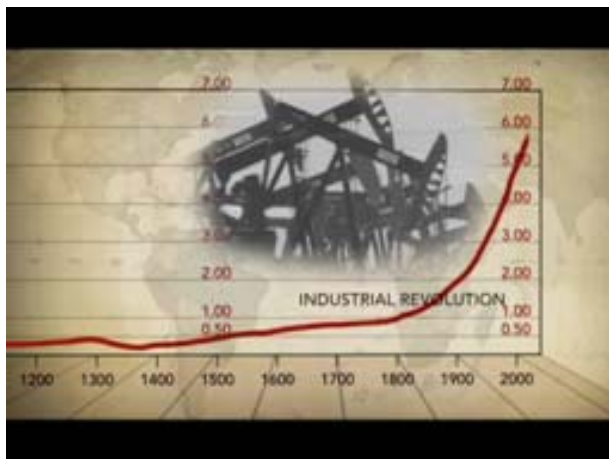
NARRATOR:

Answering that question and confronting the realities it reveals may not be comfortable. But as we’ll see, it is an essential first step to revealing what may be the greatest opportunity any generation has ever faced.

NARRATOR:

One place to begin is with the dramatic changes that have occurred in human population.

ON-SCREEN GRAPHIC:
ANIMATED POPULATION GRAPH



NARRATOR:

For thousands of years, human population on Earth remained relatively steady. Then, about 200 years ago, at the time of the industrial revolution, humans learned how to harness the energy of fossil fuels. That allowed agricultural productivity to increase dramatically, and human population began to grow exponentially.

ON-SCREEN GRAPHIC:
ANIMATED CONSUMPTION GROWTH GRAPH



NARRATOR:

Since then, we in the modern world have attempted to meet our needs and wants through an ever-expanding process of extraction, production, consumption, and disposal of natural resources.

The modern industrial system that resulted has made possible great human achievements in many areas, but it has also brought about grave and deepening crises: the global environment is being significantly degraded and is now threatened by climate disruption; poverty is increasing, and the gap between rich and poor is widening; and, it is apparent that increased material wealth has not produced the personal fulfilment human beings so long for. In addition, the global economic downturn that began in 2008 could be evidence of a system on the verge of breakdown.

TV VOICES:

Now property prices are tumbling across the Gulf. In Dubai... We are in a recession... The worst housing turndown since World War Two...

WALDEN BELLO: *[Economist; Member, House of Representatives, Philippines]*

If we look at the record of the last 25 years, we would say that on these counts: economic vigour, in terms of inequality, in terms of poverty, and in terms of sustainability – this mode of production has been a failure.

NARRATOR:

How did this happen? Given all the ways economic and social progress are measured, why did we not see this coming?

ON-SCREEN GRAPHIC:
GROSS DOMESTIC PRODUCT (GDP) GRAPH BUILDS



NARRATOR:

Perhaps it's because the way we measure progress doesn't really measure progress at all.

WALDEN BELLO:

Gross domestic product – GDP – is supposed to be a measure of everything – puts a value on everything – that's been produced in an economy within a year's time.

But what that doesn't measure is the fact that, in order to achieve that gross domestic product, there's also a lot of destruction of natural wealth.

And one can in fact say that the greater the GDP of a country is, measured conventionally, the more natural wealth either in that place or globally has been destroyed.

NARRATOR:

The current industrial model requires continuous economic growth, but is that growth sustainable? And what do we mean by sustainability anyway?

GRAPHIC ANIMATION:

"Sustainability is the ability of the current generation to meet its needs, without compromising the ability of future generations to meet theirs."

United Nations, 1987

DR. NOEL BROWN: *[Former Director of the United Nations Environment Program]*
(Reads quotation as it appears on screen.)

"Sustainability is the ability of the current generation to meet its needs, without compromising the ability of future generations to meet theirs."

Since 1972, the United Nations Environment Program has been periodically reporting on the Earth's vital signs. And the conclusion: In every natural domain the Earth is under very severe stress.

RANDY HAYES: *[Founder of the Rainforest Action Network (RAN)]*

We're in a real dangerous moment in history. Virtually every natural habitat across the planet is being degraded. We have got climate disruption...

We've got deforestation of the rainforest and other forests of the world...

ON-SCREEN GRAPHIC:

75% of the world's original forests eliminated

We've got soil erosion...

ON-SCREEN GRAPHIC:

30% of the world's arable land lost in 40 years

We've got the draining of underground water aquifers, the polluting of our rivers with poisons...

ON-SCREEN GRAPHIC:

More than 200 oceanic "dead zones" worldwide

We've got the over-fishing of the oceans of the world. We've got the toxic burden in peoples' bodies, the rates of cancer that are going up.

RANDY HAYES:

These are all big-ticket global ecological issues, and what they are doing is they are shredding the fabric of life that basically creates the life support systems, the ability of the planet to support our life and future generations

NARRATOR:

The demand for unlimited growth on a planet with limited resources is clearly unworkable.

One place where this is showing up is with the resource that made this whole system possible: oil. Many experts say that oil extraction worldwide is about to reach its peak. Peak Oil is the term they use.

MICHAEL MEACHER: *[Member of Parliament, British Labour Party]*

The academic researchers who are much more likely to be independent and hard-headed in their analysis outside the oil industry believe that peak oil is probably in the area of 2010, 2015, something like that.

And after that we begin to see a reduction in the supply, but an acceleration of demand. It is impossible to believe that that will not happen. It is going to happen.

NARRATOR:

It is clear that the resources of Earth are being used up. The critical questions become: how much and how fast? One useful measurement system is called the Ecological Footprint.

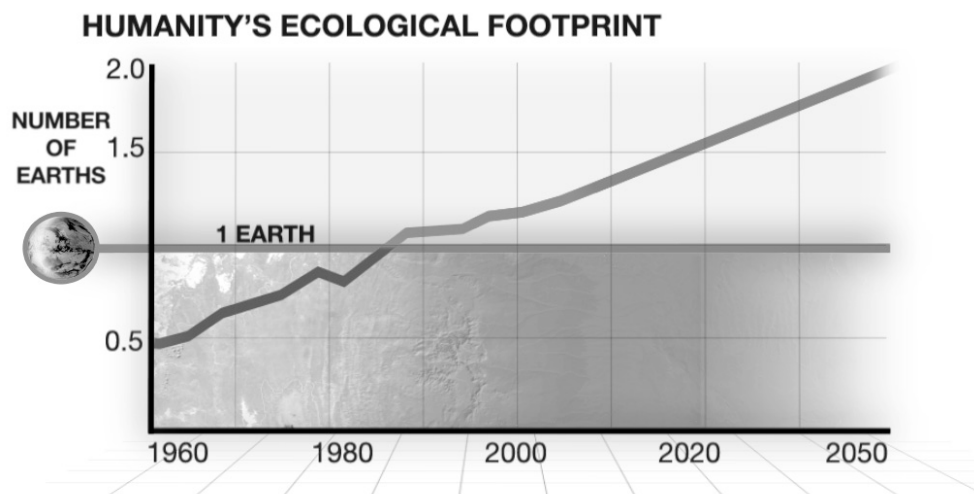
ON-SCREEN GRAPHIC: ECOLOGICAL FOOTPRINT



MATHIS WACKERNAGEL: *[Founder and Executive Director Global Footprint Network]*

The Ecological Footprint is an accounting tool, not for money but for ecological resources. So it compares how much nature we have and how much nature we use.

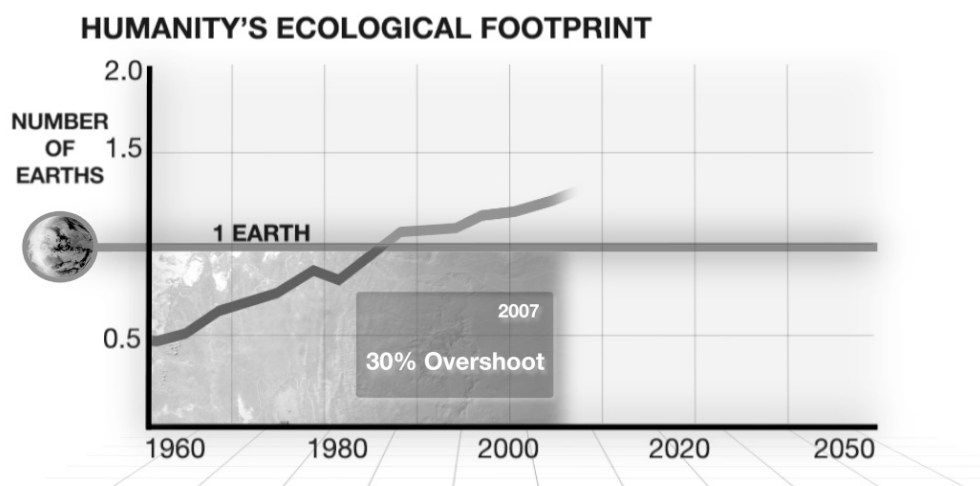
ANIMATED GRAPHIC:
HUMANITY'S ECOLOGICAL FOOTPRINT



MATHIS WACKERNAGEL:

There's only one planet. That's why the line of supply is very, very horizontal. Humanity has been continuously increasing its resource demand to the extent that by the mid-eighties we started to use more than what nature can regenerate.

ANIMATED GRAPHIC:
HUMANITY'S ECOLOGICAL FOOTPRINT 2007



MATHIS WACKERNAGEL:

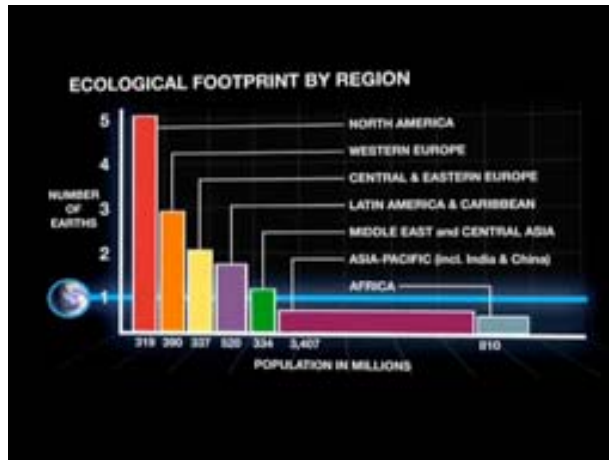
And by 2007, humanity used about 30% more than what nature can renew, so we have been in global overshoot.

SUSAN BURNS: *[CEO, Global Footprint Network]*

Overshoot can be thought of as living off of your credit card. You know, humanity is living off of its ecological credit card.

If we use more than nature can keep up with, we actually start to erode the natural capital that our life depends on.

ANIMATED GRAPHIC:
HUMANITY'S ECOLOGICAL FOOTPRINT BY REGION



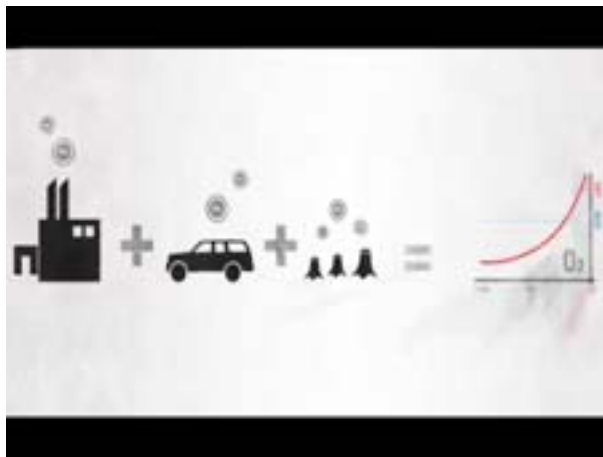
NARRATOR:

Currently, if everyone on Earth lived as North Americans do, we'd need five Earths. For everyone to live as Europeans do would take three Earths. In other regions people are living beyond the capacity of one Earth as well. China and India are presently living just under the 'one Earth' level, but given the rapid industrialization and economic growth of both countries, that's sure to change.

NARRATOR:

One of the consequences of our modern way of life is the increasing amount of carbon dioxide in the Earth's atmosphere, caused primarily by the burning of fossil fuels.

ANIMATED GRAPHIC: from 350.org



MAUDE BARLOW: *[Chair, The Council of Canadians, Food & Water Watch]*

The scientists around the world have come together to tell us that climate change is actually happening at a much faster rate than they had first anticipated. The signs of this are the cataclysmic storms, the extremes in weather. The polar ice caps are melting, and it means that the entire ecosystem is in peril.

FROM WAKE UP, FREAK OUT:

This really isn't about polar bears any more. At this very moment, the fate of civilization itself hangs in the balance.

It turns out that the way we have been calculating the future impacts of climate change up to now has been missing a really important piece of the picture. It seems we are now dangerously close to the tipping point in the world's climate system.

ANIMATED GRAPHIC: from WakeupFreakout.org



JANOS PASZTOR: [*Director, UN Secretary-General's Climate Change Team*]

Tipping point means that – in the context of climate change – that after certain temperature rise and certain other impacts on the global ecosystem, certain things change that cannot be moved back.

If the glaciers disappear, then they will no longer be able to supply the lakes and the rivers. As they are melting, you have more water around, flooding, and lakes are full. But once they disappear, then that's it, there is no more.

It is truly a global problem.

It's the first time that the world has come together on such an issue and tried to be proactive. Whether we're doing it fast enough, I don't think so.

NARRATOR:

While people are becoming increasingly aware of the effects of climate change, what's not as well-known is the impact we're having on other species.

DAVID ULANSEY: [*Founder, Species Alliance*]

We are in the midst of a mass extinction, but the news has not reached the general public.

They are utterly unaware that the sacred and talismanic and heartbreakingly loved companions of ours on this Earth are about to disappear forever. They will not return. African lions are on the absolute verge of extinction. There are only 20,000 left. That's down 90 per cent in the past few decades. Every species and subspecies of tiger on the planet is on the absolute verge of extinction. Elephants are down 90 per cent in the past century. Ninety per cent all large fish are gone from the oceans. Scientists, oceanographers were astounded and panicked by what they found.

Half of all species of life may be extinct in 50 years, and what this means is that we don't have 50 years to solve this problem. We don't have 20 years. We have a decade.

BRIAN SWIMME: [*Mathematical Cosmologist*]

Nothing this destructive has happened in 65 million years. Why is that not our central concern? It's overwhelming. No one imagined it could happen. So suddenly we're confronted with this fact, and we don't really know how to respond to it. I think that's beyond most of us, because we haven't deepened our hearts in a way that would be, would make possible the grief that is wanting to be felt.

1-2a: Buffer slide – Lion and Cub

LIVE PRESENTER:

1.5 Invite: Take a Breath*(Pause.)*

Please take a breath; in fact take a few deep breaths.

This can be pretty difficult to confront and let in. Please remember: this is one stage of the journey; we aren't going to leave you here.

Let's take a few minutes to *be with* what we've just seen and heard, and to let it in as deeply as we can. *(Pause)* Many of us are already familiar with much of this information; today is about allowing ourselves to *feel* it.

>>>Moment of reflection: [1 min.] +

If you would, please lower or close your eyes for a just a moment. I invite you to notice your breath going in, going out. *(Pause)* And now just sit quietly, noticing how you are feeling, right now. Not what you are thinking, nor what needs to be done about it – there's time for that later. For now, see if you can allow yourself to just feel. *(Pause for about 30 seconds.)*

Thank you. Please open your eyes.

>>>Sharing with partner: [3 min.] Would you please turn to the person sitting next to you, look at one another, and then take a minute each to just share something about how you are feeling. Whether this person is a total stranger or a long-time friend, they are a fellow human who shares your concerns. One of you, please start now. I'll ring a bell to tell you when it's time to switch.

(Ring bell after a minute.)

Okay, whoever hasn't spoken yet, please share with your partner how this information makes you feel.

(Ring bell after a minute.)

Thank you. Please bring your attention back to the front of the room.

MODULE 2B: WHERE ARE WE? – Social Justice

LIVE PRESENTER:

1.6 SOCIAL JUSTICE

Now, we're going to look at the next aspect of "Where Are We?" – How are we doing in creating a world that is not only environmentally sustainable, but socially just as well? Please turn your attention to the screen.

1-3: Video – Social Justice (9:07)

NARRATOR:

We've seen the impact that the dream of the modern world is having on the environment and other species... but how is it affecting the human family?

NARRATOR:

One of the primary expectations people have of the modern industrial system has been that by growing the economy, life will get better for everyone – that we are continually moving toward a more socially just world. But is this true?

CHRISTINE LOH: *[CEO, Hong Kong Civic Exchange]*

When I was growing up, I always thought that of course the world will become more equal. There will be more people educated, people will get jobs and, you know, we'll all be better off; we'll all be more prosperous. However, what has happened in the last 20 years or so is the world has become more unequal. This idea that the poor will be kind of helped to come along even though the rich get richer, this hasn't actually worked out to be true.

NARRATOR:

We all know that a great disparity currently exists between rich and poor. One way to understand this disparity is to think of the Earth as a community of 100 people...

ANIMATION WITH TEXT:

If the earth were a community of 100 people...
 2 people own 50 per cent of the world's wealth
 50 people share only 1 per cent of the world's wealth
 15 are hungry and seriously malnourished
 16 have no safe drinking water
 39 have no basic sanitation
 15 are unable to read
 If you have food in a refrigerator...
 Clothes in your closet...
 A bed to sleep in...
 And a roof over your head...
 You are better off than 83 per cent of people on this planet.



NARRATOR:

People around the world are starting to realize that climate disruption, pollution and other environmental problems will soon have an impact on the way they live. But for millions of others, it already has. The movement to address this has a name, environmental justice.

MAJORA CARTER: *[Founder, Sustainable South Bronx]*

Environmental justice is the belief that no community should have to bear the brunt of a disproportionate amount of environmental burdens and not enjoy any environmental benefits. But right now, race and class are the most excellent indicators as to where you're going to find good stuff like parks and trees and where you're going to find bad stuff like waste facilities or power plants. And around the world, that is something that you see.

NARRATOR:

In the United States, Native Americans continue to be marginalized and have their natural resources appropriated.

ENEI BEGAYE: *[Executive Director, Black Mesa Water Coalition]*

All of this energy that's being mined on our lands doesn't go to our people. The people who live on Black Mesa, the people who live right off of the coal mine area, don't have electricity. They don't even have running water. All of that electricity goes to California, Las Vegas, Phoenix. Our lands have been labelled a national sacrifice area. That's when we stood up and said, hey, this isn't a sacrifice area. This is where I have two kids – I'm raising – I want to raise them here.

NARRATOR:

One way to look at the dynamics of environmental injustice comes from the United States in this excerpt from a film by Annie Leonard called "The Story of Stuff."

ANNIE LEONARD: *[Coordinator of the Funders Workgroup for Sustainable Production and Consumption]*

Our problem is not just that we're using too much stuff, but we're using more than our share. We in [the U.S.] have 5 per cent of the world's population but we're using 30 per cent of the world's resources and creating 30 per cent of the world's waste.

So, my country's response to this limitation is simply to go take somebody else's! This is the Third World, which – some would say – is another word for our stuff that somehow got on someone else's land. So what does that look like? The same thing: trashing the place.

Globally 200,000 people a day are moving from environments that have sustained them for generations, into cities, many to live in slums. So, you see, it is not just resources that are wasted along this system, but people too. Whole communities get wasted.

NARRATOR:

In many parts of the world – especially once-colonized countries, where local people still have no control over their natural resources – the industrial world's demand for oil, minerals, and timber is having devastating effects on the land, air, water, and people. An example is the Niger Delta of Nigeria where hundreds of millions of dollars of oil have been extracted and exported, yet most of the people live in poverty on less than one US dollar a day.

NIGERIAN WOMAN #1:

Because of the oil activities in this place, a lot of people who go fishing can't even catch fish. The aquatic life is destroyed.

NIGERIAN WOMAN #2:

Look, the cassava is all rotten. The oil spoils it like this...

NIGERIAN WOMAN #3:

Our plantain, cassava, cocoyam, everything dies...

NIGERIAN MAN #1:

All our food, all our fish died – finished!

NIGERIAN WOMAN #4:

The community asked us to go out and do the clean-up....

I was five months pregnant. I miscarried. We are nine women who miscarried.

NIGERIAN MAN #2:

Oil should be a blessing, not a curse to our land. But it is a curse to our land now. We are dying here.

WANGARI MAATHAI: *[Nobel Laureate; Founder, The Green Belt Movement]*

What we do not understand is that we humans are only part of this ecosystem. And when we kill part of the system, we are killing ourselves.

ROBERT REICH: *[Former U.S. Sec. of Labor]*

The principal of social justice is that there is a social contract. We are not just individuals; we are part of a society, a worldwide society. We're interdependent, and that interdependence flows at many levels: It's spiritual; it is psychological; it is economic. The notion that we can exist and prosper just individually, based purely on what we do and what we earn, is a rather new notion in history, and it doesn't work.

MAUDE BARLOW:

I think for a lot of people who are born in privilege there's a sense that what a friend of mine calls the right not to know: "I don't have to know about poverty; I don't have to know about racism; I don't have to know about environmental degradation or environmental justice or injustice because it's not me. I've got my life, and I've got my family and I can do what I want." But the world is not forgiving of that much anymore. Pollution carries; water runs out in rich places too. The forests are coming down everywhere; the fish in the sea are depleting. It's hurting us all. Yes, it's hurting the poor first, but it's very, very difficult to go through life anymore and not see it and not feel it at some level personally.

VAN JONES: *[Author; Founder, Green For All]*

A socially just world is a world in which, if you had to draw a lot, and it would put you anywhere in that society, you would feel perfectly confident; you wouldn't be worried, because you knew whatever lot you drew would be a good lot. It doesn't mean everything's equal. It just means that every single person in that society has a decent shot at living the fullest life that they can. But if you close your eyes and you think to yourself, would you trade places? Well, if you wouldn't trade places, then there's work to be done.

BUFFER SLIDE TEXT:

"I'm sure glad the hole isn't in our end..."



1-3a: Buffer Slide Cartoon – Hole in Your Half of the Boat ...

1-3b: Buffer Slide – Woman and Child

(Consult Notes for Presenters, in the Appendix of this manual, for more background material.)



LIVE PRESENTER:

1.7 Invite: Take a Breath, Notice Feelings

(Pause. Allow for thoughtful silence.)

Please take a couple of deep breaths, *(Pause.)* and take a moment to notice how you are feeling, right now. Just notice it. *(Pause.)*

Thank you.

(Presenter: Look out into the room and see if it is appropriate to do one or both of the following exercises before moving on.)

>>> Notice Feelings: [1 min.]

Please close or lower your eyes and let them remain softly closed as I speak. I invite you to take another deep breath and as you let it out just notice what sensations you are feeling in your body right now, any areas of tightness or holding or constriction.

(Pause.)

And now, notice any emotions that might be coming up for you. *(Pause.)*

What touched you, what angered you, saddened you? Notice where that sits in your body. Or maybe you are not able to feel anything at all, which is how many of us cope with stress.

(Pause.)

Thank you. Please open your eyes.

>>>Sharing with Partner: [3 min.] Please find a partner, and take a minute to share how this is impacting you, what you are noticing about your emotions [thoughts?] right now. Remember – this is not the time to engage your critical thinking, your best evaluative self. Instead, please share as one human being to another just how you are feeling, right now, what’s coming up for you.

+

MODULE 2C: WHERE ARE WE? – Spiritual, Psychological & Emotional Impact

LIVE PRESENTER:

1.8 SPIRITUAL FULFILMENT

Okay, we have one more aspect to look at in terms of the question “Where Are We?” And that is: How are we, in terms of our emotional or psychological or spiritual wellbeing? As a culture and society, where are we in terms of our experience of having a meaningful life, of being deeply fulfilled?

1-4: Video – Spiritual, Psychological & Social Impact (4:08)

NARRATOR:

Those of us in the modern world have had access to more money, more food, more comfort, more entertainment, more travel, and more communication than any people who have ever lived.

But has all this made us happier?

SHEIKH BENTOUNES: *[Spiritual Guide, Association Internationale Soufie Alâwiyya]*
Le modèle de la société de consommation moderne est un modèle qui nous emène vers une catastrophe sur tous les plans. Le monde d'aujourd'hui est en crise: crise économique, crise financière, crise énergétique; . crise de sens.

The model of the modern consumer society is a model that is leading us toward a catastrophe on all levels. The world today is in crisis – economic crisis, financial crisis, energy crisis – a crisis of meaning.

JOHN ROBBINS: *[Author; Founder, EarthSave International]*

There is a great loneliness of spirit today. We're trying to cope in the face of what seems to be overwhelming evidence that who we are doesn't matter. Meanwhile, we're yearning for connection – with each other, with ourselves, with the powers of nature, the possibilities of being alive.

When that tension arises, we feel pain, and then we cover that over with anything that we can use to disconnect – and go away.

JUAN MANUEL CARRION: *[Artist & Environmentalist, Ecuador]*

El problema es que hemos creado necesidades artificiales que nos hacen consumir mucho más de lo que realmente necesitamos para vivir.

The problem is that we have created artificial needs that make us consume much more than we really need in order to live.

VAN JONES:

The reason that people are into this mass consumption nightmare dream is because people are lonely, and people are hurt, and people really believe that more income, more stuff, more consumption, more things – the relationship with things – will fix the hunger in the human heart, and it will never work.

PAUL HAWKEN: *[Author & Environmentalist]*

This is not the best of all possible worlds, even though it appears that way on TV and advertisements. I think people in their most poignant and honest moments will admit that this is really hard right now... for everybody.

ON-SCREEN GRAPHIC: Income/Happiness Index



NARRATOR:

The idea that material gain leads to personal fulfilment has been demonstrated not to be the case.

ON-SCREEN GRAPHIC OF GRAPH:
 Income/Happiness Index/United Kingdom
 Income/Happiness Index/Japan
 Income/Happiness Index/United States

NARRATOR:

Although incomes have skyrocketed in economically-advanced countries, study after study has shown that levels of reported happiness have remained the same or even declined.

LUKE TAYLOR: *[Student]*

For people of my generation who are just coming into their experience of despair as the details of what's happening around the globe become clearer and begin to click into place, there's no language for us quite yet.

I think it must be unprecedented on an individual level, on a human level, that we are facing that kind of loss.

JOANNA MACY: *[Activist, Author & Teacher]*

The anguish we feel for what is happening to our world is inevitable and normal and even healthy. Pain is very useful. Just don't be afraid of it. Because if we are afraid to feel that, we won't feel where it comes from, and where it comes from is love, our love for this world. That's what is going to pull us through.

JOHN ROBBINS:

There's a possibility of embracing that pain and that grief in a way that it becomes a strength, a power to respond. That the energy that has been bound in the repression of it can now flow through us and energize us – make us clearer, more alive, more passionate, committed, courageous, determined people.

1-4a: Buffer slide – Sunset over Water

LIVE PRESENTER:

(Pause. Allow for thoughtful silence.)

1.9 >>> **Loss Exercise** [2 min.] +++++

I invite you **once again** to please lower or close your eyes softly and keep them closed as I speak.

Feel the impact of what you are experiencing right now. *(Pause.)*

Now, please allow your body to relax as you take a deep breath, breathing out, *(Pause.)* letting go of any tension you might be holding in your body.

(Pause.) Thank you.

1-5: Slide – Bamboo Forest (Loss Exercise) + Music (8:34 loop)

(Press "Enter" at any time to stop music and advance to 1-5a: Waterfall in Hawaii)

Now, please visualize before you our beautiful blue and green planet Earth moving through space.

See her from afar in all her majesty and beauty. *(Pause.)*

Now, I invite you to become aware of your *internal* reaction to the profound awareness of what is going on *externally*, in the world around us. *(Pause.)*

Please allow yourself to notice what you are feeling... *(Pause.)*

Notice any sensations that you have in your body... *(Pause.)*

We've just been given a very daunting medical report on the condition of our fellow human family, our beautiful home, the Earth, and our companions on this planet.

What feelings does this bring up in you?

(Long pause...)

When you're ready, please take a breath... and open your eyes.

Thank you.

1-5a: Buffer Slide – Waterfall in Hawaii

1.10 >>>A/B/C Share: How Are You Feeling? [6 min.]

Now, please silently turn and find two partners, if you're willing. Hold up your hand if you need someone to join your group.

(Pause while they find partners. Be sure everyone is in a group of 3.)

What I'm going to ask you to do is just share with your partners, these fellow human beings, how you are feeling right now – the sensations in your body as well as feelings and emotions.

You might be in the depths of despair. You might feel numb. You might feel overwhelmed. You might feel a sense of release. Whatever it is, please use these next few moments to share with another human being, a person in our community, how you're feeling right now. Not what you're thinking, not your solutions, not your assessment. How do you *feel*? Just take a moment, if you would, and look at your partners and tell them what you're experiencing right now. Each of you will have about a minute or so. I'll tell you when to switch. Decide who will begin, then move to the right.

Please begin.

(After one or 1½ minutes ring bell.) Thank you. Please switch now.

(After one or 1½ minutes ring bell.) Thank you. Please switch now.

(After one or 1½ minutes ring bell.)

Thank you.

If you would, please thank your partners, and let them know somehow that you heard them.

>>> **Alternate – Small Group Share Loss Exercise [6 min.]** We're nearly at the end of the Where Are We? Section. Again, *thank you* for staying present with us this long. We appreciate that this experience is different for everyone, and can sometimes be very difficult. Before we move on to the next section however, we want to offer you one last chance to dig a little bit deeper and connect with each other through the reactions you've had to what we've all just witnessed together.

In a moment I'm going to ask you to get into small groups of 3-5 people, and share with these fellow human beings whatever is coming up for you. Please remember to speak spontaneously and from the heart, opening as fully as possible without any internal judgments. The deeper you can open your heart during this section, the more powerful the rest of the Symposium can be for

you. Also, the briefer you are in your speech, the more time you have to listen with your full attention to what others are sharing, which can be a powerful experience. It's fine to be silent if silence is what's there's for you.

Your group will have about five minutes to share, and I'll ring the bell when you have two minutes left, to give anyone who hasn't spoken a chance. Please go ahead and find your groups. (Raise your hand if you don't have a group.)

(Ring bell 2 minutes before the end.)

Please take these last couple of minutes to encourage anyone who hasn't spoken much to share. If you find that you have been speaking a lot, try just listening. If you've just been listening, try speaking from your heart, even if you don't think you have anything to say.

>>> **Alternate – Abbreviated share**

Please turn to someone sitting beside you and, if you're willing, take a moment to share with one another how you are feeling; what you're experiencing right now.

>>> **Alternate – Exercise for small groups**

Please let's form a circle and go around and each say, in one word, how you are feeling right now.

>>>**Alternate – Spirit:** Now take a couple of deep breaths and allow yourself to feel the internal motivation, or heart, or spirit that brought you here today, the spirit that brought us all here today (*Pause.*) and the spirit that allows us to be the deeply feeling and caring humans that we are.



1.11 **Point of Opening Selves**

Thank you. Can I have your attention up front?

Okay, we've finished "Where Are We?!" Thanks to everyone for staying with it, and for being willing to let it in. This shared information about our current situation is the foundation for what comes next.

1.12 **Shifting Energy Activity**

Before we move on, let's shift the energy in ourselves and in the room for a moment.

>>>**Movement:** [1 min.] **+**

Please stand up (*Pause.*) and make a circle with your head and neck, to release any tension. Move your shoulders, arms, torso, legs, lightly slapping or tapping any places that feel tight. Take a few deep breaths and let them out with a sigh or other sound.

Imagine that those breaths are flowing through you, allowing you to release whatever you are feeling, out through your hands and feet into the Earth.

>>>**Extended Movement and Breath exercise** [2 min.]:

I'd like to invite you all to put down anything you may be holding, push your chairs back, and stand up where you are. Take a few moments to let whatever energies are moving through you move you, quite literally – perhaps you'd like to shake your arms and legs, hop up and down a little bit, massage your head

or shoulders or chest or belly or legs or arms. *(Allow time for this.)*

(Optional: Let's all take our hands to the space below our collarbones on either side of the ribcage, and see if you can find a spot on either side that is a little tender. That's a good spot to gently massage now as you breathe, giving those spots some attention and letting your breath move in there.)

Let's all take in a few deep breaths together and let out a loud sigh as we exhale – just let your breath out fully with as much sound as feels good to you – don't hold back – just let it go. Inhale... and... AHHHHH... exhale... two more times... Inhale... and exhale... AHHHHH!... Inhale... and exhale... AHHHHH! Good!

Now, doing any last shaking or shimmying or jiggling you feel you need to do, begin to settle down: feel your feet solidly on the ground, ensuring that your feet are at least hip-width apart for stability. Bend your knees just slightly so you can feel the ground a little more fully. Let your hands rest at your sides, and simply allow yourself to feel whatever it is you are feeling right now... if you want to draw your hands to a certain part of your body, whether that's your belly or your heart or your head, please do. And then simply draw your attention to your breath for a few moments... inhaling... and exhaling... notice any change in your body as you breathe. Try not to change your breath to become how you think it "should" be. Simply let it be what it is, just as you are letting whatever feelings you are having be what they are. How are your feelings showing up in your body... allow these feelings to actually shape your body... don't be afraid to exaggerate... simply allow yourself to be shaped by whatever feelings are most present for you.

Thank you. Please have a seat.

>>>**Alternate:** Do Milling exercise (NS4) here.

>>>**Alternate:** Offer short break here, asking people to continue to reflect on what they have just seen and felt, in silence during the break.

II. HOW DID WE GET HERE?

Intention of this section: To have participants distinguish and awaken from the ‘trance’ that we are caught in as individuals and as a society; for them to see the causal relationship between the trance and the dream of the modern world; and to empower them to continue to identify for themselves the unconscious, unexamined assumptions that perpetuate the trance.

2-1: Slide – Four Questions, second one highlighted

LIVE PRESENTER:

2.1 Root Causes

We’re ready to move into the next portion of our journey, where we ask “How Did We Get Here?”

In our action-oriented culture, our immediate reaction might be to rush to *do* something. But if we try to change our behaviour without becoming aware of the root causes of our conduct, it probably won’t be long before we’re doing the same thing over again, in a different way! So let’s first look at what the *root causes* might be of all the results we’ve been looking at today.

In the video we are about to see, Brian Swimme uses the term ‘cosmology.’ *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 humanity fits into the cosmos.

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MODULE 3A: HOW DID WE GET HERE? – WORLD VIEW & ASSUMPTIONS

2-2: Video – World view & Assumptions (10:16)

NARRATOR:

Now that we have looked squarely at where we are, a good question to ask might be: How did an intelligent, well-meaning species, who for the most part only wanted to make the world better and more secure for their children, end up in such a condition? What could possibly explain how we got into our current predicament? How did we get here?

TEXT GRAPHIC:

HOW DID WE GET HERE?

NARRATOR:

Someone who looked deeply at this question was Thomas Berry, a cultural historian and cosmologist who spent much of his life examining the relationship between humans and the community of life on Earth.

THOMAS BERRY: *[Author; Cultural Historian & Cosmologist]*

The great work of our times, I would say, is moving the human community from its present situation as a destructive presence on the planet to a benign or mutually enhancing presence. It's that simple.

DREW DELLINGER: *[Thomas Berry scholar; founder Poets for Global Justice]*

Thomas Berry says that the primary problem with western civilization is that it creates and perpetuates a radical separation between the human world and the natural world – that we've given all the rights to the human and no rights to the natural world.

We think we're behaving very rationally, that we're on this kind of a logical economic course, but actually we're heading toward our destruction. And the only way to explain this is that we've been locked into a kind of mythic entrancement, a world view that's become dysfunctional and therefore destructive.

NARRATOR:

According to Thomas Berry, our industrial age could be characterized as a period of technological entrancement in which our obsession with progress has us marching toward an ill-defined magical paradise somewhere in the future – a future in which we have mastered the Earth and everything on it – without any limits.

And so, it could be said that we in the modern world are living in a kind of "trance." Indigenous people would call this trance "the dream of the modern world." This dream could also be called our current world view, a way of seeing the world we're not even aware that we have! A world view is held in place by a set of beliefs and unexamined assumptions that we're completely unaware of – like glasses we've worn so long, we don't even know we're looking through them any more.

People's actions correlate with their world view. We take actions consistent with how we see the world. And often those actions produce outcomes we didn't predict or intend. So when our actions produce outcomes we're not intending, it's important to identify the unconscious, unexamined assumptions that generated those actions in the first place.

All the crises we're facing today can be seen as the unintended results of the unexamined assumptions that permeate the modern industrial society – and our own thinking. So let's look at some of these unexamined assumptions.

BRIAN SWIMME:

One way to characterize the cosmology that really is at work in our culture is this: That the natural world, the Earth, is there for us to satisfy our needs and desires, whatever they might be. So we want to make things. We use the Earth. We make things. Or we think of it as something like a lumberyard. In fact, we use the word "resource," so that the Earth is full of resources that are there for us to use as we see fit.

Now that orientation actually is not that bad so long as humans are not that powerful. But suddenly, when we become so massively present, that orientation turns out to be completely pathological. You can't call a forest a resource. It's filled with amazing beings. You can't call the ocean with all those fish and the marine mammals a resource. Each of these species is the end result of 13.7 billion years of evolution. They're spectacular; they're stupendous; they have a right to be here. So that to think of them as resources and to use them however we like is really what is driving our destruction.

NARRATOR:

In a world we assume to be full of resources for our use, clear-cutting a forest makes perfect sense.

NARRATOR:

Another example of an unexamined assumption is that competition alone is the fundamental law of nature. But when we really look, does that assumption hold true?

DR. VANDANA SHIVA: *[Physicist, Ecologist & Activist]*

So much sort of pseudo-science is being done trying to show that the world is in competition – survival of the fittest and all of that. I think human beings are more prone to cooperation and compassion. If you look at the work that's being done in science, it's about cooperation: cells must cooperate; species must cooperate. Cooperation rather than competition is the way nature works.

NARRATOR:

In modern society, many of us believe that our job as “smart shoppers” is to get the highest level of comfort and convenience at the lowest possible price. We assume that when we buy something, the price we pay reflects the full cost of making it. According to Annie Leonard in “The Story of Stuff”, maybe not.

ANNIE LEONARD:

I was walking to work, and I wanted to listen to the news. I found this cute little green radio for four dollars and 99 cents. I was standing there in line to buy this thing, and I kept thinking, how could \$4.99 possibly capture the costs of making this radio and getting it to my hands? The metal was probably mined in South Africa; the petroleum was probably drilled in Iraq; the plastics were probably produced in China; and maybe the whole thing was assembled in Mexico. Four dollars and ninety-nine cents wouldn't even pay the rent for the shelf space it occupied until I came along, let alone part of the staff guy's salary that helped me pick it out, or the multiple ocean cruises and truck rides pieces of this radio went on. That's how I realized I didn't pay for the radio.

So, who did pay? Well, these people paid with the loss of their natural resource base. These people paid with the loss of their clean air, with increasing asthma and cancer rates. All along this system, people pitched in so I could get this radio for \$4.99.

LYNNE TWIST:

We have a lot of unexamined assumptions around money. One of them is that people have equated their own value with money. Even the word success: when we say: “Are you successful?” what we mean is: “Are you making money?” And it eclipses peoples' genuine worth and value.

JULIA BUTTERFLY HILL: *[Author & Activist]*

When you say you're going to throw something away, where's “away”? There's no such thing. And where “away” actually is, is social justice issues and environmental justice issues. Every plastic bag, plastic cup, plastic to-go container – that is the petroleum complex in Africa, Ecuador, Colombia, Alaska, you name it. Every paper bag, paper plate, paper napkin – that is a forest. Everything that is called waste or disposable is the ways in which we are saying that it is acceptable to throw our planet and its people away.

ON-SCREEN GRAPHIC:

Every day, the US throws “away” 137 million aluminium cans

Every day, the UK throws “away” 41 thousand cell phones

Every day the US throws “away” 27 million paper bags

Every day, the US throws “away” 600 million plastic bottles

Disposables are one of the huge magnifiers of how we've lost our connection to the sacred. We just take it for granted that we're going to go to the coffee shop and get coffee that came from an exploited community somewhere, where a forest was destroyed for a monoculture,

put it in a paper cup that used to be a forest, put a plastic lid on top of it that used to be an indigenous community somewhere in a beautiful area, drink it, and then throw it away where it goes back and pollutes a nature community or a human community at the end.

I am so fiercely passionate about it, because I know in my heart that as long as we are trashing the planet and trashing each other, a healthy and a holistic, and a healed world is not possible. We cannot have peace on the Earth unless we also have peace with the Earth.

VAN JONES:

See, we don't just have unexamined assumptions about how we relate to the planet. We have underlying assumptions that we haven't examined about how we relate to each other. We have a society that believes we have throw-away resources, throw-away species, and throw-away people.

The same mindset that says I can ball up this can and throw it away – the same mindset that says I can ball up this child and throw that child into a prison forever for a mistake that that child made, similar to a mistake my child might be making with drugs or whatever – that's the core mindset.

NARRATOR:

The dream of the modern world is constructed almost entirely out of assumptions that have simply been accepted for generations. Questioning these assumptions is a powerful way to begin to awaken from our collective trance.

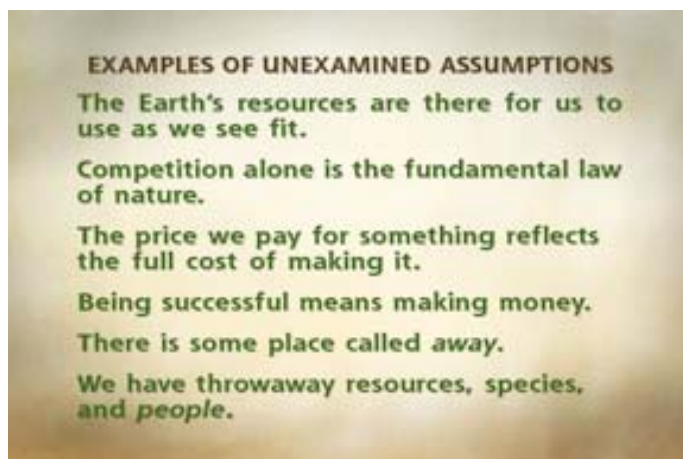
2-2a: Buffer Slide – Cartoon Man with Glasses off

LIVE PRESENTER:

2.2 Review Video Examples

The video illuminated some examples of unexamined assumptions, like those here on the screen. *(Point to slide on screen.)*

2-3: Slide – Unexamined Assumptions



2.3 Additional Examples of Unexamined Assumptions

Here's another example of an unexamined assumption: One of the most prevalent assumptions in our society is that a healthy society depends on a *growing* economy. One result of that particular assumption is that it then becomes our job to consume more to generate that growth. (You

may remember a time when people were called citizens; now our primary label is “consumers.”)

Here’s another one: “One little individual can’t make a difference.” An unexamined assumption like this is unconscious; it’s a belief *behind* or *underneath* our thoughts and actions.

Here’s another one: “I didn’t ask to be born privileged, but actually I kind of deserve it.”

*(Presenter, share some of your own unexamined assumptions that you’ve become aware of. Offer examples in all three categories: environmental, social justice, spiritual fulfilment. See **Notes for Presenters** for examples. Use the following space to note unexamined assumptions that you would like to use as examples. The more real you make this, the more powerful the exercise can be for the participants.)*

Environmental:

Social Justice:

Spiritual Fulfilment:



Remember that our unexamined assumptions are *underneath* our conscious thoughts, usually as invisible to us as the air we breathe.

2.4 Set up Exercise

Now we’re going to give *you* an opportunity to identify for yourselves some of the unconscious, unexamined assumptions and beliefs that make up the trance that we in the modern, industrialized world are caught up in and that drive our behaviour. Because if we can observe the assumptions that make up the trance in ourselves, then at least we have a chance of separating ourselves from them, and making clear and conscious choices of our own.

2.5 >>>Groups: Identify Unexamined Assumptions [7 min.] +

Please form yourselves into groups of four or five and quickly say hi to everyone. *(Pause for them to do this, then get their attention again.)*

Please look around your group, and whoever is feeling scribe-like today, please identify yourself. The scribe will keep note of the ideas your group comes up with. Thank you. *(Ask: Does any scribe need paper and/or pen?)*

Okay, the job of your group is to *identify what seem to you to be the unexamined assumptions that motivate us and our society and contribute to creating the “dream” of the [modern] world we live in, and contribute to creating the consequences we’ve been looking at today. What are the unconscious, unexamined beliefs that are so totally accepted in our society that we ourselves operate out of them without even thinking? This isn’t so easy. It’s like trying to see your own cornea – you’re trying to identify characteristics of the “lens” you’re looking through.*

Do your best to come up with examples of unexamined assumptions that have consequences, not just in the environment, but also in the areas of social justice and spiritual fulfilment.

You'll have about five minutes to come up with your list. Please begin now.



(Ring bell after about three minutes.)

Excuse me, may I have your attention for a minute?

We're going to keep going, but if you haven't already, please make sure you are identifying unexamined assumptions *that have a grip on you, personally*, not just general ones that "some people" have! Bring this home to your own life. Thank you.

(Ring bell after about three more minutes.)

Okay, will all the scribes please stand. Thank you.

2.6 >>>**Group share:** [2 min.]

Let's go around and hear one or two examples of an unexamined assumption from each scribe – no repeating! *(Take more examples from each group if time permits.)*

Great!

Does anyone have an example of an unexamined assumption that wasn't mentioned that you think we've all got to hear?

>>>**Alternate – abbreviated unexamined assumptions exercise []**

If time is very short, have people *call out* examples of unexamined assumptions that are contributing to the dream of the modern world.

Then give (or ask for) examples of how one assumption impacts all three areas (in place of One Issue, Not Three exercise, below).

2.7 >>> **"One Issue, Not Three" Exercise** [5 min.] +

All right, now staying in the same groups, please select any one of the unexamined assumptions from your list, and have a discussion about whether the *unintended consequences* of that unexamined assumption appear in the area of environmental sustainability, in the area of spiritual fulfilment, or in the area of social justice.

You have five minutes: talk about as many as possible in the allotted time.

>>> **Alternate "Triangle" exercise** [5 min.]

Now, will the scribes please draw a triangle on a blank page and label each point "environmentally sustainable," "spiritually fulfilling" or socially just." Please place one of your unexamined assumptions wherever you think it belongs in the triangle, in terms of where the consequences of that assumption "show up." Then move on to another assumption. *(Offer no more explanation than this; let the group make whatever discoveries they do in the course of the exercise.)* There's no "right" answer on any of these – the point is to stimulate a discussion.

You'll have five minutes to get through as many unexamined assumptions as you can.

>>> Alternate 'Upstream/Downstream' Unintended Consequences group activity +

If time allows, have each group choose an object in someone's pocket or handbag – anything will do – and have a conversation to identify, first, what is the likely future of the object, and second, what was involved in creating it in the first place. Encourage as much specificity as possible both 'upstream' and 'downstream.' Report back to the group – the *unintended consequences* that resulted from producing the object.

(After five or so minutes, ring bell to reconvene whole group.)

2.8 >>>Group share [1+ min.]

Who would like to share what their group discovered doing this exercise?

(Take several shares if time permits.)

Thank you.

2.9 Consequences

Please remember that these *unexamined* assumptions, along with the actions and consequences that result from them, are at the source of the current crisis we are now in as a species and as a planet.

Module 3B: "HOW DID WE GET HERE?" - ANOTHER WORLD VIEW

2.10 Another Perspective: Indigenous View

At this point, it can be valuable to recognize that other peoples, other cultures on the planet have very different 'cosmologies' – very different understandings of the world and their place in it.

Looking, for a moment, through an indigenous or traditional way of seeing the world may offer us some perspective on our own 'modern, industrial' world view, and on the trance that our world view has generated.

Define Indigenous/Traditional

When we use the word 'indigenous,' or 'traditional,' we're not referring to a particular racial or ethnic group or groups. We are talking about *ways of relating to other beings and the Earth*, ways that humans have generally lived and organized themselves in earth-honouring traditional societies for thousands of years. If we go back far enough, all of us are indigenous at our deepest roots. Some of us have departed from those traditional roots, some of us are returning to them, and some of us are continuing to honour them – regardless of the racial or ethnic group we belong to.

Please turn your chairs back toward the front of the room *(Allow time for this.)* and let's look at the screen.

2-4: Video – Another World view (6:38)

TEXT ANIMATION “STORM” IN VARIOUS LANGUAGES:

More is better

Poverty is inevitable

Technology will save us

Growth equals progress

I can't make a difference



NARRATOR:

Of all the countless assumptions that make up our modern industrial world view, there is one that is primary and all encompassing:

TEXT STORM CLEARS TO ONE:

“We Are Separate”



NARRATOR:

The assumption that we are separate – from everyone and every thing. This assumption shapes virtually all of our perceptions and actions.

JAKADA IMANI: *[Executive Director, Ella Baker Center for Human Rights]*

There is a fundamental misconception that we are separate. We're learning that that's not true. If there's only one, then whatever I do to you I do to me. If there's only one, whatever I do to the air I do to me. If there's only one, whatever I do in society is what I'm actually doing to myself, doing to my family, doing to my children.

NARRATOR:

Spiritual traditions have long taught that separation is an illusion. Buddhist teacher Thich Nhat Hanh puts it this way:

THICH NHAT HANH: *[Buddhist Teacher & Author]*

We have the word to be, but what I propose is that a word to inter-be, inter-be. Because, it's not possible to be alone, by yourself. You need other people in order to be. You need other beings in order to be. Not only (do) you need father, mother, but also uncle, um...brother, sister, society, but you also need sunshine, river, uh, air, trees, birds, elephants, and so on. So it is impossible to be by yourself, alone. You have to inter-be with everyone and everything else, and therefore, to be means to inter-be.

NARRATOR:

Over the centuries, the story that's been communicated in the modern world, consciously or unconsciously, has been that the world operates like a huge machine, made up of separate parts like a big clock. For the past 400 years, the scientific tradition has been trying to take the clock apart and figure out how it works so we can master it and use it for our own purposes.

CARL ANTHONY: *[Founder, Earth House Leadership Center]*

A mechanistic view meant that instead of seeing the interconnection between things, there was a way of analyzing what people were coming into contact with and taking it apart. And so what evolved was kind of a fragmented view of the natural world. And we became hypnotized, really, with the power that came out of this technology, and we lost our connection to each other; we lost our connection to the mystery of the universe.

TOM GOLDTOOTH: *[Executive Director, Indigenous Environmental Network]*

We use another terminology called *Mitakuye Oyasin*, which is "All My Relations." We try to recognize that we are related to everything – to the animals, to the fish, to the plants, to the trees, to the birds, even the micro-organisms. So that we are all related.

JEANETTE ARMSTRONG: *[Okanagan Author, Executive Director, En'owkin Centre]*

The foundational understanding from my point of view, or an indigenous point of view, is that you are a part of that land in a very interdependent way. You are part of that land – it's your body – it's you. And you can't do things to the land that in the end comes back and destroys you.

BOB RANDALL: *[Australian Aboriginal (Yankunytjatjara) Elder]*

We're only caretakers for our time on this earth, for our children's children, who's gonna come after us. We are not the owners; we are caretakers for Mother Earth.

KIRITAPU ALLAN: *[Ngati Ranginui, Pirirakau; Director, Conscious Collaborations]*

I'm a young indigenous woman but I'm born into a colonized world. My world view begins with an intrinsic understanding of what balance is. If I step on or take away or do something to upset that balance, then we go through a process of restoring it.

CORMAC CULLINAN: *[Author & Environmental Attorney, South Africa]*

I think that the indigenous peoples of the world have a particularly important role to play at this moment in history, this moment in the life of Pachamama, of the Earth. We need them to come forward and explain how they see things, because these are things which have been forgotten.

TOM GOLDTOOTH:

Somehow, industrialized society has not caught up with itself to really appreciate and respect what indigenous peoples have to offer, but it's something that's very important, I think, that's going to save this planet.

NARRATOR:

By combining the technological brilliance of the industrialized world with the Earth-honouring spirit of indigenous cultures, we have the opportunity now to merge the genius of the human mind with the wisdom of the human heart.

BILL TWIST:

And now that we're starting to wake up to how the world is really organized, that's a real moment of hope for us. We're not flawed, evil people; we're misinformed. And informed properly, we can count on ourselves.

NARRATOR:

So we are mistaken, not flawed! This is good news, because there's not much hope for an innately flawed species. But there is hope for one that has recognized – and is waking up from – a trance. That opens up some powerful new possibilities for the future.

2-4a: Buffer slide – Achuar in Canoe

LIVE PRESENTER:

2.11 Misinformed – Opens New Possibility

Here's the point: Given the unexamined assumptions and the cultural 'trance' of the modern world, all of our destructive behaviour starts to make sense (!) These actions have been the result of a cultural perspective that is simply not accurate and that we can now see as *misguided*, and *misinformed*. And as people learn to wake up out of that central misperception of separateness, new possibilities for the future open up.

2.12 Not Idealize Indigenous People

At the same time, we have to be careful not to idealize indigenous people or think that *they* have a perfect world view. Indigenous communities often have their own unique challenges and problems. What we're suggesting is that by combining the millennial-old wisdom of traditional indigenous cultures with the technological genius of the modern 'scientific' world view, an entirely new way of being can be created that serves us all – and benefits the Earth.

>>>'Remember a Time' exercise [2 min.]

Before we move on, I'm going to ask you to close or lower your eyes for a moment once again (*Pause while they close eyes.*) and this time please recall a time when, as a child, you felt close to nature... (*Pause.*)

Just allow some image to float into your consciousness, of a time when you were in nature and it was beautiful and magical... and you felt safe... and connected... When you were enveloped in a sense of awe and wonder... and it felt like everything was in its place... and that you belonged. (*Pause.*)

See if you can recall what you saw... (*Pause.*) the sounds... (*Pause.*) the smells... and how you felt. (*Pause.*)... Thank you... Please open your eyes.

2.13 **Set up Break**

(Alternative: Some presenters have found it effective to hold the break until after the next section, “A New Story”, after the Milling exercise. Determine if your group can wait until then, or if the group is ready for the break here.)

We’re going to look at what all this means for us and for the future we want to create, but first let’s take a brief bathroom and stretch break, say ten minutes.

>>> **“Remember a Time” sharing at break:**
During the break, if you like, please share with one or two people the images that came to your during that last exercise.

Please be back in your seats by [*time*].

BREAK (10 minutes)

B-1: Break Slideshow + Music (17:10) [Mana’olana (John Keawe); Gary’s Guitar (Gary Malkin); Ivana Y El Mar (Tito La Rosa, Gary Malkin; Nu’uanu Slack Key (John Keawe)]
(Press “Skip Forward (>>)” to advance immediately to B-1a: Buffer Slide)

B-1a: Buffer Slide – Man and Camel
(Select < to restart Music Break: Break Slideshow)
(Select > to start B-2: Video: Island Home)

END BREAK

(Ring bell a minute or two before break ends to gather people back.)

B-2: Eco-spot – Island Home (:34)

What if you lived in a home on an island you couldn’t leave – with limited amounts of food and safe drinking water? It would be very important to use only what you need. Well it doesn’t matter where your home is, because we all live on an island we can’t leave.

B-2a: Buffer Slide – Mt. Fuji and Field of Flowers

[intentionally blank]

LIVE PRESENTER:

NS.1 **Welcome Back**

Okay, are we ready to keep going?

A NEW STORY

Intention of this section: For participants to recognize that a new way of seeing the world – as profoundly interconnected – is emerging in our culture, one that is consistent with both modern science and the understanding of the world that indigenous people have always had – which opens the possibility for a future that is not an extension of the past.

NS.2 **Recap: Separation**

We've seen that most of the unexamined assumptions of the modern world that produced the consequences we've been looking at today can be traced to one central unexamined assumption: that we are separate from the world – and from each other. This next video shows that even modern science has begun to demonstrate how flawed that point-of-view is.

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Module 4: INTRODUCTION TO THE UNIVERSE STORY

Alternate Universe Story set up: If people think they are separate from others and from nature then it can seem to make sense for them to use the natural world as resources – as just 'things' – as many have been doing.

The inaccurate notion that humans are separate is a deep part of the cultural story that we're immersed in right now. Every group has had a cultural story that contains some degree of separation in it. Even those of indigenous peoples – while their world views generally do not separate them from nature – still tend to focus on their specific tribe or group. So everyone has had their cultural story –Christians, Buddhists, different countries – and they have been rich and life-giving stories. They are a vital element of each culture's background, and are worth keeping. Now, for the first time, an inclusive story is arising, one *for all humanity* – more than that... for all of creation... for all of the universe – a story that is supported by science. This next video displays a vision of this new story that encompasses all those other stories. We invite you to pay attention to how this story expresses both scientific evidence and our love for our world, and allow the story itself to penetrate your being, and to notice how it can shift your identity and thus your relationship to everything. ◆◆◆

NS-1: Video – The Universe Story (7:58)

NARRATOR:

One way to describe our collective world view and the unexamined assumptions that comprise it would be to call it our story.

Anthropologists tell us that a culture's story about how the universe came to be created, and how the human community came to be a part of the universe, is really the background for everything else the culture believes – their values, ethics, laws, institutions... everything.

A new cultural story, supported by scientific discoveries, is emerging at this time in history. It's a story that says we are not separate; that everything – all of humanity, all of creation, all of the universe – is profoundly connected at both the macro and micro level. Children today are being raised within this new "operating system," and with it they are beginning to shape the consciousness on our planet.

One way of telling this story comes from cultural historian Thomas Berry, and from mathematical cosmologist Brian Swimme who wrote a book called "The Universe Story". Here is an excerpt from a film by Neal Rogin about this new way of seeing the world.

ON-SCREEN GRAPHIC:

"To tell the story of anything,
You have to tell the story of Everything."

Thomas Berry

THOMAS BERRY:

We will be alienated from the universe until we have a story, an adequate story of the universe, that tells the story of the human as well as the story of everything else, because it is part of one single process that has been going through a sequence of transformative episodes.

MIRIAM MACGILLIS: *[Dominican Sister; Thomas Berry scholar]*

This idea of an emergent universe is very, very new. There is no culture, no tradition, no sage, no prophet that could know that the way our generation is blessed to know it.

MARY EVELYN TUCKER: *[Professor; Co-Director Forum on Religion and Ecology]*

When we begin to realize this tremendous sense of time that's orienting us and space that's grounding us, we are energized in a new way to take responsibility for the planet and its ecosystems. In other words, our response to the magnificence of cosmology and this story is a responsibility to its continuity.

BRIAN SWIMME:

The Universe Story shows how profoundly related we are...It shows that we are involved with each other and have been for a long time. So, it is not the case that the Earth was assembled and then we were added to the Earth, and it was there for our purposes. Rather, we came out of the Earth.

MATTHEW FOX: *[Author; Founder, University of Creation Spirituality]*

Now the recovery of cosmology brings back a sense of community, or it ought to. To rediscover that we are kin with all other beings. And if you run the film of the universe backward 14 billion years, you realize we all descend from an original pin prick smaller than a zygote. It's really one being here. We're all relatives.

NARRATOR:

Imagine nothing. Not Space. Not darkness. Not even a vast emptiness. But nothing. Now, imagine... everything! In a stupendous explosion of light, heat and energy, radiating out in every direction, the universe erupted into existence 13.7 billion years ago.

DREW DELLINGER:

We can see that everything that ever was, is or will be, was compressed into a space smaller than a seed, tinier than a tear, more miniscule than a molecule. All space, all time, and the potential for everything that would ever exist started as a single point. So in a very real sense science has discovered what indigenous people have known all along: we are all one; we are all connected; we all come from the very same source.

NARRATOR:

This massive fireball continued expanding, eventually cooling enough for the very first atoms to form.

BRIAN SWIMME:

If the expansion had just been a little bit slower, the universe would have collapsed into an enormous black hole. Or if the expansion had just been a little bit faster the universe would have expanded just too fast for the galaxies to form and so we'd have simply dust. If you altered the expansion just one millionth of one per cent the entire universe would collapse. So what it suggests is that there is a profound wisdom at work in the universe.

MIRIAM MACGILLIS:

Earth as we see her now, has arrived at such a complexity, such a development, such a journey of that original fireball, that she is now alive in her own right. In other words, the universe, in earth, has reached a complexity in which universe awakens into life and is alive.

DREW DELLINGER:

Think about it. Everything we see around us has developed from the boiling cauldron of the early earth, a sphere of lava that miraculously gave rise to the sea and the atmosphere, and then life in its infinite expressions. As Brian Swimme says: "The Earth was once molten rock and now sings operas", so all creativity and all consciousness arises, in some mysterious way, from the depths of the Earth itself.

MIRIAM MACGILLIS:

Why out of stardust has this come to be? Why birdsong? Why green? Why the lushness of palm and the stability of cypress, and the grandeur of the mountains? And why the oceans, with their billions of teeming life forms? We are part of a journey so much more than we ever could even imagine.

BRIAN SWIMME:

As we move into this understanding, we have a new identity of ourselves as cosmological beings. We're not just Americans; we're not just French; we're not just Democrats. We're not any small category. We are the universe in the form of a human. And it is true of everyone. It's an amazing new understanding of ourselves that is so profoundly inclusive and everyone is part of this. Everything is part of this, and we discover as well a profound kinship. That no matter what being we're talking about on the planet, we are related. We are related in terms of energy. We're related in terms of genetics. We're all in one way or another like a form of kin and that just – It's overwhelming. So it's just now coming into human awareness. It's going to take a lot of reflection to embody this fully, but it is a massive change... in human consciousness.

N-1a: Buffer slide – Starry Night

LIVE PRESENTER:

NS.3 New Story Shaping Consciousness on the Planet

Whether we as individuals subscribe to this story of profound interconnection or not, this story is beginning to shape the consciousness on our planet.

NS.4 Not Separate – Creates New Possibility for the Future

In an emerging story of *connection* and the understanding that we're all part of one unified whole, behaviours that previously would have been considered an assault on (the) Earth now, can be seen as an *assault on ourselves*, because we're part of – not separate from – the web of life. And that understanding creates a new possibility for a new future, different from our most recent past.

Differing Stories

We, as Christians, Muslims, Jews, Buddhists, Aborigines – or any ethnic or religious group or people around the globe – tend to be nourished by our story of the creation of the universe. Scientific evidence does not ask us to reject our traditional stories. They comfort and support us and connect us to our traditions and our ancestors. What *is* vital in light of the “new” story is to examine where our stories may have led to a world view of separation that misguides our actions and has begun to jeopardize and compromise the future of life on Earth. Evidence of a profound interconnection throughout the universe urges us to embrace a wider understanding of our own identity.

New Understanding

The fact that this “new” story, new understanding, exists – and is embedded in our culture and the way people are seeing the world – changes everything. And that’s so whether or not you and I, personally, subscribe to this, or any particular theory of how the universe began.

**N-2: (Milling Exercise) Slide – Close-up of Leaf**

(If you have the physical space and the time, do “Milling” exercise – this starts on the next page, so that you can easily lift it out of your manual while you are leading it:)

>>> Joanna Macy's "Milling" Exercise [10 min.]+++

This exercise requires an open space, enough for the group to mill about fairly tightly, and then to sit down on the floor in close-seated pairs. Have some chairs on the side in case some people can't sit on the floor, and have a production person ready to step in and join someone in a dyad if you have an odd number. Don't rush this process – give it plenty of space and time. You may omit, if you deem necessary, the instructions to gaze into one another's eyes or to hold hands [indicated by parentheses].

Begin by asking everyone to walk over to the open space and have them space themselves loosely around the room in no particular formation, facing in different directions.

"We're going to do something a little different for a few minutes, and I'm going to ask you, in a moment, to stand up and walk over to the empty space over there, and just stand there, in no particular arrangement, facing different directions. You can leave your belongings on your chairs. Okay, please quietly go stand over there. Thanks." (Give them time to get there.)

"Please close your eyes, breathe deeply, and find a quiet, receptive space inside you. See if you can allow your mind to be calm and centred." (Pause for a moment.)

"Now slowly open your eyes. (Pause) Imagine that you are in downtown (name of local large city), on your lunch break. Begin walking at a bit of a fast pace – but not too fast – because you are in a hurry to get somewhere during your short break. You don't see the other people around you or look at them, except as barriers to get accomplished what you need to get accomplished today. You really don't have much time for this lunch break. You have important things to do back at your work place – there is probably no way that you can get done all that you need to today. In fact, there's a chance that it may all fall apart, and you might be revealed as being much less competent than anyone had realized before."

If the pace of their walking begins to get too fast, or even if it doesn't, say: "Slow down to a pace that would occur in real life. Let yourself really feel in your body all that you are feeling right now – whatever that may be."

Let this go on for enough time to let them really sink into it, get it in their bodies in a significant way – intuit what the right time is, but don't rush it. This is essential to build energy for what follows – you will have a tendency to end it too soon, because it is a little uncomfortable for you, too.

"Now, find yourself in front of someone. Stop there. Hold up your hand if you don't have a partner." (Have production person move in to pair with any unpaired person.)

"Standing there before this person, let yourself register their presence. Make eye contact [and if you like, take hold of their hand]."

"Here is someone alive on planet Earth at just this same moment, born into the same period of crisis, confusion, and speed. But they're not speeding right now. (Pause) They're right here. (Pause) And they've chosen to be here. There were plenty of other things they could have done today. But they've chosen to be here with us, to confront our current situation together." (Pause)

"Feel your gladness that they made that choice (Pause to let them do this.) and express it nonverbally in any way that feels right to both of you." (Allow time.)

"Now, start milling around again, but slowly." (Pause)

"Again, find yourself in front of someone and you stop. Hold up you hand if you don't have a partner. Look at them [and if you like, take hold of their hand]."

"Behold this brother/sister being. (Pause) You are looking into the face of someone who has a good clue what's truly going on in our world. There's not a day in which the person who is standing in front of you isn't aware of what we've been talking about today – the changes in the environment, rampant social injustice, and the disconnection among people. (Pause) Yet they haven't closed their eyes, they haven't turned away. Here is someone who is unafraid to love the gift of being alive on this planet, at this very moment. It's like healing medicine."

(Pause)

“Feel your gratitude that this person is here with you, and, in some non-verbal way that feels appropriate to both of you, express your gratitude.” *(Pause)*
 “Please sit down with this person, as close as you both feel comfortable.” *(Pause for them to do this.)*

(Include if time permits:)

>>>A/B Share: [4 min.]

The person with longer hair is “A”; the person with shorter hair is “B.” I’m going to say the first part of a sentence out loud, and I want both of you to pay close attention to what comes up spontaneously within you as the completion of this question. A will immediately begin speaking, saying the completion of the sentence that came up within him/her, and continuing to speak spontaneously about that – try not to filter anything that you are saying, just let it be said. A will have about one minute, and then we’ll ring a bell.”

B, your job will be a little tougher – you have to hold onto your awareness of what came up for you when you heard the first part of the sentence, while you also listen completely to what A is saying. And then, it is your turn, I’ll repeat the first part of the sentence, and you speak spontaneously about that, just as A did, for about a minute. After both A and B have completed the same sentence, you’ll reverse roles and respond to a second sentence. Does everyone understand?

First sentence fragment: “When I think about all these things – the environmental destruction and the human suffering – the feelings that come up for me are _____.”

(Presenter: try to get into a bit of this space yourself – don’t give in to the temptation to be removed from what is happening with them. Sense when enough time has passed for them to get into it, give a bit of a warning, then ring the bell when the time is up. Repeat the sentence fragment for B. Give them a minute or so, with warning.)

Second sentence fragment: “The ways that I respond to or handle these feelings that come up for me are _____.” *(Ring bell when the time is up. Repeat the sentence fragment for B. Give them minute or so, with warning.)*

“Now, look at one another. *(Pause)* Now there is another thing to see in this face. *(Pause)* Allow your awareness to open up to the very real possibility that this person will play a role in the healing of our world, that they are at the right place, at just the right moment, with just the right gifts and motivation. Allow that possibility, with all that it means for you – and for them – to enter your consciousness and your heart. *(Long pause)* Find some appropriate way to let them know how you feel about it – and you can speak this time.”
(Give them another minute or two to talk, then give a warning and ring the bell to end. Take shares right there, rather than returning to chairs. Stand or kneel on the edge of their groupings – in energetic contact and equality with them.)

>>>Group share: [2+ min.] Would anyone like to share something about what they experienced?

(Take several shares and have people return to their seats.)

III. WHAT IS POSSIBLE FOR THE FUTURE?

Intention of this section: For participants to be uplifted, energized and inspired into action by seeing that a huge, un-named, unstoppable groundswell of committed energy and activity is emerging around the world as a new expression of civil society.

3-1: Slide – Four Questions, third highlighted

LIVE PRESENTER:

3.1 “The Great Turning” – It’s Happening

Now let’s turn to our third question.

The emergence of a New Dream isn’t something that is yet to come – *it’s happening already*. Leading cultural philosophers and activists/thought-leaders point out that a large movement is emerging around us already. Some call it “The Great Turning”, “The Turning Tide”, or “The Great Transition”.

So, let’s start to look at “What is Possible for the Future?” and begin to let in some of the amazing things that are taking place all over now.

Module 5 – “WHAT IS POSSIBLE FOR THE FUTURE?”

3-2: Video – What Is Possible for the Future? (11:21)

MARTIN LUTHER KING, JR.:

... Let us remember that there is a creative force in this universe, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize that the arc of the moral universe is long, but it bends toward justice.

ON-SCREEN GRAPHIC:

What Is Possible For The Future?

ON-SCREEN GRAPHIC:

MALE VOICE:

“There is a tendency to think that what we see in the present moment will continue. We forget how often we have been astonished by the sudden crumbling of institutions, by extraordinary changes in people’s thoughts, by unexpected eruptions of rebellion against tyrannies, by the quick collapse of systems of power that seemed invincible. What leaps out from the history of the past hundred years is its utter unpredictability.”

Quotation from U.S. Historian, Howard Zinn

MARIA SHALL: *[Symposium Facilitator]*

Demonstrations in Russia were like totally illegal. After one second holding a banner in front of you, you would be arrested. But we did it once, and we did it twice, and then we did it three times, and a year later demonstrations were common thing on the streets of Moscow. We didn’t believe that we can change anything, but we did it anyway.

NARRATOR:

After many centuries of warfare in Europe, who could have imagined the emergence of the political and economic power that is now the European Union? And, in a country with a history of slavery and segregation, who could have predicted that a man of colour would be elected its president? Or that a nation would publicly apologize for the wrongs committed against its First Peoples?

PRIME MINISTER RUDD: *[Australia Prime Minister]*

We apologize for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering, and loss on these our fellow Australians. For the pain, suffering and hurt of these Stolen Generations, we say sorry...

CATHERINE INGRAM: *[Author, In the Footsteps of Gandhi]*

Many, many years ago I interviewed Desmond Tutu, prior to the end of apartheid. And he kept saying “when we end apartheid.” And I kept thinking, “yeah right,” you know, like, “dream on.” I mean, I didn’t want to rain on his parade or anything, but in my heart of hearts I thought, “not in your lifetime.” And lo and behold, a year and a half later, it was over. So it was really a profound lesson about what can happen when the will of people aligns.

DESMOND TUTU: *[Chair of Truth and Reconciliation Commission; Nobel Laureate]*

We have defeated awful things like Nazism, like *apartheid*. And we have seen some wonderful human beings – Mahatma Gandhi, the Dalai Lama, Mother Teresa. What that says is that ultimately good prevails. It is a moral universe, despite all appearances to the contrary. Hahahaha! It is that... there’s no way in which evil will ultimately triumph.

ROB HOPKINS: *[Co-founder, Transition Network]*

We sit at a point in time, which is extraordinarily pregnant with possibilities. And that what’s really important is that we shift our thinking from being focused on probabilities -- as in well, what’s the probability that we’ll have runaway climate change or dah dah dah – to possibilities. And so once you start to look at possibilities, then there’s huge energy that is unlocked from that.

ANIMATED GRAPHIC:

Government

Business

Civil Society



NARRATOR:

New possibilities for the future are emerging in all sectors of society – in national and international government, in business and commerce, and the myriad organizations of civil

society. Now, governments worldwide are beginning to step up to address our global challenges.

ED MILIBAND: *[UK Dept. of Energy and Climate Change]*

For the proposals published today are the first time we've set out a comprehensive plan for carbon across every sector.

NARRATOR:

Iceland, New Zealand, Norway and Costa Rica are racing to become the world's first developed nation to go entirely carbon neutral.

NATALIA GREENE: *[Fundación Pachamama staff; Environment Consultant]*

Ecuador es el primer país en el mundo en reconocer los derechos de la naturaleza en su constitución. El reconocer los derechos de la naturaleza significa tratar a la naturaleza como a un alguien, como a un alguien a quien proteger y no como a algo que se destruye y se explota.

Ecuador is the first country in the world to recognize the rights of nature in its constitution. Recognizing the rights of nature means treating nature as a somebody, as someone to protect and not as something to be destroyed or exploited.

NARRATOR:

The United Nations Millennium Development Goals represent a worldwide effort to end hunger and poverty by 2015.

NARRATOR:

Businesses and corporations are recognizing that success in the 21st century means paying attention to the triple bottom line: People, Planet, and Profit.

HUNTER LOVINS: *[Author; President & Founder, Natural Capitalism Solutions]*

The world's largest corporation has announced aspirational goals to be 100 per cent renewable energy, zero waste, and sell only sustainable products. Sixty to ninety thousand companies that sell products to Wal-Mart will now have to show that they are measuring and tracking their carbon footprint and beginning to reduce it.

NARRATOR:

The economic landscape is also being remade with new green collar jobs...

VAN JONES:

If we give them the tools and the training and the technology, they can retrofit a nation.

ERIC LOMBARDI: *[Director, Eco-Cycle]*

A lot of people think that trash is inevitable – it's one of those necessary evils of life. But that's not true. Waste is actually the product of bad design, and bad design can be changed.

NARRATOR:

Innovative design is also creating low-tech solutions for the developing world.

NARRATOR:

Everywhere on Planet Earth – in cities and towns, suburbs and villages – a vast and unprecedented global phenomenon is beginning to make itself known.

PAUL HAWKEN, Bioneers Conference, 2004:

There is another superpower here on earth that is an unnamed movement. It is far different and bigger and more unique than anything we have ever seen. It flies under the radar of the media by and large.

It is non-violent; it is grassroots. It has no cluster bombs, no armies, and no helicopters. It has no central ideology. A male vertebrate is not in charge. (Laughter) This unnamed movement... You can clap for that (Applause)... The very word "movement", I think, is too small to describe it.

This movement is humanity's immune response to resist and heal political disease, economic infection, and ecological corruption caused by ideologies. This is fundamentally a civil rights movement, a human rights movement; this is a democracy movement; it is the coming world.

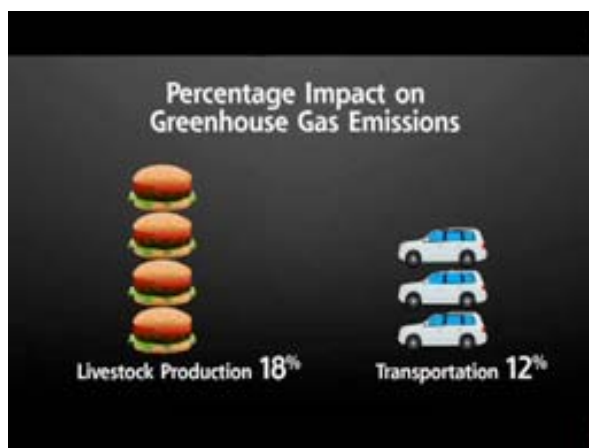
PAUL HAWKEN (VOICEOVER):

What you're seeing here is the beginning of a list of the two million organizations in the world that work towards social and environmental justice, and that's a minimum. To give you a sense of how big this movement is: If I start this tape on today at 9:00 am, and we watch this all day and all night, and the day after that, until a week passed, and then for three more weeks, and then a month after that, we still would not have seen the names of all the groups in the world. It's the largest social movement in the history of humankind, by far.

NARRATOR:

At the heart of the transition to a new world are the communities, families, and individuals who are changing the way they are living – making new choices based on the values that support a more sustainable, just, and fulfilling society.

ON-SCREEN GRAPHIC:
PERCENT IMPACT



MICHAEL POLLAN: *[Author, Professor & Activist]*

When we think about global warming, we think about transportation, we think about how we heat our houses, but in fact how we eat has just as big an impact on climate change.

NARRATOR:

Powering this growing global phenomenon is the explosive digital revolution that is revealing and connecting a planetary human community.

MUHAMMAD YUNUS: *[Nobel Laureate; Founder, Grameen Bank, Bangladesh]*

This generation is much more powerful than our generation was technology-wise, information-wise. Today, a little kid runs to Google to find out what's the latest, and challenges everybody else because he or she has the latest information.

JON WARNOW: *[Internet Director, 350.org]*

People can now be connected nationwide to act locally in their communities and then have all that local action united into one synchronized beautiful harmonic voice...

NIGER DELTA WOMAN:

The only voice we have is this video editing. They say we don't know books, we can't write much. But if we are able to make a small film about what is happening to us, it will go to the internet and the whole world will see it.

NARRATOR:

Awake, committed people are discovering that a new future is possible, and they are becoming who they need to be to make it happen – together.

3:2a: Buffer slide – Silhouette of Kids with Blue Sky

Consult Notes for Presenters, Appendix of this manual, for more background information.



LIVE PRESENTER:

3.2 Exciting Time to Be Alive

What we've seen here is only a *tiny fraction* of what's going on all around the world. We're alive at an unbelievably exciting time!

Fulfilment of the Eagle and the Condor?

There are those who would say that this emergence – these organizations all over the world working on social justice, working on the environment, and honouring indigenous wisdom traditions – are a direct expression of the coming together of the Eagle and Condor, the fulfilment of the prophecy we spoke of earlier!

3.3 Examples of What Is Emerging: +

So let's hear from you – what are some of the new, exciting initiatives... approaches... directions... inventions... organizations that you've become aware of? What are the examples of this new emergence that you're participating in (or have been hearing about)?

>>>Group sharing: [2 min.] Brief examples of what's emerging locally, society-wise, or internationally. (*Have people call out or raise hands and recognize. Presenter: be ready to share one or two of your favourite recent examples. (List here):*

- 1.
- 2.

Take several inspiring shares. This can be a very dynamic, uplifting and locally relevant part of the Symposium.

We'll talk more about all this during the Getting into Action meeting at the end of the Symposium.

Thank you!

Alternate “What is Emerging?” exercise [8 min.]

Take a few minutes to make a list of places where you see the shift taking place in your community and in your daily life. (*Emphasis is on personal and local items.*) Please self-organize into groups of 4 or 5, and share one at a time what you've written.

3.4 The Real Crisis: (Lack of) Imagination

Some wise people have suggested that for those of us who want to create a new future, the *biggest* crisis we're facing now is fundamentally a crisis of *creativity* and *imagination*! (*Pause to let that sink in.*)

So we're going to take a few minutes now to tap into our own creativity and imagination, and to begin to envision and create for ourselves what's possible for the future, what an "environmentally sustainable, spiritually fulfilling, socially just human presence" might look like.

(Note: Either do the full visioning exercise, below, or the abbreviated one that follows. Please note that there are additional visioning exercises to choose from in Notes for Presenters in the Appendix of the V-2 Manual.)



3.5 Visioning

>>>**Joanna Macy's "Visioning" Exercise** [6 min.] + + + +

(Insert pauses as appropriate.)

I invite you to take things off your lap, settle back into your chair and allow your eyes to lower or gently close, and take a breath and let it out. (*Pause.*) Please go out into the future 50, 75 or 100 years from now... and see a world that is environmentally sustainable (*Pause.*) ... spiritually fulfilling (*Pause.*) ... and socially just. (*Pause.*) Look around. What do you see? (*Long pause.*)

Now see yourself sitting in a circle with your great-great-grandchildren (or those of someone close to you), on an open field of luxuriant green grass.

3-3: Slide – Achuar on Solar Roof and Music (2:26 loop)

[Music: Tito la Rosa: Morning Star: World at Peace]

(Press "Enter" at any time to stop music and advance to 3-3a Woman Drawing Water)

The morning air is fresh, the sky overhead a bright blue. In the distance you hear a stream gurgling through a cool, leafy forest.

The children ask you: "Great-Great-Grandfather/mother: What was it like when the world was in crisis...when Earth's eco-systems were unravelling...when people were being left out and weren't given a fair chance... and there was starvation and war in the human family? (*Pause.*) What role did **you** play in bringing about this bountiful Earth we live on now, full of harmony and creativity? What was your role in turning around the biggest crisis humans had ever seen?" (*Pause.*)

Tell them what you did to wake up... what role you played in the Great Turning, the Turning of the Tide – that time that all future generations look back on with gratitude. Take a few moments to tell them. (*Pause for several minutes.*)

Now allow these great-great-grandchildren (and the great-great-grandchildren of all species), to appreciate and acknowledge you for

playing a role, for being alive at a time when your life could make a difference, and for seizing the opportunity and not going back to sleep. Let them thank and embrace you. *(Pause.)*

Thank you. Please take a breath and then gently open your eyes.

3.6 >>> **Group Share:** [2 min.] Did anyone have an experience or vision that they'd like to share with us? *(Take several shares.)*

>>>**Alternative – Small Group Share:** [4 min.] Please get into groups of three... and you'll each have a minute to tell the others what you saw. *(Organize groups as needed, ring bells after one minute, after each share.)*

3-3a: Buffer slide – Woman Drawing Water

>>>**Abbreviated Visioning exercise:** [2+ min.]
Please lower or close your eyes for a moment... and let go of your thoughts if you can, and let yourself imagine... that you have travelled 50 or 100 years into the future, *(Pause.)* and you see before you... an environmentally sustainable, *(Pause.)* spiritually fulfilling, *(Pause.)* socially just world. *(Pause.)* Walk around and see its details. *(Pause.)* Feel it. *(Pause.)* Savour it. *(Long pause.)* What do you notice about it? What makes it work in this wonderful way? *(Long pause.)*

Now, feel your appreciation for this glimpse of that possible world, and begin to bring your consciousness back to this time and this place *(Pause.)* And when you're ready, gently open your eyes.

>>>**Group shares:** [2 min.]

Does anyone have an experience or vision that they'd like to share? *(Take several shares.)*

Visioning as a Tool

Remember what we said earlier about the biggest crisis being a lack of imagination and creativity? Tapping into one's imagination (or some would say "inner wisdom") and vision of a world that is consistent with this *(Point to Symposium purpose.)* is considered by many to be an essential step in actually making it happen.

VIDEO MODULE – WOMBAT

LIVE PRESENTER:

3.7 Role of Media in Changing the Dream: Wombat Set-up

Here at the end of the first decade of the 21st century let's consider for a moment what role the *media* plays in perpetuating the current "Dream" of the modern world – and what role it *could* play.

Just imagine – what if a fraction of the brilliant, creative, effective public relations and advertising minds around the world that are currently focusing their energies on toothpaste box designs and on encouraging us to consume more and more and more so that we'll be 'happy' – what if they took on *this (Point to Purpose.)*? What if the PR forces of the world united with Hollywood and made it their priority to create a global

advertising campaign to make *that* happen. Think about it! This 60-second video clip created by GlobalMindshift gives us a taste of the enormous possibilities.

(Note: Para to add here about Weiden+Kennedy / Four years. Go. Campaign.)

Alternate Wombat set-up: We have a gift for you now. We would like to share with you what we call the One-Minute Symposium. It is also an example of the power of technology to convey a complicated message simply to millions of people.

3-4: Video – Wombat (1:04)

WOMBAT:

Yo, listen up!

This is your home; it's the only one you've got.

This place is pretty, but you can't live there, you can't even get there.

So, I repeat, this is your home.

It's the only one you've got.

Cherish it, protect it, it's the only one you're gonna get.

These guys, they're your neighbours, they ain't goin' away, they ain't leavin'.

You have to get along with them, so you have to learn to share.

You have to get along; you have to learn to get along.

Because they are your neighbours, they're not goin' away.

Okay, all this stuff –

The animals, the water, the sky, the ground, the bugs, the fish, the tacos, the people –

They're all connected; everything is connected.

They all depend on one another.

If you ignore that, you're doomed, repeat, doomed.

OK, so, listen up: it's all one,

Not two worlds, not three; one, just one.

So get in gear.

Remember, all is one.

3-4a: Buffer Slide – Wombat

LIVE PRESENTER:

3.8 “One-Minute” Symposium

Well, there you have the Symposium, in one minute!

This video clip begins to illustrate the untapped possibilities of *global communication on the internet* – YouTube, social networks, etc. – as a powerful instrument for transforming how people think, how they see the world, their experience of being connected and of what's possible!

3.9 >>>Movement [2 min.]

Why don't we all stand up and stretch for a moment?

(Facilitator: Insert simple movement exercise here if you have a favourite one.)

IV. WHERE DO WE GO FROM HERE?

Intention of this section: Recognizing the critical role of community in creating a new future, for participants to have an opportunity to express both their longing and their stand for creating an environmentally sustainable, spiritually fulfilling and socially just human presence on the planet; and for participants to identify for themselves – and commit to – actions, practices, and ways of being which are consistent with their vision and stand.

(Presenters need to determine at what point in the next two sections to pass out handouts, and whether to hand them out all together in a packet or one at a time.)

4-1: Slide – Four Questions, fourth highlighted

Module 6A: “WHERE DO WE GO FROM HERE?” THE POWER OF A STAND

LIVE PRESENTER:

4.1 Transition to “Where Do We Go From Here?”

And now we’re ready to move into the fourth and final question – really the most important question of the day. Given all we’ve looked at today – Where Do We Go From Here? And by “we”, we mean all of us in general – and you, in particular!

4-2: Video – The Power of a Stand (6:03)

LOWER SCREEN TEXT GRAPHIC:

Drew Dellinger, “Hieroglyphic Stairway”

DREW DELLINGER:

It’s 3:23 in the morning, and I’m awake because my great-great grandchildren won’t let me sleep.

My great-great grandchildren ask me in dreams,

What did you do while the planet was plundered?

What did you do when the Earth was unravelling?

Surely you did something when the seasons started failing,

as the mammals, reptiles, birds were all dying?

Did you fill the streets with protest when democracy was stolen?

What did you do once you knew?

NARRATOR:

So now we know. We know that our current world view, and the industrial system it gave rise to, have run up against the limits of a finite planet.

We know that the vitality of the Earth is declining every day. That the chasm between the few of us who have more than we need and the many of us who have not nearly enough gets wider every day. And we know that it is hurting all of us inside.

At the same time, we know that we are part of a worldwide awakening – a grassroots movement for change that is unprecedented in human history.

So now that we know, the question arises: “What part do we play in this great unfolding story?”

TEXT:

Where Do We Go From Here?

Where Do You Go From Here?

ECO-SPOT – THE POWER OF ONE

Not so long ago, a little girl in Alabama wanted to go to the same school as everyone else.

And a gentle man from India wanted to raise consciousness without raising his voice.

In East Germany, a man wanted to break free.

And a woman travelled the world giving hope to those who had none.

This is the power of one:

To protect your home in the Amazon.

To prevent poaching of the African mountain gorilla.

To rescue harp seals in Finland.

Or to care for the environment in our own backyard.

The power of one is the power to do something. Anything.

LYNNE TWIST:

People want to know what to do, and I think that's a good question too. But a more profound question and a more powerful question is – who do we need to be? And I think who we need to be are people who know that the decisions and choices we make now impact the future of life for the next hundred years. Everybody alive today has a role to play. You don't have a big role and you don't have a small role, you just have your role. And if you play it, then your life will really have a kind of meaning that you've dreamt of.

VALERIE LOVE:

This is the true joy in life,

RUEL WALKER:

... the being used for a purpose recognized by yourself as a mighty one;

ALAIN DESOUCHES:

d'être une force de la nature au lieu d'un petit noud égoïste et fébrile de griefs et malaises,

... the being a force of nature instead of a feverish, selfish little clod of ailments and grievances

VALERIE LOVE:

... complaining that the world will not devote itself to making you happy.

VERA AMORE:

Soy de la opinion de que mi vida pertenece a toda la comunidad.

I am of the opinion that my life belongs to the whole community,

KONDA MASON:

... and as long as I live it is my privilege to do for it whatever I can.

RUEL WALKER:

I want to be thoroughly used up when I die, for the harder I work,

KONDA MASON:

... the more I live.

ALAIN DESOUCHES:

Je me réjouis de la vie en tant que telle.

I rejoice in life for its own sake.

RUEL WALKER:

Life is no brief candle to me;

VERA AMORE:

Es una especie de espléndida antorcha que estoy sosteniendo en este momento.

I am of the opinion that my life belongs to the whole community, and it's a sort of splendid torch that I've got hold of for the moment,

ALAIN DESOUCHES:

et je veux la faire brûler aussi vive que possible

... and I want to make it burn as brightly as possible

VALERIE LOVE:

... before handing it on to future generations.

George Bernard Shaw

VAN JONES:

I don't think an authentic stand comes from your head. I think an authentic stand comes from your heart. If your child is sick, right? Something happens in you to make a miracle, to make a miracle. And if you start thinking about it, you'll sit down. But if you feel it, you'll stand up!

That's the amazing thing about this thing is that it's when you stand up, you license other people to stand up. Now you stand up by yourself don't make a dad gum bit of difference – in the rational world. You're just one fool standing up. But have you ever seen a standing ovation? It starts with one fool standing up. And then pretty soon the whole stadium is standing up, and it's a different moment.

4-2a: Buffer Slide – African Woman in Group



LIVE PRESENTER:

4.2 Why You Are Here

Each of us has the precious opportunity to say what our lives are committed to, who we long to be, what we *stand* for. And we each stand for something already by virtue of what we give our lives to and the choices we make every day. As the American writer Annie Dillard wrote: “The way we spend our days is, of course, the way we spend our lives.”

Difference between stand and position

“Taking a stand” is not the same as “taking a position”. A position is usually *against* something. It calls up its opposition. (For instance, if I say up, it generates down; if I point to right, it really creates left. If I say good, it brings up bad.)

A stand is something quite distinct from that. A stand is *for* something, not against something. A stand comes from the heart, from the soul, and is always life-affirming. Stand-takers are the people who actually change the course of history and are the source of causing an idea's time to come. Amazing, unexpected, unpredictable things happen when a person takes a stand.

We want you to reflect for a moment: why are you here? – both here in this Symposium and why you're here, in your life. Probably most of us are here today because we know at some level that the way we're walking on Earth and being with one another isn't sustainable, and because we know that these next few years are critical if we are going to change the

current direction things are going in. And it just may be that you're someone who will play a role in turning things around.

And perhaps you're being "called" into action now unlike ever before, and the unique action that you're called to is contained somewhere in "bringing forth an environmentally sustainable, spiritually fulfilling and socially just human presence on this planet".

4.3 Opportunity to Declare What We Stand For

So we want to offer to you an opportunity to include in your stand for your life *this purpose, (Point to Symposium purpose.) (Pause for a moment.)* and to see yourself as part of the groundswell of global citizens who are standing for, and creating, a new future.

Each of us has a particular passion, a focus, some change we deeply wish to see in the world. **In fact, we might want to start to see ourselves as "change agents"**. You might already know what yours is and be working on it, or it might simply exist for you as a vague sense that there's something else, something more for you to offer in the world. In either case, now is an opportunity to affirm – or reaffirm – your commitment, knowing that our lives begin to reorganize themselves around whatever we stand for.

Hospice/Midwife Metaphor

It's also important to remember that, as agents of change, we're not trying to destroy something or even to create something, all by ourselves. One way to think about what there is to do is that we seek to consciously hospice the death of the old structures and systems that no longer serve and support life on Earth. Not kill or murder the old structures and systems, but *hospice* their natural withering away and dying. They are unsustainable, and that which is unsustainable, by definition, will not last.

At the same time, we seek mindfully and with great intention, to *midwife* the emergence of a new "Earth Community" and the new structures and systems that will support it.



4.4 >>>Declaration Card [2 min.]

We're going to pass out a declaration (or commitment) card for you to sign and keep, if you would like. *(Pass out declaration cards and pens if they have not already been handed out in materials envelope.)* The purpose statement is on the front of the card, and the George Bernard Shaw quotation from the video we just saw is on the back. This is totally optional, but if you wish, silently declare yourself, sign it, and keep it as a reminder of your personal commitment to be an "agent of change" for a new future. *(Pause, allow time for those who wish to fill out card.)* Thank you.

(Alternative 1: Pass out and sign Declaration Cards at the end of the Symposium, as part of the closing, bracelet ritual

Alternative 2: Pass out bracelets as part of the declaration moment here.)

4.5 Vision + Plan

So, we're standing for a sustainable future, and we see ourselves **and one another** as change agents.

But what are you going to do to make your intentions come alive in the world?

As the American poet Mary Oliver says – “*Tell me what is it you plan to do with your one wild and precious life?*”

An old proverb says it well:

“A vision without a plan is just a dream. A plan without a vision is just drudgery. But a vision with a plan can change the world.”

In this section of the Symposium, you'll have a chance to begin to create a plan that's aligned with your vision – **and, if you wish, to support others in carrying out their visions as well.**

Waiting?

Sometimes people are hampered by waiting to be perfectly clear, wanting to know the absolute best thing to do or get involved with, waiting until their life is in order before getting engaged.

Here's our advice: Don't wait. Time is of the essence now – move into action. Start small. Start big. Just start! Simply take the next step you can see to take. That will lead you to the next right step – and the next one – one step at a time. The important question is not: “What is the perfect action I could take?” but rather to keep going and asking: “What did I learn from the step I just took?”

From a Symposium participant in the UK:

“[We talk about reducing our] carbon footprint, and this is vitally important. But you are also being asked to increase your contribution footprint... The big lie has been that you don't really matter. We have created a society which has made it so easy to forget that we are needed. [Seeing petroleum fuel] as our primary energy resource has distracted us from the realization that we are all precious resources. We have deemed it acceptable to waste our potential, just as we have decided it was okay to squander the planet's natural resources. The truth is: *you* are one of our planet's natural resources... One day, you too will run out. We only have a brief moment in history in which to fully experience your unique gifts. Let us use you efficiently while you're still here... Hear this as a call of gentle urgency.”

Module 6B: “WHERE DO WE GO FROM HERE?” IN BLESSED UNREST – AND ACTION

4.6 Setting up “Blessed Unrest and Action” Video

In considering where you long to get into action or expand or deepen your participation, it can be helpful to look at a range of various kinds of

actions that may be a match for your passion and willingness. In this next video we'll see different *kinds of actions* as well as possible *arenas in which those actions could take place*, where your unique contribution could make a difference.

4-3: Video – In Blessed Unrest – and Action (5:17)

NARRATOR:

Once we take a personal stand to change the dream of the modern world, the question becomes: Now what?
Where do I start?

KENNY AUSUBEL: *[CEO & Founder, Bioneers]*

Well when people ask: "What can I do?," that's really the first signal of intention that you're gonna do something, so that's really the right place to start. And then I think it's a matter of really educating yourself and trying to understand what the issues are, what the world is facing, what it means in your community or whatever is particularly important to you, and to find, um, what your own personal gifts are and your own passion, what you most care about, that, you know, because we defend what we love.

NARRATOR:

In looking at taking action, there are three areas that are useful to consider. First, what can I do in my personal life, right where I work and live?

DR. VANDANA SHIVA:

I think the most important step to take to rebuild the environment, to rebuild the planet's health, to rebuild our own health, and to rebuild the health of our communities is to basically ask, "What is it in my immediate surroundings that I can take a step towards in terms of healing?"

HUNTER LOVINS:

We need to demand of our governments that they step forth and take action. But even more important is what each one of us does. What we do in our businesses, what we do in our communities, and what we do in our personal lives.

NARRATOR:

Another area of action is communication: using the power of our words to engage others in seeing and creating the new possibilities before us; speaking out to friends, family, and co-workers – in our own community as well as to those in the halls of power.

JUAN MANUEL CARRION:

Si tiene que haber un cambio personal, ¿no es cierto? pero también un cambio colectivo, es decir, todos los cambios personales son válidos, o sea, es primero n cambio personal, pero como ninguno de nosotros está solo, aislado, sino no se trata de mí como individuo sino de nosotros como colectivo.

All the changes at the individual level are important. First comes the individual change, but since none of us exists on his own, isolated, it isn't about me as an individual, but about us, collectively.

NARRATOR:

A third arena is collective, cooperative action. We know we cannot do this great work alone, and the good news is we don't have to.

KENNY AUSUBEL:

I think collaboration is our other critically important strategy right now and it's something that seems to have finally entered the culture. Because among us the intelligence is a lot greater than any one single individual, no matter how brilliant that person is.

NARRATOR:

As we seek friends and partners in this do-it-yourself-together project, we can look to an example from nature.

JON SYMES: [*Awakening the Dreamer Facilitator & Pachamama Alliance Outreach Director*]

There's a moment in the life of a caterpillar when it begins to eat more and more. It becomes a voracious consumer, and eats many times its own weight in food. It eventually becomes bloated and immobile, and at that very moment inside the caterpillar there are these tiny cells waking up. The biologists call them imaginal cells. These cells keep popping up and joining together as clusters. The clusters become strings of imaginal cells. And at this point, well before the cells are a majority, the imaginal cells have become the genetic director of the whole of the caterpillar. The rest of the caterpillar's cells collapse into a kind of nutritive soup, which feeds the emergence of the unpredictable miracle that is a butterfly.

NARRATOR:

Just as the imaginal cells help transform the caterpillar into a butterfly, we can be the change agents who help bring forth a just, sustainable, and fulfilling world. We may find ourselves in a particular state, a state that could be called Blessed Unrest.

BILL TWIST:

'Blessed Unrest' is a state where somebody sees, knows fully well where they are, what's going on around them, what the mechanisms are that keep us where we are, and yet sees a future that we all want to go to, and has the ability to create possibilities for holding that future as something that inspires their life.

LUKE TAYLOR:

Blessed unrest is the willingness to keep showing up day after day, moment after moment, in spite of how uncomfortable it is.

ALAIN DESOUCHES: [*Symposium Facilitator*]

C'est en même temps un état de bonheur d'être en sync, en synchronisation avec la Terre, et en même temps complètement en touche avec la douleur que la Terre expérience en ce moment.

It's at the same time a state of happiness to be in synchronization with Earth, and at the same time a state of being completely in touch with the pain that Earth experiences in this present time.

ONNO KOELMAN: [*Ecological Engineer*]

It's not like "gotta do something"; it's more like "I want to do something".

BILL TWIST:

Yes, we will take action; we'll be impelled to get out, to do things, but equally as important is that we will become something – we'll become an instrument of something being able to work through us.

DESMOND TUTU:

Every single one of us can do something to make a difference. You can. You can. You can. You can. I can. God Bless you.

4-3a: Buffer slide – Children’s Hands

4.7 Kinds of Actions, Arenas for Action

“Every single one of us can do something to make a difference.”

In creating your personal plan of action, keep in mind the three kinds of action the video we just saw pointed to, as well as the arenas (or “spheres of interest”) where those actions get played out (*Presenter may want to list the three kinds of action on a flipchart.*) All are important, all are needed:

1. The **personal practices we follow in our daily lives**. This includes our lifestyle choices – what we eat, how we consume, travel and heat (our “footprint”), whom we count among our friends, colleagues and mentors, and our spiritual, religious or centring practices;
2. **Communicating about the urgency of change**, as a way to inspire and engage others; and
3. **Collective, cooperative action with others**. This can take place at the level of family, community, civil society (non-governmental organizations that work for social well-being), business and corporations (as customers, investors, decision-makers and entrepreneurs) and in politics and public policy-making at local, state, and national and international levels.

Alternate: Joanna Macy’s Framework of Change

*(Presenter may want to offer Joanna Macy’s framework for change in addition or instead of the above framework. See **Notes for Presenters** in the Appendix for more on Joanna Macy’s Framework for Change.)*

Joanna Macy points to the importance, at this time of unprecedented crisis, to release our need to be “certain” before we take action. She points to three different ways we can engage in what she calls “The Great Turning”:

1. We can resist and slow down the destruction
2. We can create new structures (a little bit of green sprouting up through our dysfunctional society)
3. We can shift consciousness

None of these are sufficient by themselves; *all* are needed. So, wherever we choose to begin is the best place to start.

4.8 Set up Ways of Identifying Next Steps

So, with that as a background, we want to offer you several different ways to discover the next steps that might be calling to you at this time, **either as a new direction** or to build on what you’re already doing.

(Presenter: What follows are three different processes (1-3 below) to support participants in identifying actions that they might wish to commit to. Use whichever will support your particular group in the amount of time you have remaining. You are

changes in ways of seeing and being. I'll give you a few moments to reflect and write. *(Pause for one minute or so.)*

Thank you.

Was anyone surprised or impressed at seeing the changes you've already made to your lifestyle?>>> **Group share:** [2 min.] Let's hear from several of you – please stand up and *briefly*, tell us about something that you're already doing that others might be inspired to learn about – please, just a sentence or two! Take notes if you hear a new idea that you like. We'd be particularly interested in hearing about your engagement in the Social Justice arena. *(Take shares from several participants, acknowledging them.)* Thank you – those are great ideas!

Examples

In the spirit of sharing, let me briefly tell you about several excellent initiatives that other participants have shared with us that seem really great. *(List these and/or your own favourites on flipchart. Be aware that some Facilitators have already made connections with some of these organizations – check this out on the Facilitators Network. Share a few sentences about each.)* The following organizations among many others, offer a terrific variety of possibility-expanding, outside-the-box ideas:

Transition Town groups (<http://www.transitiontowns.org>)
 Be the Change Circles (<http://www.bethechangeearthalliance.org>)
 What's Your Tree groups (<http://www.whatsyourtree.org>)
 Northwest Institute Study groups (<http://www.nwei.org>)
 No Impact Project (<http://noimpactproject.org>)
 350.org
(UK examples welcome!)

Option: Do this portion in the Getting into Action section.

>>>Daily Practices

If you'd like to see some other ideas of what kinds of actions and new ways of being you might be drawn to, we're passing out a collection of ideas for "Daily Practices" that you can use as a kind of brainstorming list. *(Pass out Daily Practices sheets.)*

Glance over these "Daily Practices" ideas and, if you like, make a note of any that appeal to you, or other ideas you have. *(Pause for 20-30 seconds.)* *(Alternatively, pass out the Daily Practices sheet, tell them what it is, and invite them to look at it later. Or, you can put the Daily Practice sheets in a packet to be handed out at the end of the Symposium.)*

4.10 [2] "What Makes You Come Alive?"

Okay, let's explore another way to look at what might be next for you by looking at what makes your heart come alive, and at what you care deeply about in the world or in your community.

>>> What Makes You Come Alive Exercise [5+ min.]

Please take out a blank piece of paper. Does anyone need a piece of paper or something to write with? *(Logistics team be ready to pass out paper and pens)*

as needed.) Great. Turning it on its side, please make two vertical lines, dividing the paper into three columns. *(Hold up sample.)* Fine.

Step 1:

Okay, now please write the words, “What Makes Me Come Alive” at the top of the left-hand column. *(Pause to allow them to do this.)* Thank you.

Now take a moment to consider these questions:

- What is it that you love to do? *(Pause.)*
- What lights you up, gives you energy, ignites your imagination?
- What projects, passions, expressions or interests give you joy and lasting satisfaction?
- When are you doing when you feel most fully alive?

And as things come to you, write them in that first column. Create a list of what brings you the greatest joy... what you love... what makes you most come alive... what wakes you up.

(Pause for a moment or two, or as long as seems necessary.) All right – you may want to come back later and add things to the list – it doesn’t have to be absolutely complete right now.

Step 2:

Okay, now let’s shift gears. At the top of the right hand column, write “What’s Needed in the World or My Community”. *(Pause to allow them to do this.)*

And take a moment to consider these different questions:

- What does the world really need right now?
- What does my community really need right now?
- Where do I hurt over what is happening to others, what's happening to my community, or my world?

I’ll give you a moment for those things to come to you and for you to write them down in the right hand column.

(Pause for a minute or two to give them time to fill in, or as long as seems necessary.)

Step 3:

Now, look over your two lists, and see if you can find connections or overlaps between the list on the left: “What Makes Me Come Alive”, and the list on the right: “What’s Needed”. If and when you find a possible connection or overlap between the two lists, draw a line connecting them, and then think if there is an action that could fulfil that connection, an action that could unite what you love to do with what you see as needed in the world. Write that action along the line.

You could label the middle column: “Where My Joys Connect with the World’s Needs”. This middle column may help you see more clearly *your* role, what your unique contribution to a New Dream can be (No one else has those particular two lists!). I’ll give you a few minutes to see what comes to you. *(Pause for a few minutes, as you sense how much time is needed.)*

You'll have about one more minute to work on this – and you can continue once you get home. *(Ring bell after a minute or so.)*

Okay, can I have your attention up here? Thank you.

>>>Group Share: [2 min.] Would anyone like to share how that was for you, what you saw?

Alternate>>>Group Wisdom: [5 min.] Now please get into groups of three and, if you wish, share with the others in your group your three columns. This is your chance to see what insights others may have about the connections in the middle column that you haven't yet seen – a chance for the wisdom of community to help you discover your path. *(Give several minutes for this. Ring a bell twice to make sure that all three get a chance to have the group focus on their list.)*

++

4.11 Share Symposium Widely

Before we go on to the final process of identifying possible next steps, we want to take a moment and invite you to consider how you might use this Symposium in fulfilling *your* mission and commitments. How could having this tool be empowering for you in your role as a change agent to bring forth a new way of being and living in the world?

There are a number of ways to help pass on the perspective the Be The Change Symposium offers. One is to take the Symposium into the groups or communities that you have connections with, where you could host it. *(Does anyone have ideas about places like that?)*

Another option is that you could be trained as a Symposium Facilitator, someone who either presents it from the front of the room like *[name]* and I are doing today, or who supports Symposiums happening by being on the production team, like *(name persons on the production team for this event)* have done today. *(As of 12/09 there were more than 2,000 trained volunteer Facilitators around the world.) (Presenter: you can update this number at www.atdnet.org.)*

Please speak with any one of us afterwards if participation with Be The Change or the Pachamama Alliance is calling out to you. You can also get more information online at bethechangeinitiative.org.uk and awakeningthedreamer.org

Let's brainstorm for a moment – where are places you can imagine a Symposium might make a difference? You can just call out your ideas.

>>>Group shares. [1+ min.] *(Examples: churches, schools, companies, etc. Write them on flipchart if it seems useful to do so. You may also want to take notes or have a production team member take notes, so that after the Symposium you can approach participants who have ideas that should be*

followed up on. Some Facilitators ongoingly generate their next Symposium opportunity from this group conversation or share!)

4.12 [3] **Wisdom from Within**

We'd like to suggest one more way to explore what next steps are calling out to you.

>>> Silent reflection: [1 min.] Please take a moment now and, if you're willing, close or lower your eyes and quiet your mind as best you can. Notice what ideas kind of "float" up into your awareness from your own spirit and heart or unconscious mind – however you want to think of it. Silently ask yourself: "What is my unique contribution, my next steps to make a difference in the issues we've been looking at today?" and see what comes to you in the silence. (*Pause about 20-30 seconds.*)

Thank you. Please open your eyes and make a note of anything that came to you that you'd like to be sure to remember.

Together, we're a genius

I want to remind you of one thing: you don't have to change the world all by yourself. You can't! This is all going to happen through *community*. *Together* we're a genius!

4-4-1: Slide – EF Schumacher Quotation

4-4-2: Slide – Gandhi Quotation

4-4-3: Slide – Margaret Mead Quotation

(First two slides automatically advance after 3 minutes each)

(Press "Enter" at any time to immediately advance to next quotation, or, for the third slide, to 4-4a Buffer Slide Dawn over Water)

4-4a: Buffer Slide – Dawn over Water

4.13 **Choosing Commitments +**

Okay, now is when you have the opportunity to use your experience of today, the different processes we just experienced, and the energy of the group to choose and declare what *you're* ready to take on.

What that does is shift this from having been an 'interesting (morning/afternoon)' to a potential turning point in your role as an awake, committed agent of change, engaged in creating a new future.

One question you might ask yourself is: "How can I contribute to making my local community more environmentally sustainable, spiritually fulfilling and socially just?"



>>>Personal Commitments: [2 min.] So, we invite you to take a moment now to review what came to you in these last processes, and choose several *actions or changes* that you're willing to commit to, right now. If you're willing, write them down, and indicate *by when* you'll do or begin them. (That will help make all of this more "real" for you once you leave today.) This piece of paper is not going to be collected – it's for you.

Please raise your hand if you need paper. *(Pass out paper/pen as needed. Pause about 20-30 seconds, or whatever time seems right.)*

(Depending on time and group, have them share with one partner or in groups of three)

>>> Partner share: [3 min.] Great, now please turn to the person or persons next to you, and share with them what you've decided to take on, and your timeframe. A group of three is fine, too, but no bigger, please. You'll have about a minute each – we'll ring the bell when you should switch. *(Ring bell.)*

Option: Please consider exchanging contact information with your partner(s) so you can offer one another support in your commitments after the Symposium. Remember, the days of the Lone Ranger are over – it's about community now!

>>>Group share: [2 min.] Can we hear from a few of you? What are some of the commitments you're making, and the next steps that you've chosen? *(Take shares from three to five people.)*

4.14 Complete commitment process

Thank you!

We think you'll find, as we have, that when you're living as a committed change agent in a state of Blessed Unrest, the next steps that are right for you will keep revealing themselves to you as your life unfolds...

Please move your chairs back together now.

CLOSE

Intention of this section: For participants to be in an abiding state of ‘blessed unrest,’ standing powerfully as change agents in a place of possibility, creativity, community – and action.

CL.1 **Invitation to “Getting into Action” meeting**

Thank you.

The formal part of the Symposium will end shortly and we’d like to invite everyone who can, to stay to participate for 20-30 minutes for a “Getting into Action” meeting, where we’ll start organizing ourselves and networking in the community right away so as to maximize the energy and creativity we’ve generated together today.

(Mention if representatives from local organizations will be there.)

Before that we’ve got a few announcements and a final video to share with you, and a small gift we’d like to give you.

C-1: Slide – Awakening the Dreamer Web Addresses

(also Be The Change addresses on Keynote/PowerPoint versions)



CL.2 **Be The Change / Awakening the Dreamer information**

(UK note: please paraphrase this section as appropriate, adding information about BTCI and local/regional activities.)

Up on the screen are the websites associated with (Be The Change and) Awakening the Dreamer that we invite you to explore when you get home. Definitely check them out. They’re also listed on the handout you’ll get as you leave.

The top one, Awakeningthedreamer.org is the home site for this worldwide initiative, and this is where you can find out more about where Symposiums are being offered, see videos related to Awakening the Dreamer, see the ATD blog, read about the Youth Initiative, and much more.

The next one, NewDreamNextSteps.org, is where to find suggestions on how to get into action, how to host a Symposium or be trained as a Symposium Facilitator or become involved with your local Awakening the Dreamer community group, as well as offering your feedback on this Symposium. This is the one-click place to go for “next steps”.

The third website, Pachamama.org is the home site of the Pachamama Alliance, the organization that created the Symposium. Here you can learn about the Alliance’s work in the rainforest, find out about the extraordinary trips to the rainforest that Pachamama offers, and receive the monthly Pachamama newsletter to stay informed about activities.

If you’d like to inform family and friends, the next Symposium in this area will be held (). *(Put date and venue on flipchart.)*

And if you have an interest in being trained to deliver the Symposium there will be a training (). You can speak with *(Indicate Facilitator)* afterwards to find out more about the Facilitator training. *(Put date and venue of next training on flipchart – see BTCI website for details.*

(Non-UK trainings available at <http://awakeningthedreamer.org/content/view/161/166/>).

Pathways to Participation card

(Presenter: If you or your BTCI Regional Group are committed to finding new venues for Symposiums and/or to expanding your local community of change agents, you need to use this process to gather their contact information and follow up on the opportunities created by the interest of participants.)

If you earlier expressed an interest in either hosting a Symposium in some community that you’re a part of, in being trained to facilitate the Symposium, or in being part of the local Be The Change Regional Group, we need to collect your contact information so that we can get in touch with you. So we’re passing out what we call a “Pathways to Participation” card (or a clipboard) for you to tell us how to contact you and what you are interested in). *(Pass out cards, or pass around clipboard.)*

(Note: some groups print Pathways to Participation cards on one side and either a Symposium Feedback form or a donation form on the back.)

CL.3 Acknowledgments

Opportunity to contribute: And one more note: The Symposium is an offering, a gift from Be The Change Initiative and the Pachamama Alliance, the organizations that created and disseminate it. (The fee you paid today doesn’t go to the Be The Change Initiative or Pachamama Alliance – it covers our costs in putting on today’s Symposium.) If you would like to contribute to either organization to help spread this message worldwide, that would be wonderful. There are donation forms at the back of the room.

We want to acknowledge and thank () for making this Symposium happen! (*Mention hosts, production team, and other key members of the community responsible for putting on this Symposium.*)

CL.4 Symposium Begins Today: Blessed Unrest

So what's happened for you here today?

The Be The Change Symposium isn't intended to be a one-shot, "peak" experience, which then gets put on a shelf somewhere and forgotten.

In fact, the real Symposium begins *after* you leave today – and hopefully lasts forever.

Our goal has been that you've come to see yourself as one of the "change agents" of our time, and that you now find yourself in an enduring state of your own "*Blessed Unrest*," which will keep you discovering your own next steps – and inspiring others – forever. (*Pause.*)

It has been a privilege to share this journey with you.

Cherokee Elder Story

There's a story I want to relate to you now about a Cherokee elder who was teaching his grandchildren about life. He drew the children around him one night as they sat by the campfire and looked around the circle and said, solemnly,

"There is a fight going on inside me. It's a terrible fight! And it's between two wolves.

One wolf represents fear, anger, envy, sorrow, and resentment.

The other wolf stands for joy, peace, love, hope, and kindness.

This same fight is going on inside of you and every other person too."

(*Pause.*)

The children sat wide-eyed in silence for a moment. Then one youngster asked, "But Grandfather, which wolf will win?"

The old Cherokee paused and looked into his grandchild's eyes and replied:

(*Pause.*) "The one I feed." (*Pause and allow participants to reflect in the silence for a few moment. Be patient.*)

>>>Group completion sharing: [1+ min.]

We've covered a lot today. Would someone like to express where you are right now, how this has been for you, or what may have shifted for you during the course of our time together? (*Take several shares.*)

Alternative: Standing in a circle (or not), invite each person to say one word that describes "where they are".



(*Presenter: if the group is small enough you may want to gather in a circle for the closing ceremony, making sure people still have easy access to return to their chairs for viewing the final video.*)

C-2: Slide – Thomas Berry Quotation

"If the dynamics of the universe from the beginning shaped the course of the heavens, lighted the sun, and formed the Earth... if this same dynamism brought forth the continents and seas and atmosphere... if it awakened life in the primordial

cell and then brought into being the unnumbered variety of living beings... and finally brought us into being and guided us safely through the turbulent centuries... there is reason to believe that this same guiding process is precisely what has awakened in us our present understanding of ourselves and our relationship to this stupendous process. Sensitized to such guidance from the very structure and functioning of the universe, we can have confidence in the future that awaits the human venture.”

(Refer to quotation on screen and/or have someone read it aloud)

CL.5 **Sacred Space Ceremony** [1 min.]

We began the Symposium with a ceremony borrowed from indigenous people, to recognize the power and meaning in coming together with this shared purpose. I'd like to ask you to please lower or close your eyes one last time. *(If you intend to blow out the candle, go over to altar.)* As we bring this time to an end, let's take a few breaths together, and be quiet for a moment *(Pause)*. I invite you to silently express your gratitude for your life, for our shared lives, and for the opportunity we have to contribute to the future for all children, of all species, for all time... *(Pause.)*

... and to express your gratitude to all the spirits/ancestors that were with us guiding us today – including Pachamama herself.

Please take one more breath and then gently open your eyes.

Thank you.

CL.6 **Bracelet Ceremony**

(Pass out bracelets unless they were included in a packet of materials handed out earlier.)

We have a small woven bracelet made by the indigenous people of the Andes in Ecuador for you.

You are someone who is awake, who knows what's at stake, who understands that these next few years are critical for our planet; who can embrace the crisis, but who is also able to see that the *possibility* of our time is *greater* than the crisis.

This bracelet can remind you that you are one of those people. We invite you to use it to remind yourself of your commitments, and to create openings in conversations to communicate as people ask you what it is.

CL.7 >>>**Tie on Bracelets** [2 min.]

And you'll notice that you can't tie your bracelet on yourself; let others help you. (We like the symbolic message of that simple gesture: “We can only do this together”.) As you tie on someone's bracelet, bless them and this work, and bless the future that we're creating together.

Alternatives: If you have no bracelets, you may pass out seeds to everyone, saying: “This seed represents a future that we can create together”.

Or, standing in a circle, pass around a ball of wool from person to person, with each person offering a phrase to summarize what has opened up for them during the Symposium as the ball of wool reaches them. Pass scissors around

to snip the yarn, and each person tie the wool on someone else's wrist as a reminder.

Alternative closing ritual:

Have participants stand in a circle to receive their bracelet and, as they get theirs, each person says one word or phrase that sums up their experience of the day.



Module 7: CLOSE

Mention “Getting into Action” Meeting

In a few minutes after this last video, we're going to look together at how we can participate in bringing forth an environmentally sustainable, spiritually fulfilling, social just human presence *right here in this community*. We will spend about 30 minutes in groups organized by what moves you, what you have a passion for. We have several local organizations represented, and we'll have discussions around topics that they're familiar with. And you'll have a chance to add to this list of groups.

(Option: Introduce guest group facilitators.

Examples: Local Food, Energy Alternatives, Poverty Elimination, Green Jobs, Greening Local Business, Alternative Currencies, Transition Towns, Ending Urban Violence, Racial Justice, Contemplative Activism, as well as the BTCI Regional Group.)

CL.8 Set up Final Video

Let's turn to the screen one last time for the closing video. It starts with a quotation from former president of the Czech Republic, and world leader **Václav (VATSlav) Havel**, a change agent extraordinaire who had an unyielding commitment to creating a new “Dream” for his country.

C-3: Video – Hope Committed in Action (4:35)

ON-SCREEN QUOTATION:

MALE VOICE:

“The kind of hope that I often think about... I understand above all as a state of mind, not a state of the world. Either we have hope within us, or we don't. It is a dimension of the soul. Hope is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out.”

Václav Havel

Former President of Czechoslovakia

SUBTITLE TEXT:

Activist Julia Butterfly Hill spent two years living in a redwood tree to protect the logging of an old-growth forest.

JULIA BUTTERFLY HILL:

What gives me hope? I reflect back again to a time when I was in the tree and it's a time that as soon as I go there it brings tears, and I know that it will for the rest of my life. When I was listening to the chainsaws every day and having to watch these ancient trees hit the ground every day and not being able to go and amuse myself and shut down and just bearing

witness, day in and day out, and feeling myself and every last shred of hope being strangled and killed. And then I would somehow find a way to take another breath and go another moment, and then something else would happen. And it was so hard for me to hold onto hope. And then the enraged logger cut a tree intentionally in the direction of activists and took a young man, David Gypsy Chain's life, 24 years old and killed him. And that day is when I decided I didn't want to have hope anymore. Because in that moment of being so devastated, I was literally in the foetal position on my tiny little platform 180 feet up in the air rocking back and forth, crying and sobbing and going – "I don't want to do this anymore". And the answer that came to me was: "Julia, if you have hope in your heart and even if you're the only person left who has hope in their heart – if that hope is committed in action, then there's hope for the world. If you're the only person left, as long as your hope is committed in action, then hope is alive in the world."

DAVID ULANSEY:

I believe that this is the moment when the human species can rise to its full potential. We have now created for ourselves the greatest challenge we have ever faced. And that means that we are, we have the opportunity to live the most meaningful lives that have ever been lived.

ROB HOPKINS:

This is a historic process that's starting. This is a once-off window of opportunity to create something really, really extraordinary that future generations will tell stories about, sing songs about, put plaques up to.

VAN JONES:

Look to your left and look to your right. Look at the beautiful people who are around you right now. We don't need any hero on a white horse. We're the people we've been waiting for. You already have within you enough love to save the planet.

AL GORE: *[Nobel Laureate; Former U. S. Vice President]*

There is an old African proverb some of you know that says: "If you want to go quickly, go alone. If you want to go far, go together". We have to go far quickly, so we have to have a change in consciousness, a change in commitment, a new sense of urgency, a new appreciation for the privilege that we have of undertaking this challenge.

WANGARI MATHAAI:

In the course of history there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground, a time when we have to shed our fear and give hope to each other. That time is *now*.

C-3a: Buffer Video – Spinning Earth (:29 loop)

[Press "Enter" to advance to C-3b F our Questions Buffer Slide]



C-3b: Buffer Slide – Four Questions with Getting Into Action

CL.9 **Close and Invitation to "Getting into Action" Meeting**

Thank you! It's been a privilege and pleasure to be with you today.

Those who need to leave at this point, please feel free to do so.

Please feel free to pick up a handout with local contact information as you leave. *(See Part B of the Symposium manual for information on how to create this handout.)*

For the rest of us, we'll take a five-minute stretch break and then come back for about 25 more minutes for "Getting into Action," right here, right now. Listen for the bell to reconvene.

(Note: In a small or living room Symposium after the Close, in lieu of a

Getting Into Action Meeting, invite people to talk with those whose interests resonate with theirs, and to consider joining or forming study or action groups, and sharing contact information.)

(If it is late in the evening and you have the option, you can offer the group the option of reconvening at another date to meet for “Getting into Action.”)

INTERVAL/break (no music)

I-1: VIDEO: VIDEO CREDITS (1:54)

I-1a: Buffer Slide – Four Questions **with Getting Into Action**

[intentionally blank]

GETTING INTO ACTION

Intention of this section: For participants to have the opportunity to connect, engage, collaborate, and get into action with one another in their communities of interest.

(No video segment here. But if there were, we'd call it: Coming Together in Community.)

Section under construction!

Please be creative here, and feed back what works and any suggested improvements. Thank you!

G-1: Slideshow: Getting Into Action (no music) (20:01)

G-1a: Buffer Slide – Four Questions with Getting Into Action

“GETTING INTO ACTION” MEETING

Draft Purpose:

To create the space for participants to find and engage with one another as a committed community, and to ground the possibility of collaboration in action.

To create an environment in which the possibility created in the Symposium begins to be grounded in action.

Possible Intentions:

- For participants connect with others who have similar interests
- For participants to meet representatives of local organizations and find out about a rich assortment of initiatives they can participate in locally
- For participants to feel empowered by being connected and in action with others from their local community
- For participants to have a chance to communicate about their projects and for others to be inspired to join them (or not)
- To find details about participating in the local BTCI Regional Group
- For momentum to be created that carries on after the Symposium
- For participants to leave inspired – and in action

Context: Individual/community

You can't do it on your own or even with just the people in this room. Our personal practices alone will *not* have us live sustainable lives; this cannot be confronted and dealt with on a solely personal level. There has to be a communal shift to make the difference. Meg Wheatley: “There are no isolated individuals in the natural world.”

Preparation:

This section should be *designed to reflect the specific outcome* you have for the Symposium. Consider, for instance, these possible outcomes:

A public event to raise awareness amongst the general public;

A Symposium for a specific existing community to look at how they might be even more effective in contributing to an environmentally sustainable, spiritually fulfilling, socially just human presence (Example: a local faith group or school);

An event to help a specific community to enlarge its active membership (Example: a Transition Town group); or

An event that serves another specific project or interest group to which you are committed.

Facilitators need to think through how these people will stay in contact after the GIA meeting and the Symposium are over.

It might serve the outcome of your event for the local BTCI community to have already identified a number of **local organizations** they want to invite to have a presence in the meeting (including the local BTCI Regional Group). They can invite representatives from those organizations to come to GIA.

It can be helpful to create a list of the organizations and put it on a large format **flipchart**, readable across the room. This list can be added to during the “Getting into Action” meeting as people make additional suggestions.

The list of organizations might also be in **handout** format, and include contact information. **Sign up sheets** can be out on the tables for people to sign up as they leave the Symposium, so that even those who don’t stay for GIA can sign up or **take the sheets away** to contact later.

Please know that there are a wide variety of options and flows that could be used in a Getting into Action meeting. As Facilitators come up with new ideas for GIA, they are invited to post them on the Facilitator Network, so the whole Facilitator community can benefit.

SAMPLE AGENDA FLOW:

I. **Welcome:** Thank and acknowledge their presence and participation!

II. **Goal:** Share the opportunity/goal of this meeting. For instance, it might include (but not be limited to) the following:

Deepening our awareness of what’s happening locally;

Deepening our local collective engagement;

For each of us to be empowered to contribute through the local community;

For individuals and organizations to connect and collaborate, increasing synergy in the community; and

To meet with others who share our interests and commitments.

III. **Present Organizations and Initiatives:** Present the list you and your team have prepared of local and/or national and international organizations that you feel would be of interest to this group. Say that someone (a representative whenever possible) will talk a little about each organization or initiative’s work as it impacts the community. Acknowledge that the list is not complete. You may want to say something like:

“We’ll be inviting each representative to share *for one minute*, and then we’ll

invite you to *share for a minute* about local, national or worldwide organization or initiative you're involved with or want to get involved with."

Then, have someone speak *very briefly* about each organization on the list and then go around and see if the participants have any others they'd like to mention and add to list.

IV. Determination of Groups: Poll the interest level of the participants to decide which organizations from the list you'll form groups around.

(Things could get chaotic at this point! As we haven't done this yet, we don't have advice on how best to organize them into groups. Please let us know what you find works!)

One suggestion on how to organize:

In most cases BTCI community and Transition Towns would be the basic two groups. Start by suggesting them, and getting a show of hands of who would go to those two groups.

Then, see how many people are left and create several additional groups. As a rule of thumb, you may want to make sure there are around five people per group. For instance, if there are 15 people total, and five each are in the BTCI and TT groups, that leaves five, enough for one other group. Perhaps get a show of hands to see which other group would appeal to the largest number. Alternatively, if there are 40 people total, it would be fine to offer five or six other groups as well – as long as there is interest in those groups when you ask for a show of hands. As you read off the possible groups (including asking for additional suggestions from the participants) encourage people to "vote" for no more than two or three, and the ones with the most votes are the groups that will convene.

Additional groups to consider, if there is interest and someone prepared to speak about: What's Your Tree?; Be the Change Study Circles; No Impact Project; North West Earth Institute (NWEI) Study Guides, 350.org

(UK suggestions welcome here!)

Reminder: People can still connect and enrol with other organizations with the signup sheet after the meeting, even if they are only meeting with one group during this time.

*(From East Coast, USA, Facilitator Nancy Carnes: "I have been reading the Transition Handbook, by Rob Hopkins. There are alternative ideas for holding such a meeting in it. It is a **must** read. Look at page 168, How to Run an Open Space Event, or page 184, Running a World Cafe Event.")*

V. Form groups:

Measurable objectives for groups:

- *(Briefly)* Get to know one another;
- Create a simple roster; and
- Identify next steps.

Suggested agendas for groups:

- Sharing about the organization: upcoming local actions the organization is currently involved in, description of various roles and ways to participate, invitation to jump in;
- Alternative (if no representative): Conversation about what is known about the organization/initiative; and

- Identify **what** next steps to take, definitely including **how** to **remain connected**, and **who** will take them, by **when**.

VI. **Groups Report Back:** Time permitting: Each group takes one minute to report back.

VII. **What's Next:** Discuss the standing of this group now and generate any future communication plans. You might want at this point to see if the participants identify strongly as a group with a common purpose and/or as a group that will want to stay in communication with each other. It will be courteous to get agreement about the collection of and distribution of people's contact details and to agree on plans for future communication.

VIII. **Completion:** Acknowledgment and close.

ALTERNATE POSSIBLE GIA MEETING FLOW:

Centring exercise;
 Convene and align on purpose;
 Share about projects you're engaged in; ask the circle for what you need;
 In circle: Share what you're looking for;
 Create context for the meeting;
 Facilitator flipchart topics;
 Meet in interest groups;
 Identify ways to stay in communication;
 What you can/can't count on us for; and
 End with a bell.

ALSO TO CONSIDER:

Walk through /talk through local resources handout sheet;
 BTCI Regional Group (if represented) talks about what they are doing;
 Have materials from local groups there;
 Circulate contact info;
 Propose they take on an action as group:
 eg. Go out and talk to others, enrol them in seeing the world this way, in participating, or in any other action;
 Bring up Joanna Macy Three Realms/aspects of social change framework or put on flipchart: holding actions, structural alternatives, shift in consciousness;
 Offer different frameworks for understanding realms of action: J Symes – Pathways to action grid; Dave Ergo's grid; Visual of Tellus Grid; Staci Haynes' grid;
 Someone talk about learning about mainstream media and finding other news sources;
 Share a list of questions to live into (ref. Appendix); and
 Pass out copies Victor Bremson's handout on working with churches, etc. (ref. Appendix).
 Poem on flipchart:

“Don't ask yourself what the world needs
 Ask yourself what makes you come alive
 And then go do that
 Because what the world needs
 Is people who have come alive.”

Harold Thurman Whitman

>>>Optional: Locally emerging

(Draw a triangle on a flipchart, labelling each corner with environmental sustainability, spiritual fulfilment, and social justice.) Can anyone tell us the names of groups you know of locally that are addressing one, or preferably two or all three of these issues? *(As participants call out responses, place the name between whichever triangle points are appropriate.)* Now think about the organizations you work with and see if they are firmly rooted in one area or more than one, and consider whether it would be possible to expand the scope/strategy/mission of the organization to incorporate all three aspects.

E-1: Slideshow + music (13:20)

E-1a Last Buffer Slide – Symposium Title Slide

[intentionally blank]

V-2 AUDIO-VISUAL OUTLINE

DISC 1: V-2 SYMPOSIUM

PRE-SYMPOSIUM

P-1: Opening Slide – Logo

P-2: Music Break: Slideshow, with Opening Music
(21:44)

(Press “Skip Forward (>>)” to advance immediately to P-2a: Buffer Slide)

P-2a: Buffer Slide – Symposium Title

(Select < to restart Music Break: Intro Slideshow)

(Select > to start W-1. Video: Connections)

WELCOME + INTRODUCTIONS

W-1: VIDEO: MODULE 1A: WELCOME: ECO-SPOT – CONNECTIONS

(1:42)

W-1a: Buffer Slide – Symposium Title

W-1b: Buffer Slide – Jungle Canopy

W-2: Slides – Rainforest Sounds + Slides

(1:45 loop)

(Press “Enter” to advance to W-2a: Sun Through Trees)

W-2a: Buffer Slide – Sun Through Trees

W-3: Slide – Introductory Questions

W-3a: Buffer Slide – Jungle Tree Trunk

W-4: Slide – Symposium Purpose

W-4a: Buffer Slide – Rainbow over Rainforest

W-5: Slide – Text Slide of the Four Questions

W-5a: Buffer Slide – Rainforest Aerial

W-6: VIDEO – MODULE 1B: THE PACHAMAMA STORY

(6:46)

W-6a: Buffer Slide – Eagle and Condor

I WHERE ARE WE?

1-1: Slide: Where Are We? Four Questions, First One Highlighted

EVIDENCE OF ENVIRONMENTAL CRISIS

1-2: VIDEO – MODULE 2A: ENVIRONMENTAL SUSTAINABILITY

(12:32)

1-2a: Buffer Slide – Lion and Cub

SOCIAL JUSTICE

1-3: VIDEO – MODULE 2B: SOCIAL JUSTICE

(9:07)

1-3a: Buffer Slide – Cartoon: Hole in Your End

1-3b: Buffer Slide – Indian Woman and Child

SPIRITUAL, PSYCHOLOGICAL, EMOTIONAL COSTS

1-4: VIDEO – MODULE 2C: SPIRITUAL, PSYCHOLOGICAL, EMOTIONAL IMPACT (4:08)

1-4a: Buffer Slide – Sunset over Water

1-5: Slide: Bamboo Forest (Loss Exercise) + Music

(8:34 loop)

(Press “Enter” at any time to stop music and advance to 1-5a: Waterfall in Hawaii)

1-5a: Buffer Slide – Waterfall in Hawaii

II. HOW DID WE GET HERE?

2-1: Slide: Four Questions, Second One Highlighted

2-2: VIDEO – MODULE 3A: WORLD VIEW & ASSUMPTIONS

(10:16)

2-2a: Buffer Slide – Cartoon Man with Glasses off

2-3: Slide – Examples of Unexamined Assumptions

2-4: VIDEO MODULE 3B: ANOTHER WORLD VIEW

(6:38)

2-4a: Buffer Slide – Achuar in Canoe

BREAK

B-1: Music Break: Break Slideshow + Music

(17:10)

(Press “Skip Forward (>>|)” to advance immediately to B-1a: Buffer Slide)

B-1a: Buffer Slide –Man and Camel

(Select < to restart Music Break: Break Slideshow)

(Select > to start B-2: Video: Island Home)

END BREAK

B-2: Eco-Spot – Island Home

(0:34)

B-2a: Buffer Slide – Mt. Fuji and Field of Flowers

A NEW STORY

N-1: VIDEO – MODULE 4: THE UNIVERSE STORY

(7:58)

N-1a: Buffer slide – Starry Night

N-2: Slide – (Milling Exercise) Close-up of Leaf

III. WHAT IS POSSIBLE FOR THE FUTURE?

3-1: Slide – Four Questions, Third One Highlighted

3-2: VIDEO – MODULE 5: WHAT IS POSSIBLE FOR THE FUTURE?

(11:21)

3-2a: Buffer Slide – Silhouette of Kids with Blue Sky

3-3: Slide – Achuar on Solar Roof & Music (Visioning Exercise)

(2:26 loop)

[Music: Tito la Rosa: Morning Star: World at Peace]

(Press “Enter” at any time to stop music and advance to 3-3a Woman Drawing Water)

3-3a: Buffer Slide – Woman Drawing Water

3-4: VIDEO: – MODULE: WOMBAT

(1:04)

3-4a: Buffer Slide – Wombat

IV. WHERE DO WE GO FROM HERE?

4-1: Slide – Four Questions, Fourth One Highlighted

4-2: VIDEO – MODULE 6A: THE POWER OF A STAND

(6:03)

4-2a: Buffer Slide – African Woman in Group

4-3: VIDEO – MODULE 6B: IN BLESSED UNREST AND ACTION

(5:17)

4-3a: Buffer Slide – Children’s Hands

4-4-1: Slide – EF Schumacher Quotation

4-4-2: Slide – Gandhi Quotation

4-4-3: Slide – Margaret Mead Quotation

(First two slides automatically advance after 3 minutes each)

(Press “Enter” at any time to immediately advance to next quotation, or, for the third slide, to 4-4a Buffer)

4-4a: Buffer Slide – Dawn over Water

CLOSE

C-1: Slide – ATD Web Addresses

C-2: Slide – Thomas Berry Quotation (while tying on bracelets)

C-3: VIDEO – MODULE 7: HOPE COMMITTED IN ACTION

(4:35)

C-3a: Buffer Video – Spinning Earth

(0:29 loop)

(Press “Enter” to advance to C-3b Buffer slide)

C-3b: Buffer Slide – Four Questions with Getting Into Action

INTERVAL (NO MUSIC)

I-1: VIDEO – VIDEO CREDITS

(1:54)

I-1a: Buffer slide – Four Questions with Getting Into Action

I-2: Slideshow – Getting Into Action (no music)

(20:01)

I-2a: Buffer Slide – Four Questions with Getting Into Action

GETTING INTO ACTION

G-1: Buffer Slide – Four Questions with Getting Into Action (stays up)

POST

E-1: Slideshow + Music:

(13:20)

E-1a Last Buffer Slide – Symposium Title Slide

V-2 PROPORTIONAL TIMING OF THE SECTIONS

There is no “right” length for any section of the Symposium. It depends on what parts you choose to present, how quickly you move through the material, which exercises you include, etc. But it will be helpful for you and your team to be clear on your timing goals.

Below are some suggested timings, broken down proportionally, with approximate video run times for each section. On the back of this page is a timing work-sheet to use in planning and monitoring the time of your Symposium.

NOTE: These times assume **no lunch break**, and that only one break is involved. Schedule more time for lunch or additional breaks, if you add them.

Section	3 Hours	4 Hours	5 Hours
Late Start	0	5	10
INTRO/WELCOME Video: 8:28	25	30	35
I. WHERE ARE WE? Video: 25:47	35	40	40
II. HOW DID WE...? Video: 16:54	35	40	50
BREAK Video: 0:34	10	15	20
A NEW STORY Video: 7:58	10 (no Milling)	25	30
III. WHAT'S POSSIBLE...? Video: 12:25	20	20	25
IV. WHERE DO WE GO...? Video: 11:20	20	30	40
CLOSE Video: 4:35	10	10	15
BREAK & RE-SETTLE	5	10	10
GETTING INTO ACTION	10	15	25
TOTAL MINUTES	180	240	300

Note: In a two-weeknight format, you can use the four or five hour times, and end the first night after A New Story, with the Milling Exercise.

V-2 SYMPOSIUM TIMING PLANNER

How to use this tool:

- Before your Symposium, decide how long you have for each section in minutes and write this timing goal in Column A. Allowing time for a late start is optional, but probably realistic.
- Calculate what your goal start time on the clock is for each section, and write it in Column B.
- As you present the actual Symposium, have someone record the *actual* start time for each section in Column C, then compare B with C and write the total time ahead/behind schedule in Column D so that you know whether you need to do anything to have enough time for section IV and GIA.
- After your Symposium, you can fill in column E, to help you with future time planning.

SECTION	A Goal: Planned Minutes for Section	B Goal: Planned Starting Time on Clock	C Actual Start Time for Section	D Actual Total Minutes Ahead or Behind	E For future planning: Actual time used for section
Time Taken for Late Start?					
Welcome/Intro					
I. Where Are We?					
II. How Did We Get Here?					
A New Story					
BREAK					
III. What Is Possible?					
IV. Where Do We Go From Here?					
Close					
Break & Re-Settle					
Getting Into Action					
TOTAL MINUTES:					

V-2 SYMPOSIUM DVD “QUICKSTART”

JS 12/30/09

These “Quickstart” notes to AV operators were prepared in an attempt to synthesize the comprehensive AV production notes. If you are already pretty savvy with AV, they should suffice. If you want to know the whole story re: how the DVD operates, refer to the AV Production Notes in the Appendix.

The basic operation of the DVD is very simple: You use the ENTER button (only), to advance from one segment to another.

Note: Each segment ends in a “Buffer Slide,” and will hold there indefinitely, until you press the ENTER button again.

The above instructions will carry you through the entire Symposium, with these few **exceptions**:

- To **stop** any of **music slideshows** and move immediately to the next section, you have to use the SKIP FORWARD button, which is generally represented by a >>| symbol. Press the SKIP FORWARD button, and the DVD will move immediately to the end of the slideshow. After a few seconds, you can press the “Enter” button to start the next element.

The four slideshows in V-2 are:

- 1) At the very start of the DVD – the Opening Music and slides we play as people enter and get settled.
- 2) The music during the Break. You may or may not have scheduled a break here in your Symposium, but the music and slideshow is here if you want it, nevertheless.
- 3) During the “Getting into Action” section. There is no music for this slideshow, but it functions like the others in all other respects.
- 4) At the very end of the Symposium – this music plays as people get up, mingle and connect with each other, and then leave after the Symposium.

- If you **customize** or **edit the flow** of your Symposium, you will have to use the **TOP MENU** button to navigate. This takes you to a full menu of all the segments of the DVD. You can scroll through, select any one, and press ENTER to play it. The one drawback to this is that the participants will see this whole menu on the screen as you do. For this reason, it is recommended that you use the computer- based presentations (Keynote or PowerPoint) rather than the DVD for a Symposium where you wish to delete segments or change the order.
- If you inadvertently start a **video** segment too early, use the PAUSE button on the remote to pause it until you are ready to proceed. You may want to use the SKIP BACKWARD (|<<) button to return to the beginning of the video segment before restarting.
- **TOP MENU** is your fail-safe function. If you skip a piece, hit the wrong button, or whatever, you can always use the TOP MENU function to get back to where you want. Select your segment here, and start anew.

You can use any household DVD player to play your disc. **Make sure you have all the necessary connecting cables on hand; and PRACTICE using exactly the hardware that you will use during your production.** Unfortunately, not every

remote has the same labels for each function: TOP MENU may be replaced with TITLE, etc., so get familiar with your equipment, and do a run-through.

You can also use a computer to play the DVD. Computers, of course, have a slightly different set of commands, but they should be pretty evident with a little trying. Because computers are just a little different from “standard” DVD players, be sure to become very familiar with the computer-based DVD player before going this route. Also, if you are using a computer, you would be wise to use one of the computer-based presentations instead (Keynote or PowerPoint); they work much more dependably on a computer.

For some of the sections of the Symposium, you will want to adjust the volume – raising and lowering it slowly for some processes. Be sure to have your AV set up so you can adjust the volume – typically the remote for the DVD player will NOT handle this. So someone needs to sit near the volume control, or have a second remote, to adjust the sound. Be sure you have enough sound (speakers) to fill the space.

As you go through the Symposium in real time, the AV operator needs to keep attention closely on the presenters, staying in touch with them, through eye contact or whatever. In that way, the AV operator can anticipate each piece, and start them perfectly on time. This does a lot to enhance the power and the impact of the Symposium.

You will find that as AV operator you quite literally are one of the presenters, and simultaneously are re-experiencing the Symposium. It’s a very rewarding and moving experience.

Like the presenters in the front of the room, stay present, come from your heart, and keep your intention on the power of the Symposium being delivered. Above all, that is what makes a difference!

DAY OF SYMPOSIUM CHECKLIST

I. Room setup

- For Presenters:
 - Chair/stool for each presenter
 - Music stands (if used)
 - Small table between chairs or to side of each, with water, clock
- Front of room:
 - Table for altar (sight line to altar clear for all participants)
 - Candle on non-flammable surface/plate and lit (if venue permits it)
 - Purpose of Symposium and the four “Flow of the Day” questions on flip chart (or sign) to be posted once discussed
 - Flip charts and marker pens in place
- Also:
 - Chairs set the right distance from Facilitators and between rows
 - 10 per cent fewer chairs set up than expected, extra chairs ready
 - Any clutter removed from sight lines of audience
 - Do windows need to be darkened/shades drawn to see video?
 - Cords to projector taped to carpet? (gaffer tape)

II. Investigate

- Any impact of other groups meeting nearby?
- Necessary signs posted to direct participants to Symposium room and bathroom?
- Handicap accessible entrance/ramp clearly marked (if any)
- Room thermostat – know how to operate and set at desired level
- How to adjust lights checked: what level to keep when no video
- AV equipment, remote control, sound
 - Check out “spare” DVD also
 - Volume control for DVD sound system – person trained
 - Microphones tested (if used)
 - Background music ready to play when doors open

III. Materials in place

- Presenter’s Manual and current DVD
- Registration table:
 - Participant roster indicating who paid, scholarship info, etc.
 - Name tags for participants and team (pre-made and alphabetized)
 - Cash receipt book and cash box for change
 - Pad and pens
- Production table (or front of room for small Symposiums)
 - Pens and paper for participants
 - Declaration Cards
 - Daily Practices Sheets
 - Community Resources handout
 - Feedback Forms
 - Bracelets (discreetly out of sight)

- After the Symposium, Now What? (if used)

- (optional) Info flyer about upcoming Facilitator Trainings
- (optional) BTCI / Pachamama Alliance donation forms

- Materials table (if used)
 - BTCI / Pachamama Alliance brochures
 - Rainforest trip brochures
 - Brochures from local organizations, related events
 - Related books, magazines, etc.
 - (optional) Be The Change book and conference DVDs for sale
 - (optional) Green Consumer Guide (for sale or included in price?)
 - (optional) Sustainable World Source Book (for sale or included in price?)

- (optional) "Community Bulletin Board" for participants to post information

IV. Communications

- Communications with venue complete
 - Venue contact name and number?
 - Who communicates times for snacks (& lunch)?
 - Who pays venue and/or caterer? (if applicable)
 - What setup the room should be left in is clarified?
 - Close up/lock up time and procedure clear?

- Opening ritual and/or meeting with team
- Who will act as greeter?
- Who will setup extra chairs, if needed?
- Who manages lights, signals?
- Who manages handouts and how?
- Who collects nametags at end? (if nametag shields used)
- Who will manage pack up/supply check at end?
- Ending ritual for the team (to share acknowledgement of event)

V. Follow-up

- Who takes care of proceeds from the Symposium?
- Who will receive extra BTCI/TPA materials?
- Who has responsibility for seeing that follow-up emails and calls are completed to people interested in various forms of participation encouraging them to visit www.NewDreamNextSteps.org?

- Other? _____

Have fun with your Symposium!



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