

**Philanthropy, Love and Evolution
Re-visioning the Field, Our Place in It
and Its Place in the Future of the World**

**APPENDIX I
PLENARY AND SESSION REPORTS**



Cover art by David Kessler, www.DavidKessler.biz

Gold Lake and the M104 Sombrero Galaxy

June 25-30, 2006

Gold Lake Mountain Resort

Ward, Colorado

Hosted by:

Tom Atlee, cii@igc.org

Michael Dowd, mbdowd@bigplanet.com

Peggy Holman, peggy@opencirclecompany.com

Co-convenors:

Juanita Brown, juanita@theworldcafe.com

Duane Elgin, duane@awakeningearth.org

Tom Callanan, tcallanan@fetzer.org

Tom Hurley, tom@tjhassociates.com

Karen Kudebeh, karen@timetrace.com

Tesa Silvestre, tesa@ayapartners.com

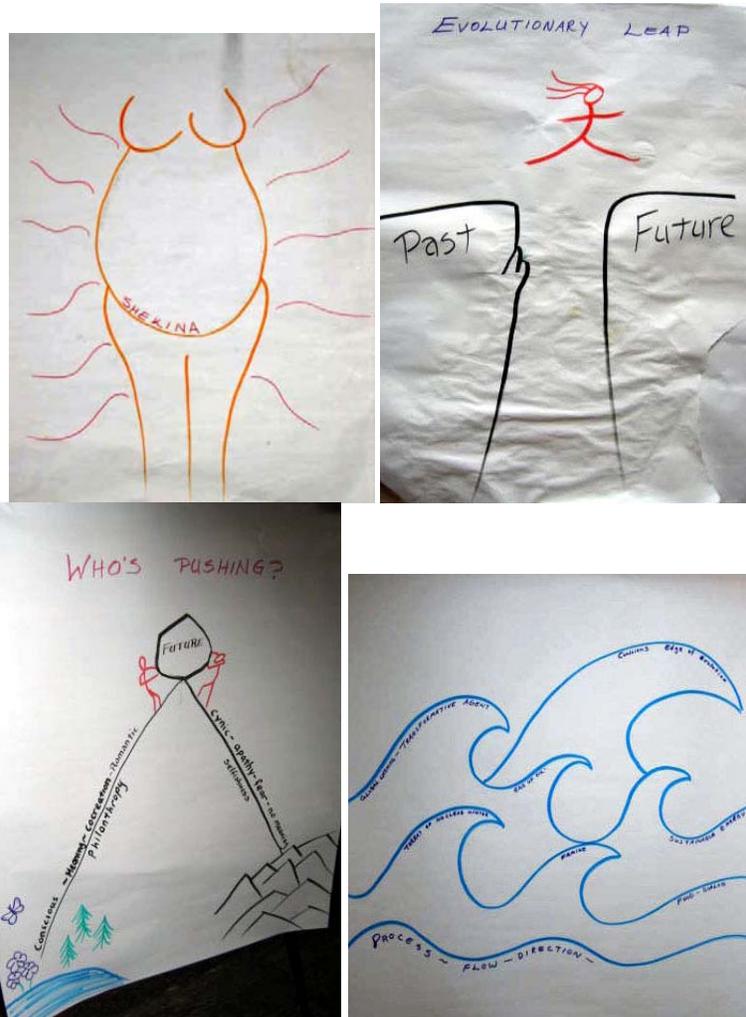
John Steiner, steiner_king@earthlink.net

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Sunday, June 25

The salon opened with a welcome by the hosts, Michael Dowd, Tom Atlee, and Peggy Holman. People were invited to choose a “Courageous Love Name”, a name inspired by the spirit of philanthropy’s roots in loving service, and to name their deepest desires for the time together.

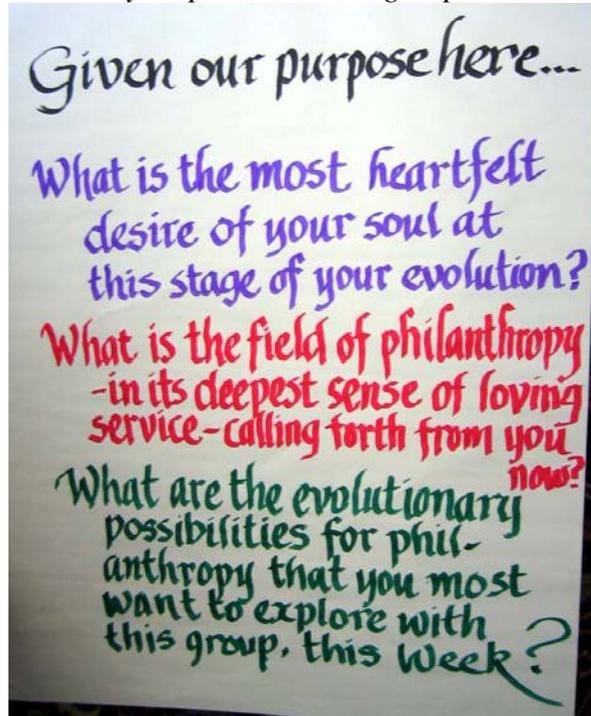


- Drawings by Cathy Russell

*Following the introductions, Joel Primack and Nancy Abrams presented their program: *The View from the Center of the Universe.**

Monday, June 26

The *morning* opened with Tom Hurley inviting people to go onto the land and reflect on the questions below individually, in pairs, or small groups...



While Juanita Brown was going to offer a World Café to explore the crossroads between philanthropy and evolution, what emerged from the group was a circle to create space for all voices to be heard, led by angel Kyodo Williams and Evon Peter.

Beyond Beginning

Start slow

Is there any greater heresy?

in silence even

*I can feel the free hand
of the market making a fist*

imagine the wild animal
of soul might visit, cautious
and curious as a chipmunk

*but what is getting done,
there is no time for such nonsense*

in some shade
we might find a table
to picnic with ancestors
stories salty in our DNA

*but what will come
of such lollygagging*

taste of my sweet
angry grandmother fearing
being loved for her money

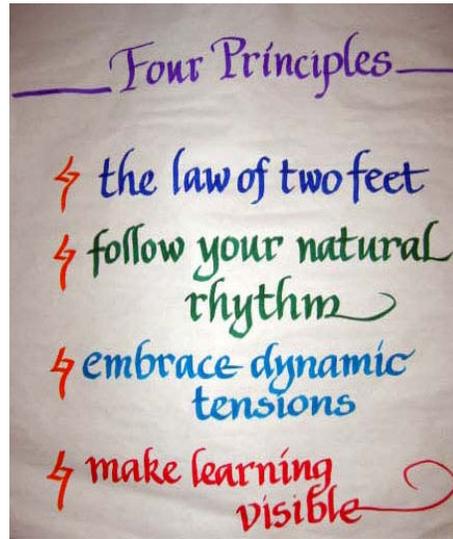
what end

given time
I might dissolve
beyond all minding into middle.

- Ted Lord

Tuesday, June 27

The **morning** began with Peggy Holman opening the space for sacred offerings. The group expressed a strong desire to stay together to better understand the state of transformational philanthropy and what the evolutionary story had to offer. They took charge of the process and discussed how they wished to accomplish what they wanted. Ultimately, they posted sessions that included staying together for the afternoon.



In the **afternoon**, the group gathered for two plenary conversations, facilitated by Tesa Silvestre:

- The state of transformational philanthropy
- The implications of the evolutionary world view for transformational philanthropy

A turning point moment was an intervention by Evon Peter that led Connie Barlow to speak to her view of the role of a cosmology:

There is a philosopher, Loyal Rue, who wrote a book titled, "Amythia." In it he contends that our western culture is the first culture that lacks a creation story. Our youth are not raised with a creation story that teaches values in the context of learning how things came to be, what our relationship to other creatures is, what it means to be human in the context of our deep history and the whole cosmos. Because it is my culture, this western technological culture, that is directly or indirectly causing most of the damage in the world, my only goal in telling The Great Story is to positively influence my own culture. Other cultures that have intact, coherent creation stories that guide them: to these I have nothing to contribute. I am simply working within my own culture.

The **evening** session was storytelling from the heart, offered by Lynnaea Lumbard, sharing personal stories of transformational moments. The experience deepened relationships for many.

The Great Story and Philanthropy

Notes by Cathy Russell

This session was about the Great Story and how it relates to transformational philanthropy.

TAKE HOME MESSAGE - The take home message of this session, for me, was that a person's particular cosmology does not matter, so long as it grounds that person in deep, abundant, sustained and joyful hope for the future that overflows into intents and actions that help others. It is abundantly clear to me, that people at this Evolutionary Salon have different cosmologies, yet all share an overflowing love and optimistic hope that their actions will transform humanity for the good.

ALLUREMENT - The word of this session was "Allurement." Connie Barlow, teacher of the Great Story, said that she only talks to people and to groups when they are allured to the Great Story. She only shares it with people who long to hear about a meaningful view of the world. She never tells it to people who are happy with their cosmology and who do not want to hear about something else. This was a powerful reminder to me that coercion is utterly futile in conveying a worldview. Connie's testimony was dramatized by the emotional arc of this particular session.

TRANSFORMATION - Getting to this take-home message was also an example of order emerging from chaos. If tears are the residue of synapses forming new arrangements in the brain, then this session rearranged some brain tissue, especially mine. It was a truly transformational session, the results of which are still unfolding.

TERMS - In this review, I use the phrase "Great Story" interchangeably with "Epic of Evolution," "New Cosmology," and the "Universe Story." These are all stories of the universe told in a sacred and meaningful way.

The term cosmology has two meanings: one is the mathematical and scientific understanding of the origin of this universe. Another is the cultural understanding of where a people come from that provides meaning and purpose.

The New Cosmology integrates these two definitions of cosmology into one, coherent, meaningful and practical worldview. The Great Story is a meaningful story of the universe that orients people to the universe in ways that give them a sense of belonging.

DISCLAIMER - My view of this session is hugely biased and I know that some people will disagree with my observations and conclusions. My bias is at the end of this review.

THE SESSION BEGINS - Everyone was happy when Tesa Silvestre graciously agreed to lead this session. Several of us "New Cosmology types" were especially eager to share and learn about different views of the Universe Story.

CONFUSION - This session began in confusion. The session seemed to morph from addressing the question “How much is the Great Story a part of transformational philanthropy?” to “Is the Great Story even important for transformational philanthropy?”

In addition to confusion over content, there was confusion about protocol. Following the previous successful and enlightening session on transformational philanthropy, some of us thought this session would follow that protocol – with a few people each giving a 10 minute overview of the New Cosmology followed by comments and questions. Michael Dowd said that he preferred that previous format where he, Connie, Joel Primack, and Nancy Abrams each give a 10 minute overview of their interpretations of the Great Story.

Instead, the protocol was to be that everyone in circle have opportunity to give short questions or statements as to what they wanted to achieve in the session. This was to be followed by a “Fish Bowl” session, in which a few people would go into the center to carry out a conversation that the others would listen to. Although it was different, the new approach seemed reasonable and Michael agreed.

Around the circle, people told what they wanted to get from the session.

A number of people questioned the value of the Great Story.

Michael Strong mentioned that he felt other factors, such as culture, were much more important than cosmologies in influencing behavior, including promoting transformational philanthropy.

Several people, including Evon Peter and Susan Davis indicated that they and others in the group were happy with their cosmologies. (Personal note: I am very curious about these cosmologies.) Evon said that he distrusted the New Cosmology because it seemed yet another instance of cultural imperialism from the European/US establishment dictating how life was to be, in this case imposing their worldview on indigenous people. An unspoken message was, why should we trust science in matters of worldview when science has brought so much devastation to the environment and caused so much social devastation?

One voice strengthened another, and soon it was apparent that the Great Story divided rather than unified people in this group.

After people had given brief comments, it was time for the “Fishbowl”: that is, the time when advocates of the Universe Story moved to the center of the group for conversation. Michael Dowd asked that Connie Barlow, his wife and collaborator, join the circle. (She had been outside the circle in this session.) She declined. Michael pleaded and she refused again.

Evon interjected. In his experience as tribal Chief for Neetsaii Gwich'in Tribe in Alaska, whenever such discord was encountered in a group, the conflict would be resolved before the meeting continued. Connie was invited to tell why she did not want to participate.

TURNING POINT - After much encouragement, Connie moved into the circle. She then spoke of Loyal Rue's observation that many people living in 20th century American culture, of which she was a part, no longer had a working cosmology, and this was the root of many problems, including devastation of nature. Connie was at one time one of those people without a useful cosmology. For her, the Great Story illuminated her place and purpose in the universe, but she was keenly aware of the fact that others had their cosmologies that worked for them. The problem wasn't those who have a useful and hope-promoting cosmology. The problem is those who feel lost without any sustaining and meaningful worldview. Connie never liked to tell the Universe Story to those who were already happy with their cosmology, as she observed many in this group already had.

By the time Connie finished, she was in tears, as were many people sitting around the circle.

TRANSFORMATION - After a few moments, Evon spoke for others. Connie's words had moved him from distrust to a deep desire to hear about this Great Story.

CONCLUSION - For me, Connie's testimony was the turning point of this session and of the Salon. Her words were a powerful invitation to the Great Story. It opened the way to a collective sense of relief. Her words fostered curiosity and paved the way for many more enriching sessions, laughter, and an enthusiastic curiosity to hear Michael's presentation of the Great Story.

This session illustrated that from chaos and confusion, mutual understanding can emerge.

DISCLAIMER - My view of this session is hugely biased and I know that some people will disagree with my observations and conclusions. I came into this session with a passion to teach the Epic of Evolution. I really mean it when I say I am an Evolutionary Evangelist. I believe that the Epic of Evolution is good news. I believe it makes sense of everything, provides a map that helps us get where we want to go, and is a cure for most ills, including personal depression, fear, war, poverty, environmental degradation, and even the common cold. For me, the integration of science and spirituality through evolution has been the greatest and only source of hope powerful enough to lift me from fearful inertia when I hear about Global Warming, wars among the nations, terrorism, nuclear annihilation, genocide, massive poverty and pandemic disease. Before understanding this New Cosmology, philanthropy seemed an exercise in futility. For me, the Epic of Evolution reconciles religions with each other and with science; it makes sense of everything, and shows that there is a direction of evolution toward greater consciousness and cooperation. It is the most hopeful story which is based on the observations of millions of people from all cultures and all parts of the world. Understanding this grand epic opens me to grand possibilities. Realizing the magnitude

of what has gone before expands the possibilities of what will happen in the future. In the light of the Great Story, philanthropy is not just a nice thing to do, it is an essential, self-interested thing to do. We are all connected. The fate of my son's life is intertwined with the lives of children all around the world in ways I cannot yet imagine.

To illustrate how drastically a person can change with a different world view, I will use myself as an illustration. I don't like to talk about my philanthropy, (subscribing to the view that it is best done in secret) but I do want to convey to you how my approach to philanthropy has changed because of my understanding of the New Cosmology. In the past, I had given only to organizations in which I benefited directly, including public radio, environmental organizations and my church. But the Great Story has **RADICALLY** changed my approach to philanthropy. This year I have given 100% of my (admittedly tiny) income to philanthropic causes that will not benefit me directly, but through helping the education of a child in Africa, this may benefit my great-great-grandchildren. Also, the Universe Story has fueled my passion for business, knowing that it can be a powerful tool for philanthropy (in contrast to my previous view of business being about dollar profits only.)

I came into this session assuming that everyone in the group had heard and fully embraced Connie and Michael's powerful and eloquent articulation of the Great Story. My assumption was wrong: several people had never even met Connie and Michael before this Salon, and had never heard their story, much less been transformed by it.

Respectfully submitted by Cathy Russell, July 7, 2006

Connie Barlow Recalls Her Contribution to the Afternoon Session Focused on the Evolutionary Story

Even though I was supposed to be among the half dozen evolutionists sitting together "Fishbowl style" for an afternoon session, I refused to participate. In fact, in the whole-group discussion leading up to the fishbowl, I was so distressed by the under-current of anti-evolutionary views that I simply got up and walked away. When I returned, the fishbowl was soon to begin. But I openly refused to enter the circle. Thanks to the facilitation of Evon I offered to sit in the broad circle long enough to explain why I wouldn't participate. What followed was a breakthrough for me and for several others, such that from then on I joyfully participated in all segments of the rest of the salon. Here is my recollection of what I said to the group at that moment:

Unlike Michael, I am willing to speak only to groups and in circumstances in which I feel welcomed. I am not interested in trying to convince anyone that evolution is true or why it might become meaningful for them. I speak only to those open to hearing, and I operate by the principle of allurements: sharing why I find this story so appealing, so motivating. And perhaps others will too.

I left this circle because I do not feel welcomed to present my views. I feel deep skepticism here about the validity and role of the evolutionary story.

There is a philosopher, Loyal Rue, who wrote a book titled, "Amythia" ["without myth"] In it he contends that our western culture is the first culture that lacks a creation story. Our youth are not raised with a creation story that teaches values in the context of learning how things came to be, what our relationship to other creatures is, what it means to be human in the context of our deep history and the whole cosmos. Because it is my culture, this western technological culture, that is directly or indirectly causing most of the damage in the world, my only goal in telling The Great Story is to positively influence my own culture. Other cultures that have intact, coherent creation stories that guide them: to these I have nothing to contribute. I am simply working within my own culture. For example, as a Unitarian Universalist, I am now working to bring this Great Story context into our children's religious education curricula.

But I do not feel my views are welcome here. That is why I left the circle, and that is why I will not participate.

At that point, several people were weeping, and I felt the mood of the circle shift. Somebody at that point, a female voice, asked, "Connie: We would like to hear your version of The Great Story." I was shocked. I paused, almost in tears. Not knowing what to say. Truly feeling shocked by the shift in the tone and feeling a turn. Eventually I said, "Not now, but I will be happy to share my version by way of an evolutionary parable tomorrow." [Which we did: the next evening, before Michael's "Evolutionary Epiphanies" powerpoint talk, Tessa asked for a parable, so I pulled out the scripts and scarves for "The Lucky Little Seaweed." It was fabulous! So much laughter. Lori had

told me in advance that she would love to be the Lucky Little Seaweed, so I gave that script to her. Then I called for, using a low voice, “The Fungus.” Actress Samara (daughter of Joel Primack and Nancy Abrams) stepped forward, and Kisha took the narrator role. They were all a stitch in their performance. It must have taken 20 minutes instead of 10 to complete the parable because they had to pause so often for the laughter to subside. *If you are interested, you can read the Lucky Little Seaweed parable at <<http://www.thegreatstory.org/seaweed.pdf>>.*]

Now back to the story of the afternoon circle: Later, as the circle continued, but no fishbowl, just sharing, John Steiner said something very meaningful to me. He said, “It feels like we have just heard from the Divine Feminine. The Divine Feminine sometimes doesn’t assert itself; instead, it must be invited in to participate.”

Exactly! Open Space has been a terrific way for me to learn by attending other people’s programs, but I am not led to propose any of my own interests within it in a competitive way, vying with other programs. Something that has me feel invited by the group, rather than me trying to convince the group to come, seems more amenable to my nature.

Finally, to end the story of the circle: Others came up to me afterward and were so grateful for what I said and how I presented it; that the mood had finally shifted and the last clouds of resistance had passed away. Barbara Cushing told me later that this had been the turn for her. As the circle ended and people began to mingle I went directly to Evon and we embraced. I then looked him in the eye and said, something like, “Yesterday afternoon when I left the circle, it was because of personal dynamics happening, not your leadership. I deeply resonate with the way that you and Angel facilitate a circle.” He said something too, and that felt complete. I then went for a solo kayak out on the lake before dinner.

Evening

At the close of the storytelling circle, Nipun Mehta gifted us with a photo story of us holding up our signs with our [One-Word Sermons](#)

(<http://www.flickr.com/photos/17347460@N00/sets/72157594195815980/>)

Wednesday, June 28

*The space was opened in the **morning** by Orland Bishop and Tom Hurley for additional sacred offerings.*

*The **afternoon** plenary was the Sweet Spot Café, hosted by Guillermina Winnie Hernandez-Gallegos and Juanita Brown on "At this stage of our exploration, what is in the sweet spot?"*

*In the **evening**, a parable that Connie Barlow uses with children, *The Lucky Little Seaweed*, was read by three intrepid volunteers: Lori Hanau in the title role, Samara Bay as the fungus, and Kisha Montgomery narrating.*

*Following the parable, Michael Dowd presented his talk: *Evolutionary Epiphanies: What are the twelve most common portals to a sacred, meaningful understanding and experience of the history of the cosmos, earth, life and humanity?**

Humanity is being led along an evolving course
through this migration of intelligences
and though we seem to be sleeping
there is an inner wakefulness
that directs the dream

and that will eventually startle us back
to the truth of who we are.

-Rumi

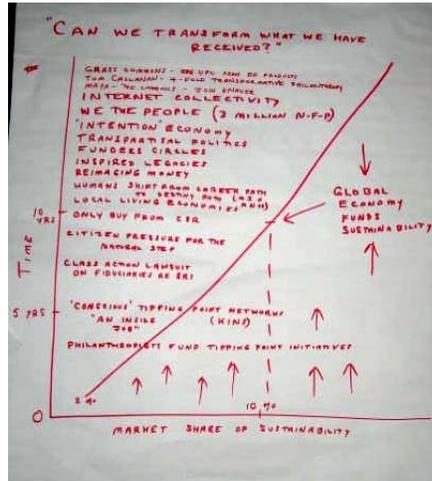
The Hike



What's the Optimal Design for Catalyzing Transformational Philanthropy?

Convener: Susan Davis

Place holder for notes from Kisha Montgomery



Resourcing Emergence: How might we catalyze the strategic evolutionary change of social systems?

Convener: Tom Atlee

Participants: Guillermina, Kisha, Tom, Peggy

Summary (written with much editorial license by Tom Atlee):

We started out exploring how to think about strategic evolutionary change and the dynamics of emergence. We looked at how what we propose needs to be relevant to real people's lives -- and that the stories of their struggles can be key aspects of generating the energy and heart needed for change.

One of the main points of leverage for healthy emergence can be feedback loops -- especially ways for whole communities or societies to see more clearly what's going on in and around them collectively, and to respond appropriately together. Research on randomly selected "citizen deliberative councils" suggests there are advanced democratic forms for the whole "We the People" to reflect on community conditions and public issues and come to collectively wise (and continually evolving) decisions about them.

Crises are points of leverage, times when change is often more readily initiated and accepted. Are we ready to provide people with what they need, once a crisis makes them hungry for change? Do we know enough about why some communities come apart in a crisis, and others come together? What is key to facilitating emergence in crisis times?

Some research on emergence suggests that conflict, fear and anger co-exist with hope, possibility, and dreams. In an adequately open process, powerful questions can call forth the energy of these compelling human realities, inviting individuals to follow their hearts and whole groups to reflect on what has heart and meaning for them. Guided from within (by these questions and their passion) and held from without (by the process and each other), people are more able to step into the unknown and welcome possibilities that were unthinkable before -- possibilities that bring with them new relationships and shared understandings that can be surprisingly coherent in the whole group. In this context, emergence challenges the illusion of permanence in a creative way, and disturbance can be viewed as a signal that something new and interesting is about to emerge.

We considered that feedback loops and emergence dynamics are *both* tools for evolutionary change *and* guidelines for what constitutes an evolutionary initiative.

The question remained, however, of how to bring such understandings to funders and others. One approach would be to notice who is ripe for such understandings, who is dissatisfied with business-as-usual, who is tired of wasting money on symptoms and low-leverage approaches, and who is already having conversations about transformational / evolutionary approaches (as many of this salon's participants are), and then inviting them into conversations-for-emergence such as those described in the previous paragraph.

An approach that is both evolutionary and lightens the philanthropists' work load (as inspired by the Grammeen Bank's approach to microlending) is to give money to people from activist / transformational / evolutionary communities and have them agree on who to grant it to. Those communities then take care of the answerability, in living

relationship with each other and with the philanthropist(s). Fund people -- individuals, teams, networks -- of demonstrable capability: give them enough money for a long enough time period (like 5-10 years) to make a difference, and then let them get on with it, rather than back-seat-driving.

We recognized the need to move beyond both the focus on philanthropy-as-money-given AND the belief that activism and service -- especially when spiritual -- necessarily involve poverty. We need to be courageous about bringing spirit (although not necessarily religion) back into philanthropy and being willing to take risks that move us beyond measurables -- not just focusing on getting certain functions done, but on aliveness, meaning, and the development/evolution of people and systems. We also agreed on the need to diversify our resource base beyond foundations to individual and corporate donors and creating green (or activist) businesses to support evolutionary work, and doing mass small-donation systems (like MoveOn.org), etc. Susan Davis' KINS network model, Shake the Tree's dramas about the role of privilege in philanthropic decision-making, and Nipun's beyond-money love-based Internet approaches may all be useful tools here.

To pursue these approaches we need to build a field around this perspective -- including the intellectual understandings and rationales for it -- and then fund practical applications of it. Then we have to establish the feedback loops to map it and make its evolution visible to us all so we can consciously participate in that evolution.

NOTES: In semi-transcript form (for those courageous enough to slog through them ☺)

Peggy: What brought you to this session?

Kisha: I am attracted to emergence. I feel the sense of hopelessness in my community. I was walking down my block. I saw this 19 year old boy riding his bike. That evening he was murdered for his bike. Several murders within a block of where I live, brown and black. There's some disconnect between all this work and where I walk. It's going to take something bigger from this gathering, that hasn't emerged yet. Spirit is asking me to be part of this process.

Guillermina: As I heard your story, it connected to part of my story. I felt despair when I read the newspaper. I sit in a building that cost zillions of dollar. Kellogg owns I don't know how many blocks; they took over the little business community and planted a fortress. Sometimes I can't bear it. It is tragic we have so many resources. Prosperity doesn't need to be about money, there were times when prosperity didn't depend on economic success. For me and my husband, we were community organizers. I'm making a good salary but I don't see myself as an insider. We bought a building and turned into a community center. Have 140 community members, have taken on a mission, what do we want to do here? Can't go to funder and say we don't know what will come out of it. Primarily low income, marginalized from mainstream. 60-70% unemployment. People surviving on the black market. There's got to be something bigger, a better way. I'm privileged, here for 5 days. I want to be able to give back.

In my other path, I'm a change agent within the foundation. As difficult as it has been to my way of being, I've made lots of contributions to how the organization has shifted its practices and programming.

We did a board presentation, I'm not seen as the speaking voice. I'm a member of the team. Until then, I had been praying daily, "Please spirit, bring into the environment the language to help people realize what's fundamentally important." I want to do family work, reconnection, rebuilding. I've been doing that for 5 years. Board members were saying things I wanted to hear. My board president says we have to go back to where we started: people. That's where life takes place. But then the board says something, then staff reinterprets it, then it's up to staff politics. The people-focus can get lost.

Opportunities are in the emergent, that's where they're birthed.

Tom: There's a way it's all useful. The evolutionary frame of reference involves recognizing the problems and opportunities, particularly early. The more we wait, the more it soaks up opportunity. I don't know any research about this, but when there are devastating challenges to a community, some come together, and some blow apart. If we knew more about that, we'd know what kinds of interventions would make a difference. I'm torn between the personal and systemic. Lots of people say they're doing systemic work that doesn't look systemic to me. One of the places I look first for emergence is in the ability to intervene in ways that help healthy emergence -- especially to look at feedback loops -- does it help a community (or society) observe their situation accurately, digest it, think about it, till they know what to do about it. Whatever results from what they do, they can observe those results. That's "learning by experience", but the political and economic systems aren't set up to help us collectively learn from our collective experience.

There are many organizing forms that create or use feedback loops. One of the things I'm interested in, regarding communities like yours. Convene a randomly selected group of people into a conversation about their community, keep it open ended, help them work through to clarity together about what they want to say about their community TO their community, and then have them deliver that feedback to their community, to the authorities, to the press... It's a way of generating something closer to a "we the people" voice. Nowadays, those claiming to speak for the people are part of the structure. There's no place to look for a voice that actually represents the whole, the actual diversity of the whole. This kind of process represents the whole. Every 6 months, do it, tune into what it's saying. There's also ways to do that kind of thing with an issue, for randomly selected citizens to look at what's going on with an issue, talk to experts, understand what the experts are saying. Work it over with people who are familiar with it. It combines experts and ordinary citizens in unique roles: Experts provide the facts and trade-offs and possible scenarios. The ordinary citizens provide their community's values and a sense of what it's like to live it out. This can provide a system where a community can digest the issues, rather than a scene where everything is being battled out. If you can represent the whole community, you can create a feedback loop so the community can digest its own experience. That's an example of high leverage resourcing emergence. It's not

engineered, since what comes out is anybody's guess. Give communities what they need and they come up with great answers. Bring dialogue & deliberation to the issues. Other approaches are listening projects and Asset-based Community Development, where just by asking questions, you can discover lots of resources at the community level.

For me, in my own story, I come out of the white, progressive, peace movement. In the late 80s, I realized a certain futility to that activism: We'd try to prevent this war, work on it, but then another war would start. I saw us running all over and realized that this isn't our game: we're being reactive. So the question came to me: What would it mean to have an activism that was proactive, changing the rules of the game, so that powerholders have to respond to OUR game, on OUR playing field. It's what Gandhi did; nothing the British did to control India worked the way it had before Gandhi changed the game.

I like to think that we could do that: If we focus on increasing the capacity of the whole to see, understand, work to solve, and initiate things on behalf of the whole, then we change the game.

Peggy: When we posted this session, it emerged from yesterday afternoon's session. What would it take to resource (maybe money) or strategies that attract the resources that support emergent work? How do we resource and what do we resource to create far ranging changes? We do know some things about growing emergence.

Here's a way to think about emergence in social systems:

There are key elements and part of the challenge is being willing to step into unknowing. What is the environment and what is the context? As Kisha described, walking in her neighborhood seeing conflict, fear and anger. This truth is side by side with hope, possibility and dreams. What shapes the lens is the types of questions. They become the lever for change by inviting people in to the questions. How do we catalyze transformational philanthropy and invite the ecology of the system? Invite *individuals* to follow their hearts and the *collective* to reflect. There is a weaving that provides clarity of intention in a way that opens to a place of mystery and not knowing. The energy carries and people begin to take responsibility for what they love. We feel our sense of connectedness to each other and a web of relationships emerges, along with new possibilities. The focus on what is deeply personal, in connection with others, deepens further into an understanding that it is universal, as well. As coherence among the group emerges, the focus becomes about maintaining the energy. If a group is stuck, ask a great question. It mitigates the risk of vulnerability. Questions come from inside vs. outside. Learn to ask "What is wanted now?" We need to be growing capacity for emergence and knowing that disturbance tells us that something else wants to happen.

Kisha: That resonates; that's true for me. And there's an "ouch" somewhere. When I'm in Africa talking to hiv positive women or folks in East Oakland, what's real and tangible is their sons who have been shot over sneakers. A woman who just lost her babies, how can I walk with them? Till that becomes a gift, part of the emergence is holding the dichotomy, in your body.

Tom: What happened here, when telling stories -- like the story of the women whose kids get shot -- the stories come in as part of the passion, the pain, the caring, from which new possibilities emerge. The foundation that is thinking abstractly, the kinds of things they come with feel "off" somehow. That's because they don't feel the stories. A story from someone's life informs the conversation with a passion, grounded in reality.

Peggy: I brought this approach to teachers in Ramallah. It was remarkable when they developed questions about "working with the Wall" or "useful checkpoints" It transformed their perspective as they found their own power to face a situation in which they normally experienced themselves as victims.

Tom: There are a number of approaches that specialize in creating powerful questions that stimulate change: Appreciative Inquiry questions, strategic questions (Fran Peavey), The World Café (TWC)....

One of my favorite classic TWC questions, is "What could a school also be?"

We know lots of processes for generating emergence in a group. But one of my inquiries for larger systems, how do you magnify that possibility -- that "group magic" -- into larger systems? I see at least two ways: invite people in who are well networked so that emergence in the meeting is carried to their networks. The other way is citizen councils (the randomly selected deliberative groups I described earlier). In the current democratic system citizens are given choices without really knowing where those choices came from. With citizen deliberative councils, options come from We the People, not backroom deals. That's just one response to the larger inquiry about how to use these group methods so they impact larger systems.

Resourcing...

This is a major inquiry for us, what we're offering for those interested in emergence in social systems, is this: we have insights about what you'd target and the principles of evolution that can guide you. Wherever the resources come from, there are people interested in emergent, systemic change. For example: You and some people at Kellogg. Susan's KINS networks, that's a high leverage form. I'm still unclear on how it gets rolling, where one gets the resources in getting it rolling, but what we want to do is increase the ability of communities and societies to handle their own situations, among other things by creating KINS networks in communities.

Guillermina: What' does KINS stand for?

Tom: The Key Initiator Network Strategy.

Guillermina: I'm inside philanthropy with an outside perspective. I have been participating in that inside culture. I've been there 13 years, and something is allowing me to stay there. My point is, from the outside perspective and our experiences, what are those behaviors and thought patterns that need to be changed? How do you tell a hippo that a hippo is fat? We have an identity but don't want to see who we are. These are the things we need to see to facilitate shifts in our relationships. It isn't just convincing, it's helping change that mindset. Tracy talks about the good news of philanthropy, working with family foundations, there's that happening, what are they doing that isn't

mainstream yet? From your perspective, what are those systemic levers that could shift culture?

Tom: I'm not familiar enough to say. We're not getting funding, we're not alone, and we knew through our networks that conversations were going on. We asked: Rather than asking for money for ourselves, why not convene leading edge philanthropists to examine this realm together and hopefully some of them might find it useful, and change their thinking and the context of their philanthropy so the probability of funding evolutionary/emergence initiatives goes up. Another piece of the logic, is that we're looking for low hanging fruit. We're not here to convince the philanthropic world, but rather to find philanthropists who are already on the edge of understanding evolution and emergence, and they determine who they convince next.

I love the idea from Steiner family foundation: Getting a bunch of activists together -- people involved with certain activists groups -- and saying "here's a chunk of money, split it up." The activists decided to give it to 3 groups who they felt had the most leverage. The foundation isn't making all the decisions, but leaving it up to a community. They engage with activists who are in a responsible community of activists. One of the worst things about the existing philanthropic system, are all the things done for answerability. We can replace a lot of that paperwork and top-down dynamic with a move out into the communities involved in the work. For example, the Grammeen Bank -- it is profitable not because the loans are small, but because it is lending to a circle of people who are answerable to each other. How do we transfer that kind of logic into a grant community? This could be particularly important if you are building a set of relationships with community of place.

Kisha: It occurs to me that part of what Tracy was saying is providing feedback loops to philanthropy, galvanizing folks who are key for emergence. I don't think it's the work for the catalyst to shift the paradigm, that's a role for someone inside of philanthropy. Has to be an inside job.

Tom: Inside and outside. There's this mix.

Kisha: In terms of the facilitation, my ability to reach the president of Kellogg is miniscule, this is what's really messed up. My ability to do that, vs. you [Guillermina] or Tracy, that's a whole different dynamic. In terms of the original question, what does it take to get these people funded? What is the level of philanthropic folks who are key players leveraging their privilege to shift larger paradigm? There's something...there's a few pieces, there's this spirit and fiscal abundance. And there's this assumption that if there's spiritual work, should be no money. Part of the problem is this whole idea that we shouldn't be paid to do the work. I don't believe not having money is spiritual alignment. Being of service and not getting paid do not have to go hand in hand. Folks have to eat, have a balanced life. Until we blow off that assumption, we're living inside the matrix. Part of the shift also speaks to the shift in philanthropy, the dependency model, the deprivation model, which says, "do this, quantify everything, and then we'll

trust you and give you \$5,000 to do your program." And then what they give you is nowhere near enough to succeed at it.

Tom: Like John was saying, fund people who have proven they can do, give them money to do it and run with it without back seat driving.

Kisha: So what's the definition of "proven"?

Tom: Ultimately, you're going to spend your on something - a car, shoes. You're going to look for something that's meaningful to you, whatever that quality is. You don't waste your money. You want to get your money's worth. So whoever has money has some meaning attached to it.

Guillermina: I'm hearing all of you talk, I think philanthropy is psychotic as a field. Part of it is, it carries a narrative of separation of state and church. Don't see a lot of funding spirituality. Lily with Jesuits [?], definition of spirituality assigned to religiosity. Can't do the work of the church. That's where there is a spiritual uplifting effort to bring charitable generosity to community to work. That was 150 years ago. I've been in the country 30-40 years. That separation has existed, what we fund are *functional* things, not spiritually meaningful things. The nonprofit world is doing functional work, not growth. Band aids, United Way – how many childcare centers, playgrounds. How are these kids using these playgrounds? I think philanthropy is in its infancy.

Philanthropists must confront the fear that they'll be in it for the long haul. Talk about privilege: It is so much fun to have 20 projects. Thinking about emergence, flavor of the 3rd year. The whole portfolio shifts every 3 years. We've pushed hard to go from 3 years to 5 years. Industry standard is 1-2 years, but Kellogg's standard is 3 years. We push 3 years and go for 5. Most have 5 year grants now. That's a shift. It's our connection to emergence and the fear, confronting the fear of, going back to the board and pushing for change, this fear hasn't changed.

We made a 20 yr commitment to create the best community for children to grow. 10 years in, people got scared. Nothing was changing, teen pregnancy, graduation rates. But we really can't know till 3rd generation. This shortsightedness paralyzed anyone wanting to do 10-20 years initiatives. We don't fund anything for more than 10 years.

Kisha: What is to be funded...one of the things I was thinking about in supporting folks doing emergence, talking about institutional philanthropy, how do we diversify our resource base and begin to think about resource...not just external support, a combination, a soup, if the institution of philanthropy is not accessible, willing to risk. Is it about trying to tap into corporate or individual donors, creating green businesses that generate money with a percentage that supports institutions like this?

Tom: Susan says it's all of them.

Kisha: I'm trying to think of folks at the edge, who wouldn't know where to begin who will never hear of a Susan.

Tom: If you could fund a KINS network that brought together local entrepreneurs, activists, the players who fit her definition and have them create a plan that integrates those things. We can do it, bits and pieces to do a KINS.

Kisha: I was hearing your earlier question about how do we begin to get resources to support emergence, as how specific the work we are doing gets the resources to do that work.

Peggy: How do you do it without money, as Nipun does?

Guillermina: I don't know what Nipun is doing other than social networking. Maybe that's a first step. Like MoveOn, the web page thing. That kind of using the internet in and of itself can move people to political action. There's something about emergence and community change, the skills aren't reaching communities. There are 3 levels,

1. Build a field and intellectual capital -- all the innovative work.

2. Transfer that into practical application; as Orland is doing with gangs. That requires money. Have to pay someone's livelihood.

3. How we map this, in essence, so that it becomes a feedback loop for all of us.

Something goes into building an essential social fabric, but is it going far enough?

Everyone donating to the tsunami victims, but what happened? Are they disillusioned or reengaged in their own communities?

Tom: Perhaps we should be asking people, "Are you tired of wasting your money?" Where do we find those people who long for more leverage and impact?

Kisha: Something about having a different conversation. There's an "ouch" too. Dan Savage (sex columnist) came up with an idea of a reader who had "impeach the m*F*" and raised \$60K selling a button that said that. Half he's giving to Planned Parenthood and the ACLU. With a resource like that, Shake the Tree, leveraging \$100k's, does plays about privilege and deciding where the \$ goes. It's a very simple process -- what's the hotness, why? You have something replicable that's based in love. How about having the good news and email it. You can put up a web page in an hour. There's that piece, you have the social fabric, 100k hits, how does that shake down? Where those pieces come together is a resource. The 100k people are a resource.

Guillermina: I've heard you say the Matrix a couple times. Rewinding the Matrix, starting with a new center equation. Making the message so clear we know the starting points. In philanthropy, we're so diverse. How can that conversation change? Philanthropy is very marginal maturation. We should be funding networks of networks.

That's what we're doing. Can't go into communities, these networks are embedded, how do we fund them?

Tom: We might do some exploration of how to decide the kinds of initiatives to target and then explore how we might think about getting resources. This would include a lot of dynamic tensions between systems and communities... real people on the ground vs. systemic change ... money and other resources... etc.

I think that feedback loops and emergent processes are important, both as targets and tools for emergence. Is there some emergence based version of ABCD (Asset-based Community Development)?

Kisha: We need to be diversifying, getting creative in terms of diversification in the definition of "resources."

Guillermina: This conversation about resourcing emergence, it stretches us.

Peggy: I've begun framing emergence as moving from chaos to coherence.

Guillermina: Resourcing emergence in social systems, it gets big, but we have to make it small.

Tom: We're still on the edge. What do we mean when we say social systems? We're engaged in an emergent understanding of emergence.

Guillermina: I have this illusion that life takes place in certain ways, there's a permanence to it. But that's the Matrix -- the way we currently engage with the world. The notion of emerge challenges the need to feel permanence. It helped me have an insight about how much I need to have the illusion of permanence.

Peggy: In reading about evolution, I have come to understand the move from a fixed, Newtonian view to a view of a Quantum universe, in which it is all about probabilities.

Tom: There is the issue of ripeness for change. What is the right time? So the crises build, institutions fail to deliver, people involved are in chaos, things are not what they thought, they're spending \$500/mo for gas. What do they do? In crises like this where people can no longer fall back on the comfort of familiar forms, they will actively look for something better, something that makes sense. Those times are coming -- in many ways and places they are here now. Are we prepared to give them the support they need to make the changes they will soon be willing to make?

Transformational Philanthropy and the Maturation of the Human Family

Convener: Duane Elgin

This open space session focused on a conversation I've been having with audiences around the world over the past decade: Namely, what is the current life-stage of the human family and what do we need to make the next step in our maturation. I began the session by inviting people into a brief conversation where they explored the question: "How grown up is the overall human family? When we look at human behavior around the world and then imagine our species as one individual, what life stage would that person be in? A toddler stage? A teenager stage? Adult? Elder?" After the conversation, we took a vote and, like audiences around the world, this group responded overwhelmingly in the same way: *roughly three-quarters say that humanity is in its teenage years.*

I then invited people to have a longer conversation concerning which factors were most important in their own transition from adolescence to early adulthood. In other words, what made the biggest difference in enabling people to move from their adolescence and into the next stage of maturity? The basic premise being that whatever was important for our individual maturation may also be vitally important for our collective maturation. A rich conversation ensued.

Harvesting results from this conversation, a number of insights into the orientation of transformational philanthropy began to emerge, including the importance of: a bigger story for the human journey, mentors and role models for new ways of living, feedback about the world that is direct and clear, safe places to experiment with new behaviors, knowing one's "true gifts," healthy support from peer groups, and celebrating the significance of small actions.

Gleanings from the World Café Dialogue....

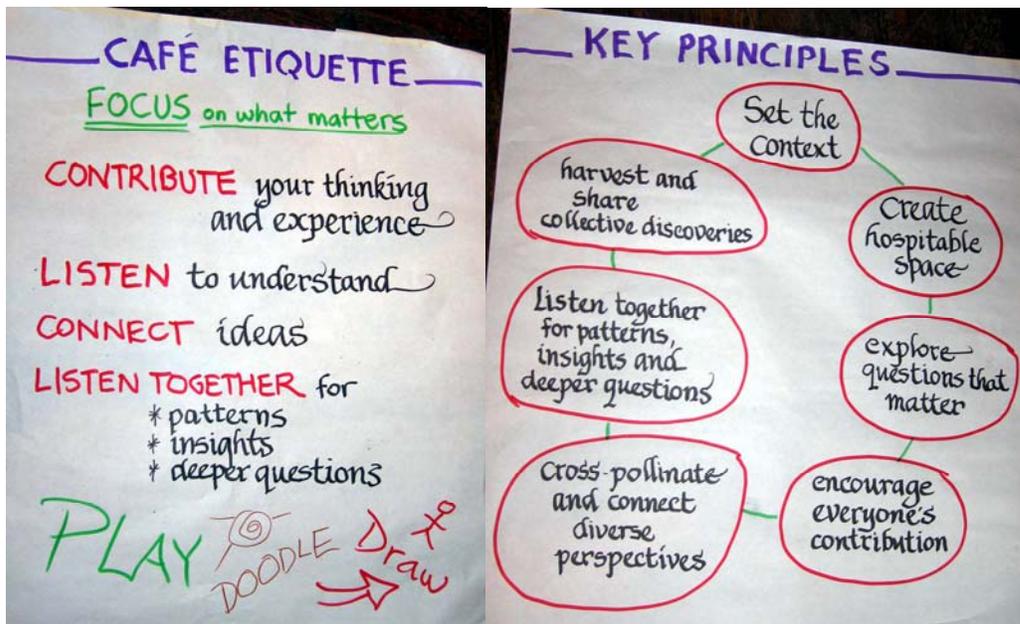


Collective Café Question

At this
stage of our
exploration
What lies in
the
sweet spot
???

***Individual "essences" and harvesting
from the Sweetspot Café***

In the
sweet spot
What is
crystallizing
for me
now ??



Two rounds of Café dialogue were focused on the question:

At this stage in our exploration, what lies in the “sweet spot.”

At the end of the Café, and before quietly reviewing the collective tablecloths which revealed key images from the conversation and are displayed below, members spent time reflecting on

and synthesizing their responses to the question:
“In the sweet spot, what is crystallizing for me now.”

Each person then contributed one stickie on a large board which, along with the tablecloths in the center of our circle contributed to our collective “harvest” at this stage of the dialogue. People spent quiet time reviewing the tablecloths and the large board before re-convening in a Quaker-style circle for ending reflections.

Below are notes by Jennifer Atlee taken from the large board with core ideas on large stickies from the question: “In the sweet spot, what is crystallizing for me now,” as well as reflections shared in our ending circle. (slightly clustered by theme)

- How many circles are going on at the same time all over the world with people trying to figure this out... not quite in the same way... why are we not able to really change the way we do philanthropy... I’m reminded here that everyone doing the best they can, but we are called to do something really powerful together...take our networks and create forward thinking that have an echo

factor...I am really ready... take back the phrase 'rapture ready', with tools....
We can integrate a lot of this legacy with deep conversations...this is convergence
of many opportunities... I have every confidence we can contribute in really
significant way to this tipping point we so desire - Tracy Gary

- Conversation happens at every step of the way... wherever there is change or collective activity...it is the invisible sea we swim in while we do our work. I fear we have been cursed with the phrase 'all talk no action' .. instead of finding modes of conversation AND action... conversation is how we shape our world together... the timing, quality, substance, who is involved -- all these go into how we make conversation powerfully effective... conversation is means of transforming philanthropy, as well as much of what it needs to fund to transform the world, it is basic to evolution. I want to lift it out of its background and into the foreground as something worthy of attention, initiative, and support - Tom Atlee
- Conversation is essential as a tool for transformation... big question is the WHO. It's essential that the 'who' be configurations of the whole, as diverse as possible... someone said 'money [or love] is always working, the question is "for whom?"... so far... in configurations of the whole... co-creative process creates a new 'we'... that is different from the family. Then love & money can serve the larger whole
- I'm reminded of Goethe's 'green snake. Who has to be present for the temple to arise...we have created a bridge. In the story... 'what is more valuable than gold'? The answer is 'conversation'.
- We are talking ourselves into being
We are breathing ourselves into being
We are inspiring ourselves into doing
We are hearting ourselves into being
We are loving ourselves into serving
We are falling in love...
With each other
With everyone
With everything
With the whole
We are the sweetspot
- John Steiner
- In the beginning was the word
- More and better communication and conversation about cosmology and alluring solutions to our greatest global problems needs to happen... Communication:

reaching out to more people. Conversation: hearing and responding and learning together – Joel P.

- EVOLoVE
- Whether it was going from hot tub to lake, the rich opening circle, the amazing hike and swim, this incredible synergistic conversation, or just sitting in silence feeling love and respect and admiration...this is bliss for me. – Michael D
- We are one
- When 2 or more are gathered...
- A vision of hope is a powerful tool of transformation...thank you for bringing incredible hope for the future
- Deeply touched by the spirit I feel among us... it is quite sweet...the sweet spot... and quite powerful. In sensing into it, I find I am moved to want to bring the outside in...be mindful of all those who aren't here, our ancestors who have allowed us to be here, those who are touched by our work, those who would be well served by a taste of what we taste here, and by what we can give when we leave here... mindful of children, species,...to be in this sweet spot & be touched by the same grace with which we are touched..
- Slow food, slow conversations, slow life, slow reactivity, slow thought, for greater quality of life... serene, peaceful, wise, right action – Michael of Angel Fire
- Spirit, energy, love, whole... -- Kisha
- Communities of like-hearted and like-minded lovers of the earth and visions of a promising future. – Duane Elgin
- The heart energy is in, around, envelops, in the grey areas, at the core, floats above all our endeavors. – Maryann
- The core of my being drawn into an ever deepening experience and manifestation of love and community – Jeff “good field-no hit” Grossberg
- ...I smell into the stillness like a wild hare forgiving my past for a radical presence – Face-Licker (Ted Lord)
- My staying rigorous in my commitment to and relationship with the vertical connection to support its birthing into emergence/emerging – Lori H.

- Sweetspot = peaceful living... peaceful living is achievable through a FLOW with the environment. FLOWhuman potential movement & matrix of creativity – Philomena
- Do I have the capacity to fall in love with everyone?? Everything, The whole? I am in love with everyone! Everything – The Whole. – John S.
- My philanthropic offering: experiential synthesis, heartfelt imagination & soaring creativity – grounded in:
 - This moment
 - This place
 - These people!
 --Karen K.
- Evolution & Philanthropy = love and connection at many scales... Energy exists in many forms (\$, intention, words)... the evolutionary path is of self organization where self interest is aligned with the whole... what are the systems changes to transform us so all forms of our energy and activities benefit the whole? – Jennifer A
- How can the philanthropic community be inspired to support projects, initiatives, and movements that seek to increasingly align the natural self-interest of individuals, corporations and nation-states with the wellbeing of the planet and the entire body of life of which we are a part – Michael D.
- As new opportunities cascade from these and similar gatherings and awakenings, how best may Inspired Legacies & I contribute to the unleashing of greater generosity and the impactful alignment globally of time, talent & treasure... What is our unique call & offering: legacy tools & framework – Tracy Gary
- Fund the weakest link. Fund the individuals who carry hope and meaning. If the earth is what's at stake – both the source & recipient of philanthropy – then all missions converge – Lynnaea L.
- How can I, given my sphere of influence, support these individuals who in their very being are the change we wish to see? – Mark Finser
- The new cosmology must include a sense of love, allurement, humility, leadership and service – the most desirable aspects of humanity. Otherwise it will feel to many people – despite any disclaimers – controlling, preachy, and scientific – Nancy
- WISDOM: Practical aggregation of networks, design strategy LOVE: inner outer beingness, presence, ruthless honesty, WILL-ACTION: Radical honest paradigm shift, now, personally & globally, and catalytically – Margo

- In the sweet spot, dynamic tensions resolve, giving birth to a new and more expansive whole. This happens by growing our capacity to embrace difference. This capacity is love in action ...is this a purpose for transformational philanthropy?— Peggy
- Transformational philanthropy is about creating a field of love and creativity, grounded in a web of relationships where deep understanding & trust has been cultivated... In that field, what arises is the capacity to leverage great diversity toward alchemical outcomes – Tesa
- A clearer conception of transformational philanthropy encompassing transformation of self, relationships, orgs & institutions, the field itself, conceptions about money, etc. in service of preserving, sustaining, and nourishing all life . An image of true partnership with people willing to go all the way in service of ultimate possibility—Thomas “twice blessed” Hurley
- Our task, each of us individually, and collectively, is to truly awaken from the trance we live in and, with the grace of our helpers, recognize the *magic* that is in all of creation and put all of our energy, love, and attention into nurturing, preserving and connecting to this “magic” in life –
- The central project for humanity: is to transform Philo from anthropy (human) to planet to cosmos to mystery – Richard R
- The evolutionary shift of love: *FROM* – love for procreation or recreation and the support of the fruits of that –*TO* love of the above but also for love for co-creation with “the other” and with “configurations of the whole” and that which is produced by that. – Tom C.
- Organized philanthropy is too slow to respond to dynamic human needs. Empowerment of individuals and ultimately relationships is the place of highest leverage. Money comes with a lot of baggage so people of greatest positive deviance aren’t interested in money, while philanthropists are looking for them. Too busy in repeating our past habitual patterns, we are often incapable of traversing different paths & new networks, making progress a very slow process – Nipun.
- VISION OF HOPE – hope = vision = possibility = spreading the vision... universe story expands the vision.. PS: it’s here in this place with these people. – Cathy R.
- Global transformation must start with personal transformation. ‘liberation spirituality’ needs inclusiveness of all in the transformation process. Philanthropy must support process over outcomes – Tom Moroz

- Since emergence is an edge, not an arrival... what form(s) of continuing conversation/ community would best further our productive engagement with each other in this critical, inspiring inquiry? – Tom A

At the end of the Café, as we sat together in circle, each person shared a one word summary of the essence of their Café experience

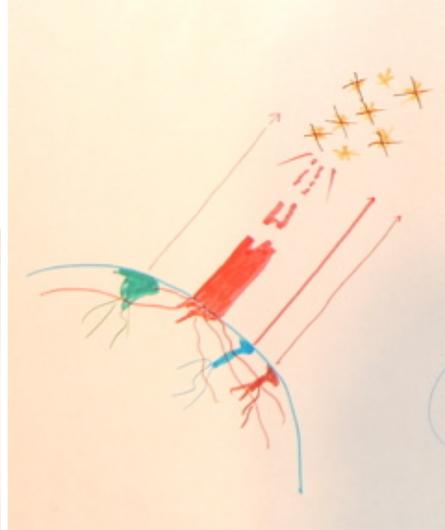
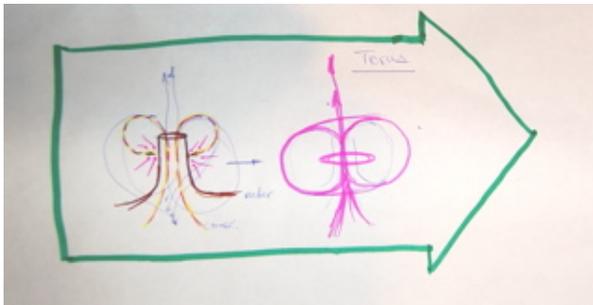
One-word summaries of what we found most important in the World Cafe

- Convergence
- We
- Connect
- Gratitude
- Inspired
- Transcendence
- Joy
- Unity
- Beginning
- Presence
- Wisdom
- Infinity
- Communion
- Possibility
- Connection
- Thoughtfulness
- Matrix
- Now
- Conversation
- Anonymity
- Mystery
- Sweetspot
- Intention
- Wildness
- Receptivity
- Swan
- Embodiment
- Celebration
- Hope
- Wholeness
- Illumination
- Absorb

Table Cloths from the Café Tables

The Café tablecloths with a number of key images were generated from the rounds of dialogue. They are reproduced here. (Note: original tablecloths are still available for “blow ups” if those are needed for any reason.)





Lucky Little Seaweed



Thursday, June 29

*The space was opened in the **morning** for additional sacred offerings by Nipun Mehta and Tom Hurley.*

*The **afternoon** plenary, led by Tom Hurley, convened in the tent as a café fishbowl on "what's possible now?" A "relationship space" followed in which people self-organized to hold conversations for inspired action. The afternoon ended with a standing circle of appreciation and song.*

*In the **evening**, the kitchen staff were invited to the circle and were serenaded with an appreciation song: *Everything is Holy Now*, led by Karen Kudebeh and Connie Barlow. Kisha Montgomery then showed her film followed by a discussion; Maryann Fernandez offered a reading of one of her scripts; and Nancy Abrams presented a concert of her music.*

How Can the New Cosmology and the Evolutionary Story Be Transferred into Action through Philanthropy?

Conveners: Tesa Silvestre and Nancy Abrams

Notes by Tom Atlee

Misuse of technology is behind all our problems. Technology arises from scientific understanding of nature. But science enables us to play at scales where we can't easily fathom the nature of reality and our right relationship to it. We are like a 5 year old who gets the car keys and doesn't understand how to operate the car or what death is. The large scale consequences and meaning of what we're doing are clarified by our new cosmological story. This story transcends all the petty differences - we could all grow in the process of working on this. It offers morality and a just way of living, but you can't impose sanity on people. We don't mean for this to become anyone's religion. Religions developed at a low level of complexity. How can we bring about a way of learning that is adequately complex, scientifically true, and humanly meaningful? We have to work out a global reality based on the needs of our time, which requires a new cosmology. Our usual language arises from our narrow experience (within the scale of reality at which we evolved, which Joel and Nancy call "Midgard", midway between the intergalactic and subatomic scales), whereas scientific cosmology and evolution give us a larger language and the possibility of experiencing the entire universe. We can start developing a larger context in which to define and clarify our political problems.

How can this larger picture be effectively taught in ways that are compelling? It needs to be shared. It doesn't wipe out anyone's religion. Existing religions are necessary but insufficient to build the civilization we need. The new cosmology can update the operating mechanisms in a variety of fields that make them more accurate, more humanistic, more expressive of our deepest yearnings, and more practical. We need to update the way we think. Obsolete perspectives are woven deep into our language, some

benign and some dangerous. For example, the word "sunrise" may be inaccurate, but it doesn't have the problematic implications (other than its backwards language) that much of our other old-era language has.

What we are doing is coming up with a universal worldview. Each culture would apply it to their own situation. The common "day language" (the language of rational, everyday discourse about it) would be based in science, while the "night language" (the language of dreams and symbols and myths) would interpret the story through locally-grounded metaphors and images that would give it rich, locally-appropriate meaning. Both types of speech are vital and necessary for meaningful human life, so this is an effort to integrate both modes of consciousness in a way that is universally applicable, totally supportive of diversity and tradition, and that can evolve.

We need to be able to teach this story in all sectors and to all ages. We need beautiful images and language. We could establish a thinktank devoted to developing the implications of this for the world. Ideally, it would be associated with an astronomical observatory, and (on the side) a spiritual community that isn't a worshiping community, where each person tries to help the others figure out "What does this mean for me in my life?" If this were all well connected, it could generate tremendous optimism and inspiration.

The Al Gore film could be a carrier wave for our message, because it lacks both a sense of the societal feedback loops that create and sustain the problems he's talking about AND he provides no positive vision of who we are and what we could be doing. We could provide these things, as constructive critiques of his film, encouraging dialogue about it, which would bring our ideas into the public dialogue. Better yet, what if we had a comparable film to show next to his...

People say that "the clash of civilizations" is a big problem. There is definitely going to be a major transition in the next few decades. However, a more useful way of thinking about it is not as a clash of civilizations, but instead as young people identifying with their group, their generation. If change is going to happen over time, there is more commonality among 10 year olds across boundaries than there is among 60 year olds within any given group.

We are in a very significant situation, filled with meaning and promise. We're at the center of time in the cosmos, in the solar system, in earth's development, and we're at the end of the exponential growth of the human species. We are already in the transition. Population growth rate peaked in the 70s, and may even level off in 50 years. But human impact is exponentially increasing, and needs to stop -- and probably will stop -- in the next few decades. When we think in our usual ways about this, we don't find any solution. But the new cosmology can provide some guidance:

The universe began in inflation and it moved to slow and steady growth. We could convert from inflation to slow and steady growth. It was during the last stages of exponential growth that the universe developed all of its large scale structures. In the

same way during the last stages of our expansion now, trends are being put in place that will have enormous impact for thousands of years. There is also the point that if you look at the history of the universe, everything we think is interesting in our universe happened after the expansion was over. It couldn't happen during the extremely rapid growth. It is within more-or-less equilibrium systems that one can have the long-term development required for biological and cultural evolution.

Everyone has meaning systems that tell them what's important, that set their defaults. We need to help each religious tradition see that it can't possibly fulfill its destiny or greatness without the evolutionary context. By embracing this context, each religion's greatness is being fulfilled, and each religion will do it differently. How do we use the arts, the dramatists, etc., to not just reach the broad culture but to speak to the religions emerging into their glory as a result of this engagement with the evolutionary story? This approach bypasses people's tendency to resist letting go of what they value, because it doesn't demand that they do let go. By 2020 we expect to have articulated a way of thinking about this perspective that is so compellingly alluring that no one under 30 would be caught dead thinking of their religion in any other way. And then in the next 30 years, their grandparents will die.

Some find this prospect scary: It is arrogant to tell anyone what the outcome of this new perception is meant to be in their lives or in their structures. We need to find ways of learning to communicate it sensibly -- and to do it co-evolutionarily, together.

How do we offer philanthropic support for this? One could have prizes for what some people regard as exemplary models that engage religions in this, co-creatively. The single biggest prize is the Templeton Award: Its awards are decided by a little in-group. But they will not fund environmental or arts projects. This creates an opening for others interested in doing something comparable in those areas.

We would do well to attend to the culture being created by the geeks. The geek perspective centers on evolution in community. The best thing to come out of it is that their thinking is so far beyond anyone's individual contributions. They think the more anonymous you are, the cooler you are, with your stuff getting used broadly with no credit to you.

So how can this new cosmology help us understand this transformation the geeks are bringing? How can it change how we think about philanthropy, including the democratization and dissolution of philanthropy?

Religious philanthropy is huge compared to other sources. What would happen if we engaged people into this cosmological view so they could apply it in six billion different ways, aided by the mysterious beauty of the Internet's arrival on the planet at this time...?

The new evolutionary spirituality wiki will happen whether or not there is funding. It covers all realms of evolutionary spirituality, and the world is invited to edit it. Anyone

can use it to integrate their tradition with the new cosmology. Their entries just need to meet four standards:

1. It frames things in ways that make sense scientifically.
2. It has to validate earlier interpretations.
3. It needs to be universal and experiential.
4. It should be inspiring and empowering.

As people edit the wiki, anyone who can make an entry that is more aligned with 1-4, above, can do so. Ultimately thousands will contribute over the next few decades. No one individual or group will do that. It will be a massive co-creative, co-evolutionary activity.

Some of us see a danger in starting a spiritual movement around the new cosmology, and danger in centering it too much around one particular personality. Someone suggested there should be a thinktank to develop these ideas. But rather than funding a place-based thinktank, it might be better to fund a virtual thinktank with perhaps occasional face-to-face meetings like this.

In the World Cafe, we learned the best way to fund is to fund individuals, which in this case might mean funding the people articulating the vision, rather than any new institution. We want to make sure that people articulating the vision have their rent paid. Each of us has a sense of where our work is best placed. We each have our own place where we can take this story in. However, as much as we may love this new cosmology and the movement growing around it, it may be a little too evangelical sounding for some people who react to evangelicals. But interfaith people could be reached with this story. Some of us want to fund as many different tellings and tellers of the story as possible, and to make it less dependent on personal presentations, instead spreading it through diverse CDs and DVDs, etc. We need to have people who have different ways to say it so we can get diverse stories out in different places.

We should be mindful, though, that in the Muslim world -- and even in the Christian world -- there are deep leaders from many generations who would discount those standards given in 1-4, above. They may ride in airplanes made with technology based on Western science, but they reject all the horrors created with Western science, and so reject the basic scientific worldview. They say "Your planes fly but you kill 200 million people a year, so I reject your cosmology as the basis of my life." So there is a way in which this view we're discussing here has no more validity than theirs.

However, when Michael says he wants interpretations that are "universal," he means that whatever someone's belief about (for example) Judgment Day, it gets translated through the evolutionary lens in a way that everyone can say "OK, I understand what Judgment Day is about." That's what the wiki provides a space for.

Still, the wiki and science connect to some communities and not to others. If we want to empower a democratic movement for the cultural re-creation of meaning consistent with people's traditions, we need to work through more modes than science and computers. Some cultures don't want to stick to the computer.

However, those who are building the science-based sacred cosmology are committed, above all (or below all!), to scientific accuracy. There is thus some concern with the wiki approach, because, for example, there is so much incorrect information on the Wikipedia. There has to be some source of scientific updating, something more reliable than the Wikipedia for the science. To a certain degree, interpretation can be done anywhere, by anyone. But the science of any interpretation should be validated by a scientist, preferably from that tradition. A Muslim scientist can correct Muslim interpretations of the cosmology. Scientifically, Muslim scientists think the same as American or French scientists. They understand that kind of truth. But when it comes to interpreting a religion, their own members are going to have to do that work, and scientists and others from that tradition can work together on that.

Michael stressed that this evolutionary spirituality wiki is not the Wikipedia. Wiki's are just software that allow collaboration on the web. All that will happen is the wiki will provide a space that will bring in Muslims to work with Muslims. There will be exciting reformulations until it will be clear to all that this new evolutionary worldview is a no-brainer for all religions. Connie and he need no money, but they'd love to see Tom Atlee funded full time to work on the wiki and other evolutionary projects.

The current evolutionary spirituality wiki is one of the first few steps in the direction of helping people from various religious traditions work together to reformulate their traditions in light of evolutionary cosmology. But perhaps we need a more advanced online space: We could create a website with a new form of wiki that is overseen and monitored so that nothing creeps in as dogma and truth. Something that is collective, human, and diverse, but the soul and heart of it is well grounded. Put 1.5 million dollars into it, so it can be really solid. We can't solve this, but we can sit down with the Muslims and others. We need conclusive synthetic conversations. Richard asks, "How do we bring our collective creativity to that endeavor and take the next few steps?"

There are discrete areas we can call attention to -- particularly the young generations, possibly involving the new cosmology's new morality. Philomena suggests we consider integrating top down and bottom up approaches, so there is shared understanding in the middle. She says we can ignore the majority of the population who are too poor or too busy, at least at the start. There could be an East-West center, focusing on the youth. We could invite leaders of young Christians, young Muslims, etc. We'd have to fund their participation, since none of them have any money -- fund their participation at a North-West-South-East summit, and maybe get sponsorships for that -- or involve corporations: John Mackey of Whole Foods (and other retailers) would most likely support a 5% day -- 5% of the profits of a particular day's shopping at Whole Foods would go to support bringing young leaders together. Invite them to come to a summit -- kids LOVE summits! Make it fun and exciting -- a party. Margaret Mead says the most awesome things can be made manifest by a small group. We have something to say and we need to leverage it through a summit of networked kids. Why can't we be a light age, create a light around this group who could be the voice. We could get the funds to do it seasonally -- and then review at the end of the year how it is going. Pick the season we

want to kick it off. Get the youth leaders or their assistants. See what their networks can do.

As an example of the new youth culture, Philomena told how her son dropped out of school when he was 13, very depressed, and she home-schooled him while he did geeky things -- and suddenly he was 19 and getting a million hits a week on his game site and giving it all away and then he suddenly started getting calls from Microsoft and a Japanese company interested in him. He's now working for big companies, cleaning his room, doing dishes, no longer depressed. Philomena says: "This grassroots thing is bigger than us. If it going to have a heart, it needs to provide this for the Age of Meaning. The youth will meet in the meaning and we'll all hold hands."

She adds: "I can make this happen. I have an organizational mind that can't be beat. When people come to me with a need, I can organize it. I was born organizing. I know how to create space and use money. I'm really good at this. I know how to make your voice heard." She clearly was volunteering to work on her youth summit idea, and offering to help in other ways, if asked.

Philomena's intense download came near the end after Tesa, as facilitator, asked for anyone who hadn't spoken, if they'd like to speak. Afterwards, we noted that that is the kind of voice that comes in a conversation when you don't look for it but actively make space for it. We have to breathe in -- and not just zoom along -- to allow space for this. Tesa noted that the first few days of the salon, which many of us experienced as difficult, were not just about justice, but were even more importantly about allowing this richness of voice to emerge among us.

Evolutionary Ecology, Social Justice and Philanthropy

Convener: Kisha Montgomery

Placeholder for notes from Kisha Montgomery

Collaborative Funding

Place holder for notes from Tom Callanan

Internet, Philanthropy, and Evolution

Convened by Nipun Mehta, Duane Elgin and Richard Rathbun
Notes by: Tom Atlee

Mostly Richard Rathbun talking about GlobalMindShift.Org and Nipun Mehta talking about CharityFocus.Org and other "Web 2.0" websites. Both sections include some comments by others. Duane also spoke briefly at the end.

RICHARD RATHBUN:

The GlobalMindShift.Org beta website about the evolutionary perspective has been up for a year, and a new version with even higher tech is in the works, due up in a few months. I am a novice at this, but I'm learning that this kind of technology (along with the new story) is changing the world.

The only way to learn this tech stuff is to immerse oneself: It is a new culture, and we need to learn the language of this culture. The opportunities are huge. We're inventing the tech as we go, as we use it. As we express a need, the tech is made to achieve that. We put the beta site up to learn. We get reports every week about how many new people come, how many unique visitors, where they spend how much time doing what.

We've learned that our message isn't clear enough on our splash page; visitors are still frustrated with the 3 minutes it takes. So we've completely rebuilt the site. The Brian Swimme cosmic story is already offered in short chapters, including high bandwidth and low bandwidth or just print. But we have made it even less complicated now. We want it intriguing, high quality and mythical. [Joel interjects that Brian Swimme is not up-to-date as a cosmologist and has never done a research paper.] We've shortened the introductions, because the Internet lends itself to people being in one place only for a very short time. We've crisped all the pieces up.

People want to engage in conversation about this, so each segment leads to a conversation space. We have facilitated conversations scheduled: people sign up and as soon as one conversation is full, new people arriving click on another. But it is not scalable. So we're moving on to e-learning. An e-learning group has certain agreements around which its 12 members are self-facilitated. There is also space for connecting with other people. You have to at least give your email address, and you can fill out a personal profile with your interests and talents and rate yourself on a number of scales (like a scale of action-to-thinking) using sliders. Your profile links you to all the other profiles on the site so you can connect with people with similar or different interests or location or personality. To join or start a conversation, you just drag your profile into it. Some group could create a conversation about this process here at the salon. You can post resources or videos into a conversation, and it can be searched. Strings of conversations are almost a new form of wiki, since it keeps its own history and has links out to sources.

(Definition: Memes are viral elements of culture -- ideas or cultural patterns or images that spread like viruses.) One area of sources is meme-based -- memes that come out of this new cosmology -- economy, global warming, personal practices, etc. -- these are searchable in categories. People can have a meme conversation: If you find a meme you like, you can email it to a friend, and then initiate a conversation about that meme or collection of memes. Out of the conversation you can form collaborations, and the site will take you to a workspace where you can generate solutions together.

Just a couple of months ago, news came that a billion people are now connected to the Internet. The US is 17th in connection speed. An awful lot of countries now have wireless high speed Internet access widely available. Most of the world -- especially youth -- are using handheld devices to link to the Internet. So we're working to make everything small-screen capable. Young people see something on the net, on their cell phone or Blackberry, and they send it to five of their friends.

What is our primary audience? We're doing lots of research on that. We've engaged PR and advertising groups to design a promotional campaign, and they've done lots of research. Our biggest group is between 35 and 50 (older than we thought), and are active in their communities, etc. We have now opened ourselves up to including and aiming at a much younger demographic. 20s are also part of our audience, tech savvy, well educated. Our goal is to not aim at the liberals. We want to make it available to the middle band sitting on the fence. Professionals and young people. We know that on the Internet, people will pay attention for 2-5 minutes max. Memes will be short teasers that open the door into deeper explorations, linked levels, with mimetics [meme-based materials] up front so they can easily send what they like around to friends and get them interested. Deeper in the site, we get into the scientific background, etc.

How can we get the site on the top 10 of Google? That's easier said than done. We have a list of key words, like Evolution and Cosmology. But Google's algorithm operates a lot on how many people link to you and vice versa. Unfortunately, most of our site is done in Flash (which can compress and decompress video) -- but Google doesn't search Flash, so we need text so Google will search it. (Michael says his site is in the top six on Google, and What is Enlightenment -- Andrew Cohen's site -- is Number 1.) The governing principle is that if you present value on the Internet, you will rise toward the top on Google. The Internet world is very viral. For example, people share tagged bookmarks at Delicio.us, where word can spread quite rapidly.

We'll do a promotional campaign when the site is ready, using viral elements. If our site is valuable to people, it will spread.

NIPUN MEHTA:

Talk about being on the top ten. Let's search "the hidden power of cow dung" (he does) - - and our site <charityfocus.org> comes in at Number 1. 35,785 people go to another part

of the CharityFocus site -- Quote-A-Day <qad.charityfocus.org>. It has an RSS feed (you can put it on your site).

Because we link to others, we are giving our viewers away, but that makes us more valuable to those visitors. In two years this will hit 500,000 people. The Quote-a-Day site also serves as a Good News site. On the Internet, ideas and memes spread fast. The purpose of starting this Good News service was there is not enough good news. We could try to get media to change; but this approach bypasses all that. If 50,000 people read one of these Good News articles a month, it becomes very attractive for journalists to write these articles, getting more attention than they would in most daily papers.

A guy in India was walking down the street and saw a man eating his own waste. He was studying to be a chef. So he quit, and started a grassroots group to feed such people. We told about him at our Pledge Page <pledgepage.org> and said he had 20 days of funding for each month -- and that he needed \$400 more per month to do his work for the other ten days. He was bombarded with support.

[Michael adds two things: 1. There is an "Astronomy picture a day" website at <<http://antwrp.gsfc.nasa.gov/apod/astropix.html>>. Connie uses the pictures from there as a screensaver. 2. The Internet makes everything so fast, we need to repeat to ourselves this mantra: Breathing in, say "So much time..." and breathing out, say "So little to do..."]

CharityFocus puts out inspiring messages <inspiringmessages.org>, and people gave them banner space. These messages went to bloggers, who start putting up this stuff and letting their friends know. And soon it has spread through "word of mouse."

Our pledge page <pledgepage.org> came from a dot com that had this fundraising capacity was going to shut down, so we took it on, helping people do fundraisers. This site allows people to put their stories online and ask for support. We offer it as a free service and it has brought in about \$5 million from small people. We are going to be the grandfathers. The Internet says "Get your buddies to go out and spread the word. You are just the upper layers. What's really going on is people sharing their stories. It's all about stories."

Another thing we're doing is "Smile Cards" <helpothers.org>. It is like a game in which you tag people with kindness and allow them to share their stories, and then tag each other with kindness cards. It's all freely downloadable. You can create your own card. If all that stops you, we'll freely ship cards to you. We are an anonymous site: We say: "We are you." If you search for "smiles" on Google: the first site you get is this. People order cards -- and distributed volunteers fill their orders. Do people abuse the system? Who knows? A smile card went to the Pope and the Dalai Lama. A school janitor said "I found smile card. Please send more." We plant many seeds, and let go of outcomes...

There is a whole new world opening up on the Web, sometimes called the Web 2.0. Here are some examples:

- A new blog is being created once every 7 seconds.
- MySpace.com is adding 240,000 new people every day.
- YouTube.com headquarters sits atop a pizzeria - and they host 30 million videos every month.
- Flickr.com, which hosts millions of photographs from ordinary people, was just bought by Yahoo.
- Creativecommons.org: anyone can post anytime, and its searchable.
- On PostSecret.blogspot.com people offer secrets they've never told anyone. You mail your secret in the most creative way, on the back of a postcard, anonymously. They guy who created the site published a book of these anonymous secrets.
- Yahoo started "Yahoo answers" - you post your question, and people post answers to it - sometimes in minutes. Millions of people answering each other's questions. People even police it and rate answers. "This answer was really useful." Like Wikipedia, this uses the masses.

Web 2.0 is not about you and your show, it is about your message. People will read it, watch it, police it.

How do we evolve our designs to be in tune with nature and the cosmos? My design principles have come from who I am within. There's personal, then societal, then cosmic. The evolutionary impulse is moving through you: You are the cosmos.

I don't think money is the problem. Let's go out and make it happen. At CharityFocus, instead of paying five people to do 9-5 jobs, we have 40 people volunteering 5 hours a week.

I'm really excited about the no-agenda aspect of this. If Berners-Lee (who invented the Web) had wanted to profit, it would not be the Web we know today. You need initial conditions and boundary conditions. I want to push bounds. At CharityFocus we touch money by connecting people who want money to those who have money, but we don't touch it personally. I want to push bounds. This guy did it for secrets, I'm going to do it for smiles. The smile cards <www.helpothers.org> are going all over the world. This is taking a meme and spreading it to millions of people, and having an incubator that can work in a selfless way. Cosmos is the limit....

These are human spiritual emotional things. We are handling thought, information, and the practical side of things that we're doing for free so people can do good work. The knowledge aspect is not necessarily fun or emotional. People who are passionate and just surviving give things away for free, getting their kicks from seeing who hits their web page. The internet facilitates people acting on their passions. Wikipedia rendered Encyclopedia Britannica obsolete. Microsoft is worried about Linux. MIT decided all its curricula, streaming videos of lectures, solutions, everything would be online for free <ocw.mit.edu/index.html>.

What do people get out of editing a Wikipedia page? People "own" pages, they track them and fix them up. The system isn't perfect. But seven or eight people may be tracking a page and they'll nail anyone who keeps people out. Wikipedia doesn't need money to maintain itself. But what if there are 23 definitions of something, like "Freedom"? [We looked it up, and there are tons of entries.]

There are several approaches you can take to the Internet:

1. Take a look at existing world processes. Ask: How can we do this better using the Internet?
2. The Internet poses new possible solutions, so you can look at them through the mechanistic lens. You will come up with something that is still centralized.
3. Drop the whole ideas of solutions. The Internet is about coming up with a new range of possibilities which include lots of people.

TED is a billionaires club (e.g., <wired.com/news/technology/0,70300-0.html>. Chris Anderson took it over. It attracts a Who's Who from various aspects of life. A wine taster, Bill Gates, etc. -- quality people from each sector. At their meetings they pick 3 people to say "What is your one wish to change the world?" The whole audience then works to empower this wish together. What they do is live blogging. I may not be able to be there, but I have your and your and your perspective. They use streaming video. TED's interface was created by the same people who are doing Richard's GlobalMindShift site. You don't force people to look at the cosmology story, but if they do, you make it so they can go deeper if they wish.

Here's an example of the power of the many: This guy had a bad experience with his ISP. Normally, one customer has no power. But he wrote up his experience on his blog and asked people, if they agreed with him, to post a link on their blogs to his complaint post on his blog. A bunch of people started doing that. Next day Google indicated that lots of people were going to his blog: In a Google search, the first link for the ISP was this guy's complaint! There is a lot of empowerment of individuals and ideas with the Web.

Michael: Wikipedia is ok, but if you're involved in a particular topic, you can use wiki tech on your own website so you can get other people together to build something. (He had TOM ATLEE brief people on the Evolutionary Spirituality Wiki <evolutionaryspirituality.wikia.com/wiki/Main_Page>.)

DUANE ELGIN:

4 Years ago Nipun and I were at the Santa Fe Institute for a meeting about how to link technologies into computer networks and expand the capacity of philanthropy. We see how powerful the individual is, empowered by the Internet. So I suggested the need to integrate three networks: funding, technology, and trusted networks of individuals. (see "Synergies in Philanthropy" article at bottom of Evolutionary Philanthropy Salon website <co-intelligence.org/PhilanthropyES2006.html#resources>)

- Funding networks without the agility and speed of the internet or the perspective of trusted people networks will have great difficulty responding effectively to our rapidly changing world.
- Trusted people networks without the reach of the internet or the experience and resources of foundations cannot accomplish much.
- Powerful computer linking without foundation resources and leadership from trusted networks of people is unlikely to produce transformational changes.

However, *if all three work together, a self-reinforcing system can emerge that combines the experienced management of resources with intelligent networks of global reach and the guidance of trusted networks of people.* This higher-order system could accomplish together what no two can. We need all three to create synergies for philanthropy and to meet our need for profound evolutionary change. People networks have been effective in the past, but we need the amplification of these other two to provide enough reach and power in the 21st Century.

Maybe many-to-many will deal with the trusted networks. In Web 2.0, a website isn't a place to go but a thing to do. I'm not going to go to Google to search the Web for a topic; I'm simply going "to Google it". YouTube allows people to put videos up. Etc. This is the Web 2.0 world. It is a very different thing people are getting into. So what does philanthropy look like in that mix? Trusted networks help lower philanthropic risk, and people are using the Internet but they need to be heard, and if they are heard, they will be self-policing through the public.

The basis of trust networks online is content, stories, e-pinions. People are buying things based on e-pinions. People can give money and time based on e-pinions. This approach undermines and bypasses the traditional philanthropic cycle, with its long application processes and paperwork answerability systems, etc.

(As the meeting was adjourning for a plenary before Duane had been able to finish his presentation in sufficient detail, JOEL spoke up on behalf of scientific peer review, compared to the Wikipedia approach: He said, "You have to have a body of experts and an editor or editorial board who chooses the experts and takes their advice. This system is the main way scientific literature is policed. If you respect science, you have to respect this system." Others suggested that that system was breaking down, or was too conservative. Someone commented on a scientist who had to choose peer reviewers who were NAS members to get published in NAS journal -- which isn't exactly kosher, but it was the only way to allow his revolutionary ideas to get through what he considered an overly conservative system. In response to the question about "Who picks the editors?" Joel said that existing editorial boards pick the next editors.)

What's Possible Now Fish Bowl



Notes by Tom Atlee

We need to notice and spread the language of transformational evolutionary philanthropy and the evolutionary worldview, the new ways of talking that we have been developing at the salon.

We need ways to stay in touch and continue to develop our connections and our projects, our inquiries and our language. For example, we could use

- quarterly conference calls
- email connections and a listserv
- shared blogs
- a website where we can bring our stories together
- a wiki.

We need a collaborative space online where projects can get seeded, where we can find out who coalesces around this, who is drawn to that -- so we can continue this open space model of exploring together beyond this event. This can be linked to conference calls around various projects and inquiries.

If we want to be the change we wish to see in the world, we can let the conference call just happen. Trust that whomever wants to do the call will initiate it and participate in it. Everyone has each other's contact information. So why plan to organize it from the center? Just let it happen. Let it self-organize, by not doing anything about it. Of course, that approach can feel scary. We think "I don't want to be the change" or "the conference call won't happen." But if we really want it to happen, it will. Like in open space.

The salon has given us a deeper understanding of transformation, but it is arrogant to say we have achieved Transformational Philanthropy. Transformation is hard to see, by definition. If you can recognize it, it probably isn't transformation. What's possible now is to shift the way we work based on what we see... and to be humble, while probing more deeply into what transformation is.

The salon has also given us a deeper understanding of the sacred evolutionary context. But how has it made a difference in our own thinking, in our lives, in our work? Is it enough to just get connections and highs at the salon, and for all this that we're experiencing to become just a memory of a cool experience, without changing our practice, but just moving on to more conferences?

The book HOW TO READ A BOOK may offer some insight and guidance. It suggests that we would benefit from reading just ten books each year -- but reading them three times during that year and really wrestling with their authors. We'd get more from that than from reading 100 books once over quickly, like most of us do. Likewise with this conference: Let's be conscious of going deeper with this constellation of people and see what emerges out of that.

On the other hand, we need to be realistic about the comings and goings of people in life as it is. We'll fall in love with some of them, but have no reason to collaborate. Others we'll start working with, and still others we'll see at subsequent conferences. All kinds of relationships are possible and trying to stay linked to everyone all together just may not be real.

But what we have learned from each other, and how we have linked together, will greatly extend our reach into the world. Our knowledge of what we each need and have to offer will shape our work in ways that can serve what we are trying to do. We care about each other and want to play with each other. That's the power of this conference. But we need time to make commitments to each other at a deeper level.

A powerful shift is happening -- from one-to-many to many-to-many. This participatory dynamic, which is rapidly growing on the web and is even reframing journalism as a conversation, is impacting philanthropy. We are given the tools when we are ready -- and the Internet is an incredible tool. But there are obstacles. Philanthropy is governed by trustees who are mandated *to reduce risk*, and philanthropists are often driven by the "I don't want to be embarrassed factor." But what we need are risk takers. We need enlightened entrepreneurial philanthropists who are willing to take risks. Incremental changes won't do. The many-to-many approach involves loss of control and is therefore scary. But the universe story seen in a sacred way can expand our sense of self and process so we don't have to be logically convinced to take risks: we realize we are bigger than our small fears, part of an incredible universal lineage. When we feel it running through us, we can let our dreams and initiatives move out into the world without all the t's crossed. We feel more help from the past and the future, and that makes us feel safer, once we get it. In the evolutionary context, we can "let go" into the many-to-many unfolding. This is a very practical way that the evolutionary story can be helpful for people with money -- and those who serve and advise them -- so they can be more open.

Many of us are going to leave here and link up people we met here with people outside, and bring the evolutionary story into other places. Many of us are also struck by the whole concept of cafe, in which some people are host and other people get up and walk around. People from this conference will now link with each other and others out in the

world. And as we move out into the world, we will BE the conversation cafe going to next table.

There has been interesting talk about funding individuals -- and also about funding teams. We don't have structures to do this. Perhaps we can set up a pool -- not quite a scholarship pool, which can have money and airline miles -- so that when a key person needs to go to another conference but can't quite afford it, there's a pool that helps pay for transportation. Of course that begs the question of who gets to dip money out of the pool. That would have to be monitored.

We could set up an online area where people could talk about and rate philanthropic gifts. They might choose the top 10 philanthropic acts of the month or year, as well as the philanthropic "dogs" ("You gave money to THAT????").

Michael Dowd and Connie Barlow want to get the evolutionary ideas out there. All their stuff on TheGreatStory.org is free and not copyrighted. A pdf of their DVD covers allows anyone to reproduce their DVDs. We can invite Michael to speak to an event with no honorarium, and if he can make a large impact, he'll fly there at his own expense. Many other people's materials are on their site, as well. They plan to collaborate with Joel and Nancy.

Although this gathering of human beings -- the bridging, the sharing, the growth, the depth -- is quite unbelievable, at least one participant did not understand he was being invited to a meeting about the Great Story. He felt he was supposed to accept this cosmology that he had great questions about, and it was deeply intertwined with all the other ideas here. He felt the bridging process was awkward, either through a lack of clarity on his part or how it was organized. So although there were wonderful results, he also felt confused and dissatisfied. When others suggested there was never a need to believe anything, he noted he'd have to let it all sink in. He felt it wasn't a matter of being misled, but of being offered something he didn't know would be offered. It would have helped if the invitation had said: "We have a new cosmological view of the history of man that defines the purpose of life on earth, which has a tremendous impact on our roles together and we want to explore the specifics of how that takes shape in deepening both the cosmic story and philanthropy."

Even though the evolutionary story is nonlinear and ordinary people's thinking tends to be quite linear, Michael hasn't experienced it being misunderstood or misused. On Sundays he and Connie talk for 2.5 hours and he often does an additional two-hour workshop. They also speak to classrooms, environmental groups, etc. They get feedback from people who experience their presentations, buy books and tapes, and receive emails, and a lot of people say the story puts things together for them. Connie has interviewed dozens of people who saw or read about the story and something ignited for them. Some had instantaneous epiphanies and some went through a series of gradual realizations. Connie and Michael see themselves as just planting seeds -- and different people will "get it" in 1D or 2D or 3D. But the feedback they get is that something quickens in the vast majority of people.

We're wanting more effective ways to use the internet to create marketplaces where individuals can be funded, not thru 501c3, but through tax-free gifts up to \$11,000 (or is it \$12,000) per year -- even within Kellogg, although some staff's destiny paths may be bigger if they are freed from Kellogg. It is stunning that not one foundation has the guts to make the shift to such support. Tom Callanan said "You ask us as individuals, but collectively we can't make the decision." That's a serious bottleneck.

We've experienced here how tensions and misunderstandings got cleared through conversation once the right space was provided. When we come to gatherings and experience diversity and challenge, that's an opportunity to look at our lives and realize where we are talking only to people like us, and to ask ourselves how we can expand the diversity of perspective we are in dialogue with. Philanthropists could ask "How many activists do I have among my close friends?" Someone traumatized by science might ask, "How many scientists do I have in my life?" We can all ask "How do I create situations where I'm forced to deal with the Other?" This gets us to face challenges on a whole different level. When we are organizing a gathering, we often ask at the last minute "How do we bring diversity in?" Ideally the diversity of a conference would happen organically because we are already so well linked to the diverse people we need.

Many-to-many logic is transforming large structure institutions. We need to bring diversity into transforming institutions, especially like what Tom Callanan did in his sessions. How do we educate people within organizations to look at things differently?

Foundations actually want to fund individuals who have creative open-ended projects. But it is hard to find those people. They may be young, or doing things on their own. Offering a prize can help us find people and projects we want to reward. The internet is perfect to get that out. Most artists don't have any idea that foundations would fund transformational art. The Great Story paradigm isn't going to become well-known unless it is communicated, and that means art, film, drama, websites -- and offering a prize can attract that art.

Another approach would be to put a docket of funding proposals on the web and allow the people of Washington state (or wherever) to vote on them. We could create an online vehicle for a series of awards for individuals that could be promulgated on a variety of sites like CharityFocus, through which tens of thousands of people could donate anonymously without tax deductions -- small donations like \$25 dollars, which would add up. (Perhaps tax deductions could be provided for a particular level of donation.) When an activist applied to be featured for funding, journalists would interview them for 15 minutes and the interview would be posted on the site, along with links to their websites and a thermometer to show the funding progress of each candidate. There would be a questionnaire for a bit of self-selection, and candidates could be nominated or nominate themselves. This would get around the kind of situation in which someone like Tom Callanan has a stack of proposals 4 feet high that he can't fund.

We could go even further and ask what philanthropy can do without money. People ask Nipun "What do you get out of doing this work?" Thousands of people come to his house, share thoughts, silence, have dinner. They use his open source bookshelf: People can take any book and are invited to bring books. They used to always have to fill up this lending library, but now it sustains itself. A couple of weeks ago a friend, David John Burrows, went to China. Before he went, he came and offered some books and, after he went away, Nipun's brother found an unusual book with hearts all over the cover. Inside the cover it said, "To David John Burrows, from Grandma and Grampa Burrows, a selection of quotations from Grandpa's collection." He gave this remarkable personal book to the space. Money can't buy that kind of experience. A quote from Boris Pasternak was in the book: "What for centuries raised man above the beast is not the cudgel, but an inward music, the irresistible power of an unarmed truth, the powerful attraction of its example."

What's possible now?

Notes by Jennifer Atlee

- What did it take each of us to wake to the idea of cosmology & find ourselves less defensive ("I don't get/need that; that's for scientists.")
- Philanthropic funding for "convening the hosts/convenors" to discover the most effective approaches (beyond anyone's beloved "models") to more rapidly enter the "love field" from which true collective intelligence around any "topic" can be cultivated.
- Fund the next phase hosting beyond this event so that those who do this work can sustain them. (i.e., periodic phone calls, good documentation/synthesis of this event etc.)
- Create a pool for funds for folks from here to go to other conferences and also for those who are hosting gatherings for key evolutionary organizations/movements/topic areas to bring in diverse perspectives for those who can't afford it. (i.e., multi-cultural, intergenerational, multi-disciplinary)
- Create a language/ narrative team that can create an alluring/ clear invitation to these evolutionary gatherings & also the evolutionary perspective on/related to particular fields of endeavor (i.e., law, medicine, etc, etc)
- Old school philanthropy > one: many... New school philanthropy > many: many
- Hold space* for what in philanthropy can be transformed without money. (* "hold space" here means to be curious, surprised, delighted, inviting, profligate, receptive, tinged, moved...)
- Given the insights and ideas offered at this conference, do ONE thing different (I trust that for each person, it will be clear what one thing is)
- Have a monthly conference call for 3 months & then a quarterly call thereafter

We are talking/speaking/sharing ourselves
into being.

We are breathing/inspiring/laughing ourselves
into doing.

We are loving/hearting/heroically encouraging ourselves
into service.

We are falling in love
with each other,
with everyone,
with everything,
with the whole.

We are the sweet spot.

- John Steiner

Connie Barlow Recollects the Salon-Ending Sing-Along

I recruited Karen Kudebeh to stand with me at the beginning of a morning circle and to sing along with Peter Mayer's "Everything is Holy Now" song on a CD. Then Karen and I led a simple chorus for it that can be used as a sing-along. The chorus is simply "Everything is holy now", sung to the tune 4 times. I then gave this homework assignment to those who wished: Create a verse that follows this format, and we will use it in the sing-along for the final circle. So I sang a sample verse I had just come up with that morning:

Who got a little agitated, When conflict hadn't abated. Who got a little agitated,
Everything is holy now.

Well at dinner I went table to table and discovered that nobody had done their homework assignment, so right at the dinner tables I urged people to create a verse on the spot. "Just come up with a first line, and I will help you on the second." So we got several. Here is Michael's:

*Who enjoyed a Gold Lake dip
That added smiles to our walk and skip.
Who enjoyed a Gold Lake dip
Everything is holy now.*

Jennifer Atlee contributed one about the morning hike a dozen of us took with leader John Steiner up to Isabel Lake.

Rick Paine created his own and came to the front and sang it.

Winnie created one, but wouldn't perform it, so I recruited Kisha to perform it. And so on.

Karen and I jointly created three verses to use to thank the staff at Gold Lake.

So, at the last evening circle, Karen and I led the sing-along, with resort staff there to accept our thanks in song and later in words. We concluded the sing-along by having the whole circle end by singing the chorus 3 times.

Friday, June 30

*The final morning was hosted by Lynnaea Lumbard and Tom Hurley. It included a review of the accounting, appreciations for the many contributions to the conference. A final council circle was held in which people shared insights, commitments, and the connections they uncovered between transformational philanthropy and the evolutionary story. Margo King and John Steiner gave each person the gift of an Earth marble. People stood as their courageous love names were read by Tom Hurley. We ended with a song, *We are the Ones We've Been Waiting For*, led by Lynnaea Lumbard.*

Afterwards

How can we increase the number of philanthropic transactions of generosity, by decreasing the barrier to entry?

Mark, Tracy, Barbara, Ted and Nipun cooked up a new idea and a [PowerPoint](#) about using stories and internet to create more philanthropists.

And from Nipun:

[Quote-A-Day](#) is a daily CharityFocus service that sends out daily good news. Smiles for the soul; I recommend that everyone here subscribe.

An e-mail from Kisha Montgomery

I thought that I would include a speech that I delivered in Zimbabwe, Africa. It has been published a few times on various internet sites. The name of the speech is what do you hold on to in difficult times.

What do you hold on to in difficult times?

When you have little food, torn clothes, worn shoes if any and worn feet while walking on this hard gritty road called life?

When the clouds surround you and there is no light. What do you hold on to during difficult times?

You must return to your center, your soul and rest in the strength there. Pray, sit quietly and breathe deeply and know you are alive.

You must cling to your ancestors who dreamed of you as their future. You are the dream of the ancestors. You must dance, sing, write and perform. You must scream, holler, cry, be angry-feel it, feel it all and let it all out. Don't let it sit there in side you: the hurt, the fear. It will grow like a cancer and destroy you, your dreams and your vision. No, you have gone through too much, you have come too far to stop now. You are a warrior.

And then you must write down on a piece of paper, all those situations that you thought you would never overcome, the situations that you thought would crush you. Write down all those situations that are now behind you. Writing down those situations will remind you that you are always held, despite appearances to the contrary.

You must also believe that the situation that you are currently facing will also pass. Young sisters, the storm is passing over. Your eyes were not made for crying only. Did you see the moon?

Yes, even in the night, even in the darkness, the sun lights the moon. You were not born to suffer. Did you see those butterflies? Did you see the flowers, did you look in the mirror? How beautiful.

Yes, you are alive. Put your hand to your heart and feel your heart beating. You are still here, when so many are not. You have adults, like the staff at Girl Child Network, who care and who love you, when so many who do not. You can still smile and laugh. You are so blessed. You are still here and that is everything.

What do you do with the pain? You can hold on to the hand of your sister. You can say, "I am hurting and you are hurting, but maybe, maybe we can hold on to each other." You can tell each other the stories of how you overcame the most impossible of situations in order to strengthen you as you walk through the challenges before you. Smile and share your light. Sisters, smile for me and brighten my world.

What can you hold on to during the difficult times? You can hold on to the strength of God within you. You can hold on to your heart, which continues beating. You can hold on to hope and to each other.

Your lives are so precious. I care about you, but you must care for you and we can walk through together.

Yes, little sisters, the storm is passing over and the sun is so bright on the other side.

*NOTE: The author gave the above speech to about 25 target beneficiaries in March 2004 while on a site visit to Girl Child Network, a girl's empowerment organization based in Zimbabwe. The target beneficiaries are girls from marginalized and impoverished communities in Zimbabwe, who are then assisted with basic food and sanitary as well as payment of school fees through the target beneficiary emergency fund. [Please note some of the phraseology is utilized to support easier translation].