

Evolutionary Directionality, Emergent Complexity, and the Future of Humanity:

A Synergistic Salon



May 12-16, 2005
The Hacienda
Fort Hunter-Ligget, California

prepared by Krisy Downer

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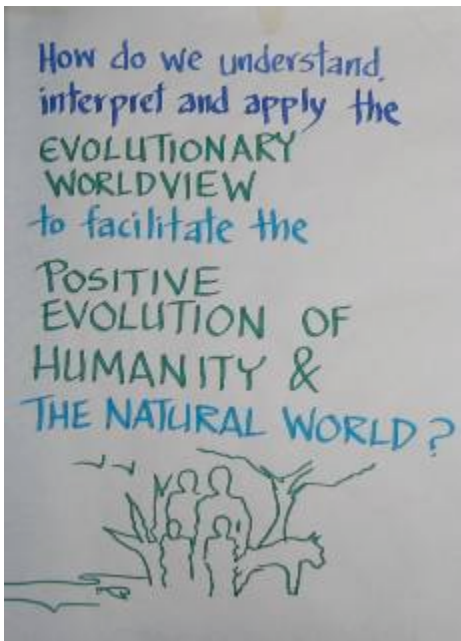
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About the Salon

The purpose of this unique gathering was to generate breakthroughs in our understandings of evolutionary directionality and emergent complexity and to apply these insights individually and collectively in ways that further human fulfillment and the thriving of all life.

The encounters, stories, and shared thoughts and reflections that blossomed from the events of this weekend were shaped around the following inquiry:

“How do we understand, interpret, and apply the evolutionary worldview offered by mainstream and emerging sciences to facilitate a positive impact on the evolution of humanity and the natural world?”



The collaborative dialogue and intimate sharing that occurred between the attendees was formulated based on the World Café and Open Space communication techniques. During these conversations, participants aimed to better understand the dynamics of evolutionary emergent complexity, particularly concerning the relationship between cooperative processes and various stressors in biological and cultural evolution.

Additionally, the participants aspired to better understand the various ways that evolutionary science has been interpreted with respect to the future evolution of humanity and Earth. They brainstormed on the possible evolutionary dynamics and trajectories involved.

This unique group of participants—from artists to philosophers to scientists—explored how to actively influence the evolutionary trajectory in favorable directions for humanity, the environment, and all biological and cultural factors in between. They considered how humanity might possibly work with the evolutionary process instead of merely being subject to it or blindly playing out destructive roles, particularly by applying humanity’s growing knowledge of cosmic, biological, and cultural evolution to advance wisdom in a beneficial manner.

Salon Session Reports

Saloon Salon

Conveners: Juanita, World Café

Attendees: Duane Elgin, Michael Dowd, Barbara Marx Hubbard, David Gershon, Carter Phipps, Llyn Peabody, Russ Genet, David Loye, Mark Dubois, John Stewart, Vicki Robin, Jay Earley, Les Ihara, Tom Atlee, Brian Swimme, Chris Corbally, Peggy Holman, Elisabet, Paul Ray, Connie Barlow, Halsey Barlow, Kevin Kelley, Cheryl Genet, Caroline Webb, Nancy Margulies, Kristina Downer, Paul Raynault

Submitted by: Kristina Downer

The initial questions that participants were asked to consider in their café groups were “What question is most alive for you that this gathering might illuminate?” and “What in your own story leads you to care about this question?” After discussing these questions for about 10 minutes in groups of four, three of these four participants then moved to various other café groups in order to further discuss such questions and to briefly share what members of their previous café group had shared. Following this second session, participants were asked to write down how their initial question had evolved since the previous dialogues had taken place. The following questions were asked by each participant:

Duane Elgin: In what ways can we awaken to the universe as a living system, and how does that change our sense of identity, ethics, and life-purpose?

Michael Dowd: How can the epic of evolution be told so that people of all religious faiths—and none—are inspired and motivated to cooperate for the good of the whole? That is, how can the history of every one and everything be told in a way so that liberals and conservatives alike—of every tradition—feel in their guts is sacred and powers them to work together with others along just, sustainable lines?

Barbara Marx Hubbard: how to be part of, and replicate, a communion of evolutionary souls such that this experience of resonance, emergence, convergence, and co-creation and suprasex can spread and evolve the world in time?

David: how do we update, expand, and mobilize global understand of evolution and personal responsibility rapidly enough to head off species extinction otherwise?

Carter Phipps: what is the essence of the evolutionary world view that integrates the transcendent dimension of religion, the rigor of science and an exuberant faith in the future? how does one pursue that worldview at the level of consciousness itself?

Llyn Peabody : what are the qualities native to evolution to create a compelling passionate form that will carry us into the Ecozoic?

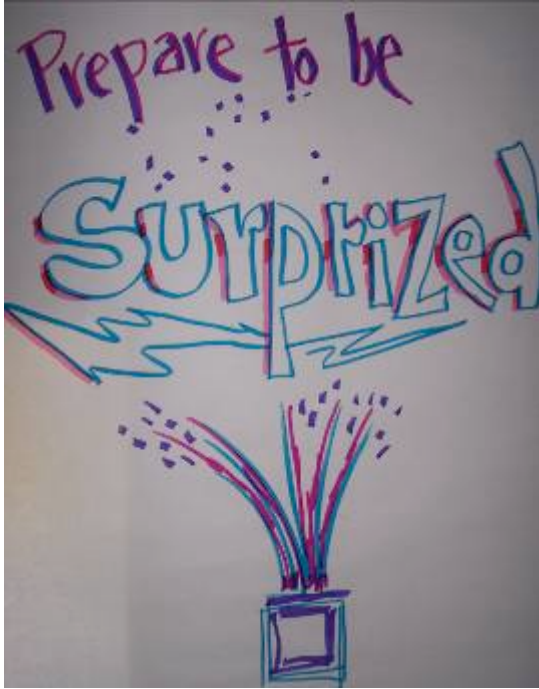
Russ Genet: We are an adventuresome species; how can reconcile our yearning to go to the stars with loving-care for our birth planet? how can the greenies and techies pull together for an inspirational future? Green start trek eco galaxy-friendly

David: how can we construct a large story that is global, not national; a human story that can energize that can energize global action and global issues? And how to negotiate between the large story and the now?

Mark: what individual and collective views intentions, communications and action and serve to manifest the enlightened community of the Bodhi sanga?

John Stewart: What transmission process and are most likely to engage the world and intellect and hearts of most people?

Vicki: how might or is now the unbidden the mysterious, the subtle enter or entering now



the affairs of the world powerfully to contribute the evolutions we all care about? what is the role of the feminine and of spirit?

Jay Early: what is the relationship between the process/mechanisms of spiritual evolution and biological/social evolution? What can we use from what we know of process/mechanisms of evolution to foster social transformation today toward a new civilization?

David: how do we best develop and the skillful means to accelerate the conscious evolution of the planets communities, organizations, and civilizations at large? and what clues to we have that we can be successful?

Les Ihara: how do we own and celebrate our own story, past, and identity (to be detached from them) and be free to self-generate ourselves as beings, both individually and as a collective being?

How can our collective intelligence and wisdom become aware of its self at increasing levels of scale on

Tom Atlee: how can we transform human intelligence itself or monitor and transform its collective manifestations in a way that enable us humans to allow us to participate in evolution- including our own-forever?

Brian: is there a long term goal of evolution?

Mark Dubois: what kind of force story entity campaign network, something old something new can we co-create to nurture and catalyze the emerging growth and evolution towards empowered heartfelt citizens, beings creating a flourishing future for all?

Chris Corbally: how best to foster the emergence of the collective being of the wisdom society?

Peggy Holman: how best to serve the call to differentiated wholeness or diverse unity that is wanting to emerge right now.

Elizabet: how do we build a community among people with apparently opposing views and interests?

Paul Ray: How can we create a wisdom civilization and emerging culture, its design problem? It's truly about collective wisdom....

Connie Barlow: how can I use the insights from here to further my particular path of contribution in a great work without also engaging in systems building at scales beyond my interests and abilities?

Halsey Barlow: what's the first step?

Kevin Kelley: can evolution be incorporated and visualize intelligently within a four dimensional map of time and space

Cheryl Genet: how do we create a cosmological story that encompasses the full range of human experience? Why does a happy child under the starry night sky cry for the children in the streets of Calcutta

Caroline Webb: How to transform evolution from a dry subject in bio to something cosmic and personal (from an objective perspective to a subjective one?)

How to become more alive to the feeling of evolution through our own bodies and thereby connect with the earth and the cosmos more fully and deeply?

Nancy: How can we tell the story of human evolution that will inspire hope and action in younger generations?

Kristina Downer: will we be able to direct the evolution of our intelligence to create or insure our future, or is evolution too powerful to control/influence (even if it means the world will eventually evolve without us?)

Paul Raynault: how can I find people who are willing to move beyond dialogue and actually implement steps to bring the world together by facilitating global communication/issue discussion and democratic procedures for resolving conflict? Many people support the concepts but who can do the implementation?

Mary: how can collective wisdom for a sustainable future be evoked?

After these questions were posed, Juanita asked participants to reflect and share their thoughts, based on the following question: "What currents are moving in you now?" An Open Space dialogue proceeded.

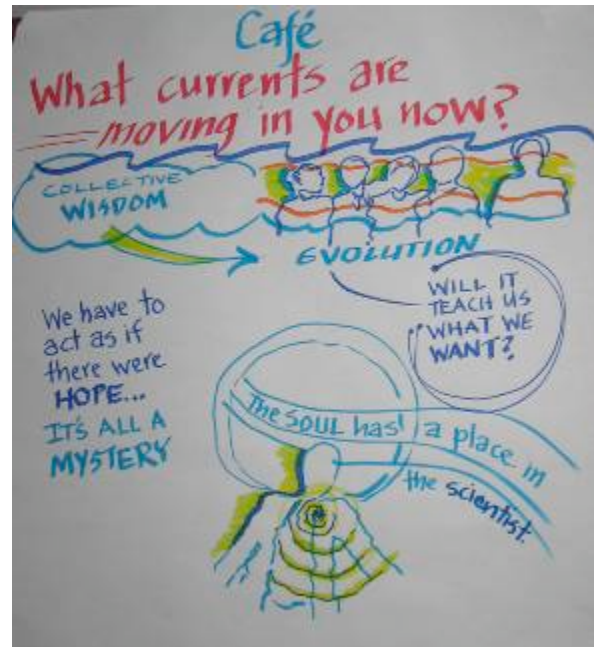
Vicki: a sense of homecoming and joy..how to we sustain this?

David: I get a sense of hope for the future, and this is contrast to despair that hits most of us? I cannot adequately express this sense of hope the future that emerges from this.

Mark: the collective yearning for connection here has exceeded the individual yearning to be seen and heard.

David Christian: what I find exciting is also facing tricky problems. I'm accumulating a list of difficult questions: will clear understanding of evolution teach us what we want it to teach us? Why do people whose fundamental goals are so different than ours do what we're trying to do so much more effectively? They have more money, etc. Third: do scientists have souls?

Vicki: an undertone I feel is the question of "is what is happening enough? Is what we are doing enough? If it's not, what is it that is missing?"



Les: to piggyback off what you're saying; I hear magnificent expressions and renditions of our stories, desires, and fears, but is that enough? As powerful and committed as we intend to be, is that enough?

Tom: I keep feeling that the things that we're doing are part of evolution, the "us" and "them." It's all a dance that's happening, no matter what; we can't get out of it. From my activist perspective, the "enough question" is relevant, but the next step has to do with how we do this dance. If we do the dance and humanity doesn't survive, then that's just



the way it's going to turn out—that's how it always turns out. We do the dance so that something new and remarkable comes out at the other end. One of the things I was thinking of is that we're coming from so many different backgrounds, and so there's that idea that these backgrounds are crashing into one another. Evolution doesn't just select the most effective, it also selects the purest and best forms of what is next. There's something interesting about the crashing of our ideas into what is going to emerge. Like in the Renaissance, they responded in a pure way to what was happening then.

Mark Dubois: a question that evolves for me, is what story or perception inspires hope, engagement, dance?

How an effective and skillful

process can generate so much intelligence and productivity so quickly; it gives me hope, so thank you! It gives me hope that others can mutate off this design in accelerating evolution.

David: I keep thinking over and over again "If you can't dance, then it ain't my revolution" by Emma Goldman

Russ: here are some random feelings; when we really understand evolution, we may not like what we see...maybe the world does not want or need to be saved. But nothing ventured, nothing gained, why not give it a whirl and try and save it?

Juanita: "We have to always act as if there is hope."

Evolution and Intelligence

Convener: Tom Atlee

Participants: Llyn Peabody, David Loye, Barbara Marx Hubbard, Michael Dowd, David Christian, Paul Ray, Elisabet Sahtouris, Vicki Robin, Les Ihara, Mary Evelyn Tucker, Carter Phipps

Submitted by: Kristina Downer

Tom: Evolution is a form of intelligence. In my activist work, I've focused on collective intelligence and our ability to have collective intelligence. One way to look at what is happening to us in the world is that we are co-creating incredible, complex, and messy situations for ourselves. We are not adequately monitoring ourselves. Intelligence is a whole-being, whole-world kind of intelligence. Wisdom is an expansion of intelligence...

Llyn: I'm interested in the connection between the evolution of single-cell organisms to multi-cellular organisms and how humanity relates to that in a global manner.

David Loye: are we intelligent enough to "make it"? Are we smart enough to get where we need to get to? I've been collecting clues to show that we are. Without conviction, I don't think we can get there. I'm intrigued to look at how to strengthen that case in any ways that we can, from evolutionary studies to social research from how we've done it before and how we can do it again.

Barbara: What can we learn from the past to guide us in conscious evolution? What will life be like if we do make it?

Michael: We need to be optimistic that we'll make it, whether we know we will or not.

David Christian: I agree with you, but I think there needs to be a little bit of doubt or fear to move us into action.

Paul Ray: what I'm interested in looking at is the issue that a lot of the discouragement people feel is because they can't imagine what a future world will look like, and therefore they believe it's not possible. It's important that we have a lot of confidence.

Elizabet: we have made a lot of progress, but it seems like economics is really lagging.

Vicki: I don't know what we mean by "are we gonna make it?" Regarding scale and time frames, when we say "we" we are somehow referring to "we" as humanity, or "we" as those of us here? And in what time frame? Our lifetime, or 500 or 1000 years? (I've moved myself off the global stage, and I live on an island now. I'm interested on what happens on this island. There are a lot of people like you who live on this island. There's an opportunity for dealing with daily life, and with larger issues).

David Christian: this question worries me very much as a historian. Historians play the huge role of creating to story of huge communities. Millions of people died for these communities of nation-states. We should create an image of humanity that is realistic (for example governments won't fund it), a world story. What an impact it would be if diplomats and politicians were conscious and sensitive to the world history and story.

David Loye: Future studies with Hazel Henderson addressed this.

Tom: specifically regarding Vicki's point...The book *New World New Mind* has the thesis that we have the same cognitive systems that we had centuries ago. We respond to "Mary fell down a well" and not "global warming," etc. We need to be able to shift our collective consciousness to take these larger issues seriously and tackle them effectively. Our capacity to care is distorted and manipulated by social forces like media and corporate influence, etc. We have weaknesses in our cognitive structure that are manipulated.

Les: affecting the future and creating change has to do with choice to me. This feels like an academic conversation to me, but I want to see our collective intent. In what domain does intelligence live? I hear it as a consciousness or "beingness," but to me that would mean we could make a choice with it.

Mary Evelyn: the sense of dialogue of civilizations, clash of civilizations...I think we have to take seriously the factors working against this and the economic explosion. We need better understand other cultures; we have no idea.

Carter: what I'm hearing is that there are differences that are real and profound. If we don't figure out how to come to terms with those differences, then we are in trouble.

David Loye: the new species is smarter, morally sensitive, aware of psychic consciousness...They will be able to out wit the Bush's and the Murdoch's. They are charming too. This new species would be called *Gylanic postatomicus*.

Exuberance and Social Change

Conveners: Llyn Peabody and Connie Barlow

Participants: Juanita Brown, David, Tom Atlee, Elisabet Sahtouris, Mark Jones, Carter Phipps, Barbara Marx Hubbard, Peggy Holman, Jay Earley, Vicki Robin, Kevin Kelley, Dwight Collins, Nancy Margulies

Submitted By: Kristina Downer

Llyn: [from a quote in the book *Exuberance*] "...Exuberance, as we shall see, makes the hitching stronger, and the exploration of the universe more likely. It fuels anticipation and overlooks risks and hardships, intensifies the joy once the exploration is done...."

Please share a story of some place where you were part of a change, whether social or organizational or whatever; some place where things were one way and changed to be another way. Tap in to some effort that you were a part of.

[After breaking into small groups to share our own personal stories in which we were a part of change, we reflected as a larger group on the common themes that arose during such times of change. The following is a group reflection]

Group Reflection:

David: must be spiritually driven and create unity.

Tom: out of control

Juanita: powerful questions introduced at the right moment

Connie: spontaneous emergence and death (synessence).

Llyn: moved when there's a sense of personal calling

Elisabet: Psycho-spiritual empowerment can be more effective than funding.

Mark: Shared intention, focus, and action

Carter: Evolution beyond the ego.

Barbara: conscious evolution

Peggy: passionate commitment that acts as the red thread, continually flowing through, that invites whomever and whatever shows up. A new way to project-manage.

Jay: Moving from a deep place of meaning and passion

Vicki: something is at stake and what you love is more than what you want to defend.

Kevin: wonder that leads one to inspiration to do or accomplish or affect or support something greater than or beyond oneself.

Dwight: pursuing your passion is all there is.

Nancy: trusting and then completely letting go. Vision, passion, tenacity, experience...

Kevin: risk-taking is a crucial element. Stepping up to something that you haven't done before.

Connie: space for melting of barriers

Llyn: the cycle is important for the health of the organization

Vicki: not focused on results; open-ended; not pre-determining the outcome.

Peggy: clarity of intention, not knowing the outcome, and the letting go.

Tom: passion and openness.

Llyn: ownership to where you feel called

Juanita: Moving toward something we love rather than fighting something we hate.

Connie: people's self-interest is left intact.

Carter: though one part of your self is uncomfortable, the other part is able to flourish.

Vicki: Failure is not an option, but we don't know what success looks like.

David Christian: sneakiness and trickery

Carter: appropriate and affective hierarchies.

Llyn: the system must honor the autonomy of the individual.

Peggy: ebb and flow of leadership

Barbara: sapiential authority; vocational arousal

Vicki: the willingness to look silly

Juanita: remember, all these thoughts and elements are not a vision for something to accomplish, but an experience we've already had.

Mark: what are the next elements; what's at the learning edge?

Declarations and Promises

Conveners: Michael Dowd and Les Ihara

Participants: Connie Barlow, Halsey Barlow, Peggy Holman, Nancy Margulies, Chris Corbally, Jay Earley, David Loye, Llyn Peabody, Kevin Kelley, Carter Phipps

Submitted By: Kristina Downer and Les Ihara

The purpose of this session is to frame our motivations to create change or take action in the form of projects.

Nancy: create a children's book on the story of evolution, with iron-on patches

Kristina: focus on incorporating children into the Student World Assembly

Connie: conduct video project on how people awaken to the great story and get turned on by it and what difference it makes in their life; she's committed to turn interview into a two-hour DVD

Les: conduct a public voices program to include opinion pieces in mainstream media

Jay: conduct personal growth program, to include a personal and peer-teacher personality system to foster growth to support and contribute to society, and build communities of personal growth; two workshops already scheduled
David Loye: publishing company

Llyn: create "artrageous camp" using creativity to help people to get in touch with own vision, purpose and calling; she requests that referrals be sent to her

Michael: tell great story in print, including wikipedia on religions to expand the conversation beyond that of the evolutionary salon

Kevin: promises to continue visualization project and to produce primary sketch

Carter: will write article to force everyone out of the evolutionary closet

David: requests input on publishing venture at www.benjaminfranklinpress.com; proposed triadic theory and new language for evolution (he'll email a pdf explaining this)

Peak Oil

Convener: Paul Ray

Participants: Paul Raynault, Michael Dowd, Carter Phipps, Les Ihara, Kevin Kelley, Jay Earley

Submitted By: Kristina Downer

Paul Ray: Erban Laszlo has a lot of writings on general evolutionary theory. When you look at the history of living systems, you inevitably see that whole living systems don't smoothly go to a new level; they go through a crisis first. Things are up and down at first, but relatively stable. There will be gyrations up and down, wilder and wilder, until at some point it looks like it might go into a death spiral. Other parts of the system rebound and go to a higher level. Falling apart happens to any complex system when it starts getting into trouble. The parts break off (deinstitutionalization=falling apart). A tightly linked system probably has no space for transformation. A good example is the communist system (Russia). The Bush Administration's behavior is not that different than what the Kerry administration might have been. Falling apart looks mean; it's nasty. But it makes it possible for alternatives to rebound and come back up.

There are three possibilities (different parts of society may fall into all three categories): death spiral, fall short, new higher-level system.

Paul Raynault: can we make the falling apart curve shallower?

Paul Ray: In some cases this is entirely possible.

Michael: psychologically speaking, think of fundamentalisms. Major changes happen only when some kind of crisis happens.

Paul Raynault: *Innovator's Dilemma* book.

Paul Ray: If evolution is demanding of us to go to a new level, it is demanding that we participate....Do not support all liberal efforts.

Les: we don't want to support the weak threads that hold the decaying system together (suggesting that some liberal agendas are not going to solve the problem, just cover it up).

Paul Ray: But we don't want "the worse the better." That's not smart.

Les: what about the power elite; until they see we're in a death spiral, they're not going to want to change, especially since things need to evolve without them [the power elite]. They don't want to accept that. We need bubble up strategies.

Peak Oil:

Paul Ray: OPEC is claiming they have more oil than they really do (Matthew Simmons) *Twilight in the Desert*. Every oil company has been lying about their reserves: too low for the tax collector, and too high for the stock market. Data is based on Colin Campbell's data (Petroconsultants, 1996). The peak will happen in 2010. The range of uncertainty is very small. Suppose the bank interest rate is 7-10%. What you do is you say one year from now, \$1 will be worth .93 cents. How long does it take before it's nothing. A rational banker will simply not pay attention to anything more than 10 years from now, under any circumstances. The refusal to look at the long term future is the complete source of hazard in the stock market.

Michael: regarding peak oil and when our problems will come—it's not just at the end of the curve.

Paul Ray: china is coming online, so global demand will start accelerating faster than availability. Energy sources—are they interchangeable? Not really because we don't have the time to accomplish this alternative sources. Article by Gross—is the economy headed for a perfect storm? For example the housing bubble—the prices will drop a lot. This is independent from peak oil. There are a lot of different issues. We are coming into a time when there are going to be many shocks into the economy...we shouldn't assume the world we have now will just continue. Sometimes people ask me, "Paul, are you an optimist?" I just reply that we're walking blindfolded on the edge of a cliff and we don't have to die.

What to Expect Next 250 Years:

Global warming
Loss of biodiversity
Increase in human population and it's impacts on humanity, environment
Gap between rich and poor
Bio-computers' increased intelligence
Wild cards

Wild Cards:

Super-volcano eruption or methane burp
Asteroid
Pole shift or shut down of Gulf Stream
Geopolitical conflicts
ET life
Nuclear, Biological, Chemical error or terror
Genetic, nanotechnology, robotic error or terror
Epidemics of flu, smallpox, resistant drugs
The Singularity and its effects

Long term and short term trends:

Bad news, chaos, and breakdowns often catalyze transformation and creativity
Organic creativity replaces mechanistic paradigm
Technology enables and empowers human connectedness
People share info and experience more often, widely, and deeply
Circles of care and compassion widen
Cooperation expands at multiple levels
Feedback is increasingly accurate and acted upon
World's religions will continue to integrate and celebrate evolution and ecology.

Good News:

Population stabilizes
Renewable energy
Biomimicry
Global democratic/biocratic revolution
World-wide religious revival
Pollution problems solved
Global self-interest, personal self interest, and corporate self-interest align
Birth of Cybiont: nature, humanity, and technology as one organism.

Carter: interview with John Peterson (think tank in Washington).

Michael: Richard Heingberg's *Power Down* and video *End of Suburbia*

Using the Crisis to Create Transformation:

Michael: We need to trust the challenges and chaos and move ahead; don't be scared.

Carter: we need to innovate beyond our reliance on oil and our resources. We need to find a place between faith and reality.

Kevin: my dad told me people only learn from their own painful mistakes.

Les: we need mainstream institutional voices to change so we can become informed.

Paul Ray: the reaction of the elite regarding this is very important to consider.

Jay: maybe the economy will collapse before peak oil.

Student World Assembly Informational Session

Convener: Paul Raynault

Participants: David Gershon, David Loye, Juanita Brown, Tom Atlee

Submitted By: Kristina Downer

In this session, Paul discussed the background of SWA. There are 26 chapters. _ of the students are outside US and Europe.

Cultural and Evolutionary aspects:

-Awareness: communications and technology today allows for more and more people to become aware.

-Scope: worldwide.

-Size: we have a lot of work to do.

-Communications: the internet is a useful way to communicate. Travel is also cheaper now. Language is a barrier, but overall it hasn't been too big of a problem.

-Structure: local/regional/global. democracy.

-Agenda: educate, participate, take action.

Evolution:

World assembly

Goals

Global Governance

Authority

Group Comments

David Gershon: thank you for your passion and your amazing vision.

David Loye: you've got a slam dunk here. It's a guaranteed success. It's got to have somebody nurturing it. You're doing a magnificent job of parenting this.

Juanita: Scandinavian study circles (study circle democracy). Pioneers of Change.

David Loye: Lois Foyer *The Conflict of Generations*. Be aware of the threat of factionalism. Don't give up.

David Gershon: I'm wondering if your vision, if there's ways to have the time and resources go beyond democracy training.

Earthrise: A children's book

Convener: Nancy Margulies

Participant: Mark Jones

Submitted By: Nancy Margulies

My small group (Mark and I) discussed a book for children that will contain wisdom teachings and predictions for a co-evolved future. The story takes place on a planet, invisible to us, but right next to the Earth. As they watch the Earthrise one evening, an older creature begins to explain the history of the Earth to his young friend. The history, told from an outsider perspective, makes our wars, hoarding, etc seem very silly, odd, and unfortunate. It is explained that from time to time a great and wise person arose like Buddha or Christ and for a while people changed their behavior but always they resumed the wars etc., until one day the children of the Earth began to understand that they are citizens of the whole planet and that what we do individually impacts us collectively. At this point, the children identify themselves as planetary citizens by wearing Earth patches on their clothes (these patches will be iron-on images of the Earth seen from space on pages at the end of the book.) The first book may end there with a second one predicting (as if it already happened) how the world can co-evolve. I will follow up on this with Michael and Connie, with help also offered by Kevin Kelly.

Pattern Language

Convener: Tom Atlee

Participants: not recorded

Submitted By: Tom Atlee

Saturday night inquiry: What are you noticing may be emerging among us that inspires you?

This is a report on the session that discussed the possibility of a pattern language, and then some other answers to the question. Then it evolves into notes about the whole-group dialogue at the end, putting everyone's sessions together.

A Pattern Language?

PATTERNS are design elements. For example, "accessible large body of water" and "homes close to workplaces" are two patterns for a livable community (these taken, I believe, from architect Christopher Alexander's book "A Pattern Language"). The description of each pattern includes the problem that pattern (design element) is intended to solve, data about that problem, a full description of that pattern and its parameters and, in the case of sustainability or other social change patterns (e.g., "nothing gets added to an ecosystem that it cannot absorb and digest"), a list of organizations and references which deal with that pattern, to facilitate education and networking.

A PATTERN LANGUAGE is a collection of patterns in which the description of each pattern includes links to patterns that are supported by the pattern, as well as other patterns which it needs in order to support it. So a pattern language is a comprehensive map of interrelated design elements needed to guide the creation of something -- like (for example) "a wisdom society."

In Paul Ray's session on creating a wisdom society we stumbled on the idea of creating a pattern language both for our vision of the kind of world we want (like the one at conservationeconomy.net) and for our diverse approaches to strategy and implementation (e.g., "stakeholders negotiating with each other, rather than pressuring governments"). As far as we know, no such pattern language has ever been developed before.

Ideally there would be both a think-tank sort of activity dedicated to this, as well as in-person and online conversations and participatory modes to engage change agents in co-creating the pattern language, the way thousands of people have co-created the extraordinary online encyclopedia, wikipedia.org. People and organizations would be encouraged to place their work within the pattern language, which would reveal useful interdependencies and potential collaborations. Skilled interviewers could help translate change agents' ideas, activities and programs into patterns so they could be placed in the pattern language or contribute to its expansion.

Pattern languages are fractal, so any pattern can be expanded into other patterns that make it up. We need software that can readily accommodate such a map, and which makes it easy to link parts of the map to each other (as a wiki does).

We face the challenge of waking people up when there's a catastrophe (hopefully not too big). David Gershon has a way to prepare people for these. If we have something set up like *that that has sustainability embedded in it*, then the pattern language could inform that. It would address "What should be included in David's program and what does each element of the program connect to?"

There is creative tension between attending to potential collapse and motivating people with positive imagery (like David and Appreciative Inquiry). The will prepare for something they're already aware of, but Americans aren't good at rational fears. We need to hold the tension between winning and being right.

How do we extract the key elements from good visions and stories? Doing that with David's project would be like harvesting the low hanging fruit, an example of what we could do more broadly.

What about all the communities of practice (CoPs) for processes and community work that could be used here? These represent other patterns that could be included -- derived from both CoPs and projects in specific communities.

CoPs are resources for activating sections of the pattern language, or for helping get information from their CoP into the pattern language.

We could create the pattern language in the context of David's project, to serve it and to create a context around it, and to test the pattern language creation process.

It would be great to have something like a thinktank that does this pattern language development and visioning in a big coherent way, sort of like what we are doing here in a bit and piece way. Amazon.com as a participatory approach, perhaps a model for co-creation of a pattern language online.

A Special Kind of Gathering?

We are a group of people who have a lot of experience who have come together to cross-pollinate. You don't have to have one strategy for something; you can get different people together and help them do their own thing (which could be assisted by a pattern language, as well as open space). We are seeing an emergent structure for complexity that goes beyond what any of us have been doing.

Improving the Evolutionary Power of Bubble-Up Initiatives?

Many kinds of bubbling up phenomena like what Mark and Juanita are talking about -- thousands of initiatives all over the world. Parallel processing is going on, and group processes can enhance that. The blog world could be used to spread information about these. This process can become self-aware, self-enhancing and add group process in both content and process. We need a toolkit for collective self-awareness (and thus we should include techies). Anything which speeds up processes relevant to evolution will

win, by natural selection. Business markets and money speed up adaptation of groups, which is how corporations, markets and money took over the world. Faster, more self-aware activities will produce more adaptations and cooperation than the old institutions. So how do we upgrade THIS as a point of high-leverage evolutionary intervention?

Both through the pattern language and in person, alive meetings of the bubble-up initiatives (like the one we're in) can serve to speed this up and increase the movement's self-awareness. It increases skillful means and effectiveness; the creation of learning communities and networks, and skill exchanges.

Powerful self-organization is not bumbling.

Notes on the Convergence Gathering at the End of the Evening

This weekend is a turning point. What is this weekend a turning point for?
This is a turning point for the conscious evolution of social systems, conscious being systems.

This is a turning point for individual cells that are not linked to becoming a whole. We became the heart/being energy, while the mind energy was over there. We need to reconcile the differences, and have been doing that here with little angst, thanks to the processes. We are creating the illuminated mind and the expanded heart.

When the single cell organisms merge to become a multi-cellular organism, something emerges that can be more intelligent and evolutionary. Synergy.

Reconciliation is the process of the evolution of conscious social systems. As a single cell having matured to a certain level, I met other such, and felt like a multi-cellular intelligence was born here that was capable of moving beyond what we were doing by ourselves. The organism becomes conscious of its own evolution and can intend to evolve its own evolution and evolutionary systems -- a self-evolving organism. Other entities were drawn in, caring for their own needs in the context of the needs of the whole. Care of self, others, whole = the transition between types of organism.

Before multi-cellular creatures you get multi-creature cells. How do you move those different bacteria into collaboration -- they gave up a bit of their DNA to a common library, becoming streamlined but having to stay in community because they can no longer fully function on their own.

Mostly older people are here. In an evolutionary context, how does whatever wisdom we have get transmitted, understanding that the next generations may in many ways be way beyond us? How do we live into inclusion in our own lives and work and gatherings of younger people, as part of our transformation of our social systems == especially older women who have decided not to have children? How does that become part of the enlightened heart or mind, collaboration with multi-generational deep engagement with the kind of questions that we've seen only a sprinkling of in this gathering? How might that question be part of this transformational /evolutionary effort?

What's meaningful to a movement usually is a place and time that is packaged and marketed to excite others with what happened at a specific time with a specific set of

people. The constitutional convention. The Haymarket Riots. Etc. How do we have a marketed memory of what is happening with us and what happened here? What is the name of it? If we had a name, we could spread it quickly.

Instead of creating things, start noticing how it is already showing up (e.g., in younger generations, and expressed in ways that are engaging for young people, because that's how the seeds will be spread - as per EXUBERENCE).

This evolution is happening here and now. It is not theoretical. Does it mean that we are older?

We are the survivors of our generation, we didn't fall off the path (inquiry, worldwork), and the young people anxious to do good work recognize that, and gravitate to us for companionship and advice.

Should We Replicate This?

We need to come back here and establish it as a regular thing like Esalen. Generating the kind of movement that Esalen did.

Maybe we don't need to make an effort to replicate this, here. Maybe it is a matter of someone having a bit in their mouth who wants to get people together. Sapiential authority - it moves to whoever has the wisdom and passion to lead.

What happened this weekend is being absorbed into this whole structure (the Hacienda). This physical building is part of the memory of what happened this weekend. If we go somewhere else, we're not going to have that setting.

We need to practice the evolution of conscious social systems, and reconvening is a forum for doing that practice. What is the respiration pattern (in, out) for this group? Spirited Work (a group in Seattle who experimented with living in Open Space) had a quarterly pattern; many groups have annual. We could have a pattern that followed the energy, when someone felt it was important (which could well be quarterly or annual, simply because the internalized or cultural patterns).

What are the pattern languages we've been practicing around all this weekend?

We have to practice being together out in the world and come together to share and practice together. This is inevitable, but we can attempt to refine our practice, and we have unique experiments on our own design elements for evolutionary traits. Being together reveals meta patterns to our experiments. What experiment are we each doing? Can we get a bit clearer on it, getting a bit of rigor to it between our meetings? What kind of practices could we do between meetings?

In Spirited Work (the experiment in *living* open space) collaborative practice in between times becomes a radiant network, which ultimately replaced its regular community gatherings. They don't meet in such gatherings anymore, but engage with each other in various ways that embody that living in open space.

We're likely to talk to people about this and to include new people.

The Transmission of Evolutionary Epiphanies

Submitted by: John Stewart

Context:

The discussion in the group had reached the view that the central evolutionary challenge for humanity was to move from societies of disconnected, atomistic, self-concerned individuals to a society in which individuals see themselves primarily as part of a larger whole, and act accordingly.

Issue:

The challenge was to identify how movies or other presentations could assist in actualising this transition.

Comments:

Key ingredients

Key ingredients for experiences that are capable of assisting this transition include:

- The experience needs to produce a shift in consciousness in which individuals suddenly step outside of themselves and see themselves and their actions as a necessary part of a larger whole; and
- The context provided by the larger whole needs to be capable of making at least some individual actions meaningful, and therefore capable of answering the central existential question facing all individuals: what should I do with my life?

The capacity of the great evolutionary story to provide these ingredients

The great evolutionary story has as a unique capacity to provide evolutionary epiphanies founded on these ingredients. It has an intrinsic ability to spark a shift in consciousness in which individuals come to see themselves self-reflexively as part of a larger meaningful process.

This is because it is not just a story about events external to the individual. Instead it is about the processes and history that have produced everything on the planet and that will continue to produce whatever exists in the future. The shift in consciousness can be sparked when the individual suddenly comes to the realisation that:

- she is a product of this larger evolutionary whole;
- she exists only because of the larger whole;
- her life and actions are an essential part of the larger evolutionary process;

And, critically,

- her actions can have meaning and purpose insofar as they are relevant to the wider evolutionary process. To the extent that her actions can contribute positively to the evolutionary process, they are meaningful to a larger process outside herself that has been unfolding long before she was born and that will continue long after she dies

This works because it produces a shift in consciousness that changes the object of self-reflection – the object of self-reflection is no longer just the isolated self and its particular concerns, it is the self-as-part-of-the-planetary evolutionary process. The shift occurs when the individual sees and experiences herself and her actions as an integral part of a new and wider whole - the great evolutionary process. The individual now identifies with the wider whole rather than the narrow self.

One effective way of triggering this shift in consciousness through a film or other presentation is to eventually lead the audience's attention to the fact that their attendance at the presentation is itself part of a significant evolutionary event on this planet – it is part of a process in which humanity is becoming conscious of the evolutionary process and is beginning to use knowledge of its trajectory to guide humanity's own evolution – an event of enormous evolutionary importance on earth.

- In the same way, your reading and engagement with this document is also part of that significant evolutionary unfolding, and is therefore inextricably connected with other evolutionary processes arising on this planet that are contributing to the emergence of a cooperative global society.

The epiphany is strongest when the individual's attention is progressively widened to see and embrace more and more of the human actions and processes that are instantiations of the unfolding of the evolutionary process across the planet (including her actions). This expanded, all-embracing attention becomes to be experienced as love for all that is involved in the wider evolutionary process.

The nature of the new whole

The evolutionary epiphany is more profound and lasting if the individual is also led to experience the fact that her actions are meaningful in evolutionary terms insofar as they contribute to the great evolutionary process. But this needs to be founded on a fairly clear understanding of the nature of the new whole that evolution is progressing towards. This knowledge is essential if the individual is to see what forms of action and social creativity on her part will contribute positively to the next great step in evolution, and to see how she should live her life.

For these reasons, any effective presentation of the grand evolutionary story must include a concrete identification of the next great step in evolution on this planet, and of the concrete measures needed to actualise it.

- A proper understanding of the evolutionary story demonstrates that the next step will be centred on the formation of a unified, sustainable, cooperative planetary society. This is the new whole to which evolution is progressing. It is a continuation of the trajectory of evolution on this planet that has progressively produced cooperative organizations of greater scale and evolvability – beginning with the formation of cooperative organizations of molecular processes to

produce the first simple cells, followed by the formation of organizations of these simple cells to produce complex cells, followed by the formation of organizations of these complex cells to produce multicellular organisms, followed by the formation of organizations of organisms to produce societies, followed by the formation of organizations of societies to form a planetary society.

- The great story also suggests that this step will require new forms of governance (including world governance) and other social innovations. The global society will need to be highly organised just like the complex cell and multicellular organism before it;
- Another important component of the next great step will be the development in individuals of the capacity to increase their adaptability by transcending their biological and social past. Spiritual practices are important means to this end.
- We need a clear understanding of the nature of the next great step in evolution because it will not actualise otherwise. In this stage of the evolution of life on this planet the mechanism that will produce the next step is our intelligence, plans and intentions. We need to use these tools to identify where we are going, and to design strategies to get there. If we leave it to chance, it will not happen – in the past chance took millions of years and many failures and false starts to produce cooperative organizations such as complex cells.

Transmitting the epiphany to all levels of society

To accelerate actualisation of the next great evolutionary step, it would also be desirable to produce evolutionary epiphanies at all levels of society. Just as it is important for individuals to see themselves as part of the evolutionary process, and to use the evolutionary trajectory to guide their actions, so too is it important for groups. Political organizations, governments and groups involved in socially creative activities (including environmental activists) would no longer see themselves as just pursuing specific social or environmental goals. In addition to pursuing their specific goals, they would see themselves as part of an inclusive evolutionary process that was working towards the actualisation of the unified planetary society. They would use the trajectory of the evolutionary process to design, guide, energise, and inspire their activities.

- For example, if the production of evolutionary epiphanies were included in David's work in building social resilience from the bottom up, participants could be energised by the realisation that their activities are not just about building better communities - they are also part of the evolutionary trajectory to a unified planetary society, and are linked to all other activities across the face of the earth that are consciously supporting this trajectory.
- It is worth noting here that not all cultural creativity is a positive contribution to the next great steps in evolution on the planet – evolution, if successful, has a particular trajectory, and it is only cultural creativity that contributes to the actualisation of this trajectory that is positive and relevant in evolutionary terms.

In this way, the great evolutionary story could energise, unite and guide the activities of individuals, of all kinds of social and political activist groups, and of societies, including

governments. At all levels, the evolutionary perspective would provide a meaningful answer to the question: What should I do with my life?

A short case study of a political organization that has been energised and guided by an evolutionary epiphany

The International Simultaneous Policy Organization (ISPO) is an example of a group that has undergone the shift in consciousness referred to earlier.

ISPO promotes a pathway to achieving forms of global governance and international cooperation that do not require any nation state to act against its narrow self interest.

- For example, at present if a nation state introduced special measures to penalise international corporations that damage the environment, the corporations will take their factories elsewhere where they are not regulated, and the nation will lose the jobs etc that would otherwise be provided. The ISPO approach overcomes this by having nations sign a commitment to introduce these environmental controls, but not until its competitor nations have given a similar undertaking. When all have given such a pledge, the regulations are introduced simultaneously, and the corporations cannot avoid them.

Sometime after he developed this idea, the founder of ISPO John Bunzl came across my book. The ideas in Evolution's Arrow appear to have produced an evolutionary epiphany in which he saw that his founding of ISPO was part of the evolutionary process that is actualising the formation of a cooperative global society. He refers to this realisation in his January 2003 ISPO newsletter which can be accessed by putting the phrase "where does sp fit in to evolution" into Google. Subsequently he wrote and had published an article that develops in greater detail and sophistication the evolutionary significance of ISPO. It draws upon my work, the work of Elisabet Sahtouris and the writings of Ken Wilber. The full article is at: http://www.simpol.org/dossiers/dossier-UK/pdf_UK/EvolutionaryBiology_SP.html . He has also since linked up with Barbara MH and her Foundation for Conscious Evolution. And even though he might not know it yet, he is also linked with all of us and with our diverse activities.

Evolutionary Salons and Strategic Conversations

Convener: Michael Dowd

Participants: Connie Barlow, Tom Atlee, Peggy Holman

Conclusions:

1. We (specifically Michael, Connie, Tom and Peggy) plan to convene an annual version of the 2005 Evolutionary Salon (ES 2005 Hacienda), centered on the current participants (and core invitees who could not attend).
2. We will explore the possibility of convening thematic evolutionary salons involving other participants in between the annual events -- e.g., about 6 months before or after.
3. We will catalyze and encourage the attendees of the ES 2005 Hacienda -- and others like them/us -- to convene strategic conversations / evolutionary salons of their own design. If we can set things up to evoke a flurry of self-organized evolutionary salons, we will be able to have far greater impact than if we organize them all ourselves.

A "strategic conversation"

- can be anything from a phone call or email exchange... to an online or face-to-face meeting of a few people for several days... to a full-fledged conference of thousands of people from related or unrelated fields;
- involves a very conscious choice of people or types of people, and of process; and
- is suggested, convened or facilitated out of a belief that THIS PARTICULAR conversation involving THESE PARTICULAR PEOPLE around THIS PARTICULAR INQUIRY using THIS PARTICULAR PROCESS(ES) could very well generate a breakthrough.

Strategic conversations are convened out of a sense that there is a stuckness, or an edge, or a potential synergy, or some other condition of potential breakthrough at an important growing edge of the movement to consciously evolve social systems. It is a conversational intervention to catalyze positive evolution.

In the hopes of catalyzing strategic conversations / evolutionary salons, we will create and post online resources useful to those who might convene them. Initially, the online space will be located at Omidyar.net, which provides free space for organizations to converse in online "threaded discussions" and use a wiki (a website of pages which anyone can change) to facilitate collaborative work. Also Omidyar serves funders in search of fundable projects to make a better world (so they just might stumble on something we wish to do). Later on when we have more technical advice, we may be able to upgrade our effort to a more sophisticated software platform.

The online resources we currently envision include:

A. The vision, goals, purpose, etc. of the Evolutionary Salon movement, such as the materials that arose out of ES 2005 at the Hacienda.

B. A participatory database of people working in/with the evolutionary / emergence paradigm in a wide variety of fields. We will start with a request to all ES 2005 Hacienda attendees to share names, short descriptions and contact info for people in their own networks (or who they stumble on in conferences, etc.) who fit this description. We

might use a question like: "Who do you think would make a good contribution to future evolutionary salons, and be able to make good use of what comes out of them?" Ideally, they would enter this information directly into the wiki themselves, although if someone has a real backoff from it, they could send the data to Michael, Connie or Tom to enter it. Hopefully we can accumulate a list of several hundred names relatively quickly. We could then encourage THOSE people to add further names --and encourage everyone to think about and co-create evolutionary salons and strategic conversations of any size on any juicy subject at any time in any location they select. (We would ourselves continually track the list for potential juicy salons we might organize.)

C. A participatory database of locations that would be good for such salons, with a bit of description, contact info, and why the place would be good. This will help the folks in (B) to actually organize salons.

D. A discussion space to explore possible evolutionary salon inquiries and themes and potential breakthroughs and evolutionary opportunities that could use a strategic conversation to help them along.

E. Know-how re convening, organizing, hosting and facilitating transformational salons - including the rationale for strategic conversations (given above), our organizing experience, process advice, and logistical considerations.

Vicki Robin's "Freedom" Book Critiquing Session

Convener: Vicki Robin

Participants: Not recorded

Submitted by: Tom Atlee

Vicki said to herself: "I know something about freedom. I'll write a book about it." Then she discovered where she didn't understand it. Then she thought "Probably a philosopher or someone will counter what I said," and she read a bunch of philosophers. Then she lost the thread entirely.

In our society we have free choice about consumption. People say, "I'm free; it's a free country." Therefore (wonders Vicki), how can I tell people that their free choice is destroying the world? (It's like a subtle form of nastiness).

She's now thinking of titling her book "Feel free: Why You Don't and How you Can." She wants to bring the message to where people are. She wants to change the conversation about freedom.

Freedom is one of the building blocks/forces that is embedded in everything and participates (with boundedness) in the construction of the world. This is different from the SENSE of freedom, i.e., when something has fallen that held you back, you have an experience of boundlessness. People seek boundlessness through consumption, but it is best experienced when you are not tied to things.

"I have to honor the frontier 'Don't you limit me!' sensibility, but have to also help people fall in love with constraints. They need to discover creativity within constraint."

How do you sell constraint? We like limits when they're ours (when we establish them), but not when they're someone else's (when someone else establishes them). We want to be the author of the limits in our life. To have ultimate freedom in this world (which is about constraint) you need to become a master of limits. "Transform your relationship to limits so you can feel free." (Like her earlier book, YOUR MONEY OR YOUR LIFE, was about transforming your relationship to money.)

Vicki is exploring a possible distinction between boundaries and limits:

Boundary - established between two entities in conversation about what comes in and what doesn't. The boundary can change if people agree to that. (When you break through, break down, or break into a boundary, it is no longer a boundary.)(Someone raised the issue of the permeability of boundaries.)

Limit - Limits can be natural, moral or self-created. There are absolute NATURAL limits (e.g., if you hold your head under the water and stay there, it will change you forever -- and once you have a child you will never *not* be a parent). Limits are somewhat softer in the MORAL domain, but can still be powerful - as you sow, so shall you reap (even if you don't feel the consequences here and now, they will be coming around!) You cross that line, step on the rake and it will get you. SELF CREATED limits involve taking a stand: "I

will not be Vicki if there is not peace on earth; who I am is Peace on Earth; if I fudge on that, then I'm not who I am."

We have constrained nature so that we can feel free. This is not sustainable. We need a collective conversation about where we are going to put the constraints in order to maximize our collective creativity and freedom. We need to learn what behavior is appropriate at a limit, and at a boundary.

The issue of "freedom vs. equity/community" suggests that there are separating freedoms and connecting freedoms. The former helps you get away from something you think is noxious. The latter is the capacity to "be with" without having to run away. If you HAVE to separate, then you are run by what you run from. You can be free and be with.

There is a distinction between cheap thrills and deep thrills. When you transgress a boundary you may get that "I feel free" feeling, but you have diminished your capacity to be free in the long run; license - licentiousness. Most of the things Americans thoughtlessly do are cheap thrills. (Vicki has a bumper sticker idea: ("Can't get it up, get a Hummer.") Deep thrills are when you have completed your assignment or tough conversation and it was hard and you came through it. Another distinction: Am I welcoming it or rejecting it.

Then there's the sensation of being both free and not free. "If I live in a free country why don't I feel free?" Freedom is that moment when the brick wall constraints come down (even when we didn't know they were there) and we open up into a space that is vast and safe. Like falling in love and feel known and seen and we can be or say anything and we'll be loved.

We need to learn to channel the freedom in a way that feels productive for us. Put in *chosen* constraints. We get more force through when we put constraints on the channel. The wildest rapids are in the gorges, while in the wide-open plains, the river is leisurely.

But after a time, the boundaries and limits you've put up may come to feel like an albatross -- you feel at effect of them, no longer the cause, the creator. You put them in, but you feel at the effect of them. You get to the wall of what you created; that's a space of liminality when you are in a conversation with the limits of your own world. If you negotiate that in a way that is complete, you feel free again. It is a birthing over and over again in life. In spiritual freedom, you occupy the same matter, energy, space and time as everyone else, but it doesn't matter. You can be free in the moment if you are a mature self; this whole thing becomes just play in the present moment.

YOUR MONEY OR YOUR LIFE is about freedom, not money.

Being bipolar helps me live in the presence of extremes.

Practices

1. When we're in a struggle between this or that (etc.) -- the everyday koans. When you are tied up in knots and cannot move because you can't enact anything. Usually what we do is weigh the options. We might instead take each option and put it way out and live it fully until there is nothing about that option that we shy away from or get triggered by. Then do the same with the other option. Doing this clears you out. What

shows up in that situation is self: "I'm me, not either of these options. I can do anything!" It doesn't matter what I choose, I can choose anything. I will just be present with it. (ANYTHING that gets you to yourself will work for this.)

2. When you hit the wall -- when we're sailing along and hit the wall "Where did THIS come from?" Fight or flight is standard. But we can be with the wall, and talk to it: "What are you REALLY? Is this my past parading as my future? I don't have to do that any more. Is this a protector or a connector?" (Often it contains both. Whether we welcome it makes the difference.) When you go through a wall, something comes in while you go out. If the wall is a protector, you want to keep it. When you expand to your level of incompetence you will hit a wall, at which time it is good to recognize who you really are and that you have a different skill set; then you can regroup and restart at a more appropriate level.

Ultimately, freedom is the capacity to be with anything that arises, welcoming and co-creative.

Discussion Phase

Someone suggested the distinction between freedom from and freedom to.

CONSTRAINTS may be divided into negotiable and non-negotiable limits.

Here are options:

adapt to it

release it - it is gone

relax it - permeability

move it - though it lives inside your system, it is possible to move it out - it isn't your constraint

A distinction was made between
self-aware systems vs. non-self-aware systems

In a self-aware system, freedom shows up as "choicefulness." In a non-self-aware system, freedom shows up as time-space mobility and identity -scarcity of choices (either/or). In a self-aware system, freedom shows up conscious of awareness of attention, intention and impact ("con-sequence" = together + following = karma). In a non-self-aware system, freedom shows up as empirically observable cause and effect.

In a self-aware system, freedom shows up as "choicefulness." In a non-self-aware system, freedom shows up as a constrained choices - scarcity of choices (either/or) -- especially when the choices are identified with self-identity.

In a self-aware system, freedom shows up as awareness of opening or closing possibilities. In a non-self-aware system, freedom shows up as (I record this... -- Tom)

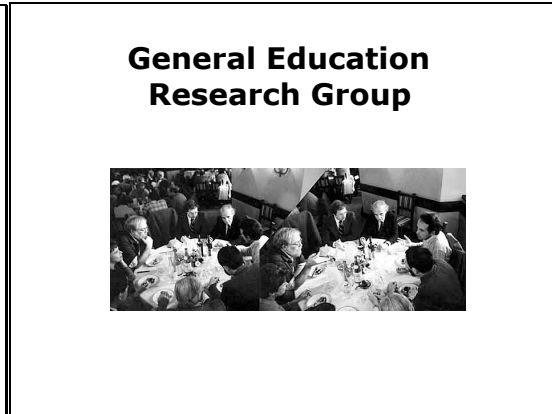
Global Sounding Slide Show

Submitted By: David Loye

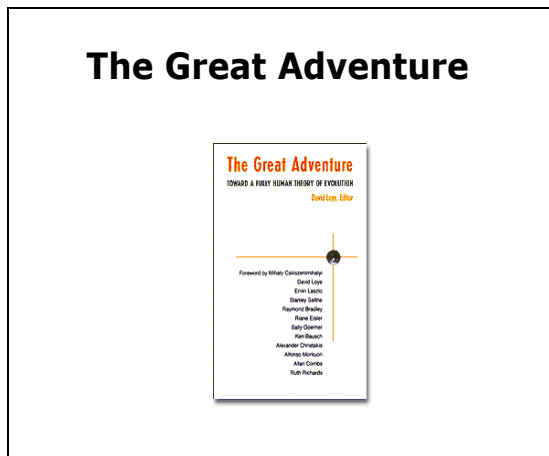
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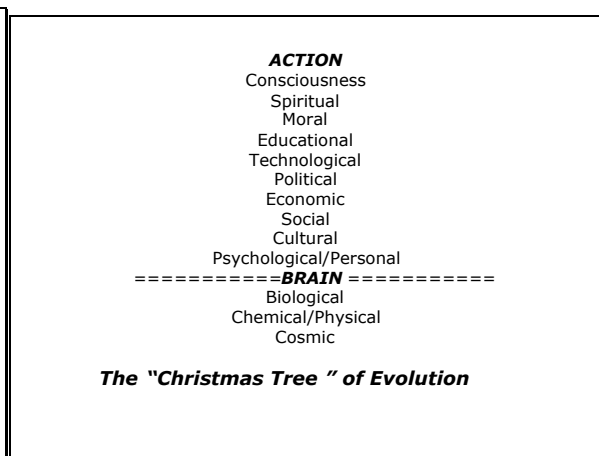
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Slide 3



Slide 4



Slide 5

The Global Sounding I. Basic Matrix for Rating Evolutionary Progression (+), Regression (-), or Neither (0			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Ratings for policies or projects +, -, or 0
Levels	+ Indicators	- Indicators	Rating
Cosmic	Sustainability of complex life forms	Environmental devastation	+, -, 0?
Chemical	Gaia hypothesis/ symbiosis	Environmental devastation	+, -0?

Slide 6

I. Basic Matrix for Rating Evolutionary Progression (+), Regression (-), or Neither (0			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Ratings for policies or projects +, -, or 0
Biological	Health and longevity	Environmental devastation	+, -, 0?
BRAIN	Parental love and nutrition	Lack of love and nutrition	+, -, 0?
Psychological	Self-actualizing	Lack of Fulfilment	+, -, 0?
[Cultural]	High priority for arts	Low priority for arts	+, -, 0?

Slide 7

I. Basic Matrix for Rating Evolutionary Progression (+), Regression (-), or Neither (0			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Ratings for policies or projects +, -, or 0
Social	Freedom and equality	Control and inequality	+, -, 0?
Economic	Balanced private/public	Imbalanced private/public	+, -, 0?
Political	Democracy	Authoritarian	+, -, 0?
Educational	Capacity for learning and independent thinking	Curtailling of facilities and discouraging independent thinking	+, -, 0?

Slide 8

I. Basic Matrix for Rating Evolutionary Progression (+), Regression (-), or Neither (0			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Ratings for policies or projects +, -, or 0
Technological	Emphasis on technologies of actualization	Emphasis on technologies of destruction	+, -, 0?
Moral	Living by the Golden Rule	Power of greed and corruption	+, -, 0?
Spiritual	Sense of identity with humanity and greater being	Slavery to materiality	+, -, 0?

Slide 9

I. Basic Matrix for Rating Evolutionary Progression (+), Regression (-), or Neither (0)			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Ratings for policies or projects +, -, or 0
Consciousness	Cognitive, affective, and conative scope	Curtailing the scope of mind	+, -, 0?
ACTION	Encouragement of progressive social action	Repression of progressive social action	+, -, 0?

Slide 10

I. Basic Matrix with Pilot Test Results Indicating Potential Global Impact for [[Bushite Regressive American Policies]]			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Regressive American policies
Cosmic	Sustainability of complex life forms	Environmental devastation	Opposition to Environmental action and global concern
Chemical	Gaia hypothesis/ symbiosis	Environmental devastation	Opposition to Environmental action and global concern
Biological	Health and longevity	Environmental devastation	Opposition to Environmental action and global concern
BRAIN	Parental love and nutrition	Lack of love and nutrition	Minimize governmental support

Slide 11

I. Basic Matrix with Pilot Test Results Indicating Potential Global Impact for [[Bushite Regressive American Policies]]			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Regressive American policies
Psychological	Self-actualizing	Lack of Fulfilment	Maximize defense minimize growth
[Cultural]	High priority for arts	Low priority for arts	Minimize support for arts
Social	Freedom and equality	Control and inequality	Maximize control and inequality
Economic	Balanced private/public	Imbalanced private/public	Maximize imbalance thru privatization

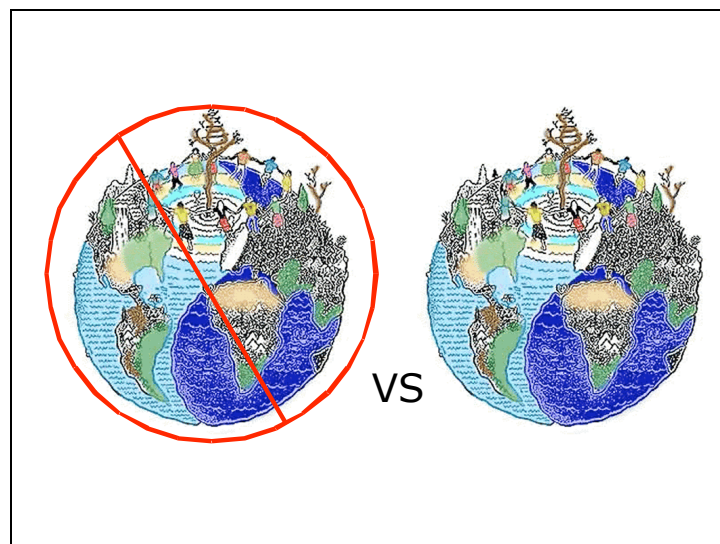
Slide 12

I. Basic Matrix with Pilot Test Results Indicating Potential Global Impact for [[Bushite Regressive American Policies]]			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Regressive American policies
Political	Democracy	Authoritarian	Oligarchic probe toward authoritarian
Educational	Capacity for learning and independent thinking	Curtailing of facilities and discouraging independent thinking	Decrease in funding and scope for education
Technological	Emphasis on technologies of actualization	Emphasis on technologies of destruction	Radical increase in funding for the military

Slide 13

I. Basic Matrix with Pilot Test Results Indicating Potential Global Impact for [[Bushite Regressive American Policies]]			
Levels of Evolution	Indicators of Progression	Threats and indicators of Regression	Regressive American policies
Moral	Living by the Golden Rule	Power of greed and corruption	Living by the Brass Rule
Spiritual	Sense of identity with humanity and greater being	Slavery to materiality	Celebration of the absolute wealth of power
Consciousness	Cognitive, affective, and conative scope	Curtailling the scope of mind	Devaluing the scope of mind
ACTION	Encouragement of progressive social action	Repression of progressive social action	Encouragement of regressive social action

Slide 14



Montessori

Submitted by: David Loye

This morning I want to tell you of the great story we are all living in without realizing it. It is the story of the Second Darwinian Revolution?

We all know about the First Darwinian Revolution. It was inspired by this great man. Darwin's first revolution established the story and theory of evolution as this central force shaping



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the lives of all of us for better or worse. The problem we'll look at was that Darwin was chopped in half. And for 100 years both the story and the theory have been shaped by the first half. Today, at last, the other half is coming back. Those are the websites for the Second Darwinian Revolution.

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www.benjaminfranklinpress.com.

Here's someone you all know. Without knowing it, Maria Montessori was one of the great pioneers of The Second Darwinian Revolution.

Here's the kind of world these two great thinkers, Darwin and Montessori . . . and the new thinking and work of Riane Eisler . . . have sought to build. The Partnership World we're here to keep building, each of us, and all together, in our own ways.



MARIA
MONTESSORI



The Partnership World
www.partnershipway.org
www.benjaminfranklinpress.com
www.thedarwinproject.com

So what's the problem? What's the challenge we face? The problem is what happened when Darwin was chopped in half. And both mainstream science and mainstream society became fixated on the first part. And this was the result. This was the kind of mind that prevailed. . .

THE PROBLEM AND *CHALLENGE*

Here's an honest, open, and rather horribly revealing quote by a leading 20th century Darwinian:

ALTRUISM VS. SELFISHNESS #2

"Given a full chance to act in his own interests, nothing but expediency will restrain him from brutalizing, from maiming, from murdering—his brother, his mate, his parent, or his child.

Scratch an 'altruist' and watch a 'hypocrite' bleed. No hint of genuine charity ameliorates our vision of society, once sentimentalism has been laid aside. What passes for cooperation turns out to be a mixture of opportunism and exploitation."

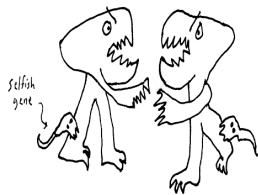
Michael Ghiselin, *The Economy of Nature and the Evolution of Sex*, p.247.

This is the classic stage-setting quote for modern sociobiologists and evolutionary psychologists.

Here's what's been hammered into the heads of millions of students by millions of teachers and thousands of scientists, books and television programs for 100 years now. The idea that at the core what drives our lives and all of evolution is Natural Selection as a sort of Frankenstein monster that runs around blindly gobbling up whatever is weaker, smaller, and dumber – and what's left is . . .



Random Variation
pursued by
NATURAL SELECTION



. . . the "survival of the fittest" that advances all evolution. And down at the bottom of it all is the reliable and relentless bite of Selfish Genes! And what kind of mind has a whole century of this global brain washing produced? Because I'm trying to cover too much here, I'm going to whisk through the next six slides very fast – we can cover them

in more depth if you want to in the workshop later this morning.

I call them the Bog Holes of PseudoDarwinian Mind. Here's the first one. Survival of the fittest, also known as Dog eat Dog and War of All Against All. . .

THE SIX BOG HOLES OF
PSEUDODARWINIAN MIND

BOG HOLE # 1

SURVIVAL OF THE FITTEST

a.k.a. the dynamics of
Dog eat Dog
and
the War of All
Against All

THE SIX BOG HOLES OF
PSEUDODARWINIAN MIND

BOG HOLE # 2

SELFISHNESS ABOVE ALL

or
Selfishness *uber alles*

Here's one you may recognize as the emphasis for right wing politics from Reagan to the current rampage of the Bushites in America. . .

Here's one you may recognize it as a core belief for the drug culture – and the street gangs. Life has no meaning – so why not mug someone. Or become another Enron

THE SIX BOG HOLES OF
PSEUDODARWINIAN MIND

BOG HOLE # 3

LIFE HAS NO MEANING

a consequence of the belief
it's all blind chance, random variation,
nothing more than a
celestial crap game

As those of you familiar with the doctrines for traditional 20th century biology know, this has been hammered into the minds of students for a century. It's all blind chance, random variation, nothing more than a celestial crap game.

THE SIX BOG HOLES OF
PSEUDODARWINIAN MIND

BOG HOLE # 4

EVOLUTION HAS NO DIRECTION

**another consequence of the belief
it's all blind chance, random variation,
nothing more than a
celestial crap game**

THE SIX BOG HOLES OF
PSEUDODARWINIAN MIND

BOG HOLE # 5

ONE MUST SUBMIT WITHOUT QUESTION TO HIGHER AUTHORITY

**a consequence of the belief
those on top are obviously
the fittest (i.e., richest, smartest,
most powerful), so one had better
shut up and knuckle under**

Think about it. Isn't this the gist of Bushite education? Isn't this at the authoritarian core of "teaching to the test" – which Riane and I were horrified to find out just two days is now taking over kindergarten in nearby Salinas – and I assume the rest of the nation . . .

Last, most important of all to both Darwin and Montessori. But soaked into the mind of the 20th century by 100 years of Pseudo-Darwinism. Amoralism Reigns. Or the mind-scrambling mixture of the belief that might makes right and there is no right or wrong. Which rules the mind of our time.

THE SIX BOG HOLES OF
PSEUDODARWINIAN MIND

BOG HOLE # 6

AMORALITY REIGNS

**or the mind-scrambling
mixture of the belief that
might makes right
and there is no right or wrong,**

***which rules
the mind of
OUR TIME***

So what did Darwin really believe? And not only believe but write out at length – only to be ignored for over 100 years? . . .

I did something that no one in over 100 years of science had ever bothered to do before. Something that the computer-literate eight-year-old can do today. With a computerized version of the book, using the Find button which every one of you have used, I did word counts on the book that Darwin wrote about HUMAN EVOLUTION, *The Descent of Man*. Here's what I found . . .

THE DARWIN GAP

THE FOUNDATION OF MORALITY

"We have seen how, with the aid of active intellectual powers and the effects of habit, the social instincts – the prime principle of our moral constitution – lead over our evolution to the golden rule "As ye would that others should do unto you, do ye to them likewise."

Here lies the foundation of morality .

Darwin, Descent of Man, p.106

In the whole book he uses the phrase "survival of the fittest" only 2 times – one of these times to apologize for using it in *Origin of Species*. Selfishness just 12 times. Competition just 9 times. . . So what does he actually write about?

In the *Descent of Man*
– about **human** evolution –
Darwin writes about

SURVIVAL OF THE FITTEST only 2 times

SELFISHNESS = *only* 12 times
COMPETITION = *only* 9 times

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LOVE, 95 times! Moral sensitivity, 92 times! Cooperation – they called it mutuality and mutual aid back then – 24 times . . . Almost three times more often than he writes about competition!

INSTEAD HE WRITES ABOUT

LOVE = 95 times

MORAL SENSITIVITY = 92 times

COOPERATION = 24 times

***Almost three times
more often than about
competition***

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What really matters? Why, obviously what inspires teachers to teach and really drives human evolution ahead. The powers of mind that above all education shapes!

Intellectual qualities and powers, 75 times. Reason, 53. Imagination, 25. Learning, 18. Consciousness, 15. Curiosity, 14. Instruction, 10. Of brain and mind he wrote 200 times!

HE ALSO WRITES ABOUT

“Intellectual qualities and powers” = 75

Reason = 53
Imagination = 25
Learning = 18
Consciousness = 15
Curiosity = 14
Instruction = 10

And brain and mind = 200 times!

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HE ALSO WRITES ABOUT

**Courage = 30
and
Character = 140**

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And something you hear almost nothing about in formal science, but familiar to everyone inspired by Montessori. Courage, 30 times. And character, 140 times!

What was

THE LOST TOP HALF

for the rest of

DARWIN’S THEORY?

You can see that in the best of all possible worlds we’d have at least a week just to mull over and discuss what I’ve covered so far.

ALTRUISM VS. SELFISHNESS #1

...the most important of all causes of organic change is one which is almost independent of altered and perhaps suddenly altered physical conditions, namely, the mutual relation of organism to organism—the improvement of one organism entailing the *improvement* or the *extermination* of others.

Charles Darwin, *Origin of Species*, p.372

Time constraints being what they are, I’ll have to get to most of this in the workshop later this morning. But here’s at least a glimpse of the lost top half for Darwin’s theory – and the REAL story of evolution.

When Darwin was only 28, in the notebooks in which he developed his early thinking about what became the well known first half for his theory, in three brief notes he also wrote out the inspiring completion – lost to us for a century. This is the first note. May not the moral sense arise from our strong sexual, parental, and social instincts.

Tenet I:

May not the moral sense
arise from our strong
sexual, parental, and
social instincts.

Tenet II:

“May not this give
rise to ‘do unto others
as yourself’ and
‘love thy neighbour
as thyself.’”

Here’s the second. May not this give rise to do unto others as yourself and love thy neighbour as thyself.

Tenet III:

“Therefore I say grant
reason to any animal with
social and sexual instincts
and yet with passion
he must have
conscience.”

Here’s the third. Therefore I say grant reason to any animal with social and sexual instincts and yet with passion he must have conscience.

The Second Darwinian Revolution

I. Early Notebook Theory

emergence of
THE SEXUAL INSTINCT

leads over time to emergence of
THE PARENTAL INSTINCT

leads over time to emergence of
THE SOCIAL INSTINCT

leads over time to emergence of
the capacity for
EMOTION

leads over time to emergence of
the capacity for
REASON

In those three sentences Darwin packed as much as Einstein in his famous formula $E = mc^2$. Here’s the groundwork track of thinking for the Second Darwinian Revolution. He’s saying . . . The emergence of the sexual instinct, leads over time to the emergence of the parental instinct, leads over time to the emergence of the social instinct, leads to the capacity for emotion, leads to the capacity for reason.

Did we emerge and become who we are just by bashing each other on the head? Is evolution solely driven by survival of the fittest and selfishness above all?

Darwin originally laid out the steps for the PREHUMAN evolution that led to us in just three sentences. Here's the proof of his genius and lost insight by the thousands of modern studies that constitute the scientific grounding for the Second Darwinian Revolution.

<i>The Second Darwinian Revolution</i> II. The Steps for Evolution, Prehuman to Human Level		
<i>Darwin</i>	<i>Emergence</i>	<i>MacLean</i>
SEXUAL INSTINCT <i>leads to</i>	meiotic sex, one billion years ago	hypothalamus
PARENTAL INSTINCT <i>leads to</i>	early reptiles, 250 million years ago	lower limbic system (septal)
SOCIAL INSTINCT <i>leads to</i>	mammals, 216 million years ago	higher limbic system (thalamocingulate)

The first column, Darwin. The second column what modern biology, anthropology, paleontology, and a host of other disciplines confirm. The third column is the story of evolution contained in our own brains – each brain part and level linked to the emergence of earlier life forms in the precise order in which Darwin at age 28 foresaw.

II. The Steps for Evolution, Prehuman to Human Level		
<i>Darwin</i>	<i>Emergence</i>	<i>MacLean</i>
Emotion <i>leads to</i>	mammals, 120 million years ago	higher limbic and prefrontal neocortex
Reason <i>leads to</i>	mammals, 70 million years ago	higher limbic and prefrontal neocortex
HUMAN CAPACITY FOR MORALITY AND SPIRITUALITY		

I'm just going to let that sit there for a little so you can read the copy and think about it on your own. . .

We're running out of time, so here's just a glimpse of what comes next in the story and the theory. Here are the specific steps for human evolution that built us into who we are, and what we do, that Darwin, at age 60, spells out in *The Descent of Man*.

The Power of Caring, led to the need for the Power of Reflection, led to the need for the Power of Language, led to the need for . . .

The Second Darwinian Revolution

III. The Steps for Evolution, Pre- into Human Level [SHORT VERSION]

I. The Power of Caring,
led to the need for

II. The Power of Reflection,
led to the need for

III. The Power of Language,
led to the need for

The Second Darwinian Revolution

IV. The Power of Habit

which through repetition of the prior steps over and over and over again,

over thousands of years,

locked in place the norms, customs, rules and laws that ultimately constitute the network of morality that sustains us

as the most basic of all social safety nets.

Once again?

. . . The Power of Habit, Which through repetition of the prior steps over and over and over again . . . Over thousands of years . . . Locked in place the norms, customs, rules and laws that ultimately constitute the network of morality that sustains us . . . As the most basic of all social safety nets.

I want to get underway here with a closer look at the part of the rest of Darwin's theory that's so closely wedded to the

Montessori approach . . . The specific steps for human evolution that make each of us what we CAN be and SHOULD be today. Most important is what sets it all off . . . The Power of Caring. There you can see the actual opening lines from Darwin, from which he goes on to develop the idea I paraphrase. . . *In the first place, the social instincts lead an animal to take pleasure in the society of its fellows,* he tells us. In other words — implanted over a billion years of prior evolution — over thousands of years the motivational drive of *Caring for others* (i.e., empathy, sympathy), *led to the need for...*

The Second Darwinian Revolution

III. The Steps for Evolution, Pre- into Human Level

I. The Power of Caring

***In the first place, the social instincts lead an animal to take pleasure in the society of its fellows,* Darwin tells us. . .**

In other words — implanted over a billion years of prior evolution — over thousands of years the motivational drive of *Caring for others* (i.e., empathy, sympathy),

led to the need for

... The Power of Reflection. *Secondly, as soon as the mental faculties had become highly developed, Darwin notes the situation arises where ... images of past actions and motives shape decisions and actions for both prehumans and humans in a critically important new way. This was the new capacity of mind to compare the relation of past actions, to present consequences, to future probabilities, which ... led to the need for ...*

II. The Power of Reflection

Secondly, as soon as the mental faculties had become highly developed, Darwin notes the situation arises where

images of past actions and motives shape decisions and actions for both prehumans and humans in a critically important new way.

This was the new capacity of mind to compare the relation of past actions, to present consequences, to future probabilities, which ...

led to the need for

III. The Power of Language

Third, after the power of language had been acquired, and the wishes of the community could be expressed," Darwin observes that this new power gave us the ability for the increasingly sophisticated expression of the opinions of others as well as ourselves.

This made it possible for us to compare and explore with others the lessons of experience — out of which could now emerge some consensus on how we are to act for the benefit or good of all, which ...

led to the need for

... the Power of Language. *Third, after the power of language had been acquired, and the wishes of the community could be expressed,"*

Darwin observes that this new power gave us the ability for the increasingly sophisticated expression of the opinions of others as well as ourselves. ... This made it possible for us to compare and explore with others the lessons of experience — out of which could now emerge some consensus on how we are to act for the benefit or good of all, which ...

led to the need for ...

IV. The Power of Habit

Lastly, habit in the individual would ultimately play a very important part in guiding the conduct of each member," Darwin tells us. ...

"... for the social instinct, together with sympathy, is, like any other instinct, greatly strengthened by habit, and so consequently would be obedient to the wishes and judgement of the community."

In other words, in this way — through repetition over thousands of years — the norms, customs, rules and laws that ultimately constitute the network of morality — that is the most basic of all social safety nets — was not only created, but is today maintained.

... The Power of Habit. *Lastly, habit in the individual would ultimately play a very important part in guiding the conduct of each member,"* Darwin tells us. ... *"... for the social instinct, together with sympathy, is, like any other instinct, greatly strengthened by habit, and so consequently would be obedient to the wishes and judgement of the community."* ... In other words, in this way — through repetition over thousands of years — the norms, customs, rules and laws that ultimately constitute the network of morality — that is the most basic of all

social safety nets — was not only created, but is today maintained. . . What do you think of this? Relation to Montessori?

Now you can go through all of this, and so thoroughly have most of us been brain washed that we can still wonder whether what we've been told for a century is not, after all, the whole truth and nothing but the truth.

Here's a direct quote that's rather hard to deny. "Important as the struggle for existence has been and even still is, yet as far as the highest part of our nature is concerned there are other agencies more important. . . For the moral qualities are advanced either directly or indirectly much more through the effects of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection."

The Second Darwinian Revolution

I. Turning Point Quote

"Important as the struggle for existence has been and even still is, yet as far as the highest part of our nature is concerned there are other agencies more important."

For the moral qualities are advanced either directly or indirectly much more through the effects of habit, by our reasoning powers, by instruction, by religion, etc., than through natural selection."

Darwin, *Descent*, vol.2, 403-404

The Second Darwinian Revolution

THE TWO HALVES OF DARWIN'S THEORY OF EVOLUTION

First Half

Biological
Foundation

Second Half

Cultural/Psychological
Superstructure

FIXATED ON

IGNORED

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Here's the whole picture at a glance. The first half for Darwin's theory deals with the biological foundation, on which 20th century science and education became fixated. The second half deals with the cultural and psychological superstructure – which was ignored. You can get the full theory and story at those websites.

Here's another look at the whole picture. This is a sequence for the "tree of evolution" that emerged out of the scientific backgrounds, and thinking, and work of the General Evolution Research Group, of which Riane and I were co-founders. You'll find the full development in the SUNY Press book by a dozen of us, *The Great Adventure: Toward a Fully Human Theory of Evolution*. What do you think of how independently, out of second Darwinian revolution science, came this late 20th century reflection of what I gather Maria Montessori laid out early in the century?

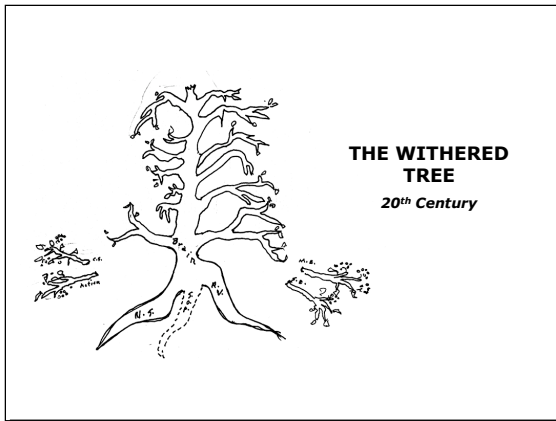
ACTION

Consciousness
Spiritual
Moral
Educational
Technological
Political
Economic
Social
Cultural
Psychological/Personal

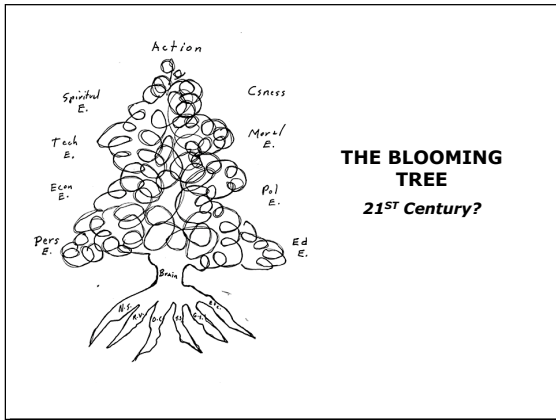
===== **BRAIN** =====

Biological
Chemical/Physical
Cosmic

The "Christmas Tree" of Evolution



and atomic and hydrogen bombs, and 165 major wars and tyrannies that killed 180 million people.



What can we do? Once again let me close with what I stressed earlier this morning.

What
can we do?

The Goal for the ***Second Darwinian Revolution***

We live by story.

Most of us would agree this is true.

But from all sides what is now happening to our world tells us the story we are living by is driving our species and all we cherish to extinction.

What can we do?

What happened to the First Darwinian Revolution shows how the story we live by is shaped by *the prevailing theory of who we are, what we are here for, and where we are going.*

Thus if we change the theory, *we can change the story* — and thus change the old pattern to our lives, opening the way to the better world.

This is the goal of the Second Darwinian Revolution

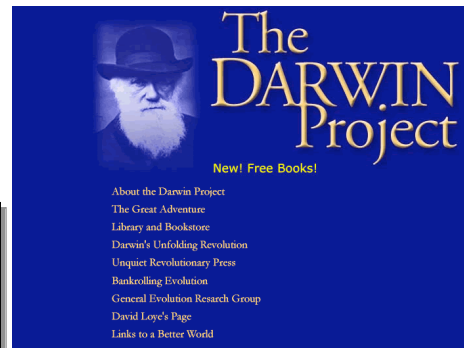
Here's the great tragedy of the 20th century. Down at the bottom you can see the fat roots in physics, chemistry, and biology . . . and then above the brain level the withered branches for the mainstream understanding of evolution. For the lack of what the Second Darwinian and the Montessori revolutions have worked to try to get across, all our species' vast investment in the social sciences — psychology, sociology, economics, political science, et cetera — and in education, and in spirituality, still in the end producing Hitlers,

Here's the goal for the 21st century. A tree of evolution drawing from many more proven PROGRESSIVE roots in biology, with the flowering of progressive social science and progressive spirituality making the story and the theory of evolution come to life to advance rather than check us in place, or drive us backward, in evolution.

Based on what we've seen so far . . . And much more to come . . . Here's the goal for the Second Darwinian Revolution, which I hope may become the goal in partnership for the ongoing Montessori Revolution. We live by story. . . Most of us would agree this is true. . . But from all sides what is now happening to our

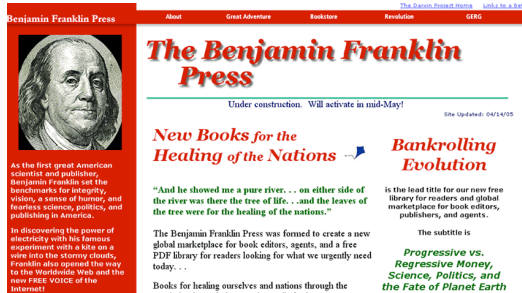
world tells us the story we are living by is driving our species and all we cherish to extinction. . . What can we do? . . What happened to the First Darwinian Revolution shows how the story we live by is shaped by *the prevailing theory of who we are, what we are here for, and where we are going*. . . Thus if we change the theory, we *can change the story* — and thus change the old pattern to our lives, opening the way to...

Here, quickly, are the useful websites. For The Darwin Project...



www.thedarwinproject.com

For The Benjamin Franklin Press...

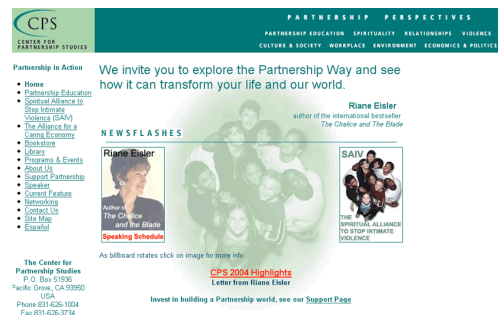


www.benjaminfranklinpress.com

For The Center for Partnership Studies

and the partnership movement worldwide . . .

And for your own wonderful home base, already doing so much good in the world — our new partner in building the better future.
www.montessori.org.



www.partnershipway.org



The Partnership World.

Here are the source books in which you can find the ongoing theory and story. Please note you can download free PDF chapters of this one from both the Darwin Project website and the Benjamin Franklin Press website.



The Partnership World

www.partnershipway.org
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www.thedarwinproject.com

Key Books for The Second Darwinian Revolution

Loye, D., Ed. *The Great Adventure: Toward a Fully Human Theory of Evolution*. Albany, NY: SUNY Press, 2004

Loye, Riane Eisler, Mihaly Csikszentmihalyi, Ervin Laszlo, and eight other leading authorities on Darwin's long ignored completed theory and the full range of modern studies that update and expand it.

Free PDF download for
key chapters at
The Great Adventure

www.thedarwinproject.com

Here are three more. Again free PDF downloads for the whole book at www.benjaminfranklinpress.com.

Key Books for The Second Darwinian Revolution

Loye, D. *Darwin's Unfolding Revolution*.

Free PDF download
at www.benjaminfranklinpress.com.

Loye, D. *Darwin in Love*.

Free PDF download
at www.benjaminfranklinpress.com.

Eisler, R. *The Chalice and the Blade*.

Universally available.

Taking Responsibility for Your Passion and Assisting Others to Find and Follow Their Callings

Participants: Llyn Peabody, Lynne Mosier, Jay Earley, Connie Barlow, Les Ihara

Submitted By: Llyn Peabody

The importance for holding this session was to “take responsibility for my passion”. My opening introductory line (on Thursday night) had been that I came to this conference because I have a passion for helping people be in touch with, and live from a sense of *calling*. Though I was drawn to participate in the session convened to look at the larger picture of what this Socially Creative Movement will look like, I knew that it didn’t carry as much juice for me as actually looking at what could be *my* part.

The three of us core members each spoke of one area that we have passion for.

Lynne: Lynne feels called to participate in the Direct Democracy project that her father Sen. Mike Mosier outlined so thoroughly in a later session. She feels drawn to this as an expression of her desire to make the world a better place for her young children.

Jay: Jay has been a practicing therapist for many years and more recently has gotten into Life-Coaching—which, of course, is all about helping people be in touch with their callings.

Jay has trained in the use of a therapy mode called “Internal Family Systems Therapy” and has been developing a personality system akin to the Enneagram though more complex in that it deals with sub-personalities as well as one’s dominant personality-type. Both of these systems lend themselves to being self-led, and to peer counseling. These models allow for people to identify and heal pathological patterns of self and to articulate and live into a vision that expresses ones healthy capacities.

The exciting thing about Jay’s vision was/is that he has a self-replicable model that, through the attractor of personal growth, draws people to these systems he’s working with. Small support groups can be formed around clusters of people who wish to pursue this path of self-knowledge. The individual is able to connect with his or her sense of life-purpose. The small group becomes a source of inspiration and, in time, these pods of personal growth and empowerment become a network of social-change in the larger whole.

The group of us present got very excited about how Jay’s system maps onto the larger model that the Salon group had been massaging all weekend. In the larger model we talked about people waking first to a sense of growth through self-interest. At some point this self-awareness yields to awareness of *other*. Finally it becomes an awareness of the *whole*. In the larger model, Social Evolution is thought to mimic biological evolution in the way that single celled creatures go through a phase of being “multi-creatured cells” before they ultimately become multi-celled creatures.

In Jay’s project we could imagine how a person might be drawn to his system of self-knowledge through a desire to relieve some sort of life-pain, or because of a sense that “there’s got to be something more”; from an urge to find one’s calling... In these small

circles of reflection, in time, a person would be encouraged to look for ways in which his or her calling could be expressed in the community.

Llyn: I explored with the group a vision I've been chewing on and mulling over for many years. The idea is to perform vision quests and rites of passage for whole communities. Over the last 30 years, there are dozens of intentional communities around the country that have gone through the phase of initial visioning and then done the work to ground the vision into a sustainable infrastructure. These communities have a stable land-base, economic means to keep going, and have worked out the communication-skills needed for social sustainability. Many of them have developed working alternatives to agriculture and building practices that are appropriate and needed in the Ecozoic era. My desire has been to find a way to unleash the spore contained in these fertile seedpods. I've had a passion to help people find their calling on an individual basis through rites of passage, vision quests and Life Coaching. I'm curious about applying these same forms for growth and exploration at the next order of organization—the intentional community.

The group I met with had some great ideas for how to take this project and dream to the next step. They suggested I find a community that is at this stage when a vision quest/rite of passage would be the natural next step, and who would be open to working with me. (I live near Lost Valley Educational Center and have history with them that extends back several years. I will be approaching them about working together in this manner.)

The group suggested I do a web-search to see what others are doing along these same lines. I'll be looking for organizational consultants and system designers. (If anyone reading this has any other ideas for paths to explore in this domain, please be in communication with me. kokopellyn@earthlink.net).

Les had a really useful contribution right at the end of our session. In his organization, the staff takes on different projects. The projects are constructed to have a dual benefit. There is the larger benefit for the organization or community that they target. In addition, each staff member must identify a personal goal or growing edge that will be met through his or her participation in the project (nested passions). This way, the staff-member has a personal stake in the successful outcome of the project. I would like to include this design principal into the development of community vision quests. This way, the vision that is born through the processes the community goes through is more likely to be carried to fruition because the individual members will be personally invested. It seems that the idea behind this is one of *pattern language* design elements that Tom Atlee is looking to define and catalogue in the blossoming of new culture.

What is Emerging Regarding Pattern Language and Strategic Conversations

Convener: Tom Atlee

Participants: Not Recorded

Submitted By: Tom Atlee

[Note: These are Tom's notes and do not cover the full ground of what was said during the 5 hours of Sunday conversations on this topic, but focus on what Tom was interested in, what he was trying to make sense of. The notes have been reorganized into a sort of summary form.]

We are looking for an organizational form that can "inter-learn" this movement into timely higher forms of its own evolution. We're looking for ways for it to breathe and coalesce around the same nutrients - so all the little cells can get together.

[Note: In this case the movement isn't lots of people carrying signs in the street. It is the *motion of the living social body*, in this case, as it is waking up.]

Functions of an imagined "collective intelligence enhancement service organization" for the movement:

1. Creating a set of pattern languages (for a description of "pattern languages" see the notes for Saturday night). Also creating software so that those pattern languages can be co-created and evolve in a broadly participatory way. The pattern languages can serve a variety of purposes -- as a curriculum, or as a way to organize/bring together people working for change who should be in touch with each other, or as a philosophical picture of the whole landscape of transformational work to add depth and meaning to the work that we each are doing. In a sense, it describes the whole Project that we are all engaged in. It is the "pure research" model of the whole, for which there are many uses.
2. Deep research in the realms covered by each pattern
3. Engaging people and groups in their place in the pattern language (and the consequent relationships that could empower their work). This can be done in individual conversations or in great convocations (perhaps somewhat like Barbara Marx Hubbard's "Syncons")
4. Scanning the leading/growing edge of the movement and society, looking for stuck places, potential breakthroughs and evolutionary opportunities
5. Seeding and convening strategic conversations to tap the potentials in (4) (for more about "strategic conversations" see the Monday morning notes)
6. Incubation - helping promising emerging initiatives feel their way into their Work. A social incubator is a place where energies are welcomed and nurtured. Incubators are always doing things that are magical because you always have a placental connection to energy sources that are not visible to the outside world.

This activity 1-6 would be a catalyst for the movement's self-awareness, collective intelligence, collective wisdom, self-transformation and evolution.

Tom thought of it first as a think tank or an institute, but these had too many old connotations. We considered "nexus." The dictionary describes a nexus as:

- 1 a connection or link associating two or more people or things
- 2 a group or series of connected individuals or things
- 3 the center or focus of something
- 4 a specialized area of the cellular membrane that helps cells to communicate or adhere.

These definitions, collectively, seem a good fit for what we're thinking of. We thought of our connotations with the word - a super hub - paying attention to the flow of the energy of the movement and making connections (both actual and theoretical). If you are a nexus on the internet, there is an organizational form.

WHICH nexus are we? was the next question. What is its name? We tried "The Hacienda Nexus" (sort of like "The Santa Fe Institute"), which side-steps the problem of narrowing it down substantively, of defining something that's pretty undefinable. Some people use dates to name their movements, so we considered "May 14 Nexus." No consensus emerged.

Jokingly, we considered "A can-do-it conduit..." ☺

In talking about this it was suggested we should use words like

- Linkages
- Enabling
- Pieces of the puzzle
- Seeing yourself in the larger picture

We think it is useful to think of the project of creating a better world as a design problem. We should call the "patterns" "design elements." Note there are two kinds of design elements - strategic (getting from here to there), system (where we are and where we want to be).

Interviewing

The idea arose that the pattern language could be built by interviewing successful change agents, seeking the patterns underlying their success.

We could interview expert practitioners - catching best practices (by putting in each pattern the people who are expert at that pattern) and putting it into a new universal language.

In fundraising efforts, we should stress that *we are interviewing people* - activists, expert practitioners, systems people -- finding out what people are actually doing that is successful (extracting best practices) and helping them understand their own experience and their own life course -- both through the interview process and through their ultimate placement in the map of the whole (the pattern language). It could help them become more sophisticated in their own practice and become enthusiastic spreaders of the word re this enterprise so that their networks get drawn into it as well. "This project is adding self-reflection into the whole activism and systems change process." This is a very feet-on-the-ground pragmatic selling point for foundations. Talk about the virtues of capturing practices, but also linking them together to make a whole system of practices.

Play with pair-wise concepts that echo each other -- like what is and what might be.

Possible Resources

How do we resource this? What would the strategic conversation look like about THAT? Who are the players? Who would not have to be convinced of the value of this? Check out the Benton Foundation, which supports social transformation and media work.

Activities such as votesmart.org and the Peace Corps suggest there is an army of young people who might see this as an inspiring thing to do and provide inexpensive intern-type help. They would be cheap to house and feed and provide a powerful contribution to the effort, learning a lot as they worked (e.g., in interviews or pattern development). We might also think of all the people who went through the Kucinich campaign, the Greens, etc., who are inspired by these kinds of ideas but haven't found a meaningful form of activism among the currently visible options. They would love to work for a better world if they could find a form to work through that seemed to fit their ideals.

Ken Wilber's Integral Institute might be an ally. Although it has a reputation for constraining people's thinking to Wilber's ideology, its "Integral Naked" project is taking a more broad paintbrush of who they are inviting than what they were doing earlier. There seems to be openness to explore consciousness and transformation in general. And there are significant intelligence resources, people, networks, listservs, etc. connected with it.

The media group from Practice of Peace - lots of good media work going on. They name the good work going on. YES! magazine was doing an article on positive media. They should include something on the appreciative media movement.

Notes from Closing Session

Submitted by: Mark R. Jones

Q: What is the capacity that we are trying to build?

A: (a) The “transcendental insight” → that we are all interconnected
(b) The “transcendental love” → that we are all concerned for, care for, empathize with, appreciate the beauty of, and can nurture something or someone other than our individual selves { the orientation from self → other → whole }

Q: What happened in the opening of our hearts — individually and collectively — when the “911” and 2004 Tsunami events occurred?

A: (a) An individual and collective realization that we are all interconnected (“transcendental insight”), and that we are all concerned for, care for, empathize with, appreciate the beauty of, and can nurture something or someone other than our individual selves (“transcendental love”)
(b) A global conversation expressing that we are all interconnected (“transcendental insight”), and that we are all concerned for, care for, empathize with, appreciate the beauty of, and can nurture something or someone other than our individual selves (“transcendental love”)
(c) A momentary individual and collective living-into that we are all interconnected (“transcendental insight”), and that we are all concerned for, care for, empathize with, appreciate the beauty of, and can nurture something or someone other than our individual selves (“transcendental love”)

Q: Given these insights, what is our “Work”?

A: Our work is to individually and collectively increase the awareness, capacity, and actualization of the insights that we are all interconnected (“transcendental insight”), and that we are all concerned for, care for, empathize with, appreciate the beauty of, and can nurture something or someone other than our individual selves (“transcendental love”)

The Co-Intelligence Worldview

Convener: Tom Atlee

Participants: Not Recorded

Submitted By: Tom Atlee

Co-intelligence is intelligence that arises from and enhances wholeness.

Wholeness: Tom has done extensive analyses of wholeness (see <<http://co-intelligence.org/l-wholeness.html>>, which he didn't go into too much detail about), but it particularly involves inclusiveness, synergy, and the "greater than this" dimensions of existence.

Intelligence is our capacity to be in sync with our environment -- both by adapting to it and by changing it to suit us. It is heavily dependent on our ability to create mental models (ideas, stories, images) of the world around us which actually replicate important aspects of reality. Intelligence usually involves a cycle that runs from perception (taking in raw data) through reflection and understanding (creating useful mental models), to the formation of will/intention and action, which creates effects in the world that can then be perceived, completing the cycle. It also includes memory (of perceptions and understandings). Various kinds of feedback and learning (e.g., rote memorizing, cultural transmission, and learning from experience) can be analyzed using this model of intelligence, as can systemic factors in collective intelligence (e.g., Media are (admittedly flawed) collective organs of perception, while Congress is an (admittedly flawed) organ of collective reflection).

Tom drew two circles overlapping. One was "intelligence". The other was "wholeness." Where they overlapped, he wrote "co-intelligence."

Tom suggested that any form of intelligence that arises from and enhances wholeness -- which reflects the holistic worldview and reality -- can be considered a form of co-intelligence. His analysis has so far identified six manifestations of co-intelligence. The following list of them is adopted from <http://co-intelligence.org/l-6_CI_manifestations.html> which contains more info on them, plus links:

- 1 There is more to intelligence than brains and logic. There is multi-modal intelligence - the integrated intelligence of head, heart, intuition, etc.
- 2 There is more to intelligence than successfully predicting and controlling things. There is collaborative intelligence - the ability to think, feel and move *with* the world around us..
- 3 There is more to intelligence than individual intelligence. There is collective intelligence - the intelligence of groups, organizations and societies.
- 4 There is more to intelligence than solving the problems in front of our faces. There is wisdom - the expansion of our perspective towards greater wholeness.
- 5 There is more to intelligence than a solitary capacity exercised within the life of a single entity. There is resonant intelligence - the intelligence that arises among us through our deep commonalities.
- 6 There is more to intelligence than human intelligence. There is universal intelligence - the intelligence of God's will, Nature's wisdom, the Tao, etc..

Tom makes distinctions between collective consciousness, collective wisdom and collective intelligence: Many people combine these. Tom finds it useful to distinguish them, while acknowledging they can overlap a lot.

- Collective consciousness refers to many people being aware of the same thing, from the TV coverage on 9-11 to esoteric mind-melds among certain spiritual practitioners and in some psychic phenomena. It also includes Jung's collective unconscious and any other dimension of collective (actual or potential) awareness or perception.
- Collective intelligence is the ability of a collective (group, organization, community, society) to deal well with its circumstances, especially when they change.
- Collective wisdom is the expanded perspective achieved by a group or society through their diversity, their attunement to higher forms of consciousness, or other sources. (A metaphor from quantum physics can help clarify this: The perspective that collective wisdom arises from synergy between diverse participants can be viewed as the particle-based form. The perspective that collective wisdom arises from attunement to existing higher or deeper forms/sources of wisdom can be viewed as the field-based form. Whether you get the particle phenomena or the wave phenomena depends on how you design the experiment -- the dialogue or exercise.)

There are many forms of collective intelligence, among them these:

- Group magic - the high energy, intelligence and flow state that can happen in a face-to-face group, often through dialogue
- Attunement - people can be attuned to each other, to emergent group states, or to a higher form of intelligence or wisdom
- Wisdom of crowds - the intelligence of the "invisible hand" of systems of independent agents (people, ants, computer entities, etc.) who self-organize into complex behaviors (flocking, markets, etc.) (see James Surowiecki's book THE WISDOM OF CROWDS)
- Morphogenic fields - Biologist Rupert Sheldrake has gathered evidence suggesting that entities of a given type develop collective fields of habit such that as more of them learn something, it becomes easier for others to learn that thing (similar to the "hundredth monkey" phenomenon)
- Evolving collective memory systems like libraries, the Internet and academia
- Systemic deliberative systems like Citizen Deliberative Councils (see <<http://co-intelligence.org/CDCUsesAndPotency.html>>)
- Organizational intelligence - Peter Senge (THE FIFTH DISCIPLINE) and others have written and worked extensively on creating "learning organizations" -- corporations that can learn from the collective experience of their people
- Intelligence as analyzed information - Think CIA, which (when it actually works) is a collective intelligence-generating entity. Robert Steele, former intelligence agent who loves Tom's book THE TAO OF DEMOCRACY, is a major organizer in the Open Source Intelligence movement which aims to enable the whole society to generate intelligence for the use of the whole society, and to drastically reduce the secrecy involved in intelligence operations, using open sources of information instead.
- Synanim.com - Tom is intrigued with this method of producing consensus without dialogue. In groups of ten, participants each write and post their personal response to a task assignment. After reading all responses, they each choose the response they like best (their own or another's) and revise it. They do several iterations of this, ending up

with one or two statements that reflect their best thinking as the group. This holds great promise for online deliberations, and for creating framings that clarify 3-5 diverse approaches to a public issue that define the mainstream debate about it (which can then be used by deliberators and to inform the general public).

- Different levels of collective intelligence ranging from the personal (as in Gestalt therapy helping the diverse voices in people's psyches to work together better) through interpersonal, organization, group, network, community, state, national and the worldwide collective intelligence of humanity.

Tom's leading edge has to do with citizen deliberation. For years he's been promoting citizen deliberative councils (mentioned above) in which randomly selected citizens study a public issue, interview experts, deliberate together (usually with facilitation) and then issue findings and recommendations to the media, public and/or officials. While often providing a very high quality of collective intelligence, Tom fears they are too expensive (e.g., \$30-100,000 each) to spread rapidly enough to meet the challenges of the 21st century. So Tom is working with a few other people to try developing an easily replicable grassroots community deliberative system integrating online and in-person co-intelligence resources. More information is available at <http://www.wiki-thataway.org/index.php?page=CategoryExtremeTaoOfDemocracy>.

Evolutionary Salon Final Process Meeting

Submitted by: Tom Atlee

What contributed to the collective intelligence that emerged here?

- The selection of people we did and didn't invite - they didn't bring agendas, weren't pushing their trips, which allowed me to speak my edge. However, it was noted that Open Space (OS) and Wisdom Council (WC) work even with egos and agendas, if the convening Call or Inquiry is right. The intention is larger than the agendas, and creates space for people to speak what's true for them. In WC, both the mixing of participants and asking them to listen into deeper patterns often refocuses their attention off the agendas they came in with.
- The facilitation (for example, creating good space for people to speak, as above)
- Giving people the permission to do what they want to do -- e.g., "the polite thing to do if you are bored is leave". Some of us LIVE like this, but have never experienced it as a group process.
- Mark's butterfly report - looking for deeper patterns
- We all had to clean up and cook together -- it helped us connect (or at least appreciate those of us who did this work among us). Interestingly, it seems convenience can community-building (this applies to communities out in the world, too, as we order things off the internet and don't walk to the local store(s) to get things, where we'd meet each other). If we'd held this at the Marriott, we wouldn't have had this level of connection. Not necessarily, says Peggy. An OS of Broadway producers in Las Vegas did not get to the depth of this group, but they certainly had a lot of community-feeling by the end. Perhaps this is part of what Juanita calls "creating hospitable space. Or maybe we should call it "co-created space."
- A climate of unknowingness. The process allows people to leave conversations where certainties are too boring or oppressive, to go where there is edgy juice. It combines intention plus unknowingness. You don't know what's going to unfold ("be prepared for surprises"). This freedom from old certainties allows groups to tap into the collective intelligence.
- It helps answer the question: How does what I contribute connect? It's part of the mix, and helps the unknowing.
- Michael has been converted to Open Space - creating a space for natural emergence to emerge. The WC was very creative, setting people up for OS.
- The evolution of the OS/WC merger that was done Saturday night (and felt so successful), is a microcosm of a larger evolution. If we allow ourselves to be a process laboratory, we can then offer new processes to the world. Peggy and Juanita are both open to working with the common essence that underlies both OS and WC to create new things, and new explore new ways to dance with visual presentations like Nancy's and Llyn's. No one was saying THIS IS THE RIGHT WAY - they/we modeled humility of approach. The WC network had earlier created "passion cafes" as a mix of OS and WC.
- When we started out, for many of us it was hard to believe that everything would be attended to, but it was -- often amazingly, inexplicably.
- In the planning process, Peggy protected the integrity of Open Space, but didn't know how to fit WC in, which Tom really wanted to do. Juanita was familiar with

OS, and Peggy realized the OS-similar basics of WC from reading Juanita's Ph.D dissertation. They talked and came up with the design we used. (There was more of the story of the evolution of the process work given in the session but I was participating in the discussion and didn't get it down. -- Tom)

- We were using an OS-style cross-pollination (law of 2 feet, bumblebees), but Juanita noted that in WC, cross-pollination happens in a short time, due to the mixing process.
- Both Juanita and Peggy have more interest in the potential of the great Work we are doing here than in any particular methodology. Methodology is only a simulation of life; people who love evolution can SEE evolution dynamics play out in OS and WC.
- We wondered what it would be like if OS sessions were convened around inquiries (stimulating questions) instead of topics.
- In the history of such processes, the "Large Group Interventions" book introduced various process professionals to each other. Peggy's book *The Change Handbook* pushed it further. The National Coalition for Dialogue and Deliberation (NCDD.org) created a giant leap. The field is evolving fast and has been for several decades.
- Institute on Religion in an Age of Science conferences bring together science and religious people. IRAS has been discovering the importance of rich intellectual ferment, of having arts and poetry and music included in the mix. Chris would love to have such conversations at IRAS and move the arts into a position where they make the group's collective intelligence visible to the group.
- Juanita brought in Nancy (who had partnered with Meg Wheatley, a specialist in self-organizing systems and organizational development) and Michael brought in Llyn as a fledgling visual conversation mapper (he called it "scribe"). Llyn hadn't done large visuals before, but she thought it would be a natural. She listened well, and those images were critical for the evolution of the collective thought. Nancy felt like she was passing the baton to Llyn. Peggy brought in Mark Jones (who works with the Department of Defense and Homeland Security AND is in the hierarchy of the Buddhist community, just a few steps removed from the Dalai Lama). Peggy has been working on a model of emergence, and has been in an inquiry with her community of practice about that.
- Appreciative Inquiry and our pre-conference phone interviews - not many invitees did them. But many interviews were very significant for those who did them. In one, a planned 30 minute conversation expanded to 135 minutes -- an engaged cross-cultural interaction between two people who were at once very different, yet very similar (a feeling felt by a number of us who did them). About half of the people said they'd do an interview, but most didn't. Would it make sense, after the gathering, to suggest to participants that they interview each other on the phone about the impact of this gathering? Would it help us feel still connected and engaged with each other?
- The last-minute accepted participants. Some were welcomed by Michael without the agreed-on approval of the other organizers, which created some controversy. But they turned out to be strong catalysts, the spice of the meeting. It is very possible the gathering would have been dull without them. If we'd had our admission lines drawn too solidly, we would have missed out. This is part of the edge-of-chaos / unpredictability power of OS, which apparently has quite an ability to creatively engage "the stranger" and "the unexpected." (A famous OS story involves a security guard who was patrolling a warehouse where Rockport

- was having an OS. His serendipitous comments to a breakout group working on new products resulted in a \$20 million product!)
- This group makes some of us feel less alone, and makes sense of what we're doing as part of social evolution, which adds meaning to our lives.
 - Powerful things come out of people who don't know what they're doing, but trust their instincts. There is some value in bringing in "the potential catastrophe" -- edge of chaos, edge of "the impossible" = edge of possibility. Spirit often plays a powerful role. Welcoming the stranger helps open novel possibilities.
 - Tension between critical people and the heart people, but it seemed creative, with much progress in both ideas and heartfulness.
 - What is being done needs to be seen and communicated to the people who are doing it but also communicated outward. How do you inspire people? The fizz in the champagne of our message.
 - Exuberance book - A story of a minister who believed that laughter is the champagne of the Spirit. His congregation laughed in a "speaking in tongues" manner!
 - Design: You start with a design and continually rework it. Design unfoldment. At the end, you might ask: What did I have a hunch about at the beginning that I didn't design in? Give shape to intentionality.
 - The role of the convenor. The web of relationships of the convenor is vital. Convening is different from hosting. The convenor brought together this remarkable group. Michael did it with grace. Michael took a stand to trust the hosts and facilitators and, not knowing, still stood firm for the people and the process.

What was the experience of Mike Gravel and his daughter, Lynn, who showed up near the end?

- They were open, curious. Trying to play catch-up. Felt the love. Mike felt ready to assert himself. They felt "intellectual levitation" here -- "We felt it and just coasted up like the rest of you!"
- Very organic group. "We never knew where the next tentacle was going to come out to feed the group intelligence." Although they were new, they could ultimately get what people were saying, after a while.

Let's Nail It Down, Before It Gets Away!

A Poem by Tom Atlee

The leading edge exists for each of us
and for all of us
right in front of us
just beyond what we already know.

Like the horizon,
every where is the leading edge
for someone, somewhere.
The leading edge is a moving target.

Each of us
can only know what we know
and work with that,
going beyond
to learn.

How do we know what we know, together
and work with that, together,
going beyond, to learn
at the leading edge
together?

When "going beyond" is where it's at,
what is a "mistake"?
What is "failure"?
Where do we find success?
What are we afraid of?
What is "good enough"
at any given time
when we're together
at the leading edge?

Rumi says that
beyond right and wrong
there is a field,
he'll meet you there.

I say that beyond knowing and unknowing
there is a field.
I sort of know where it is, and sort of don't.
I'd like to look for it with you, exploring
and discovering, over and over again,
that we've been here all along.

Nothing stays the same here
except for the watchingness.
The ground moves and dissolves, steeps and flats and cliffs...
What kind of groundedness is there in this place?
What kind of preparedness for this?
What kind of radical uncertainty
and awakeness?
Can we take it?
On the other hand:
Isn't it here,
in, around and among us,
even when we think it isn't?

In this black hole
everything we think we know
has a different role than it does in everyday life.
In everyday life, what we think we know
gives us a place to stand.
In this black hole, at the leading edge,
everything we think we know
is a place to leap from
which, if we don't leap,
becomes a chain around our legs,
a blindfold on our eyes,
and starts to dissolve below our feet
so we have to leap anyway,
hobbled and blindfolded.
...out of the prison?
...around the field?
...into the abyss?

The wisdom we seek
is to learn to leap together
before the chain, the blindfold, the prison, the abyss
close around us -- and even after that,
out of the chain, the blindfold, the prison, the abyss --
because we can always leap,
pushed, prodded, guided, encouraged, partnered,
by each other
into more than we saw
into more than we knew
moment to moment
in more dimensions than any of us can ever comprehend
forever.

There is no preparation for this.
Everything we've ever done is preparation for this.
Perhaps there is something to know
about doing this elegantly.
But no one can teach it
because every teaching is another chain, another blindfold,

unless we leap.

How do we live there, in this constant leaping,
in this in-comprehension, this constant opening,
even for a minute
to say nothing of a weekend or a semester
immersed in fields of expectation about teaching and knowing --
or a lifetime, for that matter, a lifetime
of survival, which demands, over and over, that we KNOW?

Isn't this what I want to explore with you?
Isn't this what we're doing?
Even when we think we're doing everything else?

Tom Atlee
February 1997

Could We Be Happy?

A Poem by Vicki Robin - October 17, 1999

And we will all be noisy
We will gather in the streets talking about recipes and politics and philosophy and love
We will show each other our bruises with the innocence of children.
And kisses will make everything better.
The malls will be commons of kindness
With shops for healing broken hearts and stands for conversation breaks.
The poor won't be so poor and will take the rich to lunch.
No one will feel left out.

The natural world will hum with life giving itself to life for the sake of life -
Just like in the old days.
Every species will have a human who, like an older brother,
Helps it cross the divide between death and deliverance.
We will hear the sounds of animals and trees
And have the distinct impression that we understand.
We will see paw prints and want to follow.
We will walk in silence, worshipping.

Oh we will worship shamelessly everywhere.
As we get the morning paper we will kiss the ground and greet the sun.
We will chant morning prayers in a thousand tongues right there on our door stoops.
We will admit that we are hopelessly in love with the divine Divine.
Yes, we will be showered with blessings and drip with wet gratitude.

We will all have enough. We will all have hope, even the poor poor who didn't choose to be poor.
Our imaginations will be on fire with "what if",
As though no one had told us to forget it and fail gracefully.
No life will be capped with despair. No child unloved and crying naked and dirty.
Even the rich will want to live in such a world,
Will want to come into the street and sing and drink beer.
And the guards and the prisoners will tell stories about childhood until they become brothers.
And that tight place in our chests where our hearts are in hiding will soften and melt.
And we will be finally free.

Appendices

A. Photos: Scenery



The Hacienda



Early Morning Walk



Nearby Creek



California Hills

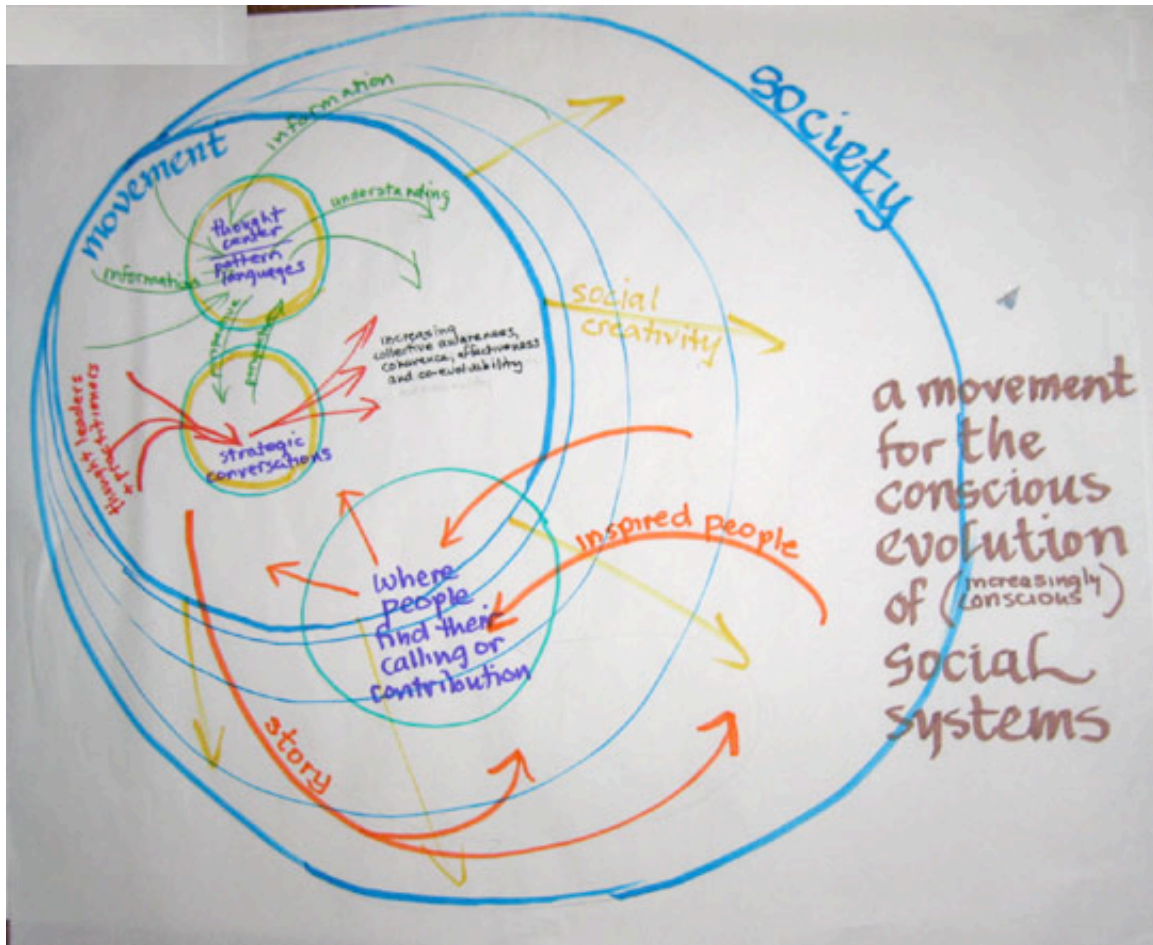
B. Photos: Sessions



Declarations and Promises



graphic by Llyn Peabody



graphic by Tom Atlee

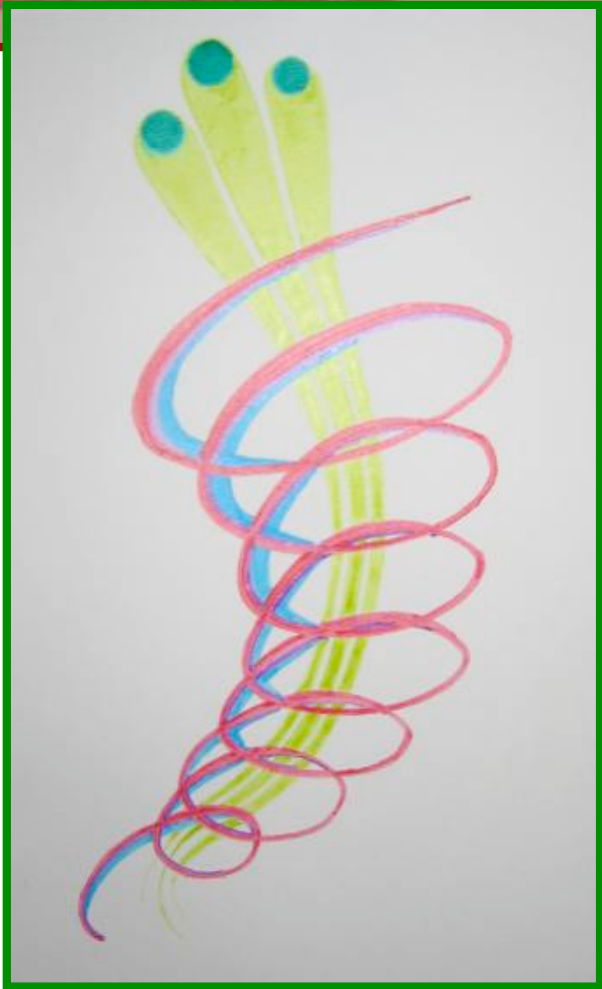
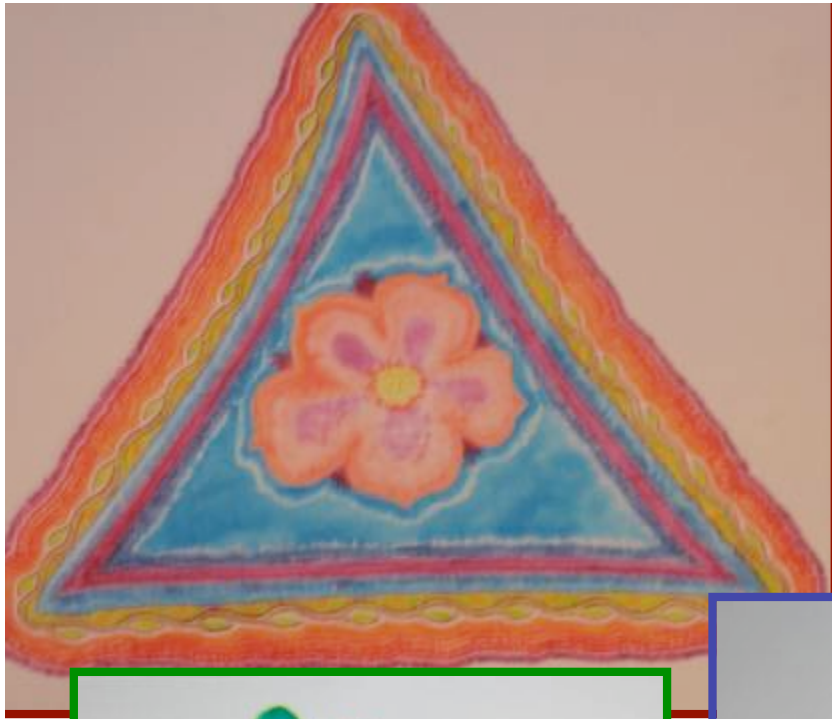




Talent Show

C. Artwork





By Llyn Peabody