AWAKENING THE DREAMER through Unity SYMPOSIUM PRESENTER’S MANUAL

V-3 TRANSITION MANUAL

January 2016
ABOUT THE V-3 SYMPOSIUM

This is the Presenter’s Manual for the V-3 version of the Awakening the Dreamer, Changing the Dream Symposium, updated in October 2014.

This version (V-3) supplants and replaces previous iterations of the Symposium, notably V-2.5 and V-2. In V-3 both the videos and Facilitator content have been updated throughout. When you’re going to present the Symposium, be sure to coordinate with your co-presenter to make sure that you’re both using the same version!

One of the biggest technical changes in V-3 is that the audio-visual content is available in a self-contained presentation program, Sliderocket, rather than on a DVD. It can be downloaded from the “Symposium Materials” portion on the Facilitator Hub of the Pachamama Alliance’s website (http://hub.pachamama.org/resources/symposium-materials/overview). The download time will depend on the speed of your internet connection (normally about 30-45 minutes with a high-speed connection). Once the Symposium has been downloaded to your computer, Sliderocket does not require that you have an internet connection when you present. The same AV content in Keynote and Powerpoint format files is also available on the Symposium Materials page in the Facilitator Hub.

Note on numbering in the manual:
The red letters/numbers in parentheses (e.g., (P-1)) designate the audio-visual elements in the Symposium. (This was the original numbering system.) The blue bracketed letters/numbers that follow (e.g., [SR 1]) match the new Sliderocket numbering system and are included as a support in running the AV for the Symposium.

Enjoy this updated version of the Symposium. And don’t forget to have a great time delivering it!
# Symposium Manual Contents

**Transition draft**

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Awakening the Dreamer, Changing the Dream V-3 Symposium

SYMPOSIUM OUTLINE

Awakening the Dreamer through Unity, Changing the Dream

V-3 SYMPOSIUM OUTLINE

JANUARY 2016

To download the audio-visual materials for the Symposium (Sliderocket or Powerpoint) go to the Symposium Materials page on the Facilitator Hub:
http://hub.pachamama.org/resources/symposium-materials/overview

Prior to the Start of the Symposium
(P-1) [SR 1] Opening Slide: Pachamama Logo
(P-2) [SR 2] Opening Slide & Music (21:18 loop)
   (P-2a) [SR 3] Buffer slide - Symposium Title
W.1 Gather

WELCOME + INTRODUCTION
(W-1) [SR 4] Video: Eco-Spot - Connections (1:42)
   (W-1a) [SR 5] Buffer Slide: Woman Drawing Water
(W-2) [SR 6] Slide: Symposium Title
W.2 Welcome
W.3 Presenters’ Introduction
(W-3) [SR 7] Slide: Rainforest Landscape
W.4 Why We Are Here
W.5 Logistics
W.6 Define “Pachamama”
W.7 Becoming Present
W.7A Acknowledge/Celebrate Sacred Space
(W-4) [SR 8] Slide & Rainforest Sounds (18:53 loop)
   (W-4a) [SR 9] Buffer Slide: Sun Through Trees
W.8 How the Symposium Came to Be
(W-5) [SR 10] Video: The Pachamama Story (4:33)
   [UWM Video #1]
   "Welcome,” Donna Johnson, CEO, UWM (2:07)
   (W-5a) [SR 11] Buffer Slide: Forest Canopy
(W-6) [SR 12] Slide: Symposium Purpose
W.9 Opportunity to Go Deeper
[UWM Slide #1] (Symposium Purpose)
W.10 Flow/Symposium Questions
(W-7) [SR 13] Slide: Symposium Questions + A New Story
W.11 Introductions
W.11A Introduction Exercise
(W-8) [SR 14] Slide: Introduction Questions
(W-9) [SR 15] Slide: Rainbow over Rainforest
W.12 An Inquiry: We Don’t Have All the Answers
W.13 Hold Questions
I. WHERE ARE WE?

1.1 Set Up Environmental Sustainability Video
(1-1) [SR 16] Slide: Symposium Questions, first question highlighted
1.2 Consensus of Experts
1.3 Listen with Your Heart
1.3A Somatic Experiencing
1.4 Begin with Environment + Won’t Leave You Here
(1-2) [SR 17] Video: Environmental Sustainability (9:00)
(1-2a) [SR 18] Buffer Slide: Lion and Cub
1.5 Invite: Take a Breath
1.5A Moment of Reflection
1.5B A/B Sharing
1.6 Set Up Social Justice + Spiritual Fulfillment
(1-3) [SR 19] Slide: Children of the World
1.7 What is Social Justice?
1.7A Reflection on Social Justice
1.8 A Skewed Playing Field
1.9 US History of Racial Injustice
1.10 Set Up Social Justice + Spiritual Fulfillment Video
(1-4) [SR 20] Video: Social Justice + Spiritual Fulfillment (10:10)
(1-4a) [SR 21] Buffer Slide: Woman and Child
1.11 Cost to All of Us
[UWM Slide #2]: Jesus Christ Heals
1.12 Spiritual Fulfillment
1.12A Loss Exercise
(1-5) [SR 22] Slide: Waterfall (Loss Exercise) + Music (8:34 loop)
(1-5a) [SR 23] Buffer Slide: Waterfall in Hawaii
1.12B Response Reflection
1.12C A/B Share: How Are You Feeling?
1.12D Group Share: How Are You Feeling - in One Word
1.13 The Good News
1.14 Complete Where Are We
(1-6) [SR 24] Slide: Cartoon: Hole in Your Half of the Boat …
1.15 Shifting Energy Activity

II. HOW DID WE GET HERE?

2.1 Root Causes
(2-1) [SR 25] Slide: Symposium Questions, second question highlighted
(2-2) [SR 26] Video: Worldview & Assumptions (10:22)
(2-2a) [SR 27] Buffer Slide: Cartoon of Man with Glasses Off
2.3 Additional Examples of Unexamined Assumptions
(2-3) [SR 28] Slide: Examples of Unexamined Assumptions
2.4 Set Up Exercise
2.5 Groups: Identify Unexamined Assumptions
2.6 Group share
2.6A “One Issue, Not Three” Exercise
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2.6C Group Share
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NS.1 A Story of Separation
NS.2 An Indigenous Perspective
(NS-4) [SR 30] Video: How Did We Get Here - The Illusion of Separation (7:12)
(2-4a) [SR 31] Buffer Slide: Children’s Hands
NS.3 Not Separate — Creates New Possibility for the Future
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NS.7 Set Up Break

BREAK (10 minutes)
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END BREAK
(B-2) [SR 34] Eco-Spot: Island Home (00:42)
(B-2a) [SR 35] Buffer Slide: Mt. Fuji and Field of Flowers

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(3-1) [SR 36] Slide: Symposium Questions, third question highlighted
(3-2) [SR 37] Video: What is Possible Now? (11:10)
(3-2a) [SR 38] Buffer Slide: People Planting

3.2. Exciting Time to Be Alive
3.2A Examples from History
3.2B Examples of Historical Shifts Exercise
3.3 Examples of What is Emerging
UWM Slide #3: (EarthCare Ministry)
UWM Video #2: (Charlotte Shelton, President & CEO, Unity World Headquarters, “Vision for the Future” (1:59)

UWM Slide # 4: Climate Change Resolution
3.3A Group Sharing
3.4 A Critical Missing Ingredient: Imagination
3.5 Visioning Exercise
ALT: Expanded Visioning Exercise
(3-3) [SR 39] Slide + Music: Silhouette of Kids with Blue Sky (19:27 loop)
(3-3a) [SR 40] Buffer Slide: Silhouette of Kids with Blue Sky

3.5A Group Sharing from Visioning
3.6 Role of Media in Changing the Dream/Set Up Wombat Video
(3-4) [SR 41] Video: Wombat (1:10)
(3-4a) [SR 42] Buffer Slide: Wombat

3.7 “One-Minute” Symposium
(3-5) [SR 43] Buffer Slide: Achuar Boy with Leaf
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(4-1) [SR 44] Slide: Symposium Questions, fourth question highlighted
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4.2 Power of a Stand Video
(4-2) [SR 45] Video: The Power of a Stand (4:47)
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4.6 What’s Next For You?
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4.6 B UWM: Opportunities for Action Offered by Unity EarthCare
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4.16 An Ongoing Process—Don’t Go Back to Sleep
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CLOSE
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CL.3 Acknowledgments
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CL.7 Tie on Bracelets
CL.8 Set Up Final Video
(CL-2) [SR 55] Video: Closing Message (4:38)
(CL-2a) [SR 56] Buffer Slide: Earth in Space
CL.9 Close
CL.10 Feedback + Participation Form
(CL-3) [SR 57] Video: Video Production Credits (2:17)
[UWM Audio #1: Lisa Firestone, “I Dream.” (4:20 - Loup)]

**EARTH CARE PRESENTATION**

UWM Video #3: (Ron Habin, Chairperson, Unity EarthCare Team: “The Meaning of EarthCare” (1:55)
UWM Slide #6: EarthCare Vision Statement
UWM Slide #7: Charles and Myrtle Fillmore
UWM Slide #8: (Seven Steps of EarthCare)
UWM Slide #9: (Three Levels of EarthCare)
UWM Slide #10: (EarthCare Certification Requirements: Level A, “EarthCare Covenant”)
UWM Slide #11: (EarthCare Certification Requirements: Level B, “EarthCare Commitment”)
UWM Slide #12: “Act Step” Actions
UWM Slide #13: (EarthCare Certification Requirements: Level C, “EarthCare Congregation”)
UWM Slide #14: (More Information)
[UWM Audio #1: Lisa Firestone, “I Dream.” (4:20 - Loup)]
Awakening the Dreamer, Changing the Dream
V-3 SYMPOSIUM PRESENTER’S MANUAL

Key

Dark blue: Presenter remarks
ALT: Offers an alternative way of saying what’s just been said
Shading: Optional material for deepening inquiry
Black: Speakers in video modules. Blue signals video speakers, messages and graphic text that are new in V-3
Red: Audio-visual element/data on screen. Video elements in red, bold. The corresponding Sliderocket number is shown in blue, e.g. [SR 4]
Green: Interactive exercises
Black italic Intentions of the Sections: For Presenter reference, not to be read aloud.
Purple: Wording or idea under consideration, not finalized. Ok to use or not use.
Arial Light blue: AV note
Times New Roman italic light blue: Message to Presenter

Note to Presenters familiar with earlier versions of the Symposium: While the title of any given paragraph (e.g., W.8 How the Symposium Came to Be) in the script may be the same as in your earlier manual, the content under the title may have changed. Please use this version.

Note: Certain AV elements in the V-2.5 Symposium DVD have been entirely deleted from V-3.

New Presenters should review the Message to Presenters, at the end of this manual, before presenting for the first time.

To skip any element in the Sliderocket AV format, simply click past it. For complete instructions on how to use Sliderocket, see Additional Material for Presenters at the end of the Manual.

Doors Open

P-1 [SR 1] Opening Slide: Pachamama Logo
[Wind Spirit (Tito La Rosa); Mo’opunas (John Keawe); Cancion De Pasaje (Tito La Rosa, Gary Malkin); Flamenco (Gary Malkin); Hana Papi (John Keawe)]
P-2a [SR 3] Buffer slide: Symposium Title

W.1 Gather
We will be starting in just a few minutes. Thank you.
Please take your seats. We are ready to begin!
WELCOME + INTRODUCTION

Intention of this Section:
For participants to feel that they are in a safe, welcoming, and invigorating place—one that has been generated by a call from indigenous people—and for them to anticipate with excitement the journey ahead.

W-1 [SR 4] Video: Eco-Spot - Connections (1:40)
It's the third planet from the sun—a tiny sphere spinning through a moment in time—a remarkable place that was kind enough to yield just the right elements to sustain a phenomenon called life where each creature is as unique as this world we call home, and a day begins in much the same way for all. Maybe that's when it crosses your mind, in the warmth from a ray of sun or the kindness of a stranger it occurs to you how one life touches so many others. And you begin to see how all things are connected, like the blood that unites one family, and you come to realize that mankind did not weave the web of life. We're merely a strand in it, and whatever we do to the web, we do to ourselves on the third planet from the sun. (Voiceover: Linda Hunt)

W-1a [SR 5] Buffer Slide: Woman Drawing Water

W-2 [SR 6] Slide: Symposium Title

W.2 Welcome
(Note to Presenters: Several sections of this Unity Manual will be in a voice that assumes the speaker has a connection with the Unity Church and/or the Unity EarthCares Program. You may want to have the pastor of the church or a representative of EarthCares co-present and speak these parts of the program, or to adapt them in order to authentically express your representation.)

Welcome to Awakening the Dreamer, Changing the Dream through Unity. We’re delighted you are here. I’d like to thank (insert names of local leaders) for bringing this powerful event to (Name of Congregation).

As advertised, this is the premier showing of an adaptation to a symposium called Awakening the Dreamer, which was created in 2005. To date, the symposium has been shown in 80 countries on six continents and in 12 languages. In 2012, discussions began between Unity’s EarthCare Team and the Pachamama Alliance to consider ways in which the Symposium might be slightly modified for Unity audiences and to include a discussion of Unity’s EarthCare Program. In 2014, the Unity Worldwide Ministries board of directors approved the project. This is the first time the adapted symposium has been shown so I apologize in advance if it’s a little rough at times. But today is an important part of this project as it will help identify areas where changes and improvements are needed. Then, it’s our intent to offer this symposium to Unity Churches worldwide to encourage them to make care for the earth a part of their ministry. I’m confident that this will have long range positive impact for Unity Worldwide Ministries. So thanks for being guinea pigs in this important campaign.

W.3 Presenters’ Introduction
We will start by telling you a little about ourselves, and then we will look at how our time together is organized.
(As I said,) my name is ...
Welcome + Introduction

Like most Symposium presenters around the world, I’m a volunteer. Presenters come from a variety of cultural, ethnic, and class backgrounds. We lead Symposiums on six continents in more than a dozen languages.

For a living I …. (How I usually spend my time is….)

I care deeply about the issues we will talk about today, and I do this because ….

(Co-Facilitator shares)

(Co-Facilitator name) and I are not necessarily “experts” in all the areas we’ll be covering today, but the material we’re presenting here has been fully researched and is based on a wide consensus of recognized experts.

Thank you so much for being here. We’re really glad to be able to share this important experience with you.

W.4 Why We Are Here

As you have undoubtedly noticed, we are living in amazing and challenging times. So much is changing all around. Some seems to be for the good; some is confusing and brings up real fears about the future. And so we may find ourselves worrying about the state of the world and questioning if there is anything we can do about it. That might be what brought you to this Symposium.

We are here today to share with you about both the urgency and the opportunity of these times, and how you can become an active participant both as an individual and as a congregation in bringing forth a new future. Experts say that these years are absolutely pivotal in terms of turning around the direction humanity is heading. Many point out that the majority of the resources and technologies needed to address this crisis already exist, and what is missing is the collective will -- a critical mass of awake, conscious, people who are committed to implementing the solutions.

Our goal is to empower engaged global citizens—“pro-activists,” with the tools to enthusiastically work to transform their thinking and way of being in order to co-create a world we all yearn to live in and leave for our children.

Today’s Symposium is one of several programs offered by the Pachamama Alliance through the “Up to Us” engagement pathway as well as through the Unity EarthCare Program. We’ll tell you more about these programs at the end of our time together today.

W.5 Logistics

This Symposium will last until approximately (insert time). Part way through we will take a short break. Bathrooms are located…. Feel free to take notes or not, whatever works best for you. (Presenter: Say the next two sentences only if you do, in fact, plan to pass out such a handout:)

At the end, we will provide you with a handout with the websites mentioned during the Symposium. They are also available on our website, so you do’t need to worry about writing them down.

If at any point you can’t hear, please let us know. If you need to move or stretch, it is perfectly fine to get up and go to the back of the room to do that—take care of your physical needs

Please turn off your cell phones and pagers and anything that makes a sound, now. Thank you!
Welcome + Introduction

October 2014

W.6 Define “Pachamama”
As you may know, this Symposium was created by The Pachamama Alliance.
In a few minutes you will learn how the Symposium came to be, but right now some of you may be wondering about the word “Pachamama.” Pachamama is a word in the Quechua [Kee-chwa] language of the Andes that some translate simply as “Mother Earth,” but which more accurately includes the sacred presence of the Earth, the sky, the universe, and all time.

W.7 Becoming Present
We are going to begin today by borrowing a practice used by many indigenous peoples of the world when they gather for something important—a short ritual to help us settle in, become present, and come together in community.

W.7A Acknowledge/Celebrate Sacred Space [2 min.]
If you are willing, please close or lower your eyes for a moment and take a deep breath, and let it out. As you do, let go of whatever else you might have been doing during this time, or anything else that might be pulling at your attention or awareness…. (Pause)
Take another deep breath, and become completely present to this time and this place, and this group of fellow human beings…. And now, we invite you to listen to the sounds of the tropical rainforest. (Pause)

W-4 [SR 8] Slide & Rainforest Sounds (1:45 loop)
These sounds can serve as a portal to the natural world—a space of connection, nourishment, and interdependence, with (the) Earth and with one another.

We respectfully ask that the spirits of the indigenous people who were on this land before later settlers arrived, the (if known, insert name of indigenous people who lived where the Symposium is held. Presenters outside of USA, modify as appropriate to your continent.) people, and the spirit of Pachamama join with us to support and guide our time together.

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

Now, take another deep breath, bring your awareness back into this room, and when you are ready, open your eyes. (Pause) Thank you.

W.8 How the Symposium Came to Be
W-4a [SR 9] Buffer Slide – Sun through Trees
Let’s begin with a video about how (and why) this Symposium came to be.

The Awakening the Dreamer, Changing the Dream Symposium originally arose in response to a request, a “call” that came from an intact, indigenous dream-culture in the Amazon region of Ecuador and Peru, called the Achuar [Ah-chwar]. Since the Symposium was launched in 2005, it has spread around the world: It has now been presented in more than eighty countries, and more than 4,000 volunteers around the world have been trained to present it.

This video we are about to watch talks about the Achuar and their request that we (as they put it) “change the dream” of our culture.

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

Aboriginal Elder

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

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

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

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

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

BILL TWIST:
Out of our work with them, we came to see that we in the modern world truly are in some kind of a trance—living in a dream that’s threatening not only the rain forest and their way of life, but the health and wellbeing of the entire planet.

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

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

TEXT GRAPHIC: SYMPOSIUM PURPOSE
Bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet.

NARRATOR:
The intention is that by the end, rather than seeing these as three separate issues, you see them as interrelated facets of one profoundly interconnected whole. And that you not only understand the scope and urgency of the planetary situation we face, but you also see that the possibility of our times is greater than the crisis.

BILL TWIST:
The Symposium was created out of the realization that the future of life on Earth is truly Up to Us. The main purpose of the program is to create a critical mass of global citizens who are awake -- and who can see that the future is not something we are going to live into, but it’s something we can actually create. What is needed is people who have a vision of a sustainable, just and fulfilling future -- and who are in action together to transform human systems and structures that separate us from one another and the natural world.

W-5a [SR 11] Buffer Slide: Forest Canopy

Let’s listen now to a message from Rev. Donna Johnson, the President and CEO of Unity Worldwide Ministries:

[UWM#1], Donna Johnson, (2:07)
Hello, Earth lovers. I’m Donna Johnson. I am President & CEO of Unity Worldwide Ministries. It is my joy to participate in this symposium in just a small way by welcoming you and to say thank...
Awakening the Dreamer, Changing the Dream V-3 Symposium  

WELCOME + INTRODUCTION

October 2014

Thank you to all our EarthCare Teams and Unity Ministries across the nation for the work you are doing to raise the consciousness and awareness, the aliveness of our planet. I'm very pleased that our EarthCare Ministries and the Pachamama Alliance are working together in this effort. You know, it is so important to realize that we are living in a sea of intelligence and love. Charles Fillmore knew this. He said every rock, tree and human being has within it the intelligence of God. And where there is the presence of the Divine there is also the vibration of love. Mildred Fillmore knew this. Particularly by spending time in nature she could feel the love in the environment around her and it connected her to the divine presence within. She said people almost accused her of being a nature worshipper. Well I know that the work that you are doing is so important in this time of our evolution. As we become more sensitive to our environment, we realize what a sacred opportunity we have to be custodians and to be in relationship with many of the faces of the divine. Not just human beings but everything in our environment is sacred and Holy. Now more than ever this message is important to reach the many people of our world. So I am pleased that the Pachamama Alliance and Unity have joined efforts to bring this vision and this truth alive in the hearts and minds of people. God bless your efforts and thank you for the work that you are doing.

W.9 Opportunity to Go Deeper

It is a pretty bold and inspiring purpose, one worthy of you, and of the times we are living in.

Some of you have been committed and in action toward some aspect of this purpose for a long, long time, and we honor you for that. For you, this Symposium may be an opportunity to deepen your understanding, explore some new perspectives and possibilities, and perhaps find your own work enhanced by engaging with this community. For others of you, this Symposium may offer altogether new and vital information and perspectives on the world -- and on yourself.

It is also an opportunity to face full on both the opportunity and the challenges of our times, in a way that gives (rather than drains us of) energy and hope, while being open to the fact that something greater than ourselves is moving through us -- a state of being that some refer to as “Blessed Unrest.” Blessed Unrest is a powerful, awakened state that calls forth deep ongoing engagement and involvement.

W.10 Flow/Symposium Questions

The Symposium is organized around four key questions, and a new understanding of our interconnectedness.

1. Where are we? First, given that our commitment is to bring forth an environmentally sustainable, spiritually fulfilling, socially just human presence on Earth, we will start by simply looking at our current situation, using consensus data from widely recognized experts—what is
the current “dream” of the modern world creating, right now, in these three areas? This will provide an important foundation of shared knowledge for the rest of our journey together.

2. **How did we get here?** Second, we will offer our perspective on how we got into this situation. How did this happen? Identifying the root causes makes it possible to choose responses that go to the true sources of what is not working, rather than just superficially change how we do things.

**A New Story**

Then, we look at how the unexamined assumption that we are separate from the Earth, and from other human beings, is perhaps the most important root cause of our current situation—and how modern science and traditional indigenous world views now agree that we are actually completely interconnected, in a way that changes how we see everything.

3. **What is possible now?** Given all of that, now what? Is a different future really possible, distinct from the one that seems probable or even inevitable? And what encouraging shifts can we see that are already emerging?

4. **Where do we go from here?** In some ways this is the most important part of today—Where do you fit in? What is yours to do—or be—in creating a new “dream”? How does all this affect you and your life, your community, and the people you come in contact with?

**W.11 Introduction**

Before we get into the main content of the Symposium, we are going to take just a few moments so that you can meet and introduce yourself to at least two new people from the community here today.

**W.11A >>>Introduction Exercise:** [5 min.]

*(Presenters: If time is short, it’s okay to ask them to just turn to one person sitting near them.)*

In a moment I’m going to ask you to find two people you don’t already know—who you are going to introduce yourself to in a particular way. So if you are sitting with people you knew when you came in, could you please switch seats?

Thanks. Please wait for the instructions before you begin talking. For now, just get seated with people you don’t already know.

Great. Please greet one another and then you will each have about a minute and a half to introduce yourselves and to engage with the questions I will tell you about in a moment. You will only have *ninety seconds*, so you are going to need to be very succinct! We will sound a bell to let you know when to switch speakers. Here are the topics to use in your mini-introduction:

  *(Questions on flipchart and on screen.)*
  - Your name
  - What you do (what occupies you?)
  - In just a few words, what **concerns** you most about the world today?
  - What gives you **hope**? (or, if you’d rather: What inspires you?)
  - And finally, if you have time, mention one thing you are **grateful** for.
You will need to be brief—just get to the heart of the matter. Remember, you just have a minute and a half! (*Pause, to allow them a moment to think.*)

Okay, will the longest-haired person please begin. (*Ring bell after 90 seconds.*)

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

Now switch. Next person, please tell your partner(s) the same: your name, where you’re from, what you do, what concerns you most about the world today, what gives you hope. (*Ring bell after 90 seconds.*)

Okay, last person: it’s your turn. (*Ring bell after 90 seconds.*)

Thank you. Finish up now. Great. Please thank or acknowledge your partner(s). Thank you.

Thank you and welcome all!

**W.12 An Inquiry: We Don’t Have All the Answers**

Please consider today as a journey, an inquiry. We don’t claim to have all the answers; nobody does. No one person or organization can know how to make happen all that is needed at this time in history, from individual changes in lifestyle and values, to the transformation of the largest systems and structures of power in our society.

And today we’re also *not* going to debate the validity of specific solutions, ideas, strategies or schools of thought. While that sort of analysis is important, our time together today has a different goal.

What we *will* do is assist you in finding an empowering way of relating to, and integrating, what may have been abstract, disconnected, or overwhelming information before and in seeing that a new future *is* possible—and that you have a critical role to play in bringing it forth. Our aim is to leave you empowered and supported in whatever you choose as your next steps to make a difference, as an individual and, importantly, in working together with others.

At the end of the Symposium we will also offer a way for you to deepen your understanding of how transformation can be brought about in the most critical arenas of our society, and how you can contribute to making that happen using (as part of) the Up to Us engagement pathway.

**W.13 Hold Questions**

Please bear in mind also that we have a *lot* to cover today, so we ask that you hold your questions, and, if you would like, speak to us about them on the break or at the end of the day. During the Symposium there *will* be opportunities for group sharing and exercises, talking with one another and for self-reflection. Thanks. Let’s begin!
I. WHERE ARE WE?

Intentions of this Section:

- For participants to be profoundly aware of the urgency and scope of the current environmental, social, and spiritual crises that we face, and of the inescapable fact that these seemingly different issues are deeply interconnected.
- For participants to have a beginning awareness and understanding of the systems and structures that keep the current dream of the modern world in place.

1.1 Set up Environmental Sustainability

The first of the four questions we will be looking at today (Refer to Symposium Questions flipchart.) is: “Where Are We?” What is our current situation in relation to these three fundamental concerns: environmental sustainability, spiritual fulfillment, and social justice?

1.2 Consensus of Experts

Please know that all the information shared in the Symposium represents the consensus of a large majority of widely recognized experts in the areas we will be looking at.

If you would like, during the breaks you can refer to this binder (Point to binder containing a copy of Background References, if there is one in the room.) that contains all the sources behind the information we will be looking at today. These reference documents can also be found on the Awakening the Dreamer ‘Resources Wiki’ under Symposium Materials.

1.3 Listen with Your Heart

For those of you who may be familiar with much of the information in this next section, please keep in mind that the Symposium is designed not to necessarily give you new information, but rather to provide a more empowering way of relating to the information and a different way of responding to it as an individual, and as part of a global movement of committed individuals creating a new future.

In fact, sometimes just knowing a lot of information can make us numb. So here’s our invitation to you, for today: See if you can relate to this information as if it were the first time you were hearing it. Let it touch you in a way that deepens your understanding and maybe takes you to a new place.

To everyone, we invite you to let it all in, deeply, and listen with your heart as well as your mind. And as we watch the videos and engage with the material during the Symposium, please pay attention to how it is impacting you physically and emotionally. Doing so may provide you with clues to areas you feel drawn to get involved in.

1.3A >>>Somatic Experiencing [2 min.]

If you find yourself tightening up or overwhelmed at any point, or having some other physical response to the material in the Symposium, there are simple things you can do to feel more comfortable and present:

>>>Orienting

Allow your eyes to find some place or object in the room that you find calming or comforting, for whatever reason, and allow them to rest on that spot for a
moment. As you do, notice how that affects your inner experience. For example, notice if your breathing changes or deepens in any way, or if your shoulders perhaps relax. Maybe there’s a smile on your lips, or your belly softens, or you feel yourself settling in your chair with more of a sense of relaxation.

>>>Grounding + Centering

Take a moment to feel your feet on the ground, your body in your chair. Feel your contact with the chair and notice the point of physical contact. As you put your attention on your body that way, notice the effect that has on you. Take a few slow, deep breaths and let yourself sigh as you exhale.

You can use these practices at any point during the Symposium you wish.

1.4 Begin with Environment + Won’t Leave You Here

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

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

1-2 [SR 17] Video: Environmental Sustainability (9:00)

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

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

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

ON-SCREEN GRAPHIC:
ANIMATED POPULATION GRAPH

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

ON-SCREEN GRAPHIC:
ANIMATED CONSUMPTION GROWTH GRAPH
Since then, we in the modern world have attempted to meet our needs and wants through an ever-expanding process of extraction, production, consumption, and disposal of natural resources.

WALDEN BELLO:
Gross domestic product—GDP—is supposed to be a measure of everything—puts a value on everything—that’s been produced in an economy within a year’s time.

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

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

This current industrial model requires continuous economic growth, but is that growth sustainable? According to the United Nations, “Sustainability is the ability of the current generation to meet its needs, without compromising the ability of future generations to meet theirs.”

The Earth’s forests are shrinking, soils are eroding, water tables are falling as a result of the over pumping of aquifers. Fisheries are collapsing, grasslands are turning into desert as a result of overgrazing.

In many ways the mass consumption dream of the modern world has been a nightmare for the global environment.

LESTER BROWN:
80% of the world’s original forests are eliminated
30% of the world’s arable land lost in 40 years
More than 400 oceanic “dead zones” worldwide
90% of all large fish gone from the ocean

Lester Brown:
No civilization has ever survived the ongoing destruction of its natural support systems, nor will ours.

New narration:
In fact, the world is rapidly approaching a number of tipping points – thresholds beyond which dangerous trends will become irreversible, threatening the existence of life as we know it.

Mathis Wackernagel:
Humanity has been continuously increasing its resource demand to the extent that by the seventies, we started to use more than what nature can regenerate. Currently, we are using at least 50% more than what nature can renew, so we are in global overshoot.

Animated graphic:
Humanity’s ecological footprint

Susan Burns:
Overshoot can be thought of as living off of your credit card. You know, humanity is living off of its ecological credit card. If we use more than nature can keep up with, we actually start to erode the natural capital that life depends on.

Animated graphic:
Ecological footprint by region

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

Music + animation from 350.org
NARRATION:
A key component of humanity’s ecological footprint is the burning of fossil fuels. The carbon dioxide released into the atmosphere is causing the Earth’s surface to heat up, disrupting global climate patterns.

In a series of comprehensive reports, the largest group of scientists ever assembled on a single issue has warned that, unless we act now, it is extremely likely that climate change will have devastating impacts on the future of life on Earth.

TEXT GRAPHIC OF HEADLINES:
NEW CLIMATE CHANGE REPORT WARNS OF DIRE CONSEQUENCES
WARMING WORLD THREATENS US ALL, WARNS U.N. REPORT
CLIMATE CHANGE IMPACT IS WIDE, U.N. SAYS
CLIMATE CHANGE IS NOW: SCIENTISTS URGES POLICY MAKERS NOT TO WAIT
CLIMATE CHANGE TO LEAVE NO ONE ON PLANET “UNTouched,” IPCC CHIEF
REPORT: CLIMATE CHANGE IS HERE, AND GETTING WORSE
FEDERAL CLIMATE CHANGE REPORT HIGHLIGHTS RISK FOR AMERICANS
U.S. CLIMATE HAS ALREADY CHANGED, STUDY FINDS, CITING HEAT AND FLOODS
CLIMATE CHANGE IS PUTTING WORLD AT RISK OF IRREVERSIBLE CHANGES, SCIENTISTS WARN

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

NARRATOR:
192 nations are in agreement that, to avoid irreversible climate change, the global temperature must not rise more than two degrees Celsius, or 3.6 degrees Fahrenheit. Yet if we continue to burn fossil fuels at the current rate, we will surpass two degrees Celsius by mid-century. To change this trajectory and stabilize the global climate, it will take immediate unprecedented cooperation and action by governments, businesses, and individuals.

MAUDE BARLOW:
We simply have to stop, We have to conserve. We have to change our lifestyles. We have to face the crisis that is upon us.

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

DAVID ULANSEY:
We are in the midst of a mass extinction, but the news has not reached the general public. They are utterly unaware that the sacred and talismanic and heartbreakingly loved companions of ours on this Earth are about to disappear forever. They will not return.

African lions are on the absolute verge of extinction. There are only 20,000 left. That’s down 90% in the past few decades. Every species and subspecies of tiger on the planet is on the absolute verge of extinction. Elephants are down 90% in the past century. 90% of all large fish are gone from the oceans. Half of all species of life may be extinct in 50 years.

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

1.5 **Invite: Take a Breath** [1 min.]

(Pause) Please take a breath; in fact take a few deep breaths. (Pause)

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

Let’s take a moment to *be with* what we have just seen and heard, and to let it in as deeply as we can. While many of us are already familiar with much of this information, today is about allowing ourselves to *feel* it. (Pause)

1.5A >>> **Moment of Reflection:** [1 min.] If you would, please lower or close your eyes for a just a moment. I invite you to notice your breath going in, going out. (Pause) And now just sit quietly, noticing how you are feeling, your emotions right now. Not what you are thinking, nor what needs to be done about it—there’s time for that later. For now, see if you can allow yourself to just *feel*. (Pause for about 30 seconds.)

Thank you. Please open your eyes.

1.5B >>> **A/B Sharing:** [4 min.] Would you please turn to someone sitting near you (it’s okay to move to find a partner). Thank you. Please look at your partner, and then take a minute each to share something about how you are feeling, not the solutions or your assessments. Whether this person is a total stranger or a longtime friend, they are a fellow human who shares your concerns. One of you, please start now. I will ring a bell to tell you when it is time to switch. (Ring bell after a minute.)

Okay, whoever has not spoken yet, please share with your partner how this information makes you *feel*. (Ring bell after a minute.)

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

1.6 **Set Up Social Justice + Spiritual Fulfillment**

In some ways, all the crises we are facing now can be summarized as resulting from the ways in which we *relate to the world, to one another, and to ourselves*. We have just looked at what kind of impact our relationship to the planet is having on environmental sustainability—it’s kind of hard not to see the impact.

But it can be a little more difficult to see (and really look at) the way the dream of the Modern World has shaped *how we relate to one another*, and actually *how we relate to ourselves*, and even our *purpose* in life. This brings up the connection between issues of social justice and spiritual fulfillment.

1.7 **What is Social Justice?**

1.3 [SR 19] Slide: *Children of the World*

Let’s consider for a moment: what do we mean by a socially just world, anyway?
1.7A >>>Reflection on Social Justice

Please take a moment to reflect on what social justice is, from your perspective. What are we even talking about here? (Pause for 10-15 seconds.) Thank you.

Some would say that in a socially just world, everyone would have equal access to the resources and opportunities of society, and all people would have a voice. (Pause) It would be a world free from discrimination and oppression based on race or religion, on class, gender, age, physical ability, or sexual orientation. (Pause)

1.8 A Skewed Playing Field

In order to move toward a world that is truly just and that genuinely values diversity, it’s important to be willing to recognize that part of what has stood in the way of a socially just world is the fact that the playing field has been skewed in favor of some groups at the expense of others. (Pause) Another way of saying this is that it’s a “rigged game.”

(Presenter: In order to deliver the following four paragraphs powerfully, it is helpful for presenters to have developed a deep, authentic, ongoing awareness of, and engagement with, the issues of social injustice. If you aren’t able to deliver them with authenticity and conviction, you may skip over them, letting the video carry the topic until you can “own” the material. Getting to a place in yourself where you can publicly speak these messages is one of the great opportunities and responsibilities of an effective presenter of this Symposium. Keep your tone clear and spacious; just present the information without adding significance or your own moral judgments.)

The dominant (usually minority) sectors of society the world over have received significant and extensive social, economic, and political privileges. This resulted in centuries of institutionalized inequity in this country, and around the world. In fact, the United States has one of the highest levels of economic disparity in the developed world, and that disparity is actually growing at an increasing rate. (Pause)

We need to realize that if we don't understand the living legacies of injustice—of centuries of colonialism and imperialism, of religious persecution and genocide—and how discrimination is still embedded in practically every institution of our society, it isn’t possible to really understand where we are now, nor how we got here.

When we become aware that the game has been so badly rigged for hundreds of years, we can see that untold advantages (educational, social, political, financial) and privilege have been accumulated over those centuries by the dominant social groups. So even when legislative reform mitigates some forms of legal discrimination and appears to make the game more-or-less fair from this point forward -- the playing field is actually still not level, because of these accumulated advantages. This is an important point that people working on social justice must grapple with every day.

1.9 USA History of Racial Injustice (For U.S. presenters:)

And here in the USA, an authentic commitment to social justice includes the recognition of the fact, even though it’s painful to admit, that our country began with, and was built on, the elimination of huge populations of Native Americans who were here before the newcomer-
settlers arrived -- and on a foundation of slavery -- and that the legacy of both remains embedded in many institutions of our society.

1.10 Set up Video
While viewing this next video, see if you can allow yourself to begin to let in the cost that social injustice exacts upon our souls, upon our innate sense of goodness and fairness, and on our experience of being deeply connected to, and part of, all humanity.

As you open your heart to that reality, you may also begin to understand the huge impact that the dream of the Modern World has had on diminishing people’s experience of personal and spiritual fulfillment, and any sense that our lives can have meaning or purpose.

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

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

CHRISTINE LOH:
When I was growing up, I always thought that of course the world will become more equal. There will be more people educated, people will get jobs and, you know, we'll all be better off, we'll all be more prosperous. However, . . . this idea that the poor will be kind of helped to come along even though the rich get richer, this hasn’t actually worked out to be true.

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

ANIMATION WITH TEXT:
If the earth were a community of 100 people...
1 person would own 50% of the world’s wealth...
and 50 people would share only 1% of the world’s wealth
15 are hungry and seriously malnourished
16 have no safe drinking water
39 have no basic sanitation
15 are unable to read
If you have food in your refrigerator, clothes in your closet, a bed to sleep in, and a roof over your head you are better off than 83% of people on this planet.

BILL TWIST
This great disparity in material wealth reflects a condition in which the playing field is skewed, so that those who have
wealth and power use it to continue to gain more while others are systematically denied opportunities to improve their lives. Another way of saying this is that the game is “rigged.” Discrimination has been and continues to be “built in” -- consciously and unconsciously -- to practically every institution of our society.

NARRATOR:
Although significant progress has been made in addressing issues of social justice, systems of power and privilege still perpetuate injustice throughout the world. Much of humanity continues to suffer from the legacy of centuries of colonialism, imperialism and racism.

BILL TWIST
By seeing how the living legacies of injustice result in systemic oppression for some and unearned privilege for others, we can better appreciate what it will take to create a truly socially just world.

VAN JONES:
A socially just world is a world in which, if you had to draw a lot, and it would put you anywhere in that society, you would feel perfectly confident; you wouldn’t be worried, because you knew whatever lot you drew would be a good lot. It doesn’t mean everything’s equal. It just means that every single person in that society has a decent shot at living the fullest life that they can.

But if you close your eyes and you think to yourself, you know, there’s no more racism -- all this racism stuff, that’s in the past. Close your eyes, think to yourself, would you want to be black? Would you trade places? Well, if you wouldn’t trade places, then there’s work to be done.

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

MAJORA CARTER:
Environmental justice is the belief that no community should have to bear the brunt of a disproportionate amount of environmental burdens and not enjoy any environmental benefits…And around the world, that is something that you see.

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

NIGERIAN WOMAN #1:
Because of the oil activities in this place, a lot of people who go fishing can’t even catch fish. The aquatic life is destroyed.

NIGERIAN WOMAN #2:
Look, the cassava is all rotten. The oil spoils it like this…

NIGERIAN MAN #1:
All our food, all our fish died—finished!

NIGERIAN WOMAN #3:
The community asked us to go out and do the clean-up. I was five months pregnant. I miscarried. We are nine women who miscarried.

NIGERIAN MAN #2:
Oil should be a blessing, not a curse to our land. But it is a curse to our land now. We are dying here.

WANGARI MAATHAI: [Nobel Laureate; Founder, The Green Belt Movement]
What we do not understand is that we humans are only part of this ecosystem. And when we kill part of the system we are killing ourselves.

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

NARRATOR:
Those of us in the modern world have had access to more money, more food, more comfort, more entertainment, more travel, and more communication than any people who have ever lived. But has all this made us happier?

NARRATOR:
The idea that material gain leads to personal fulfillment has been demonstrated not to be the case. Although incomes have skyrocketed in economically-advanced countries, study after study has shown that levels of reported happiness have remained the same or even declined.

TEXT GRAPHIC:
INCOME/HAPPINESS INDEX

JOHN ROBBINS:
There is a great loneliness of spirit today. We're trying to cope in the face of what seems to be overwhelming evidence that who we are doesn't matter. Meanwhile, we're yearning for connection -- with each other, with ourselves, with the powers of nature, the possibilities of being alive. When that tension arises, we feel pain, and then we cover that over with anything that we can use to disconnect, and go away.

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

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

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

1.11 Cost to All of Us
(Pause. Allow for thoughtful silence.) We are all suffering in some way; we’re all paying a price for this situation. The suffering of the materially privileged may be less visible because it’s happening on a psychological or spiritual level, but when we look, we can all point to instances of depression, anxiety, isolation, alienation, apathy, stress, and rampant addiction in the world around us.

At Unity, we know we are at one with the earth. We co-exist on earth with all beings from a spiritual place of empathy, respect and love. And, if we are called to participate in the
nourishment and rescue of our part of the planet, we pray and meditate about what is ours to do and then skillfully walk our walk. We believe that “Life, Liberty and the Pursuit of Happiness” are inalienable rights for all humankind and encourage actions that promote social justice through Unity’s EarthCare program.

Charles Fillmore saw that we all know, at the deepest level, that social injustice arises from a profound error in our thinking, when he said over 100 years ago, in Jesus Christ Heals, “We all intuitively know there is something wrong in a world where poverty, suffering, and sorrow prevail. We would not, any of us, create such a world. We all want to see these things blotted out in this world.”

Knowing that there is only one Presence in the Universe shows that whatever we do to another we do to ourselves.

1.12 Spiritual Fulfillment
When we talk about “spiritual fulfillment” we’re talking about the experience that our lives have meaning and purpose (Pause), and that we are fulfilled in terms of why we are here, and what we are devoting our lives to.

EarthCare recognizes that one way to give meaning and purpose to your life is by honoring your Divine expression as a steward of the environment in all aspects of your world.

One way the dream of the modern world diminishes our sense of fulfillment is by relating to us principally as consumers, with very little ability to create the world we truly want, very few sources of connection with other people or with the Earth, very little sense that our lives have meaning beyond consuming and acquiring “things.”

The “trance” we live inside of relentlessly suggests we must acquire more and more things, regardless of the impact on the Earth—that’s the environmental impact—and makes it seem fine to completely ignore the consequences of the way we live on other people—which has a social justice impact. Meanwhile, we know what is happening to the Earth, and at some level we know what’s happening to the human community, and that awareness drives us even further into alienation, despair, and disconnection.

1.12A >>> Loss Exercise [4 min.]
I would like to ask you now to please close or lower your eyes. (Pause)
1-5 [SR 22] Slide: Bamboo Forest (Response Exercise) + Music (8:34 loop)
1-5a [SR 23] Buffer Slide: Waterfall in Hawaii

Now, in your mind’s eye, visualize the beautiful blue and green planet we call (Mother) Earth from the perspective of space. (Pause) (ALT: “planet we call home.”) See her in all her beauty and majesty, so full of life. This is the place that has given you existence as a
human being, that has contained all of your experiences—your love, grief, passion, joys, and losses. And the love and life of every other human being and creature that has ever lived. Just experience for a while what it is to be alive on Planet Earth. (Pause)

Knowing what you know now, about what’s happening on and to the Earth, what is happening to and among the people who live here, how do you feel as you look at this beautiful home of ours? If you can, visualize the things you care most about – the natural world, the people in need or suffering from injustice, and the animals that you love. What do you feel as you contemplate what might be their future?

For a few moments, just be with your feelings. (Long Pause)
When you are ready, please take a deep breath…. and open your eyes.
Thank you.

ALT:
1.12B >>>Response—Reflection [2 min.]
I invite you to please allow your eyes to lower or close.
Please notice your breath going in, going out.
And now just sit quietly, noticing how and what you are feeling right now.
Allow yourself to feel in your body your response to what you’ve just seen. (Pause)
Please let yourself notice what you are feeling…
Notice any sensations that you have in your body… and any emotions that may be there. (Long Pause—give them plenty of time to do what you have asked.)
When you are ready, please take a breath and open your eyes.
Thank you.

1.12C >>>A/B Share: How Are You Feeling? [5 min.]
Before we move on to the next section, we want to offer you a chance to connect with one another about your response to what we’ve all just witnessed together.

In a moment I am going to ask you to turn to someone and share with this fellow human being, whatever feelings and emotions are there for you. This is an opportunity to speak from your heart rather than your head—not what you’re thinking, not your solutions, not your assessment of the situation, but rather how does what you have just seen make you feel?

You might be in the depths of despair. You might feel numb. You might feel overwhelmed. You might feel a sense of release. These are all natural, human emotions. Whatever it is, please use these next few moments to share how you’re feeling right now. The deeper you can go with this, the more capacity you will have for action when the time comes.

Each of you will have about a minute or so, and I will tell you when to switch. Decide who will begin. Please begin. (After one or 1½ minutes ring bell.)
Thank you. Please switch now. (After one or 1½ minutes ring bell.)
If you would, please thank your partner, and let them know somehow that you heard them.
>> Group Share [2 min.]

1.12D >>> Group Share How You Are Feeling – in one word [1-2 min.]
I’d like to ask you each to get in touch with one word that summarizes how you are feeling right now. I know there may be many feelings, but select just one for now. We will go around the room; when it is your turn please stand and share that one word. Please remain standing; the next person will then say their word and also remain standing. (Point to someone.) Would you be willing to begin? (Each participant stands and shares.) Thank you.

1.13 The Good News
I’d like to point out one bit of good news about what we’ve been looking at so far:
None of it—the environmental degradation, the social injustice, the spiritual unrest -- has come about from huge forces outside of us. We humans did it! All of it! And what can be done, can be undone!

From Unity’s perspective, if oneness is the true reality, what role does compassion play in our spiritual journey? Should we not view injustices in the world, or the spiritual loneliness that many of us feel, not as something done to us but to motivate us into grounding our spiritual awareness into authentic action? Imagine if the key to our awakening is rooted in loving and compassionate service to one another.

Finally, an EarthCare covenant with God commits us to a renewed reverence for life and respect for the interdependent web of all existence. Through it, we honor our spiritual commitment to the care, support and defense of the balance between our individual needs and those of nature. In this world, everything has intrinsic value and all beings are assured a secure and meaningful life that is ecologically responsible and sustainable.

"The answer is clear and it’s been inside each of us all along. We have the power to “wake up” to a new view of the world, one in which dignity and respect is the norm in our relationship with the environment as well as with one another. Now, when two of us unite in this same cause, the effect becomes stronger. Before long, others will join in and the effect will become geometric. This is how movements are created that change the world. As Lynne Twist, co-founder of the Pachamama Alliance has said, “… the decisions and choices we make now impact the future of life for the next hundred years. Everybody alive today has a role to play.” And as Unity’s fifth principle states, by doing and giving your best through the Truth you know, you make a difference.
1.14 **Complete Where Are We**
Alright, we’ve finished “Where Are We?”!
Thanks to everyone for being open and staying with it. A reminder: This information about our current situation is not the focus of this Symposium; but it’s the foundation for what comes next.

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1.15 **Shifting Energy Activity:** Before we move on, let’s shift the energy in ourselves and in the room for a moment. *(Somatic movement activity as needed.)*
Thank you! Please have a seat.
II. HOW DID WE GET HERE?

**Intentions of this Section:**
For participants to begin to distinguish and free themselves from the unconscious unexamined assumptions that make up the “trance” characteristic of the dream of the modern world, and that have brought us to where we are today.

### 2.1 Root Causes

2-1 [SR 25] Slide: Symposium Questions, second question highlighted

We’re ready to look at the next question: “How Did We Get Here?”

In our action-oriented culture, when we see something is wrong, the immediate reaction is often to rush in to do something, to “fix” it. But if we try to change our behavior without becoming aware of the root causes of our conduct, it probably won’t be long before we’re doing the same thing over again, in a different way!

So let’s first look at what the root causes might be, of the issues we have been looking at today. We are going to look at some of the “unexamined assumptions” that helped get us here; the importance of the “story” a culture tells itself; and what a new worldview makes possible.

2-2 [SR 26] Video: Worldview & Assumptions (10:22)

**NARRATOR:**
Now that we have looked squarely at where we are, a good question to ask might be: How did an intelligent, well-meaning species who for the most part only wanted to make the world better and more secure for their children, end up in such a condition? What could possibly explain how we got into our current predicament? How did we get here? Someone who looked deeply at this question was Thomas Berry, a cultural historian and cosmologist who spent much of his life examining the relationship between humans and the community of life on Earth.

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

**DREW DELLINGER:**
Thomas Berry says that the primary problem with western civilization is that it creates and perpetuates a radical separation between the human world and the natural world—that we’ve given all rights to the human and no rights to the natural world. We think we’re behaving very rationally, that we’re on this kind of a logical economic course, but actually we’re heading toward our destruction. And the only way to explain this is that we’ve been locked into a kind of mythic entrancement, a worldview that’s become dysfunctional and therefore destructive.

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

It could be said that we in the modern world are living in a kind of “trance.” Indigenous people would call this trance “the dream of the modern world.” This dream could also be called our current worldview, a way of seeing the world we’re not even aware that we have.

A worldview is held in place by a set of beliefs and unexamined assumptions that we’re completely unaware of—like glasses we’ve worn so long, we don’t even know we’re looking through them anymore.

People’s actions correlate with their worldview. We take actions consistent with how we see the world. And often those actions produce outcomes we didn’t predict or intend.

So when our actions produce outcomes we’re not intending, it’s important to identify the unconscious, unexamined assumptions that generated those actions in the first place.
NARRATOR:
All the crises we're facing today can be seen as the unintended results of the unexamined assumptions that permeate the modern industrial society—our own thinking. So let's look at some of these unexamined assumptions.

BRIAN SWIMME:
One way to characterize the cosmology that really is at work in our culture is this: That the natural world, the Earth, is there for us to satisfy our needs and desires, whatever they might be. So we want to make things. We use the Earth. We make things. Or we think of it as something like a lumberyard. In fact, we use the word “resource,” so that the Earth is full of resources that are there for us to use as we see fit. Now that orientation actually is not that bad so long as humans are not that powerful. But suddenly, when we become so massively present, that orientation turns out to be completely pathological.

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

ANNIE LEONARD:
I was walking to work, and I wanted to listen to the news. I found this cute little green radio for 4 dollars and 99 cents. I was standing there in line to buy this thing, and I kept thinking, how could $4.99 possibly capture the costs of making this radio and getting it to my hands? The metal was probably mined in South Africa; the petroleum was probably drilled in Iraq; the plastics were probably produced in China; and maybe the whole thing was assembled in Mexico. $4.99 wouldn’t even pay the rent for the shelf space it occupied until I came along, let alone part of the staff guy’s salary that helped me pick it out, or the multiple ocean cruises and truck rides pieces of this radio went on. That’s how I realized: I didn’t pay for the radio. So, who did pay? Well, these people paid with the loss of their natural resource base. These people paid with the loss of their clean air, with increasing asthma and cancer rates. All along this system, people pitched in so I could get this radio for $4.99.

NARRATOR:
Many people assume that we can create a healthy society by concentrating solely on our success as individuals.

ROBERT REICH:
We are not just individuals; we are part of a society, a worldwide society.

We’re interdependent, and that interdependence flows at many levels: It’s spiritual; it is psychological; it is economic. The notion that we can exist and prosper just individually based purely on what we do and what we earn is a rather new notion in history, and it doesn’t work.

NARRATOR:
Another prevalent assumption is that racism is primarily an expression of personal prejudice and the way individuals treat each other. The effects of institutionalized racism are harder to see—and to change.

DIANA DUNN:
Racism has a cost to every human being on this planet. Racism has dehumanized all of us. We are not taught how it was set up, how it came into being, how the very fact that we have something called race means that we are ranking people and that we are giving white people more value than everyone else.

Until we understand the depth of that, it’s going to be hard to undo racism, it’s going to be hard to change. What we try to do is change people that aren’t making it in the system, rather than changing the systems that makes sure that some people don’t make it.

VAN JONES:
See, we don’t just have unexamined assumptions about how we relate to the planet. We have underlying assumptions that we haven’t examined about how we relate to each other. We have a society that believes we have throw-away resources, throw-away species, throw-away people. The same mindset that says I can ball up this can and throw it away, the same mindset says I can ball up this child and throw that child into a prison forever for a mistake that that child made, similar to, you know, a mistake my child might be making with drugs or whatever—that’s the core mindset.

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

Text Graphic:
Every day the U.S. throws “away” 305 million aluminum cans
Every day the U.S. throws “away” 426 thousand cell phones
Every day the U.S. throws “away” 27 million paper bags
Every day the U.S. throws “away” 600 million plastic bottles

Disposables are one of the huge magnifiers of how we’ve lost our connection to the sacred. We just take it for granted that we’re going to go to the coffee shop and get coffee that came from an exploited community somewhere where a forest was destroyed for a monoculture, put it in a paper cup that used to be a forest, put a plastic lid on top of it that used to be an indigenous community somewhere in a beautiful area, drink it, and then throw it away where it goes back and pollutes a nature community or a human community at the end.

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

Narrator:
The dream of the modern world is constructed almost entirely out of assumptions that have simply been accepted for generations.

Narrator:
And, over time, these assumptions have become part of the fabric of society, profoundly embedded in our institutions. Questioning these assumptions, and the systems that perpetuate them, is a powerful way to begin to awaken from our collective trance.

2.3 Additional Examples of Unexamined Assumptions
Unexamined assumptions are often underneath our conscious thoughts, often as invisible to us as the air we breathe. ◊ They make up the story or narrative we live in as individuals and as a culture; the “dream.”

2-3 [SR 28] Slide: Examples of Unexamined Assumptions

This slide (Point to screen) shows some of the unexamined assumptions that were mentioned in the video. And, obviously, there are many that weren’t covered, such as, “A healthy society depends on a growing economy.” One result of that particular assumption is that it then becomes our job to consume more, to generate that growth. You may remember a time when people were called citizens; now our primary label is “consumers.” Another one: “There will always be war.” Right?
◊ One of the most prevalent unexamined assumptions particularly among those of us with unearned privilege is: “Everyone has an equal opportunity to ‘make it’ if they just work hard enough.” Right? Here’s one that has had quite a hold on me: (Presenter shares personal example):

And there are plenty more. (Presenter: Choose among the following.)

(Sustainability)
“I’m recycling, I’m doing my part.”
“If I want something, I should be able to have it.”
“We don’t need to change how we live/consume. Science/technology will find a solution.”

(Social Justice)
“Poor people are poor because they are lazy.”
“The US constitution is more or less set in stone; it’s not realistic to think of trying to change it.”
“I don’t have privilege. I’ve earned everything I’ve got.”
“If you’re in debt, you just aren’t being smart about your money.”
“We live in a functioning democracy.”
“Racism and sexism are not really issues in our society.”

(Spiritual Fulfillment)
“Don’t blame me, I had nothing to do with slavery (pollution, poverty). It’s not my fault!”
“These issues are so huge that the only meaningful action has to be at the level of government and corporations—there’s nothing an individual can do to make a difference.”
“Meditation (yoga, etc.) is for people with time, not people under as much stress as I am.”
“My status, worth, and sense of belonging depend on what I have.”

This quotation from Pachamama Alliance co-founder Bill Twist provides some context for the connection between our current societal circumstances and our unexamined assumptions and beliefs (read aloud):

“One theory is that people have tolerated growing inequality and the resulting social inequities for so long without any outcry because of an unexamined belief that the inequality is the result of earned and deserved differentials. The recent financial collapse allowed people to see how the rules for the elites (bankers in this case) were different than those of everyone else, and they could now see that the game was ‘rigged.’ In the process the ‘unexamined assumption’ of earned and justified differentials exploded.

“This demonstrates how an unexamined assumption (especially one manufactured to serve a particular interest) can leave people apathetic and resigned, and how its dissolution can energize and spark imagination and participation.”

Okay—are you clear about what we mean when we talk about an unexamined assumption? Does anyone need more clarification about this?

2.4 Set Up Exercise
Now we’re going to give you an opportunity to identify for yourselves some of the unexamined assumptions and beliefs that make up the trance that we in the modern-industrialized world are caught up in, and that drive our behavior. Remember that our focus here is to identify the assumptions that led to the impacts (on the environment, on social justice, and on our own sense of spiritual fulfillment) that we saw in the first section of the Symposium. This is important, because if we can identify the assumptions that we’ve internalized, then at least we have a chance of separating ourselves from them, and making clear and conscious choices of our own.

2.5 >>>Groups: Identify Unexamined Assumptions [12-20 min.]
Let’s rearrange ourselves into groups of about six. (Assist in forming the number of groups that will allow for all to report.)
Please look around your group, and whoever is feeling scribe-like today, please identify yourself. The scribe will keep note of the ideas your group comes up with. Thank you.
Okay, the job of your group is to identify what seem to you to be the unexamined assumptions that motivate us and our society, and contribute to creating the “dream” of the [modern] world we live in, and contribute to creating the destructive consequences we’ve been looking at today. What are the unconscious, unexamined beliefs that are so totally accepted in our society that we ourselves operate out of them without even thinking? This isn’t so easy. It’s like trying to see your own eye—you are trying to identify characteristics of the “lens” through which you are looking. Do your best to come up with examples of unexamined assumptions that have debilitating consequences not just in the environment, but also in the areas of social justice and spiritual fulfillment. You will have about five minutes or so to come up with your list. Please begin now.

(After several minutes)

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

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

(After several minutes)

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

2.6 >>> Group share: Let’s go around and hear one or two examples of an unexamined assumption from each scribe—no repeating! …

Great!

2.6A >>> “One Issue, Not Three” Exercise [8 min, incl. Group Share.]

All right, now in your same groups, please select any one of the unexamined assumptions from your list, and have a discussion about whether the unintended consequences of that unexamined assumption appear in the area of environmental sustainability, in the area of spiritual fulfillment, or in the area of social justice. Note: there is no right answer to this; just go deeper into the inquiry.

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

>>>> Group share: Okay, what did your group learn from that?

2.6B >>> “Triangle” Exercise [8 min, incl. Group Share.]

Now, will the scribes please draw a triangle on a blank page and label each of the three points “environmentally sustainable,” “spiritually fulfilling,” and “socially just.” Please give a number to one of your unexamined assumptions and talk about where to place that number in the space within the triangle, to represent where the consequences of that assumption “show up”—do they show up mostly in the environment, mostly in social justice issues, or mostly in spiritual issues—or somewhere in between? Then move on to another assumption. (If you have time, pick one of the unexamined assumptions from the video, give it a number, and demonstrate on a piece of paper how they might place that number inside the space of the triangle.) There is no “right” answer on any of these—the point is to stimulate a discussion.

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

>>>> Group share: Okay, what did your group learn from that?

2.6D >>> Group Share [1+ min.] Who would like to share what their group discovered doing this exercise?
Thank you.

2.7 Consequences
Please remember that these *unexamined* assumptions in many ways are at the heart of the current crisis we are now in, as a species and as a planet. Their effects are very, very real: many laws, policies and societal structures are based on them.

A NEW STORY

*Intentions of this Section:*
*For participants to recognize that a new story about the world—as profoundly interconnected—is emerging in our culture, and that it is consistent both with modern science and with the understanding of the world that indigenous people have always had.*


NS.1 A Story of Separation
If we look, we can see that a vast majority of the unexamined assumptions of the modern world that produced the consequences we’ve been looking at today can be traced to one central unexamined assumption: *That we are separate from the world—and from each other.*

Inside that story of separation, all of our destructive behavior, all of those unexamined assumptions, start to make sense.

NS.2 An Indigenous Perspective
There are other perspectives and ways of looking that see the world not as made up of separate elements, but as all profoundly interconnected.

Looking, for a moment through an indigenous or traditional way of seeing the world, can give us some perspective on our own modern, industrial worldview, and on the “trance” that we’ve been caught in:

*When we explore indigenous worldviews we see that their cosmologies entail very different understandings of the world, and the place of the human in it. Many indigenous cultures around the world share similar understandings and beliefs about the interrelatedness and interdependence of the natural world and the human community.*

Please understand that we aren’t idealizing indigenous or traditional people and societies—they have their own challenges. But an indigenous way of viewing the relatedness of the natural world and the human community can help us identify some of the areas where the dream of the modern world that we are unconscious about, needs to change. And, as we’ll see in this next video, modern science increasingly has come to recognize the basic principle of interconnection that traditional cosmologies have long understood and lived by.

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

**NS-2 [SR 30] Video: How Did We Get Here - The Illusion of Separation (7:12)**

NARRATOR:
Of all the countless assumptions that make up our modern industrial worldview, there is one that is primary and all encompassing: The assumption that we are separate— from every one and everything. This assumption shapes virtually all of our perceptions and actions.

TEXT STORM

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

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

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

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

NARRATOR:
Increasingly, people in the modern world are listening to the voices of indigenous people, whose message has always been that all things are connected.

TOM GOLDTOOTH
We use another terminology called Mitakuye Oyasin, which is “All My Relations.” We try to recognize that we are related to everything -- to the animals, to the fish, to the plants, to the trees, to the birds, even the microorganisms. So that we are all related.

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

NARRATOR:
This deep recognition of interconnection is supported by the current scientific understanding of the origin of the universe, which has shown that all of creation is profoundly connected at both the macro and micro level.

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

Everything we see around us has developed from the boiling cauldron of the early earth, a sphere of lava that miraculously gave rise to the sea and the atmosphere, and then life in its infinite expressions. As Brian Swimme says, “The earth was once molten rock and now sings operas.”

BRIAN SWIMME
It is not the case that the Earth was assembled and then we were added to the Earth, and it was there for our purposes. Rather, we came out of the Earth.

We are the universe in the form of a human. And it is true of everyone. It's an amazing new understanding of ourselves that is so profoundly inclusive and everyone is part of this. Everything is part of this, and we discover as well a profound kinship, that no matter what being we’re talking about on the planet, we are related. We are related in terms of energy. We’re related in terms of genetics. We’re all in one way or another like a form of kin and that just -- It’s overwhelming. So it's just now coming into human awareness. It’s going to take a lot of reflection to embody this fully, but it is a massive change in human consciousness.

NARRATOR:
Seeing ourselves as separate has had devastating consequences on the planet and all of life. Now, a new story about who we are as a planetary family is beginning to shape the consciousness on Earth. Looking at our history through this lens, it could be said that humans beings have been tragically mistaken, rather than being fundamentally flawed.

This is good news, because there’s not much hope for an innately flawed species. But there is hope for one that has recognized—and is waking up from—a trance. That creates some powerful new possibilities for the future.

NS-2a [SR 31] Buffer Slide: Children’s Hands

(Pause for a moment after the video completes.)

NS.3 Not Separate—Creates New Possibility for the Future
Whether we as individuals subscribe to this story of profound interconnection or not, this story of profound connection and realization that we are all part of one interconnected whole is beginning to shape the consciousness on our planet. That’s good news! Realizing that we are part of—not
separate from—the web of life, makes behaviors that previously would have been considered an assault on (the) Earth, or on different groups to be understood as an assault on ourselves. And that emerging shared understanding creates the possibility for a whole new future, different from our most recent past.

**NS.4 Misinformed—Opens New Possibility**

The unquestioned assumption that we are separate, that we are not connected to each other at a fundamental level, could help to explain why the history of the “modern world” has been such a tragic story of exploitation and oppression. As we heard in the video, one way to look at it is that rather than being fundamentally flawed as a species, human beings have been profoundly and terribly mistaken and misguided about who we are, and about our relationship to one another and to the Earth.

**NS.5 Coming Together of Worldviews**

By combining the ancient wisdom of traditional indigenous cultures (which includes a deep reverence for the natural world), with the best of the modern “scientific/technical/rational” worldview, an entirely new way of being can arise that serves us all—and benefits the Earth.

Many indigenous groups around the world have prophecies that point to this very time we are living in now, as a crucial turning point in human history. Some say it is the time when the Eagle and the Condor will fly together.

The Prophecy of the Eagle and the Condor, from Latin America, has shaped the work of the Pachamama Alliance and this Symposium. This is how John Perkins, one of the founders and board members of the Pachamama Alliance and tells it:

“The indigenous people have this inherent knowledge and feeling about nature, and being one with nature. They have a rule where they’ll never do anything that threatens future generations.

“We in the North, on the other hand, have an incredible body of knowledge around science. Around really understanding the nitty-gritty of what’s behind nature, and both of these are important. When we combine them, they become very, very powerful.

“According to ancient indigenous legends that go back millennia, the Eagle is the bird, which represents societies that are very materialistic and very human oriented. The Condor represents more spiritual societies and ones that feel more integrated with their environment.

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

“And in fact, we’re seeing that happen today, and we’re seeing it happen through organizations like The Pachamama Alliance and Unity Worldwide Ministries, where the Eagle and the Condor are dancing together in one sky.

We, as Christians, Muslims, Jews, Buddhists, Aborigines—or any ethnic or religious group around the globe—tend to be nourished by our story of the creation of the universe. We don’t need to reject our traditional stories; they comfort and support us and connect us to our traditions...
and our ancestors. What is vital in light of the “new” story is to examine where our stories may have led to a worldview of separation that misguides our actions and has begun to jeopardize and compromise the future of life on Earth. Evidence of a profound interconnection throughout the universe urges us to embrace a wider understanding of our own identity.

The fact that this “new” story, new understanding, exists—and is being explored by scientists, philosophers and theologians and is embedded in our culture and the way many people are seeing the world—changes everything. And that is so whether or not you and I, personally, subscribe to this, or any particular theory of how the universe began.

The Book of Unity says when we become aware of the harmony and right place of all parts of creation, we will operate together as a simple being. In this situation, we could not consider doing anything harmful to ourself—the brain would not beat its own hand, would it? This oneness will be realized when the underlying will of the Creator is recognized as the central theme of creation.

**NS.6 Set up Milling Exercise**

So here we are, alive at a special moment in time with an emerging worldview of connectedness existing side by side with the all-too-familiar story and experience of separation that we’ve grown up with. We’re going to do an exercise now to put us in touch with both of those ways of being.

**NS-3 [SR 32] Slide: Close-up of Leaf**

**NS.6A >>> “Milling” Exercise** [18-20 min. incl. group share, without optional questions]

This exercise is based on an activity created by eco-philosopher Joanna Macy.

I am going to ask you, in a moment, to stand up and walk over to the empty space over there, and just stand there, in no particular arrangement, facing different directions. You can leave your belongings on your chairs. Okay, please quietly go stand over there. Thanks.

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

Now, please imagine that you are in downtown [name city], on a very short lunch break. *(Pause for a moment.)*

Slowly open your eyes, and begin walking in a kind of rushed pace that you might actually use—but not too wild—because you are in a hurry to get somewhere during your short break. You do not see the other people around you or look at them, except as barriers to get accomplished what you need to get accomplished today. You have important things to do back at your work place—there is probably no way that you can get done all that you need to today. In fact, there is a chance that it may all fall apart. *(If they are walking too fast, you may have to tell them to keep it safe, and walk only as fast as they would in real life.)*

Let yourself really feel in your body all that you are feeling right now—whatever that may be. *(Let this go on for enough time to let them really sink into it, get it in their bodies in a significant way—intuit what the right time is, but don’t rush it. This is essential to*
build energy for what follows—you will have a tendency to end it too soon, because it is a little uncomfortable for you, too.)

And now, you find yourself in front of someone. (Wait a moment for them to find their partners.) Stop there. Hold up your hand if you don’t have a partner. (Have production person ready to move in to pair with any unpaired person.)

Standing there before this person let yourself register their presence. Make eye contact.

Here is someone alive on planet Earth at just this same moment, born into the same period of crisis, confusion, and speed. But they’re not speeding right now. (Pause) They’re right here. (Pause) And they have chosen to be here. There were plenty of other things they could have done today. But they have chosen to be here with us, to confront our current situation together. (Pause) Feel your gladness that they made that choice (Pause to let them do this) and express it nonverbally in any way that feels right to both of you. (Allow time.)

Now, start milling around again, but slowly. (Pause)
Again, find yourself in front of someone and stop. Hold up your hand if you don’t have a partner. Look at them [and if you mutually agree, hold each other’s hand].

Behold this brother/sister being. (Pause) You are looking into the face of someone who deeply feels what is truly going on in our world—like you, they understand the full situation facing the Earth and the human species at this time—the changes in the environment, the rampant social injustice, and the disconnection among and within people. (Pause) Yet they have not closed their eyes, they have not turned away. This is someone who, like you, is choosing to love the gift of being alive in this time, with all its challenges. Being with them this way is like a kind of healing medicine.

Allow yourself to experience what it feels like that you are not alone. (Pause)
Find some way to silently let them know how grateful you are that they are here. Thank you.

Please sit down with your partner, sitting as close as you both feel comfortable. (Pause for them to do this.)

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

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

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

Second sentence fragment: “The ways that I respond to or handle these feelings that come up for me are ____________________.”

(Ring final bell).

ALT sentence fragments:
First: The ways in which I separate and disconnect myself are ...
Second: The ways I connect myself to the world and other people are ...

Now, look at each other again. There is another thing to see in this face. Allow your awareness to open up to the very real possibility that this person will play a role in the healing of our world, that they are at the right place, at just the right moment, with just the right gifts, resources, and motivation. Allow that possibility, with all that it means for you—and for them—to enter your consciousness and your heart. Find some appropriate way to let them know how you feel about it—and you can do it verbally this time.

NS.6A >>> Group Share: Thank you.
Please let’s form a circle (remain standing). Would anyone like to share something about what they experienced?

ALT:
NS.6B >>> Seated Milling Exercise Can be used when there is no space to get up and move around. (Have people turn chairs to face a partner. Have them close their eyes and imagine rushing around, then open their eyes. Adapt script, doing both exercises with the same partner. Questions are optional.)

NS.7 Set Up Break
We’re going to look at what all this means for us and for the future we want to create, but first let’s take a brief bathroom and stretch break, say ten minutes. Please be back in your seats by [time].

B-1 [SR 33] Break Slide + Music (17:00 loop)
(Ring bell a minute or two before break ends to gather people back.)

END BREAK

B-2 [SR 34] Eco-Spot: Island Home (0:42)
B-2a [SR 35] Buffer Slide: Mt. Fuji and Field of Flowers
III. WHAT IS POSSIBLE NOW?

**Intentions of this Section:**
- For participants to get that they make a difference in how the future unfolds.
- For participants to be uplifted, energized and inspired into action, by realizing that a huge, un-named, unstoppable groundswell of creative, committed, energy and action is being generated around the world.

3.1 The “Great Turning” – It’s Happening

Welcome back!

With this growing awareness of how profoundly connected everything is, let’s take a look at what that makes possible now.

The emergence of a New Dream is not something that is going to happen in the future—it is already happening! Leading cultural philosophers and activists/thought-leaders, as well as some of the people in this room, have pointed out that a large, sweeping movement is already emerging around us at this time in history. Some call it “The Great Turning,” “The Turning Tide,” or “The Great Transition.” Whatever you call it, it’s happening now—and we are all part of it!

Let’s start to explore what’s possible for the future by watching this next video which illustrates some of the shifts that are happening now. Some of them may be news to you!

3-2 [SR 37] Video: What is Possible Now? (11:10)

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

**Crowd Cheering:**

**Text Graphic:**
WHAT IS EMERGING NOW?

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

**Text Graphic:**
QUOTATION FROM HISTORIAN HOWARD ZINN

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

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

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

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

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

NARRATOR:
Many experts are convinced that humanity already possesses the resources and technology to solve our most pressing environmental and social problems.

LESTER BROWN:
We know how to do these things. This is not a great mystery. We don't have to do research for the next 20 years to figure out what to do. We know what to do. We think it'd take about 200 billion dollars a year to stabilize population, eradicate poverty, and restore the economy's natural support systems over the next decade.

TEXT GRAPHIC:
$200 Billion
- Stabilize population
- Eradicate poverty
- Restore natural support systems

That’s a lot. But when you compare it with military budgets, it's really, not that much. It is less than a third of the US military budget. It is roughly an eighth of the global military budget.
So we can’t say, we don’t have the resources to save civilization. We do.

NARRATOR:
The ideas, technologies, and policies that will lead to a new future are already emerging in government, business, and civil society—as well as people’s personal lives throughout the world.

NATALIA GREENE:
Ecuador es el primer país en el mundo en reconocer los derechos de la naturaleza en su constitución. El reconocer los derechos de la naturaleza significa tratar a la naturaleza como a un alguien, como a un alguien a quien proteger y no como a algo que se destruye y se explota. Ecuador is the first country in the world to recognize the rights of nature in its constitution. Recognizing the rights of nature means treating nature as a somebody, as someone to protect and not as something to be destroyed or exploited.

NARRATOR:
In the United States, growing grassroots movements are mobilizing support for game changing initiatives such as limiting the influence of money and corporate power in the democratic process, and addressing climate change by putting a price on carbon emissions. Pricing carbon emissions and then giving a dividend to consumers can help make renewable energy competitive with fossil fuels.

NARRATOR:
In the business world, social entrepreneurs are creating a new kind of company.

ANDREW KASSOY:
Normal companies have a legal obligation to maximize value for their shareholders… period.

BART HOULAHAN:
We wanted to create an opportunity for a company to both make money and make a difference. And so we created this non-profit B Lab to help support that global movement of entrepreneurs that was trying to use business as a source for good.

NEIL BLUMENTHAL:
We sell prescription eyeglasses and for every pair that we sell we distribute one to someone in need. We partner with this amazing social enterprise called Vision Spring that trains low-income men and women to give eye exams and sell glasses.

JAY COEN GILBERT:
They are part of a community of a thousand businesses from more than 80 industries across more than 30 countries that all share one unifying goal, which is to re-define success in business. And if they can do that successfully, one day all companies will compete not only to be the best in the world, but also to be the best for the world.

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

NARRATOR:
Innovative design is also creating low-tech solutions for the developing world.
At the heart of the transition to a new world are the communities, families, and individuals who are changing the way they are living—making new choices based on the values that support a more sustainable, just, and fulfilling society.

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

ON-SCREEN GRAPHIC:
PERCENT IMPACT

Percentage Impact on Greenhouse Gas Emissions

Livestock Production 14.5%  Transportation 15%

PAUL HAWKEN:
There is another super power here on earth that is an unnamed movement. It is far different and bigger and more unique than anything we have ever seen. It flies under the radar of the media by and large. It is nonviolent; it is grass-roots. It has no cluster bombs, no armies, and no helicopters. It has no central ideology. A male vertebrate is not in charge. (Laughter) ... This unnamed movement...You can clap for that....(Applause) The very word "movement", I think, is too small to describe it. This movement is humanity's immune response to resist and heal political disease, economic infection, and ecological corruption caused by ideologies. This is fundamentally a civil rights movement, a human rights movement; this is a democracy movement; it is the coming world.

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

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

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

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

NARRATOR:
We have the technologies, policies, and initiatives to move us toward a thriving future. All that's missing is something that only human beings can provide: the commitment, the collective will, to change our direction. Awake, committed people are galvanizing that will. Realizing that a new future is truly up to us, they are working together to build the critical mass that can and will change the course of history.
3.2 **Exciting Time to Be Alive**

What we have seen here is only a *tiny fraction* of what is going on all around the world—and the pace is accelerating. When Paul Hawken first gave his talk in 2004, he found some 200,000 organizations. Now we know there are at least two million. We are alive at an unbelievably exciting time!

### 3.2A Examples from History

As we just saw in the video, there have been many times throughout history when the status quo seemed totally entrenched; yet, in the figurative blink of an eye, completely unexpected, unpredictable, unprecedented *shifts toward the positive* occurred, and whole new social orders or social norms were brought forth. History is full of such examples.

Here is another example: How many of you smoke? (Show of hands) How many of your parents’ smoked?… Right! What happened?!

### 3.2B Examples of Historical Shifts Exercise

Let’s hear some other examples from you of this kind of unpredictable historic shifts (toward the positive) that have occurred.

>>> **Group Sharing** [2 min.] Thank you.

Many of these shifts started silently with ideas shared and spread among small groups of people years before they became visible in “sudden” events. We can only imagine the kind of unseen shifts that are even now being generated in small groups like this one all around the world.

### 3.3 Examples of What is Emerging

Let’s take a few minutes to hear from one another about the evidence of a Great Turning that you may be noticing: some of the new, exciting initiatives … approaches … movements… directions … practices … that you’re aware of. Things that, when you were growing up, or when your grandparents or parents were, would have been totally unimaginable. We could start with things like the internet revolution, or the growing popularity of Permaculture or the spread of the Transition movement.

*(Presenter can offer current examples of what’s emerging from the game-changing initiatives here if desired.)*

And of course Unity’s own conscious participation in the “Great Turning” is the EarthCare Ministry. Since 2008, EarthCare has offered congregations an easy step by step way to integrate an earth-oriented spirituality into their ministry. An ever increasing number of congregations are taking advantage of this opportunity to share in EarthCare’s vision of a world in which all humanity lives in a spiritual consciousness that manifests as loving co-existence with all creation and care for our Earth home.” Participants in EarthCare are helping further the vision by fostering an awareness of our spiritual oneness with our Earth home and promoting active care of creation.
Unity EarthCare Ministry envisions a world in which all humanity lives in a spiritual consciousness that manifests as loving co-existence with all creation and care for our Earth home by supporting Unity Worldwide Ministries and Unity World Headquarters in fostering the awareness of our spiritual oneness with our Earth home and promoting active care of creation.

To further emphasize this important message, let’s listen now to Charlotte Shelton, President and CEO of Unity World Headquarters:

UWM Video Insert #4: Charlotte Shelton, President and CEO, Unity World Headquarters (1:59)

We are bombarded daily with messages about the destruction of our beautiful planet. We can let worry and fear get the best of us. We can think there’s nothing we can do. Or we can take another tact. We can co-create with God a world that works for all of us. We can start in prayer, asking Spirit for ideas and inspiration and guidance. And from that God centered space we can then face the challenges and issues that are facing our planet. As informed, optimistic people who understand the urgency of our time, we can see that the possibilities are even greater than the crisis. We stand together on common ground with our mother earth, united in our commitment to express loving care for our sacred home. Charles Fillmore, co-founder of Unity, wrote: “Nature works intelligently and we shall never be able to conform to her laws until we approach her as a wise loving mother who we know gladly gives us what we want when we use it wisely. Instead of operating from that place of despair and hopelessness, we can move forward with hope and with a clear vision for practical tangible practical steps we can take to live in harmony with our environment. We can act as a wise and loving parent to our beloved planet. We can involve young and old alike. All of us together. It’s doable, it’s possible, it’s important, the time is now and the agents of change are us.

In furtherance of its support protecting and preserving the environment, on September 29, 2015, the Unity World Wide Ministries Board of Trustees adopted the following Climate Change Action Resolution:

UWM Slide #4:
We, the leadership of Unity Worldwide Ministry, hear the urgent call to co-create a world that nourishes all life forms. We positively declare our love for and spiritual interconnectedness with all beings reaction and our responsibility to protect the sustainability of the environment.

Aligned with the empowering spiritual teachings of Unity co-founders Charles and Myrtle Fillmore, Jesus and other inspired spiritual teachers, we advocate our worldwide prayer partners to take into affirmative prayer and meditation the personal inquiry of “what is mine to do” to improve the quality of life of all beings and our planet. UWM affirms that climate change is real and that human activity is a significant cause of climate change. UWM also acknowledges that climate change is an issue resulting in
both environmental degradation and social injustice. As such, we commit to serve, as our faith leads us to take in healing the planet.

Unity Worldwide Ministries, in accordance with its God-centered five basic principles, commits to advancing the Unity movement by:

1. Promoting active stewardship of the environment and an awareness of our oneness with the earth.
2. Cultivating a consciousness of EarthCare that includes both spiritual and practical actions that support and balance the environment and our human needs, in accordance with Unity’s Fifth Basic Principle, “Through thoughts, words and actions, we live the Truth we know.”
3. Promoting sustainable living practices that honor the earth’s ecosystems and resources in a responsible manner.
4. Transforming attitudes and commitments by embracing concrete actions that reduce human ecological impact and promote social justice for all.
5. Educating, supporting and encouraging individuals to align their (individual) lifestyle choices with values that promote environmental sustainability and recognition of their moral imperative to care for creation.

As a result of this bold declaration by the UWM board of trustees, a range of activities have or are being implemented to put the powerful affirmation into action. For more information, regarding ways in which you or your congregation can get involved in this powerful movement, stay for the EarthCare meeting following the conclusion of today’s symposium.

3.3A>>>Group Sharing: [2 min.]
What are the examples of this new emergence that you find particularly inspiring or hopeful? (Take brief examples of what’s emerging locally, society-wide, or internationally.)

Thank you! Yes, there is a lot going on now!

3.4 A Critical Missing Ingredient: Imagination
Despite the fact that the mainstream media and the dominant conversation all around us tends to foster a state of despair and apathy, and the hopeless sense that there is nothing we can do about anything … this is, in fact, a time of great hope and possibility! So what’s missing?

In order to have a sustainable, just and fulfilling world, there are those who suggest that the key missing ingredient is for humanity to rediscover our ability to dream; to cultivate a consciousness as good stewards of the earth that includes both spiritual and practical actions, and to stand powerfully in our vision for the future.

(Pause) They point out that the real crisis we are facing now, above all, is a crisis of creativity and imagination -- the lack of a sense of possibility, and the absence of a committed stand for a different future! Let that sink in for a moment. (Pause)
So we are going to take a few minutes now to tap into our own creativity and imagination, and to begin to envision and create for ourselves what is possible for the future: What an “environmentally sustainable, spiritually fulfilling, socially just human presence,” might look like. Similarly, what might your church community look like once you’ve integrated an earth-oriented spirituality into its ministry. (This exercise is based on a visioning exercise created by Joanna Macy.)

3.5 >>> Visioning Exercise [4 min.]
Please settle back into your chair and allow your eyes to lower or gently close, and take a breath and let it out. (Pause)
Please go out into the future 40 or 50 years from now… and see a world that is environmentally sustainable (Pause) … spiritually fulfilling (Pause) … and socially just. (Pause)
Look around. What do you see? (Pause)
Imagine that you are guided by some of the children from the future. Let yourself be touched by the sound of their laughter and the warmth of their hands in yours, as they show you around in their world. What does an environmentally sustainable, spiritually fulfilling, socially just human presence look like? (Long pause – 45 seconds)
And now take a moment to reflect -- what do you see was your contribution toward this outcome? (Pause)

3-3 [SR 39] Slide with Music: Silhouette of Kids with Blue Sky (19:27 loop)
[Music: Tito la Rosa: Morning Star: World at Peace]

ALT:
>>>Expanded Visioning Exercise [6 min.]
Imagine that you are able to move forward in time—decades out into the future. Remarkable events have occurred in the world around you now.
There is now a human presence on this planet that has restored and is caring for the natural environment—that has come to value all of life…

In this future world, human beings of all colors and cultures live equitably and harmoniously … and they are emotionally and spiritually fulfilled.

Allow yourself to be guided by some of the children from the future. Let yourself be touched by the sound of their laughter and the warmth of their hands in yours, as they show you around in their world.

Imagine that you are living in that world now. What do you see? What stands out as you look around? What has changed, for the better? (Long pause)

Now see yourself sitting in a circle with many great-great-grandchildren (or great-great-nieces and nephews) ♦ from many different cultures on an open field of luxuriant green grass.

Then the children ask you, “Great-Great-Grandfather/mother/aunt/uncle: Tell us what it was like for you when the world was in crisis … when the Earth’s eco-systems were unraveling …♦ when there was so much inequity and injustice and oppression still
affecting so many people’s lives; when people’s differences were considered a problem instead of a contribution … and there was starvation and war in the human family? (Pause)

Then the children ask: “Dear Ancestor, we know that you were part of the Great Turning that we have heard so many songs and poems about. Please tell us about that—how you co-created a sustainable, just and fulfilling world.” So tell the children who you were and what you did as a change agent for a new future. Allow yourself to be surprised by what you say into their curious listening.

Now allow these children (and the great-great-grandchildren of all species), to appreciate and acknowledge you for playing a role, for being alive at a time when your life could make a difference, and for seizing the opportunity and not going back to sleep. Let them thank and embrace you.

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

3-3a [SR 40] Buffer Slide: Silhouette of Kids with Blue Sky

3.5A >>> Group Share from Visioning: Did anyone have an experience or vision that you would like to share with us? (Take several shares.)

3.6 Role of Media in Changing the Dream/Set Up Wombat Video

Let’s consider for a moment what role the media -- including social media -- plays in perpetuating the current “dream” of the modern world—and what role they could play.

Just imagine—what if a fraction of the brilliant, creative, effective public relations and advertising minds around the world, that are currently focusing their energies on new cell phone designs and on encouraging us to consume more and more and more, so that we will be “happy”—what if they took on this? (Point to Symposium Purpose.)? … What if the PR forces of the world united with Hollywood and made it their priority to create a global advertising campaign to make that happen. Think about it!

Here’s a 60-second video clip, originally created by GlobalMindshift, that gives us a taste of the enormous possibilities.

3-4 [SR 41] Video: Wombat (1:10)

Yo, listen up!
This is your home, it’s the only one you’ve got.
This place is pretty, but you can’t live there, you can’t even get there.
So, I repeat, this is your home.
It’s the only one you’ve got.
Cherish it, protect it, it’s the only one you’re gonna get.
These guys, they’re your neighbors, they ain’t goin’ away, they ain’t leavin’. 
You have to get along with them, so you have to learn to share.
You have to get along, you have to learn to get along.
Because they are your neighbors, they’re not goin’ away.
Okay, all this stuff—
The animals, the water, the sky, the ground, the bugs, the fish, the tacos, the people—
They’re all connected; everything is connected.
They all depend on one another.
If you ignore that, you’re doomed, repeat, doomed.
OK, so, listen up: it’s all one,
Not two worlds, not three.
One, just one.
So get in gear.
Remember, all is one. Okay…hit it!

3-4a [SR 42] Buffer Slide: Wombat

3.7 “One-Minute” Symposium
Well, there you have the Symposium, in one minute!

That “Wombat” video begins to illustrate the untapped possibilities of global communication. 
Think about it: There are hundreds of millions of users of Facebook and YouTube and millions of people with cell phones and Twitter accounts. What if we use social media to document not just the high and lowlights of our personal lives, but to mindfully share examples of hope, possibility, workability, and encouragement for a sustainable future for all? What if our passion and commitment for this purpose influenced how we use social media? How would that be? And what if it started with the people right here in this room?

3-5a [SR 43] Buffer Slide: Achuar Boy With Leaf

3.9 >>>Movement
Why don’t we all stand up and let the energy of this in, and open our bodies for a moment as we prepare ourselves to look at our final question…

IV. WHERE DO WE GO FROM HERE?

Notes to Presenters:

➤ Be ready and prepared to share about local Pachamama Alliance and EarthCare Congregation community opportunities available to the participants after the Symposium.

➤ Be sure to plan in advance how you and your team will capture contact information for those who want to participate in some way with Up to Us (Pass around clip boards? Sign up at the back table at the end? Other?) as well as designating who will follow up with people, and by when.

➤ For International Presenters: The game-changing movements identified in this manual are relevant to a U.S. audience. You may wish to identify comparable movements in your country that “strike at the root.”

Intentions of this Section:

• For participants to have an opportunity to identify and express their personal stand for creating an environmentally sustainable, spiritually fulfilling, socially just human presence on the planet.
• For the intention and scope of the Up to Us engagement pathway to powerfully resonate with the participants, and for them to be inspired to sign up to participate further with the Pachamama Alliance.

• For participants to consider who in their life and community they might want to invite to participate on the Up to Us pathway.

• For participants to identify their next actions and share them with others.

• For participants to be in a lifelong process of committing to sustainable, game-changing actions and ways of being that are consistent with their vision and stand.

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

4-1 [SR 44] Slide: Symposium Questions, fourth highlighted

Now let’s look at the fourth and final question—really the most important question of the day. Given all we have looked at today—“Where Do We Go from Here?” And by “we,” we mean all of us, in general—and you, in particular!

4.2 The Power of a Stand

We would like to respectfully suggest that the key ingredient in making something—anything—happen in the world starts with making a commitment, taking a stand. It all begins right there.

4-2 [SR 45] Video: The Power of a Stand (4:47)

DREW DELLINGER:
It’s 3:23 in the morning, and I’m awake because my great-great grandchildren won’t let me sleep. My great-great grandchildren ask me in dreams, What did you do while the planet was plundered? What did you do when the Earth was unraveling? Surely you did something when the seasons started failing, As the mammals, reptiles, birds were all dying? Did you fill the streets with protest when democracy was stolen? What did you do once you knew?”

NARRATOR:
So now we know. We know that our current worldview, and the industrial system it gave rise to, have run up against the limits of a finite planet. We know that the vitality of the Earth is declining every day. That the chasm between the few of us who have more than we need and the many of us who have not nearly enough, gets wider every day. And we know that it is hurting all of us inside.

NARRATOR:
At the same time, we know that we are part of a worldwide awakening—a grassroots movement for change that is unprecedented in human history. So now that we know, the question arises: What part do we play in this great unfolding story? Where do we go from here? Where do you go from here?

TEXT GRAPHIC:
WHERE DO WE GO FROM HERE? WHERE DO YOU GO FROM HERE?

NARRATOR:
This is the true joy in life, being used for a purpose recognized by yourself as a mighty one. Being a force of nature instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the whole community and as long as I live, it is my privilege to do for it what I can.… I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment and I want to make it burn as brightly as possible before handing it on to future generations.

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

NARRATOR:
Taking a stand for what you believe in is a powerful, life-affirming act.
Actually bringing forth a just, sustainable, fulfilling world will involve joining in a deep and authentic way with others who share this vision and stand.

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

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

4-2a [SR 46] Buffer Slide: African Woman in Group

4.3 A Stand as Embodied Commitment
A stand is for something. It’s a creative act. It’s a declaration of a vision or outcome in the future that a person is a commitment to. It comes from the heart, from the soul, from vision, and is life-affirming.

When you’re living from a stand, you experience that your life has meaning and can—and does—make a difference. A kind of elation and sense of spiritual fulfillment often occurs when we let ourselves be “used” by our commitment in this way.

When we take a stand, we are taking responsibility for our future. When we embody that responsibility, it inspires and generates participation.

When you think about it, it’s the stand-takers who actually change the course of history.

Over 70 years ago, on September 1, 1941, The Daily Word expressed this idea as follows, “Today let us at once begin to set our world in order by reforming our thoughts. Let us invoke our divine wisdom of spirit to guide our thinking. Let us lay hold of and make manifest the great thoughts of God, the ideas that point the way by which we are to establish His kingdom and bring happiness to ourselves.”

UWM Slide #5: Today let us at once begin to set our world in order by reforming our thoughts. Let us invoke our divine wisdom of spirit to guide our thinking. Let us lay hold of and make manifest the great thoughts of God, the ideas that point the way by which we are to establish His kingdom and bring happiness to ourselves.

The Daily Word message, Monday, September 1, 1941.

The Rev. Paul Roach, senior minister at Unity Church in Fort Worth, Texas, eloquently expressed what we can do as individuals by taking a stand. Rev John said (Read Slide: “Coming into relationship with nature and finding a sense of place in our environment are not luxuries or the special preserve of nature mystics….They are essential components to living a purposeful
and contented life. This is our work, our joyous responsibility as human beings involved in a larger creation ... to acknowledge and appreciate the presence of Spirit in the grass growing beneath our feet, in our own place where heaven and earth meet in the magnificent interplay of the human with the divine.”

UWM. Slide #6
So this is our work, our joyous responsibility as human beings involved in a larger creation ... to acknowledge and appreciate the presence of Spirit in the grass growing beneath our feet, in our own place where heaven and earth meet in the magnificent interplay of the human with the divine. (Unity Magazine entitled, “Beholding Heaven on Earth,” Rev. John Paul Roach, Sr. Minister, Unity Church of Fort Worth, TX.

4.4 Opportunity to Declare What We Stand For
The fact is we all stand for something already. What we are standing for shows up in what we give our lives to, and the choices we make every day. As the American writer Annie Dillard said, “The way we spend our days is, of course, the way we spend our lives.”

We want to give you a moment to reflect: Why are you here?—both here in this Symposium and why you are here, in your life. What are you standing for? (15 second pause)

Most of us are here today because we know at some level that the way we’re walking on the Earth and being with our fellow human beings is not sustainable, and that the situation is urgent.

We’re awake. We see the big picture and that another future is possible.

And so we want to offer you an opportunity to commit (or recommit) to including standing for this in your life’s purpose (Point to Symposium purpose): “Bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet.” Bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet. A world in which humanity lives in a spiritual consciousness that manifests as loving coexistence with all creation and care for our earth home.

4.4A >>>Declaration Card [2 min.]
We’re passing out (ALT: You will find in your packet under your chair) a declaration card—or you could call it a commitment card—for you to sign and keep, if you wish. (Pass out declaration cards and pens if they have not already been handed out in materials envelope.) The Symposium purpose statement, along with the EarthCare Vision, is on the front of the card, and the George Bernard Shaw quotation we just heard in the video is on the back.

If you wish, use this moment to silently declare yourself, and then sign the card, and keep it as a reminder of your personal commitment to that goal. (You might put it up some place that you will see it every day, like on top of a dresser, or on your desk or refrigerator.)

(Presenter may wish to share some personal experience of what it has meant to him/her to have taken this stand.)
Awakening the Dreamer, Changing the Dream V-3 Symposium

WHAT IS POSSIBLE NOW?

Text Graphic
The Pachamama Alliance Logo and UWM Logo
Awakening the Dreamer, Changing the Dream through Unity Symposium

I am committed to bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet as the guiding principle of our times by fostering awareness of our spiritual oneness with the Earth and promoting active care of all creation.

Signature Date

Copy on back of card, not shown on slide:

“This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one; the being a force of nature instead of a feverish selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy.

…Life is no brief candle to me; it is a sort of splendid torch, which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.”

~ George Bernard Shaw

(Pause, allow time for people who wish to fill out card.)

Thank you and congratulations. You are not alone. Like you, thousands and thousands of people all around the world have taken this stand, and are experiencing the momentum, the meaning—and the challenge—that results from taking a stand for creating a future that reflects our shared vision for all of humanity and for our planet.

4.5 Identifying Actions to Make Your Vision a Reality

The goal of this Symposium has been to give you a chance to look deeply at the world and to leave with a sense that a new future is actually possible—an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet. A world in which humanity lives in a spiritual consciousness manifested as loving coexistence with all creation and care for our earth home.

What’s needed in order to create that future? An ever-expanding critical mass of conscious people who are committed to that vision and to being in action to make it a reality.

You may already be engaged in a range of actions and practices consistent with this vision; you may be just starting out; or maybe after today you’re ready to expand into some new areas or practices. In any case, now you’ll have an opportunity to look at what you want to do—both as an individual and in collaboration with others.

4.6 What’s Next For You?

We’re going to pause for a moment so you can reflect: Given everything we talked about today, given what’s been on your mind that brought you to this Symposium in the first place, and considering all that we’ve been looking at today: What is next for you? As part of a global community committed to a new future, what calls to you? Where do you go from here?

4.6A >>>Wisdom from Within: Moment of Reflection [3+ min.]

Please take a moment to tune in to yourself, and pay attention to your thoughts and your intuition -- that spontaneous “inner voice.”
If you would, please lower or close your eyes (*Pause*) and notice what ideas of possible actions come to you now. (*Pause*)

Given everything we have talked about today, how might you begin to bring your commitment into your daily life, and make that commitment real in the world? (*Pause*)

Silently ask yourself, “What are my next steps to make a difference in the issues we’ve been looking at today?” -- and see what comes to you in the silence. (*Pause*) It may be words, or a visual image, a feeling in your body, or just a wordless “knowing.” (*Long Pause—a minute or longer*)

Thank you. Please open your eyes.

If you’d like to jot down some of the ideas that came to you, please feel free to do so. (*Brief pause*)

In a few minutes, we’ll come back to this. For now, let’s just acknowledge that looking within can provide a valid source of information about yourself. Yes, let’s use our reason and intellect, but let’s also include our felt inner sense of knowing.

(*Note to Presenter: If you have the time in your Symposium, you may want to incorporate one or more additional exercises at this point to help people get in touch with what they want to take on. Refer to the Appendix of Additional Exercises, below, for several excellent suggestions.*)

### 4.6 B UWM: Opportunities for Action Offered by Unity EarthCare

One opportunity available to you is the Unity EarthCare Program. EarthCare is a way for you to create a program at your spiritual center than enables you and your congregation to put commitment into action to help create the change you want to see in the world.

If you wish to become involved in EarthCare, we have a separate video at the end of today’s symposium that talks about the program in more detail. There also is a copy of the EarthCare Program on the resources table at the back of the room that contains all the forms you need in order to get started.

### 4.7 Up To Us Engagement Pathway

We all know that one of the biggest challenges in making a vision real is staying awake and engaged in action, in ways that last over time. In recognition of that, the Pachamama Alliance has created an engagement pathway called “Up to Us” designed to support people—you!—in:

- *Staying awake and engaged*
- *Continuing to be educated about the issues we’ve been looking at today*
- *Connecting with others who share these values, and*
- *Discerning and taking truly “game-changing” actions as individuals, and with others in the community.*

All of the elements of the Up to Us Pathway are also consistent with the EarthCare Program if this congregation decides to adopt EarthCare as part of its ministry. This short video gives an overview of what’s available on the Up to Us engagement pathway:

4-4 [SR 49] Video: *Up to Us Trailer* (3:32)
NARRATOR:

We humans have arrived at a choice point. The Probable Future we’re headed towards doesn’t look good. But there is a different, Possible Future...A future that is environmentally sustainable, spiritually fulfilling, and socially just. To get to that future, we need to change our direction.

But the kind of change we need has never come from our big institutions...It comes when We the People finally demand what we know is right.

We can’t leave it up to institutions to lead the way. It’s not up to them -- it’s up to us.

So, the Pachamama Alliance has created the Up to Us engagement pathway to help you…

Wake up to what’s possible…
Wise up to what’s in the way…
And step up with others to take decisive, effective action.

Where do you begin?
First: attend the Pachamama Alliance Awakening the Dreamer Symposium, a transformative workshop that awakens you to the great challenges of our times and the role you can play in turning things around.

Then, dive into our advanced course: the Game Changer Intensive. This eight-part online course is a powerful accelerator for social change that gives you the knowledge, tools and guiding vision to get into action on the most critical issues facing us today.

And you won’t have to take on changing the world alone. Pachamama Alliance communities are places to learn, connect with others and engage in collective action.

These programs provide the education and inspiration for powerful action... and enable you to tackle the fundamental barrier blocking our path to the Possible Future...

Our democracy is dominated by money and entrenched special interests and does not respond to what's most important to "We the People".

So the Pachamama Alliance Up to Us pathway encourages participation with the growing game changing movement to amend our Constitution to limit the influence of big money in politics and establish a government truly of, by and for the People.

And since we all know that nothing else matters if we don’t have a livable planet, an equally important priority is to tackle climate change. We do this by encouraging participation with the growing movement in the U.S. to put a price on carbon emissions. Economists and even many energy companies agree that pricing carbon will reveal the true cost of fossil fuels and finally tip the balance toward efficiency and clean, renewable energy sources.

The success of these two game changing movements crucial to clearing the path to the Possible Future we all yearn for. But it all begins with those first steps… and the critical choice we all must make: Stay on our current path… or work together to literally change the course of history.

If we do this, we can give generations to come the greatest possible gift - a thriving, just, and sustainable future...
It really is up to us.

4-5 [SR 50] Up to Us Engagement Pathway

UP TO US ENGAGEMENT PATHWAY

Awakening the Dreamer Symposium
Game Changer Intensive
Pachamama Alliance Communities
Game Changing Movements
Pass it On

www.pachamama.org

4.8 Awakening the Dreamer Symposium: First Step on the Pathway
The Up to Us engagement pathway is meant to be a powerful support to people who are committed to being actively engaged in changing the dream of the modern world. By being in this Symposium you've already taken the first step on the pathway.

Now, we invite you to participate in the next step, the Game Changer Intensive.

4.9 Game Changer Intensive

As we saw in the video, the Intensive is an online course that offers a deeper exploration into the issues we’ve been looking at today. It also focuses on fundamental systems and structures that need to be addressed if we’re going to truly change the dream of the modern world. The Game Changer Intensive empowers participants to become what could be called pro-activists—people in action to create a thriving, just and sustainable world.

(Presenter: share from personal experience or what you’ve heard about the Game Changer Intensive.)

The next Game Changer Intensive begins (check website to identify start date) on ________. To find out more and to register, go to the Pachamama Alliance website: www.pachamama.org.

(Point to slide)

By the way, if some of you in this Symposium want to sign up to take the Game-Changer Intensive as a group, that’s a possibility. At the end of the Symposium you can self-identify and choose one person to help get yourselves organized and to act as interface in setting up your small group by being in touch with ariel@pachamama.org with the information.

4.10 Pachamama Alliance Communities

For many of us, it’s easier to stay engaged in a big goal or commitment if we’re able to do it alongside of others who share our commitment. Tackling big issues as part of a vibrant community of people who support and inspire you, can be a gratifying, effective way to be in action.

With that in mind, the Up to Us pathway offers opportunities to participate locally, nationally and globally with a growing community of like-minded people. We’d love to have you join the community, and participate with us locally!

Once again, the EarthCare Program offers a perfect venue for a group activity at your church that puts your commitment into action.

Presenter: Briefly mention local Up to Us community opportunities, including regular meetings, circles, trainings, projects or any other relevant activities. Pass around a clipboard, or point to a place at the back of the room where they can put their name -- or indicate whatever way you and your team have for capturing their contact data.

If you’d like to find out more about participating in any of these, let us know by (describe method), and we’ll be in touch with you. You can also talk to ______ (identify person) at the end of the Symposium. He/she will be at the back of the room.
For people who aren’t from this area, you can go to the Pachamama Alliance web site (point to slide) to see what Pachamama Alliance communities are near you -- or to learn how you can begin to form one in your area.

4.11 **Game Changing Movements**
A word about game changing movements: the video we just saw mentioned two important movements that are focused on changing the game. One focuses on establishing a true representative democracy in the U.S., and the other addresses climate change with a fee on carbon emissions. You can find out more about these, game changing movements and how to get involved with them on the Pachamama Alliance website.

*Presenters in the U.S.: Mention any Move to Amend, Citizens Climate Lobby or Community Environmental Legal Defense Fund chapters or activities you’re aware of. Say:*
> If you’re interested in participating with any of these, sign up on the clip board/computer tablet at the back of the room at the end of the Symposium and someone will contact you.

4.12 **Pass It On**
Finally, if you’d like to be in action growing the community of people who are actively engaged in changing the dream of the modern world, the “Pass It On” part of the Up to Us pathway (point to slide) is for you. You can join teams that put on Symposia, or participate in other roles to bring these messages to your community.

*(Presenter: briefly share from personal experience why you enjoy putting on or presenting the Symposium or participating in growing the community of people committed to this vision.)*

Again, on the Pachamama Alliance website you’ll find out information about participating with “Pass It On,” including an online orientation to becoming a Symposium presenter.

*Presenter: Personalize the invitation to learn to host and present the Symposium, and mention any team meetings, trainings or other local Pass It On activities in your area. Let people know who they can talk to at the end of the Symposium if they’re interested in finding out more.*

4-6 [SR 51] Slide: Children’s Hands

4.13 **What’s Next for You?**
Okay, so that’s what’s available on the Up to Us pathway.

We’re going to pass out some cards now that are yours to keep. *(Pause while production team passes out the “What’s Next for Me?” hand out. One side lists the elements of the Up to Us pathway along with the Pachamama Alliance website address, and who you can contact locally if you want more information. That local contact person is (give name and phone number or e-mail address if you have a local contact person.)*

The other side, is titled “What’s Next for Me?” and it’s where you can record several actions that you’re committed to taking, that you’re excited about taking, to make a difference with the issues we’ve been talking about today. These actions could be large, small or in between. What’s important is that as you leave here, you have at least the beginnings of an action plan.
4.13A >>> Identifying Commitments: What’s Next for Me? [5 min.]

4-7 [SR 52] Slide: What’s Next for Me?

What’s Next for Me?

My great-great grandchildren ask me in dreams:
What did you do once you knew?
Drew Dellinger

My Next Steps

☐ ____________________________

☐ ____________________________

☐ ____________________________

☐ ____________________________

☐ ____________________________

Date  Signature

(Flip side of card, not on slide)

Pachamama Alliance
Up to Us Engagement Pathway

Awakening the Dreamer Symposium
Game Changer Intensive
Pachamama Alliance Communities
Game Changing Movements
Pass It On

Local contact: _________________________________

Pachamama.org + logo

Think back on the actions that came to you when your eyes were closed earlier, and also consider the offerings of the Up to Us pathway we’ve just been talking about. On the card please jot down the actions you’re committed to taking to begin making your vision a reality.

One of your actions might be a kind of “daily reminder”—something you do every day or nearly every day, and whenever you do it, it will remind you of your larger commitment and vision. For instance, (Presenter: offer an example of such an everyday action in your own life, or from someone else’s practice—for instance, deciding not to buy plastic beverage bottles, or to carry your own mug for coffee or tea, rather than use paper cups.)
You might decide to take the next step on the Up to Us engagement pathway, and sign up for the Game Changer Intensive to go deeper with the material and be educated about game changing actions and movements. And maybe invite friends or colleagues who share some of your values to join you.

Another idea: Think of an organization or institution that inspires you and make a date by when you’ll contact them to see how you could get involved.

Or, some of you probably came in to this Symposium knowing what’s yours do to: this is that time to commit to getting started, or to take the next step!

(Presenters give personal examples of their own commitments.

If you really want to create some momentum for yourself indicate by when you will do or begin them. That will help make all of this more “real” for you once you leave today. (Pause. Give time to write.)

Great! Thank you.

4.13B >>>A/B/C Share [6 min.]
Okay, now please find two partners to briefly share with what you decided to take on, and your timeframe.
(Support groups of three in forming if necessary.)
You’ll have about a minute and a half each—you’ll hear a bell when it’s time to switch.

If you’d like, you can exchange contact information with your partner(s) so you can offer one another support in your commitments after the Symposium. Remember, the days of the Lone Ranger are over—it is about community now! (Do timing, ring bells.)

4.13C >>> Group Share [3 min.]
Can we hear from a few of you? Who would like to share some of the next steps that you’ve identified? (Take several shares)
Thank you!

4.14 >>> Community “Public Service” Announcements [5+ min.]
Okay, for anyone who is dying to tell us about a project you are already involved with or that you would like us all to know about (or one you have just decided to start!) we are going to give you the microphone for a total of 30 seconds (!) to do a “Community Public Service Announcement” to describe this fabulous project so we can get more information and consider enrolling in it!
(Have people who want to share about a project they are involved in all standing in line before you begin. Make sure they write their contact information legibly on a flipchart. Let them know they will have 30 seconds (and not a single second more!) to tell the group their name, the name of the project, and its essence or purpose. Their job is to be concise, informative and enrolling. Be rigorous about not letting anyone go past the 30 seconds; you may even need to make it 15 seconds if time gets short. This should be high energy, and it is okay for it to feel slightly chaotic.)
Anyone who wants to take advantage of this broadcast time, come make a line and put either your email address or the project’s web address on this flipchart, as you get in line, before it is your turn to speak. We’re almost out of time so we are really going to ring the bell at 30 seconds, even if you are in the middle of a sentence! People want your enthusiasm; we don’t have time for the whole story. Okay, who’s first?

>>> Group shares
Great! Thank you all.

ALT: Community Bulletin Board
(Some presenters prefer to put up a flipchart with a marker at the start of the Symposium, entitled “Community Bulletin Board,” letting participants know, early on, that they can post events and web addresses that may be of interest to the community. They may offer to send a screen shot or email of the flipchart if people request it.)

4.15 Life-changing Trips to be with Indigenous Partners
Incidentally, the Pachamama Alliance also offers transformational journeys to the pristine Ecuadorian Amazon to be with the indigenous partners who inspired the creation of the Symposium, as well as a few special immersion experiences in the high desert of New Mexico. You can learn more about these life-changing journeys on the Pachamama Alliance website.

4.16 An Ongoing Process – Don’t Go Back to Sleep
(Read aloud, or call upon someone to read aloud this lovely poem.)
Look up to the screen, if you would, while I read aloud this Rumi poem about staying awake.

4-8 [SR 53] Slide: Don’t Go Back To Sleep

The breeze at dawn has secrets to tell you
Don’t go back to sleep!
You must ask for what you really want.
Don’t go back to sleep!
People are going back and forth across the doorsill where the two worlds touch,
The door is round and open
Don’t go back to sleep!

Rumi

We think you’ll find, as we have, that when you’re living your life committed to changing the dream of the modern world, your next steps will continue to reveal themselves to you -- as long as you don’t fall back asleep. It never ends—and that’s a good thing!

There is a story I want to share with you about a Cherokee elder who was teaching the grandchildren about life.

The elder drew the children around one night as they sat by the campfire and looked around the circle and said, solemnly:
“You know me as a strong leader. But there is something you may not know about me: There is a fight going on inside me. It’s a terrible fight! And it’s between two wolves.

“One wolf represents fear, anger, envy, sorrow, and resentment. The other wolf stands for joy, peace, love, hope, and kindness.

“This same fight is going on inside of you and every other person too. And it goes on every single day.”

The children sat wide-eyed in silence for a moment. Then one youngster asked, “But Grandparent/Wise One, which wolf will win?”

The old Cherokee paused and looked into the grandchild’s eyes and replied: “The one I feed.”

CLOSE

**Intentions of this Section:**
For participants to be in an energized and abiding state of engagement—a place of possibility, creativity, resolve, commitment—and action.

**CL.1 Set Up Close**

**CL-1 [SR 54] Slide: Dawn over Water**

We’ve reached the end of our time together today. We’re going to complete the Symposium shortly with a few announcements, and a final video—and a small gift for you.

**CL.2 Opportunity to Contribute**

This Symposium is an offering, a gift from The Pachamama Alliance, the not-for-profit that created and disseminates it. We’d like to invite each of you to help finance the spreading of this message worldwide by making a financial contribution, of any size, so that what we’ve been talking about today can be made widely available to people—groups, organizations, institutions, schools, even in corporations and businesses all around the world. Think of the possibilities!

You can make a one-time donation today, or make a pledge. Please raise your hand if you’d like an envelope or a financial commitment card. *(Pass out commitment cards and envelopes.)* (ALT: There are financial commitment cards and envelopes at the back of the room. *(Ensure that both are available.*) Thank you!

**CL.3 Acknowledgments**

We would like to thank *(Say names and have them stand if they are in the room)* for organizing and pulling together this Symposium. Thank you for making it happen!

**CL.4 Symposium Begins Today**
So what has happened for you here today? The Awakening the Dreamer Symposium isn’t intended to be a one-shot, “peak” experience, that then gets put on a shelf somewhere and forgotten. It is intended to be the start of an engagement pathway where you can continually learn, explore ideas, engage, and be in action that will truly make a difference.

In fact, the real Symposium begins after you leave today, when you look at the world and yourself newly, and stand in action with others to create a new future—one that will benefit all children, of all species, for all time.

**CL.4A >>>Completion Sharing [2+ min.]**
We’ve covered a lot today. Would someone like to briefly share with the group where you are right now, how this has been for you, or what may have shifted for you during the course of our time together?
ALT:
Standing in a circle (or not), let’s go around and each person say one word or phrase that describes “where you are.”

**CL.5 >>>Sacred Space Ceremony [2 min.]**
We began the Symposium with a ceremony borrowed from indigenous people, to recognize the power and meaning in coming together with a shared purpose. As we bring this time to an end, we would like to ask you to please lower or close your eyes one last time. Let’s take a few breaths together, and be quiet for a moment. I invite you to silently express your gratitude for your life, for our shared lives, and for the opportunity we have to contribute to the future for all children, of all species, for all time... and to express your gratitude to all the spirits/ancestors that were with us guiding us today—including Pachamama herself.
Please take one more breath and then gently open your eyes.
Thank you.

**CL.6 Bracelet Ceremony**
We have a small woven bracelet made by the indigenous people of the Andes in Ecuador for you. (Pass out bracelets.) Please don’t do anything with them yet.

We offer these to you as someone who is awake, who knows what is at stake, who understands that these next few years are critical for our planet, and who can embrace the crisis. And as someone who is also able to see that the possibility of our time is greater than the crisis, and who understands that galvanizing a critical mass of conscious commitment to be in action can make the difference in turning things around.

This bracelet can remind you that you are one of those people. We invite you to wear it as a reminder of your commitments, (as well as to be a conversation-starter when people ask you what it is!).

**CL.7 >>>Tie on Bracelets [2 min.]**
You’ll notice that you can’t tie your bracelet on easily by yourself; let someone else help you. (Notice the symbolic message of that simple gesture: “We can only do this together.”) As you tie on someone’s bracelet, bless them and this work, and bless the future that we are creating together.
Awakening the Dreamer, Changing the Dream V-3 Symposium

WHAT IS POSSIBLE NOW?

(Note to presenters: Some Presenters opt to go straight to CL.8 + CL.9 -- Closing Message and Feedback form—ending the Symposium with the closing video. You are free to do whatever you think would work best with your group.)

CL.8 Set Up Final Video

CL-2 [SR 55] Video: Closing Message (2:50)

ON-SCREEN QUOTATION:
MALE VOICE, VÁCLAV HAVEL QUOTE:
“The kind of hope that I often think about…I understand above all as a state of mind, not a state of the world. Either we have hope within us, or we don’t. It is a dimension of the soul. Hope is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out.”

NARRATOR:
As we look to the future, there is a metaphor from Nature that can serve us. When a caterpillar reaches a certain point in its evolution, it becomes over-consumptive, a voracious eater that consumes hundreds of times its own weight. At that same time, inside the molecular structure of the caterpillar, something called the “imaginal cells” become active. They wake up, look for each other, and begin to cluster inside the caterpillar’s body. When enough of them connect, even though they are not in the majority, they become the genetic directors of the future of the caterpillar. At that point the other cells begin to dissolve and become what’s called the nutritive soup—out of which the imaginal cells create the absolutely unpredictable miracle of the butterfly. What’s possible is that we are the imaginal cells on the planet now.

NARRATOR: What’s possible is that we are the imaginal cells on the planet now...

VAN JONES: We don’t need any hero on a white horse. We’re the people we’ve been waiting for. You already have within you enough love to save the planet.

What gives me hope? . . . The answer that came to me was, Julia, If you have hope in your heart and even if you’re the only person left who has hope in their heart—if that hope is committed in action, then there’s hope for the world. If you’re the only person left, as long as your hope is committed in action, then hope is alive in the world.”

AL GORE: There is an old African proverb some of you know that says, “If you want to go quickly, go alone. If you want to go far, go together.” We have to go far quickly, so we have to have a change in consciousness, a change in commitment, a new sense of urgency, a new appreciation for the privilege that we have of undertaking this challenge.

WANGARI MATHAAI: In the course of history there comes a time when humanity is called to shift to a new level of consciousness, to reach a higher moral ground, a time when we have to shed our fear and give hope to each other. That time is now.

CHARLES EISENSTEIN: What is this thing that unifies all of these different things that we’re committed to? Let’s call it the more beautiful world our heart knows is possible. Right now, feel that part of you that knows that you are here in service… and ask yourself if you are ready to bow more deeply into that service. If you do it, I predict that you will experience an unexpected opportunity to act on that intention and it will be just at the edge of your courage but not past it.

DESMOND TUTU: Every single one of us can do something to make a difference. You can— you can— you can—you can; I can. God Bless you.

CL-2a [SR 56] Buffer Slide: Spinning Earth

CL.9 Close
Thank you! It has been a privilege and pleasure to be with you today. Thank you for your time and for your participation. Let’s close in prayer.
Dear Mother/Father God,

In deep gratitude we are aware of the holy ground upon which we walk. It is to the sweet air we breathe, the brilliant colors of our flowers and trees, the melodic songs of the birds, the variety of vibrant life which are our animals, the oceans deep, the evolving shape of rocks which emerge in time, and to a view of the spectacular night stars which since before the dawn of humanity has awaited our attention and reverence, do we offer our humble thank you to You, “I AM.” We affirm we shall protect all that is alive, sacred, and by Your Word, mutually nourishing. May our Spirit-led actions on Your behalf convey to the generations, the energy of love caring for Your loves.

And so it is. Amen.

We hope to see you on the Up to Us pathway!

For those who wish to, we’d love to have you fill out a Feedback and Participation form to help us in the development of this Symposium. (Pass out feedback/Pathways to Participation forms, or point to them in their packet. Have someone at the door collect them.) You can hand them in at the door before you leave.

We invite everyone to sign up on the clip boards (computer tablet) at the back for the room if you want us to contact you about your participation in any of the activities of the Pachamama Alliance or the local Pachamama Alliance Community. In a few minutes there will be a presentation and discussion regarding the Unity EarthCare Program and how this church might choose to participate.

CL-10 Video: Production Credits (2:30)

CL-3 [SR 57] Video: Production Credits (2:30)

CL-4 [SR 58] pachamama.org website and social media

“I dream”, by Lisa Firestone (4:10-Loup)

I dream of a world where wild tigers are more than memories and shadows in the tall grass… and I dream, the elephant’s ivory is prized on him more than behind glass. I dream, the arctic is so cold narwhales and belugas smile, even grow old and I dream we look on them and marvel at their beauty and the magnificence protecting them from harm. We dream a gun is just a game at the fair to win an imitation of a leopard or a bear; and wild animals are still laughing and are creators of the dream too. Where monkeys and apes speak to us in ways we never imagined and I dream the only value fur has is where God placed it not on fashion; (interlude) I dream the grizzlies and wolves roam free of dangers from above or in the snow and I dream we live side by side and pups and cubs are safe no matter where they go. Stretching miles across untouched land and in oceans deep and purest blue, where every living creature has the home and space it needs to live and is entitled to; I dream
respect and compassion are one day a unanimous expression of our race… And I dream every corner of the planet looks and feels as safe here as it does from space.

. . .I dream. (refrain).
Getting into Action through Earth Care

Welcome back.
Before we get more into the “nuts and bolts” of the program, let’s listen to a poetic description of EarthCare from Ron Habin, chairperson of the Unity EarthCare Team:

Hello and welcome. I’m so glad you’re here. The glee of dipping your toes in the water. The elation & curiosity of seeing the first female Cardinal of the spring being quiet and still so as not to disturb the spotted deer in the meadow. The whoosh of the great white whale emerging from and then splashing back into the sea. The majesty, the presence of the old neighborhood oak standing guard and begging to be climbed by the young and the squealing. Two seniors touching hands in the super market as their cart once again is maneuvered along its reinforcing familiar route. This is Unity EarthCare. We are spirit guided. We are moved by God. We show up. We do and give our best. We live the truth we know. We deeply respect our own Divinity. We nurture our loved ones, our community, our nation, our green earth. We are here for our own soul growth and for each other. All people, all beings, all one. We affirm that we do our best to hand off our magnificent blue green gift of a planet cleaner, purer, and more nurturing than when we first crawled upon it. Will you join in the spirit of our love team with a giggle and a high step. Let’s adventure together. We do God’s work on earth and we feel whole. We feel home. Amen

So what exactly is this “EarthCare” and how does it work?

Unity Earth Care (UET) rose up from the grassroots of the Unity movement. It came from a deep desire to express Unity’s belief in our oneness with all of creation in ways that directly impact our planet home. The EarthCare program is patterned after the seven-fold “Path to EarthCare,” which was developed in 2002 by some very forward-thinking people in Unity’s Northwest Region. [OPTIONAL: In 2007, Reverend Kathy Harwood Long and Reverend Jane Simmons, co-chairs of the Spiritual-Social-Action Ministry Team (SSA), spearheaded creation of the program by making “environmental” one of SSA’s potential action teams. They even hosted an Earth Care workshop at the 2007 Unity People’s Convention. In January of 2008, a small group of like-minded individuals, including Ron Habin, Mike McCord and Kym Farmer, came together at Unity Village and moved the idea from potential into reality when they firmed up activities, goals, and documents that later would become the EarthCare program].

EarthCare’s vision statement reads, All humanity lives in a spiritual consciousness that manifests as loving coexistence with all creation and care for our Earth home. We act so that every step on our planet home and through our life here is an active prayer for all divine creation.

UWM Slide #6, EarthCare Vision:

All humanity lives in a spiritual consciousness that manifests as loving coexistence with all creation and care for our Earth home. We act so that every step on our planet home and through our life here is an active prayer for all divine creation.

The vision of EarthCare was expressed from its earliest days by founders, Myrtle, Charles and Rickert Fillmore. As they said:
Myrtle Fillmore --- I was almost accused of being a nature worshiper when I was a little girl. And I have always loved what I see in nature, as well as in all artists who are so close to the beauty side of God. Nature is surely the glorified face of Good. See the beauty about you and you do see the manifestation of the infinite Mind. (Quoted in Myrtle Fillmore: Mother of Unity by Thomas Witherspoon, p. 280)

Charles Fillmore --- [I]ntelligence [is] inherent in every form, animate or inanimate.... [E]ven rocks and all minerals have life.... We should be speaking words of truth to everything, not only to [hu]mankind but to the mineral, vegetable, and animal kingdoms. (Christian Healing, p. 68)

The mission of EarthCare is to foster an awareness of our oneness with the earth and to promote active care of creation. One of the ways we do this is by assisting congregations in integrating an earth-oriented spirituality into their ministry through a seven-step action plan called, “The Path to EarthCare.” The Path to EarthCare helps each church community to discover what Spirit calls them to do to care for our Earth home. It guides the ways by which the Path is achieved.

EarthCare manifests Unity’s Fifth Basic Principle: Through thoughts, words and actions we live the truth we know.

The seven steps on the Path to EarthCare are as follows:

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<thead>
<tr>
<th>UWM Slide #8:</th>
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<tr>
<td>Seven Steps of the Path to EarthCare</td>
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<tr>
<td>1. Pray</td>
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<tr>
<td>2. Vision</td>
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<tr>
<td>3. Act</td>
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<tr>
<td>4. Inspire</td>
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</table>
EarthCare is a flexible program that offers congregations three levels of involvement, each of which builds upon the previous one. While there is no requirement to complete all three levels, or do them in sequence, it’s our hope that you’ll find each one so fulfilling that you’ll choose to complete all seven steps and become a Certified EarthCare Congregation.

The three levels of participation in EarthCare include: Level A – EarthCare Covenant, Level B – EarthCare Commitment and Level C – EarthCare Congregation:

**Level A: EarthCare Covenant**

**Level B: EarthCare Commitment**

**Level C: EarthCare Congregation**

**Level A** requires the church community to adopt a covenant that commits the congregation to make care for the Earth a significant part of its ministry. Level A fulfills the Pray and Vision steps.

**Level B, EarthCare Commitment**, puts this commitment into action by completing four of the seven steps, two of which must be “Pray” and “Vision.” In addition, three actions of the Act Step also must be completed.

**Level C, EarthCare Congregation**, expresses EarthCare in all aspects of the ministry by completing all seven steps of the Path to EarthCare. It is our experience that by completing this Level, a sustainable vision of EarthCare will be integrated into the life of the ministry.

The purpose and requirements of each level is shown in the slides below. (Discuss information on each slide).
Requirements: Adopt a covenant between the church community and Spirit that expresses a conscious awareness of our oneness with creation and a commitment to care for the Earth as a significant component of the ministry.

UWM SLIDE #11: EarthCare Certification Requirements;

Level B, EarthCare Commitment:

Purpose: Deepen the church community’s commitment to realizing its EarthCare vision.

Requirement: Complete four steps on The Path to EarthCare. Two of the steps must be Pray and Vision. In addition, three actions of the Act Step (as outlined on Form 3, “Action Checklist”) must be completed.

UWM Slide #12, Act Step Actions
The nine (9) actions of the Act Step are as follows:

1. Create an action plan that seeks to transform attitudes and commitments by embracing concrete actions that reduce human ecological impact on the earth and contribute to justice for people affected by environmental degradation.
2. Conduct, and substantially implement, the recommendations of an energy/environmental audit.
3. Practice energy conservation.
4. Establish a recycling program.
5. Minimize waste in what we purchase and consume.
6. Practice water conservation.
7. Accept stewardship of a natural resource.
8. Promote awareness of the interdependence of creation.
9. Other. An activity that meets the intent of EarthCare.

At this point, I’d like to mention the concept of “Subtle Activism,” which also is an action. Subtle Activism is an activity of consciousness or spirit, such as prayer, meditation, or ecstatic dance, intended to support collective healing and social change. At the subllest level, even certain activities of consciousness or spirit can be recognized as forms of social action. Subtle activism is primarily intended for collective healing and social transformation. Meditating for one’s own liberation would not be considered subtle activism, but meditating for peace on Earth
would be. Praying for the health of one’s personal friend is not subtle activism, but praying for a community struck by natural disaster is. It is not necessary that the approach be explicitly spiritual. For example, we would consider a practice that inspires awe and reverence for the Earth to be spiritual, even if the word spiritual is not mentioned.

<table>
<thead>
<tr>
<th>UWM SLIDE #13: EarthCare Certification Requirements;</th>
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<tr>
<td><strong>Level C:</strong> EarthCare Congregation.</td>
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<tr>
<td><strong>Purpose:</strong> Cultivate a consciousness for EarthCare that includes both spiritual and practical actions.</td>
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<tr>
<td><strong>Requirement:</strong> Complete all seven steps of the Path to EarthCare.</td>
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Ministries have a great deal of flexibility in determining the level of involvement that is appropriate for their ministry. The program doesn’t specify what constitutes completion of a step or action. It doesn’t even specify the level at which a congregation starts the process. We realize that each situation is considered separately on its own merits, with flexibility being the key.

You can even substitute one step or one action in the Action Step as long as it meets the intent of EarthCare and is approved by the EarthCore Team. And, as briefly mentioned earlier, special accommodations are made for congregations that do not own their own facility. These include not needing to conduct an energy audit as part of the Act step. Additional substitutions may be made approved following consultation with the EarthCare Team.

**Starting a Green Team.**
So is EarthCare right for your congregation? If so, what would that program look like? From our experience, certain things are common of groups that started green teams and kept them going. While each situation is different, we suggest the following:

- Gather a small group of people (two to eight) to serve as an EarthCare (EC) team for your center. Begin all meetings with prayer. Remember that this work is grounded in Unity’s core beliefs about the presence of the divine in all of creation. Consider the guidance in the abbreviated “Path to EarthCare.”
- Become familiar with the Unity EarthCare Program (UEP). (See EarthCare Congregation Program Information Brochure at unity.org/bethechange)
- Contact your minister regarding your interest and commitment to pursue a form of earth care at your church.
- Approach the church board for authorization to proceed with your group.
Consider pursuing one of the 3 Tracks for EarthCare Certification listed in the Information Brochure, and explained in detail in *Unity EarthCare Program with Forms* at unity.org/bethechange. Track A, EarthCare Covenant, is an easy first step to involve the congregation in this work.

If the EarthCare Covenant is pursued, consider in your EC group the sample Covenant in the UET documents, and develop one for your church. Present to the minister and board for acceptance.

Upon approval by minister and board, make arrangements to present the Covenant for approval to the congregation.

When approved by congregation, notify Unity EarthCare Team at earthcare@unity.org so that your church can receive certification.

Develop an Action Plan for the congregation in several areas. Choose easy beginning steps. Consider presenting at same time as Covenant, so that congregation can see possibility for progress in the future.

- Worship
- Education
- Buildings and Grounds
- Personal commitment at home and work
- Community interactions

Work with the appropriate committees and individuals to carry out the Action Plan.

Promote among the members your identity as a congregation that cares for creation.

Meet regularly (at least monthly) to follow the Action Plan and to develop new projects.

Consider a congregation project to benefit the larger community.

Find structural ways to assure the long-term life and activities of the EarthCare team.

Consider pursuing Tracks B or C of the Unity EarthCare Program.

Aside from all these individual actions, from our experience one thing is essential to having a successful Green Team. That is, at least one person, and preferably many more, must be FULLY committed to stick with the process and see it through, thick or thin. There are going to be many times in which you feel like giving up. Don’t! Never lose the passion in your heart for caring for the earth, or the Team’s Vision, and you will persevere.”

**Why get involved with EarthCare?**
Well, by embracing the vision of EarthCare you will integrate an earth-oriented spirituality into your ministry. Doing so will foster awareness of our spiritual oneness with our earth home and promote active care of creation. In so doing, you will be manifesting Unity’s Fifth Basic Principle: *Through thoughts, words and actions we live the truth we know.*

By committing to and implementing rituals, ceremonies and practices that honor, protect and Preserve the environment you will send a powerful message to your congregation that your ministry is committed to honoring, protecting and preserving our earth home and the living things that inhabit it. This message will help members better understand their connectedness to all of creation and how they can become better environmental stewards.
Members will be proud to belong to a congregation that cares about our earth and has a commitment to protecting the environment. Through leading by example, your congregation will show others ways to live their lives in more spiritual harmony with the environment.

Some of the other benefits in becoming involved in EarthCare include:

- Environmental stewardship is becoming an important issue to an increasing number of people. By adopting the principle that all creation is connected as one and that we are to be good caregivers of the creation you will enhance your ministry’s brand to potential congregants.
- Studies have shown that congregations that implement conservation measures to reduce, reuse and recycle reduce energy and operating costs by an average of 33%.
- Recognition by Unity Worldwide Ministries. By becoming a Certified EarthCare Congregation, your congregation will receive a handsome, suitable for framing Certification signed by the President of UWM and UET, be recognized on UWM website, featured in various Unity publications.
- The EarthCare Program gives ministries the flexibility to determine the level of involvement at which they feel most comfortable, whether or not they own their own facility. From simply adopting an EarthCare Covenant (Track A), to accomplishing three meaningful steps of the Path to EarthCare (Track B), to expressing EarthCare in all aspects of the ministry (Track C), it’s up to you. In addition, the Unity EarthCare Team is available to help you throughout the process.

But perhaps most importantly, you will have integrated into your ministry an earth-oriented spirituality that God is everywhere present in Creation. As the realities of climate change become ever more apparent, it’s important that Unity’s Vision of oneness with all of creation be spread throughout the world for the betterment of all.

Preparation for Exercise
We’re going to break up into small groups in a moment but before we do let’s sum up some of the things we’ve learned (or re-learned) today. We know our earth home is facing its greatest ecological crisis in thousands of years and time. We also know that time is running out to do something about it. But we’ve also learned that it’s not too late. We know now that the world is experiencing the largest social movement the world has ever known. And never forget the “Power of One.” The power of one is the power to do something—anything. By doing whatever it is that makes your heart sing in order to protect our earth home you will have made a difference.

Ok, with that in mind let’s take a minute or so to reflect upon an exercise you did earlier today, in which you considered what I am here for, what is next for me to and how can I put this commitment into action.

Let’s go into the silence now to reflect upon these thigns. [Allow two minutes for silent reflection] Ok, please gently open your eyes return your focus to the room when you’re ready.
**Group Exercise:**
Break into groups of five and ask each group to appoint a scribe. (Appoint groups by counting.)

I would like each (or the one) group to discuss and arrive at a consensus regarding the following questions: (a) “what is ours to do and, (b) how do we do it.”

{Allow 5-10 minutes for discussion.}

Ok, may I have your attention. What did you come up with? Ask each spokesman to present their ideas. Write major points on a flip chart.

Discuss.

Arrive at consensus.

**Close**
OK, as we close this exciting meeting please remember that whatever is yours to do to protect our environment the EarthCare Team is here to be of service to you in any way we can on your journey. This includes one-on-one counseling, monthly mentoring calls and other assistance as needed.

There also are a number of other resources and suggested activities on the following EarthCare website and at the back of the room. There also is a signup sheet if you would like to be contacted by a member of the EarthCare Team to talk to you privately about starting a Green Team.

- UWM SLIDE #14, Website for more information
- For More Information, go to:
  - www.unity.org/earthcare
  - earthcare@unity.org

Once again, thank you again for coming today.

**Closing prayer (optional).**

As we leave, let’s listen to the words, one more time, of EarthCare’s officially adopted theme song, “I Dream,” by Lisa Firestone.

God Bless you and have a great rest of your day.

“I dream”, by Lisa Firestone (4:10-Loup)

I dream of a world where wild tigers are more than memories and shadows in the tall grass… and I dream, the elephant's ivory is prized on him more than behind glass. I
dream, the arctic is so cold narwhales and belugas smile, even grow old and I dream we look on them and marvel at their beauty and the magnificence protecting them from harm. We dream a gun is just a game at the fair to win an imitation of a leopard or a bear; and wild animals are still laughing and are creators of the dream too. Where monkeys and apes speak to us in ways we never imagined and I dream the only value fur has is where God placed it not on fashion; (interlude) I dream the grizzlies and wolves roam free of dangers from above or in the snow and I dream we live side by side and pups and cubs are safe no matter where they go. Stretching miles across untouched land and in oceans deep and purest blue, where every living creature has the home and space it needs to live and is entitled to; I dream respect and compassion are one day a unanimous expression of our race... And I dream every corner of the planet looks and feels as safe here as it does from space. . .I dream. (refrain).
Proportional Timing of the Sections

There is no “right” length for any section of the Symposium. It depends on what parts you choose to present, how quickly you move through the material, which exercises you include, etc. But it will be helpful for you and your team to be clear on your timing goals.

Below are some suggested timings, broken down proportionally, with approximate video run times for each section. On the back of this page is a timing worksheet to use in planning and monitoring the time of your Symposium. NOTE: These times assume no lunch break, and that only one break is involved. Schedule more time for lunch or additional breaks, if you add them.

<table>
<thead>
<tr>
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<th>2 hours</th>
<th>3 Hours</th>
<th>4 Hours</th>
<th>5 hours</th>
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<td>I. WHERE ARE WE?</td>
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<td>Video: 0:42</td>
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<td>III. WHAT IS POSSIBLE...?</td>
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<td>Video: 12:20</td>
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<td>IV. WHERE DO WE GO...?</td>
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Symposium Timing Planner

How to use this tool:

- Before your Symposium, decide how long you have for each section in minutes and write this timing goal in Column A. Allowing time for a late start is optional, but probably realistic.
- Calculate what your goal start time on the clock is for each section, and write it in Column B.
- As you present the actual Symposium, have someone record the actual start time for each section in Column C, then compare B with C and write the total time ahead/behind schedule in Column D so that you know whether you need to do anything to have enough time for section IV and GIA.
- After your Symposium, you can fill in column E, to help you with future time planning.

<table>
<thead>
<tr>
<th>SECTION</th>
<th>A Goal: Planned # Minutes for Section</th>
<th>B Goal: Planned Starting Time on Clock</th>
<th>C Actual Start Time for Section</th>
<th>D Actual Total # Minutes Ahead or Behind</th>
<th>E For future planning: Actual time used for section</th>
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<td>(Time Taken for Late Start?)</td>
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<td>Welcome/Intro</td>
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<tr>
<td>I. Where Are We?</td>
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<td>II. How Did We Get Here?</td>
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<td>A New Story</td>
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<tr>
<td>BREAK</td>
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<tr>
<td>III. What Is Possible Now?</td>
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<td>IV. Where Do We Go From Here?</td>
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<td>Close</td>
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Message to Presenters: Things to Keep in Mind

Fall 2005

Congratulations on choosing to present the Awakening the Dreamer Symposium. You’re in for a great experience!

THINGS TO KEEP IN MIND:

- Visit the Awakening the Dreamer website frequently to check for updates to ensure that you are using the most current version of the manual and audio-visual materials. To download the current version of the manual and other Symposium related materials, go to www.pachamama.org, log in to the Facilitator Hub, select “Resources” and then “Materials for Your Symposium.” Starting with V-3, updates will be happening regularly!

- The AV materials for V-3 are available in a self-contained presentation technology, called Sliderocket, downloadable to your computer by using the same “Materials for Your Symposium” web page mentioned above. This technology is reliable and easy to use, and can be downloaded in a reasonable amount of time, depending on the speed of your internet connection.

- The AV files are also available for Keynote or Powerpoint software, which allows presenters to adapt and incorporate various AV elements (e.g., from previous versions of the Symposium or of local relevance). See “AV Guidelines” for more on this option.

- Reminder: The Symposium is the first step on the Up to Us engagement pathway offered by the Pachamama Alliance. At the end of the Symposium you’ll have the opportunity to share with Symposium participants what Up to Us activities are available in your local community. Be sure to know the starting dates of the next round of the Game Changer Intensive (the next step on the pathway), as well as the offerings of any local Pachamama Alliance communities you want your participants to know about. Ideally you’ll also be able to share any game changing movement activities (with Move to Amend and/or Citizens Climate Lobby) that you know about that your participants could participate with as well.

- There’s a place on the back of What’s Next for Me? hand out for the name and contact information of a local contact person. You can either pre-print the card with that information typed in, hand enter it yourself prior to the Symposium, or write the information on a flipchart and have participants make note of it themselves.

- Please understand that the Awakening the Dreamer, Changing the Dream Symposium does not lend itself to “winging it.” Prepare, prepare, prepare. Running through the audio-visual elements ahead of time at least once with your AV operator is critical. Trust us on this one!

- How long is V-3? It depends. A lot depends on the amount of time spent in groups and exercises (one of the highlights for most participants). The actual running time of the video Modules is a little more than 67 minutes. In general, you should plan on between three and four hours for V-3. You’ll probably be better off with a longer time if feasible. However, it’s okay, if you have only a much shorter amount of time to edit the Symposium to work in the amount of time you have. (And let us know if you come up with a particularly effective edit!)
Create a timeline for your Symposium based on how long you have, and identify what time you need to be starting each section in order to not end up shortchanging Where Do We Go From Here? Pencil those times in your manual and/or use the Symposium Timing Planner at the end of this manual. Remember that the point of the day is not for the participants to listen to you or watch great videos; it’s to alter the way they see the world, themselves, and the future such that they are awake and propelled into action, in a state of “blessed unrest.” (Don’t leave out the blessed part!)

Be spacious and unhurried while keeping your eye on the clock. Your job is to hold the tension line; do not make it the participants’ problem if you are feeling pressed for time. (Avoid saying things like, “We won’t have time for this,” or “We’re falling behind.”) Allow them to have an experience that the Symposium they participate in has just the perfect amount of time.

You’ll want to do one or more walk-throughs with your co-presenter to determine which of the optional portions you will be including, and who will be delivering which sections. You’ll also want to do a detailed walk-through with the person handling your AV. Providing your AV operator with hard copy of the Symposium Outline (or even the full Presenter’s manual) is advisable.

If you have a limited time for your Symposium you may want to consider using the presenters guide adapted for a two-hour Symposium. Obviously, important participant activities were truncated or eliminated in the shortened version, however if the only window available is two-hours, the Two-Hour Presenters Guide will help you be able to deliver a Symposium in that time frame. Go to the Pachamama Alliance website (see instructions, above) to view the Two-Hour Symposium Presenter’s Guide.

Participants’ “open sharing” is not part of this Symposium, as we have found it eats up time irretrievably and consistently takes the Symposium off-track. People have opportunities to share with one another in groups, but not to outflow, however passionately, to the whole group. (In a two-day version of the Symposium that sort of dialogue could work.)

Reminder: You may use elect to use KeyNote or PowerPoint versions of the V-3 Symposium so as to be able to incorporate various AV elements (e.g. from previous versions of the Symposium or of local relevance) that you think would work well for your audiences.

Delivering the social justice sections creates a wonderful opportunity for soul searching on the part of Presenters. To do so with authenticity is likely to require that we, as Presenters, engage ever more deeply with issues of privilege in our own lives and systemic injustice in our society. There are all manner of excellent programs available to support us. One good place to start might be by renting or streaming the “Eyes on the Prize” video series from Netflix. The Pachamama staff had a very powerful experience with the Undoing Racism program offered by the People’s Institute for Survival and Beyond. Drew Dellinger speaks highly of the Challenging White Supremacy program. There are plenty of resources; what is needed is the commitment on the part of Presenters to have a breakthrough for themselves in this area.

It often works best to have your next Symposium scheduled before you begin, so it can be announced while people are most in touch with their enthusiasm for bringing the Symposium to their families, colleagues and communities.

Here is what The Pachamama Alliance founder and C.E.O. Bill Twist has said about the job of the Symposium: “What is missing is a sense of urgency, a recognition that we don’t need to wait
for solutions; what is missing is the broad-based collective will do to something. A ‘critical mass of conscious commitment’ is an important context for the end of the Symposium. We should encourage building this broad-based collective will.” Presenters would do well to keep in mind this context while delivering the Symposium.

- Feel free to swing out. We’re just making it up here. If you feel you have a better way to work with the videos, try out your ideas and let us know how they work.

- In the end, it’s about making your best effort and trusting yourself, your co-Presenters, your hosting and production teams, and the process. Keep your heart open and stay focused and clear on the purpose of the day. Remember that guidance is available all around you, all the time.

- Have a glorious time with your Symposium!

*The Symposium reflects the input and dedication of Symposium Presenters around the world who continue to be committed to making sure that the material in the Symposium stays relevant and powerful.*

*Your feedback will help us refine this tool even more. Presenters are invited to include their comments, corrections and suggestions for revisions in their Symposium Completion Report (a link for this is sent to you right after completion of a Symposium registered on the Event Map) or you may send them directly to Director of Educational Programs Development, Tracy Apple, at *tracy@pachamama.org.*

† We are continually updating and, hopefully, improving the Symposium Presenter’s Manual. This Transition Draft will be replaced by the final version of the manual once any kinks or inconsistencies that we haven’t discovered yet have been worked out. (Please let us know if you come upon typos, formatting errors, omissions or anything that isn’t quite right in the manual!) Thanks!
Message to Presenters: What Has Changed in V-3

Below is a brief summary of the changes that were made in the V-3 Symposium. Our chief mandates in V-3 were to update and refresh the material in the Symposium, include more emphasis on systems and structures, and bring to light the Up to Us engagement pathway.

SUMMARY OF CHANGES

- The audiovisual portions of the Symposium have been upgraded to High Definition resolution
- AV content throughout has been updated:
  - New segments on game-changing movements and business have been added to “What’s Possible Now?”
  - Graphics have been updated throughout
  - Background images have been updated in many places
  - Data and statistics have been updated, when more recent are available
- The AV material is no longer available on DVD, but by downloading an easily accessed presentation program, Sliderocket. Keynote and Powerpoint, files are still available for those who prefer that format, particularly if you want to edit the AV content more than just skipping a slide or video
- The presenter’s manual has been updated and streamlined
- A new section has been added, “A New Story,” to emphasize the new story of interconnectedness
- The importance of addressing changes in systems and structures has been added in several places
- The major part of “Where Do We Go From Here?” has been changed to focus on the Up to Us Engagement Pathway. There are several new slides, a new “What’s Next for Me?” hand out, and notably fewer exercises in this section.
- Charles Eisenstein has been added to the Closing montage

SPECIFIC CHANGES

Videos that have been updated/revised
- The Pachamama Story
- Environmental Sustainability
- Social Justice
- Worldview and Assumptions
- What is Possible Now
- The Power of a Stand
- Closing Message

New Section added
- A New Story  *(Note: there is no new video; simply a rearrangement of material previously in V-2.5)*

New video clips
- Up To Us Trailer (Section IV)

New Slides
- Engagement Pathway (Section IV)
- What’s Mine to Do (Section IV)
Rumi poem (Section IV)

**Added voices**
Andrew Kassoy  
Bart Houlan  
Neil Bluementhal  
Jay Coen Gilbert  
Charles Eisenstein

**Removed**
Four Years Go video

**New hand out**
What’s Next for Me?
V-3 Audio-Visual Notes

Note: An outline of the Symposium, including all AV elements, appears in the first few pages of the Presenter’s Manual. Most AV operators find it useful to have either this outline or a complete Manual to guide them in knowing when to advance the AV elements in a Symposium presentation.

Sliderocket AV Format for the Symposium
One of the biggest changes in the V-3 Symposium is that the audio-visual assets are available in a self-contained presentation program (rather than a DVD) that can be downloaded from the “Symposium Materials” section of the Facilitator Hub on the Pachamama Alliance website: http://hub.pachamama.org/resources/symposium-materials/overview. The amount of time needed for the download will vary with the speed on your internet connection—about 30-45 minutes for a high-speed connection.

Once you have downloaded the most recent version of Sliderocket to your computer, it is a very easy program to operate (see instructions below).

One of the big advantages of the AV materials being in Sliderocket is that they can be updated and distributed to Facilitators much more easily and less expensively than when the AV materials were on a DVD. So please check the Facilitator Hub before each Symposium that you present, to see if there are new videos or new Presenter’s Manual content. Be up to date!

The Symposium videos are now in high definition resolution rather than standard definition—they will look much crisper and cleaner, even on large screens.

Adaptable AV Formats for the Symposium
If you would like to adapt the Symposium AV content (other than simply skipping a few slides or videos), you may want to use the Symposium AV assets available in Powerpoint or Keynote formats. You can also download these materials from the Facilitator Hub, at the URL shown above. These materials will be updated on a more regular basis than previously, as well—and (once you have the full set of Powerpoint or Keynote files downloaded) you will be able to download just the updated content.

Instructions for Operating Sliderocket
To advance through the program; simply click on the right-facing arrow in the bottom bar to advance to the next slide or video. Double-click to skip a slide or video. The number of the slide being projected appears between the two directional arrows. The “play” and “pause” button is immediately to the right of the two arrows. If you want to advance quickly through multiple slides or videos, just click quickly on the right-facing arrow, without stopping to play each one. When a buffer slide follows a video, at the end of the video, the program automatically advances to the buffer slide.
To find a specific slide or video in the program: double-click on the words that appear between the two arrows in the bottom bar (the words say, “Slide ___ of ___”). A band will open across the bottom of the screen, showing the entire menu of slides and videos for the entire program (videos appear as black slides). Use the slide-bar beneath this band to move forward or back in the sequence of slides, then double click on the particular slide or video you want to see.

To fast forward within a video: once a video is playing, move your cursor on to the video screen field, and a slide bar will appear across the bottom of the screen. You can move this slide bar to fast forward or back within the video.

Volume and full-screen controls: are in the lower right corner of the screen.
Licensing Agreements

**LICENSING AGREEMENT FOR AWAKENING THE DREAMER VERSION 3.0 VIDEOS**

In keeping with our contractual agreement with the video footage providers, there are certain parameters for using the Symposium video material. The videos may be used, either in whole or in part, in conjunction with a commercial or non-commercial presentation that meets at least one of the following criteria:

1. The presentation is itself a Symposium or a clearly recognizable version or adaptation of the Symposium

2. The presentation is expressly intended to advertise, promote, or encourage attendance at a Symposium or a clearly recognizable version or adaptation of the Symposium

3. The presentation itself is aligned with the purpose of the Symposium, and immediately before, during, or after the Symposium video used, the following credit is given either orally or visually: ‘From The Pachamama Alliance’s Awakening the Dreamer video series—go to [www.pachamama.org](http://www.pachamama.org) for more information’

or

4. Specific permission for the use has been obtained from The Pachamama Alliance in advance, by contacting communications@pachamama.org. For licensing rights to previous versions of the Symposium, please contact communications@pachamama.org.
Intentions of the Sections

AWAKENING THE DREAMER, CHANGING THE DREAM SYMPOSIUM
V-3

WELCOME + INTRODUCTION
• For participants to feel that they are in a safe, welcoming, and invigorating place—one that has been generated by a call from indigenous people—and for them to anticipate with excitement the journey ahead.

I. WHERE ARE WE?
• For participants to be profoundly aware of the urgency and scope of the current environmental, social, and spiritual crises that we face, and of the inescapable fact that these seemingly different issues are deeply interconnected.
• For participants to have a beginning awareness and understanding of the systems and structures that keep the current dream of the modern world in place.

II. HOW DID WE GET HERE?
• For participants to begin to distinguish and free themselves from the unconscious unexamined assumptions that make up the “trance” characteristic of the dream of the modern world, and that have brought us to where we are today.

A NEW STORY
• For participants to recognize that a new story about the world—as profoundly interconnected—is emerging in our culture, and that it is consistent both with modern science and with the understanding of the world that indigenous people have always had.

III. WHAT IS POSSIBLE NOW?
• For participants to get that they make a difference in how the future unfolds.
• For participants to be uplifted, energized and inspired into action, by realizing that a huge, unnamed, unstoppable groundswell of creative, committed, energy and action is being generated around the world.

IV. WHERE DO WE GO FROM HERE?
• For participants to have an opportunity to identify and express their personal stand for creating an environmentally sustainable, spiritually fulfilling, socially just human presence on the planet.
• For the intention and scope of the Up to Us engagement pathway to powerfully resonate with the participants, and for them to be inspired to sign up to participate further with the Pachamama Alliance.
• For participants to consider who in their life and community they might want to invite to participate on the Up to Us pathway.
• For participants to identify their next actions and share them with others.
• For participants to be in a lifelong process of committing to sustainable, game-changing actions and ways of being that are consistent with their vision and stand.

CLOSE
• For participants to be in an energized and abiding state of engagement—a place of possibility, creativity, resolve, commitment—and action.
The Pachamama Alliance Purpose Statement

October 2011

Empowered by our partnership with indigenous people, The Pachamama Alliance is dedicated to bringing forth an environmentally sustainable, spiritually fulfilling, socially just human presence on this planet.

Our unique contribution is to generate, and engage people everywhere in, transformational conversations and experiences consistent with this purpose. We weave together indigenous and modern worldviews such that human beings are in touch with their dignity and are ennobled by the magnificence, mystery and opportunity of what is possible for humanity at this time.

We are here to inspire and galvanize the human family to generate a critical mass of conscious commitment to a thriving, just and sustainable way of life on Earth. This is a commitment to transforming human systems and structures that separate us, and to transforming our relationships with ourselves, with one another, and with the natural world.

*The Awakening the Dreamer, Changing the Dream Symposium is one expression of this work.*