

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



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Gold Lake and the M104 Sombrero Galaxy

June 25-30, 2006

Gold Lake Mountain Resort
Ward, Colorado

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Appendix I – Plenary and Session Reports

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Bios*

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Papers, Resources, and References by and from Participants *

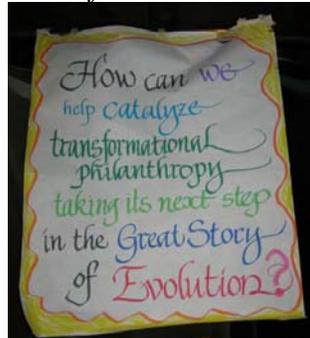
Post-conference evaluation questions

* These items are available online at <http://www.co-intelligence.org/PhilanthropyES2006.html> for ongoing reference.

Executive Summary

On June 25-30, 2006, thirty-nine people passionate about philanthropy – funders, bridgers, activists, and evolutionaries – convened at Gold Lake Mountain Resort in Ward, Colorado to consider this question:

How can we help catalyze transformational philanthropy taking its next step in the Great Story of Evolution?



They were hosted by a self-organizing and self-financing team committed to advancing a community of practice and the evolution of transformational philanthropy.

This report is intended for the people who attended the conference, those who were invited but were unable to attend, and anyone with whom participants wish to share it.

It contains the following sections:

- **Background** – the themes which inspired the process design
- **What We Learned** – key insights about both the salon’s subject matter and the salon’s process expressed by many participants
- **Outcomes** – noteworthy results indicated by participants
- **Next Steps** – actions that emerged from the salon
- **Accounting** – time and resources invested in making this happen

The conference wove five threads together:

- transformational philanthropy;
- the evolutionary story;
- participants chosen for their contributions to the field, their connections into broader networks, and their likelihood of ongoing commitment to each other;
- a beautiful setting and sacred place; and
- mindful use of emergent process.

During the gathering, participants:

- Articulated emerging elements of a transformational philanthropy that reconnects to philanthropy’s roots and spiritual core as loving service; notably: it is relationship-centered, vastly extends beyond giving money, distinguishes between social change and

social transformation, crosses race/class/generation/gender/power boundaries to include all relevant voices, and is collaborative.

- Gained some appreciation for the gifts the evolutionary story offers to transformational philanthropy; notably: a friendly relationship with dissonance, the unknown, and dynamic tensions; willingness to risk, vulnerability, letting go of control; welcoming diversity; co-operating; engaging the power of feedback loops and emergent process (in which outcomes unfold as the path is formed by walking it);
- Lived an experience of rich relationships and deep community – *communitas*¹ – and the courage to act; and
- Realized some insights about the role of emergent processes and artistic mediums as catalysts (and mirrors) for transformation.

What is next?

- What happens next is in the hands of participants. Numerous initiatives were discussed in small, informal groups. Projects will be self-organized by participants who care without necessarily being visible to the larger community.
- Numerous participants mentioned a desire to connect to discuss what further action may be possible and desirable. In keeping with the conference's self-organized spirit, such follow-up actions will occur as energy to convene them emerges from participants.

Accounting

For purposes of transparency, an accounting of the time and money involved with hosting the gathering is included in this report.

¹ *Communitas* is what happens when a whole group of people cross a threshold and together enter liminal time and space – that is, an in-between time that is neither past nor present and a space that is neither here nor there. In that threshold space, they experience a bond, and it is not like any bond they may experience in their ordinary structured lives. York's definition demonstrates that *communitas* is not the same as community. *Communitas* is a process where no-one is marginalized, because everyone is on the margin. It is a transitory period of transformation, which enables societies to return to their way of living in dramatically new ways. Who the people are is not what is important here – any group of people can form *communitas*. What is important is that the focus is on the action of this group; they cross a threshold together.

<http://www.csu.edu.au/division/marketing/graduation/2003/canberra-address.htm>

Background

From the beginning, five strands wove together to shape this conference. Each is expressed below in its own voice.

Transformational Philanthropy: What is the state of the field?

This salon is part of a larger stream, an ongoing exploration of the subject. Here are two summaries from people who have been engaged in these conversations for many years:

Transformational philanthropy has moved through three thresholds and is currently grappling with a fourth:

- *Transforming the recipient*
- *Transforming the inner life of the philanthropist*
- *Transforming the relationship between recipient and philanthropist*
- *Transforming philanthropy itself*
- paraphrase of a framing Tom Callanan offered during the salon

Transformational philanthropy consciously recognizes the entire world-system is moving through a time of profound change, creating a unique window of opportunity for seeding initiatives that support the turn toward a more sustainable, just, and compassionate future. Transformational initiatives are conscious of the big picture, build strength by actively embracing diversity, encourage self-organizing leadership from the grass roots level, and bring a more reflective consciousness into the workings of systems. They embody a bigger story about the nature and purpose of life—one that looks beyond simply maintaining ourselves to also surpassing ourselves. They also provide leadership that ignites a belief in transformational change while recognizing and appreciating multiple ways of knowing.

- Duane Elgin, 2002

Evolution: What does the evolutionary perspective have to contribute?

We are only just starting to understand how a sacred story of evolution might fruitfully shape our worldview and actions. A role of this gathering was to explore what the evolutionary perspective – such as opening to the unknown, diversity, emergence – might offer to philanthropy by bringing together people who have spent their life studying evolution with those whose life's work is philanthropy.

People: Who needs to be in the conversation?

From the beginning, nurturing heartfelt, purposeful connections among people working in transformational philanthropy guided the invitation process. The focus was to attract respected, well-networked people from the ecology of transformational philanthropy: large, medium, small, family, and community foundations, personal philanthropists, donor advisors, online innovators, philanthropic consultants and strategists, “bridgers” – those who facilitate connections -- and activists. To this mix, add a handful of people steeped in the evolutionary story, the process arts, and artists and performers as catalytic agents.

Ensure diversity in age, race, and experience – because a rich stew of voices is vital for a community of service and because differences that disturb and enrich can, if held well, deepen and transform such a community..

Place: Where do we meet?

Gather at Gold Lake, a sacred place, where the land itself nourishes and teaches, playing a role in shaping the experience. Traditionally a gathering place for Native American tribes to put aside their weapons and meet in peace, this land and its native populations were ravaged by settlers when gold was found nearby. Its current stewards are working to honor and restore its special energy to support efforts that heal and transform the world. They welcomed us with these words:

Your event is exactly the type of dialogue and work that this land is craving to have return to Gold Lake.

-- David Brand, Gold Lake steward

Process: How can we use our time together most productively?

Use emergent practices, creating a container that allows the unknown to surface and bring its gifts. Process is like the Seder plate which represents the Shekhinah, the sacred feminine in Judaism. The Seder plate holds all of the symbols of the Passover and yet is never mentioned. In the same way, process is normally invisible. We wish to make process visible as a medium in which conscious evolution can and does fruitfully unfold among us. Energized by love and care – a force at the heart of the evolution of life itself – highly participatory processes were chosen and then flexibly applied so that participants "self-organized" the content of the salon.

What We Learned

The conference was designed to delve deeply and span broadly. It did both; infusing ideas essential to the future of transformational philanthropy with vibrancy. As critical, a web of connections grew among participants; new relationships were forged and existing relationships were deepened, setting the stage for much more to emerge well beyond the gathering.

In addition to the myriad individual and session-specific learnings (which are presented in Appendix I), the shared learnings included:

- An articulation of the emerging elements of a transformational philanthropy that reconnects to philanthropy's roots and spiritual core as loving service;
- An appreciation for the gifts the evolutionary story offers to transformational philanthropy,
- A lived experience of rich relationships and deep community – *communitas* – and the courage to act; and
- The realization of some insights about the role of emergent processes and artistic mediums as catalysts (and mirrors) for transformation.

Each of these is described more fully below.

Reconnecting to Philanthropy's Roots and Spiritual Core as Loving Service

Surfacing the first evening, deepening and broadening throughout the gathering, people's words and actions expressed the loving commitment at the heart of their philanthropy. This perspective opened many avenues of exploration: What is philanthropy beyond money? Who gets to play? What is the role of allurements? Discussed among individuals, in breakout sessions and in plenary, such themes both expanded the view of the nature of philanthropy and infused it with that quality of caring which eludes all but the most poetic expression in words.

*We are talking/speaking/sharing ourselves
into being.*

*We are breathing/inspiring/laughing ourselves
into doing.*

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

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

We are the sweet spot.
- John Steiner

In the prose of one participant:

Crystallizing

- *A clearer conception of transformational philanthropy encompassing transformation of self, relationships, organizations & institutions, the field itself, conceptions about money, etc. in service of preserving, sustaining, and nourishing all life*
- *An image of true partnership with people willing to go all the way in service of ultimate possibility*

-Thomas "Twice-Blessed" Hurley

Another put it this way:

Transformational philanthropy is about creating a field of love and creativity, grounded in a web of relationships where deep understanding & trust has been cultivated. In that field, what arises is the capacity to leverage great diversity toward alchemical outcomes.

- Tesa Silvestre

The following notes from “transformational philanthropy” conversations at Gold Lake are based on Tom Callanan’s several talks and a Friday morning conversation about next steps. *Additionally, some of the compilers’ own thoughts are in italics.* The notes were compiled by John Steiner and Margo King with editing and consultation support from Lori Hanau and Tesa Silvestre.

Something is emerging, evolving us into a higher form of philanthropic life... a philanthropic space of love... collaborations of the soul... "rapture ready"... "fusion feast"... honoring the shadow... holding the whole....

Announcing a new field of philanthropy...

Emerging Elements of a Transformational Philanthropy

If you are coming to help me, you are wasting your time. But if you are coming because your liberation is tied with mine, then let us work together.

- Lilla Watson, Aboriginal educator and activist

- 1.) **Relationship-centered:** We are discovering a greater willingness, capacity and reason to cross the boundary between the funder and the recipient to engage in a co-creative, essentially equal relationship, with money being only one of the transactional elements. There's a willingness and capacity to have both parties changed by the relationship. This requires a willingness on the part of the grantor to surrender his/her power and for both parties to develop a transparent, authentic, trusting, vulnerable relationship.
- 2.) **A vastly expanded definition of philanthropy, beyond giving money.** Not only does this expanded definition expand our sense of what each of us can do in loving service to humanity, but it balances the value and role of what funders and fundees are doing, thereby supporting our partnership as peers seeking synergy for greater shared service and impact in the world. We are also invited to create channels for all people to effectively exercise their deepest caring for the world, in whatever form it takes – and to link that work to whatever resources it may need... We acknowledge that ALL of this is philanthropy.
- 3.) **Distinguishing between social change and social transformation.** This has a number of elements. "Transformation" suggests transformation of consciousness and the likelihood that both giver and receiver are engaged in their own spiritual practices and awareness. It also introduces mystery and the unknown into philanthropy as deep, inescapable, welcome realities. At the very least, if our process is truly transformational, we don't know what the outcome will be. So in the transformational philanthropic mode we are "in the process" -- some might say "in the Tao" -- and are open to not-knowing, to not being able to measure results in traditional right brain ("orange memetic") ways. We find ourselves relying more on intuition, resonance, and "recognition." We seek emergence, synergy, and common work -- and find ourselves moving from control- and results-orientation more into approaches that "catalyze the field" or work with love, allurements, magic, and the arts. In transformational philanthropy we (need to) develop

"capacitance" – the ability to welcome diversity and dissonance, paradox and uncertainty, challenge and shadow – and move into more of a "nondual, unconditioned mind" that witnesses without imposing preferences and expectations. We also practice more whole systems thinking (for example Ken Wilber's "all level/all quadrants" model, or an understanding of feedback dynamics) that includes the planet as a whole and other aspects of "the big picture".

- 4.) **Crossing race/class/generation/gender/power boundaries to include all relevant voices:** We recognize the importance and necessity of bringing "minority" and marginalized voices and leaders to the table (both in and related to the field of philanthropy) in integrated, authentic, inclusive, and fully collaborative ways -- ways that can (a) impact, open, and change all parties, (b) make transparent the dominant power paradigm and any power dynamics in the room, (c) touch the hearts of all concerned and thereby (d) transform relationships among our diverse selves so we can then go deeper and broader in our work together and in the world.
- 5.) **Collaborative:** There is a willingness and capacity for funders and other givers to collaborate with each other on projects of mutual interest and concern. In practice, collaboration will tend to happen first among and between individuals who can then enroll their institutions, as and when possible, to work together.

Questions and possible next steps:

- 1.) What is a good working definition/description of this emerging field of transformational philanthropy? Where is it going? What is this arm of philanthropy which is operating in a fundamentally different way from traditional philanthropy?

Are there currently case studies which could be offered that can (a) amplify and deepen what we mean by transformational philanthropy, (b) enhance our mutual understanding of the field, (c) serve as an element of a learning/inquiry circle, and (d) give guidance/support/permission to those who wish to practice it?

- 2.) Who are the current players – both inside and outside the traditional system – who are practicing, beginning to practice, or might be open to practicing "transformational philanthropy"? *Might this map lead to an affinity group within the Council on Foundations and within other groups of funders?* What might be some promising strategies for dissemination?
- 3.) How might we create a learning community or a community of inquiry and practice among those who self-define as transformational philanthropists/activists/thought leaders, both institutional and individual? What are the conversations or inquires about this that want to happen at this early stage? What is the body of knowledge/experience we want to pull together on how to do meetings that work?
- 4.) *How might a website, at an appropriate time, and other internet tools enhance this work?*

An Emerging Understanding of the Gifts the Evolutionary Story Offers to Transformational Philanthropy

Emergence is the process evolution uses to transform the universe. In other words, transformation, by definition, is emergent – if outcomes are known in advance, then transformation is not what is happening. Throughout the sessions, capacities that continuously surfaced as essential for emergence were: a friendly relationship with dissonance, the unknown, and dynamic tensions; willingness to risk, vulnerability, letting go of control; welcoming diversity; co-operating; engaging the power of feedback loops and emergent process (in which outcomes unfold as the path is formed by walking it).

To elaborate and expand on some of these qualities:

A respect for the unknown is built into the evolutionary world view. Nature experiments constantly. It is always taking risks. If you are not taking risks, you are not at the evolutionary edge. The notes from the “What’s possible now” fishbowl included this unascribed insight:

We need enlightened entrepreneurial philanthropists who are willing to take risks. Incremental changes won't do. The many-to-many approach involves loss of control and is therefore scary. But the universe story seen in a sacred way can expand our sense of self and process so we don't have to be logically convinced to take risks: we realize we are bigger than our small fears, part of an incredible universal lineage. When we feel it running through us, we can let our dreams and initiatives move out into the world without all the t's crossed. We feel more help from the past and the future, and that makes us feel safer, once we get it. In the evolutionary context, we can "let go" into the many-to-many unfolding. This is a very practical way that the evolutionary story can be helpful for people with money -- and those who serve and advise them -- so they can be more open.

Connie Barlow, an evolutionary, when she heard Tom Callanan’s description of transformational philanthropy, said it this way:

One thing I see evolution offering transformational philanthropy is an understanding of emergence. If someone brings you a project with a well articulated purpose, clearly defined outcomes, and the steps to get there, that’s not what you want to fund. If someone brings you an intention that has some sense of direction, a group of people with the experience and passion to pursue it, and you resonate with what they want to do, that’s what you want to fund.

For some participants, the power of a sacred evolutionary story itself was a gift. For them, knowing we are “at the center of the universe”, that we are the big bang still unfolding, and are literally made of stardust, provides a meaningful place in the universe for humans. It makes it clear that we are not alone, that we are of a larger whole, no longer separate from, but, rather, of the universe.

Some concerns were expressed about the potential for the science-based "great story of evolution" to colonize and challenge other (e.g., indigenous) creation stories and to push itself too heavily as "the truth". The mythic role of an evolutionary story was dramatically clarified for many when Connie Barlow spoke these words:

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

This sacred evolutionary orientation provided some with a context for transformational philanthropy. Rather than agents acting on a system, from an evolutionary perspective, meaning unfolds from our role within the larger story. While transformation makes taking risks obvious; evolution places it in a sacred context: we are evolution opening to what’s wanting to emerge.

The Lived Experience of Communitas and the Courage to Act

A major purpose of a gathering like the Evolutionary Philanthropy Salon is to forge relationships, for it is out of relationship that people and systems evolve. The success of the gathering is that life-long alliances were created, both work alliances and friendship networks. And the recognition that philanthropy itself needs to be transformed. I think that the group of philanthropists really understood the imperative of speeding up the philanthropic process and moving it out of the past to address the big issues of our times in more immediate ways. One of my key insights is the importance of finding the people who are really making the difference and funding them—trusting in their vision, skill, creativity and wisdom.

- Lynnaea Lumbard

Intense bonding is a characteristic of evolution (for example, single cell organisms evolve into multi-cellular organisms). Deep connection surfaced in profound ways throughout the salon. Because of its relationship to risk, the palpable sense of deep community – communitas – that many carried away from the gathering could prove a pivotal outcome on behalf of transformational philanthropy moving into its next phase of development.

A lesson from evolution is the connection between taking risks and feeling held in a larger web. (Consider the seaweed’s move to land and the role of the fungus in enabling that leap².) For some, it is their relationship to the evolutionary story itself that holds them. For most, a deep bonding with peers, knowing others “have your back”, vastly increases capacity to risk. Many people voiced their appreciation for the deep and powerful meeting of minds, hearts and spirits they experienced during the gathering.

² The Lucky Little Seaweed, by Mark McMenamin, is an evolutionary parable designed to teach both science and values. Performed at the salon by three volunteers, Connie Barlow has written and invited others to write such parables to teach children evolutionary principles. This parable teaches how land plants evolved from algae and fungi from the sea and how competitors may both be better off if they learn to cooperate. For more information, see www.thegreatstory.org/parables.html.

The sense of the meeting, as expressed in many sessions:

- These gatherings are important. Ongoing communication and fellowship among US is a big part of transformational philanthropy -- conference calls, face to face, etc.
- When we go into the heart of what we care about, when we pass through challenges together, our commitment to each other is significantly enhanced. Our connections are resources for our work, AND we care about each other.
- We need to be philanthropists with each other, caring for ourselves, caring for others doing transformational philanthropic work, and caring for the whole.
- The process generated an intense community that benefited from the diversity present. For example, without an intervention by Evon Peter, a young leader from the Neetsaii Gwich'in tribe in northeastern Alaska, Connie would likely never have spoken her transforming words about the role of a cosmology in western culture and brought so many of her other gifts into the salon.
- Conversation plays a vital role in nurturing these connections. Co-creation occurs when differences are held in dynamic tension and explored, producing novel outcomes. In such a healthy context, the whole evolves through conversation informed by loving service. The greater the capacity to hold difference, the more growth beyond love of self and family to diverse human systems -- and even beyond humanity -- towards increasing love of the whole, including the planet and the universe.
- Much of the creative work to transform philanthropy requires bold action, the courage to take the leap. Those in the heat of the action found the deep support of colleagues to know they are not alone, that we are all in this together.

Given the challenges ahead, nourishing the spirit of *communitas* could be instrumental in choosing to risk.

Some Realizations about the Role of Emergent Processes and Artistic Mediums as Catalysts (And Mirrors) for Transformation

As preparations began, there were high expectations and advice from a number of participants about the process design. The message was clear: we needed to create conditions for enabling deep connections while exploring broadly, creating opportunities for participants to pursue their own most heartfelt passions. The design team of the first Evolutionary Salon, Peggy Holman, Tom Atlee, and Juanita Brown, were joined by Tom Hurley for this salon. It was our first work as a foursome. While kindreds in spirit, we discovered in preparing for this salon that we had some very different assumptions. We ultimately agreed on a process that, while not what any of us would have done on our own, seemed to meet the needs. We brought together well known elements in novel, unpredictable ways knowing we'd need to be present to what emerged. After all, we were all on friendly terms with the unknown.

We intended the meeting's process, which is normally unseen as long as it is working, to be a visible thread of the weave of the conference. We knew it would be a model of evolution unfolding. That it ultimately manifested risk taking, uncertainty, breakdown and breakthrough, communion and community – so many of the properties recognized as needed for transformational philanthropy – was a gift. Several times throughout the week, participants experienced disturbances – individually and collectively – welcomed it, and practiced letting go of control, being vulnerable, sometimes making a choice that worked, sometimes not. Ultimately, it enabled us all to accomplish what we wanted. Several in closing spoke of this gathering as a landmark event.

Jeff Grossberg, who questioned several process decisions during the gathering, said afterward of the salon:

I wanted to express appreciation for the courage and skill that you guys brought to this process that helped make it a success. You supported us in taking chances and, within that freedom, incredible things happened. Things happened differently from what we expected but that's what made it such an alive experience for me. This engaging with what we don't know is the important work now.

The process that unfolded gave us a taste of emergence in action. Knowing that choosing the comfortable thing can suppress voices and possibilities, we stepped into the dissonance, inviting people to take responsibility for what they loved. In the end, it contributed to creating a strong sense of community; a community that knew it had the capacity to co-create what it wanted. The salon was an experiment in taking risk with community support, just as philanthropy is being called to do.

Some Specific Process Learnings

About safety and money

While we knew that there would be sensitivity around money, we learned that we needed to be more explicit about expectations during the gathering. The salon invitation clearly stated that this conference was not about seeking grants for the work of organizers, attendees, or anyone else. When the request for a plenary sharing of needs and offerings came from several of the philanthropists, we honored it. Following the sharing, several other philanthropists expressed discomfort: was soliciting money for evolutionary work our unspoken agenda? In fact, we saw our work as just the opposite: to bring an evolutionary perspective to philanthropy. In retrospect, given the different ways different people respond to situations, it is not surprising that some were comfortable with the circle while others were not. We believe that in such a mixed gathering, ensuring a safe space for the philanthropist participants is the priority, beginning the gathering by speaking the expectation stated in the invitation and making it very clear that this expectation is necessary to make a safe space for philanthropists to focus on the salon topic. Given that expectations may shift as relationships evolve during a gathering, it may be possible – if insistently sought by the philanthropists themselves – for a circle in which people speak to the question “What is your passion”?

Process as unplanned transformational catalyst

When a process doesn't go as anticipated and is seriously challenged by participants, it may be experienced by some as frustrating and by others as liberating. Such situations often have transformational value but with a cost. The two occurrences of such experiences at the salon raised an inquiry about the utility of breakdown/breakthrough in the process – especially in a one-time gathering. (We view this as an inquiry because among both facilitators and participants there were different views.) On this there may be some agreement: When the purpose of a gathering is to build ongoing community, learning collective governance makes sense. In a gathering that is very content-focused AND community-concerned, however, there is a clear tension between time spent in (a) processing personal and cultural safety issues and negotiating power between facilitators and participants and (b) delving deeply into the content for which people gathered. It is difficult to discern to what extent such "creatively disruptive" experiences contributed to breakthroughs and the ultimately landmark nature of the event as a whole, because each participant experienced them differently in relation to his or her own expectations and aims in relation to the meeting.

Stories strengthen community

Use story telling early on to nourish the ties among participants. As people heard each other's transformational stories from the heart, the capacity to connect more deeply increased. The richness of the sessions increased along with the sense of communion among participants.

Strive for participation throughout; let people know at the beginning who is leaving early

There are always a few people who have something important to contribute but are not available for the entire conference. When it is possible to anticipate challenges, such as the natural (or specifically expected) dissonance that may come when bringing together people of different ages or cultures, be sure they are people who will be there for the entire experience. To the extent a community grows more intimate through the successful inclusion of difficult diversity, it may experience the sudden departure of such key people as a violation of that hard-won intimacy. And yet some people's gifts are invaluable. By recognizing this tension exists and having full information available, the group can live into its own best way of dealing with it.

The Arts, Performance, and Play as Transformational Catalysts and Mirrors

Just as processes provide a medium within which we can transform individually and together, so art, performance, and play can help us see ourselves in new ways that further our evolution. The Shake the Tree performance showed how drama can highlight the complex human dynamics that shape our philanthropic decisions, giving us needed perspective to reshape those dynamics. The acted parable of "The Lucky Little Seaweed" gave memorable, compelling form to a basic dynamic in the evolution of cooperation that will inform how many of us think about such things. Songs and videos triggered thoughtful, heartfelt resonances and reflections. And we all experienced the collective spaciousness of our aesthetic surroundings and food, the sense-making utility of drawing on our world café tables, and the perspective-shifting and energy-lifting power provided by the masters of wise humor among us. There is more to this work than logic, facts, and paperwork. Many of us left this event with a better sense of the potential transformational contribution of play and art, both among us and in our outreach into the world.

Outcomes

Perhaps the most important outcomes of this gathering were the far-reaching explorations of philanthropy, spiced with the evolutionary perspective, and coupled with the possibility of collaborating with new and old friends. While deep understanding of transformational philanthropy existed before the gathering, a more embodied sense of what it means to be in loving service emerged. And while many wonderful relationships existed among participants before the salon, many left with a deep spirit of community, knowing others have their backs.

What happens next is in the hands of participants, many of whom found partners and other forms of support among those present. Numerous initiatives were discussed in small, informal groups throughout the days together. Projects will be self-organized by participants who care, without a formal tracking that makes them visible to the larger community.

Next Steps

Numerous participants mentioned a desire to have one or more conference calls and/or online forums in which to discuss what further action may be possible and desirable. In keeping with the self-organized spirit of the conference, such follow-up actions will emerge as energy to convene them emerges from among the participants. The conveners are happy to support any such energies if and as they emerge.

Some participants are also responding to a post-conference email evaluation about what they are doing as a result of the experience. We will share any substantive information we receive.

Accounting

The salon was hosted by a self-organizing and self-financing convening team whose intention was not to benefit anyone financially, but rather, to advance a community of practice and the evolution of philanthropy.

Income

Registration fees	\$9,200.00
Grant money from Fetzer (see below)	\$670.77
Total	<u>\$9,870.77</u>

Expense

Travel for staff	\$1,946.65
Accommodations for staff	\$6,294.79
Supplies & thank yous	\$ 814.90
Admin (Paypal and Co-intelligence Institute @5%)	\$ 491.31
	<u>\$9,547.65</u>

Net

\$ 323.12

Grant from Fetzer for 3 people	<u>5,000.00</u>	
Gold Lake		\$2,727.54
Transportation		\$1,351.69
CLI admin fee (5%)		\$ 250.00
	Total	<u>\$4,109.23</u>
Net goes to registration fees	<u>\$670.77</u>	

Kalliopeia Foundation provided funding for two additional participants.

SWAG Time Peggy, Tom A, Karen hours - estimated

- **Pre-Conference**

	Peggy	Tom A
8 months @ 10 hrs/mo each	80	80
1 month @ 40 hrs each	40	40
1 month @ 80 hrs each	80	80
	<u>200</u>	<u>200</u>

Karen 250 hrs
Peggy 200 hrs
Tom 200 hrs
650 hrs

invitation, communication, program design, website, logistics, oversight
- **Gathering** 150 hrs
- **Post-Gathering** 50 hrs Documentation, Evaluation

850 hrs

Attendance

Paid attendees	23
Registration fee waived	3
Scholarships	5
Staff	8

Connie, Michael, Peggy, Tom A, Thomas H, Juanita, Karen, Jennifer

Beyond Tom Atlee, Peggy Holman, and Karen Kudebeh, no attempt was made to estimate the many hours spent by the rest of the convening team before, during and after the salon.

Post-hoc Agenda

Sunday evening

- Welcome and introductions
- “The View from the Center of the Universe” presentation

Monday

- (morning) Time on the land with reflective questions
- (afternoon) Circle to create space for all voices to be heard

Tuesday

- (morning) Space opened for offerings*; group chose to stay together for afternoon topics
- (afternoon) Circle at the tent
- The state of transformational philanthropy
- The implications of the evolutionary world view for transformational philanthropy
- (evening) Storytelling from the heart, one word sermons:
www.flickr.com/photos/17347460@N00/sets/72157594195815980

Wednesday

- (morning) Space opened for offerings
- (afternoon) Sweet Spot (World) Café
- (evening) “The Lucky Little Seaweed” parable skit
“Evolutionary Epiphanies” presentation

Thursday

- (morning) Space opened for offerings
- (afternoon) Café fishbowl: “What’s possible now?”
- (evening) Kisha Montgomery’s film
Maryann Fernandez’s script reading
Nancy Abrams’ concert

Friday morning

Accounting and appreciations

A final council circle and a song: We are the Ones We’ve been Waiting For

* Session topics hosted by participants – see Appendix I for session notes.