

From:
The Trustees
Ovation Community Learning
Company Limited by Guarantee
Company Number: 708171



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Minister for Rural and Community Development
CC:

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Re: Social Enterprise Policy 2023/2024

Background from which we make these comments:

Context:

The context for this document is an open call from the Department of Rural and Community Affairs for submissions to the second national social enterprise policy 2023/2024 which was amplified in a private communication sent by Paul Mooney, (founder of Ovation Community Learning CLG) to Robert Nicholson (Principal Officer of the Department of Rural and Community Affairs) where Robert stated that the ideas expressed in the communication are expansive and would be welcome in the consultation process.

The link to the private communication is a blog about attendance at a social economy conference organised by The Wheel in November 2023.

https://www.linkedin.com/posts/activity-7128403095687979008-t7u?utm_source=share&utm_medium=member_desktop

The Need:

The department asked for submissions that aim to expand the dialogue on social economy in Ireland. Our response to this consultation is that because of the evidence of our own processes of deploying Dialogue in Ireland and abroad, we have identified some gaps in the policy aims, which we believe we can fill through the use of a Dialogue method and technology.

Therefore, we propose to solve for these gaps by the use of Cohesion Dialogue, as a process that gets beneath policy incoherences, that provides policy stakeholders with evidence that the potential outcomes of their collaboration will be firstly transformed and secondly measured as a result of the thoughts and language of the people who would agree to be part of a Dialogue based social economy activity pilot.

The Driver / Purpose:

The driver of this response is that Ovation Community Learning (CLG) has set its intention to become a stakeholder in the Dialogue pertaining to social enterprise in Ireland.

We are enthusiastic and committed to offer our processes, technology and intellectual property towards the COHERENT evolution and successful implementation of this social economy policy.

Our theory and practice has shown that if the language of the policy is incoherent followed by incoherent interpersonal processes by which the stakeholders implement the policy, the entire endeavour can get bogged down in INCOHERENCE, as evidenced by incoherent thoughts and language, then the entire process will fail to yield what we term its 'quantum potential'.

It is within this context that we offer Ovation processes as a viable technology, sustainable process as a co-developed IP partner for the implementation of the social enterprise policy in Ireland.

This process can be summarised by describing a pilot project that Ovation is undertaking, known as Eirúnomics.

Eirúnomics

Eirúnomics is a project to train 24 guides in Cohesion Dialogue, Large Language Model / Natural Language Processing Artificial Intelligence, Fair Shares Commons, Wellbeing Accounting, Community 'current-see' (a term used so as not to create negative thought) and Brehon Principles in an attempt to count what is currently not being counted.

In completing this process, a Dialogue group becomes a **Connective** (A group of humans and nature connected in thought, language, dialogue, emotions and spirit).

After being trained in year 1, beginning in year 2, the first group of trained guides split into guiding pairs and they train the next group of eight guides in Ireland and in other EU countries for 12 months.

By continuing the model proposed in this document for ten years, this amounts to 49,094 trained guides operating as a Connective.

This establishes Lough Deirgeirt (Lough Derg on the river Shannon) in the mid-west of Ireland, as the Dialogue capital of Europe. Hence, in 2024 we will apply for national funding in Ireland for year 1 activities and in 2025, we will apply to the EU for year 2 activities and beyond.

Year 2 and onwards could be funded by a trading model, a grant funding model, a philanthropy model, a crowdfunded model or some new experimental complementary ergonomic model e.g. a current-see. It will be up to each Connective to decide for themselves.

Together, the guides within this Connective will of their own volition, co-create a complementary ergonomic / current-see platform that can store, value and trade tangibles (cash and products) as well as intangibles (trust, time, goodwill)

It is a stated objective of the Connective to co-create a Connective Balance Sheet (CBS) which could act as a Celtonomic Treasury which could operate as a peer to peer lending fund at 0% interest for example.

Starting with 24 trained guides and assuming a guide attrition rate of 50% every year and expanded over ten years, an initial investment of €1.1m will yield €2.7bn within ten years.

Assuming a Social Return on Investment factor of 3.9 (Ref: Community Finance Ireland), a Connective Balance Sheet after ten years would be valued at €10.5bn.

There is a possibility that the group could pilot a new monetary and non-monetary system based on the principles outlined by Stef Kruyppers in his document:

[https://www.researchgate.net/publication/370063555 An alternative general-purpose money supply model for a future-proof sustainable economy](https://www.researchgate.net/publication/370063555)

The problem Eirúnomics solves is that intangible values are not counted which minimises the contribution of people in a community that is not measured by traditional measures such as money or time.

This leads to Incoherence which minimises the potential of the collective.

The solution is to train a small group in Dialogue, from which they can then handle the nuances of being a complex adaptive system, measuring tangibles and intangibles, and harnessing the invisible potential amongst themselves.

By being able to deal with the collective shadow through Dialogue, the group maximises their ability to work and live together.

By then training other people in the methods they have learned themselves, the collective expands naturally and organically.

Full description of Eirúnomics is at:

https://docs.google.com/document/d/1R4aiSgGm_4nqnj0vklhaN9BZLXklbcjkqoR9Y9bUplk/edit?usp=sharing

Comments on Social Enterprise Policy 2023/2024

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We propose Meitheal as the name for the policy.

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Social Enterprise: Key information and data

What is a social enterprise

- What would happen if the definition of social enterprise contains the notion of 'maximising' in the same way as maximising profit exists for companies?
- Ovation's philosophy and practice arises from the teachings and practice of a quantum physicist Professor David Bohm (1917 – 1992). To us, the quantum value of 'achieving' an impact could be expanded by defining the purpose of the social enterprise to 'maximise its potential'. By doing this, the fundamental language positions 'maximising' at a higher potential than 'achieving'.
- By adopting such a linguistic approach, a social enterprise can create 'value' from its own resources, in the same way that a bank does.
- The policy's definition limits social enterprise activity to trade, goods, services and re-investment.
- A social enterprise has many intangible assets which are not recorded in modern economic measurement models and systems. We believe that these intangible assets can be stored, valued and traded at multiple times the valuation of tangible items such as money as a practical source of the multiple wealths of a collective.
- We believe that it ought to be more explicit that intangible assets are a viable form of value in a social enterprise.

What is the 'potential' of a social enterprise? How does the policy show how it be realised?

- While we note that the definitions will remain, we point out the minimisation of potential of the definitions.
- We will use the existing definitions as a comparison point to evolve potential in our own practices which will provide evidence for our reasons for suggesting changes.

Baseline data exercise:

When the policy states 'significant contribution', what does this mean?. What does significant mean? What are the multiple significances to all parties?

- In the Eirúnomics project, we propose to account for intangible contribution as well as tangible contribution.
- We plan to measure intangibles as well as tangibles e.g. several capitals such as financial, manufactured, human, intellectual, interpersonal, natural, social and cultural.
- We use the term 'polycapitals' to denote a plurality of assets that are in daily use within any enterprise.
- One reason we do this is that business income and GDP are limited measures of value.

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Policy Objectives

Building Awareness of Social Enterprises

- In our philosophy and practice, before creating awareness such as an outside media campaign for example, we guide the founders, staff and users of the services to expand their own internal awareness of their own potential from within the enterprise.
- In this way, media campaigns are less necessary, because the people running the social enterprise resonate at a different level of thought, word and action and therefore emanate a raised vibrational frequency for their mission, their practices and their outcomes.
- This shows up as increases in revenue, reduction of expenses, resulting in increased margin which can be reinvested back into the enterprise.
- We have shown in our corporate work that an increase of 10% in our cohesion dashboard can lead to a 6% increase in margin.

Growing Social Enterprises

- Growing social enterprises has to be taken in context of the growth of intangible as well as tangible values.
- We propose that decay has to be taken into account as a natural evolution of any enterprises, building in room for natural laying aside of activities, natural wastage and natural end of life of services and products
- Many social enterprises continue to do the same old thing the same old way because this is the way things have always been done. Yet this is 'thunking' and 'thoughting' rather than collective thinking.
- We have seen recently that the representative bodies which claim to represent social enterprises are fragmented and in competition with each other. In Dialogue

with the CEO's of these organisations, we have found that they are competitive, that they are crossing over each other's boundaries which makes them incoherent, in terms of 'wholeness' of the sector

- With the support of the department of rural and community affairs, we would be open to inviting all social enterprise bodies into a single, coherent Dialogue process that gathers all of the bodies into an ergodic form of a Collective Balance Sheet

Climate Action Contribution

- The incoherence we see in climate action is that there is no Dialogue, mainly activism, debate, argument and fragmentation.
- We would be open to convene all actors in climate action to teach them Dialogue, with an ergodic collective balance sheet of tangibles and intangibles which can more coherently direct their collective action

National and International Engagement

- The incoherence we see in national and international engagement is a lack of Dialogue, a focus on sectoral / national agendas, and insistence on diplomacy and negotiation which are non-quantum processes
- We would be open to convene all actors in climate action to teach them Dialogue, with an ergodic collective balance sheet of tangibles and intangibles which can more coherently direct their collective action

Data Collection and Social Impact Measurement

- So far, we have seen that data collection is limited to financial information which does not include intangibles
- We propose in partnership with the department for rural and community affairs, to collect thought expressed as language, collective voices, user-inputted words and images, chatGPT queries; all housed in a private transparent large language model, which links thought and language to ergonomic and ergodic investment principles and practices

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Policy Objective One – Building Awareness of Social Enterprise

More work needs to be done. What 'work' does the policy mean?

- We propose that awareness cannot be built. To position the policy in this way, assumes that there is nothing in place already which means that something has to be 'built'. Awareness already exists.

- By being able to name and capture the existing awareness of social enterprise through a comprehensive Dialogue process, including that nothing will need to be built; the quantum nature of social enterprise will reveal itself, and will expand in the most coherent ways
- Dialogue is used a means to uncover, discover and expand the potential of the existing awareness

Awareness Raising Measures for Social Enterprise

How does education, increasing awareness better realise the potential of the sector?

- If education is curriculum based, exam based or memory based, this is a limitation of potential and nothing more than a transfer of coded information in limited communication processes.

What does the policy mean by collective and shared effort across Government, social enterprises' representative groups, social enterprises, and other relevant stakeholders.

- We would be open to convene all actors in climate action to teach them Dialogue, with an ergodic collective balance sheet of tangibles and intangibles which can more coherently direct their collective action

Specific Actions:

Awareness raising measures for social enterprises

- We would be open to convene all actors in climate action to teach them Dialogue, with an ergodic collective balance sheet of tangibles and intangibles which can more coherently direct their collective action

Youth engagement on social enterprise

- We would be open to convene all actors in climate action to teach them Dialogue, with an ergodic collective balance sheet of tangibles and intangibles which can more coherently direct their collective action
- We attach an example of a Dialogue scribed with a small group of youths as a one day Dialogue. (Appendix 1)

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Policy Objective Two – Growing Social Enterprise

What kind of business, and other, supports that improve their capacity to become more self-sustaining and grow?

- What if grant and traditional financial instruments are part of the problem?
- We propose the introduction of a measurement system which includes intangibles – that give a more rounded view of value and values creation, storage and sharing.
- We propose a Quantum Balance Sheet for each social enterprise which will be integrated as a Collective Balance Sheet – accounting for multiple types of capital.

Access to markets and both public and private procurement.

- We propose a Collective Balance Sheet instead of individual balance sheets for each enterprise.

Social enterprise and accreditation or quality marks.

- We propose a Quantum Balance Sheet with multiple tokens of values and its own currency storage and exchange system.

The Policy recognises social enterprise as an integral part of our broader enterprise policy landscape.

- Why then are there so many different funding and support agencies which are fragmented?

An appropriate range of supports

- Please say more.

Address any unwarranted restrictions which may preclude their access.

- How do you plan to measure these restrictions?
- Cohesion Dialogue process and analysis of meetings and workshops will provide an AI measured analysis of meeting transcripts, and compare them to stated values and intentions.

Business Supports for Social Enterprise

Business planning, governance, leadership, finance, risk management, marketing and human resources require further development.

- We propose a Cohesion process for each Social Enterprise in Ireland.

Tailored training and mentoring is for individuals.

- This is part of the problem. A social enterprise is a collective. We propose to implement collective leadership programmes, processes and technology into each social enterprise in the sector.

The skills needed for the future.

- And The need for training and development of board members for social enterprises and have noted issues relating to their recruitment and retention
- Our Cohesion Dialogue approach guides leaders and followers to co-create the future with attention to (1) Leader Coherence (2) Cohesive Groups (3) Cohesion Dashboard (4) Guide Training and (5) Quantum Balance Sheet.

Skills, knowledge, and competencies which are required for social enterprises to grow.

- Skills, knowledge and competencies are limited.
- We propose to guide board members towards Performance, Uniqueness, Strategy and Alchemy which are all founded on collective wisdom rather than individual intelligence.

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Access to Finance

However, it is clear that access to working capital from mainstream financial providers presents challenges for social enterprises.

- We propose that social enterprises can develop their own forms of intangible capital, based on the collective intelligences of its members.
- Philanthropic and/or corporate social responsibility sources should be pursued to support social enterprises
- These sources of funds often have rigorous measures put in place beyond the action of the capital which takes away from management direction and may even divert the social enterprise into fields of endeavor that fit the funding rules.
- We propose that a social enterprise can co-create its own quantum potential, without having to divert attention towards external sources of funding.

- As they develop solutions to social issues. It is our view that the way that the leaders and followers of the social enterprise organise the way that they think and speak IS the social problem; ‘a deep and pervasive fault in the process of human thought’ (David Bohm, 1991)

Enabling Market Opportunities

Has the potential to increase their traded income.

- It is our view that moving to a hybrid model, shifts the focus of the social enterprise, if the traded income is not aligned to the social enterprise potential.

Limited capacity, resources, and expertise to navigate complex procurement processes.

- In our view, it is more likely to be the thinking practices of the buying organisation that limits the healthy trading relationships between enterprise and social enterprise.

Public Procurement

Reserving certain contracts for health, social and cultural services to organisations such as not-for-profit organisations which meet certain conditions.

- In our view, any quota system will produce incoherence very quickly. However, when enterprise and social enterprise are engaged in dialogic processes, incoherence is minimised.

Private Sector Procurement and Engagement

The development of new guidance and provision of training for both public procurement officers and social enterprises would be beneficial. The OECD policy should seek to support an increased engagement of the wider business community with social enterprise.

- We would be more than happy to launch a Celtonomic Wegosystem as a pilot for enterprises and social enterprises as an aligned process with its own quantum balance sheet and collective balance sheet.

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Legal Form / Legal Status

Separately, the Co-operative Societies Bill 2022 intends to consolidate and modernise existing legislation to ensure that there is a clear and more favourable legal basis for the co-operative model in Ireland.

- We propose a FairShares Commons approach to integrating enterprise, social enterprise, state, citizen and nature (with natural land having its own legal status).

Voluntary (non-legal) accreditation

This then provides people and businesses assurance that they are dealing with a genuine social enterprise.

- In our view, the best form of assurance is TRUST, and we propose to co-create a system that can store, value and exchange trust built up through Dialogic processes.

The new policy should include measures to consider the merits and implications of an administrative accreditation system for social enterprises in Ireland, as well as the issues arising in the practical application of any such system.

- We are happy to propose our Celtonomic system as such an administration system, with many more features than administration such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system.

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Policy Objective Three – Climate Action Contribution

Under the new policy, a climate action objective should seek to advance measures to improve the potential contribution of social enterprises in fulfilling our climate goals and achieving the twin green and digital transition to a low carbon economy.

- We are happy to propose our Celtonomic system as such an administration system, with many more features than administration such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system.

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Circular Economy

The new policy should seek to develop further opportunities for social enterprises to deliver on Government climate action targets, and facilitate the inclusion of social enterprises in relevant support schemes related to the circular economy.

- In our view, reuse policies do not go far enough. We believe there are ancient ways and means that can guide us towards a Brehon based circular economy,

with the use of advanced Natural Language Processing (NLP) Large Language Models (LLM) Artificial Intelligence (AI).

- We are happy to propose our Celtonomic system as such an administration system, with many more features than administration such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system.

Bioeconomy

- Opportunities to increase social enterprise involvement in the bio-economy to capitalise on this potential should be examined under the new policy. By naming Eirú as a legal entity under an Environmental Personhood status, we believe that the voice of nature will be better enhanced and sustained towards thriving.

Renewable Energy Opportunities and Community Energy

Community-led initiatives including co-operatives have the potential to create jobs in the area of energy generation and community wealth, as well as helping to increase energy security.

- We are happy to propose our Celtonomic system as such an administration system, with many more features than administration such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system.

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Policy Objective Four – National and International Engagement

Under the new policy, measures should be advanced under this objective to prioritise national and international engagement. This would be intended to provide that the sector is recognised for its cross-cutting economic, social, and environmental impact, to represent the Irish position on social enterprise, and to learn from the good practice of others.

Targeted engagement, collaboration and co-ordination in relation to social enterprise across international organisations, the European Union, national and local government, the broader Irish public sector, and regions should be progressed throughout the lifetime of the new policy.

- We are happy to propose to the department of rural and community affairs that they launch a our Celtonomic system with features such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective

Balance Sheet and Collective Treasury system, as a sustainable quantum potential for the life of the policy.

Cross-Government Coordination

Under the new policy, supporting this renewed focus demands greater levels of coordination across Government Departments and agencies

- We are happy to propose to the department of rural and community affairs that they launch a our Celtonomic system with features such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system, as a sustainable quantum potential for the life of the policy.

Regional and Local authority level co-ordination

In addition to engagement at national level, embedding systematic consideration of the opportunities for, and needs of, social enterprise through regional and local structures should allow for an improvement in their operating environment. This includes for example further embedding consideration of social enterprises within and across;

- Local Development Companies many of which employ a dedicated staff member to work with and support social enterprises, represented by the the Irish Local Development Network
- Local Enterprise Offices
- Our Regional Assemblies and their Regional Spatial and Economic Strategies,
- Our Regional Enterprise Plans
- The Western Development Commission
- Údarás na Gaeltachta
- LEADER Action Groups; and our Local Community Development Committees and their Local Economic and Community Plans.
- We are happy to propose to the department of rural and community affairs that they launch a our Celtonomic system with features such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system, as a sustainable quantum potential for the life of the policy.

Within the principles of the Shared Island Initiative, the social enterprise policy should build on existing Ireland / Northern Ireland networks and relationships. It should also

seek to create new opportunities for engagement and co-operation and identify further opportunities to strengthen cross-border engagement on social enterprise throughout the lifetime of the policy.

- We are happy to propose to the department of rural and community affairs that they launch a our Celtonomic system with features such as Leader Coherence, Cohesive Groups, Continuous Listener, Quantum Balance Sheet and Collective Balance Sheet and Collective Treasury system, as a sustainable quantum potential between North and South bodies and people.

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European and International Engagement

Ireland places importance on actively engaging on social enterprise at the European and International level. Under this Policy, Ireland should take steps to proactively contribute to social enterprise policy at an EU, OECD and international level, making sure that Ireland's interests are fully represented, and building links and learning from the good practices of other nations.

- We propose to launch an EU Eirúnomics project and to take the findings to the EU and OECD.

A representative voice for social enterprises

Given the emergence of the sector, there is now a more specific rationale for a greater level of co-ordination and consolidation of that representation.

While it must be recognised that the breadth of the sector, ranging from deficient demand businesses to internationally trading social enterprises, may merit representative voices, there is a collective recognition that the sector would benefit from greater advocacy co-ordination and consolidation.

- We would be happy to establish a Cohesion Dialogue process for all the players in this field, leading to the development of a Collective Balance Sheet for Social Economy on the island of Ireland.

Networking Opportunities

Networking opportunities have long been recognised as an enabler for the development and financial sustainability of many social enterprises.

- We propose a Wegosystem for all the members of the various networks.

Policy Objective Five – Data Collection and Social Impact Measurement

Measures under this objective will seek to improve levels and quality of social enterprise data. This will provide a greater level of transparency and understanding of the sector and its scope. It will also inform the development of future policy and support measures. Measures should also provide for the development of tools for social impact measurement.

- We propose to offer our Continuous Listener and Quantum Balance Sheet and Collective Balance Sheet technology platform and methodologies to advance this policy measure.

Social Enterprise Baselines Data

A key objective of the new policy should be to further develop national, regional, and local data availability relating to social enterprise in Ireland. This stronger dataset would provide an improved evidence base for stakeholders and policy makers alike. This deeper and practical insight into the sector could facilitate more informed policy debate and the development of better targeted policy actions to support and grow the sector.

- We propose our Collective Balance Sheet approach to advance this measure.

Social Impact Measurement

At an individual enterprise level, a broad recognition exists across stakeholders regarding the requirement to develop tools for social impact measurement.

Impact measurement is an approach that organisations can use to evaluate and scrutinise the social, environmental, and economic effects of their programmes, interventions, or policies. This process involves using different quantitative and qualitative tools and techniques to measure the degree of change and

Impact measurement is an influence these initiatives have on people or environments.

Impact measurement is often a requirement for publicly-funded programmes. In the private sector there has been an increase in the importance of measuring impact via the concept of Corporate Social responsibility (CSR) and, due to new EU Regulatory requirements¹⁹ and an increased demand among the public for businesses to demonstrate positive social and environmental impact and investment.

- We propose our Cohesion Dialogue, Quantum Balance Sheet and Collective Balance Sheet approach to advance this measure.

APPENDIX 1

Youth Dialogue container – March 12th – 13th 2021

Present: Two Guides (aged 49 and 57), Five Youth (Aged between 20 and 24)

CHECK-IN

We check in with synchronicity. We hear that one of us has named their cat Moo-Moo and the elder guide smiles as it was his rugby nickname.

We notice the lived-in-ness of the home. We notice the young people's energy here. There have been very few adults here over the years. It was established as a safe place for growing up.

There is even a tattoo room where one of the members practices their art on the human body. It used to be called the sesh room (the session room) and it had to be reclaimed. It is like having the den in That 70's show with the couch and the tea. The conversations that take place there are the foundations of maturity which set the foundation for our growth and adulthood.

OPENING CIRCLE

We are here because we heard the calling. We are not sure what it is. We are seeking tools to grow up. We understand that deep down we are all One, but the illusion of separation is hard to define and difficult to navigate at the age of twenty. We hear the term container, but perhaps we do not want to be contained?

We prefer the term that this is an experience, because we take the time to be here together under the supervision of someone who understands our ancient culture. It feels safe to bring our baggage here that our parents and guardians do not understand. We are here to listen; we find it hard to listen to our mothers and fathers who preach what they do not practice.

We are here now, and it feels safe. It is new for some of us to be in groups. Covid has decimated our social relationships and we spend most of the time in front of zoom lectures on the laptop. The isolation is deep and wounding.

Here, we feel we will be allowed time to explore. We do not feel safe in many of our surroundings. The streets are not safe. Our online classes are not safe. Our homes are

not safe. Our thoughts are not safe. Right now, in this place, we can make new friends. It is time to stop our play and to make ourselves ready for our growing.

This feels like a sacred house. The music, the candles, the energy feels welcoming and present. There is a good vibe here. We are happy out (A slang term Irish people use for being content). Safe spaces are few and far between these days. We would like to honour this special place. We only walked in the door an hour ago and yet we feel comfortable and protected. Perhaps the people are the place, and the dwelling is not a home at all without a soul connection to it.

We are here in our gut instinct. We are here to check on the past and to open ourselves to the dialogue. We are here to open our minds by entering the spiritual realm. Everyone here has a potential that can be seen and tasted in the air.

Tonight, we will work with a sacred circle and we look forward to the spiritual growth. Here, we want to grow into someone that we want to be; instead of someone our parents want us to be. This feels like a welcoming home. We feel calm and we feel peace here.

We want to learn how to connect at a really deep level. We desire this deeply. We are here because we want to do it, not because we were sent here to learn. This is an open home. We are here for good food, for good companions and for welcome. We are here because we want to be guided, we do not want to be taught.

Some of us are introverted. We portray only an image of our true selves to our friends. We are not really who we pretend to be. Covid has made us hibernate and we lost whatever social skills we had built up over the years.

We want to come back into the flow of who we really are. We are grateful for Nature that we use in our lives daily to help us navigate these confusing years.

Some of us want to control our body and mind because being twenty is so confusing and out of control. We feel nervous at being in a circle. We are out of our comfort zone; especially in the last year. We all hear this calling. We are following the one who called us here; his name is Nathan, in the bible, the younger brother of Solomon.

This is an ending for this house as we will be moving out of it very soon. The place has reached its point of stagnation. It was created so that three young boys could reach their majority ten years ago and we are now at that place and time.

Most of our friends are taking some form of substance to help them get through their day and night.

A challenge was posed to us to get here. It has been a tough journey. We were confronted with all of our fears and all of our doubts about ourselves. Yet we walked into the dark of the unknown to practice profound experiences. We walk in realms that appear weird to navigate, whether it is under the influence of a guiding plant or just being in a Covid deserted town.

We are here to meditate on our chakras. We are here to breathe. We are here to have fun and to feel the vibes. We are here to call on our ancestors and the angels. We are here to stare at our demons.

It feels cool to share. There is time and space here to sit down and feel this as a reality. Ninety five percent of our parents don't ask us how we are. We need to explore and here, there are ideas which are doors to other dimensions.

We welcome Snowball into the room. He is a fluffy toy that never had a name for the last fifteen years, but tonight he is appointed. We hear about the format of the workshop. We hear that we will be Dialoguing, that we will be in dyads and tryads and that it is a retreat for group coherence. We are here to examine the harmony that exists beneath our perceptions.

We hear that we will be given time to share and that no teacher will interrupt us to tell us that we are wrong. We are here to be different and to heal. We are here to float on Cloud 9. This is our time to shine.

We have found other people who are also hearing the calling here in this room and at this time. We are on high vibrations. We all look so happy and healthy here. We have less angst. In preparing the space, we expand beyond feeling flustered in getting things right all the time. We lose the addiction to perfection. Some of us used to use the word overwhelmed a lot more often. We don't seem to use it anymore.

We are proud of everyone who is here. We are inspired as we delve into the unknown. We are entering the group with courage. It is wonderful to be able to reflect in a group.

SAFETY

We ask what we need to feel safe. The doors need to be closed. The curtains need to be drawn. We don't want people from outside to be able to look in at us. We need to

allow trust to arise here naturally. No personal information will be given without evidence that it is safe to trust each other.

We need to feel like we are in our own tribe. We need enough structure and adequate fluidity to know that we can create our own experience here. We need the space to reflect slowly. We don't want our sentences interrupted by a facilitator or a teacher.

We want to allow space for our tears to be here. We need hugs. We need time to be alone. We need to understand that we are here to trust people who we can then trust after the workshop. We need to go outside into nature. We need to be with people we know as well as people that we do not know. We need the space to be kind and genuine.

We need to be able to ask for help. When we have asked for help in the past, magic took place. While it is hard to recall what we needed help with because the energy of needing that help has cleared, one of us recalls that when they asked for help, the women came to her aid and the men were silent in holding space. Nobody tried to rescue her.

She asked for space and that is exactly what emerged; space. Nobody smothered her. It cleared with hugs and music and light. It cleared with singing and dancing and movement.

Some of us feel like we are people readers. We can still feel the vibe of people long after they have left our company. We feel the intuition of the space. We feel that we are being given a very great gift. We do not feel anxious here. The anxiety has no space to move, no space to breathe.

We feel welcomed here. We are chilling and there are good vibes. Many of us are numbed by sensory overload. We live in data bubbles. We are supposed to be humans, but we feel more like humanoids. Deep down we are all interconnected, but in our brains and bodies, we feel totally disconnected. We have lost the relationship through the conditioning of 'me' and 'I'.

Our ancestors seem to have been more connected. We observe that the structure of tribe is very different than the structure of government or institution. Schools today are not the same as the hedge school of old. We have lost empathy as a nation. We have lost the human connection.

For some reason, even though we are here only ninety minutes so far, coherence is building. We feel the calling of Eriu. We feel her presence here and she welcomes us all as her eternal children.

LIFELINE

Each of us shares our lifeline for ten minutes. Data is not recorded for lifeline.

SACRED RITUAL

We used Code 1 of The Template

<https://www.youtube.com/watch?v=lxMcIuYK2cw>

DISSOLUTION OF CIRCLE

Next morning, we do not continue the process that we planned. Everyone had so much to process that they are exhausted and when two people express a need to leave and to process alone, there are only five people left, and it is sensed that the circle requires its own dissolution.

We offer each of the members a chance to debrief with the two guides in private.

RITUAL DEBRIEF

We loved the circle. We went outside our comfort zones. Within fifteen minutes of being here, we knew we were in the right place. We loved the process. We loved hearing all the lifeline stories. We heard all of our own human experiences. Each of them was them and we were each one of them.

We all knew what the other had been through because we had been through it too. We had never realised that so many people go through the same growing pains that we have been through. We think it is all personal, but it is not; it is collective.

We faced our demons. We had many expanding visuals and we were amazed that we were re-introduced to the four elements of Mother Earth: Water, Fire, Earth and Air. We re-connected to our own third eye.

At first, we were scared of not being in control, but we allowed it two thirds of the time. The other third, we tried to ground ourselves into the full natural experience. We found a calling to explore Mother Nature in our lives and in our careers. We were given a crystal guide to help us navigate.

Our ego was gently dissembled. We experienced an ego death and a spirit resurrection. We realised that there is no point in showing a front to the world anymore. That front is not us. It is not who we are. It is what others want us to be. We took down the bricks of our own walls. We realised that there is no point in showing a front. It is not who we really are.

We are all caught up in the insanity. There is no ambition and no drive. We all live to get drunk or to get high on Friday night. It's all about the clubs and the booze and the sex. There is no exploration of who we are. People who are eighteen or nineteen years of age were wearing masks long before Covid.

We want the kind of invitation that allows us to face our vulnerabilities. We want a safe space to face our demons. We want to be able to live our lives without becoming alcoholics or drug users.

Talking about feelings is not popular amongst young people. Our friends are mostly strangers. They do not know who we are. Boys become too macho and girls become too voluptuous in the search for a mate.

We want circles where our so-called friends are not there to snigger at us. We want to be in places where strangers can be trusted. We hear about the beautiful first Cohesion Dialogue in Ireland. How safe it was and how gentle it was.

Some young people want to dance with the kundalini snake in peace and safety. We want to acknowledge our ancient bloodlines which our parents have forgotten. We are a generation where spirituality is blossoming on Tik Tok. Our peers no longer think we are crazy.

We are a sleeping lion. We used to be afraid of the ancestors. We now recognise the beauty and the power of the land. We pilgrimage to the megaliths and we feel calm and wise there. Life is changing so fast. We want not only to take part in processes, we want to lead them.

We want to be naturopaths and work with life-force energy. We want to help clear the dis-ease in the human condition. We want to try dark room retreats. We want to explore

the power of real food. Ninety percent of what is sold in a supermarket is not even natural. It is not food.

We were nervous in coming here. We were a bit daunted at the circle, but once we sat in it, we felt safe. The lifeline was a powerful process that opened up the space. We are all here to do our work. We want to look into the dark.

We shared our dark periods of life. We got to know ourselves and each other more deeply. The atmosphere here gave us courage. The Code clearing made us waken up to what is really going on here on the planet.

We could feel the feminine here. We felt it by intuition. We felt relaxed and we did not want too deep a healing. Some of us are not ready for that yet. Yet we felt no panic and some of us have had panic attacks for many years. We felt no anxiety even though some of us live in anxious family situations.

We realised in the circle and in the sacred journey that if we do happen to panic, that we can bring ourselves back. Most of our friends are dealing with depression of one kind or another. Their mental health is very poor now.

Society tells us that we have to be this, or we have to be that. Some of us do not know what role we want in society. Dialogue helps us to get to the next level of understanding of who we are as a species and not just as individual humanoids.

We need deeper training to help us open up to the damage that our ego can create. By not being asked to talk, we can talk when we need to. By not being afraid to talk here, we can show our vulnerability safely and we know that we are not judged for it. We do not have to suffer alone.

Mostly, people of our age hide who they are. But in this self-disclosure circle, we meet ourselves. It is safe to do so. People do not trust each other unless they are very close friends, and these are few and far between. Most of our friends are acquaintances only. We can only be comfortable with the ones who truly know us and who do force their opinions on us.

We need true friends in these circles and we also we need strangers. We want to get to know real people in a real way. We want to be able to help ourselves and to help other people our age.

In this process we realise that we are all the same and that we are all going through the same thing. Everyone is nice at a deep level, but they don't have the time and space to show it. We need to be able to break down the walls that home and school have created for us.

We need to feel the mothering of dialogue and for them to tell us that everything is ok. In the sacred circle process, we felt her and this is exactly what she told us. We are all floating on air.

This process is the real deal. There is no bullshit here. We put our ego on a diet, and we did not feed it any crap here. We confronted this new environment of the unknown as best we could. When we did lifeline, we became a group. The vibes were high. We were not ourselves until then.

We were physically opened up even though we were drained. We were given permission to travel. We were able to link to the vibes. They were all positive.

The feelings here were all out of the ordinary. We were invited to sit on the floor. We were asked to become the sacred firekeeper. We knew we were holding space for the others. The others includes the ancestors.

The Code clearing was amazing. We tuned into other beings in the room and outside the room. We felt it was ok just to 'go for it'. We knew that we had to push through. We felt an ancient energy beholding us. They were beholding the ceremony. When some of us started chanting, a Black Bull appeared to one of us. It was a Tarbh Dubh Og (Irish for Young Black Bull).

It was in some kind of battle, but we could not see the enemy. We began to paint a larger picture than those who were here. The chanting was our canvas and our paint. We allowed in our sad feelings. We allowed in all our feelings. Our journeys were powerful. Even though we were together in the circle, we had to go through it alone too.

Some of us were beyond the others. We felt power. We felt grief. We had to hold on the path that we had chosen. It is a hard path. We felt the flame of the purple heart. Perhaps the purple was a bruising?

We were encouraged to have fun. We found a vision for the words and for the world. We felt our despair and the lack of harmony of the matrix. We can feel the imbalance daily. Older generations have died for us to be free. They taught us how to work with plants and with the land and with the animals.

We want to work with our sexuality in an open way. We are tired of hiding who we are. The world we need is not coming in time. It is coming in space and in dimensions that we can only reach when we get outside our ego and our bodies.

We are on a beachhead of love in this circle. We can feel our hearts and our balls. We do not care about money the way that our parents do. We want a relationship with money instead of being its slave.

Others look away from the deep work of us young people. They want us to be like them, but it is not right. We are right. This circle is right, and it is righteous. We trust ourselves. The old ones will all die, and we will be left with what they did and even what they are still doing now.

The detail is not as important to us as it is to our parents. They are trapped in the detail. We are not wordsmiths. We are painters and our canvas is the entire globe. We are painting with texture and sound and digital substances.

We took me time in the circle. We took responsibility for the group. We feel a little exhausted just as much as we feel obligated. What happened here is beautiful. Seeds have been planted.

We unpacked a lot. We travelled far and wide in our psyche. It was intense. Sometimes, we just had to breathe. We want to meet the other elders. We want to build our strength together. We want to demonstrate what we are capable of.

We love the love that we get from older people. We love all the generations. We love our own youthful magic. We love making the body at ease.

We love the metaphysical purity that it brings to our lives. We love the land that we are working on. We love the stone walls that we are building. We love the contribution that each of us made to the circle. We honour the elders who ran the process.

Last night, we became spiritual warriors. We need now to reach out into the towns and into the villages of this place. These places have to feel safe to us and at the same time, we need to go beyond our own safety if we are to lead them.

We feel afraid of hurting people with our intensity. Presence can be safe and unsafe at the same time. We have a sense of our own country. We are tribal, just as in ancient times. We are remembering that we are a clan.

Right now, young people are using ecstasy, lsd, cocaine and anything they can get their hands on. We need to be able to work with plants with no taboos. Yes, when they are abused, they are dangerous, but so is alcohol and that is not even illegal.

We take them to escape and also to express. Bliss does not lose us in the escape. We immerse ourselves in our practices. This land wants to be tamed. The bull-head that we saw went from greasy to beautifully combed. It had a human body. It is the Minotaur.

We felt the energy of Jamaica. We are the stewards of this land now. We appreciate them together. We went out into the night for a walk around the lake and we got wet. It did not matter to us.

It was all so intense. It was all a bit hard to comprehend. Some of us had deep conversations. We saw the beauty of the clan. We asked raw questions. We resonated and we responded. Light bulbs went on all over the place.

We need our own space to conjure our magic. We have to ask how kind we were, as we reflected on our words and our actions last night. We were asked to show people the pain of the bull. Mostly in Ireland these days, the bull is in the barn.

We are feeling vulnerable from the process. We are given the energy to socialise this within a young people's community.

Even though we may have had strange lives, the lifeline was a great process. It gave us a great break from college. We met new people and we really enjoyed it. It was good to look back at our lives and realise that they were only stories that we told ourselves.

It was good to see how far we had come. It was good to chill. It was good to kick back. We wanted to see into the other side of things. We want to help others. We now know each other forever here in this circle.

It was a twelve-hour holiday. It was a respite from zoom classes and covid restrictions. We are all fed up with online this and online that. We cannot meet each other. We are pretty pissed off about that. It has taken its deep toll.

We are struggling with the way that things are going. The lockdown is stressful all the time now. At least before lockdown, we had our own ways to destress. We are full of anxiety all the time.

We want to take more risks. We want to have house parties. We want to defy the ban on meeting. We are trying to make contact with each other.

Dialogue is a new experience for us. Each of us had their own version of the process. It was a safe environment. It showed us a new way of life. It showed us new perspectives. Being shown such newness is a bit scary, yet it is also powerful. We felt the power in the room. We felt the conversations and the communication arise between us. We came into resolution with ourselves.

It is a powerful experience. It made us stand still to feel our emotions. We are all Happy Out We released ourselves into the arms of the collective. We felt our happy and sad emotions. We were shown how to stand up. We all felt it. We all enjoyed the process. We in-joyed ourselves.

We all want to stay involved in this work. We want to collaborate and to convene our own groups. It is like being the conductor of a family system. There are special challenges for youth right now which our parents are not prepared for. We cannot solve these new problems with old mindsets. Getting a degree is not the answer to the degrees of trouble that they and their forefathers and mothers have created.

Youth want a container in which they are not contained. We want to know that we have control in the circle. We want to be let in so that the others can let it be. We can see the beauty in the pain without needing to know why. We want to surrender without submitting.

We want to bubble in the circle. We want to release the circle when it is over. We feel the growing pains of our generation. Our growth is long and painful, yet we know too that it is beautiful.

We want to stretch to the edge of our comfort zone. The pain is necessary for new birth. We ask the leaders and elders to allow us the time and space to make invitations to our own tribes. The elders are asked not to interfere with our intuition. We want to un-tuition ourselves.

We know our own inheritance. We have many years of leaving to do. We know of the Druids, the Ovate and the Bard. We can see their colours and frequencies. We follow our own conscious way. We are like sponges.

We can take things from each other that we cannot take from our parents and teachers. We want to be direct without hurting. We are ok in knowing that it is ok not to know.

INTEGRATION WITH [REDACTED] (Into the West Webinar)

The present is perfect. Each gift is the right thing. There is no 'thing' to wonder about. We are excited for the young people to open their gift. We, the parents did not give it to them, it is given to them by the Great Eriu.

We invite them to repeat their visitations to her. We ask them to go beyond themselves onto the next green road that leads out beyond our horizons. It is where the new will be. It is that half step into self-forgetting with the rest restored into all that we will all meet.

We invite them into that beckoning circle on each side of the chase; into the centre of our own collective's hearth. It is a good road to follow. We have gone down many rabbit holes and we are lost in our own confusion.

Just beyond ourselves is where we need to be. Dialogue beckons us. The circle shows us to the edge of what is us and what is not us. We meet each other inside it, and we choose not to do the work our parents did. We don't need to do the work, the elements do it all.

We remember the precious epochs and we let them go, in order to find a nostalgia that will never end. There is a new nostalgia which is a horizon beyond our limited conditioning. We are offered a path by losing it. We re-find ourselves through lost promises and broken heartedness. We fell into amnesia and we forgot the identities that were built for us.

We choose to reject these identities gracefully. Our circle are cornerstone experiences. We are a three-day Irish wedding and a wake combined. We celebrate the letting go of our pre-determined identities. We don't want to enjoy ourselves too much, lest we forget the road again.

Our new world is on top of Sliabh an Iariann, the Iron Mountain; where the Tuatha De Danann landed their ships. We let things creatively fall apart. The ground we want to tread on, appears ever so gently. There is a high door and we walk through the light into our awaiting ancient selves.

We turn and appear into thin air just like the Sidhe (The Tuatha De Danann, ancient deities of Ireland). We take miracle hours alone so that something alchemical occurs. We tear down the wind and the cloud at the top of the walk and we breathe into the thin air of our waiting lives.

The future has been built by our ancestors who walked this land. They have left us the promise that remains inside us which is trying to break out into the awaiting sky and sea. There is an array of nothings that can hold our weight. There is a single silhouette of us, and this group have a new always.

We undo the likely edge of ourselves as we prepare to break your promises. We put pen to paper to write the book that we already are. Who would we be if we failed at being ourselves? We paint the artform that takes us beyond ourselves.

We are the physical iteration of the future. We are already the friends of strangers. We can hold this plane. We are thoughtful to introduce new companions. We enter a cave as a living rock that is our technological culture.

We follow the prayer of virtual migrating birds and to us, it is so powerful to be here now. We have come a long way in the circle. We will not be here for very long though. We have to get to our own lives. This only happens when we open our hearts.

We will risk ourselves in the circle. We will live to the point of tears. We will bring down the structures that have represented fear and doubt by being the inspirational now. We will find what the hawk misses and we resolve to be here.

We are standing on the hairs of our own necks. We are goosebumps. We are the breath from every thought we ever had and that we still hold dear. We look to our own story to be present to a broader future.

We live best when we are invited to appreciate horizons. We notice them and we read them, and we do not stand down from them. We want to sit in circles where we can close the door and feel privileged.

We are pilgrim. We tell the story we helped to create. We visit the mountains. We stop being so bulky in our beliefs and our breeding. We see Dialogue as a narrow plane. It is a reshaped form of understanding. We see it as an invisible portal to prior conversations.

We take the path that is no longer ordinary. We deeply immerse ourselves into the self-outward circle and we empower this together. We move on as it courses through us. Whatever we say in these circles is refined as the gift to our children and our grandchildren.

We guard what we cherish most, our thoughts. We don't want to own anything now. We want to share everything. No one owes us anything anymore. We want to stop the old story. We want to forget the names they have given us in a foreign language.

These circles are Holy Wells and they are sprinkled over by the ravens and the falcons. Our circles represent the core of humanity and divinity in Dialogue. We are the consistent invitation that will keep us coming back just to make sure it is real.

Here, we will lose our prayers in a circle of love. A heron will bring it back to us. We will pray and live like the Druids with our hands open. We will bring together by transforming darkness into light. We will build nests of what has been discarded.

We will be the ones who will manifest interior forms into light. We will be that new animation as the door to hospitality as a strength to ourselves. We will see that each circle has a season which makes us a child again. We will leave and slip away from the branches that held us.

We will try and we will test for if it not tried and tested, it is not true. We will be alone, and we will allow it all to reside in us. We will occupy that corner of silence amid the noise. We refuse to take care of ourselves the way we were taught to.

We will stay here with the current a while longer. We will stay here long enough to float so that our abilities and our ancestry meets us in the middle. We know our fire happens within us. We will be surprised by our own abilities to be quiet and robust at the same time.

We will do whatever we need to be the ancestors of our own future. We are pilgrim. We remember how to take the next step. Soon, hundreds more will join us, and we will all be invited into the twenty years of the Druid's training. It will take us twenty years to be free of the first twenty that we have lived.

Our circle are orchestras. The past informs what looks like the present.

AFTER SEVEN DAYS – A QUICK CHECK IN BY NATHAN

The world makes sense to us. We have been feeling down so that we can feel up. We have opened our third eye. We do not open it every day nor do we open it in front of others. We open it in our meditations, and at will it guides us to get us where we are going.

We have found a new confidence. We have found a new energy and a spark that was damp before. We feel like we did it! We accomplished something that we were told was not possible.

We wear our hearts like a badge of honour everywhere we go. We are on great form. We have assurance in our speech for the first time. We have a thirst for more.

We know that the magic is not in any process or any substance! It is our presence. We call on the power of nine. All our boundaries have been dissolved. We are warriors at last. Proper Warriors! We shook to the bone and we opened up our minds and our bodies. We became a vessel for our soul's journey.

We shot for the moon and we missed by light years. We are the cows that jumped over it!