

Ten Steps for Long Term Culture Change

This document provides an outline for a “trellis” by which a careful transformation could “grow”, over a long period of time, and be carefully monitored and evaluated as it proceeded.

by Stefan Pasti

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Title change in March 2014 as the need for long term culture change
has become more and more clear

The Ten Steps are:

“Community Good News Networks”
“Community Faith Mentoring Networks”
“Spiritual Friendships”
“Interfaith Peace Vigils” (added March, 2014)
“Questionnaires That Can Help Build Caring Communities”
“Community Visioning Initiatives for Peace”
“Neighborhood Learning Centers” (added March, 2014)
“Spiritually Responsible Investing”
“Ecological Sustainability”
“Community Journal/Newsletters”

[Special Note: In addition to the brief descriptions of the Ten Steps, a summary statement, three related fields of activity [from a list of “[125 Related Fields of Activity](http://www.cpcsc.info/the-ipcr-initiative/)” (also at IPCR Initiative homebase at <http://www.cpcsc.info/the-ipcr-initiative/>)] and one sample question (from various IPCR documents) are included with each IPCR concept, as examples of starting points for workshop discussion.]

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Here are the Ten Steps (and their associated summary statements, three related fields of activity, and one sample question).

1. “Community Good News Networks”

“Community Good News Networks” is a name for participation by local community residents in an ongoing process of actively discovering, sharing, encouraging, and creating good news, for the purpose of “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it.”

One way to begin creating “Community Good News Networks” is as follows: ongoing intergenerational programs—programs that bring together elders of the community with young people (ages 5-18) of the community—are created at appropriate meeting places such as local places of worship. Such intergenerational programs would include the following activities: 1) collecting and sharing good news articles, stories, etc., and making contributions to “Good News Reference Resources,” specific to local communities and regions 2) sending notecards of gratitude and encouragement—and invitations to visit—to people who are making good news in the local community or region 3) inspirational sharing meetings featuring “good news makers” from the local community or region.

As more and more good news is discovered, shared, and created, participants can give special attention to identifying the “good news makers” who live near their specific meeting place. A local “Community

Faith Mentoring Network” could then be established to facilitate matching people of all ages with “faith mentors” in their local community.

Summary Statement: Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways—and in a variety of circumstances—by countless numbers of people in communities around the world.

Related Fields of Activity—intergenerational projects, positive news, solutions journalism

Example Question for Discussion:

When future generations look back into the past for examples of peacebuilding, community revitalization, and ecological sustainability, what do you hope they will find?

a) What individuals, organizations, or institutions will such future generations rely upon to provide records of peacebuilding, community revitalization, and ecological sustainability efforts of the past—especially peacebuilding, community revitalization, and ecological sustainability efforts at the local community and regional level?

2. “Community Faith Mentoring Networks”

A “Faith Mentor” can be defined as “a person, who by word, action, and presence, models a meaningful lifestyle, clarifies important life issues, and provides guidance for deepening spirituality in a caring and accepting environment.”¹

Do most of us believe that we already have a “faith mentor” in our lives, and are progressing, consciously and deliberately, towards the full realization of our spiritual potential? Those of us who have had a “faith mentor” in our lives, or have one now, know how much of a difference such a person has made in our lives... surely, we can then sympathize with others who would like to have such a person in their lives, but do not.

While the development of a faith mentoring relationship often takes place within a particular faith community, “Community Faith Mentoring Networks” would be a partnership among many different places of worship and faith traditions, for the purpose of 1) increasing our collective capacity to encourage and inspire individual spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc. and 2) building trust among people from different faith communities and cultural traditions.

Applied at the local community and regional level, “Community Good News Networks” and “Community Faith Mentoring Networks” can create ongoing opportunities for people of one particular faith community or cultural tradition to experience the highest ideals of all local community specific and regional specific faith communities and cultural traditions, as representatives of such ideals are better appreciated, more easily recognized—and more numerous— in the everyday circumstances of community life.

Summary Statement: We reap what we sow.

Related Fields of Activity—individual spiritual formation, inspiring role models, right livelihood

Example Question for Discussion:

Please complete the following sentence (in as many ways as you believe might be helpful to people who might read what you have written).

“If only there was a way to _____.”

3. “Spiritual Friendships”

Currently, the “deepening of spirituality in a caring, accepting environment,” mentioned in connection with the “faith mentor” definition, is most often achieved within the context of specific faith communities, and faith-oriented family environments. This “deepening of spirituality in a caring, accepting environment” can be deliberately accelerated by the cultivation of “Spiritual Friendships.”

One way of developing “Spiritual Friendships” is as follows... Within a particular faith community—or among people from different religious, spiritual, or moral traditions—small groups are formed which would include the following three elements: 1) Participants (at least most participants) declare an intention to take a specific step towards achieving a goal associated with their personal spiritual growth (By making such a declaration, participants will thereby be motivated to “do their homework” before the next meeting... that is, they will, by their desire to be true to their word—and by their desire to encourage the integrity of the process as a whole—feel some sense of urgency and responsibility about making an honest effort related to their declaration.) 2) All participants are provided with an opportunity, in a respectful and considerate small group environment, to speak about their efforts they made in the interval between meetings 3) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

Summary Statement: “Spiritual Friendships” are relationships based on a sense of responsibility and accountability in association with the process of individual spiritual formation—and thus inspire, encourage, and support honest efforts associated with specific spiritual goals.

Related Fields of Activity—interfaith dialogue, spiritual discipline, building community

Example Question for Discussion:

For the question below, please check the box (or boxes) which best corresponds to the way you view the following statement:

“Most people making efforts to realize their spiritual potential need to live in caring communities, so that they can find support from association with kindred spirits.”

agree

agree in some way

have different view--
or different way of
understanding our
present circumstances

disagree in
some ways

disagree

Your different view, or different way of understanding our present circumstances:

4. “Interfaith Peace Vigils”

One way to begin an Interfaith Peace Vigil would be to invite representatives from as many different religious, spiritual, and moral traditions as possible, within a given local community or region to a meeting, to discuss creating an Interfaith Peace Vigil. One possible goal for an Interfaith Peace Vigil would be for representatives from each of the participating traditions to have one member participating in the Peace Vigil at all times (24/7)(in such time intervals as they choose). Each group meeting to plan an Interfaith Peace Vigil can decide what goals are appropriate to their capacities.

With an emphasis on silence, participants could silently recite prayers for peace, forgiveness, and reconciliation; silently invoke the “name” of the spiritual personage who is their foremost inspiration; and/or carry on with any kind of silent practice or silent spiritual discipline which is relevant and appropriate for a sacred space dedicated to cultivating world peace.

A key feature of such Peace Vigils would be an emphasis on silent forms of spiritual (or other) practices.

One inspiration for this “step” is the 24 Hour Prayer Vigil for World Peace at Kunzang Palyul Choling (KPC), a Tibetan Buddhist Temple in Poolesville, Maryland (USA). The Prayer Vigil at Kunzang Palyul Choling (KPC) began in 1985 and has continued unbroken to the present time. Here are some details about the 24 Hour Prayer Vigil (from “Participation in the Prayer Vigil” at <http://www.tara.org/ourprojects/prayer-vigil/>): “The prayer vigil for world peace is a precious opportunity to participate in something truly meaningful. Participation in the Prayer Vigil requires commitment to training in Buddhist practice, as well as attending a Prayer Vigil orientation. Prayer Vigil orientation provides information about what practices and prayers to do, responsibilities of prayer vigil participants, prayer room etiquette...”

The Prayer Vigil takes place in the Prayer Room, the main shrine room at Kunzang Palyul Choling (KPC), and is maintained by KPC members. Here is a description of that Prayer Room (from <http://www.tara.org/visit-us/maryland-temple/>): “The Prayer Room, the main shrine room at KPC, is filled with altars, prayer benches, and an extensive crystal collection. The express wish of KPC Spiritual Director, Jetsunma Ahkon Lhamo, is that a sacred space for meditation and prayer always be available for those who seek it. For that reason, visitors are welcome to use the Prayer Room for prayer and

meditation at any time, night or day. (If you come between midnight and 6 a.m., please ring the doorbell.) Cushions and chairs for meditation are available.” (Note: I have visited many times to reinforce my own spiritual practices.)

Imagine sacred spaces in (a town or small city you know best), and around the world, which are dedicated to an Interfaith Peace Vigil.

Interfaith Peace Vigils can have many positive benefits, including

- a) the discipline required for each tradition to maintain a presence would sharpen the spiritual (and other) practices of many participants
- b) the Interfaith Nature of the Prayer Vigil would bring people from many different traditions together, with an emphasis on silent and respectful cooperation on a most sacred and meaningful project
- c) it would seem likely that, besides the immediate participants, there would be many other people, from various traditions and backgrounds, who would recognize these Prayer Vigil sites as inspiring places to reinforce their own silent spiritual (or other) practices
- d) much good fellowship and friendship could be created by such a project—fellowship and friendship which could result in many more common service-oriented projects, and much improved interfaith relations.

Summary Statement: There is, at this time, a profound need for forgiveness, reconciliation, and peace. Inviting representatives from as many religious, spiritual, and moral traditions as possible to maintain a local Interfaith Peace Vigil is one way to respond to this need.

Related Fields of Activity: Minimum Speech, Meditation, Faith Mentoring

Example Question for Discussion: How can the relevance of attaining advanced levels of wisdom and compassion be made crystal clear—especially since there is so much “wariness” in people’s perceptions about religious, spiritual, and moral practices which they do not in any way understand?

5. “Questionnaires That Can Help Build Caring Communities”

Organizations and communities of people often use questionnaires and surveys to identify problems and solutions, and to build consensus for collective action.

Questionnaires and surveys as a community building tool can provide:

- 1) the beginnings of a database of questions that can help build caring communities
- 2) a starting point for creating preliminary surveys, as preparation for Community Visioning Initiatives (Example: Responses and summarized results from sending preliminary surveys to 150 key community leaders can provide
 - a) evidence from local leaders of the need for a re-assessment of current priorities
 - b) an aid to mobilizing a high level of interest in the planned Community Visioning Initiative
 - c) starting points for workshop topics at “Community Teaching and Learning Centers”)
- 3) a focal point for community and individual self-examination [Example: “Quaker’s often use what they call ‘queries’ as a focus for individual and collective meditation, consideration and prayer—(and

for) guiding Quaker seekers in their search for greater love, truth, and insight into how to serve humanity and live lives that are consistent with their core values.”² (Two Quaker queries: "Do you seek employment consistent with your beliefs, and in service to society?"³ "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?"⁴)]

4) a way to evaluate a Community Visioning process, so that the most valuable learning experiences can be shared with other communities.

Here are some example questions which are designed to be helpful in building caring communities:

a) From your point of view, what are the most difficult challenges of our times? Do you believe that we—collectively—have the resources necessary to overcome the challenges you have identified as the most difficult challenges of our times?

b) Who are the Experienced Practitioners, who are most qualified to be educating people on how to successfully overcome each of the challenges you perceive as most threatening to peace and well-being around the world? (Note: Please be specific, as in times of emergency, it will be most important for leaders to understand which people are perceived as most qualified by the majority of the residents in a particular community).

c) Consider the following commentary on preparation for carrying out a Community Visioning Initiative.... People who are doing preliminary planning for carrying out a Community Visioning Initiative should be aware that there may be people in the community who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention of trying to make money by preying of people’s fears, manipulating people’s trust, and/or encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior. Such behavior is clearly counterproductive to the building of caring communities; it can be very dangerous for community morale, and it can become a crippling obstacle in times of crises. Responsible people will take sufficient preventative measures to proactively encourage a high percentage of constructive thinking and constructive action in their community. The question: please list at least 5 preventative measures which you believe would proactively encourage a high percentage of constructive thinking and constructive action during the carrying out of a Community Visioning Initiative in your community.

d) In the best of times, even the most profound challenges can be overcome; for in the best of times, _____ is/are nurtured, supported, and sustained by family, teachers, mentors, elders, and the everyday influences of community life and cultural traditions. Please “brainstorm” on the subject of what would best fill in the blank in the above statement. Then choose 5-10 items from the “brainstormed list”, and rank them according to most important, and next most important, using 1 as most important, 2 as next most important, and so on.

e) The person who will help me the most is the person who will _____ .

[Note: For more sample questions, see [“15 Sample Preliminary Survey Questions” \(as preparation for a Community Visioning Initiative\)](#)”, and [“39 Suggestions for Preliminary Survey Questions”](#).]

One of the most persistent ironies in life is that with so many opportunities to provide real assistance to fellow human beings—and with the potential for such assistance to result in happiness “to those who extend help as well as to those who receive it”—there are still many, many people in this world who cannot find a “way to earn a living” providing such assistance.

Questionnaires can be created which will accumulate information, suggestions, etc. that can be of critical importance in resolving the above mentioned “irony”—and which can provide the above mentioned assistance to the process of organizing and implementing Community Visioning Initiatives.

Summary Statement: Ongoing community and individual self-examination can encourage a high percentage of constructive thinking and constructive action during Community Visioning Initiatives—and help communities of people deliberately focus how they spend their time, energy and money so that these “investments” are consistent with their core values.

Related Fields of Activity—identifying problems and solutions, community self-awareness, building consensus

Example Question for Discussion:

Please check the box which best corresponds to the way you view of the following statement:

There are countless numbers of ‘things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I believe it-- and there is much evidence to support it	I believe it-- and there is sufficient evidence to support it	I would like to believe it, but there isn't enough evidence to support it	It is difficult to believe it, with way things are going now	I don't believe it-- there is no evidence to support it

6. “Community Visioning Initiatives for Peace”

We live in very complex world. There are very difficult challenges ahead. More and more people are coming to the realization that resolving the challenges ahead will require problem solving on a scale most of us have never known before.

This writer also hopes that more and more people are also coming to the realization that the difficult challenges ahead are not something that the experts will resolve while the rest of us are doing something else. Everyone is involved when it comes to determining the markets that supply the “ways of earning a living”; and given the unprecedented nature of the challenges ahead, all of us have important responsibilities in the coming months and years ahead.

We are in need of innovative and imaginative solutions.

This writer was inspired instantly when, in 1994, he watched a video documentary titled [“Chattanooga: A Community With A Vision”](#) (13 minutes). The video includes many interviews and how-to details, and documents two very successful Community Visioning Initiatives organized by the non-profit organization

Chattanooga Venture (Chattanooga, Tennessee USA)—one in 1984, and a follow-up in 1993. The 1984 Chattanooga Community Visioning Project (“Vision 2000”) attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars. [“What I saw was a way of revitalizing the sense of working together with our neighbors for the greater good, so that there would be an electrifying feeling about what going to happen next—a collective revitalization of the belief that many good things would be happening in the community, and that many people who lived in the same community would have a part in it.” (SP)]

Well organized efforts to identify problems and brainstorm solutions are a universally recognized approach to problem solving which is commonly used in family, community, business, and government settings in every part of the world. The more comprehensive Community Visioning Initiatives (the “Vision 2000” initiative mentioned above took 5 months) carry out a series of meetings which focus on five particular areas: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and creating action plans. Combined with ongoing workshops and much formal and informal educational activity, these meetings, though only a part of the Visioning Initiative, may last 4-6 months. These more comprehensive Community Visioning Initiatives require steering committees, preliminary surveys or assessments, workshops, task forces, collaboration between many organizations, government agencies, businesses, and educational institutions—and seek to build up consensus in the community for specific goals and action plans by encouraging a high level of participation by all residents.

[Here is one example of a detailed outline for implementing a Community Visioning Initiative: [“15 Step Outline for a Community Visioning Initiative”](#) (28 pages; 2008)]

One of the main goals of these kind of Community Visioning Initiatives is to maximize citizen participation in identifying challenges, and in solution-oriented activity.

In addition, the job fairs which come at the end of the Community Visioning Initiative process provide opportunities for all key stakeholders in the community (businesses, organizations, institutions, government, etc.) *to demonstrate their upgraded awareness—and their interest in the welfare of the community*—by offering and facilitating new employment opportunities... and thus helping with a just transition from patterns of investment which in only limited ways represent solutions to prioritized challenges to patterns of investment which *in many ways* represent solutions to prioritized challenges.

This “constellation of initiatives” approach to collaborative problem solving and citizen peacebuilding emphasizes “asking for ideas”; personal and civic responsibility; and maximizing citizen participation in identifying challenges, and in solution-oriented activity—and provides local residents with many new ways to encourage and support each other in the everyday circumstances of community life. This “constellation of initiatives” approach creates affordable education systems with numerous associated local learning networks; assists with outreach, partnership formation, project development, and service capacity for both existing (and forming) organizations and businesses; and will inevitably create increasing numbers of solution-oriented and sustainable jobs.

1000 time-intensive Community Visioning Initiatives, in communities around the world, would create an exponential increase in solution-oriented investment, an exponential increase in solution-oriented employment, and an exponential increase in our collective capacity to overcome the challenges of our times.

The primary goal of the Tipping Point Action Campaign (see “Press Kit for the Tipping Point Action Campaign”—also accessible at <http://cpcsc.info/press-kit/>) is to encourage citizens from every variety of circumstances to help create, become involved, contribute to, and participate in one or more of the thousands of Community Visioning Initiatives (or similar stakeholder engagement/collaborative problem solving processes designed to maximize citizen participation) which will be needed to exponentially accelerate solution-oriented activity at this critical time.

Summary Statement: Community Visioning Initiatives can help sort through information and commentary to identify local community specific priorities, and do so in a way that will help residents to realize how much they need to be learning so that they can be part of the solutions... and how much they really need to be on the same side, helping each other.

Related Fields of Activity: identifying goals, building trust, developing civic skills

Example Question for Discussion:

Please consider this brief description of community visioning initiatives in general, and of Chattanooga “Vision 2000” [Chattanooga, Tennessee (USA)] in particular.

Community visioning initiatives have, in the past, been used most often for the purpose of maximizing citizen participation in the planning and development phases of community revitalization efforts. Community visioning initiatives can be described as a series of community meetings designed to facilitate the process of brainstorming ideas, organizing the ideas into goals, prioritizing the goals, and identifying doable steps. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.⁵

Now consider the following statement:

“The mission of a community visioning initiative (in the area where I am a resident) should be to encourage 100% citizen involvement/participation in identifying, creating, and gathering together all ideas for collective effort that

- a) _____
- b) _____
- c) _____

and then, further, to organize these ideas into goals, identify doable steps associated with such goals... and then facilitate the development of a coalition of citizens with the necessary faith, resources, patience, and perseverance to work through the steps and realize the goals.”

Please fill in the blanks in the above statement.

7. Neighborhood Learning Centers

Neighborhood Learning Centers have the potential to be

- 1) a multi-purpose support center for implementing Community Visioning Initiatives
- 2) a neighborhood meeting place and workshop center and
- 3) a critical part of a low cost lifelong learning education system (which would include questionnaires and surveys, neighborhood learning centers and neighborhood learning networks, and Community Visioning Initiatives)
- 4) a critical part of making best use of the knowledge and abilities each of us has to exponentially accelerate solution-oriented activity at this time of unprecedented challenges

As a support center for Community Visioning Initiatives:

- a) Well thought out preliminary surveys (circulated to at least 150 key leaders from a significant variety of fields of activity in the Larger Community) (see [“15 Sample Preliminary Survey Questions”](#)—and in Appendix 2) can provide evidence of the need for a visioning initiative, create interest in the project, set a tone that the project is seeking as much input from residents as possible, and provide a key starting point for topics to cover in workshops at Neighborhood Learning Centers.
- b) Neighborhood Learning Centers would provide resources for meetings and workshops
- c) Neighborhood Learning Centers would be where residents go to “vote” (submit documents) in response to the five stages of a Community Visioning Initiative: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and developing solution action plans.

The challenges of our times are not something the experts will resolve while the rest of us are doing something else.

Everyone is involved when it comes to determining the markets which supply the “ways of earning a living”.

And yet...people who are not sufficiently informed about critical issues are everywhere, and they are investing their time, energy, and money—voting—all the time.

What if there needed to be a reversal of the urbanization trend, and a demographic shift from megacities to more ecologically sustainable and villages, towns, and small cities (with much more potential to achieve carbon neutral economies)? What kind of curriculum (in colleges, other learning institutions, and in Neighborhood Learning Centers) would be most appropriate to create the knowledge base and skill sets necessary to make such a transition?

All of us have important responsibilities associated with resolving a significant number of very serious challenges in the months and years ahead.

The ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available.

The investments of time, energy, and money that each of us make in our everyday circumstances becomes the larger economy.

Creating the knowledge base and skill sets necessary to resolve the challenges of our times will require encouraging as much formal and informal meetings as possible between neighbors—and people living in the same local community. Creating many Community Teaching and Learning Centers can provide places—in local neighborhoods—for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the exchanging of information and resources will also include the building of a close-knit community of people with a healthy appreciation for each others strengths.

Through workshops and other informal education (and associated local learning networks), citizens can gain greater awareness of how all the “little events” in everyday community life have a positive and cumulative effect on the challenges-solutions-investment-training-employment sequence... and thus how all the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances become the larger economy. Citizens from every variety of circumstances can learn how to wisely cast such “votes”. Wisely directed, such “votes” can result in countless ways of earning a living which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to drastically reduce Greenhouse Gas Emissions, and minimize other related challenges. As the ancient Chinese proverb says: “Many hands make much work light.”

And participating in such neighborhood workshops can be very affordable. Suppose there is a \$100 cost for a 2 hour workshop, with the recommended number of participants at 5-25 people. There could be a sliding scale which works as follows: if there are 5 participants for the 2 hour workshop, the cost would be \$20 for each participant; if there are 25 participants for the 2 hour workshop, the cost would be \$4 for each participant. An important part of cost accessibility is that as the number of participants goes up (towards a reasonable limit) the cost per participant would go down. In addition, local learning networks, organized at Neighborhood Learning Centers, can help neighbors share what they learned, so that workshop lessons reached the maximum number of residents.

If the goal is to resolve the unprecedented challenges ahead, then it would seem necessary to exponentially increase the number of actively engaged citizens—citizens who (thus) have a much more comprehensive sense of civic duty. It’s not like mobilizing for war, where there will be drill sergeants and basic training, but people should begin to realize: problem solving on a scale most of us have never known before means there is a lot of work to do.

Summary Statement: Time-intensive Community Visioning Initiatives, supported by many Neighborhood Learning Centers, are one way people at the local community level can learn how to make wise choices about how they use their time, energy, and money... so that all the “little events” in the circumstance of everyday community life have a positive and cumulative effect on the challenges they have identified as priority challenges.

Related Fields of Activity: meeting place, affordable lifelong education, local learning networks

Example Question for Discussion:

Please check the box below which best represents your view of the following statement:

“It is possible to create, support, and sustain communities which can minimize resource requirements, maintain ecological sustainability, maintain a high level of compassion for fellow human beings— and which represent what a significant majority of community residents surveyed would describe as a high quality of life.”

- | | | | | |
|---|---|---|--|---|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe it-- and there is much evidence to support it | I believe it-- and there is sufficient evidence to support it | I would like to believe it, but there isn't enough evidence to support it | It is difficult to believe it, with way things are going now | I don't believe it-- there is no evidence to support it |

8. “Spiritually Responsible Investing”

The way we “invest” our time, energy, and money has a direct impact on the “ways of earning a living” that are available.

As J.C. Kumarappa expresses it in his book “Why the Village Movement?”: “A buyer hardly realizes he owes any duties at all in his everyday transactions.”⁶ (And yet), “... every article in the bazaar has moral and spiritual values attached to it.... Hence it behooves us to enquire into the antecedents of every article we buy.”⁷ But, as we ourselves well know, the task of inquiring into the moral or spiritual history of every article we buy (and, similarly, the task of inquiring into the consequences of our “investments” of time and energy) is becoming increasingly complex... and is, for most of us, simply beyond our capacity to accomplish.

This level of complexity in our everyday circumstances should not discourage us to the point of abdicating our roles as responsible stewards of our time, energy, and money—for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our “investments” of time, energy, and money into activities which are in accordance with our spiritual convictions or core values (as indicated by a full disclosure of information, which is readily available)—and which are in accordance with circles of activity which are closer to the community we live in [“The smaller the circumference, the more accurately can we gauge the results of our actions and (the) more conscientiously shall we be able to fulfil our obligations as trustees.”⁸]

As a way of encouraging new exploration into the concept of “Spiritually Responsible Investing”, here are three propositions, and one definition. [Note: The following propositions and definition were first offered in the IPCR document “Spiritually Responsible Investing: Integrating Spiritual Wisdom into the Everyday Circumstances of Community Life” (March-April, 2007) (see <http://ipcri.net/images/1-Spiritually-Responsible-Investing-paper-for-FSSC.pdf>)]

The first proposition is: There are countless numbers of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.

The second proposition is: The ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available.

The third proposition is: The most advanced societies are the ones which are successful at integrating spiritual wisdom into the everyday circumstances of community life.

And the one definition: Spiritually Responsible Investing can be defined as investments of time, energy, and money which increase our capacity to integrate spiritual wisdom into the everyday circumstances of community life.”

A Community Journal/Newsletter (see Step 9) can contribute to the careful channeling of our “investments” of time, energy, and money by serving as a “clearinghouse” for “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.”

“If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked...”⁹

“... (The) more we realize the repercussions of our actions on our neighbours and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development.”¹⁰

Summary Statement: Everyone is involved when it comes to determining the markets that supply the “ways of earning a living.”

Related Fields of Activity—village industries, alternative gifts, emergency humanitarian aid

Example Question for Discussion:

Consider keeping a record of all of your “investments” of time, energy, and money for one month. And then, after one month, make a list of what goals receive the most significant “investments” of time, energy, and money—and rank each most significant, next most significant, etc., using 1 as most significant, 2 as next most significant, and so on.

9. “Ecological Sustainability”

Consider: the increasing world population, and the increasing number of people who are consuming material goods and ecological services indiscriminately.¹¹ Evidence is accumulating which suggests that “(the) planet’s ecological systems are on the verge of catastrophic change for which few societies are

prepared.” A September, 2007 conference program is focusing on the “Triple Crisis,” a “convergence of three advancing conditions”¹²:

a) Planet-wide climate chaos and global warming; (“World carbon emissions must start to decline in only six years if humanity is to stand a chance of preventing dangerous global warming, a group of 20 Nobel prize-winning scientists, economists and writers declared today.”¹³)

b) The end of the era of cheap energy (“peak oil”) (“The human community’s central task for the coming decades must be the undoing of its dependence on oil, coal, and natural gas in order to deal with the twin crises of resource depletion and climate chaos.”¹⁴)

c) The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.¹⁵

“All are rooted in the same systemic problem—massive overuse of fossil fuels and the Earth’s resources; all driven by an economic ideology of hyper growth and consumption that’s beyond the limits of the planet to sustain.”¹⁶

“The energy invested in a particular thing, during its life from cradle to grave, is called the ‘embodied energy’ of that object. The amount of embodied energy that an item contains depends on the technology used to create it (the origin of materials inputs, how they were created and transported, etc.), the nature of the production system, and the distance the item travels from inception to purchase.”¹⁷ “By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.”¹⁸ “If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked...”¹⁹

Everyone is involved when it comes to determining the markets that supply the “ways of earning a living.” More and more people are coming to the realization that resolving these challenges will require problem solving on a scale most of us have never known before— and that there is an urgent need to restructure our economic systems and our education systems to respond to these challenges. Energy descent pathways, community visioning initiatives, “Community Teaching and Learning Centers”, sister community relationships, spiritually responsible investing, peacebuilding, reconciliation, relocalization, green job training, permaculture, community supported agriculture, local currencies, ecovillages, accountability indicators, and community revitalization are among the many practical and appropriate responses to the challenges of our times.

“The transition from an unsustainable fossil-fuel based economy back to a solar based economy (agriculture and forestry) will (require making best use of) the embodied energy we inherit from industrial culture. This embodied energy is contained within a vast array of things, infrastructure, cultural processes, and ideas... It is the task of our age to take this great wealth, reconfigure it, and apply it to the development of sustainable systems.”²⁰

Summary Statement: Many hands make much work light.

Related Fields of Activity—world population awareness, energy descent pathways, permaculture

Example Question for Discussion:

Consider what ways of earning a living you would identify as “right livelihood.”

Now imagine a local community resource guide relating to employment, apprenticeships, training, and volunteer opportunities association with “right livelihood.”

And further: imagine a committee commissioned to produce such a “right livelihood” resource guide.... And the individuals who make up the committee commissioned to produce such a resource guide....

- a) What background (qualifications, experiences, etc.) would you like such individuals to have?
- b) What local institutions would you consider most appropriate to commission such a resource guide, and oversee its production?

10. “Community Journal/Newsletters”

A collective effort by even a small community, to apply the seven previously mentioned IPCR concepts, would easily identify, develop, and create enough—

“good news makers;” descriptions of inspirational sharing meetings featuring “good news makers;” examples of questionnaires that help build caring communities; results at various stages of community visioning initiatives; examples of carefully channeling our “investments” of time, energy, and money; examples of how we determine the markets that supply the “ways of earning a living”; statistics associated with ecological footprint analysis; successful practices associated with building ecovillages; practical ways of applying the principles of permaculture; examples and descriptions associated with: energy descent pathways, relocalization projects; village support centers; village industries, cottage industries, and home industries; community supported agriculture and community supported manufacturing; community land trusts and co-housing projects; community revolving loans; ecological tipping points; fair trade practices; extended producer responsibility; barter networks and local currencies; energy farms; achieving zero waste; building civic skills and building community; inspiring role models; service-oriented initiatives; right livelihood employment listings; accountability indicators and statistics; model project case studies; apprenticeship programs; workshop and conference information; volunteer work; commentary; essays; letters to the editor; “community journal entries”; resource reviews; and, in general, “things people can do in the everyday circumstances of their lives....”

-- and links to other service-oriented organizations, initiatives, and projects—

to justify a monthly publication of a Community Journal/Newsletter... and, by its very nature, such a publication would be an ongoing contribution to the goals of

- a) “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it”

- b) increasing our collective capacity to encourage and inspire individuals spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc.
- c) building trust among people from different faith communities and cultural traditions
- d) increasing our capacity to be responsible “stewards” of our time, energy, and money
- e) increasing our capacity to access what is necessary for basic human needs and quality of life through principles and practices of ecological sustainability and permaculture, especially in light of the implications of ecological footprint analysis, global warming, and the “peaking” of oil production
- f) increasing our awareness of the countless number of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in our own communities and regions—and in other parts of the world
- g) reducing the incidence of violence—and all the costs associated with war
- h) increasing emergency assistance to people with basic human needs
- i) reflecting an understanding of the value of silence.

Wouldn't you like the opportunity to discuss the contents of such a publication with your family, friends, neighbors, etc.?

Summary Statement: Each person must do his or her part, and trust that the others involved will do their part.

Related Fields of Activity—clearinghouse (of “things people can do...”), community journal entries, right livelihood employment listings

Example Question for Discussion:

In the best of times, even the most profound challenges can be overcome; for in the best of times, _____ is/are nurtured, supported, and sustained by family, teachers, mentors, elders, and the everyday influences of community life and cultural traditions.

Please “brainstorm” on the subject of what would best fill in the blank in the above statement. Then choose 5-10 items from the “brainstormed list”, and rank them according to most important, and next most important, using 1 as most important, 2 as next most important, and so on.

Notes and Source References

[Special Note: Since this section of the document hasn't been revised since 2009, there are likely to be many links which are no longer active.]

1. Sondra Higgins Mattheia in "Faith Mentor: Mediating God's Grace Through Interpersonal Relationships" Dissertation: Thesis (Ph.D) School of Theology at Claremont (CA) 1989 p. 61

2. From the "Quaker Queries" section of the "The Co-Intelligence Institute" website (see paragraph 1, at <http://www.co-intelligence.org/QuakerQueries.html>) (confirmed December 25, 2009)

3. The "Faith and Practice" of the Baltimore Yearly Meeting is the source for examples (see Section 5. para. 1 at <http://www.bym-rsf.org/queries.html>) (confirmed December 25, 2009)

4. From The Philadelphia Yearly Meeting "Faith and Practice" [Adopted 1955 (Revised 1972 and 1997)] (at the end of the Table of Contents, from section Queries- 205) (see Section 4. para. 4 at http://www.pym.org/publish/fnp/fnp11-pages_205_to_214.pdf) (confirmed December 25, 2009)

5. From a 25 page brochure titled "Revision 2000: Take Charge Again", received from Chattanooga Venture. This brochure also included a description of the 40 goals created by Chattanooga Vision 2000 (carried out in 1984), a detailed description of meetings and meeting schedules, and an overview "How You Can Make A Difference," in a question and answer format. This writer also received from Chattanooga Venture a video, titled "A Community With a Vision," which documents the 1984 visioning initiative "Vision 2000"—and a handbook titled "The Facilitator's Manual," subtitled "A Step-by-Step Guide for Groups to: Brainstorm Ideas, Create a Shared Vision, Develop Plans, Make Choices."

The statistical information associated with the "Chattanooga Vision 2000" process was also cited in the following source: a detailed overview of Chattanooga community revitalization efforts in the Boundary Crossers Case Study titled "Chattanooga: The Sustainable City"; however, this overview is no longer accessible via the Internet (it was accessible for some time at the website of the James MacGregor Burns Academy of Leadership, at the University of Maryland, College Park). Here is a list of other, shorter overviews of the "Vision 2000" process: a) Sustainable Communities Network Case Study "Chattanooga: A City Worth Watching" at http://www.sustainable.org/casestudies/tennessee/TN_af_chattanooga.html) b) Best Manufacturing Practices Center of Excellence "Best Practice: Chattanooga Venture/Community Vision" at http://www.bmpcoe.org/bestpractices/internal/chatt/chatt_8.html) c) Project for Public Spaces "The Chattanooga Riverpark: Transforming a City and its Economy" at http://www.pps.org/topics/success/success_chattanooga) d) the University of Michigan's Community Economic Adjustment Program "A Civic Vignette: The Chattanooga Story" at <http://www.irlee.umich.edu/ceap/chattanooga.html>) (All confirmed December 25, 2009)

There are additional publications which briefly cite the above mentioned statistics, and which are accessible via the Internet. One example is “The Next Form of Democracy: How Expert Rule is Giving Way to Shared Governance... and why politics will never be the same” by Matt Leighninger Vanderbilt University Press 2006 p. 16 (accessible through google books at http://books.google.com/books?id=m_ZF8JZydPQC&printsec=frontcover&dq=the+next+form+of+democracy&cd=1#v=onepage&q=&f=false) (confirmed December 25, 2009)

Special Note: In the above mentioned book “The Next Form of Democracy...”, author Matt Leighninger offers perspective on the astounding success of the Chattanooga “Vision 2000” process by including the following commentary: “Many other communities followed Chattanooga’s example, but many of them stumbled because they failed to keep citizen and community organizations involved in implementing the visions. If a vision did not include measurable benchmarks, and specific commitments by people and organizations, it stood little chance of becoming reality.” (p. 16) (And *this commentary was footnoted*, as a general reference to the book “Results That Matter: Improving Communities by Engaging Citizens, Measuring Performance, and Getting Things Done” by Paul D. Epstein, et al. Jossey-Bass, San Francisco, 2006)

6. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 72 (Note: The edition this writer has includes the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi (India) in 1960).

Here also is some biographical information about J.C. Kumarappa:

“In 1935, the India National Congress formed the All India Village Industries Association (AIVIA) for the development of (the) rural economy (in India), with Gandhiji as President and Kumarappa as Secretary and Organiser. Between 1935-1939, Kumarappa established the AIVIA headquarters at Maganwadi, developed various experiments of rural technologies, and helped others to reorganize village industries all over the country. (At Maganwadi), he edited a monthly journal, ‘Gram Udyog Patrika,’ and wrote a book, ‘Why the Village Movement?’ for AIVIA.” [Note excerpted from “Brief Life Sketch of J.C. Kumarappa (1892-1960) at the website of the Kumarappa Institute of Gram Swaraj (KIGS) www.kigs.org (click on picture, and see paragraph 8)] (confirmed December 25, 2009)

7. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 72

8. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 79

9. From the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 5, on p. 9, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf>) (Confirmed December 25, 2009)

10. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 73

11. Here are six related source references: one on the increasing world population, and five on the increase of “consumer culture”.

a) From www.infoplease.com at www.infoplease.com/ipa/A0883352.html ; and U.S. Bureau of the Census POP Clock estimate at www.census.gov/cgi-bin/ipc/popclockw)
(Both confirmed on October 20, 2009)

“In 1804, the world population was 1 billion.

In 1927, the world population was 2 billion (123 years later).

In 1960, the world population was 3 billion (33 years later).

In 1974, the world population was 4 billion (14 years later).

In 1987, the world population was 5 billion (13 years later).

In 1999, the world population was 6 billion (12 years later).”

“As of October, 20, 2009 at 00:43 GMT (EST + 5), the world population was estimated to be 6,791,794,939.”

b) From the “Online Features/Consumption/State of Consumption: Trends and Facts” section of the Worldwatch Institute website at <http://www.worldwatch.org/node/810>
(see paragraphs 1 and 2) (Confirmed June 8, 2008)

“By virtually any measure—household expenditures, number of consumers, extraction of raw materials—consumption of goods and services has risen steadily in industrial nations for decades, and it is growing rapidly in many developing countries.”

“By one calculation, there are now more than 1.7 billion members of ‘the consumer class’—nearly half of them in the developing world. A lifestyle and culture that became common in Europe, North America, Japan, and a few other pockets of the world in the twentieth century is going global in the twenty-first.”

c) From Press Release (August 13, 2002) “Londoners Running Up Massive Debt on Earth’s Resources” at www.citylimitslondon.com/city_limits_press_release.htm
(see paragraphs 2, 6, and 8) (Confirmed June 8, 2008)

“The City Limits Report reveals each Londoner has an ecological footprint of 6.63 global hectares.... The current calculation for a sustainable footprint is 2.18 global hectares.”

“Paper and plastics are the biggest hitters in the material and wastes footprint. Paper’s large contribution is accounted for partly by the large quantities Londoners use, 2,908,000 tonnes (per year).... Londoners consume less plastic than paper—691,000 tonnes (per year)—but because it is derived from fossil fuel and very little is currently re-cycled, plastic makes up a large part of the average Londoner’s footprint.”

“Forty one per cent of the Ecological Footprint (2.80 gha) is accounted for by the food

Londoners eat... In total, London consumes 6.9 million tones of food (per year), more than three quarters of which is imported. London throws away 560,000 tonnes of food (per year) as waste.” [“London throws away 560,000 tonnes of food (per year) as waste.”]

d) The following passages are excerpts from “International Communications: A Media Literacy Approach” by Art Silverblatt and Nikolai Zlobin (July, 2004) (most content accessible at Google Books)

“The United States is the home of the world’s largest and most influential advertising industry. As of 2001, 43% of the advertising produced in the world originated in the United States. Indeed, half of the top 100 global marketers—and six of the top ten—are U.S. companies.” (p. 228)

“The international market is saturated with American entertainment programming. Hollywood films account for approximately 85% of movie audiences worldwide. Further, American programming makes up approximately 65% of global prime-time TV viewing.” (p. 69)

e) From pre-conference (September, 2007) information for a “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in Washington D.C.) Sponsored by The International Forum on Globalization (www.ifg.org) and The Institute on Policy Studies [From Teach-In Flyer and Draft Program at http://www.ifg.org/events/Triple_Crisis_Speakers.pdf (see p. 2)] (confirmed December, 25, 2009)

“The planet’s ecological systems are on the verge of catastrophic change for which few societies are prepared. So far, responses by governments to this emergency are inadequate, or counterproductive. We call it the ‘Triple Crisis,’ the convergence of three advancing conditions:

- Planet-wide climate chaos and global warming;
- The end of the era of cheap energy (“peak oil”);
- The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.

“All are rooted in the same systemic problem—massive overuse of fossil fuels and the Earth’s resources; all driven by an economic ideology of hyper growth and consumption that’s beyond the limits of the planet to sustain.”

f) From the Worldwatch Institute’s “Letter to the New Education Secretary”

“OPINION: Letter to the New Education Secretary by Worldwatch Institute on December 19, 2008 (see <http://www.worldwatch.org/node/5971>) (confirmed October 20, 2009)

“Transforming our nation's economic, energy, and environmental systems to move toward a green economy will require a level of expertise, innovation, and cooperative effort unseen since the 1940s to meet the challenges involved.”

12. From pre-conference (September, 2007) information for a “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in

Washington D.C.) Sponsored by The International Forum on Globalization (www.ifg.org) and The Institute on Policy Studies [From Teach-In Flyer and Draft Program at http://www.ifg.org/events/Triple_Crisis_Speakers.pdf (see p. 2)] (confirmed December, 25, 2009)

13. Here are four references to the urgency of mitigating global warming, with the footnoted quote coming from a):

a) From TimesOnline article “Global warming must stay below 2C or world faces ruin, scientists declare” on May 28, 2009 (see <http://www.timesonline.co.uk/tol/news/environment/article6380709.ece>) (confirmed October 21, 2009) [references document “The St James Palace Memorandum” from Symposium “Action for a Low Carbon and Equitable Future” London, UK, 26 – 28 May 2009) (for that document, see http://extras.timesonline.co.uk/pdfs/sjp_memorandum_290509.pdf) (confirmed October 21, 2009)]

(Excerpts from the news article at TimesOnline) (see paragraphs 1-4)

“World carbon emissions must start to decline in only six years if humanity is to stand a chance of preventing dangerous global warming, a group of 20 Nobel prize-winning scientists, economists and writers declared today.

“The United Nations climate summit in Copenhagen in December must agree to halve greenhouse-gas emissions by 2050 to stop temperatures from increasing by more than 2C (3.6F), the St James’s Palace Nobel Laureate Symposium concluded.

“While even a 2C temperature rise will have adverse consequences, a bigger increase would create ‘unmanageable climate risks’, according to the St James’s Palace memorandum, signed today by 20 Nobel laureates in physics, chemistry, economics, peace and literature.

“The temperature target “can only be achieved with a peak of global emissions of all greenhouse gases by 2015”, the document said. If emissions continue to rise after that date, the required cuts would become unachievable.”

(Excerpts from the actual “St. James Palace Memorandum”) (see paragraphs 1, 4—and last paragraph)

“The robust scientific process, by which this evidence has been gathered, should be used as a clear mandate to accelerate the actions that need to be taken. Political leaders cannot possibly ask for a more robust, evidence-based call for action.”

“Leadership is primarily required from developed countries, acknowledging their historical responsibility as well as their financial and technological capacity. However, all countries will need to implement low carbon development strategies. *In this spirit of trust, every country must act on the firm assumption that all others will also act.*”

“All scientists should be urged to contribute to raising levels of public knowledge on these threats to civilization and engage in a massive education effort to popularize the principles in this Memorandum.”

b) From the “UN Human Development Report 2007/2008 Fighting Climate Change: Human Solidarity in a Divided World” Director and Lead Author: Kevin Watkins Published for the United Nations Development Program Released November 27, 2007 In “Summary” of Complete Report (see http://hdr.undp.org/en/media/hdr_20072008_summary_english.pdf for free download) On p. 19, in section “Avoiding Dangerous Climate Change: Strategies for Mitigation” paragraph 1 (Confirmed October 20, 2009)

“Avoiding the unprecedented threats posed by dangerous climate change will require an unparalleled collective exercise in international cooperation.”

c) From Lester Brown’s “Plan B 3.0: Mobilizing to Save Civilization” Published by Earth Policy Institute 2008 (See <http://www.earth-policy.org/Books/PB3/Contents.htm> for free download) From “Introduction”, in section “Plan B—A Plan of Hope” p. 20, paragraphs 1, 2, and 3 (confirmed October 20, 2009)

“Plan B is shaped by what is needed to save civilization, not by what may currently be considered politically feasible. Plan B does not fit within a particular discipline, sector, or set of assumptions. Implementing Plan B means undertaking several actions simultaneously, including eradicating poverty, stabilizing population, and restoring the earth’s natural systems. It also involves cutting carbon dioxide emissions 80% by 2020, largely through a mobilization to raise energy efficiency and harness renewable sources of energy. Not only is the scale of this save our-civilization plan ambitious, so is the speed with which it must be implemented. We must move at wartime speed, restructuring the world energy economy at a pace reminiscent of the restructuring of the U.S. industrial economy in 1942 following the Japanese attack on Pear Harbor. The shift from producing cars to planes, tanks, and guns was accomplished within a matter of months.”

d) From the “About Focus the Nation” section of the “Focus the Nation” website (see <http://www.focusthenation.org/about>) (confirmed October 20, 2009)

“Our 2008 Civic Engagement campaign organized 1900 climate change teach-ins on college campuses on Jan. 31, 2008, engaging 64 members of Congress in direct dialogue with youth activists during the height of the early presidential primaries. Between teach-ins and web-casts, we directly engaged more than 240,000 people in climate change educational forums. The teach-ins generated more than 900 press hits, including articles in TIME, Grist, New York Times, Newsweek, NPR, USA Today, MSNBC, Los Angeles Times and nearly every major daily from the Houston Chronicle to the Boston Globe.”

14. From Richard Heinberg’s Museletter #184 titled “A View from Oil’s Peak” (at <http://www.richardheinberg.com/museletter/184>) (from Richard Heinberg’s website at <http://www.richardheinberg.com/> [Note: Richard Heinberg is widely acknowledged as one of the world’s foremost Peak Oil educators. He is a journalist, educator, editor, lecturer, and a Core Faculty member of New College of California, where collaborative efforts between faculty, students, and a variety of other “stakeholders” are creating models for “Powerdown” efforts at the regional and community level. Some of the books he has written: *The Party’s Over: Oil, War, and the Fate of Industrial Societies*; *Powerdown*; *The Oil Depletion Protocol: A Plan to Avert Wars, Terrorism, and Economic Collapse*; and *Peak Everything: Waking Up to a Century of Declines*”]

Here also are some additional references and commentary regarding the subject of peak oil, and adaptations :

a) From the “Hirsch Report” [“The Peaking of World Oil Production: Impacts, Mitigation and Risk Management”—Project Leader: Robert L. Hirsch (SAIC) Commissioned by the Department of Energy, and dated February, 2005] [Accessible at the website of Roscoe Bartlett (R-MD)(USA) at www.bartlett.house.gov/EnergyUpdates/] (see <http://www.bartlett.house.gov/uploadedfiles/hirschreport.pdf>) (Confirmed October 20, 2009)

(in “Summary and Concluding Remarks”)

“Over the past century the development of the U.S. economy and lifestyle has been fundamentally shaped by the availability of abundant, low-cost oil. Oil scarcity and several-fold oil price increases due to world oil production peaking could have dramatic impacts.” (see Point #2: “Oil Peaking Could Cost the U.S. Economy Dearly”, p. 64)

“The world has never faced a problem like this. Without massive mitigation more than a decade before the fact, the problem will be pervasive and will not be temporary.” (see Point #3: “Oil Peaking Presents a Unique Challenge”, p. 64)

(in “Executive Summary”)

“The peaking of world oil production presents the U.S. and the world with an unprecedented risk management problem. As peaking is approached, liquid fuel prices and price volatility will increase dramatically, and, without timely mitigation, the economic, social, and political costs will be unprecedented.” (see paragraph 1, p. 4)

“The challenge of oil peaking deserves immediate, serious attention, if risks are to be fully understood and mitigation begun on a timely basis.” (see point #2, p. 5)

b) From Dr. Fatih Birol (Chief Economist, International Energy Agency) Interview with Astrid Schneider (Internationale Politik) Posted at www.relocalize.net “News Postings” section on May 3, 2008 (accessible at http://www.relocalize.net/fatih_birol_interview_leave_oil_before_it_leaves_us) (confirmed December 25, 2009)

(Excerpt)

Schneider: If I understand you correctly, you say that the demand for oil could rise 3 % globally every year, while we have to expect a decrease of 4 % in oil production in the time from now until 2015. That would be 7 % each year which are missing.

Birol: The demand might increase a little slower. But there could be a large gap between what should be there and what actually will be there, especially if we do not put massive efforts into improving the efficiency of cars or change to other transportation systems. If we don't take measures on the consumer side, the consumption will continue to grow. And if we have not invested enough into oil production, we will flounder.

Schneider: But when you think of the life cycle of goods, of the long investment cycles of machines, power stations or air conditioning systems: do you think an adjustment of the consumer side to a lower supply path could be done that fast?

Birol: No, but I don't think that prices will go up that rapidly. We can see a gradual incline and that will give the people some time to adapt. But on the long run it has to be clear: if oil will be gone by 2030, or in 2040 or 2050 does not change much.

Schneider: You really say that?

Birol: Yes, one day it will definitely end. And I think we should leave oil before it leaves us. That should be our motto. So we should prepare for that day - through research and development on alternatives to oil, on which living standards we want to keep and what alternative ways we can find.

c) From Interview with Sadad al Hussein—"The Facts Are There" by Dave Bowden and Steve Andrews (Note: Sadad al-Huseini was the former head of exploration and production at Saudi Aramco) (Archived at the Energy Bulletin website September 28, 2009; see <http://energybulletin.net/node/50234>) (Confirmed December 25, 2009)

(excerpt)

Question: Assume for the moment that declines in demand have flattened and that we resume modest growth in demand in a year or so. Are there adequate new oil projects in the pipeline to meet rising demand for a few more years?

Sadad: I've been tracking the number of projects, globally, for a long time both in the Middle East and elsewhere—Russia, Brazil, west coast of Africa, and others. A lot of this information is in the public domain, so there is no mystery there. The International Energy Agency recently reported on the same numbers. The bottom line is that there are not enough projects. There is not enough new capacity coming on line, within say the next five to six years, to make up for global declines. And that's assuming a very moderate level of declines—6% to 6.5% for non-OPEC, perhaps a 3.5% to 4% decline rate for OPEC.

Even at these modest decline rates, we are basically going to see a shortage of capacity within two to three years. We're being lulled by this current excess capacity, which has more to do with lower demand than anything to do with supply. So we do have a problem in the near term. In the longer term it's even worse because in the longer term the lead time to discover, develop and put on line production runs into 10 years. And there isn't enough being done in the long term as well. So it's both a short and a long-term problem....

Question: Why do you think there is so much denial that world oil production is approaching or has reached a plateau?

Sadad: There is a push-back to the notion that there is a plateau in world oil supplies which is largely based on lack of information or lack of research. In fact, if you look at published information—for example, British Petroleum's annual statistical report—it very clearly shows that from 2003 forward, oil production has hardly increased. So the information is there. If you look at some of the advertising that Chevron has been putting out for years now, they clearly say we're half-way through the world's reserves. The information is there. The facts are there. Oil prices did not jump four-fold over a three- or four-year period for any reason other than a shortage of supply. Yes, there may have been some recent volatility in 2008, but the price trend started climbing way back in 2002-2003. So, these are realities and the push-back is a sense that somehow the market is not able to deal with these realities, that somehow people can't cope with these realities.

On the other hand, if you don't talk about them, you never will fix the situation. This is not going to get any better. This is going to get worse because you have population growth all over the world, you have a standard of living that is improving all over the world, you have aspirations across the globe for a better quality of life, and people want energy, so it's actually important to talk about the facts and come

up with solutions rather than act as if these issues don't exist and then wait for some solution to materialize out of nowhere. That's a role of government—to highlight these issues and to fix them, or at least take a stand and try to fix them. So I think the push-back is probably ill-advised.

d) From “Reflections from Colin Campbell on Peak Oil and ASPO” by Dave Bowden (On September 23, Dave Bowden video-taped Colin Campbell at his home on the southwestern coast of Ireland. Excerpts of that interview are attached below) (Note: Above referenced excerpts were archived at the Energy Bulletin website on October 19, 2009; see <http://www.energybulletin.net/node/50427>) [Note: “**Colin J. Campbell**, Ph.D. Oxford, (born in Berlin, Germany in 1931) is a retired British petroleum geologist who predicted that oil production would peak by 2007. The consequences of this are uncertain but drastic, due to the world's dependence on fossil fuels for the vast majority of its energy. His theories have received wide attention but are disputed by some in the oil industry and have not significantly changed governmental energy policies at this time.... Influential papers by Campbell include *The Coming Oil Crisis*, written with Jean Laherrère in 1998 and credited with convincing the International Energy Agency of the coming peak; and *The End of Cheap Oil*, published the same year in *Scientific American*.... The Association for the Study of Peak Oil and Gas, founded by Campbell in 2000, has been gaining recognition in the recent years. The Association has organized yearly international conferences since 2002. The most recent was in Denver, Colorado on 11-13 October 2009.” (From Wikipedia entry for Colin J. Campbell; at [http://en.wikipedia.org/wiki/Colin_Campbell_\(geologist\)](http://en.wikipedia.org/wiki/Colin_Campbell_(geologist))) (Confirmed December 25, 2009)

(Excerpt)

Question: What about the notion of making America energy independent?

Campbell: It can't be done voluntarily. To make America energy-independent is not something I think any government can achieve. But within 50 years that's what nature will deliver. Countries will have to be energy independent. They have no alternative. Some may get there quicker than others, but it's not something some government will say, well this is our plan of action. It will delivered to them by the force of nature. So America will indeed be energy independent and probably quite soon if these imports dry out. What that means and how they react to such a situation is another day's work.

e) Less and less availability of cheap oil will directly impact much more of the infrastructure of modern industrial society than most of us can easily imagine. (For some examples, see “The Oil Crash and You” by Bruce Thomson at www.oilcrash.com/roe.htm Note: Bruce Thomson is a technical writer in New Zealand, and moderator of the RunningonEmpty2 Internet Discussion Forum, which assisted in creating the document.)

f) As to the adaptations we—collectively—must make to live in much less energy intensive human settlements in the future, here (below) are four summary statements which may be helpful indicators of steps towards sustainable human settlements:

i) From an article titled “The Green New Deal” by Richard Heinberg, published on the website of Energy Bulletin on October 20, 2008 (at <http://energybulletin.net/node/46934>) (see paragraph 3) (Confirmed October 20, 2009) (Initially published on October 20, 2008 by Post Carbon Institute).

“Peak Oil and Climate Change present threats and imperatives of a scale unprecedented in human history. By taking up these imperatives through a de-carbonized retrofit of the nation's (and ultimately

the world's) transport, food, and manufacturing systems, policy makers can address a number of crises simultaneously—environmental decline, resource depletion, geopolitical competition for control of energy, unemployment, balance of trade deficits, malnutrition and food related health problems, and more.”

ii) From the FAONewsroom section of The Food and Agriculture Organization of the United Nations (FAO) website. In the “Focus on the Issues” subsection, see “High-level conference on world food security...”, and then see “Conference News” (6/6/2008). Specific article “Food Summit Calls for More Investment in Agriculture” (paragraphs 1, and 9) (at <http://www.fao.org/newsroom/en/news/2008/1000856/index.html>) (Confirmed October 20, 2009)

“The Summit on soaring food prices, convened by the UN Food and Agriculture Organization (FAO) (June 3-5, 2008), has concluded with the adoption by acclamation of a declaration calling on the international community to increase assistance for developing countries, in particular the least developed countries and those that are most negatively affected by high food prices.

...“On climate change, the Declaration said: ‘It is essential to address (the) question of how to increase the resilience of present food production systems to challenges posed by climate change... We urge governments to assign appropriate priority to the agriculture, forestry and fisheries sectors, in order to create opportunities to enable the world’s smallholder farmers and fishers, including indigenous people, in particular vulnerable areas, to participate in, and benefit from financial mechanisms and investment flows to support climate change adaptation, mitigation and technology development, transfer and dissemination. We support the establishment of agricultural systems and sustainable management practices that positively contribute to the mitigation of climate change and ecological balance.’”

iii) From pdf version of “The Food and Farming Transition: Toward a Post Carbon Food System” by Richard Heinberg and Michael Bromberg, Ph.D Post Carbon Institute 2009 (Available online at www.postcarbon.org/food) Excerpt from Section “Farm Work” (see p. 28-29) (Confirmed October 20, 2009)

“While the proportion of farmers that would be needed in the U.S. if the country were to become self-sufficient in food grown without fossil fuels is unknown (that would depend upon technologies used and diets adopted), it would undoubtedly be much larger than the current percentage. It is reasonable to expect that several million new farmers would be required—a number that is both unimaginable and unmanageable over the short term. These new farmers would have to include a broad mix of people, reflecting America’s increasing diversity. Already growing numbers of young adults are becoming organic or biodynamic farmers, and farmers’ markets and CSAs are springing up across the country (Figure 11). These tentative trends must be supported and encouraged. In addition to government policies that support sustainable farming systems based on smaller farming units, this will require:

Education: Universities and community colleges must quickly develop programs in smallscale ecological farming methods—programs that also include training in other skills that farmers will need, such as in marketing and formulating business plans. Apprenticeships and other forms of direct knowledge transfer will assist the transition. Gardening programs must be added to the curricula of all primary and secondary schools, especially in summer programs.

Financial Support: Since few if any farms are financially successful in their first few years, loans and grants will be needed to help farmers get started.

Community and Cultural Revitalization: Over the past decades American rural towns have seen too many of their young people flee first to distant colleges and then to cities. Farming communities must be interesting, attractive places if we expect people to inhabit them and children to want to stay there.”

iv) From the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see section F, number 9, p. 5 at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf>) (confirmed October 20, 2009)

“If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked...”

v) Further commentary by this writer, on the implications of resolving the “triple crises” of global warming, peak oil, and widespread resource depletion:

This writer understands peak oil in the following sense: the increasing awareness that the era of “cheap oil” is over is one element among many (including global warming, widespread resource depletion, ecological footprint analysis, etc.) which are pointing to the need for much less energy intensive human settlements in the future. As high level investment portfolios shift in response to these indicators, the likelihood that the vast sums of investment necessary to produce “very costly oil” —and the likelihood that there will be customers willing to pay a high price to use it—will very likely diminish, and continue to diminish, *as more and more people discover that it is possible to have high quality of life while using much less resources*. Thus, while there may yet be more oil on this planet than we have used thus far, it is becoming more and more likely that we have arrived at a “peak” in terms of how much oil we—collectively—will use in one year.

15. Here is one source which provides evidence of widespread resource depletion:

The “Millennium Ecosystem Assessment”

a) From Washington Post article “Report on Global Ecosystems Calls for Radical Changes: Earth’s sustainability not guaranteed unless action is taken to protect resources” (Shankar Vedantam, March 30, 2005 p. A02 (see <http://www.washingtonpost.com/wp-dyn/articles/A10966-2005Mar29.html>) (paragraphs 1, 2, and 4) (Confirmed October 25, 2009)

“Many of the world's ecosystems are in danger and might not support future generations unless radical measures are implemented to protect and revive them, according to the most comprehensive analysis ever conducted of how the world's oceans, dry lands, forests and species interact and depend on one another.”

“The new report collates research from many specific locales to create the first global snapshot of ecosystems. More than 1,300 authors from 95 countries participated in the Millennium Ecosystem Assessment, whose results are being made public today by the United Nations and by several private and public organizations.”

“The effort brought together governments, civil society groups, industry and indigenous people over a four-year period to examine the social, economic and environmental aspects of ecosystems.”

b) From the “Overview of the Millennium Ecosystem Assessment” at the Millennium Ecosystem Assessment website (see <http://www.millenniumassessment.org/en/article.aspx?id=58>) See section “What are the main findings of the MA?” (see 4 “bullet” summaries)

i) “Over the past 50 years, humans have changed ecosystems more rapidly and extensively than in any comparable period of time in human history, largely to meet rapidly growing demands for food, fresh water, timber, fiber and fuel. This has resulted in a substantial and largely irreversible loss in the diversity of life on Earth.”

ii) “The changes that have been made to ecosystems have contributed to substantial net gains in human well-being and economic development, but these gains have been achieved at growing costs in the form of the degradation of many ecosystem services, increased risks of nonlinear changes, and the exacerbation of poverty for some groups of people. These problems, unless addressed, will substantially diminish the benefits that future generations obtain from ecosystems. “

iii) “The degradation of ecosystem services could grow significantly worse during the first half of this century and is a barrier to achieving the Millennium Development Goals.”

iv) “The challenge of reversing the degradation of ecosystem while meeting increasing demands for services can be partially met under some scenarios considered by the MA, but will involve significant changes in policies, institutions and practices that are not currently under way....”

16. From pre-conference (September, 2007) information for a “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in Washington D.C.) Sponsored by The International Forum on Globalization (www.ifg.org) and The Institute on Policy Studies [From Teach-In Flyer and Draft Program at http://www.ifg.org/events/Triple_Crisis_Speakers.pdf (see p. 2)] (confirmed December, 25, 2009)

17. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 2, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf>) From Worldwatch Institute “State of the World 2004: Special Focus—The Consumer Society” W.W. Norton and Company January, 2004 p. 36-37 (Note: Most of “State of the World 2004...” , including this particular quote, is also accessible through google books) (Confirmed December 25, 2009)

18. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 5, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf>) From Worldwatch Institute “State of the World 2004: Special Focus—The Consumer Society” W.W. Norton and Company January, 2004 p. 36-37 (Note: Most of “State of the World 2004...” , including this particular quote, is also accessible through google books) (Confirmed December 25, 2009)

19. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 2, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf>)

20. From the article “Energy and Permaculture” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see paragraph 4 in subsection titled “Mollison”)
(<http://permacultureactivist.net/Holmgren/holmgren.htm>) (Confirmed October 20, 2009)