

Recalibrating Our “Moral Compasses”

to resolve unprecedented challenges and discover our collective spiritual destiny

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which is a summary of the work of

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from 2001 to 2015

This writer believes we are at a critical point in the evolution of spiritual understanding—and we are also at the most critical crossroads humanity has faced since the dawn of civilization. The dual imperatives of “recalibrating our moral compasses” and responding to unprecedented challenges —at the same time—will require collaborative problem solving and community education on a scale most of us have never known before.

Sections II and III of this Summary Paper provide evidence and discussion in support of the unprecedented nature of the challenges ahead—and provide significant support for understanding “A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions” as a root cause of all the other critical challenges identified in this paper. Section IV provides descriptions of four collaborative problem solving and community education initiatives—“Recalibrating Our Moral Compasses” Surveys, Community Visioning Initiatives, Neighborhood Learning Centers, and Neighbor to Neighbor Community Education Projects—which are offered as an example of the kind of “constellation of initiatives” approach we will need to accomplish the unprecedented cultural transformation ahead. And Section V illustrates how there could be enough momentum in our efforts—especially after we recognize how critical it is to reverse the “Marginalization of the Treasured Wisdom” mentioned above—to seriously consider, after 5,000 years of human experience, what it would be like to discover our collective spiritual destiny.

What we need now are collaborative problem solving and community education initiatives which carefully and continuously (through ongoing monitoring) seek to achieve a meaningful balance between the urgent need to “frontload” specific issue-related agendas, and an even more serious priority: for all of us to understand--

- a) how much we need to be learning to so that we can be part of the solutions
- a) how much we need to be making best use of the knowledge and skills each one of us has
- c) how much we need to be on the same side, helping each other
- d) that—wisely directed—the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances can result in countless ways of earning a living *which contribute to—rather than impair—the* peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time

This writer believes that a “constellation of initiatives” approach like the above model, applied with faith, patience, and due diligence, can succeed in turning polarizing circumstances into collaborative efforts; making best use of the knowledge and skills each one of us has; and creating, developing, and accelerating a full array of solution-oriented activity.

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Preface

(a shorter introduction than Section I)

(the Section I introduction provides more details about the content of Section II-Section V)

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (at www.cpcsi.org) provides research and analysis for critical challenge alerts, and research and support for collaborative problem solving and community education initiatives which seek to maximize citizen participation, and accelerate solution-oriented activity.

Unprecedented Challenges Ahead...

Using a selection of statistics and observations gleaned from thousands of sources and decades of research (see links to longer CPCS Initiative documents on CPCS website homepage at www.cpcsi.org), this writer has identified ten challenges as the most critical challenges of our times (there is a list of the ten challenges identified on p. 9). Careful arrangements of representative excerpts from such sources provide supporting evidence for each of the ten challenges (see Section II), encourage “connecting the dots” moments, and illustrate that there are unprecedented challenges ahead (Ex: Global Warming; Cultures of Violence, Greed, Corruption, and Overindulgence; The End of the Fossil Fuel Era).

Much emphasis is given, in this summary paper, to the challenge “A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions”—which is singled out as a root cause of all the other challenges (see six point summary of supporting evidence in Section III).

The dual imperatives of “recalibrating our moral compasses” and responding to unprecedented challenges—at the same time—will, this writer believes, require collaborative problem solving and community education on a scale most of us have never known before.

... Call for Unprecedented Solutions

In Section IV, this writer describes four collaborative problem solving and community education approaches—“Recalibrating Our Moral Compasses” Surveys, Community Visioning Initiatives, Neighborhood Learning Centers, and Neighbor to Neighbor Community Education—which are offered as examples of what we will need to accomplish the unprecedented cultural transformation ahead.

“Recalibrating Our Moral Compasses” Surveys:

- 1) are a very careful and conscientious approach to identifying critical challenges and solution-oriented activity—and to comparing that input with working definitions for “right livelihood” and “moral compasses” (to increase consensus on such definitions)—which could do much to increase the reliability of our “moral compasses” at this critical time.
- 2) can help citizens in every variety of circumstances understand and appreciate the need for Community Visioning Initiatives and Neighborhood Learning Centers
- 3) can provide starting point input for the kind of workshops needed in Neighborhood Learning Centers

Community Visioning Initiatives can be described as a series of community meetings designed to maximize citizen participation in identifying challenges, and in solution-oriented activity.

The more comprehensive Community Visioning Initiatives (which may last 6 months or longer) require steering committees; preliminary surveys or assessments; workshops; task forces; and 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.

This writer's interest in Community Visioning Initiatives was inspired instantly when, in 1994, he watched a video documentary titled "[Chattanooga: A Community With A Vision](https://vimeo.com/9653090)" (<https://vimeo.com/9653090>) (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 (see footnote 6 for Section IV, in "Notes and Source References" section).

We have the resources necessary to overcome the challenges of our times. What we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. And that wisely directed, such "votes" can result in countless ways of earning a living *which contribute to—rather than impair*—the peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time. Citizens from every variety of circumstances can learn how to wisely cast such "votes"—through workshops and meetings at Neighborhood Learning Centers during a Community Visioning Initiative, and through other local learning experiences.

Creating many Neighborhood Learning Centers can provide places—in local neighborhoods—for discussion, information sharing, mutual support and encouragement, and fellowship and friendship, so that the exchanging of information and resources can also make significant contributions to the process of building "close-knit" communities of people... communities with a healthy appreciation for each other's strengths, communities with a well-developed capacity to resolve even the most difficult challenges—and communities which demonstrate a high level of compassion for their fellow human beings.

In this time of unprecedented challenges—and especially in the context of collaborative problem solving on a scale most of us have never known before—there are going to be countless opportunities for reconciliation. There are going to be countless opportunities for arriving at a new appreciation of the personal qualities, skills, and beliefs of our neighbors and fellow citizens—personal qualities, skills, and beliefs which we once might have thought were only being directed towards outcomes with serious negative consequences for many people. And there are going to be countless opportunities for all of us—ourselves, our neighbors and our fellow citizens—to become part of a system of mutual support and encouragement in our local communities, as we respond to multiple, unprecedented challenges.

Organizers of collaborative problem solving processes who believe that the exponential increase in compassion which needs to happen will happen, and the unprecedented level of problem solving that needs to happen will happen, will be focusing more on building a collaborative problem solving approach which people from every variety of circumstances can trust and believe in... trust and believe will make best use of the knowledge, skills, and resources each one of us has.

The thinking behind bringing “discover our collective spiritual destiny” into the discussion

As a conclusion to this shorter introduction, here are some thoughts about the subtitle of this Summary Paper: “to resolve unprecedented challenges and discover our collective spiritual destiny”.

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are (global warming can be understood as the cumulative result of many other unresolved issues which have, by themselves, become critical challenges)—and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence). This writer believes we will need to make unprecedented progress towards resolving these timeless challenges of human nature—*even though these challenges have become so common that many of us accept such as inevitable*. Thus, we are in uncharted territory, for there is no culture or association of societies that ever existed on planet Earth which has had to resolve the kind of challenges the next few generations of people will have to resolve.

At this critical time, this writer believes we cannot afford to exclude from our “tool box” the time-tested sources which have helped people learn wisdom and compassion over many centuries. Even further, this writer believes it is now essential for us to access the storehouses of wisdom and compassion which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions. And yet... this is the very treasured wisdom which is now marginalized in our fast-paced modern world... in the most complex cultural landscapes ever created. [Note: If readers carefully explore thirteen of the most representative and most well-known critical challenge assessments and solution guides from the past fifty years (see p. 25 for a list of the thirteen), they will find that these critical challenge assessments and solution guides do not give serious attention to variations in human morality as a significant factor affecting the nature of the challenges of our times (even now, when we are in uncharted territory, in the most complex cultural landscapes ever created).][See also the description and supporting points for “Neighbor to Neighbor Community Education” Projects (p.43-45)]

That there has not yet been much attention given to designing collaborative problem solving approaches as comprehensive as the ones described in Section IV can—most likely—be attributed to the fact that *the need for problem solving on the scale this paper is advocated for is far from being widely recognized*. However, once the need for unprecedented forms of collaborative problem solving and community education become more commonly accepted—and the natural creativity and capacity for innovation which we human beings have shown ourselves capable of becomes more focused on designing collaborative problem solving and community education models—and even more so, once we, collectively, have gone far beyond the kind of collaborative problem solving and community education

most of us are familiar with—we may feel that we cannot easily set aside the opportunity to know, one way or the other, whether we can achieve goals which, for the longest time, many of us have dismissed as far beyond our levels of experience, and the leanings of our aspirations... goals like world peace.

Can we have unprecedented access to the storehouses of wisdom and compassion which have accumulated over 5,000 years of human experience—and make practical application of such wisdom and compassion to overcome the most unprecedented challenges ever faced by humankind—and then not explore what our collective spiritual destiny might look like if such wisdom and compassion was integrated into the everyday circumstances of community life, in communities around the world?

Confidence (not just confidence in financial markets, but confidence in our viability as a species) will be dimmed by a lack of clarity until there is truthful public discourse on the full dimensions of the critical challenges ahead.

If we have serious concerns about the nature and reliability of our “moral compasses” at this critical time, and let those serious concerns go unresolved (even now, when we are in uncharted territory, in the most complex cultural landscapes ever created)--

- a) we may lose significant traction and critical momentum on challenges for which there is an urgent need to reach positive tipping points
- b) we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.

We can, instead, arrive at the kind of collaborative problem solving and community education initiatives we truly need: initiatives which carefully and continuously (through ongoing monitoring) seek to achieve a meaningful balance between the urgent need to “frontload” specific issue-related agendas, and an even more serious priority: for all of us to understand--

- a) how much we need to be learning to so that we can be part of the solutions
- b) how much we need to be making best use of the knowledge and skills each one of us has
- c) how much we need to be on the same side, helping each other
- d) that—wisely directed—the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances can result in countless ways of earning a living which *contribute to—rather than impair—the* peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time

This writer believes that if many people could see and feel the practical value of carrying out the kind of collaborative problem solving and community education initiatives advocated for by this paper, such collaborative, solution-oriented activity could become a common experience... a common cultural tradition... a cultural tradition which can link many diverse communities of people together, in a fellowship of people working towards the greater good of the whole... and a cultural tradition which can help pass on to future generations the most treasured wisdom human beings have accumulated in more than 5,000 years of human history.

Recalibrating Our “Moral Compasses”

to resolve unprecedented challenges and discover our collective spiritual destiny

by

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Section I. Amidst the unprecedented culture change which we must achieve in the next 3-6 decades, many discoveries will be made... (we have now arrived at a very auspicious moment in time)
(a longer introduction)

As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness for all humanity.

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.

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.

Unfortunately, we have arrived at this very auspicious moment in time with some profound “social and environmental externalities”, which have not yet been fully accounted for by truthful public discourse, that a majority of us (7.25 billion of us) have participated in—and which will take decades to resolve, even in the best of circumstances.

Significant evidence will be provided in Section II and Section III of this paper to support the following observations:

- 1) there are many unprecedented challenges which are now on dangerous trajectories (many danger signs flashing red)
- 2) there is a high likelihood of significant, already occurring, and ongoing damage to ecological stability and social cohesion
- 3) there is an urgent need to reach positive tipping points on many of the challenges as soon as possible

Here is one example of the evidence—relating to the challenge of global warming and reducing Greenhouse Gas Emissions—which has many serious implications:

“This is the first time in the history of mankind that we are setting ourselves the task of intentionally, within a defined period of time to change the economic development model that has been reigning for at least 150 years, since the industrial revolution. That will not happen overnight and it will not happen at a single conference on climate change, be it COP 15, 21, 40 - you choose the number. It just does not occur like that. It is a process, because of the depth of the transformation.”¹ [From an article (dated February 3, 2015) titled “Figueres: First time the world economy is transformed intentionally” at the website for the United Nations Regional Information Centre for Western Europe (referring to Christiana Figueres, UN Climate Chief)]

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are (global warming can be understood as the cumulative result of many other unresolved issues which have, by themselves, become critical challenges)—and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence). (see supporting evidence in both Section II and Section II)

And if we have serious concerns about the nature and reliability of our “moral compasses” at this critical time, *and let those serious concerns go unresolved*, we may not be able to make enough of a transition away from capital misallocations which “deplete the world’s stock of natural wealth” and “allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities”²... and thus,

- a) we may lose significant traction and critical momentum on challenges for which there is an urgent need to reach positive tipping points
- b) we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.

And yet... a glance through the 25 point list in Section IV—which is offered as a description of the kind of collaborative problem solving and community education we now need—illustrates that we may have a long climb up a steep learning curve to reach positive tipping points on many unprecedented challenges in a timely manner. That 25 point list includes recommendations for collaborative problem solving and community education initiatives which:

- 1) citizens from every variety of circumstances can trust and believe in... trust and believe that the initiatives will make best use of the knowledge and skills each one of us has to offer
- 2) carefully and continuously (through ongoing monitoring) seek to achieve a meaningful balance between the urgent need to “frontload” specific issue-related agendas, and an even more serious priority: for all of us to understand--
 - a) how much we need to be learning to so that we can be part of the solutions
 - b) how much we need to be making best use of the knowledge and skills each one of us has
 - c) how much we need to be on the same side, helping each other
- 3) minimize the risk of creating divisive and polarizing factions by reinforcing collaborative problem solving, reconciliation, and discovery narratives instead of “us vs. them” narratives [Note: Discovery narratives will be defined here as collaborative problem solving and community education initiatives which inspire us to discover what we can learn and achieve when we are all on the same side, helping each other.]
- 4) reverse the marginalization of the treasured wisdom of religious, spiritual, and moral traditions, so that whole communities can access the wisdom which has been accumulated over the many centuries of human experience, and which has been confirmed again and again by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions

5) shift the focus of our education system to collaborative problem solving on an unprecedented scale without causing an exponential increase in irrational misunderstandings, panic, resentment, anger, despair, cynicism, and other responses which might undermine the positive and constructive work that needs to be done

6) help citizens understand that the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances become the larger economy. And that wisely directed, such “votes” can result in countless ways of earning a living *which contribute to—rather than impair—the* peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time. (Citizens from every variety of circumstances can learn how to wisely cast such “votes”—through workshops and meetings at Neighborhood Learning Centers during a Community Visioning Initiative, and through other local learning experiences.)

It seems inevitable that as more and more truthful public discourse on the full dimensions of the challenges ahead is brought forward, it will become more and more clear: we will need problem solving which goes far beyond the experience levels most of us have.

Thus, Section IV also includes descriptions of four collaborative problem solving and community education initiatives which are offered as an example of a “constellation of initiatives” approach to achieving the unprecedented levels of solution-oriented action we need.

The four collaborative problem solving and community education initiatives described in Section IV are:

- 1) the Recalibrating Our “Moral Compasses” (ROMC) Project
- 2) Community Visioning Initiatives
- 3) Neighborhood Learning Centers
- 4) the Neighbor to Neighbor Community Education (NTNCE) Project (which advocates for a new section in local newspapers for reader contributions which identify helpful people and valuable resources, and reinforce important community goals)

The Recalibrating Our “Moral Compasses” (ROMC) Survey Project advocates for surveys (as in many) of carefully selected people from around the world who are well known in fields of activity associated with creating a peaceful and sustainable world.

The 9 Question Categories are:

- 1) Critical Challenge Assessment
- 2) Solution Recommendations [specific to your field(s) of activity]
- 3) Recommendations for Collaborative Problem Solving Design
- 4) Degree of Collaborative Problem Solving Needed
- 5) Towards Working Definitions of “Right Livelihood”

- 6) Towards Working Definitions of “Moral Compasses”
- 7) Features Which Define Advanced Societies
- 8) Recommendations for Other People Who Would be Appropriate as Survey Participants
- 9) Other comments, suggestions, recommendations, etc not brought forward by Questions 1-8

Here in this introduction, it is helpful to bring forward details about the Recalibrating Our “Moral Compasses” Survey because much of this paper can be understood as example responses to four of the proposed survey questions: question category 1) by Section II; question categories 2) and 3) by Section IV; and the following part of question category 6) “How might a ‘moral compass’ for a local community—and/or a religious, spiritual, or moral tradition—be created and maintained, so that it remains relevant even during times of unprecedented change?”—by Section IV.

“Recalibrating Our Moral Compasses” Surveys:

- 1) are a very careful and conscientious approach to identifying critical challenges and solution-oriented activity—and to comparing that input with working definitions for “right livelihood” and “moral compasses” (to increase consensus on such definitions)—which could do much to increase the reliability of our “moral compasses” at this critical time.
- 2) can help citizens in every variety of circumstances to understand and appreciate the need for Community Visioning Initiatives and Neighborhood Learning Centers
- 3) can provide starting point input for the kind of workshops needed in Neighborhood Learning Centers

We—collectively—can, if we choose to, carry out many Recalibrating Our “Moral Compasses” Surveys—with carefully selected survey respondents from a variety of countries and fields of activity—and accumulate much significant input for informing, monitoring, and adjusting our collective efforts during this time of unprecedented cultural change (which may last more than half a century).

Section V emphasizes the importance of ROMC Surveys by offering a five point list of recommendations which illustrate the potential of such surveys, what kind of partnerships might best realize that potential, and how to begin seeking out survey respondents.

It is in Sections IV and Section V that this writer believes readers will begin to feel something of the “inner current” which has been inspiring this writer’s work. There is much we can do to move beyond “us vs. them” narratives, and to even move beyond collaborative problem solving narratives and reconciliation narratives—to discovery narratives—that has not yet been done.

The organizations which are highlighted in Section V [reference to 46 organizations—and descriptions (from websites) of 20 more] only represent a tiny fraction of the collective efforts being made to create a peaceful and sustainable world. And yet... if partnerships and collaboration like those suggested in Section V went forward, there would surely be such accelerated movement towards positive tipping points on unprecedented challenges that many of us could find ourselves transformed, and able to reach advanced forms of wisdom and compassion we never thought possible.

How many of us know what it is like to find contentment and quality of life while consuming less material goods and ecological services?

How many of us know what happens when we prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—*and which abstains from violent conflict resolution*—as a way of bringing cycles of violence to an end?

How many of us know what is meant by the wisdom which has accumulated over the many centuries of human experience, and which has been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions?

Re-discovering, and re-integrating, the treasured wisdom which has been marginalized into the everyday circumstances of community life, has the potential to accelerate us towards so many positive tipping points that there is a need to give special attention to identifying what kind of workshops can do the most to reverse the marginalization of that treasured wisdom.

So in Section V, this writer provides three suggestions for what kind of workshops—in Neighborhood Learning Centers associated with ongoing Community Visioning Initiatives—would contribute the most to reversing that marginalization of that wisdom... with the hope that there will be a time in the future when a significant majority of us know what kind of workshops are “best practices” for answering that question.

As a concluding note to this introduction, consider again a theme which was part of the way this introduction began: “we have now arrived at a very auspicious moment in time”.

There are many people who have had experiences of reconciliation with people who they once cared about very deeply, but then became separated by beliefs and livelihoods which seemed too different to ever resolve. Most readers will agree that one of the most profound insights which can come from such reconciliations is that “beneath the multitudes of identities, (and) the differences in culture, language, ritual, and beliefs, we all desire contact that comes in forms of love, community, respect, dignity, recognition, and acknowledgment.”³

In this time of unprecedented challenges—and especially in the context of collaborative problem solving on a scale most of us have never known before—there are going to be countless opportunities for reconciliation. There are going to be countless opportunities for arriving at a new appreciation of the personal qualities, skills, and beliefs of our neighbors and fellow citizens—personal qualities, skills, and beliefs which we once might have thought were only be directed towards outcomes with serious negative consequences for many people. And there are going to be countless opportunities for all of us—ourselves, our neighbors and our fellow citizens—to become part of a system of mutual support and encouragement in our local communities, as we respond to multiple, unprecedented challenges.

Many of us have already seen that these kind of opportunities arise during the cooperative efforts needed to recover from massive natural disasters. And yet... many of us could miss out on this potential for reconciliation if the collaborative problem solving processes we are invited to participate in do not try to foster the profound insight described in the previous paragraph.

Organizers of collaborative problem solving processes who believe that the exponential increase in compassion which needs to happen will happen, and the unprecedented level of problem solving that needs to happen will happen, will be focusing more on building a collaborative problem solving approach which people from every variety of circumstances can trust and believe in... trust and believe will make best use of the knowledge, skills, and resources each one of us has to contribute.

That there has not yet been much attention given to designing collaborative problem solving approaches as comprehensive as the ones described in Section IV can—most likely—be attributed to the fact that *the need for problem solving on the scale this paper is advocating for is far from being widely recognized*. However, once the need for unprecedented forms of collaborative problem solving and community education become more commonly accepted—and the natural creativity and capacity for innovation which we human beings have shown ourselves capable of becomes more focused on designing collaborative problem solving and community education models—and even more so, once we, collectively, have gone far beyond the kind of collaborative problem solving and community education most of us are familiar with—we may feel that we cannot easily set aside the opportunity to know, one way or the other, whether we can achieve goals which, for the longest time, many of us have dismissed as far beyond our levels of experience, and the leanings of our aspirations... goals like world peace.

This writer offers the following definition of world peace: a universal feeling of sympathetic resonance between the examples of leaders (as seen in the wise and equitable administration of cultural and natural resources); the personal cultivation of virtue throughout society; the ecological stability and sustainability of natural resources; and the current of Divine Grace.

Could it be that in amidst the unprecedented culture change which we must achieve in the next 3-6 decades, advances will be made in collaborative problem solving and community education which will make it possible for a significant majority of us to believe that we can even make efforts to discover our collective spiritual destiny?... and that rather than being some kind of catastrophic disaster, our collective spiritual destiny could much more like the above definition of world peace?

Can we have unprecedented access to the storehouses of wisdom and compassion which have accumulated over 5,000 years of human experience—and make practical application of such wisdom and compassion to overcome the most unprecedented challenges ever faced by humankind—and then *not* explore what our collective spiritual destiny might look like if such wisdom and compassion was integrated into the everyday circumstances of community life, in communities around the world?

Section II. Unprecedented Challenges which will require problem solving on a scale most of us have never known before

[Note: A few introductory notes will be provided after the following list....]

Here is this writer's list of ten critical challenges which, when occurring at the same time as they are, constitute unprecedented challenges which will require problem solving on a scale most of us have never known before.

1) Global Warming and Reducing Greenhouse Gas Emissions

2) A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions

3) "Cultures" of violence, greed, corruption, and overindulgence—which have become so common that many of us accept such as inevitable, and which are in many ways slowing the restructuring of investment priorities needed to respond to an increasing number of other critical challenges

4) The End of the Fossil Fuel Era

5) The increasing world population and its implications relating to widespread resource depletion—with a special focus on the increasing number of people who are consuming material goods and ecological resources *indiscriminately*

6) We are creating more and more "urban agglomerations"—(cities with a population of more than 1 million people—more than 400), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money—and which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment

7) Global inequities and the tragic cycles of malnutrition, disease, and death

8) Significant progress towards positive tipping points for the other challenges cited in this list will almost certainly make it impossible for the U.S., and many other countries, to resolve unprecedented public debt

9) Deterioration of trust/confidence in institutions responsible for guiding public discourse—and the related loss of social and spiritual cohesion

10) Sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult— as there are now, in most communities of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time. Thus, even analysis supported by much credible evidence—that there are many danger signs flashing red now (involving significant threats to ecological stability and social cohesion)—can be easily lost amidst a swirl of misinformation, other more trivial information, and the "siren song"^(a) of multiple entertainment venues.

Introductory Notes

Only a few notes of introduction will be offered here, before moving into the supporting evidence for the above ten point list of critical challenges.

a) The evidence provided in the arrangement of quoted passages (below) is only a representative fraction of the evidence accumulated in longer documents compiled by this writer. Three examples: [“IPCR Critical Challenge Assessment 2011-2012: Summary Report”](#) (444 pages; January, 2012); [“Invitation Package for Possible Board of Advisors”](#) (589 pages; November, 2013); and [“An Assessment of the Most Critical Challenges of Our Times”](#) (36 pages; May, 2015).

b) Since 1987, this writer has made use of an “arrangement of quoted passages” approach to synthesizing complex information into an organized format—an approach which seemed to make “connecting the dots” moments more likely to occur.

c) Passages without quotes are observations and commentary by this writer.

d) The “Notes and Sources References” section, which begins on p. 65, is organized by section, and has a “Table of Contents” to help readers find source reference information.

1) Global Warming and Reducing Greenhouse Gas Emissions

“... setting ourselves the task of intentionally, within a defined period of time, to change the economic development model that has been reigning for at least 150 years, since the industrial revolution.”

a) “Achieving such a deep transformation of the energy, industrial, and agricultural systems over the next few decades will represent one of the greatest technical, organizational, and financing challenges that humanity has faced.” (“An Action Agenda for Sustainable Development: Report for the UN Secretary-General”; October 23, 2013)

b) “Limiting global warming to an agreed U.N. ceiling ‘means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,’ she said.” (in article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry”; April, 2014)

c) “This is the first time in the history of mankind that we are *setting ourselves the task of intentionally, within a defined period of time, to change the economic development model that has been reigning for at least 150 years, since the industrial revolution*. That will not happen overnight and it will not happen at a single conference on climate change, be it COP 15, 21, 40 - you choose the number. It just does not occur like that. It is a process, because of the depth of the transformation.” [From article (dated February 3, 2015) titled “Figueres: First time the world economy is transformed intentionally” at the website for the United Nations Regional Information Centre for Western Europe (referring to UN Climate Chief Christiana Figueres)]

d) “Developing countries seek the same modern conveniences—dishwashers, televisions, computers, and cars—enjoyed by the developed world and which are currently powered mostly by fossil fuels. We can imagine that they can improve their standard of living without increasing their fossil fuel consumption, but what do we have to point to in order to show that it can be done?... This is why I am extremely skeptical that carbon emissions will be reined in.”

e) “...as the Organisation for Economic Co-operation and Development (OECD) has shifted its manufacturing to the developing world over the past few decades, coal has been the cheap energy source that has powered the rise of such manufacturing, especially in Asia. Accordingly, the extraordinary increase in global coal consumption the past decade is partly due to the OECD offshoring its own industrial production. How are most consumer goods made? Using electricity in developing world manufacturing centers, generated by coal. Only a very small portion of the global public is aware that global coal consumption has advanced by over 50% in the past decade. ”

f) “Some might assume that bond markets are shielded from the effects of climate change, ecosystem degradation, and water scarcity. With more than \$40 trillion of sovereign debt in global markets at any given time, that is a very high-risk game....” (in “Sovereign Environmental Risk” by Achim Steiner and Susan Burns; October, 2012)

2) A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are....

a) “Popular programming reflects a level of acceptance and shared values among large numbers of people. People tend to watch programs that meet their approval. If they are truly offended by violent programs, they would not watch them. In that sense, media programming can be regarded as a text that reflects the attitudes, values, behaviors, preoccupations, and myths that define a culture.”

“At the same time, media programming reinforces cultural attitudes, values, behaviors, preoccupations, and myths. Media messages are communicated through the countless hours of media programming that repeat, directly or indirectly, the cultural script.”

“Finally, the media do not merely reflect or reinforce culture, but in fact shape attitudes, values, behavior, preoccupations, and myths.”

b) “Worldwide advertising spending grew by 3.2% year-over-year in 2012 to reach \$557 billion, per data from Nielsen’s latest quarterly Global AdView Pulse report.”

c) “The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, ‘A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. The satisfaction of one’s physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.’”

- d) "It would be foolish to underestimate the challenge of checking the consumption juggernaut...."
- e) "It is a little surprising that there has been no controversy over economics education, because economics is, in our culture, deeply controversial, often on moral and religious grounds..... A part of the problem is what the texts and the new national standards leave out. They say little about poverty, especially as a moral or spiritual problem. They are usually silent about the moral relation of the First and Third Worlds. They typically ignore the effects of economics and technology on the environment. They are oblivious to the moral and spiritual problems of consumer culture. They ask no questions about dehumanizing work. They emphasize the important of the profit motive and competition, but say nothing about the possibility of excess profits or the possible costs of competition...."
- f) "... 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.... (Yet this) is an arduous task, and it becomes almost impossible for ordinary persons to undertake it when the article comes from far off countries."
- g) Unfortunately, there are many people in our communities who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention on 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.
- h) "Popular portrayals of religion often reinforce the view of religion being conflictual. The global media has paid significant attention to religion and conflict, but not the ways in which religion has played a powerful peacemaking role. This excessive emphasis on the negative side of religion and the actions of religious extremists generates interfaith fear and hostility."
- i) Unfortunately, much of the real treasured wisdom of religious, spiritual, and moral traditions now seems to be hidden—and thus in need of being re-discovered. These "hidden" resources include teachings which inspire and encourage people to:
- i) sacrifice personal desires for the greater good of the whole
 - ii) find contentment and quality of life while consuming less material goods and ecological services
 - iii) use resources carefully, so that there is surplus available for emergency assistance
 - iv) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—and which abstains from violent conflict resolution—as a way of bringing cycles of violence to an end
- j) Human morality is not a constant—it is not something which is the same throughout the centuries of human existence; and thus it is something which can become degraded or raised up, depending on the leanings of human aspirations.
- k) "... there are truths which none can be free to ignore, if one is to have that wisdom through which life can become useful. These are the truths concerning the structures of the good life and concerning the factual conditions by which it may be achieved...."
- l) *It has taken a lot of being confused about the cardinal directions on our "moral compasses" to get where we are* (global warming can be understood as the cumulative result of many other unresolved

issues which have, by themselves, become critical challenges)—and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence).

m) If the leaders of religious, spiritual, and moral traditions cannot work together to reverse the marginalization of the treasured wisdom which have accumulated over the many centuries of human experience, our collective efforts to resolve the challenges of our times may do more to create widespread cynicism than confidence, and we may lose significant traction and critical momentum on issues which require urgent solutions.

3) “Cultures” of violence, greed, corruption, and overindulgence—which have become so common that many of us accept such as inevitable, and which are in many ways slowing the restructuring of investment priorities needed to respond to an increasing number of other critical challenges

“... significant, largely unaccounted for, and unchecked social and environmental externalities.”

a) “The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems.”

b) “World military expenditure totaled \$1.75 trillion in 2013...”

c) “According to the Small Arms Survey, there are an estimated 875 million small arms in circulation worldwide, produced by more than 1,000 companies from nearly 100 countries.”

d) “Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world’s wealth, and the top 1 percent alone account for 46 percent of global assets.”

e) “Thank you, Mr. Chairman. You know, in the good old days of investment banking, (it was--), they were considered very honorable and proud institutions—our investment bankers of Wall Street—they provided financial services: investment of capital in good businesses, helping government with assistance to issue bonds to build the great infrastructures of our nation. Then you fast forward through the public offerings of all these companies (to the date) when the risk of these companies shifted from the main partners to the nameless faceless shareholders. And you fast forward a little bit further, and you land right at the feet of synthetic CDOs.

“Now, I got to be honest, I think that if we had to put the odds on this hearing today you guys would probably have odds in your favor, because the jargon is complicated, the transactions are complicated—you’ve relied on that complicated situation to avoid a lot of scrutiny.

“We have spent a lot of time going through all these documents, and let me just explain, in very simple terms, what synthetic CDOs are. They are instruments that are created so that people can bet on them.

It's the "la-la land" of ledger entries. It's not investment in a business that has a good idea; it's not assisting local government in building infrastructure. It's gambling. Pure and simple—raw gambling."

f) State Lotteries in the United States—"... with 11 states collecting more revenue from their state lottery than from their state corporate income tax during FY2009."

g) "The global gambling industry's revenues were a combined \$440 billion for the calendar year 2013, according to the Economist magazine."

h) "65 percent of the world's population live in countries where overweight and obesity kills more people than underweight and malnutrition."

i) "About 1/3 of the food produced in the world for human consumption every year; approximately 1.3 billion tonnes gets lost or wasted. Industrialized and developing countries waste roughly the same quantities of food – respectively 670 and 630 million tonnes."

j) "Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up *significant, largely unaccounted for, and unchecked social and environmental externalities.*" (quote repeated in this paper, for emphasis; from United Nations Environment Programme Report, 2011)

k) Unfortunately, there are many people in our communities who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention on trying to make money by preying on 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.

4) The End of the Fossil Fuel Era

"Limiting global warming to an agreed U.N. ceiling 'means that three quarters of the fossil fuel reserves need to stay in the ground..."

a) "In 1900, only 4,192 passenger cars were in existence (there were no trucks, buses, etc.)"

"In 1968, there were 169,994,128 passenger cars in the world, and 46,614,342 trucks and buses—for a total worldwide, of 216,608,470 motor vehicles."

"In 1996, there were 485,954,000 cars registered worldwide, and 185,404,000 trucks and buses—for a total, worldwide, of 671,358,000 motor vehicles."

"It is estimated that over 1 billion passenger cars travel the streets and roads of the world today. The 1 billion-unit mark was reached in 2010 for the first time ever."

“Earlier this year, the OECD's International Transport Forum forecast that the number of cars worldwide would reach 2.5 billion by 2050.”

b) “The evolution of modern cities was tied to advances in transport, initially for ships and trains. But it was the internal combustion engine combined with cheap oil that provided mobility for people and freight that fueled the phenomenal urban growth of the twentieth century.”

c) “Nearly a quarter of total of the global energy-related carbon dioxide emissions can be attributed to the transport sector. Globally, carbon dioxide emissions from transport have increased 85 per cent between 1973 and 2007.”

d) “*Limiting global warming to an agreed U.N. ceiling ‘means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,’ she said.*” (in article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry”; April, 2014)

e) “With some confidence, I can tell you that the age of oil out of 8,000 years of recorded history will occupy about 300 years....Do you know what we should have done when we found this incredible wealth under the ground, a barrel of which equaled the work output of 12 people working all year? We should have stopped to ask ourselves, what can we do with this to provide the most good for the most people for the longest time? That clearly is not what we did.”

5) The increasing world population and its implications relating to widespread resource depletion— with a special focus on the increasing number of people who are consuming material goods and ecological resources *indiscriminately*

“Over the past 50 years, humans have changed ecosystems more rapidly and extensively than in any comparable period of time in human history....”

a) World Population Milestones

“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).
In 2011, the world population was 7 billion (12 years later).”

As of “June 15, 2016 15:56 UTC (Eastern+5)”, the world population was estimated to be 7,331,492,000.

b) *“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.” (from “Millennium Ecosystem Assessment”, published March, 2005)

c) “Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.” (quote repeated in this paper, for emphasis; from United Nations Environment Programme Report, 2011)

d) “The world is incurring a vast water deficit—one that is largely invisible, historically recent, and growing fast. Half the world’s people live in countries where water tables are falling as aquifers are being depleted. And since 70 percent of world water use is for irrigation, water shortages can quickly translate into food shortages.”

e) “ London – October 3rd 2013: An international panel of marine scientists is demanding urgent remedies to halt ocean degradation based on findings that the rate, speed and impacts of change in the global ocean are greater, faster and more imminent than previously thought.”

f) “The new reality,” says Brown, “is that the world is only one poor harvest away from chaos. It is time to redefine security. The principal threats to our future are no longer armed aggression but instead climate change, population growth, water shortages, spreading hunger, and failing states. What we now need is a mobilization to reverse these trends on the scale and urgency of the U.S. mobilization for WorldWar II. The challenge is to quickly reduce carbon emissions, stabilize population, and restore the economy’s soils, aquifers, forests, and other natural support systems. This requires not only a redefining of security but a corresponding reallocation of fiscal resources from military budgets to budgets for climate stabilization, population stabilization, water conservation, and other new threats to security.”

g) “...A strategy for eradicating poverty will not succeed if an economy’s environmental support systems are collapsing.”

h) “Tobacco use is a major cause of many of the world’s top killer diseases – including cardiovascular disease, chronic obstructive lung disease and lung cancer.”

i) “Worldwide, 3.3 million deaths every year result from harmful use of alcohol; this represents 5.9 % of all deaths.”

j) “...in 1997 the World Health Organization (WHO) formally recognized obesity as a global epidemic.”

6) We are creating more and more “urban agglomerations”—(cities with a population of more than 1 million people--more than 400), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money—and which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment

“... which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment.”

a) “In 1800, only 3 percent of the world's population lived in urban areas.”

“By 1900, almost 14 percent were urbanites, although only 12 cities had 1 million or more inhabitants.”

“In 1950, 30% of the world’s population resided in urban centers. The number of cities with over 1 million people had grown to 83.”

“In 2008, for the first time, the world's population was evenly split between urban and rural areas. There were more than 400 cities over 1 million and 19 over 10 million.”

“By 2030, China and India will have more than 221 cities and 68 cities, respectively, with populations of more than one million people each, according to research by the McKinsey Global Institute.”

b) “The evolution of modern cities was tied to advances in transport, initially for ships and trains. But it was the internal combustion engine combined with cheap oil that provided mobility for people and freight that fueled the phenomenal urban growth of the twentieth century.”

c) “The oil used to move resources into and out of cities often comes from distant oil fields. Rising oil prices will affect cities, but they will affect even more the suburbs that surround them. The growing scarcity of water and the high energy cost of transporting it over long distances may begin to constrain the growth of some cities.”

d) “Today some 18 countries, containing half the world’s people, are overpumping their aquifers.”

e) “‘Limiting global warming to an agreed U.N. ceiling ‘means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,’ she said.” (in article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry”; April, 2014)

f) U.S. Infrastructure Funding Gap (2013) (calculated by ASCE)--\$1.611 trillion.

7) Global inequities and the tragic cycles of malnutrition, disease, and death

“12 percent of the world's population uses 85 percent of its water, and none of the 12 percent lives in developing countries.”

a) “Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world’s wealth, and the top 1 percent alone account for 46 percent of global assets.”

b) “Hunger and malnutrition are in fact the number one risk to health worldwide — greater than AIDS, malaria and tuberculosis combined.”

c) “Poor nutrition causes nearly half (45%) of deaths in children under five – 3.1 million children each year. That is 8,500 children per day.”

d) “65 percent of the world’s population live in countries where overweight and obesity kills more people than underweight and malnutrition.”

- e) “One of the main reasons Americans eat as poorly as we do may be the ubiquity of low-priced, unhealthy foods and their promotion - not only everywhere, but at all times of day. From the processed food sold in grocery stores to the prepared food sold in fast food restaurants, we are surrounded with tempting options that aren’t good for us.” [Note: from video : “The Weight of the Nation: Confronting the Obesity Epidemic” (Part 4: Challenges)(Highlights--*highly recommended*: 16:00—20:35 The modern food industry—and automated society—has caused changes in our lifestyle)(see “Notes and Source References” section at end of this paper for link)]
- f) “People in industrialized countries comprise only about 20% of the global population, yet they consume 81% of the world’s paper and 76% of its timber.”
- g) *“12 percent of the world’s population uses 85 percent of its water, and none of the 12 percent lives in developing countries.”*
- h) “Amount of water it would take, per day, to support 4.7 billion people at the UN daily minimum: 2.5 billion gallons. Amount of water used, per day, to irrigate the world’s golf courses: 2.5 billion gallons.”
- i) “Were I to have the least bit of knowledge, in walking on a Great Road,
it’s only going astray that I would fear.
The Great Way is very level;
But people greatly delight in tortuous paths.”

“Land grabs: importing grain is the most efficient way to import water.”

- j) “Where virtually all water has been claimed, cities can typically get more water only by taking it from irrigation. Countries then import grain to offset the loss of irrigated grain production. Since it takes 1,000 tons of water to produce one ton of grain, importing grain is the most efficient way to import water.”

“Fearing they might not be able to buy needed grain from the market, some of the more affluent countries, led by Saudi Arabia, China, and South Korea, then took the unusual step of buying or leasing land long term in other countries on which to grow food for themselves. These land acquisitions have since grown rapidly in number. Most of them are in Africa. Among the principal destinations for land hunters are Ethiopia, Sudan, and South Sudan, each of them countries where millions of people are being sustained with food donations from the U.N. World Food Programme.

“As of mid-2012, hundreds of land acquisition deals had been negotiated or were under negotiation, some of them exceeding a million acres. A 2011 World Bank analysis of these “land grabs” reported that at least 140 million acres were involved—an area that exceeds the cropland devoted to corn and wheat combined in the United States. This onslaught of land acquisitions has become a land rush as governments, agribusiness firms, and private investors seek control of land wherever they can find it.”

8) Significant progress towards positive tipping points for the other challenges cited in this list will almost certainly make it impossible for the U.S., and many other countries, to resolve unprecedented public debt

Unfortunately, the kind of “economic growth” which is most often being referred to includes....

a) “...(the) federal government (United States) had about \$76.4 trillion (\$76,438,000,000,000) in debts, liabilities, and unfunded obligations at the close of its 2015 fiscal year.” [Note: The Gross Domestic Product of all countries added together is approximately \$102 trillion, according to the Wikipedia webpage titled “List of countries by GDP (PPP)” (which uses data from the International Monetary Fund and the World Bank as its sources.)]

b) American consumers are \$12.12 trillion in debt, including (Q4 2015 data):

\$733 billion in credit card debt

\$8.25 trillion in mortgages

\$1.23 trillion in student loans

c) “‘Limiting global warming to an agreed U.N. ceiling ‘means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,’ she said.” (in article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry”; April, 2014)

d) “Some might assume that bond markets are shielded from the effects of climate change, ecosystem degradation, and water scarcity. With more than \$40 trillion of sovereign debt in global markets at any given time, that is a very high-risk game....” (in “Sovereign Environmental Risk” by Achim Steiner and Susan Burns; October, 2012)

e) Again and again, in references to the debt crises, there is mention of the need for “economic growth”.... *Unfortunately, the kind of “economic growth” which is most often being referred to includes a vast array of “enterprises” which require the continued exploitation of flaws and weaknesses in human nature, fragile ecosystems, and already significantly depleted natural resources—and which are much of the reason why cultures of violence, greed, and corruption have become so common that most people believe they are inevitable.*

9) Deterioration of trust/confidence in institutions responsible for guiding public discourse—and the related loss of social and spiritual cohesion

Confidence (not just confidence in financial markets, but confidence in our viability as a species) will be dimmed by a lack of clarity until there is widespread public discourse on the full dimensions of the critical challenges ahead.

a) “Most economic development and growth strategies encouraged rapid accumulation of physical,

financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.” (quote repeated in this paper, for emphasis; from United Nations Environment Programme Report, 2011)

b) Unfortunately, there are many people in our communities who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention on trying to make money by preying on 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.

c) “... it cannot be ruled out that the people's confidence in state institutions as well as politics would be considerably shaken. This confidence is likely to dwindle even more in societies in which it is already weak – *in particular if it is becoming obvious in crisis regions that governments have in the past failed to develop suitable solution strategies and provide orientation for society during this period of transition* (this writer's italics). (from a German Military Futures Division Report on “peak oil”, but also highly relevant in the context of this document)

d) Widespread cynicism that many of the critical challenges of our times will not be resolved could become a crippling factor which may undermine many positive and constructive solution-oriented initiatives, which would have otherwise led to positive tipping points.

e) *Confidence (not just confidence in financial markets, but confidence in our viability as a species) will be dimmed by a lack of clarity until there is widespread public discourse on the full dimensions of the critical challenges ahead.*

10) Sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult— as there are now, in most communities of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time. Thus, even analysis supported by much credible evidence—that there are many danger signs flashing red now (involving significant threats to ecological stability and social cohesion)—can be easily lost amidst a swirl of misinformation, other more trivial information, and the “siren song”^(a) of multiple entertainment venues.

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

Section III. Which, together with evidence from Section II, provides sufficient support for the following conclusions: the “Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions” is a root cause of all the other ten challenges identified in Section II; it is a serious blind spot with implications which are far from being fully appreciated; and it (such a marginalization) should be thought of a one of the strongest indicators that there are unprecedented challenges ahead, and that we have an urgent need for problem solving on a scale most of us have never known before (hence the title of this paper: “Recalibrating Our Moral Compasses”)

Again, the evidence provided in the arrangement of quoted passages in Section II is only a representative fraction of what has been accumulated in longer documents by this writer (see p. 10 for links to those longer documents).

However, the evidence in Section II may be sufficient confirmation for many people, who have—for a long time—felt an uneasiness with the current economic development model, but did not have a clear understanding about why they felt that way. And the evidence in Section II may be sufficient to compel many readers who have not seen evidence of unprecedented challenges ahead before now to dig a little deeper in their research, and discover for themselves how critical the challenges are.

This writer believes that:

- 1) there are many unprecedented challenges which are now on dangerous trajectories (many danger signs flashing red)
- 2) there is a high likelihood of significant, already occurring, and ongoing damage to ecological stability and social cohesion
- 3) there is an urgent need to reach positive tipping points on many of the challenges as soon as possible

This Section III offers commentary and discussion (with many references to Section II), which focuses specifically on the challenge “A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions”. This writer believes the evidence in Section II, and the following six point discussion, provide sufficient support for the following conclusions: the Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions” is a root cause of all the other ten challenges identified in Section II; it is a serious blind spot with implications which are far from being fully appreciated; and it (such a marginalization) should be thought of a one of the strongest indicators that there are unprecedented challenges ahead, and we have an urgent need for problem solving on a scale most of us have never known before (hence the title of this paper: “Recalibrating Our Moral Compasses”....)

There are six points of commentary and discussion in this section (and after this list of the six points, discussion will be offered to support each point).

- 1) How many other blind spots, associated with the current economic development model, are yet to be discovered?
- 2) Many representative, well-known, and influential critical challenge assessments and solution guides do not consider variations in human morality as a significant factor affecting the nature of the challenges of our times.
- 3) How many of us fully appreciate the value of the accumulated wisdom of the religious, spiritual, and moral traditions—and are making sincere efforts to integrate such wisdom into the everyday circumstances of community life?
- 4) Are we on a path towards confidence about our collective capacity to overcome the challenges of our times, or are we on a path towards cynicism about our collective capacity to overcome the challenges of our times?
- 5) Many people have unyielding loyalties to beliefs, identities, and livelihoods; a long history of experience with “us vs. them” narratives; and little interest in collaboration narratives
- 6) We are now living in the most complex cultural landscapes ever created on Earth, and there are countless ways in which “unworthy features” of our complex world can counteract, rather than reinforce, important educational goals.

Here is where commentary and discussion on the six points listed above begins.

- 1) How many other blind spots, associated with the current economic development model, are yet to be discovered?**

During the course of any given day, each of us consciously, or unconsciously, places our faith in a variety of people, institutions, organizations, businesses, beliefs, principles, practices, commonly agreed upon codes of conduct, etc. If residents in communities around the world gave careful consideration to their investments of time, energy, and money in the everyday circumstances of their life for one month—and then categorized each investment according to who or what they were placing their faith in—the amount of investment which could be described as faith in the current economic development model would be of such a profound magnitude that many of us might have difficulties believing it.

And yet, as of February 3, 2015, evidence relating to global warming has now reached a point where UN Climate Chief Christiana Figueres is saying: “This is the first time in the history of mankind that we are setting ourselves the task of intentionally, within a defined period of time to change the economic development model that has been reigning for at least 150 years, since the industrial revolution”.¹

Apparently, there has been a serious blind spot associated with the current economic development model which has taken us a long time to detect, and confirm.

The following quoted passage [also in Section II—see #5 “world population/resource depletion”, entry c)—and repeated in this paper for emphasis] *is another example of a serious blind spot associated with the current economic development model which has taken us a long time to detect, and confirm.*

“Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. *Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.* (this writer’s italics)”² (quote repeated in this paper, for emphasis; from United Nations Environment Programme Report, 2011)

How many other serious blind spots—associated with the current economic development model—are yet to be discovered?

This writer believes that if treasured wisdom of religious, spiritual, and moral traditions was not marginalized—but was, instead, fully appreciated by the majority of people on the planet—these blind spots would not have happened.

2) Many representative, well-known, and influential critical challenge assessments and solution guides do not consider variations in human morality as a significant factor affecting the nature of the challenges of our times

A primary goal of this 6 point discussion (here in Section III) is to support the proposition that much of the treasured wisdom of religious, spiritual, and moral traditions now seems to be marginalized, and thus in need of being much more fully appreciated, and much more fully integrated into the everyday circumstances of community life.

Here, for the purposes of this brief discussion (and keeping in mind that any five points are far from representative of the spiritual wisdom of 5,000 years of human experience), the wisdom which is being marginalized will be identified by the following five points:

- a) Teachings from religious, spiritual, and moral traditions which encourage and inspire people to:
 - i) sacrifice personal desires for the greater good of the whole
 - ii) find contentment and quality of life while consuming less material goods and ecological services
 - iii) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—*and which abstains from violent conflict resolution*—as a way of bringing cycles of violence to an end
 - iv) use resources carefully, so that there is surplus available for emergency assistance

[Note: 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....]

b) We are in uncharted territory, for there is no culture or association of societies that ever existed on planet Earth which has had to resolve the kind of challenges the next few generations of people will have to resolve. There can be some consolation in the fact that if there is an exponential increase in compassion for our fellow human beings, we will all have a better chance of accomplishing what no civilization has accomplished before.

c) The challenges of our times are such that it is now critical for us to access the storehouses of wisdom which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions.

d) Teachings from religious, spiritual, and moral traditions which help “... bring 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”.³

e) Faith helps belief move from “it hardly seems possible” to “it must be possible”, because Faith believes Love will prevail.

One way of understanding how such teachings—and the treasured wisdom they represent—have been marginalized is to look at the critical challenge assessment in Section II as a whole, to see if there are any common root causes. Looking at the assessment as a whole, it should be clear to most readers that the negative outcomes associated with every one of the challenges identified would be noticeably remedied if the treasured wisdom above were more fully integrated into the everyday circumstances of community life.

Here are three examples of negative outcomes which could be noticeably remedied by reversing the marginalization of such treasured wisdom:

i) “The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.”⁴

ii) “Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world's wealth, and the top 1 percent alone account for 46 percent of global assets.”⁵

iii) “The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems.”⁶

It should also be clear to most readers that the virtuous conduct (the discipline, restraint, wisdom, understanding, compassion, forgiveness, etc.) necessary—to transform the above examples into examples of the treasured wisdom of our human heritage being more fully appreciated, and applied in the everyday circumstances of community life—would inspire “waves” of additional goodwill.

And yet... if readers carefully explore the following critical challenge assessments and solution guides (which are offered here as representative and well-known examples from the past 50 years)--

“The Limits to Growth” report (1972; updated 2004) (and “2052 - A Global Forecast for the Next Forty Years”, published in 2012 by one of the original authors)

“Gaia: An Atlas of Planetary Management” (1984; updated 2005)

Worldwatch Institute—annual “State of the World” Reports, and “Worldwatch Reports” (formerly “Worldwatch Papers”)

UN-Habitat (United Nations Human Settlement Programme)—“State of the World’s Cities” Reports, and (formerly annual) “Global Reports on Human Settlements”

UNEP (United Nations Environment Programme)—annual “Human Development” Reports

United Nations—Millennium Development Goals (MDGs) Progress Reports, and Sustainable Development Goals (SDGs) Updates

IPCC (Intergovernmental Panel on Climate Change)—ongoing reports

International Monetary Fund—bi-annual “World Economic Outlook” Reports

World Bank—“World Development Reports”

World Economic Forum—annual “Outlook on the Global Agenda” Reports

International Energy Agency—annual “World Energy Outlook” Reports

Earth Policy Institute—including “Plan B 4.0: Mobilizing to Save Civilization”, “World on the Edge: How to Prevent Environmental and Economic Collapse”, “Full Planet, Empty Plates: The New Geopolitics of Food Scarcity”

“Pathways to Deep Decarbonization” [Published by Sustainable Development Solutions Network (SDSN) and Institute for Sustainable Development and International Relations (IDDRI), September 2014 (and presented at the United Nations Climate Summit on September 23, 2014)]

--they will find that these critical challenge assessments and solution guides do not give serious attention to variations in human morality as a significant factor affecting the nature of the challenges of our times (*even now, when we are in uncharted territory, in the most complex cultural landscapes ever created*)(see p. iv of the Preface, paragraph 3, for another use of this “even now...” phrase).

Special Notes:

a) This writer believes that human morality is not a constant—it is not something which is the same throughout the centuries of human existence; and thus it is something which can become degraded or raised up, depending on the leanings of human aspirations.

b) Since the above observation “do not give serious attention” refers to content which is NOT a significant part of any of the reports (etc.), only a minor amount of diligent research is necessary to verify the above observation.

c) The above indicator “do not give serious attention to variations in human morality” is an observation with some similarities to Warren Nord’s observations about “economic education” [see Section II #2 “Marginalization of the Treasured Wisdom”, entry e)]

One of the unfortunate consequences of such omissions, in so many well-known, and influential, critical challenge assessments and solution guides , is that the reports can easily be seen as reinforcing the belief that variations in human morality are not significant factors to consider in critical challenge assessments and solution guides.

3) How many of us fully appreciate the value of the accumulated wisdom of the religious, spiritual, and moral traditions—and are making sincere efforts to integrate such wisdom into the everyday circumstances of community life?

Consider the following passages from the Section II critical challenge assessment:

a) “Hunger and malnutrition are in fact the number one risk to health worldwide — greater than AIDS, malaria and tuberculosis combined.”⁷ / “65 percent of the world’s population live in countries where overweight and obesity kills more people than underweight and malnutrition.”⁸ / “12 percent of the world's population uses 85 percent of its water, and none of the 12 percent lives in developing countries.”⁹

b) “The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems.”¹⁰

c) Unfortunately, there are many people in our communities who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention on 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. / “... every year tobacco kills more Americans than did World War II — more than AIDS, cocaine, heroin, alcohol, vehicular accidents, homicide and suicide combined.”¹¹ / “Worldwide, 3.3 million deaths every year result from harmful use of alcohol; this represent 5.9 % of all deaths.”¹² / “...in 1997 the World Health Organization (WHO) formally recognized obesity as a global epidemic.”¹³

d) “The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.”¹⁴

e) “Worldwide advertising spending grew by 3.2% year-over-year in 2012 to reach \$557 billion, per data from Nielsen’s latest quarterly Global AdView Pulse report.”¹⁵

f) “It would be foolish to underestimate the challenge of checking the consumption juggernaut...”¹⁶

What do these observations and statistics say about our collective capacity to:

- i) sacrifice personal desires for the greater good of the whole
- ii) find contentment and quality of life while consuming less material goods and ecological services
- iii) use resources carefully, so that there is surplus available for emergency assistance?

How many of us fully appreciate the value of the accumulated wisdom of the religious, spiritual, and moral traditions—and are making sincere efforts to integrate such wisdom into the everyday circumstances of community life?

4) Are we on a path towards confidence about our collective capacity to overcome the challenges of our times, or are we on a path towards cynicism about our collective capacity to overcome the challenges of our times?

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are (global warming can be understood as the cumulative result of many other unresolved issues which have, by themselves, become critical challenges)—and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence).

The challenges of our times are such that it is now critical for us to access the storehouses of wisdom which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions.

Thus it is that there is a great responsibility on people who are in any way representatives of religious, spiritual, and/or moral traditions—to demonstrate what is possible along the lines of wisdom and compassion, to provide genuine instruction when sincere efforts are being made, to contribute to the greater good of the whole, and to help restore confidence in the higher values of life.

And yet...in a presentation titled “Systematic Moral Teaching”, which is part of a document titled “Papers on Moral Education—Communicated to the First International Moral Education Congress” (held at the University of London, **September 25-29, 1908**) Prof. J.S. Mackenzie offered the following observation: “The subject of religious education is one on which it is difficult to say anything at present without appearing to take sides in those unhappy wrangles to which there seems to be no end....”¹⁷

Confidence (not just confidence in financial markets, but confidence in our viability as a species) will be dimmed by a lack of clarity until there is truthful public discourse on the full dimensions of the critical challenges ahead.

Are we close to having the kind of truthful public discourse we need to reverse the marginalization of the treasured wisdom of religious, spiritual, and moral traditions at this critical time?

If the leaders of religious, spiritual, and moral traditions cannot work together to reverse the marginalization of the treasured wisdom—which has accumulated over the many centuries of human experience—our collective efforts to resolve the challenges of our times may do more to create widespread cynicism than confidence, and we may lose significant traction and critical momentum on issues which require urgent solutions.

What we need are efforts—to resolve the critical challenges of our times—which are comprehensive enough to keep momentum on the side of “We can do it”. Are our efforts taking us in that direction?

5) Many people have unyielding loyalties to beliefs, identities, and livelihoods; a long history of experience with “us vs. them” narratives; and little interest in collaboration narratives

Consider the following quoted passage from Michelle Maiese’s essay on “Moral or Value Conflicts”:

“Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live. They often have different conceptions of moral authority, truth, and the nature of community.... These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts.”¹⁸

Some of the problems:

- a) “Each party may believe that its ways of doing things and thinking about things is the best way and come to regard other ways of thinking and acting as inferior, strange, or morally wrong.” (Section “What is Moral Conflict?”, paragraph 4)
- b) “They may form negative stereotypes and attribute moral depravity or other negative characteristics to those who violate their cultural expectations, while they ignore their own vices and foibles, perceiving their own group to be entirely virtuous.” (Section “Negative Stereotyping”, paragraph 1)
- c) “Participants in moral conflict often behave immorally, even according to their own standards of behavior, because they believe the actions of their enemies force them to do so....The demonization or dehumanization of one's opponent that often occurs in moral conflict paves the way for hateful action and violence.” (Section “Effects of Moral Conflict”, paragraph 1)
- d) “They may view any compromise about their most cherished values as a threat to their very identity and a grave evil.” (Section “Why Moral Conflict is Intractable?”, paragraph 5)

Here are some examples of “us vs. them” narratives which have a long history, or which are very noticeable in our times:

- a) oppressed vs. oppressors
- b) religions which claim to be the only true religion vs. other religions which make the same claim
- c) different political parties campaigning for votes during elections
- d) conservatives vs. liberals
- e) ecological sustainability vs. economic development
- f) labor vs. management
- g) non-violent conflict resolution vs. violent conflict resolution
- h) pro-choice vs. right to life

Sometimes reconciliation seems so unlikely that it is dismissed as beyond our capacity to achieve. However, there are many people who have had experiences of reconciliation with people who they once cared about very deeply, but then became separated by beliefs and livelihoods which seemed too different to ever resolve. Most readers will agree that one of the most profound insights which can come from such reconciliations is that “beneath the multitude of identities, (and) the differences in culture, language, ritual, and beliefs, we all desire contact that comes in forms of love, community, respect, dignity, recognition, and acknowledgment.”¹⁹

In this time of unprecedented challenges—and especially in the context of collaborative problem solving on a scale most of us have never known before—there are going to be countless opportunities for reconciliation. There are going to be countless opportunities for arriving at a new appreciation of the personal qualities, skills, and beliefs of our neighbors and fellow citizens—personal qualities, skills, and beliefs which we once might have thought were only being directed towards outcomes with serious negative consequences for many people. And there are going to be countless opportunities for all of us—ourselves, our neighbors and our fellow citizens—to become part of a system of mutual support and encouragement in our local communities, as we respond to multiple, unprecedented challenges. Many of us have already seen that these opportunities arise during the cooperative efforts needed to recover from massive natural disasters. And yet... many of us could miss out on this potential for reconciliation if the collaborative problem solving processes we are invited to participate in do not try to foster the profound insight described in the previous paragraph.

Organizers of collaborative problem solving processes who believe that the exponential increase in compassion which needs to happen will happen, and the unprecedented level of problem solving that needs to happen will happen, will be focusing more on building a collaborative problem solving approach which people from every variety of circumstances can trust and believe in... trust and believe will make best use of the knowledge, skills, and resources each one of us has to contribute.

6) We are now living in the most complex cultural landscapes ever created on Earth, and there are countless ways in which “unworthy features” of our complex world can counteract, rather than reinforce, important educational goals.

Consider the following two quoted passages:

“... it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence on mental habitudes.... Every society gets encumbered with what is trivial, with dead wood from the past, and with what is positively perverse. The school has the duty of omitting such things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of the best. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as to make for a better future society. The school is its chief agency for the accomplishment of this end.” [From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey (1916)]²⁰

“... there are truths which none can be free to ignore, if one is to have that wisdom through which life can become useful. These are the truths concerning the structures of the good life and concerning the factual conditions by which it may be achieved....” [From “General Education in a Free Society, The Harvard Report (1945)"]²¹

The passage by Mr. Dewey suggests that enlightened societies should recognize their social responsibilities to identify, preserve, and transmit only those cultural “building blocks” which contribute to “making a better future society”. And that “the school is its chief agency for the accomplishment of this end”.

However, we now live in the most complex cultural landscapes ever created on Planet Earth. The world we live in now is profoundly different from what the world was like when Mr. Dewey wrote the above passage (1916).

Widespread access to the search engines on the Internet; Wikipedia; YouTube; Social Media (Facebook, Twitter, etc.); professional networks, etc. on Ning Platforms; iPhones and iPads; television networks; cable networks; newspapers; and radios mean that however carefully schools attend to their social responsibilities, there are countless ways in which “unworthy features” of our complex world can counteract, rather than reinforce, important educational goals.

It is in such a context—in the most complex cultural landscapes ever created, and at a time of unprecedented challenges—that there is a profound need for not just schools—but all citizens—to recognize their social responsibilities to identify, preserve, and reinforce only those cultural “building blocks” which contribute to achieving positive tipping points on critical challenges, reinforce the foundations for “the good life”, and “make for a better future society”.

Section IV. A 25 point list which describes what kind of collaborative problem solving and community education initiatives we now need—and descriptions of four initiatives (a constellation of initiatives) which could meet that need

Part A. The 25 point list

(Note: Part B. Descriptions of four initiatives which could—when used together—meet the requirements of the 25 point list—begins on p. 35)

Section II and Section III of this paper have provided significant evidence that

- 1) there are many unprecedented challenges which are now on dangerous trajectories (many danger signs flashing red)
- 2) there is a high likelihood of significant, already occurring, and ongoing damage to ecological stability and social cohesion
- 3) there is an urgent need to reach positive tipping points on many of the challenges as soon as possible

Consider again the following quoted passage:

“Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.”¹ (quote repeated in this paper, for emphasis; from United Nations Environment Programme Report, 2011)

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are (global warming can be understood as the cumulative result of many other unresolved issues which have, by themselves, become critical challenges)—and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence).

If we have serious concerns about the nature and reliability of our “moral compasses” at this critical time, *and let those serious concerns go unresolved*, we may not be able to make enough of a transition away from capital misallocations which “deplete the world’s stock of natural wealth” and “allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities” (see context for the quoted passages above) ... and thus, *we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.*

While it is true that the critical challenge assessment in this paper is only one critical challenge assessment among many, it is becoming more and more clear that we are only in the beginning stages of an unprecedented cultural shift. Unfortunately, there is a profound gap between the kind of truthful public discussion we are having, and the kind of truthful public discussion we really need to be having.

How can we move from where we are to:

- a) having the kind of truthful public discussion we need at this critical time
- b) carrying out the kind of collaborative problem solving and community education which will be a sufficient response to the unprecedented challenges ahead
- c) maximizing citizen participation in action plans comprehensive enough to accelerate solution-oriented momentum towards positive tipping points on many critical challenges at the same time?
- d) making significant progress, specifically, towards positive tipping points for a root cause challenge like the “Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions”, as progress on this challenge can, as the points of discussion in Section III suggest, accelerate efforts towards positive tipping points on all the other challenges?

One point should be clear: the kind of truthful public discourse we need to be having should recognize that we—collectively—need to go *far beyond* the kind of collaborative problem solving and community education most of us are familiar with.

What we need now are collaborative problem solving and community education initiatives which:

- 1) citizens from every variety of circumstances can trust and believe in... trust and believe that the initiatives will make best use of the knowledge and skills each one of us has to offer
- 2) carefully and continuously (through ongoing monitoring) seek to achieve a meaningful balance between the urgent need to “frontload” specific issue-related agendas, and an even more serious priority: for all of us to understand--
 - a) how much we need to be learning to so that we can be part of the solutions
 - b) how much we need to be making best use of the knowledge and skills each one of us has
 - c) how much we need to be on the same side, helping each other
- 3) minimize the risk of creating divisive and polarizing factions by reinforcing collaborative problem solving, reconciliation, and discovery narratives instead of “us vs. them” narratives {Note: Discovery narratives will be defined here as collaborative problem solving and community education initiatives which inspire us to discover what we can learn and achieve when we are all on the same side, helping each other.]
- 4) reverse the marginalization of the treasured wisdom of religious, spiritual, and moral traditions, so that whole communities, in as many parts of the world as possible, are encouraged and supported in

their efforts to access—and apply—the wisdom which has been accumulated over the many centuries of human experience, and which has been confirmed again and again by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions

5) shift the focus of our education system to collaborative problem solving on an unprecedented scale without causing an exponential increase in irrational misunderstandings, panic, resentment, anger, despair, cynicism, and other responses which might undermine the positive and constructive work that needs to be done

6) help citizens understand that the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances become the larger economy. And that wisely directed, such “votes” can result in countless ways of earning a living *which contribute to—rather than impair—the* peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time. (Citizens from every variety of circumstances can learn how to wisely cast such “votes”—through workshops and meetings at Neighborhood Learning Centers during a Community Visioning Initiative, and through other local learning experiences.)

7) reinforce the belief—again and again—that we have the resources necessary to overcome the challenges of our times

8) increase our confidence that we—collectively—are a greater force than the challenges we are facing

9) “grow” in accordance with the strengths and preferences of local community residents, the nature and positive features of the local environment, the local culture, and the local economy

10) give local community residents a healthy appreciation for each other’s strengths and skills

11) provide local community residents with valuable knowledge and skill sets relating to problem solving as a team

12) maximize citizen participation in identifying challenges and solution-oriented activity

13) provide more and more opportunities for local community residents to become involved in a solution-charged environment

14) provide more and more opportunities for local community residents to encourage and support each other towards commonly agreed upon goals

15) minimize the risk of “transformation unemployment” (“a special form of structural unemployment that can evolve as a result of profound changes in transformation countries”²)

16) help people to realize that the experts are not going to resolve the challenges of our times while the rest of us are doing something else

17) inspire and encourage people to:

- i) sacrifice personal desires for the greater good of the whole
- ii) find contentment and quality of life while consuming less material goods and ecological services
- iii) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—*and which abstains from violent conflict resolution*—as a way of bringing cycles of violence to an end
- iv) use resources carefully, so that there is surplus available for emergency assistance
- v) support community life and cultural traditions which “... bring 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”.³

18) help people to realize that the investments of time, energy, and money that they make in the everyday circumstances of community life becomes the larger economy

19) help people to deliberately channel their investments of time, energy, and money towards creating and reinforcing “ways of earning a living” which are directly related to resolving high priority challenges

20) assist with outreach, partnership formation, and the development of service capacity for a significant number of already existing (or forming) organizations, businesses, institutions, and government agencies

21) help to build a high level of consensus for specific action plans which will help inspire additional support from people, organizations, businesses, institutions, and government agencies with significant resources

22) exponentially increase the number of actively engaged citizens, so that all the “little events” in the circumstances of everyday community life have a positive and cumulative effect on the challenges those very residents have identified as priority challenges

23) reinforce the belief—again and again—that we have the resources necessary to overcome the challenges of our times

24) reinforce the belief that there is a profound need for not just schools—but all citizens—to recognize their social responsibilities to identify, preserve, and reinforce only those cultural “building blocks” which contribute to achieving positive tipping points on critical challenges, reinforce the foundations for “the good life”, and “make for a better future society”

25) contribute to the building of close-knit communities... communities with a healthy appreciation for each other’s strengths, communities with a well-developed capacity to resolve even the most difficult challenges— and communities which demonstrate a high level of compassion for their fellow human beings.

Part B. Descriptions of four collaborative problem solving and community education initiatives which could—when used together—meet the requirements of the above 25 point list

The four collaborative problem solving and community education initiatives described in this Part B subsection are:

- 1) Recalibrating Our “Moral Compasses” (ROMC) Surveys
- 2) Community Visioning Initiatives
- 3) Neighborhood Learning Centers
- 4) Neighbor to Neighbor Community Education (NTNCE) Projects (proposals for a new section in local newspapers for reader contributions which identify helpful people and valuable resources, and reinforce important community goals)

The above four initiatives are offered as an example of a “constellation of initiatives” which meets the recommendations brought forward in the 25 point list (in Part A)—and as an example of a “core” set of initiatives which give as much importance to developing a close-knit community as it does to--

- a) accumulating and integrating the knowledge and skill sets necessary for the highest percentage of people to act wisely in response to challenges identified as priority challenges
- b) helping people to deliberately channel their time, energy, and money into the creation of “ways of earning a living” which are directly related to resolving high priority challenges
- c) assisting with outreach, partnership formation, and development of service capacity for a significant number of already existing (or forming) organizations, businesses, institutions, and government agencies
- d) helping to build a high level of consensus for specific action plans, which will help inspire additional support from people, businesses, organizations

The purpose of describing the four collaborative problem solving and community education initiatives in detail (below) is not to suggest that there is any one core set of initiatives from which numerous other initiatives would arise, or be reinforced—especially since:

- a) one of the primary goals of Recalibrating Our “Moral Compasses” (ROMC) Surveys is to accumulate descriptions of preferred collaborative problem solving models, and field specific solutions
- b) clearinghouse websites can arise from ROMC surveys—and similar surveys—which would aggregate field specific solutions, collaborative problem solving models, and input towards building consensus for working definitions of “right livelihood” and “moral compasses”
- c) additional clearinghouse websites can arise to aggregate best practices models for stakeholder engagement/community visioning initiatives, neighborhood learning centers, and innovations in local newspapers which increase newspaper’s community service role of identifying helpful people and valuable resources, and reinforcing important community goals

It is also worth noting that while there are already many organizations and initiatives in the stakeholder engagement field, the need for problem solving on the scale this paper is advocating for is far from being widely recognized—so there has not yet been due diligence given to designing comprehensive collaborative problem solving approaches as would meet the 25 point criteria suggested above. Once the need for unprecedented forms of collaborative problem solving and community education becomes more commonly accepted—and the natural creativity and capacity for innovation which we human beings have shown ourselves capable of becomes more focused on designing collaborative problem solving and community education models—much can happen in a short amount of time. Thus, the sets of initiatives proposed for collaborative problem solving and community education on a scale most of us have never known before might look much different even 5 years from now.

What follows are descriptions of four collaborative problem solving and community education initiatives which, when used together, are an example of the level of problem solving needed—at the local community level—at this critical time.

1) Recalibrating Our “Moral Compasses” Survey (ROMC) Projects

[Note: This writer has created key documents for The Recalibrating Our “Moral Compasses” Survey Project, which include a 74 page prospectus and a 5 page “Project Overview and Invitation to Collaborate”. Those key documents are accessible at the [ROMC Survey Project webpage](#), on The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative website (at www.cpcsi.org).]

Consider the following question, which represents one of the 9 question categories currently advocated for use in the ROMC Survey Project....

Towards Working Definitions of “Right Livelihood”

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

Now imagine a local community resource guide which provides working definitions of “right livelihood”—and funding sources, employment, apprenticeships, training, and volunteer opportunities associated with “right livelihood.”

Here are the two questions we would like you to respond to:

a) What cultural institutions (in your local community) would you consider most appropriate to create such a “right livelihood resource guide”?

b) What background (qualifications, experiences, etc.) would you like the individuals creating such a “right livelihood resource guide” to have?

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are (global warming can be understood as the cumulative result of many other unresolved issues which have, by themselves, become critical challenges)—and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence).

If we have serious concerns about the nature and reliability of our “moral compasses” at this critical time, *and let those serious concerns go unresolved*, we may not be able to make enough of a transition away from capital misallocations which “deplete the world’s stock of natural wealth” and “allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities”⁴... and thus,

a) we may lose significant traction and critical momentum on challenges for which there is an urgent need to reach positive tipping points

b) we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.

Even further, it is easy to imagine that many of us are having—or will have—difficulties adjusting our “moral compasses” so that they remain relevant during times of unprecedented challenges in the most complex cultural landscapes ever created on Earth.

Thus, here is another relevant question from the [“Recalibrating Our ‘Moral Compasses’ Survey Project Prospectus”](#) [from the section “The 9 Questions Being Asked in The ROMC Survey Project” (p. 8-12)]:

How might a “moral compass” for a local community—and/or religious, spiritual, or moral tradition—be created and maintained, so that it remains relevant even during times of unprecedented change?

The Recalibrating Our “Moral Compasses” (ROMC) Survey Project is an example of a very careful and conscientious approach to identifying critical challenges and solution-oriented activity, and comparing that input with increased consensus on working definitions for “right livelihood” and “moral compasses”, which could do much to increase the reliability of our “moral compasses” at this critical time.

The ROMC Survey Project advocates for a survey of 300 people from around the world who are well known in fields of activity associated with creating a peaceful and sustainable world.

(Currently), the 9 Question Categories are:

- 1) Critical Challenge Assessment
- 2) Solution Recommendations [specific to your field(s) of activity]
- 3) Recommendations for Collaborative Problem Solving Design
- 4) Degree of Collaborative Problem Solving Needed
- 5) Towards Working Definitions of “Right Livelihood”
- 6) Towards Working Definitions of “Moral Compasses”
- 7) Features Which Define Advanced Societies
- 8) Recommendations for Other People Who Would be Appropriate as Survey Participants
- 9) Comments, suggestions, recommendations, etc not brought forward by Questions 1-8

There are many ways institutions of higher education can benefit from collaborating on this project:

- a) collaborating institutions will participate in creating an Ebook from 30 selected responses to the survey—an educational resource which could be a catalyst for many similar surveys, and many local collaborative problem solving projects
- b) collaborating institutions will participate in building clearinghouse websites for many of the survey topics (Ex: “critical challenges”, “field specific solutions”, “key collaborative problem solving processes”, and working definitions of “right livelihood” and “moral compasses”) which can continue to aggregate contributions after the survey is over
- c) collaborating institutions will participate in creating an index of indicators (from the valuable input accumulated by ROMC surveys), which could be a most valuable guide to investors at all levels of society [The investments of time, energy, and money (the “votes”) that each of us make in the everyday circumstances of community life become the larger economy.]
- d) collaborating institutions would thus be on a fast track to pioneering cutting edge educational curriculum and educational experiences which are highly relevant to resolving the challenges of our times

And all of the educational resources created by an ROMC Survey Project: the free Ebook (of 30 selected responses to the survey); the website with all 300 responses, the clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; and input for building consensus on working definitions of “right livelihood” and “moral compasses”—all these resources can provide valuable starting points for a “constellations of initiatives” approach to collaborative problem solving at the local community level.

Initial surveys of people from around the world who are working in fields of activity associated with creating a peaceful and sustainable world will surely--

a) inspire other similar surveys (many such surveys will be needed to carefully monitor and adapt to the unprecedented transition ahead)

b) inspire similar surveys at the local community and regional level, which would lead into local community visioning/collaborative problem solving initiatives

Internationally focused ROMC Surveys, the resulting free Ebooks, and locally based ROMC Surveys can help local community residents appreciate the need for local Community Visioning Initiatives (or other collaborative problem solving/stakeholder engagement processes)—and many supporting Neighborhood Learning Centers—and provide key starting points for topics to cover in workshops at Neighborhood Learning Centers.

2) Community Visioning Initiatives

[Note: There is a 68 page section titled “A Constellation of Initiatives Approach to Collaborative Problem Solving and Citizen Peacebuilding” in the Community Peacebuilding and Cultural Sustainability (CPCS) Initiative document [“Invitation Package for Possible Board of Advisors”](#) (Nov., 2013; 589 pages) which provides much more detail about the potential of Community Visioning Initiatives—and “constellation of initiatives” approaches to accelerating solution-oriented activity at this critical time.]

Community Visioning Initiatives can be described as a series of community meetings designed to maximize citizen participation in identifying challenges, and in solution-oriented activity.

The more comprehensive Community Visioning Initiatives require steering committees; preliminary surveys or assessments; workshops; task forces; and 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.

This writer’s interest in Community Visioning Initiatives was inspired instantly when, in 1994, he watched a video documentary titled [“Chattanooga: A Community With A Vision”](#) (13 minutes)⁵ (*highly recommended*). 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.⁶ What this writer saw in the documentary 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.

This writer has created a [15 step outline](#)⁷ for a Community Visioning Initiative which would require 18 months to complete, and which has a primary focus of maximizing citizen participation in identifying challenges, and solution-oriented activity. [Note: while all links in the “15 Step” document (created in 2008) are out-of-date, the outline still has much to offer as a way to help readers visualize the potential of Community Visioning Initiatives.]

One of the special features of the 15 step outline is that it gives much emphasis to both job fairs and local currency as a way of minimizing “transformation unemployment” -- [“a special form of structural unemployment that can evolve as a result of profound changes in transformation countries”⁸]

a) 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.

b) the introduction of a local currency (especially as payment to those who are unemployed)—for assisting with the implementing of a Community Visioning Initiative, and for assisting with workshops in Neighborhood Learning Centers supporting the Community Visioning Initiative—can begin a cycle of volunteer assistance, workshops, solution-oriented action plans, careful and deliberate investment by local residents, and new employment opportunities which can minimize upfront and overhead educational expenses, and maximize citizen employment in solution-oriented activity.”

This Community Visioning Initiative approach to collaborative problem solving and community education described here—and reinforced by the details in the [“Chattanooga: A City with a Vision”](#) video documentary—emphasizes “asking for ideas”; personal and civic responsibility; maximizing citizen participation in identifying challenges, and in solution-oriented activity; giving people an opportunity to become actively involved in a solution-charged environment, and minimizing the risk of “transformation unemployment”—and provides local residents with many new ways to encourage and support each other in the everyday circumstances of community life.

The four point “constellation of initiatives” approach to collaborative problem solving and community education (described in this Part B subsection of Section IV) can assist with creating affordable education systems with numerous associated local learning networks; assist 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.

One of the keys to appreciating the value of Community Visioning Initiatives: such collaborative problem solving processes can help people “become stakeholders”, with the faith that as they do so, and become involved in the education at the level of Neighborhood Learning Centers (and “voting” on priority challenges and priority solutions), they will discover for themselves just how much we all need to be learning to so that we can be part of the solutions... and how much we really need to be on the same side, helping each other.

One very important advantage of Community Visioning Initiative model advocated by this writer is that it does not seek to “frontload” a specific issue-related agenda/insist on a preconceived set of goals. Organizers of collaborative problem solving processes who believe the unprecedented culture change that needs to happen will eventually happen, and the urgency and awareness that needs to come will come, would be focusing more on building a collaborative problem solving approach which people with many different backgrounds and agendas could trust and believe in... could trust and believe will make best use of the knowledge and skills each person has to contribute.

Many cities and towns in the United States have carried out visioning initiatives or strategic planning exercises (see “Google” results for the key words “community visioning”)—and many organizations specializing in stakeholder engagement have facilitated stakeholder engagement processes involving multiple stakeholders, and very complex issues. However, this writer does not know of any particular examples which are meant to be responses to most of the critical challenges identified in Section II. And this writer also does not know of any particular examples of time-intensive (even up to 18 months long) Community Visioning Initiatives which have given such emphasis to internationally and locally focused Recalibrating Our “Moral Compasses” Surveys, Neighborhood Learning Centers, and Neighbor to Neighbor Community Education (NTNCE) Projects (associated with local newspapers) as a way of meeting the 25 point list in Section IV. Surely, one of the reasons why there haven’t been more “constellation of initiatives” approaches to collaborative problem solving and community education created—which represent problem solving on a scale most of us have never known before—is that *the need for such a level of problem solving has not yet become a well-known fact.*

If many people could see and feel the practical value of carrying out of carrying out the kind of collaborative problem solving and community education initiatives advocated for by this paper, such collaborative, solution-oriented activity could become a common experience... a common cultural tradition... a cultural tradition which can link many diverse communities of people together, in a fellowship of people working towards the greater good of the whole... and a cultural tradition which can help pass on to future generations the most treasured wisdom human beings have accumulated in more than 5,000 years of human history.

3) Neighborhood Learning Centers

[Note: There is a 68 page section titled “A Constellation of Initiatives Approach to Collaborative Problem Solving and Citizen Peacebuilding” in the Community Peacebuilding and Cultural Sustainability (CPCS) Initiative document [“Invitation Package for Possible Board of Advisors”](#) (Nov., 2013; 589 pages) which

provides much more detail about the potential of Neighborhood Learning Centers (which are referred to as “Community Teaching and Learning Centers” in that document).]

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.

As mentioned in the subsection on Recalibrating Our “Moral Compasses” (ROMC) Surveys, internationally focused ROMC Surveys, the resulting free Ebooks, and locally based ROMC Surveys can provide evidence of the need for local Community Visioning Initiatives (or other collaborative problem solving/stakeholder engagement processes)—and many supporting Neighborhood Learning Centers—and provide key starting points for topics to cover in workshops at Neighborhood Learning Centers.

Neighborhood Learning Centers can be:

- 1) a multi-purpose support center for implementing Community Visioning Initiatives
- 2) a neighborhood meeting place and workshop center
- 3) a critical part of a low cost lifelong learning education system (which would include questionnaires and surveys, Community Visioning Initiatives, Neighborhood Learning Centers and neighborhood learning networks, local newspapers primarily focused on community service, etc)
- 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

What we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances become the larger economy. And that wisely directed, such “votes” can result in countless ways of earning a living which *contribute to—rather than impair—*the peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time. Citizens from every variety of circumstances can learn how to wisely cast such “votes”—through workshops and meetings at Neighborhood Learning Centers during a Community Visioning Initiative, and through other local learning experiences.

Creating many Neighborhood Learning Centers can provide places—in local neighborhoods—for discussion, information sharing, mutual support and encouragement, and fellowship and friendship, so that the exchanging of information and resources can make significant contributions to the process of building “close-knit” communities of people... communities with a healthy appreciation for each others strengths, communities with a well-developed capacity to resolve even the most difficult challenges—and communities which demonstrate a high level of compassion for their fellow human beings.

Yes, most of the challenges ahead are very complex, and thus it will be best if people making decisions at the local community level sift through some of the evidence (with the assistance of local “teacher-

leaders”). But their motive for sifting through some of the evidence need not be understood as part of studying for a Ph.D on the subject, or as part of deciding how to “vote” for a particular candidate in elections. From this writer’s point of view, it would be best if their motive was *so they can make informed decisions regarding how they invest their time, energy, and money in the everyday circumstances of their daily lives.*

Regarding affordability, it is possible to imagine workshops being offered at a rate of \$100 for a 2 hour workshop (Note: this example uses the current value of the U.S. dollar), with the number of teachers and participants varying. An important part of workshop affordability is that as the number of participants goes up (towards a reasonable limit) the cost per participant would go down. Thus, if there were two teachers and 25 participants for a two hour workshop, the participants would only pay \$4 each, and the teachers would earn \$50 each. (And even the \$4 cost to the participants could be paid in “local currency”, if there was a process by which residents could earn “local currency” by making “solution-appropriate” investments of time, energy, and money in their local community.)

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.

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.

Educational institutions, and other organizations, could increase their existing efforts, or take up the call, to develop related curriculum and offer classes, workshops, and teacher training, to support the development of Neighborhood Learning Centers. If many colleges and universities assisted with carrying out local Community Visioning Initiatives—with many supporting Neighborhood Learning Centers—the positive multiplier effects would be visible around the world.

4) Neighbor to Neighbor Community Education (NTNCE) Projects

[Note: This writer has created key documents for the Neighbor to Neighbor Community Education (NTNCE) Project, including a 3 page Press Release (in a Letter to the Editor format) (511 words); a 6 page Project Overview; and a 16 page Project Proposal. These documents are accessible at the [Neighbor to Neighbor Community Education \(NTNCE\) webpage](#) of The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative website (at www.cpcsi.org).]

The Neighbor to Neighbor Community Education (NTNCE) Project advocates for a new section in local newspapers. The new section (NTNCE section) would be used to highlight and accumulate stories, personal experiences, and other forms of reader contributions which identify helpful people and valuable resources, and reinforce important community goals.

The NTNCE Project is an example of community service work which can be done by local newspapers, which:

- a) highlights what is valuable and important in everyday community life
- b) encourages positive neighbor to neighbor relations
- c) provides records of community life which can be used by future historians
- d) helps increase consensus for local specific, commonly agreed upon definitions of “the greater good”.

Why is a Neighbor to Neighbor Community Education (NTNCE) Project Needed?

Consider the following quoted passages: [From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey (1916)]:

“... it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence on mental habitudes.... Every society gets encumbered with what is trivial, with dead wood from the past, and with what is positively perverse. The school has the duty of omitting such things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of the best. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as to make for a better future society. The school is its chief agency for the accomplishment of this end.” [From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey (1916)]⁹

“... there are truths which none can be free to ignore, if one is to have that wisdom through which life can become useful. These are the truths concerning the structures of the good life and concerning the factual conditions by which it may be achieved....” [From “General Education in a Free Society”, The Harvard Report (1945)]¹⁰

The passage by Mr. Dewey suggests that enlightened societies should recognize their social responsibilities to identify, preserve, and transmit only those cultural “building blocks” which contribute to “making a better future society”. And that “the school is its chief agency for the accomplishment of this end”.

However, we now live in the most complex cultural landscapes ever created on Planet Earth. The world we live in now is profoundly different from what the world was like when Mr. Dewey wrote the above passage (1916).

Widespread access to the search engines on the Internet; Wikipedia; YouTube; Social Media (Facebook, Twitter, etc.); professional networks, etc. on Ning Platforms; iPhones and iPads; television networks; cable networks; newspapers; and radios mean that however carefully schools—and other educational institutions—attend to their social responsibilities, there are countless ways in which unworthy features of our complex world can counteract, rather than reinforce, important educational goals.

It is in such a context—in the most complex cultural landscapes ever created—that the Neighbor to Neighbor Community Education (NTNCE) Project suggests there is a profound need for not just schools (and other educational institutions)—but all citizens—to recognize their social responsibilities to identify and reinforce only those cultural “building blocks” which help create and support commonly agreed upon definitions of “the greater good”.

While there is no financial compensation for local residents who contribute personal experience stories, etc. to the Neighbor to Neighbor Community Education (NTNCE) section of a local newspaper, there is the possibility that many people will see how initial contributions to the section could inspire more and more contributions--

--and thus result in highlighting and accumulating countless numbers of experiences, information, and resources which make positive contributions to important community goals.

Further, it seems possible that many people can understand making such contributions to their local newspapers to be a part of the civic and social responsibilities that come with being a part of the community. Thus, rather than confining our definition of civic duty to voting in elections, or to contributing to the service work of one organization (important as such civic duty and community service work is), many people may—as a result of the NTNCE Project—come to the realization that even the smallest events in everyday community life can be positive contributions to:

- 1) the education goals of the local public school system
- 2) increasing consensus on a local specific, commonly agreed upon, and revitalized “moral compass”
- 3) the greater good of all residents in the local community and region

The Neighbor to Neighbor Community Education (NTNCE) Project did outreach in May, 2015 to seek out managing editors, publishers, and whole communities who would like to be among the pioneers experimenting with this new approach to the community service role of “newspapers”.¹¹

Section V Establishing cultural traditions (collaborative problem solving and community education initiatives) to resolve even the most profound challenges, and to discover our collective spiritual destiny

The evidence supporting the ten point critical challenge assessment in Section II, and the six point commentary (highlighting the marginalization of the treasured wisdom of religious, spiritual, and moral traditions) in Section III, suggests there is a need for collaborative problem solving and community education which goes far beyond the levels of experience most of us have.

Yes, many positive multiplier effects can be achieved in a short amount of time—if we, collectively, have truthful public discourse about the full dimensions of the critical challenges ahead. Unfortunately, we—collectively—are far from having such truthful public discussion—and thus far from even believing we should have serious concerns about our “moral compasses”. In addition, we are living in the most complex cultural landscapes ever created on Earth. So that even if schools, and other educational institutions, carefully attended to their social responsibilities, there are countless ways in which unworthy features of our complex world can counteract, rather than reinforce, important educational goals.

Even further—and brought forward again, for emphasis—if we have serious concerns about the nature and reliability of our “moral compasses” at this critical time, *and let those serious concerns go unresolved*, we may not be able to make enough of a transition away from capital misallocations which “deplete the world’s stock of natural wealth” and “allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities”¹... and thus,

- a) we may lose significant traction and critical momentum on challenges for which there is an urgent need to reach positive tipping points
- b) we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.

Thus, there is much to recommend some form of Recalibrating Our “Moral Compasses” (ROMC) Survey Projects, now—and for the duration of the unprecedented cultural changes ahead.

This writer believes that ROMC Surveys are a most useful starting point for leading into the “constellations of initiatives” approach described in Section IV. So this concluding section will provide **five recommendations** for the kind of project development necessary to arrive at “best practices” for ROMC surveys—recommendations which both illustrate the potential of such surveys, and what kind of partnerships might best realize that potential.

The five recommendations:

1) Organizations and educational institutions in the fields of stakeholder engagement, peacebuilding, conflict transformation, and survey research can make critical contributions

As brought forward in Section IV, we need collaborative problem solving approaches which will help us discover for ourselves how much we all need to be learning to be a part of the solutions—and how much we need to be on the same side, helping each other.

Organizations and educational institutions in the fields of stakeholder engagement, peacebuilding, conflict transformation, and survey research can make critical contributions towards the design of the first step of such collaborative problem solving approaches: Recalibrating Our “Moral Compasses” (ROMC) Surveys.

Below are brief descriptions of the work of five organizations and educational institutions which could help with finding Advisory Board members for ROMC Surveys, creating appropriate survey designs, facilitating partnerships to carry out ROMC surveys, and processing the input from survey respondents into well-organized educational resources.

a) Dialogue by Design

“Dialogue by Design designs and delivers bespoke public and stakeholder engagement and consultation services. We use digital, paper-based and face-to-face tools to provide multi-channel approaches to formal consultations, engagement and deliberative dialogue.”²

“We work across a range of sectors and use a wide range of techniques. We specialise in handling consultations on contentious or technically complex issues and are experts in running consultations for nationally significant infrastructure projects (NSIPs). Much of our work is multi-method, combining face-to-face and digital approaches. Our unique in-house tool for online consultation enables us to analyse large volumes of responses easily, quickly and accurately.....

“...We also have a wide network of associates in the fields of stakeholder dialogue, public participation and consultation, training, conflict resolution and software design, enabling us to field individuals and teams that meet the particular needs of our clients. Our partners on projects include leading academics, creative agencies, communications experts and ethnographers.”³

b) D3 Associates

“D3 Associates is committed to promoting excellence in dialogue, deliberation and decision making. We support leaders in organizations and communities around the world who are wrestling with tough issues that require working together with others from different backgrounds and perspectives. We have over 20 years of experience and have worked with heads of state and corporate executives as well as leaders

of communities and indigenous groups, government institutions, inter-governmental organizations and a variety of civil-society organizations, from local to international....”

“...We also provide resources to enable others to access and use valuable knowledge and knowhow related to participatory, collaborative processes for enabling collective action.”⁴

“The D3 team is experienced in working across boundaries, such as sectors, ethnicities and political divides, in ways that help people feel respected and willing to try working together on common issues. We know how to bring people into dialogue by interacting dialogically, with transparency, authenticity, inquiry and empathy.”⁵

c) Intractable Conflict Knowledge Base Project (www.BeyondIntractability.org)

“Created by a team of more than 400 distinguished scholars and practitioners from around the world, the Beyond Intractability / CRInfo Knowledge Base is built around an online "encyclopedia" with easy-to-understand essays on almost 400 topics. These essays explain the many dynamics which determine the course of conflict along with available options for promoting more constructive approaches.

“The ‘executive summary’ level material represented by the essays is backed up by dozens of core knowledge overviews that offer brief introductions to key topics and concepts, and by over 17,000 citations to recommended sources of more in-depth information from books, journal articles, news organizations, and other websites.

“In addition, the Knowledge Base offers a large selection of case studies, ‘personal reflections’ from individuals with intimate knowledge of high-profile conflicts, profiles of leading peacebuilders, and over a hundred hours of online audio interviews with more than 70 leading conflict scholars and intermediaries.”⁶

d) The Global Campaign for Peace Education

“The Global Campaign for Peace Education provides coverage of peace education from around the world, including original articles, research and stories cultivated from journals and independent and mass media sources.... The Global Campaign for Peace Education seeks to foster a culture of peace in communities around the world. It has two goals: first, to build public awareness and political support for the introduction of peace education into all spheres of education, including non-formal education, in all schools throughout the world; second, to promote the education of all teachers to teach for peace.”⁷

e) Joint Program in Survey Methodology (University of Maryland--University of Michigan—Westat)

“The Joint Program in Survey Methodology (JPSM) is the nation's oldest and largest program offering

graduate training in the principles and practices of survey research. Founded in 1993, it is sponsored by the Federal Interagency Consortium on Statistical Policy... (and located) at the University of Maryland. To date, it has more than 270 graduates working in government agencies, academic settings, and private survey research firms. Its award-winning faculty is drawn from the University of Maryland, the University of Michigan, Westat and other organizations.

“JPSM's mission is to educate the next generation of survey researchers, survey statisticians, and survey methodologists.”⁸

2) Organizations which can facilitate partnership formation among universities and colleges

As mentioned in Section IV, there are many ways universities and colleges can benefit from collaborating to implement ROMC surveys (see p. 37).

Here are brief descriptions of the work of four key organizations which can facilitate partnership formation among universities and colleges.

a) Campus Compact

“Campus Compact advances the public purposes of colleges and universities by deepening their ability to improve community life and to educate students for civic and social responsibility. Campus Compact envisions colleges and universities as vital agents and architects of a diverse democracy, committed to educating students for responsible citizenship in ways that both deepen their education and improve the quality of community life. We challenge all of higher education to make civic and community engagement an institutional priority.”⁹

“Campus Compact is a national coalition of nearly 1,100 colleges and universities committed to the public purposes of higher education. We are a network comprising a national office and 34 state and regional Campus Compacts. As the only national higher education association dedicated solely to campus-based civic engagement, Campus Compact enables campuses to develop students’ citizenship skills and forge effective community partnerships. Our resources support faculty and staff as they pursue community-based teaching and scholarship in the service of positive change.”¹⁰

b) Talloires Network

“The Talloires Network is an international association of institutions committed to strengthening the civic roles and social responsibilities of higher education. We work together to implement the recommendations of the Talloires Declaration and build a global movement of engaged universities.”¹¹

“There are 363 Talloires Network members in 77 countries around the world.”¹²

c) Association for the Advancement of Sustainability in Higher Education (AASHE)

“AASHE’s mission is to inspire and catalyze higher education to lead the global sustainability transformation.”¹³

“The (AASHE) online Resource Center is a comprehensive source of information on sustainability in higher education. It provides administrators, faculty, operations staff, students, and other campus stakeholders with the tools, information and guidance they need to lead the sustainability transformation. Member dues are the chief source of funding for developing and maintaining these resources.”¹⁴

d) Curriculum for the Bioregion Initiative

“We urgently need citizens and professionals who not only understand sustainability concepts and practices but are also motivated to use them - in their households, communities, and workplaces.

“A key leverage point for creating this kind of understanding and citizenship is the college classroom. Actively engaging college students with sustainability ideas, especially in the context of their local communities, can foster critical knowledge, skills, motivation, and leadership. To reach large numbers of students, the Curriculum for the Bioregion Initiative works with college and university faculty as well as leaders and experts throughout the bioregion to build sustainability concepts and place-based learning into a wide array of undergraduate courses.”¹⁵

“(In addition), Community-based learning, service-learning, and civic engagement projects can provide powerful vehicles for making sustainability principles tangible to students. Engaging students with involved citizens and professionals working on local/regional issues not only bridges theory and practice, it can inspire a lifetime of civic engagement.”¹⁶

3) There are many organizations and initiatives which have made critical contributions, over many decades, in fields associated with creating a peaceful and sustainable world—and such organizations and initiatives could be a starting point for seeking out appropriate survey respondents for internationally focused Recalibrating Our “Moral Compasses” (ROMC) Surveys.

Carefully selected survey respondents would assure an auspicious beginning for the clearinghouse websites associated with ROMC survey questions such as critical challenge assessments, solutions guides, preferences for collaborative problem solving approaches, and increasing consensus on working definitions of “right livelihood” and “moral compasses”. In addition, such clearinghouses, and related Ebooks, can help identify appropriate workshop topics for Neighborhood Learning Centers, and provide examples for survey respondent selection at the local level.

Here is a list of 43 organizations which may help readers of this paper realize--

- 1) that numerous ROMC surveys, done periodically over a long period of time, have the potential to provide much needed monitoring and clarification during the decades needed for the unprecedented culture change we must achieve
- 2) that there are many organizations, etc which can provide helpful suggestions for carefully selecting Recalibrating Our “Moral Compasses” (ROMC) survey respondents

Alliance for Peacebuilding; Calvert Foundation; Center for Disease Control and Prevention; Centre for Alternative Technology; Community Indicators Consortium; Coolplanet; Doctors Without Borders; Earth Institute (Columbia University); Earth Policy Institute; Food and Agriculture Organization (FAO) of the United Nations; Gates Foundation; Gaia Education; Global Ecovillage Network; Global Footprint Network; Global Fund for Women; Global Threats Fund (Skoll Foundation); Green Schools Alliance; Heifer International; The Hunger Project; International Energy Agency; Institute of International Education; International Energy Agency; International Food Policy Research Institute; Investor Network on Climate Risk; Local Governments for Sustainability (formerly ICLEI); Mercy Corps; Save the Children International; Sister Cities International; Teachers Without Borders; Tck Tck Tck; Tides Foundation; UN Environment Programme; UN Habitat; UN Sustainable Development Solutions Network; UN Water; Women’s Funding Network; World Health Organization (WHO); World Learning; World Permaculture Network; Zero Carbon Britain

- 4) Assisting with the development of relevant educational resources and teacher training

Internationally focused Recalibrating Our “Moral Compasses” (ROMC) Surveys, the resulting free Ebooks, and locally based ROMC Surveys can help local community residents appreciate the need for local Community Visioning Initiatives (or other collaborative problem solving/stakeholder engagement processes)—and many supporting Neighborhood Learning Centers—and provide key starting points for topics to cover in workshops at Neighborhood Learning Centers.

In this area also—workshop development at Neighborhood Learning Centers—universities and colleges, and the above 43 organizations, represent key starting points for developing educational curriculum, educational resources, and training for the teachers/facilitators/skilled practitioners who will lead such workshops.

Here is a list of 6 organizations specializing in the development of relevant educational resources and teacher training, which have a wide ranging network of international contacts, and which could (thus) accelerate the scaling up of Neighborhood Learning Centers--

a) World Learning

“World Learning is a nonprofit organization advancing leadership in more than 60 countries. We envision a just world, driven by engaged citizens and thriving communities. Our mission is to empower people and strengthen institutions through education, sustainable development, and exchange programs.”¹⁷

“We carry out training programs for participants around the world in sectors including agriculture, economic development, education, public health, youth leadership, and more. Trainings can take many forms—some are long-term academic degree programs, while others are short or long-term non-degree technical courses, non-academic seminars, workshops, conferences, on-the-job learning experiences, observational study tours, or distance learning exercises. These programs may take place in participants’ home country, the United States, or a third country.”¹⁸

b) Institute of International Education

“An independent not-for-profit founded in 1919, IIE is among the world's largest and most experienced international education and training organizations. We are committed to delivering program excellence to a diverse range of participants, sponsors, and donors.”¹⁹

“IIE’s mission is to advance international education and access to education worldwide. We accomplish this by:

--managing scholarships, training, exchange and leadership programs

--conducting research and facilitating policy dialogue on global higher education

--protecting scholarship around the world”²⁰

c) Teachers Without Borders

“Teachers are not simply vehicles for the transmission of knowledge (though we wish the 70 million children out of school had access to a great teacher); they are one of the most powerful catalysts for sustainable and sustainable development. It’s not just about building schools; it’s also about building teaching and learning. That’s how communities flourish..... Unfortunately, teacher professional development itself is often impractical, spotty, or missing entirely, exacerbated by a worldwide shortage of between 1.6 to 4 million qualified teachers to meet basic goals.”²¹

“Teachers Without Borders promotes the free and open use of collective wisdom generated by teacher leaders from every culture to help all teachers work more effectively. For us, bridging the education divide is about removing barriers to education and each other.

“And so, Teachers Without Borders believes that teacher professional development is a social justice issue. By supporting the unlimited capacity of professional education to flourish, we support initiatives designed to help teachers create and share content, build communities, and determine their own fate.”²²

d) American Association of Colleges for Teacher Preparation

“The American Association of Colleges for Teacher Education (AACTE) is the leading voice on educator preparation. AACTE represents more than 800 postsecondary institutions with educator preparation programs dedicated to high-quality, evidence-based preparation that assures educators are ready to teach all learners.”²³

“AACTE leads the field in advocating for and building capacity for high-quality educator preparation programs in a dynamic landscape.”²³

e) Gaia Education

“Gaia Education is a leading-edge provider of sustainability education that promotes thriving communities within planetary boundaries.”

“Gaia Education manages three streams of activities: 1) Face-to-Face--Ecovillage Design Education (EDE) programmes taking place in 41 countries with 70 institutions 2) E-Learning--Design for Sustainability global classrooms in English, Spanish and Portuguese 3) Project-Based Learning--Activities taking place in the Global South supporting the implementation of the Post-2015 development agenda”²⁴

“Ecovillage Design Education programmes, commonly referred to as 'EDEs', are a 125 hour courses which have been carried out over 190 times in more than 34 countries on six continents since 2006. More than 5,000 people have participated in these sustainable design programmes worldwide.”²⁵

f) Global Ecovillage Network

“The Global Ecovillage Network (GEN) is a growing network of sustainable communities and initiatives that bridge different cultures, countries, and continents. GEN serves as umbrella organization for ecovillages, transition town initiatives, intentional communities, and ecologically-minded individuals worldwide.

“People and communities meet and share their ideas, exchange technologies, develop cultural and educational exchanges, directories and newsletters, and are dedicated to restoring the land and living a cooperative sustainable lifestyle.”²⁶

“Through the sharing of best practices and innovative solutions and the honouring of deep-rooted traditional knowledge and local cultures, the Global Ecovillage Network (GEN) builds bridges between policy-makers, academics, entrepreneurs and sustainable community networks across the globe in order to develop strategies for a global transition to resilient communities and cultures.”²⁷

5) Partnerships with leaders associated with religious, spiritual, and moral traditions

Evidence has been provided (in Section II, and especially in Section III) to suggest that variations in

human morality will be significant factors affecting our collective capacity to reach positive tipping points for many of the critical challenges ahead. This writer would even say that an exponential increase in compassion for our fellow human beings might be the highest priority positive tipping point for us to achieve, in the next 10-20 years.

Thus, the process of seeking members for Recalibrating Our “Moral Compasses” (ROMC) Survey Project Advisory Boards, and for seeking appropriate survey respondents, needs to include partnerships with a wide range of leaders associated with religious, spiritual, and moral traditions.

There are four sources which this writer can recommend as starting points for developing partnerships with a wide range of leaders associated with religious, spiritual and moral traditions. Leadership from religious, spiritual, and moral traditions can provide key assistance with seeking Advisory Board members and appropriate survey respondents—and with a variety of other project development associated implementing the four point “constellation of initiatives” described in this Section IV.

a) Religions for Peace

“Since its founding in 1970, Religions for Peace has been guided by the vision of a world in which religious communities cooperate effectively for peace, by taking concrete common action.

“Religions for Peace is committed to leading efforts to advance effective multi-religious cooperation for peace on global, regional, national and local levels while ensuring that the religious communities organized on these same levels assume and exercise appropriate leadership and ownership of these efforts.”²⁸

b) United Religions Initiative

“The United Religions Initiative (URI) is a global grassroots interfaith network that cultivates peace and justice by engaging people to bridge religious and cultural differences and work together for the good of their communities and the world. The purpose of the United Religions Initiative is to promote enduring, daily interfaith cooperation; to end religiously motivated violence; and to create cultures of peace, justice and healing for the Earth and all living beings.”²⁹

“Interfaith Cooperation Circles (CCs) are the heart of URI. Independently organized, self-governing and self-funding, they build cooperation among people of all faiths and traditions to address the most pressing issues facing their collective communities, including poverty, religiously motivated violence, environmental degradation and more.”³⁰ “We implement our mission through local and global initiatives that build the capacity of our more than 770 member groups and organizations, called [Cooperation Circles](#)...”³¹

“We unite in responsible cooperative action to bring the wisdom and values of our religions, spiritual expressions and indigenous traditions to bear on the economic, environmental, political and social challenges facing our Earth community.”³²

c) The Pluralism Project at Harvard University

“There is lively debate over the implications of our multicultural and multireligious society in civic, religious, and educational institutions. How we appropriate plurality to shape a positive pluralism is one of the most important questions American society faces in the years ahead. It will require all of us to know much more about the new religious landscape of America than we presently know.”³³

“The overall aims of the Pluralism Project include:

--To document and better understand the changing contours of American religious demography, focusing especially on those cities and towns where the new plurality has been most evident and discerning the ways in which this plurality is both visible and invisible in American public life.

--To discern, in light of this work, the emerging meanings of religious "pluralism," both for religious communities and for public institutions, and to consider the real challenges and opportunities of a public commitment to pluralism in the light of the new religious contours of America.”³⁴

d) Offices of Religious and Spiritual Life at universities and colleges

e) First Peoples Worldwide

“We focus on funding local development projects in Indigenous communities all over the world while creating bridges between our communities and corporations, governments, academics, NGOs and investors in their regions. We facilitate the use of traditional Indigenous knowledge in solving today’s challenges, including climate change, food security, medicine, governance and sustainable development.

“We are unique among grant makers because we are an Indigenous-led organization providing funding directly to Indigenous communities. Not only do our head staff come from Indigenous backgrounds, but our global network of board members, grantees and other Indigenous practitioners represent the diversity and solidarity of the Indigenous way of life.”³⁵

One of the goals of the above discussion is to help readers visualize that—as unprecedented as the critical challenges ahead are—once we have truthful public discussion on the full dimensions of the challenges ahead, much can happen in a short amount of time. *We have the resources necessary to overcome even the most profound challenges.*

And yet... hopefully, another part of realizing the full dimensions of the unprecedented challenges ahead is an awareness that we are in uncharted territory, and may be for decades... as we, collectively, have to

make significant progress in areas of interfaith cooperation and interfaith peacebuilding which go far beyond the progress we have made in these areas up to this point in time. How can we do it? We must help each other.

Earlier in this paper (and keeping in mind that any five points are far from representative of the spiritual wisdom of 5,000 years of human experience), the following five point description was offered as an example of the treasured wisdom which has been marginalized in the complex cultural landscapes we now live in.

a) Teachings from religious, spiritual, and moral traditions which encourage and inspire people to:

- i) sacrifice personal desires for the greater good of the whole
- ii) find contentment and quality of life while consuming less material goods and ecological services
- iii) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—*and which abstains from violent conflict resolution*—as a way of bringing cycles of violence to an end
- iv) use resources carefully, so that there is surplus available for emergency assistance

[Note: 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....]

b) We are in uncharted territory, for there is no culture or association of societies that ever existed on planet Earth which has had to resolve the kind of challenges the next few generations of people will have to resolve. There can be some consolation in the fact that if there is an exponential increase in compassion for our fellow human beings, we will all have a better chance of accomplishing what no civilization has accomplished before.

c) The challenges of our times are such that it is now critical for us to access the storehouses of wisdom which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions.

d) Teachings from religious, spiritual, and moral traditions which help “... bring 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”.³⁶

e) Faith helps belief move from “it hardly seems possible” to “it must be possible”, because Faith believes Love will prevail.

Re-discovering, and re-integrating, the treasured wisdom which has been marginalized (and which is much more far-reaching and profound than any five point description can hope to encompass) into the everyday circumstances of community life, has the potential to accelerate us towards so many positive tipping points that there is a need to give special attention to identifying what kind of workshops can do the most to reverse the marginalization of that treasured wisdom.

Here, this writer is going to provide three suggestions for what kind of workshops—in Neighborhood Learning Centers associated with ongoing Community Visioning Initiatives—can do the most to reverse the marginalization of the treasured wisdom human beings have accumulated in more than 5,000 years of human history. [Note: If there is sufficient interest in this question, it could also be a question to include in Recalibrating Our “Moral Compasses” (ROMC) surveys, and thus could also result in a clearinghouse website to aggregate survey responses, and other additional input.]

The three suggestions:

1) Spiritual Friendships

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.”³⁷

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.

2) 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)(or in such time intervals as their representatives can manage). Groups 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 a “Name” which represents 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 suggestion 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: “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....”³⁸

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: “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.”³⁹

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 broadly based 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.

3) 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....”⁴⁰ (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.”⁴¹ 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.”*⁴²]

As a way of encouraging more exploration into the concept of “Spiritually Responsible Investing”, here are three propositions, and one definition.

The first proposition: 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: 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: 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.”

In addition, a local Community Journal/Newsletter 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—rather than impair—*peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.

“... (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.”⁴³

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

Closing Comments (Section V)

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative provides research and analysis for critical challenge alerts, and research and support for collaborative problem solving and community education initiatives which seek to maximize citizen participation, and accelerate solution-oriented activity.

Significant evidence has been provided in Section II and Section III of this paper to support the following observations:

- 1) there are many unprecedented challenges which are now on dangerous trajectories (many danger signs flashing red)

- 2) there is a high likelihood of significant, already occurring, and ongoing damage to ecological stability and social cohesion
- 3) there is an urgent need to reach positive tipping points on many of the challenges as soon as possible

Specifically, the six point commentary in Section III suggests that if the treasured wisdom of religious, spiritual, and moral traditions were more integrated into the everyday circumstances of community life, many of the ten critical challenges identified in Section II would be noticeably remedied, and such accelerated movement towards positive tipping points could inspire additional “waves” of goodwill.

There are many people who have had experiences of reconciliation with people who they once cared about very deeply, but then became separated by beliefs and livelihoods which seemed too different to ever resolve. Most readers will agree that one of the most powerful insights which can come from such reconciliations is that “beneath the multitude of identities, (and) the differences in culture, language, ritual, and beliefs, we all desire contact that comes in forms of love, community, respect, dignity, recognition, and acknowledgment.”⁴⁴

In this time of unprecedented challenges—and especially in the context of collaborative problem solving on a scale most of us have never known before—there are going to be countless opportunities for reconciliation. There are going to be countless opportunities for arriving at a new appreciation of the personal qualities, skills, and beliefs of our neighbors and fellow citizens—personal qualities, skills, and beliefs which we once might have thought were only being directed towards outcomes with serious negative consequences for many people. And there are going to be countless opportunities for all of us—ourselves, our neighbors and our fellow citizens—to become part of a system of mutual support and encouragement in our local communities, as we respond to multiple, unprecedented challenges. Many of us have already seen that these opportunities arise during the cooperative efforts needed to recover from massive natural disasters. And yet... many of us could miss out on this potential for reconciliation if the collaborative problem solving processes we are invited to participate in do not try to foster the timeless insight described in the previous paragraph.

Organizers of collaborative problem solving processes who believe that the exponential increase in compassion which needs to happen will happen, and the unprecedented level of problem solving that needs to happen will happen, will be focusing more on building a collaborative problem solving approach which people from every variety of circumstances can trust and believe in... trust and believe will make best use of the knowledge, skills, and resources each one of us has.

What we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances become the larger economy. And that wisely directed, such “votes” can result in countless ways of earning a living *which contribute to—rather than impair—*the peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points

on many critical challenges at the same time. Citizens from every variety of circumstances can learn how to wisely cast such “votes”—through workshops and meetings at Neighborhood Learning Centers during a Community Visioning Initiative, and through other local learning experiences.

Educational institutions, and other organizations, could increase their existing efforts, or take up the call, to develop related curriculum and offer classes, workshops, and teacher training, to support the development of Neighborhood Learning Centers. If many colleges and universities assisted with organizing local Community Visioning Initiatives—with creating many supporting Neighborhood Learning Centers—the positive multiplier effects would be visible around the world.

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.

If many people could see and feel the practical value of carrying out the kind of collaborative problem solving and community education initiatives advocated for by this paper, such collaborative, solution-oriented activity could become a common experience... a common cultural tradition... a cultural tradition which can link many diverse communities of people together, in a fellowship of people working towards the greater good of the whole... and a cultural tradition which can help pass on to future generations the most treasured wisdom human beings have accumulated in more than 5,000 years of human history.

Notes and Source References

As Section II notes and source references needed its own structure—so these endnotes are organized by sections. Here is a “Table of Contents” for the endnotes:

Section I—p. 65

Section II—p. 66-76

Section III—p. 76-78

Section IV—p. 79-81

Section V—p. 81-85

Section I Amidst the unprecedented culture change which we must achieve in the next 3-6 decades, many discoveries will be made...(we have now arrived at a very auspicious moment in time)
(An Introduction)

1) From article (dated February 3, 2015) titled “Figueres: First time the world economy is transformed intentionally” at the website for the United Nations Regional Information Centre for Western Europe (see <http://www.unric.org/en/latest-un-buzz/29623-figueres-first-time-the-world-economy-is-transformed-intentionally>)(paragraph 3) (confirmed June 13, 2016)

2) Quoted text from [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 13, 2016) The quoted text was from the following paragraph: “Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.” (quote repeated in this paper, for emphasis; from United Nations Environment Programme Report, 2011)

3) From the webpage titled “Engaged Identity” (see 2nd paragraph) at the website of The Contact Project (see <http://thecontactproject.com/engaged-identity/>)] (confirmed June 13, 2016)

Section II. Unprecedented Challenges which will require problem solving on a scale most of us have never known before

1) Global Warming and Reducing Greenhouse Gas Emissions

“... setting ourselves the task of intentionally, within a defined period of time, to change the economic development model that has been reigning for at least 150 years, since the industrial revolution.”

a) From “An Action Agenda for Sustainable Development: Report for the UN Secretary-General” prepared by the Leadership Council of the Sustainable Development Solutions Network (October 23, 2013) (in Chapter 4 “Ten Priority Challenges for Sustainable Development”; subsection 8 “Curb Human Induced Climate Change and Ensure Clean Energy for All”; p.20, paragraph 5)

(at <http://www.unfoundation.org/assets/pdf/sustainable-development.pdf>) (confirmed June 13, 2016)

b) From article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry” by Alister Doyle, Environment Correspondent posted at Huffington Post April 3, 2014 (paragraph 4) (at http://www.huffingtonpost.com/2014/04/03/un-climate-chief-figueres-oil-gas_n_5082782.html?utm_hp_ref=green&ir=Green) (confirmed June 13, 2016)

c) From article (dated February 3, 2015) titled “Figueres: First time the world economy is transformed intentionally” at the website for the United Nations Regional Information Centre for Western Europe (see <http://www.unric.org/en/latest-un-buzz/29623-figueres-first-time-the-world-economy-is-transformed-intentionally>)(paragraph 3) (confirmed June 13, 2016)

d) From a July 2, 2012 article titled “Global Carbon Dioxide Emissions—Facts and Figures” by Robert Rapier (see last paragraph before “Conclusion” at <http://www.consumerenergyreport.com/2012/07/02/global-carbon-dioxide-emissions-facts-and-figures/>] (confirmed June 13, 2016)

e) From June 29, 2012 article “Coal: The Ignored Juggernaut” by Gregor McDonald at the Resilience website (see Section “Global Coal Picture” at <http://www.resilience.org/stories/2012-06-29/coal-ignored-juggernaut>]] (confirmed June 13, 2016)

f) From October 27, 2012 article titled “Sovereign Environmental Risk” by Achim Steiner (under-Secretary General, United Nations and Executive Director of United Nations Environmental Programme) and Susan Burns (Founder of the Global Footprint Network) at the Project Syndicate website (quoted text is in paragraph 6, which will require registering, but that is free) (see <http://www.project-syndicate.org/commentary/natural-resources-and-sovereign-credit-ratings-by-achim-steiner-and-susan-burns>) (confirmed June 13, 2016)

2) A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are....

a) From “International Communications: A Media Literacy Approach” by Art Silverblatt and Nikolai Zlobin M.E. Sharpe July, 2004 (most content accessible at Google Books at <https://books.google.com/books?id=lfe9Kg5B2BwC&printsec=frontcover&dq=International+Communications:+A+Media+Literacy+Approach&hl=en&sa=X&ei=u-rwVLvIA4mQyQSq8oK4DA&ved=0CCcQ6AEwAA#v=onepage&q=media%20programming&f=false>) (see p. 66 and 68) (confirmed June 13, 2016)

b) From article “Global Ad Spend Up 3.2% in 2012” by MarketingCharts staff April 15, 2013 at the MarketingCharts website (see <http://www.marketingcharts.com/uncategorized/global-ad-spend-up-3-2-in-2012-28665/>) (confirmed June 13, 2016)

c) From article “Gandhi’s Swadeshi—The Economics of Permanence” by Satish Kumar (at <http://caravan.squat.net/ICC-en/Krrs-en/ghandi-econ-en.htm> , paragraph 15) (confirmed June 13, 2016)

d) From the Worldwatch Institute webpage titled “State of the World 2004: Richer, Fatter, and Not Much Happier” (about “State of the World 2004: Special Focus—The Consumer Society”)(in last paragraph)(quote from Christopher Flavin, former Director at Worldwatch Institute (see <http://www.worldwatch.org/state-world-2004-richer-fatter-and-not-much-happier>) (confirmed June 13, 2016)

e) From the article “Moral Disagreement, Moral Education, Common Ground” by Warren A. Nord in “Making Good Citizens: Education and Civil Society” Edited by Diane Ravitch and Joseph P. Viteritti Yale University Press 2003 (excerpt accessible at Google Books—use keyword search, or see p. 159-160) (confirmed June 13, 2016))

f) From “Why the Village Movement?” by J.C. Kumarappa The edition this writer had included the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi in 1960 (p. 72-73)

g) by this writer

h) From "Religion and Conflict." by Eric Brahm at *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Research Consortium, University of Colorado, Boulder. Posted: November (see paragraph 9) (at <http://www.beyondintractability.org/essay/religion-and-conflict>) (confirmed June 13, 2016)

i) and j) by this writer

k) From “General Education in a Free Society” (The Harvard Committee, 1945)] (accessible in “American Higher Education Transformed 1940-2005: Documenting the National Discourse” Ed. Wilson Smith and Thomas Bender (which is accessible at google books; search “truths which none can be free to ignore” or see p. 20) (confirmed June 16, 2016)

l) and m) by this writer

3) “Cultures” of violence, greed, corruption, and overindulgence—which have become so common that many of us accept such as inevitable

“... significant, largely unaccounted for, and unchecked social and environmental externalities.”

a) From the “World Report on Violence and Health” (World Health Organization Geneva 2002) in Chapter 9 “The Way Forward: Recommendations for Action” see p. 254, paragraph 3 (at http://www.who.int/violence_injury_prevention/violence/world_report/en/full_en.pdf) (confirmed June 15, 2016)

Same quote also accessible from the “World Report of Violence and Health: Summary (Recommendations for Action)” (by the World Health Organization, 2002): (p. 33-34) (at http://www.who.int/violence_injury_prevention/violence/world_report/en/summary_en.pdf) (confirmed June 15, 2016)

b) From an April 14, 2014 Press Release from the Stockholm International Peace Research Institute titled “Military spending continues to fall in the West but rises everywhere else, says SIPRI” (paragraphs 1 and 5) (at http://www.sipri.org/media/pressreleases/2014/Milex_April_2014) (confirmed June 15, 2016)

c) From article “At UN review meeting, Ban urges sustained efforts to tackle illegal small arms trade” August 12, 2012 at the UN News Centre (in last paragraph) (see <http://www.un.org/apps/news/story.asp?NewsID=42744#.V2F0h7srK1s>) (confirmed June 16, 2016)

d) From article “Global Wealth Reaches New All-Time High” (Text: Richard Kersley, Head of Global Securities Products and Themes, Credit Suisse; Text: Michael O’Sullivan, Chief Investment Officer, UK & EMEA, Credit Suisse; Video: Cushla Sherlock, Editor, Credit Suisse, at the “News and Videos” section of the Credit Suisse website (last sentence in last paragraph) (see <https://www.credit-suisse.com/ch/en/news-and-expertise/research/credit-suisse-research-institute/news-and-videos.article.html/article/pwp/news-and-expertise/2013/10/en/global-wealth-reaches-new-all-time-high.html>) (confirmed June 16, 2016)

e) From the opening statement of Sen. Claire McCaskill, from hearing “Wall Street and the Financial Crisis: The Role of Investment Banks,” held on Tuesday, April 27, 2010, at 10:00 a.m., in Room 106 of the Dirksen Senate Office Building] *Webcast accessible from www.cspan.org Program title: “Investment*

Banks and the Financial Crisis, Directors” April 27, 2011 (at <http://www.c-span.org/video/?293196-1/investment-banks-financial-crisis-directors>) (Sen. McCaskill’s comments run from 39:50 to 42:40)(confirmed June 15, 2016)

f) From the Wikipedia webpage for “Lotteries in the United States” (in section “State Revenues”) at http://en.wikipedia.org/wiki/Lotteries_in_the_United_States] (confirmed June 15, 2016)

g) From article “Worldwide Gambling Revenues Were a Combined \$440 Billion in 2013” by April Bergman on March 31, 2014 at the website Bestonlinecasinos.com (paragraph 1) (see <http://www.bestonlinecasinos.com/news/worldwide-gambling-revenues-were-a-combined-440-billion-in-2013/692/>) (confirmed June 15, 2016)

h) From “The Data” webpage, at the Food Tank website (see “Obesity Facts”) (at <http://foodtank.org/the-data>] (confirmed June 15, 2016)

i) From article/infographic “Food Wastage Around the World” at the OnlyInfographic website (see <http://www.onlyinfographic.com/2011/food-wastage-around-the-world/>) (confirmed June 15, 2016)

j) From [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016)

k) by this writer

4) The End of the Fossil Fuel Era

“Limiting global warming to an agreed U.N. ceiling ‘means that three quarters of the fossil fuel reserves need to stay in the ground....”

a) First three statements: From the webpage “Number of Cars”, from “The Physics Factbook” Edited by Glenn Elert -- Written by his students (An educational, Fair Use website) (at <http://hypertextbook.com/facts/2001/MarinaStasenko.shtml>) (confirmed June 15, 2016)

“1 billion passenger cars” statement: From the [www.Worldometer.info](http://www.worldometer.info) section for “Cars” (see Section 6 “How many cars are there in the world currently?” at <http://www.worldometers.info/cars/> (confirmed June 15, 2016)

The “would reach 2.5 billion by 2050”: From article “Number Of Cars Worldwide Surpasses 1 Billion; Can The World Handle This Many Wheels?” by Daniel Tencer (August 23, 2011) (paragraph 8) (see http://www.huffingtonpost.ca/2011/08/23/car-population_n_934291.html] (confirmed June 15, 2016)

b) From “Plan B 4.0: Mobilization to Save Civilization” by Lester R. Brown (Earth Policy Institute) (see Chapter 6 Overview “Designing Cities for People: The Ecology of Cities”—accessible at http://www.earth-policy.org/books/pb4/PB4ch6_ss2) (first paragraph) (confirmed June 15, 2016)

c) From the Press Release titled “The True Cost of Privatized Motorization” (paragraphs 4 and 5) at the in the Media Section for the (UN-Habitat) “Global Report on Human Settlements 2013 - Planning and Design for Sustainable Urban Mobility” (see <http://unhabitat.org/wp-content/uploads/2013/06/pr5.pdf>)) (confirmed June 15, 2016)

d) From article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry” by Alister Doyle, Environment Correspondent posted at Huffington Post April 3, 2014 (paragraph 4) (at http://www.huffingtonpost.com/2014/04/03/un-climate-chief-figueres-oil-gas_n_5082782.html?utm_hp_ref=green&ir=Green) (confirmed June 15, 2016)

e) From Special Order speech on floor of House of Representatives February 28, 2008 by Rep. Roscoe Bartlett (R-MD). Transcript used to be at <http://www.xecu.net/thorn/PO/PO-Feb28-2008.html> , but that webpage no longer exists. [Note: the above link, which no longer exists, provided links to special order speeches on peak oil and energy by Rep Bartlett from March 14, 2005 to July 17, 2008 (35 different special order speeches on peak oil).] Fortunately, the February 28, 2008 Special Order speech is also on C-Span (at www.c-span.org/video/?204210-1/house-session), and the quoted passages are in a section from 2:53:00 to 2:54:30 (confirmed June 15, 2016)

5) The increasing world population and its implications relating to widespread resource depletion— with a special focus on the increasing number of people who are consuming material goods and ecological resources *indiscriminately*

“Over the past 50 years, humans have changed ecosystems more rapidly and extensively than in any comparable period of time in human history....”

a) From www.infoplease.com at www.infoplease.com/ipa/A0883352.html ; and U.S. Bureau of the Census POP Clock estimate at <http://www.census.gov/popclock/> (confirmed June 15, 2016)

b) The webpage for the Millennium Ecosystem Assessment Reports is <http://www.millenniumassessment.org/en/Reports.html> . The “Synthesis” Report which contains the quoted passage is titled “Ecosystems and Human Well-Being” and is at (<http://www.millenniumassessment.org/documents/document.356.aspx.pdf>) The quoted passage is from the section “Summary for Policy Makers”, on p. 1 (see box titled “Four Main Findings”--with 4 “bullets (confirmed June 15, 2016)

c) From [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](http://www.unep.org/press/docs/2011/01/20110120_towards_a_green_economy.pdf) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016)

d) From “World on the Edge: How to Prevent Environmental and Economic Collapse” by Lester R. Brown Earth Policy Institute (January, 2011) (in Chapter 2 Overview “Falling Water Tables and Shrinking Harvests”) (paragraph 8)(at <http://www.earth-policy.org/books/wote/wotech2>) (confirmed June 15, 2016)

e) From Press Release for International Program on the State of the Ocean (IPSO) “State of the Ocean Report 2013” (October 3, 2013) (see paragraph 1 at <https://www.openchannels.org/sites/default/files/Greater,%20Faster,%20Closer%20-%20Latest%20Review%20of%20Science%20Reveals%20Ocean%20in%20Critical%20State%20from%20Cumulative%20Impacts.pdf>) (confirmed June 15, 2016)

f) From Press Release for “World on the Edge” by Lester R. Brown (last paragraph) at the website of the Earth Policy Institute (January, 2011) see paragraph 1 at <http://www.earth-policy.org/books/wote/wotepr>) (confirmed June 15, 2016)

g) From Press Release (January, 2006) for “Plan B 2.0: Rescuing a Planet Under Stress and a Civilization in Trouble” by Lester R. Brown (Earth Policy Institute) (paragraph 20)(press release at <http://www.earth-policy.org/books/pb2/pb2pr>] (confirmed June 15, 2016)

h) From the webpage titled “The Top Ten Causes of Death” in the Media Center section of the website for the World Health Organization (see Question 5) (at <http://www.who.int/mediacentre/factsheets/fs310/en/index2.html>) (confirmed June 15, 2016)

i) From the Alcohol Fact Sheet (February, 2011) at the Media Center of the World Health Organization (in “Key Facts” section, see “Bullet” #1, at <http://www.who.int/mediacentre/factsheets/fs349/en/index.html>] (confirmed June 15, 2016)

j) From the Wikipedia webpage for “Epidemiology of Obesity” (paragraphs 1) (at http://en.wikipedia.org/wiki/Epidemiology_of_obesity] (confirmed June 15, 2016)

6) We are creating more and more “urban agglomerations”—(cities with a population of more than 1 million people--more than 400), which require more and more complex and energy intensive infrastructures, which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment, and which is a trend that will need to be reversed in favor of villages, towns, and small cities which are less carbon-intensive and more ecologically sustainable

“... which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment....”

a) First four statements from the website of Population Reference Bureau—see webpage titled “Human Population: Urbanization” at <http://www.prb.org/Publications/Lesson-Plans/HumanPopulation/Urbanization.aspx> (see paragraphs one and two) (confirmed June 15, 2016)

Last statement from the webpage “World Cities” at the Global Sherpa website (see Section “Mega-cities”, paragraph 2) (at <http://www.globalsherpa.org/cities-world-city>) (confirmed June 15, 2016)

b) From “Plan B 4.0: Mobilization to Save Civilization” by Lester R. Brown (Earth Policy Institute) (see Chapter 6 Overview “Designing Cities for People: The Ecology of Cities”—accessible at http://www.earth-policy.org/books/pb4/PB4ch6_ss2) (first paragraph) (confirmed June 15, 2016)

c) From “Plan B 4.0: Mobilization to Save Civilization” by Lester R. Brown (Earth Policy Institute) (see Chapter 6 Overview “Designing Cities for People: The Ecology of Cities”—accessible at http://www.earth-policy.org/books/pb4/PB4ch6_ss2) (paragraph 5) (confirmed June 15, 2016)

d) From article “Peak Water: What happens when the wells go dry?” by Lester R. Brown (in paragraph 9) at the Earth Policy Institute website (July, 2013) (see http://www.earth-policy.org/plan_b_updates/2013/update115)] (confirmed June 15, 2016)

e) From article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry” by Alister Doyle, Environment Correspondent posted at Huffington Post April 3, 2014 (paragraph 4) (at http://www.huffingtonpost.com/2014/04/03/un-climate-chief-figueres-oil-gas_n_5082782.html?utm_hp_ref=green&ir=Green) (confirmed June 15, 2016)

f) From the “Grade Sheet: America’s Infrastructure Investment Needs” of the ASCE “2013 Report Card for America’s Infrastructure” at the website of the American Society of Civil Engineers (see <http://www.infrastructurereportcard.org/a/#p/grade-sheet/americas-infrastructure-investment-needs>) (Note: may only come up on Internet Explorer) (confirmed June 15, 2016)

7) Global inequities and the tragic cycles of malnutrition, disease, and death

“12 percent of the world's population uses 85 percent of its water, and none of the 12 percent lives in developing countries.”

a) From article “Global Wealth Reaches New All-Time High” (Text: Richard Kersley, Head of Global Securities Products and Themes, Credit Suisse; Text: Michael O’Sullivan, Chief Investment Officer, UK & EEMEA, Credit Suisse; Video: Cushla Sherlock, Editor, Credit Suisse, at the “News and Videos” section of the Credit Suisse website (last sentence in last paragraph) (see <https://www.credit-suisse.com/ch/en/news-and-expertise/research/credit-suisse-research-institute/news-and-videos.article.html/article/pwp/news-and-expertise/2013/10/en/global-wealth-reaches-new-all-time-high.html>) (confirmed June 15, 2016)

- b) From the World Food Programme website, in the “Hunger” section (in paragraph 1 at <https://www.wfp.org/hunger>) (confirmed June 15, 2016)
- c) From the World Food Programme website, in the “Hunger Statistics” section (see Bullet #5 at <https://www.wfp.org/hunger/stats>) (confirmed June 15, 2016)
- d) From “The Data” webpage, at the Food Tank website (see “Obesity Facts”) (at <http://foodtank.org/the-data>] (confirmed June 15, 2016)
- e) From HBO Series: “The Weight of the Nation: Confronting the Obesity Epidemic” (Part 4: Challenges; 1 hour and 8 minutes) (4 part series) (from paragraph 6 of text overview of Part 4) (at <http://theweightofthenation.hbo.com/films/main-films/Challenges>) (confirmed June 15, 2016) [Special Note: *Highly Recommended*--Highlights from video “The Weight of the Nation: Confronting the Obesity Epidemic” (Part 4: Challenges)(Highlights: 16:00—20:35 The modern food industry—and automated society—has caused changes in our lifestyle) (confirmed June 15, 2016)
- f) From the “Using Less Wood Quick Fact Series” fact sheet titled “Focus on Wood Consumption” (at the website for Resource Conservation Alliance) (paragraph 2) (fact sheet at <http://woodconsumption.org/issues/wood.pdf>) (confirmed June 15, 2016)
- g) From the Hunger Project Canada website, in the Section “Inspiring Change Together”, see “statistic window” #8 at <http://www.thehungerproject.ca/#inspiring-change-together/ctzx> (confirmed June 15, 2016)
- h) From the “Water Facts” webpage of The Water Information Program (see section “Water and Golf Courses” at <http://www.waterinfo.org/resources/water-facts>] (confirmed June 15, 2016)
- i) From Chapter 53 of “Te-Tao Ching” (by Lao Tzu) (possibly 6th Century B.C.E.) Translation by Robert G. Hendricks] Ballantine Books 1992
- j) First paragraph: from article “Peak Water: What happens when the wells go dry?” by Lester R. Brown (paragraph 41) at the Earth Policy Institute website (July, 2013) (see http://www.earth-policy.org/plan_b_updates/2013/update115) (confirmed June 15, 2016)
- Last two paragraphs from Chapter 1 “Food: The Weak Link” in “Full Planet, Empty Plates: The New Geopolitics of Food Scarcity” (Book Chapter) by Lester Brown at the Earth Policy Institute website (October, 2012) (see paragraphs associated with footnotes 31-32) (at <http://www.earth-policy.org/books/fpep/fpepch1>] (confirmed June 15, 2016)

8) Significant progress towards positive tipping points for the other challenges cited in this list will almost certainly make it impossible for the U.S., and many other countries, to resolve unprecedented public debt

Unfortunately, the kind of “economic growth” which is most often being referred to includes....

a) From the "National Debt" webpage at the Just Facts website (in section “Quantifying the Public Debt” —fifth “bullet”) (at <http://www.justfacts.com/nationaldebt.basics.asp>) (confirmed June 15, 2016)

b) From article “2015 American Household Credit Card Debt Study” by Erin El Issa, at the NerdWallet website (see Table 1 at <http://www.nerdwallet.com/blog/credit-card-data/average-credit-card-debt-household/>) (confirmed June 15, 2016)

c) From article “UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry” by Alister Doyle, Environment Correspondent posted at Huffington Post April 3, 2014 (paragraph 4) (at http://www.huffingtonpost.com/2014/04/03/un-climate-chief-figueres-oil-gas_n_5082782.html?utm_hp_ref=green&ir=Green) (confirmed June 15, 2016)

d) From October 27, 2012 article titled “Sovereign Environmental Risk” by Achim Steiner (under-Secretary General, United Nations and Executive Director of United Nations Environmental Programme) and Susan Burns (Founder of the Global Footprint Network) at the Project Syndicate website (in paragraph 6—and to access paragraph 6 it is necessary to register, but registering is free) (see <http://www.project-syndicate.org/commentary/natural-resources-and-sovereign-credit-ratings-by-achim-steiner-and-susan-burns>) (confirmed June 16, 2016)

e) by this writer

9) Deterioration of trust/confidence in institutions responsible for guiding public discourse—and the related loss of social and spiritual cohesion

Confidence (not just confidence in financial markets, but confidence in our viability as a species) will be dimmed by a lack of clarity until there is widespread public discourse on the full dimensions of the critical challenges ahead.

a) From [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016)

b) by this writer

c) From report “Armed Forces, Capabilities and Technologies in the 21st Century Environmental Dimensions of Security: Sub-study 1 Peak Oil--Security Policy Implications of Scarce Resources” (112 pages) The study was produced by the Future Analysis department of the Bundeswehr Transformation Center, a branch of the German military (Lead Author: Lt. Col. Thomas Will) Bundeswehr Transformation Centre Future Analysis Branch Prötzelner Chaussee 25 15344 Strausberg November 2010 From article “**Complete English translation of German military analysis of peak oil now available**” by Rick Munroe Published Aug 30 2011 by Energy Bulletin (see <http://energybulletin.net/stories/2011-08-30/complete-english-translation-german-military-analysis-peak-oil-now-available>) (English translation at http://www.energybulletin.net/sites/default/files/Peak%20Oil_Study%20EN.pdf) Specific passage from Chapter 3 “Possible Developments After Global Peak Oil”; Section 3.1 “Possible Peak Oil Induced Implications”; Section 3.1 “Possible Peak Oil Induced Implications”; Subsection 3.1.4 “Intra-Societal Risks of Peak Oil”; subtitle “Loss of Confidence Amongst Society” (p. 55, paragraph 1) (confirmed June 15, 2016)

d) and e) by this writer

10) Sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult— as there are now, in most communities of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time. Thus, even analysis supported by much credible evidence—that there are many danger signs flashing red now (involving significant threats to ecological stability and social cohesion)—can be easily lost amidst a swirl of misinformation, other more trivial information, and the “**siren song**”^(a) of multiple entertainment venues.

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

a) From the Wikipedia webpage for “Siren (Mythology)” (at http://en.wikipedia.org/wiki/Siren_%28mythology%29) (confirmed June 11, 2015)

“In Greek mythology, the Sirens were dangerous yet beautiful creatures, who lured nearby sailors with their enchanting music and voices to shipwreck on the rocky coast of their island.” (in “Introduction”)

“The term “**siren song**” refers to an appeal that is hard to resist but that, if heeded, will lead to a bad conclusion.” (in section “Sirens and death”)

“Odysseus (a legendary Greek king of Ithaca and a hero of Homer's epic poem the Odyssey) was curious as to what the Sirens sang to him, and so, on the advice of Circe, he had all of his sailors plug their ears with beeswax and tie him to the mast. He ordered his men to leave him tied tightly to the mast, no matter how much he would beg. When he heard their beautiful song, he ordered the sailors to untie him but they bound him tighter. When they had passed out of earshot, Odysseus demonstrated with his frowns to be released.” (in section “Encounters with the Sirens”)

Section III. Which, together with evidence from Section II, provides sufficient support for the following conclusions: the “Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions” is a root cause of all the other ten challenges identified in Section II; it is a serious blind spot with implications which are far from being fully appreciated; and it (such a marginalization) should be thought of as one of the strongest indicators that there are unprecedented challenges ahead, and that we have an urgent need for problem solving on a scale most of us have never known before (hence the title of this paper: “Recalibrating Our Moral Compasses”)

- 1) From article (dated February 3, 2015) titled “Figueres: First time the world economy is transformed intentionally” at the website for the United Nations Regional Information Centre for Western Europe (see <http://www.unric.org/en/latest-un-buzz/29623-figueres-first-time-the-world-economy-is-transformed-intentionally>) (paragraph 3) (confirmed June 16, 2016)
- 2) From [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016)
- 3) From book “Educating for Character: How Our Schools Can Teach Respect and Responsibility” by Thomas Lickona (p. 311) Random House Publishing Group 2009 [Passage is accessible at google books (use search “how many good people there are” at <https://books.google.com/books?id=QBIRPLf2siQC&printsec=frontcover&dq=Educating+for+Character:+How&hl=en&sa=X&ei=YPx2VafXOpHvoASepIPwBg&ved=0CDEQ6AEwAA#v=onepage&q=Educating%20for%20Character%3A%20%20How&f=false>) (confirmed June 16, 2016)
- 4) From article “Gandhi’s Swadeshi—The Economics of Permanence” by Satish Kumar (at <http://caravan.squat.net/ICC-en/Krrs-en/ghandi-econ-en.htm> paragraph 15) (confirmed June 15, 2016)
- 5) From article “Global Wealth Reaches New All-Time High” (Text: Richard Kersley, Head of Global Securities Products and Themes, Credit Suisse; Text: Michael O’Sullivan, Chief Investment Officer, UK & EEMEA, Credit Suisse; Video: Cushla Sherlock, Editor, Credit Suisse, at the “News and Videos” section of

the Credit Suisse website (last sentence in last paragraph) (see <https://www.credit-suisse.com/ch/en/news-and-expertise/research/credit-suisse-research-institute/news-and-videos/article.html/article/pwp/news-and-expertise/2013/10/en/global-wealth-reaches-new-all-time-high.html>) (confirmed June 15, 2016)

6) From the “World Report on Violence and Health” (World Health Organization Geneva 2002) in Chapter 9 “The Way Forward: Recommendations for Action” p. 254 (at http://www.who.int/violence_injury_prevention/violence/world_report/en/full_en.pdf) (confirmed June 15, 2016)

Also, from the “World Report of Violence and Health: Summary (Recommendations for Action)” (by the World Health Organization, 2002): (p. 33-34) (at http://www.who.int/violence_injury_prevention/violence/world_report/en/summary_en.pdf) (confirmed June 15, 2016)

7) From the World Food Programme website, in the “Hunger” section (in paragraph 1 at <https://www.wfp.org/hunger>) (confirmed June 15, 2016)

8) From “The Data” webpage, at the Food Tank website (see “Obesity Facts”) (at <http://foodtank.org/the-data>] (confirmed June 15, 2016)

9) From the Hunger Project Canada website, in the Section “Inspiring Change Together”, see “statistic window” #8 at <http://www.thehungerproject.ca/#!inspiring-change-together/ctzx> (confirmed June 15, 2016)

10) From the “World Report on Violence and Health” (World Health Organization Geneva 2002) in Chapter 9 “The Way Forward: Recommendations for Action” p. 254 (at http://www.who.int/violence_injury_prevention/violence/world_report/en/full_en.pdf) (confirmed June 15, 2016)

Also, from the “World Report of Violence and Health: Summary (Recommendations for Action)” (by the World Health Organization, 2002): (p. 33-34) (at http://www.who.int/violence_injury_prevention/violence/world_report/en/summary_en.pdf) (confirmed June 15, 2016)

11) From the Campaign for Tobacco-Free Kids website on the “Toll of Tobacco in the United States” webpage (see paragraph 1 at https://www.tobaccofreekids.org/facts_issues/toll_us/) (confirmed June 15, 2016)

12) From the Alcohol Fact Sheet (February, 2011) at the Media Center of the World Health Organization (see <http://www.who.int/mediacentre/factsheets/fs349/en/index.html>] (confirmed June 15, 2016)

13) From the Wikipedia webpage for “Epidemiology of Obesity” (paragraphs 1) (at http://en.wikipedia.org/wiki/Epidemiology_of_obesity] (confirmed June 15, 2016)

- 14) From article “Gandhi’s Swadeshi—The Economics of Permanence” by Satish Kumar (see paragraph 15 at <http://caravan.squat.net/ICC-en/Krrs-en/ghandi-econ-en.htm>) (confirmed June 15, 2016)
- 15) From article “Global Ad Spend Up 3.2% in 2012” by MarketingCharts staff April 15, 2013 at the MarketingCharts website (see <http://www.marketingcharts.com/uncategorized/global-ad-spend-up-3-2-in-2012-28665/>) (confirmed June 15, 2016)
- 16) From the Worldwatch Institute webpage titled “State of the World 2004: Richer, Fatter, and Not Much Happier” (about “State of the World 2004: Special Focus—The Consumer Society”)(in last paragraph) (quote by Christopher Flavin, former Director at Worldwatch Institute) (see <http://www.worldwatch.org/state-world-2004-richer-fatter-and-not-much-happier>) (confirmed June 15, 2016)
- 17) Excerpt from document titled “Papers on Moral Education—Communicated to the First International Moral Education Congress” (Held at the University of London, September 25-29, 1908) Edited by Gustave Spiller (Hon. General Secretary of the Congress) (accessible through Google Book Search) [Specific excerpt from the Sixth Session, in presentation titled “Systematic Moral Teaching” by Prof. J. S. Mackenzie [University College, Cardiff (UK)], see paragraph 3 of presentation, on p. 224] (Note: Searching book for “MacKenzie” will locate presentation) (confirmed June 15, 2016)
- 18) From Maiese, Michelle. "Moral or Value Conflicts." (in paragraph 7) *Beyond Intractability*. Eds. Guy Burgess and Heidi Burgess. Conflict Information Consortium, University of Colorado, Boulder. Posted: July 2003 <<http://www.beyondintractability.org/essay/intolerable-moral-differences>> (confirmed June 15, 2016)
- 19) From the webpage titled “Engaged Identity” (see 2nd paragraph) at the website of The Contact Project (see <http://thecontactproject.com/engaged-identity/>)] (confirmed June 13, 2016)
- 20) From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey New York The Macmillan Company 1916 (p. 24) (whole text accessible through google books, see <https://books.google.com/books?id=iqROAAAAMAAJ&printsec=frontcover&dq=Democracy+and+Education:+An+Introduction+to+the+Philosophy+of+Education&hl=en&sa=X&ved=0ahUKEwjNreve2arNAhVUJFKHYRNArQQ6AEILjAD#v=onepage&q=Democracy%20and%20Education%3A%20An%20Introduction%20to%20the%20Philosophy%20of%20Education&f=false>) (confirmed June 15, 2016)
- 21) From “General Education in a Free Society” (The Harvard Committee, 1945)] (accessible in “American Higher Education Transformed 1940-2005: Documenting the National Discourse” Ed. Wilson Smith and Thomas Bender Johns Hopkins University Press (2008) (which is accessible at google books; search “truths which none can be free to ignore” or see p. 20) (confirmed June 15, 2016)

Section IV. A 25 point list which describes what kind of collaborative problem solving and community education initiatives we now need—and descriptions of four initiatives (a constellation of initiatives) which could meet that need

1) From [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016)

2) From report “Armed Forces, Capabilities and Technologies in the 21st Century Environmental Dimensions of Security: Sub-study 1 Peak Oil--Security Policy Implications of Scarce Resources” (112 pages) The study was produced by the Future Analysis department of the Bundeswehr Transformation Center, a branch of the German military (Lead Author: Lt. Col. Thomas Will) Bundeswehr Transformation Centre Future Analysis Branch Prötzelner Chaussee 25 15344 Strausberg November 2010 From article **“Complete English translation of German military analysis of peak oil now available” by Rick Munroe** Published Aug 30 2011 by Energy Bulletin (see <http://energybulletin.net/stories/2011-08-30/complete-english-translation-german-military-analysis-peak-oil-now-available>) (English translation at http://www.energybulletin.net/sites/default/files/Peak%20Oil_Study%20EN.pdf) (confirmed June 16, 2016)

Specific passage from Chapter 3 “Possible Developments After Global Peak Oil”; Section 3.1 “Possible Peak Oil Induced Implications”; Section 3.1 “Possible Peak Oil Induced Implications”; Subsection 3.1.4 “Intra-Societal Risks of Peak Oil”; subtitle “Upheaval in Economic Structures” (p. 54, paragraph 1)

3) From book “Educating for Character: How Our Schools Can Teach Respect and Responsibility” by Thomas Lickona (p. 311) Random House Publishing Group 2009 [Passage is accessible at google books (use search “how many good people there are” at <https://books.google.com/books?id=QBIRPLf2siQC&printsec=frontcover&dq=Educating+for+Character:+How&hl=en&sa=X&ei=YPx2VafXOpHvoASepIPwBg&ved=0CDEQ6AEwAA#v=onepage&q=Educating%20for%20Character%3A%20%20How&f=false>) (confirmed June 16, 2016)

4) Quoted text from [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016) The quoted text was from the following paragraph: “Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have

contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.”

5) The “Chattanooga: A Community with a Vision” video is at <https://vimeo.com/9653090> --and is *highly recommended* by this writer. (confirmed June 16, 2016)

6) Statistics are from “Revision 2000: Take Charge Again”, a brochure this writer received from Chattanooga Venture.

These statistics were also accessible in a detailed overview of Chattanooga community revitalization efforts titled “Chattanooga: The Sustainable City”, by John Carr, in “Boundary Crossers: Case Studies of How Ten of America’s Metropolitan Regions Work” eds. Bruce Adams and John Parr College Park, MD James MacGregor Burns Academy of Leadership 1998

An online source for these statistics which is currently accessible: a short article titled “Best Practice: Chattanooga Venture/Community Vision” in the “Best Practices Surveys: Survey Reports” section of the Best Manufacturing Practices website (see paragraph 3 at http://www.bmpcoe.org/bestpractices/internal/chatt/chatt_8.html) (confirmed June 16, 2016)

7) The [“15 Step Outline for Community Visioning Initiative”](#) (28 pages; 2008)(outdated links) contains much of the information as the original outline provided for a document titled [“1000Communities²”](#) (“1000Communities Squared: 1000 Community Visioning Initiatives X Community Centers with Ongoing Workshops + Sister Community Equals an exponential increase in our collective capacity to resolve the challenges of our times”)(162 pages; June, 2008)(also has outdated links) (confirmed June 16, 2016) (Some of the outdated links in the above articles may be found in the document links of the “About the IPCR Initiative”, at the CPCS Initiative website (see <http://www.cpcsi.org/about-the-ipcr-initiative.html>) (confirmed June 16, 2016)

8) From report “Armed Forces, Capabilities and Technologies in the 21st Century Environmental Dimensions of Security: Sub-study 1 Peak Oil--Security Policy Implications of Scarce Resources” (112 pages) The study was produced by the Future Analysis department of the Bundeswehr Transformation Center, a branch of the German military (Lead Author: Lt. Col. Thomas Will) Bundeswehr Transformation Centre Future Analysis Branch Prötzelner Chaussee 25 15344 Strausberg November 2010 From article **“Complete English translation of German military analysis of peak oil now available”** by Rick Munroe Published Aug 30 2011 by Energy Bulletin (see <http://energybulletin.net/stories/2011-08-30/complete-english-translation-german-military-analysis-peak-oil-now-available>) (English translation at http://www.energybulletin.net/sites/default/files/Peak%20Oil_Study%20EN.pdf)(confirmed June 16, 2016)

Specific text from Chapter 3 “Possible Developments After Global Peak Oil”; Section 3.1 “Possible Peak Oil Induced Implications”; Section 3.1 “Possible Peak Oil Induced Implications”; Subsection 3.1.4 “Intra-Societal Risks of Peak Oil”; subtitle “Upheaval in Economic Structures” (p. 54, paragraph 1)

9) From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey New York The Macmillan Company 1916 (p. 24) (whole text accessible through google books, see <https://books.google.com/books?id=iqROAAAAMAAJ&printsec=frontcover&dq=Democracy+and+Education:+An+Introduction+to+the+Philosophy+of+Education&hl=en&sa=X&ved=0ahUKEwjNreve2arNAhVUJFIKHYNArQQ6AEILjAD#v=onepage&q=Democracy%20and%20Education%3A%20An%20Introduction%20to%20the%20Philosophy%20of%20Education&f=false>) (confirmed June 15, 2016)

10) From “General Education in a Free Society” (The Harvard Committee, 1945)] (accessible in “American Higher Education Transformed 1940-2005: Documenting the National Discourse” Ed. Wilson Smith and Thomas Bender Johns Hopkins University Press (2008) (which is accessible at google books; search “truths which none can be free to ignore” or see p. 20) (confirmed June 16, 2016)

11) The outreach document which was used for seeking managing editors, publishers, and whole communities who would like to be among the pioneers experimenting with this new approach to the community service role of “newspapers”: a [3 page Press Release](#) in a “Letter to the Editor” format. The 3 page Press Release was sent to many small town newspapers, and to the Press Associations or Newspaper Publishing Associations in all 50 states in the United States.

Section V. Using our collective capacity to resolve even the most profound challenges to discover our collective spiritual destiny

1) Quoted text from from [“Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication”](#) United Nations Environment Programme 2011; [in Introduction, see section “An Era of Capital Misallocation” (insufficient numbering—see the first and second pages of the introduction)] (confirmed June 15, 2016) The quoted text was from the following paragraph: “Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.”

2) From the homepage of the website for Dialogue by Design (at <http://www.dialoguebydesign.co.uk/>) (confirmed June 16, 2016)

3) From the homepage of the website for Dialogue by Design—(see paragraphs 1 and 2 at <http://www.dialoguebydesign.co.uk/who-we-are/about/>) (confirmed June 16, 2016)

- 4) From the homepage of the website for D3 Associates (in paragraphs 1 and 2) (at <http://d3associates.net/>) (confirmed June 16, 2016)
- 5) From the “How D3 Can Help You” section of the D3 Associates website (paragraph 2 at <http://d3associates.net/about-d3/how-d3-can-help-you>) (confirmed June 16, 2016)
- 6) From the “About” webpage, at the Beyond Intractability website (a project of the University of Colorado Conflict Information Consortium) (in Section “The Beyond Intractability/CRInfo Knowledge Base”, paragraphs 1 and 2 at <http://www.beyondintractability.org/about/about-beyond-intractability>) (confirmed June 16, 2016)
- 7) From the “About Us” webpage of the Global Campaign for Peace Education website (see left column of page, paragraphs 1 and 2 at <http://www.peace-ed-campaign.org/about/>) (confirmed June 16, 2016)
- 8) From the “About Us” section (in paragraphs 1 and 2) of the website for the Joint Program for Survey Methodology (at <http://jointprogram.umd.edu/about>) (Note: text does not appear in Internet Explorer) (confirmed June 16, 2016)
- 9) From the “Our Purpose” subsection of the “Mission and Values” section, at the website of Campus Compact (see <http://compact.org/who-we-are/mission-and-vision/>) (confirmed June 16, 2016)
- 10) From the “Campus Compact Overview” webpage, and the Campus Compact website (see <http://compact.org/who-we-are/>) (confirmed June 16, 2016)
- 11) From the “Our Mission” subsection of the “Who We Are” section, at the website for the Talloires Network (see <http://talloiresnetwork.tufts.edu/who-we-ar/>) (confirmed June 16, 2016)
- 12) From the “Talloires Network Members” webpage, and the Talloires Network website (see <http://talloiresnetwork.tufts.edu/who-we-ar/talloires-network-members/>) (confirmed June 16, 2016)
- 13) From the “AASHE Mission, Vision and Goals” webpage, at the website for the Association for the Advancement of Sustainability in Higher Education website (see <http://www.aashe.org/about/aashe-mission-vision-goals>) (confirmed June 11, 2015)
- 14) From the “AASHE Resource Center” webpage at the website for the Association for the Advancement of Sustainability in Higher Education website (see paragraph 1 at <http://www.aashe.org/resources>) (confirmed June 16, 2016)
- 15) From the “About the Curriculum for the Bioregion” section of the “About Us” webpage, at the website for Curriculum for the Bioregion (see paragraphs 1 and 2 at <http://bioregion.evergreen.edu/aboutus.html>) (confirmed June 16, 2016)

- 16) From the “Community Based Learning, Service-Learning and Civic Engagement” section of the “Promising Pedagogies” webpage, at the website for Curriculum for the Bioregion (see <http://bioregion.evergreen.edu/promisingpedagogies.html>) (confirmed June 16, 2016)
- 17) From the “Who We Are” webpage (paragraph 1) at the website for World Learning (see <http://www.worldlearning.org/who-we-are/>) (confirmed June 16, 2016)
- 18) From the “Participant Training” section (paragraph 2) of the “Our Approach” webpage, at the website for World Learning (see <http://www.worldlearning.org/our-approach/participant-training/>) (confirmed June 16, 2016)
- 19) From the “About Us” section of the “Who We Are” webpage, at the website for the Institute for International Education (see <http://www.iie.org/Who-We-Are/Mission-and-Values>) (confirmed June 16, 2016)
- 20) From the “Our Mission” subsection of the “About Us” section of the “Who We Are” webpage, at the website for the Institute for International Education (see <http://www.iie.org/Who-We-Are/Mission-and-Values>) (confirmed June 16, 2016)
- 21) From the “Our Approach” webpage at the Teachers Without Borders website (see paragraphs 3 and 4 in column on left side at <http://teacherswithoutborders.org/approach/>) (confirmed June 16, 2016)
- 22) From the “Our Approach” webpage at the Teachers Without Borders website (see paragraph 2 and 3 in column on right side at <http://teacherswithoutborders.org/approach/>) (confirmed June 16, 2016)
- 23) From the “About AACTE” webpage, at the website for the American Association of Colleges for Teacher Preparation (see paragraph 1 the “Mission” tab at <http://aacte.org/about-aacte>) (confirmed June 16, 2016)
- 24) From the “Mission and Vision” subsection of the “About Us” section of the Gaia Education website (see <http://www.gaiaeducation.net/index.php/en/about-us/who-is-gaia>) (confirmed June 16, 2016)
- 25) From the “Ecovillage Design Education” subsection of the “Education” section, at the website for the Global Ecovillage Network (see <http://gen.ecovillage.org/en/page/education>) (confirmed June 16, 2016)
- 26) From the “What is GEN?” subsection of the “About GEN” section, at the website for the Global Ecovillage Network (see <http://gen.ecovillage.org/en/page/what-gen>) (confirmed June 16, 2016)
- 27) From the “About GEN’s Work” subsection of the “GEN Work” section, at the website for the Global Ecovillage network (see <http://gen.ecovillage.org/en/page/about-gens-work>) (confirmed June 16, 2016)
- 28) From the “Vision” section of the “Vision and History” webpage, at the website for Religions for Peace International (see paragraphs 2 and 3 at <http://www.religionsforpeaceinternational.org/vision-history/vision>) (confirmed June 16, 2016)

- 29) From the “United Religions Initiative” webpage at Wikipedia (see paragraph 1) (at https://en.wikipedia.org/wiki/United_Religions_Initiative) (confirmed June 16, 2016)
- 30) From the “Cooperation Circles” webpage, at the website for the United Religions Initiative (see http://www.uri.org/cooperation_circles) (confirmed June 16, 2016)
- 31) From the “Mission” section of the “About URI” webpage, at the website for the United Religions Initiative (at https://www.uri.org/about_uri) (confirmed June 16, 2016)
- 32) From the “Preamble” subsection (see statement 10) in the “Preamble, Purpose and Principles” section of the “Charter” webpage, at the website for the United Religions Initiative (see https://www.uri.org/about_uri/charter/preamble_purpose_and_principles) (confirmed June 16, 2016)
- 33) From the “Mission” section (see paragraph 2) of the “About the Project” webpage, at the website for The Pluralism Project (see <http://www.pluralism.org/about/mission>) (confirmed June 16, 2016)
- 34) From the “Mission” section (see paragraph 3, and points 1 and 4)) of the “About the Project” webpage, at the website for The Pluralism Project (see <http://www.pluralism.org/about/mission>) (confirmed June 16, 2016)
- 35) From the “About Us (Overview)” section of the “About Us” webpage, at the website for First Peoples Worldwide (see paragraphs 1 and 2 at <http://www.firstpeoples.org/about-us/about-us>) (confirmed June 16, 2016)
- 36) From book “Educating for Character: How Our Schools Can Teach Respect and Responsibility” by Thomas Lickona (p. 311) Random House Publishing Group 2009 [Passage is accessible at google books (use search “how many good people there are” at <https://books.google.com/books?id=QBIRPLf2siQC&printsec=frontcover&dq=Educating+for+Character:+How&hl=en&sa=X&ei=YPx2VafXOpHvoASepIPwBg&ved=0CDEQ6AEwAA#v=onepage&q=Educating%20for%20Character%3A%20%20How&f=false>) (confirmed June 16, 2016)
- 37) 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 [Note: I found the “faith mentor” from this dissertation in the Library of Congress, Washington D.C. Although I have not checked the following source, it is likely the same definition is in the book “Faith Matters: Faith-Mentoring in the Faith Community (144 pages; 1996) by Sondra Higgins Matthaei (available from Amazon for \$.01 plus shipping)]
- 38) and 39) These two quotes are no longer accessible at the website for the Kunzang Odsal Palyul Changchub Choling (KPC), a Vajrayana Buddhist temple in the in the Nyingma tradition [Poolesville, Maryland (USA)] However, the following quote may suffice to verify that the 24 hour prayer vigil is

ongoing, and the prayer room is still accessible “24/7”: “In Maryland, KPC has been operating a 24 Hour Prayer Vigil for World Peace since 1985. The Prayer Vigil is considered the heartbeat of the temple, and is an ongoing expression of the fundamental Buddhist commitment to end suffering. The Temple’s Prayer Room is open 24 hours a day for all who seek refuge to pray and meditate.” [From the “About KPC” section of the Kunzang Odsal Palyul Changchub Choling (KPC) website (see paragraph 3 at <http://www.tara.org/about-kpc/>) (confirmed June 16, 2016)

40) From the book “Why the Village Movement?” by J.C. Kumarappa Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 72 [Notes: 1) The edition this writer had includes the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi (India) in 1960) 2) According to WorldCat (interlibrary loan service), there are 12 copies of this particular edition in libraries worldwide. Thus, it is possible to request a copy of this book through your local library.]

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) (see <http://www.kigs.org/about-us.htm> , paragraph 8)] (confirmed June 16, 2016)

41) From the book “Why the Village Movement?” by J.C. Kumarappa Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 72

42) From the book “Why the Village Movement?” by J.C. Kumarappa Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 79

43) From the book “Why the Village Movement?” by J.C. Kumarappa Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 73

44) From the webpage titled “Engaged Identity” (see 2nd paragraph) at the website of The Contact Project (see <http://thecontactproject.com/engaged-identity/>)] (confirmed June 13, 2016)