

Growing Wisdom and Compassion in Small Communities (13 Steps)

This document provides an outline for a “trellis” by which a careful process of “growing” could occur, and be carefully monitored and evaluated as it proceeded.

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| | |
|--|----|
| Introduction..... | 1 |
| The 13 Steps: (with bookmarks) | |
| 1. “Community Good News Networks”..... | 9 |
| 2. “Community Faith Mentoring Networks” | 10 |
| 3. “Spiritual Friendships” | 11 |
| 4. “Interfaith Peace Vigils” | 12 |
| 5. “Recalibrating Our Moral Compasses (ROMC) Surveys” | 15 |
| 6. “Community Visioning Initiatives” | 18 |
| 7. “Neighborhood Learning Centers” | 22 |
| 8. “Spiritually Responsible Investing” | 25 |
| 9. “Ecological Sustainability/Permaculture/Ecovillages” | 29 |
| 10. “Appropriate Technology” | 35 |
| 11. “Food Sovereignty/Food Waste/Obesity/Local Food Councils/Community Supported Ag” | 41 |
| 12. “Local Currency” | 48 |
| 13. “Neighbor to Neighbor Community Education (NTNCE) Projects in Local Newspapers” | 54 |
| Appendix | |
| “Unprecedented Challenges Ahead—February, 2017” (2p.)..... | 58 |
| “30 Propositions and Premises which make up The CPCS Initiative” (4p.)..... | 60 |
| Notes and Source References..... | 64 |

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An Introduction to “Growing Wisdom and Compassion in Small Communities”

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative

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.

In February, 2017, The CPCS Initiative sent a [“Convergence of Critical Challenges Alert”](#) to:

- 1) peacebuilding organizations and peacebuilding graduate study programs
- 2) chaplains and offices of religious and spiritual life at universities and colleges
- 3) national and international organizations associated with religious and spiritual life in higher education

In that “Convergence of Critical Challenges Alert”--

In that “Alert”, this writer offered the following three key indicators as a way of measuring if we are On Track with the cultural transformation necessary to resolve the challenges of our times--

- 1) Now... only a small percentage of people understand the following insight, *and are able to apply it in the everyday circumstances of the communities they live in.*

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.

We need a high percentage of people who understand this insight--*and are able to apply it in the everyday circumstances of the communities they live in.*

- 2) We need to be on the same side, helping each other.

- 3) We need to be making best use of the knowledge and skills each one of us has.

Further—we need to achieve significant positive tipping points on those three key indicators (above) before negative feedback loops in many areas (climate change disasters; greed and corruption; the consumption juggernaut; water shortages; global inequities, overindulgence, malnutrition, and disease; unsuccessful transitions to carbon neutral--and ecologically sustainable--economies; transitional unemployment; loss of trust in institutions responsible for guiding public discourse; negative stereotypes; cynicism and violence; etc) *destabilize social cohesion...*

And--until we have reached significant positive tipping points on the above three key indicators, the highest level of warning is justified.

The “Convergence of Critical Challenges”

The cultural transformation necessary to reduce greenhouse gas emissions, and mitigate global warming is, by itself, enough to justify the highest level of warning since:

- a) there is uncertainty about how negative feedback loops are triggered
- b) there is a quickly closing window of opportunity for staying below +2°C (+3.6°F)
- c) investment in the energy sector requires long-range planning
- d) although there is much very credible information available--about what causes global warming and climate change, how widespread the negative impacts are already, how catastrophic negative impacts could be in the future, and what we can do to reduce Greenhouse Gas Emissions and minimize negative impacts--we live in *very complex cultural landscapes*, and there are many different kinds of moral compasses attempting to navigate such landscapes.

Unfortunately, what we have now is a **convergence of critical challenges** ([here is a two page description of the ten most critical challenges identified by this writer](#)).

The ten critical challenges identified by this writer:

- 1) Global warming and reducing carbon emissions
- 2) A marginalization of the treasured wisdom associated with religious, spiritual, and moral traditions
- 3) Cultures of violence, greed, corruption, and overindulgence
- 4) The end of the Fossil Fuel Era
- 5) The increasing world population and its implications relating to widespread resource depletion
- 6) Current trends indicate that we are creating more and more “urban agglomerations”--(megacities with a population of more than 1 million people--more than 400)—and *almost all megacities are running massive “ecological deficits”*

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

Unprecedented Challenges + Serious Blind Spots + Most Complex Cultural Landscapes Ever Created on Earth = “Way Beyond” Uncharted Territory

This writer recognizes that unprecedented efforts are being made towards resolving many of the challenges of our modern, advanced societies. Even so, during the three to eight decades of unprecedented cultural transformation needed to achieve--and adjust to--carbon neutral economies, *this writer believes many serious blind spots will be discovered--issues which are far from being fully appreciated now, and issues which are serious enough to cripple our best efforts, if not remedied.*

One such blind spot, which this writer has identified (and rated #2 in his list of the ten most critical challenges of our times), is “A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions”.

Consider the three observations below, all of which have many serious negative implications--

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

In addition, **we now live in the most complex cultural landscapes ever created on Planet Earth.**

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.

And further--what if cynicism causes human aspirations to lean towards degrading aspects of human morality, instead of uplifting aspects of human morality, at this profoundly critical time—when we are at one of the most significant crossroads in the evolution of life on Planet Earth?

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:

- 1) sacrifice personal desires for the greater good of the whole
- 2) find contentment and quality of life while consuming less material goods and ecological services
- 3) 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
- 4) use resources carefully, so that there is surplus available for emergency assistance
- 5) support community life and cultural traditions which “... bring to the fore 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”.

This writer believes that--at this most critical time in the history of life on Planet Earth--we have an urgent need to make unprecedented progress towards resolving timeless shortcomings of human nature—*even though such shortcomings are perceived as so much a part of who we are that most of us accept such as inevitable*. **Thus, the uncharted territory we thought we were in to achieve carbon neutral economies might be more accurately described as “way beyond” uncharted.** There should be no one who has any doubts: 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.

It is the complexity of succeeding in integrating wisdom and compassion into the everyday circumstances of community life--at this critical time when wisdom and compassion are so urgently needed--which has persuaded this writer to make what contributions he can, and to issue the Convergence of Critical Challenges Alert in February, 2017.

The Four Part “Constellation of Initiatives” Approach in the CPCS Initiative Summary Paper

We need many plans of action, in communities around the world--

- a) which go beyond the efforts currently in progress
- b) which will exponentially increase solution-oriented activity
- c) which can assure us that wisdom and compassion will be “coming through the mist as much as they should be”
- d) *which people from every variety of circumstances can trust*
- e) *which will help people discover for themselves how much we all need to be learning so that we can be part of the solutions... and how much we really need to be on the same side, helping each other.*

The CPCS Initiative Summary Paper [[Recalibrating Our Moral Compasses: to resolve unprecedented challenges and discover our collective spiritual destiny” \(85 pages; June, 2015, updated July, 2016\)](#)] includes an overview of The CPCS Initiatives’ “constellation of initiatives” approach to collaborative problem solving, community education, and citizen peacebuilding (which is offered as an example of the kind of “constellation of initiatives” approach necessary to fulfill the above requirements, and help accomplish the unprecedented cultural transformation ahead). The four part “constellation of initiatives” approach:

- 1) Recalibrating Our Moral Compasses Surveys
- 2) Community Visioning Initiatives
- 3) Neighborhood Learning Centers
- 4) Neighbor to Neighbor Community Education (NTNCE) Projects in local newspapers

[In the CPCS Initiative Summary Paper, the above listed 4 steps are highlighted (and detailed overviews are provided) on p. 36-45. For a detailed overview of each of steps in this “13 Step” document, see Step #5, #6, #7, and #13.]

And while there are examples of one or two of the above four part “constellation of initiatives” approach actually being applied in community and regional settings, the reasons for the applications is often “revitalizing economic growth”--or an effort to make significant progress on issues which are only a small part of the challenges ahead. Unfortunately, it is more difficult to point to examples of the whole four part approach being applied as a response to most of the ten challenges identified in the [“Unprecedented Challenges Ahead—February 2017”](#) assessment (also in Appendix of this paper). And yet... many more steps, many more projects, and many more initiatives, are needed--to reach positive tipping points on the many critical challenges ahead. To emphasize this very point--*that we need to exponentially accelerate our efforts, to a level of collaborative problem solving most of us have never known before*--this writer has revisited some older CPCS Initiative documents, and expanded on them to

create this “13 Step...” document. [Two key documents in the process: the [Spring, 2005 issue of The IPCR Journal/Newsletter](#) (which had brief descriptions of seven “steps”)—and the most recent “step” document “Ten Steps for Long Term Culture Change” (30 pages; 2014).] Regarding this current version, this writer believes that *the 13 steps in this document can have such positive multiplier effects in the specific area of integrating wisdom and compassion into the everyday circumstances of community life that it is worth advocating for them, and finding ways to create start-up versions of them, at every possible opportunity.*

The Down-To-Earth Practical Value of Wisdom

Consider:

“... 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....” (italics by this writer) [From “General Education in a Free Society, The Harvard Report (1945)]

We need to be thinking very carefully at such a critical time, when **Unprecedented Challenges + Serious Blind Spots + Most Complex Cultural Landscapes Ever Created on Earth = “Way Beyond” Uncharted Territory.**

And this writer believes that through examining the 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--

--we can see that there are many people have attained to realizations about the meaning of life, and the relative value of spiritual and material culture...

--and that such realizations can have very down-to-earth practical value....

I now ask you to think carefully about the following observation:

If many people can learn to find contentment and quality of life while consuming much less material goods and ecological services, this limiting of desires at the “root” will save much trouble trying to respond to the symptoms (of unrestrained, or unexamined desires) as they materialize worldwide. This is one of the benefits of spiritual teachings which often gets overlooked.

Can we see, even from this one example, that wisdom can have very down-to-earth practical value?

All the “little events” in everyday community life can have a positive and cumulative effect

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

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

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

Surely, there will be work to do....

I am hoping that this “13 Step...” document—and the www.cpcsi.org website—might generate some discussion among practitioners, instructors, key community leaders, concerned citizens, etc which would raise the quality of ideas, and practical application, in many topic areas including: critical challenges assessment; preliminary survey questionnaire design; stakeholder engagement; low cost lifelong learning systems; community service components of local news media; community economics/local sustainability business networks; community revolving loans/microfinance; low impact transport systems; workforce development; food autonomy, food security, food sovereignty; land use reform; water supply and sewage treatment; recycling, composting, and cradle to cradle manufacturing;

inspiring role models/right livelihood; mentoring and apprenticeships; local currency; sister community relationships; re-evaluating our moral compasses; peacebuilding; and non-violent conflict resolution.

Many people seem to be worried that “the economy” will collapse if there is widespread movement from “consuming material goods and ecological resources indiscriminately” to “discriminating carefully about use of material goods and ecological resources” ... and yet many of the challenges of our times are very deeply rooted in cultural traditions, which suggest that it may require many decades, and many generations, to resolve such challenges. Surely, there will be work to do....

I believe that the most advanced societies are the ones which have been successful at integrating spiritual wisdom into the everyday circumstances of community life.

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative is an effort to apply the accumulated wisdom now accessible to us towards the general goal of integrating spiritual wisdom into the everyday circumstances of community life--and towards the specific goal of generating practical responses to the challenges of our times.

I gladly and willingly contribute time, energy, and money to make the resources and documents of The CPCS Initiative accessible to those people who might benefit from them.

Stefan Pasti
Fulton, Missouri
May, 2017

Growing Wisdom and Compassion in Small Communities (13 Steps)

The 13 Steps are:

1. “Community Good News Networks”
2. “Community Faith Mentoring Networks”
3. “Spiritual Friendships”
4. “Interfaith Peace Vigils”
5. “Recalibrating Our Moral Compasses (ROMC) Surveys”
6. “Community Visioning Initiatives”
7. “Neighborhood Learning Centers”
8. “Spiritually Responsible Investing”
9. “Ecological Sustainability/Permaculture/Ecovillages”
10. “Appropriate Technology”
11. “Food Sovereignty/Food Waste/Local Food Councils/Community Supported Agriculture”
12. “Local Currency”
13. “Neighbor to Neighbor Community Education (NTNCE) Projects”

[Special Note: In addition to the brief overviews of each of the 13 Steps, a summary statement, three related fields of activity [from a list of [“125 Related Fields of Activity”](#) (also at the CPCS Initiative webpage for archived IPCR Initiative documents at <https://www.cpcsi.org/about-the-ipcr-initiative.html>)] and one sample question (from various IPCR and CPCS documents) are included with each step, as examples of starting points for workshop discussion.]

[Additional Note: **Many of the notes and source references from the 2009 version of this paper** (“Ten Steps for Long Term Culture Change”) **have been retained in this version**—as when this writer was seeking to update those notes and references, he found that the older ones (when still accessible) provided some valuable perspective about progress during the eight years since 2009.]

Here are the overviews of the 13 Steps (and their associated summary statements, three related fields of activity, and one sample question).

1. “Community Good News Networks”

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

One way to begin creating “Community Good News Networks” is as follows: ongoing intergenerational programs—programs that bring together elders of the community with young people (ages 5-18) of the community—are created at appropriate meeting places such as local places of worship. Such intergenerational programs would include the following activities:

- 1) collecting and sharing good news articles, stories, etc., and making contributions to “Good News Reference Resources,” specific to local communities and regions
- 2) sending notecards of gratitude and encouragement—and invitations to visit—to people who are making good news in the local community or region
- 3) inspirational sharing meetings featuring “good news makers” from the local community or region.

As more and more good news is discovered, shared, and created, participants can give special attention to identifying the “good news makers” who live near their specific meeting place. A local “Community Faith Mentoring Network” could then be established to facilitate matching people of all ages with “faith mentors” in their local community.

[Note: Step 1 “Community Good News Networks” and Step 13 “Neighbor to Neighbor Community Education (NTNCE) Projects in Local Newspapers” are complementary steps, which would work synergistically to nurture and support each other... as would most of the steps in this paper.]

“Community Good News Networks”

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

Related Fields of Activity—intergenerational projects, positive news, solutions journalism, community journals, mentoring, apprenticeships, capacity building

Example Question for Discussion:

Record Keepers of peacebuilding, community revitalization, and ecological sustainability efforts

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

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

2. “Community Faith Mentoring Networks”

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

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

While the development of a faith mentoring relationship often takes place within a particular faith community, “Community Faith Mentoring Networks” would be a partnership among many different places of worship and faith traditions, for the purpose of

- a) increasing our collective capacity to encourage and inspire individual spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc.
- b) building trust among people from different faith communities and cultural traditions.

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

“Community Faith Mentoring Networks”

Summary Statement: We reap what we sow.

Related Fields of Activity—individual spiritual formation, inspiring role models, right livelihood, community service, interfaith peace vigils, socially engaged spirituality, spiritually responsible investing

Example Questions for Discussion:

Cultivating Sympathy and Compassion

Please name 5 people—who you know personally, and/or who you have been influenced by—who have inspired in you the qualities of sympathy for the suffering of others, and willingness to express compassion in ways which might alleviate some of such suffering.

Question: What does your local community do--specifically, as a community--to nurture, encourage, support, and inspire--to cultivate--such persons, and thus to attract other such people to move into your local community?

3. “Spiritual Friendships”

Currently, the “deepening of spirituality in a caring, accepting environment,” mentioned in connection with the “faith mentor” definition, is most often achieved within the context of specific faith

communities, and faith-oriented family environments. This “deepening of spirituality in a caring, accepting environment” can be deliberately accelerated by the cultivation of “Spiritual Friendships.”

One way of developing “Spiritual Friendships” is as follows...

Within a particular faith community—or *among people from different religious, spiritual, or moral traditions*—small groups are formed which would include the following three elements:

- a) 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.)
- b) 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
- c) 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.)

“Spiritual Friendships”

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

Related Fields of Activity—interfaith dialogue, spiritual discipline, right livelihood, community service, interfaith peace vigils, socially engaged spirituality

Example Question for Discussion:

The person who will help me the most....

Please complete the following sentence in as many ways as you believe may help others who will read your responses:

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

4. “Interfaith Peace Vigils”

One way to begin an Interfaith Peace Vigil would be to invite representatives from as many different religious, spiritual, and moral traditions as possible, within a given local community or region to a meeting, to discuss creating an Interfaith Peace Vigil. One possible goal for an Interfaith Peace Vigil would be for representatives from each of the participating traditions to have one member participating

in the Peace Vigil at all times (24/7)(in such time intervals as they choose). Each group meeting to plan an Interfaith Peace Vigil can decide what goals are appropriate to their capacities.

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

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

One inspiration for this “step” is the 24 Hour Prayer Vigil for World Peace at Kunzang Palyul Choling (KPC), a Tibetan Buddhist Temple in Poolesville, Maryland (USA). The Prayer Vigil at Kunzang Palyul Choling (KPC) began in 1985 and has continued unbroken to the present time. Here are some details about the 24 Hour Prayer Vigil (from “Participation in the Prayer Vigil” at <http://www.tara.org/ourprojects/prayer-vigil/>):

“The prayer vigil for world peace is a precious opportunity to participate in something truly meaningful. Participation in the Prayer Vigil requires commitment to training in Buddhist practice, as well as attending a Prayer Vigil orientation. Prayer Vigil orientation provides information about what practices and prayers to do, responsibilities of prayer vigil participants, prayer room etiquette....”

The Prayer Vigil takes place in the Prayer Room, the main shrine room at Kunzang Palyul Choling (KPC), and is maintained by KPC members. Here is a description of that Prayer Room (though I can no longer find a KPC webpage which includes this description):

“The Prayer Room, the main shrine room at KPC, is filled with altars, prayer benches, and an extensive crystal collection. The express wish of KPC Spiritual Director, Jetsunma Ahkon Lhamo, is that a sacred space for meditation and prayer always be available for those who seek it. For that reason, visitors are welcome to use the Prayer Room for prayer and meditation at any time, night or day. (If you come between midnight and 6 a.m., please ring the doorbell.) Cushions and chairs for meditation are available.” (Note: I have visited many times to reinforce my own spiritual practices.)

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

Interfaith Peace Vigils can have many positive benefits, including

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

“Interfaith Peace Vigils”

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

Related Fields of Activity: meditation, minimum speech, faith mentoring, individual spiritual formation, inspiring role models, right livelihood, community service, interfaith peace vigils, socially engaged spirituality, spiritually responsible investing

Example Questions for Discussion:

Achieving highly advanced forms of wisdom and compassion

Consider the following observations... (by Stefan Pasti, from many CPCS Initiative documents)

Many people may think it is naïve to imagine that people from so many diverse religious, spiritual, moral, and cultural traditions can decide to come together in such a way as to not only encourage, but participate in, a high percentage of constructive thinking and constructive action in response to the difficult challenges ahead (as in the high levels of participation and collaboration encouraged by comprehensive Community Visioning Initiatives). And yet... such skepticism and cynicism depend for their existence on doubts as to whether it is possible for people to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort. *Thus it is that there is a great responsibility on those 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.*

a) For the question below, please check the box which best corresponds to the way you view the following statements:

“It is possible for many people in any given community to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort.”

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

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

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

5. “Recalibrating Our Moral Compasses (ROMC) Surveys”

Consider the following question--which represents one of the 9 question categories currently advocated for use in the Recalibrating Our Moral Compasses (ROMC) Survey Project (project documents at <https://www.cpcsi.org/romc-survey-project.html>)--

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:

- a) Critical Challenge Assessment
- b) Solution Recommendations [specific to your field(s) of activity]
- c) Recommendations for Collaborative Problem Solving Design
- d) Degree of Collaborative Problem Solving Needed
- e) Towards Working Definitions of “Right Livelihood”
- f) Towards Working Definitions of “Moral Compasses”
- g) Features Which Define Advanced Societies
- h) Recommendations for Other People Who Would be Appropriate as Survey Participants
- i) Comments, suggestions, recommendations, etc not brought forward by Questions a-h

[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).]

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.

In addition to the specific advantages of a Recalibrating Our Moral Compass (ROMC) Survey Project, questionnaires and surveys in general--as a community building tool--can provide:

- a) the beginnings of a database of questions that can help build caring communities
- b) a starting point for creating preliminary surveys, as preparation for Community Visioning Initiatives (Example: Responses and summarized results from sending preliminary surveys to 150 key community leaders can provide
 - i) evidence from local leaders of the need for a re-assessment of current priorities
 - ii) an aid to mobilizing a high level of interest in the planned Community Visioning Initiative
 - ii) starting points for workshop topics at “Community Teaching and Learning Centers”)
- c) a focal point for community and individual self-examination [Example: “Quaker's often use what they call ‘queries’ as a focus for individual and collective meditation, consideration and prayer—(and for) guiding Quaker seekers in their search for greater love, truth, and insight into how to serve humanity and live lives that are consistent with their core values.”² (Two Quaker queries: "Do you seek employment consistent with your beliefs, and in service to society?"³ "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?"⁴)]
- d) a way to evaluate a Community Visioning process, so that the most valuable learning experiences can be shared with other communities.

“Recalibrating Our Moral Compasses Surveys”

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

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

Related Fields of Activity—questionnaires, surveys, identifying problems and solutions, community self-awareness, building consensus, right livelihood, accelerating solution-oriented activity

Example Question for Discussion:

“Things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts

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

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

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

6. “Community Visioning Initiatives”

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 Section IV (p. 35-45) of the [CPCS Initiative Summary Paper](#) (85 pages; June, 2015, updated July, 2016)](which includes #5, #6, #7, and #13 in this “13 Step” paper) 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 (see p. 31-34 in CPCS Initiative Summary Paper “Recalibrating Our Moral Compasses: to resolve unprecedented challenges and discover our collective spiritual destiny”). 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.

Estimated cost of community visioning initiatives--and cost comparisons

This writer offers a rough estimate of \$10 million to carry out 1 (one) Community Visioning Initiative of the kind he advocates for in this overview. Thus, 1000 Community Visioning Initiatives would cost about \$10 billion U.S dollars.

Here are 9 different ways of looking at where 10 billion dollars might come from, so that 1000 communities could carry out Community Visioning Initiatives.

[**Statistics from** the CPCS Initiative document [“Invitation Package for Possible Board of Advisors”](#) (589 pages, 3.6MB; **November, 2013**) (see p. xxi in Introduction, and source references from p. 502-505)]

a) \$10 billion is only .005% of the \$207 trillion in personal wealth held by the richest 10 percent.

- b) \$10 billion is .07% of the \$14 trillion of “stranded carbon assets” on the books of publicly listed companies, private companies, state governments and sovereign wealth funds.
- c) \$10 billion is only .57% (a little more than half of 1%) of \$1,750 billion in worldwide military expenditures in 2012.
- d) \$10 billion is 1.8% of (est.) \$557 billion in worldwide advertising spending in 2012.
- e) \$10 billion is 2.4% of the \$419 billion of worldwide gambling revenues in 2011.
- f) \$10 billion is 6% of the \$162 billion people in the United States spent on beer, wine, and liquor in 2011.
- g) If 18% of cable TV subscribers in the United States unsubscribed from cable TV, they could re-direct that money to finance 1000 Community Visioning Initiatives.
- h) Companies marketing cigarettes in the United States could use that \$10 billion per year to fund the costs of implementing 1000 Community Visioning Initiatives.
- i) “Many hands make much work light.”—The result can be that there are countless “ways to earn a living” which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

[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”

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

Related Fields of Activity: identifying challenges and solutions, building trust, developing civic skills

Example Question for Discussion:

The mission of a community visioning initiative (in the area where I am a resident)

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

Community visioning initiatives have, in the past, been used most often for the purpose of maximizing citizen participation in the planning and development phases of community revitalization efforts. Community visioning initiatives can be described as a series of community meetings designed to

facilitate the process of brainstorming ideas, organizing the ideas into goals, prioritizing the goals, and identifying doable steps. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.⁵

Now consider the following statement:

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

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

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

Please fill in the blanks in the above statement.

7. “Neighborhood Learning Centers”

Neighborhood Learning Centers have the potential to be

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

As a support center for Community Visioning Initiatives:

- a) Neighborhood Learning Centers would provide resources for meetings and workshops
- b) Neighborhood Learning Centers would be where residents go to “vote” (submit documents) in response to the five stages of a Community Visioning Initiative: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and developing solution action plans.

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

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

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

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

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

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

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

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

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

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

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

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.

Neighborhood Learning Centers (continued)

“Community Journals”

“Community Journals”—provided in Neighborhood Learning Centers—can encourage handwritten and signed or printed and signed entries/contributions on any aspect of the Community Visioning process, the issues being explored by the Community Visioning process, and/or any subject of interest to a resident of the community where the “Community Journal” is located. Entries may be categorized according to topics, and may include comments, questions, suggestions, resource recommendations, links, etc. There may be as many as 5 copies of a “Community Journal” in each Neighborhood Learning Center.

“Neighborhood Learning Centers”

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

Related Fields of Activity: community centers, meeting places, affordable lifelong education, local learning networks, community revitalization, right livelihood

Example Question for Discussion:

Working Definitions for “Right Livelihood”

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

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

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

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

8. “Spiritually Responsible Investing”

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

As J.C. Kumarappa expresses it in his book “Why the Village Movement?”:

“A buyer hardly realizes he owes any duties at all in his everyday transactions.”⁹ (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.”¹⁰

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 that 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.”¹¹]

As a way of encouraging new exploration into the concept of “Spiritually Responsible Investing”, here are three propositions, and one definition. [Note: The following propositions and definition were first offered in the IPCCR document [“Spiritually Responsible Investing: Integrating Spiritual Wisdom into the Everyday Circumstances of Community Life”](#) (March-April, 2007)] (confirmed May 4, 2017)

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

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

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

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

A Community Journal/Newsletter [a Neighbor to Neighbor Community Education (NTNCE) Project] (see Step #13) can contribute to the careful channeling of our “investments” of time, energy, and money by serving as a “clearinghouse” for “things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.”

And--

“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....”¹²

“... (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.”¹³

Spiritually Responsible Investing (continued)

The Transition to More Solution-Oriented Employment--the example of Booker T. Washington

For those readers who do not know of Booker T. Washington, he was born into slavery, but by a remarkable struggle to gain the benefits of an education, he achieved such success at the Hampton Normal and Agricultural Institute (Hampton, Virginia). During his post graduate work, he was recommended by Hampton founder and president (former Union General Samuel C. Armstrong) to be the founder of an educational institution in Tuskegee, Alabama (in 1881).

(Note: This writer believes that the industrial education model followed at the beginnings of Tuskegee Normal and Industrial Institute, can be “reconfigured” to apply to ecovillage and sustainable community development—and that there are already many well developed model projects along these lines.)

Here are some of excerpts from Booker T. Washington’s autobiography “Up From Slavery” (first published in 1901). Excerpts below are from an accessible for free online version of “Up From Slavery” (location of Table of Contents at <http://xroads.virginia.edu/~HYPER/WASHINGTON/toc.html>)

--From paragraphs 1-3 in the Chapter 10 “A Harder Task Than Making Bricks Without Straw”

a) “From the very beginning, at Tuskegee, I was determined to have the students do not only the agricultural and domestic work, but to have them erect their own buildings. My plan was to have them,

while performing this service, taught the latest and best methods of labour, so that the school would not only get the benefit of their efforts, but the students themselves would be taught to see not only utility in labour, but beauty and dignity; would be taught, in fact, how to lift labour up from mere drudgery and toil, and would learn to love work for its own sake. My plan was not to teach them to work in the old way, but to show them how to make the forces of nature—air, water, steam, electric, horsepower—assist them in their labor.

b) “At first many advised against the experiment of having the buildings erected by the labour of the students, but I was determined to stick to it. I told those who doubted the wisdom of the plan that I knew that our first buildings would not be so comfortable or so complete in their finish as buildings erected by the experienced hands of outside workmen, but that in the teaching of civilization, self-help, and self-reliance, the erection of buildings by the students themselves would more than compensate for any lack of comfort or fine finish.”

c) “I further told those who doubted the wisdom of this plan, that the majority of our students came to us in poverty, from the cabins of the cotton, sugar, and rice plantations of the South, and that while I knew it would please the students very much to place them at once in finely constructed buildings, I felt that it would be following out a more natural process of development to teach them how to construct their own buildings. Mistakes I knew would be made, but these mistakes would teach us valuable lessons for the future.”

--From paragraph 4 in Chapter X “A Harder Task Than Making Bricks Without Straw”

a) “During the now nineteen years' existence of the Tuskegee school, the plan of having the buildings erected by student labour has been adhered to. In this time forty buildings, counting small and large, have been built, and all except four are almost wholly the product of student labour. As an additional result, hundreds of men are now scattered throughout the South who received their knowledge of mechanics while being taught how to erect these buildings. Skill and knowledge are now handed down from one set of students to another in this way, until at the present time a building of any description or size can be constructed wholly by our instructors and students, from the drawing of the plans to the putting in of the electric fixtures, without going off the grounds for a single workman.”

b) “Many white people who had had no contact with the school, and perhaps no sympathy with it, came to us to buy bricks because they found out that ours were good bricks. They discovered that we were supplying a real want in the community.”

--From paragraphs 8, 11 and 12) in Chapter X “A Harder Task Than Making Bricks Without Straw”

a) “When it came to brickmaking, their distaste for manual labour in connection with book education became especially manifest. It was not a pleasant task for one to stand in the mud-pit for hours, with the mud up to his knees. More than one man became disgusted and left the school...”

b) “...Brickmaking has now become such an important industry at the school that last season our students manufactured twelve hundred thousand of first-class bricks, of a quality suitable to be sold in any market. Aside from this, scores of young men have mastered the brickmaking trade - both the

making of bricks by hand and by machinery - and are now engaged in this industry in many parts of the South.

c) "The making of these bricks taught me an important lesson in regard to the relations of the two races in the South. Many white people who had had no contact with the school, and perhaps no sympathy with it, came to us to buy bricks because they found out that ours were good bricks. They discovered that we were supplying a real want in the community. The making of these bricks caused many of the white residents of the neighbourhood to begin to feel that the education of the Negro was not making him worthless, but that in educating our students we were adding something to the wealth and comfort of the community. As the people of the neighbourhood came to us to buy bricks, we got acquainted with them; they traded with us and we with them. Our business interests became intermingled. We had something which they wanted; they had something which we wanted. This, in a large measure, helped to lay the foundation for the pleasant relations that have continued to exist between us and the white people in that section, and which now extend throughout the South."

--From paragraph 15 in Chapter X "A Harder Task Than Making Bricks Without Straw"

"The same principle of industrial education has been carried out in the building of our own wagons, carts, and buggies, from the first. We now own and use on our farm and about the school dozens of these vehicles, and every one of them has been built by the hands of the students. Aside from this, we help supply the local market with these vehicles. The supplying of them to the people in the community has had the same effect as the supplying of bricks, and the man who learns at Tuskegee to build and repair wagons and carts is regarded as a benefactor by both races in the community where he goes. The people with whom he lives and works are going to think twice before they part with such a man."

Spiritually Responsible Investing (continued)

A Key Role for Philanthropy

Here also, it will be most appropriate to provide some inspiration relating to the key role which can be played by philanthropy, in both creating education systems, and in the "just transition" to more solution-oriented employment: (Note: Specifically, this writer believes that if there was anything resembling the kind of philanthropy described below directed to the support of Community Visioning Initiatives, there could be much momentum generated towards resolving the challenges of our times.)

Again, the work of Booker T. Washington (and of the philanthropists who recognized the value of the work he was doing) is most inspirational:

--From the Wikipedia webpage for "Booker T. Washington" at http://en.wikipedia.org/wiki/Booker_T._Washington (note: current text at the Wikipedia webpage has apparently been revised, and is in some ways different from this version)

a) "Washington's philosophy and tireless work on education issues helped him enlist both the moral and substantial financial support of many major white philanthropists. He became friends with such self-made men as Standard Oil magnate Henry Huttleston Rogers; Sears, Roebuck and Company President Julius Rosenwald; and George Eastman, inventor and founder of Kodak. These individuals and

many other wealthy men and women funded his causes, such as supporting Hampton and Tuskegee institutes. Each school was originally founded to produce teachers. However, graduates had often gone back to their local communities only to find precious few schools and educational resources to work with in the largely impoverished South.

b) “In 1912, Rosenwald provided funds for a pilot program involving six new small schools in rural Alabama, which were designed, constructed and opened in 1913 and 1914 and overseen by Tuskegee; the model proved successful. Rosenwald (then) established The Rosenwald Fund. The school building program was one of its largest programs. Using state-of-the-art architectural plans initially drawn by professors at Tuskegee Institute, the Rosenwald Fund spent over four million dollars to help build 4,977 schools, 217 teachers' homes, and 163 shop buildings in 883 counties in 15 states, from Maryland to Texas. The Rosenwald Fund used a system of matching grants, and black communities raised more than \$4.7 million to aid the construction. These schools became known as Rosenwald Schools. The local schools were a source of much community pride and were of priceless value to African-American families when poverty and segregation limited their children's chances. By 1932, the facilities could accommodate one third of all African American children in Southern U.S. schools.”

“Spiritually Responsible Investing”

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

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

Example Question for Discussion:

What goals receive the most significant “investments” of time, energy, and money—each month

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

9. “Ecological Sustainability/Permaculture/Ecovillages”

Consider: the increasing world population, and the increasing number of people who are consuming material goods and ecological services indiscriminately.¹⁴ Evidence is accumulating which suggests that “(the) planet’s ecological systems are on the verge of catastrophic change for which few societies are prepared.” A September, 2007 conference program [referenced here because of its helpful commentary “rooted in the same systemic problem” (see below)] focused on a “Triple Crisis,” a “convergence of three advancing conditions”¹⁵:

a) Planet-wide climate chaos and global warming; (“World carbon emissions must start to decline in only six years if humanity is to stand a chance of preventing dangerous global warming, a group of 20 Nobel prize-winning scientists, economists and writers declared today.”¹⁶)(from “The St. James Palace Memorandum”; May 28, 2009) (quotes from a number of sources are included for notes 15-18)

b) The end of the era of cheap energy (“peak oil”) (“The human community’s central task for the coming decades must be the undoing of its dependence on oil, coal, and natural gas in order to deal with the twin crises of resource depletion and climate chaos.”¹⁷)

c) The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.¹⁸

“All are rooted in the same systemic problem—massive overuse of fossil fuels and the Earth’s resources; all driven by an economic ideology of hyper growth and consumption that’s beyond the limits of the planet to sustain.”¹⁵

“The energy invested in a particular thing, during its life from cradle to grave, is called the ‘embodied energy’ of that object. The amount of embodied energy that an item contains depends on the technology used to create it (the origin of materials inputs, how they were created and transported, etc.), the nature of the production system, and the distance the item travels from inception to purchase.”¹⁹ “By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.”²⁰ “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...”²¹

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

Ecological Sustainability (continued)

Permaculture

--From “Introduction to Permaculture” section of the Permaculture Activist website at <http://www.permacultureactivist.net/intro/PcIntro.htm#Defined> (confirmed May 18, 2017)

a) “Carefully observing natural patterns characteristic of a particular site, the permaculture designer gradually discerns optimal methods for integrating water catchment, human shelter, and energy systems with tree crops, edible and useful perennial plants, domestic and wild animals and aquaculture.” [in “Permaculture Defined”, see #6 from a Bay Area Permaculture Group brochure, published in West Coast Permaculture News & Gossip and Sustainable Living Newsletter (Fall 1995)]

b) “The core of permaculture is design and the working relationships and connections between all things. Each component in a system performs multiple functions, and each function is supported by many elements.” [in “Permaculture Defined”, see #4 from Lee Barnes (former editor of *Katuah Journal* and *Permaculture Connections*), Waynesville, North Carolina]

c) “Farming systems and techniques commonly associated with permaculture include agro-forestry, swales, contour plantings, keyline agriculture (soil and water management), hedgerows and windbreaks, and integrated farming systems such as pond-dike aquaculture, aquaponics, intercropping, and polyculture. Gardening and recycling methods common to permaculture include edible landscaping, keyhole gardening, companion planting, trellising, sheet mulching, chicken tractors, solar greenhouses, spiral herb gardens, swales, and vermicomposting. Water collection, management, and reuse systems like Keyline, greywater, rain catchment, constructed wetlands, aquaponics (the integration of hydroponics with recirculating aquaculture), and solar aquatic ponds (also known as Living Machines) play an important role in permaculture designs.” (in “Characteristics of Permaculture”, see last paragraph)

--From the article “Energy and Permaculture” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see <http://www.permacultureactivist.net/articles/holmgren.htm>] (confirmed May 14, 2017)

a) “It should be possible to design land use systems which approach the solar energy harvesting capacities of natural systems while providing humanity with its needs. This was the original premise of the permaculture concept.” (from paragraph 4 in subsection titled “Agriculture and Forestry”)

b) “The transition from an unsustainable fossil fuel-based economy back to a solar-based (agriculture and forestry) economy will involve the application of the embodied energy that we inherit from industrial culture. This embodied energy is contained within a vast array of things, infrastructure, cultural processes and ideas, mostly inappropriately configured for the “solar” economy. It is the task of our age to take this great wealth, reconfigure it, and apply it to the development of sustainable systems.” (from paragraph 4 in subsection titled “Mollison”)

--From a Directory of Permaculture Projects Worldwide, at <https://permacultureglobal.org/projects> which lists 2365 projects.

Worldwide Permaculture Projects

A growing list of permaculture projects worldwide

“This is the premier place to find out who is doing what, and where, in the permaculture world. You can search for projects by keyword, and/or filter to specific project types. You can even constrain your search by climate zone, so you can find others working in similar conditions as yourself. As you search, you’ll see pins on the world map below appear or disappear to reflect your search results, and you can either browse the project cards or click on map pins to go to individual project profiles.”

Ecological Sustainability (continued)

Ecovillages

--From the "What is an Ecovillage?" webpage, at the Findhorn Ecovillage website (see <http://www.ecovillagefindhorn.com/whatis/what.php>) (confirmed May 18, 2017)

"On a global level there is an increasingly urgent need for positive models which demonstrate a viable, sustainable human and planetary future. Ecovillages address this need, looking at sustainability not only in environmental but also in social, economic and spiritual terms." (first paragraph)

--From the brochure "The Findhorn Ecovillage: New Frontiers in Sustainability" (at <http://www.ecovillagefindhorn.com/docs/FF%20Eco%20brochure.pdf>) (confirmed May 18, 2017)

"The ecovillage model is a conscious response to the extremely complex problem of how to transform our human settlements, whether they be villages, towns or cities, into full-featured sustainable communities, harmlessly integrated into the natural environment." (from the title page of the brochure)

Findhorn Ecovillage— "is a tangible demonstration of the links between the spiritual, social, ecological and economic aspects of life and is a synthesis of the very best of current thinking on human habitats. It is a constantly evolving model providing solutions to human and social needs while at the same time working in partnership with the environment to offer an enhanced quality of life for all." (from paragraph 2 in the "Findhorn Foundation" section of the brochure)

--From the webpage for the course "Applied Ecovillage Living: Co-creating a Regenerative Culture" Saturday 11th February to 10th March 2017- for 28 Day Course with optional 5th week by Craig Gibsone & Vera Franco (see <http://www.ecovillagefindhorn.com/ecovillageeducation/ecovillageexperience.php>) (confirmed May 18, 2017)

(from the bottom of the webpage)

"Findhorn Ecovillage is an ever-evolving, living demonstration of creative solutions for the future.

The largest single intentional community in the UK

Linking spiritual, social, ecological and economic domains

A pioneering ecovillage since 1985, receiving Best Practice designation from the United Nations Centre for Human Settlements (Habitat).

A major centre for holistic learning serving 9,000 visitors a year from over 50 countries

The Findhorn Foundation has one of the lowest recorded ecological footprints for any community in the industrialised world, just half the UK national average, and has birthed more than 50 businesses and social ventures in the local region.

“Over 60 ecologically benign buildings
Three wind turbines with a total capacity of 675 kW
A biological Living Machine sewage treatment system
Numerous solar water heating systems
Biomass boiler heating system total capacity of 250 kW
Comprehensive recycling and composting scheme
Published UK’s first technical guide to ecological housing
Our own community currency and community investment fund
Is served by a car-sharing club that includes zero-emissions electric vehicles

“The Applied Ecovillage Living programme has institutional endorsement from UNITAR - United Nations Institute for Training and Research

50+ Years of Embodied Knowledge & Wisdom

“The Findhorn Foundation participates in the United Nations as a Non-Governmental Organisation, and is a partner of CIFAL Scotland, actively sharing our knowledge and experience of integrated and sustainable development.”

(from the “You will learn” section of the webpage)

You will learn:

Social tools for personal and group transformation, empowerment and community building
Urban and rural solutions for transitioning to a resilient society
Local organic food production and right livelihood
Comprehensive Permaculture design introduction
Renewable energy systems and energy efficiency models
Cooperative social economies and complementary currencies
Holistic decision-making processes, including nature and deep ecology
Earth restoration projects and biological waste water treatments
Ecological building and community design
Cultural and Spiritual diversity practices

“Ecological Sustainability”

Summary Statement: More and more people are coming to the realization that resolving the unprecedented challenges ahead will require problem solving on a scale most of us have never known before--and that there is an urgent need to restructure our economic systems and our education systems to respond to these challenges.

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

Example Questions for Discussion:

a) Discriminating carefully about resource use—and still maintaining high quality of life

Many people seem to be worried that “the economy” will collapse if there is widespread movement from “consuming material goods and ecological resources indiscriminately” to “discriminating carefully about use of material goods and ecological resources” (one reason being the need to create carbon neutral economies). And yet many of the challenges of our times are very deeply rooted in cultural traditions, which suggest that it may require decades, generations, or even centuries to overcome such challenges. Surely, there will be work to do....

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

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

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

b) Curriculum Changes in Local Educational Institutions?

b1) Please check the appropriate box—and also offer comments if you wish—to indicate your level of agreement or disagreement with the following statement:

The curriculum in our local and regional educational institutions will _____ for our community to build the knowledge base and skill sets necessary to overcome the challenges of our times.

- | | | | | |
|---------------------------|------------------------------|--|-----------------------------|---------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| need to be transformed | need to be modified often | have different view-- or different way of understanding our present circumstances | need to be modified some | be sufficient as it is |

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

b2) Please use the scale below and, for each section below, indicate your level of agreement with the following statements:

Scale:

- (3) = high level of agreement
- (2) = moderate level of agreement
- (1) = low level of agreement
- (0) = do not agree with the statement

Creating the knowledge base, skill sets, and the compassion for our fellow human beings necessary to resolve the challenges of our times will require

- ___ i) recognizing deficiencies in the knowledge base and skill sets of our communities as they are now
- ___ ii) recognizing deficiencies in compassion for our fellow human beings
- ___ iii) curriculum development “on the fly”
- ___ iv) teacher training “on the fly”
- ___ v) community centers which are neighborhood-friendly, and which provide ongoing workshops which are deliberately affordable
- ___ vi) encouraging as much formal and informal meetings with other people in the local neighborhoods for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the result will include the building of a close-knit community of people with a healthy appreciation for each others strengths, and a well-developed capacity to resolve even the most difficult challenges.

Please use the space below for ways of completing the above statement “Creating the knowledge base....” which are not listed above, and which you would have the highest level of agreement with.

10. “Appropriate Technology”

About Appropriate Technology

--From the Wikipedia webpage for “Appropriate Technology” (at https://en.wikipedia.org/wiki/Appropriate_technology) (from the first three paragraphs) (confirmed May 20, 2017)

“Appropriate technology is an ideological movement (and its manifestations) encompassing

technological choice and application that is small-scale, decentralized, labor-intensive, energy-efficient, environmentally sound, and locally autonomous. In some contexts, appropriate technology can be described as the simplest level of technology that can achieve the intended purpose, whereas in others, it can refer to engineering that takes adequate consideration of social and environmental ramifications.

“Well-known examples of appropriate technology applications include: bike and hand-powered water pumps (and other self-powered equipment), the universal nut sheller, self-contained solar lamps and streetlights, and passive solar building designs. The Wikipedia webpage for “Appropriate Technology” provides over 75 applications of appropriate technology in the categories of building and construction; water and sanitation; energy generation and uses; transportation; health care; food preparation and storage; and information and communication technologies.”

Two leaders in the field: Mahatma Gandhi, Paul Polak

--From the Wikipedia webpage for “Appropriate Technology” (at https://en.wikipedia.org/wiki/Appropriate_technology) (in the “Predecessors” and “Decline” subsections of the “History” section) (confirmed May 20, 2017)

“Indian ideological leader Mahatma Gandhi is often cited as the ‘father’ of the appropriate technology movement. Though the concept had not been given a name, Gandhi advocated for small, local and predominantly village-based technology to help India's villages become self-reliant. In 1925 Gandhi founded the All-India Spinners Association and in 1935 he retired from politics to form the All-India Village Industries Association [see also note #9 on p. 63 about J.C. Kumarappa’s (quoted in “Spiritually Responsible Investing”) work with Mahatma Gandhi. Both organizations focused on village-based technology similar to the future appropriate technology movement.

“A more free market-centric view has also begun to dominate the field. For example, Paul Polak, founder of International Development Enterprises (an organization that designs and manufactures products that follow the ideals of appropriate technology), declared appropriate technology dead in a 2010 blog post.

“Polak argues the ‘design for the other 90 percent’ movement has replaced appropriate technology. Growing out of the appropriate technology movement, designing for the other 90 percent advocates the creation of low-cost solutions for the 5.8 billion of the world's 6.8 billion population ‘who have little or no access to most of the products and services many of us take for granted.’”

Village Earth, Centre for Alternative Technology, D-Lab, International Development Innovators Network

About Village Earth

--From the homepage of Village Earth (at <http://www.villageearth.org/>) (confirmed May 19, 2017)

“Village Earth (originally called the Consortium for Sustainable Village-Based Development) offers an Appropriate Technology Library which “...contains the full text and images from over 1050 of the best books dealing with all areas of do-it-yourself technology.”

“Village Earth (originally called the Consortium for Sustainable Village-Based Development) helps reconnect communities to the resources that promote human well-being by enhancing social and political empowerment, community self-reliance and self-determination. We do this by strengthening intermediate and grassroots organizations through fiscal sponsorship, networking, training, research and advocacy.”

About Village Earth’s “Appropriate Technology Library

--From the webpage “Appropriate Technology Library” at the Village Earth website (see <http://www.villageearth.org/appropriate-technology/appropriate-technology-library>) (confirmed May 20, 2017)

a) “The AT Library contains the full text and images from over 1050 of the best books dealing with all areas of self-reliance, do-it-yourself technology – over 150,000 pages! Portable and easy to use on 1 USB, 2 DVDs or 28 CDs. The AT Library is currently in use in over 74 countries worldwide.”

b) “The new USB Edition contains book covers and metadata that can be synced with your favorite eBook reader using the included eBook management software (see image above).”

c) “The AT Library gives you all the benefits of a comprehensive appropriate technology library in the the palm of your hand. The AT Library gives you the knowledge to solve real-world problems such as: harvesting clean drinking water, making tools, growing your own crops, building and maintaining an irrigation system, preserving crops, reforesting a denuded watershed, starting a small fish hatchery, building a small-scale hydropower scheme, building and maintaining pumps, treating human and animal waste, utilizing solar energy, improving rural cookstove efficiency, constructing energy efficient structures, caring for the sick, non-formal education, preparing for a natural disaster — too many uses to list!”

Subjects Covered in the Appropriate Technology library

- [Background Reading](#) – 22 Books
- [General References](#) – 52 Books
- [Local Self-Reliance](#) – 13 Books
- [Workshop](#) – 63 Books
- [Sustainable Agriculture](#) – 133 Books
- [Agricultural Tools](#) – 78 Books
- [Crop Preservation and Storage](#) – 35 Books
- [Forestry](#) – 34 Books
- [Aquaculture](#) – 18 Books
- [Water Supply and Sanitation](#) – 95 Books
- [Energy: General](#) – 26 Books
- [Energy: Improved Cookstoves](#) – 38 Books
- [Energy: Wind](#) – 40 Books
- [Energy: Water](#) – 42 Books
- [Energy: Solar](#) – 25 Books
- [Energy: Biogas](#) – 10 Books
- [Housing and Construction](#) – 80 Books

- [Transportation](#) – 40 Books
- [Health Care](#) – 45 Books
- [Science Teaching](#) – 6 Books
- [Nonformal Education](#) – 5 Books
- [Local Communication](#) – 19 Books
- [Small Enterprises and Cooperatives](#) – 34 Books
- [Beekeeping](#) – 9 Books
- [Small Industries](#) – 38 Books
- [Disaster Preparedness](#) – 23 Books

About Village Earth’s “Appropriate Technology Sourcebook”

--From the webpage “Appropriate Technology Sourcebook” at the Village Earth website (see [From <http://www.villageearth.org/appropriate-technology/appropriate-technology-sourcebook>] (confirmed May 20, 2017)

a) “Welcome to the online edition of the Appropriate Technology Sourcebook which reviews over 1,150 of the best books on appropriate technology. Most of the books reviewed in the sourcebook are available as a collection in the AT Library on a USB Flash Drive or 2 DVDs available for sale from Village Earth.

b) “This is the online version of the latest edition guide to practical books on village and small community technology. Over 50,000 print copies of the previous editions have been used in more than 130 countries to find a wide range of published technical information that can be used by individuals and small groups. In the new edition, 1150 publications are reviewed, covering small water supply systems, renewable energy devices such as water mills and improved cook stoves, agricultural tools and implements, intensive gardening, nonformal education, small business management, transportation, small industries and other topics. The Sourcebook can also be used as the index for the Appropriate Technology Library on USB or DVD, which contains the complete text of 1050 books.”

Centre for Alternative Technology

--From the “What Do We Do” section of the website for the Centre for Alternative Technology (at <https://content.cat.org.uk/index.php/about-cat-what-do-we-do>) (confirmed May 19, 2017)

“(The) Centre for Alternative Technology is an education and visitor centre demonstrating practical solutions for sustainability. We cover all aspects of green living: environmental building, eco-sanitation, woodland management, renewable energy, energy efficiency and organic growing.”

Our Facilities

Our site is a unique and valuable practical demonstration centre, a living laboratory with an enormous range of live examples of sustainable solutions.

CAT has the largest range of installed renewable systems anywhere. These include:

Photovoltaics

Solar thermal

A micro-grid

Off-grid and grid-connected systems

Biomass combined heat and power (CHP)

Hydro

Air source heat pumps

A community heat main

A range of small to medium wind turbines

We also have two reed bed systems, our own off-mains water supply, and extensive organic gardens.

In our day-to-day activities we:

Run a visitor centre which is open 7 days a week, with 7 acres of interactive displays.

Offer a free information service answering enquiries on all aspects of sustainable living.

Run a [graduate school](#) with a range of postgraduate degrees in environmental architecture and renewable energy.

Run residential and one-day [courses](#) for the general public, as well as more specialised courses for builders, engineers, electricians and plumbers.

Provide curriculum-based education to visiting schools, colleges and universities.

Host residential education trips for schools and colleges in our unique eco-cabins.

Carry out educational outreach work, including teacher training and school visits.

Publish books on key environmental issues – and their solutions.

Run a successful volunteer programmes for those that want to gain hands-on experience.

Have a growing network of supporter members who receive our quarterly magazine and an invite to our annual conference.

Provide an eco-shop and vegetarian restaurant on site. For those further afield, we also have a mail order service.

We also run or are involved with the following projects:

ZeroCarbonBritain – a series of research reports addressing scenarios for reducing the UK's emissions to zero in 20 years.

Coed Gwern – 15 acres of sustainably managed woodland, which is home to a range of courses, as well as being monitored and managed for biodiversity.

Dyfi Biosphere – the only UNESCO Biosphere in Wales.

To find out more why not [visit](#) our centre, or call our [information service](#).

D-Lab

--From the "About D-Lab" webpage at the D-Lab website (see <http://d-lab.mit.edu/about>) (confirmed May 20, 2017)

“MIT D-Lab works with people around the world to develop and advance collaborative approaches and practical solutions to global poverty challenges.

“The program’s mission is pursued through interdisciplinary courses, research in collaboration with global partners, technology development, and community initiatives — all of which emphasize experiential learning, real-world projects, community-led development, and scalability.

“Founded in 2002 by Amy Smith, Senior Lecturer in Mechanical Engineering, D-Lab has developed a range of technologies and processes, including community watertesting and treatment systems, human-powered agricultural processing machines, medical and assistive devices for global health, and clean-burning cooking fuels made from waste.

“D-Lab classes, research groups, and programs are connected to communities around the world in countries including Botswana, Brazil, Colombia, El Salvador, Ghana, Guatemala, India, Indonesia, Haiti, Ghana, Mali, Morocco, Nicaragua, Pakistan, Peru, Philippines, Tanzania, Uganda, Zambia, and others.

“D-Lab research including needs assessment, market research, product evaluations, and sector-specific applied research, cuts across all programs. Undergraduates, graduate students, and research scientists are all engaged in applied research projects. D-Lab research groups, initiatives and resources include the following:

Biomass Fuel & Cookstoves
Comprehensive Initiative on Technology Evaluation
Developing World Mobility
Lean Research
Local Innovation
Mobile Technology
Off-Grid Energy”

International Development Innovators Network (IDIN)

--From the homepage of International Development Innovators Network (at <http://www.idin.org/>) (confirmed May 20, 2017)

“We empower a diverse, global network of innovators to design, develop, and disseminate low-cost technologies to improve the lives of people living in poverty.”

--From the “About D-Lab” webpage at the D-Lab website (see <http://d-lab.mit.edu/about>) (confirmed May 20, 2017)

“Through design summits, innovation centers, business incubators, and a growing network of over 800 innovators in 61 countries, the International Development Innovators Network (IDIN) seeks to create low-cost, high-impact technologies and ventures, while simultaneously documenting and evaluating approaches to international development that value local ingenuity and innovation.”

“Appropriate Technology”

Summary Statement: “The AT Library gives you the knowledge to solve real-world problems such as: harvesting clean drinking water, making tools, growing your own crops, building and maintaining an irrigation system, preserving crops, reforesting a denuded watershed, starting a small fish hatchery, building a small-scale hydropower scheme, building and maintaining pumps, treating human and animal waste, utilizing solar energy, improving rural cookstove efficiency, constructing energy efficient structures, caring for the sick, non-formal education, preparing for a natural disaster — too many uses to list!” [repeated from “Appropriate Technology Library” note c) on p. 37]

Related Fields of Activity--(local self-reliance)--building and construction; water and sanitation; energy generation and uses; transportation; health care; food preparation and storage; and information and communication technologies

Example Question for Discussion:

Discriminating carefully about resource use—and still maintaining high quality of life
(question repeated for emphasis)

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

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

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

11. “Food Sovereignty/Food Waste/Obesity/Local Food Councils/Community Supported Agriculture”

About Food Sovereignty

--From the “Organization” webpage (“The International Peasant’s Voice”) at the website for Via Campesina (at <https://viacampesina.org/en/index.php/organisation-mainmenu-44>) (see Section 4 “Defending Food Sovereignty”) (confirmed May 19, 2017)

a) “Via Campesina launched the idea of “Food Sovereignty” at the World Food Summit in 1996. This idea has now grown into a global people's movement carried by a large diversity of social sectors such as the urban poor, environmental and consumer groups, women associations, fisher-folks, pastoralists and many others. It is also recognized by several institutions and governments.

b) “Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through sustainable methods and their right to define their own food and agriculture systems. It develops a model of small scale sustainable production benefiting communities and their environment. It puts the aspirations, needs and livelihoods of those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations.

c) “Food sovereignty prioritizes local food production and consumption. It gives a country the right to protect its local producers from cheap imports and to control production. It ensures that the rights to use and manage lands, territories, water, seeds, livestock and biodiversity are in the hands of those who produce food and not of the corporate sector. Therefore the implementation of genuine agrarian reform is one of the top priorities of the farmer's movement.

d) “Food sovereignty now appears as one of the most powerful response to the current food, poverty and climate crises.

--From article (10 May 2013) “It's time to make the global food system work for smallholders” at the website of FairTrade International (see <https://www.fairtrade.net/new/latest-news/single-view/article/its-time-to-make-the-global-food-system-work-for-smallholders.html>) (confirmed May 20, 2017)

“Seventy percent of the world’s food is produced by 500 million smallholder farmers; this group also represents half of the world’s hungry people.”

Whose Food System Is It?

--From “Towards Food Sovereignty: Reclaiming Autonomous Food Systems” by Michel Pimbert (a very important source) Accessible from IIED website (International Institute for Environment and Development) London UK 2009 (see Table of Contents and downloadable chapters at <http://www.iied.org/towards-food-sovereignty-reclaiming-autonomous-food-systems> ; book incomplete, only some chapters accessible) (in Chapter 4.6 “The need to strengthen local organisations for food sovereignty”, p. 53 and p. 55) (confirmed May 20, 2017)

a) “Many rural and urban development schemes have overlooked the importance of locally specific ways of meeting needs for food, health, shelter, energy, education and other fundamental human needs.”

b) “The exclusion of local organisations from shaping the future thus leads to a neglect of different ways of satisfying human needs. Many rural and urban development schemes have overlooked the importance of locally specific ways of meeting needs for food, health, shelter, energy, education and other fundamental human needs. Non-local professionals and planners all too often fail to see the

difference between fundamental human needs and the ways and means of satisfying these needs. Whilst fundamental human needs are universal, their satisfiers vary according to culture, region and historical conditions (Max-Neef, 1989).

c) “Despite some remarkable exceptions, agricultural developments, resettlement housing for displaced people, healthcare, changes in tenure laws and other externally-driven activities have, implicitly or explicitly, adopted the dominant cultural model of industrial society. In industrial societies fundamental human needs are almost exclusively catered for by satisfiers that must be bought in the market and/or produced industrially.

d) “Subsistence farmers, pastoralists, indigenous peoples, fisherfolk and artisanal food processors are thus seen as poor if they wear home-made garments of natural fibre rather than synthetics. They are perceived as poor if they live in houses constructed from natural materials like bamboo, thatch and mud rather than concrete. They are backward and poor if they farm without hybrid seeds, chemical fertilisers and weed-free monocultures. The ideology of development declares them to be so because they neither fully participate in the market economy nor consume commodities produced for and distributed by the market, even though they may be satisfying their fundamental needs themselves. This neglect of human ingenuity and diversity ultimately reinforces the dominant model of development based on uniformity, centralisation and control.

--From “Towards Food Sovereignty: Reclaiming Autonomous Food Systems” by Michel Pimbert (a very important source) Accessible from IIED website (International Institute for Environment and Development) London UK 2009 (see Table of Contents and downloadable chapters at <http://www.iied.org/towards-food-sovereignty-reclaiming-autonomous-food-systems> ; book incomplete, only some chapters accessible) (in Chapter 3. “Food sovereignty: a citizens’ vision of a better world”, p. 38-39) (confirmed May 20, 2017)

a) “‘Food sovereignty’ is an alternative paradigm for food, fisheries, agriculture, pastoralism and forest use that is emerging (as a) citizens’ response to the multiple social and environmental crises induced by modern food systems everywhere.”

b) “The knowledge, priorities and aspirations of small-scale producers, and other citizens whose livelihoods depend on food provisioning, are rarely included in policy debates on the future of food, farming and development (Edelman, 2003). When governments do decide to hold public consultations to help guide their decisions, policy experts as well as representatives of large farmers and agri-food corporations are usually centre stage in these debates, rather than small-scale producers, food workers, small food businesses and other citizens. Similarly, when policy think tanks and academics organise discussions to inform the choices of decision-makers it is striking that the voices of farmers, pastoralists, fisherfolk, food workers and indigenous peoples are largely absent from such processes (Pimbert *et al.*, 2006).

c) “‘Food sovereignty’ is an alternative paradigm for food, fisheries, agriculture, pastoralism and forest use that is emerging in response to this democratic deficit. This alternative policy framework for food and agriculture is also a citizens’ response to the multiple social and environmental crises induced by modern food systems everywhere. Indeed, many proposals for food sovereignty directly seek to reverse the socially and ecologically destructive nature of industrial farming, fisheries, forestry and livestock management, and the wider food systems they are part of. *“Self sufficiency and autonomy are now*

political demands, well rooted in the experience of millions of Indians, campesinos, 'urban marginals' and many other groups in the southern part of the globe. Rerooting and regenerating themselves in their own spaces, they are creating effective responses to 'the global forces' trying to displace them" (Esteva and Prakash, 1998)."

About Food Waste

--From the "Key facts on food loss and waste you should know!" webpage at the website of the Food and Agriculture Organization (FAO) of the United Nations (see <http://www.fao.org/save-food/resources/keyfindings/en/>) (confirmed May 20, 2017)

- a) "Roughly one third of the food produced in the world for human consumption every year — approximately 1.3 billion tonnes — gets lost or wasted.
- b) "Food losses and waste amounts to roughly US\$ 680 billion in industrialized countries and US\$ 310 billion in developing countries.
- c) "Industrialized and developing countries dissipate roughly the same quantities of food — respectively 670 and 630 million tonnes.
- d) "Fruits and vegetables, plus roots and tubers have the highest wastage rates of any food.
- e) "Global quantitative food losses and waste per year are roughly 30% for cereals, 40-50% for root crops, fruits and vegetables, 20% for oil seeds, meat and dairy plus 35% for fish.
- f) "Every year, consumers in rich countries waste almost as much food (222 million tonnes) as the entire net food production of sub-Saharan Africa (230 million tonnes)."

--From Press Release (August 13, 2002) "Londoners Running Up Massive Debt on Earth's Resources" at www.citylimitslondon.com/city_limits_press_release.htm] (Confirmed May 19, 2017)

"Forty one per cent of the Ecological Footprint (2.80 gha) is accounted for by the food Londoners eat....In total, London consumes 6.9 million tonnes of food (per year), more than three quarters of which is imported. London throws away 560,000 tonnes of food (per year) as waste."

--From article "Food Waste Is Becoming Serious Economic and Environmental Issue, Report Says" by Ron Nixon in the New York Times newspaper (February 25, 2015) (see https://www.nytimes.com/2015/02/26/us/food-waste-is-becoming-serious-economic-and-environmental-issue-report-says.html?_r=0) (see paragraphs 6 and 10) (confirmed May 19, 2017)

- a) "The food discarded by retailers and consumers in the most developed countries would be more than enough to feed all of the world's 870 million hungry people, according to the Food and Agriculture Organization of the United Nations."
- b) "Most food waste is thrown away in landfills, where it decomposes and emits methane, a potent greenhouse gas. Globally, it creates 3.3 billion metric tons of greenhouse gases annually, about 7

percent of the total emissions, according to the report.”

--From article “Montgomery County researches plan to redistribute unused food to hungry” by Rebecca Cohen (published October 9, 2012 in the Washington Post (at http://www.washingtonpost.com/local/montgomery-county-researches-plan-to-redistribute-unused-food-to-hungry/2012/10/09/831d0ee0-1252-11e2-a16b-2c110031514a_story.html) (in paragraph 1) (confirmed May 19, 2017)

“Supermarkets, restaurants and other nonresidential establishments in Montgomery County throw away 96 million pounds of food a year.”

Obesity

--[From the Wikipedia webpage for “Epidemiology of Obesity” (paragraphs 1-3) (at http://en.wikipedia.org/wiki/Epidemiology_of_obesity] (confirmed May 20, 2017)

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

“In 2013, an estimated 2.1 billion adults were overweight as compared with 857 million in 1980.”

“Once considered a problem only of high-income countries, obesity rates are rising worldwide. These increases have been seen most in urban settings”

--From “The Data” webpage, at the Food Tank website (see <http://foodtank.org/the-data>) (confirmed October 19, 2013)

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

--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)

“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.”

Local Food Policy Councils

--From Food First Policy Brief #19 "Cutting Through the Red Tape: A Resource Guide for Local Food Policy Practitioners and Organizers" by Beth Sanders, MPH Intern, Food First/Institute for Food and Development Policy and Annie Shattuck Research Fellow, Food First/Institute for Food and Development Policy December 2011 (at https://foodfirst.org/wp-content/uploads/2013/12/PB19-Cutting_Through_the_Red_Tape.pdf) (p. 1, paragraphs 1-4)(all Policy Briefs accessible for free download) (confirmed May 20, 2017)

a) "Efforts to create a fair and sustainable food system are underway across the U.S. While large-scale policy change at the national level has failed to adequately address growing hunger, diet-related disease, economic inequality and structural racism in the food system, many local initiatives are gaining ground on these issues. Increasingly, the food system is seen as an engine for local economic development and community health, as well as a platform for social justice.

b) "Levers of change exist in municipal and county governments around the U.S. Community organizations are using local policy to develop a better food system through farm to school programs, local business incubation and food policy councils—citizen advisory boards to city and state governments. This document is a collection of resources for local food policy assembled from groups across the U.S. Many organizations, both local and national in scope, have developed tools, informational resources, or successful model policies that support an integrated, sustainable and equitable food system at the city or regional level. We have collected a sample of those experiences and resources to provide community advocates with practical tools and ideas for creating local food policy change.

c) "Long-time activist and expert on food policy councils, Mark Winne describes local food policy as 'the actions and in-actions by government that influences the supply, quality, price, production, distribution and consumption of food....what government doesn't do, whether by design or neglect, is as much a policy as a specific action like a city regulation that prescribes the location of farmers markets or a state statute that protects farmland.'

d) "What local governments do or do not do can make or break community efforts at food system change. Local policy changes are multiplying around the country as innovative food policies focus on issues ranging from reducing waste to increasing the accessibility of fresh food in under-served communities. The advocates and policy makers engaged in this movement hail from a variety of backgrounds, such as anti-hunger, labor and social justice activists; sustainability, public health and city planning experts; or farmers, restaurateurs, chefs, nutritionists and schools."

--From press release "MAINE TOWN PASSES LANDMARK LOCAL FOOD ORDINANCE" at the website "Food For Maine's Future" (paragraph 1)(see <http://savingseeds.wordpress.com/2011/03/07/maine-town-passes-landmark-local-food-ordinance/>) (confirmed May 20, 2017)

FOR IMMEDIATE RELEASE

March 7, 2011

MAINE TOWN PASSES LANDMARK LOCAL FOOD ORDINANCE
Sedgwick becomes first town in Maine to adopt protections

SEDGWICK, MAINE – “On Saturday, March 5, residents of a small coastal town in Maine voted unanimously to adopt the Local Food and Self-Governance Ordinance, setting a precedent for other towns looking to preserve small-scale farming and food processing. Sedgwick, located on the Blue Hill Peninsula in Western Hancock County, became the first town in Maine, and perhaps the nation, to exempt direct farm sales from state and federal licensing and inspection. The ordinance also exempts foods made in the home kitchen, similar to the Michigan Cottage Food Law passed last year, but without caps on gross sales or restrictions on types of exempt foods.”

--From Template for Local Food Ordinances in Maine (at <http://savingseeds.files.wordpress.com/2011/03/localfoodlocalrules-ordinance-template.pdf>) (confirmed May 20, 2017)

Section 3. Preamble and Purpose. (excerpt)

“We the People of the Town of (name of town), (name of county) County, Maine have the right to produce, process, sell, purchase and consume local foods thus promoting self-reliance, the preservation of family farms, and local food traditions. We recognize that family farms, sustainable agricultural practices, and food processing by individuals, families and non-corporate entities offers stability to our rural way of life by enhancing the economic, environmental and social wealth of our community. As such, our right to a local food system requires us to assert our inherent right to self-government. We recognize the authority to protect that right as belonging to the Town of (name of town) .

“We have faith in our citizens’ ability to educate themselves and make informed decisions. We hold that federal and state regulations impede local food production and constitute a usurpation of our citizens’ right to foods of their choice. We support food that fundamentally respects human dignity and health, nourishes individuals and the community, and sustains producers, processors and the environment. We are therefore duty bound under the Constitution of the State of Maine to protect and promote unimpeded access to local foods.”

Community Supported Agriculture

From the homepage of “Local Harvest” (Real Food, Real Farmers, Real Community) (at <http://www.localharvest.org/csa/>) (confirmed May 19, 2017)

“For over 25 years, Community Supported Agriculture (CSA) has become a popular way for consumers to buy local, seasonal food directly from a farmer.

“Here are the basics: a farmer offers a certain number of ‘shares’ to the public. Typically the share consists of a box of vegetables, but other farm products may be included. Interested consumers purchase a share (aka a ‘membership’ or a ‘subscription’) and in return receive a box (bag, basket) of seasonal produce each week throughout the farming season.

“This arrangement creates several rewards for both the farmer and the consumer. In brief...

Advantages for farmers:

a) Get to spend time marketing the food early in the year, before their 16 hour days in the field begin

- b) Receive payment early in the season, which helps with the farm's cash flow
- c) Have an opportunity to get to know the people who eat the food they grow

Advantages for consumers:

- a) Eat ultra-fresh food, with all the flavor and vitamin benefits
- b) Get exposed to new vegetables and new ways of cooking
- c) Usually get to visit the farm at least once a season
- d) Find that kids typically favor food from "their" farm--even veggies they've never been known to eat
- e) Develop a relationship with the farmer who grows their food and learn more about how food is grown

"It's a simple enough idea, but its impact has been profound. Tens of thousands of families have joined CSAs, and in some areas of the country there is more demand than there are CSA farms to fill it. The government does not track CSAs, so there is no official count of how many CSAs there are in the U.S.. [LocalHarvest has the most comprehensive directory of CSA farms, with over 4,000 listed in our grassroots database.](#)"

"Food Sovereignty/Food Waste/Local Food Councils/Community Supported Agriculture"

Summary Statement: "Many organizations, both local and national in scope, have developed tools, informational resources, or successful model policies that support an integrated, sustainable and equitable food system at the city or regional level." [from section "About Local Food Policy Councils" b) on p. 40]

Related Fields of Activity—agrarian reform, agroforestry, alleviating hunger, community gardens, edible schoolyards, fair trade, food co-ops, organic farming, urban agriculture

Question for Discussion:

Faith in citizens' ability to educate themselves

Consider the Local Food Ordinance passed by Sedgwick, Maine (see p. 46-47 above).

Especially consider the following: "We have faith in our citizens' ability to educate themselves and make informed decisions."

Question: How much faith do you have in the people in your community, and their ability to educate themselves and make informed decisions?

12. "Local Currency"

The Purpose of a Local Currency

"The purpose of a local currency is to function on a local scale the same way that national currencies

have functioned on a national scale--building the local economy by maximizing circulation of trade within a defined region." (source was at Berkshares website, but quote no longer there)

--From the "What are Berkshares?" subsection of the Berkshares website (at http://www.berkshares.org/what_are_berkshares) (in paragraph 2) (confirmed May 19, 2017)

"Commonplace during the early 1900s, local currencies are once again being recognized as a tool for sustainable economic development. The currency distinguishes the local businesses that accept the currency from those that do not, fostering stronger relationships between the responsible business community and the citizens of the region. The people who choose to use the currency make a conscious commitment to buy local, and in doing so take a personal interest in the health and well-being of their community by laying the foundation for a truly vibrant, thriving economy."

About Berkshares

--From the "Local Currency" webpage at the website for the Schumacher Center for a New Economics (at <http://www.centerforneweconomics.org/content/local-currencies>) (paragraph 5)(confirmed May 19, 2017)

"BerkShares are a local currency for the Berkshire region of Massachusetts. Dubbed a "great economic experiment" by the *New York Times*, BerkShares are a tool for community empowerment, enabling merchants and consumers to plant the seeds for an alternative economic future for their communities. Launched in the fall of 2006, BerkShares had a robust initiation, with over one million BerkShares circulated in the first nine months and over 4.3 million to date. Currently, more than four hundred businesses have signed up to accept the currency. Five different banks have partnered with BerkShares, with a total of thirteen branch offices now serving as exchange stations."

--From the Wikipedia webpage for Berkshares (at <https://en.wikipedia.org/wiki/BerkShares>)(in the "Purpose" section)(confirmed May 19, 2017)

"The BerkShares program seeks to foster collaboration among producers, retail businesses, non-profit organizations, service providers and consumers. It is an attempt to strengthen the local economy. The program also seeks to increase public awareness of the importance of local economies and to foster optimism for the prospect of gaining local economic self-sufficiency.

"The project seeks to assure that a high percentage of each dollar spent will remain circulating in the community. This increase in community capital creates a positive environment for new entrepreneurial ventures.[citation needed] It is hoped that new businesses sprouting from the resulting local generation of wealth will replace imported goods with locally produced items, which are more environmentally sustainable in that they do not need to be shipped over vast distances by the use of fossil fuels."

--From the "What are Berkshares?" subsection of the Berkshares website (at http://www.berkshares.org/what_are_berkshares) (paragraph 4)(confirmed May 19, 2017)

"The members of BerkShares, Inc. envision a diverse and resilient regional economy that supports and prioritizes responsible production and consumption, wherein community members rely on the land and each other to fulfill the basic needs of food, culture, clothing, shelter, and energy."

About the Bristol Pound

--From the "What is the Bristol Pound?" webpage at the website for the Bristol Pound (see <https://bristolpound.org/what>) (in the section "Key Facts") (confirmed May 19, 2017)

Key Facts

"Bristol Pounds are purchased for sterling and can be spent with business members. See our [Business Directory](#) for where you can spend Bristol Pounds*

Bristol Pounds are spent just like pounds sterling with £B1 equal in value to £1 sterling.

Each Bristol Pound is backed pound for pound by sterling deposits, so taking part incurs no more financial risk than is generally the case when depositing money with an authorised and regulated institution.

The Bristol Pound is a complementary currency, designed to work alongside sterling, not replace it.

Business accounts are available to traders that are independently owned and based in or around Bristol.

Anyone can pay with or accept printed Bristol Pounds.

The Bristol Pound is not legal tender and so accepting Bristol Pounds is voluntary.

Printed Bristol Pounds are printed by specialist printers, incorporating eight security features.

All Bristol Pound systems are very secure. Money can only be taken out of the system by registered account holders."

Local Multiplier Effect with the Bristol Pound

--From the Wikipedia webpage for the Bristol Pound (see https://en.wikipedia.org/wiki/Bristol_Pound) (in the Local Multiplier Effect section)(confirmed May 19, 2017)

"If a person spends Bristol Pounds at a local shop, the owner of this shop can respend them by using them to buy supplies from another local business, pay local taxes (Business Rates or Council Tax) to Bristol City Council. The business can for instance use their Bristol Pounds to pay a farmer in the Avon area for fresh fruit and vegetables. This farmer can pay a local architect, which accepts Bristol Pounds, to renovate a part of his farm, and so on. In this way money keeps on circulating locally to benefit local independent businesses in the area; this is called the local multiplier effect. If the person had spent Sterling Pounds at a supermarket chain instead, for example, more than 80% of their money would have left the area almost immediately. Use of a local currency thus increases cash flow between independent businesses and stimulates local employment and sustainable local economic development.

“Using a local currency not only stimulates the local economy, but also creates stronger bonds within the community by increasing social capital. Moreover, buying locally decreases emissions through reduced transportation externalities. Generally, internal trade through the use of complementary currencies is a resilience strategy, which reduces the impact of national economic crises and dependency on international trade (such as fossil fuels, food, etc.) by enhancing self-sufficiency. Finally, the use of a local currency increases the awareness of the impact of one’s economic activity. Bristol Pound contributed to Bristol being awarded the title of European Green Capital 2015.

Development Support

--From the “Local Currency Resources” webpage at the website for Berkshares, Inc (see <http://berkshares.org/resources>) (confirmed May 20, 2017)

“The Schumacher Center for a New Economics has been an innovator for over 30 years in the issuing of place-based non-profit currencies. The Local Currency section of their website is a resource for people interested in building local currencies in their own region.” (see <http://www.centerforneweconomics.org/content/local-currencies> for resources)

--From the subsection “Local Currency Archives”, in the Local Currency section of the website for the Schumacher Center for a New Economics (at <http://www.centerforneweconomics.org/content/local-currencies>) (confirmed May 19, 2017)

Local Currency Archives

“The only collection of its kind in North America, the Local Currency Archives contain a wide variety of materials gathered from over fifty different alternative currency projects around the globe. The collection represents the work of hundreds of community activists and leaders in the field such as Paul Glover of Ithaca HOURS and Thomas Greco of Tucson Traders. An invaluable tool for both researchers and citizen activists, the LC Archives make possible the comparative study of various currency models such as TimeBanking, barter systems, and HOURS. Perhaps most importantly, the internal documents, newsletters, and correspondence contained within the archives chronicle the efforts, trials and tactics of those working to bring economic exchange back under regional and community control.”

--From article “Bristol pound is just one example of what local currencies can achieve: councils in the UK and around the world are starting to recognise how local currencies keep money in their areas” by John Rogers (June 17, 2013) in the Guardian online (at <https://www.theguardian.com/local-government-network/2013/jun/17/bristol-pound-local-currencies>) (paragraph 10)(confirmed May 19, 2017)

“A lot of the pioneering work has already been done. The New Economics Foundation, Tudor Trust, Doen Foundation and Qoin have supported the Brixton and Bristol Pound teams to develop the technology for both e-payments and for circulating notes with full security features.”

Local Currency for Volunteers Assisting with Community Visioning Initiatives (by Stefan Pasti, from CPCS Initiative documents)

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.

One possible addition to this kind of citizen participation approach can be that people (especially unemployed people) who deliberately direct their investments of time, energy, and money towards assisting the Community Visioning process—and supporting and sustaining the solutions identified by the Community Visioning Initiative—could receive, as encouragement, local currency. Such local currency can, in its turn, be spent in ways which are particularly helpful to building stable and sustainable local economies.

Thus, the introduction of local currency (especially as payment to those who are unemployed)—for assisting with a Community Visioning Initiative, and workshops in Community Teaching and Learning Center 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 that can minimize upfront and overhead educational expenses, and maximize citizen employment in solution-oriented activity.

All of the above described activities—job fairs, facilitating new employment opportunities, residents volunteering time, energy, and money towards solution-oriented activity, receiving local currency, and spending local currency, etc—can be benefit from resources and meetings at Neighborhood Learning Centers.

Workshops Paid For With Local Currency (by Stefan Pasti, from CPCS Initiative documents)

It is possible to imagine workshops being offered at a rate of \$100 for a 2 hour workshop (Note: This example is scaled for readers in the United States—cost and currency would vary according to the country participating), with the number of teachers and participants varying. An important part of cost accessibility is that as the number of participants goes up (towards a reasonable limit) the cost per participant would go down. 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.)

“Local Currency”

Summary Statement--“The members of BerkShares, Inc. envision a diverse and resilient regional economy that supports and prioritizes responsible production and consumption, wherein community members rely on the land and each other to fulfill the basic needs of food, culture, clothing, shelter, and energy.” (from paragraph 4 on p. 44 of this document)

Related Fields of Activity—community banks, community economics, community revitalization, community supported manufacturing, community supported agriculture, cottage industries, microfinance, slow money, LETS (Local Exchange Trading System), time dollars, local stock markets

Example Question for Discussion--

Preferred Provider of Goods, Services, etc

Who would you identify as your “preferred provider” in the following areas of life in your community?
 [Note: To realize the benefits of this question, it will be sufficient to answer with what first comes to mind for as many categories as you can.]

- | | |
|------------------------------------|---|
| Building Construction | Health Care |
| Building Supplies | Home Furnishings |
| Clothes Manufacturer | Home Repair |
| Communication Services | Information Services |
| Disaster Relief | Recycling |
| Education System Development | Religious, Spiritual, and Moral Instruction |
| Emergency Health Care | Road Building, Maintenance, and Repair |
| Energy Production and Distribution | Shoemaker |
| Food Distribution | Teachers/Educators |
| Food Processing | Transportation |
| Food Production | Waste Treatment and Disposal |
| Government | Water Purification and Distribution |

a) Considering this group of people as a whole, how well do you know the people who you think of as your “preferred providers” in these areas of your community life? (Please check the appropriate box below to indicate your answer).

- | | | | |
|---|-------------------------------------|---|-----------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| closely connected-- many personal relationships | closely connected-- in some ways | only slightly connected-- very few personal relationships | solely as service providers |

b) Is the way your “preferred providers” (as a whole) carry out their responsibilities consistent with your idea of “things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts in your community and region—and in other parts of the world?” (Please check the appropriate box below to indicate your answer).

- | | | | |
|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| most of the time | in some ways | not very often | almost never |

13. “Neighbor to Neighbor Community Education (NTNCE) Projects in Local Newspapers”

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)]²³

“... 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)]²⁴

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

Opportunities for Local Newspapers to Support Community Visioning Initiatives

There are many opportunities for local newspapers to contribute very valuable community services in the planning, implementation, evaluation, and follow up stages associated with Community Visioning Initiatives. Here is a list of some of the community services local newspapers could contribute:

- a) provide information about the potential of Community Visioning Initiatives
- b) advocate for the implementation of Community Visioning Initiatives
- c) be directly involved in making Preliminary Surveys accessible, provide in-depth coverage of the response compilation process to assure credibility, and provide a variety of summary and analysis of the responses
- d) provide ongoing public access to details of each stage of the Community Visioning process

- e) provide ongoing public access to details of workshops and other educational experiences at “Community Teaching and Learning Centers”
- f) report on inspirational role models and organizations in key fields of activity, which will assist the process of creating apprenticeships, internships, volunteer opportunities, and training.
- g) provide in-depth coverage of the all response compilation processes to assure credibility
- h) provide a variety of summary and analysis of the responses at each stage of the process
- i) provide follow-up coverage of the projects and initiatives which spin-off from the action plans receiving significant community support
- j) encourage citizen input as a way of further evaluating the successes and failures of the process

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

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

Example Question for Discussion:

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

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

Appendix

“Unprecedented Challenges Ahead—February, 2017”

By Stefan Pasti, Founder and Resource Coordinator

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (www.cpcsi.org)

[Note: The supporting evidence included below is only a representative fraction of the evidence accumulated in longer documents compiled by this writer (for two examples of longer documents, see www.cpcsi.org homepage). Source references for quoted passages (below) can be found in the CPCS Initiative Summary Paper [“Recalibrating Our “Moral Compasses”: to resolve unprecedented challenges, and discover our collective spiritual destiny”](#) (85 pages; June, 2015)(minor revisions, links updated—June, 2016)]

1. Global warming and reducing carbon emissions--*“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.”*

2. A marginalization of the treasured wisdom associated with religious, spiritual, and moral traditions—these “hidden” resources include teachings which inspire and encourage people to:
a) sacrifice personal desires for the greater good of the whole b) find contentment and quality of life while consuming less material goods and ecological services c) *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* d) use resources carefully, so that there is surplus available for emergency assistance e) support community life and cultural traditions which “... bring to the fore 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. Cultures of violence, greed, corruption, and overindulgence--which have become so common that many of us accept such as inevitable. 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) 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 c) *“The satisfaction of one’s physical needs must come at a certain point to a dead stop before it degenerates into physical decadence”* d) “... every article in the bazaar has moral and spiritual values attached to it....”

4. The end of the Fossil Fuel Era--a) “Our industrial societies and our financial systems were built on the assumption of continual growth--growth based on ever more readily available cheap fossil fuels”. However, “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 yet: lifestyles and habitats are still very much dependent on high fossil fuel input infrastructures b) *During the three to eight decades of unprecedented cultural transformation needed to achieve carbon neutral economies, this writer believes many serious blind spots will be discovered--issues which are far from being fully appreciated now, and issues which are serious enough to cripple our best efforts, if not remedied.*

5. The increasing world population and its implications relating to widespread resource depletion--with special focus on the increasing number of people who are consuming material goods and ecological resources *indiscriminately*—a) In 1960, the world population was 3 billion. As of February 11, 2017, the world population was 7.371 billion b) *“It would be foolish to underestimate the challenge of checking the consumption juggernaut...”* c) “Over the past 50 years, humans have changed ecosystems more

rapidly and extensively than in any comparable period of time in human history....” d) “More than half the world’s people live in countries where water tables are falling as aquifers are being depleted...” e) “...since 70 percent of world water use is for irrigation, water shortages can quickly translate into food shortages.”

6. Current trends indicate that we are creating more and more “urban agglomerations”--(megacities with a population of more than 1 million people--more than 400) which require extremely complex and energy intensive infrastructures, where it is extremely 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 b) *Almost all megacities (cities with populations over 1 million) are running massive “ecological deficits” (“resource consumption and waste discharge...in excess of locally/regionally sustainable natural production and assimilative capacity”)*

7. Global inequities and the tragic cycles of malnutrition, disease, and death--a) “Hunger and malnutrition are in fact the number one risk to health worldwide—greater than AIDS, malaria and tuberculosis combined”

b) “65 percent of the world’s population live in countries where overweight and obesity kills more people than underweight and malnutrition” c) *“...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”* d) “12 percent of the world’s population uses 85 percent of its water, and none of the 12 percent lives in developing countries.”

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--

a) Unfortunately, too much of “economic growth” is debt-based, and *too much of such debt-based “economic growth” requires the continued exploitation of flaws and weaknesses in human nature, fragile ecosystems, and already significantly depleted natural resources* b) “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.”

9. Deterioration of trust/confidence in institutions responsible for guiding public discourse—and the related loss of social and spiritual cohesion--a) “Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of... depleting the world’s stock of natural wealth--often irreversibly 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*” b) 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 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” 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.*

30 Propositions and Premises

which make up the Foundation of The CPCS Initiative

by Stefan Pasti, Founder and Resource Coordinator

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative

(www.cpcsi.org)

- 1) 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.
- 2) 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.
- 3) 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.
- 4) (However) “There can be no culture without contact with relevant problems.” (J.C. Kumarappa)
- 5) The CPCS Initiative believes that 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.
- 6) The CPCS Initiative believes we have an urgent need to make unprecedented progress towards resolving timeless shortcomings of human nature—*even though such shortcomings are perceived as so much a part of who we are that most of us accept such as inevitable.*
- 7) The CPCS Initiative believes 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.
- 8) The challenges of our times are not something the experts will resolve while the rest of us are doing something else.
- 9) Everyone is involved when it comes to determining the markets which supply the “ways of earning a living”.

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

11) Human morality is not a constant—it is not something which is the same throughout the centuries of human existence; human morality is something which can become degraded or raised up, depending on the leanings of human aspirations.

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

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

14) Communities of people can deliberately create countless “ways of earning a living” which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

15) We need plans for action--

- a) which goes beyond the efforts currently in progress
- b) which will exponentially increase the likelihood of success
- c) which can assure us that wisdom and compassion will be “coming through the mist as much as they should be”
- d) *which people from every variety of circumstances can trust*

16) We need 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
- 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.

17) The CPCS Initiative believes that a “constellation of initiatives” approach like the four point model detailed in the [CPCS Initiative Summary Paper](#) (see p. 35-45)(Recalibrating Our Moral Compasses Surveys; Community Visioning Initiatives; Neighborhood Learning Centers; Neighbor to Neighbor

Community Education (NTNCE) Projects in local newspapers), 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.

18) Confidence will be dimmed by a lack of clarity until there is truthful public discourse on the full dimensions of the critical challenges ahead.

19) Confidence will be built up when people believe that the efforts of everyone working together is a greater force than the challenges they are facing.

20) Faith helps move from “it hardly seems possible” to “it must be possible” (since faith believes love will prevail).

21) The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative is an effort to apply the accumulated wisdom now accessible to us towards the general goal of integrating spiritual wisdom into the everyday circumstances of community life--and towards the specific goal of generating practical responses to the challenges of our times.

22) The CPCS Initiative encourages and supports the belief that that if we are to overcome the challenges of our times we will need not only the resources which innovators can prove the existence of by scientific method; we will also need the resources which people of faith believe exist as a result of inner experience.

23) If many people can learn to find contentment and quality of life while consuming much less material goods and ecological services, this limiting of desires at the “root” will save much trouble trying to respond to the symptoms (of unrestrained, or unexamined desires) as they materialize worldwide. This is one of the benefits of spiritual teachings which often gets overlooked.

24) The CPCS Initiative supports the belief that there is a more advanced and more benevolent spiritual entity (“energy”), with a kind of existence which is beyond what we can know or understand--and that such an entity (“energy”) does actually count for something in overcoming the difficult challenges ahead.

25) The CPCS Initiative supports the belief that “God can do anything”.

26) The CPCS Initiative believes that the most advanced societies are the ones which are successful at integrating spiritual wisdom into the everyday circumstances of community life.

27) The CPCS Initiative 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 brought forward in the [CPCS Initiative Summary Paper](#) (again, see p. 36-45 in the CPCS Summary 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.

28) "The function of work should be to practice our ideal of life." (J. C. Kumarappa)

29) The CPCS Initiative supports 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.

30) In light of the urgent need to build bridges and increase collaboration between communities of people, all of the documents, information, resources, etc. created by The CPCS Initiative are viewed as resources which ought to be made as accessible as possible to people who can make good use of them. Therefore, all such documents and information (including this document) may be reproduced without permission, and distributed in any way the user believes will be consistent with restoring confidence among our fellow human beings in the higher values of life. [Please note: Quotes, statistics, and other copyrighted material used in IPCC documents have been appropriately attributed to their copyrighted sources. Readers may thus be assured that The CPCS Initiative encourages and supports the proper referencing of copyrighted material to their copyrighted sources.]

Notes and Source References

[Special Note: Many of the notes and source references from the 2009 version of this paper (“Ten Steps for Long Term Culture Change”) **have been retained in this version**—as when this writer was seeking to update those notes and references, he found that the older ones (when still accessible) provided some valuable perspective about progress during the eight years since 2009.]

1. Sondra Higgins Mattheia in “Faith Mentor: Mediating God’s Grace Through Interpersonal Relationships” Dissertation: Thesis (Ph.D) School of Theology at Claremont (CA) 1989 p. 61 (held by seven WorldCat member libraries worldwide)

2. From the “Quaker Queries” section of the “The Co-Intelligence Institute” website (see paragraph 1, at <http://www.co-intelligence.org/QuakerQueries.html>) (confirmed May 4, 2017)

3. The “Faith and Practice” of the Baltimore Yearly Meeting is the source for examples (see Section 5 “Personal Way of Life” paragraph 1 at <http://www.bym-rsf.org/publications/fandp/1988approved/88section3.html>) (confirmed May 4, 2017)

4. From the Philadelphia Yearly Meeting “Faith and Practice” (at <http://www.pym.org/faith-and-practice/queries/>) [specifically, see Section 4 paragraph 4 at <http://www.pym.org/faith-and-practice/queries/4-care-for-the-meeting-community/>) (confirmed May 4, 2017)

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

The statistical information associated with the “Chattanooga Vision 2000” process was also cited in the following source: a detailed overview of Chattanooga community revitalization efforts in the Boundary Crossers Case Study titled “Chattanooga: The Sustainable City”; however, this overview is no longer accessible via the Internet (it was accessible for some time at the website of the James MacGregor Burns Academy of Leadership, at the University of Maryland, College Park). Here is one other online reference which confirms the statistics I have used--

a) Best Manufacturing Practices Center of Excellence “Best Practice: Chattanooga Venture/Community Vision” at http://www.bmpcoe.org/bestpractices/internal/chatt/chatt_8.html)(confirmed May 4, 2017)

There are additional publications which briefly cite the above mentioned statistics, and which are accessible via the Internet. One example is “The Next Form of Democracy: How Expert Rule is Giving Way to Shared Governance... and why politics will never be the same” by Matt Leighninger Vanderbilt University Press 2006 p. 16 (accessible through google books at http://books.google.com/books?id=m_ZF8JZydPQC&printsec=frontcover&dq=the+next+form+of+democracy&cd=1#v=onepage&q=&f=false) (confirmed May 4, 2017)

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

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>) (confirmed May 4, 2017) (**English translation at http://www.energybulletin.net/sites/default/files/Peak%20Oil_Study%20EN.pdf**) (confirmed May 4, 2017)

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

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

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

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

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

12. From the IPCR document [“Spiritual Peacebuilding: 47 Quotes and Proverbs”](#) by this writer (August, 2007) (see Section F, Number 5, on p. 9) (Confirmed May 4, 2017)

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

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

a) From www.infoplease.com at www.infoplease.com/ipa/A0883352.html ; and U.S. Bureau of the Census POP Clock estimate at www.census.gov/cgi-bin/ipc/popclockw) (Both confirmed on May 4, 2017)

“In 1804, the world population was 1 billion.

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

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

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

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

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

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

As of “May 04, 2017 19:28 UTC (Eastern+5)”, the world population was estimated to be 7,388,628,500.”

b) From the “Online Features/Consumption/State of Consumption: Trends and Facts” section of the Worldwatch Institute website at <http://www.worldwatch.org/node/810>) (see paragraphs 1 and 2) (Confirmed May 4, 2017)

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

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

c) From Press Release (August 13, 2002) “Londoners Running Up Massive Debt on Earth’s Resources” at www.citylimitslondon.com/city_limits_press_release.htm (see paragraphs 2, 6, and 8) (Confirmed May 4, 2017)

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

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

“Forty one per cent of the Ecological Footprint (2.80 gha) is accounted for by the food Londoners eat.... In total, London consumes 6.9 million tonnes of food (per year), more than three quarters of which is imported. London throws away 560,000 tonnes of food (per year) as waste.” [“London throws away 560,000 tonnes of food (per year) as waste.”]

d) The following passages are excerpts from “International Communications: A Media Literacy Approach” by Art Silverblatt and Nikolai Zlobin (July, 2004) [most content accessible at Google Books (see https://books.google.com/books?id=I2jxBwAAQBAJ&printsec=frontcover&dq=International+Communications:+A+Media+Literacy+Approach&hl=en&sa=X&ved=0ahUKEwj5uLP_dbTAhUFymMKHdQSD_8Q6AEIJjAA#v=onepage&q=International%20Communications%3A%20A%20Media%20Literacy%20Approach&f=false)]

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

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

e) From pre-conference (September, 2007) information for a “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in Washington D.C.) Sponsored by The International Forum on Globalization (www.ifg.org) and The Institute on Policy Studies [From Teach-In Flyer and Draft Program at http://www.ifg.org/events/Triple_Crisis_Speakers.pdf (see p. 2) (inactive link)] (so far in my research I cannot find a current link to this ten year old flyer)

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

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

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

f) From the Worldwatch Institute’s “Letter to the New Education Secretary”
“OPINION: Letter to the New Education Secretary by Worldwatch Institute on December 19, 2008 (see <http://www.worldwatch.org/node/5971>) (confirmed May 6, 2017)

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

15. From pre-conference (September, 2007) information for a “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in Washington D.C.) Sponsored by The International Forum on Globalization (www.ifg.org) and The Institute on Policy Studies [From Teach-In Flyer and Draft Program at http://www.ifg.org/events/Triple_Crisis_Speakers.pdf (see p. 2) (inactive link)] (so far in my research I cannot find a current link to this ten year old flyer)

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

a) From TimesOnline article “Global warming must stay below 2C or world faces ruin, scientists declare” on May 28, 2009 (see <https://www.thetimes.co.uk/article/global-warming-must-stay-below-2c-or-world-faces-ruin-scientists-declare-p9zpv33bvcm>) (confirmed May 6, 2017; requires registration to read full article) [references document “The St. James Palace Memorandum” from Symposium “Action for a

Low Carbon and Equitable Future” London, UK, 26 – 28 May 2009) (for that document, see http://www.nobel-cause.de/london-2009/SJP_Memorandum_english.pdf) (confirmed May 6, 2017)]

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

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

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

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

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

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

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

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

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

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

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

c) From Lester Brown's "Plan B 3.0: Mobilizing to Save Civilization" Published by Earth Policy Institute 2008 (See http://www.earth-policy.org/books/pb3/pb3_table_of_contents for free download of whole book, or chapters) From Chapter 1 "Entering a New World" (http://www.earth-policy.org/images/uploads/book_files/pb3ch01.pdf), in section "Plan B—A Plan of Hope" p. 20, paragraphs 1, 2, and 3 (confirmed May 6, 2017)

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

d) From the "About Focus the Nation" section of the "Focus the Nation" website (see <http://www.focusthenation.org/about>) (inactive link)

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

[Note: on the Wikipedia webpage for Eban Goodstein (lead organizer and speaker for the 2008 teach-ins), there are corroborating statistics (see the third paragraph, in the section "Climate Education", at https://en.wikipedia.org/wiki/Eban_Goodstein)]

17. From Richard Heinberg's Museletter #184 titled "A View from Oil's Peak" (at <http://richardheinberg.com/184-the-view-from-oil%E2%80%99s-peak>) (from Richard Heinberg's website at <http://www.richardheinberg.com/> [Note: Richard Heinberg is widely acknowledged as one of the world's foremost Peak Oil educators. He is a journalist, educator, editor, lecturer, and a Core Faculty member of New College of California, where collaborative efforts between faculty, students, and a variety of other "stakeholders" are creating models for "Powerdown" efforts at the regional and community level. Some of the books he has written: *The Party's Over: Oil, War, and the Fate of Industrial Societies*; *Powerdown*; *The Oil Depletion Protocol: A Plan to Avert Wars, Terrorism, and Economic Collapse*; and *Peak Everything: Waking Up to a Century of Declines*"]

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

a) From the “Hirsch Report” [“The Peaking of World Oil Production: Impacts, Mitigation and Risk Management”—Project Leader: Robert L. Hirsch (SAIC) Commissioned by the Department of Energy, and dated February, 2005] [Was accessible at the website of Roscoe Bartlett (R-MD)(USA) at www.bartlett.house.gov/EnergyUpdates/ (inactive link)] (now accessible at https://www.netl.doe.gov/publications/others/pdf/Oil_Peaking_NETL.pdf) (Confirmed May 6, 2017))

(in “Summary and Concluding Remarks”)

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

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

(in “Executive Summary”)

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

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

b) From Dr. Fatih Birol (Chief Economist, International Energy Agency) Interview with Astrid Schneider (Internationale Politik) Posted at www.relocalize.net (now archived) “News Postings” section on May 3, 2008 (accessible at http://old.relocalize.net/fatih_birol_interview_leave_oil_before_it_leaves_us) (confirmed May 6, 2017)

(Excerpt)

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

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

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

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

Schneider: You really say that?

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

c) From Interview with Sadad al Hussein—"The Facts Are There" by Dave Bowden and Steve Andrews (Note: Sadad al-Huseini was the former head of exploration and production at Saudi Aramco) (Archived at the Energy Bulletin website September 28, 2009; see <http://energybulletin.net/node/50234> or <http://www.resilience.org/stories/2009-09-28/interview-sadad-al-husseini%E2%80%94%E2%80%9C-facts-are-there%E2%80%9D/>) (Confirmed May 6, 2017)

(excerpt)

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

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

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

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

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

On the other hand, if you don't talk about them, you never will fix the situation. This is not going to get any better. This is going to get worse because you have population growth all over the world, you have

a standard of living that is improving all over the world, you have aspirations across the globe for a better quality of life, and people want energy, so it's actually important to talk about the facts and come up with solutions rather than act as if these issues don't exist and then wait for some solution to materialize out of nowhere. That's a role of government—to highlight these issues and to fix them, or at least take a stand and try to fix them. So I think the push-back is probably ill-advised.

d) From "Reflections from Colin Campbell on Peak Oil and ASPO" by Dave Bowden (On September 23, Dave Bowden video-taped Colin Campbell at his home on the southwestern coast of Ireland. Excerpts of that interview are attached below) (from <http://www.energybulletin.net/node/50427> or <http://www.resilience.org/stories/2009-10-19/reflections-colin-campbell-peak-oil-and-aspo/>) (both confirmed May 6, 2017)

[Note: "**Colin J. Campbell**, Ph.D. Oxford, (born in Berlin, Germany in 1931) is a retired British petroleum geologist who predicted that oil production would peak by 2007. The consequences of this are uncertain but drastic, due to the world's dependence on fossil fuels for the vast majority of its energy. His theories have received wide attention but are disputed by some in the oil industry and have not significantly changed governmental energy policies at this time.... Influential papers by Campbell include *The Coming Oil Crisis*, written with Jean Laherrère in 1998 and credited with convincing the International Energy Agency of the coming peak; and *The End of Cheap Oil*, published the same year in *Scientific American*.... The Association for the Study of Peak Oil and Gas, founded by Campbell in 2000, has been gaining recognition in the recent years. The Association has organized yearly international conferences since 2002. The most recent was in Denver, Colorado on 11-13 October 2009." (From Wikipedia entry for Colin J. Campbell; at [http://en.wikipedia.org/wiki/Colin_Campbell_\(geologist\)](http://en.wikipedia.org/wiki/Colin_Campbell_(geologist))) (Confirmed May 6, 2017)

(Excerpt)

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

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

e) Less and less availability of cheap oil will directly impact much more of the infrastructure of modern industrial society than most of us can easily imagine. For some examples, see "The Oil Crash and You" (<http://www.oilcrash.com/articles/running.htm> by Robert Atack. More about oilcrash.com at <http://www.oilcrash.com/index.htm>—where I recommend exploring the navigation menu (especially for the "Essay" section, and the "Links" section).

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

i) From an article titled “The Green New Deal” by Richard Heinberg, published on the website of Energy Bulletin on October 20, 2008 (at <http://energybulletin.net/node/46934>) (see paragraph 3) (Confirmed May 6, 2017) (Initially published on October 20, 2008 by Post Carbon Institute).

“Peak Oil and Climate Change present threats and imperatives of a scale unprecedented in human history. By taking up these imperatives through a de-carbonized retrofit of the nation’s (and ultimately the world’s) transport, food, and manufacturing systems, policy makers can address a number of crises simultaneously—environmental decline, resource depletion, geopolitical competition for control of energy, unemployment, balance of trade deficits, malnutrition and food related health problems, and more.”

ii) From the FAONewsroom section of The Food and Agriculture Organization of the United Nations (FAO) website. In the “Focus on the Issues” subsection, see “High-level conference on world food security...”, and then see “Conference News” (6/6/2008). Specific article “Food Summit Calls for More Investment in Agriculture” (paragraphs 1, and 9) (at <http://www.fao.org/newsroom/en/news/2008/1000856/index.html>) (Confirmed May 6, 2017)

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

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

iii) From pdf version of “The Food and Farming Transition: Toward a Post Carbon Food System” by Richard Heinberg and Michael Bromberg, Ph.D Post Carbon Institute 2009 (Available online at www.postcarbon.org/food) Excerpt from Section “Farm Work” (see p. 30-31) (Confirmed May 6, 2017)

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

Education: Universities and community colleges must quickly develop programs in smallscale ecological farming methods—programs that also include training in other skills that farmers will need, such as in marketing and formulating business plans. Apprenticeships and other forms of direct

knowledge transfer will assist the transition. Gardening programs must be added to the curricula of all primary and secondary schools, especially in summer programs.

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

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

iv) From the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see section F, number 9, p. 5 at <https://nebula.wsimg.com/9284bcb0dda9ace7a93ee8c21bd0a646?AccessKeyId=238D35F9602A8D5BA6F3&disposition=0&alloworigin=1>) (confirmed May 6, 2017)

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

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

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

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

The “Millennium Ecosystem Assessment”

a) From Washington Post article “Report on Global Ecosystems Calls for Radical Changes: Earth’s sustainability not guaranteed unless action is taken to protect resources” (Shankar Vedantam, March 30, 2005 p. A02 (see <http://www.washingtonpost.com/wp-dyn/articles/A10966-2005Mar29.html>) (paragraphs 1, 2, and 4) (Confirmed May 6, 2017)

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

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

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

b) From the “Overview of the Millennium Ecosystem Assessment” at the Millennium Ecosystem Assessment website (at <http://www.millenniumassessment.org/en/About.html>) See section “What are the main findings of the MA?” (see four “bullet” summaries) (confirmed May 6, 2017)

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

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

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

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

19. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 2, at <https://nebula.wsimg.com/9284bcb0dda9ace7a93ee8c21bd0a646?AccessKeyId=238D35F9602A8D5BA6F3&disposition=0&alloworigin=1>) From Worldwatch Institute “State of the World 2004: Special Focus—The Consumer Society” W.W. Norton and Company January, 2004 p. 36-37 (Note: Most of “State of the World 2004...” , including this particular quote, is also accessible through google books--using a phrase search) (Confirmed May 6, 2017)

20. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 5, at <https://nebula.wsimg.com/9284bcb0dda9ace7a93ee8c21bd0a646?AccessKeyId=238D35F9602A8D5BA6F3&disposition=0&alloworigin=1>) From Worldwatch Institute “State of the World 2004: Special Focus—The Consumer Society” W.W. Norton and Company January, 2004 p. 36-37 (Note: Most of “State of the World 2004...” , including this particular quote, is also accessible through google books--using a phrase search) (Confirmed May 6, 2017)

21. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 2, at <https://nebula.wsimg.com/9284bcb0dda9ace7a93ee8c21bd0a646?AccessKeyId=238D35F9602A8D5BA6F3&disposition=0&alloworigin=1>) (confirmed May 6, 2017)
22. From the article “Energy and Permaculture” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see paragraph 4 in subsection titled “Mollison”) (<http://www.permacultureactivist.net/articles/holmgren.htm>) (Confirmed May 6, 2017)
23. 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=jqROAAAAMAAJ&printsec=frontcover&dq=Democracy+and+Education:+An+Introduction+to+the+Philosophy+of+Education&hl=en&sa=X&ved=0ahUKEwjNreve2arNAhVUJFIKHyrNArQQ6AEILjAD#v=onepage&q=Democracy%20and%20Education%3A%20An%20Introduction%20to%20the%20Philosophy%20of%20Education&f=false>) (confirmed May 6, 2017)
24. 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 May 6, 2017)