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

6) We are creating more and more "urban agglomerations"—cities with a population of more than 1 million people (more than 400)—which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment

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

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

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

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

Evidence supporting the urgent need to reach positive tipping points on many of these challenges as soon as possible include:

a) an 11 page arrangement of quoted passages in Section II [72 quoted passages which are drawn from the following CPCS Initiative critical challenge assessments: "IPCR Critical Challenge Assessment 2011-2012: Summary Report" (444 pages; January, 2012); "Invitation Package for Possible Board of Advisors" (589 pages; November, 2013); and "An Assessment of the Most Critical Challenges of Our Times" (36 pages; May, 2015)].

b) a 6 point discussion and commentary of the Section II assessment (in Section III)—which provides evidence for viewing the #2 challenge identified in Section II (the Marginalization of the Treasured wisdom of Religious, Spiritual, and Moral Traditions) as a serious blind spot with implications which are far from being fully appreciated

26 Point List of Recommendations for Collaborative Problem Solving and Community Education Initiatives

Resolving the unprecedented challenges identified by the critical challenge assessment in this summary paper will almost certainly require problem solving on a scale most of us have never known before. To help readers appreciate what such problem solving might look like, Part A in Section IV provides a 26

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point list of criteria—recommendations for collaborative problem solving and community education initiatives which (for example):

1) citizens from every variety of circumstances can trust and believe in… trust and believe that the initiatives will make best use of the knowledge and skills each one of us has to offer

2) help people 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

3) minimize the risk of creating divisive and polarizing factions by reinforcing collaborative problem solving, reconciliation, and discovery narratives instead of "us vs. them" narratives [Note: Discovery narratives are defined in the paper as collaborative problem solving and community education initiatives which inspire us to discover what we can learn and achieve when we are all on the same side, helping each other.]

4) reverse the marginalization of the treasured wisdom of religious, spiritual, and moral traditions, so that whole communities can be actively integrating the wisdom which has accumulated over the many centuries of human experience, and which has been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions

Descriptions of 4 Key Collaborative Problem Solving and Community Education Initiatives

Part B (of Section IV) provides descriptions of 4 key collaborative problem solving and community education initiatives, which are an example of a "constellation of initiatives" that meets the 26 point criteria in Part A—and an example of a "core" set of initiatives that give as much importance to developing close-knit communities as it does to--

a) accumulating and integrating the knowledge and skill sets necessary for the highest percentage of people to act wisely in response to challenges identified as priority challenges

b) helping people to deliberately channel their time, energy, and money into the creation of ways ofearning a living which are directly related to resolving high priority challenges

c) assisting with outreach, partnership formation, and development of service capacity for a significantnumber of already existing (or forming) organizations, businesses, institutions, and government agencies

d) helping to build a high level of consensus for specific action plans, which will help inspire additional support from people, businesses, organizations, etc

Those 4 collaborative problem solving and community education initiatives are:

1) the Recalibrating Our "Moral Compasses" (ROMC) Survey Project

2) Community Visioning Initiatives [One example of a Community Visioning Initiative which inspired this

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writer: the 13 minute video "Chattanooga: A Community with a Vision" (accessible at Vimeo) which 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.]

3) Neighborhood Learning Centers

4) the Neighbor to Neighbor Community Education (NTNCE) Project (which advocates for a new section in local newspapers for reader contributions which identify helpful people and valuable resources, and reinforce important community goals)

A Key "Building Block" for Establishing the Need for Unprecedented Forms of Collaborative Problem Solving and Community Education

A key "building block"—which (from this writer's point of view) can help establish the need for such unprecedented forms of collaborative problem solving and community education –is the Recalibrating Our "Moral Compasses" (ROMC) Survey Project.

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

The 9 Question Categories are:

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

Here in this introductory article, it is helpful to bring forward details about the Recalibrating Our "Moral Compasses" (ROMC) Survey Project because much of the 82 page summary paper can be understood as example responses to four of the proposed survey questions: question category 1) by Section II;

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question categories 2) and 3) by Section IV; and the following part of question category 6) "How might a 'moral compass' for a local communitybe created and maintained, so that it remains relevant even during times of unprecedented change?"—by Sections IV and V.

One of the many potential positive outcomes of both internationally focused, and local community ROMC Surveys, are clearinghouse websites, which could be continuously aggregating responses to ROMC Surveys in the areas of:

a) critical challenge assessments
b) field specific solution guides
c) preferences for collaborative problem solving models
d) input on such questions as "How might a 'moral compass' for a local communitybe created and maintained, so that it remains relevant even during times of unprecedented change?"

Internationally focused ROMC Surveys, free Ebooks summarizing survey results, 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.

The four point "constellation of initiatives" described in Section IV of the summary paper is one way people at the local community level can learn how to make wise choices about how they use their time, energy, and money… so that all the "little events" in the circumstance of everyday community life have a positive and cumulative effect on the challenges they have identified as priority challenges.

Opportunities for Reconciliation

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

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

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our neighbors and fellow citizens to become part of a system of mutual support and encouragement in our local communities, as we respond to multiple, unprecedented challenges. Many of us have already seen that these opportunities arise during the cooperative efforts needed to recover from massive natural disasters. And yet… many of us could miss out on this potential for reconciliation if the collaborative problem solving processes we are invited to participate in do not try to foster the profound insight described in the previous paragraph.

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

Project Development Recommendations

Section V of the 82 page summary paper provides five recommendations for the kind of project development necessary to arrive at the most effective Recalibrating Our "Moral Compasses" (ROMC) Surveys—which, as previously mentioned, are viewed as a key "building block", and a most useful starting point, for leading into the "constellations of initiatives" approach described in Section IV.

The recommendations include:

1) Organizations and educational institutions in the fields of stakeholder engagement, peacebuilding, conflict transformation, and survey research can make critical contributions (5 such organizations are listed in Section V)
2) Organizations which can facilitate partnership formation among universities and colleges (4 are listed in Section V)
3) Many organizations and initiatives have made critical contributions in fields associated with creating a peaceful and sustainable world (43 are listed in Section V). Such organizations and initiatives could be a starting point for seeking out appropriate survey respondents for internationally focused ROMC Surveys.

Here is the list of 43 organizations:

Alliance for Peacebuilding; Calvert Foundation; Center for Disease Control and Prevention; Centre for Alternative Technology; Community Indicators Consortium; Coolplanet; Doctors Without Borders; Earth Institute (Columbia University); Earth Policy Institute; Food and Agriculture Organization (FAO) of the United Nations; Gates Foundation; Gaia Education; Global Ecovillage Network; Global Footprint Network; Global Fund for Women; Global Threats Fund (Skoll Foundation); Green Schools Alliance; Heifer

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International; The Hunger Project; International Energy Agency; Institute of International Education; International Energy Agency; International Food Policy Research Institute; Investor Network on Climate Risk; Local Governments for Sustainability (formerly ICLEI- International Council for Local Environmental Initiatives); Mercy Corps; Save the Children International; Sister Cities International; Teachers Without Borders; TckTckTck; Tides Foundation; UN Environment Programme; UN Habitat; UN Sustainable Development Solutions Network; UN Water; Women's Funding Network; World Health Organization (WHO); World Learning; World Permaculture Network; Zero Carbon Britain

There are many educational institutions, and other organizations, who could increase their existing efforts, or take up thecall, to assist with the planning, development, and implementation of the four collaborative problem solving and community education initiatives described in this paper:

1) the Recalibrating Our "Moral Compasses" (ROMC) Project
2) Community Visioning Initiatives
3) Neighborhood Learning Centers
4) the Neighbor to Neighbor Community Education (NTNCE) Project

If many colleges anduniversities became actively involved in the planning, development, and implementation of this "constellation of initiatives" (or work along similar lines)—the positive multiplier effectswould be visible around the world.

Advances may be made in Collaborative Problem Solving and Community Education which make even the Most Profound Goals Achievable

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

Re-discovering this treasured wisdom—which has been marginalized in the complex cultural landscapes most of us now live in—and re-integrating that wisdom into the everyday circumstances of community life, has the potential to accelerate us towards so many positive tipping points that there is a need to give special attention to identifying the kind of workshops which can do the most to--

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

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Section V of the 82 page summary paper also includes three suggestions for what kind of workshops—in Neighborhood Learning Centers associated with ongoing Community Visioning Initiatives—can do the most to contribute to building the kind of close-knit communities described above. [Note: If there is sufficient interest in this question, it could also be a question to include in Recalibrating Our "Moral Compasses" (ROMC) Surveys, and thus could also result in a clearinghouse website to aggregate survey responses, and other additional input.]

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

Discovery narratives are defined in the paper as collaborative problem solving and community education initiatives which inspire us to discover what we can learn and achieve when we are all on the same side, helping each other. The organizations which are highlighted in Section V only represent a tiny fraction of the collective efforts being made to create a peaceful and sustainable world. And yet… if partnerships and collaboration like those suggested in Section V went forward, there would surely be such accelerated movement towards positive tipping points on unprecedented challenges that many of us could find ourselves feeling we cannot easily set aside the opportunity to know—one way or the other—whether we can achieve goals which, for the longest time, many of us have dismissed as far beyond our levels of experience—and the leanings of our aspirations… goals like world peace.

If many people could see and feel the practical value of carrying out similar forms of the four collaborative problem solving and community education initiatives described in this paper, such 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.

Could it be that in amidst the unprecedented culture change which we must achieve in the next 3-6 decades, advances will be made in collaborative problem solving and community education which will make it possible for a significant majority of us to believe that we can even make efforts to discover our collective spiritual destiny?

Isn't it a part of why we are here… to discover our collective spiritual destiny?

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