Tweet Series for "13 Steps for Long Term Culture Change"

by Stefan Pasti, Founder and Resource Coordinator

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

(15 pages; March, 2018)

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Introduction

This "Tweet Series…" document includes a series of short overviews of the 13 Steps highlighted in the paper "13 Steps for Long Term Culture Change" (78 pages; May, 2017). Each of the 13 Steps are described by three tweets, which by themselves are short enough (280 characters or less) to be tweet on the Twitter platform. This tweet series is the same tweet series being introduced by the following tweet:

Complete "13 Step for Long Term Culture Change" tweet series w/ intro and Appendix (15p) (bitly link not yet created) Maximizing Citizen Participation, Peace, Sustainability as "Unprecedented Challenges Ahead" http://bit.ly/2kiaEjZ
[by @StefanPasti]

This writer continues to believe that these 13 Steps--or at least some of these 13 Steps--can be very helpful in the cultural transformation which will be necessary to reach positive tipping points on a convergence of unprecedented challenges (see "Unprecedented Challenges Ahead--February 2017")(also in Appendix)--with the unprecedented challenge of urgently transforming a carbon-intensive global economy (and much of its related infrastructure) to significantly reduce global greenhouse gas emissions being #1 on a list of ten unprecedented challenges.

How do the "13 Steps" contribute to Community Peacebuilding and Cultural Sustainability--and in doing so contribute to accelerating solution-oriented activity at this critical time? Consider these quotes:

1) "A Wise Person notices that Inner Harmony is disturbed when the mind lets itself be lured into indiscriminately sampling the World of Phenomena." [From commentary on Book II Sutra 17 by B.K.S Iyengar in "Light on the Yoga Sutras of Patanjali" (Patanjali legendary circa. 500-200 BCE) (Publisher: Thorsons, 2002)]

2) "Were I to have the least bit of knowledge, in walking on a Great Road, it's only going astray that I would fear. The Great Way is very level; but people greatly delight in tortuous paths." [From Chapter 53 of "Te-Tao Ching" by Lao Tzu (legendary, possibly 6th Century BCE); translation by Robert G. Hendricks (Publisher: Ballantine Books, 1992)]

3) "The mariner uses his compass to guide him aright amidst the dark storm clouds and raging waves. When people are overwhelmed by the dark clouds of despair and the raging confusion of irrepressible desires, they too, have a compass which will point to them the direction they have to take.... That compass is a society that is dedicated to the propagation of Spiritual Discipline." [Sri Sathya Sai Baba, from Volume 8, Chpt. 21, p. 108 of the "Sathya Sai Speaks" series Vol. 1-42 (Discourses of Sri Sathya Sai Baba; Translator--Prof. N Kasturi) (Publisher: Sri Sathya Sai Books and Publications Trust, Prasanthi Nilayam, India, 1997)]

4) It is now essential for us to access the storehouses of wisdom and compassion which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions. (by this writer)

5) If many people can find contentment and quality of life while consuming much less, this limiting of desires

at the "root" will save many people from the trouble of responding to the consequences of unrestrained or unexamined desires as they materialize worldwide. This is one of the benefits of spiritual teachings which often gets overlooked. (by this writer)

6) "It would be foolish to underestimate the challenge of checking the consumption juggernaut…."
[Christopher Flavin, former Director of Worldwatch Institute, in last paragraph of press release for "State of the World 2004: Special Focus: The Consumer Society" (Publisher: Worldwatch Institute, 2004)]

7) "There can be no culture without contact with relevant problems." [from p. 136 in "Why the Village Movement?" by J.C. Kumarappa, an economist who worked with Mahatma Gandhi (publisher: The All India Village Industries Association, 1946)]

By focusing very carefully and conscientiously on the themes represented in the above quotations (and in many similar quotes--and with much related research over decades), this writer has helped The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative "grow into"

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 the specific goal of generating practical responses to the challenges of our times.

The 78 page paper "13 Steps for Long Term Culture Change" is a synthesis and summary of the most inspiring approaches to Community Peacebuilding and Cultural Sustainability found by this writer during the years 1973-2017 CE.

The "Unprecedented Challenges…" document (above), the ten page "Convergence of Critical Challenges Alert to Peacebuilders, Chaplains--from cpcsi.org" (complete text also featured on the CPCS Initiative homepage), and the eight page introduction to the "13 Step" paper offer this writer's assessment of:

1) why we need collaborative problem solving, community education, and citizen peacebuilding which goes far beyond what most of us are familiar with
2) why we need to maximize citizen participation in solution-oriented activity
3) why we need to make sure that wisdom and compassion are "coming through the mist as much as they need to be"
4) why we need make best use of the knowledge and skills each one of us has
5) --and why we need to be on the same side, helping each other.

If even a few communities applied this "13 Step" approach, many people could see and feel the practical value of these 13 Steps--and these steps 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.

Tweet Series for "13 Steps for Long Term Culture Change"

Step 1--"Community Good News Networks"

Step 1—"Community Good News Networks": Elders from community encourage young people (ages 5-18) to collect and share good news articles, stories, etc., about inspiring role models in their community. (from "13 Steps for Long Term Culture Change" http://bit.ly/2GFaVJ4)

Step 1 (continued)--Elders encourage young people to write letters of support to such inspiring role models, and invite them to visit a common gathering place for "inspirational sharing meetings".

Step 1 (continued)--Truly inspiring contributions of genuine goodwill are being generated in variety of ways-- by countless numbers of people in communities around the world. "Community Good News Networks" create, share the kind of news needed for constructive community building.

Step 2--"Community Faith Mentoring Networks"

Step 2—"Community Faith Mentoring Networks" (CFMN): "Faith Mentor"--"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."

Step 2 (continued)--"CFMN" would be a partnership among many different faith traditions, contributing to individual spiritual formation, inspiring role models, right livelihood, community service, interfaith peace vigils, socially engaged spirituality, spiritually responsible investing

Step 2 (continued)--The goals: more true and genuine representatives of the faith traditions in any given community, more people helping others in everyday circumstances of community life. We reap what we sow. (from "13 Steps for Long Term Culture Change" http://bit.ly/2GFaVJ4)

Step 3--"Spiritual Friendships"

Step 3—"Spiritual Friendships": People from similar, or possibly different, religious, spiritual, or moral traditions form small groups, in which participants declare an intention to take a specific step towards achieving a goal associated with their personal spiritual growth.

Step 3 (continued)-- 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. (from "13 Steps for Long Term Culture Change" http://bit.ly/2GFaVJ4)

Step 3 (continued)--Participants have the right to choose how they will benefit from small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback, or prefer no response; they can remain silent and listen, etc).

Step 4--"Interfaith Peace Vigils"

Step 4—"Interfaith Peace Vigils": Representatives from different religious, spiritual, and moral traditions within a given local community establish a once weekly Interfaith Peace Vigil, with the goal of having at least one member from each tradition participating at all times.

Step 4 (continued)--With an emphasis on silence, participants silently recite prayers for forgiveness, reconciliation, peace--and/or carry out any kind of silent practice or silent spiritual discipline which is appropriate for a sacred space dedicated to cultivating peace.

Step 4 (continued)--One inspiration for Step 4 is the 24/7 Prayer Vigil for World Peace at Kunzang Palyul Choling (KPC), a Tibetan Buddhist Temple in Poolesville, Maryland (USA). The KPC Prayer Vigil began in 1985-- and has continued unbroken to the present time.

Step 5--"Recalibrating Our Moral Compasses" (ROMC) Surveys

Step 5—"Recalibrating Our Moral Compasses" (ROMC) Surveys: a very careful, conscientious approach to identifying critical challenges and solution-oriented activity, and comparing that input with working definitions for "right livelihood" and "moral compasses".

Step 5 (continued)--Locally, universities (w/ students participating) and/or non-profit orgs could identify 150 key leaders from a significant variety of fields of activity in community as first responders, to establish thoughtful and responsible examples of survey responses.

Step 5 (continued)--Such surveys can provide key evidence for the need and benefits of Community Visioning Initiatives (Step 6), and provide key starting points for topics to cover in workshops at Neighborhood Learning Centers (Step 7) ["13 Steps"--78 p. http://bit.ly/2GFaVJ4]

Step 6--"Community Visioning Initiatives"

Step 6—"Community Visioning Initiatives" CVIs: series of community meetings designed to max citizen participation in identifying challenges, solution-oriented activity--which can help people discover for themselves how much we really need to be on same side, helping each other.

Step 6 (continued)--CVIs can begin cycles of volunteer assistance, workshops, solution-oriented action plans, careful and deliberate investment of time/money by local residents,and new employment opportunities which can maximize citizen employment in solution-oriented activity.

Step 6 (continued)--Many colleges and universities assisting with carrying out local Community Visioning Initiatives--plus many supporting Neighborhood Learning Centers (Step 7) = exponential increase in solution-oriented activity. ["13 Steps"--78 pages http://bit.ly/2GFaVJ4]

Step 7--"Neighborhood Learning Centers"

Step 7—"Neighborhood Learning Centers" (NLCs): can be a) multi-purpose support centers for implementing Community Visioning Initiatives b) neighborhood meeting places and workshop centers c) a critical part of a low cost lifelong learning education system

Step 7 (continued)--NLCs can provide places for discussion, information sharing, mutual support, encouragement, friendship--so that exchanging of information, resources also includes building close-knit communities of people with healthy appreciation for each other's strengths.

Step 7 (continued)—Thru NLCs 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. ["13 Steps"--78 pages http://bit.ly/2GFaVJ4]

Step 8--"Spiritually Responsible Investing"

Step 8—Spiritually Responsible Investing: "A buyer hardly realizes he owes any duties in his everyday transactions." And yet "every article in the bazaar has moral and spiritual values attached to it--hence it behooves us to enquire into the background of every article we buy."

Step 8 (continued)--But in our complex cultural landscapes, inquiring into moral/spiritual history of every article we buy (the consequences of our "investments") is, for most of us, simply beyond our capacity to accomplish. ["13 Steps"--78 pages http://bit.ly/2GFaVJ4]

Step 8 (continued)--Thus, we need circles of activity which are closer to the community we live in ["The smaller the circumference, the more accurately we can gauge the results of our actions, and (the) more conscientiously we can fulfil our obligations as trustees."]

Step 9--"Ecological Sustainability/Permaculture/Ecovillages"

Step 9—"Ecological Sustainability/Permaculture/Ecovillages": The energy of any particular thing, during its life from cradle to grave, is called the "embodied energy" of that object. By supporting items/processes with lower embodied energy, energy use can be greatly reduced.

Step 9 (continued)--If many people can find contentment and quality of life while consuming much less, this limiting of desires at the "root" will save many people from trouble of responding to the consequences of unrestrained or unexamined desires as they materialize worldwide.

Step 9 (continued)--"There is 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."

Step 10--"Appropriate Technology"

Step 10—"Appropriate Technology": technology which, by preference, materials, and application is "small-scale, decentralized, labor-intensive, energy-efficient, environmentally sound, and locally autonomous." Gandhi advocated for such to make India's villages self-reliant.

Step 10 (continued)--"Village Earth offers an Appropriate Technology Library which "contains full text and images from over 1050 of best books dealing with all areas of do-it-yourself technology." (available in one USB or two DVDs) ["13 Steps"--78 pages) http://bit.ly/2GFaVJ4]

Step 10 (continued)--Centre for Alternative Technology ("Zero Carbon Britain"): education and visitor centre demonstrating practical solutions for sustainability--environmental building, eco-sanitation, woodland management, renewable energy, energy efficiency, organic growing.

Step 11--"Food Sovereignty/Food Waste/Obesity/Local Food Councils/Community Supported Agriculture"

Step 11—"Food Sovereignty/FoodWaste/Obesity/Local Food Councils/Community Supported Agriculture: "Food Sovereignty--the right of peoples to healthy and culturally appropriate food produced thru sustainable methods, and the right to define their own food/agriculture systems."

Step 11 (continued)—"Roughly one third of the food produced in the world for human consumption every year--approximately 1.3 billion tons--gets lost or wasted. Most food waste is thrown away in landfills, where it decomposes and emits methane, a potent greenhouse gas."

Step 11 (continued)--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 economic, environmental, social wealth of our community. Sedgewick, Maine; 2011

Step 12--"Local Currency"

Step 12—"Local Currency": "BerkShares are a local currency for the Berkshire region of Massachusetts, launched in 2006. People using the currency make a conscious commitment to buy locally produced items which are more environmentally sustainable."

Step 12 (continued)--"Currently, more than four hundred businesses have signed up to accept Berkshares. Five different banks have partnered with BerkShares, making a total of thirteen branch offices now serving as exchange stations." ["13 Steps"--78 p. http://bit.ly/2GFaVJ4]

Step 12 (continued)--"Schumacher Center for New Economics has been an innovator for over 30 years in the issuing of place-based non-profit currencies. Their Local Currency Archives contain a wide variety of materials gathered from over 50 different alternative currency projects."

Step 13--"Neighbor to Neighbor Community Education (NTNCE) in Local Newspapers"

Step 13--"Neighbor to Neighbor Community Education (NTNCE) in Local Newspapers": a new section in local newspapers used to highlight and accumulate stories and other forms of reader contributions which identify valuable resources, and reinforce important community goals.

Step 13 (continued)--An NTNCE Project is community service work that a) highlights what is valuable and important in everyday community life b) encourages positive neighbor to neighbor relations
c) helps increase consensus for local specific definitions of "the greater good".

Step 13 (continued)--There would be many opportunities for the NTNCE section of local newspapers to contribute very valuable community service in the planning, implementation, evaluation, and follow up stages associated with Community Visioning Initiatives (Step 6).

Appendix

"Unprecedented Challenges Ahead—February, 2017"

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[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-- "IPCR Critical Challenges Assessment 2011-2012: Summary Report" (444 pages; January, 2012)(Table of Contents) and "Invitation Package for Possible Board of Advisors" (589 pages, 3.6MB; November, 2013)(long version Table of Contents)--both of which are also accessible on the 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)--which has, in Section II, eleven pages of supporting evidence (with footnotes) for the same ten unprecedented challenges.]

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--and that assumption of continual growth was 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 March 30, 2018, the world population was 7.611 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 of The CPCS Initiative

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

7) 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*.

8) 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.

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

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

11) Everyone is involved when it comes to determining the markets which supply the "ways of earning a living".

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 ("the votes") 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-- rather than impair*--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 resolving the unprecedented challenges ahead
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, community education and citizen peacebuilding 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 unprecedented challenges at the same time. (repeated for emphasis)

17) The CPCS Initiative believes that a "constellation of initiatives" approach like the 13 Step model highlighted in the CPCS Initiative Paper "13 Steps for Long Term Culture Change", applied with faith, patience, and due diligence, can be very helpful 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) 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.

21) 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.

22) 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.

23) The CPCS Initiative supports the belief that "God can do anything".

24) Faith helps move from "it hardly seems possible" to "it must be possible" (since faith believes Love will prevail).

25) 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 many people from the trouble of 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.

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, community education, and citizen peacebuilding initiatives highlighted in the CPCS Initiative Paper "13 Steps for Long Term Culture Change", 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) "By the examples of your lives, you have to restore confidence among the people in the higher values of life.... Have the picture of the happy, united, love filled human community in your heart. That will give you enough encouragement in your mission." [Sri Sathya Sai Baba, from Volume 15, Chpt. 12, p. 70 of the "Sathya Sai Speaks" series Vol. 1-42 (Discourses of Sri Sathya Sai Baba; Translator--Prof. N Kasturi) (Publisher: Sri Sathya Sai Books and Publications Trust, Prasanthi Nilayam, India, 1997)]

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 CPCS 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."]