

30 Propositions and Premises

which make up the Foundation 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 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 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.]