

1) Sustainability Initiatives at the National Level

On the national level a piece of legislation numbered House Concurrent Resolution 100 and titled "Many Neighbors, One Earth" is now in the House Committee on Foreign Relations. HCR 100 "urges the President to redirect US foreign assistance policies and spending priorities towards promoting sustainable development, **especially the reduction of global hunger and poverty in environmentally sound ways.**" Specifically the President is urged to develop and implement a coordinated economic and development policy and program of action with the following 4 principle objectives:

- 1) Economic opportunities-- expand economic opportunities for all women and men, especially the poor, to increase their productivity, earning capacity, and income in ways that do not harm the environment.
- 2) Basic human needs-- meeting the basic human needs for food, clean water, shelter, health care, and education necessary for all people to be productive and to improve their quality of life.
- 3) Environmental protection and sustainable use of natural resources-- promoting environmental protection and sustainable use of land, water, forests, and other natural resources, taking into account the needs of present and future generations.
- 4) Pluralism, democratic participation, and human rights-- promoting pluralism, democratic participation in economic and political decisions that affect people's lives, and respect for human and civil rights, including the rights of females and indigenous peoples.

(Legislate, 1994)

A second sustainability initiative on the national level is the President's Council on Sustainable Development, established by President Clinton by executive order on June 29, 1993. The diverse 25 member Council appointed by President Clinton, will, according to Vice President Gore, **help forge a new partnership among representatives of industry, government, environment, labor, and civil rights organization.**

According to the White House, the Councils' primary goals will be

- 1) **Develop specific policy recommendations for a national strategy for sustainable development that can be implemented by public and private sectors**
- 2) Respond to the recommendations in Agenda 21, the comprehensive international policy declaration created at the 1992 UNCED
- 3) **Sponsor projects that demonstrate and test the viability of the Council's recommendations and that encourage comprehensive approaches**
- 4) Establish links with other non-governmental organizations within and outside the US
- 5) Recognize outstanding sustainable development achievements through an annual President's award
- 6) **Educate the public about far-reaching opportunities in sustainable development**

(Scruggs, 1993)

The President's Council on Sustainable Development (PCSD) meets quarterly over an initial 2 year period, and has already had two meetings in Washington, DC in 1993, and one in Seattle, WA in January 1994. A fourth meeting was just recently held at the US Chamber of Commerce on April 18, and I attended.

At that meeting, the Council recognized that to produce a substantial document for the president, it would be necessary to explore some extremely controversial issues associated with current economic thinking and ways of doing business. The Council also emphasized their desire to follow an **open, participatory and visible approach** (one of the Council members was on the Brundtland Commission) and detailed how many people and organizations are already associated with some of the Task forces. The Council also allowed time for questions and comments from the public, and at this point I decided to participate, and ask the Council a question I had on my mind. When my turn came to speak, I said: "My name is Stefan Pasti. I wish the Council well in the work ahead. I'm interested in the impact of visions and goals on communities and families. My question is this: using a definition of family as "the ideal setting for the transmission of values from

one generation to the next," --which Task force is associated with integrating families into the process of sustainable development, and has that Task Force-- or any Council Members-- made any discoveries on how to integrate families into the process that they would like to share at this time?"

There was some response to this question. One council member commented that he did not see a discussion of family values as being within the scope of the Council's work; but on the other hand, he found my question interesting, and asked that if I had any discoveries I would like to share with him on the subject, he'd be glad to consider them. Another Council member, Ted Strong-- Executive Director of the Columbia River Inter-Tribal Fish Commission-- commented on the importance of families in the tribal setting, and added that in his cultural tradition the spiritual father and spiritual mother are the actual source of the family, the source of the gift of life....Later, as I was walking back to my chair, a liason staff person for Tom Donohue (Secretary-Treasurer for the AFL-CIO), gave me his card, and asked for anything I could send them on the subject.

2. Current Sustainability Initiatives at the State Level

At the state level, there are also 2 examples of sustainability initiatives that I believe will help bring the process of community visioning and sustainability into better focus for families. The first example is "Round Table Information Forums." In a book titled "Guidelines for State Level Sustainable Development" and in another related paper titled "Sustainable Round Table Information Forums," author Patricia Scruggs discusses the Canadian experience with Round Table Forums. Canadian Round Tables are described as having 3 common elements:

- 1) **multi-stakeholder representation of all major affected parties**
- 2) **the use of consensus or alternative dispute resolution methods**
- 3) **a strategic planning process that establishes a vision for sustainable development and a set of principles to guide policy and planning**

Since 1987, Round Tables have been set up in all 10 Canadian Provinces and 2 territories; and each one has developed--through the consensus process-- a sustainable strategy. Such meetings can help achieve one of the expressed goals of the President's Council: to foster similar councils at the state level. (Scruggs, 1993)

As Ms. Scruggs observes: **"State and regional efforts are expected to be the driving force for sustainable development in the United States. In most national programs, states play a central role in delivering a program framework. They are the point where "top down" strategies meet "bottom up" movements.** The PCSD (President's Council...) may give some guidance to state and regional sustainability initiatives; at the same time, local groups will look to states to provide some consistency. Even before the President's Council was established, states were beginning to consider seriously their role in implementing sustainable development in the United States-- in developing, in other words, state Agenda 21s."

As an example of a state level policy initiative in sustainable development, the 1993 Virginia General Assembly just recently passed HJR 653, which resolves:

"that the Governor, state and local officials, and the leaders of education institutions and civic organizations be encouraged to work together to prepare a Virginia strategy for sustainable development, to serve as a national model for widespread emulation." (ELI, 1994)

In a related paper titled "Blueprint for a Sustainable Virginia", the Environmental Law Institute of Washington DC made the following recommendations:

"There are 3 inter-dependent steps that Virginia needs to take early in the process:

- 1) **Establish a sustainable vision** to guide Virginia's policy-making
- 2) **Develop a comprehensive, easily accessible data base of statewide information to use at both state and local levels**
- 3) Create institutions that are capable of planning for long-term sustainable objectives, with **active participation by multiple stakeholders from all Virginia communities.**

3) Sustainability Initiatives at the Local Community Level

At the local community level, there are now many examples of projects underway relating to sustainability and the process of community visioning.

One community level project is the Sustainable Community Roundtable initiated by the City of Olympia, WA in 1991. The Sustainable Community Roundtable Report for 1993 identifies 12 sustainability indicators (see Appendix A for sample list of sustainability indicators), and offers discussion that includes:

- 1) why the indicator was chosen
- 2) **a worksheet for figuring where your household fits into the overall trend for the indicator** (for example, water use)
- 3) what you can do
- 4) steps (by organizations) in the right direction.

The report is a most useful example of an attempt to **encourage citizen participation and provide linkages with everyday family life**, made all the more notable by the very encouraging number of **local organizations and projects (146) that are highlighted and commended for their current efforts.** The report comments on that astounding level of community involvement by stating: "One reason our visions are believable to us is that they are already visibly emerging in the steps being taken by creative, farsighted people in our community." (Olympia, 1993)

Much research and development on sustainable communities has already been done, from the physical systems to social systems to economic systems. This information can now be accessed through computer networks such as Eco-Net, Earth Net, and magazines such as In Context and Communities. But there is not yet a national directory related specifically to sustainability organizations and projects. In response to this need for a **national directory of sustainability organizations and projects**, a partnership between CSRI (Tacoma Park, MD) and CONCERN, Inc.(Washington, D.C.) has been formed.

Currently, the proposed National Directory has over 1000 organizations and projects listed in a computer database titled "Building Sustainable Communities." "The **database is intended to facilitate interaction between groups and individuals currently working on community sustainability issues, and to foster the development of new organizations/coalitions with similar objectives.**" (CONCERN,Inc., 1994) In the future, there are plans to expand the database so that it will become SusComNet-- "Sustainability Communication Network." In a draft report on SusComNet, the opening menu of the SusComNet would include:

- 1) Introductory Information
- 2) Community Sustainability Library
- 3) Community Sustainability Database
- 4) Selected Case Model Studies
- 5) Interactive Message Center (community bulletin board)
- 6) Gateway to the FreeNet/ Community Network System
and may also include
- 7) On-line Community Market
- 8) On-line Fundor's Forum
- 9) Issues-based Community Sustainability Forums

The development of this national directory is a critical aid to sustainability initiatives, by **increasing access to information on already existing models for sustainability projects.**

Another key development related to community visioning and sustainability at the local community level is the redefinition of the educational system that is taking place. In 38 of the 50 United States, there are now Community Education State Plans. Nearly half or 18 states with Community Education State Plans have developed them between 1987-1991 with assistance from the Mid-Atlantic Center for Community Education capacity building initiative. The MACCE is located at the University of Virginia in Charlottesville, Virginia.

Community Education is based on the beliefs that

- 1) **Everyone in the community-- including individuals, businesses, public and private institutions, as well as public and private schools-- are responsible for the mission of educating all members of the community**
- 2) **Citizens have a right and a responsibility to be involved in determining community needs, identifying community resources, and linking these needs and resources to improve the community (NCEA, 1994)**

Community Education is the result of creating school/family partnerships, school/business partnerships, and school partnerships with all other related institutions and organizations in the community, in the context of educating community members.

The advantages of the Community Education concept for the development of a community visioning and sustainability are that:

- 1) the necessary "avenues of communication" for seeking citizen participation, identifying goals and resources, and organizing projects may already be in place as a result of school/community partnership building
- 2) the school as a community center is a natural choice in many communities

All the examples in this section of the paper are offered to provide a variety of suggestions and positive encouragement for families who have decided that they would like to become more involved with community visioning and sustainability. There are five more examples of local community initiatives that I would like to briefly survey before I conclude with some specific policy recommendations.

First, there is a similarity between community visioning and conferences which is worth exploring here. At conferences, whether they are international conferences, national conferences, or local meetings, individuals have the opportunity to **"experience that powerful moment in time when the separatist factions among the people dissolve into the general enthusiasm and commitment to a common cause."** (Wing, 1979) This powerful experience can be associated with the Bruntland Commission, and the "Earth Summit" mentioned earlier in this paper. This experience can also be associated with national conferences on sustainability and particular community visioning processes. In reference to national conferences on sustainability, there have been two in the Washington D.C. area recently. Both conferences were sponsored by the Community Sustainability Resources Institute (CSRI), located in Tacoma Park, MD. By recognizing the "crystallization of visions" that can take place through personal contact and exchange at conferences, the process of community visioning may become clearer: **"When people are drawn together as aligned groups, and similarly motivated associations form networks, a powerful and transformation magnetic grid emerges, which has an organic life and growth potential of its own, equal to any force of nature which draws upon the life principle of nature."** (source not known)

CSRI was founded in 1989 to promote and support community sustainability initiatives at the local, regional, and national levels. CSRI has held two annual

conferences in the Washington DC area, "Exploring Community Sustainability," in 1992, and "Creating Community Sustainability Across America," in 1993. At the most recent conference, topics included local mobilization, empowerment zones, local energy alternatives, urban design and planning, food and agriculture, housing initiatives, indicators and assessment, and local government options. (CSRI, 1994)

The process of community visioning is perhaps most clear in the experiences associated with a project called Chattanooga Venture. Chattanooga Venture is a local non-profit organization in Chattanooga, TN, established in 1984 to guarantee residents their role in the city's revitalization. Chattanooga Venture initial project was called Vision 2000, and was simply a large scale effort to ask the all community members to respond to the question : **"What would you want your community to look like in the year 2000?"**

What people in Chattanooga discovered was this: "People had been angry and cynical because they thought someone else was making all of the decisions. But when we all got in the same room, we realized that no one was making the decisions. No one was creating a vision for the city. And we found that our vision did matter and that it could happen." What happened was people who thought their dreams weren't important found out that they were wrong. As one participant said: "If you ask people what their dreams are, **it's like asking people to have dreams.**" Another participant put it this way: "We walked on the moon." (from Video "Chattanooga Vision 2000", 1984)

Vision 2000 produced 40 community goals that resulted in the implementation of 223 projects and programs, the creation of 1,300 jobs, and a total financial investment of \$793 million dollars. **This tremendous confidence shown by the investment community was attributed to the highly visible consensus among Chattanooga**

citizens, which clearly identified goals and projects that would represent those goals. Since then, Chattanooga Venture has sponsored ReVision 2000, by asking the same question again, and the second community visioning process yielded 27 further goals shaped from some 2,500 suggestions. (CONCERN, Inc., 1994)

In the above discussion, I have focused on initiatives in community visioning and sustainability that, for the most part, can be associated with the "mainstream." There is also a wide range of references that could be made to old and new intentional communities that have been established across the United States. These intentional communities involve only a small minority of people in the United States, but are of special interest in this discussion because in some ways, they have been following practices for years that some of us are only now "discovering."

One source of reference to intentional communities is the Directory of Intentional Communities, an annual publication since 1991 that is co-published by organizations affiliated with some of the older intentional communities in the US. One of the articles in the current Directory refers to the revived interest in shared vision community living that occurred in the 60's and 70's as the "fifth wave of North American communitarianism", a surge of interest in intentional communities that has been associated with the New Age Movement, Christianity, back to the land movement, and the Egalitarian Movement. (FIC, 1992)

For all of the variety that is represented in the over 400 community listings in the most recent Directory, **almost all of the communities have one thing in common: they have developed a shared common vision--a community vision.**

There is much we can learn from these pioneers in community visioning about the impact of visions and goals on families and communities. In that spirit, I have included

here a few brief descriptions of ownership, labor quota systems, child care, and membership rules, that will offer a glimpse into some practices that have stood the test of time as realistic responses to the challenges of forming community in our time.

1) Ownership-- "Our land, residences, domestic facilities, businesses, and labor are all held in common by the membership. All income received is regarded as communal income. Expenses are **community obligations: the community provides food, clothes, child care, health care, transportation, and whatever else the membership deems appropriate.**"

2) Labor Quota system-- "The Community sets a weekly quota of hours that members are expected to work as their fair share of labor. Trusting one another to do a fair share is very important to us, and failure to do a fair share endangers membership. **The quota is usually 40-50 hours a week, but keep in mind that this includes domestic labor, which is not compensated for in the 'mainstream.'**"

3) Child Care--"Primary time is an important part of the children's program. **During primary time, each child has exclusive and devoted attention of a parent of an adult of that parent's choice.** Although adults often spend free time with children, primary time can be claimed as part of fulfilling the weekly quota of hours."

4) Membership--"A three week visitor period is required for those considering membership. There is a provisional membership period of 6 months before one becomes a full member. Visitors and provisional members who ignore community agreements or have severe conflicts with other members must leave if 25% of the full members request this." (East Wind, 1991)

As I mentioned earlier, all the examples in this section of the paper have been offered to provide a variety of suggestions and positive encouragement for families who have decided that they would like to become more involved with community visioning and sustainability. As a final note, I would like to briefly mention some recent developments in revitalizing local communities by creating local trading systems and local currencies.

First, many towns and cities have already established Local Exchange and Trading Systems (LETS), which provide **a listing of local community members willing to trade or barter goods and services, and a listing of those goods and services.** Some advantages of local exchange systems are as follows:

- 1) A local exchange system saves money. The money value that a service (or some item) might cost in the outside world doesn't necessarily "cost" the same equivalent in the world of non-monetary exchange. There are different factors at play. (Ex: An attorney might lower her fee, which is \$100/hr. on the outside to \$60/hr, because it's important to her to have a house cleaning person live near-by, and furthermore she doesn't have to be in her office to give the consultation but can do it at home without overhead costs and support staff. So a cleaning person, who might get \$15/hr. cleaning houses on the outside, only would need to put in four hours for every hour of legal advice.)
- 2) **A local exchange system means more local interaction.** And where there's local interaction, neighbors find it easier to connect around common needs (Ex: baby sitting, child care, crime patrol, environmental concerns, etc.) and common interests and pleasures as well.
- 3) **A local exchange system helps people identify the resources in the community.** Any neighborhood is a rich source of very different talents, experiences, resources, specialties, hobbies, connections, goods and areas of knowledge. Each person in the area has their own unique range of offerings, but these usually go unnoticed. Having a local exchange allows the members of a community to gain mutually from the different resources and possibilities that are in the community. (Egeberg, 1994)

There are also some communities that have extended the concept of local exchange and trading systems to include creating their own local currencies. One example of this has flowered in the Berkshires in Western Massachusetts:

"Born of a strange blend of financial desperation, civic activism and Yankee ingenuity, a flood of alternative currency was unleashed throughout the Berkshires by businesses in need of loans.

"'This is a low-cost way to finance a local business,' said Susan Witt, a founder of Self Help Association for a Regional Economy, or SHARE, and a key force behind the idea of floating local currency in the Berkshires. **'If the community is committed to a place, it ought to be able to invest in its future by promising to shop there.** The plan also helps us keep our money in our community.'"

"Suddenly, rather than finding Federal Reserve notes in every cash drawer, Great Barington has become awash in Berkshire Farm Preserve Notes. Instead of 'In God We Trust' they say 'In Farms We Trust.' Instead of the head of a president, they portray the head of a cabbage." (Specter, 1991)

"Ithaca Hours," a local currency now being used in Ithaca, NY, represents another example of local community revitalization:

"From its small grassroots beginning, Ithaca Hours has grown to over 850 individuals and stores now trading in scrip. The 4,700 ten dollar Ithaca Hours notes issued so far have increased local transactions by several hundred thousand dollars and include food items, construction work, professional services, health care, and handicrafts...**Since Ithaca Hours can only be used in Ithaca, consumers are encouraged to shop locally;** this often means trying new products and services, providing a new market for businesses that accept the hours....Several cities-- including Eugene, OR; Kansas City, MO; Santa Fe, NM; Boulder, CO; and Syracuse, NY-- have bought Paul's "Ithaca Hours Starter Kit" and have initiated their own local scrip programs. The starter kit is one of several resources for starting a local currency program available in the E.F. Schumacher Center's library. The kit may be purchased for \$25 or two and one half Ithaca Hours from Paul Glover, Ithaca Money, Box 6578, Ithaca, NY 14851." (E.F. Schumacher Society, 1994)

The concept of revitalizing local communities by developing local trading systems and local currencies can be explored further in a book titled "New Money for Healthy Communities" by Thomas L. Greco Jr. Chapter 10 of that book, titled "Current Examples of Local Currency and Cashless Exchange, Barter, Reciprocal Trade, and Mutual Credit," lists the following subheadings:

- 1) Commerical "Barter" Exchanges
- 2) LETS-- Local Employment and Trading Systems
- 3) The Berkshire Experiments
- 4) Ithaca Hours
- 4) Boulder Hours
- 5) Service Credits and Time Dollars

Reviewers comments on this book include a comment by Gordon Davidson, co-author with Corinne McLaughlin of "Builders of the Dawn," an overview of intentional community lifestyles. Gordon Davidson's comment: "New Money for Healthy Communities' lifts the veil on the secret power of money creation and lucidly explains how alternative currencies can give this power back to those who create wealth. It is destined to be a classic handbook for community activists and all conscious people." (Greco, 1994)

Community Visioning and Sustainability

Policy Recommendations for Families and Communities

Conclusion

In this paper, I have introduced the concept of sustainability as a world view. According to the Bruntland Commission: "The evidence that nature cannot sustain accelerating human demands is too compelling to ignore." (WCED, 1987) According to a Press Summary from the Earth Summit in Rio de Janeiro in 1992, "Humanity has reached a defining moment in its history." Many communities are now "acknowledging the interrelationships of human, economic, social, and political activities with the natural ecosystem" (Olympia, 1993) and beginning the process of community visioning, with the goal of "meeting the needs of the present generation without compromising the ability of future generations to meet their needs."

Sustainability as a world view has profound implications for families worldwide. A community vision is a cooperative expression of a shared world view. And families can be recognized as "the ideal setting for the transmission of values from one generation to the next." (NGO Committee, 1991) For a community vision to exist that "meets the needs of the present generation without compromising the ability of future generations to meet their needs," it is essential and critical for families in the community to understand why they would want to be involved in their community's visioning process, and for the families to actively participate in working towards realizing the vision they help to create

The purpose of this paper is to begin an ongoing discussion of why families would want to be involved in their community's visioning process. In the first section of this paper I suggested that, during the 20th Century, cultural changes has been taking place at

a speed unprecedented in the history of humankind. I then briefly reviewed changes in Total World Population and Energy Consumption, and suggested that, as a result of a variety of rapid cultural changes, there are serious implications relating to youth at risk, accelerating demands on Earth's resource systems, inequalities and malnutrition, increasing substitutes for intimate family functions, mobility, the progression from pluralism to skepticism, the emphasis on self fulfillment through material consumption, and the mass quantity of phony advertising-- the consequences of which have not been sufficiently evaluated by American families.

"Humanity has reached a defining point in its history," and there are many families that are experiencing the strain of this critical moment. Specifically,

- 1) rapid population growth and inequity in wealth distribution are contributing to tragedies such as the deaths of 40,000 children under the age of 5 every day due to malnutrition and malnutrition-related diseases (Moore, 1994)
- 2) population growth and accelerating material consumption are putting a strain on Earth's natural resource systems
- 3) the "Western" sense of self-fulfillment through material consumption appears to have defied rationality to the point where it is possible to conclude that there are many people that are addicted to the consumption of the Earth
- 4) the complexity of society in industrialized nations has reduced the number of intimate family functions
- 5) a profusion of inconsistent signals and phony advertising has resulted in skepticism, cynicism, and a damaging mistrust which has diminished many community support systems families used to have
- 6) many American youth are confused and vulnerable to high risk behavior

In response to this sense of family strain at this critical time, I summarize this paper by personally resolving into policy the following:

"Community Visioning and Sustainability Resolution Act of 1994"

which states that

Whereas families in greatest economic and social need, and those determined to be most vulnerable to breakdown, should have first priority in government policies and programs.

Whereas family functioning is enhanced by informal support networks and mediating structures in the local community

Whereas families need to be empowered by providing them with information and a maximum degree of choice and decision making

Whereas families need to be involved in the planning, implementation, and evaluation of every policy that affects their community

Whereas families ability to provide affection, caring, and cultural socialization is enhanced by shared common goals with the larger community

Whereas for a community vision to exist that "meets the needs of present generations without compromising the ability of future generations to meet their needs," it is essential and critical for families in the community to actively participate in creating their community's vision and actively work towards realizing their community's vision

Whereas I believe public policy in general should

- 1) encourage participation by all levels of society
- 2) emphasize the virtue of work, and expand work opportunities and incentives
- 3) emphasize the family as the primary transmitter of core values
- 4) emphasize the community as the setting where the benefits of cooperation are best realized
- 5) and not discriminate against or penalize families for reasons of structure, roles, heritage, or life stage which differ from the perceived or desired norm

Whereas "the primary benefit of local self-reliance is that it improves decision making, because the costs of the decision and the benefits from the decision begin to fall on the same community" (Morris, 1990)

and Whereas "we must become the change we wish to see in the world" (Gandhi)

I now organize the common themes of historical and current initiatives in community visioning and sustainability included in this paper (initiatives referred to here as Bruntland Commission; Earth Summit; HCR 100-- "Many Neighbors, One Earth"; President's Council on Sustainable Development; Virginia HJR 653; Olympia Sustainable Community Roundtable; National Sustainability Communications Network; Community Education; CSRI conferences; Chattanooga Visioning, Intentional Communities and Local Currency Systems) into specific policy recommendations, which I direct to the President's Council on Sustainable Development, State and Local Governments, Sustainability Organizations and Projects throughout the country, and all Community Education State Associations-- as a sincere request that they

- 1) Recognize the health and welfare of the family as critical to the transmission of socially responsible values from one generation to the next
- 2) Accept the responsibility to learn about and educate others on the implications of the interrelationships between human economic, social, and political activities and Earth's natural resource systems
- 3) Convey a responsible sense of urgency and opportunity associated with the need for sustainability as a world view
- 4) Request that all families participate in the community service of revising their community vision annually, and in the community service of incorporating and maintaining practices of sustainability in everyday family life
- 5) Encourage all communities to adapt appropriate indicators as measures of their quality of life and progress towards sustainability
and as leaders and visible role models
- 6) Be honest; have faith; remember that we're all doing the best we can; keep the air cleared; forgive people from the heart; maintain a sense of humor; keep people on track; and work at manifesting your local community vision by the way that you live

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APPENDIX

- A. A Sample List of Sustainability Indicators
- B. Some Samples of Local Currency
- C. Olympia City Council "Sustainability Policy Map"

A Sample List of Sustainability Indicators

Resource Consumption

- Renewable and Non-renewable energy consumed per person
- Solid waste generated and % solid waste recycled per person
- Water consumption per person

Natural Environment

- Air quality
- Water quality

Transportation

- % of people using public transportation, rail, buses, or carpooling
- Daily vehicle miles traveled per person per year

Economy and Economic Equity

- Unemployment rate
- % of families and individual living below the poverty line
- % of residents owning shares in local businesses

Social Environment and Social Equity

- % of low income families paying more than 30% of their income on rent

Population

- Total population
- % of births to females under age of 20
- % of births involving males under age of 20

Health

- Infant mortality rate
- % of infants born with low birth weight
- % of people with good health practices
- % of people with access to basic health care

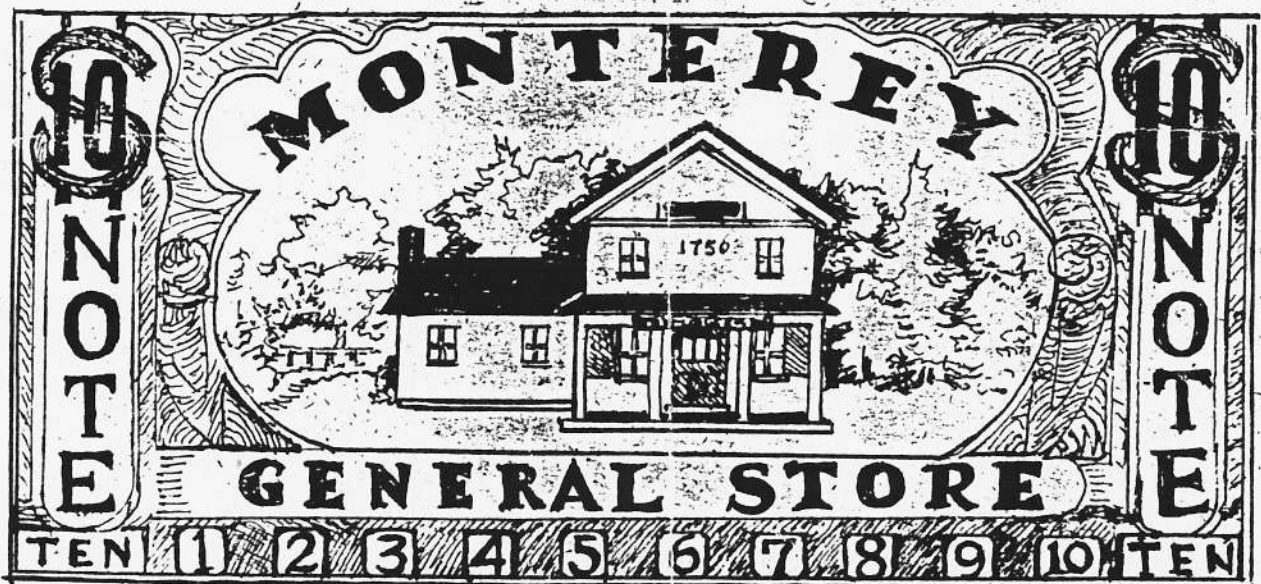
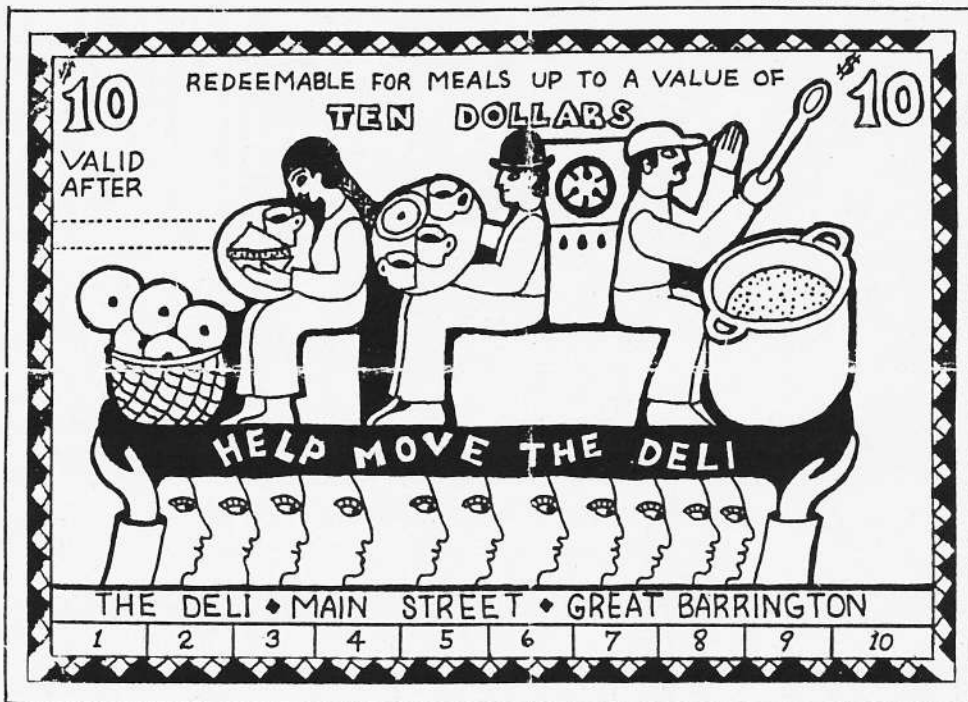
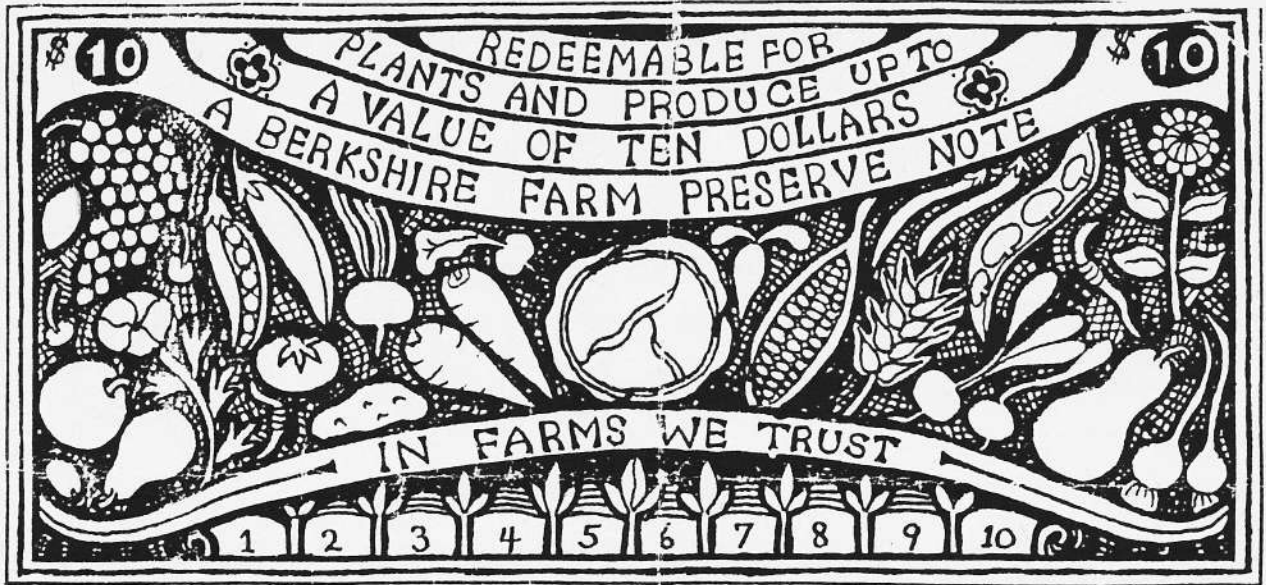
Education

- % of population over 25 with high school education
- % of youth participating in community service

Community Participation and Involvement

- % of people involved in community visioning process

adapted from "Measuring Urban Sustainability" (unpublished manuscript) by
Walter Corson Global Tomorrow Coalition, Washington D.C. 1994



AS INDIVIDUALS, WE ARE EACH RESPONSIBLE FOR THE COMMON GOOD; OUR COMMUNITY CARES FOR EACH INDIVIDUAL.

DOES THE PROGRAM OR POLICY:

DEMOCRACY REQUIRES EVERYONE'S INFORMED, ACTIVE PARTICIPATION.

DOES THE PROGRAM OR POLICY:

Provide opportunities for productive work and creative self-expression.

Work toward meeting everyone's basic needs (e.g., warm, clean, safe places to live with enough food, clean water and health care).

Encourage risk taking and creativity to generate new ideas, fresh discoveries, unexpected connections and untried solutions to move beyond the status quo.

Support the teaching of skills needed for participation in local government (e.g., listening, evaluating, negotiating, problem solving).



SOCIAL

Encourage diversity (ethnic, age, gender, income) and respect for all.

Foster strong relationships within families, neighborhoods, schools and community.

Promote collective decision making through cooperation, consensus and mediation.

POLITICAL

Create opportunities for citizens and public officials to discuss policy issues without polarization.

Encourage active participation by many people in all levels of public life.



OUR HUMAN COMMUNITY DEPENDS UPON THE NATURAL ENVIRONMENT FOR ITS SUSTENANCE.

DOES THE PROGRAM OR POLICY:

Conserve nonrenewable natural resources through efficient use and careful planning.

Conserve earthily and aquatic ecosystems (land, water, air, wildlife).



ENVIRONMENT

Restore ecosystems that have been degraded and/or fragmented.

Minimize and try to eliminate release of pollutants into the air, water and soil. Reduce contribution to greenhouse effect, ozone depletion, acid rain and smog.

THERE IS UNLIMITED POTENTIAL FOR CREATIVITY IN ECONOMIC ACTIVITY TO MEET OUR HUMAN NEEDS WITHIN THE PHYSICAL LIMITS OF THE NATURAL ENVIRONMENT.

DOES THE PROGRAM OR POLICY:

Support a transition to full cost pricing (prices reflect environmental and human costs of production).

Encourage sustainable economic development that recognizes the limits to growth.



ECONOMIC

Increase energy efficiency and reliance on renewable energy resources.

Move towards reliance on nature's "Income" (e.g., solar energy) without depleting its "capital" (e.g., fossil fuels).

Reduce waste and increase useful life of goods by conserving, re-using and recycling materials.