Key Sources of Inspiration

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www.cpcsi.org

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Contents

(key inspirational excerpts included with each listing, in pages that follow)

Introduction

The list (which includes key inspirational excerpts and many associated links) which follows this introduction has been made to highlight the people and organizations that have so very clearly charged and re-charged my heart, over many years, by their positive, constructive, and inspiring words and deeds.

And what kind of outcomes have resulted from such positive and constructive inspiration?

Mission Statements (www.cpcsi.org)--

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (www.cpcsi.org) provides research and analysis for critical challenge alerts, and research and support for collaborative problem solving, community education, and citizen peacebuilding initiatives which seek to maximize citizen participation, and accelerate solution-oriented activity.

and

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.

Visionary Goals--

"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."

Section C (of "Do We Have Moral Compasses We Can Rely On?"), titled "The smaller the circumference, the more accurately can we guage the results of our actions…."--and subtitled "… a belief that the primary reward of work should be well-being rather than money…."--outlines approaches to human settlements this writer would describe as having the highest probability for Zero Carbon, Sustainable BioDiversity, Gender Equitable, Socio-Cultural Equitable (carbon footprint, eco-footprint, water footprint, etc.), equal justice, requisite emergency aid, and peaceful outcomes.

Goals Specific to the Climate Emergency--

This writer strongly believes that priorities (for urgently and drastically cutting global emissions) be given to small cities, towns, and villages--as more sustainable-friendly in the long run; having less complex vulnerabilities; creating more emphasis on downsizing and focusing on what basic necessities are most needed; where it is easier to see the results of our actions; and where a truly natural circular economy (sewage treatment; food miles; less packaging; zero waste; etc.) is much easier to implement, and more likely to actually happen.

[Also, see "Recommendations" webpage, at www.cpcsi.org .]

Key Papers--

"Do We Have Moral Compasses We Can Rely On?" (147 pages; April, 2021)
"Growing Wisdom and Compassion in Small Communities (13 Steps)" (78 pages; May, 2017)

This list below is one outcome from a lifetime of considering many views--and learning along specifically chosen lines for a long time. What about readers of this document--what would your lists look like? If we all had such lists, I think those lists would show us where positive tipping points are to be looked for (at this critical time)--and help us to see further ahead, and move more cooperatively together, as we continue our journeys of discovery and service.

1. Sri Sathya Sai Baba (1926-2011)

Compiled and arranged by this writer--"An Arrangement of Quotations from 'Sathya Sai Speaks' (Vol. 1-15)" (301 pages) (September, 1996--February, 1997) [permission to publish received 2004; revised page references to new editions of 'Sathya Sai Speaks" (2006)]
["Sathya Sai Speaks" Vol. 1-15 are collections of discourses made by Sri Sathya Sai Baba (1926-2011) during the years 1953-1982.] [Included here is the 5 page Table of Contents, where there is a sample quote from every section and subsection.]
This writer hereby attributes the inspiration for the approach and substance of The IPCR Initiative and The CPCS Initiative, his personal capacity to see good in the efforts of people from many different faith communities and cultural traditions, and his personal faith in a positive outcome regarding the challenges of our times to close contact, over many years, with the wisdom and compassion in the teachings of Sri Sathya Sai Baba.

Excerpts from the above mentioned 301 page document--

a) "God has a million names, Sages and Saints have seen Him in a million forms; they have seen Him with eyes closed and eyes open. They have extolled Him in all the languages and dialects of man; but yet, His Glory is not exhausted." (p. 53)

b) "God is not to be spoken of as coming down or going up, since He is everywhere, available for your becoming aware of Him, through beauty, truth, goodness, strength, love or any one of the divine attributes." (p. 53)

c) "... I have no geographical 'far' and 'near'; My 'far' and 'near' are not calculated in miles or yards. Nearness to Me is not acquired by physical nearness. You may be by My side--yet, far; you may be far, far away--yet, very near and dear. However far you are, if you but stick to Sathya (Truth), Dharma (Virtue), Santhi (Peace) and Prema (Love), you are close to Me and I am close to you." (p. 165)

d) "Along the lines already familiar to you, continue the worship of the God of your choice; then you will find, that you are coming nearer and nearer to Me; for, all Names are Mine and all Forms are Mine. There is no need to change, after you have seen Me and heard Me." (p. 86)

e) "The effectiveness lies not in the Mantra or in the Name and Form it is centered upon. It lies in the heart, in the yearning, in the thirst. God will assume the form and answer to the Name for which you thirst! That is the measure of His Grace." (p. 86)

f) "If you sincerely, unhesitatingly, constantly, gladly, lovingly, offer all your skill and strength to the service of others, God will melt and move and manifest Himself in you, before you, with spontaneous Grace." (p. 199)

g) "My Grace is ever with you; it is not something that is given or taken; it is given always and accepted by the Consciousness that is aware of its significance." (p. 257)

h) "When you are earnest about it, the Lord Himself will guide you, either from within or from without, through someone He will send, or through illumination from within." (p. 72)

i) "In the beginning, the Adored and the Adorer are distant and different; but, as the Sadhana (Spiritual Discipline) becomes more confirmed and consolidated, they co-mingle and become more and more composite." (p. 26)

j) "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." (p. 51)

[The above quotes are referenced to page numbers in the document "An Arrangement of Quotations from 'Sathya Sai Speaks' (Vol. 1-15)" (301 pages; September, 1996--February, 1997 and 2006) by Stefan Pasti (also accessible as on the webpage "Key Documents and Resources" at www.cpcsi.org)]

2. Kuan Yin

"An Introduction to Kuan Yin: Goddess of Mercy and Compassion" (8 Pages; September, 2009) by this writer, includes the following sections:
"Some Thoughts About the Origin of Kuan-yin"
"The 'Universal Gateway' Chapter of the Lotus Sutra"
and the quotes below:
"No other figure in the Chinese pantheon appears in a greater variety of images, of which there are said to be thousands of different incarnations or manifestations."
"She achieved enlightenment long ago but refused to go on to total bliss until all suffering humanity could go with her."
"The simplicity of this gentle being and Her standards tends to lead Her devotees towards becoming more compassionate and loving themselves. A deep sense of service to all fellow beings naturally follows any devotion to the Goddess."
"A seventh century Tibetan painting presents the idea of infinite mercy as Avalokitesvara-Kuan Yin with a thousand arms with which to scatter blessings. Usually, two arms are sufficient, Kuan Yin's beneficence being suggested by the various objects she holds in her hands: in one, a vase of amrita, the dew of immortality; in the other, a spray of willow branches with which to sprinkle her inexhaustible compassion upon her devotees."

3. Nature

Since the time that I began to see that my life path was going to be more of an "organic process" than an exercise in "career development"--and that I would again and again find myself making unusual choices for employment (choices which possibly only someone else in a similar set of shoes could easily understand)--knowing something of the "Tao" was helpful. I did what I thought was the next step I could take; then, when I saw where I had arrived at, I had a better idea about what I could do after that.

Walking in natural settings--and especially in backcountry wilderness--always reminded me of this "organic process"; you have to explore, in order to discover the best places to explore next. And always there were reminders--from thousands and thousands of other kinds of living beings--that they too lived by an "organic process"…and they always had a calming influence on me… (See?...look what can be done…continue to wonder what is possible…much more that is wonderful will happen in the future….)

Consider the following quote (though the link has now vanished, it was from an essay titled "Taoism" at yakrider.com)--

"… the Chinese (use) the word 'Li' to describe nature as organic pattern, translated as the markings in jade, the grain in wood, and the fiber in muscle. All of it is just infinitely beautiful, flowing in all sorts of complicated patterns. There is an order to it, but you cannot put your finger on it. It simply cannot be measured or put into words or symbols…. Look at a tree, a mountain, or the foam on water when it hits the shoreline; even the stars; all amazingly beautiful, in all kinds of wild and crazy patterns. All of it has an order to it that we simply cannot measure or describe. This is 'Li'--organic pattern."

A person who does a lot of walking in nature is simply more likely to notice "Li--organic pattern".

[from "An Autobiographical Sketch" by this writer p. 27]

4. I Ching

a) "The Book of Changes--I Ching in Chinese--is unquestionably one of the most important books in the world's literature. Its origin goes back to mythical antiquity, and it has occupied the attention of the most eminent scholars of China down to the present day. Nearly all that is greatest and most significant in the three thousand years of Chinese cultural history has either taken its inspiration from this book, or has exerted an influence on the interpretation of its text. Therefore, it may safely be said that the seasoned wisdom of thousands of years has gone into the making of the I Ching. Small wonder then that both of the two branches of Chinese philosophy, Confuciansim and Taoism, have their common roots here….."[1]

b) From "Notes on the I Ching" (5 pages; March, 2009) by this writer

The 64 "hexagrams" associated with the I Ching contain commentaries and observations associated with particular patterns of experience (Ex: Difficult Beginnings, Calculated Waiting, Adapting, Reform, Danger, Retreat, Obstacles, Temptation, Changing, Reuniting, etc.). The Chinese people who developed

the I Ching discovered that reflecting on these patterns of experience was of great value in aligning themselves with the Tao. The Tao has been defined as "the only reasonable and harmonious path for the individual through the cosmos, given his nature and the nature of the cosmic forces at a given moment in time".[1]

"The Tao is close at hand, yet people seek it afar." (Mencius)

c) "Adapting is knowing when to act and when to rest, when to speak and when to be silent…. By adapting to the realities around you at this time, you will align yourself with the energies necessary to continue making progress towards your goals."[2] (from #17 Adapting)

[(and though the link has now vanished, from an essay titled "Taoism" at yakrider.com)--

"… the Chinese (use) the word 'Li' to describe nature as organic pattern, translated as the markings in jade, the grain in wood, and the fiber in muscle. All of it is just infinitely beautiful, flowing in all sorts of complicated patterns. There is an order to it, but you cannot put your finger on it. It simply cannot be measured or put into words or symbols…. Look at a tree, a mountain, or the foam on water when it hits the shoreline; even the stars; all amazingly beautiful, in all kinds of wild and crazy patterns. All of it has an order to it that we simply cannot measure or describe. This is 'Li'--organic pattern."]

d) "You can achieve you aim even though you have only modest resources. Those in authority will be moved by your sincerity despite your lack of traditional criteria."[2] (from #46 Advancement)

"Continuing traditions will create a superstructure for a flowering relationship, as a trellis for a vine."[2] (from #32 Continuing)

"… in a highly developed civilization… every person of good will can in some way or other succeed."[1] (from #50 The Caldron)

"It is possible for leaders to be so magnanimous and progressive--and circumstances to be so constructive and inspiring--that even the most evil elements change for the better."[2] (from #11 Prospering)

e) "Movement is just at its beginning; therefore it must be strengthened by rest, so that it will not be dissipated by being used prematurely. This principle, i.e., of allowing energy that is renewing itself to be reinforced by rest, applies to all similar situations. The return of health after illness, the return of understanding after estrangement—everything must be treated tenderly and with care at the beginnings, so that the return may lead to a flowering."[1] (from #24 The Turning Point)

"With a modest and disciplined attitude, you do not create resistance or invite challenge."[2] (from #15 Moderation)

f) "It is much easier to do the right thing when you are in good company."[2] (from #24 Returning)

g) "It was the conviction of the Han philosophers that when the government was in tune with the laws of Heaven prosperity resulted, while strife and famine prevailed if that was not the case. Equally important, in an agricultural society, was the attunement to the concerns of the Earth (irrigation, land usage, flood control, and so on); and so the notion of a necessary harmony between Heaven, Earth, and Man became a pivotal idea in Chinese thought."[3] (from p.45)

Sources
1. From "The I Ching or Book of Changes" Richard Wilhelm translation rendered into English by Cary F. Baynes Foreward by Carl G. Jung Bollington Series XIX Princeton University Press 2011 ((to search inside the book, see "The I Ching or Book of Changes" Richard Wilhelm in google books)
2. From "The I Ching Workbook" by R.L. Wing Doubleday and Company Garden City, New York Copyright 1979 by Immedia (to search inside the book, see "The I Ching Workbook" in google books)
3. From "The Original I Ching Oracle" Tranlated under the auspices of The Eranos Foundation by Rudolf Ritsema and Shantena Augusto Sabbadini Sterling Publishing 2007 (to search inside the book, see "The Original I Ching Oracle" in google books)

5. "Ramacharitamanasa ('The Holy Lake of the Acts of Rama'")
[epic saga by Valmiki (dates vary: 5th Century BC--1st Century BC); interpretation by Tulasidas (1574-76); edited and translated into English by R.C. Prasad (1990) Benarsidass edition]

a) "… 'the book (Tulasidasa's "Ramacharitamanasa") is in everyone's hands, from the court to the cottage, and is read, or heard, and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old' (F.S. Growse) (p. xii) and 'is acknowledged not merely as the greatest modern Indian epic, but as something like a living sum of Indian culture....' (p. xii)"

[Note: As R.C. Prasad acknowledges in the preface: "The work owes, in addition, countless debts to F.S. Growse, W.D.P. Hill and others whose translations of the Manasa have contributed enormously to my own."]

[Above and below quotes (and page references) from "Ramacharitamanasa: The Holy Lake of the Acts of Rama" 1990 Benarsidass edition (the Ramacharitamansa translated into English by R. C. Prasad, Professor of English, Patna University, India). (Note: the "Ramacharitamanasa" (Prasad) includes verse to verse Hindi and English translation along with Tulasidasa's original text.) (There is a google books version (1989 edition); however, the

page references are not the same, and some pages are omitted from the preview.) So, currently, the only source for these quotes is the study guide I compiled titled "Meditations on Devotion to Rama" (126 pages; 1996) (scanned copy, large file, at Dropbox)]

From the "Ramacharitamanasa: The Holy Lake of the Acts of Rama" 1990 Benarsidass edition
        (as referenced in the study guide "Meditations on Devotion to Rama")

"These holy acts… have a sanctifying effect and inspire devotion to Rama's feet; they stamp out lust and other evil passions and beget true mystic wisdom; rapturously are they therefore hymned by gods, adepts and sages!" (p. 569)

"Then from that lake a stream of beautiful poetry, carrying the water of Rama's fair glory, flows out…. This holy stream, issuing as it does from the beautiful Manasa lake, uproots in its course all the sins of the Kaliyuga, tiny ones like blades of grass and great ones like mighty trees."   (p. 29)

"The sages, Vasishtha the guru and so great a champion of firmness as Janaka, the gold of whose minds had been tested in the fire of wisdom, and whom Brahma had created as unimpressionable by worldly emotions as the leaves of the lotus by the water; even they, when they saw the incomparable, unfathomable affection of Rama and Bharata, found their bodies and minds and speech, their judgement and detachment and all, overwhelmed by love.
"Whereas the wits of such enlightened men as King Janaka and Vasishtha were baffled, it would be very wrong to describe that divine love as ordinary or mundane." (p. 378-379)

"Conscious of the fact that the Universal Spirit was no other than king of the world, the hills disclosed their mines of jewels of every description. Every river flower with clear water, cool, transparent, refreshing and delicious to the taste. The ocean kept within their bounds and cast forth jewels on the shore for men to gather. All the ponds were thick with lotuses, and all the cardinal and intermediate directions enjoyed perfect happiness. The moon flooded the earth with her radiance; the sun gave as much heat as was necessary; the clouds poured forth showers for the mere asking in the days when Rama was king."
"Listen, O king of birds, during Rama's reign there was not a creature in the world, moving or unmoving, that suffered from any of the ills caused by time, past action, personal temperament or character."
(p. 588-589)

"All creatures in the world, conscious and unconscious, all beings that move in the water, or on the earth, or in the air, which at any time or place, by any effort, have attained to knowledge, or glory, or salvation, or power, or virtue--be sure that their goal has been attained through association with the good; there is no other means in the world or in the Vedas." (p. 4)

c) [From the introduction to the study guide I made--with many excerpts from the "Ramacharitamanasa" edited and translated by R.C. Prasad (above referenced book)--which I titled "Meditations on Devotion to Rama" (scanned copy, large file at Dropbox)]

"Thus inspired, the way (almost) everyone in the story speaks and acts is so steeped with gratitude and devotion, and so convincingly heartfelt that, I believe, once a devoted reader becomes thoroughly familiar with the Ramachiritamana, his/her perceptions and relationships can--also by the miracle of devotion and grace-- become transformed into further episodes associated with the eternal doings of the all-pervading and indivisible Supreme Being… and thus can become as sanctified as those of the people who lived in the actual presence of Rama. 'Let no one marvel at hearing this,' says Tulasidasa, 'for the influence of good company is no secret.' (this is also in Tulasidasa's introduction of his epic poem, and loving tribute to his Sri Ram….--the context and quote on p. 3-4)

6. Prayer Room at at Kunzang Palyul Choling (KPC), a Tibetan Buddhist Monastery
[in Poolesville, Maryland (USA)].

a) I have been in this Prayer Room, and believe it has rare spiritual energy; so for me it is a very special place. When I knew of it, the Prayer Room was open 24/7 to anyone (even while they had a teaching or a workshop there) with a sincere desire to be courteous and respectful while they were there (and any such guest had full use of cushions, chairs, water and rest rooms).

I went there many times from 1991--2014, when I was living in the Washington D.C. area, and my experiences there inspired me much more than I can ever say. I went in there once, during the time I was applying for bankruptcy (after a failed try at being a free-lance activity director for elders with special needs in assisted living facilities)… and the question in my mind when I began my spiritual practice was: what is the meaning of this bankruptcy experience? And for whatever reason, or other, I stayed in my chair, quiet and breathing regularly, and repeating the Name of my Isthadevata ("the personal deity with whom a devotee feels the greatest affinity, or the god whose distinct gifts are most needed by the worshiper to help with a specific problem or desire"[1]), and was there for more than 3 hours before I rose to move around, and leave.

Source
1. From the webpage "Who is your Ishtadevata?" at the webpage of the Brigham Young Museum of Art website (at https://moa.byu.edu/loving-devotion/loving-devotion-quiz/), where there is a quiz to help visitors discover which benevolent Hindu deity they might relate to most.

b) The Prayer Room at Kunzang Palyul Choling (KPC) was one of the inspirations for the concept of "Interfaith Prayer Vigils" (overview below)(at this writer's website https://www.cpcsi.org/interfaith-prayer-vigils.html).

Interfaith Prayer Vigils

One way practitioners of religious and spiritual traditions can make a significant contribution during this Climate Emergency Era is by encouraging and supporting Interfaith Prayer Vigils.

One possible goal for an Interfaith Prayer Vigil would be for all the different faith traditions in a local community to have at least one person participating in the Prayer Vigil at all times designated for the Prayer Vigil (in such time intervals as they choose).

With an emphasis on silence, participants could silently pray for a compassionate response to all forms of suffering; forgiveness, reconciliation and abstaining from violent conflict as a way of bringing cycles of violence to an end; pathways for attaining wisdom and compassion which are accessible to all--and/or bring into being any kind of silent practice or silent spiritual discipline which is relevant and appropriate for--

  --a sacred space dedicated to appealing to a Spiritual Entity higher than ourselves when we are
       at one of the most critical crossroads humanity has faced since the dawn of civilization.

One inspiration for Prayer Vigils in a sacred place is the 24 Hour Prayer Vigil for World Peace at Kunzang Palyul Choling (KPC), a Tibetan Buddhist Temple in Poolesville, Maryland (USA). The Prayer Vigil at KPC began in April, 1985 and has continued 24/7 all year round ever since. Some details about the KPC's Prayer Vigil are at http://www.tara.org/ourprojects/prayer-vigil/ .

[Note: It is possible to make a prayer request using an online form at http://www.tara.org/ourprojects/prayer-vigil/ , or sending an email to prayers@tara.org .]

Interfaith Prayer Vigils can have many positive benefits, including--

i) the discipline required for each tradition to maintain a presence would sharpen the spiritual (and other) practices of the many participants
ii) the Interfaith Nature of the Prayer Vigil would bring people from many different traditions together, with an emphasis on silent and respectful cooperation on a most sacred and meaningful project

iii) it would seem likely that, besides the immediate participants, there would be many other people, from various traditions and backgrounds, who would recognize these Prayer Vigil sites as inspiring places to reinforce their own silent spiritual (or other) practices

iv) much good fellowship and friendship could be created by such a project—fellowship and friendship which could result in many more common service-oriented projects, and much improved interfaith relations.

7. Amma (Mata Amritanandamayi--"the hugging saint")

I entered into and stayed in the question line [it was done at the event I went to (1996), but I heard later it was discontinued] to Mata Amritanadamayi ("the hugging saint") in an auditorium hosting one of her tour events on the East Coast (US). There can be many thoughts that come to mind when you are going to ask a Spiritual Personage a question. My conscience was okay; I felt I was a good man who is sometimes not good, and I felt I sincerely wanted to be truly good…. When I got to the front of the line, there was a "Sannyasa" --→   [Ashrama Upanishad identified various types of Sannyasi renouncers based on their different goals: Kutichaka--seeking atmospheric world; Bahudaka--seeking heavenly world; Hamsa--seeking penance world; Paramahamsa--seeking truth world; and Turiyatitas and Avadhutas seeking liberation in this life (from "Types" section at Wikipedia webpage for "Sannyasa")] --→ near Amma, and he asked me for my question, as if he had to translate it, so I told him. Then he spoke briefly in Amma's ear, even while she was, to my view, attending to about six other different interactions at the time. Anyway, when the Sannyasa turned back to me, he said to me in a clear, low voice: "Amma says continue in your efforts; they will eventually lead to fruition"--and then She Herself leaned over and with her right fist clenched, gave me two little "chucks" under the chin (as if to say, keep your chin up), and She smiled so Brightly…. After I rose up, I walked over to a place with some empty chairs, and had a quiet hour or so to myself, so I could meditate on that.

8. J.C. Kumarappa (economist who worked with Mahatma Gandhi)

a) "In 1935, the India National Congress formed the All India Village Industries Association (AIVIA) for the development of (the) rural economy (in India), with Gandhiji as President and Kumarappa as Secretary and Organiser. Between 1935-1939, Kumarappa established the AIVIA headquarters at Maganwadi, developed various experiments of rural technologies, and helped others to reorganize village industries all over the country. (At Maganwadi), he edited a monthly journal, 'Gram Udyog Patrika,' and wrote a book, 'Why the Village Movement?' for AIVIA."

[From "Brief Life Sketch of J.C. Kumarappa (1892-1960) at the website of the Kumarappa Institute of Gram Swaraj (KIGS) (at http://www.kigs.org/about-us.htm) (paragraph 8)]

b) From "Why the Village Movement?" by J.C. Kumarappa The All India Villages Association Wardha C.P. 1946 at the Internet Archive website (at https://archive.org/details/in.ernet.dli.2015.118819/page/n63/mode/2up -- match page references below with pages inside the book) (includes 1939 edition foreword by Mahatma Gandhi) (The 1960 edition this writer had included the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi)]

"… every article in the bazaar has moral and spiritual values attached to it… hence it behooves us to enquire into the antecedents of every article we buy…. (Yet this) is an arduous task, and it becomes almost impossible for ordinary persons to undertake it when the article comes from far off countries. Therefore, it is that we have to restrict our purchase to articles made within our cognizance. This is the moral basis of Swadeshi." (p. 53-54)

"If the goods come from a source which may be tainted with exploitation (either of sweat labor or of the political, financial, or economic hold over other nations, or classes, or races) then the buyer of such goods will be party to such exploitation, just as the person who buys stolen articles… creates a market for stolen goods…. Therefore, anyone who buys goods indiscriminately is not discharging his/her full responsibility….We cannot absolve ourselves of all blame by merely pleading ignorance in regard to the source." (p.78)

"A business transaction does not begin and end with the transfer of goods and payment of money; in addition, it involves the consideration of one's duties to one's fellow men." (p.117)

"If we feel it is beyond us to guarantee the concomitant results of all our transactions, it necessarily follows that we must limit our transactions to a circle well within our control. This is the bed rock of swadeshi… The smaller the circumference, the more accurately can we guage the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees." (p.60)

"We do not live unto ourselves, and the more we realize the repercussions of our actions on our neighbors and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development." (p.55)

c) (for further reading) "Gandhian Economy and The Way to Realize It" by J. C. Kumarappa

[From the website of the Gandhi SevaGram Ashram (at https://www.gandhiashramsevagram.org/gandhi-articles/gandhian-economy-and-the-way-to-realize-it.php)]

9. Mahatma Gandhi

[From article "Gandhi's Swadeshi--The Economics of Permanence" by Satish Kumar (originally a chapter in "The Case Against the Global Economy - and for a turn toward the local" edited by Jerry Mander and Edward Goldsmith)]

"In India, people have lived for thousands of years in a relative harmony with their surroundings: living in their homesteads, weaving homespun clothes, eating homegrown food, using homemade goods; caring for their animals, forests, and lands; celebrating the fertility of the soil with feasts; performing the stories of great epics, and building temples. Every region of India has developed its own distinctive culture, to which travelling storytellers, wandering 'saddhus', and constantly flowing streams of pilgrims have traditionally made their contribution.

"According to the principle of swadeshi, whatever is made or produced in the village must be used first and foremost by the members of the village. Trading among villages and between villages and towns should be minimal, like icing on the cake. Goods and services that cannot be generated within the community can be bought from elsewhere.

"Swadeshi avoids economic dependence on external market forces that could make the village community vulnerable. It also avoids unnecessary, unhealthy, wasteful, and therefore environmentally destructive transportation. The village must build a strong economic base to satisfy most of its needs, and all members of the village community should give priority to local goods and services.

"Every village community of free India should have its own carpenters, shoemakers, potters, builders, mechanics, farmers, engineers, weavers, teachers, bankers, merchants, traders, musicians, artists, and priests. In other words, each village should be a microcosm of India--a web of loosely inter-connected communities. Gandhi considered these villages so important that he thought they should be given the status of "village republics".

"The village community should embody the spirit of the home--an extension of the family rather than a collection of competing individuals. Gandhi's dream was not of personal self-sufficiency, not even family self-sufficiency, but the self-sufficiency of the village community…

"…In communities practising swadeshi, economics would have a place but would not dominate society. Beyond a certain limit, economic growth becomes detrimental to human well-being. The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, "A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead

of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. <u>The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence</u>."

[article accessible in booklet "The 15th Annual Gandhi Peace Festival" ("Towards a Culture of Nonviolence, Peace, and Justice; 2007 Theme: Building Sustainable Communities") from the webpage "Global Peace and Social Justice" of the website "McMaster University" (https://gpsj.humanities.mcmaster.ca/gandhi-peace-festival/gandhi-peace-festival-booklets/)(and directly from https://gpsj.humanities.mcmaster.ca/wp-content/uploads/sites/18/2021/06/2007-Building-Sustainable-Communities.pdf) (p. 12, paragraphs 2-6 and p. 13 (paragraph 3)]

10. Lester R. Brown

a) "United States environmental analyst, founder (1974) of the Worldwatch Institute, and founder (2001) and former president of the Earth Policy Institute, a nonprofit research organization based in Washington, D.C....."

"Brown is the author or co-author of over 50 books on global environmental issues and his works have been translated into more than forty languages. BBC Radio commentator Peter Day referred to him as "one of the great pioneer environmentalists."

[From the Wikipedia webpage for "Lester Brown" (at https://en.wikipedia.org/wiki/Lester_R._Brown) (from paragraphs 1 and 2; and in the "Books" section, paragraph 1)

"The Worldwatch Institute aims to inform policymakers and the public about the links between the world economy and its environmental support systems. Research conducted by the institute is integrative or interdisciplinary and global in scope."

Milestones

"1975—The first Worldwatch Paper was published.
1984—First State of the World (Worldwatch) published.
1988—World Watch Magazine was launched.
1992—Vital Signs, Worldwatch's third annual series, was premiered"

"The institute eventually became noted for being an independent and respected think tank focusing on environmental issues and also a storehouse for a large amount of environmental information."

[From the Wikipedia webpage "Worldwatch Institute" at https://en.wikipedia.org/wiki/Worldwatch_Institute (from the section "Mission", paragraphs 1-2; from Section "History"; and from the section "Career as environmental activist", paragraph 2)]

b) And as Worldwatch Institute continued….

"State of the World 2004: Special Focus: The Consumer Society
State of the World 2005: Redefining Global Security
State of the World 2006: Special Focus: China and India
State of the World 2007: Our Urban Future
State of the World 2008: Innovations for a Sustainable Economy
State of the World 2009: Into a Warming World
State of the World 2010: Transforming Cultures: From Consumerism to Sustainability"

[From the Wikipedia webpage for "State of the World" (book series) [at https://en.wikipedia.org/wiki/State_of_the_World_(book_series)] (in the "Editions" section)]

c) 13 years ago….

"OPINION: Letter to the New Education Secretary (December 19, 2008)

"Worldwatch is pleased to publish this open letter from prominent education and environment leaders urging the newly nominated U.S. education secretary, Arne Duncan, to consider the importance of education in carrying out President-elect Barack Obama's environmental agenda. "

"Dear Mr. Duncan:

"Congratulations on your nomination. As you jump into the daunting challenge of bolstering our sagging education system, you have a powerful opportunity presented by the need to create a carbon-free economy.

"President-elect Obama has astutely perceived the linkages between climate change, economic stimulus, energy security, and job training by declaring that the transition to a green economy is his "top priority." The missing link in this system is the critical role that education can play in quickly making the green economy a reality….

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

"Creating millions of new green jobs through targeted investment and spending is one thing; filling those jobs with qualified candidates is quite another thing. This transition will require a massive job training (and retraining) effort on the part of business, government, and education if it is to scale up quickly.

"But green manufacturing workforce development programs are just one piece of what is needed; the green economy will not be driven by manufacturing workers alone. Architects, engineers, planners, scientists, business managers, financial experts, lawyers, entrepreneurs, political leaders, resource managers, and many others, as well as workers - not to mention environmentally literate consumers - will all be needed to drive the green economy.

"American workers, managers, and professionals at all levels and in all sectors must understand the foundations of a green economy as represented in leading environmental and sustainability education programs. These foundations call for redesigning the human economy to emulate nature: operating on renewable energy, creating a circular production economy in which the concept of 'waste' is eliminated because all waste products are raw materials or nutrients for the industrial economy, and managing human activities in a way that uses natural resources only at the rate that they can self-regenerate (the ideas embodied in sustainable forestry, fishing, and agriculture).

"To produce such a literate workforce and citizenry, America will need to make major new investments in our educational systems to implement the green economy…."

(end of quotes from Worldwatch Institute letter)

(signatories to above letter)

With our best wishes for your success,

David E. Blockstein, Ph.D., Senior Scientist, National Council for Science and the Environment

Judy Braus, Senior Vice President of Education, National Audubon Society

Antony D. Cortese, Sc.D., President, Second Nature

Kevin J. Coyle, Vice President for Education, National Wildlife Federation

Brian A. Day, Executive Director, North American Association for Environmental Education

James L Elder, Ph.D., Director, Campaign for Environmental Literacy

Christopher Flavin, President, Worldwatch Institute

Judy Walton, Ph.D., Acting Executive Director, Association for the Advancement of Sustainability in Higher Education

[From the Press Release at the Common Dreams website (December 19, 2008) (at https://www.commondreams.org/newswire/2008/12/19/open-letter-new-education-secretary) (paragraphs 1-7, and signatories)]

d) "In May 2001, he (Lester Brown) founded the Earth Policy Institute to provide a vision and a road map for achieving an environmentally sustainable economy."

[from the Wikipedia webpage for "Lester Brown" (at https://en.wikipedia.org/wiki/Lester_R._Brown) (in the Section "Books", paragraph 2)]

Selected Books
[From archived website for Earth Policy Institute (at http://www.earth-policy.org/books/]
(all books have free download option)

"Released 2002
"The Earth Policy Reader"
Lester R. Brown, Janet Larsen, and Bernie Fischlowitz-Roberts

In scores of countries, converging ecological deficits are undermining local economies on a scale that has no precedent. In The Reader, the authors examine the economic costs of these ecological deficits.

Released 2003

"Plan B: Rescuing a Planet Under Stress and a Civilization in Trouble"

Lester R. Brown

Rated one of the Top Ten Books of 2003 by the Globalist and winner of the National Library Wen-Jin Book Award (Chinese edition), Plan B calls for a worldwide mobilization to stabilize population and climate before they spiral out of control. It provides a plan for sustaining economic progress worldwide.

Released 2006

"Plan B 2.0: Rescuing a Planet Under Stress and a Civilization in Trouble"

Lester R. Brown

An expansion and update to Brown's best-selling Plan B. Here he outlines a plan, a budget, and a timetable for rescuing our twenty-first century civilization. The plan includes eradicating poverty and stabilizing population, protecting and restoring soils, forests, rangelands, and fisheries, and conserving the earth's biological diversity.

Released 2008

"Plan B 3.0: Mobilizing to Save Civilization"

Lester R. Brown

In this greatly revised edition, Brown outlines a survival strategy for our early twenty-first century civilization. The scale and complexity of the issues facing our fast-forward world have no precedent. <u>Brown outlines an ambitious plan that includes cutting carbon emissions 80 percent by 2020, achievable with existing technologies.</u> The choice is yours and mine.

Released 2011

"World on the Edge: How to Prevent Environmental and Economic Collapse"

Lester R. Brown

We are facing issues of near-overwhelming complexity and unprecedented urgency. Our challenge is to think globally and develop policies to counteract environmental decline and economic collapse. The question is: Can we change direction before we go over the edge?

Released 2012

"Full Planet, Empty Plates: The New Geopolitics of Food Scarcity"

Lester R. Brown

With food scarcity driven by falling water tables, eroding soils, and rising temperatures, control of arable land and water resources is moving to center stage in the global struggle for food security. In this era of

tightening world food supplies, the ability to grow food is fast becoming a new form of geopolitical leverage. What will the geopolitics of food look like in a new era dominated by scarcity and food nationalism?

Released 2015
"The Great Transition: Shifting from Fossil Fuels to Solar and Wind Energy"
Lester R. Brown, with Janet Larsen, J. Matthew Roney, and Emily E. Adams
The great energy transition from fossil fuels to renewable sources of energy is under way. As oil insecurity deepens, the extraction risks of fossil fuels rise, and concerns about climate instability cast a shadow over the future of coal, a new world energy economy is emerging."

11. Intergovernmental Platform for Climate Change (IPCC)

a) "Created in 1988 by the World Meteorological Organization (WMO) and the United Nations Environment Programme (UNEP), the objective of the Intergovernmental Panel on Climate Change (IPCC) is to provide governments at all levels with scientific information that they can use to develop climate policies."

[From the "About the IPCC" webpage at the website for the IPCC (at https://www.ipcc.ch/about/)

b) Report "Climate Change 1995: The Science of Climate Change" (IPCC)

"… the underlying aim of this report is to provide objective information on which to base global climate change policies that will meet the ultimate aim of the FCCC--expressed in Article 2 of the Convention--of stabilization of greenhouse gases at some level that has yet to be quantified but which is defined as one that will 'prevent dangerous anthropogenic interference with the climate system'."

[From "Climate Change 1995: The Science of Climate Change" ("Contribution of Working Group I to the Second Assessment Report of the Intergovernmental Panel on Climate Change-IPCC") (see https://www.ipcc.ch/site/assets/uploads/2018/02/ipcc_sar_wg_I_full_report.pdf) (in "Preface", paragraph 3)]

c) Report "Climate Change 2001: Synthesis Report" (IPCC)

"The successful implementation of greenhouse gas mitigation options would need to overcome technical, economic, political, cultural, social, behavioral, and/or institutional barriers that prevent the full exploitation of the technological, economic, and social opportunities of these options."

[From "Climate Change 2001: Synthesis Report" ("Contribution of Working Groups I, II, and III to the Third Assessment Report of the Intergovernmental Panel on Climate Change-IPCC") (see "Summary for Policymakers" (at https://www.ipcc.ch/site/assets/uploads/2018/03/spm.pdf) (p. 24, paragraph 1)]

d) From the Press Release (dated October 12, 2007) for "The Nobel Peace Prize of 2007"

"Through the scientific reports it has issued over the past two decades, the IPCC has created an ever-broader informed consensus about the connection between human activities and global warming. Thousands of scientists and officials from over one hundred countries have collaborated to achieve greater certainty as to the scale of the warming. Whereas in the 1980s global warming seemed to be merely an interesting hypothesis, the 1990s produced firmer evidence in its support. In the last few years, the connections have become even clearer and the consequences still more apparent."

[From the Press Release (dated October 12, 2007) for "The Nobel Peace Prize of 2007"--shared by the International Panel on Climate Change (IPCC) and Albert (Al) Gore (at Nobelprize.org (the official website for the Nobel Prize) (see http://www.nobelprize.org/nobel_prizes/peace/laureates/2007/press.html) (paragraphs 3)]

e) From the "IPCC Special Report on Global Warming of 1.5°C" (October, 2018)

"The report finds that limiting global warming to 1.5°C would require "rapid and far-reaching" transitions in land, energy, industry, buildings, transport, and cities. Global net human-caused emissions of carbon dioxide (CO2) would need to fall by about 45 percent from 2010 levels by 2030, reaching 'net zero' around 2050. This means that any remaining emissions would need to be balanced by removing CO2 from the air." (paragraph 10)

[From the Press Release for the "IPCC Special Report on Global Warming of 1.5°C" at the website of the Intergovernmental Panel for Climate Change (from webpage https://www.ipcc.ch/2018/10/08/summary-for-policymakers-of-ipcc-special-report-on-global-warming-of-1-5c-approved-by-governments/ and--with same information--in Press Release pdf file (at https://www.ipcc.ch/site/assets/uploads/2018/11/pr_181008_P48_spm_en.pdf)]

f) From a tweet by Glen Peters @Peters_Glen (October 12, 2018) on the Twitter Platform (at https://twitter.com/Peters_Glen/status/1050651292178075648)

"According to #SR15, pathways with limited overshoot of 1.5°C require global net CO_2 emissions to

decline by ~45% from 2010 levels by 2030 (40–60% interquartile), reaching net zero around 2050 (2045-2055 interquartile), & go negative thereafter (my estimate)."

"This is not easy...
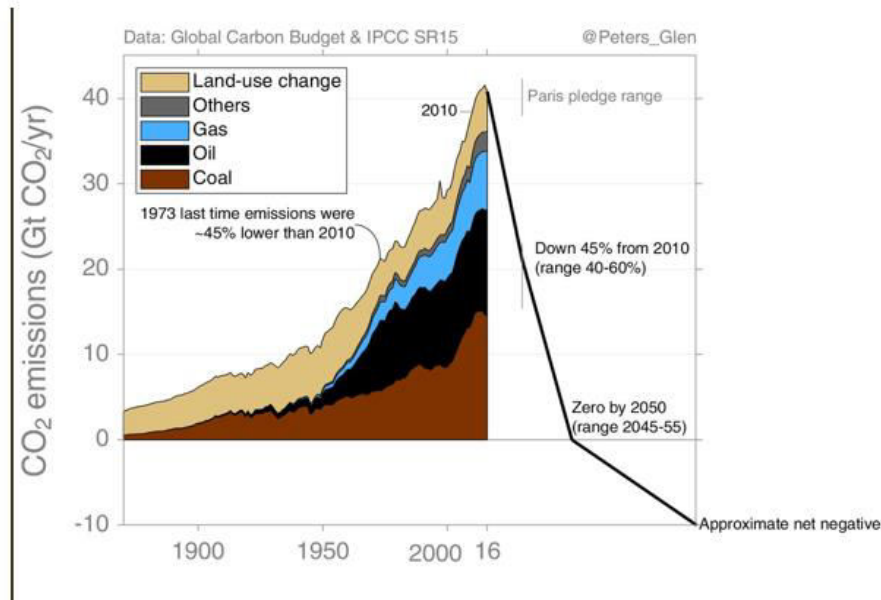
[Note: from Glen Peters Twitter Profile: "Research Director at @CICERO_klima (Center for International Climate Research--Olso, Norway) on past, current, & future trends in energy use & GHG emissions."]

g) From Guardian article on "AR6 Climate Change 2021: The Physical Science Basis" **(August, 2021)**

"Within the next two decades, temperatures are likely to rise by more than 1.5C above pre-industrial levels, breaching the ambition of the 2015 Paris climate agreement, and bringing widespread devastation and extreme weather."

"Only rapid and drastic reductions in greenhouse gases in this decade can prevent such climate breakdown, with every fraction of a degree of further heating likely to compound the accelerating effects, according to the Intergovernmental Panel on Climate Change, the world's leading authority on climate science."

"António Guterres, the UN secretary general, warned: '[This report] is a code red for humanity. The alarm bells are deafening, and the evidence is irrefutable: greenhouse gas emissions from fossil fuel burning and deforestation are choking our planet and putting billions of people at immediate risk.'"

"Even if the world manages to limit warming to 1.5C, some long-term impacts of warming already in train are likely to be inevitable and irreversible. These include sea level rises, the melting of Arctic ice, and the warming and acidification of the oceans. Drastic reductions in emissions can stave off worse climate change, according to IPCC scientists, but will not return the world to the more moderate weather patterns of the past."

[From article "Major climate changes inevitable and irreversible--IPCC's starkest warning yet: Report warns temperatures likely to rise by more than 1.5C bringing widespread extreme weather" by Fiona Harvey (August 9, 2021) at the Guardian website (at https://www.theguardian.com/science/2021/aug/09/humans-have-caused-unprecedented-and-irreversible-change-to-climate-scientists-warn?CMP=Share_iOSApp_Other) (paragraphs 2, 3, 7, and 15)]

12. Zero Carbon Britain [a project of the Centre for Alternative Technology in Wales (UK)]

a) from "Raising Ambition: Zero Carbon Scenarios from Across the Globe" (Zero Carbon Britain; 2018)

"There is no shortage of evidence that humanity is entering a very serious place." (on p. 7, paragraph 1)

"All emissions that can go to zero must go to zero--as rapidly as possible. Not just in electricity, but also in heat, transport, industry and land-use." (on p. 7, in Section "Why do we mean by Zero?", paragraph 1)

"Game Over For Wasteful Energy Use: Current high-energy consumer lifestyles were designed before we understood the very serious nature of the climate challenge…." (on p. 9, in Section "Game Over For Wasteful Energy Use", paragraph 1)

"'Raising Ambition: Zero Carbon Scenarios….' collects and highlights the work of hundreds of people around the world to develop snapshots and deep visions of possible futures at the global, regional, national and sub-national scales." (on p. 7, paragraph 2)

"… we take an in-depth look at 18 case studies of scenarios. These are drawn from 130 scenarios that model net zero, deep decarbonisation, and using up to 100% renewable energy." (on p. 7, paragraph 2)

"We recommend that multi-solving should become a vital part of all zero carbon scenario development, acting as a tool to identify and optimise co-benefits, and help build coalitions across a range of sectors." (on p. 11, in Section "The benefits beyond emissions--multi-solving", paragraph 1)

"By developing evidence-based scenarios and unleashing practical projects, particularly at a local scale where there is flexibility to experiment and innovate, we can begin to normalise new and better relationships with transport, buildings, food and energy." (on. p. 9, in Section "Scenarios can help overcome carbon lock-in", paragraph 2)

"*It is an ethical imperative that all scenarios also embrace climate equity*. How the remaining global carbon budget is distributed between nations is a complex and contested issue. The way we share this out must embrace developing country needs to lift citizens out of poverty and to increase quality of life." (on p. 10, in Section "Scenario building processes must reflect a fair and inclusive future", paragraph 2)

[From the Executive Summary of "Zero Carbon Britain: Raising Ambition" Centre for Alternative Technology (2018) (at https://cat.org.uk/info-resources/zero-carbon-britain/research-reports/zero-carbon-britain-raising-ambition/) (Main authors: Paul Allen and Isabel Bottoms)]

b) Zero Carbon Britain Hub and Innovation Lab

"The Zero Carbon Britain Hub and Innovation Lab helps turn climate and biodiversity emergency declarations into action. With technical solutions readily available, the momentum is building in our towns and cities to reach net zero as quickly as possible.

"We provide councils, communities and other organisations with the knowledge, confidence and skills to transform complex economic, social and political systems and achieve net zero greenhouse gas emissions by 2040. We do this through a range of training courses, events, detailed research reports, innovation lab processes and a free online resource hub. We integrate our learning across these activities to continually enhance them and share the best available information with and between those we're working with."

[From the "Zero Carbon Britain Hub and Innovation Lab" webpage at the website of Centre for Alternative Technology (at https://cat.org.uk/info-resources/zero-carbon-britain/) (paragraphs 1 and 2)]

c) What We Do (Centre For Alternative Technology)

"We offer solutions to some of the most serious challenges facing our planet and the human race... Leading by example, we aim to show that living more sustainably is not only easy to attain but can provide a better quality of life. Our site is a unique and valuable practical demonstration centre, which includes: photovoltaics; solar thermal; a micro-grid; off-grid and grid-connected systems; biomass combined heat and power (CHP); hydro; air source heat pumps; a community heat main; a range of

small to medium wind turbines; two reed bed systems; off-mains water supply; and extensive organic gardens…. Our day-to-day activities include a) running a visitor centre which is open 7 days a week, with 7 acres of interactive displays d) providing curriculum-based education to visiting schools, colleges and universities."

[Note: The above "What We Do" information was on the website for the Centre for Alternative Technology--but this summary is not there now. I am including it here without a link to where it can be found because it is valuable information about the Centre for Alternative Technology.]

13. Chattanooga, Tennessee (USA) (Community Visioning)

This writer's interest in Community Visioning Initiatives was inspired instantly when, in 1994, I watched a documentary titled "Chattanooga: A Community With A Vision" (13 minutes). The video 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", organized by the non-profit organization Chattanooga Venture) 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. [source: in narrative of video documentary (linked above), from 2:17--2:28]

14. "Building America" Series (1935-48)

"BUILDING AMERICA is a series of pictorial study units on modern problems, sponsored by the Society for Curriculum Study, and for five years assisted by the Lincoln School of Teachers College, Columbia University, NY. It is designed for the use of schools, colleges, youth organizations, and the general public. It meets a long-felt need for visual as well as factual studies of basic contemporary problems." (p. 28)

"The Editorial Board of BUILDING AMERICA believes that… if our own democracy is to work even more successfully, and if we are to achieve that cooperation with "men of good will everywhere," our people must know the facts. They must know the range of expert opinion. They must be skilled in weighing the facts and in evaluating conflicting opinions. They must be practiced in working together cooperatively to solve their common problems of life. They must be willing to act intelligently on the important issues of our times." (p. viii)

"The facts used in BUILDING AMERICA are gathering from the newest and best available sources. Students are given pertinent information about the problems considered, but are left free to draw their own solutions. This technique has many distinctive values. It vitalizes the problem through the consideration of conflicting opinions. It challenges the student to determine the relative merits of current opinions. It help him to understand how various groups of different interests and backgrounds are affected by proposals. It practices the student in making up his own mind regarding modern social controversies. In short, this technique helps students to develop habits and skills that they need as citizens of our democracy." (p. ix)

"Each study unit is voluminously illustrated, about half the page surface usually being devoted to graphic material. These illustrations have been carefully selected for authenticity and variety; to attract the attention of students; and to convey information directly, simply, and concretely to them; to stir thinking. Photographs visualize what they may never be able to study at first-hand. With dramatic humor, cartoons summarize statistical data in a way which makes it easy to under important points."

[Source: "Building America: Illustrated Studies on Modern Problems" Volume 1 by Department of Supervision and Curriculum Development, National Education Association Americana Corporation 1942]
[Note: "The Society for Curriculum Study launched BUILDING AMERICA in 1935 as a non-profit making venture in education. In 1943 the Society for Curriculum Study and the Department of Supervisors and Directions of Instruction of the National Education Association were merged to form the Department of Supervision and Curriculum Development (NEA)." (p. viii)]

b) Related tweet (by @StefanPasti)

Illustrated series like Building America (1935-48)
(see masthead below)
which includes many challenge topics,
and case study solutions
can be a most valuable
whole community educational supplement
--and could be catalyst for cultural transformation
to Zero Carbon
+ many other necessary cultural changes

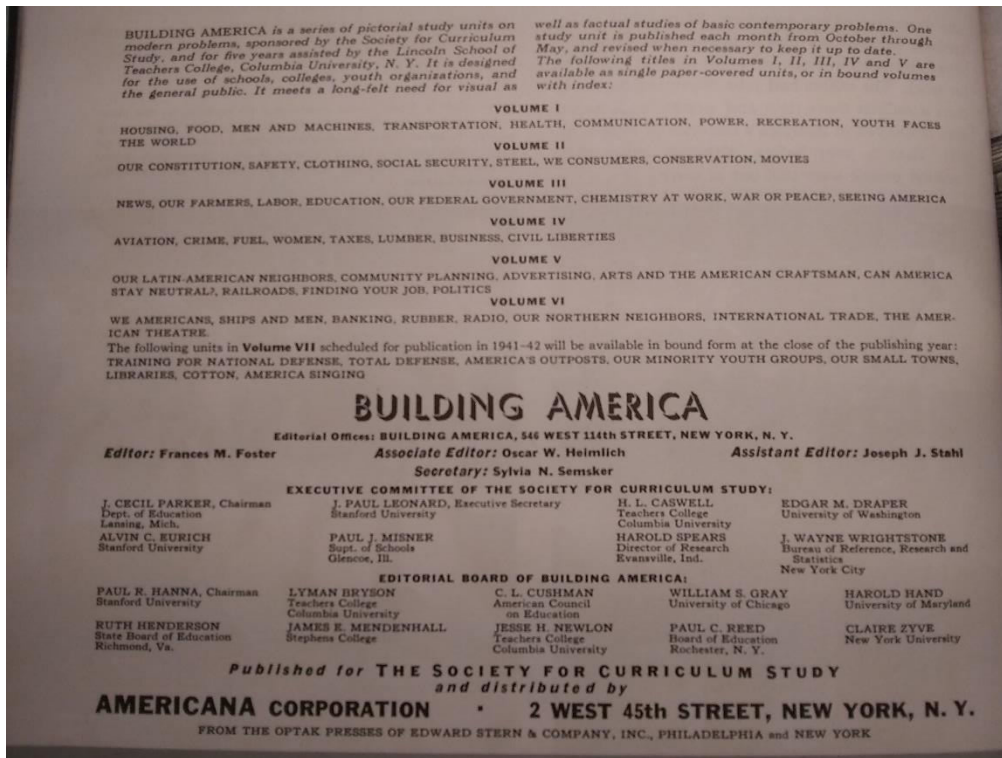with accompanying text box (next page)

Re Building America Series (continued)

Designed for the same kind of use as the Building America series ("schools, colleges, youth organizations, and the general public")(see Masthead in 3/3), such a book could be a catalyst if it was only focused on how Americans can achieve the cultural transformation needed to limit Global Warming to 1.5°C. Unfortunately, there now exists a convergence of challenges which Americans must sort out (see overview provided in Section B "Concerns About the Leanings of Human Aspirations" in my own compilation of article excerpts, etc. in "Do We Have Moral Compasses We Can Rely On?")(long Table of Contents can provide quick glance through)(see my profile)

So, an illustrated series like the Building America series, which included many challenge topics, and case study solutions, would be a most valuable whole community educational supplement--especially at this critical time.
[Unfortunately, there is no online example of this very remarkable Building America educational series. (I am currently working on remedying this….)]

c) Masthead for "Building America" Series

BUILDING AMERICA is a series of pictorial study units on modern problems, sponsored by the Society for Curriculum Study, and for five years assisted by the Lincoln School of Teachers College, Columbia University, N. Y. It is designed for the use of schools, colleges, youth organizations, and the general public. It meets a long-felt need for visual as well as factual studies of basic contemporary problems. One study unit is published each month from October through May, and revised when necessary to keep it up to date. The following titles in Volumes I, II, III, IV and V are available as single paper-covered units, or in bound volumes with index:

VOLUME I
HOUSING, FOOD, MEN AND MACHINES, TRANSPORTATION, HEALTH, COMMUNICATION, POWER, RECREATION, YOUTH FACES THE WORLD

VOLUME II
OUR CONSTITUTION, SAFETY, CLOTHING, SOCIAL SECURITY, STEEL, WE CONSUMERS, CONSERVATION, MOVIES

VOLUME III
NEWS, OUR FARMERS, LABOR, EDUCATION, OUR FEDERAL GOVERNMENT, CHEMISTRY AT WORK, WAR OR PEACE?, SEEING AMERICA

VOLUME IV
AVIATION, CRIME, FUEL, WOMEN, TAXES, LUMBER, BUSINESS, CIVIL LIBERTIES

VOLUME V
OUR LATIN-AMERICAN NEIGHBORS, COMMUNITY PLANNING, ADVERTISING, ARTS AND THE AMERICAN CRAFTSMAN, CAN AMERICA STAY NEUTRAL?, RAILROADS, FINDING YOUR JOB, POLITICS

VOLUME VI
WE AMERICANS, SHIPS AND MEN, BANKING, RUBBER, RADIO, OUR NORTHERN NEIGHBORS, INTERNATIONAL TRADE, THE AMERICAN THEATRE.

The following units in **Volume VII** scheduled for publication in 1941-42 will be available in bound form at the close of the publishing year: TRAINING FOR NATIONAL DEFENSE, TOTAL DEFENSE, AMERICA'S OUTPOSTS, OUR MINORITY YOUTH GROUPS, OUR SMALL TOWNS, LIBRARIES, COTTON, AMERICA SINGING

BUILDING AMERICA

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15. William E. Rees (co-creator of the "ecological footprint")

a) [From article titled "Revisiting Carrying Capacity: Area Based Indicators of Sustainability" by William E. Rees (January, 1996) (pdf accessible at
https://www.researchgate.net/publication/226184045_Revisiting_Carrying_Capacity_Area-Based_Indicators_of_Sustainability)]

"We can now redefine human carrying capacity as the maximum rates of resource harvesting and waste generation (the maximum load) that can be sustained indefinitely without progressively impairing the productivity and functional integrity of relevant ecosystems wherever the latter may be located." [see section "Appropriating Carrying Capacity and Ecological Footprints" (paragraph 1)]

b) [From article titled "Revisiting Carrying Capacity: Area Based Indicators of Sustainability" by William E. Rees (Jan. 1996), at http://www.dieoff.org/page110.htm] [(originally published in Population and Environment: A Journal of Interdisciplinary Studies Volume 17, Number 3, January 1996 Human Sciences Press, Inc.)]

"Cities necessarily appropriate the ecological output and life support functions of distant regions all over the world through commercial trade and the natural biogeochemical cycles of energy and material. Indeed, the annual flows of natural income required by any defined population can be called its 'appropriated carrying capacity.' Since for every material flow there must be a corresponding land/ecosystem source or sink, the total area of land/water required to sustain these flows on a continuous basis is the true 'ecological footprint' of the referent population on the Earth." [see section "Appropriating Carrying Capacity and Ecological Footprints" (paragraph 5)]

"… as a result of high population densities, the enormous increase in per capita energy and material consumption made possible by (and required by) technology, and universally increasing dependencies on trade, the ecological locations of human settlements no longer coincide with their geographic locations. Twentieth century cities and industrial regions are dependent for survival and growth on a vast and increasingly global hinterland of ecologically productive landscapes." [see section "Appropriating Carrying Capacity and Ecological Footprints" (paragraph 4)]

"Ecological Deficit—The level of resource consumption and waste discharge by a defined economy or population in excess of locally/regionally sustainable natural production and assimilative capacity (also, in spatial terms, the difference between that economy/population's ecological footprint and the geographic area it actually occupies)." [see section "Appropriating Carrying Capacity and Ecological Footprints" (Box 3: "A Family of Area-Based Sustainability Indicators")]

"….However, our analysis of physical flows shows that these and most other so-called 'advanced' economies are running massive, unaccounted, ecological deficits with the rest of the planet (Table 1)….

These data emphasize that all the countries listed, except for Canada, are overpopulated in ecological terms--they could not sustain themselves at current material standards if forced by changing circumstances to live on their remaining endowments of domestic natural capital. This is hardly a good model for the rest of the world to follow." [see section "Appropriating Carrying Capacity and Ecological Footprints" (and subsection "'Footprinting' the Human Economy", paragraphs 10-11)]

16. Findhorn Ecovillage (and Gaia Education)

a) "The Findhorn Ecovillage is a tangible demonstration of the links between the spiritual, social, ecological and economic aspects of life and is a synthesis of the very best of current thinking on human habitats. It is a constantly evolving model used as a teaching resource by a number of university and school groups as well as by professional organisations and municipalities worldwide."

"The Findhorn Ecovillage--

is at the heart of the largest single intentional community in the UK
is a pioneering ecovillage that evolved at The Park from 1985
is a major centre for holistic learning serving thousands of visitors each year from around the world
has an ecological footprint that is around half the national (UK) average
features more than 100 ecologically-benign buildings
supplies energy from four wind turbines
boasts a biological Living Machine waste water treatment system
installed a 250kW biomass boiler in 2010 to serve the central Park area, reducing carbon emissions by around 80 tons a year
includes numerous solar water heating systems
is part of a comprehensive recycling system
is the publisher of the UK's first technical guide to ecological housing
has a share-issuing community co-operative and a local currency
is served by a car-sharing club that includes zero-emissions electric vehicles"

[From the webpage "Ecovillage Findhorn: New Frontiers for Sustainability" at the website for Findhorn Ecovillage (at https://www.ecovillagefindhorn.com/index.php/ecovillage-findhorn) (paragraphs 1 and 4)]

b) From introduction to course offering "Applied Ecovillage Living"

"The Findhorn Foundation, community, and ecovillage has a long history of facilitating and teaching sustainability practices. During the programme, participants will engage with these resources and get to meet and learn from inspiring teachers and facilitators with wide-ranging experience and expertise. We will also have self-organised time where we explore arising topics and share perspectives from our different countries and cultures."

"Together we will learn about:

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

[From the webpage "Applied Ecovillage Living" at the website for Findhorn Foundation (at https://www.findhorn.org/programmes/applied-ecovillage-living-2019/) (paragraphs 3-4)]

c) Detailed overview of a course on "Ecovillage Design Curriculum"

"Gaia Education Design for Sustainability Incorporating Transition Towns Training
5 October - 8 November 2013"

"Presented by the Findhorn Foundation College in partnership with the Findhorn Foundation, Global Ecovillage Network and Gaia Education

"Based on the Ecovillage Design Curriculum - an official contribution to the United Nations Decade of Education for Sustainable Development

"You are invited to join this five-week comprehensive training based on the four core pillars of the Ecovillage Design Curriculum: the social, worldview, ecological and economic dimensions of sustainability.

"The Gaia Education curriculum draws on the experience and expertise developed in a network of some of the most successful ecovillages and community projects across the Earth.

"Design for Sustainability Training is an advanced training course based at the Findhorn Ecovillage providing a practical forum for learning and developing skills needed to work effectively with design for sustainability at all levels. The fifth week of the programme offers practice in facilitation skills, for personal growth, spiritual enrichment and sustainable social action.

"Facilitated by

May East - Chief Executive, Gaia Education
Jonathan Dawson - Head of Economics, Schumacher College
Michael Shaw - Director, Ecovillage International
Pracha Hutanuwatr - Director, Right Livelihood Foundation, Thailand
Jane Rasbash - Director, Gaia Education
Daniel Wahl - Research & Innovation, International Futures Forum
and Findhorn Ecovillage experts

"Social Design - Week 1: Oct 5 - Oct 11

Topics include--

Building Community & Embracing Diversity
Communication Skills and Feedback
Facilitation and Decision-Making Processes
Conflict Facilitation
Personal Empowerment and Leadership
Celebrating Life: Creativity and Art

"Ecological Design - Week 2: Oct 12 - Oct 18

Topics include--

Whole Systems Approach to Ecological Design & Bioregionalism

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Water
Organic Agriculture and Local Food
Appropriate Technology: Energy
Green Building

"Economic Design - Week 3: Oct 19 - Oct 26

Topics include--

Shifting the Global Economy to Sustainability
How Money Works: Community Banks and Currencies
Right Livelihood
Social Enterprise
Legal and Financial Issues

"Worldview - Week 4: Oct 26 - Nov 1

Topics include--

Holistic Worldview
Listening to and Reconnecting with Nature
Awakening & Transformation of Consciousness
Personal Health, Planetary Health
Socially Engaged Spirituality and Bioregionalism

"Facilitation Skills and Empowerment - Week 5: Nov 2 - Nov 8

Topics include--

Practice in facilitation skills for personal growth
Spiritual enrichment
Sustainable social action"

[(Editor's Note--SP) Unfortunately, the link for this overview of Ecovillage Design Curriculum no longer exists…
The above text was copied from an earlier paper of mine; however, in Version 5 (2012) of "Ecovillage Design
Education" (at http://www.gaiaeducation.org/wp-content/uploads/2017/02/EDE-Curriculum-English.pdf), the
four sections of Ecovillage Design (Social Design, Ecological Design, Economic Design, and Worldview and the
topics included in each, are presented in an overview on p. 1, and then explored in depth in the rest of the book.]

17. Permaculture

a) From article "Energy and Permaculture" by David Holmgren

"It should be possible to design land use systems which approach the solar energy harvesting capacities of natural systems while providing humanity with its needs. This was the original premise of the permaculture concept."

[From the article "Energy and Permaculture" by David Holmgren (originally published by The Permaculture Activist April 29, 1994) at the website of Resilience (at https://www.resilience.org/stories/1994-04-29/energy-and-permaculture/#:~:text=The%20permaculture%20strategy%20of%20using,solar%20energy%20is%20precisely%20adaptive.&text=The%20critical%20issue%20of%20the,net%20energy%20availability%20to%20humanity) (from the last section)]

b) From a Bay Area Permaculture Group brochure, published in West Coast Permaculture News & Gossip and Sustainable Living Newsletter (Fall 1995)

"Permaculture is a practical concept which can be applied in the city, on the farm, and in the wilderness. Its principles empower people to establish highly productive environments providing for food, energy, shelter, and other material and non-material needs, including economic. Carefully observing natural patterns characteristic of a particular site, the permaculture designer gradually discerns optimal methods for integrating water catchment, human shelter, and energy systems with tree crops, edible and useful perennial plants, domestic and wild animals and aquaculture. Permaculture adopts techniques and principles from ecology, appropriate technology, sustainable agriculture, and the wisdom of indigenous peoples. The ethical basis of permaculture rests upon care of the earth--maintaining a system in which all life can thrive. This includes human access to resources and provisions, but not the accumulation of wealth, power, or land beyond their needs."

[From the webpage "What is Permaculture?" at the Permaculture Design quarterly (at https://www.permaculturedesignmagazine.com/what-is-permaculture) (in Section "Permaculture Defined", #6)]

c) More from the webpage "What is Permaculture?"

"Farming systems and techniques commonly associated with permaculture include agro- forestry, swales, contour plantings, Keyline agriculture (soil and water management), hedgerows and windbreaks, and integrated farming systems such as pond-dike aquaculture, aquaponics, intercropping, and polyculture. Gardening and recycling methods common to permaculture include edible landscaping, keyhole gardening, companion planting, trellising, sheet mulching, chicken tractors, solar greenhouses, spiral herb gardens, swales, and vermicomposting. Water collection, management, and reuse systems

like Keyline, greywater, rain catchment, constructed wetlands, aquaponics (the integration of hydroponics with recirculating aquaculture), and solar aquatic ponds (also known as Living Machines) play an important role in permaculture designs."

[From the webpage "What is Permaculture?" at the Permaculture Design quarterly (at https://www.permaculturedesignmagazine.com/what-is-permaculture) (in Section "Characteristics of Permaculture", paragraph 4)]

d) 12 Design Principles of Permaculture

"Twelve Permaculture design principles articulated by David Holmgren in his *Permaculture: Principles and Pathways Beyond Sustainability*:

1. *Observe and interact*: By taking time to engage with nature we can design solutions that suit our particular situation.
2. *Catch and store energy*: By developing systems that collect resources at peak abundance, we can use them in times of need.
3. *Obtain a yield*: Ensure that you are getting truly useful rewards as part of the work that you are doing.
4. *Apply self-regulation and accept feedback*: We need to discourage inappropriate activity to ensure that systems can continue to function well.
5. *Use and value renewable resources and services*: Make the best use of nature's abundance to reduce our consumptive behavior and dependence on non-renewable resources.
6. *Produce no waste*: By valuing and making use of all the resources that are available to us, nothing goes to waste.
7. *Design from patterns to details*: By stepping back, we can observe patterns in nature and society. These can form the backbone of our designs, with the details filled in as we go.
8. *Integrate rather than segregate*: By putting the right things in the right place, relationships develop between those things and they work together to support each other.
9. *Use small and slow solutions*: Small and slow systems are easier to maintain than big ones, making better use of local resources and producing more sustainable outcomes.
10. *Use and value diversity*: Diversity reduces vulnerability to a variety of threats and takes advantage of the unique nature of the environment in which it resides.
11. *Use edges and value the marginal*: The interface between things is where the most interesting events take place. These are often the most valuable, diverse and productive elements in the system.
12. *Creatively use and respond to change*: We can have a positive impact on inevitable change by carefully observing, and then intervening at the right time."

[From the Wikipedia webpage "Permaculture" at https://en.wikipedia.org/wiki/Permaculture (in the section "Theory", and in the subsection "Twelve Design Principles")]

e) To Summarize… (from the article "Energy and Permaculture" by David Holmgren)

To summarize…

* Reduce, Reuse, Recycle (in that order).
* Grow a garden and eat what it produces.
* Avoid imported resources where possible.
* Use labor and skill in preference to materials and technology.
* Design, build, and purchase for durability and repairability.
* Use resources for their greatest potential use (e.g. electricity for tools and lighting, food scraps for animal feed).
* Use renewable resources wherever possible even if local environmental costs appear higher (e.g. wood rather than electricity for fuel and timber rather than steel for construction).
* Use non-renewable and embodied energies primarily to establish sustainable systems (e.g. passive solar housing, food gardens, water storage, forests).
* When using high technology (e.g. computers) avoid using state of the art equipment.
* Avoid debt and long-distance commuting.
* Reduce taxation by earning less.
* Develop a home-based lifestyle, be domestically responsible.

[From the article "Energy and Permaculture" by David Holmgren (originally published by The Permaculture Activist April 29, 1994) at the website of Resilience (at https://www.resilience.org/stories/1994-04-29/energy-and-permaculture/#:~:text=The%20permaculture%20strategy%20of%20using,solar%20energy%20is%20precisely%20adaptive.&text=The%20critical%20issue%20of%20the,net%20energy%20availability%20to%20humanity) (from the last section)]

f) Permaculture Global: A growing list of permaculture projects worldwide

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

[From the webpage "Worldwide Permaculture Projects" at the Permaculture Global website (at https://permacultureglobal.org/projects) (paragraph 1)]

18. Green America

a) "Green America is a national, 501(c)(3) not-for-profit, membership organization founded in 1982. We went by the name "Co-op America" until January 1, 2009."

[From the webpage "Our Story" at the Green America website (at https://www.greenamerica.org/our-mission) (paragraphs 1)]

b) From the webpage "Our History"

"In 1982, a small group of people got together, united by a belief that we could create an economy that works for people and the planet--and Co-op America, now called Green America, was born."

"This visionary group of individuals bravely put forth a revolutionary idea to Americans: 'Every time you spend or invest a dollar, it goes to work in the world. Too often, it goes to support institutions and corporations that perpetuate injustice, pollute the environment, and destroy communities. But we can change that. We can use economic power to push for socially and environmentally responsible businesses ... and put our society on a more sustainable path.'"

[From the webpage "Our Story", in the subsection "Our History", at the Green America website (at https://www.greenamerica.org/our-mission) (paragraphs 1 and 2)]

c) From the webpage "Our Story"

i) Our Mission
"Green America harnesses economic power—the strength of consumers, investors, businesses, and the marketplace—to create a socially just and environmentally sustainable society."

ii) Focus
"We focus on these four areas for system transformation, insisting on social justice and environmental health across all sectors. We believe if we can get these right, the rest of the economy will follow:

Climate and clean energy
Sustainable food and agriculture
Responsible investing
Fair labor"

iii) Our Powerful Strategic Areas

"Consumer Education and Mobilization
Theory of Change: Consumers are the pressure point for economic change-- it always starts with the customer demanding change"

Green Business Network
"Theory of Change: Small businesses are the innovators and job creations-- a green economy requires a vibrant small green business sector. Learn more: http://www.greenbusinessnetwork.org/ "

Center for Sustainability Solutions
"Theory of Change: Direct engagement with major supply chain players for solutions at scale-- consumers demand the change, green businesses prove it can be done, and major players bring it to scale for system transformation. Learn more: http://www.centerforsustainabilitysolutions.org/ "

[From the webpage "Our Story", in the subsections "Our Mission", "Focus", and "Our Powerful Strategic Areas" at the Green America website (at https://www.greenamerica.org/our-mission)]

d) Green America Center for Sustainability Solutions

i) "The Green America Center for Sustainability Solutions brings diverse stakeholders from the entire supply chain or system into each Innovation Network to solve the problems no one business, organization or individual can solve alone."

"For example, in agriculture supply chains, everyone from seed breeders and farmers to grain traders and transporters to food manufacturers, distributors and retailers to investors and policy makers to academic experts and NGO advocate to the people who eat the food."

"We organize each Innovation Network around a powerful vision of what's possible. Rapidly mapping system dynamics, we develop, test and deploy pragmatic solutions to shift systems toward audacious sustainability goals."

[From the "About the Center" webpage at the website for Green America Center for Sustainable Solutions (at http://www.centerforsustainabilitysolutions.org/about-center) (in the section "About Our Organization", paragraphs 1-3)]

ii) From webpage "Building Innovation Networks"

Building an Innovation Network

"Our Innovation Network methodology is based on Green America's 30+ years of experience in leading collaborative innovation in sustainability."

"It starts with employing a unique and systematic method for identifying stakeholders or key initiators with the highest potential to change systems."

"A team comes together and sets goals that are big enough to be meaningful but not so big that they seem unfathomable. The real strength is the group's ability to move extremely quickly, simultaneously analyzing the system while prototyping initiatives."

Our Systematic Approach

"The whole system participates in creating market-based solutions but people are always at the 'center'."

"Our systematic approach to reframing key tensions that commonly pull stakeholders apart is a crucial source of innovation."

"Essentially, our collaborative methodology is what sets the Center apart."

[From the webpage "Building Innovation Networks" at the website of for Green America Center for Sustainable Solutions (at http://www.centerforsustainabilitysolutions.org/about-building-an-innovation-network) (paragraphs 1-6 and graphic)]

19. Low Impact Living Initiative

a) "Lowimpact.org is a huge resource bank for living sustainably and re-skilling for career change. Browse the categories below for 230+ topics. Constantly updated information, books, magazines, articles, videos, courses, products & services, links to useful websites and specialists to answer queries."

[From the homepage of the website for the Low Impact Living Initiative (at https://www.lowimpact.org/)]

b) Example: Craft production

Specific practices (with commentary and sources for more information)--
Basketmaking; Blacksmithing & farriery; Bow making; Candlemaking; Essential oils;
Felt making; Flintknapping; Glassblowing; Green woodworking; Herbal medicine; Jewellery making;
Knitting & crochet; Leatherwork; Low-impact clothes; Mosaics; Natural cleaning; Natural dyes; Natural
paints; Natural bodycare; Natural skincare; Natural soaps; Papermaking; Plant fibres & textiles;
Plumbing; Pottery; Recycling, reusing & repairing; Rugs & floor coverings; Rustic furniture; Sewing;
Skins & hides; Spinning; Sticks & crooks; Stone carving; Welding & metalwork; Weaving; Woodworking

[From the webpage "Crafts" at the website of the Low Impact Living Initiative (at
https://www.lowimpact.org/crafts/)]

20. Booker T. Washington

[Here are some of excerpts from Booker T. Washington's autobiography "Up From Slavery" (first
published in 1901). (online Table of Contents at http://xroads.virginia.edu/~HYPER/WASHINGTON/toc.html)]

[Note: For those readers who do not know of Booker T. Washington, he was born into slavery. By a remarkable
struggle in his early life, and on his way to Virginia--and by a very fortunate "entrance exam"--he gained the
benefits of an education at the Hampton Normal and Agricultural Institute (Hampton, Virginia). During his post
graduate work there, he was recommended by its founder and president (former Union General Samuel C.
Armstrong) to be the founder of an educational institution in Tuskegee, Alabama (in 1881).]

a) (From paragraphs 1-3 in the Chapter 10 "A Harder Task Than Making Bricks Without Straw")

"From the very beginning, at Tuskegee, I was determined to have the students do not only the
agricultural and domestic work, but to have them erect their own buildings. My plan was to have them,
while performing this service, taught the latest and best methods of labour, so that the school would
not only get the benefit of their efforts, but the students themselves would be taught to see not only
utility in labour, but beauty and dignity; would be taught, in fact, how to lift labour up from mere

drudgery and toil, and would learn to love work for its own sake. My plan was not to teach them to work in the old way, but to show them how to make the forces of nature-air, water, steam, electric, horsepower--assist them in their labor.

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

"I further told those who doubted the wisdom of this plan, that the majority of our students came to us in poverty, from the cabins of the cotton, sugar, and rice plantations of the South, and that while I knew it would please the students very much to place them at once in finely constructed buildings, I felt that it

would be following out a more natural process of development to teach them how to construct their own buildings. Mistakes I knew would be made, but these mistakes would teach us valuable lessons for the future."

b) (From paragraph 4 in Chapter X "A Harder Task Than Making Bricks Without Straw")

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

c) (From paragraph 15 in Chapter X "A Harder Task Than Making Bricks Without Straw")

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

[End of excerpts from Booker T. Washington's autobiography "Up From Slavery" (first published in 1901). (online Table of Contents at http://xroads.virginia.edu/~HYPER/WASHINGTON/toc.html)]

[Note: The three paragraphs below are from blog entry "This Week in Halls Hill History: The Origin of Langston School" (August 9, 2020) (more on source reference below)]

d) "A collaboration between Booker T. Washington and Julius Rosenwald created the project to build 'Rosenwald Schools,' to educate Black students to attempt to allay the chronic underfunding of schools in the Southern states. Booker T. Washington was an educator and philanthropist, and the founder of the Tuskegee Institute. Julius Rosenwald was a clothier who became a part-owner and president of Sears, Roebuck, and Company. Their collaboration required both the Black community and the white local government to contribute to funding the school construction. The local school board was required

to operate and maintain the schools. Almost 5,000 schools were built in the former Confederate states and Maryland, Oklahoma, Kentucky, and Missouri. These schools educated almost one-third of black students in the country."

"As noted in Wikipedia, 'The school building program was one of the largest programs administered by the Rosenwald Fund. Using state-of-the-art architectural plans designed by professors at Tuskegee Institute, the fund spent more than four million dollars to build 4,977 schools, 217 teacher homes, and 163 shop buildings in 883 counties in 15 states, from Maryland to Texas. The Rosenwald Fund was based on a system of matching grants, requiring white school boards to commit to maintenance and black communities to aid in construction'."

[The two paragraphs above are from blog entry "This Week in Halls Hill History: The Origin of Langston School" (August 9, 2020) at the Halls Hill Community website (at https://hallshill.com/tag/rosenwald-fund/) (paragraphs 3 and 4)]

21. Appropriate Technology Library--1050 Books on 1 USB Drive (by Village Earth)

a) "The Appropriate Technology (AT) Library contains the full text and images from over 1050 of the best books dealing with all areas of self-reliance, do-it-yourself technology--over 150,000 pages. Portable and easy to use on 1 USB drive. The AT Library is currently in use in over 74 countries worldwide."

b) "The AT Library gives you the knowledge to solve real-world problems such as: harvesting clean drinking water, making tools, growing your own crops, building and maintaining an irrigation system, preserving crops, reforesting a denuded watershed, starting a small fish hatchery, building a small-scale hydropower scheme, building and maintaining pumps, treating human and animal waste, utilizing solar energy, improving rural cookstove efficiency, constructing energy efficient structures, caring for the sick, non-formal education, preparing for a natural disaster, etc."

c) "The AT Library is the complete text and graphics of each book, digitally scanned into Adobe PDF format…. Each book is summarized and indexed in the Appropriate Technology Sourcebook, included with each library. This format is easy to use and navigate and can be read on virtually any computer operating system. It can also be used with the most basic hardware including low MHZ laptops, tablets or smartphones."

[Note: For a complete list of the 1050 books included--at the bottom of the Appropriate Technology Library webpage (at https://villageearth.org/home-2/resources/appropriate-technology-library/), click on the "Books in the AT Library" tab. Here is a sampling of the titles included in the AT Library: Technologies for Basic Needs, How to Make Twelve Woodworking Tools, Permaculture II, Animal Power in Farming Systems, Small Scale Solar Powered Irrigation Pumping Systems, Water-Pumping Devices, Compost Toilets, Hot Water, The Wind Power Book, Small Scale Hydropower Technologies, Low Cost Passive Solar Greenhouses, Low Cost Country Home Building, Small Scale Papermaking, etc.]

d) "Village Earth helps reconnect communities to the resources that promote human well-being by enhancing social and political empowerment, community self-reliance and self-determination."

[From the webpage "Appropriate Technology Library" at the Village Earth website (at https://villageearth.org/home-2/resources/appropriate-technology-library/)--paragraph a) is from the banner just below the title of the webpage; paragraphs b) and c) are paragraphs 2 and 3 in the "About the ATL" tab, at the bottom of the page.; the last paragraph above d) is the Village Earth Mission Statement, which is in the right hand bottom corner of the above linked ATL page]

22. Local Currency

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

[From the "Local Currency" webpage at the website for the Schumacher Center for a New Economics (at http://www.centerforneweconomics.org/content/local-currencies) (paragraph 2)]

b) "Federal currency is exchanged for BerkShares at nine branch offices of three local banks and spent at 400 locally owned participating businesses."

[From the "What are Berkshares?" subsection of the Berkshares website (at http://www.berkshares.org/what_are_berkshares) (paragraph 3)]

23. The Hunger Project

"Our Epicenter Strategy unites 5,000 to 15,000 people in a cluster of villages to create an 'epicenter,' or a dynamic center where communities are mobilized for action to meet their basic needs.

"This holistic strategy builds a path to sustainable self-reliance through four phases over about eight years. Individuals build the confidence to become leaders of their own development and communities come together to unlock a local capacity for change.

"The Epicenter Strategy is integrated and holistic. It achieves synergy among programs in health (including HIV/AIDS prevention), education, adult literacy, nutrition, improved farming and food security, microfinance, water and sanitation, and building community spirit with a momentum of accomplishment involving the entire population.

"It is economically sustainable. The primary resources for the strategy come from the local people themselves and by making existing local government resources more effective. Income generation is built into the strategy from the start. Within five to eight years, our epicenters require little or no financial support from The Hunger Project.

"The Epicenter Strategy is environmentally sustainable. People at our epicenters learn composting and small-scale, environmentally sound irrigation technologies such as drip irrigation.

"In September 2005, The Hunger Project began an ambitious initiative: to demonstrate that the Epicenter Strategy can be taken to full national scale. We have undertaken our first scale up program in Ghana."
plus
"Additional resources.
"Epicenters for Self-Reliance Brochure: Gender-focused, Community-led Development in Rural Africa" (English, 2019)"

[From the webpage "Epicenter Strategy" at the website of The Hunger Project (at https://thp.org/what-we-do/where-we-work/africa/epicenter-strategy/) (paragraphs 1-6, + "Additional Resources" link)]

b) "In 2019--

Unlocking Local Capacity

106,999 participants in nutrition training
74,704 participants in HIV/AIDS & Gender
Inequality Workshops
100,870 participants in Food Security
Workshops
105,382 trained in our Women's
Empowerment Program in 1,765 workshops

Education for All

3,528 children enrolled in early education
5,102 individuals enrolled in functional adult
literacy classes
1,890 animators trained in literacy and education

Building Healthy Communities

Over 98,600 children were weighed and monitored
at epicenter health clinics
Clinic staff delivered over 54,400 vaccines
Over 151,000 partners accessed health services at
epicenter health clinics
14,063 women accessed antenatal services close to home,
at epicenter clinics
8,013 people accessed HIV services at epicenter health clinics
14,190 bed nets were distributed to prevent malaria"

[From brochure "Epicenters for Self-Reliance: A sustainable strategy for gender-focused, community-led development in rural Africa" by The Hunger Project (at https://thp.org/wp-content/uploads/Epicenter-Strategy-4-pager_v7_2019.pdf) (p. 4)]

24. Landesa

"Since its founding, Landesa has partnered with governments, communities and other stakeholders in more than 50 countries to advance pro-poor, gender-sensitive land rights reforms using law and policy tools. These reforms have helped alleviate poverty, reduce hunger and ease conflict over land for more than 180 million families.

"This transformation--from land insecurity or landlessness to secure rights to land--has boosted agricultural productivity in the developing world by billions of dollars per year, improved health, nutrition and school enrollment in hundreds of villages across the globe, and placed scores of billions of dollars in new land wealth in the hands of the rural poor."

"The Landesa Center for Women's Land Rights champions women's secure access to land by providing resources and training that connects policymakers, researchers, and practitioners around the world."

[From the webpage "What We Do" at the website of Landesa (at https://www.landesa.org/what-we-do/ (first three paragraphs)]

25. Habitat for Humanity

"Habitat for Humanity is a global nonprofit housing organization working in local communities across all 50 states in the U.S. and in approximately 70 countries. Habitat's vision is of a world where everyone has a decent place to live.

"Habitat works toward our vision by building strength, stability and self-reliance in partnership with families in need of decent and affordable housing. Habitat homeowners help build their own homes alongside volunteers and pay an affordable mortgage."

[From the "About" webpage of the website for Habitat for Humanity (at https://www.habitat.org/about) (paragraphs 1 and 2)]

26. Teachers Without Borders

a) "2001: First Community Teaching and Learning Center (CTLC)"

"Eventually, Teachers Without Borders would establish dozens of CTLCs throughout the Middle East and Africa."

[From the "Our History" webpage at the website for Teachers Without Borders (at https://teacherswithoutborders.org/our-history) (3rd entry in "Milestones")]

b) "Teachers Without Borders (TWB) is an international organization launched in 2000 with a mission to connect teachers to information and each other in order to close the education divide and based upon the premise that teachers are community change agents and key catalysts of global development priorities." (paragraph 1)

"Teachers Without Borders received the Champions of African Education Award (2010) for its use of radio and local educational capacity building to disseminate information about the United Nations Millennium Development Goals. In 2018, TWB's membership has reached 177 countries. Teachers

Without Borders membership is free and enables local educators the opportunity to connect with colleagues globally." (in Section "Accomplishments", paragraph 2)

"Teachers Without Borders claims that teachers represent the largest professional community in the world (over 65 million); that teachers are uniquely suited as local leaders to recognize and help address development needs; that professional isolation and inconsequential or missing teacher professional development undermines social change; and that the transformation of pre-service and in-service teacher development can bring about more sustainable, equitable, democratic, and economically stable societies." (in Section "Approach", paragraph 1)

[From the Wikipedia webpage for "Teachers Without Borders" (at https://en.wikipedia.org/wiki/Teachers_Without_Borders)]

27. Engagement Hub

While there are advantages to in-person Community Visioning/stakeholder engagement (especially in local communities), there are many online stakeholder engagement platforms with very helpful tools and resources.

Below are some of the online engagement features available thru Engagement Hub (at https://engagementhub.com.au/software-features).

"Overview--Introduce your stakeholders to your consultation with a summary of your project, including an image or a video. Determine if your project is public, viewable by all, or private, by invitation only. **Timeline**--Publicly display your engagement process and other key project dates. This allows your stakeholders to have the complete picture of the process and where they can get involved.

Latest News/Blog--Keep your stakeholders and community informed with project updates, media releases, opportunities and consultation outcomes. Include links and add attachment or images to maximize your impact.

Events--Notify and encourage your community to attend workshops, forums and events. This is a complete event registration system including stakeholder electronic diary integration!

Community Chat--Open up conversations with your stakeholders and community with our online forum.

Surveys--Our flexible survey tool enables unlimited surveys and feedback forms with a range of question types including a WYSIWYG. Stakeholders can save draft surveys prior to submission.

Document Library--Include support information, relevant plans, documents, spreadsheets and presentations in a simple categorised filing system. The Library makes it so easy for your stakeholders to navigate a lot of information.

Project Links--The Project Links enables you to provide a list of relevant external websites."

28. Beyond Intractability

a) "Beyond Intractability Initiatives, Learning Materials, and Knowledge Base
Providing support to those working to address the intractable conflict problem, as well as those struggling with the many tractable, but still troublesome, disputes that characterize everyday life."

[From the homepage of the Beyond Intractability website (at https://www.beyondintractability.org/) (paragraph 2)]

b) "We can't realistically expect conflict and peace professionals to be able to solve today's big problems for us--there simply are not enough of them. We need to find better ways of helping grassroots citizens move up the conflict learning curve more rapidly in ways that increase their ability to constructively deal with their own conflict problems. We hope Beyond Intractability and the Moving Beyond Intractability Seminars will enable more people to discover more constructive approaches to difficult and intractable conflicts, enabling them to improve their own conflict interactions, or following a train-the-trainer model, take the ideas further to reach as many people as possible."

[From the "Strategies for Limiting Destructive Conflict" section of the Beyond Intractability website, in the article "A Complexity-Oriented Approach to Intractable Conflict" (at https://www.beyondintractability.org/complexity-intro) (second to last paragraph)]

c) From Michelle Maiese's essay on "Moral or Value Conflicts" (at Beyond Intractability website):

"Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live. They often

have different conceptions of moral authority, truth, and the nature of community…. These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts." (paragraph 7)

Some of the problems:

i) "Each party may believe that its ways of doing things and thinking about things is the best way and come to regard other ways of thinking and acting as inferior, strange, or morally wrong."
(in Section "What is Moral Conflict?", paragraph 4)

ii) "They may form negative stereotypes and attribute moral depravity or other negative characteristics to those who violate their cultural expectations, while they ignore their own vices and foibles, perceiving their own group to be entirely virtuous." (in Section "Negative Stereotyping", paragraph 1)

iii) "Participants in moral conflict often behave immorally, even according to their own standards of behavior, because they believe the actions of their enemies force them to do so….The demonization or dehumanization of one's opponent that often occurs in moral conflict paves the way for hateful action and violence." (in Section "Effects of Moral Conflict", paragraph 1)

iv) "They may view any compromise about their most cherished values as a threat to their very identity and a grave evil." (in Section "Why Moral Conflict is Intractable?", paragraph 5)

[From article "Moral and Value Conflicts" by Michelle Maiese (July, 2003) at the website Beyond Intractability (at https://www.beyondintractability.org/essay/intolerable-moral-differences)]

29. Food Sovereignty--Michel Pimbert

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

"The exclusion of local organisations from shaping the future thus leads to a neglect of different ways of satisfying human needs. Many rural and urban development schemes have overlooked the importance of locally specific ways of meeting needs for food, health, shelter, energy, education and other

fundamental human needs. Non-local professionals and planners all too often fail to see the difference between fundamental human needs and the ways and means of satisfying these needs. Whilst fundamental human needs are universal, their satisfiers vary according to culture, region and historical conditions (Max-Neef, 1989).

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

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

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

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

"'Food sovereignty' is an alternative paradigm for food, fisheries, agriculture, pastoralism and forest use that is emerging in response to this democratic deficit. This alternative policy framework for food

and agriculture is also a citizens' response to the multiple social and environmental crises induced by modern food systems everywhere. Indeed, many proposals for food sovereignty directly seek to reverse the socially and ecologically destructive nature of industrial farming, fisheries, forestry and livestock management, and the wider food systems they are part of. *"Self sufficiency and autonomy are now political demands, well rooted in the experience of millions of Indians, campesinos, 'urban marginals' and many other groups in the southern part of the globe. Rerooting and regenerating themselves in their own spaces, they are creating effective responses to 'the global forces' trying to displace them"* (Esteva and Prakash, 1998)."

30. "The Spirit of the Sacred Hoop" (short story) (by this writer)

In 1984, I wrote the first version of a short story titled "The Spirit of the Sacred Hoop". I have thought about this ten page short story many times over the years…. In its original version (which I no longer have a copy of), I thought it was a unique and relevant commentary on our complex and challenging times. In its revised version (which came about more than twenty years after the original version), I see it as a healing story, and I have read it many times myself with that outcome in mind.

One of the original inspirations for the story was a prayer by Black Elk, a Holy Man of the Oglala Sioux tribe, which includes the following: "It may be that some little root of the sacred tree still lives. Nourish it then, that it may leaf and bloom, and fill with singing birds!"

[For information about "Black Elk's Prayer" and a photo taken by John Neihardt (https://neihardt.com/black-elks-prayer/); for full text of the prayer, see the webpage "Black Elk: Holy Man of the Oglala Sioux 1863-1950" at the website IndigenousPeople.net (at https://www.indigenouspeople.net/blackelk.htm) (see "Earth Prayer")]

Here is a brief introduction to the "Sacred Hoop" story: "Many years ago there was a tribe of people who were experiencing challenges that were threatening their very existence. During this 'time of fear', a young woman experiences a vision--of a bird which says to her: 'You must all leave where you are, and travel to a place far away… You must look for the tree at the center of the sacred hoop. You will know when you have found this tree when you hear birds singing on the branches of a tree, and you understand their song.' The tribe of people eventually begin this 'great journey'. Do they find the tree at the center of the sacred hoop? 'The Spirit of the Sacred Hoop' is a ten page short story which recognizes intuition and spiritual wisdom as important elements of community and cultural sustainability."

31. "Do We Have Moral Compasses We Can Rely On?" (147 pages; April, 2021) (by this writer)

      (13 page Table of Contents)

(both quotes below from p. iv)

"Section C, titled "The smaller the circumference, the more accurately can we guage the results of our actions…."--

and subtitled '… a belief that the primary reward of work should be well-being rather than money….'--

--outlines approaches to human settlements this writer would describe as having the highest probability for Zero Carbon, Sustainable BioDiversity, Gender Equitable, Socio-Cultural Equitable (carbon footprint, eco-footprint, water footprint, etc.), equal justice, requisite emergency aid, and peaceful outcomes. These approaches to human settlements (in Section C) are highlighted and emphasized not because we have everything we need to carry out these approaches, but because we don't have everything we need no matter what approaches we try to get out of many-danger-signs-flashing circumstances--and the approaches in Section C have the most potential to both bring us to our 'right minds', and establish a sound foundation for Zero Carbon Resilience, Sustainable BioDiversity and more. Why? Because always--even if we know how to make many complicated products which delight us--we have to consider what kind of ways of earning a living we are creating, and what our work makes *of us*, *and the world we live in*."

"… there are truths which none can be free to ignore, if one is to have that wisdom through which life can becomes useful. These are the truths concerning the structures of the good life and concerning the factual conditions by which it may be achieved…."

[From "General Education in a Free Society" (The Harvard Committee, 1945)] (accessible in "American Higher Education Transformed 1940-2005: Documenting the National Discourse" Ed. Wilson Smith and Thomas Bender (accessible at google books through key word search, or see p. 20)]