

On the subject of “drawing on the worlds faith and wisdom traditions to confront the ecological crisis”

by Stefan Pasti  
(27 pages; January 14, 2023)

The following collection of excerpts is offered to

- a) support and encourage acts of “draw(ing) on the world’s faith and wisdom traditions to confront the ecological crisis.” [re article [“Can the World’s Religions Help Save Us from Ecological Peril? Scholars and religious leaders argue that a spiritual connection to nature is essential for environmental recovery”](#) by Paul Hond Columbia Magazine (Winter 2022-23)]
- b) highlight that there is so much more yet to be explored and discovered along the lines of “bring(ing) people into closer communion with the planet and focus(ing) on honoring and protecting the earth’s life systems”
- c) illustrate that there are countless opportunities, and positive intervention points, for people who draw on world’s faith and wisdom traditions

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Most of the excerpts below are from three CPCS Initiative papers

- 1) [“Do We Have Moral Compasses We Can Rely On?”](#) (147 pages; April, 2021)
- 2) [“Unprecedented Challenges Ahead—September, 2022”](#) (2 pages)
- 3) [“Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points”](#) (20p.; Sept, 2022)

Any excerpt below not in quotes is a quote or passage  
I excerpted from one of my previous papers.

## I. Preventing the Destablization of Social Cohesion

### A. "... religion was not particularly relevant...."

"For most of the 20<sup>th</sup> Century, and especially since the Second World War, higher education has been largely a secular enterprise. The goal of a college or university education has been to provide students with scholarly ways of understanding both themselves and the world around them that required little or no appeal to God, religion, or the sacred. The underlying assumption seemed to be that as research and rational reflection explained more and more of the world, religion would become an increasingly unnecessary part of human life. Higher education prepares students for the future, and religion was not particularly relevant for the future as it was envisioned at most universities."

[From "Introduction" to "The American University in a Post Secular Age" Edited by Douglas Jacobsen and Rhonda Jacobsen Oxford University Press USA February, 2008 (passage is from paragraph 1 of "Introduction" on p. ix) [accessible at "Google Books" preview]]

### B. We have to achieve significant positive tipping points

Limiting Global Warming so that the least amount of negative tipping points occur (see p. 1-14 in ["Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points"](#) paper) means we have to achieve significant positive tipping points **\*\*before\*\*** natural disasters and socio-cultural challenges---[Ex: insufficient Ecosystem Restoration; cultures of violence, greed, corruption, and overindulgence; dysfunctional moral compasses; global inequities, malnutrition, and disease; water scarcity; food insecurity and food waste; increasing amounts of misinformation; media illiteracy; loss of trust in institutions responsible for guiding public discourse; pandemics; proliferation of firearms; toxic air pollution; sanitation challenges; solid waste mismanagement; migration and displacement issues; race, gender, and cultural discrimination; deforestation; solid waste mismanagement; ocean acidification; microplastic pollution; floods and chemical sites; "forever" chemicals pollution; cyber insecurity; etc.]---destabilize social cohesion.

### C. Real treasured wisdom of religious, spiritual, and moral traditions now seems to be hidden

Unfortunately, much of the real treasured wisdom of religious, spiritual, and moral traditions now seems to be hidden--and thus in need of being re-discovered. These **\*\*"hidden"\*\*\*** resources include teachings which inspire and encourage people to:

- 1) sacrifice personal desires for the greater good of the whole

- 2) find contentment and quality of life while consuming less material goods and ecological services
- 3) use resources carefully, so that there is surplus available for emergency assistance
- 4) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation--*and which abstains from violent conflict resolution*--as a way of bringing cycles of violence to an end

D. At no other time in the course of history has so many people had access to so much

Fortunately, as a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness for all humanity.

## II. "Social and Environmental Externalities"

A. Economic growth and population growth

"The effects of climate policies have been too small to offset the impact of key drivers of emissions such as economic growth and population growth."

[From report "Lessons from a Decade of Emissions Gap Assessments" by the United Nations Environment Programme (UNEP) (September, 2019) at <https://wedocs.unep.org/bitstream/handle/20.500.11822/30022/EGR10.pdf?sequence=1&isAllowed=y> ](from Section 2 "A decade lost – essentially no change in global emissions trend") (p. 3, paragraph 2)]

B. "... depleting the world's stock of natural wealth...."

1) "By depleting the world's stock of natural wealth--often irreversibly--this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future."

[From "Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication" United Nations Environment Programme, 2011; (in Introduction, see section "An Era of Capital Misallocation"--insufficient numbering, see the first and second pages of the introduction) (at [https://docs.google.com/gview?url=http://sustainabledevelopment.un.org/content/documents/126GER\\_synthesis\\_en.pdf&embedded=true](https://docs.google.com/gview?url=http://sustainabledevelopment.un.org/content/documents/126GER_synthesis_en.pdf&embedded=true) )]

2) “The overwhelming evidence of the IPBES Global Assessment, from a wide range of different fields of knowledge, presents an ominous picture,’ said IPBES Chair, Sir Robert Watson. ‘The health of ecosystems on which we and all other species depend is deteriorating more rapidly than ever. We are eroding the very foundations of our economies, livelihoods, food security, health and quality of life worldwide.’”

[From the webpage “Media Release: Nature’s Dangerous Decline ‘Unprecedented’; Species Extinction Rates ‘Accelerating’” (May, 2019) at the website for IPBES (at <https://ipbes.net/news/Media-Release-Global-Assessment> ) (paragraph 2)]

C. “Can you imagine a church that you attend, a place that you hold very sacred, being bulldozed over?”

“When we were being told we were going to be rich if we opened up our sacred land to oil and gas development,’ Demientieff said, ‘our elders told us we are already rich: rich in our culture, rich in our way of life. And all we have to do is protect it.’

“Though the Biden administration has suspended the leases, the threat of future development remains, and the pain was audible in Demientieff’s voice. ‘Our land that we consider extremely sacred is being turned into an oil field,’ she said. ‘Can you imagine a church that you attend, a place that you hold very sacred, being bulldozed over? That is how we feel about this area. This is not a place we built. This is a place we were blessed with. We hold this place to the highest standard. Our connection to the land, water, and animals — it’s all interconnected. There is no one or the other. This is our survival. This is our entire way of life.’”

[from article “Can the World’s Religions Help Save Us from Ecological Peril?--Scholars and religious leaders argue that a spiritual connection to nature is essential for environmental recovery” by Paul Hond (Columbia Magazine; Winter 2022-23) (at <https://magazine.columbia.edu/article/can-worlds-religions-help-save-us-ecological-peril> (3rd and 4th paragraphs from end))]

D. “We will wait a little while, and see what effect your preaching has on them...”

“Brother! We are told that you have been preaching to the white people in this place. These people are our neighbors. We will wait a little while, and see what effect your preaching has on them. If we find it does them good and makes them honest and less disposed to cheat Indians, we will then consider again what you have said....”

[From speech “Reply to Mr. Cram” (1805) by Red Jacket (“a Seneca orator and chief of the Wolf clan, based in Western New York”--Wikipedia) in “Masterpieces Of Eloquence: Famous Orations Of Great World Leaders From Early Greece To The Present Time” (Vol. 7 of 25) Edited by Mayo W. Hazeltine, et. al. P. F. Collier and Son, New York 1905 (accessible through a key word search at [https://www.google.com/books/edition/Masterpieces\\_of\\_Eloquence/4W01AQAAMAAJ?hl=en&gbpv=1](https://www.google.com/books/edition/Masterpieces_of_Eloquence/4W01AQAAMAAJ?hl=en&gbpv=1) )]

E. “... 35 million tons of hazardous materials....”

“There are an estimated 35 million tons of hazardous materials managed annually in the United States.”

[From the “Hazardous Waste” webpage at the website of the 2021 Report Card for America’s Infrastructure (by The American Society of Civil Engineers--ASCE) (at <https://infrastructurereportcard.org/cat-item/hazardous-waste/> ) (paragraph 1)]

F. “... media programming reinforces cultural attitudes, values, behaviors, preoccupations, and myths.”

“Popular programming reflects a level of acceptance and shared values among large numbers of people. People tend to watch programs that meet their approval. If they are truly offended by violent programs, they would not watch them. In that sense, media programming can be regarded as a text that reflects the attitudes, values, behaviors, preoccupations, and myths that define a culture.”

“At the same time, media programming reinforces cultural attitudes, values, behaviors, preoccupations, and myths. Media messages are communicated through the countless hours of media programming that repeat, directly or indirectly, the cultural script.”

“Finally, the media do not merely reflect or reinforce culture, but in fact shape attitudes, values, behavior, preoccupations, and myths.”

[From “International Communications: A Media Literacy Approach” by Art Silverblatt and Nikolai Zlobin M.E. Sharpe July, 2004 )(p. 66 and 68) (content accessible at Google Books at <https://books.google.com/books?id=Ife9Kg5B2BwC&printsec=frontcover&dq=International+Communications:+A+Media+Literacy+Approach&hl=en&sa=X&ei=u-rwVLvIA4mQyQsq8oK4DA&ved=0CCcQ6AEwAA#v=onepage&q=media%20programming&f=false> )

G. *“...the bottom half of the global population own less than 1 percent of total wealth.*

**Global inequities and the tragic cycles of malnutrition, disease, and death**--a) “Hunger and malnutrition are in fact the number one risk to health worldwide—greater than AIDS, malaria and tuberculosis combined” b) “65 percent of the world’s population live in countries where overweight and obesity kills more people than underweight and malnutrition” c) *“...the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world’s wealth, and the top 1 percent alone account for 46 percent of global assets”* d) “12% of the world's population uses 85 percent of its water, and none of the 12 percent lives in developing countries.”

[From [“Unprecedented Challenges Ahead--September, 2022”](#) (2 pages) by Stefan Pasti at The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (#7) (also accessible on homepage [www.cpcsi.org](http://www.cpcsi.org) , see Section “About the CPCS Initiative”)]

H. Creating an unlimited number of wants

“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. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.’”

[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) (accessible in booklet “The 15<sup>th</sup> Annual Gandhi Peace Festival” (“Towards a Culture of Nonviolence, Peace, and Justice; 2007 Theme: Building Sustainable Communities”) (at <https://www.humanities.mcmaster.ca/gandhi/festival/booklets/gandhi-booklet-2007.pdf> ) (see p. 12, paragraphs 2-5 and p. 13 (paragraph 3))]

I. *“... allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.”*

“Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s

stock of natural wealth--often irreversibly--this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because *they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.*"

[From "Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication" United Nations Environment Programme, (2011) (at [https://docs.google.com/gview?url=http://sustainabledevelopment.un.org/content/documents/126GER\\_synthesis\\_en.pdf&embedded=true](https://docs.google.com/gview?url=http://sustainabledevelopment.un.org/content/documents/126GER_synthesis_en.pdf&embedded=true)) (in Introduction, see section "An Era of Capital Misallocation"--insufficient numbering, see the first and second pages of the introduction)]

J. Encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior

**Cultures of violence, greed, corruption, and overindulgence**--which have become so common that many of us accept such as inevitable. a) "The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however--and despite their high profile in the world arena--no solutions seem to be in sight for these problems" b) Unfortunately, there are many people in our communities who--regardless of the difficulties and urgencies associated with resolving multiple crises--choose to focus their attention on trying to make money by preying of people's fears, manipulating people's trust, and/or encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior c) "*The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence*" d) "... media programming can be regarded as a text that reflects, reinforces, and shapes the attitudes, values, behaviors, preoccupations, and myths that define a culture."

[From "[Unprecedented Challenges Ahead--September, 2022](#)" (2 pages) by Stefan Pasti at The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (#3) (also accessible on homepage [www.cpcsi.org](http://www.cpcsi.org) , see Section "About the CPCS Initiative")]

K. "... you ought not to have the injurious drug transferred to another country...."

"We have heard that in your own country opium is prohibited with the utmost strictness and severity: this is a strong proof that you know full well how hurtful it is to mankind. Since then you do not permit it to injure your own country, you ought not to have the injurious drug transferred to another country, and above all others, how much less to the Inner Land!...."

[From “Commissioner Lin: Letter to Queen Victoria, 1839” in “The Internet Modern History Sourcebook” (The text has been modernized by Prof. Jerome K. Arkenberg, Cal. State Fullerton) (at <https://sourcebooks.fordham.edu/mod/1839lin2.asp>) (Excerpt from paragraph 6) (Note: The Complete Internet Modern History Sourcebook has a webpage at <http://www.fordham.edu/halsall/mod/modsbook.html> )]

L. “... unpaid and underpaid care work....”

“... the unpaid and underpaid care work done primarily by women and girls around the world.”

[From Summary Publication for “Time To Care: Unpaid and Underpaid Care Work and The Global Inequality Crisis” Report Oxfam January, 2020 (at <https://oxfamlibrary.openrepository.com/bitstream/handle/10546/620928/bp-time-to-care-inequality-200120-sum-en.pdf>) (see “Oxfam Summary--January 2020” on p. 2, in paragraph 1)]

M. “... lack of access to safely managed drinking water.”

“As of 2015, 29 percent of people globally suffer from lack of access to safely managed drinking water. More than double that number are at risk for water contamination from improper wastewater management.”

[From a “Water Inequality” Resource Library Article (October 1, 2019) at the website for National Geographic (at <https://www.nationalgeographic.org/article/water-inequality/>) (paragraph 1) [Note: Much additional information about the global water crises, and the global sanitation crisis, can be found at <https://water.org/our-impact/water-crisis/>.]

N. “... inadequate water, sanitation, and hygiene....”

“Some 827,000 people in low- and middle-income countries die as a result of inadequate water, sanitation, and hygiene each year....”

[From the “Sanitation” webpage at the website of the World Health Organization (at <https://www.who.int/news-room/fact-sheets/detail/sanitation>) (in Section “Sanitation and Health”, paragraphs 1 and 2)]

O. "... humanity's litter has polluted the entire planet."

"The researchers found plastic fibres at the north pole. With plastic recently discovered at the deepest point on Earth, the Mariana Trench, and the peak of Mount Everest, it is clear humanity's litter has polluted the entire planet."

[From article "Clothes washing linked to 'pervasive' plastic pollution in the Arctic" by Damian Carrington, Environment Editor (January 12, 2021) (at <https://www.theguardian.com/environment/2021/jan/12/clothes-washing-linked-to-pervasive-plastic-pollution-in-the-arctic>) (paragraphs 1-4)]

O. ... a crippling obstacle in times of crises.

Unfortunately, there are many people in our communities who--regardless of the difficulties and urgencies associated with resolving multiple crises--choose to focus their attention on trying to make money by preying of people's fears, manipulating people's trust, and/or encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior. Such behavior is clearly counterproductive to the building of caring communities; it can be very dangerous for community morale; and it can become a crippling obstacle in times of crises.

P. "... different ideas about morality and the best way to live...."

"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:

1) "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)

2) "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)

3) "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)

4) "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" at the website Beyond Intractability (at <https://www.beyondintractability.org/essay/intolerable-moral-differences> )]

Q. ... easily lost amidst a swirl of misinformation....

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

[From "[Unprecedented Challenges Ahead--September, 2022](#)" (2 pages) by Stefan Pasti at the website of The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (#10) (also accessible on homepage [www.cpcsi.org](http://www.cpcsi.org) , see Section "About the CPCS Initiative")]

R. ... we may lose significant traction and critical momentum....

And--if we have serious concerns about the nature and reliability of our "moral compasses" at this critical time, *and let those serious concerns go unresolved*, we may not be able to make enough of a transition away from capital misallocations which "deplete the world's stock of natural wealth"<sup>1</sup> and "allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities"<sup>1</sup>... and thus,

- a) we may lose significant traction and critical momentum on challenges for which there is an urgent need to reach positive tipping points
- b) we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.

S. ... (the discipline, restraint, wisdom, understanding, compassion, forgiveness, etc)

Here are three examples of negative outcomes which could be noticeably remedied by reversing the marginalization of such treasured wisdom:

- 1) "The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence."<sup>1</sup>
- 2) a) "Table 1 summarizes the main features of wealth growth during 2020. Aggregate global wealth rose by USD 28.7 trillion to reach USD 418.3 trillion at the end of the year." ... b) "The aggregate wealth of HNW (High Net Worth) adults has grown nearly four-fold from USD 41.5 trillion in 2000 to USD 191.6 trillion in 2020, and their share of global wealth has risen from 35% to 46% over the same period."
- 3) "The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems."<sup>3</sup>

[Note: It should be clear that the virtuous conduct (the discipline, restraint, wisdom, understanding, compassion, forgiveness, etc.) necessary--to transform the above examples into examples of the treasured wisdom of our human heritage being more fully appreciated, and applied in the everyday circumstances of community life--would inspire "waves" of additional goodwill.]

Unfortunately, much of the real treasured wisdom of religious, spiritual, and moral traditions now seems to be hidden.

#### Above footnotes

1. 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) (accessible in booklet "The 15<sup>th</sup> Annual Gandhi Peace Festival" ("Towards a Culture of Nonviolence, Peace, and Justice; 2007 Theme: Building Sustainable Communities") (at <https://www.humanities.mcmaster.ca/gandhi/festival/booklets/gandhi-booklet-2007.pdf>) (see p. 12, paragraphs 2-5 and p. 13 (paragraph 3)
2. From "Global Wealth Report 2021" at the Credit Suisse website (at webpage for all Global Wealth reports-- <https://www.credit-suisse.com/about-us/en/reports-research/global-wealth-report.html>) (June, 2021) [a) from p. 7 b) from p.22]
3. From the "World Report on Violence and Health" (2002); World Health Organization (see p. 254 in [https://apps.who.int/iris/bitstream/handle/10665/42495/9241545615\\_eng.pdf;jsessionid=29C0E18A3AE028D1DD67E51931B692B5?sequence=1](https://apps.who.int/iris/bitstream/handle/10665/42495/9241545615_eng.pdf;jsessionid=29C0E18A3AE028D1DD67E51931B692B5?sequence=1))

### III. Drawing on the worlds faith and wisdom traditions to confront many crises

A. ... the leanings of human aspirations.

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

B. Confirmed again and again as essential

The challenges of our times are such that it is now critical for us to access the storehouses of wisdom which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions.

C. Use resources carefully, so that there is surplus available for emergency assistance

**A marginalization of the treasured wisdom associated with religious, spiritual, and moral traditions—** these “hidden” resources include teachings which inspire and encourage people to: a) sacrifice personal desires for the greater good of the whole b) find contentment and quality of life while consuming less material goods and ecological services c) *prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation--and which abstains from violent conflict resolution--as a way of bringing cycles of violence to an end* d) use resources carefully, so that there is surplus available for emergency assistance e) support community life and cultural traditions which “... bring to the fore how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it”.

[From [“Unprecedented Challenges Ahead--September, 2022”](#) (2 pages) by Stefan Pasti at The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (#2) (also accessible on homepage [www.cpcsi.org](http://www.cpcsi.org) , see Section “About the CPCS Initiative”)]

D. (And yet...) unhappy wrangles to which there seems to be no end....”

And yet...in a presentation titled “Systematic Moral Teaching”, which is part of a document titled “Papers on Moral Education—Communicated to the First International Moral Education Congress” (held at the University of London, **September 25-29, 1908**) Prof. J.S. Mackenzie offered the following observation: “The subject of religious education is one on which it is difficult to say anything at present without appearing to take sides in those unhappy wrangles to which there seems to be no end....”

[Excerpt from document titled “Papers on Moral Education—Communicated to the First International Moral Education Congress” (Held at the University of London, September 25-29, 1908) Edited by Gustave Spiller (Hon. General Secretary of the Congress) (accessible through Google Book Search) [Specific excerpt from the Sixth Session, in presentation titled “Systematic Moral Teaching” by Prof. J. S. Mackenzie [University College, Cardiff (UK)], see paragraph 3 of presentation, on p. 224] (Note: Searching book for “MacKenzie” will locate presentation)]

E. How to find suitable teachers

“How to find suitable teachers is, therefore, the really important question with which we are confronted. And I doubt whether they can be found—at least in sufficient numbers. They will have to be made; and how this is to be done is the real problem that faces those interested in moral education at the present time.” (p. 227-228)

[Excerpts from paper “Systematic Moral Teaching” by Prof. J. S. Mackenzie, which was presented at the First International Moral Education Congress, University of London, 1908 (Note: a complete collection of the papers presented at this Moral Education Congress is in the public domain, and at Google Books—at [https://www.google.com/books/edition/Papers\\_on\\_Moral\\_Education/xoBCAAAAIAAJ?hl=en&gbpv=1&bsq=First%20International%20Moral%20Education%20Congress,%20University%20of%20London,%201908](https://www.google.com/books/edition/Papers_on_Moral_Education/xoBCAAAAIAAJ?hl=en&gbpv=1&bsq=First%20International%20Moral%20Education%20Congress,%20University%20of%20London,%201908) ; and this particular paper by Prof. J. S. Mackenzie can be found by a key phrase search.]

*F. Thus it is that there is a great responsibility*

*Thus it is that there is a great responsibility on people who are in any way representatives of religious, spiritual, and/or moral traditions—to demonstrate what is possible along the lines of wisdom and compassion, to provide genuine instruction when sincere efforts are being made, to contribute to the greater good of the whole, and to help restore confidence in the higher values of life.*

G. "... there are truths which none can be free to ignore...."

"... there are truths which none can be free to ignore, if one is to have that wisdom through which life can become 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)]

H. All the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy [Note: this passage is part of Appendix B. "Constellations of Initiatives Approach--CPCS Initiative (see p. 25)]

Creating the knowledge base and skill sets necessary to resolve the challenges of our times will require encouraging as much formal and informal meetings as possible between neighbors—and people living in the same local community. Carrying out local Community Visioning, and creating many Neighborhood Learning Centers can provide places--in local neighborhoods--for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the exchanging of information and resources will also include the building of a close-knit community of people with a healthy appreciation for each other's strengths.

Educational institutions, and other organizations, could increase their existing efforts, or take up the call, to develop related curriculum and offer classes, workshops, and teacher training, to support the development of Neighborhood Learning Centers. If many colleges and universities assisted with carrying out local Community Visioning Initiatives—with many supporting Neighborhood Learning Centers—the positive multiplier effects would be visible around the world.

Through workshops and other informal education (and associated local learning networks), citizens can gain greater awareness of how all the "little events" in everyday community life have a positive and cumulative effect on the challenges-solutions-investment-training-employment sequence... and thus how all the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. People from every variety of circumstances can learn how to wisely cast such "votes". Wisely directed, such "votes" can result in countless ways of earning a living which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to drastically reduce Greenhouse Gas Emissions, and minimize other related challenges. As the ancient Chinese proverb says: "Many hands make much work light."

I. "... it behooves us to sit up and take note of what our work makes of us..."

1) "Work absorbs most of our waking hours, and many of the problems connected with work and our dealings with our fellow man are what determine the nature of our life. Therefore, it behooves us to sit up and take note of what our work makes of us..."

2) "The function of work should be to practice our ideal of life."

[From "Why the Village Movement?" by J.C. Kumarappa The All India Village Industries Wardha, C.P, 1946 (at <https://archive.org/details/in.ernet.dli.2015.118819> ) (1) on p. 48 and 2) on p. 138, *using page numbers in the book*)]

J. One of the most persistent ironies in life

One of the most persistent ironies in life is that with so many opportunities to provide real assistance to fellow human beings, there are still many, many people in this world who cannot find a way to earn a living providing such assistance.

K. ... people who have "way too much" (need to) understand that they can get by "with much less"...

One of the keys to achieving the unprecedented cultural transformation to Zero Carbon ASAP is for a significant majority of the people who have "way too much" to understand that they can get by "with much less", and still have high quality of life.

For example, how many of us--who are aware of how urgently and quickly we need to achieve Zero Carbon--would be really most appreciative to arrive in the year 2050, and find out we are living in places which have--

- A clean and beautiful environment
- Adequate provision of clean drinking water
- Adequate provision for safe sanitation
- Minimal supplies of clothing
- Adequate and balanced nutrition
- Simple housing
- Basic health care
- Basic communication facilities

- A minimal supply of energy
- Holistic education
- Satisfaction of intellectual and cultural needs

[Above list of 11 items is from an overview of the development model of the Sarvodaya Shramadana Movement (at <https://www.sarvodaya.org/2004/12/27/the-development-model> )]

L. the primary reward of work should be well-being rather than money

“It’s not a single idea, but many ideas and attitudes, including a reverence for nature and a preference for country life; a desire for maximum personal self-reliance and creative leisure; a concern for family nurture and community cohesion; a certain hostility toward luxury; a belief that the primary reward of work should be well-being rather than money; a certain nostalgia for the supposed simplicities of the past and an anxiety about the technological and bureaucratic complexities of the present and the future; and a taste for the plain and functional. Countryside reflects and supports the simple life, and calls its practitioners *homesteaders*.”

[Notes and Source References: “In September, 1972, Countryside, Rabbit World, and Dairy Goat Guide were consolidated into one magazine. I had been printing all three myself, as well as being the editor and publisher, and it became humanly and economically impossible to continue that kind of schedule. Each section of the “new” magazine had as many pages as the magazine the section sprang from had, so anybody who was interested in all three really got three for the price of one. The name was changed to Countryside and Small Stock Journal.” --from article “The History of Countryside and Small Stock Journal” by Jd Belanger (March 13, 2019) (at <https://www.iamcountryside.com/homesteading/the-history-of-countryside-and-small-stock-journal/> ). From the information I can find on the Internet, Jd Belanger continued to be the editor of Countryside and Small Stock Journal until 2001 (Jd Belanger at LinkedIn--at <https://www.linkedin.com/in/j-d-belanger-9a0b6b41> ). When Jd Belanger was editor of Countryside and Small Stock Journal, the “Our Philosophy” section was always on the contents page, as mentioned by the quote above. However, since Countryside and Small Stock Journal was bought by Swift Communications (I can find no online record of when that occurred), the issues are behind a pay wall. And I could find no references to the philosophy online, except through Google Books. Thus, the source reference I chose for the above quote is the book “New Pioneers: The Back-To-The-Land Movement and the Search for a Sustainable Future” by Jeffrey Jacob (2010) (at [https://www.google.com/books/edition/New\\_Pioneers/QoXKzfWcuQkC?hl=en&gbpv=0](https://www.google.com/books/edition/New_Pioneers/QoXKzfWcuQkC?hl=en&gbpv=0) ) (which can be searched using key words--quote is on p. 28-29)]

#### M. A system of mutual support and encouragement in our local communities

In this time of unprecedented challenges--and especially in the context of collaborative problem solving on a scale most of us have never known before--there are going to be countless opportunities for reconciliation. There are going to be countless opportunities for arriving at a new appreciation of the personal qualities, skills, and beliefs of our neighbors and fellow citizens--personal qualities, skills, and beliefs which we once might have thought were only being directed towards outcomes with serious negative consequences for many people. And there are going to be countless opportunities for all of us--ourselves, our neighbors and our fellow citizens--to become part of a system of mutual support and encouragement in our local communities, as we respond to multiple, unprecedented challenges.

#### N. Highlights what is valuable and important in everyday community life

The Neighbor to Neighbor Community Education (NTNCE) Project, which advocates for a new section in local newspapers. The new section (NTNCE section) would be used to highlight and accumulate stories, personal experiences, and other forms of reader contributions which identify helpful people and valuable resources, and reinforce important community goals.

The NTNCE Project is an example of community service work which can be done by local newspapers, which:

- 1) highlights what is valuable and important in everyday community life
- 2) encourages positive neighbor to neighbor relations
- 3) provides records of community life which can be used by future historians
- 4) helps increase consensus for local specific, commonly agreed upon definitions of "the greater good".

#### O. How many ways there are to do good

Local leaders of religious/spiritual traditions stepping up on every frontline possible to help people understand the urgent need to

- 1) sacrifice personal desires for the greater good
- 2) choose forgiveness, reconciliation--*and abstaining from violent conflict resolution*--as a way of bringing cycles of violence to an end
- 3) create community life and cultural traditions which "... bring to the fore how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it"

## P. 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.*

[Note: There is a webpage at The Community Peacebuilding and Cultural Sustainability website titled “Interfaith Prayer Vigils”, which provides more detail about this facet of the Constellation of Initiatives Approach (see <https://www.cpcsi.org/interfaith-prayer-vigils> )]

## Q. Faith

Faith helps belief move from “it hardly seems possible” to “it must be possible”, because Faith believes Love will prevail.

## Appendices

### A. 61 Indicators of a Convergence of Unprecedented Challenges

by Stefan Pasti, Founder

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative

[www.cpcsi.org](http://www.cpcsi.org)

(4 pages; January, 2023)

The Climate Emergency and the Sustainable BioDiversity Emergency are only two indicators of a convergence of unprecedented challenges, happening now. I have included evidence from very responsible and trustworthy sources for such a convergence in many of the papers I have compiled and edited, over many years.

Examples of Related Papers (all accessible on the homepage of [www.cpcsi.org](http://www.cpcsi.org) )

- 1) [“Do We Have Moral Compasses We Can Rely On?”](#) (147 pages; April, 2021)  
([Table of Contents](#))
- 2) [“17 Tweet Series as a Document”](#) (10 pages; June, 2020)
- 3) ["Invitation Package for Possible Board of Advisors"](#) (589 pages; November, 2013)  
([Table of Contents](#))
- 4) ["IPCR Critical Challenges Assessment 2011-2012: Summary Report"](#) (444 pages; January, 2012)  
([Table of Contents](#))

**The 61 point list of “social and environmental externalities” (p. 2-4 below)** is from the introduction to [“Large Cities are Not Sustainable--and will not help us get to Zero Carbon ASAP”](#) (148 pages; May, 2022). Supporting evidence for most of these challenges--from very responsible and trustworthy sources--can be found by key phrase searches in the “Large Cities...” paper, and the “Do We Have Moral Compasses....” paper (above).

The meaning of “social and environmental externalities” which I am emphasizing here is from a UNEP (United Nations Environment Programme) document “Towards a Green Economy...” (2011), cited below.

“Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world’s

stock of natural wealth--often irreversibly--this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. *Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities.*" (my italics and underlining)

[From "Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication" United Nations Environment Programme, (2011) (at [https://docs.google.com/gview?url=http://sustainabledevelopment.un.org/content/documents/126GER\\_synthesis\\_en.pdf&embedded=true](https://docs.google.com/gview?url=http://sustainabledevelopment.un.org/content/documents/126GER_synthesis_en.pdf&embedded=true)) (in Introduction, see section "An Era of Capital Misallocation"--insufficient numbering, see the first and second pages of the introduction)]

1. Climate Emergency
2. Sustainable BioDiversity Emergency (key word "ecosystems")
3. Marginalization of the Treasured Wisdom associated with religious, spiritual, and moral traditions
4. cultures of violence, greed, corruption, and overindulgence
5. the ever increasing World Population [as of October 13, 2022 = 8,004,560,500  
[re <https://www.theworldcounts.com/challenges/planet-earth/state-of-the-planet/world-population-clock-live> ]
6. the end of the Fossil Fuel Era
7. megacities (cities with populations over 1 million) are running massive ecological deficits  
(resource consumption and waste discharge...in excess of locally/regionally sustainable natural production and assimilative capacity)
8. Global Inequities
9. cycles of malnutrition, disease, and death
10. the continued exploitation of flaws and weaknesses in human nature, fragile ecosystems, and already significantly depleted natural resources
11. Deterioration of trust/confidence in institutions responsible for guiding public discourse
12. loss of social and spiritual cohesion
13. significant, largely unaccounted for, and unchecked ***social and environmental externalities***
14. misinformation, other more trivial information, and "siren song" of multiple entertainment venues
15. television violence
16. commercialism on television
17. moral decay
18. physical decadence
19. global drugs trade
20. global arms trade

21. uncharted territory, in the most complex cultural landscapes ever created
22. Planetary Life Support Systems are unravelling
23. our planet is flashing red warning signs of systems failure
24. The health of ecosystems on which we and all other species depend is deteriorating more rapidly than ever
25. Food Loss and Food Waste-- About 1/3 of the food produced in the world for human consumption every year; approximately 1.3 billion tonnes gets lost or wasted.
26. Transport emissions
27. 2021 Report Card for America's Infrastructure (GPA = C-)
28. ...the unpaid and underpaid care work done primarily by women and girls around the world
29. There are an estimated 35 million tons of hazardous materials managed annually in the United States
30. In low-income countries, over 90% of solid waste is mismanaged
31. one highly toxic chemical--something that kills large fish quickly and we think is probably found on every single busy road in the world.
32. Some 827,000 people in low- and middle-income countries die as a result of inadequate water, sanitation, and hygiene each year
33. ... 393 million of the civilian-held firearms, 46 percent, are in the United States, which is more than those held by civilians in the other top 25 countries combined.
34. global ad spend growth of 5.8% in 2021, amounting to USD 579 billion.
35. The top five meat and dairy companies emit more greenhouse gases than ExxonMobil, Shell, and BP
36. More than 8 million tons of plastic end up in the ocean every year
37. (In the U.S.) Commercially spent nuclear fuel is stored at reactor sites where the electricity was generated. High-level radioactive waste and spent fuel from national defense activities is stored at several DOE managed sites. While this temporary storage is safe in the near-term, we need a sustainable, long-term solution
38. As of 2015, 29 percent of people globally suffer from lack of access to safely managed drinking water
39. There is a water main break every two minutes, and an estimated 6 billion gallons of treated water lost each day in the U.S
40. Forcibly Displaced--as a result of persecution, conflict, violence, human rights violations or events seriously disturbing public order
41. The interplay between climate, conflict, hunger, poverty and persecution creates increasingly complex emergencies
42. more than \$40 trillion of sovereign debt in global markets at any given time
43. key drivers of emissions such as economic growth and population growth.

44. Mapping the PFAS contamination crisis: New data show 2,854 sites in 50 states and two territories.
45. There are currently 770 individually listed chemicals and 33 chemical categories covered by the Toxics Release Inventory (TRI) Program.
46. ... more than 90% of the world's young people – 1.8 billion children – are breathing toxic air, storing up a public health time bomb for the next generation.
47. Nearly two-thirds of the 500,000 deaths of infants documented were associated with indoor air pollution, particularly arising from solid fuels such as charcoal, wood, and animal dung for cooking.
48. Today, 1.42 billion people--including 450 million children--live in areas of high or extremely high water vulnerability. (UNICEF, 2021)
49. Today, 1 in 4 people--2 billion people--around the world lack safe drinking water. (WHO/UNICEF 2021)
50. Almost half of the global population--3.6 billion people--lack safe sanitation. (WHO/UNICEF 2021)
51. The 14 percent of energy used in the food system to move goods from farmer to consumer is equal to two thirds of the energy used to produce the food.
52. Earth's environmental degradation, including the loss of precious topsoil and forest cover, the encroachment of deserts, the depletion of fisheries and aquifers, the loss of habitat and the extinction of species, etc.
53. the glaring and increasing disparity between rich and poor leading to exploitation, poverty, and the associated regimen of malnutrition and over-population
54. the disintegration of families, communities, even entire cultures
55. unrestrained urbanization resulting in social alienation, displacement, and feelings of disconnection with the natural world
56. the dimming of a sense of spiritual awareness and purpose
57. \$546.2 billion spent worldwide on alcoholic beverages in 2021
58. \$465.76 billion of worldwide gambling revenues in 2020
59. Are you loyal to the truth?
60. When pressure is brought to bear upon you to lower your standards, are you prepared to resist it?
61. toxic waste

## B. Constellations of Initiatives Approach--(CPCS Initiative)

[below excerpt from p. 16-20 in [“Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points”](#) (20 pages; September, 2022); also posted at <https://www.cpcsi.org/constellations-of-initiatives-approach> ]

### Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points

1) There are thousands of positive tipping point organizations and institutions, which are--

a) making significant contributions in their fields (especially Climate Mitigation and Sustainable Biodiversity, but also many other fields)

b) well known in their fields for the integrity and reliability of their work.

[Note: I have listed 616 positive tipping point organizations and institutions (with Twitter profiles) in 30 categories in Appendix 10 of my 157 page paper [“Brainstorming Zero Carbon ASAP Campaign”](#) ; created a [sample list of 231 such organizations and institutions](#) document; and provided easy access to the list of 231 on a webpage at [www.cpcsi.org](http://www.cpcsi.org) (<https://www.cpcsi.org/231-positive-tipping-point-orgs-and-insti> )].

As a way to exponentially accelerate solution activity on many key positive tipping points at the same time, The CPCS Initiative advocates for accumulating 5-10 page overviews on how to achieve Zero Carbon ASAP (in small cities, towns, and villages; see [“Large Cities are Not Sustainable--and will not help us get to Zero Carbon ASAP”](#))--and also how their field of activity can contribute to resolving other critical challenges--from thousands of such positive tipping point organizations and institutions (overviews which will be updated as needed, for the duration of the emergency)--and making such overviews accessible for free on a number of clearinghouse websites.

2) Such 5-10 page overviews, organized for easy access on clearinghouse websites, can--

a) provide a clear visualization of transformations needed in every aspect of our lives--since different organizations will focus on priorities in their fields of activity (food systems; water scarcity; migration, housing; land rights; biodiversity; civic engagement; peacebuilding; emergency assistance, etc.)

b) provide the equivalent of a needs assessment for local communities, of the kind which precedes local Community Visioning ([many overviews of visioning best practices](#); [excellent example of visioning in 13 minute documentary](#)) [Note: Community Visioning Initiatives can be described as a series of community meetings designed to maximize citizen participation in identifying challenges, and in solution-oriented activity.]

c) provide focus and urgency for local surveys of key leaders (prior to Visioning)--surveys which identify local-specific challenges and local-specific solutions--the responses to which can demonstrate the need for Community Visioning, and many Neighborhood Learning Centers

- d) open up many new lines of discussion on how people can work through differences, get on the same side, and help each other
- e) build awareness that everyone’s investments of time, energy, and money (“votes” which are made *much more frequently* than election votes) can have a positive and cumulative effect on the solutions-investment-training-employment sequence--and create countless solution-oriented jobs
- f) be a great asset to the [“over 2120+ local governments that have declared a Climate Emergency”](#) (as of September 8, 2022)

[Note: This writer’s interest in Community Visioning Initiatives was inspired instantly when, in 1994, he watched a video documentary titled [“Chattanooga: A Community With A Vision”](#) (13 minutes) (*highly recommended*). The video includes many interviews and how-to details, and documents two very successful Community Visioning Initiatives organized by the non-profit organization Chattanooga Venture (Chattanooga, Tennessee USA)—one in 1984, and a follow-up in 1993. The 1984 Chattanooga Community Visioning Project (“Vision 2000”) attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars. Additional note: (online stakeholder engagement and collaborative problem solving can be accomplished with features such as described at <https://engagementhub.com.au/software-features/> )]

3) Thousands of local Community Visioning Initiatives, in communities around the world, can activate the most possible human participation (by way of 6-12 months of workshops, meetings, brainstorming, and prioritizing challenges and solutions) (with the process repeated periodically in the future), and help build a high level of consensus for specific action plans in the shortest amount of time, with support from--

- a) Universities, colleges, and thousands of positive tipping point related organizations and institutions creating related curriculum--and offering resources, classes, workshops, and teacher training to maximize the identification of challenges and solutions during the Community Visioning process
- b) Neighborhood Learning Centers helping to create the necessary knowledge base and skill sets by providing accessible space for workshops, discussion, information sharing, mutual support, encouragement, fellowship, and friendship
- c) Local newspapers supporting this multi-faceted solution-oriented path with ongoing coverage--and a new section for reader contributions which identify helpful people and valuable resources, and reinforce important community goals [see 5) below]
- d) Residents (especially those who are unemployed) volunteering time and energy to assist with Community Visioning and Neighborhood Learning Centers, and to advance resulting action plans--who then could receive, as compensation, local currency (which, because it can only be spent in local community businesses, helps support the local economy)

e) Job fairs at the end of the Community Visioning Initiative process, which provide opportunities for all key stakeholders in the community (businesses, organizations, institutions, government, etc.) to demonstrate their upgraded awareness--and their interest in the welfare of the community--by offering and facilitating new employment opportunities.

f) Local leaders of religious/spiritual traditions stepping up on every frontline possible to help people understand the urgent need to

i) sacrifice personal desires for the greater good

ii) choose forgiveness, reconciliation--*and abstaining from violent conflict resolution*--as a way of bringing cycles of violence to an end

iii) create community life and cultural traditions which "... bring to the fore how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it"

4) Creating the knowledge base and skill sets necessary to resolve the challenges of our times will require encouraging as much formal and informal meetings as possible between neighbors—and people living in the same local community. Carrying out local Community Visioning, and creating many Neighborhood Learning Centers can provide places--in local neighborhoods--for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the exchanging of information and resources will also include the building of a close-knit community of people with a healthy appreciation for each other's strengths.

Educational institutions, and other organizations, could increase their existing efforts, or take up the call, to develop related curriculum and offer classes, workshops, and teacher training, to support the development of Neighborhood Learning Centers. If many colleges and universities assisted with carrying out local Community Visioning Initiatives—with many supporting Neighborhood Learning Centers—the positive multiplier effects would be visible around the world.

Through workshops and other informal education (and associated local learning networks), citizens can gain greater awareness of how all the "little events" in everyday community life have a positive and cumulative effect on the challenges-solutions-investment-training-employment sequence... and thus how all the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. People from every variety of circumstances can learn how to wisely cast such "votes". Wisely directed, such "votes" can result in countless ways of earning a living which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to drastically reduce Greenhouse Gas Emissions, and minimize other related challenges. As the ancient Chinese proverb says: "Many hands make much work light."

5) The Neighbor to Neighbor Community Education (NTNCE) Project, which advocates for a new section in local newspapers. The new section (NTNCE section) would be used to highlight and accumulate stories, personal experiences, and other forms of reader contributions which identify helpful people and valuable resources, and reinforce important community goals.

The NTNCE Project is an example of community service work which can be done by local newspapers, which:

- a) highlights what is valuable and important in everyday community life
- b) encourages positive neighbor to neighbor relations
- c) provides records of community life which can be used by future historians
- d) helps increase consensus for local specific, commonly agreed upon definitions of “the greater good”.

#### 6) 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.

[Note: There is a webpage at The Community Peacebuilding and Cultural Sustainability website titled “Interfaith Prayer Vigils”, which provides more detail about this facet of the “constellation of initiatives” (see <https://www.cpcsi.org/interfaith-prayer-vigils> )]

Confidence will be dimmed by a lack of clarity until there is truthful public discourse on the full dimensions of the critical challenges ahead.

Confidence will be built up when people believe that the efforts of everyone working together is a greater force than the challenges they are facing.

### What Livelihoods and Habitats Are Appropriate for the Problem Solving We Must Accomplish?

One of the keys to achieving the unprecedented cultural transformation to Zero Carbon ASAP is for a significant majority of the people who have “way too much” to understand that they can get by “with much less”, and still have high quality of life.

For example, how many of us--who are aware of how urgently and quickly we need to achieve Zero Carbon--would be really most appreciative to arrive in the year 2050, and find out we are living in places which have--

- A clean and beautiful environment
- Adequate provision of clean drinking water
- Adequate provision for safe sanitation
- Minimal supplies of clothing
- Adequate and balanced nutrition
- Simple housing
- Basic health care
- Basic communication facilities
- A minimal supply of energy
- Holistic education
- Satisfaction of intellectual and cultural needs

[Above list of 11 items is from an overview of the development model of the Sarvodaya Shramadana Movement (at <https://www.sarvodaya.org/2004/12/27/the-development-model> )]

One of the dangers for “developed” countries, in trying to reach Zero Carbon, is the irrational insistence on trying to maintain energy intensive lifestyles which are wholly inappropriate for the problem solving we must accomplish to achieve Zero Carbon ASAP (and further--encouraging “less developed” countries to become as “advanced” as we are).

We now live in the most complex cultural landscapes ever created on Earth--where collaboration at many levels of society has created awe inspiring innovations in energy production and transmission (oil wells, power plants, electric power transmission); engineering and construction (large cities); communication (Internet, cell phones); transportation (both private and public); medical treatments (critical medical advances for diseases, conditions, and surgery, is becoming more and more accessible); etc.

We just need that kind of collaboration and innovation to create livelihoods and habitats which have the highest probability of supporting Zero Carbon Resilience; Sustainable BioDiversity; gender equity and socio-cultural equity (Ex: carbon footprints, eco-footprints and water footprints equity); equal justice; requisite emergency aid; and peace.