

Primal Scream 2023

excerpts from papers on Maximizing Citizen Participation and Accelerating Solution Activity in a Time of Unprecedented Challenges

by Stefan Pasti, Founder

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

(124 pages; July, 2023)

[Note: All of the text in this paper--except the introduction--are excerpts from previously written and compiled documents by Stefan Pasti.]

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A. We are in a Climate Emergency!--Emphasized!!!

[Excerpts from pages 1-14 in "Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points" (20 pages; September, 2022)]

1) We have left the 10,000-year climate "safe zone" that gave rise to human civilization.

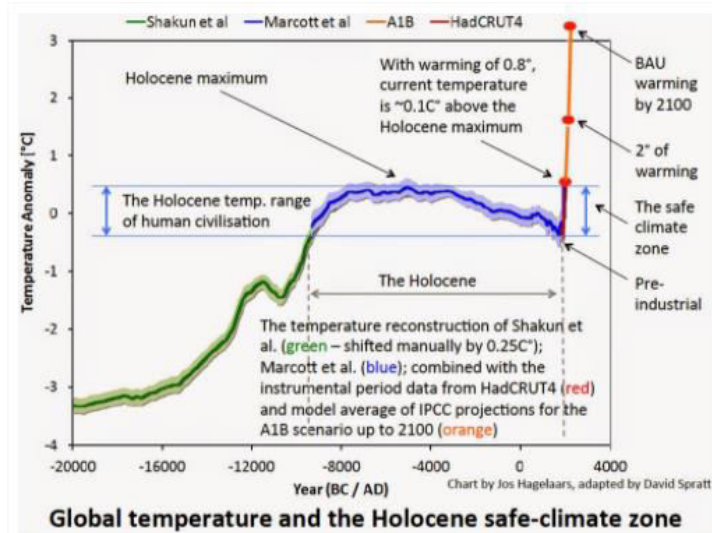
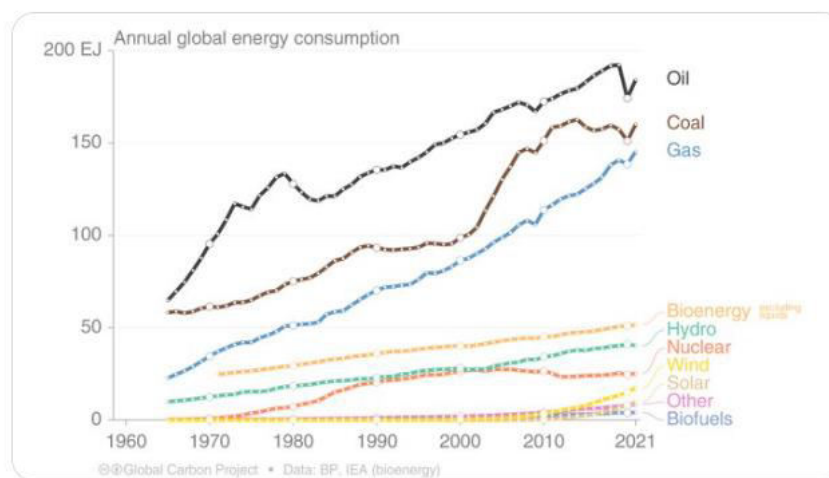


Figure 2: Past and future global temperature and the safe-climate zone

[From article "The real budgetary emergency and the myth of 'burnable carbon'" (by David Spratt) (May 22, 2014) at <http://www.climatecoded.org/2014/05/the-real-budgetary-emergency-burnable.html>]

2) "Just your regular reminder that the energy system is still dominated by fossil fuels..."



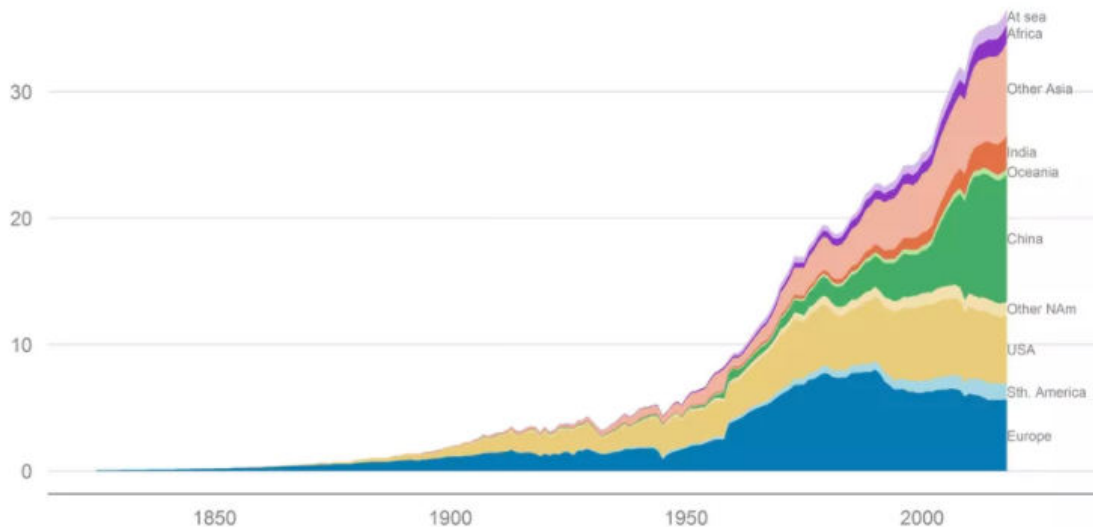
[From tweet by Glen Peters (Research Director at CICERO--Center for International Climate Research, Norway) (July 18, 2022) (at https://twitter.com/Peters_Glen/status/1548947015786270720) (Figure based on BP)

3) --AND-- while it has taken approximately 170 years to get to this point...

Exhibit 4:

Annual carbon emissions, by region

In billions of tonnes of CO₂, 1825-2018



Source: Carbon Dioxide Information Analysis Center (CDIAC), Global Carbon Project (GCP)

Morgan Stanley

[From article "What's causing climate change, in 10 charts: Different ways of looking at the problem." (by David Roberts) (October 16, 2020) at the website Vox (at <https://www.vox.com/energy-and-environment/21428525/climate-change-cause-charts-china-us-responsible>)]

4) ... we now have less than 10 years----- (sentence completed on p. 14)

a) due to increasing concerns about negative tipping points

i) "In our view, the clearest emergency would be if we were approaching a global cascade of tipping points that led to a new, less habitable, 'hothouse' climate state."

RAISING THE ALARM

Evidence that tipping points are under way has mounted in the past decade. Domino effects have also been proposed.

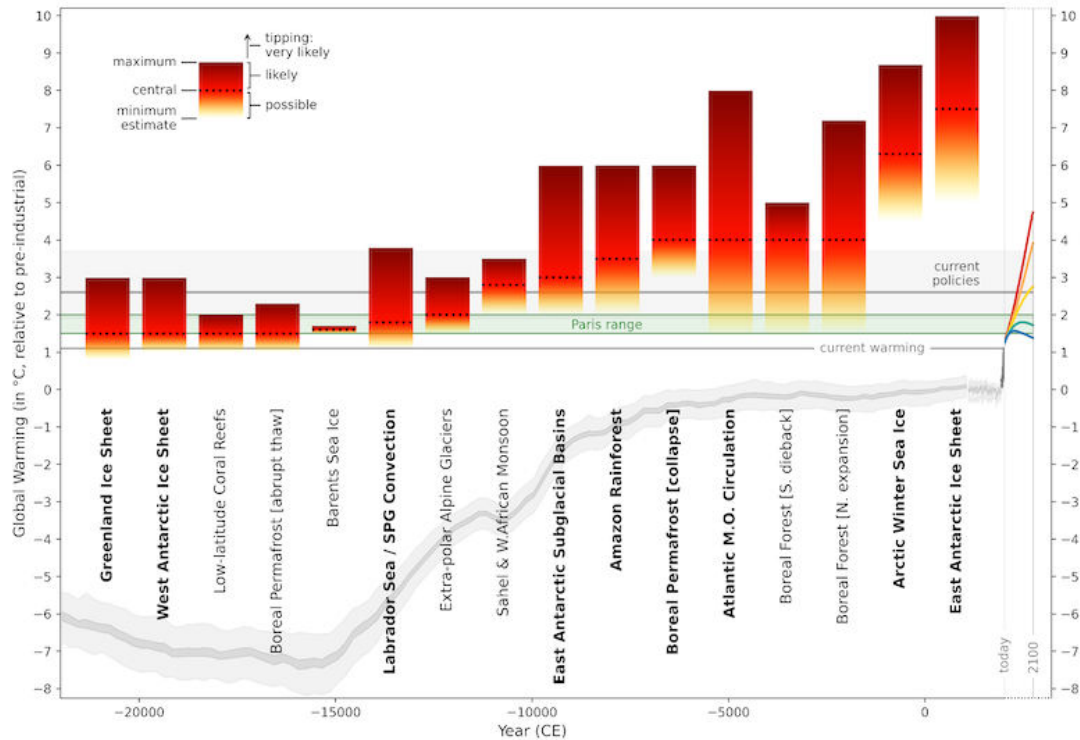


Source: T. M. Lenton *et al.*

[From “Climate tipping points--too risky to bet against: The growing threat of abrupt and irreversible climate changes must compel political and economic action on emissions” (November 27, 2019) by Timothy M. Lenton et al. (at <https://www.nature.com/articles/d41586-019-03595-0>) (text in section “Global Cascade”, paragraph 1); graphic in section “Biosphere Boundaries”)]

ii) “The authors find that human-caused warming of 1.1C has already pushed five tipping elements into the ‘possible’ range – including the collapse of the Greenland and West Antarctic ice sheets, which were possible from warming levels of 0.8C and 1.0C, respectively.”

“Meanwhile, the study finds that six tipping elements could become ‘likely’ – and a further four ‘possible’ – if global temperatures rise to 1.5C above pre-industrial temperatures. And 13 tipping elements will be either ‘likely’ or ‘possible’ if the planet warms by 2.6C, as expected under current climate policies”.



Plot showing the likelihood of crossing 15 tipping points at different warming levels (left). Expected warming (top right) and number of tipping points crossed (bottom right) at different warming trajectories. Source: McKay et al (2022).

[From article “Global warming above 1.5C could trigger ‘multiple’ tipping points” (re journal article “Exceeding 1.5°C global warming could trigger multiple climate tipping points” by David I. Armstrong McKay et al. September 9, 2022 in the journal Science--at <https://www.science.org/doi/10.1126/science.abn7950>)(Note: my test of this link was not successful; however, copying the address, and entering it into Google search was successful) by Ayesha Tandon (September 8, 2022) at the Carbon Brief website (at <https://www.carbonbrief.org/global-warming-above-1-5c-could-trigger-multiple-tipping-points/>) (both text--paragraphs 3 and 7, and graph, in section “Thresholds Crossed”)]

b) The increasing risks of wetlands methane emissions (not yet included on the lists of negative tipping points above)

--Introduction to Methane

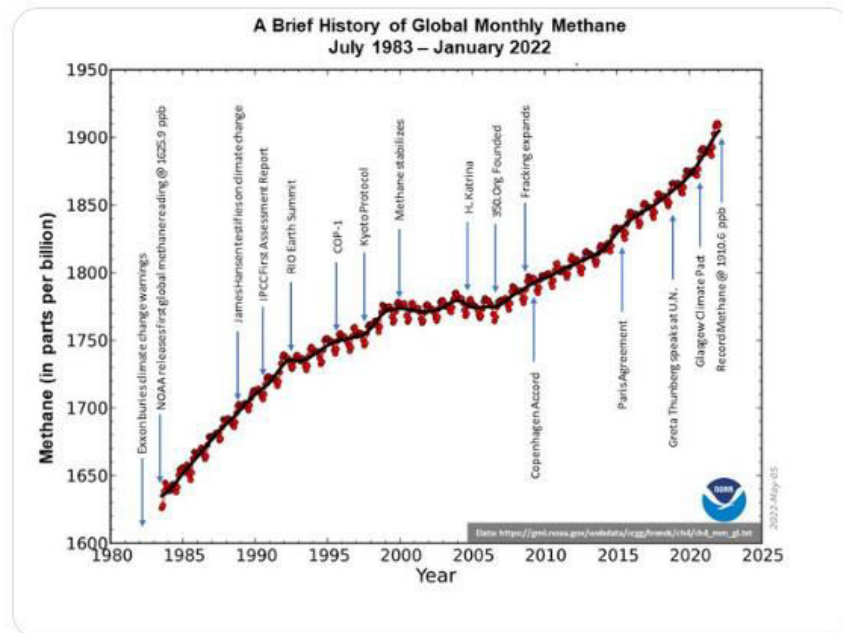
i) “... CH4 levels are rising faster than ever before...”



Prof. Eliot Jacobson @EliotJacobson · May 10

Methane (CH_4) is the dark horse in the global acceleration of climate collapse, with over 80x the warming power of CO_2 in its first 20 years. And CH_4 levels are rising faster than ever before, setting new records monthly.

A brief history:



41

498

848



[Above tweet by Prof. Eliot Jacobson on May 10, 2022 (at <https://twitter.com/EliotJacobson/status/1524094265550200833>) (if link won't work, copy and paste into Google search)]

ii) “Methane has accounted for roughly 30 per cent of global warming since pre-industrial times and is proliferating faster than at any other time since record keeping began in the 1980s.”

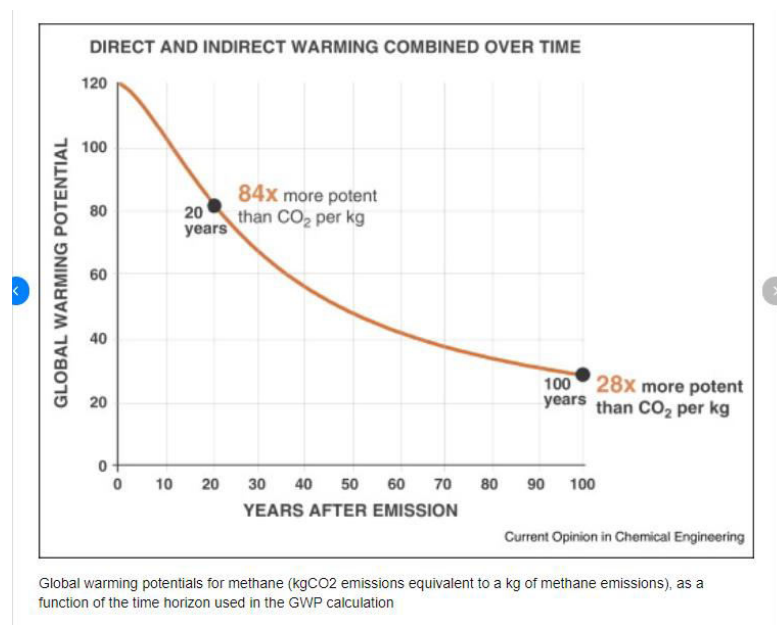
[From article “Methane emissions are driving climate change. Here’s how to reduce them.” (August 20, 2021) at the United Nations Environment Programme (UNEP) website (at <https://www.unep.org/news-and-stories/story/methane-emissions-are-driving-climate-change-heres-how-reduce-them#:~:text=Over%20a%2020%2Dyear%20period,keeping%20began%20in%20the%201980s>) (paragraph 6)]

iii) Global Warming Potential (GWP) of Methane

--“The global warming potential (GWP) is a way of comparing the warming due to other gases to that from carbon dioxide, over a given time period. Methane's GWP₂₀ of 85 means that a ton of CH₄ emitted into the atmosphere creates approximately 85 times the atmospheric warming as a ton of CO₂ over a period of 20 years.”

[From the Wikipedia webpage for “Methane emissions” (at https://en.wikipedia.org/wiki/Methane_emissions) (in the section “Atmospheric concentration and warming influence”, paragraph 2)]

--Graph illustrating Global Warming Potential of Methane



[From the webpage

([https://www.researchgate.net/figure/Global-warming-potentials-for-methane-kgCO₂-emissions-equivalent-to-a-kg-of-methane_fig2_263283839](https://www.researchgate.net/figure/Global-warming-potentials-for-methane-kgCO2-emissions-equivalent-to-a-kg-of-methane_fig2_263283839)) Source Publication: “Methane emissions from natural gas production and use: Reconciling bottom-up and top-down measurements” by David T. Allen (August, 2014) at the ResearchGate website (at <https://www.researchgate.net/publication/263283839> Methane emissions from natural gas production and use Reconciling bottom-up and top-down measurements) (in section “Abstracts and Figures”)]

iv) “600 million tonnes of methane is released into the atmosphere annually of which 2/5ths come from natural biogenic sources like rotting vegetation in swamps with the balance or 3/5ths tied to human activity.”

[From article “Methane Acceleration Sets Record” by Robert Hunziker (March 15, 2022) at the CounterPunch website (at <https://www.counterpunch.org/2022/03/15/methane-acceleration-sets-record/?fbclid=IwAR2864vIjvy-XNT5GHbjOufYV6gGHviziUZwFOIW0QG06z69ukHToyfV-i0>) (paragraph 6)]

v) The Post-2006 Methane Spike

--“Scientists can identify sources of methane by studying the proportion of carbon-12 to carbon-13 in the atmosphere. These different forms of carbon – chemically similar but with different masses – are known as isotopes. Biogenic methane, made by microbes in rotting vegetation or in cow stomachs, is relatively rich in carbon-12, while methane from fossil fuels and fires has comparatively more carbon-13.

“For two centuries, rapidly expanding gas, coal and oil industries steadily drove atmospheric methane richer in carbon-13. Since 2007, that trend has reversed, and the proportion of carbon-13 in atmospheric methane has decreased. Although fossil fuel emissions may still be growing, soaring methane emissions are now primarily the result of faster-growing biogenic sources.”

[From article “Methane in the atmosphere is at an all-time high – here’s what it means for climate change” by Euan Nisbet (Professor of Earth Sciences, Royal Holloway University of London) (January 26, 2022) at The Conversation website (at <https://theconversation.com/methane-in-the-atmosphere-is-at-an-all-time-high-heres-what-it-means-for-climate-change-174908#:~:text=As%20global%20temperatures%20increase%2C%20the,of%20warming%20feeding%20more%20warming>) (paragraphs 8 and 9)]

--“Xin Lan, atmospheric scientist at NOAA’s Global Monitoring Laboratory, Boulder, Colorado, says studies show that the rapid increase since 2007 is 85% due to microbes or natural sources. This, therefore, is evidence of nature’s positive feedback loop at work with nature now producing accelerating levels on its own accord, an endless acceleration fed by global warming feeding itself!....” (“....Although, climate scientist Euan Nisbet says research is still ongoing as to the primary source.”)

“... Additionally, of special note, and of special concern about future renegade methane emissions, NASA’s Arctic Boreal Vulnerability Experiment of a couple years ago identified methane hotspots via airborne sensors over nearly 12,000 square miles of Arctic landscape: ‘We detected 2 million of these hotspots over the land that we covered... mostly concentrated within about 44 yards of standing bodies of water... we found abrupt thawing of the permafrost right underneath the hotspots’. (Source: Clayton D. Elder, et al, Airborne Mapping Reveals Emergent Power Law of Arctic Methane Emissions, Geophysical Research Letters, February 10, 2020)”

[From article “Methane Acceleration Sets Record” by Robert Hunziker (March 15, 2022) at the CounterPunch website (at <https://www.counterpunch.org/2022/03/15/methane-acceleration-sets-record/?fbclid=IwAR2864vJvy-XNT5GHbjOufYV6gGHviziUZwFOIW0QG06z69ukHToyfV-j0>) (paragraphs 10-12)]

--“From tropical swamps in the Amazon, Nile and Congo basins to tundra in Russia and muskeg bogs in Canada, wetlands emit roughly 200 million tonnes of methane a year. As global temperatures increase, the rate at which wetlands generate and decompose biomass grows and these environments release more methane. Methane emissions accelerate climate change and climate change causes the release of more methane – a positive feedback of warming feeding more warming.

“The microbes in the stomachs of ruminant animals like cattle, sheep, goats and camels are similar to wetland microbes. In effect, cows are walking wetlands. Ruminants produce nearly as much methane as fossil fuel emissions, roughly 115 million tonnes annually. Globally, about two-thirds of farmland is animal pasture.”

[From article “Methane in the atmosphere is at an all-time high – here’s what it means for climate change” by Euan Nisbet (Professor of Earth Sciences, Royal Holloway University of London) (January 26, 2022) at The Conversation website (at <https://theconversation.com/methane-in-the-atmosphere-is-at-an-all-time-high-heres-what-it-means-for-climate-change-174908#:~:text=As%20global%20temperatures%20increase%2C%20the,of%20warming%20feeding%20more%20warming>)

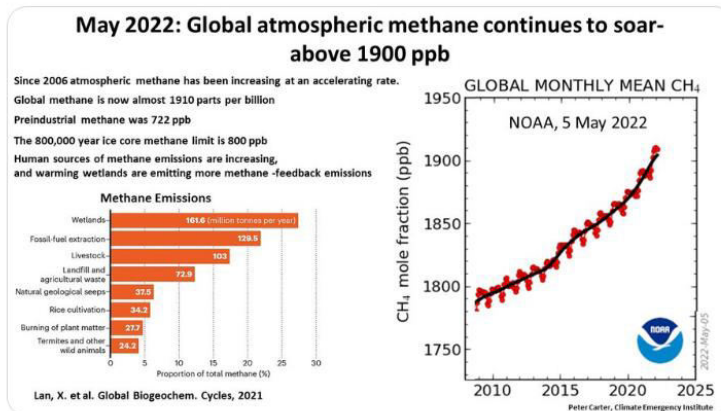
vi)



Peter D Carter
@PCarterClimate

...

May 2022: Global atmospheric methane continues to soar- above 1900 ppb. Methane is a powerful GHG over 80 times CO₂ (20 years after emission). Human sources of methane are increasing. Warming wetlands and thawing permafrost are releasing methane as feedback. [#climate](#) [#methane](#)



[From tweet by Peter D. Carter (Director Climate Emergency Institute--BC, Canada; IPCC expert reviewer) (May 18, 2022) (at <https://twitter.com/PCarterClimate/status/1526793418273239040>) (if link won't work, copy and paste into Google search)]

c) Increasing Impact of Floods, Wildfires, and Droughts

--Floods in Pakistan, 2022

"around "one-third" of the country was under water, affecting 33 million people" (lead paragraph) in section "Impact"

"546,288 people are living in temporary camps because of the floods" (paragraph 1)

"at least US\$30 billion (or Rs. 6.7 trillion) of damage" (paragraph 1)

"918,473 livestock have been killed" (paragraph 2)

[From the Wikipedia webpage for "2022 Pakistan floods" (at https://en.wikipedia.org/wiki/2022_Pakistan_floods) (paragraph 1; in section "Impact")]

--Wildfires, 2021

"Wildfires emitted 1.76 billion tonnes of carbon globally in 2021, Copernicus said (European Union's Copernicus Atmosphere Monitoring Service). That's equivalent to more than double Germany's annual CO2 emissions." [From article "This is how much carbon wildfires have emitted this year" by Kate Abnett (Reporter, Reuters) (December 10, 2021) at the World Economic Forum website (at <https://www.weforum.org/agenda/2021/12/siberia-america-wildfires-emissions-records-2021/>) (paragraph 2)]

[Note: "The main driver of increasing atmospheric CO2 is the burning of fossil fuels, with emissions increasing from 10.9 billion tons per year in the 1960s — which is when the measurements at the Mauna Loa Observatory in Hawaii began — to about **36.6 billion tons per year in 2022**, according to the Global Carbon Project offsite link, which uses NOAA's greenhouse gas measurements in its estimates. The amount of CO2 in the atmosphere today is comparable to where it was around 4.3 million years ago during the mid-Pliocene epoch, when sea level was about 75 feet higher than today..." from "[Greenhouse gases continued to increase rapidly in 2022 Carbon dioxide, methane and nitrous oxide rise further into uncharted levels](#)" at the website for the National Oceanic and Atmospheric Administration (NOAA) (April 5, 2023)]

--Droughts (Ex: China, 2022)

"The record-breaking heat wave in China, which started back in June, has evaporated over half the hydroelectricity generation capacity in Sichuan, a southwestern province that usually gets 81% of its electricity from hydropower plants. That decreased energy supply, at a time when the need for cooling has increased demand, is putting industrial production and everyday life in the region on pause."

[From article "China's heat wave is creating havoc for electric vehicle drivers" by Zeyi Yang (August 26, 2022) at the MIT Technology Review website (at <https://www.technologyreview.com/2022/08/26/1058727/chinas-heat-wave-electric-vehicle/>) (paragraph 3)]

d) Emissions have not yet peaked

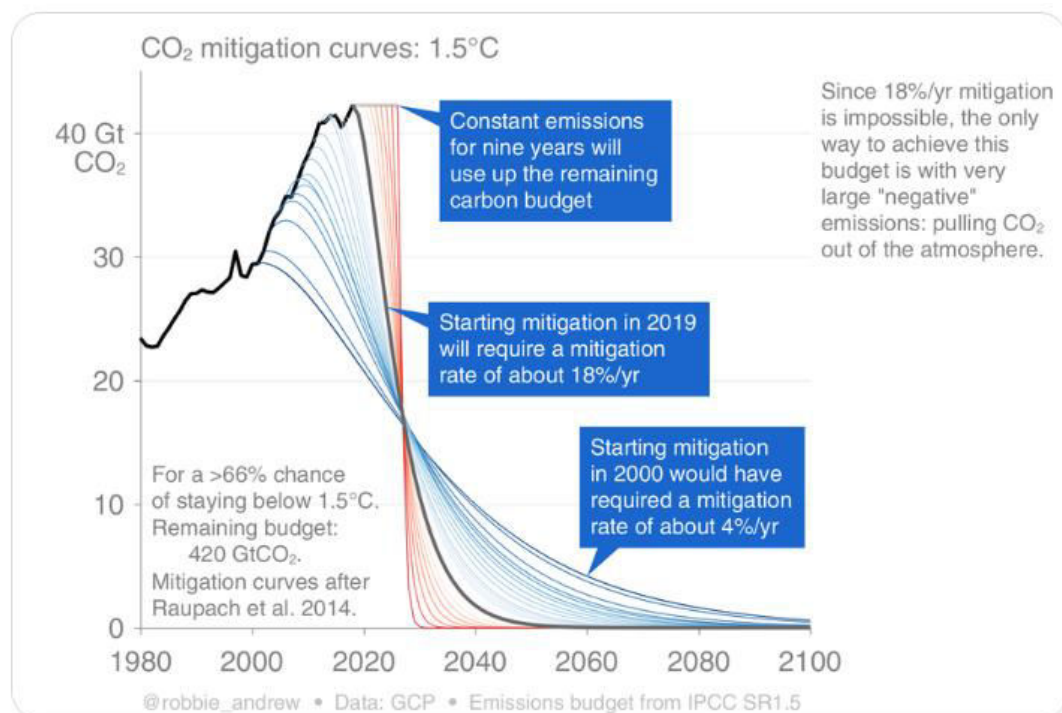
-- “Global energy-related carbon dioxide emissions rose by 6% in **2021 to 36.3 billion tonnes, their highest ever level**, as the world economy rebounded strongly from the Covid-19 crisis and relied heavily on coal to power that growth, according to new IEA analysis released today” [Note: there are many affiliations of research institutes measuring these most important statistics.]

“The increase in global CO₂ emissions of over 2 billion tonnes was the largest in history in absolute terms, more than offsetting the previous year’s pandemic-induced decline, the IEA analysis shows. The recovery of energy demand in 2021 was compounded by adverse weather and energy market conditions – notably the spikes in natural gas prices – which led to more coal being burned despite renewable power generation registering its largest ever growth.”

[From Press Release by the IEA (International Energy Agency) (March 8, 2022) titled “Global CO₂ emissions rebounded to their highest level in history in 2021” (at <https://www.iea.org/news/global-co2-emissions-rebounded-to-their-highest-level-in-history-in-2021>) (paragraphs 1 and 2)]

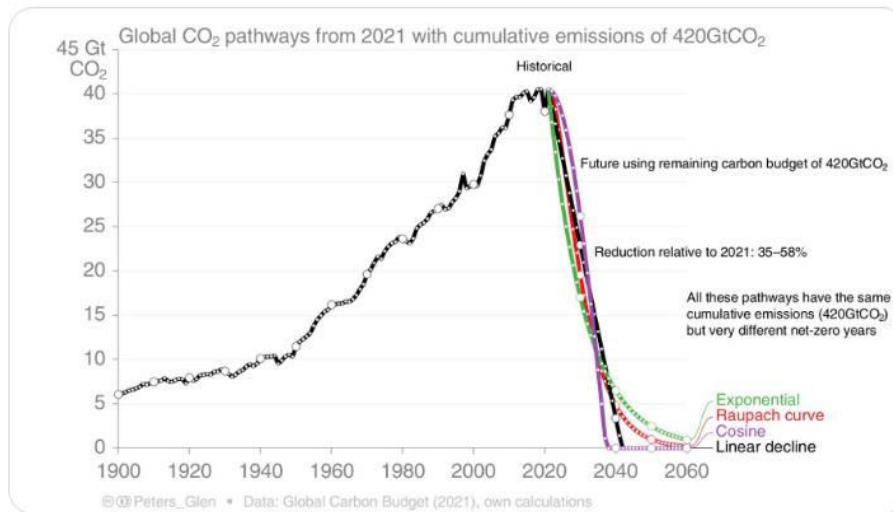
e) The opportunities for limiting Global Warming to 1.5C are quickly diminishing

--



[From a December 6, 2018 tweet (by Robbie Andrews, CICERO) (at https://twitter.com/robbie_andrew/status/1070565844307075078) (if link won't work, copy and paste into Google search)]

--"A perspective on how fast global CO₂ emissions would need to decline to be consistent with 1.5°C of global warming."



[From a tweet by Glen Peters (Research Director at CICERO--Center for International Climate Research, Norway) (May 14, 2022) (at https://twitter.com/Peters_Glen/status/1525370674965008384) (if link won't work, copy and paste into Google search)]

f) The possibilities of violence and aggression having a negative impact on decarbonization efforts (re cultures of violence, greed, corruption, and overindulgence)

[General Reference: ["Do We Have Moral Compasses We Can Rely On?"](#) (147 pages; April, 2021) Compiled and Edited by Stefan Pasti, Founder and Resource Coordinator The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative www.cpcsi.org --with supplemental copy ["Table of Contents"](#) (13 pages) as Executive Summary (Section B: Concerns about the Leanings of Human Aspirations; Section C: "The smaller the circumference, the more accurately can we gauge the results of our actions....")]

g) Limiting Global Warming so that the least amount of negative tipping points occur 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.

---to achieve Zero Carbon soon enough to (possibly) avoid triggering too many negative tipping points. (sentence completed from start on p. 3)

Unfortunately, much of the real treasured wisdom of religious, spiritual, and moral traditions now seems to be marginalized--and thus in need of being re-discovered. These ****marginalized**** 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

“... religion was not particularly relevant...”

“For most of the 20th 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. Concerns about the Leanings of Human Aspirations..... 14

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.

[From Table of Contents for [“Do We Have Moral Compasses We Can Rely On?”](#) (147 pages; April, 2021)]

1) “The climate crisis has arrived and is accelerating faster than most scientists expected (figure 2, IPCC 2018). It is more severe than anticipated, threatening natural ecosystems and the fate of humanity (IPCC 2019).”	14
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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.”..	41
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.”.....	41
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b) “Nearly 700 species (of marine animals), including endangered ones, are known to have been affected...” 48

c) “More than 8 million tons of it ends up in the ocean every year. If we continue to pollute at this rate, there will be more plastic than fish in the ocean by 2050.”.. 50

d) “Microplastics revealed in the placentas of unborn babies”(Guardian; December, 2020) 50

14) “(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.” 51
 [Source--U.S. Department of Energy poster, see h) below]

a) “As of April 2020, there are 440 operable power reactors in the world.... Additionally, there are 55 reactors under construction and 109 reactors planned....”..... 51

b) “The NRC [Nuclear Regulatory Commission (USA)] believes spent fuel pools and dry casks both provide adequate protection for public health and safety and the environment.” 51

c) “The nation (U.S.) has over 80,000 metric tons of spent nuclear fuel from commercial nuclear power plants.” 53

d) Decommissioning options for nuclear plants..... 54

e) “As of 2016, 150 nuclear reactors (worldwide) were shut-off, in several early and intermediate stages (cold shut-down, defueling, SAFSTOR, internal demolition), but only 17 have been taken to fully ‘greenfield status’.” 55

f) As of 2017, a total of 10 commercial nuclear reactors in the United States have been successfully decommissioned, and another 20 U.S. nuclear reactors are currently in different stages of the decommissioning process.” 55

g) “Plutonium must be made permanently inaccessible because it has a radioactive half-life of 24,000 years.” “... there are 54 metric tons of surplus plutonium.” “The federal government now has no solution in sight to dispose of the plutonium permanently.” 56

h) Nuclear Waste in the United States (poster) (U.S. Department of Energy)..... 56

i) “America’s Radioactive Secret: Oil-and-gas wells produce nearly trillion gallons of toxic waste/year. Investigation shows how it could be... contaminating communities across America” 57

i) “This radioactivity is often pulled to the surface when oil and gas is extracted--carried largely in the brine.” 57

ii) “Brine-spreading is legal in 13 states, including the Dakotas, Colorado, much of the Upper Midwest, northern Appalachia, and New York...” 58

iii) “There are now more than 350 of these legacy lawsuits moving forward in the state (Louisiana).” 59

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C. “The smaller the circumference, the more accurately can we gauge the results of our actions...”

[From Section C. in [“Do We Have Moral Compasses We Can Rely On?”](#) (147 pages; April, 2021) (p. 72-104)]

1) “... a belief that the primary reward of work should be well-being rather than money...”

a) From “Why the Village Movement?” by J.C. Kumarappa

“... 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 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 gauge the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees.” (p. 60)

“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)

“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)

[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>) (using page numbers in the book)]

b) “... Ecovillage Design Education (EDE) curriculum, which draws from the experience and expertise of a network of some of the most successful ecovillages and community projects across the Earth...”

i) "... a new kind of global education, specifically designed to meet the challenges and opportunities of the 21st century..."

"We live in a rapidly changing world that is transforming before our very eyes. Humanity is now being challenged as never before to grow in wisdom, maturity, and understanding. A plethora of deep and pressing concerns is calling for our immediate attention, concerns such as: 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.; the glaring and increasing disparity between rich and poor leading to exploitation, poverty, and the associated regimen of malnutrition and over-population; the disintegration of families, communities, even entire cultures; unrestrained urbanization resulting in social alienation, displacement, and feelings of disconnection with the natural world; the dimming of a sense of spiritual awareness and purpose; global warming and ozone depletion; etc. And now, looming on the horizon is "peak oil," with its coming adjustments and retrofits, including the probability of ongoing conflict over access to the remaining energy reserves.

"All of these problems are quite real and, by now, well-documented; but gaining awareness of the extent of the problems is only half the project of becoming educated these days.

"Amidst these intense challenges, and largely catalyzed by them, lies the prospect for tremendous growth in human potential and consciousness. People and communities all over the globe are coming together to reclaim responsibility for creating their own living situations – at local and regional levels. In the process, they are overcoming prior limitations and developing new talents, skills, knowledge and approaches. Paradoxically, many of the most innovative solutions rely on a timeless, perennial kind of wisdom that seems to have been disregarded recently. The potential for a refreshed, renewed, revitalized humanity goes hand-in-hand with meeting the challenges of our present Age.

"The Global Ecovillage Network (GEN) believes the most promising and effective way to deal with all these issues is through education not a typical education but a new kind of global education, specifically designed to meet the challenges and opportunities of the 21st century:

"This is an education where a thorough and objective assessment of the state of the planet is followed by regional, community, and place-based solutions;

an education that empowers individuals and communities with the knowledge for shaping their worlds and becoming more self-reliant;

an education that is universal in scope but local in application, directed toward preserving precious cultural diversity;

an education where investigating theory is followed by practical application;

an education that imparts useful and instrumental life-skills as part of the curriculum;

an education relevant to peoples of both developed and developing countries, rural and urban regions;

an education focused on the complexly interwoven, transdisciplinary issues pertaining to the transition to sustainable culture;

an education promoting and facilitating healthful planetary evolution;

an education exploring and expanding the perceived limits of human potential;

an education identifying and reconnecting all these essential considerations to a meaningful, dignified, high-quality life for all the world's people.

“This is the Ecovillage Design Education (EDE) – an education preparing the way for a sustainable future.

“The EDE is being introduced to the world at this time to complement, correspond with, and assist in setting a standard for, the United Nations’ “Decade of Education for Sustainable Development: 2005-2014.”

[From the preamble to a 116 page “Ecovillage Design Curriculum” Gaia Education website) [Note: This preamble is from a previous version of the “Ecovillage Design Curriculum” (Version 4.0 March 31, 2006), which is accessible at http://www.rivendellvillage.org/Ecovillage_Design_Education.pdf (p. 2-3). In the latest version (Version 5, 2012) of “Ecovillage Design Curriculum” at <http://www.gaiaeducation.org/wp-content/uploads/2017/02/EDE-Curriculum-English.pdf>, the “Foreword” (there is no preamble) describes some of the history of Gaia Education, and is included below]]

ii) “The EDE curriculum is a free resource for anyone wishing to learn about sustainability principles, and especially for those who might like to teach the EDE in their local area.”

“In 1998, 55 ecovillage educators, members of the Global Ecovillage Network with academic and professional backgrounds in a wide range of disciplines, were invited by Gaia Trust to Denmark to discuss new transdisciplinary approaches of sustainability education, building upon the experiences of the ecovillage movement.”

“Gaia Education was created over a series of meetings among these international ecovillage educators. The group decided to call itself the GEESE - Global Ecovillage Educators for a Sustainable Earth - to acknowledge the importance of collaboration and roving leadership as it is exhibited by the migration behaviour of a flock of geese. The GEESE were united in the effort to make the knowledge and skills developed in ecovillages accessible to a wide audience.”

“Major achievement and milestones of Gaia Education to date have been:

First, the development of the groundbreaking Ecovillage Design Education (EDE) curriculum, which draws from the experience and expertise of a network of some of the most successful ecovillages and community projects across the Earth. The EDE was officially launched during the 10th anniversary of the Global Ecovillage Network at the Findhorn Ecovillage in October 2005. The curriculum has a wide range of practical application and is full of innovative materials, ideas and tools that have been developed and tested in communities acting as laboratories of sustainable living.”

“The EDE curriculum is a free resource for anyone wishing to learn about sustainability principles, and especially for those who might like to teach the EDE in their local area.”

“The EDE is consistent with, and representative of, key values in the greater ecovillage movement, values that include: honouring unity through diversity; celebrating diverse cultures and creeds; practicing racial, cultural, and gender equality; promoting social justice and environmental awareness; striving for peace and local self-determination; empowering individuals and local actors; raising consciousness and human potential; and, generally, respecting the living Earth as our planetary home.”

[From the “Foreword” of “Ecovillage Design Curriculum” (Version 5, Gaia Education 2012) by the GESE-- Global Ecovillage Educators for a Sustainable Earth (at <http://www.gaiaeducation.org/wp-content/uploads/2017/02/EDE-Curriculum-English.pdf>) (paragraphs 1-4, 8, and 14)]

c) “... a preference for country life... a concern for family nurture and community cohesion....”

“On *Countryside’s* contents page, Jd Belanger outlines what he sees are the essential elements of the back-to-the-country state of mind.

OUR PHILOSOPHY

“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) (which can be searched using key words--quote is on p. 28-29)]

d) Permaculture

i) “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)]

ii) “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.”

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)]

iii) “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.”

“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)]

iv) 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")]

v) 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)]

vi) 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)]

e) Transition Network

i) “It’s an approach that has spread now to over 50 countries...”

“Transition is a movement that has been growing since 2005. It is about communities stepping up to address the big challenges they face by starting local. By coming together, they are able to crowd-source solutions. They seek to nurture a caring culture, one focused on supporting each other, both as groups or as wider communities.”

“In practice, they are reclaiming the economy, sparking entrepreneurship, reimagining work, reskilling themselves and weaving webs of connection and support. It’s an approach that has spread now to over 50 countries, in thousands of groups: in towns, villages, cities, Universities, schools. One of the key ways it spreads is through telling inspiring stories, and that’s what we aim to do on this website. We really hope you feel inspired to take part, we’d be honoured if you did.”

[From the webpage “What is Transition?” at the Transition Network website (at <https://transitionnetwork.org/about-the-movement/what-is-transition/>) (paragraphs 1 and 2)]

ii) Essential Guide to Doing Transition

“This guide will give you everything you need to know to start Transition in your community and outlines the processes and activities needed to make it a success. We are thrilled to be able to offer it here in English, Chinese, French, German, Hebrew, Hungarian, Italian, Japanese, Polish, Portuguese, Russian, Swedish and Spanish. If you would like to translate it into another language then please get in contact.”

“It is essential reading for all people involved in Transition, as it explains the 7 essential ingredients of Transition that will give you all you need to get Transition started and established in your community. We hope you find it useful and good luck.”

[Note: There is a “download” button on this webpage for the “The Essential Guide to Doing Transition - English V1.2 application/pdf 9 MB”.]

[From the webpage “Essential Guide to Transition” (by Mike Thomas 22nd August 2018) at the Transition Network website (at <https://transitionnetwork.org/resources-essential-guide-transition/>) (paragraphs 1 and 2)]

iii) “7 Essential Ingredients: Healthy Groups, Vision, Community Involvement, Networks and Partnerships, Practical Projects, Part of a Movement, Reflect and Celebrate”

These seven essential ingredients will enable you to develop and embed Transition within your community.

“Healthy Groups, Vision, Community Involvement, Networks and Partnerships, Practical Projects, Part of a Movement, Reflect and Celebrate”

[Note: This “7 Essential Ingredients” webpage is a starting point from which people can click on “read more” buttons for each of the seven ingredients, and access more resources.]

[From the webpage “7 Essential Ingredients” at the Transition Network website (at <https://transitionnetwork.org/do-transition/starting-transition/7-essential-ingredients/>)]

iv) Campaign--“From What Is to What If: Reimagining and Rebuilding Our World”



“Now, more than ever, it’s essential for us to come together to connect with each other, envision positive futures, rethink our national strategy, and take practical action to build community resilience everywhere.”

“To facilitate this process, Transition US is inviting all of our friends, supporters, partners, and members of hundreds local, regional, and national Transition Initiatives throughout this country to participate in a new campaign we’re calling ‘From What Is to What If: Reimagining and Rebuilding Our World.’”

“Named after [Transition Movement founder Rob Hopkins’ 2019 book](#) about ‘Unleashing the power of the imagination to create the future we want,’ this campaign will consist of three overlapping phases. Please click on the phases below to learn more and get involve—“

[From the webpage “From What Is to What If: Reimagining and Rebuilding Our World” at the Transition US website (at <https://www.transitionus.org/whatif/>) (paragraphs 1-4, and one poster-like graphics)]

f) “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.”

i) “... 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 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)]

ii) 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)]

iii) 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 Hutunuwatr - 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

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... 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.]

g) “A climate emergency action plan: an interview with Paul Allen of the Centre for Alternative Technology”

[Note: Paul Allen External Relations Officer (Centre for Alternative Technology--CAT) and Project leader Zero Carbon Britain (CAT) (1988 - Present)]

[From the blog entry “A climate emergency action plan: an interview with Paul Allen of the Centre for Alternative Technology” at the website of the Commonweal Inspiring Non-violent Social Change (at <https://www.commonwealnonviolence.org/blog/a-climate-emergency-action-plan-an-interview-with-paul-allen-of-the-centre-for-alternative-technology>)]

[(Additional Note: About Commonweal--Well-being for all “Commonweal supports ordinary people who work for a nonviolent world, mainly by:

--sharing resources online

--maintaining a unique collection of books, pamphlets and journals on nonviolent social change, and

--offering a major set of archives on the history of nonviolent direct action”)(at

<https://www.commonwealnonviolence.org/about>)]

2nd February, 2019

A climate emergency action plan: an interview with Paul Allen of the Centre for Alternative Technology Blog

(Note: the whole blog entry is included here, so quotation marks have been left out)

-----How would you summarise the work you do, Paul?

Since its inception in 2007, the Zero Carbon Britain (ZCB) project has offered the hard data and confidence required for visualising a future where we have risen to the demands of climate science.

It has helped to reduce fear and misunderstanding and open new, positive, solution-focused conversations by showing that it is possible for the UK to rapidly transition to net-zero emissions with existing technologies.

My current work is to offer the most up-to-date support tools to citizens and councils who have declared a climate emergency, or are considering a declaration or action locally.



[“Raising Ambition: Zero Carbon Scenarios from Across the Globe”](#) (53 pages)

ZCB (Zero Carbon Britain) offers access to ambitious up-to-date modelling that shows that we can

- provide a reliable energy supply for the UK with 100% renewable energy and flexible carbon-neutral backup
- grow the vast majority of the food we need for a healthy, low-carbon diet, and manage our land to capture carbon, nurture biodiversity and increase the health and resilience of ecosystems
- deliver a modern lifestyle, create employment, help reduce poverty, improve our well-being, and ensure that the future we leave for our children and generations to come is safe and sustainable.

Our ZCB work helps build consensus on the necessary action and, most importantly, reveal the opportunities it offers for simultaneously solving multiple other problems (co-benefits).

-----What needs to happen now in the UK?

One of the key reasons climate change is such a serious problem is that it is non-linear, containing many systems that feed back on each other and accelerate change.

The reason this has now become an emergency situation is that governments and industry have not shown the necessary leadership, and, so far, have not acted fast enough. We are not waiting for more efficient wind turbines or cheaper solar panels--what is lacking is visionary leadership.

Fortunately, the human response is also non-linear and contains an emerging array of feedbacks that can also accelerate climate solutions.

Since the release of the IPCC 1.5C report, there has been a growing UK political and social consensus that to play our part, as a long-industrialised nation, in avoiding really dangerous climate change, we need to reach net-zero emissions well before 2050.

One of the most exciting ways this is revealing itself is the scale and speed that climate emergency declarations and action plans are emerging at town, city and regional levels.

----What action can ordinary people in the UK take to make sure this becomes a reality?

In terms of personal action to reduce the impacts of your own lifestyle choices--stopping flying and eating less meat and dairy are two actions that will have immediate effect. Hot on their heels are driving less, insulating your home and switching to a green energy provider.

But to complement individual action, we can also come together in our communities and places of work to press for systemic change--collective action is vital.

City and town councils are increasingly declaring a climate emergency and are building net-zero plans on timelines from 2030 to 2038. The growing UK list includes London, Manchester, Bristol, Frome, Machynlleth, Forest of Dean, Scarborough, Norwich, Brighton, Trafford and Stroud, with many more in the pipeline.

This wave of new leadership at local level is accelerating, and a website has been set up to support them. It highlights a special conference being held on 29th March 2019 in Lancaster to support local groups.

There is also a global map of places that have already declared a climate emergency.

In addition, CAT is holding a special Climate Emergency Solutions Summit on 3rd May, immediately following our next ZCB short course (1st and 2nd May).

CAT's summit will bring together those who have been using ZCB across the UK to cross-fertilise ideas on what works to accelerate change.

----From your experience, what are the biggest barriers to effective action?

Our 2017 report *Zero Carbon Britain: Making it Happen* explores ways of overcoming the barriers. It shows how we can challenge the power of lobbying, media bias, etc.

But perhaps the biggest barrier is in recognising just how much we all do care.

Common Cause surveyed over a thousand people across Greater Manchester; 85% of people attach greater importance to ‘compassionate’ values – such as social justice, environmental protection, forgiveness and honesty – than they do to ‘selfish’ values, such as wealth and social status.

But people underestimate one another! 75% of people think that a typical fellow citizen holds compassionate values to be less important; and 65% of people think that a typical fellow citizen holds selfish values to be more important. But coming together to act can help break this barrier.

-----What initiatives give you the most hope that humankind can find solutions to the climate emergency? Any activist organisations you see doing good work?

The commitment and power of the groups saying the ‘essential no’ to what must stop are very inspiring, such as those protesting against fracking in Lancashire or those marching to demand action on climate.

But my main focus is the ‘essential yes’, such as the growing wave of councils declaring climate action by 2030.

-----What’s your biggest personal motivation or source of strength?

What keeps me going is the knowledge that our response to this challenge will not be linear.

As we approach a crucial tipping point, waves of actions from all levels of society become larger – as more people see them, more join them...

-----Can you recommend any useful guides to climate action?

ZCB plus...

Centre for Alternative Technology--‘CAT is an education and visitor centre demonstrating practical solutions for sustainability’

Public Interest Research Centre--‘We work with civil society to develop stories and strategies for a more equal, green and democratic society’

Common Cause Foundation--‘a small, passionate team working ... to strengthen and give voice to the compassionate values that underpin social and environmental concern’

EAT-Lancet Commission--‘The EAT-Lancet Commission on Food, Planet, Health brings together more than 30 world-leading scientists from across the globe to reach a scientific consensus that defines a healthy and sustainable diet’

Climate Emergency UK--‘Declare a Climate Emergency – Go Zero Carbon by 2030’

Rapid Transition Alliance--‘We will gather, share and demonstrate evidence of what is already possible to remove excuses for inaction and show ways ahead’

Thank you, Paul!

(activism, Centre for Alternative Technology, climate, climate emergency, co-benefits, compassion, Paul Allen, solutions, Zero Carbon, Zero Carbon Britain) [end of blog entry]

h) “Current high-energy consumer lifestyles were designed before we understood the very serious nature of the climate challenge....”

[from [“Raising Ambition: Zero Carbon Scenarios from Across the Globe”](#)]

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

ii) “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)

iii) “... 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.”

“‘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)

iv) *“It is an ethical imperative that all scenarios also embrace climate equity.... The way we share this out must embrace developing country needs to lift citizens out of poverty and to increase quality of life.”*

“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)]

i) Activities involved in village development (Sarvodaya Shramadana Movement) (Sri Lanka)

[“Awakening’ means developing human potential, and is a comprehensive process taking place on the spiritual, moral, cultural, social, economic and political levels. Sarvodaya strives for a model of society in which there is neither poverty nor excessive affluence. The movement’s holistic approach is based on Buddhist principles (including goodness, sympathy, and tranquility) and on the Gandhian values of truthfulness, nonviolence, and self-sacrifice.” (in text below)]

[Note: the following is an overview of the development model of the Sarvodaya Shramadana Movement from <https://www.sarvodaya.org/2004/12/27/the-development-model> and **the whole webpage is included here**, as this model of socially engaged spirituality (in this cultural setting, Buddhist principles and Gandhian values) is a very clear and inspiring model for cultural transformation, and it is only one way which people willing to live more lightly on the Earth can cooperate, collaborate, and resolve many challenges at the same time, through wise and compassionate local action.]

Shramadana means ‘sharing work, knowledge, talents, and time.’ The aim of the Movement is to use shared work, voluntary giving and sharing of resources to achieve the personal and social awakening of everyone from the individual, to the village, and continuing up to the international level.

“Awakening’ means developing human potential, and is a comprehensive process taking place on the spiritual, moral, cultural, social, economic and political levels. Sarvodaya strives for a model of society in which there is neither poverty nor excessive affluence. The movement’s holistic approach is based on Buddhist principles (including goodness, sympathy, and tranquility) and on the Gandhian values of truthfulness, nonviolence, and self-sacrifice.”

The five evolutionary stages of a village

“To fulfill its ambitions to develop human potential and to achieve widespread social effectiveness, the movement is working with a participatory approach in nearly 15,000 villages on the island. The program is adjusted to the specific social, cultural, and religious conditions in each region. At the same time, all of the villages go through five stages of evolution or ‘awakening’.”

“Stage 1 Inquiry from the village and organization of an introductory _shramadana_ camp for the village, during which problems are analyzed together and needs identified.

Stage 2 Establishment of various groups (children’s, youngsters’, mothers’ and farmers’ groups), construction of a child development center, and training of staff.

Stage 3 Program for meeting the basic needs and setting up institutions (including the founding of the Sarvodaya Shramadana Society, which is responsible for the village’s development initiatives);

Stage 4 Measures to produce income, employment; establishment of complete self-reliance and self-financing;

Stage 5 Support for other village communities.”

“The approach is designed in such a way that ten villages are always grouped around a pioneering village that has already reached the fifth stage. These villages cooperate, and the groups of ten are linked to one another in turn at the district and national levels, so as to be able to implement common projects such as a regional water supply. The aim is that the villages should be able to manage themselves as a community--to be organized, self-reliant, and able to act independently.”

Awakening through meeting basic needs

“The Sarvodaya Movement has identified ten elementary and basic needs. Satisfying those means, liberating the spirit from its own limitations and from unequal socioeconomic conditions, and thereby developing human potential in the Buddhist sense.”

These basic needs are:

- * A clean and beautiful environment
- * Adequate provision of clean drinking water
- * 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

“This list illustrates Sarvodaya’s comprehensive approach to social development. It highlights not only economic and social needs, but also spiritual, moral, and cultural requirements such as cultural programs and village libraries.”

Activities involved in village development

The activities carried out in these three stages of evolution can be divided into ten areas:

- # Capacity building in the community
- # Early childhood development
- # Community Health
- # Relief and rehabilitation
- # Development of village infrastructure
- # Environment and biodiversity
- # Communication development
- # Development of integrated education
- # Applied research
- # Peace work and youth work

“As the first step, measures are carried out jointly that will unify the village community in its development efforts. Village streets are built, wells are repaired, and information about the village’s general needs is collected on a participatory basis. Further activities then include training in the areas of management, leadership, and organizational development, both for nursery school teachers and health-care personnel. In addition, there are seminars on home economics, nutrition, sexuality and health for young people, and library management.”

“All of these activities are accompanied by meditative reflection on the problems to be solved and the solutions to be developed. This reflects the Eastern, Buddhist nature of the movement. Reflection opens up deeper insights and hidden relationships, encouraging a receptive attitude; listening and thinking become tools for discovery. A harmonious relationship between receptiveness and sensitive activity reduces the risk that overlooked, underestimated, or neglected matters might give rise to counter forces that could later disturb or ruin the efforts altogether.”

Special aspects of the program

“A factor vital to success is the provision of explicit support both to young people and to older people. One way in which this can be done is involving young people in the activities and giving them the corresponding responsibilities. This strengthens their identification with the village community and their motivation to collaborate with development efforts. It is mainly young people who are trained to

become organizers for village development or members of the Peace Corps. They receive access at the same time to information in the fields of health (sexuality, drugs, suicide prevention), communications (Internet, library access), and environmental protection while cultural and sporting events are also organized.”

“In addition, dialogue between young people and older people is very much encouraged in the community. This is based on the conviction that comprehensive development requires both the creativity and energy of young people and the wisdom of older people. Seminars are therefore held on cooperation between the generations, or on older people’s needs and ways of providing support for them.”

“In view of the continuing civil war, Sarvodaya’s efforts in the field of peace education, conflict resolution and conflict prevention, as well as international understanding, are highly important. Here, too, the emphasis is on children and young people, since they are the ones who will soon be determining the country’s future. In addition to arranging discussions on peace and faith between villagers and religious communities, young people are trained to become members of a peace corps that conducts conflict resolution and conflict prevention activities in the villages--particularly between members of different religious communities, such as Tamils and Sinhalese.”

“Finally, Sarvodaya’s development efforts are not restricted to meeting basic needs such as clean drinking water, housing and access to basic education and health services. In the light of social ‘awakening’ and the development of human potential, the movement also strives to achieve social and political participation for the beneficiaries. This goal is seen in the comprehensive educational and training measures aimed at developing capacities and abilities that can allow self-determined and

responsible development. In addition, the involvement of nearly 15,000 villages means that a certain amount of social and political participation is also taking place at the national level. This ‘critical mass’--one-third of all the villages in Sri Lanka are involved in the Sarvodaya movement--favors social change, and therefore has an effect on national development. The Sarvodaya model has in fact already influenced national policy strategies in certain areas such as health and education.”

[Note: above: an overview of the development model of the Sarvodaya Shramadana Movement from <https://www.sarvodaya.org/2004/12/27/the-development-model> (the whole webpage has been included)]

j) “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.” (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).]

i) “... 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.”

(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.”

ii) “Many white people who had had no contact with the school, and perhaps no sympathy with it, came to us to buy bricks because they found out that ours were good bricks. They discovered that we were supplying a real want in the community.”

(From paragraphs 8, 11 and 12) in Chapter X “A Harder Task Than Making Bricks Without Straw”)

“When it came to brickmaking, their distaste for manual labour in connection with book education became especially manifest. It was not a pleasant task for one to stand in the mud-pit for hours, with the mud up to his knees. More than one man became disgusted and left the school...”

“...Brickmaking has now become such an important industry at the school that last season our students manufactured twelve hundred thousand of first-class bricks, of a quality suitable to be sold in any market. Aside from this, scores of young men have mastered the brickmaking trade - both the making of bricks by hand and by machinery - and are now engaged in this industry in many parts of the South.

“The making of these bricks taught me an important lesson in regard to the relations of the two races in the South. Many white people who had had no contact with the school, and perhaps no sympathy with it, came to us to buy bricks because they found out that ours were good bricks. They discovered that we were supplying a real want in the community. The making of these bricks caused many of the white residents of the neighbourhood to begin to feel that the education of the Negro was not making him worthless, but that in educating our students we were adding something to the wealth and comfort of the community. As the people of the neighbourhood came to us to buy bricks, we got acquainted with them; they traded with us and we with them. Our business interests became intermingled. We had something which they wanted; they had something which we wanted. This, in a large measure, helped to lay the foundation for the pleasant relations that have continued to exist between us and the white people in that section, and which now extend throughout the South.”

iii) “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.”

(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.”

iv) “The people with whom he lives and works are going to think twice before they part with such a man.”

(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)]

v) “... 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.”

“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 three 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/>) (From “About my Hall’s Hill Family” webpage (at <https://hallshill.com/about-my-halls-hill-family/>): “But there are other stories from the neighborhood that are not as well known. Here on the website we will share some of those stories on the blog every week.”)]

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

i) “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.”

ii) “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.”

iii) “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.”

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.]

“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 i) is from the banner just below the title of the webpage; paragraphs ii) and iii) are paragraphs 2 and 3 in the “About the ATL” tab, at the bottom of the page.; the last paragraph above is the Village Earth Mission Statement, which is in the right hand bottom corner of the above linked ATL page]

l) Excerpt from a “Farmer Seeking Apprentice” Application Form—“We feel we have a broad education to offer to an apprentice.”

(received by this writer from a “Organic Farm Apprentice Placement Service”)

“We have a diversified mixed crop and livestock farm from which we earn our living, both of us working at it full-time and year around. As market crops go we raise Certified Seed and tablestock potatoes, greenhouse tomatoes, and over 30 types of vegetables. Our young orchard of 300 apple trees is beginning to bear fruit. We make and sell apple cider and maple syrup. Our livestock include a flock of sheep (15 ewes and ram) from which we sell freezer lamb and wool; two Belgian draftmares which we work in our woodlot and on our fields along with a tractor; a Jersey milk cow that supplies us with daily milk and a yearly calf; 20 laying hens, a pig, sheep dogs, and barn cats.”

“Along with the daily tending of livestock and crops, there are on-going projects of brush clearing and bringing new land into production, and fencing. Seasonally there is horse work (maple sap gathering, logging, crops), apple tree pruning; lambing, sheep shearing; wool spinning and felting; buttermaking, canning, and pickling. We also fit in construction projects: in 1991 finishing up a 20’ x 66’ vegetable storage/packing shed and greenhouse. We market our crops in three ways: Community Supported Agriculture (CSA) subscription garden, mail order operation, and wholesale to stores and distributors.”

“We have had our farm for 15 years and run it as a commercial operation that sustains us both spiritually and financially. Farming is our life and we love the discipline, the opportunity to live and work simply, independently, and ecologically. We work hard and it is a true labor of love. We raise most all of The food and firewood we need, and construct our own buildings. We produce our 12 volt electricity from photovoltaic panels. We feel we have a broad education to offer to an apprentice. Call us if our farm interests you.”

[From a copy “Farmer Seeking Apprentice” Form on file (among five others) sent to me from an Organic Farming Association in New England (USA), as I was, at that time, considering doing such an apprenticeship. My only source for this is earlier documents of mine, where I made reference to the original. I did not save the copy I had of the actual piece of paper with the typewritten answers on it. Note: I offer the above, and all of Section C, as an example that, to me personally, as part of the kind of foundation which has a high probability for making the cultural transformation to Zero Carbon Resilience, Sustainable BioDiversity, gender equitable, socio-cultural equitable (carbon footprints, eco-footprints and water footprints), equal justice, requisite emergency aid, and peaceful outcomes... and suggests a way to re-focus our attention from meeting projected rises in energy demand, to downsizing our energy needs, and re-discovering life in small cities, towns, and villages.]

m) Local Food Policy--“Many organizations, both local and national in scope, have developed tools, informational resources, or successful model policies that support an integrated, sustainable and equitable food system at the city or regional level. We have collected a sample of those experiences and resources to provide community advocates with practical tools and ideas for creating local food policy change.”

“Levers of change exist in municipal and county governments around the U.S. Community organizations are using local policy to develop a better food system through farm to school programs, local business incubation and food policy councils, and citizen advisory boards to city and state governments. This document is a collection of resources for local food policy assembled from groups across the U.S. Many organizations, both local and national in scope, have developed tools, informational resources, or successful model policies that support an integrated, sustainable and equitable food system at the city or regional level. We have collected a sample of those experiences and resources to provide community advocates with practical tools and ideas for creating local food policy change.”

“This document is organized with policies and tools for each area of the food system: production, processing, distribution, consumption, and food waste recovery.... Each of (these) five sections contains ‘toolkits’ created by a range of non-profits, universities, or think tanks.... In regards to production, they offer model language for zoning ordinances that establish or expand protections for both community gardens and farmers’ markets, as well as how neighborhood groups can organize to create a community garden. With food processing, the available toolkits describe how to start a community kitchen incubator and supporting network. Toolkits related to distribution explain how to start a farm-to-school program, establish a sustainable food purchasing policy, improve school food policy rules and help local farmers market their products to local institutions. In regards to consumption, the featured toolkits cover city zoning ordinances that encourage healthy eating choices and how to organize a healthy corner store project. The waste recovery toolkits explain how city officials can implement food and yard waste recycling programs and on-site food reduction and composting for businesses.”

[Source: From Food First Policy Brief #19 “Cutting Through the Red Tape: A Resource Guide for Local Food Policy Practitioners and Organizers” by Beth Sanders, MPH Intern and Annie Shattuck Research Fellow--Food First/Institute for Food and Development Policy December 2011 (at the webpage for “Cutting Through the Red Tape...”

<https://foodfirst.org/publication/cutting-through-the-red-tape-a-resource-guide-for-local-food-policy-practitioners-organizers/> (from introduction to the report--p. 1, paragraphs 2, 6-7; pdf file of complete report accessible at bottom of page)]

n) “By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.”

“The energy invested in a particular thing, during its life from cradle to grave, is called the ‘embodied energy’ of that object. The amount of embodied energy that an item contains depends on the technology used to create it (the origin of materials inputs, how they were created and transported, etc.), the nature of the production system, and the distance the item travels from inception to purchase.” (p. 36, paragraph 5)

“By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.” (p. 37, paragraph 6)

[From report “State of the World 2004--Special Focus: The Consumer Society” (Worldwatch Institute) (2004) at the website of Green Economics (at <http://www.greeneconomics.net/StateOfWorld-2004.pdf>) (in Chapter 2 “Making Better Energy Choices” by Janet L. Sawin]

o) Local Currency

i) “The people who choose to use the (local) 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.”

“... 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)]

ii) “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)]

p) “This embodied energy is contained within a vast array of things, infrastructure, cultural processes and ideas, mostly inappropriately configured for the ‘solar’ economy. It is the task of our age to take this great wealth, reconfigure and apply it to the development of sustainable systems.”

“The transition from an unsustainable fossil fuel-based economy back to a solar-based (agriculture and forestry) economy will involve the application of the embodied energy that we inherit from industrial culture: This embodied energy is contained within a vast array of things, infrastructure, cultural processes and ideas, mostly inappropriately configured for the ‘solar’ economy. It is the task of our age to take this great wealth, reconfigure and apply it to the development of sustainable systems.”

“Mollison almost in passing points to three guidelines we should observe in this task.

* The systems we construct should last as long as possible and take least maintenance.

* These systems, fueled by the sun should produce not only for their own needs, but the needs of the people creating and controlling them. Thus they are sustainable as they sustain both themselves and those who construct them.

* We can use non-renewable energy to construct these systems providing that in their lifetime, they store or conserve more energy than we use to construct or maintain them.”

[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>) (in section “Mollison”, paragraphs 4 and 5)]

q) If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked.

r) “Growing Wisdom and Compassion in Small Communities (13 Steps)” (78 pages) by Stefan Pasti

[Summary paper, with overviews of seven steps originally published in the [“IPCR Journal/Newsletter Spring 2005](#) (p. 3-6) at the website of The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative-- a predecessor (also built by Stefan Pasti) to The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative--and archived at <https://www.cpcsi.org/about-the-ipcr-initiative.html> . The following list is the Table of Contents for the “Growing Wisdom....” paper above. The “Growing Wisdom....” paper is also accessible the “Key Documents and Resources” webpage (of the CPCS Initiative), at <https://www.cpcsi.org/cpcs-initiative-summary-paper.html> .]

[Note: There is an overview of this “constellation of initiatives” approach on p. v-vii, in the Introduction to this paper.]

Growing Wisdom and Compassion in Small Communities (13 Steps)

- 1) Community Good News Networks
- 2) Community Faith Mentoring Networks
- 3) Spiritual Friendships
- 4) Interfaith Peace Vigils
- 5) Recalibrating Our Moral Compasses (ROMC) Surveys
- 6) Community Visioning Initiatives (CVIs)
- 7) Neighborhood Learning Centers (NLCs)
- 8) Spiritually Responsible Investing
- 9) Ecological Sustainability/Permaculture/Ecovillages
- 10) Appropriate Technology
- 11) Food Sovereignty/Food Waste/Local Food Councils/Community Supported Agriculture
- 12) Local Currency
- 13) Neighbor to Neighbor Community Education (NTNCE) Projects in Local Newspapers

s) “The Great Way is very level, but people greatly delight in tortuous paths.”

“Were I to have the least bit of knowledge, in walking on a Great Road,
it’s only going astray that I would fear.
The Great Way is very level,
but people greatly delight in tortuous paths.”

[From Chapter 53 of “Te-Tao Ching” (by Lao Tzu) (possibly 6th Century BCE) translation by Robert G. Hendricks Ballantine Books 1992 --accessible through a key word search (if you are signed in) at https://www.amazon.com/Lao-Tzu-Translation-Discovered-Ma-wang-tui/dp/0345370996?ref =nav_signin&https://www.amazon.com/Lao-Tzu-Translation-Discovered-Ma-wang-tui/dp/0345370996?ref =nav_signin&]

D. Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points

[From p. 16-20 in “Triggering Positive Social, Environmental, Economic, and Cultural Tipping Points” (20 pages; September, 2022); also from webpage [“Constellations of Initiatives Approach”](#) at the website of The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative at www.cpcsi.org]

- 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 (<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).

E. Growing Wisdom and Compassion in Small Communities (13 Steps)

[From “Growing Wisdom and Compassion in Small Communities (13 Steps)” (78 pages; May, 2017)

(Note: Footnotes are not included, as they can be easily referenced in the complete document)]

The 13 Steps are:

1. “Community Good News Networks”
2. “Community Faith Mentoring Networks”
3. “Spiritual Friendships”
4. “Interfaith Peace Vigils”
5. “Recalibrating Our Moral Compasses (ROMC) Surveys”
6. “Community Visioning Initiatives”
7. “Neighborhood Learning Centers”
8. “Spiritually Responsible Investing”
9. “Ecological Sustainability/Permaculture/Ecovillages”
10. “Appropriate Technology”
11. “Food Sovereignty/Food Waste/Local Food Councils/Community Supported Agriculture”
12. “Local Currency”
13. “Neighbor to Neighbor Community Education (NTNCE) Projects”

[Special Note: In addition to the brief overviews of each of the 13 Steps, a summary statement, three related fields of activity [from a list of [“125 Related Fields of Activity”](#) (also at the CPCS Initiative webpage for archived IPCR Initiative documents at <https://www.cpcsi.org/about-the-ipcr-initiative.html>)] and one sample question (from various IPCR and CPCS documents) are included with each step, as examples of starting points for workshop discussion.]

[Additional Note: **Many of the notes and source references from the 2009 version of this paper** (“Ten Steps for Long Term Culture Change”) **have been retained in this version**—as when this writer was seeking to update those notes and references, he found that the older ones (when still accessible) provided some valuable perspective about progress during the eight years since 2009.]

Here are the overviews of the 13 Steps
 --and their associated summary statements,
 three related fields of activity,
 and one sample question.

1. Community Good News Networks”

“Community Good News Networks” is a name for participation by local community residents in an ongoing process of actively discovering, sharing, encouraging, and creating good news, for the purpose of “... bringing to the fore what is often hidden: 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.”

One way to begin creating “Community Good News Networks” is as follows: ongoing intergenerational programs—programs that bring together elders of the community with young people (ages 5-18) of the community—are created at appropriate meeting places such as local places of worship. Such intergenerational programs would include the following activities:

- 1) collecting and sharing good news articles, stories, etc., and making contributions to “Good News Reference Resources,” specific to local communities and regions
- 2) sending notecards of gratitude and encouragement—and invitations to visit—to people who are making good news in the local community or region
- 3) inspirational sharing meetings featuring “good news makers” from the local community or region.

As more and more good news is discovered, shared, and created, participants can give special attention to identifying the “good news makers” who live near their specific meeting place. A local “Community Faith Mentoring Network” could then be established to facilitate matching people of all ages with “faith mentors” in their local community.

[Note: Step 1 “Community Good News Networks” and Step 13 “Neighbor to Neighbor Community Education (NTNCE) Projects in Local Newspapers” are complementary steps, which would work synergistically to nurture and support each other... as would most of the steps in this paper.]

“Community Good News Networks”

Summary Statement: Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways—and in a variety of circumstances—by countless numbers of people in communities around the world.

Related Fields of Activity—intergenerational projects, positive news, solutions journalism, community journals, mentoring, apprenticeships, capacity building

Example Question for Discussion:

Record Keepers of peacebuilding, community revitalization, and ecological sustainability efforts

When future generations look back into the past for examples of peacebuilding, community revitalization, and ecological sustainability, what do you hope they will find?

Specifically, what individuals, organizations, or institutions will such future generations rely upon to provide records of peacebuilding, community revitalization, and ecological sustainability efforts of the past—especially peacebuilding, community revitalization, and ecological sustainability efforts at the local community and regional level?

2. “Community Faith Mentoring Networks”

A “Faith Mentor” can be defined as “a person, who by word, action, and presence, models a meaningful lifestyle, clarifies important life issues, and provides guidance for deepening spirituality in a caring and accepting environment.”¹ [Note: Footnotes not included here; see complete paper “Growing...”]

Do most of us believe that we already have a “faith mentor” in our lives, and are progressing, consciously and deliberately, towards the full realization of our spiritual potential? Those of us who have had a “faith mentor” in our lives, or have one now, know how much of a difference such a person has made in our lives... surely, we can then sympathize with others who would like to have such a person in their lives, but do not.

While the development of a faith mentoring relationship often takes place within a particular faith community, “Community Faith Mentoring Networks” would be a partnership among many different places of worship and faith traditions, for the purpose of

- a) increasing our collective capacity to encourage and inspire individual spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc.
- b) building trust among people from different faith communities and cultural traditions.

Applied at the local community and regional level, “Community Good News Networks” and “Community Faith Mentoring Networks” can create ongoing opportunities for people of one particular faith community or cultural tradition to experience the highest ideals of all local community specific and regional specific faith communities and cultural traditions, as representatives of such ideals are better appreciated, more easily recognized—and more numerous— in the everyday circumstances of community life.

“Community Faith Mentoring Networks”

Summary Statement: We reap what we sow.

Related Fields of Activity—individual spiritual formation, inspiring role models, right livelihood, community service, interfaith peace vigils, socially engaged spirituality, spiritually responsible investing

Example Questions for Discussion:

Cultivating Sympathy and Compassion

Please name 5 people—who you know personally, and/or who you have been influenced by—who have inspired in you the qualities of sympathy for the suffering of others, and willingness to express compassion in ways which might alleviate some of such suffering.

Question: What does your local community do—specifically, as a community—to nurture, encourage, support, and inspire—to cultivate—such persons, and thus to attract other such people to move into your local community?

3. “Spiritual Friendships”

Currently, the “deepening of spirituality in a caring, accepting environment,” mentioned in connection with the “faith mentor” definition, is most often achieved within the context of specific faith communities, and faith-oriented family environments. This “deepening of spirituality in a caring, accepting environment” can be deliberately accelerated by the cultivation of “Spiritual Friendships.”

One way of developing “Spiritual Friendships” is as follows...

Within a particular faith community—or among people from different religious, spiritual, or moral traditions—small groups are formed which would include the following three elements:

a) Participants (at least most participants) declare an intention to take a specific step towards achieving a goal associated with their personal spiritual growth (By making such a declaration, participants will thereby be motivated to “do their homework” before the next meeting... that is, they will, by their desire to be true to their word—and by their desire to encourage the integrity of the process as a whole—feel some sense of urgency and responsibility about making an honest effort related to their declaration.)

- b) All participants are provided with an opportunity, in a respectful and considerate small group environment, to speak about their efforts they made in the interval between meetings
- c) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

“Spiritual Friendships”

Summary Statement: “Spiritual Friendships” are relationships based on a sense of responsibility and accountability in association with the process of individual spiritual formation—and thus inspire, encourage, and support honest efforts associated with specific spiritual goals.

Related Fields of Activity—interfaith dialogue, spiritual discipline, right livelihood, community service, interfaith peace vigils, socially engaged spirituality

Example Question for Discussion:

The person who will help me the most....

Please complete the following sentence in as many ways as you believe may help others who will read your responses:

The person who will help me the most is the person who will _____.

4. “Interfaith Peace Vigils”

One way to begin an Interfaith Peace Vigil would be to invite representatives from as many different religious, spiritual, and moral traditions as possible, within a given local community or region to a meeting, to discuss creating an Interfaith Peace Vigil. One possible goal for an Interfaith Peace Vigil would be for representatives from each of the participating traditions to have one member participating in the Peace Vigil at all times (24/7)(in such time intervals as they choose). Each group meeting to plan an Interfaith Peace Vigil can decide what goals are appropriate to their capacities.

With an emphasis on silence, participants could silently recite prayers for peace, forgiveness, and reconciliation; silently invoke the “name” of the spiritual personage who is their foremost inspiration;

and/or carry on with any kind of silent practice or silent spiritual discipline which is relevant and appropriate for a sacred space dedicated to cultivating world peace.

A key feature of such Peace Vigils would be an emphasis on silent forms of spiritual (or other) practices.

One inspiration for this “step” 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 Kunzang Palyul Choling (KPC) began in 1985 and has continued unbroken to the present time. Here are some details about the 24 Hour Prayer Vigil (from “Participation in the Prayer Vigil” at <http://www.tara.org/ourprojects/prayer-vigil/>):

“The prayer vigil for world peace is a precious opportunity to participate in something truly meaningful. Participation in the Prayer Vigil requires commitment to training in Buddhist practice, as well as attending a Prayer Vigil orientation. Prayer Vigil orientation provides information about what practices and prayers to do, responsibilities of prayer vigil participants, prayer room etiquette....”

The Prayer Vigil takes place in the Prayer Room, the main shrine room at Kunzang Palyul Choling (KPC), and is maintained by KPC members. Here is a description of that Prayer Room (though I can no longer find a KPC webpage which includes this description):

“The Prayer Room, the main shrine room at KPC, is filled with altars, prayer benches, and an extensive crystal collection. The express wish of KPC Spiritual Director, Jetsunma Ahkon Lhamo, is that a sacred space for meditation and prayer always be available for those who seek it. For that reason, visitors are welcome to use the Prayer Room for prayer and meditation at any time, night or day. (If you come between midnight and 6 a.m., please ring the doorbell.) Cushions and chairs for meditation are available.” (Note: I have visited many times to reinforce my own spiritual practices.)

Imagine sacred spaces in (a town or small city you know best), and around the world, which are dedicated to an Interfaith Peace Vigil.

Interfaith Peace Vigils can have many positive benefits, including

- a) the discipline required for each tradition to maintain a presence would sharpen the spiritual (and other) practices of many participants
- b) 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

c) 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

d) 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.

“Interfaith Peace Vigils”

Summary Statement: There is, at this time, a profound need for forgiveness, reconciliation, and peace. Inviting representatives from as many religious, spiritual, and moral traditions as possible to maintain a local Interfaith Peace Vigil is one way to respond to this need.

Related Fields of Activity: meditation, minimum speech, faith mentoring, individual spiritual formation, inspiring role models, right livelihood, community service, interfaith peace vigils, socially engaged spirituality, spiritually responsible investing

Example Questions for Discussion:

Achieving highly advanced forms of wisdom and compassion

Consider the following observations... (by Stefan Pasti, from many CPCS Initiative documents)

Many people may think it is naïve to imagine that people from so many diverse religious, spiritual, moral, and cultural traditions can decide to come together in such a way as to not only encourage, but participate in, a high percentage of constructive thinking and constructive action in response to the difficult challenges ahead (as in the high levels of participation and collaboration encouraged by comprehensive Community Visioning Initiatives). And yet... such skepticism and cynicism depend for their existence on doubts as to whether it is possible for people to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort. *Thus it is that there is a great responsibility on those 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.”*

a) For the question below, please check the box which best corresponds to the way you view the following statements:

“It is possible for many people in any given community to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort.”

- | | | | | |
|---|--|--|---|--|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe it-- and
there is much evidence
to support it | I believe it-- and
there is sufficient
evidence to
support it | I would like to
believe it, but there
isn't much evidence
to support it | It is difficult to
believe it, with the
way things are
going now | I don't believe it—
there is no evidence
to support it |

Your different view, or different way of understanding our present circumstances:

b) How can the relevance of attaining advanced levels of wisdom and compassion be made *crystal clear*--especially since there is so much “wariness” in people’s perceptions about religious, spiritual, and moral practices which they do not in any way understand?

5. “Recalibrating Our Moral Compasses (ROMC) Surveys”

Consider the following question--which represents one of the 9 question categories currently advocated for use in the Recalibrating Our Moral Compasses (ROMC) Survey Project (project documents at <https://www.cpci.org/romc-survey-project.html>)--

Towards Working Definitions of “Right Livelihood”

Consider what ways of earning a living you would identify as “right livelihood.”

Now imagine a local community resource guide which provides working definitions of “right livelihood”—and funding sources, employment, apprenticeships, training, and volunteer opportunities associated with “right livelihood.”

Here are the two questions we would like you to respond to:

a) What cultural institutions (in your local community) would you consider most appropriate to create such a “right livelihood resource guide”?

b) What background (qualifications, experiences, etc.) would you like the individuals creating such a “right livelihood resource guide” to have?

It has taken a lot of being confused about the cardinal directions on our “moral compasses” to get where we are (global warming can be understood as the cumulative result of many other unresolved issues which have, by themselves, become critical challenges)--and many of the unresolved issues contributing to global warming have been around since the dawn of civilization (Ex: cultures of violence, greed, corruption, and overindulgence).

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” and “allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities”⁴ ... 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.

Even further, it is easy to imagine that many of us are having--or will have--difficulties adjusting our “moral compasses” so that they remain relevant during times of unprecedented challenges in the most complex cultural landscapes ever created on Earth.

Thus, here is another relevant question from the [“Recalibrating Our ‘Moral Compasses’ Survey Project Prospectus”](#) [from the section “The 9 Questions Being Asked in The ROMC Survey Project” (p. 8-12)]:

How might a “moral compass” for a local community—and/or religious, spiritual, or moral tradition—be created and maintained, so that it remains relevant even during times of unprecedented change?

The Recalibrating Our “Moral Compasses” (ROMC) Survey Project is an example of a very careful and conscientious approach to identifying critical challenges and solution-oriented activity, and comparing that input with increased consensus on working definitions for “right livelihood” and “moral compasses”, which could do much to increase the reliability of our “moral compasses” at this critical time.

The ROMC Survey Project advocates for a survey of 300 people from around the world who are well known in fields of activity associated with creating a peaceful and sustainable world.

(Currently), the 9 Question Categories are:

- a) Critical Challenge Assessment
- b) Solution Recommendations [specific to your field(s) of activity]
- c) Recommendations for Collaborative Problem Solving Design
- d) Degree of Collaborative Problem Solving Needed
- e) Towards Working Definitions of “Right Livelihood”
- f) Towards Working Definitions of “Moral Compasses”
- g) Features Which Define Advanced Societies
- h) Recommendations for Other People Who Would be Appropriate as Survey Participants
- i) Comments, suggestions, recommendations, etc not brought forward by Questions a-h

[Note: This writer has created key documents for The Recalibrating Our “Moral Compasses” Survey Project, which include a 74 page prospectus and a 5 page “Project Overview and Invitation to Collaborate”. Those key documents are accessible at the [ROMC Survey Project webpage](#), on The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative website (at www.cpcsi.org).]

There are many ways institutions of higher education can benefit from collaborating on this project:

- a) collaborating institutions will participate in creating an Ebook from 30 selected responses to the survey—an educational resource which could be a catalyst for many similar surveys, and many local collaborative problem solving projects
- b) collaborating institutions will participate in building clearinghouse websites for many of the survey topics (Ex: “critical challenges”, “field specific solutions”, “key collaborative problem solving processes”, and working definitions of “right livelihood” and “moral compasses”) which can continue to aggregate contributions after the survey is over
- c) collaborating institutions will participate in creating an index of indicators (from the valuable input accumulated by ROMC surveys), which could be a most valuable guide to investors at all levels of society [The investments of time, energy, and money (the “votes”) that each of us make in the everyday circumstances of community life become the larger economy.]
- d) collaborating institutions would thus be on a fast track to pioneering cutting edge educational curriculum and educational experiences which are highly relevant to resolving the challenges of our times

And all of the educational resources created by an ROMC Survey Project: the free Ebook (of 30 selected responses to the survey); the website with all 300 responses, the clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; and input for building consensus on working definitions of “right livelihood” and “moral compasses”—all these resources can provide valuable starting points for a “constellations of initiatives” approach to collaborative problem solving at the local community level.

Initial surveys of people from around the world who are working in fields of activity associated with creating a peaceful and sustainable world will surely--

- a) inspire other similar surveys (many such surveys will be needed to carefully monitor and adapt to the unprecedented transition ahead)
- b) inspire similar surveys at the local community and regional level, which would lead into local community visioning/collaborative problem solving initiatives

Internationally focused ROMC Surveys, the resulting free Ebooks, and locally based ROMC Surveys can help local community residents appreciate the need for local Community Visioning Initiatives (or other collaborative problem solving/stakeholder engagement processes)—and many supporting Neighborhood Learning Centers—and provide key starting points for topics to cover in workshops at Neighborhood Learning Centers.

In addition to the specific advantages of a Recalibrating Our Moral Compass (ROMC) Survey Project, questionnaires and surveys in general--as a community building tool--can provide:

- a) the beginnings of a database of questions that can help build caring communities
- b) a starting point for creating preliminary surveys, as preparation for Community Visioning Initiatives (Example: Responses and summarized results from sending preliminary surveys to 150 key community leaders can provide
 - i) evidence from local leaders of the need for a re-assessment of current priorities
 - ii) an aid to mobilizing a high level of interest in the planned Community Visioning Initiative
 - ii) starting points for workshop topics at “Community Teaching and Learning Centers”)
- c) a focal point for community and individual self-examination [Example: “Quaker's often use what they call ‘queries’ as a focus for individual and collective meditation, consideration and prayer—(and for) guiding Quaker seekers in their search for greater love, truth, and insight into how to serve humanity and live lives that are consistent with their core values.”² (Two Quaker queries: "Do you seek employment consistent with your beliefs, and in service to society?"³ "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?"⁴)]
- d) a way to evaluate a Community Visioning process, so that the most valuable learning experiences can be shared with other communities.

“Recalibrating Our Moral Compasses Surveys”

Summary Statements: Organizations and communities of people often use questionnaires and surveys to identify problems and solutions, and to build consensus for collective action. Ongoing community and individual self-examination can encourage a high percentage of constructive thinking and constructive action during Community Visioning Initiatives—and help communities of people deliberately focus how they spend their time, energy and money so that these “investments” are consistent with their core values.

Related Fields of Activity—questionnaires, surveys, identifying problems and solutions, community self-awareness, building consensus, right livelihood, accelerating solution-oriented activity

Example Question for Discussion:

“Things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts

Please check the box which best corresponds to the way you view of the following statement:

There are countless numbers of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I believe it-- and there is much evidence to support it	I believe it-- and there is sufficient evidence to support it	I would like to believe it, but there isn't enough evidence to support it	It is difficult to believe it, with way things are going now	I don't believe it-- there is no evidence to support it

6. “Community Visioning Initiatives”

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.

The more comprehensive Community Visioning Initiatives require steering committees; preliminary surveys or assessments; workshops; task forces; and collaboration between many organizations, government agencies, businesses, and educational institutions—and seek to build up consensus in the community for specific goals and action plans by encouraging a high level of participation by all residents.

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)⁵ (*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.⁶ What this writer saw in the documentary was a way of revitalizing the sense of working together with our neighbors for the greater good, so that there would be an electrifying feeling about what going to happen next—a collective revitalization of the belief that many good things would be happening in the community, and that many people who lived in the same community would have a part in it.

This writer has created a [15 step outline](#)⁷ for a Community Visioning Initiative which would require 18 months to complete, and which has a primary focus of maximizing citizen participation in identifying challenges, and solution-oriented activity. [Note: while all links in the "15 Step" document (created in 2008) are out-of-date, the outline still has much to offer as a way to help readers visualize the potential of Community Visioning Initiatives.]

One of the special features of the 15 step outline is that it gives much emphasis to both job fairs and local currency as a way of minimizing "transformation unemployment"-- ["a special form of structural unemployment that can evolve as a result of profound changes in transformation countries"⁸]

a) the job fairs which come at the end of the Community Visioning Initiative process 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.

b) the introduction of a local currency (especially as payment to those who are unemployed)—for assisting with the implementing of a Community Visioning Initiative, and for assisting with workshops in Neighborhood Learning Centers supporting the Community Visioning Initiative—can begin a cycle of volunteer assistance, workshops, solution-oriented action plans, careful and deliberate investment by local residents, and new employment opportunities which can minimize upfront and overhead educational expenses, and maximize citizen employment in solution-oriented activity."

This Community Visioning Initiative approach to collaborative problem solving and community education described here—and reinforced by the details in the "[Chattanooga: A City with a Vision](#)" video documentary—emphasizes "asking for ideas"; personal and civic responsibility; maximizing citizen participation in identifying challenges, and in solution-oriented activity; giving people an opportunity to

become actively involved in a solution-charged environment, and minimizing the risk of “transformation unemployment”—and provides local residents with many new ways to encourage and support each other in the everyday circumstances of community life.

The four point “constellation of initiatives” approach to collaborative problem solving and community education [described in Section IV (p. 35-45) of the [CPCS Initiative Summary Paper](#) (85 pages; June, 2015, updated July, 2016)](which includes #5, #6, #7, and #13 in this “13 Step” paper) can assist with creating affordable education systems with numerous associated local learning networks; assist with outreach, partnership formation, project development, and service capacity for both existing (and forming) organizations and businesses; and will inevitably create increasing numbers of solution-oriented and sustainable jobs.

1000 time-intensive Community Visioning Initiatives, in communities around the world, would create an exponential increase in solution-oriented investment, an exponential increase in solution-oriented employment, and an exponential increase in our collective capacity to overcome the challenges of our times.

One of the keys to appreciating the value of Community Visioning Initiatives: such collaborative problem solving processes can help people “become stakeholders”, with the faith that as they do so, and become involved in the education at the level of Neighborhood Learning Centers (and “voting” on priority challenges and priority solutions), they will discover for themselves just how much we all need to be learning to so that we can be part of the solutions... and how much we really need to be on the same side, helping each other.

One very important advantage of Community Visioning Initiative model advocated by this writer is that it does not seek to “frontload” a specific issue-related agenda/insist on a preconceived set of goals. Organizers of collaborative problem solving processes who believe the unprecedented culture change that needs to happen will eventually happen, and the urgency and awareness that needs to come will come, would be focusing more on building a collaborative problem solving approach which people with many different backgrounds and agendas could trust and believe in... could trust and believe will make best use of the knowledge and skills each person has to contribute.

Many cities and towns in the United States have carried out visioning initiatives or strategic planning exercises (see “Google” results for the key words “community visioning”)—and many organizations specializing in stakeholder engagement have facilitated stakeholder engagement processes involving multiple stakeholders, and very complex issues. However, this writer does not know of any particular examples which are meant to be responses to most of the critical challenges identified in Section II. And this writer also does not know of any particular examples of time-intensive (even up to 18 months long) Community Visioning Initiatives which have given such emphasis to internationally and locally focused Recalibrating Our “Moral Compasses” Surveys, Neighborhood Learning Centers, and Neighbor to

Neighbor Community Education (NTNCE) Projects (associated with local newspapers) as a way of meeting the 25 point list in Section IV (see p. 31-34 in CPCS Initiative Summary Paper [“Recalibrating Our Moral Compasses: to resolve unprecedented challenges and discover our collective spiritual destiny”](#)). Surely, one of the reasons why there haven’t been more “constellation of initiatives” approaches to collaborative problem solving and community education created—which represent problem solving on a scale most of us have never known before—is that *the need for such a level of problem solving has not yet become a well-known fact.*

If many people could see and feel the practical value of carrying out the kind of collaborative problem solving and community education initiatives advocated for by this paper, such collaborative, solution-oriented activity could become a common experience... a common cultural tradition... a cultural tradition which can link many diverse communities of people together, in a fellowship of people working towards the greater good of the whole... and a cultural tradition which can help pass on to future generations the most treasured wisdom human beings have accumulated in more than 5,000 years of human history.

Estimated cost of community visioning initiatives--and cost comparisons

This writer offers a rough estimate of \$10 million to carry out 1 (one) Community Visioning Initiative of the kind he advocates for in this overview. Thus, 1000 Community Visioning Initiatives would cost about \$10 billion U.S dollars.

Here are 9 different ways of looking at where 10 billion dollars might come from, so that 1000 communities could carry out Community Visioning Initiatives.

[**Statistics from** the CPCS Initiative document [“Invitation Package for Possible Board of Advisors”](#) (589 pages, 3.6MB; **November, 2013**) (see p. xxi in Introduction, and source references from p. 502-505)]

- a) \$10 billion is only .005% of the \$207 trillion in personal wealth held by the richest 10 percent.
- b) \$10 billion is .07% of the \$14 trillion of “stranded carbon assets” on the books of publicly listed companies, private companies, state governments and sovereign wealth funds.
- c) \$10 billion is only .57% (a little more than half of 1%) of \$1,750 billion in worldwide military expenditures in 2012.
- d) \$10 billion is 1.8% of (est.) \$557 billion in worldwide advertising spending in 2012.

- e) \$10 billion is 2.4% of the \$419 billion of worldwide gambling revenues in 2011.
- f) \$10 billion is 6% of the \$162 billion people in the United States spent on beer, wine, and liquor in 2011.
- g) If 18% of cable TV subscribers in the United States unsubscribed from cable TV, they could re-direct that money to finance 1000 Community Visioning Initiatives.
- h) Companies marketing cigarettes in the United States could use that \$10 billion per year to fund the costs of implementing 1000 Community Visioning Initiatives.
- i) “Many hands make much work light.”—The result can be that there are countless “ways to earn a living” which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

[Note: There is a 68 page section titled “A Constellation of Initiatives Approach to Collaborative Problem Solving and Citizen Peacebuilding” in the Community Peacebuilding and Cultural Sustainability (CPCS) Initiative document [“Invitation Package for Possible Board of Advisors”](#) (Nov., 2013; 589 pages) which provides much more detail about the potential of Community Visioning Initiatives—and “constellation of initiatives” approaches to accelerating solution-oriented activity at this critical time.]

“Community Visioning Initiatives”

Summary Statement: Community Visioning Initiatives can help sort through information and commentary to identify local community specific priorities, and do so in a way that will help residents to realize how much they need to be learning so that they can be part of the solutions... and how much they really need to be on the same side, helping each other.

Related Fields of Activity: identifying challenges and solutions, building trust, developing civic skills

Example Question for Discussion:

The mission of a community visioning initiative (in the area where I am a resident)

Please consider this brief description of community visioning initiatives in general, and of Chattanooga “Vision 2000” [Chattanooga, Tennessee (USA)] in particular.

Community visioning initiatives have, in the past, been used most often for the purpose of maximizing citizen participation in the planning and development phases of community revitalization efforts. Community visioning initiatives can be described as a series of community meetings designed to facilitate the process of brainstorming ideas, organizing the ideas into goals, prioritizing the goals, and identifying doable steps. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that 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.⁵

Now consider the following statement:

“The mission of a community visioning initiative (in the area where I am a resident) should be to encourage 100% citizen involvement/participation in identifying, creating, and gathering together all ideas for collective effort that

- a) _____
- b) _____
- c) _____

and then, further, to organize these ideas into goals, identify doable steps associated with such goals... and then facilitate the development of a coalition of citizens with the necessary faith, resources, patience, and perseverance to work through the steps and realize the goals.”

Please fill in the blanks in the above statement.

7. “Neighborhood Learning Centers”

Neighborhood Learning Centers have the potential to be

- a) multi-purpose support centers for implementing Community Visioning Initiatives
- b) neighborhood meeting places and workshop center
- c) a critical part of a low cost lifelong learning education system (which would include questionnaires and surveys, neighborhood learning centers and neighborhood learning networks, and Community Visioning Initiatives)
- d) a critical part of making best use of the knowledge and abilities each of us has to exponentially accelerate solution-oriented activity at this time of unprecedented challenges

As a support center for Community Visioning Initiatives:

- a) Neighborhood Learning Centers would provide resources for meetings and workshops
- b) Neighborhood Learning Centers would be where residents go to “vote” (submit documents) in response to the five stages of a Community Visioning Initiative: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and developing solution action plans.

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

Everyone is involved when it comes to determining the markets which supply the “ways of earning a living”.

And yet...people who are not sufficiently informed about critical issues are everywhere, and they are investing their time, energy, and money—voting—all the time.

What if there needed to be a reversal of the urbanization trend, and a demographic shift from megacities to more ecologically sustainable and villages, towns, and small cities (with much more potential to achieve carbon neutral economies)? What kind of curriculum (in colleges, other learning institutions, and in Neighborhood Learning Centers) would be most appropriate to create the knowledge base and skill sets necessary to make such a transition?

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

The ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available.

The investments of time, energy, and money that each of us make in our everyday circumstances becomes the larger economy.

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. 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.

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. Citizens 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.”

And participating in such neighborhood workshops can be very affordable. Suppose there is a \$100 cost for a 2 hour workshop, with the recommended number of participants at 5-25 people. There could be a sliding scale which works as follows: if there are 5 participants for the 2 hour workshop, the cost would be \$20 for each participant; if there are 25 participants for the 2 hour workshop, the cost would be \$4 for each participant. An important part of cost accessibility is that as the number of participants goes up (towards a reasonable limit) the cost per participant would go down. In addition, local learning networks, organized at Neighborhood Learning Centers, can help neighbors share what they learned, so that workshop lessons reached the maximum number of residents.

If the goal is to resolve the unprecedented challenges ahead, then it would seem necessary to exponentially increase the number of actively engaged citizens—citizens who (thus) have a much more comprehensive sense of civic duty. It’s not like mobilizing for war, where there will be drill sergeants and basic training, but people should begin to realize: problem solving on a scale most of us have never known before means there is a lot of work to do.

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.

Neighborhood Learning Centers (continued)

“Community Journals”

“Community Journals”—provided in Neighborhood Learning Centers—can encourage handwritten and signed or printed and signed entries/contributions on any aspect of the Community Visioning process, the issues being explored by the Community Visioning process, and/or any subject of interest to a resident of the community where the “Community Journal” is located. Entries may be categorized according to topics, and may include comments, questions, suggestions, resource recommendations, links, etc. There may be as many as 5 copies of a “Community Journal” in each Neighborhood Learning Center.

“Neighborhood Learning Centers”

Summary Statement: Time-intensive Community Visioning Initiatives, supported by many Neighborhood Learning Centers, are one way people at the local community level can learn how to make wise choices about how they use their time, energy, and money... so that all the “little events” in the circumstances of everyday community life have a positive and cumulative effect on the challenges they have identified as priority challenges.

Related Fields of Activity: community centers, meeting places, affordable lifelong education, local learning networks, community revitalization, right livelihood

Example Question for Discussion:

Working Definitions for “Right Livelihood”

Consider what ways of earning a living you would identify as “right livelihood.”

Now imagine a local community resource guide relating to employment, apprenticeships, training, and volunteer opportunities association with “right livelihood.”

And further: imagine a committee commissioned to produce such a “right livelihood” resource guide.... And the individuals who make up the committee commissioned to produce such a resource guide....

- a) What background (qualifications, experiences, etc.) would you like such individuals to have?
- b) What local institutions would you consider most appropriate to commission such a resource guide, and oversee its production?

8. “Spiritually Responsible Investing”

The way we “invest” our time, energy, and money has a direct impact on the “ways of earning a living” that are available.

As J.C. Kumarappa expresses it in his book “Why the Village Movement?”:

“A buyer hardly realizes he owes any duties at all in his everyday transactions.”⁹ (And yet),
 “... 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.”¹⁰

But, as we ourselves well know, the task of inquiring into the moral or spiritual history of every article we buy (and, similarly, the task of inquiring into the consequences of our “investments” of time and energy) is becoming increasingly complex... and is, for most of us, simply beyond our capacity to accomplish.

This level of complexity in our everyday circumstances should not discourage us to the point of abdicating our roles as responsible stewards of our time, energy, and money—for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our “investments” of time, energy, and money into activities which are in accordance with our spiritual convictions or core values (as indicated by a full disclosure of information, which is readily available)—and which are in accordance with circles of activity that are closer to the community we live in [“The smaller the circumference, the more accurately can we gauge the results of our actions and (the) more conscientiously shall we be able to fulfil our obligations as trustees.”¹¹]

As a way of encouraging new exploration into the concept of “Spiritually Responsible Investing”, here are three propositions, and one definition. [Note: The following propositions and definition were first offered in the IPCR document [“Spiritually Responsible Investing: Integrating Spiritual Wisdom into the Everyday Circumstances of Community Life”](#) (March-April, 2007)] (confirmed May 4, 2017)

The first proposition is: There are countless numbers of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.

The second proposition is: The ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available.

The third proposition is: The most advanced societies are the ones which are successful at integrating spiritual wisdom into the everyday circumstances of community life.

And the one definition: Spiritually Responsible Investing can be defined as investments of time, energy, and money which increase our capacity to integrate spiritual wisdom into the everyday circumstances of community life.”

A Community Journal/Newsletter [a Neighbor to Neighbor Community Education (NTNCE) Project] (see Step #13) can contribute to the careful channeling of our “investments” of time, energy, and money by serving as a “clearinghouse” for “things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.”

And--

“If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked....”¹²

“... (The) more we realize the repercussions of our actions on our neighbours and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development.”¹³

Spiritually Responsible Investing (continued)

The Transition to More Solution-Oriented Employment--the example of Booker T. Washington

For those readers who do not know of Booker T. Washington, he was born into slavery, but by a remarkable struggle to gain the benefits of an education, he achieved such success at the Hampton Normal and Agricultural Institute (Hampton, Virginia). During his post graduate work, he was recommended by Hampton founder and president (former Union General Samuel C. Armstrong) to be the founder of an educational institution in Tuskegee, Alabama (in 1881).

(Note: This writer believes that the industrial education model followed at the beginnings of Tuskegee Normal and Industrial Institute, can be “reconfigured” to apply to ecovillage and sustainable community development—and that there are already many well developed model projects along these lines.)

Here are some of excerpts from Booker T. Washington's autobiography "Up From Slavery" (first published in 1901). Excerpts below are from an accessible for free online version of "Up From Slavery" (location of Table of Contents at <http://xroads.virginia.edu/~HYPER/WASHINGTON/toc.html>)

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

a) "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.

b) "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."

c) "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."

--From paragraph 4 in Chapter X "A Harder Task Than Making Bricks Without Straw"

a) "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.”

b) “Many white people who had had no contact with the school, and perhaps no sympathy with it, came to us to buy bricks because they found out that ours were good bricks. They discovered that we were supplying a real want in the community.”

--From paragraphs 8, 11 and 12) in Chapter X “A Harder Task Than Making Bricks Without Straw”

a) “When it came to brickmaking, their distaste for manual labour in connection with book education became especially manifest. It was not a pleasant task for one to stand in the mud-pit for hours, with the mud up to his knees. More than one man became disgusted and left the school...”

b) “...Brickmaking has now become such an important industry at the school that last season our students manufactured twelve hundred thousand of first-class bricks, of a quality suitable to be sold in any market. Aside from this, scores of young men have mastered the brickmaking trade - both the making of bricks by hand and by machinery - and are now engaged in this industry in many parts of the South.

c) “The making of these bricks taught me an important lesson in regard to the relations of the two races in the South. Many white people who had had no contact with the school, and perhaps no sympathy with it, came to us to buy bricks because they found out that ours were good bricks. They discovered that we were supplying a real want in the community. The making of these bricks caused many of the white residents of the neighbourhood to begin to feel that the education of the Negro was not making him worthless, but that in educating our students we were adding something to the wealth and comfort of the community. As the people of the neighbourhood came to us to buy bricks, we got acquainted with them; they traded with us and we with them. Our business interests became intermingled. We had something which they wanted; they had something which we wanted. This, in a large measure, helped to lay the foundation for the pleasant relations that have continued to exist between us and the white people in that section, and which now extend throughout the South.”

--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.”

Spiritually Responsible Investing (continued)

A Key Role for Philanthropy

Here also, it will be most appropriate to provide some inspiration relating to the key role which can be played by philanthropy, in both creating education systems, and in the “just transition” to more solution-oriented employment: (Note: Specifically, this writer believes that if there was anything resembling the kind of philanthropy described below directed to the support of Community Visioning Initiatives, there could be much momentum generated towards resolving the challenges of our times.)

Again, the work of Booker T. Washington (and of the philanthropists who recognized the value of the work he was doing) is most inspirational:

--From the Wikipedia webpage for “Booker T. Washington” at [http://en.wikipedia.org/wiki/Booker T. Washington](http://en.wikipedia.org/wiki/Booker_T._Washington) (note: current text at the Wikipedia webpage has apparently been revised, and is in some ways different from this version)

a) “Washington's philosophy and tireless work on education issues helped him enlist both the moral and substantial financial support of many major white philanthropists. He became friends with such self-made men as Standard Oil magnate Henry Huttleston Rogers; Sears, Roebuck and Company President Julius Rosenwald; and George Eastman, inventor and founder of Kodak. These individuals and many other wealthy men and women funded his causes, such as supporting Hampton and Tuskegee institutes. Each school was originally founded to produce teachers. However, graduates had often gone back to their local communities only to find precious few schools and educational resources to work with in the largely impoverished South.

b) “In 1912, Rosenwald provided funds for a pilot program involving six new small schools in rural Alabama, which were designed, constructed and opened in 1913 and 1914 and overseen by Tuskegee; the model proved successful. Rosenwald (then) established The Rosenwald Fund. The school building program was one of its largest programs. Using state-of-the-art architectural plans initially drawn by

professors at Tuskegee Institute, the Rosenwald Fund spent over four million dollars to help build 4,977 schools, 217 teachers' homes, and 163 shop buildings in 883 counties in 15 states, from Maryland to Texas. The Rosenwald Fund used a system of matching grants, and black communities raised more than \$4.7 million to aid the construction. These schools became known as Rosenwald Schools. The local schools were a source of much community pride and were of priceless value to African-American families when poverty and segregation limited their children's chances. By 1932, the facilities could accommodate one third of all African American children in Southern U.S. schools.”

“Spiritually Responsible Investing”

Summary Statement: Everyone is involved when it comes to determining the markets that supply the “ways of earning a living.”

Related Fields of Activity—village industries, alternative gifts, emergency humanitarian aid

Example Question for Discussion:

What goals receive the most significant “investments” of time, energy, and money--each month

Consider keeping a record of all of your “investments” of time, energy, and money for one month. And then, after one month, make a list of what goals receive the most significant “investments” of time, energy, and money—and rank each most significant, next most significant, etc., using 1 as most significant, 2 as next most significant, and so on.

9. “Ecological Sustainability/Permaculture/Ecovillages”

Consider: the increasing world population, and the increasing number of people who are consuming material goods and ecological services indiscriminately.¹⁴ Evidence is accumulating which suggests that “(the) planet’s ecological systems are on the verge of catastrophic change for which few societies are prepared.” A September, 2007 conference program [referenced here because of its helpful commentary “rooted in the same systemic problem” (see below)] focused on a “Triple Crisis,” a “convergence of three advancing conditions”¹⁵:

a) Planet-wide climate chaos and global warming; (“World carbon emissions must start to decline in only six years if humanity is to stand a chance of preventing dangerous global warming, a group of 20 Nobel prize-winning scientists, economists and writers declared today.”¹⁶) (from “The St. James Palace Memorandum”; May 28, 2009) (quotes from a number of sources are included for notes 15-18)

b) The end of the era of cheap energy (“peak oil”) (“The human community’s central task for the coming decades must be the undoing of its dependence on oil, coal, and natural gas in order to deal with the twin crises of resource depletion and climate chaos.”¹⁷)

c) The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.¹⁸

“All are rooted in the same systemic problem—massive overuse of fossil fuels and the Earth’s resources; all driven by an economic ideology of hyper growth and consumption that’s beyond the limits of the planet to sustain.”¹⁵

“The energy invested in a particular thing, during its life from cradle to grave, is called the ‘embodied energy’ of that object. The amount of embodied energy that an item contains depends on the technology used to create it (the origin of materials inputs, how they were created and transported, etc.), the nature of the production system, and the distance the item travels from inception to purchase.”¹⁹ “By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.”²⁰ “If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked...”²¹

Everyone is involved when it comes to determining the markets that supply the “ways of earning a living.” More and more people are coming to the realization that resolving the unprecedented challenges ahead will require problem solving on a scale most of us have never known before--and that there is an urgent need to restructure our economic systems and our education systems to respond to these challenges. Energy descent pathways, community visioning initiatives, “Neighborhood Learning Centers”, sister community relationships, spiritually responsible investing, peacebuilding, reconciliation, relocalization, green job training, permaculture, community supported agriculture, local currencies, ecovillages, accountability indicators, and community revitalization are among the many practical and appropriate responses to the challenges of our times.

Ecological Sustainability (continued)

Permaculture

--From “Introduction to Permaculture” section of the Permaculture Activist website at <http://www.permacultureactivist.net/intro/PcIntro.htm#Defined> (confirmed May 18, 2017)

a) “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.” [in “Permaculture Defined”, see #6 from a Bay Area Permaculture Group brochure, published in West Coast Permaculture News & Gossip and Sustainable Living Newsletter (Fall 1995)]

b) “The core of permaculture is design and the working relationships and connections between all things. Each component in a system performs multiple functions, and each function is supported by many elements.” [in “Permaculture Defined”, see #4 from Lee Barnes (former editor of Katuah Journal and Permaculture Connections), Waynesville, North Carolina]

c) “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.” (in “Characteristics of Permaculture”, see last paragraph)

--From the article “Energy and Permaculture” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see <http://www.permacultureactivist.net/articles/holmgren.htm>] (confirmed May 14, 2017)

a) “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 paragraph 4 in subsection titled “Agriculture and Forestry”)

b) “The transition from an unsustainable fossil fuel-based economy back to a solar-based (agriculture and forestry) economy will involve the application of the embodied energy that we inherit from industrial culture. This embodied energy is contained within a vast array of things, infrastructure, cultural processes and ideas, mostly inappropriately configured for the “solar” economy. It is the task of our age to take this great wealth, reconfigure it, and apply it to the development of sustainable systems.” (from paragraph 4 in subsection titled “Mollison”)

--From a Directory of Permaculture Projects Worldwide, at <https://permacultureglobal.org/projects> which lists 2365 projects.

Worldwide Permaculture Projects

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.”

Ecological Sustainability (continued)

Ecovillages

--From the “What is an Ecovillage?” webpage, at the Findhorn Ecovillage website (see <http://www.ecovillagefindhorn.com/whatis/what.php>) (confirmed May 18, 2017)

“On a global level there is an increasingly urgent need for positive models which demonstrate a viable, sustainable human and planetary future. Ecovillages address this need, looking at sustainability not only in environmental but also in social, economic and spiritual terms.” (first paragraph)

--From the brochure “The Findhorn Ecovillage: New Frontiers in Sustainability” (at <http://www.ecovillagefindhorn.com/docs/FF%20Eco%20brochure.pdf>) (confirmed May 18, 2017)

“The ecovillage model is a conscious response to the extremely complex problem of how to transform our human settlements, whether they be villages, towns or cities, into full-featured sustainable communities, harmlessly integrated into the natural environment.” (from the title page of the brochure)

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 providing solutions to human and social needs while at the same time working in partnership with the environment to offer an enhanced quality of life for all.” (from paragraph 2 in the “Findhorn Foundation” section of the brochure)

--From the webpage for the course "Applied Ecovillage Living: Co-creating a Regenerative Culture"
 Saturday 11th February to 10th March 2017- for 28 Day Course with optional 5th week by Craig Gibsone
 & Vera Franco (see <http://www.ecovillagefindhorn.com/ecovillageeducation/ecovillageexperience.php>)
 (confirmed May 18, 2017)

(from the bottom of the webpage)

"Findhorn Ecovillage is an ever-evolving, living demonstration of creative solutions for the future.

The largest single intentional community in the UK

Linking spiritual, social, ecological and economic domains

A pioneering ecovillage since 1985, receiving Best Practice designation from the United Nations Centre for Human Settlements (Habitat).

A major centre for holistic learning serving 9,000 visitors a year from over 50 countries

The Findhorn Foundation has one of the lowest recorded ecological footprints for any community in the industrialised world, just half the UK national average, and has birthed more than 50 businesses and social ventures in the local region.

"Over 60 ecologically benign buildings

Three wind turbines with a total capacity of 675 kW

A biological Living Machine sewage treatment system

Numerous solar water heating systems

Biomass boiler heating system total capacity of 250 kW

Comprehensive recycling and composting scheme

Published UK's first technical guide to ecological housing

Our own community currency and community investment fund

Is served by a car-sharing club that includes zero-emissions electric vehicles

"The Applied Ecovillage Living programme has institutional endorsement from UNITAR - United Nations Institute for Training and Research

50+ Years of Embodied Knowledge & Wisdom

"The Findhorn Foundation participates in the United Nations as a Non-Governmental Organisation, and is a partner of CIFAL Scotland, actively sharing our knowledge and experience of integrated and sustainable development."

(from the “You will learn” section of the webpage)

You will learn:

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

“Ecological Sustainability”

Summary Statement: More and more people are coming to the realization that resolving the unprecedented challenges ahead will require problem solving on a scale most of us have never known before--and that there is an urgent need to restructure our economic systems and our education systems to respond to these challenges.

Related Fields of Activity—world population awareness, carbon neutral economies, energy descent pathways, permaculture

Example Questions for Discussion:

a) Discriminating carefully about resource use—and still maintaining high quality of life

Many people seem to be worried that “the economy” will collapse if there is widespread movement from “consuming material goods and ecological resources indiscriminately” to “discriminating carefully about use of material goods and ecological resources” (one reason being the need to create carbon neutral economies). And yet many of the challenges of our times are very deeply rooted in cultural traditions, which suggest that it may require decades, generations, or even centuries to overcome such challenges. Surely, there will be work to do....

Please check the box below which best represents your view of the following statement:

“It is possible to create, support, and sustain communities which can minimize resource requirements, maintain ecological sustainability, maintain a high level of compassion for fellow human beings— and which represent what a significant majority of community residents surveyed would describe as a high quality of life.”

- | | | | | |
|--|--|--|---|---|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe it-- and
there is much
evidence to
support it | I believe it-- and
there is sufficient
evidence to
support it | I would like to
believe it, but there
isn't enough evidence
to support it | It is difficult to
believe it, with
way things are
going now | I don't believe it--
there is no evidence
to support it |

b) Curriculum Changes in Local Educational Institutions?

b1) Please check the appropriate box—and also offer comments if you wish—to indicate your level of agreement or disagreement with the following statement:

The curriculum in our local and regional educational institutions will _____ for our community to build the knowledge base and skill sets necessary to overcome the challenges of our times.

- | | | | | |
|---------------------------|------------------------------|--|-----------------------------|---------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| need to
be transformed | need to
be modified often | have different view--
or different way of
understanding our
present circumstances | need to
be modified some | be sufficient
as it is |

Your different view, or different way of understanding our present circumstances: _____

b2) Please use the scale below and, for each section below, indicate your level of agreement with the following statements:

Scale:

- (3) = high level of agreement
- (2) = moderate level of agreement
- (1) = low level of agreement
- (0) = do not agree with the statement

Creating the knowledge base, skill sets, and the compassion for our fellow human beings necessary to resolve the challenges of our times will require

- i) recognizing deficiencies in the knowledge base and skill sets of our communities as they are now
- ii) recognizing deficiencies in compassion for our fellow human beings
- iii) curriculum development “on the fly”
- iv) teacher training “on the fly”
- v) community centers which are neighborhood-friendly, and which provide ongoing workshops which are deliberately affordable
- vi) encouraging as much formal and informal meetings with other people in the local neighborhoods for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the result will include the building of a close-knit community of people with a healthy appreciation for each others strengths, and a well-developed capacity to resolve even the most difficult challenges.

Please use the space below for ways of completing the above statement “Creating the knowledge base...” which are not listed above, and which you would have the highest level of agreement with.

10. “Appropriate Technology”

About Appropriate Technology

--From the Wikipedia webpage for “Appropriate Technology” (at https://en.wikipedia.org/wiki/Appropriate_technology) (from the first three paragraphs) (confirmed May 20, 2017)

“Appropriate technology is an ideological movement (and its manifestations) encompassing technological choice and application that is small-scale, decentralized, labor-intensive, energy-efficient, environmentally sound, and locally autonomous. In some contexts, appropriate technology can be described as the simplest level of technology that can achieve the intended purpose, whereas in others, it can refer to engineering that takes adequate consideration of social and environmental ramifications.

“Well-known examples of appropriate technology applications include: bike and hand-powered water pumps (and other self-powered equipment), the universal nut sheller, self-contained solar lamps and streetlights, and passive solar building designs. The Wikipedia webpage for “Appropriate Technology” provides over 75 applications of appropriate technology in the categories of building and construction; water and sanitation; energy generation and uses; transportation; health care; food preparation and storage; and information and communication technologies.”

Two leaders in the field: Mahatma Gandhi, Paul Polak

--From the Wikipedia webpage for “Appropriate Technology” (at https://en.wikipedia.org/wiki/Appropriate_technology) (in the “Predecessors” and “Decline” subsections of the “History” section) (confirmed May 20, 2017)

“Indian ideological leader Mahatma Gandhi is often cited as the ‘father’ of the appropriate technology movement. Though the concept had not been given a name, Gandhi advocated for small, local and predominantly village-based technology to help India's villages become self-reliant. In 1925 Gandhi founded the All-India Spinners Association and in 1935 he retired from politics to form the All-India Village Industries Association [see also note #9 on p. 63 about J.C. Kumarappa’s (quoted in “Spiritually Responsible Investing”) work with Mahatma Gandhi. Both organizations focused on village-based technology similar to the future appropriate technology movement.

“A more free market-centric view has also begun to dominate the field. For example, Paul Polak, founder of International Development Enterprises (an organization that designs and manufactures products that follow the ideals of appropriate technology), declared appropriate technology dead in a 2010 blog post.

“Polak argues the ‘design for the other 90 percent’ movement has replaced appropriate technology. Growing out of the appropriate technology movement, designing for the other 90 percent advocates the creation of low-cost solutions for the 5.8 billion of the world's 6.8 billion population ‘who have little or no access to most of the products and services many of us take for granted.’”

Village Earth, Centre for Alternative Technology, D-Lab, International Development Innovators Network

About Village Earth

--From the homepage of Village Earth (at <http://www.villageearth.org/>) (confirmed May 19, 2017)

“Village Earth (originally called the Consortium for Sustainable Village-Based Development) offers an Appropriate Technology Library which “...contains the full text and images from over 1050 of the best books dealing with all areas of do-it-yourself technology.”

“Village Earth (originally called the Consortium for Sustainable Village-Based Development) helps reconnect communities to the resources that promote human well-being by enhancing social and political empowerment, community self-reliance and self-determination. We do this by strengthening intermediate and grassroots organizations through fiscal sponsorship, networking, training, research and advocacy.”

About Village Earth’s “Appropriate Technology Library

--From the webpage “Appropriate Technology Library” at the Village Earth website (see <http://www.villageearth.org/appropriate-technology/appropriate-technology-library>) (confirmed May 20, 2017)

a) “The 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, 2 DVDs or 28 CDs. The AT Library is currently in use in over 74 countries worldwide.”

b) “The new USB Edition contains book covers and metadata that can be synced with your favorite eBook reader using the included eBook management software (see image above).”

c) “The AT Library gives you all the benefits of a comprehensive appropriate technology library in the palm of your hand. 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 — too many uses to list!”

Subjects Covered in the Appropriate Technology library

- [Background Reading](#) – 22 Books
- [General References](#) – 52 Books
- [Local Self-Reliance](#) – 13 Books
- [Workshop](#) – 63 Books
- [Sustainable Agriculture](#) – 133 Books
- [Agricultural Tools](#) – 78 Books
- [Crop Preservation and Storage](#) – 35 Books
- [Forestry](#) – 34 Books
- [Aquaculture](#) – 18 Books
- [Water Supply and Sanitation](#) – 95 Books
- [Energy: General](#) – 26 Books
- [Energy: Improved Cookstoves](#) – 38 Books
- [Energy: Wind](#) – 40 Books
- [Energy: Water](#) – 42 Books
- [Energy: Solar](#) – 25 Books
- [Energy: Biogas](#) – 10 Books
- [Housing and Construction](#) – 80 Books
- [Transportation](#) – 40 Books
- [Health Care](#) – 45 Books
- [Science Teaching](#) – 6 Books
- [Nonformal Education](#) – 5 Books
- [Local Communication](#) – 19 Books
- [Small Enterprises and Cooperatives](#) – 34 Books
- [Beekeeping](#) – 9 Books
- [Small Industries](#) – 38 Books
- [Disaster Preparedness](#) – 23 Books

About Village Earth's "Appropriate Technology Sourcebook"

--From the webpage "Appropriate Technology Sourcebook" at the Village Earth website (see [From <http://www.villageearth.org/appropriate-technology/appropriate-technology-sourcebook>] (confirmed May 20, 2017)

a) "Welcome to the online edition of the Appropriate Technology Sourcebook which reviews over 1,150 of the best books on appropriate technology. Most of the books reviewed in the sourcebook are available as a collection in the AT Library on a USB Flash Drive or 2 DVDs available for sale from Village Earth.

b) "This is the online version of the latest edition guide to practical books on village and small community technology. Over 50,000 print copies of the previous editions have been used in more than 130 countries to find a wide range of published technical information that can be used by individuals and small groups. In the new edition, 1150 publications are reviewed, covering small water supply systems, renewable energy devices such as water mills and improved cook stoves, agricultural tools and implements, intensive gardening, nonformal education, small business management, transportation, small industries and other topics. The Sourcebook can also be used as the index for the Appropriate Technology Library on USB or DVD, which contains the complete text of 1050 books."

Centre for Alternative Technology

--From the "What Do We Do" section of the website for the Centre for Alternative Technology (at <https://content.cat.org.uk/index.php/about-cat-what-do-we-do>) (confirmed May 19, 2017)

"(The) Centre for Alternative Technology is an education and visitor centre demonstrating practical solutions for sustainability. We cover all aspects of green living: environmental building, eco-sanitation, woodland management, renewable energy, energy efficiency and organic growing."

Our Facilities

Our site is a unique and valuable practical demonstration centre, a living laboratory with an enormous range of live examples of sustainable solutions.

CAT has the largest range of installed renewable systems anywhere. These include:

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

We also have two reed bed systems, our own off-mains water supply, and extensive organic gardens.

In our day-to-day activities we:

Run a visitor centre which is open 7 days a week, with 7 acres of interactive displays.

Offer a free information service answering enquiries on all aspects of sustainable living.

Run a [graduate school](#) with a range of postgraduate degrees in environmental architecture and renewable energy.

Run residential and one-day [courses](#) for the general public, as well as more specialised courses for builders, engineers, electricians and plumbers.

Provide curriculum-based education to visiting schools, colleges and universities.

Host residential education trips for schools and colleges in our unique eco-cabins.

Carry out educational outreach work, including teacher training and school visits.

Publish books on key environmental issues – and their solutions.

Run a successful volunteer programmes for those that want to gain hands-on experience.

Have a growing network of supporter members who receive our quarterly magazine and an invite to our annual conference.

Provide an eco-shop and vegetarian restaurant on site. For those further afield, we also have a mail order service.

We also run or are involved with the following projects:

ZeroCarbonBritain – a series of research reports addressing scenarios for reducing the UK's emissions to zero in 20 years.

Coed Gwern – 15 acres of sustainably managed woodland, which is home to a range of courses, as well as being monitored and managed for biodiversity.

Dyfi Biosphere – the only UNESCO Biosphere in Wales.

To find out more why not [visit](#) our centre, or call our [information service](#).

D-Lab

--From the "About D-Lab" webpage at the D-Lab website (see <http://d-lab.mit.edu/about>) (confirmed May 20, 2017)

"MIT D-Lab works with people around the world to develop and advance collaborative approaches and practical solutions to global poverty challenges.

"The program's mission is pursued through interdisciplinary courses, research in collaboration with global partners, technology development, and community initiatives — all of which emphasize experiential learning, real-world projects, community-led development, and scalability.

"Founded in 2002 by Amy Smith, Senior Lecturer in Mechanical Engineering, D-Lab has developed a range of technologies and processes, including community watertesting and treatment systems, human-powered agricultural processing machines, medical and assistive devices for global health, and clean-burning cooking fuels made from waste.

"D-Lab classes, research groups, and programs are connected to communities around the world in countries including Botswana, Brazil, Colombia, El Salvador, Ghana, Guatemala, India, Indonesia, Haiti, Ghana, Mali, Morocco, Nicaragua, Pakistan, Peru, Philippines, Tanzania, Uganda, Zambia, and others.

"D-Lab research including needs assessment, market research, product evaluations, and sector-specific applied research, cuts across all programs. Undergraduates, graduate students, and research scientists are all engaged in applied research projects. D-Lab research groups, initiatives and resources include the following:

- Biomass Fuel & Cookstoves
- Comprehensive Initiative on Technology Evaluation
- Developing World Mobility
- Lean Research
- Local Innovation
- Mobile Technology
- Off-Grid Energy"

International Development Innovators Network (IDIN)

--From the homepage of International Development Innovators Network (at <http://www.idin.org/>) (confirmed May 20, 2017)

“We empower a diverse, global network of innovators to design, develop, and disseminate low-cost technologies to improve the lives of people living in poverty.”

--From the “About D-Lab” webpage at the D-Lab website (see <http://d-lab.mit.edu/about>) (confirmed May 20, 2017)

“Through design summits, innovation centers, business incubators, and a growing network of over 800 innovators in 61 countries, the International Development Innovators Network (IDIN) seeks to create low-cost, high-impact technologies and ventures, while simultaneously documenting and evaluating approaches to international development that value local ingenuity and innovation.”

“Appropriate Technology”

Summary Statement: “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 — too many uses to list!” [repeated from “Appropriate Technology Library” note c) on p. 37]

Related Fields of Activity--(local self-reliance)--building and construction; water and sanitation; energy generation and uses; transportation; health care; food preparation and storage; and information and communication technologies

Example Question for Discussion:

Discriminating carefully about resource use—and still maintaining high quality of life

(question repeated for emphasis)

Please check the box below which best represents your view of the following statement:

“It is possible to create, support, and sustain communities which can minimize resource requirements, maintain ecological sustainability, maintain a high level of compassion for fellow human beings— and which represent what a significant majority of community residents surveyed would describe as a high quality of life.”

- | | | | | |
|--|--|--|---|---|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe it-- and
there is much
evidence to
support it | I believe it-- and
there is sufficient
evidence to
support it | I would like to
believe it, but there
isn't enough evidence
to support it | It is difficult to
believe it, with
way things are
going now | I don't believe it--
there is no evidence
to support it |

11. “Food Sovereignty/Food Waste/Obesity/Local Food Councils/Community Supported Agriculture”

About Food Sovereignty

--From the “Organization” webpage (“The International Peasant’s Voice”) at the website for Via Campesina (at <https://viacampesina.org/en/index.php/organisation-mainmenu-44>) (see Section 4 “Defending Food Sovereignty”) (confirmed May 19, 2017)

a) “Via Campesina launched the idea of “Food Sovereignty” at the World Food Summit in 1996. This idea has now grown into a global people's movement carried by a large diversity of social sectors such as the urban poor, environmental and consumer groups, women associations, fisher-folks, pastoralists and many others. It is also recognized by several institutions and governments.

b) “Food sovereignty is the right of peoples to healthy and culturally appropriate food produced through sustainable methods and their right to define their own food and agriculture systems. It develops a model of small scale sustainable production benefiting communities and their environment. It puts the aspirations, needs and livelihoods of those who produce, distribute and consume food at the heart of food systems and policies rather than the demands of markets and corporations.

c) “Food sovereignty prioritizes local food production and consumption. It gives a country the right to protect its local producers from cheap imports and to control production. It ensures that the rights to

use and manage lands, territories, water, seeds, livestock and biodiversity are in the hands of those who produce food and not of the corporate sector. Therefore the implementation of genuine agrarian reform is one of the top priorities of the farmer's movement.

d) "Food sovereignty now appears as one of the most powerful response to the current food, poverty and climate crises.

--From article (10 May 2013) "It's time to make the global food system work for smallholders" at the website of FairTrade International (see <https://www.fairtrade.net/new/latest-news/single-view/article/its-time-to-make-the-global-food-system-work-for-smallholders.html>) (confirmed May 20, 2017)

"Seventy percent of the world's food is produced by 500 million smallholder farmers; this group also represents half of the world's hungry people."

Whose Food System Is It?

--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. 53 and p. 55) (confirmed May 20, 2017)

a) "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."

b) "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).

c) “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.

d) “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 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.

--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. 38-39) (confirmed May 20, 2017)

a) “‘Food sovereignty’ is an alternative paradigm for food, fisheries, agriculture, pastoralism and forest use that is emerging (as a) citizens’ response to the multiple social and environmental crises induced by modern food systems everywhere.”

b) “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).

c) *“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).”*

About Food Waste

--From the “Key facts on food loss and waste you should know!” webpage at the website of the Food and Agriculture Organization (FAO) of the United Nations (see <http://www.fao.org/save-food/resources/keyfindings/en/>) (confirmed May 20, 2017)

- a) “Roughly one third of the food produced in the world for human consumption every year — approximately 1.3 billion tonnes — gets lost or wasted.
- b) “Food losses and waste amounts to roughly US\$ 680 billion in industrialized countries and US\$ 310 billion in developing countries.
- c) “Industrialized and developing countries dissipate roughly the same quantities of food — respectively 670 and 630 million tonnes.
- d) “Fruits and vegetables, plus roots and tubers have the highest wastage rates of any food.
- e) “Global quantitative food losses and waste per year are roughly 30% for cereals, 40-50% for root crops, fruits and vegetables, 20% for oil seeds, meat and dairy plus 35% for fish.
- f) “Every year, consumers in rich countries waste almost as much food (222 million tonnes) as the entire net food production of sub-Saharan Africa (230 million tonnes).”

--From Press Release (August 13, 2002) "Londoners Running Up Massive Debt on Earth's Resources" at www.citylimitslondon.com/city_limits_press_release.htm] (Confirmed May 19, 2017)

"Forty one per cent of the Ecological Footprint (2.80 gha) is accounted for by the food Londoners eat....In total, London consumes 6.9 million tonnes of food (per year), more than three quarters of which is imported. London throws away 560,000 tonnes of food (per year) as waste."

--From article "Food Waste Is Becoming Serious Economic and Environmental Issue, Report Says" by Ron Nixon in the New York Times newspaper (February 25, 2015) (see https://www.nytimes.com/2015/02/26/us/food-waste-is-becoming-serious-economic-and-environmental-issue-report-says.html?_r=0) (see paragraphs 6 and 10) (confirmed May 19, 2017)

a) "The food discarded by retailers and consumers in the most developed countries would be more than enough to feed all of the world's 870 million hungry people, according to the Food and Agriculture Organization of the United Nations."

b) "Most food waste is thrown away in landfills, where it decomposes and emits methane, a potent greenhouse gas. Globally, it creates 3.3 billion metric tons of greenhouse gases annually, about 7 percent of the total emissions, according to the report."

--From article "Montgomery County researches plan to redistribute unused food to hungry" by Rebecca Cohen (published October 9, 2012 in the Washington Post (at http://www.washingtonpost.com/local/montgomery-county-researches-plan-to-redistribute-unused-food-to-hungry/2012/10/09/831d0ee0-1252-11e2-a16b-2c110031514a_story.html) (in paragraph 1) (confirmed May 19, 2017)

"Supermarkets, restaurants and other nonresidential establishments in Montgomery County throw away 96 million pounds of food a year."

Obesity

--[From the Wikipedia webpage for "Epidemiology of Obesity" (paragraphs 1-3) (at http://en.wikipedia.org/wiki/Epidemiology_of_obesity] (confirmed May 20, 2017)

"... in 1997 the World Health Organization (WHO) formally recognized obesity as a global epidemic."

“In 2013, an estimated 2.1 billion adults were overweight as compared with 857 million in 1980.”

“Once considered a problem only of high-income countries, obesity rates are rising worldwide. These increases have been seen most in urban settings”

--From “The Data” webpage, at the Food Tank website (see <http://foodtank.org/the-data>) (confirmed October 19, 2013)

“65 percent of the world’s population live in countries where overweight and obesity kills more people than underweight and malnutrition.”

--From HBO Series: “The Weight of the Nation: Confronting the Obesity Epidemic” (Part 4: Challenges; 1 hour and 8 minutes) (4 part series) (from paragraph 6 of text overview of Part 4) (at <http://theweightofthenation.hbo.com/films/main-films/Challenges>) (confirmed June 15, 2016)

[Special Note: Highly Recommended--Highlights from video “The Weight of the Nation: Confronting the

Obesity Epidemic” (*Part 4: Challenges*)(Highlights: 16:00—20:35 The modern food industry—and automated society—has caused changes in our lifestyle)

“One of the main reasons Americans eat as poorly as we do may be the ubiquity of low-priced, unhealthy foods and their promotion - not only everywhere, but at all times of day. From the processed food sold in grocery stores to the prepared food sold in fast food restaurants, we are surrounded with tempting options that aren’t good for us.”

Local Food Policy Councils

--From Food First Policy Brief #19 “Cutting Through the Red Tape: A Resource Guide for Local Food Policy Practitioners and Organizers” by Beth Sanders, MPH Intern, Food First/Institute for Food and Development Policy and Annie Shattuck Research Fellow, Food First/Institute for Food and Development Policy December 2011 (at https://foodfirst.org/wp-content/uploads/2013/12/PB19-Cutting_Through_the_Red_Tape.pdf) (p. 1, paragraphs 1-4)(all Policy Briefs accessible for free download) (confirmed May 20, 2017)

a) “Efforts to create a fair and sustainable food system are underway across the U.S. While large-scale policy change at the national level has failed to adequately address growing hunger, diet-related disease, economic inequality and structural racism in the food system, many local initiatives are gaining ground

on these issues. Increasingly, the food system is seen as an engine for local economic development and community health, as well as a platform for social justice.

b) “Levers of change exist in municipal and county governments around the U.S. Community organizations are using local policy to develop a better food system through farm to school programs, local business incubation and food policy councils—citizen advisory boards to city and state governments. This document is a collection of resources for local food policy assembled from groups across the U.S. Many organizations, both local and national in scope, have developed tools, informational resources, or successful model policies that support an integrated, sustainable and equitable food system at the city or regional level. We have collected a sample of those experiences and resources to provide community advocates with practical tools and ideas for creating local food policy change.

c) “Long-time activist and expert on food policy councils, Mark Winne describes local food policy as ‘the actions and in-actions by government that influences the supply, quality, price, production, distribution and consumption of food....what government doesn’t do, whether by design or neglect, is as much a policy as a specific action like a city regulation that prescribes the location of farmers markets or a state statute that protects farmland.’

d) “What local governments do or do not do can make or break community efforts at food system change. Local policy changes are multiplying around the country as innovative food policies focus on issues ranging from reducing waste to increasing the accessibility of fresh food in under-served communities. The advocates and policy makers engaged in this movement hail from a variety of backgrounds, such as anti-hunger, labor and social justice activists; sustainability, public health and city planning experts; or farmers, restaurateurs, chefs, nutritionists and schools.”

--From press release “MAINE TOWN PASSES LANDMARK LOCAL FOOD ORDINANCE” at the website “Food For Maine’s Future” (paragraph 1)(see <http://savingseeds.wordpress.com/2011/03/07/maine-town-passes-landmark-local-food-ordinance/>) (confirmed May 20, 2017)

FOR IMMEDIATE RELEASE

March 7, 2011

MAINE TOWN PASSES LANDMARK LOCAL FOOD ORDINANCE

Sedgwick becomes first town in Maine to adopt protections

SEDGWICK, MAINE – “On Saturday, March 5, residents of a small coastal town in Maine voted unanimously to adopt the Local Food and Self-Governance Ordinance, setting a precedent for other towns looking to preserve small-scale farming and food processing. Sedgwick, located on the Blue Hill Peninsula in Western Hancock County, became the first town in Maine, and perhaps the nation, to

exempt direct farm sales from state and federal licensing and inspection. The ordinance also exempts foods made in the home kitchen, similar to the Michigan Cottage Food Law passed last year, but without caps on gross sales or restrictions on types of exempt foods.”

--From Template for Local Food Ordinances in Maine (at <http://savingseeds.files.wordpress.com/2011/03/localfoodlocalrules-ordinance-template.pdf>) (confirmed May 20, 2017)

Section 3. Preamble and Purpose. (excerpt)

“We the People of the Town of (name of town), (name of county) County, Maine have the right to produce, process, sell, purchase and consume local foods thus promoting self-reliance, the preservation of family farms, and local food traditions. We recognize that family farms, sustainable agricultural practices, and food processing by individuals, families and non-corporate entities offers stability to our rural way of life by enhancing the economic, environmental and social wealth of our community. As such, our right to a local food system requires us to assert our inherent right to self-government. We recognize the authority to protect that right as belonging to the Town of (name of town) .

“We have faith in our citizens’ ability to educate themselves and make informed decisions. We hold that federal and state regulations impede local food production and constitute a usurpation of our citizens’ right to foods of their choice. We support food that fundamentally respects human dignity and health, nourishes individuals and the community, and sustains producers, processors and the environment. We are therefore duty bound under the Constitution of the State of Maine to protect and promote unimpeded access to local foods.”

Community Supported Agriculture

From the homepage of “Local Harvest” (Real Food, Real Farmers, Real Community) (at <http://www.localharvest.org/csa/>) (confirmed May 19, 2017)

“For over 25 years, Community Supported Agriculture (CSA) has become a popular way for consumers to buy local, seasonal food directly from a farmer.

“Here are the basics: a farmer offers a certain number of ‘shares’ to the public. Typically the share consists of a box of vegetables, but other farm products may be included. Interested consumers purchase a share (aka a ‘membership’ or a ‘subscription’) and in return receive a box (bag, basket) of seasonal produce each week throughout the farming season.

“This arrangement creates several rewards for both the farmer and the consumer. In brief...

Advantages for farmers:

- a) Get to spend time marketing the food early in the year, before their 16 hour days in the field begin
- b) Receive payment early in the season, which helps with the farm's cash flow
- c) Have an opportunity to get to know the people who eat the food they grow

Advantages for consumers:

- a) Eat ultra-fresh food, with all the flavor and vitamin benefits
- b) Get exposed to new vegetables and new ways of cooking
- c) Usually get to visit the farm at least once a season
- d) Find that kids typically favor food from "their" farm--even veggies they've never been known to eat
- e) Develop a relationship with the farmer who grows their food and learn more about how food is grown

“It's a simple enough idea, but its impact has been profound. Tens of thousands of families have joined CSAs, and in some areas of the country there is more demand than there are CSA farms to fill it. The government does not track CSAs, so there is no official count of how many CSAs there are in the U.S.. LocalHarvest has the most comprehensive directory of CSA farms, with over 4,000 listed in our grassroots database.”

“Food Sovereignty/Food Waste/Local Food Councils/Community Supported Agriculture”

Summary Statement: “Many organizations, both local and national in scope, have developed tools, informational resources, or successful model policies that support an integrated, sustainable and equitable food system at the city or regional level.” [from section “About Local Food Policy Councils” b) on p. 40]

Related Fields of Activity—agrarian reform, agroforestry, alleviating hunger, community gardens, edible schoolyards, fair trade, food co-ops, organic farming, urban agriculture

Question for Discussion:

Faith in citizens’ ability to educate themselves

Consider the Local Food Ordinance passed by Sedgwick, Maine (see p. 46-47 above).

Especially consider the following: “We have faith in our citizens’ ability to educate themselves and make informed decisions.”

Question: How much faith do you have in the people in your community, and their ability to educate themselves and make informed decisions?

12. “Local Currency”

The Purpose of a Local Currency

“The purpose of a local currency is to function on a local scale the same way that national currencies have functioned on a national scale--building the local economy by maximizing circulation of trade within a defined region.” (source was at Berkshares website, but quote no longer there)

--From the “What are Berkshares?” subsection of the Berkshares website (at http://www.berkshares.org/what_are_berkshares) (in paragraph 2) (confirmed May 19, 2017)

“Commonplace during the early 1900s, 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.”

About Berkshares

--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 5)(confirmed May 19, 2017)

“BerkShares are a local currency for the Berkshire region of Massachusetts. Dubbed a "great economic experiment" by the *New York Times*, BerkShares are a tool for community empowerment, enabling merchants and consumers to plant the seeds for an alternative economic future for their communities. Launched in the fall of 2006, BerkShares had a robust initiation, with over one million BerkShares circulated in the first nine months and over 4.3 million to date. Currently, more than four hundred businesses have signed up to accept the currency. Five different banks have partnered with BerkShares, with a total of thirteen branch offices now serving as exchange stations.”

--From the Wikipedia webpage for Berkshares (at <https://en.wikipedia.org/wiki/BerkShares>)(in the "Purpose" section)(confirmed May 19, 2017)

"The BerkShares program seeks to foster collaboration among producers, retail businesses, non-profit organizations, service providers and consumers. It is an attempt to strengthen the local economy. The program also seeks to increase public awareness of the importance of local economies and to foster optimism for the prospect of gaining local economic self-sufficiency.

"The project seeks to assure that a high percentage of each dollar spent will remain circulating in the community. This increase in community capital creates a positive environment for new entrepreneurial ventures.[citation needed] It is hoped that new businesses sprouting from the resulting local generation of wealth will replace imported goods with locally produced items, which are more environmentally sustainable in that they do not need to be shipped over vast distances by the use of fossil fuels."

--From the "What are Berkshares?" subsection of the Berkshares website (at http://www.berkshares.org/what_are_berkshares) (paragraph 4)(confirmed May 19, 2017)

"The members of BerkShares, Inc. envision a diverse and resilient regional economy that supports and prioritizes responsible production and consumption, wherein community members rely on the land and each other to fulfill the basic needs of food, culture, clothing, shelter, and energy."

About the Bristol Pound

--From the "What is the Bristol Pound?" webpage at the website for the Bristol Pound (see <https://bristolpound.org/what>)(in the section "Key Facts") (confirmed May 19, 2017)

Key Facts

"Bristol Pounds are purchased for sterling and can be spent with business members. See our [Business Directory](#) for where you can spend Bristol Pounds*

Bristol Pounds are spent just like pounds sterling with £B1 equal in value to £1 sterling.

Each Bristol Pound is backed pound for pound by sterling deposits, so taking part incurs no more financial risk than is generally the case when depositing money with an authorised and regulated institution.

The Bristol Pound is a complementary currency, designed to work alongside sterling, not replace it.

Business accounts are available to traders that are independently owned and based in or around Bristol.

Anyone can pay with or accept printed Bristol Pounds.

The Bristol Pound is not legal tender and so accepting Bristol Pounds is voluntary.

Printed Bristol Pounds are printed by specialist printers, incorporating eight security features.

All Bristol Pound systems are very secure. Money can only be taken out of the system by registered account holders.”

Local Multiplier Effect with the Bristol Pound

--From the Wikipedia webpage for the Bristol Pound (see https://en.wikipedia.org/wiki/Bristol_Pound) (in the Local Multiplier Effect section)(confirmed May 19, 2017)

“If a person spends Bristol Pounds at a local shop, the owner of this shop can respend them by using them to buy supplies from another local business, pay local taxes (Business Rates or Council Tax) to Bristol City Council. The business can for instance use their Bristol Pounds to pay a farmer in the Avon area for fresh fruit and vegetables. This farmer can pay a local architect, which accepts Bristol Pounds, to renovate a part of his farm, and so on. In this way money keeps on circulating locally to benefit local independent businesses in the area; this is called the local multiplier effect. If the person had spent Sterling Pounds at a supermarket chain instead, for example, more than 80% of their money would have left the area almost immediately. Use of a local currency thus increases cash flow between independent businesses and stimulates local employment and sustainable local economic development.

“Using a local currency not only stimulates the local economy, but also creates stronger bonds within the community by increasing social capital. Moreover, buying locally decreases emissions through reduced transportation externalities. Generally, internal trade through the use of complementary currencies is a resilience strategy, which reduces the impact of national economic crises and dependency on international trade (such as fossil fuels, food, etc.) by enhancing self-sufficiency.

Finally, the use of a local currency increases the awareness of the impact of one’s economic activity. Bristol Pound contributed to Bristol being awarded the title of European Green Capital 2015.

Development Support

--From the "Local Currency Resources" webpage at the website for Berkshares, Inc (see <http://berkshares.org/resources>) (confirmed May 20, 2017)

"The Schumacher Center for a New Economics has been an innovator for over 30 years in the issuing of place-based non-profit currencies. The Local Currency section of their website is a resource for people interested in building local currencies in their own region." (see <http://www.centerforneweconomics.org/content/local-currencies> for resources)

--From the subsection "Local Currency Archives", in the Local Currency section of the website for the Schumacher Center for a New Economics (at <http://www.centerforneweconomics.org/content/local-currencies>) (confirmed May 19, 2017)

Local Currency Archives

"The only collection of its kind in North America, the Local Currency Archives contain a wide variety of materials gathered from over fifty different alternative currency projects around the globe. The collection represents the work of hundreds of community activists and leaders in the field such as Paul Glover of Ithaca HOURS and Thomas Greco of Tucson Traders. An invaluable tool for both researchers and citizen activists, the LC Archives make possible the comparative study of various currency models such as TimeBanking, barter systems, and HOURS. Perhaps most importantly, the internal documents, newsletters, and correspondence contained within the archives chronicle the efforts, trials and tactics of those working to bring economic exchange back under regional and community control."

--From article "Bristol pound is just one example of what local currencies can achieve: councils in the UK and around the world are starting to recognise how local currencies keep money in their areas" by John Rogers (June 17, 2013) in the Guardian online (at <https://www.theguardian.com/local-government-network/2013/jun/17/bristol-pound-local-currencies>) (paragraph 10)(confirmed May 19, 2017)

"A lot of the pioneering work has already been done. The New Economics Foundation, Tudor Trust, Doen Foundation and Qoin have supported the Brixton and Bristol Pound teams to develop the technology for both e-payments and for circulating notes with full security features."

Local Currency for Volunteers Assisting with Community Visioning Initiatives (by Stefan Pasti, from CPCS Initiative documents)

The job fairs which come at the end of the Community Visioning Initiative process 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.

One possible addition to this kind of citizen participation approach can be that people (especially unemployed people) who deliberately direct their investments of time, energy, and money towards assisting the Community Visioning process—and supporting and sustaining the solutions identified by the Community Visioning Initiative—could receive, as encouragement, local currency. Such local currency can, in its turn, be spent in ways which are particularly helpful to building stable and sustainable local economies.

Thus, the introduction of local currency (especially as payment to those who are unemployed)—for assisting with a Community Visioning Initiative, and workshops in Community Teaching and Learning Center supporting the Community Visioning Initiative—can begin a cycle of volunteer assistance, workshops, solution-oriented action plans, careful and deliberate investment by local residents, and new employment opportunities that can minimize upfront and overhead educational expenses, and maximize citizen employment in solution-oriented activity.

All of the above described activities—job fairs, facilitating new employment opportunities, residents volunteering time, energy, and money towards solution-oriented activity, receiving local currency, and spending local currency, etc—can be benefit from resources and meetings at Neighborhood Learning Centers.

Workshops Paid For With Local Currency (by Stefan Pasti, from CPCS Initiative documents)

It is possible to imagine workshops being offered at a rate of \$100 for a 2 hour workshop (Note: This example is scaled for readers in the United States—cost and currency would vary according to the country participating), with the number of teachers and participants varying. An important part of cost accessibility is that as the number of participants goes up (towards a reasonable limit) the cost per participant would go down. Thus, if there were two teachers and 25 participants for a two hour workshop, the participants would only pay \$4 each, and the teachers would earn \$50 each. (And even the \$4 cost to the participants could be paid in “local currency”, if there was a process by which residents could earn “local currency” by making “solution-appropriate” investments of time, energy, and money in their local community.)

“Local Currency”

Summary Statement--“The members of BerkShares, Inc. envision a diverse and resilient regional economy that supports and prioritizes responsible production and consumption, wherein community members rely on the land and each other to fulfill the basic needs of food, culture, clothing, shelter, and energy.” (from paragraph 4 on p. 44 of this document)

Related Fields of Activity—community banks, community economics, community revitalization, community supported manufacturing, community supported agriculture, cottage industries, microfinance, slow money, LETS (Local Exchange Trading System), time dollars, local stock markets

Example Question for Discussion--

Preferred Provider of Goods, Services, etc

Who would you identify as your “preferred provider” in the following areas of life in your community?

[Note: To realize the benefits of this question, it will be sufficient to answer with what first comes to mind for as many categories as you can.]

Building Construction	Health Care
Building Supplies	Home Furnishings
Clothes Manufacturer	Home Repair
Communication Services	Information Services
Disaster Relief	Recycling
Education System Development	Religious, Spiritual, and Moral Instruction
Emergency Health Care	Road Building, Maintenance, and Repair
Energy Production and Distribution	Shoemaker
Food Distribution	Teachers/Educators
Food Processing	Transportation
Food Production	Waste Treatment and Disposal
Government	Water Purification and Distribution

a) Considering this group of people as a whole, how well do you know the people who you think of as your “preferred providers” in these areas of your community life? (Please check the appropriate box below to indicate your answer).

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
closely connected-- many personal relationships	closely connected in some ways	only slightly connected-- very few personal relationships	solely as service providers

b) Is the way your “preferred providers” (as a whole) carry out their responsibilities consistent with your idea of “things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts in your community and region—and in other parts of the world?” (Please check the appropriate box below to indicate your answer).

most of the time
 in some ways
 not very often
 almost never

13. “Neighbor to Neighbor Community Education (NTNCE) Projects in Local Newspapers”

The Neighbor to Neighbor Community Education (NTNCE) Project 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”.

Why is a Neighbor to Neighbor Community Education (NTNCE) Project Needed?

Consider the following quoted passages: [From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey (1916)]:

“... it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence on mental habitudes.... Every society gets encumbered with what is trivial, with dead wood from the past, and with what is positively perverse. The school has the duty of omitting such things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of the best. As a society becomes more enlightened, it realizes that it is

responsible not to transmit and conserve the whole of its existing achievements, but only such as to make for a better future society. The school is its chief agency for the accomplishment of this end.” [From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey (1916)]²³

“... 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 Report (1945)]²⁴

The passage by Mr. Dewey suggests that enlightened societies should recognize their social responsibilities to identify, preserve, and transmit only those cultural “building blocks” which contribute to “making a better future society”. And that “the school is its chief agency for the accomplishment of this end”.

However, we now live in the most complex cultural landscapes ever created on Planet Earth. The world we live in now is profoundly different from what the world was like when Mr. Dewey wrote the above passage (1916).

Widespread access to the search engines on the Internet; Wikipedia; YouTube; Social Media (Facebook, Twitter, etc.); professional networks, etc. on Ning Platforms; iPhones and iPads; television networks; cable networks; newspapers; and radios mean that however carefully schools--and other educational institutions—attend to their social responsibilities, there are countless ways in which unworthy features of our complex world can counteract, rather than reinforce, important educational goals.

It is in such a context--in the most complex cultural landscapes ever created--that the Neighbor to Neighbor Community Education (NTNCE) Project suggests there is a profound need for not just schools (and other educational institutions)—but all citizens—to recognize their social responsibilities to identify and reinforce only those cultural “building blocks” which help create and support commonly agreed upon definitions of “the greater good”.

While there is no financial compensation for local residents who contribute personal experience stories, etc. to the Neighbor to Neighbor Community Education (NTNCE) section of a local newspaper, there is the possibility that many people will see how initial contributions to the section could inspire more and more contributions--

--and thus result in highlighting and accumulating countless numbers of experiences, information, and resources which make positive contributions to important community goals.

Further, it seems possible that many people can understand making such contributions to their local newspapers to be a part of the civic and social responsibilities that come with being a part of the community. Thus, rather than confining our definition of civic duty to voting in elections, or to contributing to the service work of one organization (important as such civic duty and community service work is), many people may--as a result of the NTNCE Project--come to the realization that even the smallest events in everyday community life can be positive contributions to:

- 1) the education goals of the local public school system
- 2) increasing consensus on a local specific, commonly agreed upon, and revitalized "moral compass"
- 3) the greater good of all residents in the local community and region

The Neighbor to Neighbor Community Education (NTNCE) Project did outreach in May, 2015 to seek out managing editors, publishers, and whole communities who would like to be among the pioneers experimenting with this new approach to the community service role of "newspapers".¹¹

Opportunities for Local Newspapers to Support Community Visioning Initiatives

There are many opportunities for local newspapers to contribute very valuable community services in the planning, implementation, evaluation, and follow up stages associated with Community Visioning Initiatives. Here is a list of some of the community services local newspapers could contribute:

- a) provide information about the potential of Community Visioning Initiatives
- b) advocate for the implementation of Community Visioning Initiatives
- c) be directly involved in making Preliminary Surveys accessible, provide in-depth coverage of the response compilation process to assure credibility, and provide a variety of summary and analysis of the responses
- d) provide ongoing public access to details of each stage of the Community Visioning process
- e) provide ongoing public access to details of workshops and other educational experiences at "Community Teaching and Learning Centers"
- f) report on inspirational role models and organizations in key fields of activity, which will assist the process of creating apprenticeships, internships, volunteer opportunities, and training.
- g) provide in-depth coverage of the all response compilation processes to assure credibility
- h) provide a variety of summary and analysis of the responses at each stage of the process
- i) provide follow-up coverage of the projects and initiatives which spin-off from the action plans receiving significant community support
- j) encourage citizen input as a way of further evaluating the successes and failures of the process

Summary Statement: Each person must do his or her part, and trust that the others involved will do their part.

Related Fields of Activity—clearinghouse (of “things people can do...”), community journal entries, right livelihood employment listings

Example Question for Discussion:

In the best of times, even the most profound challenges can be overcome; for in the best of times, _____ is/are nurtured, supported, and sustained by family, teachers, mentors, elders, and the everyday influences of community life and cultural traditions.

Please “brainstorm” on the subject of what would best fill in the blank in the above statement. Then choose 5-10 items from the “brainstormed list”, and rank them according to most important, and next most important, using 1 as most important, 2 as next most important, and so on.

F. ... the kind of truthful public discussion we really need to be having.

[Excerpts from Section D. in "Do We Have Moral Compasses We Can Rely On?" p. 105-113]

Unfortunately, there is a profound gap between the kind of truthful public discussion we are having, and the kind of truthful public discussion we really need to be having.

1) Question: Evaluating Community Resilience

There are many unprecedented challenges ahead, all of which will directly or indirectly impact Climate Breakdown mitigation and achieving Sustainable BioDiversity, and all of which are either Emergencies in themselves, or require urgent attention during the unprecedented cultural transformation which we must make in the coming decades.

Examples:

Cultures of Violence, Greed, Corruption, Cynicism, and Overindulgence

Global Inequities and Cycles of Malnutrition, Disease, and Death

Toxic Air Pollution

Health Care and Education Accessibility

Accelerating Migration and Displacement

Water Deficits

Widespread Sanitation Issues

Protection Against Floods at Chemical Sites

Radioactive Waste Disposal

Ocean Health Management

Reducing Cyber Threats

Increasing Media Literacy

Marginalization of Wisdom and Compassion

Please choose three statements (one from each of the three categories below)--

which most closely represent your view of your community's plans to resolve each of the 13 challenges listed above. Then write the letter associated with the category, and the letter associated with your choices, next to the challenges listed above.

[Ex: Cultures of Violence, Greed, Corruption, Cynicism, and Overindulgence Rc, Pd, Cc]

Resources (R) (category)

- a) I believe we have more than enough resources to resolve this challenge.
- b) I believe we have sufficient resources to resolve this challenge.
- c) I am not sure if we have enough resources to resolve this challenge.
- d) I am sure we do not have enough resources to resolve this challenge.

Plans (P) (category)

- a) I believe we have a relevant, practical, and doable action plan for resolving this challenge.
- b) I believe we are taking the steps necessary to develop a relevant, practical, and doable action plans for resolving this challenge.
- c) I am not sure if we know how to resolve this challenge.
- d) I do not believe we know how to resolve this challenge.

Confidence (C) (category)

- a) I am confident we can resolve this challenge
- b) I believe we are moving in the right direction to resolve this challenge.
- c) I am not sure if we will be able to resolve this challenge.
- d) I have no confidence in our ability to resolve this challenge.

2) Question: Arriving at Working Definitions of “Right Livelihood”

Please consider what ways of earning a living you would identify as “right livelihood”.

Now imagine a local community resource guide relating to employment, apprenticeships, training, and volunteer opportunities associated with ‘right livelihood.’

And further: imagine a committee commissioned to produce such a ‘right livelihood’ resource guide....

And the individuals who make up the committee commissioned to produce such a resource guide....

- a) What background (qualifications, experiences, etc.) would you like such individuals to have?
- b) What local institutions would you consider most appropriate to commission such a resource guide, and oversee its production?”

3) The concept of "Community Queries" introduced here is simply an expansion of the use of "Queries" by the Religious Society of Friends (Quakers)....

The concept of "Community Queries" introduced here is simply an expansion of the use of "Queries" by the Religious Society of Friends (Quakers), so that the concept applies to the geographical area sense— and the most inclusive sense— of the word "community." Here are 13 specific examples of "Queries" (from sets of queries used by three different Quaker meetings)(in one of my earlier newsletters

- a) "Does our Meeting prepare all its members and children for worship, and for a life consistent with the principles of the Religious Society of Friends?"
- b) "Do you seek employment consistent with your beliefs, and in service to society?"
- c) "Do you weigh your day-to-day activities for their effect on peace-keeping, conflict resolution and the elimination of violence?"
- d) "Are you concerned for responsible use of natural resources and their nurture for future generations?"
- e) "Do you try to avoid wasteful consumption and pollution?"
- f) "Are you working towards the removal of social injustices? Have you attempted to examine their causes objectively, and are you ready to abandon old prejudices and think again?"
- g) "Do any of your interests, important though they may appear to you, unduly absorb your time and energy to the hindrance of your growth in grace and of your service to God?"
- h) "Are you loyal to the truth?"
- i) "When pressure is brought to bear upon you to lower your standards, are you prepared to resist it?"
- j) "Do all adults and children in our Meeting receive our loving care and encouragement to share in the life of our Meeting, and to live as Friends?"
- k) "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?"
- l) "Are you sufficiently conversant with our Christian Discipline to be able, when difficult questions arise, to consider them with an informed mind as well as a loving and tender spirit?"
- m) "Do you live in accordance with your spiritual convictions?"

[From "The IPCR Newsletter/Journal Spring 2005" in the "About the IPCR Initiative" section of The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (at <https://nebula.wsimg.com/ee2a6e257c340130e1c8eca9588e4031?AccessKeyId=238D35F9602A8D5BA6F3&disposition=0&alloworigin=1>) (p. 4) (which includes source references for all the above queries on p. 10)]

4) “How to find suitable teachers is, therefore, the really important question with which we are confronted....”

“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 a 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/xoBCAAAIAAJ?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.)

G. 30 Propositions and Premises of The CPCS Initiative

(complete text included here) (4 pages; May, 2017)

- 1) As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness for all humanity.
- 2) There are countless numbers of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions--and in other parts of the world.
- 3) Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways--and in a variety of circumstances--by countless numbers of people in communities around the world.
- 4) (However) “There can be no culture without contact with relevant problems.” (J.C. Kumarappa)
- 5) The CPCS Initiative believes that we are at a critical point in the evolution of spiritual understanding--and we are also at the most critical crossroads humanity has faced since the dawn of civilization
- 6) The CPCS Initiative believes we have an urgent need to make unprecedented progress towards resolving timeless shortcomings of human nature--*even though such shortcomings are perceived as so much a part of who we are that most of us accept such as inevitable.*
- 7) The CPCS Initiative believes there is no culture or association of societies that ever existed on planet Earth which has had to resolve the kind of challenges the next few generations of people will have to resolve.
- 8) The challenges of our times are not something the experts will resolve while the rest of us are doing something else.
- 9) Everyone is involved when it comes to determining the markets which supply the “ways of earning a living”.
- 10) All of us have important responsibilities associated with resolving a significant number of very serious challenges in the months and years ahead.

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

12) The ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available.

13) The investments of time, energy, and money that each of us make in our everyday circumstances becomes the larger economy.

14) Communities of people can deliberately create countless “ways of earning a living” which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

15) We need plans for action--

- a) which goes beyond the efforts currently in progress
- b) which will exponentially increase the likelihood of success
- c) which can assure us that wisdom and compassion will be “coming through the mist as much as they should be”
- d) *which people from every variety of circumstances can trust*

16) We need collaborative problem solving and community education initiatives which carefully and continuously (through ongoing monitoring) seek to achieve a meaningful balance between the urgent need to “frontload” specific issue-related agendas, and an even more serious priority: for all of us to understand--

- a) how much we need to be learning to so that we can be part of the solutions
- b) how much we need to be making best use of the knowledge and skills each one of us has
- c) how much we need to be on the same side, helping each other
- d) that--wisely directed--the investments of time, energy, and money (the “votes”) each of us make in our everyday circumstances can result in countless ways of earning a living which *contribute to--rather than impair--*the peacebuilding, community revitalization, and ecological sustainability efforts necessary to reach positive tipping points on many critical challenges at the same time.

17) The CPCS Initiative believes that a “constellation of initiatives” approach similar to the one outlined in [“Becoming a Greater Force Than the Challenges We Are Facing”](#), applied with faith, patience, and due diligence, can succeed in turning polarizing circumstances into collaborative efforts; making best use of the knowledge and skills each one of us has; and creating, developing, and accelerating a full array of solution-oriented activity.

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

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

20) The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative is an effort to apply the accumulated wisdom now accessible to us towards the general goal of integrating spiritual wisdom into the everyday circumstances of community life--and towards the specific goal of generating practical responses to the challenges of our times.

21) The CPCS Initiative encourages and supports the belief that that if we are to overcome the challenges of our times we will need not only the resources which innovators can prove the existence of by scientific method; we will also need the resources which people of faith believe exist as a result of inner experience.

22) The CPCS Initiative supports the belief that there is a more advanced and more benevolent spiritual entity ("energy"), with a kind of existence which is beyond what we can know or understand--and that such an entity ("energy") does actually count for something in overcoming the difficult challenges ahead.

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

24) If many people can learn to find contentment and quality of life while consuming much less material goods and ecological services, this limiting of desires at the "root" will save much trouble trying to respond to the symptoms (of unrestrained, or unexamined desires) as they materialize worldwide. This is one of the benefits of spiritual teachings which often gets overlooked.

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

26) The CPCS Initiative believes that the most advanced societies are the ones which are successful at integrating spiritual wisdom into the everyday circumstances of community life.

27) The CPCS Initiative believes that if many people could see and feel the practical value of carrying out the kind of collaborative problem solving and community education initiatives brought forward in ["Becoming a Greater Force Than the Challenges We Are Facing"](#) (6 pages; August, 2021), such collaborative, solution-oriented activity could become a common experience... a common cultural tradition... a cultural tradition which can link many diverse communities of people together, in a

fellowship of people working towards the greater good of the whole... and a cultural tradition which can help pass on to future generations the most treasured wisdom human beings have accumulated in more than 5,000 years of human history.

28) “By the examples of your lives, you have to restore confidence among the people in the higher values of life.... Have the picture of the happy, united, love filled human community in your heart. That will give you enough encouragement in your mission.” [from p. 51 [“An Arrangement of Quotations from ‘Sathya Sai Speaks’ \(Vol. 1-15\)”](#) (301 pages) compiled by Stefan Pasti (1997; 2006) (also accessible on website homepage of The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative at www.cpcsi.org .]

29) The CPCS Initiative supports the following definition of world peace: a universal feeling of *sympathetic resonance* between the examples of leaders (as seen in the wise and equitable administration of cultural and natural resources); the personal cultivation of virtue throughout society; the ecological stability and sustainability of natural resources; and the current of Divine Grace.

30) “In light of the urgent need to build bridges and increase collaboration between communities of people, all of the documents, information, resources, etc. created by The CPCS Initiative are viewed as resources which ought to be made as accessible as possible to people who can make good use of them. Therefore, all such documents and information (including this document) may be reproduced without permission, and distributed in any way the user believes will be consistent with restoring confidence among our fellow human beings in the higher values of life. [Please note: Quotes, statistics, and other copyrighted material used in CPCS documents have been appropriately attributed to their copyrighted sources. Readers may thus be assured that The CPCS Initiative encourages and supports the proper referencing of copyrighted material to their copyrighted sources.]