The Recalibrating our "Moral Compasses" (ROMC) Survey Project

Gathering Evidence to Support a Re-calibration of our "Moral Compasses"

Prospectus
November, 2014

A Project of The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative
(at www.cpcs.co)

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative provides research for critical challenge alerts, and support for collaborative problem solving initiatives which seek to maximize citizen participation.

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Project Summary

The ROMC Survey Project has created a 74 page prospectus as part of seeking collaborators for a large survey project: 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.

In the survey, carefully selected participants will be asked 9 questions, which will include questions requesting--

1) a 10-20 page critical challenge assessment [an "Example Challenge Assessment" (20 pages) is in Appendix B]
2) a 10-20 page summary (with as much detail as possible) of solutions specific to their field(s) of activity [an "Example Solutions Guide" (17 pages) is in Appendix C]
3) 4-10 pages describing collaborative problem solving processes which survey respondents feel will be most effective at creating positive tipping points and positive multiplier effects at the local community level

--and questions seeking input on

4) what local institutions would be most appropriate to commission a "right livelihood" resource guide
5) what is a "moral compass"? (i.e. How does one know when one has a "moral compass"?; how is it created; what do people usually expect a "moral compass" to do for them?; etc).
6) what percentage of people have a "moral compass" which is relevant to the challenges of our times, and which they use regularly to make wise choices regarding the investments of time, energy, and money they make in the everyday circumstances of their lives?
7) and how a "moral compass" might be created and maintained, so that it remains relevant even during times of unprecedented change.

The ROMC Survey Project believes there are many unprecedented challenges which are now on dangerous trajectories (many danger signs flashing red); that there is a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion; and (thus) that there is an urgent need to reach positive tipping points on many of these challenges as soon as possible.

And there is much evidence provided in the ROMC Survey Project Prospectus--

[for example

"Why this Project is Needed—Discussion Supplement" (12 pages) (Appendix A);
"Example Challenge Assessment" (20 pages) (Appendix B);
Discussion in support of Interfaith Peacebuilding in "Example Solution Guide" (5 p.) (in Appendix C)]

--in support of the above stated beliefs.

The ROMC Survey Project is designed to contribute significant input towards determining, with a high degree of certainty, whether or not we are at a critical point in the history of life of Planet Earth—and how we can best use field specific solutions, collaborative problem solving processes, and working definitions of "right livelihood" and "moral compasses", to maximize citizen participation, accelerate solution-oriented activity, and—as quickly as possible—reach positive tipping points on many of the challenges of our times.

The ROMC Survey Project understands that much effort will be required by survey participants for the potential of this ROMC Survey Project to be realized.

However, consider the three most important goals of The ROMC Survey Project--

1) to compile key insights on the challenges of our times—and solutions to those challenges—from survey respondents most people will recognize as voices of experience speaking honestly and truthfully about what could be the most critical time of decision-making in the history of life on Planet Earth

2) to create clearinghouses—accessible on The ROMC Survey Project website—which

a) organize and analyze survey responses, and evidence supporting the responses, for both critical challenge assessments and field specific solutions
b) organize and make accessible best practices in the field of stakeholder engagement/collaborative problem solving
c) organize and make accessible input relevant to building more consensus about the meanings of "right livelihood" and "moral compasses"

3) to create educational resources

a) an Ebook with 30 selected responses to the 9 survey questions
b) a website which provides access to all 300 responses, and which hosts a Discussion Forum
c) an indicator/index (derived from the 300 responses) which can be updated every 2 years (to monitor and report on awareness, resources, and initiatives relating to resolving the unprecedented challenges ahead); etc

--as a catalyst for maximizing citizen participation and accelerating solution-oriented activity at the local community level

And consider that

a) all of the educational resources which could be created by this ROMC Survey Project would be most valuable assets for Neighborhood Learning Centers, especially if such centers were supporting ongoing Community Visioning Initiatives.

b) what we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. And that 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. Citizens from every variety of circumstances can learn how to wisely cast such "votes"—through workshops and meetings at Neighborhood Learning Centers (during a Community Visioning Initiative, for example) and through other local learning experiences.

c) the Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (currently the lead organization for this ROMC Survey Project) has proposed a "Tipping Point Action Campaign", which advocates for creating 1000 Community Visioning Initiatives to maximize citizen participation and accelerate solution-oriented activity (see "Press Kit for The Tipping Point Action Campaign" at http://www.cpcs.co/press-kit.html).

The ROMC Survey Project believes that there will be many survey participants, advisors, collaborators, contributors, and volunteer assistants who see the potential of this project, and are willing to do the work to help realize that potential.

Why This Project Needed

There are five primary reasons why this ROMC Survey Project is needed. These five reasons are stated briefly below.

[Note: Further discussion in support of each of these reasons is provided in "Why this Project is Needed—Discussion Supplement" in Appendix A].

Reason #1—If we are at a critical point in the history of life on Planet Earth, all of us should know it. The ROMC Survey Project can contribute significant input towards arriving at a high level of certainty about whether we are at a critical point, or not.

Reason #2—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. If we are at a critical point in the history of life on Planet Earth, all of us should have access to "moral compasses" (more than one) which we understand, which are relevant to the challenges we face and the remedies needed, and which we are willing to use to guide our investments of time, energy, and money in the everyday circumstances of our lives. The ROMC Survey Project can contribute significant input towards practical working definitions of "right livelihood" and "moral compasses"—definitions which can be modified as needed according to input at clearinghouse websites, and a periodic re-administration of the ROMC Survey.

Reason #3—The investments of time, energy, and money that each of us makes in the everyday circumstances of our lives becomes the larger economy. If we are at a critical point in the history of life on Planet Earth, we need indicators and indexes of the highest credibility to provide guidance for the most comprehensive definition of stakeholders possible. Consider the following excerpt from the introduction (p. 14-15) to "Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication" United Nations Environment Programme 2011 (press release dated November 16, 2011):

"Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."

If we are at a critical point in the history of life on Planet Earth, we will want to avoid the kind of 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."

If the ROMC Survey is carefully constructed and supported by a strong Board of Advisors, it could become a key indicator/index of where we are on the spectrum of "many danger signs flashing red" on one end, and "many positive tipping points achieved" on the other end.

Reason #4—The ROMC Survey (as an example, and a catalyst) can be a lead-in to local surveys, and local collaborative problem solving projects. All of the educational resources which could be created by this ROMC Survey Project: the free Ebook (of 30 selected responses to the survey); the website with all 300 responses, and a Discussion Forum; the clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; and input on the nature and reliability of our "moral compasses"; etc)—all of these resources can provide a valuable starting point for a "constellations of initiatives" approach to collaborative problem solving at the local community level (see "Example Solution Guide" in Appendix C for one example of a "constellations of initiatives" approach).

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (currently the lead organization for this ROMC Survey Project) has proposed a "Tipping Point Action Campaign", which advocates for creating 1000 Community Visioning Initiatives to maximize citizen participation and accelerate solution-oriented activity. One of the keys to appreciating the value of the Tipping Point Action proposal: Community Visioning Initiatives 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 so that we can be part of the solutions… and how much we really need to be on the same side, helping each other.

Reason #5—To achieve its highest potential, The ROMC Survey Project will need to be a collaboration between a variety of stakeholder organizations, businesses, non-profit organizations, institutions of higher learning, and more. In this version of the Project Prospectus, the positive outcomes for universities and colleges who collaborate on the ROMC Survey Project are highlighted. Administering the ROMC Survey Project, processing the survey responses, and realizing all the potential for educational resources which would result from the project (free Ebook; websites; clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; input on the nature and reliability of our "moral compasses"; etc) can move participating universities and colleges to the cutting edge of pioneering the educational curriculum and educational experiences needed to resolve the challenges of our times.

About Selecting Participants for the Survey

The current Project Coordinator for the ROMC Survey has done much research over the years, and thus is aware of many well-known practitioners in fields of activity associated with creating a peaceful and

sustainable world. A key CPCS Initiative document "Invitation Package for Possible Board of Advisors" (589 pages; Nov. 2013) which he wrote and compiled, has two sections which can be explored to find examples that the kind of survey respondents who would be appropriate for this project [see Section II "Solution Oriented Pathways: A List (with descriptions) of 29 Organizations, Businesses, and Initiatives working towards resolving many of the challenges brought forward in this "'Invitation' document"—and Section III "Descriptions of People Being Formally Invited to Join CPCS Initiative Board of Advisors (272)".]

In addition, a Board of Advisors for the ROMC Survey Project could include many other people who are aware of a wide range of practitioners associated with creating a peaceful and sustainable world.

Further, this project could gain attention and gather momentum by launching a crowdsourcing campaign seeking survey respondent recommendations, and carrying out a crowdfunding campaign for start-up financial support.

Also, considering the significant questions being explored, it seems that there would be many institutions of higher education (universities, colleges), and many non-profit educational organizations, which would be interested in collaborating to carry out the ROMC Survey. Specifically, interest should be very high in:

a) universities and colleges already far along the curve integrating principles of sustainability into their curriculum—and into overall campus operations
b) non-profit educational organizations seeking to hold global warming at or below 2^OC (3.6^OF)
c) non-profit educational organizations associated with building carbon neutral local economies

Considering these possibilities, there may be enough appropriate survey participants to carry out 4 or 5 surveys like the ROMC Survey. And since many such surveys may be needed to be vigilant about staying on course in the years and decades ahead, there is no need to have any proprietary notions about this survey's design. From this writer's point of view, anyone who wants to make use of resources and content in this ROMC Survey Project Prospectus may do so. One of the conclusions which may come out of this initial ROMC Survey is that there is enough urgent need for 100 of these kind of surveys to be carried out.

Here are some suggestions for possible ROMC Survey participants:

Denis Hayes
First National Coordinator for Earth Day
"Internationally, Denis is recognized for having expanded Earth Day to more than 180 nations."
"At the Bullitt Foundation, Denis leads an effort to mold the American Pacific Northwest into a global model of sustainability."

Lester R. Brown
Earth Policy Institute

Jeffrey Sachs
Earth Institute; Special Advisor to the UN Secretary-General

Achim Steiner
United Nations Environment Programme

Etharin Cousin
World Food Program

Musimbi Kanyoro
Global Fund for Women

David Holmgren
Co-originator of the Permaculture concept

Albert Bates
Permaculture practitioner; former President of the Global Ecovillage Network

Mathis Wackernagel
Global Footprint Network

Dr. Michel Pimbert
Centre for Agroecology and Food Security

Mary Ellen McNish
The Hunger Project

James Bell
Director of International Survey Research, Pew Research Center

Philip Thomas
D3 Associates (stakeholder engagement—international experience)

Mike Cheiky
Founder of Coolplanet (Biochar Products)

Bill McKibben
350.org

Dr. William F. Vendley
Religions for Peace

John Paul Lederach
Professor of International Peacebuilding

Melanie Greenberg
Alliance for Peacebuilding

Chief Oren Lyons
Onondaga Council of Chiefs

Jennifer Pryce
Calvert Foundation

Neal Keny-Guyer
Mercy Corps

The 9 Questions Being Asked in The ROMC **Survey Project**
(current version)

Introduction to Participants in the Survey

Participants in the survey will have access to all ROMC Survey Project documents and resources.

Participants should thus understand that the ROMC Survey is an effort to contribute to public discourse on the subjects of the challenges of our times; the urgency associated with reaching positive tipping points regarding those challenges; solutions in the widest range of fields of activity; recommendations for collaborative problem solving processes which will be most effective at creating positive tipping points and positive multiplier effects at the local community level; and working definitions of "right livelihood" and "moral compasses".

Participants should also understand that 30 of the 300 survey responses will be selected to make an educational resource (Ebook) which could be a catalyst for many similar surveys, and for local community collaborative problem solving initiatives. Thus, the kind of responses we are hoping this ROMC Survey will encourage are carefully researched, responsible, well-organized and respectfully written responses which will provide a source of information people can trust and rely on… and thus responses many readers will recognize as voices of experience speaking honestly and truthfully about what could be the most critical time of decision-making in the history of life on Planet Earth.

The 9 Question Categories are:

1) *Critical Challenge Assessment*
2) *Solution Recommendations [specific to your field(s) of activity]*
3) *Recommendations for Collaborative Problem Solving Design*
4) *Degree of Collaborative Problem Solving Needed*
5) *Towards Working Definitions of "Right Livelihood"*
6) *Towards Working Definitions of "Moral Compasses"*
7) *Features Which Define Advanced Societies*
8) *Recommendations for Other People Who Would be Appropriate as Survey Participants*
9) *Other comments, suggestions, recommendations, etc not brought forward by Questions 1-8*

Here are the 9 Questions (in their current versions):

1) Critical Challenge Assessment

We live in a very complex world. The ROMC Survey Project believes that there are many unprecedented challenges which are on dangerous trajectories (many danger signs flashing red), that there is a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion, and (thus) that there is an urgent need to reach positive tipping points on many of these challenges as soon as possible. Unfortunately, evidence supporting such a conclusion is "not quite coming through the mist as much as it should be".

Question #1 asks you to share your views on *what you believe* are the 10 most difficult challenges of our times, rank the challenges in importance, and provide the most conclusive evidence possible to support your choices.

The ROMC Survey Project offers one example of a response to Question #1 in Appendix B. [Note: that example illustrates a "compilation of excerpts" format for providing evidence, with all source references in a longer document which can be easily accessed.]

Since brainstorming problems and then brainstorming solutions could be a central feature of many collaborative problem solving processes, we are hoping this project will provide example formats for residents participating in a local community level collaborative problem solving initiative.

2) Solution Recommendations [specific to your field(s) of activity]

There are the countless number of 'things people can do in the everyday circumstances of their lives' which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in our own communities and regions—and in other parts of the world. What we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. And that 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 GGE (Greenhouse Gas Emissions), and minimize other related challenges.

Question #2 asks you to share your views on what you believe are 10 ideas—or actual practices—in your field(s) of activity, which would be most effective at creating positive tipping points and positive multiplier effects—at the local community level—on some, or many, of the challenges you have identified in Question 1.

The ROMC Survey Project offers one example of a response to Question #2 in Appendix C.

Since brainstorming problems and then brainstorming solutions could be a central feature of many collaborative problem solving processes, we are hoping this project will examples of solution guides— which could be most helpful for residents participating in a local community level collaborative problem solving initiative.

3) Recommendations for Collaborative Problem Solving Design

For many collaborative problem solving processes the goal is to maximize citizen participation. In earlier question introductions, we have also suggested that brainstorming challenges and brainstorming solutions as a common feature of collaborative problem solving. It also happens that the example response the ROMC Survey Project provides for Question #2 focuses specifically on the fields of collaborative problem solving and citizen peacebuilding.

However-- for Question #3, we would like you to let go of any preexisting ideas put forth by this ROMC Survey Project about collaborative problem solving design, and think only in terms of *what kind of collaborative problem solving you believe* would be most effective at creating positive tipping points and positive multiplier effects at the local community level.

For Question #3 we are looking for 4-10 page responses, and are encouraging references to best practices examples. We also are encouraging references to websites, web resources, and other links which have compiled best practices examples.

4) Degree of Collaborative Problem Solving Needed

The ROMC Survey Project believes we are at a critical point in the evolution of life on Planet Earth, and there are many intertwined challenges of a profound nature, which urgently require us not only to progress, but to arrive at as many positive tipping points as we can, as soon as possible. These beliefs are at the core of why we believe The ROMC Survey Project is needed.

Question #4 is an effort to sound out the 300 survey participants, and see what their thinking is about the degree of collaborative problem solving needed at this time.

Question #4--Are there any challenges you identified in response to Question #1 which are on dangerous trajectories, and for which there is an urgent need to reach positive tipping points (as in exponentially accelerating solution activity in the next 5-10 years, and maybe even more so after that, if necessary)? If yes, please identify which challenges need urgent resolutions, and offer as much conclusive evidence as you can (for each challenge so identified) which supports your view.

For Question #4, The ROMC Survey Project is seeking a 4-10 page response; however, responses on this question may vary widely, and so more leeway will be allowed regarding page length.

5) 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."

a) What cultural institutions (in your country, or associated with your particular religious, spiritual, or moral tradition) 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?

6) Towards Working Definitions of "Moral Compasses"

The ROMC Survey Project believes that if we are at a critical point in the history of life on Planet Earth, all of us should have access to "moral compasses" (more than one) which we understand, which are relevant to the challenges we face and the remedies needed, and which we are willing to use to guide our investments of time, energy, and money in the everyday circumstances of our lives.

And The ROMC Survey Project believes that there is some combination of data-based evidence, practical/experiential knowledge, and wisdom from the religious, spiritual, and moral traditions established through the thousands of years of humanity, which could be called our "moral compasses" (with all due respect to cultural and local variations). [Note: there is more commentary from The ROMC Survey Project on this subject in the "Why This Project is Needed—Discussion Supplement" (see Reason #2) in Appendix A].

With this question, we are seeking your thoughts on "moral compasses", with specific attention to the following questions (your responses will be compiled, along with other survey participants responses to this question, into an aggregate response matrix accessible on the ROMC Survey website):

a) What kind of "geographical range" can a "moral compass" have? In other words, in this time of complex questions about ecological sustainability, should a "moral compass" be only region-specific, or bioregion-specific—or can there be a "moral compass" which is more "geographically universal"?

b) What, in your opinion, is a "moral compass"? (i.e. How does one know when one has a "moral compass"?; how is it created; what do people usually expect a "moral compass" to do for them?; etc). Since there may be many possible definitions of "moral compass", consider providing more than one definition, and organize your response so your most preferred definition is first, and etc. [Note: This ROMC Survey is an effort to move towards a working definition of "moral compasses", so definitions from many different viewpoints are possible, and all kinds of definitions (reason-based, faith-based; objective, subjective; well-supported, not well-supported) are encouraged. The key parameters should be: does it work? Is it helpful? We are hoping to establish some kind of "baseline" set of observations, from survey respondents who are likely to have some clarity about what their "moral compass" looks like, how it is created—and how it helps them.]

c) (Only looking for an estimate here….) How much confidence (on a scale of 0-100) do you (personally) have in the cultural institutions you identified in subquestion a) of Question #5 (above) to create "right livelihood resource guides" and "moral compasses" which remain relevant even during times of unprecedented change?

d) (Only looking for an estimate here….) What percentage of people in the "geographical range" you suggested as appropriate in subquestion a) (above) have a "moral compass" which is relevant to the challenges of our times, which they trust and rely on, and thus which use regularly to make wise choices

regarding the investments they make of time, energy, and money in the everyday circumstances of their daily lives? [Note: The ROMC Survey Project believes that the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy.]

e) 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? [Note: if there are similarities between your responses here, and your responses in Question #5, please note the similarities.]

7) Features Which Define Advanced Societies

There is no introduction or lead-in to Question #7.

For Question #7, please fill in the blank in the following statement:

"The most advanced societies are the ones which are successful at _____."

If you would like to list more than one response—to fill in the blank—please arrange your responses in a list, with your #1 (most preferred) response first, #2 response second, and so on.

8) Recommendations for Other People Who Would be Appropriate as Survey Participants

For this question, we would like you to consider what other people you know of who have special experience in--

a) creating assessments—and providing analysis and commentary—relating to the critical challenges of our times
b) identifying—providing analysis and commentary for—and/or being actively engaging in solution-oriented activity with the potential to create positive tipping points and positive multiplier effects

The question: please make any and all suggestions and recommendations for who you believe would be also be an appropriate person to include as a survey participant.

9) Other comments, suggestions, recommendations, etc not brought forward by Questions 1-8

For this question, please offer any comments, suggestions, recommendations, etc which you think would be helpful and relevant to the goals of this ROMC Survey Project, but which were not brought forward by Questions 1-8.

The Recalibrating Our "Moral Compasses" (ROMC) Survey Project

Appendix A (Draft)

Why this Project is Needed—Discussion Supplement

What follows below is further discussion in support of each of the five primary reasons listed in the section "Why this Project is Needed".

Reason #1-- If we are at a critical point in the history of life on Planet Earth, all of us should know it. The ROMC Survey Project can contribute significant input towards arriving at a high level of certainty about whether we are at a critical point, or not.

Discussion

Included in this ROMC Survey Project Prospectus is a sample response to Question #1 of the survey (see Appendix B). [Note: Question #1 asks for a list of 10 critical challenges, prioritized in importance, and supported by highly reliable evidence (in 10-20 pages).] That "Example Challenge Assessment" is only one assessment; however, there is highly reliable evidence in it which supports the following conclusion: that there are many unprecedented challenges which are on dangerous trajectories (many danger signs flashing red), that there is a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion, and (thus) that there is an urgent need to reach positive tipping points on many of these challenges as soon as possible. If such a conclusion was confirmed by many other assessments, we would be in need of problem solving on a scale most of us have never known before to reach the necessary positive tipping points in time, and not lose momentum to widespread cynicism and despair.

One of the primary goals of the ROMC Survey Project is to aggregate critical challenge assessments—with highly credible supporting evidence—from 300 highly regarded practitioners associated with creating a peaceful and sustainable world.

The ROMC Survey Project hopes to call attention to the need for increased public discourse, and the need for as close to a consensus as possible, not only on the challenge of global warming, but on the question of whether or not there is a convergence of unprecedented challenges occurring.

If there is a consensus, among the 300 survey respondents—that there are many unprecedented challenges which are on dangerous trajectories (many danger signs flashing red), that there is a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion, and (thus) that there is an urgent need to reach positive tipping points on many of these challenges as soon as possible—we, collectively, should not be left in a state of wondering whether or not it is so… *we should know it is so.*

Confidence in our collective capacity to overcome the challenges of our times will be dimmed by a lack of clarity until our public discourse reflects a full awareness of all the dimensions and implications of the challenges ahead.

Further, a lack of clarity of this kind could have serious implications. Consider the following excerpt from "Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication" United Nations Environment Programme 2011 (press release dated November 16, 2011)—which was used as supporting evidence for five of the ten critical challenges identified in the "Example Challenge Assessment" (in Appendix B):

"Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."

If we are at a critical point in the history of life on Planet Earth, we will want to avoid the kind of 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."

Reason #2—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. If we are at a critical point in the history of life on Planet Earth, all of us should have access to "moral compasses" (more than one) which we understand, which are relevant to the challenges we face and the remedies needed, and which we are willing to use to guide our investments of time, energy, and money in the everyday circumstances of our lives. The ROMC Survey Project can contribute significant input towards practical working definitions of "right livelihood" and "moral compasses"—definitions which can be modified as needed according to input at clearinghouse websites (see p. 2), and a periodic re-administration of the ROMC Survey.

Discussion

The ROMC Survey Project believes that there are many unprecedented challenges which are on dangerous trajectories (many danger signs flashing red), that there is a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion, and (thus) that there is an urgent need to reach positive tipping points on many of these challenges as soon as possible. An additional difficulty (if one was needed), is that many of these challenges—*not one, but many*—are very complex. The most well-known assessments of the global warming challenge [The Intergovernmental Panel on Climate Change reports—for which the IPCC shared the Nobel Peace Prize (with Al Gore) in 2007] incorporated the following input: "152 Lead Authors and 26 Review Editors from 32 countries; 498 Contributing Authors from 28 countries; over 6,000 peer-reviewed publications cited—(and the) The Summary for Policymakers was approved line-by-line by 113 Governments; and over 30,000 comments from 625 Expert Reviewers (from 42 countries)."

This writer [in the document "Invitation Package for Possible Board of Advisors" (589 pages; Nov. 2013)(see p. 273-301)] created a 28 point timeline of warnings on global warming, which included excerpts from source articles, reports, etc—and warnings from the years 1988-2013. And yet… even though evidence and assessments have been accumulating for many decades now, there is still no consensus in public discourse about the urgency of reaching positive tipping points—*for that one challenge*.

As mentioned above (in the Discussion for Reason #1), The ROMC Survey Project includes an "Example Challenge Assessment" (by this writer) in Appendix B.

All of the 10 critical challenges highlighted in the "Example Challenge Assessment" (which is an example response to Question #1-- a 10-20 page critical challenge assessment; see Appendix B in the Survey Prospectus) use supporting evidence which takes into account variations in human morality, the "leanings of human aspirations", and a need for more consensus about the meanings of "right livelihood" and "moral compasses".

The 10 critical challenges are:

1) **Global Warming and Reducing Greenhouse Gas Emissions**
2) **A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions**
3) **"Cultures" of violence, greed, corruption, and overindulgence**—which have become so common that many of us accept such as inevitable; which are a significant part of the current crises of confidence in financial markets; and which are in many ways slowing the restructuring of investment priorities needed to respond to an increasing number of other critical challenges
4) **The End of the Fossil Fuel Era**
5) **The increasing world population and its implications relating to widespread resource depletion**—with a special focus on the increasing number of people who are consuming material goods and ecological resources indiscriminately
6) **We are creating more and more "urban agglomerations"**—(cities with a population of more than 1 million people—more than 400), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money—and which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment
7) **Global inequities and the tragic cycles of malnutrition, disease, and death**
8) **Significant progress towards positive tipping points for the other challenges cited in this list will almost certainly make it impossible for the U.S., and many other countries, to resolve unprecedented public debt**
9) **Deterioration of trust/confidence in institutions responsible for guiding public discourse—and the related loss of social and spiritual cohesion**
10) **Sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult**—as there are now, in most communities of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time. Thus, even analysis supported by much credible evidence—that there are many danger signs flashing now (involving significant threats to ecological stability and social cohesion)—can be easily lost amidst a swirl of misinformation, other more trivial information, and the "siren song" of multiple entertainment venues.

And many of these challenges are on dangerous trajectories, where there is a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion, and (thus) where there is an urgent need to reach positive tipping points on many of these challenges as soon as possible.

In addition, reaching positive tipping points on any one of these challenges will also be a very complex proposition.

And even further: reaching positive tipping points for many of these challenges will require unprecedented changes in human nature.

Here are 16 excerpts from the "Example Challenge Assessment" (in Appendix B) which support such a conclusion:

[*Note about source references*: almost all source references for the quoted passages in this compilation can be found by key word searches in the CPCS Initiative document "Invitation Package for Possible Board of Advisors" (589 pages, Nov. 2013)(see http://www.cpcs.co/invitation-package-for-possible-board-of-advisors.html) (with an additional caution that quoted passages on pages 316-348 have source references compiled together in a footnote section which goes from p. 349-367)]

a) "The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, 'A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.'"

b) "How can the 'reduce' piece (of the *reduce, reuse, recycle* triplet) be incorporated into the dominant values, social norms, and attitudes of communities around the world without somehow coming to terms with the fundamental inconsistencies between cultures which encourage indiscriminant consumption and the treasured wisdom of most religious, spiritual, and moral traditions, which emphasize--

i) sacrificing personal desires for the greater good of the whole
ii) finding contentment and quality of life while consuming less material goods and ecological services
iii) using resources carefully, so that there is surplus available for emergency assistance"

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

d) "Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world's wealth, and the top 1 percent alone account for 46 percent of global assets."

e) "65 percent of the world's population live in countries where overweight and obesity kills more people than underweight and malnutrition."

f) "12 percent of the world's population uses 85 percent of its water."

g) "The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems."

h) "The evolution of modern cities was tied to advances in transport, initially for ships and trains. But it was the internal combustion engine combined with cheap oil that provided mobility for people and freight that fueled the phenomenal urban growth of the twentieth century."
i) "The oil used to move resources into and out of cities often comes from distant oil fields. Rising oil prices will affect cities, but they will affect even more the suburbs that surround them. The growing scarcity of water and the high energy cost of transporting it over long distances may begin to constrain the growth of some cities."
j) "Today some 18 countries, containing half the world's people, are overpumping their aquifers. Among these are the big three grain producers—China, India, and the United States—and several other populous countries, including Iran, Pakistan and Mexico… And since 70 percent of world water use is for irrigation, water shortages can quickly translate into food shortages."
k) "Nearly a quarter of total of the global energy-related carbon dioxide emissions can be attributed to the transport sector. Globally, carbon dioxide emissions from transport have increased 85 per cent between 1973 and 2007."
l) "'Limiting global warming to an agreed U.N. ceiling 'means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,' she said." (in article "UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry"; April, 2014)

m) "The new reality," says Brown, "is that the world is only one poor harvest away from chaos. It is time to redefine security. The principal threats to our future are no longer armed aggression but instead climate change, population growth, water shortages, spreading hunger, and failing states. What we now need is a mobilization to reverse these trends on the scale and urgency of the U.S. mobilization for World War II."

n) "… 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, in 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)."

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

i) sacrifice personal desires for the greater good of the whole
ii) find contentment and quality of life while consuming less material goods and ecological services
iii) use resources carefully, so that there is surplus available for emergency assistance

p) "Widespread cynicism that many of the critical challenges of our times will not be resolved could become a crippling factor which may undermine many positive and constructive solution-oriented initiatives, which would have otherwise led to positive tipping points."

Even from the limited evidence included above, readers can see that the "Example Challenge Assessment" recognizes a factor overlooked in many well-known challenge assessments:

> 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.

Such a focus—on variations in human morality, the "leanings of human aspirations", and a need for more consensus about the meanings of "right livelihood" and "moral compasses" *as significant factors affecting the nature of the challenges of our times*—has resulted in the ROMC Survey Project including the following:

1) Question #4—which requests recommendations on best practices on collaborative problem solving processes, from well-known practitioners associated with creating a peaceful and sustainable world
2) Question #5 —which requests input on where our definition of "right livelihood" comes from--

a) What local institutions 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?

3) Question 6—which requests input on our "moral compasses" (which includes)--

b) What, in your opinion, is a "moral compass"? (i.e. How does one know when one has a "moral compass"?; what do people usually expect a "moral compass" to do for them?; etc)
c) what percentage of people have a "moral compass" which is relevant to the challenges of our times, and which they use regularly to make wise choices regarding the investments of time, energy, and money they make in the everyday circumstances of their lives?
d) how might a "moral compass" be created and maintained, so that it remains relevant even during times of unprecedented change?

4) an emphasis on interfaith peacebuilding (see Section #4 in the "Example Solutions Guide", in Appendix C)—with specific suggestions for workshops (which could be a part of low cost lifelong learning programs at Neighborhood Learning Centers)

As a contrast, if readers explore the following challenge assessments and solution guides (provided here as fairly representative and well-known examples from the past 50 years) (see also footnote 1, p. 26)--

"The Limits to Growth" report (1972; updated 2004) (and "2052 - A Global Forecast for the Next Forty Years", published in 2012 by one of the original authors)
"Gaia: An Atlas of Planetary Management" (1984; updated 2005)
Worldwatch Institute—annual "State of the World" Reports, and "Worldwatch Reports" (formerly "Worldwatch Papers")

UN-Habitat (United Nations Human Settlement Programme)—"State of the World's Cities" Reports, and (formerly annual) "Global Reports on Human Settlements"
UNEP (United Nations Environment Programme)—annual "Human Development" Reports
United Nations—Millennium Development Goals (MDGs) Progress Reports, and Sustainable Development Goals (SDGs) Updates
IPCC (Intergovernmental Panel on Climate Change)—ongoing reports
International Monetary Fund—bi-annual "World Economic Outlook" Reports
World Bank—"World Development Reports"
World Economic Forum—annual "Outlook on the Global Agenda" Reports
International Energy Agency—annual "World Energy Outlook" Reports
"Pathways to Deep Decarbonization" [Published by Sustainable Development Solutions Network (SDSN) and Institute for Sustainable Development and International Relations (IDDRI), September 2014 (and presented at the United Nations Climate Summit on September 23, 2014)]

--they will find that those critical challenge assessments, and their resulting solution guides, *do not give serious attention to variations in human morality, the "leanings of human aspirations", and a need for more consensus about the meanings of "right livelihood" and "moral compasses" as significant factors affecting the nature of the challenges of our time*.

To further emphasize how important it could be to include variations in human morality, the "leanings of human aspirations", and a need for more consensus about the meanings of "right livelihood" and "moral compasses" as critical factors affecting the challenges of our times, please consider: the human mind is *at least* as complex as the world we live in. So challenges which require unprecedented changes in ways which are characteristic of human nature are going to be *at least* as difficult as resolving global warming. *[Note: It may even be true that awareness—that unprecedented changes in human nature must be at the very core of any successful efforts to resolve the global warming challenge—will prove to be one of the most critical positive tipping points we need to reach.]*

Here are some excerpts from the "Example Challenge Assessment" (in Appendix B)(some repeated for emphasis from above cited excerpts) which may help the reader "get a feel" for how complex and how difficult resolving some of the variations in human morality/"leanings of human aspirations" challenges might be.

"It would be foolish to underestimate the challenge of checking the consumption juggernaut…."

a) "Worldwide advertising spending grew by 3.2% year-over-year in 2012 to reach $557 billion, per data from Nielsen's latest quarterly Global AdView Pulse report."
b) "What is basic is that advertising, as such, with all its vast power to influence values and conduct, cannot ever lose sight of the fact that it ultimately regards man as a consumer and defines its own mission as one of stimulating him to consume or to desire to consume.
c) "It would be foolish to underestimate the challenge of checking the consumption juggernaut…."
d) "The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, 'A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.'"

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

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

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

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

b) "Popular portrayals of religion often reinforce the view of religion being conflictual. The global media has paid significant attention to religion and conflict, but not the ways in which religion has played a powerful peacemaking role. This excessive emphasis on the negative side of religion and the actions of religious extremists generates interfaith fear and hostility."

c) "Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live. They often have different conceptions of moral authority, truth, and the nature of community…. These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts."

One of the problems:

"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."

d) "Most people would consider it unusual for a person to request to be excused from military service based on their religious, spiritual, or moral convictions."

Bringing this discussion back to the ROMC Survey Project, it would seem profoundly important—at this critical time—that a significant majority of people, in communities around the world, have a high level of confidence in the cultural institutions which guide public discourse on the subject of "what is right livelihood?", the composition of our "moral compasses", and how closely we rely on the guidance provided by our "moral compasses". Question #5 and Question #6 of the ROMC Survey—asked of 300 well-known practitioners in fields of activity associated with creating a peaceful and sustainable world—can provide significant input on the three "right livelihood/moral compass" subjects above. Further, such significant input can be a catalyst for many related surveys, which can create more significant input on these very important subjects.

The ROMC Survey Project believes:

a) that there is some combination of data-based evidence, practical/experiential knowledge, and treasured wisdom from religious, spiritual, and moral traditions (wisdom which has become "time-tested" in the "crucible" of human survival and culture formation for more than a thousand years), which could be called our "moral compasses" (with all due respect to cultural and local variations).

b) we currently have little understanding about what such "moral compasses" might look like—if we had clarity about all the dimensions and implications of the challenges of our times—and thus what kind of guidance such "moral compasses" might provide, and how willing we would be to use such guidance to inform the investments of time, energy, and money that we make in the everyday circumstances of our lives

c) we are at a critical point in the history of life on Planet Earth, and we need to have "moral compasses" we understand, and confidence in what they are telling us

d) we are going to need all the resources, knowledge, and skills each one of us has, and we are going to need to make the best efforts we can at working together, if we are going to succeed at resolving the challenges ahead of us*. If we have serious concerns about the nature and reliability of our "moral compasses" at this critical time*, we may not be able to make enough of a transition away from capital misallocations (see quote on p. 13 and below) 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"… and thus, *we may do more to create widespread cynicism, rather than confidence, about our collective capacity to resolve the unprecedented challenges we face.*

Reason #3—The investments of time, energy, and money that each of us makes in the everyday circumstances of our lives becomes the larger economy. If we are at a critical point in the history of life on Planet Earth, we need indicators and indexes of the highest credibility to provide guidance for the most comprehensive definition of stakeholders possible. Consider the following excerpt from "Towards a Green Economy: Pathways to Sustainable Development and Poverty Eradication" United Nations Environment Programme 2011 [press release dated November 16, 2011]:

"Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."

If we are at a critical point in the history of life on Planet Earth, we will want to avoid the kind of 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".

If the ROMC Survey is carefully constructed and supported by a strong Board of Advisors, it could

become a key indicator/index of where we are on the spectrum of "many danger signs flashing red" on one end, and "many positive tipping points achieved" on the other end.

Discussion

With appropriate support, The ROMC Survey Project could establish a high standard of significant insight into the critical challenges of our times, solution options, best practices regarding collaborative problem solving processes, and the composition and reliability of our "moral compasses".

If ROMC Surveys were carried out every 2 years, it is possible that the results—in the form of a free Ebook with survey responses from 30 selected survey participants, and a website which makes all 300 responses accessible—could become a valuable indicator/index. Such an indicator/index could provide significant evidence about where we are on the spectrum of "many danger signs flashing red" at one end, and "many positive tipping points achieved" on the other.

Such an indicator/index—providing evidence and insights as described above (and other similar surveys inspired by the ROMC Survey)—could become a most valuable contribution to the decision making processes for a wide variety of stakeholders, including:

managers of high level investment portfolios
local and international business leaders
institutions of higher learning (universities and colleges)
non-profit educational organizations seeking to hold global warming at or below 2^{O}C (3.6^{O}F)
non-profit educational organizations associated with building carbon neutral local economies

and resource coordinators for Neighborhood Learning Centers supporting local Community Visioning Initiatives, and other collaborative problem solving processes.

What we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. And that 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. Citizens from every variety of circumstances can learn how to wisely cast such "votes"—through workshops and meetings at Neighborhood Learning Centers (during a Community Visioning Initiative, for example) and through other local learning experiences.

Such learning processes will need educational resources of the highest credibility and most relevant content, if they are to successfully guide participants in the direction of "right livelihood". Here (again) a word to the wise is in order: a loss of trust and confidence in the institutions responsible for guiding public discourse—and the widespread cynicism which could follow—would be disastrous. It will be critical for education resources created at this time—during a time of multiple critical crises—to provide highly credible and responsible reality orientation and practical guidance. Specialized insight—regarding the nature of our "moral compasses", and solution-oriented work being done in a wide array of fields of activity—will be necessary if the right questions are going to be asked. And people in key positions of responsibility who are called upon to answer such questions will need to think very carefully about what will contribute the most to the greatest good before deciding how to answer.

Reason #4—The ROMC Survey (as an example, and a catalyst) can be a lead-in to local surveys, and local collaborative problem solving projects. All of the educational resources created by this ROMC Survey Project: the free Ebook (of 30 selected responses to the survey); the website with all 300 responses, and a Discussion Forum; the clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; and input on the nature and reliability of our "moral compasses"—all these resources can provide a valuable starting point for a "constellations of initiatives" approach to collaborative problem solving at the local community level (see "Example Solution Guide" in Appendix C for one example of a "constellations of initiatives" approach).

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (currently the lead organization for this ROMC Survey Project) has proposed a "Tipping Point Action Campaign", which advocates for creating 1000 Community Visioning Initiatives to maximize citizen participation and accelerate solution-oriented activity. One of the keys to appreciating the value of the Tipping Point Action proposal: Community Visioning Initiatives 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 so that we can be part of the solutions… and how much we really need to be on the same side, helping each other.

Discussion

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.

The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (currently the lead organization for this ROMC Survey Project) advocates for a combination of preliminary surveys to 150 key leaders in local communities, time-intensive Community Visioning Initiatives supported by many Neighborhood Learning Centers (offering workshops suggested by the preliminary surveys); sister community relationships for communities needing assistance with basic human needs; job fairs; local currencies; and community service (multi-faceted and ongoing coverage of local visioning initiatives) from local newspapers as a starting point for maximizing citizen participation, and accelerating solution-oriented activity.

As a part of such a "constellations of initiatives" approach, many Neighborhood Learning Centers (a key supportive piece of Community Visioning Initiatives) 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 (who now have many new opportunities to help and support each other towards common goals).

This "constellation of initiatives" approach to collaborative problem solving and citizen peacebuilding 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".

This "constellation of initiatives" approach to collaborative problem solving and citizen peacebuilding 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.

All of the educational resources which could be created by this ROMC Survey Project (The free Ebook (of 30 selected responses to the survey); the website with all 300 responses, and a Discussion Forum; the clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; and input on the nature and reliability of our "moral compasses"; etc)—all of these resources would be most valuable assets for Neighborhood Learning Centers, especially if such centers were supporting ongoing Community Visioning Initiatives.

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)(see http://vimeo.com/9653090). 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. 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.

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.

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 make this transition, and how much we need each and every one of us to contribute our skills and resources towards solutions.

People may wonder whether this kind of problem solving is possible. For those who are wondering… have a look around the world we now live in. We now live in a complex world where cooperation at many levels of society has created awe inspiring achievements in energy production and transmission (oil wells, power plants, electric power transmission), engineering and construction (large cities); communication (Internet, cell phones); transportation (both private and public); and medical treatments (critical medical assistance for common diseases in becoming more and more widespread). We just need that kind of cooperation to create habitats which are carbon neutral, sustainable, and result in more peaceful and honest ways of living.

Reason #5-- To achieve its highest potential, The ROMC Survey Project will need to be a collaboration between a variety of stakeholder organizations: businesses, non-profit organizations, institutions of higher learning, and more. In this November, 2014 version of the Project Prospectus, the positive outcomes for universities and colleges who collaborate on the ROMC Survey Project are highlighted. Administering the ROMC Survey Project, processing the survey responses, and realizing all the potential for educational resources which would result from the project (free Ebook; websites; clearinghouses for critical challenge assessments, solution options, best practices in collaborative problem solving; input on the nature and reliability of our "moral compasses"; etc) can move participating universities and colleges to the cutting edge of pioneering the educational curriculum and educational experiences needed to resolve the challenges of our times.

Discussion

If there are many unprecedented challenges which are on dangerous trajectories (many danger signs flashing red), a high likelihood of significant, actually occurring, and ongoing damage to ecological stability and social cohesion, and (thus) an urgent need to reach positive tipping points on many of these challenges as soon as possible—we need to know. We also need to have "moral compasses" we understand, and we need to have confidence in what they are telling us. And we need indicator/indexes of the highest credibility if they are to be successful in guiding all of us to wisely cast our "votes"—the investments of time, energy, and money which we make in the everyday circumstances of our lives.

Many institutions of higher learning (universities, colleges) are now at a crossroads, as there is uncertainty regarding what the cultural landscapes of the future will look like. Such uncertainty causes prospective students to have doubts about whether the cost of higher education is the best investment of time, energy, and money they can make towards a stable career path, and a meaningful life.

If the ROMC Survey Project—and other similar survey projects which follow—confirm again and again that there are "many danger signs flashing red", surveys leading in to local community collaborative problem solving processes, and neighborhood learning centers supporting those collaborative problem solving processes, will become more and more widespread. Again, it will be critical for education resources created at this time—during a time of multiple critical crises—to provide highly credible and responsible reality orientation and practical guidance.

As the "Example Solution Guide" in Appendix C illustrates, "constellations of initiatives" approaches to collaborative problem solving can create low cost lifelong learning networks, which may be a practical alternative for many people—of all ages—who are seeking education and training which has a lower cost/higher relevance ratio... and which will, of themselves, provide more and more insight and opportunities relating to meaningful and secure career paths in local and regional economies. The ROMC Survey Project could be an opportunity for institutes of higher learning to take a step towards transforming themselves into lower cost/higher relevance educational institutions.

To achieve its highest potential, The ROMC Survey Project will need to be a collaboration between a variety of stakeholder organizations, businesses, non-profit organizations, institutions of higher learning, and more. This discussion briefly highlights positive outcomes for universities and colleges who collaborate on the ROMC Survey Project.

Such positive outcomes could include:

a) a concentration at these institutions of higher learning on curriculum which will help cultivate the specialized insight needed to ask the right questions to the most appropriate survey participants

b) a specialized reputation and identity as a sponsor of the ROMC indicator/index

c) direct involvement with clearinghouse websites which organize and analyze survey responses—and evidence supporting the responses—for both critical challenges assessments and field specific solutions

d) direct involvement with clearinghouse websites for documenting best practices in the field of stakeholder engagement/collaborative problem solving—and for input on the nature and workings of our "moral compasses" (with all due respect to cultural and local variations)

e) curriculum development associated with training and employment for all the people needed to carry out similar surveys at the local community level, and for all the people needed to carry out the "constellations of initiatives" collaborative problem solving processes which would grow out of such surveys

f) curriculum development for the low cost lifelong learning workshops at Neighborhood Learning Centers (and other local learning institutions and networks)

g) internships for students—first, as part of assisting with the ROMC Survey Project—and then further experiential learning, as local community surveys and collaborative problem solving processes go forward (internships and experience which would make such students valuable persons to employ in similar projects, in communities around the world)

Footnote 1

The following observations provide further evidence in support of having healthy skepticism about the potential accuracy of long-term predictions and projections.

From article by Thomas N. Gladwin Ph.D [Professor at the University of Michigan (Ann Arbor) School of Natural Resources and Environment) titled "Doomsday Alert: Megachallenges Confronting Urban Modernity!", in The Journal of the International Institute (Fall, 2008) (at http://quod.lib.umich.edu/j/jii/4750978.0016.107?rgn=main;view=fulltext) (confirmed November 17, 2014)

"The dawning of the urban millennium has been marked by a prodigious outpouring of projections and assessments of urban futures from international organizations such as UN-Habitat, UN Population Fund, World Bank, UN Environmental Programme, Intergovernmental Panel on Climate Change (IPCC), Worldwatch Institute, Organisation for Economic Co-operation and Development (OECD), International Energy Agency, and more. Table 1 provides a summary snapshot of long-term global projections of relevance to urban evolution recently provided by these organizations. These are typically business-as-usual projections based on recent experience, assumptions of linearity and continuity, masking of huge

regional disparities, and tunnel-vision disregard for complex whole-system dynamics and interdependencies."

"Table 1: "Business-as-Usual" Projections to 2030 and 2050 (not reproduced here)

[The Table, and the excerpts from the source article, are accessible from the link above, and on pages 89-91 of "IPCR Critical Challenges Assessment 2011-2012: Summary Report"] (by this writer).]

"When put together, the projections entail huge impossibilities. Can the world's cities really massively grow their fossil fuel-based energy consumption in the wake of the end of cheap oil and during climate change? Can the future of urbanization really be concentrated in the world's coastal zones growing increasingly vulnerable to extreme freshwater scarcity, storm surges, and sea-level rises induced by climate change? Can cities in low-income nations really double their urban populations with mainly very poor, old, and young people in the absence of vast increases in employment, income, and tax revenue? And can we really double or triple the physical size of the world's cities while irreversibly liquidating the stocks of natural capital upon which such growth ultimately depends?   Inconsistency in charting urban futures is to be expected given that forecasters are dealing with a confluence of unprecedented and very complex trends—population aging, urbanization of poverty, coastal ecosystem degradation, climate change, massive sprawl, decoupling of urbanization from industrialization and wealth creation, and so on—without parallel in the history of humanity."

The Recalibrating Our "Moral Compasses" (ROMC) Survey Project

Appendix B

"Example Challenge Assessment"

by Stefan Pasti,
Project Coordinator--The Recalibrating Our "Moral Compasses" (ROMC) Survey Project
Founder and Resource Coordinator—The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative

Note about source references: almost all source references for the quoted passages in this compilation can be found by key word searches in the CPCS Initiative document "Invitation Package for Possible Board of Advisors" (589 pages, Nov. 2013)(see http://www.cpcs.co/invitation-package-for-possible-board-of-advisors.html) [with an additional caution that quoted passages on pages 316-348 have source references compiled together in a footnote section which goes from p. 349-367]

The Ten Challenges (identified by Stefan Pasti as the most critical challenges of our times):

1) **Global Warming and Reducing Greenhouse Gas Emissions**
2) **A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions**
3) **"Cultures" of violence, greed, corruption, and overindulgence**—which have become so common that many of us accept such as inevitable; which are a significant part of the current crises of confidence in financial markets; and which are in many ways slowing the restructuring of investment priorities needed to respond to an increasing number of other critical challenges
4) **The End of the Fossil Fuel Era**
5) **The increasing world population and its implications relating to widespread resource depletion**—with a special focus on the increasing number of people who are consuming material goods and ecological resources indiscriminately
6) **We are creating more and more "urban agglomerations"**—(cities with a population of more than 1 million people—more than 400), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money—and which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment
7) **Global inequities and the tragic cycles of malnutrition, disease, and death**
8) **Significant progress towards positive tipping points for the other challenges cited in this list will almost certainly make it impossible for the U.S., and many other countries, to resolve unprecedented public debt**
9) **Deterioration of trust/confidence in institutions responsible for guiding public discourse**—and the **related loss of social and spiritual cohesion**
10) **Sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult**—as there are now, in most communities of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time. Thus, even analysis supported by much credible evidence—that there are many danger signs flashing now (involving significant threats to ecological stability and social cohesion)—can be easily lost amidst a swirl of misinformation, other more trivial information, and the "siren song" of multiple entertainment venues.

1) Global Warming and Reducing Greenhouse Gas Emissions

"…we are still perfectly on track for a temperature increase up to 5.3 degrees C"(9.5°F)…."

a) "Scientists agree that countries' current United Nations Framework Convention on Climate Change emission pledges and commitments would most likely result in 3.5 to 4°C (7.2°F) warming. And the longer those pledges remain unmet, the more likely a 4°C world becomes."
b) "…we are still perfectly on track for a temperature increase up to 5.3 degrees C"(9.5°F)…."
c) "The report shows that emissions should peak at 44 GtCO2e by 2020 and fall to 22GtCO2e by 2050 to stay within a 2C target, but under a business-as-usual scenario, which includes no emissions pledges, emissions would reach 59 GtCO2e in 2020."
d) "Another way Arctic warming could have worldwide consequences is through its influence on permafrost. Permanently frozen soils worldwide contain 1400-1700 Gigatons of carbon, about four times more than all the carbon emitted by human activity in modern times."

"… what do we have to point to….?

d) "…the energy industry's ability to boost production of oil, coal, and natural gas in North America is feeding a global surge in demand for these commodities, ensuring ever higher levels of carbon emissions. "
b) "Developing countries seek the same modern conveniences—dishwashers, televisions, computers, and cars—enjoyed by the developed world and which are currently powered mostly by fossil fuels. We can imagine that they can improve their standard of living without increasing their fossil fuel consumption, but what do we have to point to in order to show that it can be done?.... This is why I am extremely skeptical that carbon emissions will be reined in."

"… three quarters of the fossil fuel reserves need to stay in the ground…."

a) "'Limiting global warming to an agreed U.N. ceiling 'means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,' she said." (in article "UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry"; April, 2014)
b) "The world is on the brink of the 'largest bubble ever' in finance, because of the undisclosed value of high-carbon assets on companies' balance sheets, and investment managers who fail to take account of the risks are failing in their fiduciary duty to shareholders and investors, Al Gore and his investment partner, David Blood, have said."
c) "Some might assume that bond markets are shielded from the effects of climate change, ecosystem degradation, and water scarcity. With more than $40 trillion of sovereign debt in global markets at any given time, that is a very high-risk game…." (in "Sovereign Environmental Risk" by Achim Steiner and Susan Burns; October, 2012)

2) A Marginalization of the Treasured Wisdom of Religious, Spiritual, and Moral Traditions

"It would be foolish to underestimate the challenge of checking the consumption juggernaut…."

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

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

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

b) "Worldwide advertising spending grew by 3.2% year-over-year in 2012 to reach $557 billion, per data from Nielsen's latest quarterly Global AdView Pulse report."
c) "What is basic is that advertising, as such, with all its vast power to influence values and conduct, cannot ever lose sight of the fact that it ultimately regards man as a consumer and defines its own mission as one of stimulating him to consume or to desire to consume.

d) "By virtually any measure—household expenditures, number of consumers, extraction of raw materials—consumption of goods and services has risen steadily in industrial nations for decades, and it is growing rapidly in many developing countries."

"By one calculation, there are now more than 1.7 billion members of 'the consumer class'—nearly half of them in the developing world. A lifestyle and culture that became common in Europe, North America, Japan, and a few other pockets of the world in the twentieth century is going global in the twenty-first."
(Global Consumer Class, **2004**; Worldwatch Institute)

e) "It would be foolish to underestimate the challenge of checking the consumption juggernaut…."
f) "Developing countries seek the same modern conveniences—dishwashers, televisions, computers, and cars—enjoyed by the developed world and which are currently powered mostly by fossil fuels. We can imagine that they can improve their standard of living without increasing their fossil fuel consumption, but what do we have to point to in order to show that it can be done?.... This is why I am extremely skeptical that carbon emissions will be reined in."
g) "The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, 'A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.'"

h) "How can the 'reduce' piece be incorporated into the dominant values, social norms, and attitudes of communities around the world without somehow coming to terms with the fundamental inconsistencies between cultures which encourage indiscriminant consumption and the treasured wisdom of most

religious, spiritual, and moral traditions, which emphasize--

i) sacrificing personal desires for the greater good of the whole
ii) finding contentment and quality of life while consuming less material goods and ecological services
iii) using resources carefully, so that there is surplus available for emergency assistance"

"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."

a) "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."
b) "Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."
c) "It is a little surprising that there has been no controversy over economics education, because economics is, in our culture, deeply controversial, often on moral and religious grounds….. A part of the problem is what the texts and the new national standards leave out. They say little about poverty, especially as a moral or spiritual problem. They are usually silent about the moral relation of the First and Third Worlds. They typically ignore the effects of economics and technology on the environment. They are oblivious to the moral and spiritual problems of consumer culture. They ask no questions about dehumanizing work. They emphasize the important of the profit motive and competition, but say nothing about the possibility of excess profits or the possible costs of competition…."

d) "… 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."

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

e) "Unfortunately, there are many people in our communities who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention on trying to make

money by preying of people's fears, manipulating people's trust, and/or encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior. Such behavior is clearly counterproductive to the building of caring communities; it can be very dangerous for community morale; and it can become a crippling obstacle in times of crises."

"… we cannot afford to exclude from our 'tool box' the time-tested sources which have helped people learn compassion over many centuries. What we need to do instead is to learn how to cultivate the time-tested sources so that the sources yield the treasured wisdom."

a) "… 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, in 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)."

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

i) sacrifice personal desires for the greater good of the whole
ii) find contentment and quality of life while consuming less material goods and ecological services
iii) use resources carefully, so that there is surplus available for emergency assistance

c) "…it is becoming more and more likely that an exponential increase in compassion for our fellow human beings will need to become an essential and critical element of a truly comprehensive response to the challenges of our times. In such circumstances, we cannot afford to exclude from our 'tool box' the time-tested sources which have helped people learn compassion over many centuries. What we need to do instead is to learn how to cultivate the time-tested sources so that the sources yield the treasured wisdom."

d) "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 encouraged by comprehensive Community Visioning Initiatives). From this writer's point of view, 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."*

e) "Widespread cynicism that many of the critical challenges of our times will not be resolved could become a crippling factor which may undermine many positive and constructive solution-oriented initiatives, which would have otherwise led to positive tipping points."

3) "Cultures" of violence, greed, corruption, and overindulgence—which have become so common that many of us accept such as inevitable; which are a significant part of the current crises of confidence in financial markets; and which are in many ways slowing the restructuring of investment priorities needed to respond to an increasing number of other critical challenges

"… no solutions seem to be in sight for these problems."

a) "Total world military expenditure in 2012 was $1.75 trillion. This is equivalent to 2.5 per cent of global GDP."
b) "The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems."

c) "Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live. They often have different conceptions of moral authority, truth, and the nature of community…. These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts."

One of the problems:

"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."

c) "Most people would consider it unusual for a person to request to be excused from military service based on their religious, spiritual, or moral convictions."

d) "We want our teachers to be value-oriented because we want them to be rightly equipped as vehicles of values for the benefit of our children and youth. By his/her very nature, the teacher is a transmitter, a messenger, a carrier. Our determination of what he has to transmit will depend on what we determine to be valuable for our children and youth. Every society has a value system of some kind. Indian society is rich in it. But what is the use of such a bank balance of values if it is not useful in solving our current social problems?"
e) "Widespread cynicism that many of the critical challenges of our times will not be resolved could become a crippling factor which may undermine many positive and constructive solution-oriented initiatives, which would have otherwise led to positive tipping points."

"It is a little surprising that there has been no controversy over economics education…."

a) "Hunger and malnutrition are in fact the number one risk to health worldwide — greater than AIDS, malaria and tuberculosis combined."

"22,000 children die each day due to conditions of poverty."

"Undernutrition contributes to 2.6 million deaths of children under five each year - one third of the global total."

"More than 11 million children die each year from preventable health issues such as malaria, diarrhea and pneumonia."

b) "About 1/3 of the food produced in the world for human consumption every year; approximately 1.3 billion tonnes gets lost or wasted. Industrialized and developing countries waste roughly the same quantities of food – respectively 670 and 630 million tonnes."

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

"One of the main reasons Americans eat as poorly as we do may be the ubiquity of low-priced, unhealthy foods and their promotion…we are surrounded with tempting options that aren't good for us."

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

"By 2001 the rainforest areas of Brazil were reduced by a fifth (respect of 1970), to around 4,000,000 km²; the ground cleared was mainly destined for cattle pasture - Brazil is the world's largest exporter of beef with almost 200,000,000 head of cattle."

"12 percent of the world's population uses 85 percent of its water."

d) "Tobacco use is the world's leading cause of preventable death, according to the World Health Organization."

"Global consumption of cigarettes has been rising steadily since manufactured cigarettes were introduced at the beginning of the 20th century."

Profits—"countries do not profit economically from tobacco production and consumption – in fact, they suffer great financial harm."

"… every year tobacco kills more Americans than did World War II — more than AIDS, cocaine, heroin, alcohol, vehicular accidents, homicide and suicide combined."

Burden Shifts to the World's Poorest Countries—"Nearly 80% of those who die from tobacco-related illnesses are in low- and middle-income countries."

e) "Alcohol is the world's third largest risk factor for disease burden…"

"Alcohol in America is big business. We spent $162 billion buying beer, wine and liquor in 2011."

f) "Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world's wealth, and the top 1 percent alone account for 46 percent of global assets."

g) "It is a little surprising that there has been no controversy over economics education, because economics is, in our culture, deeply controversial, often on moral and religious grounds….. A part of the problem is what the texts and the new national standards leave out. They say little about poverty, especially as a moral or spiritual problem. They are usually silent about the moral relation of the First and Third Worlds. They typically ignore the effects of economics and technology on the environment. They are oblivious to the moral and spiritual problems of consumer culture. They ask no questions about dehumanizing work. They emphasize the important of the profit motive and competition, but say nothing about the possibility of excess profits or the possible costs of competition…."

"… the jargon is complicated, the transactions are complicated—you've relied on that complicated situation to avoid a lot of scrutiny."

a) State Lotteries in the United States—"11 states collecting more revenue from their state lottery than from their state corporate income tax during FY2009."
b) "Tailor-made derivatives, not traded on a futures exchange are traded on over-the-counter markets, also known as the OTC market. These consist of investment banks who have traders who make markets in these derivatives, and clients such as hedge funds, commercial banks, government sponsored enterprises, etc. Products that are always traded over-the-counter are swaps, forward rate agreements, forward contracts, credit derivatives, accumulators etc. The total notional amount of all the outstanding positions at the end of June 2004 stood at $220 trillion. By the end of 2007 this figure had risen to $596 trillion and in 2009 it stood at $615 trillion." [Note: the size of the world economy is estimated to be around $85 trillion]

c) "Thank you, Mr. Chairman. You know, in the good old days of investment banking, (it was--), they were considered very honorable and proud institutions—our investment bankers of Wall Street—they provided financial services: investment of capital in good businesses, helping government with assistance to issue bonds to build the great infrastructures of our nation. Then you fast forward through the public offerings of all these companies (to the date) when the risk of these companies shifted from the main partners to the nameless faceless shareholders. And you fast forward a little bit further, and you land right at the feet of synthetic CDOs.

"Now, I got to be honest, I think that if we had to put the odds on this hearing today you guys would probably have odds in your favor, because the jargon is complicated, the transactions are complicated—you've relied on that complicated situation to avoid a lot of scrutiny.

"We have spent a lot of time going through all these documents, and let me just explain, in very simple terms, what synthetic CDOs are. They are instruments that are created so that people can bet on them. It's the "la-la land" of ledger entries. It's not investment in a business that has a good idea; it's not assisting local government in building infrastructure. It's gambling. Pure and simple—raw gambling."

d) "GBGC's provisional figures show that gambling activities generated US$ 419 billion in revenues across the world in 2011."

4) The End of the Fossil Fuel Era

"The planet's ecological systems are on the verge of catastrophic change for which few societies are prepared."

a) "The planet's ecological systems are on the verge of catastrophic change for which few societies are prepared. So far, responses by governments to this emergency are inadequate, or counterproductive. We call it the "Triple Crisis," the convergence of three advancing conditions:

i) Planet-wide climate chaos and global warming
ii) The end of the era of cheap energy ("peak oil")
iii) 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.

"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."

"… it was the internal combustion engine combined with cheap oil that provided mobility for people and freight that fueled the phenomenal urban growth of the twentieth century."

a) "In 1900, only 4,192 passenger cars were in existence (there were no trucks, buses, etc.)"
> "In 1968, there were 169,994,128 passenger cars in the world, and 46,614,342 trucks and buses—for a total worldwide, of 216,608,470 motor vehicles."
> "In 1996, there were 485,954,000 cars registered worldwide, and 185,404,000 trucks and buses—for a total, worldwide, of 671,358,000 motor vehicles."

"It is estimated that over 1 billion passenger cars travel the streets and roads of the world today. The 1 billion-unit mark was reached in 2010 for the first time ever."

"Earlier this year, the OECD's International Transport Forum forecast that the number of cars worldwide would reach 2.5 billion by 2050."

b) "The evolution of modern cities was tied to advances in transport, initially for ships and trains. But it was the internal combustion engine combined with cheap oil that provided mobility for people and freight that fueled the phenomenal urban growth of the twentieth century."
c) "The oil used to move resources into and out of cities often comes from distant oil fields. Rising oil prices will affect cities, but they will affect even more the suburbs that surround them. The growing scarcity of water and the high energy cost of transporting it over long distances may begin to constrain the growth of some cities."
d) "Today some 18 countries, containing half the world's people, are overpumping their aquifers. Among these are the big three grain producers—China, India, and the United States—and several other populous countries, including Iran, Pakistan and Mexico… And since 70 percent of world water use is for irrigation, water shortages can quickly translate into food shortages."

e) "Nearly a quarter of total of the global energy-related carbon dioxide emissions can be attributed to the transport sector. Globally, carbon dioxide emissions from transport have increased 85 per cent between 1973 and 2007."

f) "'Limiting global warming to an agreed U.N. ceiling 'means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,' she said." (in article "UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry"; April, 2014)

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

a) "With some confidence, I can tell you that the age of oil out of 8,000 years of recorded history will occupy about 300 years. As Hyman Rickover noted, this is but a blip in the long history of man. He said, 'Fossil fuels resemble capital in the bank. A prudent and responsible parent will use this capital sparingly in order to pass on to his children as much as possible of his inheritance.'

"Do you know what we should have done when we found this incredible wealth under the ground, a barrel of which equaled the work output of 12 people working all year? We should have stopped to ask ourselves, what can we do with this to provide the most good for the most people for the longest time? That clearly is not what we did."

b) "Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."

c) "Birol: Yes, one day it will definitely end. And I think we should leave oil before it leaves us. That should be our motto. So we should prepare for that day - through research and development on alternatives to oil, on which living standards we want to keep and what alternative ways we can find."

5) The increasing world population and its implications relating to widespread resource depletion— with a special focus on the increasing number of people who are consuming material goods and ecological resources indiscriminately

World Population Milestones

"In 1804, the world population was 1 billion.
In 1927, the world population was 2 billion (123 years later).
In 1960, the world population was 3 billion (33 years later).

In 1974, the world population was 4 billion (14 years later).
In 1987, the world population was 5 billion (13 years later).
In 1999, the world population was 6 billion (12 years later).
In 2011, the world population was 7 billion (12 years later)."

"As of Oct 15, 2014 23:25 UTC (Eastern+5), the world population was estimated to be 7,198,660,200."

"It would be foolish to underestimate the challenge of checking the consumption juggernaut…."

a) "Worldwide advertising spending grew by 3.2% year-over-year in 2012 to reach $557 billion, per data from Nielsen's latest quarterly Global AdView Pulse report."
b) "What is basic is that advertising, as such, with all its vast power to influence values and conduct, cannot ever lose sight of the fact that it ultimately regards man as a consumer and defines its own mission as one of stimulating him to consume or to desire to consume."

c) "By virtually any measure—household expenditures, number of consumers, extraction of raw materials—consumption of goods and services has risen steadily in industrial nations for decades, and it is growing rapidly in many developing countries."

"By one calculation, there are now more than 1.7 billion members of 'the consumer class'—nearly half of them in the developing world. A lifestyle and culture that became common in Europe, North America, Japan, and a few other pockets of the world in the twentieth century is going global in the twenty-first." (Global Consumer Class, **2004**; Worldwatch Institute)

d) "It would be foolish to underestimate the challenge of checking the consumption juggernaut…."

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

a) "Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."
b) "53% of the world's fisheries are fully exploited, and 32% are overexploited, depleted, or recovering from depletion."
c) "By 2001 the rainforest areas of Brazil were reduced by a fifth (respect of 1970), to around 4,000,000 km²; the ground cleared was mainly destined for cattle pasture - Brazil is the world's largest exporter of beef with almost 200,000,000 head of cattle."

d) "About 1/3 of the food produced in the world for human consumption every year; approximately 1.3 billion tonnes gets lost or wasted. Industrialized and developing countries waste roughly the same quantities of food – respectively 670 and 630 million tonnes."

e) "Between 1945 and 1975, about 30 million hectares of land in the United States, were lost under concrete and asphalt, half of this being arable land (land carrying capacity is a measure of how many people the soil/climate can permanently support when the land is planted in staple crops)."

[Note: "Not all the soil which covers the Earth's ice free land surface is suitable for growing crops. In fact, of the total area of 13 billion hectares, a mere 11% presents no serious limitations to agriculture. The rest is either too dry, too wet, too poor in nutrients, too shallow, or too cold."]

f) "Growing prosperity and urbanization could double the volume of municipal solid waste annually by 2025—from today's 1.3 billion tons per year to 2.6 billion tons."

g) "WWF's Living Planet Index, which measures the health of forests, oceans, freshwater, and other natural systems, shows a 35 percent decline in Earth's ecological health since 1970.

"The new reality…."

a) "It is a little surprising that there has been no controversy over economics education, because economics is, in our culture, deeply controversial, often on moral and religious grounds….. A part of the problem is what the texts and the new national standards leave out. They say little about poverty, especially as a moral or spiritual problem. They are usually silent about the moral relation of the First and Third Worlds. They typically ignore the effects of economics and technology on the environment. They are oblivious to the moral and spiritual problems of consumer culture. They ask no questions about dehumanizing work. They emphasize the important of the profit motive and competition, but say nothing about the possibility of excess profits or the possible costs of competition…."

b) "The new reality," says Brown, "is that the world is only one poor harvest away from chaos. It is time to redefine security. The principal threats to our future are no longer armed aggression but instead climate change, population growth, water shortages, spreading hunger, and failing states. What we now need is a mobilization to reverse these trends on the scale and urgency of the U.S. mobilization for World War II."

6) We are creating more and more "urban agglomerations"—(cities with a population of more than 1 million people—more than 400), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money—and which are the least appropriate models when it comes to implementing resolutions to many of the other challenges in this ten point assessment

"By 2030, China and India will have more than 221 cities and 68 cities, respectively, with populations of more than one million people each…."

a) "In 1800, only 3 percent of the world's population lived in urban areas."

"By 1900, almost 14 percent were urbanites, although only 12 cities had 1 million or more inhabitants."

"In 1950, 30% of the world's population resided in urban centers. The number of cities with over 1 million people had grown to 83."

"In 2008, for the first time, the world's population was evenly split between urban and rural areas. There were more than 400 cities over 1 million and 19 over 10 million."

"By 2030, China and India will have more than 221 cities and 68 cities, respectively, with populations of more than one million people each, according to research by the McKinsey Global Institute."

b) U.S. Infrastructure Funding Gap (2013) (calculated by ASCE)--$1.611 trillion

"The growing scarcity of water and the high energy cost of transporting it over long distances may begin to constrain the growth of some cities."

a) "Early cities relied on food and water from the surrounding countryside, but today cities often depend on distant sources for basic amenities. Los Angeles, for example, draws much of its water from the Colorado River, some 600 miles away. Mexico City's burgeoning population, living at an altitude of over 9,000 feet, depends on the costly pumping of water from 100 miles away that must be lifted over 3,000 feet to augment inadequate water supplies. Beijing is planning to draw water from the Yangtze River basin some 800 miles away."
b) "The oil used to move resources into and out of cities often comes from distant oil fields. Rising oil prices will affect cities, but they will affect even more the suburbs that surround them. The growing scarcity of water and the high energy cost of transporting it over long distances may begin to constrain the growth of some cities."
c) "Today some 18 countries, containing half the world's people, are overpumping their aquifers. Among these are the big three grain producers—China, India, and the United States—and several other populous countries, including Iran, Pakistan and Mexico… And since 70 percent of world water use is for irrigation, water shortages can quickly translate into food shortages."
d) "Nearly a quarter of total of the global energy-related carbon dioxide emissions can be attributed to the transport sector. Globally, carbon dioxide emissions from transport have increased 85 per cent between 1973 and 2007."
e) "'Limiting global warming to an agreed U.N. ceiling 'means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,' she said." (in article "UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry"; April, 2014)

"… The smaller the circumference, the more accurately can we guage the results of our actions,
and (the) more conscientiously shall we be able to fulfill our obligations as trustees."

a) "A shack, about 2 metres long and 2 metres wide, is home to a family composed of husband, wife and four children. It is just one of 7700 such shacks in a street behind the residential area in Delhi…. The circumstances described above are very similar to those experienced by the vast majority of the more than 900 million slum dwellers all over the world…"
b) "In Mexico City (950 square miles), as in many other megacities in the developing world, urban sprawl exists as nearly 40% of city dwellers live in the urban periphery in poverty and environmental degradation. These high density settlements are often highly polluted owing to the lack of urban services, including running water, trash pickup, electricity or paved roads. Nevertheless, cities provide poor people with more opportunities and greater access to resources to transform their situation than rural areas."
c) "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. 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…. (Thus), 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."

d) "… 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."

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

e) "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)?"
f) "'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."

7) Global inequities and the tragic cycles of malnutrition, disease, and death

"A more equitable distribution of resources is in our best interest for a peaceful future. "

a) "The richest 20% of the world's population account for 80% of the world's consumption of goods and services."
[From the 1998 UN Human Development Report "Consumption for Human Development" (in Overview, p. 2)]
b) "Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world's wealth, and the top 1 percent alone account for 46 percent of global assets."
c) "The United States currently has 5 percent of the world's population, but uses 25 percent of the world's annual energy production. This disproportionate consumption of energy relative to global consumption causes loss of the world's good will and provides a context for potential military conflicts, at the cost of lives, money, and political capital. A more equitable distribution of resources is in our best interest for a peaceful future. "

d) "People in industrialized countries comprise only about 20% of the global population, yet they consume 81% of the world's paper and 76% of its timber."

e) "12 percent of the world's population uses 85 percent of its water."

f) "By 2001 the rainforest areas of Brazil were reduced by a fifth (respect of 1970), to around 4,000,000 km²; the ground cleared was mainly destined for cattle pasture - Brazil is the world's largest exporter of beef with almost 200,000,000 head of cattle."

"Hunger and malnutrition are in fact the number one risk to health worldwide…."

a) "22,000 children die each day due to conditions of poverty."

"Undernutrition contributes to 2.6 million deaths of children under five each year - one third of the global total."

"More than 11 million children die each year from preventable health issues such as malaria, diarrhea and pneumonia."

"Hunger and malnutrition are in fact the number one risk to health worldwide — greater than AIDS, malaria and tuberculosis combined."

b) "Where virtually all water has been claimed, cities can typically get more water only by taking it from irrigation. Countries then import grain to offset the loss of irrigated grain production. Since it takes 1,000 tons of water to produce one ton of grain, importing grain is the most efficient way to import water."

"Fearing they might not be able to buy needed grain from the market, some of the more affluent countries, led by Saudi Arabia, China, and South Korea, then took the unusual step of buying or leasing land long term in other countries on which to grow food for themselves. These land acquisitions have since grown rapidly in number. Most of them are in Africa. Among the principal destinations for land hunters are Ethiopia, Sudan, and South Sudan, each of them countries where millions of people are being sustained with food donations from the U.N. World Food Programme.

"As of mid-2012, hundreds of land acquisition deals had been negotiated or were under negotiation, some of them exceeding a million acres. A 2011 World Bank analysis of these "land grabs" reported that at least 140 million acres were involved—an area that exceeds the cropland devoted to corn and wheat combined in the United States. This onslaught of land acquisitions has become a land rush as governments, agribusiness firms, and private investors seek control of land wherever they can find it."

c) "About 1/3 of the food produced in the world for human consumption every year; approximately 1.3 billion tonnes gets lost or wasted. Industrialized and developing countries waste roughly the same quantities of food – respectively 670 and 630 million tonnes."

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

"The Great Way is very level; but people greatly delight in tortuous paths."

a) "The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, 'A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.'"

b)   "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."

8) Significant progress towards positive tipping points for the other challenges cited in this list will almost certainly make it impossible for the U.S., and many other countries, to resolve unprecedented public debt

"Some might assume that bond markets are shielded from the effects of climate change, ecosystem degradation, and water scarcity. With more than $40 trillion of sovereign debt in global markets at any given time, that is a very high-risk game…."

a) "Using accounting principles that approximate how publicly traded companies are required to calculate their obligations, at the close of its 2013 fiscal year, the (U.S.) federal government had about $71.0 trillion in debts, liabilities, and unfinanced obligations."

b) American consumers are $11.1 trillion in debt, including (October, 2013 data):

          $849.8 billion in credit card debt
          $7.81 trillion in mortgages
          $996.7 billion in student loans

c) "'Limiting global warming to an agreed U.N. ceiling 'means that three quarters of the fossil fuel reserves need to stay in the ground, and the fossil fuels we do use must be utilized sparingly and responsibly,' she said." (in article "UN Climate Chief Figueres Urges 'Urgent Transformation' Of Oil And Gas Industry"; April, 2014)

d) "The world is on the brink of the 'largest bubble ever' in finance, because of the undisclosed value of high-carbon assets on companies' balance sheets, and investment managers who fail to take account of the risks are failing in their fiduciary duty to shareholders and investors, Al Gore and his investment partner, David Blood, have said."

e) "Some might assume that bond markets are shielded from the effects of climate change, ecosystem degradation, and water scarcity. With more than $40 trillion of sovereign debt in global markets at any given time, that is a very high-risk game…." (in "Sovereign Environmental Risk" by Achim Steiner and Susan Burns; October, 2012)

f) "Again and again, in references to the debt crises, there is mention of the need for 'economic growth'.... Unfortunately, the kind of 'economic growth' which is most often being referred to includes a vast array of 'enterprises' which require the continued exploitation of flaws and weaknesses in human

nature, fragile ecosystems, and already significantly depleted natural resources—and which are much of the reason why cultures of violence, greed, and corruption have become so common that most people believe they are inevitable."

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

a) "Ecological Deficit—The level of resource consumption and waste discharge by a defined economy or population in excess of locally/regionally sustainable natural production and assimilative capacity (also, in spatial terms, the difference between that economy/population's ecological footprint and the geographic area it actually occupies.

"….However, our analysis of physical flows shows that these and most other so-called 'advanced' economies are running massive, unaccounted, ecological deficits with the rest of the planet…. These data emphasize that all the countries listed, except for Canada, are overpopulated in ecological terms—they could not sustain themselves at current material standards if forced by changing circumstances to live on their remaining endowments of domestic natural capital. This is hardly a good model for the rest of the world to follow."

b) "Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."

c) "If you believe the rate of growth of our economy is going to be what it was in the prior two decades, then there is arguably some justification for kicking the can forward and using borrowed money to cover today's expenses. If you don't believe that growth rate is going to be that great, then you have to ask yourself some very fundamental questions … it requires questioning every assumption you've ever made about what is good and worthy in public expenditures ….(and)… you have to question whether or not everyone, everyone is this whole economic system, isn't going to have to—to use the vernacular—put some 'skin in the game' to avoid a real catastrophe for our federal system."

9) Deterioration of trust/confidence in institutions responsible for guiding public discourse—and the related loss of social and spiritual cohesion

"… significant, largely unaccounted for, and unchecked social and environmental externalities."

a) "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."

b) "Popular portrayals of religion often reinforce the view of religion being conflictual. The global media has paid significant attention to religion and conflict, but not the ways in which religion has played a powerful peacemaking role. This excessive emphasis on the negative side of religion and the actions of religious extremists generates interfaith fear and hostility. What is more, media portrayals of religious conflict have tended to do so in such a way so as to confuse rather than inform. It does so by misunderstanding goals and alliances between groups, thereby exacerbating polarization. The tendency to carelessly throw around the terms 'fundamentalist' and 'extremist' masks significant differences in beliefs, goals, and tactics."

c) "Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live. They often have different conceptions of moral authority, truth, and the nature of community…. These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts."

One of the problems:

"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."

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

e) "Most economic development and growth strategies encouraged rapid accumulation of physical, financial and human capital, but at the expense of excessive depletion and degradation of natural capital, which includes the endowment of natural resources and ecosystems. By depleting the world's stock of natural wealth – often irreversibly – this pattern of development and growth has had detrimental impacts on the wellbeing of current generations and presents tremendous risks and challenges for the future. The recent multiple crises are symptomatic of this pattern. Existing policies and market incentives have contributed to this problem of capital misallocation because they allow businesses to run up significant, largely unaccounted for, and unchecked social and environmental externalities."

"If one can justifiably say that advertising has joined the charmed circle of institutions which fix the values and standards of society and that it has done this without being linked to any of the socially defined objectives which usually guide such institutions in the use of their power, then it becomes necessary to consider with special care the extent and nature of its influence…."

a) "What is basic is that advertising, as such, with all its vast power to influence values and conduct, cannot ever lose sight of the fact that it ultimately regards man as a consumer and defines its own mission as one of stimulating him to consume or to desire to consume.

b) "If one can justifiably say that advertising has joined the charmed circle of institutions which fix the values and standards of society and that it has done this without being linked to any of the socially defined objectives which usually guide such institutions in the use of their power, then it becomes necessary to consider with special care the extent and nature of its influence—how far it extends and in what way it makes itself felt."

"A more equitable distribution of resources is in our best interest for a peaceful future. "

a)   "Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world's wealth, and the top 1 percent alone account for 46 percent of global assets."
b) "The United States currently has 5 percent of the world's population, but uses 25 percent of the world's annual energy production. This disproportionate consumption of energy relative to global consumption causes loss of the world's good will and provides a context for potential military conflicts, at the cost of lives, money, and political capital. A more equitable distribution of resources is in our best interest for a peaceful future. "
c) "People in industrialized countries comprise only about 20% of the global population, yet they consume 81% of the world's paper and 76% of its timber."
d) "12 percent of the world's population uses 85 percent of its water."
e)   "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."

"… people's confidence in state institutions as well as politics… is likely to dwindle even more in societies in which it is already weak – in particular if it is becoming obvious in crisis regions that governments have in the past failed to develop suitable solution strategies and provide orientation for society during this period of transition."

a) "The new reality," says Brown, "is that the world is only one poor harvest away from chaos. It is time to redefine security. The principal threats to our future are no longer armed aggression but instead climate change, population growth, water shortages, spreading hunger, and failing states. What we now need is a mobilization to reverse these trends on the scale and urgency of the U.S. mobilization for World War II."
b) "… it cannot be ruled out that the people's confidence in state institutions as well as politics would be considerably shaken. This confidence is likely to dwindle even more in societies in which it is already weak – in particular if it is becoming obvious in crisis regions that governments have in the past failed to develop suitable solution strategies and provide orientation for society during this period of transition (this writer's italics). This personalised loss of confidence, which can express itself, for example, in 'dressing down' politicians, could – depending on intensity and duration-- consolidate into a general and lasting crisis of confidence towards central national institutions and their ability to solve problems. A society, however, cannot survive without confidence. Sullenness with politics can give rise to lethargy or

fatalism and can increase the likelihood of growing political instability and extremism. Via indirect legitimisation chains, this national loss of confidence could also have a negative impact on the legitimisation, functionality and actionability of supranational organisations and institutions as well."

c) Confidence (not just confidence in financial markets, but confidence in our viability as a species) will be dimmed by a lack of clarity until there is widespread public discourse on the full dimensions of the critical challenges ahead.

Confidence—in the social, cultural, environmental, economic, and political structures of a society, (or an association of societies, like what we have now, with all its global connections and interdependencies)—is built up when people believe that the efforts of everyone working together is a greater force than the challenges they are facing.

d) "Widespread cynicism that many of the critical challenges of our times will not be resolved could become a crippling factor which may undermine many positive and constructive solution-oriented initiatives, which would have otherwise led to positive tipping points."

e) Consider the following thought experiment:

For the 10 critical challenges in this list, choose a statement for each challenge [from the following two lists of choices (for plans, and confidence of success)] which best corresponds to how you feel about your local communitys' efforts to resolve these challenges.

Plans

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

Confidence of Success

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

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

The Recalibrating Our "Moral Compasses" (ROMC) Survey Project

Appendix C

Backgrounder for "Example Solution Guide"
[Long Version Compilation (18 pages) as Draft for 6 page "Example Solution Guide"]

by Stefan Pasti,
Resource Coordinator--The "Recalibrating Our "Moral Compasses" (ROMC) Survey Project
Founder and Resource Coordinator—The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative

Field(s) of Activity Focused on in Solution Guide (to aid in key word searches)

critical challenge assessments
questionnaires which assist with building caring communities
collaborative problem solving which maximizes citizen participation
low cost lifelong learning at neighborhood and community level
citizen peacebuilding/interfaith peacebuilding
spiritual/moral dimensions of all critical challenges identified
permaculture/local and regional ecologically sustainable economies
local currencies for building local and regional economies
community service opportunities for local newspapers

Note about source references: almost all source references for the quoted passages in this solution guide can be found by key word searches in the CPCS Initiative document "Invitation Package for Possible Board of Advisors" (589 pages, Nov. 2013)(see http://www.cpcs.co/invitation-package-for-possible-board-of-advisors.html [with an additional caution that quoted passages on p. 316-348 have source references compiled together in a footnote section which goes from p. 349-367]

The Ten Solution Categories:

1) Community Visioning Initiatives
2) Neighborhood Learning Centers
3) Surveys and Questionnaires
4) Interfaith Peacebuilding
5) Permaculture/Ecologically Sustainable Economies/Zero Waste
6) Sister Community Relationships
7) Employment Initiatives Specific to Unprecedented Culture Change
8) Local Currencies
9) Locally Owned Newspapers Primarily Focused on Community Service
10) Local Volunteer Centers

1) Community Visioning Initiatives

Community Visioning Initiatives can be described as a series of community meetings designed to maximize citizen involvement and citizen input in a collaborative problem solving process.

This writer advocates for time-intensive Community Visioning Initiatives which focus on five particular areas: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and creating action plans—and which may last 4-6 months. These 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)(see http://vimeo.com/9653090). 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. 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.

As a way of maximizing the potential for multiplier effects from a Community Visioning Initiative, this writer advocates for a "constellation of initiatives", which includes: preliminary surveys to 150 key leaders in local communities; time-intensive Community Visioning Initiatives; Neighborhood Learning Centers (offering workshops suggested by the preliminary surveys); special emphasis on interfaith peacebuilding and building ecologically sustainable economies; sister community relationships for communities needing assistance with basic human needs; job fairs; local currencies; and community service (multi-faceted and ongoing coverage of local visioning initiatives) from local newspapers.

This "constellation of initiatives" approach to collaborative problem solving and citizen peacebuilding 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.

This "constellation of initiatives" approach to collaborative problem solving and citizen peacebuilding 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.

This "constellation of initiatives" approach to collaborative problem solving and citizen peacebuilding can make significant contributions to the process of building "close-knit" communities of people… communities with a healthy appreciation for each others strengths, communities with a well-developed capacity to resolve even the most difficult challenges— and communities which demonstrate a high level of compassion for their fellow human beings.

One very important advantage of the collaborative problem solving and citizen peacebuilding (Community Visioning Initiative) model advocated by this writer is that it does not set out a preexisting set of goals. Organizers who believe the unprecedented culture change which needs to happen will eventually happen, and the urgency and awareness that needs to come will come, would (thus) be focusing more on building a collaborative problem solving approach which people with many different backgrounds and agendas can believe in… a process which they believe will make best use of the knowledge and skills each person has to contribute.

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.

2) Neighborhood Learning Centers

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.

Neighborhood Learning Centers can be:

1) a multi-purpose support center for implementing Community Visioning Initiatives
2) a neighborhood meeting place and workshop center
3) a critical part of a low cost lifelong learning education system (which would include questionnaires and surveys, Community Visioning Initiatives, Neighborhood Learning Centers and neighborhood learning networks, locally owned newspaper primarily focused on community service, etc)
4) 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

Currently, we are creating more and more "urban agglomerations" (cities with a population of more than 1 million people—more than 400), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money—and which are the least appropriate models when it comes to achieving carbon neutral economies.

What if there was to be a reversal of the urbanization trend, and a demographic shift from megacities to more ecologically sustainable villages, towns, and small cities (with much more potential to achieve carbon neutral economies)? What kind of curriculum and experiential learning (apprenticeships,

training, volunteering, etc) would be most appropriate to create the knowledge base and skill sets necessary to make such a transition?

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

What we need more of now are collaborative problem solving processes which help citizens understand that the investments of time, energy, and money (the "votes") each of us make in our everyday circumstances become the larger economy. And that 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 GGE (Greenhouse Gas Emissions), and minimize other related challenges. Citizens from every variety of circumstances can learn how to wisely cast such "votes"—through workshops and meetings at Neighborhood Learning Centers during a Community Visioning Initiative, and through other local learning experiences.

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 can make significant contributions to the process of building "close-knit" communities of people… communities with a healthy appreciation for each others strengths, communities with a well-developed capacity to resolve even the most difficult challenges— and communities which demonstrate a high level of compassion for their fellow human beings.

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.

3) Surveys and Questionnaires

Organizations and communities of people often use questionnaires and surveys to build consensus for collective action.

---The ROMC Ebook Survey Project

The ROMC Ebook Survey Project proposes a survey of 300 people well known in fields of activity associated with creating a peaceful and sustainable world. The surveys would include asking for 10-20 page Critical Challenge Assessment, and 10-20 page summary (with as much detail as possible) of solutions specific to their field(s) of activity. One format for the Critical Challenges list would be to have quoted passages from key sources, and links to a compilation of quotes document (which includes the quoted passages and provides source references) (see example in Appendix B). This section is part of the example format for a Solutions Guide.

The 300 people surveyed would also be asked to describe the kind of collaborative problem solving

which they believe will be most effective at creating positive tipping points and positive multiplier effects at the local community level.

And there would be questions seeking input for creating more consensus on the meanings of "right livelihood" and "moral compasses":

(some examples)

a) what local institutions would be most appropriate to commission a "right livelihood" resource guide
b) the nature and composition of our "moral compasses"
c) what percentage of people have a "moral compass" which is relevant to the challenges of our times, and which they use regularly to make wise choices regarding the investments of time, energy, and money they make in the everyday circumstances of their lives?
d) and how a "moral compass" might be created and maintained, so that it remains relevant even during times of unprecedented change.

[Note: This writer has already creating a starting point for identifying 300 people for such a survey. Section III (166 pages) in the key CPCS Initiative document "Invitation Package for Possible Board of Advisors" is titled "Descriptions of People Being Formally Invited to Join CPCS Initiative Board of Advisors". The section includes biographical information and notes on 272 people in 13 broad categories of activity related to creating a peaceful and sustainable world.]

Some of the responses to this ROMC Survey Project will be selected for inclusion in a free Ebook, which would be accessible at the ROMC website (Note: all of the 300 responses would be included in another, longer document—also accessible from the ROMC website).

The Ebook would be a way of raising awareness about the unprecedented nature of the challenges of our times, and the urgent need for solutions. Such an Ebook has the potential to become:

a) one (of many needed) indicators/indexes which describe where we are on the path of resolving the challenges of our times
b) a clearinghouse for solutions which can be applied at the local community level
c) a clearinghouse of recommended collaborative problem solving processes
d) a key educational resource for workshops at local community Neighborhood Learning Centers
e) one way of highlighting the urgent need for collaborative problem solving processes at the local community level

The ROMC Survey Project is designed to contribute significant input towards determining, with a high degree of certainty, whether or not we are at a critical point in the history of life of Planet Earth—and how we can best use field specific solutions, collaborative problem solving processes, and working definitions of "right livelihood" and "moral compasses" to maximize citizen participation, accelerate solution-oriented activity, and—as quickly as possible—reach positive tipping points on many of the challenges of our times.

---Preliminary Surveys (as preparation for Community Visioning Initiatives)

In the preparation stages for a Community Visioning Initiative, well thought out preliminary surveys (offered to at least 150 key leaders from a significant variety of fields of activity in the Larger Community) can provide further evidence (as a supplement to the ROMC Ebook Survey) of the need for a visioning initiative, create interest in the project, set a tone that the project is seeking as much input from residents as possible, and provide a key starting point for topics to cover in workshops at Neighborhood Learning Centers.

Here is one example of a question a preliminary survey might ask:

Identifying Experienced Practitioners, Stakeholders, and People Needing Assistance

Consider the "List of Ten Critical Challenges" offered as a part of this ROMC Ebook Project proposal (see the short version (6 pages) in Appendix __, or the backgrounder version (20 pages) in Appendix __).

i) Who are the Experienced Practitioners—in your city, town, or local community—who are most qualified to be educating people on how to successfully overcome each of the ten critical challenges identified?

(Special Notes: Please be specific, as in times of emergency, it will be most important for leaders to understand which people are perceived as most qualified by the majority of the residents in a particular community. Also, please be straightforward and honest: if you do not know who would be most qualified to respond, please respond accordingly.)

ii) Who are the Stakeholders (the people who will be affected by the education provided and guidance given by the Experienced Practitioners) —in your city, town, or local community—?

iii) Who are the People Needing Assistance (the people who do not know how to respond to those ten challenges) —in your city, town, or local community—?

4) Interfaith Peacebuilding

This writer feels that many assessments of the critical challenges of our times have either dismissed, or given very little attention, to the spiritual/moral dimensions of the challenges we face—and that an oversight of that nature could become a crippling obstacle which may undermine many positive and constructive solution-oriented initiatives. And yet… profound advances in interfaith peacebuilding may be necessary to create positive tipping points and positive multiplier effects in the many fields of activity influenced by such spiritual/moral dimensions. With these considerations in mind, this writer feels justified in offering a brief overview of such spiritual/moral challenges, as a way of providing a context for his solution recommendations.

What follows is a series of 5 points (some with questions), which are offered as examples of what is meant by the spiritual/moral dimensions of the challenges of our times.

As you read through these points, consider the following ways of evaluating "plans", "confidence of success" and "levels of collaborative problem solving needed". Question: Where do you believe we—collectively—stand on "plans" and "confidence of success" relating to the spiritual/morals dimensions described below... and what level of collaborative problem solving will be necessary to reach the top answer in each category?

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

Confidence of Success
__ I am confident we can resolve this challenge
__ I believe we are moving in the right direction to resolve this challenge.
__ I am not sure if we will be able to resolve this challenge.
__ I have no confidence in our ability to resolve this challenge.

"It would be foolish to underestimate the challenge of checking the consumption juggernaut…."

a) "Worldwide advertising spending grew by 3.2% year-over-year in 2012 to reach $557 billion, per data from Nielsen's latest quarterly Global AdView Pulse report."
b) "It would be foolish to underestimate the challenge of checking the consumption juggernaut…."
c) "What is basic is that advertising, as such, with all its vast power to influence values and conduct, cannot ever lose sight of the fact that it ultimately regards man as a consumer and defines its own mission as one of stimulating him to consume or to desire to consume."
d) "The modern worldview is that the more material goods you have, the better your life will be. But Gandhi said, 'A certain degree of physical comfort is necessary but above a certain level it becomes a hindrance instead of a help; therefore the ideal of creating an unlimited number of wants and satisfying them, seems to be a delusion and a trap. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.'"

Question: How can the "reduce" piece (of the *reduce, reuse, recycle* triplet) be incorporated into the dominant values, social norms, and attitudes of communities around the world without somehow coming to terms with the fundamental inconsistencies between cultures which encourage indiscriminant consumption and the treasured wisdom of most religious, spiritual, and moral traditions, which emphasize--

a) sacrificing personal desires for the greater good of the whole
b) finding contentment and quality of life while consuming less material goods and ecological services
c) using resources carefully, so that there is surplus available for emergency assistance

"… no solutions seem to be in sight for these problems."

a) "Total world military expenditure in 2012 was $1.75 trillion. This is equivalent to 2.5 per cent of global GDP."

b) "The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems."

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

d) "It is a little surprising that there has been no controversy over economics education, because economics is, in our culture, deeply controversial, often on moral and religious grounds….. A part of the problem is what the texts and the new national standards leave out. They say little about poverty, especially as a moral or spiritual problem. They are usually silent about the moral relation of the First and Third Worlds. They typically ignore the effects of economics and technology on the environment. They are oblivious to the moral and spiritual problems of consumer culture. They ask no questions about dehumanizing work. They emphasize the important of the profit motive and competition, but say nothing about the possibility of excess profits or the possible costs of competition…."

e) "Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live. They often have different conceptions of moral authority, truth, and the nature of community…. These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts."

One of the problems:

"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."

f) "Most people would consider it unusual for a person to request to be excused from military service based on their religious, spiritual, or moral convictions."

"Hunger and malnutrition are in fact the number one risk to health worldwide…."

a) "22,000 children die each day due to conditions of poverty."
"Undernutrition contributes to 2.6 million deaths of children under five each year - one third of the global total."

"More than 11 million children die each year from preventable health issues such as malaria, diarrhea and pneumonia."

"Hunger and malnutrition are in fact the number one risk to health worldwide — greater than AIDS, malaria and tuberculosis combined."

b) "Where virtually all water has been claimed, cities can typically get more water only by taking it from irrigation. Countries then import grain to offset the loss of irrigated grain production. Since it takes 1,000 tons of water to produce one ton of grain, importing grain is the most efficient way to import water."

"Fearing they might not be able to buy needed grain from the market, some of the more affluent countries, led by Saudi Arabia, China, and South Korea, then took the unusual step of buying or leasing land long term in other countries on which to grow food for themselves. These land acquisitions have since grown rapidly in number. Most of them are in Africa. Among the principal destinations for land hunters are Ethiopia, Sudan, and South Sudan, each of them countries where millions of people are being sustained with food donations from the U.N. World Food Programme.
"As of mid-2012, hundreds of land acquisition deals had been negotiated or were under negotiation, some of them exceeding a million acres. A 2011 World Bank analysis of these "land grabs" reported that at least 140 million acres were involved—an area that exceeds the cropland devoted to corn and wheat combined in the United States. This onslaught of land acquisitions has become a land rush as governments, agribusiness firms, and private investors seek control of land wherever they can find it."

"A more equitable distribution of resources is in our best interest for a peaceful future. "

a) "Taken together, the bottom half of the global population own less than 1 percent of total wealth. In sharp contrast, the richest 10 percent hold 86 percent of the world's wealth, and the top 1 percent alone account for 46 percent of global assets."
b) "The United States currently has 5 percent of the world's population, but uses 25 percent of the world's annual energy production. This disproportionate consumption of energy relative to global consumption causes loss of the world's good will and provides a context for potential military conflicts, at the cost of lives, money, and political capital. A more equitable distribution of resources is in our best interest for a peaceful future. "
c) "People in industrialized countries comprise only about 20% of the global population, yet they consume 81% of the world's paper and 76% of its timber."
d) "12 percent of the world's population uses 85 percent of its water."
e) "By 2001 the rainforest areas of Brazil were reduced by a fifth (respect of 1970), to around 4,000,000 km²; the ground cleared was mainly destined for cattle pasture - Brazil is the world's largest exporter of beef with almost 200,000,000 head of cattle."

"We have spent a lot of time going through all these documents, and let me just explain, in very simple terms, what synthetic CDOs are… It's gambling."

a) "GBGC's provisional figures show that gambling activities generated US$ 419 billion in revenues across the world in 2011."
b) State Lotteries in the United States—"11 states collecting more revenue from their state lottery than from their state corporate income tax during FY2009."
c) "Tailor-made derivatives, not traded on a futures exchange are traded on over-the-counter markets, also known as the OTC market. These consist of investment banks who have traders who make markets

in these derivatives, and clients such as hedge funds, commercial banks, government sponsored enterprises, etc. Products that are always traded over-the-counter are swaps, forward rate agreements, forward contracts, credit derivatives, accumulators etc. The total notional amount of all the outstanding positions at the end of June 2004 stood at $220 trillion. By the end of 2007 this figure had risen to $596 trillion and in 2009 it stood at $615 trillion." [Note: the size of the world economy is estimated to be around $85 trillion]

d) "Thank you, Mr. Chairman. You know, in the good old days of investment banking, (it was--), they were considered very honorable and proud institutions—our investment bankers of Wall Street—they provided financial services: investment of capital in good businesses, helping government with assistance to issue bonds to build the great infrastructures of our nation. Then you fast forward through the public offerings of all these companies (to the date) when the risk of these companies shifted from the main partners to the nameless faceless shareholders. And you fast forward a little bit further, and you land right at the feet of synthetic CDOs.

"Now, I got to be honest, I think that if we had to put the odds on this hearing today you guys would probably have odds in your favor, because the jargon is complicated, the transactions are complicated—you've relied on that complicated situation to avoid a lot of scrutiny.

"We have spent a lot of time going through all these documents, and let me just explain, in very simple terms, what synthetic CDOs are. They are instruments that are created so that people can bet on them. It's the "la-la land" of ledger entries. It's not investment in a business that has a good idea; it's not assisting local government in building infrastructure. It's gambling. Pure and simple—raw gambling."

Every society has a value system of some kind…. But what is the use of such a bank balance of values if it is not useful in solving our current social problems?"

a) "The new reality," says Brown, "is that the world is only one poor harvest away from chaos. It is time to redefine security. The principal threats to our future are no longer armed aggression but instead climate change, population growth, water shortages, spreading hunger, and failing states. What we now need is a mobilization to reverse these trends on the scale and urgency of the U.S. mobilization for World War II."

b) "… it cannot be ruled out that the people's confidence in state institutions as well as politics would be considerably shaken. This confidence is likely to dwindle even more in societies in which it is already weak – in particular if it is becoming obvious in crisis regions that governments have in the past failed to develop suitable solution strategies and provide orientation for society during this period of transition (this writer's italics). This personalised loss of confidence, which can express itself, for example, in 'dressing down' politicians, could – depending on intensity and duration-- consolidate into a general and lasting crisis of confidence towards central national institutions and their ability to solve problems. A society, however, cannot survive without confidence. Sullenness with politics can give rise to lethargy or fatalism and can increase the likelihood of growing political instability and extremism. Via indirect legitimisation chains, this national loss of confidence could also have a negative impact on the legitimisation, functionality and actionability of supranational organisations and institutions as well."

b) "We want our teachers to be value-oriented because we want them to be rightly equipped as vehicles of values for the benefit of our children and youth. By his/her very nature, the teacher is a transmitter, a messenger, a carrier. Our determination of what he has to transmit will depend on what

we determine to be valuable for our children and youth. Every society has a value system of some kind. Indian society is rich in it. But what is the use of such a bank balance of values if it is not useful in solving our current social problems?"

Further comments—Interfaith Peacebuilding

This writer believes the spiritual/moral dimensions of the challenges of our times could be the weakest link of all the complex and intertwined links needed to forge solutions to the challenges of our times. Thus, he believes that the challenges of our times are such that it is now critical for us to access the storehouses of wisdom which have accumulated over the many centuries of human experience, and which have been confirmed again and again as essential to individual well-being and social harmony by the saints, sages, spiritual leaders, and sincere practitioners of all religious, spiritual, and moral traditions.

And "faith helps move from 'it hardly seems possible' to 'it must be possible' (since faith believes love will prevail)."

So… here are some ideas which may help us in our efforts to access the storehouses of wisdom which have accumulated over the many centuries of human experience….

a) Community Good News Networks:

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.

b) Spiritual Friendships

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: 1) 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.) 2) 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) Spiritually Responsible Investing

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."

d) 24/7 Peace Vigils

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).

Interfaith Peace Vigils can have many positive benefits, including

i) the discipline required for each tradition to maintain a presence would sharpen the spiritual (and other) practices of many participants
ii) the Interfaith Nature of the Prayer Vigil would bring people from many different traditions together, with an emphasis on silent and respectful cooperation on a most sacred and meaningful project
iii) it would seem likely that, besides the immediate participants, there would be many other people, from various traditions and backgrounds, who would recognize these Prayer Vigil sites as inspiring places to reinforce their own silent spiritual (or other) practices
iv) much good fellowship and friendship could be created by such a project—fellowship and friendship which could result in many more common service-oriented projects, and much improved interfaith relations.

Closing Comments for this Interfaith Peacebuilding section:

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, in 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).

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

If members of religious, spiritual, and moral traditions cannot work together to accomplish the level of collaborative problem solving and citizen peacebuilding needed at this critical time, widespread cynicism that many of the critical challenges of our times will not be resolved may undermine many projects which would have otherwise led to positive tipping points.

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.

5) Permaculture/Ecologically Sustainable Economies/Zero Waste

"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."

"The Mission of the Permaculture Research Institute is to work with individuals and communities worldwide, to expand the knowledge and practice of integrated, sustainable agriculture and culture using the whole-systems approach of permaculture design."

The primary goal of the Worldwide Permaculture Network is to create a "worldwide network of interdependent communities who can cooperate to vision and rebuild economic harmony that is not dependent on perpetual growth or resource depletion and which reinvests all surpluses into their people and the land."

"Gaia Education promotes a holistic approach to education for sustainable development by developing curricula for sustainable community design. While drawing upon best practices within ecovillages and transition settings worldwide, Gaia Education works in partnership with universities, ecovillages, government and non-government agencies and the United Nations."

"Ecovillage Design Education programmes, commonly referred to as 'EDEs', are a 125 hour courses which have been carried out over 190 times in more than {snippet num_countries} countries on six continents since 2006. More than5,000 people have participated in these sustainable design programmes worldwide!"

Ecovillage Design Education programmes include the following two (of four sections):

Economic Design

Module 1: Shifting the Global Economy to Sustainability: How does it work?
Module 2: Right Livelihood: Can we do well by doing good?
Module 3: Local Economies: What can we find within a low carbon reach
Module 4: Community Banks and Currencies: What are our means of exchange?
Module 5: Legal and Financial Issues: What are the ethical issues, tools and instruments?

Ecologic Design

Module 1: Green Building and Retrofitting: Building with the Earth in mind
Module 2:   Local Food and Nutrient Cycles: Creating security for all
Module 3: Water, Energy and Infrastructure: Regenerative thinking and design

Module 4: Nature and Urban Regeneration, and Disaster Recovery: Making it better
Module 5: Whole Systems Approach to Design: Everything is connected to everything else

Some notes about embodied energy:

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

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."

"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."

Again:

"The smaller the circumference, the more accurately can we guage the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees."

6) Sister Community Relationships

This writer advocates for a specific form of sister community relationships; that is, for communities (with the resources to do so) to enter into "sister community" relationships with communities in other countries where there has been well documented calls for assistance with basic human needs. Such

community-to-community relationships can provide critical assistance with capacity building—especially if communities make best use of already established humanitarian aid organizations specializing in capacity building.

Some examples of already established humanitarian aid organizations specializing in capacity building (or related areas of activity):

Red Cross and Red Crescent Societies
World Food Programme
Doctors Without Borders
TeachersWithout Borders
S3IDF (Small-Scale Sustainable Infrastructure Development Fund)
IDE (International Development Enterprises)
Heifer International
Peace Corps
Foreign Student Exchange
Adopt a Child

This kind of service work—communities of people assisting communities of people—can create a variety of opportunities for person-to-person peacebuilding (working in both directions)—and can (thus) "…bring 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".

There are many communities in the world who already have sister community relationships with communities in other parts of the world. The organization most responsible for developing the idea of sister communities, and the organization most experienced in facilitating and monitoring such relationships, is Sister Cities International.

"Sister Cities International represents more than 2,500 communities in 134 countries around the world."

"Sister Cities International shares best practices, provides grants and funding opportunities, assists with protocols and procedures related to sister cities, advocates for sister city organizations and international exchange, organizes conferences and meetings, publishes a printed and online directory of sister cities, networks among its membership, and provides other resources including certificates, discounted travel insurance, visa consultations, webinars, and toolkits, among other benefits."

7) Employment Initiatives Specific to Unprecedented Culture Change

"…it is not possible to rule out considerable frictions on the labour market. New economic sectors, jobs and market opportunities can indeed develop in the wake of post-fossil transformation. This economic upheaval could, however, initially result in significant *transformation unemployment*. It is regarded as a special form of structural unemployment that can evolve as a result of profound changes in transformation countries. Most importantly, a devaluation of employees' human capital may occur because the change in structure causes thus far fully adequate qualifications to be replaced by other qualification requirements. Depending on its scope and duration, transformation unemployment could develop into a major economic problem."

Preliminary surveys in preparation for Community Visioning Initiatives, the actual implementation of Community Visioning Initiatives, and affordable and accessible education in support of Community Visioning Initiatives (at "Community Teaching and Learning Centers") can result in apprenticeships, internships, volunteer opportunities, and training in key fields of activity—all of which would minimize "transitional unemployment". Administrators at universities and community colleges can recognize the urgent need for restructuring educational systems, and mobilize extraordinary levels of human effort in the above fields of activity.

"By the end of the Community Visioning Initiative process, there will have been sufficient public discourse for those people with understanding about high level shifts in investment portfolios to have learned something about what directions future shifts will be leaning towards. 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… and thus helping with a just transition from patterns of investment which in only limited ways represent solutions to prioritized challenges to patterns of investment which in many ways represent solutions to prioritized challenges. One possible element of this just transition can be that people who do deliberately focus their investments of time, energy, and money towards solutions identified by the Community Visioning Initiative being carried out in their community may receive, as encouragement, local currency. *And then such local currency can, in its turn, be redeemed in ways which will be particularly helpful to people transitioning from less solution-oriented employment to more solution-oriented employment."*

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.

Maximizing citizen participation in identifying challenges and solution-oriented activity (the main focus of Community Visioning Initiatives) would generate investment, create training, and result in higher levels of employment—a virtuous cycle—and close the gaps on the challenges-solutions-training-employment sequence.

8) Local Currencies

"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."

"Echoing the local currencies widely used throughout the early 1900s, BerkShares serve as a tool for community economic empowerment, and development toward regional self-reliance. BerkShares are meant to maximize the circulation of goods, services, and capital within a defined region, thus strengthening the local economy…. 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."

"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."

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."

"The introduction of 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."

9) Locally Owned Newspapers Primarily Focused on Community Service

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 "voting" (input provided by residents as a response to the different phases of the Community Visioning Initiative)
h) provide a variety of summary and analysis of the "voting" input 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

A collective effort by even a small community, to apply the different elements of this "Constellation of Initiatives" approach to collaborative problem solving and citizen peacebuilding would easily identify, develop, and create enough—

a) "good news makers;" descriptions of inspirational sharing meetings featuring "good news makers;" examples of questionnaires that help build caring communities; results at various stages of community visioning initiatives; examples of carefully channeling our "investments" of time, energy, and money; examples of how we determine the markets that supply the "ways of earning a living"; statistics associated with ecological footprint analysis; successful practices associated with building ecovillages; practical ways of applying the principles of permaculture;

b) examples and descriptions associated with: energy descent pathways, relocalization projects; village support centers; village industries, cottage industries, and home industries; community supported agriculture and community supported manufacturing; community land trusts and co-housing projects; community revolving loans; ecological tipping points; fair trade practices; extended producer responsibility; barter networks and local currencies; energy farms; achieving zero waste; building civic skills and building community; inspiring role models; service-oriented initiatives; right livelihood employment listings; accountability indicators and statistics; model project case studies; apprenticeship programs; workshop and conference information; volunteer work; commentary; essays; letters to the editor; "community journal entries"; resource reviews; and, in general, "things people can do in the everyday circumstances of their lives…."

 -- and links to other service-oriented organizations, initiatives, and projects…

… and thus be a critical part of a low cost lifelong learning education system (which would include questionnaires and surveys, Community Visioning Initiatives, Neighborhood Learning Centers and neighborhood learning networks, etc)

10) Local Volunteer Centers

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… and thus helping with a just transition from patterns of investment which in only limited ways represent solutions to prioritized challenges to patterns of investment which in many ways represent solutions to prioritized challenges. One possible element of this just transition can be that people who do deliberately focus their investments of time, energy, and money towards solutions identified by the Community Visioning Initiative being carried out in their community may receive, as encouragement, local currency. *And then such local currency can, in its turn, be redeemed in ways which will be particularly helpful to people transitioning from less solution-oriented employment to more solution-oriented employment."*

"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."

In addition, 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."

Local volunteer centers can provide a central location where people seeking volunteer opportunities can find all such opportunities gathered together in one place [through a searchable database—for an example, see the search process at the website for the Montgomery County (MD) Volunteer Center, at http://www.montgomeryserves.org/], and can find assistance with matching their interests to appropriate volunteer experiences.

Volunteer Centers can be a part of Neighborhood Learning Centers, and can provide key assistance to:

a) People who are seeking community service opportunities
b) People who need to fulfill community service requirements
c) People seeking volunteer opportunities as a way of exploring possible employment opportunities

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Appendix D

Partial List of Sources (by Organization Name) Explored in Research by the Project Coordinator

by Stefan Pasti,
Founder and Resource Coordinator—The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative

A

Alliance for Peacebuilding
Amazon Watch
American Friends Service Committee
American Society of Civil Engineers
Ample Harvest
Ashoka Changemakers
Association for the Advancement of Sustainability in Higher Education (AASHE)

B

Barefoot College
Berkeley Climate Action Plan
Berkshares
Bristol Pound
Brookings Institute

C

Calvert Foundation
CARE International
Carnegie Endowment for International Peace
Centers for Disease Control and Prevention
Centre for Alternative Technology
Chelsea Green Publishing
Climate Action Network (CAN)
Climate Progress
Common Ground: Center for Cooperative Studies (University of California, Davis)
Community Indicators Consortium

Community Learning Partnership
Conciliation Resources
Conflict Information Consortium (formerly Beyond Intractability)
Coolplanet
Council for a Parliament of the World's Religions
Cradle to Cradle Innovation Institute
Cultural Survival

D

D-Lab (Massachusetts Institute of Technology)
D3 Associates
Dialogue by Design
Doctors Without Borders

E

The Earth Institute
Earth Policy Institute
Eastern Mennonite University (Center for Justice and Peacebuilding)
The Economist
EcoVillage at Ithaca
Ecovillage Training Center (at The Farm)

F

Fairtrade International
Farm Radio International
Findhorn Ecovillage
First Nations Drum
First Peoples
Focus the Nation
Food and Agriculture Organization of the United Nations
Food First
Food for Thought
Food Tank
Forum for the Future
Foundation for International Community Assistance (FINCA)
Friends of the Earth

G

Gaia Education

Gaia University
Global Ecovillage Network
Global Footprint Network
The Global Fund for Children
Global Fund for Women
The Global Peace Initiative of Women
Global Threats Fund (Skoll Foundation)
Grameen Foundation
Green America
Green Books (Schumacher Briefings)
Green Schools Alliance
Guardian (newspaper)

H

Heifer International
Huffington Post
The Hunger Project

I

ICLEI—Local Governments for Sustainability
iDE
Indiegogo
Institute for Conflict Analysis and Resolution (George Mason University)
Institute for International Education
Institute for Participatory Design
Interaction
Interaction Institute for Social Change
The Interfaith Observer
Interfaith Youth Core
The International Center for Research on Women
International Development Training
International Energy Agency (IEA)
International Food Policy Research Institute
International Food Security Network
International Institute for Environment and Development
International Institute for Peace Education
International Monetary Fund
International Program on the State of the Ocean
International Society for Ecology and Culture
International Union for the Conservation of Nature
International Women's Earth and Climate Initiative (IWECI)
Investor Network on Climate Risk (INCR)

J

Joint Program for Survey Methodology
        (University of Maryland, College Park; University of Michigan, Ann Arbor; Westat)

K

Katerva
KickStart International
Kiva
Kroc Institute for International Peace Studies (University of Notre Dame)

L

La Via Campesina

M

McAllister Opinion Research
Mercy Corps
The Millennium Ecosystem Assessment
The Millennium Villages Project
The Millennium Development Goals (MDGs)

N

National Institute for Peace
New Economics Institute
New Society Publishers
NXT Consulting, Inc.
North American Interfaith Network (NAIN)

O

The Oil Drum
Oxfam International

P

Peace and Collaborative Development Network (PCDN)
Peace Corps
People to People International
Permaculture Activist
Permaculture Research Insitute
Pew Research Center
The Pluralism Project
Population Reference Bureau
Post Carbon Institute
Promoting Enduring Peace

R

Rainforest Action Network (RAN)
ReCitizen
Red Cross/Red Crescent
Religions for Peace
Research Impact
Resilience
Right Livelihood Foundation
Rotary International

S

Sarvodaya Shramadana Movement
Save the Children International
Schumacher Center for a New Economics
Schumacher College
Self Employed Women's Association of India (SEWA)
Sister Cities International
Slow Money
Skoll Foundation
Skoll World Forum
Stakeholders Forum
Start Some Good
Stockholm Environment Institute
Stockholm International Peace Research Institute (SIPRI)
Sustainable Development Goals (SDGs)

T

Tck Tck Tck
Teachers Without Borders

350.org
Tides Foundation
Transition Network

U

Union of Concerned Scientists
United Nations Environment Programme (Human Development Reports)
United Nations Human Settlements Programme (UN Habitat)
United Nations Sustainable Development Solutions Network
United Nations Water (UN Water)
United Religions Initiative
University of Cambridge Programme for Sustainability Leadership
USAID

V

Village Earth

W

The Water Information Program
West Africa Network for Peacebuilding
Westat
Why Hunger?
Wikipedia
Women's Earth Alliance
Women's Funding Network
Women's International League for Peace and Freedom
Worldpulse
Worldwatch Institute (State of the World Reports; Worldwatch Papers)
World Bank
World Economic Forum
World Food Programme
World Learning
World Permaculture Network
The World Water Organization
World Wildlife Fund

Z

Zero Carbon Britain

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Appendix E

About the Project Coordinator

Stefan Pasti is the founder and resource coordinator for The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative (at www.cpcs.co). The CPCS Initiative provides research for critical challenges alerts, and support for collaborative problem solving initiatives which seek to maximize citizen participation.

Mr. Pasti has been actively involved in peacebuilding and community revitalization work for over 30 years—as a writer (in a variety of genres, including short story and short novel); an editor (newsletters, quotation collections); an advocate of ecologically sustainable communities; and a practitioner of voluntary simplicity.

Beginning in the early 1980's, Mr. Pasti developed a "compilation of excerpts" (from books, articles, etc.) style as a way of synthesizing complex information into an organized format which seemed to make "connecting the dots' moments more likely to occur. [Examples: newsletter—"Disarmament News" (20 pages; May, 1982); critical challenge assessment, quotation collection, "moral compass" commentary— "Developing a Tao Compass" (64 pages; 1987); quotation collection—"An Arrangement of Quotations from 'Sathya Sai Speaks' (Vol. 1-15)" (301 pages; 1997, 2006); critical challenge assessment, solution guide—"IPCR Critical Challenges Assessment 2011-2012: Summary Report" (444 pages; January, 2012); and the key CPCS Initiative document "Invitation Package for Possible Board of Advisors" (589 pages; Nov., 2013)].

Mr. Pasti's advocacy for ecologically sustainable communities begin in 1984 with the first version of the short story "The Spirit of the Sacred Hoop". [Another example: a most comprehensive outreach effort in 1991, with the newsletter/pamphlet "Where a Village is Tended, a Toxic Waste Dump Cannot Grow" (which included a 41 point list titled "How modern agriculture-based villages can contribute to the continuity of peaceful human settlements").]

Mr. Pasti has found spiritual inspiration from many sources and traditions; however, the teachings of Sri Sathya Sai Baba (1926-2011) (which he first learned about in 1991) have had the most influence on his life path. Those teachings (from which Mr. Pasti created the 301 compilation of excerpts collection mentioned above) provided Mr. Pasti with profound insights into the potential benefits of integrating spiritual wisdom into the everyday circumstances of community life. Contributing whatever he can to realizing such profound potential, regardless of whether or not such potential is realized in his lifetime, has been the central motivating spirit of Mr. Pasti's life for decades.

From 2001-2013, Mr. Pasti was founder and outreach coordinator for The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative. The cornerstone document for The IPCR Initiative—"Brief Descriptions of The Eight IPCR Concepts" (2005, 2009) [most content included in "The IPCR Journal/Newsletter (Spring, 2005)", and modified to become "Ten Steps for Long Term Culture Change" (in 2013)]—represents an effort to translate the profound potential identified in the previous paragraph into something more accessible to "Westerners". The result of that effort was collaborative problem

solving and citizen peacebuilding approaches which did not require participants to adhere to the teachings of one particular religious, spiritual, or moral tradition.   Mr. Pasti's efforts to build The IPCR Initiative culminated in the summary document "IPCR Critical Challenges Assessment 2011-2012: Summary Report" (444 pages; January, 2012).

In 2013, Mr. Pasti consolidated 4 websites (including a "Collected Writings" website) into The Community Peacebuilding and Cultural Sustainability (CPCS) Initiative website. His work building The CPCS Initiative includes the "Invitation Package for Possible Board of Advisors" (589 pages; Nov., 2013)(mentioned above), and the "Press Kit for the Tipping Point Action Campaign". "Tipping Point Action: Citizen Participation in Times of Unprecedented Challenges" (an extension of the citizen peacebuilding and collaborative problem solving approaches mentioned above) advocates to 1000 Community Visioning Initiatives, as a way of maximizing citizen participation and accelerating solution-oriented activity at this critical time.