

Starting Point Links for Learning More About the “117 Related Fields of Activity”

(117 Fields of Activity Related to Peacebuilding,
Community Revitalization, and Ecological Sustainability)

[For quick reference to a list of the 117 fields of activity, see the
“117 Related Fields of Activity” section on the IPCR Initiative website homepage]
(in the main navigation menu)

Introduction

We live in very complex world. There are very difficult challenges ahead. These challenges include, but are not limited to: global warming, peak oil, resource depletion, an ever increasing world population, global inequities, cultures of greed, corruption, and overindulgence, a marginalization of the wisdom associated with religious, spiritual, and moral traditions, and insufficient understandings of which basic elements of community life and cultural traditions lead to enduring peace and which do not. More and more people are coming to the realization that resolving these challenges will require problem solving on a scale most of us have never known before—and that there is an urgent need to restructure our economic systems and our education systems to respond to these challenges.

At the same time, more and more people, in more and more parts of the world, are seeing sufficient evidence for affirming the following four beliefs

- a) As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives.
- b) 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.
- c) Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways—and in a variety of circumstances—by countless numbers of people in communities around the world.
- d) We have the resources necessary to overcome the challenges of our times.

The IPCR Initiative is an accumulation of documents, resources, and observations brought together to support the propositions that we-- collectively-- have both the need, and the potential, to be

- a) much more organized and deliberate about "... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it."

b) much more multi-faceted and participation-friendly in our approaches to peacebuilding, community revitalization, and ecological sustainability

c) much more resourceful in the use of the storehouses of accumulated wisdom and "embodied energy" which are now accessible to us

This "Links" section of The IPCR Initiative website (at www.ipcri.net) provides comprehensive, detailed, and practical starting points for becoming involved—or increasing involvement—in many fields of activity which are critical to overcoming the challenges of our times.

[Note: This writer believes that there are some very important connections between spiritual wisdom and right livelihood... which many people illustrate by their lives *even if they do not associate with specific teachings or traditions*. When people really care about the welfare of our home, the Earth, and their fellow human beings, the above mentioned "connections" become more visible to others, and to them.]

Additional Notes:

1) This document is a work-in-progress, so there will be some sections which are more developed, with text and excerpts from various sources.

2) This list is, and will always be, an incomplete list—because it reflects this writers' preferences, and because of its very nature (i.e. it represents only a fraction of the 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).

Stefan Pasti, Founder and Outreach Coordinator
The IPCR Initiative
December 27, 2009

1. Alleviating Hunger

World Food Program

<http://www.wfp.org/about>

Heifer International

http://www.heifer.org/site/c.edJRKQNiFiG/b.3538797/?msource=kw4861&gclid=CLHm_9KR95sCFdZM5QodVA1Y_Q

The Hunger Project

http://www.thp.org/what_we_do/mission

Food Banks—Wikipedia

http://en.wikipedia.org/wiki/Food_bank

Capital Area Food Bank
<http://www.capitalareafoodbank.org/>

2. Alternative Gifts

Seva Foundation Gifts of Service
http://seva.convio.net/site/PageServer?pagename=gos2008_home&gclid=CK_Bgaqc-JsCFVRM5QodagoX_w

Alternative Gifts International
<http://www.alternativegifts.org/pages/gift-markets/host-market/>

World Vision Must Have Gifts
<http://www.musthavegifts.org/>

3. Appropriate Technology

Appropriate Technology Sourcebook
http://www.villageearth.org/pages/Appropriate_Technology/ATSourcebook/Introduction.php

Engineering for Developing Countries
<http://ceae.colorado.edu/mc-edc/>

Small Scale Sustainable Infrastructure Development Fund (S³IDF)
“Our Mission: To Foster pro-poor, pro-environment small scale infrastructure services with financing and technical assistance for electricity, water, sanitation and other infrastructure (eg. transport and telecommunications) - necessary for poverty alleviation.”
<http://www.s3idf.org/index.asp>

Wikipedia Appropriate Technology
http://en.wikipedia.org/wiki/Appropriate_technology

4. Barter Networks

The Gigafree Network—Barter Exchanges
<http://www.gigafree.com/barter.html>

Grassroots Economic Organizing—Community Currencies and Barter Networks
<http://www.geonewsletter.org/taxonomy/term/144>

LETS—Wikipedia
http://en.wikipedia.org/wiki/Local_Exchange_Trading_Systems

5. Capacity Building

From Catholic Relief Services website

<http://crs.org/capacity-building/>

Agenda 21: Chapter 37 on Capacity Building

<http://www.gdrc.org/uem/capacity-building.html>

Capacity Building—Wikipedia

http://en.wikipedia.org/wiki/Capacity_building

The “1000Communities2” Proposal

<http://ipcri.net/images/1000Communities2.pdf>

6. Car Sharing

The Car Sharing Network—the definitive resource for North American car sharing info and links

<http://www.carsharing.net/>

Car Sharing—Wikipedia

<http://en.wikipedia.org/wiki/Carsharing>

7. Car-Free Zones

List of Car-free places—Wikipedia

http://en.wikipedia.org/wiki/List_of_car-free_places

World Car Free Network

<http://www.worldcarfree.net/contact/>

8. Carbon Footprint

Carbon Footprint—Wikipedia

http://en.wikipedia.org/wiki/Carbon_footprint

9. Charitable Foundations

List of Charitable Foundations—Wikipedia

http://en.wikipedia.org/wiki/List_of_charitable_foundations

List of Wealthiest Foundations—Wikipedia

http://en.wikipedia.org/wiki/List_of_wealthiest_foundations

10. Child Sponsorship

From Children International website

(see <http://www.children.org/vision.asp?sid=4161D692-4040-4246-BF7C-05EE61B81E81>)

“Children International is a nonprofit humanitarian organization dedicated to bettering the lives of impoverished children, their families and communities.”

“Our mission is to help children living in dire poverty. This is accomplished through the generosity of our contributors, by providing children with program benefits and services that meet basic needs, enhance their self-esteem and raise their physical and educational levels in a meaningful, lasting way.”

11. Citizen Participation

City of Ashland, OR—citizen participation plan

<http://www.ashland.or.us/Page.asp?NavID=116>

see also community visioning

12. Citizen Peacebuilding

The Center for Citizen Peacebuilding (at University of California, Irvine)

<http://www.socsci.uci.edu/~cpb/>

“Research, education, and action inform one another. Therefore, the Center serves as a conduit to foster these three primary goals:

- 1) to study citizen peacebuilding initiatives at home and around the world to determine the best practices currently in place and to share these findings with all interested organizations and individuals.
- 2) to offer educational programs and training in successful conflict resolution skills and strategies.
- 3) to encourage and support citizen peacebuilding initiatives in conflict zones around the world.”

13. Co-Housing

Cohousing Association of the United States

<http://www.cohousing.org/>

Cohousing—Wikipedia

<http://en.wikipedia.org/wiki/Cohousing>

Sunward Cohousing

<http://www.sunward.org/>

14. Community Banks

Grameen Bank—Wikipedia

http://simple.wikipedia.org/wiki/Grameen_Bank

15. Community Development

Development, Education, and Conflict (from Beyond Intractability)

http://www.beyondintractability.org/essay/development_education_conflict/?nid=1162

Development, Poverty, and Conflict

http://www.beyondintractability.org/essay/poverty_and_conflict/?nid=1161

Community Development—Wikipedia

http://en.wikipedia.org/wiki/Community_development

16. Community Economics

Business Alliance for Local Living Economies (BALLE)

<http://www.livingeconomies.org/>

New economics foundation—local alchemy

http://pluggingtheleaks.org/communities_taking_action/uk_la_content.htm

New economics foundation—plugging the leaks

<http://www.pluggingtheleaks.org/>

E.F. Schumacher Society

<http://www.smallisbeautiful.org/>

17. Community Education

Defining Community Education—from the National Community Education Association

http://www.ncea.com/defining_community_education.aspx

Schools as centers of community

<http://www.archfoundation.org/aaf/gsb/Video.Johnson.Intro.htm>

Schools as centers of community (Richard Riley Award)

<http://www.richardrileyaward.org/en/Index.html>

Partners of Richard Riley Award

<http://www.richardrileyaward.org/en/About.Other.html>

Schools of the 21st century (21C)
<http://www.yale.edu/21c/history.html>

Community Schools—article from Association for Supervision and Curriculum Development
<http://www.ascd.org/publications/newsletters/infobrief/jan04/num36/toc.aspx>

18. Community Gardens

American Community Gardening Association
<http://communitygarden.org/about-acga/>

Community Gardening—Wikipedia
http://en.wikipedia.org/wiki/Community_gardening

19. Community Good News Networks

One of the Eight IPCR Concepts: “Community Good News Networks”
From IPCR document “Brief Descriptions of The Eight IPCR Concepts”
<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Community Good News Networks”

“Community Good News Networks” is a name for participation by local community residents in an ongoing process of actively discovering, sharing, encouraging, and creating good news, for the purpose of “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it.”

One way to begin creating “Community Good News Networks” is as follows: ongoing intergenerational programs—programs that bring together elders of the community with young people (ages 5-18) of the community—are created at appropriate meeting places such as local places of worship. Such intergenerational programs would include the following activities: 1) collecting and sharing good news articles, stories, etc., and making contributions to “Good News Reference Resources,” specific to local communities and regions 2) sending notecards of gratitude and encouragement—and invitations to visit—to people who are making good news in the local community or region 3) inspirational sharing meetings featuring “good news makers” from the local community or region.

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

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

20. Community Journals

One example of “Community Journals” are the notebooks provided in youth hostels (for example, along the Appalachian Trail (USA), for hikers and visitors to comment in or read. Another example is a “household” community journal. (Note: this writer once lived in a nine bedroom house with people associated with a local community theater group. The household journal, which had been active for three years, contained many interesting and educational entries....) Such journals may not be a common experience for many people, and this writer does not know of any such journals for specific communities. However, given the unprecedented challenges ahead, having some kind of journals in “local community points of entry” such as “Community Teaching and Learning Centers” could be a useful contribution to building community cohesion, and a unique contribution to community education, neighborhood communication, and quality of life.

One of the Eight IPCR Concepts: “IPCR Journal/Newsletters”

From IPCR document “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“IPCR Journal/Newsletters”

A collective effort by even a small community, to apply the seven previously mentioned IPCR concepts, would easily identify, develop, and create enough—

“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; examples and descriptions associated with: energy descent pathways, relocalization efforts and powerdown 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 useful information and organizations—

to justify a monthly publication of an IPCR Journal/Newsletter... and, by its very nature, such a publication would be an ongoing contribution to the goals of 1) “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it” 2) increasing our collective capacity to encourage and inspire individuals spiritual formation—with all the beneficial

consequences that follow for individuals, communities, regions, etc. 3) building trust among people from different faith communities and cultural traditions 4) increasing our capacity to be responsible “stewards” of our time, energy, and money 5) increasing our capacity to access what is necessary for basic human needs and quality of life through principles and practices of ecological sustainability and permaculture, especially in light of the implications of ecological footprint analysis, global warming, and the “peaking” of oil production 6) increasing our awareness of 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 7) reducing the incidence of violence—and all the costs associated with war 8) increasing emergency assistance to people with basic human needs and 9) reflecting an understanding of the value of silence. *Wouldn't you like the opportunity to discuss the contents of such a publication with your family, friends, neighbors, etc.?*

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

21. Community Land Trusts

National Community Land Trust Network—Overview

<http://www.cltnetwork.org/index.php?fuseaction=Blog.dspBlogPost&postID=27>

E.F. Schumacher—Overview

<http://www.smallisbeautiful.org/clts.html>

Community Land Trusts—Wikipedia

http://en.wikipedia.org/wiki/Land_trust

22. Community Membership Agreements

Dancing Rabbit (intentional community) membership agreement

http://wiki.ic.org/wiki/Dancing_Rabbit_membership_agreement

23. Community Organizing

Building social capital “Community Organizing: Building Social Capital as a Development Strategy

http://books.google.com/books?id=ihf-nBr4cMQC&printsec=frontcover&source=gb_s_navlinks_s#v=onepage&q=&f=false

Community Organizing—Wikipedia

http://en.wikipedia.org/wiki/Community_organizing

Faith Based Community Development in America (historical overview)

http://faculty.smu.edu/rkemper/Faith-based_community_development.htm

24. Community Revitalization

Neighborhood Planning for Community Revitalization (partnering with universities)

<http://www.npcr.org/>

Local Initiatives Support Corporation

<http://www.lisc.org/section/aboutus/>

The “1000Communities2” Proposal-- a 161 page proposal advocating Community Visioning Initiatives, "Community Teaching and Learning Centers" with ongoing workshops, and "sister community" relationships as a way of generating an exponential increase in our collective capacity to overcome the challenges of our times (<http://ipcri.net/images/1000Communities2.pdf>)

25. Community Revolving Loans

Institute for Community Economics

<http://www.iceclt.org/loanfund/>

Community Revolving Loan Fund—4 page overview

<http://www.cedworks.com/files/pdf/free/P203AFG04.pdf>

26. Community Service Work

community service—Wikipedia

http://en.wikipedia.org/wiki/Community_service

Corporation for National and Community Service

<http://www.nationalservice.gov/>

366 Community Service Ideas

<http://lancaster.unl.edu/4h/serviceideas.shtml>

Community Service Examples

http://www.pafbla.org/downloads/Big%2033--2008-10/08-10_Community_Service_Examples.pdf

27. Community Supported Agriculture

Overview

<http://www.localharvest.org/csa/>

CSA—Wikipedia

http://en.wikipedia.org/wiki/Community-supported_agriculture

Robyn Van En Center

<http://www.wilson.edu/wilson/asp/content.asp?id=804>

28. Community Supported Manufacturing

Post Carbon Institute

<http://www.postcarbon.org/relocalize/manufacturing>

29. Community Visioning Initiatives

“Community Visioning Initiatives for the Duration of the Emergency”

<http://ipcri.net/images/Community-Visioning-Initiatives-for-the-Duration-of-the-Emergency.pdf>

“Transitioning from Less Solution Oriented Employment to More Solution Oriented Employment”

<http://ipcri.net/images/Transitioning-from-Less-Solution-Oriented-Employment.pdf>

“1000Communities2”

<http://ipcri.net/images/1000Communities2.pdf>

One of the Eight IPCR Concepts: “Community Visioning Initiatives for Peace”

From IPCR document “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Community Visioning Initiatives for Peace”

We live in very complex world. There are very difficult challenges ahead. More and more people are coming to the realization that resolving the challenges ahead will require problem solving on a scale most of us have never known before.

This writer also hopes that more and more people are also coming to the realization that the difficult challenges ahead are not something that the experts will resolve while the rest of us are doing something else. Everyone is involved when it comes to determining the markets that supply the “ways of earning a living”; and given the unprecedented nature of the challenges ahead, all of us have important responsibilities in the coming months and years ahead.

We are in need of innovative and imaginative solutions.

In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a Community Visioning Initiative (“Vision 2000”) that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.⁵

Well organized efforts to identify problems and brainstorm solutions are a universally recognized approach to problem solving which is commonly used in family, community, business, and government settings in every part of the world. The more comprehensive Community Visioning Initiatives (the “Vision 2000” initiative mentioned above took 5 months) carry out a series of meetings which focus on

five particular areas: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and creating action plans. Combined with ongoing workshops and much formal and informal educational activity, these meetings, though only a part of the Visioning Initiative, may last 4-6 months. These more comprehensive Community Visioning Initiatives require steering committees, preliminary surveys or assessments, workshops, task forces, 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.

One of the main goals of these kind of Community Visioning Initiatives is to maximize citizen participation in identifying challenges, and in solution-oriented activity.

In addition, the job fairs which come at the end of the Community Visioning Initiative process (as it is described in the IPCR document “1000Communities²”) 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.

Using a system as comprehensive as the Community Visioning process outlined in the “1000Communities²” document (at <http://ipcri.net/images/1000Communities2.pdf>) to identify challenges, resources, solutions, and action plans will eventually, over the years, result in people approximating “a highest synthesis of truth and community”, *from their point of view. It is also highly likely that, because the stakes are high—and because for those communities of people who are sincere enough to carry out comprehensive and time-intensive Community Visioning Initiatives will gravitate towards outcomes which are honest, responsible, compassionate, and service-oriented—what they will discover as a highest synthesis will be of such a similar spiritual essence to other communities (which have carried out Community Visioning Initiatives of a similar nature) as to significantly increase the likelihood of kinship experiences between many diverse communities of people.* Even if much disagreement remains about the nature of the challenges ahead, the potential associated with Community Visioning Initiatives can be actualized to such a degree that significant gains can be made in many fields of activity.

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

30. Composting Toilets

Composting Toilet World

<http://www.compostingtoilet.org/>

Composting Toilet—Wikipedia

http://en.wikipedia.org/wiki/Composting_toilet

31. Conflict Resolution

Conflict Resolution—Wikipedia

http://en.wikipedia.org/wiki/Conflict_resolution

Eight Essential Steps to Conflict Resolution—Dudley Weeks

32. Consensus Decision Making

Consensus Decision Making—Wikipedia

http://en.wikipedia.org/wiki/Consensus_decision-making

Formal Consensus—From Intentional Communities webpage

<http://www.ic.org/pnp/ocac/>

33. Cradle to Cradle

Cradle to Cradle—Wikipedia

http://en.wikipedia.org/wiki/Cradle_to_Cradle

Cradle to Cradle Certification

<http://www.c2ccertified.com/>

34. Cultural Diversity

The Challenge of Human Rights and Cultural Diversity

<http://www.un.org/rights/dpi1627e.htm>

The Millenium Peace Summit of Religious and Spiritual Leaders document “Global Commitment to Peace”

<http://www.millenniumpeacesummit.com/resources/mwps/Commitment%20to%20Global%20Peace.pdf>

35. Development Assistance

Development Aid—Wikipedia

http://en.wikipedia.org/wiki/Development_aid

Humanitarian Aid and Development Assistance—Beyond Intractability

http://www.beyondintractability.org/essay/humanitarian_aid/

36. Disease Control

Centers for Disease Control and Prevention

<http://www.cdc.gov/>

World Health Organization

<http://www.who.int/en/>

Doctors Without Borders

http://doctorswithoutborders.org/index_alt.cfm

37. Ecological Footprint Analysis

Revisiting Carrying Capacity: Area Based Indicators of Sustainability (Rees)

<http://dieoff.org/page110.htm>

Ecological Footprint-- Wikipedia

http://en.wikipedia.org/wiki/Ecological_footprint

38. Ecological Tipping Points

article "Environmental Tipping Points: A New Paradigm for Ecological Security"

http://www.ecotippingpoints.org/resources/ETP_Ecological-Security.pdf

EcoTipping Points Stories

<http://www.ecotippingpoints.org/>

39. Economic Conversion

Economic Conversion—Wikipedia

http://en.wikipedia.org/wiki/Economic_conversion

40. Ecovillages

The Ecovillage Movement Today

http://www.ecovillagenews.org/wiki/index.php/The_Ecovillage_Movement_Today

Ecovillages: New Frontiers of Sustainability (Schumacher Briefing) by Jonathan Dawson

Table of Contents and Chpt 1 (history of ecovillages) accessible without purchase

http://www.schumacher.org.uk/schumacher_briefing.php?briefing_id=12

Ecovillage Education Workshops—Findhorn Foundation, GEN, Gaia Education

<http://www.findhorn.org/programmes/programme353.php>

41. Edible Schoolyards

History and How-to

<http://www.edibleschoolyard.org/mission-goals>

Edible Schoolyard—Wikipedia

http://en.wikipedia.org/wiki/Edible_schoolyard

42. Education—Spiritual, Moral, Religious (interfaith)

Interfaith Education Project—Report Summary

<http://www.hartsem.edu/events/wccreport.html>

A Brief History of Moral Education (in the U.S.)

<http://education.stateuniversity.com/pages/2246/Moral-Education.html>

Spiritual Heritage Education Network

<http://www.spiritualeducation.org/HomeFiles/concept.htm>

The Council for Spiritual and Ethical Education

<http://www.csee.org/programs/spiritual-development.html>

43. Emergency Humanitarian Aid

Humanitarian Aid and Development Assistance

http://www.beyondintractability.org/essay/humanitarian_aid/?nid=1388

World Food Programme

[From the “What We Do”/“Introduction” section of the “World Food Programme website (see http://www.wfp.org/operations/introduction/index.asp?section=5&sub_section=1)] (See paragraph 1)

“WFP is the United Nations frontline agency in the fight against global hunger.”

“Operations aim to:

Save lives in refugee crises and other emergencies

Improve nutrition and quality of life of world's most vulnerable people at critical times in their lives

Enable development by (a) helping people build assets that benefit them directly;
(b) promoting the self-reliance of poor people and communities”

[From the “What We Do”/“Introduction” section of the “World Food Programme website (see http://www.wfp.org/operations/introduction/index.asp?section=5&sub_section=1)] (See paragraph 1)

“WFP by Numbers

Food distributed to 87.8 million of the poorest people in the world, including 58.8 children
24.3 million people in development programmes
63.4 million beneficiaries in emergency and protracted relief and recovery operations

Operations in 78 countries around the world

90 relief operations
22 development projects and 34 country programmes in 48 countries

Total food distributed: 4 million tonnes¹

26 percent for emergency operations
18 percent for development projects
2 million tons contributed in kind
2 million tons purchased with cash - valued at US\$600 million, of which 77 percent was
procured in developing countries

Direct expenditure: US\$ 2.9 billion

Total number of employees: 10,587

92 percent of WFP staff serve in the field”

44. Emergency Medical Assistance (especially serving the underserved overseas and in local communities)

The Red Cross and Red Crescent Societies

From the “What We Do” section of the International Federation of The Red Cross and Red Crescent Societies website, see the subsection “Introduction” and then “Principles and Values” (at <http://www.ifrc.org/what/values/principles/index.asp>) (Confirmed June 12, 2008)

There are many circumstances in communities around the world where the activity of the Red Cross and Red Crescent Societies is essential for communities of people to survive natural—or human-created—disasters, and progress to a recovery and rebuilding phase. Here, this writer offers a glimpse into the Seven Fundamental Principles of Red Cross and Red Crescent Societies, so that readers can appreciate some of the lessons these organizations have learned from many experiences in the field of humanitarian aid.

The Seven Fundamental Principles--“Proclaimed in Vienna in 1965, the seven Fundamental Principles bond together the National Red Cross and Red Crescent Societies, The International Committee of the Red Cross and the International Federation of the Red Cross and Red Crescent Societies. They guarantee the continuity of the Red Cross Red Crescent Movement and its humanitarian work.

“[The Seven Fundamental Principles (of the Red Cross and Red Crescent Societies)]:

- a) Humanity-- “... endeavours... to prevent and alleviate human suffering wherever it may be found.”

- b) Impartiality—“It makes no discrimination as to nationality, race, religious beliefs, class or political opinions.”
- c) Neutrality—“... the Movement may not take sides in hostilities or engage at any time in controversies of a political, racial, religious or ideological nature.”
- d) Independence—“... must always maintain their autonomy so that they may be able at all times to act in accordance with the principles of the Movement.”
- e) Voluntary Service—“... not prompted in any manner by desire for gain.”
- f) Unity—“There can only be one Red Cross or one Red Crescent Society in any one country.”
- g) Universality—“... all Societies have equal status and share equal responsibilities and duties in helping each other....”

Centers for Disease Control and Prevention

<http://www.cdc.gov/>

World Health Organization

<http://www.who.int/en/>

Doctors Without Borders

http://doctorswithoutborders.org/index_alt.cfm

Community Health Center—Wikipedia

http://en.wikipedia.org/wiki/Community_Health_Center

From “Humanitarian Appeal 2004”

<http://www.un.org/depts/ocha/cap/appeals.html>

“In each of the world's crises, aid agencies providing food, shelter, and medicine helped to save and sustain countless lives. And while aid workers faced growing risks to their personal safety, they continued to provide aid to people in need.

“Nonetheless, humanitarian aid is not a solution to the world's crises. Aid workers can address humanitarian needs; but they cannot solve underlying political, economic and social problems that cause and perpetuate these crises.”

45. Employment Training/Green Job Training

Green Job and Green Job Training (Links)

<http://www.californiagreensolutions.com/cgi-bin/gt/tpl.h,content=2076>

Sample Nationwide Green Workforce Programs and Resources

<http://www.californiagreensolutions.com/cgi-bin/gt/tpl.h,content=2077>

46. Energy Conservation

Efficient Energy Use—Wikipedia

http://en.wikipedia.org/wiki/Efficient_energy_use

Re-orienting Priorities (from UNEP)

<http://earthwatch.unep.net/emergingissues/consumption/reduconsump.php>

47. Energy Descent Pathways

Unleashing Abundance as a Community Response to Peak Oil: Designing Energy Descent Pathways

<http://permacultureactivist.net/articles/EnergyDescent.htm>

The Transition Timeline: For a local, resilient future

http://books.google.com/books?id=rgrfo0XsOksC&pg=PA95&lpg=PA95&dq=energy+descent+pathways&source=bl&ots=0Nb_XYg_Lc&sig=J4Ax8rBWYQDubuMbQIN5MJRHJkk&hl=en&ei=bBaISuDeNsKHtgf0o9nnDA&sa=X&oi=book_result&ct=result&resnum=5#v=onepage&q=energy%20descent%20pathways&f=false

48. EROEI (Energy Returned on Energy Invested)

Energy Returned on Energy Invested—Wikipedia

<http://en.wikipedia.org/wiki/EROEI>

“Why EROI matters” by Charles Hall (Part 1 of 6)

State University of New York

College of Environmental Science and Forestry

Syracuse New York

Posted at www.theoil drum.com website on April 1, 2008

<http://www.theoil drum.com/node/3786>

49. Evaluation Strategies

article “Evaluation as a Tool for Reflection” (from Beyond Intractability)

http://crinfo.beyondintractability.org/essay/Evaluation_Reflection/?nid=1268

50. Fair Trade

Fair Trade—Wikipedia

http://en.wikipedia.org/wiki/Fair_trade

51. Faith Mentoring

Living Spiritual Teachers Project

<http://www.spiritualityandpractice.com/teachers/>

One of the Eight IPCR Concepts: “Community Faith Mentoring Networks”

Excerpt from “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Community Faith Mentoring Networks”

A “Faith Mentor” can be defined as “a person, who by word, action, and presence, models a meaningful lifestyle, clarifies important life issues, and provides guidance for deepening spirituality in a caring and accepting environment.”¹

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

While the development of a faith mentoring relationship often takes place within a particular faith community, “Community Faith Mentoring Networks” would be a partnership among many different places of worship and faith traditions, for the purpose of 1) increasing our collective capacity to encourage and inspire individual spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc. and 2) building trust among people from different faith communities and cultural traditions.

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

Summary Statement: We reap what we sow.

Related Fields of Activity—individual spiritual formation, inspiring role models, right livelihood

Example Question for Discussion:

Please complete the following sentence (in as many ways as you believe might be helpful to people who might read what you have written).

“If only there was a way to _____.”

One of the Eight IPCR Concepts: “Spiritual Friendships”

Excerpt from “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Spiritual Friendships”

Currently, the “deepening of spirituality in a caring, accepting environment,” mentioned in connection with the “faith mentor” definition, is most often achieved within the context of specific faith

communities, and faith-oriented family environments. This “deepening of spirituality in a caring, accepting environment” can be deliberately accelerated by the cultivation of “Spiritual Friendships.”

One way of developing “Spiritual Friendships” is as follows... Within a particular faith community—or among people from different religious, spiritual, or moral traditions— small groups are formed which would include the following three elements: 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 3) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

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

52. Farmers Markets

Why Buy Local?

<http://www.localharvest.org/buylocal.jsp>

Use Directory to find one near you

<http://www.localharvest.org/farmers-markets/>

Farmer’s Markets—Wikipedia

http://en.wikipedia.org/wiki/Farmers'_market

53. Food Co-ops

About Food Coops, and Directory for one near you

<http://www.localharvest.org/food-coops/>

Example of a Food Co-op

<http://tpss.coop/>

Helpful graphic on types of cooperatives

http://en.wikipedia.org/wiki/Food_cooperative

54. Green Living

Tips for Living Earth Friendly—reducing impact on the environment (3 links)

<http://www.greenlivingtips.com/>

<http://greenliving.lifetips.com/>

<http://www.coopamerica.org/programs/livinggreen/>

Green Business Network

<http://www.coopamerica.org/greenbusiness/network.cfm>

55. Green Politics

Green Politics—Wikipedia (includes “statement of principles”)

http://en.wikipedia.org/wiki/Green_politics

Global Greens—Wikipedia (extensive links)

http://en.wikipedia.org/wiki/Global_Greens

56. Green Purchasing

Major Green Purchasing Guidelines and Criteria

<http://www.igpn.org/guideline/organizations.html#ICLEI>

Japan’s Green Purchasing Network—Example

<http://www.un.org/esa/sustdev/sdissues/consumption/HiroakiKoshibu.pdf>

57. Green Retrofitting

Green Retrofit Checklist

http://www.greenhomeguide.org/guide_for_green_renovation/green_retrofit_checklist.html

58. Holistic Education (Schools/Universities Moving Towards Sustainable Infrastructure/livelihoods)

Holistic Education—Wikipedia

http://en.wikipedia.org/wiki/Holistic_education

12 of the Greenest Colleges in American

<http://www.thedailygreen.com/green-homes/eco-friendly/greenest-colleges-460429>

Campus Sustainability Resource Center—Association for the Advancement of Sustainability in Higher Education

http://www.aashe.org/resources/resource_center.php

The College Sustainability Report Card

<http://www.greenreportcard.org/>

Association of Waldorf Schools of North American

<http://www.whywaldorfworks.org/>

Maharishi University of Management

<http://www.mum.edu/about/>

Ananda Marga Gurukulu—An Emerging Self Reliant Community

<http://www.gurukul.edu/instit.php>

Knowledge and Training for Village Industries—the Booker T. Washington--Tuskegee Model

Excerpts from Online Text book “Up from Slavery” by Booker T. Washington

<http://etext.virginia.edu/toc/modeng/public/WasSlav.html>

“Nearly all the work of getting the new location ready for school purposes was done by the students after school was over in the afternoon. As soon as we got the cabins in condition to be used, I determined to clear up some land so that we could plant a crop. When I explained my plan to the young men, I noticed that they did not seem to take to it very kindly. It was hard for them to see the connection between clearing land and an education. Besides, many of them had been school-teachers, and they questioned whether or not clearing land would be in keeping with their dignity. In order to relieve them from any embarrassment, each afternoon after school I took my axe and led the way to the woods. When they saw that I was not afraid or ashamed to work, they began to assist with more enthusiasm. We kept at the work each afternoon, until we had cleared about twenty acres and had planted a crop.” (From Chapter VIII “Teaching School in a Stable and a Hen House”)

“From the very beginning, at Tuskegee, I was determined to have the students do not only the agricultural and domestic work, but to have them erect their own buildings. My plan was to have them, while performing this service, taught the latest and best methods of labour, so that the school would not only get the benefit of their efforts, but the students themselves would be taught to see not only utility in labour, but beauty and dignity; would be taught, in fact, how to lift labour up from mere drudgery and toil, and would learn to love work for its own sake. My plan was not to teach them to work in the old way, but to show them how to make the forces of nature--air, water, steam, electricity, horse-power--assist them in their labour.” (From Chapter X “A Harder Task Than Making Bricks Without Straw”)

“At first many advised against the experiment of having the buildings erected by the labour of the students, but I was determined to stick to it. I told those who doubted the wisdom of the plan that I knew that our first buildings would not be so comfortable or so complete in their finish as buildings erected by the experienced hands of outside workmen, but that in the teaching of civilization, self-help, and self-reliance, the erection of buildings by the students themselves would more than compensate for any lack of comfort or fine finish.” (From Chapter X “A Harder Task Than Making Bricks Without Straw”)

“I further told those who doubted the wisdom of this plan, that the majority of our students came to us in poverty, from the cabins of the cotton, sugar, and rice plantations of the South, and that while I knew it would please the students very much to place them at once in finely constructed buildings, I felt that it would be following out a more natural process of development to teach them how to construct their own buildings. Mistakes I knew would be made, but these mistakes would teach us valuable lessons for the future.” (From Chapter X “A Harder Task Than Making Bricks Without Straw”)

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

“The same principle of industrial education has been carried out in the building of our own wagons, carts, and buggies, from the first. We now own and use on our farm and about the school dozens of these vehicles, and every one of them has been built by the hands of the students. Aside from this, we help supply the local market with these vehicles. The supplying of them to the people in the community has had the same effect as the supplying of bricks, and the man who learns at Tuskegee to build and repair wagons and carts is regarded as a benefactor by both races in the community where he goes. The people with whom he lives and works are going to think twice before they part with such a man.” (From Chapter X “A Harder Task Than Making Bricks Without Straw”)

59. Holistic Health Care

Holistic Health—Wikipedia

http://en.wikipedia.org/wiki/Holistic_health

60. Homesteading

Countryside—the magazine of modern homesteading

<http://www.countrysidemag.com/aboutus.html>

61. Indicators/Accountability Indicators

Everything you want to know about indicators

<http://www.sustainablemeasures.com/Indicators/index.html>

The Community Indicators Handbook

http://www.rprogress.org/sustainability_indicators/community_indicators.htm

Sustainable Development Indicators Book

http://www.iisd.org/measure/principles/progress/way_forward.asp

Five Milestones for Sustainability—Measuring Progress on Global Warming and Sustainability

<http://www.icleiusa.org/programs/sustainability/five-milestones-for-sustainability/?searchterm=sustainability%20indicators>

62. Individual Spiritual Formation

1) “Spiritual Formation, without regard to any specifically religious context or tradition, is the process by which the inner God-given divinity in human beings is given a definite form or character.”

2) “Spiritual Discipline is the cultivation of love.”

3) “For the soundness of ideas must be tested finally by their practical application. When they fail in this—that is, when they cannot be carried out in everyday life producing lasting harmony and satisfaction and giving real benefit to all concerned—to oneself as well as to others—no ideas can be said to be sound and practical.”

Source References (for above quotes)

1. [Variation (by this writer) of a definition by Dallas Willard (see “Idaho Springs Inquiries Into Spiritual Formation” at <http://www.dwillard.org/articles/artview.asp?artID=36>)] (see section titled “What is Spiritual Formation? How is it to be described in the language of contemporary life?”, paragraph 4)

2. Sri Sathya Sai Baba from *Sathya Sai Speaks* Vol. 13, Chpt. 24, p. 142 Sri Sathya Sai Books and Publications Trust Prasanthi Nilayam India (Note: Vol. 13 contains discourses delivered by Sri Sathya Sai Baba during 1970)

3. D.T. Suzuki *Essays in Zen Buddhism* 1st Series Grove Press New York 1961 p. 317 (Originally published in 1949)

63. Inspiring Role Models

From introduction to IPCR document (“Inspiring Role Models and Service-Oriented Initiatives”)

<http://ipcri.net/images/2-Inspiring-Role-Models-and-Service-Oriented-Initi.pdf>

Introduction

There are many important initiatives which are critical to overcoming the challenges of our times, but which are not quite “coming through the mist as much as they should be”. Arriving at the belief that a positive outcome is possible is an important step towards actually achieving a positive outcome, and a step which needs to be attended to with much care, to encourage practical and constructive public discourse. One way of attending to this step in our current circumstances would be to “... 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”... or, in other words, increase our collective awareness of the significant numbers of people who are currently accumulating valuable experience and establishing constructive understandings relevant to overcoming the challenges of our times.

There are a number of core beliefs which have contributed to the development of The IPCR Initiative. Here are three examples:

- 1) As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives.
- 2) Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways—and in a variety of circumstances—by countless numbers of people in communities around the world.
- 3) 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.

This document, “Inspiring Role Models and Service-Oriented Initiatives”— considered together with the document “A Selection of Most Valuable Resources”, and the many other resources accessible at the IPCR website (www.ipcri.net) provides evidence in support of the three above mentioned core beliefs of The IPCR Initiative... and this writer believes that such evidence is sufficient for the conclusion that “we have the resources necessary to overcome the challenges of our times”.

See also “100’s: Books and Lists Ranking People in Various Categories (usually 100 per book)”
http://www.adherents.com/people/100_lists.html

64. Interfaith Dialogue

“Interfaith” entry at Wikipedia
<http://en.wikipedia.org/wiki/Interfaith>

Article “The Interfaith Movement of the 20th Century” by Marcus Braybrooke
<http://www.interfaithdialoguebasics.be/the%20interfaith%20movement%20in%20the%2020th%20century.htm>

Archives of NAINConnect 2009 (North American Interfaith Network)
Experiencing the Spirit in Education - The Challenge of Religious Pluralism
<http://www.nain.org/wkshp09/summary09.htm>

United Religions Initiative
http://www.uri.org/About_URI.html

65. Interfaith Peacebuilding

On the homepage of The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative, there is a link to a ten point assessment of the most difficult challenges of our times <http://ipcri.net/images/Ten-Point-Assessment.pdf> . Such an assessment of the challenges of our times has compelled this writer to the conclusion that there is a profound and critical need for human beings—collectively—to be

- 1) much more organized and deliberate about “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it.”
- 2) much more multifaceted and participation-friendly in our approaches to peacebuilding, community revitalization, and ecological sustainability
- 3) much more resourceful in the use of the storehouses of accumulated wisdom and “embodied energy”³ which are now accessible to us.

There are a number of core beliefs which have contributed to the development of The IPCR Initiative. Here are three examples:

- 1) As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives.
- 2) Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways—and in a variety of circumstances—by countless numbers of people in communities around the world.
- 3) 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.

Special Note as Commentary to the above: This document “Starting Point Links....” is a section of a this writer current “work-in-progress” – and is evidence supporting the above goals and propositions.

Consider also the following from a footnote in IPCR document “Peacebuilding in its Most Compassionate Form” (at <http://ipcri.net/images/2-Peacebuilding-in-its-Most-Compassionate-Form.pdf>)

“During the course of any given day—and in ways we may not even be aware of—acts of kindness and courtesy by practitioners of the Hindu faith inspire Muslims to become better Muslims; acts of kindness and courtesy by practitioners of the Islamic faith inspire Christians to become better Christians; acts of kindness and courtesy by practitioners of the Christian faith inspire Buddhists to become better Buddhists; and so on.

“And consider further: that during the course of our lives, we all require the benefit of experiences, goods, and services from countless numbers of other people.

“To be more specific, this writer now asks you (kind reader) to consider tracing the materials and “human energy input” associated with the water you use (and drink); the food you eat; the building

structure which you call home; the clothes you wear; the mode of transportation you use; the fuel for that mode of transportation—and the centuries of cultural experiences which make up the knowledge and wisdom now accessible via the Internet....

“Even if we use only the implications of this very limited exercise, by the end of any given day countless numbers of people in this world will have had the opportunity—whether they were aware of it or not—to be a positive influence in the lives of countless numbers of other people who are practitioners of a faith tradition different than themselves....”

66. Intergenerational Projects

Good Resource Page—Penn. State Univ.

<http://intergenerational.cas.psu.edu/>

At Virginia Tech Univ.

http://www.vt.edu/spotlight/achievement/2007-04-16_intergenerational/2007-04-16-intergenerational.html

Examples

<http://www.epa.gov/aging/ia/examples.htm>

67. Life Cycle Assessment

Life cycle assessment—Wikipedia

http://en.wikipedia.org/wiki/Life_cycle_assessment

Walmart announces a Sustainable Product Index

<http://www.thedailygreen.com/environmental-news/latest/walmart-sustainable-product-index-50071609>

GreenAmerica’s (formerly CoopAmerica) Unshopping Guide

<http://www.coopamerica.org/programs/shopunshop/unshopping/index.cfm>

What’s a Green Business? From GreenAmerica (formerly CoopAmerica)

<http://www.coopamerica.org/greenbusiness/whatis.cfm>

68. Local Community Points of Entry

Community Centers for Meeting Basic Needs—The Hunger Project’s Epicenter Strategy

http://www.thp.org/what_we_do/key_initiatives/community_centers/overview

From the “1000Communities²” proposal (at <http://ipcri.net/images/1000Communities2.pdf>)

A. Local Community Points of Entry “Community Centers” (see p. 10)

1. The concept of “Community Teaching and Learning Centers” (CTLCs) was created by the organization “Teachers Without Borders” (see www.teacherswithoutborders.org).

The website of “Teachers Without Borders” includes the following description of CTLCs:

“Community Teaching and Learning Centers (CTLCs) are local, practical education centers designed to be embraced by and emerge from the community itself.... CTLCs use existing facilities and are often outfitted with libraries [(which include) dictionaries, references, educational material of general interest] ... computers, face-to-face classrooms, and break-out spaces, used primarily to serve several essential functions for community sustainability.”¹ [From the “Community Teaching and Learning Centers” section of “Teachers Without Borders” (see <http://www.teacherswithoutborders.org/html/ctlc.html>)]

2. In this “1000Communities²” proposal, the concept of CTLCs is expanded so that such local community points of entry function as

- a) information centers, resource centers, clearinghouses (on how residents can deliberately channel their time, energy, and money into the creation of “ways of earning a living” which are directly related to resolving high priority challenges
- b) locations for workshops on topics suggested by the “Preliminary Survey” [see Step 3 of the 15 Step Outline (Section 6)], and as determined by the CTLC Coordinator
- c) practice sites for the development of “teacher-leaders”
- d) community centers for meetings, both planned and informal
- e) locations for “Community Journals” (which are collections of formal and informal input which may be contributed to or accessed at all times)
- f) locations for “Final Version” Document submission (“voting”) as part of Steps 5, 6, 7, 9, and 10 of the 15 Step Outline (see Section 6)
- g) locations for “Summary of CVI Process to Date” Notebooks, for latecomers, and as an information resource for media
- h) central locations for listings of employment opportunities
- i) as a special form of community education, which can respond quickly (by changing the emphasis of workshop content) to new urgencies as they arise

[And from Concluding Comments to Section 4 (see p. 15)]

1. This “1000Communities²” proposal recognizes that creating the knowledge base, skill sets, and the compassion for our fellow human beings necessary to resolve the challenges of our times will require

- a) recognizing deficiencies in the knowledge base and skill sets of our communities as they are now (which can be brought to the forefront by Community Visioning Initiatives)

- b) recognizing deficiencies in compassion for our fellow human beings (which can also be brought to the forefront by Community Visioning Initiatives)
- c) linking together the concepts of Community Visioning Initiatives, “Community Teaching and Learning Centers”, “teacher-leaders”, ongoing workshops, and “sister community” relationships
- d) curriculum development “on the fly”
- e) teacher training “on the fly”
- f) community centers which are neighborhood-friendly, and which provide ongoing workshops that are deliberately affordable
- g) encouraging as much formal and informal meetings with other people in the local neighborhoods for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the result will include the building of a close-knit community of people with a healthy appreciation for each others strengths, and a well-developed capacity to resolve even the most difficult challenges.

2. This “1000Communities2” proposal also advocates three propositions which are especially relevant when considering the value of local community points of entry information clearinghouses, and ongoing workshops....

- a) 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.
- b) People can, one by one, decide to deliberately focus the way they spend their time, energy, and money so that their actions have positive repercussions on many or all of the action plans which emerge from Community Visioning Initiatives.
- c) The result can be that there are countless ‘ways to earn a living’ which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

69. Local Currency

BerkShares—“BerkShares are a local currency designed for use in the Southern Berkshire region of Massachusetts (USA) with issue by BerkShares, Inc., a non-profit organization working in collaboration with the Southern Berkshire Chamber of Commerce, participating local banks, local businesses, and local non-profit organizations.

“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. Widely used in the early 1900s, local currencies are again being recognized as a

tool for sustainable economic development. The currency distinguishes the local businesses that accept the currency from those that do not, building stronger relationships and a greater affinity between the business community and the citizens of a particular place.” [From the “BerkShares: Local Currency for the Berkshire Region” section of www.berkshares.org]

Ithaca Hours—“Ithaca Hours is a local currency system that promotes local economic strength and community self-reliance in ways which will support economic and social justice, ecology, community participation and human aspirations in and around Ithaca, New York. Ithaca Hours help to keep money local, building the Ithaca economy. It also builds community pride and connections. Over 900 participants publicly accept Ithaca HOURS for goods and services.” [From the homepage of “Ithaca Hours” (Ithaca, New York, USA) at <http://www.ithacahours.org/>].

LETS (Local Exchange Trading Systems)— An alternative to national currency based economic transactions which can provide more flexibility and stability in times of transition. There is good introductory information to the LETS theory and applications at <http://www.transaction.net/money/lets/> and http://en.wikipedia.org/wiki/Local_Exchange_Trading_Systems

Time Banks

<http://www.timebanks.org/how-it-works.htm>

70. Locally Based Food Processing

from California Green Solutions

<http://www.californiagreensolutions.com/cgi-bin/gt/tpl.h,content=2311>

Local Food—Wikipedia

http://en.wikipedia.org/wiki/Local_food

article—“The Process of Rebuilding a Local Food Economy”

http://www.newwest.net/city/article/the_process_of_rebuilding_a_local_food_economy/C8/L8/

71. Locally Grown Food

Local Harvest website

<http://www.localharvest.org/about.jsp>

article “On Tiny Plots, a New Generation of Farmers Emerges”

<http://www.commondreams.org/headline/2009/07/14-4>

post at worldpulse.com “Why There Will Be More Locally Produced Food in the Future

<http://www.worldpulse.com/node/5146>

72. Low Impact Transport Systems

Links from Low Impact Living Initiative

<http://www.lowimpact.org/linkstransport.htm>

73. Meditation

Meditation—Wikipedia

<http://en.wikipedia.org/wiki/Meditation>

“When the object of contemplation shines forth without the intervention of one’s own consciousness, dhyana flows into Samadhi.” (interpretation of Patanjali text)
(from “Light on the Yoga Sutras of Patanjali” by B.K.S. Iyengar)

“In the beginning, the Adored and the Adorer are distant and different; but, as the Sadhana becomes more confirmed and consolidated, they co-mingle and become more and more composite.”
(from “Sathya Sai Speaks” Vol. 7, Chapter 48, p. 240)

74. Mentoring

Big Brother, Big Sister

<http://www.bbbs.org/site/c.djKKYPLJvH/b.1539751/k.BDB6/Home.htm>

Mentorship—Wikipedia

<http://en.wikipedia.org/wiki/Mentorship>

Coaching (Life Coaching)—Wikipedia

<http://en.wikipedia.org/wiki/Coaching>

75. Microgeneration (Energy)

Strengths and Weaknesses of Microgeneration Technologies

<http://www.energybusinessreports.com/shop/item.asp?itemid=2296>

Microgeneration—Wikipedia (with micro and large-scale comparison table)

<http://en.wikipedia.org/wiki/Microgeneration>

76. Neighborhood Revitalization

NeighborWorks Training Institute

<http://www.nw.org/network/training/programs/nr.asp>

77. Oil Depletion Protocol

As drafted by Dr. Colin J. Campbell

<http://www.oildepletionprotocol.org/theprotocol>

“The Oil Depletion Protocol” (book) by Richard Heinberg (see endorsements)

<http://www.oildepletionprotocol.org/thebook>

78. Open Courseware

OpenCourseware—Wikipedia

(Many links provided, including a link to “Open Educational Resources—Wikipedia”)

<http://en.wikipedia.org/wiki/OpenCourseWare>

79. Open Source Social Solutions

Article “Open Source Social Solutions: “Building Communities of Change” by Charlie Brown, executive director of Ashoka’s Changemakers program

<http://www.mitpressjournals.org/doi/abs/10.1162/itgg.2007.2.3.125>

80. Open Space Technology

Overview From OpenSpaceWorld website

<http://www.openspaceworld.org/cgi/wiki.cgi?AboutOpenSpace>

Overview from The Co-Intelligence Institute

<http://www.co-intelligence.org/P-Openspace.html>

Open Space Technology—Wikipedia

<http://www.co-intelligence.org/P-Openspace.html>

81. Organic Farming

From Small Farm Permaculture and Sustainable Living website (Advantages and Disadvantages)

<http://www.co-intelligence.org/P-Openspace.html>

Organic Farming—Wikipedia

http://en.wikipedia.org/wiki/Organic_farming

International Federation of Organic Agriculture Movements

http://en.wikipedia.org/wiki/International_Federation_of_Organic_Agriculture_Movements

82. Peace Studies Programs

Peacemakers Trust-- Directory of Resources and Programs for Education and Training in dispute resolution, conflict transformation, peacework, or humanitarian practice

<http://www.peacemakers.ca/education/educationlinks.html>

Introduction to “Global Directory of Peace Studies and Conflict Resolution Programs”

Introduction titled “Peace Studies at the Beginning of the Twenty-First Century”

<http://www.peacejusticestudies.org/globaldirectory/GD7intro.pdf>

PAWSS (Peace and World Security Studies) curriculum example

<http://74.125.93.132/search?q=cache:e8faVdOy77sJ:pawss.hampshire.edu/faculty/curriculum/index.html+peace+studies+curriculum&cd=1&hl=en&ct=clnk&gl=us>

Peace and Conflict Studies—Wikipedia

http://en.wikipedia.org/wiki/Peace_and_conflict_studies

University of Peace: Media, Peace, and Conflict Studies—required courses

<http://www.upeace.org/academic/masters/MCPS.cfm>

PAWSS (Peace and World Security Studies) graduate education guide—Peace and Conflict Studies

<http://pawss.hampshire.edu/students/grad/index.html#1>

Summer Peacebuilding Institute—Eastern Mennonite University

<http://www.emu.edu/ctp/spi/>

83. Peacebuilding

From Kroc Institute for International Peacebuilding (at Univ. of Notre Dame)

free handbook: “Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit” (2007)

http://kroc.nd.edu/sites/default/files/reflective_peacebuilding.pdf

“Peacebuilding: What it Means to Build a Lasting Peace” from Beyond Intractability website

<http://www.beyondintractability.org/essay/peacebuilding/>

“Spiritual Peacebuilding: 47 Quotes and Proverbs” (IPCR Initiative document)

<http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf>

From “Peacebuilding in its Most Compassionate Form” (IPCR Initiative document)

“What can we do—at this particular point in time—in the everyday circumstances of our lives—to bring the best ideas from the storehouses of accumulated wisdom now accessible to us and ‘through the mist’, so that our community building processes will be most effective in helping us overcome the challenges of our times?”

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

“This essay, “Peacebuilding in its Most Compassionate Form”, is an effort to assist fellow human beings in identifying what—from the storehouses of accumulated wisdom now accessible to us—would best answer the above question “What can we do...”—and what—from the storehouses of accumulated wisdom now accessible to us—would best fill in the blank in the above statement.”

From the IPCR Initiative Homepage
<http://ipcri.net/>

The three most important documents of The IPCR Initiative are:

- 1) “The Twilight of One Era, and the Dawning of Another” [34 page paper (12 page “Notes and References” section)]-- an introduction to Community Visioning Initiatives (and the “1000Communities2” proposal), which highlights the role of education and the need for “teacher-leaders”, and which can do much to re-energize constructive, practical, and solution-oriented discussion, and promote new approaches to partnership formation and coalition building.
- 2) “1000Communities2”, a 161 page proposal advocating Community Visioning Initiatives, “Community Teaching and Learning Centers” with ongoing workshops, and “sister community” relationships as a way of generating an exponential increase in our collective capacity to overcome the challenges of our times
- 3) “Brief Descriptions of The Eight IPCR Concepts”: (Community Good News Networks, Community Faith Mentoring Networks, Spiritual Friendships, Questionnaires That Can Help Build Caring Communities, Community Visioning Initiatives for Peace, Spiritually Responsible Investing, Ecological Sustainability, and IPCR Journal/Newsletters). (revised and updated, December 2009)

84. Peak Oil

Especially recommended as starting points towards peak oil awareness

Footnotes on Peak Oil in recently completed update to IPCR document “Brief Descriptions of The Eight IPCR Concepts” (See Footnote #14)
(see <http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>)

“**Peak Oil Primer**” section of the Energy Bulletin website
www.energybulletin.net

Richard Heinberg’s Museletter #184 titled “A View from Oil’s Peak”
<http://www.richardheinberg.com/museletter/184>)

Note: Richard Heinberg— (see above recommended article “A View from Oil’s Peak”) is widely acknowledged as one of the world’s foremost Peak Oil educators. He is a journalist, educator, editor,

lecturer, and a Core Faculty member of New College of California, where collaborative efforts between faculty, students, and a variety of other “stakeholders” are creating models for “Powerdown” efforts at the regional and community level. Some of the books he has written: *The Party's Over: Oil, War, and the Fate of Industrial Societies*; *Powerdown*; *The Oil Depletion Protocol: A Plan to Avert Wars, Terrorism, and Economic Collapse*; and *Peak Everything: Waking Up to a Century of Declines*” His website is at <http://www.richardheinberg.com/>

Article “Unleashing Abundance as a Community Response to Peak Oil: Designing Energy Descent Pathways” by Rob Hopkins
<http://permacultureactivist.net/articles/EnergyDescent.htm>]

Pre-Conference Information for “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007) at http://www.ifg.org/events/Triple_Crisis_Speakers.pdf

The “Hirsch Report” [“The Peaking of World Oil Production: Impacts, Mitigation and Risk Management”—Project Leader: Robert L. Hirsch (SAIC) Commissioned by the Department of Energy, and dated February, 2005] [Accessible at the website of Roscoe Bartlett (R-MD)(USA) at <http://www.bartlett.house.gov/uploadedfiles/hirschreport.pdf>]

“The Oil Crash and You” by Bruce Thomson (at http://www.greatchange.org/ov-thomson,convince_sheet-pdf.pdf) (Note: Bruce Thomson is a technical writer in New Zealand, and moderator of the RunningonEmpty2 Internet Discussion Forum, which assisted in creating the document.)

Peak Oil—Wikipedia
http://en.wikipedia.org/wiki/Peak_oil

85. Permaculture

An Introduction to Permaculture from Permaculture Activist magazine
<http://www.permacultureactivist.net/intro/PcIntro.htm>

Planetary Permaculture Directory from Permaculture Activist magazine
<http://www.permacultureactivist.net/pcresources/PcResources2.htm>

From section “Conclusion” in “Permaculture and Energy” article by David Holmgren, at www.permacultureactivist.net/Holmgren/holmgren.htm

“To summarize:

Reduce, Reuse, Recycle (in that order)
Grow a garden and eat what it produces
Avoid imported resources where possible
Use labor and skill in preference to materials and technology
Design, build, and purchase for durability and repairability
Use resources for their greatest potential use

Use renewable resources wherever possible even if local environmental costs appear higher
Use non-renewable and embodied energies primarily to establish sustainable systems
When using high technology avoid using state of the art equipment
Avoid dept and long-distance commuting
Reduce taxation by earning less
Develop a home-based lifestyle, be domestically responsible”

From “Permaculture and Energy” article by David Holmgren, at
www.permacultureactivist.net/Holmgren/holmgren.htm

“If there is a single most important insight from Odum’s work, it is that solar energy and its derivatives are our only sustainable source of life. Forestry and agriculture are the primary (and potentially self supporting) systems of solar energy harvesting available. It should be possible to design land use systems which approach the solar energy harvesting capacities of natural systems while providing humanity with its needs. *This was the original premise of the permaculture concept.*”

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

“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.”

86. Positive News

blog entry by founder of “Good News Network” website “25 Random Things about the Good News Network”
<https://www.goodnewsnetwork.org/editors-blog/general/25-things-about-gnn.html>

Great News Network
<http://www.greatnewsnetwork.org/>

87. Preventative Health Care

article “Integrating Prevention into Health Care” at World Health Organization website
<http://www.who.int/mediacentre/factsheets/fs172/en/index.html>

List of Preventable Causes of Death—Wikipedia
http://en.wikipedia.org/wiki/Preventable_causes_of_death

88. Questionnaires/Surveys

One of the Eight IPCR Concepts: “Questionnaires That Can Help Build Caring Communities”

From IPCR document “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Questionnaires That Can Help Build Caring Communities”

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

Questionnaires and surveys as a community building tool can provide:

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

Here are some example questions which are designed to be helpful in building caring communities:

- a) 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.
[I believe it and there is much evidence to support it; I believe it, and there is sufficient evidence to support it; I would like to believe it, but there isn’t enough evidence to support it; It is difficult to believe it, with the way things are going now; I don’t believe it, there is no evidence to support it]
- b) From your point of view, what are the most difficult challenges of our times? Do you believe that we—collectively—have the resources necessary to overcome the challenges you have identified as the most difficult challenges of our times?
- c) Who are the Experienced Practitioners, who are most qualified to be educating people on how to successfully overcome each of the challenges you perceive as most threatening to peace and well-being around the world? (Note: 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).

d) Consider the following commentary on preparation for carrying out a Community Visioning Initiative.... People who are doing preliminary planning for carrying out a Community Visioning Initiative should be aware that there may be people in the community who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention of 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. Responsible people will take sufficient preventative measures to proactively encourage a high percentage of constructive thinking and constructive action in their community. The question: please list at least 5 preventative measures which you believe would proactively encourage a high percentage of constructive thinking and constructive action during the carrying out of a Community Visioning Initiative in your community.

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

One of the most persistent ironies in life is that with so many opportunities to provide real assistance to fellow human beings—and with the potential for such assistance to result in happiness “to those who extend help as well as to those who receive it”—there are still many, many people in this world who cannot find a “way to earn a living” providing such assistance.

Questionnaires can be created which will accumulate information, suggestions, etc. that can be of critical importance in resolving the above mentioned “irony”—and which can provide the above mentioned assistance to the process of organizing and implementing Community Visioning Initiatives.

Summary Statement: Ongoing community and individual self-examination can encourage a high percentage of constructive thinking and constructive action during Community Visioning Initiatives—and help communities of people deliberately focus how they spend their time, energy and money so that these “investments” are consistent with their core values.

Related Fields of Activity—identifying problems and solutions, community self-awareness, building consensus

Example Question for Discussion:

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

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

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

From Introduction to “The IPCR Initiative ‘Building Caring Communities’ Questionnaire”

The IPCR “Building Caring Communities” Questionnaire (includes 60 Questions)

<http://ipcri.net/images/The%20IPCR%20Spring%202007%20Building%20Caring%20Communities%20Q.pdf>

“Organizations and communities of people often use questionnaires and surveys to identify problems and resources, and to build consensus for collective action. Here are four ways questions like those included in this section can help build caring communities:

- a) A local community or regional information services provider could publish the questions, receive and organize the responses, and then publish a compilation of the responses
- b) Residents of a local community could discuss the compilation of responses in small group settings
- c) If there was a “Community Journal” at a central location in the community, attributed (or anonymous) responses to the questionnaire could be accumulated in the “journal”, providing a constructive framework for public discourse
- d) Annual questionnaires can become part of a traditional community event which includes evaluating, summarizing, and celebrating successful initiatives in the areas of peacebuilding, community revitalization, and ecological sustainability—and contributions to a “community yearbook”
- e) The use of questionnaires for the specific purpose of helping to build caring communities will surely bring forth comments and suggestions on how to improve such questionnaires, and will thus assist in building a resource base of “most helpful questions” for future use....”

Special Note: The IPCR Initiative defines “caring communities” as follows: “Caring communities” are communities with residents who are aware of the depth and range of the challenges of our times, and therefore do their best to take actions which will have positive repercussions on the fields of activity described by the IPCR Mission Statement goals, and on other related fields of activity (see “105 Related Fields of Activity” at IPCR website).

Everything you ever wanted to know about surveys—free tutorial

<http://www.statpac.com/surveys/>

Questionnaire Construction—Wikipedia

http://en.wikipedia.org/wiki/Questionnaire_construction

89. Recycling

Recycling—Wikipedia

<http://en.wikipedia.org/wiki/Recycling>

Recycling Facts

<http://www.recycling-revolution.com/recycling-facts.html>

Recycling Facts—from Oberlin College

<http://www.oberlin.edu/recycle/facts.html>

Remarkable Recycling Facts

http://www.clearwater-fl.com/gov/depts/solid_waste/docs_pub/facts.asp

90. Renewable Energy

Renewable Energy—Wikipedia

http://en.wikipedia.org/wiki/Renewable_energy

91. Renewable Resources

Renewable Resource—Wikipedia

http://en.wikipedia.org/wiki/Renewable_resource

92. Right Livelihood

The Right Livelihood Award—for outstanding vision and work on behalf of planet and its people

<http://www.rightlivelihood.org/>

from yogalifestylecoach.com

<http://www.yogalifestylecoach.com/rightlivelihood.html>

from The IPCR Initiative

Assessments of the challenges of our times such as the “Ten Point Assessment of the Most Difficult Challenges of Our Times” (see Appendix 1 of the document “Peacebuilding in its Most Compassionate Form,” p. 4 of “An Assessment of the Most Difficult Challenges of Our Times,” or <http://ipcri.net/images/Ten-Point-Assessment.pdf>) provide evidence that there is a profound and critical need for human beings—collectively—to be

- 1) much more organized and deliberate about “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it.”
- 2) much more multifaceted and participation-friendly in our approaches to peacebuilding, community revitalization, and ecological sustainability
- 3) much more resourceful in the use of the storehouses of accumulated wisdom and “embodied energy” which are now accessible to us.

Specifically, the contributions The IPCR Initiative hopes to make along the lines described by the three goals listed above are as follows:

- 1) inspire, encourage, and support the creation of many local community specific and regional specific variations of this “1000Communities2” proposal—so that the Community Visioning Initiatives take place in as many ways and in as many communities as possible
- 2) introduce The Eight IPCR Concepts through workshops offered at the local community level
- 3) actively develop the concept of “Questionnaires That Help Build Caring Communities”, administer such questionnaires at the community and/or regional level, and then share compilations of the responses (with summary and conclusions)
- 4) help to establish, and contribute to, local community points of entry acting as “clearinghouses”, where residents can discover more about 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 in their own communities and regions—and in other parts of the world
- 5) identify, develop, and create enough descriptions and examples of the 105 fields of activity and generate enough regular feature material in categories such as local community and regional good news, workshop and conference listings, committee reports, resource reviews, letters to the editor, “community journal” postings, and links to other useful information and organizations

to justify monthly local community specific publications of an IPCR Journal/Newsletter (or a similar publication with a different name....)

- 6) and combine the resources created by “clearinghouses,” and “community newsletters” to link many associated efforts—such as those in “A List of Related Fields of Activity” (see section of the IPCR website homepage “105 Related Fields of Activity”)—and thus assist with outreach, partnership formation, consensus building and development of service capacity associated with a significant number of peacebuilding, community revitalization, and ecological sustainability efforts, all at the same time.

The IPCR Initiative is providing this assistance as a result of believing that any community of people, however small in numbers, who follow through on most or all of the practical assistance described in the seven steps mentioned above, will contribute a “multiplier effect” of a positive nature on *whatever goals are decided on at the local community and regional levels.*

Ongoing Revitalization of a Communities’ “Moral Compass”
(from IPCR Initiative document “Peacebuilding in its Most Compassionate Form”)

“How can local communities arrive at practical definitions of “right livelihood”? What local institutions would be most appropriate as commissioners and overseers of a resource guide to “right livelihood”? How can leaders at the regional and local community level assure residents that they understand the challenges of our times, if they themselves do not participate in the very activities they advocate for overcoming the challenges of our times? How can our communities change “the way things get done” so

that more people can live in accordance with their moral convictions? Workshops associated with The IPCR Initiative can identify, discover, create, support, and sustain comprehensive and practical answers to these very relevant questions— and provide a system by which the answers can be re-evaluated and re-stated on an ongoing basis. *Therefore, it may be said that by its very nature The IPCR Initiative includes a built-in and ongoing process for re-evaluating and re-stating the “moral compass” of a community or region.* And it may also be said that such a “moral compass” would incorporate any genuine and sincere contributions from participants associated with any religious, spiritual, or moral tradition without any damage to the genuine and sincere parts of the “framework” which gives meaning to their lives.”

93. Right Livelihood Employment Listings

Earth Renaissance—“Our long term goal is to provide job listings and services to help people find their own "Right Livelihood".

<http://www.earthrenaissance.org/livelihood.html>

94. School Business Partnerships

“A How-to Guide for School-Business Partnerships”

http://www.corpschoolpartners.org/pdf/coke_how_to_guide.pdf

School Business Partnerships—Seven Strategies for Success

<http://www.danielsfund.org/sevenstrategies/Strategies/>

Successful School and Business Partnerships

<http://www.successfulschoolbusiness.com/>

95. Service Learning

America’s most comprehensive service learning resource

<http://www.servicelearning.org/>

Service Learning—Wikipedia

<http://en.wikipedia.org/wiki/Service-learning>

Article: “Service Learning: Bringing together students, parents, and community”

http://www.newhorizons.org/strategies/service_learning/schoenfeld.htm

National Service Learning Partnership

<http://www.service-learningpartnership.org/site/PageServer>

96. Sister Community Relationships

Excerpt from IPCRI document “The Twilight of One Era, and the Dawning of Another”

<http://ipcri.net/images/The-Twilight-of-One-Era-and-the-Dawning-of-Another.pdf>

If we are to “fully realize the repercussions of our actions on our neighbours”¹² – and on people in others parts of the world—it seems that it would be most helpful for whole communities of people to have direct contact with whole communities of people in other parts of the world, for an extended period of time. In the context of this “1000Communities²” proposal, the “sister community” relationship would provide a way for residents of a community with sufficient resources to do so to be in direct contact with residents of a community where there has been well documented calls for assistance with basic human needs.

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”.

About “Sister Cities International”¹³

<http://www.sister-cities.org/>

a) “Our mission is to promote peace through mutual respect, understanding, and cooperation—one individual, one community at a time.”

b) “Sister Cities International is a nonprofit citizen diplomacy network that creates and strengthens partnerships between U.S. and international communities. As an international membership organization, we officially certify, represent and support partnerships between U.S. cities, counties, states and similar jurisdictions in other countries.”

c) “Sister Cities International” represents more than 2,500 communities in 134 countries around the world.”

d) Key program areas include:

Sustainable Development, Youth and Education, Humanitarian Assistance, Arts and Culture

e) Services provided to communities joining “Sister Cities International” include:

eligibility to apply for seed grants to support sister city projects
access to information and how-to guides
mentoring and staff consultation

Developing a “sister community” relationship could be a way for diverse people in any particular community to find common ground. *And common ground associated with increasing compassion for our fellow human beings would be a very special kind of common ground.* Exploring these possibilities could make it possible for many people to have first hand experience with “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it.”

97. Slow Money

Slow Money Principles

<http://www.slowmoneyalliance.org/principles.html>

Slow Money Executive Summary

http://www.slowmoneyvermont.com/img/slowmoney_exec_summary.pdf

Article (New Age Journal)—“Slow Money: Encouraging Ethical and Sustainable Investing”

<http://www.newagejournal.com/slowmoney.shtml>

98. Socially Engaged Spirituality

Article—“Havens of Engaged Spirituality”

http://www.lifepositive.com/Spirit/Compassion/Havens_of_Engaged_Spirituality102005.asp

International Network of Engaged Buddhists

<http://www.inebnetwork.org/web/>

Resources on Socially Engaged Buddhism—from Buddhist Peace Fellowship

http://www.bpf.org/html/resources_and_links/bibliography/bibliography.html

Book: “Engaged Buddhist Reader”

<http://www.amazon.com/Engaged-Buddhist-Reader-Arnold-Kotler/dp/0938077988#>

99. Socially Responsible Investing

Socially Responsible Investing Facts—from Social Investment Forum

<http://www.socialinvest.org/resources/sriguide/srifacts.cfm>

Overview from First Affirmative Financial Network

<http://www.firstaffirmative.com/consumer.jsp#Believe>

On sustainable and responsible investing—from Calvert Investments

<http://www.calvert.com/sri.html>

From GreenAmerica (formerly CoopAmerica)—“Social Investing: Strategies for Socially and Environmentally Responsible Investing”

<http://www.coopamerica.org/socialinvesting/>

100. Spiritual Discipline/Spiritual Practice

“A spiritual discipline is a broad understanding of life choices that a person makes for the purpose of entering into deeper awareness and relationship with God. **Practices** are specific exercises or techniques one might employ in keeping with a more general discipline.”

<http://www.pcusa.org/spiritualformation/disciplines.htm>

Spiritual Practice—Wikipedia

http://en.wikipedia.org/wiki/Spiritual_practice

Sadhana—32 Suggestions from Swami Sivananda

http://www.sivananda.org/teachings/philosophy/sadhana_tattwa.html

First section of unpublished manuscript: “An Arrangement of Quotations from ‘Sathya Sai Speaks’ Vol. 1-11” (from Table of Contents)(at <http://ipcni.net/images/2-Quotations-from-Sathya-Sai-Speaks-Vol.pdf>)

I. Sadhana (“Spiritual Discipline is the cultivation of love....”)	1
A. Introduction (“A disciplined life is the best offering you can make”)	2
B. Initial Considerations (“Begin....”)	3
C. The Mind (“Once it discovers the nectar, it will not flutter anymore”)	3
D. Physical Health (“Purity of motive is the best guarantee....”)	4
E. Bhajan (“... establish the feeling of the constant presence of God....”)	7
F. Study of Scriptures (“... Love... the essential teaching of all scriptures....”)	10
G. Meditation (“... witnessing Light, being Light, everywhere, for all”)	13
H. Speech (“The object is to utter holy words”)	19
I. Duty (“... pay attention to the task for which you have come....”)	21
J. Concluding Comments—Sadhana (“... become Love....”)	24

101. Spiritual Diversity (Religious Pluralism)

United Religions Initiative

<http://www.uri.org/>

Religious Pluralism—Wikipedia

http://en.wikipedia.org/wiki/Religious_pluralism

From the “Global Commitment to Peace” adopted at the Millennium world Peace Summit of Religious and Spiritual Leaders (see

<http://www.millenniumpeacesummit.com/resources/mwps/Commitment%20to%20Global%20Peace.pdf>)

“Whereas there can be no real peace until all groups and communities acknowledge the cultural and religious diversity of the human family in a spirit of mutual respect and understanding....”

“What is Pluralism?” from the Pluralism Project at Harvard University

http://pluralism.org/pluralism/what_is_pluralism.php

102. Spiritual Friendships

Program at Friends Meeting of Washington DC

<http://www.quaker.org/fmw/fmwspirit.html>

One of the Eight IPCR Concepts: “Spiritual Friendships”

From document: “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Spiritual Friendships”

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

One way of developing “Spiritual Friendships” is as follows... Within a particular faith community—or among people from different religious, spiritual, or moral traditions— small groups are formed which would include the following three elements: 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 3) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

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

103. Spiritually Responsible Investing

One of the Eight IPCR Concepts: “Spiritually Responsible Investing”

From IPCR document: “Brief Descriptions of The Eight IPCR Concepts”

<http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>

“Spiritually Responsible Investing”

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

As J.C. Kumarappa expresses it in his book “Why the Village Movement?”: “A buyer hardly realizes he owes any duties at all in his everyday transactions.”⁶ (And yet), “... every article in the bazaar has moral and spiritual values attached to it.... Hence it behooves us to enquire into the antecedents of every article we buy.”⁷ But, as we ourselves well know, the task of inquiring into the moral or spiritual history of every article we buy (and, similarly, the task of inquiring into the consequences of our “investments” of time and energy) is becoming increasingly complex... and is, for most of us, simply beyond our capacity to accomplish.

This level of complexity in our everyday circumstances should not discourage us to the point of abdicating our roles as responsible stewards of our time, energy, and money—for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our “investments” of time, energy, and money into activities which are in accordance with our spiritual convictions or core values (as indicated by a full disclosure of information, which is readily available)—and which are in accordance with circles of activity which are closer to the community we live in [“The smaller the circumference, the more accurately can we gauge the results of our actions and (the) more conscientiously shall we be able to fulfil our obligations as trustees.”⁸]

As a way of encouraging new exploration into the concept of “Spiritually Responsible Investing”, here are three propositions, and one definition. [Note: The following propositions and definition were first offered in the IPCR document “Spiritually Responsible Investing: Integrating Spiritual Wisdom into the Everyday Circumstances of Community Life” (March-April, 2007) (see <http://ipcri.net/images/1-Spiritually-Responsible-Investing-paper-for-FSSC.pdf>)]

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.”

An IPCR Journal/Newsletter can contribute to the careful channeling of our “investments” of time, energy, and money by serving as a “clearinghouse” for “‘things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.”

“If many people can learn to find contentment and quality of life while consuming much less, this limiting of desires at the ‘root’ will save much trouble trying to respond to the symptoms as they materialize worldwide. This is part of the ‘spiritual teachings’ element which often gets overlooked...”⁹

“... (The) more we realize the repercussions of our actions on our neighbours and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development.”¹⁰

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

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

Example Question for Discussion:

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

104. Sustainable Design/Natural Building

Sustainable Design—Wikipedia (including Principles of Sustainable Design and Hannover Principles)
http://en.wikipedia.org/wiki/Sustainable_design

Natural Building Network
<http://nbnetwork.org/>

Natural Building—Wikipedia
http://en.wikipedia.org/wiki/Natural_building

Film: First Earth: Uncompromising Ecological Architecture (review)
http://www.ecovillagenews.org/wiki/index.php/First_Earth:_Uncompromising_Ecological_Architecture
(combine with Green Building)

Builders Without Borders (networking natural builders worldwide)
<http://www.builderswithoutborders.org/>

105. Sustainable Health Care

From Alliance for Natural Health website
<http://www.anhcampaign.org/campaigns/sustainable-healthcare>

From answers.com
<http://www.answers.com/topic/sustainable-health>

106. Urban Agriculture

Urban Agriculture—Wikipedia
http://en.wikipedia.org/wiki/Urban_agriculture

Document: “Urban Agriculture and Community Food Security....”
<http://www.foodsecurity.org/PrimerCFSCUAC.pdf>

Urban Farming
<http://www.urbanfarming.org/>

107. Vegetarianism

Vegetarianism—Wikipedia
<http://en.wikipedia.org/wiki/Vegetarianism>

International Vegetarian Union—with very wide ranging searchable database of resources
<http://www.ivu.org/>

Vegetarian Times—(with the world’s largest collection of vegetarian recipes)
<http://www.vegetariantimes.com/>

108. Village Design

Village Design Institute
<http://www.villagedesign.org/index.html>

109. Village Industries/Cottage Industries

Excerpts from “Why the Village Movement?” (the edition I have included the 1939 edition foreward by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi in 1960):

“In India, the system of education followed in the past was a training ground for life. A student chose his master and lived his everyday life under his masters watchful eye and imbibed the spirit of his guru. This was the case, not merely with spiritual training, but in every walk of life.” (p. 177)

“Work absorbs most of our waking hours, and many of the problems connected with work and our dealings with our fellow man are what determine the nature of our life. Therefore, it behooves us to sit up and take note of what our work makes of us.... The Village Industries Association, which seeks to restore work to its proper place in the life of the nation... (thus) has not only to change the present day ideology in regard to work—a matter which cannot be done in a day—but it also has to provide new methods of work.” (p. 65)

“The function of work should be to practice our ideal of life.” (p. 183)

“Duties of consumer: when buying an article of everyday use, one has to take into account the full repercussions of one’s transaction

- a) one should know where the article comes from
 - b) who makes the article
 - c) from what material
 - d) under what conditions do the workers live and work
 - e) what proportion of the final price do they get as wages
 - f) how is the rest of the money distributed
 - g) how is the article produced
 - h) how does the industry fit into the national economy”
- (p. 77)

“Village Industries:

- a) those that manufacture indispensable articles needed in villages and for villagers
- b) using processes within the easy reach of villagers
- c) with the help of tools and implements falling within the financial capacity of the villagers carrying on the industry
- d) utilizing local raw materials
- e) with the aid of human or animal power
- f) meeting the demand of local or nearby markets
- g) not causing displacement of labor or unemployment among wage earners

Cottage Industries:

- a) whole time occupations that do not require factory buildings with elaborate or special equipment (Ex: shoemaking, tailoring, etc.)

Home Industries:

- a) carried on by members of family (Ex: spinning, fruit preserving, canning, beekeeping, candlemaking, etc.)”

“... every article in the bazaar has moral and spiritual values attached to it... hence it behooves us to enquire into the antecedents of every article we buy.... (Yet this) is an arduous task, and it becomes almost impossible for ordinary persons to undertake it when the article comes from far off countries. Therefore, it is that we have to restrict our purchase to articles made within our cognizance. This is the moral basis of Swadeshi.” (p. 72-73)

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

“Are we prepared to shoulder this grave responsibility and pander to our palate or shall we content ourselves with a cup of nutritious milk drawn from a well kept cow at our door? These considerations are not far-fetched but actual. Anyone who looks on life seriously and as a trustee cannot afford to ignore these far-reaching consequences of his/her actions.” (p. 78-79)

“If we feel it is beyond us to guarantee the concomitant results of all our transactions, it necessarily follows that we must limit our transactions to a circle well within our control. This is the bed rock of swadeshi... The smaller the circumference, the more accurately can we gauge the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees.” (p.79)

“A business transaction does not begin and end with the transfer of goods and payment of money; in addition, it involves the consideration of one’s duties to one’s fellow men.” (p.155)

“We do not live unto ourselves, and the more we realize the repercussions of our actions on our neighbors and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development.” (p.73)

110. Violence Prevention

Best Practices for Youth Violence Prevention (from Center for Disease Control and Prevention)

<http://www.cdc.gov/ncipc/dvp/bestpractices.htm>

Violence Prevention Alliance

<http://www.who.int/violenceprevention/en/>

Violence Prevention Institute—(with many links and statistics)

<http://www.violencepreventioninstitute.org/gangs.html>

111. Voluntary Simplicity

The Simple Living Network

<http://www.simpleliving.net/main/>

Simple Living—Wikipedia

http://en.wikipedia.org/wiki/Simple_living

Voluntary Simplicity course—from NW Earth Institute

http://www.nwei.org/discussion_courses/course-offerings/voluntary-simplicity

Many Simple Living Links and Resources

<http://www.gallagherpress.com/pierce/index.htm>

112. Waste Water Treatment

Sewage Treatment—Wikipedia

http://en.wikipedia.org/wiki/Sewage_treatment

List of Wastewater Treatment Technologies—Wikipedia

http://en.wikipedia.org/wiki/List_of_waste_water_treatment_technologies

Sustainable Waste Water Treatment and Reuse—UNESCO course offering

<http://www.unesco-ihe.org/Education/Short-courses/Regular-short-courses/Sustainable-Wastewater-Treatment-and-Reuse>

New Approaches in Decentralized Water Infrastructure—from Sustainable Water Forum

<http://sustainablewaterforum.org/new.html>

113. Water Conservation

From wateruseitwisely.com

<http://www.wateruseitwisely.com/>

25 Ways to Conserve Water in Home and Yard

http://www.eartheasy.com/live_water_saving.htm

100 Ways to Conserve Water

<http://www.wateruseitwisely.com/100-ways-to-conserve/index.php>

114. Water Purification

Water Purification—Wikipedia

http://en.wikipedia.org/wiki/Water_purification

Why use home water filtration systems?

<http://www.thebestwaterfilters.com/>

115. World Population Awareness

World Population—Wikipedia

http://en.wikipedia.org/wiki/World_population

Human Population—Urbanization (from Population Reference Bureau)

<http://www.prb.org/Educators/TeachersGuides/HumanPopulation/Urbanization.aspx>

Revisiting Carrying Capacity: Area Based Indicators of Sustainability (Rees)

<http://dieoff.org/page110.htm>

Ecological Footprint-- Wikipedia

http://en.wikipedia.org/wiki/Ecological_footprint

116. Yoga

Yoga—Wikipedia

<http://en.wikipedia.org/wiki/Yoga>

117. Zero Waste

Zero Waste Alliance

<http://www.zerowaste.org/>

Zero Waste—Wikipedia

http://en.wikipedia.org/wiki/Zero_waste