

## Introducing The IPCR Spring 2007 “Building Caring Communities” Questionnaire 60 Questions Included In This Issue

Organizations and communities of people often use questionnaires and surveys to identify problems and resources, and to build consensus for collective action. This Spring 2007 issue of The IPCR Journal/Newsletter features The IPCR Spring 2007 “Building Caring Communities” Questionnaire (see p. 11-26). This issue of The IPCR Journal/Newsletter (and therefore the questionnaire) is being distributed as follows: 1) 40 copies are being sent directly by post mail to specific individuals and organizations 2) information about this Spring 2007 issue in general, with emphasis on the “Building Caring Communities” Questionnaire, has been posted on the discussion forums of 10 relevant websites on the Internet. The discussion forum posts include notice that this issue is available (free)(by way of e-mail attachment or post mail) to anyone who would like to request it. For more details on how questionnaires like these can help build caring communities, see p. 11.

In the context of this issue of The IPCR Journal/Newsletter, these 60 questions are offered as examples of what could be created with contributions from many people, as a way of sharing understandings and insights I believe will be useful to others, and *as a real questionnaire being administered as a way of seeking—and creating—useful information*. Readers may thus be assured that even if only 5 responses are received—and even if only some of the questions are answered (it is unlikely that any respondents will answer all the questions); all the responses received will be compiled and organized, a summary and conclusions will be formulated, and the resulting document will be made accessible in 5 months time from June 15, 2007. [For more information on how to respond to this questionnaire, and how to request the results in document form (“The IPCR Spring 2007 Building Caring Communities Questionnaire: Responses, Summary and Conclusions”), see p. 11.]

### The Contributions The IPCR Initiative Hopes To Make

This effort to develop The IPCR Concept “Questionnaires That Help Build Caring Communities” is part of the work of **The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative**. The IPCR Initiative defines “caring communities” as “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 (see p. 10), and on other related fields of activity (see p. 32).” Other sections of this issue [see “The Need for An IPCR Initiative” (p. 3), “An Assessment of the Most Difficult Challenges of Our Times” (p. 5), and “The IPCR Mission Statement” (p. 10)] will provide more details relating to the challenges perceived, and the contributions The IPCR Initiative hopes to make.

### The Website for The IPCR Initiative

Note: The website for The IPCR Initiative is located at [www.ipcri.net](http://www.ipcri.net). While the IPCR website does provide much useful information (**including descriptions of six of The Eight IPCR Concepts**), there are many recently created documents and already outlined modifications which have not yet been incorporated into the website.

## Letter From The Editor

This Spring 2007 issue of The IPCR Journal/Newsletter gives special attention to the potential of “Questionnaires That Help Build Caring Communities.”

Organizations and communities of people often use questionnaires and surveys to identify problems and resources, and to build consensus for collective action. The complexity associated with building bridges and increasing collaboration between diverse communities of people, the urgent need for resolutions to a significant number of critical issues in the near future—and *the seemingly chronic nature of many of the challenges of our times*—suggests a need for problem solving on a scale most of us have never known before. The questionnaire included in this issue (see p. 11-26) is bringing forward questions which, I believe, need to be asked so that communities can both understand the depth and range of the challenges of our times, and respond with appropriate compassion, skill, and urgency. The challenges ahead are serious and wide-ranging (see p. 5-9); however, it is also true that at no other time in history has so many resources been accessible to so many people (see p. 30-32). There is much that can be done to generate goodwill and promote peace that has not yet been done. Hopefully, readers of this issue will arrive at a greater appreciation for “how much more” can be done; and feel a greater willingness to become involved—or to further their involvement—in peacebuilding, community revitalization, and ecologically sustainability efforts in their local community and region.

Stefan Pasti, Editor  
The IPCR Journal/Newsletter

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The IPCR Journal/Newsletter

“... bringing to the fore what is often hidden....”

## **The Need for an IPCR Initiative**

(A Comprehensive Community-Building Response  
to the Challenges of Our Times)

Consider: the increasing world population, and the increasing number of people who are consuming material goods and ecological services indiscriminately. From the viewpoint of ecological footprint analysis, “sustainability requires living within the regenerative and absorptive capacity of the planet.” Ecological footprint analyses have been made which suggest that if everyone in the world had an ecological footprint like the average North American, we would need at least 2 more Earths (for source reference, see p. 6). There is also growing evidence that we are near or at peak production of our finite supplies of oil—meaning that soon there will be less and less oil available (see p. 7).

We should also be aware of the following difficulties:

- 1) “cultures” of violence, greed, corruption, and overindulgence which have become so common that many of us accept such as inevitable
- 2) conflicts arising from “what are perceived as irreconcilable differences” among religious, spiritual, and moral traditions resulting in many, many people who are so disaffected, discouraged, and alienated by religious, spiritual and moral traditions that the real treasured wisdom of such traditions remains mostly hidden
- 3) any shortages of goodwill in times of unprecedented transition could tilt already precarious systems into further disarray—and thus erode established systems in even the most stable communities and regions and
- 4) sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult, as there is now, in many parts of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time.

Furthermore, in a world where the goals of reducing the incidence of violence, establishing community life and cultural traditions associated with ecological sustainability, and providing emergency assistance to people with basic human needs *all depend on building trust... we—collectively—are creating more and more “urban agglomerations”* (cities with a population of more than 1 million people)(see p. 7), which require more and more complex and energy intensive infrastructures... and where it is more and more difficult to trace the consequences of our individuals investments of time, energy, and money. (see p. 28-29)

The IPCR Initiative is aware of an urgent need to build bridges and increase collaboration between diverse communities of people; both as a response to the implications of ecological footprint analysis, climate change, and the “peaking” of our finite supplies of oil—and to be proactive about individual spiritual formation, interfaith peacebuilding, and the creation of ecologically sustainable communities. The IPCR Initiative understands that the complexity associated with building bridges and increasing collaboration between diverse communities of people, the urgent need for resolutions to a significant number of critical issues in the near future—and *the seemingly chronic nature of many of the challenges of our times*—suggests a need for problem solving on a scale most of us have never known before. The IPCR Initiative

believes that the nature of the “Culture Change” necessary to overcome the challenges of our times will require fully utilizing all the knowledge, tools, and resources accessible to us for the highest good possible in every area of capacity building (physical, ecological, medical, spiritual, educational, social, economic, technical, political, etc). The IPCR Initiative is approaching the above mentioned needs for community and regional problem solving and capacity building by providing practical assistance to people working in the fields of activity described by the IPCR Mission Statement goals (see p. 10), and people working in the 105 fields of activity listed on page 32. Specifically, the contributions the IPCR Initiative hopes to make are as follows:

1) inspire, encourage, and support the creation of many local community specific and regional specific variations of the “...Towards Higher Common Ground...” Survey—so that the actual survey takes place in as many ways as possible (For more information about the “... Towards Higher Common Ground...” Survey, see Question #14 on p. 18)

2) introduce The Eight IPCR Concepts through workshops offered at the local community level [The IPCR Mission Statement includes a listing of The Eight IPCR Concepts (see p. 10); descriptions of six of The Eight IPCR Concepts are offered on The IPCR Website (see p. 1). Readers may also request a 10 page paper (file or hardcopy) titled “Brief Descriptions of The Eight IPCR Concepts” (for more information on making requests for resources, see p. 35)]

3) actively develop the concept of “Questionnaires That Help Build Caring Communities”, administer such questionnaires at the local community 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 listed on p. 32

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 p. 32)—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 six steps mentioned above, will contribute a “multiplier effect” of a positive nature on the goals listed in the IPCR Mission Statement (see p.10).

**Excerpts from sections in The IPCR Workshop Primer titled “An Assessment of the Most Difficult Challenges of Our Times” and “Related Statistics”**

- 1) *From Washington Post article “Earth’s Sustainability Not Guaranteed....”* (Shankar Vedantam, March 30, 2005) and from the summary of the Millennium Ecosystem Assessment, at [www.greenfacts.org/en/ecosystems/index.htm#10](http://www.greenfacts.org/en/ecosystems/index.htm#10)

“...the most comprehensive analysis ever conducted on how the world’s oceans, dry lands, forests, and species interact and depend on one another—was made public March 30, 2005 by the United Nations and by several private and public organizations.”

“The effort brought together 1,300 authors from 95 countries—including governments, civil society groups, scientists from many universities and organizations, indigenous people, etc.—over a 4 year period, to examine the social, economic and environmental aspects of ecosystems.” (from Washington Post article)

(Major Findings)

- a) “Over the past 50 years, humans have changed ecosystems faster and more extensively than in any period in human history. This has been due largely to rapidly growing demands for food, freshwater, timber, fiber, and fuel....”
- b) “The changes made to ecosystems have contributed to substantial gains in human well being and economic development, but these gains have been achieved at growing costs. These costs include the degradation of many ecosystem services....”
- c) “This degradation of ecosystem services could get significantly worse during the next 50 years....”
- d) “Reversing the degradation of ecosystems while meeting increasing demands for their services is a challenge. This challenge can be partially met in the future under scenarios involving significant changes to policies, institutions, and practices. However, these required actions will have to be substantial when compared to the actions currently taken....” (from summary of the Millennium Ecosystem Assessment at [www.greenfacts.org/en/ecosystems/index.htm#10](http://www.greenfacts.org/en/ecosystems/index.htm#10)) (Accessed June 9, 2007)

2) *World Population*

In 1804, the world population was 1 billion.

In 1927, the world population was 2 billion (123 years later).

In 1960, the world population was 3 billion (33 years later).

In 1974, the world population was 4 billion (14 years later).

In 1987, the world population was 5 billion (13 years later).

In 1999, the world population was 6 billion (12 years later).

As of January 16, 2007 (23.39 GMT EST + 5), the world population was estimated to be  
6,570,255,064

(from [www.infoplease.com](http://www.infoplease.com) at [www.infoplease.com/ipa/A0883352.html](http://www.infoplease.com/ipa/A0883352.html); and U.S. Bureau of the Census POP Clock estimate at [www.census.gov/cgi-bin/ipc/popclockw](http://www.census.gov/cgi-bin/ipc/popclockw))

(“... Assessment...” and “Related Statistics”, continued)

3) *Ecological Footprint Analysis*

“If just the present world population of 5.8 billion people (analysis done in 1994) were to live at current North American ecological standards (say 4.5 ha/person), a reasonable first approximation of the total productive land requirement would be 26 billion ha (assuming present technology). However, there are only just over 13 billion ha of land on Earth, of which only 8.8 billion are ecologically productive cropland, pasture or forest (i.e. only 1.5 ha/person available at best). In short, we would need an additional 2 planet Earths to accommodate the increased ecological load of people alive today. If the population were to stabilize at between 10 and 11 billion sometime in the next century, 5 additional Earths would be needed, all else being equal—and this just to maintain the present rate of ecological decline.”

(from “Revisiting Carrying Capacity: Area Based Indicators of Sustainability” in subsection “Appropriated Carrying Capacity and Ecological Footprints” by William Rees, see [www.dieoff.org/page110htm](http://www.dieoff.org/page110htm)) (Accessed June 9, 2007)

4) *Global Spending on Advertising, Worldwide, 2002*

“Global spending on advertising reached \$444 billion in 2002.”

(from “Online Features/Vital Signs Facts/Advertising Targets the Young” section of the Worldwatch Institute website, see <http://www.worldwatch.org/node/84>) (Accessed June 16, 2007)

5) *Global Consumer Class, 2004*

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

“By one calculation, there are now more than 1.7 billion members of ‘the consumer class’—nearly half of them in the developing world. A lifestyle and culture that became common in Europe, North America, Japan, and a few other pockets of the world in the twentieth century is going global in the twenty-first.”

(from the “Online Features/Consumption/State of Consumption: Trends and Facts” section of the Worldwatch Institute website at <http://www.worldwatch.org/node/810>) (Accessed June 16, 2007)

6) *From the website of UN Habitat—United Nations Human Settlements Programme—*  
at <http://www.unhabitat.org> (from “Media Centre/Press Kits” section)

- a) from “State of the World’s Cities 2004-5” (foreward) (by Kofi A. Annan, UN Sec-Gen.)  
(at [http://www.unhabitat.org/documents/media\\_centre/sowc/sgforeward.pdf](http://www.unhabitat.org/documents/media_centre/sowc/sgforeward.pdf))  
(Accessed June 16, 2007)

“Many cities face pervasive and persistent problems, including growing poverty, deepening inequality and polarization, widespread corruption at the local level, high rates of urban crime and violence, and deteriorating living conditions.”

(“... Assessment...” and “Related Statistics”, continued)

7) *Percent of World Population Living in Urban Areas*

“In 1800, only 3% of the world’s population lived in urban areas.”

“In 1900, almost 14% of the world’s population lived in urban areas.”

“In 1950, 30% of the world’s population lived in urban areas. 83 cities had 1 million or more inhabitants.”

“In 2000, about 47% of the world’s population lived in urban areas. 411 cities had 1 million or more inhabitants.”

(from website of Population Reference Bureau-- see

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

(see paragraphs one and two) (Accessed June 9, 2007)

8) *From 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 Congressman Roscoe Bartlett (R-MD)(USA) at [www.bartlett.house.gov/EnergyUpdates/](http://www.bartlett.house.gov/EnergyUpdates/) ] (see “Summary and Concluding Remarks” and Executive Summary”) (p. 4 and p. 64) (Accessed June 16, 2007)

“Over the past century the development of the U.S. economy and lifestyle has been fundamentally shaped by the availability of abundant, low-cost oil....The peaking of world oil production presents the U.S. and the world with an unprecedented risk management problem.... The world has never faced a problem like this.... As peaking is approached, liquid fuel prices and price volatility will increase dramatically, and, without timely mitigation, the economic, social, and political costs will be unprecedented.”

Especially recommended as starting points towards peak oil awareness are the “Peak Oil Primer” section of EnergyBulletin.net at [www.energybulletin.net/primer.php](http://www.energybulletin.net/primer.php) and the article “Unleashing Abundance as a Community Response to Peak Oil: Designing Energy Descent Pathways” by Rob Hopkins, at <http://permacultureactivist.net/articles/EnergyDescent.htm> (Accessed June 9, 2007)

9) *Number of Vehicles, Worldwide*

“In 1900, only 4,192 passenger cars were in existence (there were no trucks, buses, etc.)”

“In 1968, there were 169,994,128 passenger cars in the world, and 46,614,342 trucks and buses—for a total worldwide, of 216,608,470 motor vehicles.”

“In 1996, there were 485,954,000 cars registered worldwide, and 185,404,000 trucks and buses—for a total, worldwide, of 671,358,000 motor vehicles.”

[from Glenn Elert’s webpage “Number of Cars”—(statistics attributed to various sources) at

<http://hypertextbook.com/facts/2001/MarinaStasenko.shtml>) (Accessed June 9, 2007)

(“... Assessment...” and “Related Statistics”, continued)

- 10) *From the “World Report on Violence and Health”* (World Health Organization Geneva 2002) in Chapter 9 “The Way Forward: Recommendations for Action” p. 254 (at <http://whqlibdoc.who.int/hq/2002/9241545615.pdf>) (Accessed June 16, 2007)

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

- 11) *Small Arms Statistics, 2003*

“There are at least 639 million firearms in the world today, of which 59% are legally held by citizens.”

“At least 1,134 companies in 98 countries worldwide are involved in some aspect of the production of small arms and/or ammunition.”

(from the “Publications/Yearbook” section of the Small Arms Survey website, in the subsection “About the Small Arms Survey 2003”, see

[http://www.smallarmssurvey.org/files/sas/publications/year\\_b\\_pdf/2003/2003SAS\\_press-release\\_yb03\\_en.pdf](http://www.smallarmssurvey.org/files/sas/publications/year_b_pdf/2003/2003SAS_press-release_yb03_en.pdf)) (Accessed June 9, 2007)

- 12) *Worldwide Military Expenditures, 1996-2005*

“According to an estimate by the Stockholm International Peace Research Institute, world military expenditures for the years 1996-2005 totaled 8.327 trillion dollars (\$8,327,000,000,000) (8,327 billion dollars).

(from “Table on World and Regional Military Expenditures 1988-2005” in “Sipri Data on Military Expenditure” section of Stockholm International Peace Research Institute website (see [http://www.sipri.org/contents/milap/milex/mex\\_wnr\\_table.html](http://www.sipri.org/contents/milap/milex/mex_wnr_table.html)) (Accessed June 9, 2007)

- 13) *Number of Deaths Attributed to Hunger and Poor Sanitation (in the years 1950-2000)*

“An estimated 17% (8,549,000 people) of all deaths in the world in 1990 were due to malnutrition, unsafe water, and (poor) sanitation. If that 17% were applied to the years (1950-2000) (then we may conclude that) more than 418,000,000 (over 400 million) people have died of hunger and poor sanitation in the (50 years from 1950-2000)....”

[in “A Program to End World Hunger: Hunger 2000—Tenth Annual Report of the State of World Hunger” Bread for the World Institute, see <http://www.bread.org/learn/hunger-reports/hunger-report-pdfs/hunger-report-2000/introduction.pdf>] (in Introduction, p. 4)

(excerpt quoted from “The Global Burden of Disease: Summary” by Christopher Murray and Alan D. Lopez, eds.)] (Accessed June 16, 2007)

(“... Assessment...” and “Related Statistics”, continued)

- 14) *From essay “Embody Peace”* (by Dr. Hizkias Assefa) in “The Handbook of International Peacebuilding: Into the Eye of the Storm” (John Paul Lederach, ed.) Jossey-Bass, San Francisco 2002

From Lesson 3-- “When we attempt to build peace without being embodiments of peace ourselves, we inflict violence without even knowing we are doing so. That might be why we professionals have not been very successful in our peacebuilding efforts, especially when it comes to going beyond stopping war and transforming relationships and society.”

- 15) *From “Sathya Sai Speaks”* (Discourses by Sri Sathya Sai Baba) Volume 8, Chapter 21, p. 108 (Discourse given May 18, 1968) Sri Sathya Sai Books and Publications Trust Prasanthi Nilayam, India 2000

“The mariner uses his compass to guide him aright amidst the dark storm clouds and raging waves. When Man is overwhelmed by the dark clouds of despair and the raging confusion of irrepressible desires, he too, has a compass which will point to him the direction he has to take. That compass is a Society that is dedicated to the propagation of Spiritual Discipline.”

- 16) *From “Permaculture and Energy”* (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”) at <http://permacultureactivist.net/Holmgren/holmgren.htm>] (Accessed June 9, 2007)

“The transition from an unsustainable fossil fuel-based economy back to a solar-based (agriculture and forestry) economy will (require making best use) 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.”

### **About the Writer and Editor of this Issue**

Currently, the writer and editor for The IPCR Journal/Newsletter is Stefan Pasti. Mr. Pasti has been actively involved in peacebuilding and community revitalization work for over 20 years—as a writer (project-related correspondence, short novel, short story); an editor (newsletters, quotation collections); an advocate of ecologically sustainable communities; a practitioner of voluntary simplicity; and, more recently, as founder and outreach coordinator for The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative ([www.ipcri.net](http://www.ipcri.net)). [Note: There are many recently created documents and already outlined modifications which have not yet been incorporated into the IPCR website.] Mr. Pasti has been employed in many different settings—door-to-door canvasser for citizen action groups; field worker on organic farms; activity director, companion, and transportation provider for elders with special needs; etc. The most important influence in Mr. Pasti’s life has been, and continues to be, the teachings of Sri Sathya Sai Baba (age 80, with a main residence in Puttaparthi, India). In 1997, Mr. Pasti completed a 301 page arrangement of selected quotations from “Sathya Sai Speaks” (Vol. 1-11, first U.S. editions) (discourses by Sri Sathya Sai Baba from the years 1953-1982).

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The IPCR Journal/Newsletter

“... bringing to the fore what is often hidden...”

## **The IPCR Mission Statement**

The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative is an effort to facilitate the practical application of the Eight IPCR Concepts (“Community Good News Networks,” “Community Faith Mentoring Networks,” “Spiritual Friendships,” “Questionnaires That Help Build Caring Communities,” “Community Visioning Initiatives for Peace,” “Spiritually Responsible Investing,” “Ecological Sustainability,” and “IPCR Journal/Newsletters”)—at the local and regional level—as a way of contributing to the following goals:

- 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 individual 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, climate change, 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
- 9) reflecting an understanding of the value of silence
- 10) creating local community and regional publications that provide a format for sharing the good news which would be identified, encouraged, supported, and sustained by contributions to the first 9 goals

### **One of the Most Persistent Ironies in Life**

One of the most persistent ironies in life is that with so many opportunities to provide real assistance to fellow human beings—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. The IPCR Initiative can help to remedy such an unfortunate irony by helping to create “caring communities”, which are defined here 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 (above), and on other related fields of activity (see p. 32).

## **The IPCR Spring 2007 “Building Caring Communities” Questionnaire**

Organizations and communities of people often use questionnaires and surveys to identify problems and resources, and to build consensus for collective action. Here are five 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 (see p. 10), and on other related fields of activity (see p. 32).

### **How to Respond to This Questionnaire** and how to receive a compilation and summary of the results

The IPCR Initiative would greatly appreciate responses to any of the questions in this questionnaire—especially Question #29... which states: “Please use this space for any comments, questions, suggestions, recommendations, and/or anything else which has been ‘brought forward’ by participating in this questionnaire.” *Special Note: Anyone interested in responding to this “Building Caring Communities” Questionnaire can be assured that their responses will remain anonymous by not including any specific references to themselves in the responses they make.* Please direct responses to Stefan Pasti, “Building Caring Communities” Questionnaire, at [stefanpasti@ipcri.net](mailto:stefanpasti@ipcri.net) or, by post mail, to Stefan Pasti The IPCR Initiative P.O. Box 223561 Chantilly, VA 20153 USA. As mentioned on the front page of this issue, all the responses received will be compiled and organized, a summary and conclusions will be formulated, and the resulting document will be made accessible in 5 months time from June 15, 2007. To request this document—“The IPCR Spring 2007 Building Caring Communities Questionnaire: Responses, Summary, and Conclusions”—please use the contact information supplied above.

## **The IPCR Spring 2007 “Building Caring Communities” Questionnaire**

### Introduction

The IPCR Initiative realizes that a questionnaire of this nature will be most useful if administered to as many residents as possible in a specific community, town, city, or region. The offering of this “IPCR Spring 2007” Questionnaire is, therefore, mostly for the purpose of seeking, and sharing, information—as part of the process of moving towards that goal. So—in the specific case of this questionnaire, the only general information that respondents will be asked to provide about themselves is as follows.

### *General Information About the Respondent*

Please, if you are willing, and in a way that does not identify you, so that you can remain anonymous—

- a) state your age
- b) describe where you live (rural area, town, suburb, city), the region you live in (Greater Metropolitan Washington D.C.; southwestern part of Virginia; the mountains of North Carolina; etc.), and include the country you live in  
**(Example:** I live in a suburban section of a small town on the outer edge of development associated with the Greater Washington D.C. Metropolitan area, in the United States)
- c) describe your occupation, your “way of earning a living”, or what you do during the course of any given month which requires the majority of your time
- d) describe what you do during the course of any given month which you feel is the most important or most fulfilling work you do
- e) share your reasons for responding to this questionnaire

**Special Note to Respondents:** When responding to questions, please use additional space on other sheets of paper, whenever necessary.

### *1. Home Territory*

Please name one—or two—communities/towns/cities/regional areas which you would identify as your “home territory” [i.e. where you have the most significant personal reasons for making your home, and living many years of your life... (even if you are not currently living there)]. Please list your 5 most significant personal reasons for identifying your “home territory”—and rank them as most significant, next most significant, etc., using 1 as most significant, 2 as next most significant, and so on.

### *2. Personal Relationships Within Walking Distance of Home*

How many people do you know as more than acquaintances (i.e. as people with whom you have a personal relationship with “defined guidelines, reasonable expectations, reciprocal considerations, and clear plans for the future”) within walking distance of your current home?

3. Preferred Providers of Goods, Services, etc.

Who would you identify as your “preferred provider” in the following areas of life in your community? [Note: To realize the benefits of this question, it will be sufficient to answer with what first comes to mind for as many categories as you can.]

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

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

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

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

- |                          |                          |                          |                          |
|--------------------------|--------------------------|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| most of the time         | in some ways             | not very often           | almost never             |

4. Most Significant “Investments” of Time, Energy, and Money

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.

5. *People, Institutions, etc. Which You Personally Place Your Faith In*

During the course of any given day, each of us consciously or unconsciously places our faith in a variety of people, institutions, organizations, businesses, beliefs, principles, practices, commonly agreed upon codes of conduct, etc. Consider carefully the ‘things you do in the everyday circumstances of your life’—and then list 10 people, institutions, etc. which you personally place your faith in.

6. *Arriving at Working Definitions of “Right Livelihood”*

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

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

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

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

7. *Cultivating Sympathy and Compassion*

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

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

8. *Identifying the Most Important Elements of Community Life and Cultural Traditions*

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

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

9. *Community Visioning Initiatives*

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

Community visioning initiatives have, in the past, been used most often for the purpose of maximizing citizen participation in the planning and development phases of community revitalization efforts. Community visioning initiatives can be described as a series of community meetings designed to facilitate the process of brainstorming ideas, organizing the ideas into goals, prioritizing the goals, and identifying doable steps. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars. [Note: The above statistics are from “Revision 2000: Take Charge Again”, a brochure received from Chattanooga Venture. These statistics are also accessible in a detailed overview of Chattanooga community revitalization efforts titled “Chattanooga: The Sustainable City”, at the website for the James MacGregor Burns Academy of Leadership.]

Now consider the following statement:

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

- a) \_\_\_\_\_
- b) \_\_\_\_\_
- c) \_\_\_\_\_

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

Please fill in the blanks in the above statement.

### 10. *Making a Community Visioning Initiative Happen in Your Community*

Consider the elements of preparation, education, funding and organization necessary for a successful “community visioning initiative” in your local community or region.

- a) Describe 3 steps that are practical and doable which would help make a “community visioning initiative” more likely to happen in your local community or region.
- b) Describe 3 obstacles or difficulties which would make a “community visioning initiative” less likely to happen in your local community or region.

### 11. *Accountability Indicators*

The IPCR Mission Statement (see p. 10) contains goals which can be understood as “accountability indicators”. In other words, one of the basic propositions of The IPCR Initiative is that when groups of people carry out practical applications of The Eight IPCR Concepts, the results will have a positive effect on the goals listed in the Mission Statement (i.e. “increase our collective capacity to encourage and inspire individual spiritual formation,” reduce the incidence of violence,” etc.).

Please “brainstorm” on the subject of what goals you would like your “ideal community” to have, choose the most important 5-10 goals, and then create an “accountability indicator” for each goal (i.e. something which is measureable-- *or can somehow be substantiated by the observations and experiences of a significant number of people*).

### 12. *Engines of Economic Stability*

Many people seem to be worried that “the economy” will collapse if some form of “consuming less” philosophy becomes more and more accepted... and yet many of the challenges of our times have chronic elements (see p. 5-9), suggesting that it may require decades, generations, or even centuries to overcome such challenges.

- a) Please name as many engines of economic stability and methods of economic conversion as you can which you believe would result in communities that can achieve reduced consumption, ecological sustainability, and a high quality of life—all at the same time.

b) Please check the box below which best corresponds to your view of the following statement:

“It is possible to create, support, and sustain communities that can achieve reduced consumption, ecological sustainability, and a high quality of life—all at the same time.”

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

### 13. *A Visioning Exercise on the Subject of Educational Institutions*

Consider the “List of Related Fields of Activity” on p. 32 of this issue—and the associated “article” titled “The Potential for a Wide Range of Workshop Offerings”).

a) Please describe the kind of educational institution which could provide such a “wide range of workshop offerings”. (What would it look like? What would it be called? Where might it be located? What would be essential as “structures” and “departments” of such an educational institution? What would be an appropriate “land use layout” for such an institution?)

b) What kind of certification or experience would be required to become an instructor at such an educational institution?

c) What kind of appropriate technology would be in use to reduce the ecological footprint and the carbon footprint of building construction, food production, and special materials acquisition?

d) How would such an institution be funded?

14. *The “Towards Higher Common Ground” Survey*

Believing that many of the challenges of our times  
are far more deeply rooted than most of us understand;

believing that *while the resources we have*  
are more than sufficient to overcome the challenges of our times *and*  
are now more accessible than at any other time in the course of history  
-- such resources are often obscured by the complexity many of us  
experience in the everyday circumstances of our lives;

and

believing that well-organized efforts to identify problems and brainstorm solutions  
are a universally recognized approach to problem solving  
commonly used in family, community, business, and government settings  
in every part of the world--

this writer is proposing a project titled “Towards Higher Common Ground: A Survey of  
Most Difficult Challenges and Most Valuable Resources”.

The survey would consist of the following four questions:

- a) What are the most difficult challenges of our times?
- b) Do we have the resources necessary to overcome the challenges of our times?
- c) If your answer to Question #2 is yes, please describe the resources you believe  
will contribute the most to helping us—collectively—overcome these  
difficult challenges.
- d) If your answer to Question #2 is no, please offer any and all sincere,  
constructive, relevant, and practical suggestions for what we—  
collectively—can do to inspire, encourage, and/or create the resources  
you believe *would be necessary* to overcome these difficult challenges.

Please respond to this 4 question survey in as many ways as you believe will be helpful to  
people who might read what you have written.

15. For the questions below, please check the box (or boxes) which best corresponds to the way you view the following statements:

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 relevant to peace, prosperity, and happiness for all humanity.”

- |   |   |   |  |   |
|---|---|---|--|---|
| <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 the way things are going now | I don't believe it-- there is no evidence to support it |

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.”

- |   |   |   |  |   |
|---|---|---|--|---|
| <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 the way things are going now | I don't believe it-- there is no evidence to support it |

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.”

- |   |   |   |  |   |
|---|---|---|--|---|
| <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 the way things are going now | I don't believe it-- there is no evidence to support it |

d) “Everyone is involved when it comes to determining the markets that supply the ways of making a living.”

- |   |   |   |  |   |
|---|---|---|--|---|
| <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 the way things are going now | I don't believe it-- there is no evidence to support it |

e) “We are at a critical point in the evolution of spiritual understanding.”

- |                          |                          |  |                          |                          |
|--------------------------|--------------------------|--|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>   | <input type="checkbox"/> | <input type="checkbox"/> |
| agree                    | agree in some ways       | have different view--<br>or different way of<br>understanding our<br>present circumstances | disagree in<br>some ways | disagree                 |

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

f) “There is a profound and critical need for as many people as possible to be exercising as much love, understanding, and forgiveness as possible—in as many ways as possible.”

- |                          |                          |  |                          |                          |
|--------------------------|--------------------------|--|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>   | <input type="checkbox"/> | <input type="checkbox"/> |
| agree                    | agree in some ways       | have different view--<br>or different way of<br>understanding our<br>present circumstances | disagree in<br>some ways | disagree                 |

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

g) “A certain degree of physical comfort is necessary, but... the satisfaction of one’s physical needs must come at a certain point to a dead stop before it degenerates into physical decadence.”

- |                          |                          |  |                          |                          |
|--------------------------|--------------------------|--|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>   | <input type="checkbox"/> | <input type="checkbox"/> |
| agree                    | agree in some ways       | have different view--<br>or different way of<br>understanding our<br>present circumstances | disagree in<br>some ways | disagree                 |

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

h) “Most people making efforts to realize their spiritual potential need to live in caring communities (see definition on p. 11), so that they can find support from association with kindred spirits.”

- |                          |                          |  |                          |                          |
|--------------------------|--------------------------|--|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>   | <input type="checkbox"/> | <input type="checkbox"/> |
| agree                    | agree in some ways       | have different view--<br>or different way of<br>understanding our<br>present circumstances | disagree in<br>some ways | disagree                 |

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

\_\_\_\_\_

i) “Overcoming the challenges of our times will require fully utilizing all the knowledge, tools, and resources accessible to us for the highest good possible in every area of capacity building (physical, ecological, medical, spiritual, educational, social, economic, technical, political, etc).”

- |                          |                          |  |                          |                          |
|--------------------------|--------------------------|--|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>   | <input type="checkbox"/> | <input type="checkbox"/> |
| agree                    | agree in some ways       | have different view--<br>or different way of<br>understanding our<br>present circumstances | disagree in<br>some ways | disagree                 |

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

\_\_\_\_\_

j) “The mariner uses his compass to guide him aright amidst the dark storm clouds and raging waves. When Man is overwhelmed by the dark clouds of despair and the raging confusion of irrepressible desires, he too, has a compass which will point to him the direction he has to take.... That compass is a Society that is dedicated to the propagation of Spiritual Discipline.”

- |                          |                          |  |                          |                          |
|--------------------------|--------------------------|--|--------------------------|--------------------------|
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/>   | <input type="checkbox"/> | <input type="checkbox"/> |
| agree                    | agree in some ways       | have different view--<br>or different way of<br>understanding our<br>present circumstances | disagree in<br>some ways | disagree                 |

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

\_\_\_\_\_

k) “The most advanced societies are the ones which are successful at integrating spiritual wisdom into the everyday circumstances of community life.”

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I believe it-- and there is much evidence to support it	I believe it-- and there is sufficient evidence to support it	I would like to believe it, but there isn't enough evidence to support it	It is difficult to believe it, with the way things are going now	I don't believe it-- there is no evidence to support it
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
agree	agree in some ways	have different view-- or different way of understanding our present circumstances	disagree in some ways	disagree

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

16. *Most Difficult Personal Challenges, and Most Valuable Resources*

What are the most difficult challenges for you, in the following areas?

--Basic Survival

--Work

--Primary Relationships

--Spiritual Development

a) What assistance would be most valuable in helping you to overcome the challenges in those areas of your life?

17. *Difficult World Conflicts, Difficult Personal Conflicts, and Living Harmoniously*

Consider what you believe are the 5 most difficult conflicts in the world today... and then consider the 5 most difficult personal relationships you have (relationships which are ongoing, relationships which somehow require your involvement on a regular basis, etc.)....

a) How could the parties associated with the conflicts ultimately be helped so that they could live harmoniously with each other? (Please offer any and all responses to this question which you believe might be helpful to other people who might read what you have written.)

18. *Global Drugs Trade, Global Arms Trade—and Solutions?*

Consider the following excerpt from the “World Report of Violence and Health: Summary (Recommendations for Action)” (by WHO):

“The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems.” (for complete source reference, see p. 8)

a) Do you believe “no solutions seem to be in sight for these problems?” Why or why not?

b) *Please check the box (or boxes) which best corresponds to the way you view of the following statement.*

How much daily contact with love, understanding, and forgiveness do you feel people in general would need before we would see noticeable progress on the above two problems (drug trade and arms trade)?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
more than is likely to happen	a profound increase from current levels	a lot more	a little more	additional solutions will be essential to make noticeable progress	have different view—or different understanding of our present circumstances

c) If you checked boxes X and/or Y, please describe below any solutions to the above two problems (drugs trade and arms trade) which you feel would be helpful contributions to making noticeable progress on resolving these problems.

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19. *Trust Among People From Different Faith Communities and Cultural Traditions*

Please check the boxes which best correspond to the way you view the following statement:

“There will be a noticeable increase in trust among people from different faith communities and cultural traditions (i.e. Christian, Muslim, Hindu, Buddhist, Jewish, etc.; American, Asian, African, Hispanic, etc.) in the next 20 years.”

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
would actively contribute to making it happen	with some assistance it could happen	it would take a lot of effort to make it happen	even with a lot of effort it might never happen	it will never happen	would actively prevent it from happening

20. *Your Personal View of “The Good Life”—Challenges, and Most Valuable Assistance*

What is your definition of “the good life”? Please describe your definition of “the good life”—including both those parts of “the good life” which you already have, and those parts of “the good life” which you still hope to attain.

a) What are the most difficult challenges to your efforts to realize your vision of “the good life”? What “resources” provide the most valuable assistance to you in your efforts to realize your vision of “the good life”?

21. *Identifying “Peacebuilders” in Your Community*

Who are the most valuable “peacebuilders” in your local community? Please name 5-10 people you would identify to others as the most valuable “peacebuilders.”

a) Please describe 5 qualities, skills, experiences, knowledge, etc. which you believe are essential to identifying someone as a most valuable “peacebuilder?”

22. *Examples of Peacebuilding, Community Revitalization, and Ecological Sustainability, and Records for Future Generations*

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

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

23. *Approximate % You Are Living in Accordance With Beliefs*

Please consider the activities of daily living, the everyday circumstances of your life, and the “investments” of time, energy, and money which altogether make up the way you live your life during the course of any given month.... In your opinion, what % of 100% are you living in accordance with the beliefs, principles, practices, and codes of conduct associated with the religious, spiritual, moral, or cultural tradition you most closely identify with?

24. *Approximate % Majority of People in Your “Home Territory” Living in Accordance With Beliefs*

Consider the communities/towns/cities/regional areas which you would identify as your “home territory” [i.e. where you have the most significant personal reasons for making your home, and living many years of your life... (even if you are not currently living there)]. Please fill in the blank in the following statement with an estimate between 0%--100% which you believe most closely resembles the truth.

“The majority of people in the community/town/city/regional area which I consider my ‘home territory’ live about \_\_\_\_ % in accordance with the beliefs, principles, practices, and codes of conduct associated with the religious, spiritual, moral, or cultural tradition that they most closely identify with.”

25. *If Only There Was A Way To—*

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 \_\_\_\_\_.”

26. *The Person Who Will Help Me The Most--*

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

“The person who will help me the most is the person who \_\_\_\_\_.”

27. *The Guiding Question of The IPCR Initiative*

How can the good people of different faith communities and cultural traditions work together towards the highest ideals each faith community and cultural tradition has to offer? Please offer as many suggestions as you believe might be helpful to people who might read what you have written.

28. *Any Questions You Would Like To See, But Didn't See?*

Please suggest any questions you believe would help build caring communities (which are different from the questions in this questionnaire).

29. *Any Comments, Suggestions, Recommendations?*

Please use this space for any comments, questions, suggestions, recommendations and/or anything else which has been “brought forward” by participating in this questionnaire.

Sample Closing Comments:

Thank you for participating in this questionnaire. We hope you feel that participating in this questionnaire has been a valuable life experience, and that the time and energy you contributed to making your responses will prove to be a contribution to a “good cause”. If you would like to have a copy of the results that are accumulated after 5 months time please send us an e-mail at any time—and we will send a compilation of the responses, and our summary and conclusions, within 3 weeks after November 15, 2007.

## A Four Step Approach to Project Development

In addition to the practical assistance The IPCR Initiative can provide (as listed on p.4), The IPCR Initiative offers the following “Four Step Approach to Project Development”.

**1. Discussion Groups--** As is emphasized by this IPCR Initiative, 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. Forming a discussion group can assist participants in deciding how to further their efforts along the lines of peacebuilding, community revitalization, and ecological sustainability. Brainstorming sessions can take place in such discussion groups and provide a starting point for a “clearinghouse” of “things people can do in the everyday circumstances of their lives....”

**2. Local Community Points of Entry--** The development of a “clearinghouse” will be accelerated by establishing a local community point of entry (or points of entry): an inclusive and accessible location where local community residents (and others) can “find out more” about local community and regional peacebuilding, community revitalization, and ecological sustainability initiatives. With countless numbers of “things people can do in the everyday circumstances of their lives...”, local community residents who wish to become involved—or increase their participation—in local and regional peacebuilding, community revitalization, and/or ecological sustainability initiatives, should be able to visit a local community point of entry, identify a starting point, and begin developing—or furthering—their involvement within two weeks of the beginning of their search.

**3. Concept Introduction Workshops--** Workshops introducing The Eight IPCR Concepts (“Community Good News Networks,” “Community Faith Mentoring Networks,” “Spiritual Friendships,” “Questionnaires That Help Build Caring Communities,” “Community Visioning Initiatives for Peace,” “Spiritually Responsible Investing,” “Ecological Sustainability,” and “IPCR Journal/Newsletters”) can be a starting point for many practical collective efforts, based and sustained at the local community and regional level, and representing contributions towards the goals listed in The IPCR Mission Statement. The cost, suggested by this IPCR Initiative, of attending such workshops is deliberately affordable, to emphasize and encourage frequent participation. Participating in IPCR Concept Introduction Workshops at intervals—over a long period of time—will make it possible for participants to come in contact with a valuable variety of input and experiences relating not only to the IPCR concepts—but to many other peacebuilding, community revitalization, and ecological sustainability initiatives as well.

**4. Project Development--** A collective effort by even a small community—to apply the first Seven IPCR Concepts—would easily identify, develop, and create enough descriptions and examples of the 105 related fields of activity (on p. 32) to justify a monthly publication of an IPCR Journal/Newsletter (the Eighth IPCR Concept). Such an IPCR Journal/Newsletter and/or a local community point of entry (acting as a “clearinghouse”) can provide a way of linking many associated efforts—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.

Excerpt from a 10 page paper (by Stefan Pasti) titled  
**“Spiritually Responsible Investing:**  
Integrating Spiritual Wisdom into the Everyday Circumstances of Community Life”

Introduction

To begin this discussion of Spiritually Responsible Investing, I would like to offer three propositions, and one definition.

The first proposition: *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: *The ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available* (see “A List of Related Fields of Activity”, p. 32)

The third proposition: *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.*

**Excerpt from a Farmer Application Form**  
received from a “Farm Apprentice Placement Service”

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

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

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

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

“... 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....” (p. 72-73)

“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)

“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.” (p. 73)

“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
- (p. 159)

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

**Excerpt from the “Permaculture and Energy” article by David Holmgren, at [www.permacultureactivist.net/Holmgren/holmgren.htm](http://www.permacultureactivist.net/Holmgren/holmgren.htm)** (in the “Conclusion”) (see p. 9 of this issue for complete source reference)

“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 debt and long-distance commuting  
Reduce taxation by earning less  
Develop a home-based lifestyle, be domestically responsible”

## Inspiring Role Models and Service-Oriented Initiatives

There are a number of core beliefs which have contributed to the development of The IPCR Initiative in general, and The Eight IPCR Concepts, in particular. Two examples of such core beliefs are as follows:

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.

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.

Readers who wish to confirm for themselves the truth of these statements are encouraged to explore the information provided below, the organizations listed on p. 31, and the fields of activity listed on p. 32.

a) “In the Greater Washington D.C. area, there are

- approximately 2,400 places of worship
- well over 1,200 non-profit human service organizations (with services ranging from food and clothing supplies for needy, homeless shelters, alcohol and drug abuse rehabilitation, healthcare, employment assistance, etc.)
- well over 1,000 civic associations and advisory neighborhood commissions
- over 1,000 public and private schools
- over 350 continuing care retirement communities, independent living retirement communities, assisted living/group homes, nursing care facilities and home health care agencies for elders
- over 200 men’s and women’s service clubs
- over 125 fire departments and rescue squads
- over 50 hospitals
- over 50 central and district police stations
- over 50 universities, community colleges and theological seminaries
- over 30 boys and girls clubs
- a multitude of businesses large and small
- and many, many local, state, and federal government offices and agencies  
(from a database compiled in 1996 by this writer)

b) The cross country torch relay for the 1996 Summer Olympics in Atlanta, Georgia (USA) began April 27 in Los Angeles and ended July 19 in Atlanta. Of the approximately 10,000 torch-carriers, about 5,000 were “community heroes selected by local United Way panels based on nominating essays.” Thirty-seven of the eighty-five torch-carriers in the Greater Washington D.C. area were “community heroes.” A graphic—in the newspaper article referenced for this information—listed all thirty-seven “community heroes.” (see the Washington Post on June 13, 1996) What follows are some of the brief descriptions, included in that graphic, of those “community heroes”:

“who does volunteer work with the elderly”; “who is active in the Big Brother program in the District”; “who does volunteer work with AIDS patients and people infected with HIV”; “who does volunteer work at hospitals”; “who is active in literacy programs for children”; “who does a range of neighborhood volunteer work”; “who helps abandoned, orphaned and disabled children”; “who does volunteer work with children and elderly in poor neighborhoods”

(Inspiring Role Models and Service-Oriented Initiatives, continued)

## A List of Service-Oriented Initiatives

This list of service-oriented initiatives simply represents some of the initiatives I personally think of as especially inspiring, and as such represents only a small fraction of the many initiatives which might be recognized by the members of any particular faith community—or by residents of any diverse regional area. [Note: The inclusion of these initiatives, in the context of this issue of The IPCR Journal/Newsletter—and in the context of any material associated with The IPCR Initiative—does not suggest or imply any endorsement or support by these initiatives for The IPCR Initiative.]

1. Alternative Gifts International
2. The Beyond Intractability Knowledge Base Project
3. Big Brothers, Big Sisters
4. Bread for the World
5. Camphill Communities
6. Catholic Relief Services
7. Center for Disease Control and Prevention
8. Co-op America
9. Countryside and Small Stock Journal
10. Crystal Waters Permaculture Village
11. Doctors without Borders
12. EcoVillage at Ithaca
13. EcoVillage Training Center at The Farm
14. EcoVillage Training through The Findhorn Foundation
15. Global Ecovillage Network
16. Greater DC Cares
17. Green Books
18. Habitat for Humanity
19. Heifer International
20. Human Rights Watch
21. The Hunger Site
22. Interfaith Youth Core
23. International Federation of Red Cross and Red Crescent Societies
24. New Society Publishers
25. Oxfam International
26. Peace Corps
27. The Permaculture Activist
28. Post Carbon Institute
29. Powerdown Projects (New College of California)
30. Religions for Peace
31. Right Livelihood Awards
32. Sarvodaya Shramadana Movement
33. Transition Culture
34. Un-Habitat (UN Human Settlements Program)
35. Worldwatch Institute
36. World Food Programme
37. World Health Organization

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The IPCR Journal/Newsletter

“... bringing to the fore what is often hidden...”

## A List of Related Fields of Activity

[which are in some way—or which are in many ways—  
related to the goals of The IPCR Mission Statement (see p. 10)]

accountability indicators, alleviating hunger, alleviating poverty, alternative gifts, appropriate technology, barter networks, biodynamic agriculture, building civic skills, building community, car-free zones, character education, citizen participation, citizen peacebuilding, co-housing, community banks, community development, community economics, community gardens, community good news networks, community journals, community land trusts, community membership agreements, community revitalization, community revolving loans, community self-awareness, community service work, community supported agriculture, community supported manufacturing, community visioning initiatives, consensus decision making, cottage industries, creative commons, cultural diversity, development assistance, disease control, eco-classifieds, ecological architecture, ecological footprint analysis, ecological tipping points, economic conversion, edible schoolyards, emergency humanitarian aid, emergency medical assistance, energy conservation, energy descent pathways, energy farms, fair trade, faith-based educational institutions, faith mentoring, farmers markets, food co-ops, green living, green politics, green purchasing, green retrofitting, holistic health care, homesteading, identifying problems and solutions, inclusive decision-making processes, individual spiritual formation, inspiring role models, interfaith dialogue, interfaith peacebuilding, intergenerational projects, local community points of entry, local currency, locally based food processing, locally grown organic food, low impact transport systems, medical assistance, meditation, mentoring, neighborhood revitalization, non-profit human service organizations, non-violent conflict resolution, oil depletion protocol, peace studies programs, peak oil, permaculture, positive news, powerdown projects, preventative health care, questionnaire construction, recycling, relocalization, renewable resources, right livelihood, right livelihood employment listings, rural renaissance, socially engaged spirituality, socially responsible investing, solutions journalism, spiritual discipline, spiritual diversity, spiritual friendships, spiritually responsible investing, sustainable health care, vegetarian nutrition, village design, village industries, violence prevention, voluntary simplicity, water conservation, win-win conflict resolution, world population awareness, yoga, zero waste, etc.

### The Potential for a Wide Range of Workshop Offerings

The IPCR Initiative is currently offering workshops with the goal of introducing The IPCR Initiative, and The Eight IPCR Concepts—and the goal of making the resources of The IPCR Initiative as accessible as possible, so people can make use of them. There does exist, however—and it is worth emphasizing here in this issue—both the need and the potential for people (including myself) to provide workshops at the local community level on all of the 105 fields of activity listed above, so people can make best use of *resources associated with those concepts*. Such a wide range of workshop offerings would, I believe, be most accessible as workshop offerings from some kind of community center. If there are any readers of this IPCR Journal/Newsletter who would be interested in developing the idea of a community center for such a “wide range of workshop offerings,” please contact me—Stefan Pasti—at [stefanpasti@ipcri.net](mailto:stefanpasti@ipcri.net). Thank you.

“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.” [J.C. Kumarappa in “Why The Village Movement?” Rajchat, Kashi (India) 1960 p. 73]

Everyone is involved when it comes to determining the markets  
that supply the “ways of earning a living.” (SP)

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The IPCR Journal/Newsletter

“... bringing to the fore what is often hidden....”

## 13 Different Ways of Describing The IPCR Initiative

1) The IPCR Initiative is aware of an urgent need to build bridges and increase collaboration between diverse communities of people; both as a response to the implications of ecological footprint analysis, climate change, and the “peaking” of our finite supplies of oil—and to be proactive about individual spiritual formation, interfaith peacebuilding, and the creation of ecologically sustainable communities.

2) The IPCR Initiative understands that the complexity associated with building bridges and increasing collaboration between diverse communities of people, the urgent need for resolutions to a significant number of critical issues in the near future—and *the seemingly chronic nature of many of the challenges of our times*—suggests a need for problem solving on a scale most of us have never known before.

3) The IPCR Initiative believes that the nature of the “Culture Change” necessary to overcome the challenges of our times will require fully utilizing all the knowledge, tools, and resources accessible to us for the highest good possible in every area of capacity building (physical, ecological, medical, spiritual, educational, social, economic, technical, political, etc).

4) The IPCR Initiative is approaching the above mentioned needs for community and regional problem solving and capacity building by providing practical assistance to people working in the fields of activity described by the IPCR Mission Statement goals (see p. 10), and people working in the 105 fields of activity listed on page 32.

5) 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 multifaceted and participation-friendly in our approaches to peacebuilding, community revitalization, and ecological sustainability
- c) much more resourceful in the use of the accumulated storehouse of wisdom and “embodied energy” which is now accessible to us.

6) There are a number of core beliefs which have contributed to the development of The IPCR Initiative in general, and The Eight IPCR Concepts, in particular. Two examples of such core beliefs are as follows:

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.

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.

Readers who wish to confirm for themselves the truth of these statements are encouraged to refer to p. 30-32.

7) Elements of The IPCR Initiative—such as the “...Towards Higher Common Ground...” survey proposal, The Eight IPCR Concepts, the 60 questions associated with The IPCR Spring 2007 “Building

Caring Communities” Questionnaire, and IPCR Journal/Newsletters—can be the basis for workshops which would link many 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.

8) Workshops introducing The Eight IPCR Concepts (“Community Good News Networks,” “Community Faith Mentoring Networks,” “Spiritual Friendships,” “Questionnaires That Help Build Caring Communities,” “Community Visioning Initiatives for Peace,” “Spiritually Responsible Investing,” “Ecological Sustainability,” and “IPCR Journal/Newsletters”) can be a starting point for many practical collective efforts, based and sustained at the local community and regional level, and representing contributions towards the goals listed in The IPCR Mission Statement (see p. 10). I am confident that applying these concepts—at the local community and regional level—will provide for each of us more and more opportunities to contribute towards such goals, more and more understanding about why we would want to contribute—and more and more opportunities to encourage and support each other in the process.

9) In light of the urgent need to build bridges and increase collaboration between communities of people, all of the documents, information, resources, etc. created by The IPCR Initiative are viewed as resources which ought to be made as accessible as possible to people who can make good use of them. Therefore, all such documents and information (including this document) may be reproduced without permission, and distributed in any way the user believes will be consistent with the goals listed in The IPCR Mission Statement.

10) 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 six steps mentioned above (on p. 4), will contribute a “multiplier effect” of a positive nature on the goals listed in the IPCR Mission Statement (see p. 10).

11) Here is the guiding question of The IPCR Initiative: how can the good people of different faith communities and cultural traditions work together towards the highest ideals each faith community and cultural tradition has to offer?

12) It is possible to see participants in initiatives like the IPCR Initiative as bridge builders between people focusing on living lightly and building eco-villages and agriculture-based communities and people focusing on spiritual discipline and inner development through religious, spiritual, and moral traditions; as bridge builders between religious, spiritual, moral and cultural traditions; as bridge builders between “developed” countries and “developing” countries; as bridge builders between rich people and poor people; as bridge builders between good ideas and financial support; as bridge builders between right livelihood and marginalized people everywhere; and as bridge builders between ideals and their practical realization.

13) 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. The IPCR Initiative can help to remedy such an unfortunate irony by helping to create “caring communities”, which are defined here 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 (see p. 10), and on other related fields of activity (see p.32).

## Resources Available from The IPCR Initiative

1) *The website for The IPCR Initiative, at [www.ipcri.net](http://www.ipcri.net)*

Note: While the IPCR website does provide much useful information (**including descriptions of six of the Eight IPCR Concepts**), there are many recently created documents and already outlined modifications which have not yet been incorporated into the website.

2) The following four core documents of the IPCR Initiative are not currently accessible at the IPCR website. However, people interested in exploring these documents, and especially people preparing to participate in IPCR Workshops, can request a Microsoft Office 2003 file of these documents, and I will send the file as an attachment to an e-mail. **(Please make requests for these resources to Stefan Pasti, using the contact information provided on p. 36).**

a) *“A Project Proposal for ‘Towards Higher Common Ground: A Survey of Most Difficult Challenges and Most Valuable Resources’ (158 pages) (803KB)*

“A Project Proposal for ‘Towards Higher Common Ground: A Survey of Most Difficult Challenges and Most Valuable Resources’” includes a 10 page “Introduction”, and sections titled “Most Difficult Challenges,” “Statistics,” “Most Valuable Resources,” “An Introduction to The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative (**which includes Brief Descriptions of The Eight IPCR Concepts**),” “Cultivating Love, Understanding, and Forgiveness” and “Contributions to an Interfaith Point of View” [two unpublished arrangements of quotations from ‘Sathya Sai Speaks’ (Vol. 1-15)],” “The IPCR Spring 2007 “Building Caring Communities” Questionnaire (60 Questions), “A List of 78 Inspiring Role Models,” and “A List of 76 Service-Oriented Initiatives.”

b) *“The IPCR Workshop Primer” (144 pages) (692KB)*

“The IPCR Workshop Primer” includes much of the same material as the “...Towards Higher Common Ground...” document, but is organized specifically to be a primary resource for people facilitating IPCR Workshops—and people participating in IPCR workshops.

c) *“An Arrangement of Quotations from ‘Sathya Sai Speaks’ (Vol. 1-15)” (313 pages) (1704KB)*

“An Arrangement of Quotations from ‘Sathya Sai Speaks’ (Vol. 1-15)” is an unpublished collection of quotations, which includes sections on Sadhana, Satsang, Education, Guru, Namasmarana, What to Avoid, More About Difficulties, Baba Himself, Seva, and Prayers. [Note: “Sathya Sai Speaks” are compilations of discourses given by Sri Sathya Sai Baba, which are published by the Sri Sathya Sai Books and Publication Trust (Prasanthi Nilayam, India) (Vol. 1-15 are compilations of discourses given by Sri Sathya Sai Baba during the years 1953-1982)

d) *“The Spirit of the Sacred Hoop” (9 pages) (53KB)*

“The Spirit of Sacred Hoop” is a 9 page short story which describes significant events in the history of a tribe of people in ways that may help us recognize and resolve some of the challenges of our times. (by Stefan Pasti; 1<sup>st</sup> Version Fall, 1984; 1<sup>st</sup> Revision Spring, 2004; 2<sup>nd</sup> Revision Summer, 2006)

## **Workshop Information (Facilitators, Cost, Location)**

Workshops providing an introduction to The IPCR Initiative—and to some or all of The Eight IPCR Concepts (“Community Good News Networks,” “Community Faith Mentoring Networks,” “Spiritual Friendships,” “Questionnaires That Help Build Caring Communities,” “Community Visioning Initiatives for Peace,” “Spiritually Responsible Investing,” “Ecological Sustainability,” and “IPCR Journal/Newsletters”)—are now being offered in the Leesburg, Virginia area. Workshops will focus on material provided by this publication, the IPCR website (at [www.ipcri.net](http://www.ipcri.net)), and other resources available from The IPCR Initiative (see “Resources Available from The IPCR Initiative” on p. 35).

Facilitation services for IPCR Concept Introduction Workshops are currently offered at a rate of \$75 for a 1 hour workshop, \$100 for a 2 hour workshop, \$150 for a 3 hour workshop, and \$200 for a 4 hour workshop. (Longer workshops will have greater variety in the approach, structure, and content of the workshop experience.) The recommended number of participants for workshops is 5-15 people. [i.e. If there are 5 participants for a 2 hour workshop, the cost would be \$20 for each participant; if there are 15 participants for a 3 hour workshop, the cost would be \$10 for each participant.] Currently, the only person facilitating IPCR Workshops is the founder of the IPCR Initiative, Stefan Pasti. (For more information about Stefan Pasti, see p. 9)

The cost, suggested by The IPCR Initiative, of attending such workshops is deliberately affordable, to emphasize and encourage frequent participation. Participating in IPCR Concept Introduction Workshops at intervals—over a long period of time—will make it possible for participants to come in contact with a valuable variety of input and experiences relating not only to the IPCR concepts, but to many other efforts associated with peacebuilding, community revitalization, and ecological sustainability.

The location of IPCR Workshops will be determined according to demand-- and according to availability of public access community use buildings.

## **IPCR Copyright Policy**

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

## **Contact Information**

Stefan Pasti, Outreach Coordinator  
The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative  
P.O. Box 223561 Chantilly, VA 20153 (USA)  
(703) 209-2093  
[stefanpasti@ipcri.net](mailto:stefanpasti@ipcri.net)

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