

## **The Twilight of One Era, and the Dawning of Another**

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## Brief Description

There are 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. Unfortunately, many of these “things”—in the forms of actions and initiatives (solution-oriented activity)—are not quite “coming through the mist as much as they should be”. This paper—“The Twilight of One Era, and the Dawning of Another”—provides both an introduction to the potential of Community Visioning Initiatives, and an introduction to the potential of The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative. These two approaches can inspire, support, and integrate many different initiatives at the same time, and thus create “constellations” of initiatives which can bring many of the countless numbers of “things” mentioned above “through the mist” and into the light.

This paper has been written, and is being shared, at a time when more and more people are coming to the conclusion that there is a need for problem solving on a scale most of us have never known before. Even if much disagreement remains about the nature of the challenges ahead, the potential described in this paper—associated with Community Visioning Initiatives, and The IPCR Initiative—can be actualized to such a degree that significant gains can be made in many fields of activity. Thus, while we—collectively—may not know for sure what era is coming to an end, and what era is dawning, for some time yet to come, this writer believes that there are ideas and resources enough for such a dawning to occur—and this paper is an effort to provide evidence in support of that belief.

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# The Twilight of One Era, and the Dawning of Another

## Introduction

“How to find suitable teachers is, therefore, the really important question with which we are confronted. And I doubt whether they can *be found*—at least in sufficient numbers. They will have to be *made*; and how this is to be done is the real problem that faces those interested in moral education at the present time.”<sup>1</sup>

Prof. J. S. Mackenzie

(at the First International Moral Education Congress, University of London, 1908)

## Needed: Problem Solving on a Scale Most of Us Have Never Known Before

We live in very complex world. There are very difficult challenges ahead. These challenges include, but are not limited to:

- 1) global warming and reducing carbon emissions<sup>2</sup>
- 2) peak oil and reducing dependence on petroleum based products<sup>3</sup>
- 3) global inequities and the tragic cycles of malnutrition, disease, and death<sup>4</sup>
- 4) an increasing world population<sup>5</sup> requiring more resources when many resources are becoming more scarce (*with a special emphasis* on the increasing number of people who are consuming resources and ecological services *indiscriminately*)
- 5) the trend towards urbanization<sup>6</sup> (half the world’s population now live in cities, and there are now more than 400 cities with a population of 1 million or more) is creating human settlements which require more and more complex and energy intensive infrastructures just when there is a need to minimize our impact on ecosystems due to global warming and widespread resource depletion<sup>7</sup>
- 6) “cultures” of greed, corruption, and overindulgence have become so common that many people accept such as inevitable<sup>8</sup>
- 7) there still seems to be a majority of people on the planet who do not have a clear understanding, well-grounded in personal experience, of which basic elements of community life and cultural traditions lead to mutually beneficial understandings, which lead to cycles of violence—and why it is so important for people to achieve clarity on this subject.<sup>9</sup>

Some evidence is provided—in the twelve pages of “Notes and Source References” which accompany this “call to action”—to indicate some of the sources this writer has used to arrive at these conclusions. However, this writer understands that many people will find this paper, and others like it, too complex to sort through—and will be waiting for the people whose opinion they trust to sort through it for them. Fortunately, many trustworthy people in positions of leadership are coming to the realization that resolving these challenges will require problem solving on a scale most of us have never known before—and that there is an urgent need to restructure our economic systems and our education systems to respond to these challenges.

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 in their own communities and regions—and in other parts of the world. Unfortunately, many of these

“things”—in the forms of actions and initiatives (solution-oriented activity)—are not quite “coming through the mist as much as they should be”. This paper provides both an introduction to the potential of Community Visioning Initiatives, and an introduction to the potential of The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative. These two approaches can inspire, support, and integrate many different initiatives at the same time, and thus create “constellations” of initiatives which can bring many of the countless numbers of “things” mentioned above “through the mist” and into the light.

### The “1000Communities<sup>2</sup>” Proposal

One “thing” which could assist in bringing many solutions to light at the local community level is a 161 page proposal by this writer titled “1000Communities<sup>2</sup>”.

(Note: The following description of the “1000Communities<sup>2</sup>” proposal is from Section 2, p. 6, of the “1000Communities<sup>2</sup>” at <http://ipcri.net/images/1000Communities2.pdf> )

A. The “1000Communities<sup>2</sup>” proposal may be summarized as follows:

“1000Communities<sup>2</sup>” advocates organizing and implementing Community Visioning Initiatives in 1000 communities (communities or segments of rural areas, towns, or cities with populations of 50,000 or less) around the world

1. which are time-intensive, lasting even as much as 1½ years (18 months), so as to give as much importance to developing a close-knit community as it does to

a) contributing to accumulating and integrating the knowledge and skill sets necessary for the highest percentage of people to act wisely in response to challenges identified as priority challenges

b) helping people to deliberately channel their time, energy, and money into the creation of “ways of earning a living” which are directly related to resolving high priority challenges

c) assisting with outreach, partnership formation, and development of service capacity for a significant number of already existing (or forming) organizations, businesses, institutions, and government agencies

d) helping to build a high level of consensus for specific action plans, which will help inspire additional support from people, businesses, organizations, institutions, and government agencies with significant resources

2. which establish a significant number of local community points of entry called “Community Teaching and Learning Centers” [if use of the particular description “Community Teaching and Learning Centers” is permitted by the organization “Teachers Without Borders” (see <http://www.teacherswithoutborders.org/pages/community-teaching-and-learning-centers> )] to act as information clearinghouses, meeting locations, classrooms for ongoing workshops (on a broad range of topics related to the Community Visioning Process, and building the local knowledge base), practice sites for developing “teacher-leaders”, a location for an ongoing “informal” “Community Journal”, a location for listing employment opportunities—and to provide a means of responding quickly (by changing the emphasis of workshop content) to new urgencies as they arise

3. and which suggest—as a way of emphasizing the need for an exponential increase in compassion for our fellow human beings—that communities (with the resources to do so) enter into “sister community” relationships with communities in other countries where there has been well documented calls for assistance with basic human needs.

[Note: This writer has created more than five different introductions to the “1000Communities<sup>2</sup>” proposal. For links to some of those documents, see [#10](#) in the “Notes and Source References” section, at the end of this paper.]

The above description of the “1000Communities<sup>2</sup>” proposal identified three important components: Community Visioning Initiatives, “Community Teaching and Learning Centers”, and “Sister Community” relationships. The following three sections provide a more in-depth overview of those three components.

### Community Visioning Initiatives—maximizing “citizen participation in identifying challenges, and in solution-oriented activity.”

Many of us will be familiar with the problem solving strategy of identifying problems and brainstorming solutions. Well organized efforts to identify problems and brainstorm solutions are a universally recognized approach to problem solving which is commonly used in family, community, business, and government settings in every part of the world. In its most basic format, a Community Visioning Initiative is simply a more comprehensive variation of the above mentioned approach to problem solving.

Structured brainstorming and prioritizing meetings, which are carried out in a number of central locations in a particular community, would be an integral part of the kind of Community Visioning Initiatives described in the “1000Communities<sup>2</sup>” proposal mentioned above. To be specific, there would be a series of meetings which focus on five particular areas: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and creating action plans. Combined with ongoing workshops and much formal and informal educational activity, these meetings, though only a part of the Visioning Initiative, may last 4-6 months. These more comprehensive Community Visioning Initiatives require steering committees, preliminary surveys or assessments, workshops, task forces, collaboration between many organizations, government agencies, businesses, and educational institutions—and seek to build up consensus in the community for specific goals and action plans by encouraging a high level of participation by all residents.

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

Many cities and towns in the United States have carried out visioning initiatives or strategic planning exercises; however, this writer does not know of any particular examples which are meant to be responses to most of the multiple challenges mentioned above—or which have been as time-intensive as the “1000Communities<sup>2</sup>” proposal suggests. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a Community Visioning Initiative (“Vision 2000”) that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.<sup>11</sup> (Note: “Vision 2000” was a five month long process.)

## “Community Teaching and Learning Centers” — A Special Form of Community Education

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

“Teachers Without Borders” defines CTLCs as follows:

“Community Teaching and Learning Centers (CTLCs) are local, practical education centers designed to be embraced by and emerge from the community itself. CTLCs use existing facilities and are often outfitted with libraries (such as dictionaries, references, educational material of general interest) and computers, face-to-face classrooms, and break-out spaces, used primarily to serve several essential functions for community sustainability.” [From a “Community Teaching and Learning Centers” section of the “Teachers Without Borders” website before it was revised to the current website content (At current TWB website, see <http://www.teacherswithoutborders.org/pages/community-teaching-and-learning-centers> )

One of the primary goals of the “Teachers Without Borders” organization is to develop “teacher-leaders”. “Teachers Without Borders” helps create “teacher-leaders” in two ways:

“We help to grow teachers.... We identify talent and find a way of attracting, retaining, and supporting cohorts of teachers from all sectors of local communities. We find mentors for teachers to ensure subject-matter mastery and teaching technique, and then provide opportunities at our community teaching and learning centers for emerging teachers to practice. Our plan is to start from the ground up - incorporating local mentorship, distance learning, and community college offerings, then assist local talent in completion, at a high level, of course work at four-year schools. Most importantly, we provide a means of steady communication and feedback amongst cohorts of teaching talent.” [From a “Community Teaching and Learning Centers” section of the “Teachers Without Borders” website before it was revised to the current website content] (At current TWB website, see <http://www.teacherswithoutborders.org/pages/who-we-are> )

In the “1000Communities<sup>2</sup>” proposal (see p. 2 above), the concept of “Community Teaching and Learning Centers” created by the “Teachers Without Borders” organization is expanded so that such local community points of entry function as

- a) information centers, resource centers, and clearinghouses (on how residents can deliberately channel their time, energy, and money into the creation of “ways of earning a living” which are directly related to resolving high priority challenges)
- b) locations for workshops on topics suggested by the “Preliminary Survey” (for more about “Preliminary Surveys” see p. 15-17 of this paper, and Section 9 in the “1000Communities<sup>2</sup>” proposal), and as determined by the “Community Teaching and Learning Center” Coordinator
- c) practice sites for the development of “teacher-leaders”
- d) community centers for meetings, both planned and informal
- e) locations for “Community Journals” (which are collections of formal and informal input which may be contributed to or accessed at all times)

- f) locations for “Final Version” Document submission (“voting”) as part of Steps 5, 6, 7, 9, and 10 of the 15 Step Community Visioning Initiative (for details on the 15 Steps, see Section 6, p. 22-42, in the “1000Communities<sup>2</sup>” proposal at <http://ipcri.net/images/1000Communities2.pdf> )
- g) locations for “Summary of Community Visioning Initiative Process to Date” Notebooks (for latecomers, and as an information resource for media)
- h) central locations for listings of employment opportunities
- i) as a special form of community education, which can respond quickly (by changing the emphasis of workshop content) to new urgencies as they arise

Sister Community Relationships—“... common ground associated with increasing compassion for our fellow human beings....”

If we are to “fully realize the repercussions of our actions on our neighbours”<sup>12</sup> – and on people in others parts of the world—it seems that it would be most helpful for whole communities of people to have direct contact with whole communities of people in other parts of the world, for an extended period of time. In the context of this “1000Communities<sup>2</sup>” proposal, the “sister community” relationship would provide a way for residents of a community with sufficient resources to do so to be in direct contact with residents of a community where there has been well documented calls for assistance with basic human needs.

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

About “Sister Cities International”<sup>13</sup>

- a) “Our mission is to promote peace through mutual respect, understanding, and cooperation—one individual, one community at a time.”
- b) “Sister Cities International is a nonprofit citizen diplomacy network that creates and strengthens partnerships between U.S. and international communities. As an international membership organization, we officially certify, represent and support partnerships between U.S. cities, counties, states and similar jurisdictions in other countries.”
- c) “Sister Cities International” represents more than 2,500 communities in 134 countries around the world.”
- d) Key program areas include:  
Sustainable Development, Youth and Education, Humanitarian Assistance, Arts and Culture
- e) Services provided to communities joining “Sister Cities International” include:  
eligibility to apply for seed grants to support sister city projects  
access to information and how-to guides  
mentoring and staff consultation

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

### Education Systems in Times of Crises

In times when people are trying to resolve multiple crises, it will be most helpful to make ongoing evaluations of education systems, to see if they are serving communities as well as they can. It will also be most helpful if a majority of the residents in a particular community or region understand how many different ways education occurs in our complex world—as once this is understood, efforts can be made to make better use of such pathways. Here, in the context of this paper, some definitions and sample evaluation questions are offered, and some references are made, which should be sufficient as starting points for discussions on the relationships between education, community visioning initiatives, and solution-oriented activity.

First, here are four approaches to defining what general goals might be appropriate for an educational system:

1) “... it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence on mental habitudes.... Every society gets encumbered with what is trivial, with dead wood from the past, and with what is positively perverse. The school has the duty of omitting such things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of the best. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as to make for a better future society. The school is its chief agency for the accomplishment of this end.”<sup>14</sup>

(John Dewey, 1916)

2) Two excerpts from “General Education in a Free Society” (The Harvard Committee, 1945)<sup>15</sup>

a) “A supreme need of American education is for a unifying purpose and idea. As recently as a century ago, no doubt existed about such a purpose; it was to train the Christian citizen. Nor was there any doubt about how this training was to be accomplished.... We are (now) faced with a diversity of education which, if it has many virtues, nevertheless works against the good of society by helping to destroy the common ground of training and outlook on which any society depends.”

b) “... there are truths which none can be free to ignore, if one is to have that wisdom through which life can become useful. These are the truths concerning the structures of the good life and concerning the factual conditions by which it may be achieved....”

3) Education has to clarify the goal of life to the rising generation and indicate the ways and means of attaining it.”<sup>16</sup>

(Sri Sathya Sai Baba, 1978)

4) Two Excerpts from “Why the Village Movement?” by J.C. Kumarappa (first edition, 1939)<sup>17</sup>

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

b) “The function of work should be to practice our ideal of life.”

Now, we have some ideas to begin a discussion on what would be worthy goals for education systems—and we also have the challenges described in the second section of this paper (see p. 1), which suggest a need for problem solving on a scale most of us have never known before. Are our education systems serving us as well as they can in these urgent circumstances?

Here are three questions [from a document by this writer titled “39 Suggestions for Preliminary Survey Questions (as Preparation for Community Visioning Initiatives)”-- accessible as an attached pdf file at <http://www.worldpulsemagazine.com/node/13094> ], which may help identify some of the specific areas where reevaluation and transformation might need to take place in our education systems, in the years ahead:

## 9. Identifying Experienced Practitioners, Stakeholders, and People Needing Assistance

Consider the assessment of the most difficult challenges of our times which is offered in the second section of this paper (see p. 1). (Note: For this question, readers may wish to construct their own list of the most difficult challenges of our times—but it is not necessary to do that to understand the point of the question.)

a) Who are the Experienced Practitioners, who are most qualified to be educating people on how to successfully overcome each of the challenges identified?

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

b) Who are the Stakeholders (the people who will be affected by the education provided and guidance given by the Experienced Practitioners)?

c) Who are the People Needing Assistance (the people who do not know how to respond to the challenges you identified)?

## 8. 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?

### 11. Curriculum Changes in Local and Regional Educational Institutions?

Consider the assessment of the most difficult challenges of our times which is offered in the second section of this paper (see p. 1). (Note: For this question, readers may also wish to construct their own list of the most difficult challenges of our times—but it is not necessary to do that to understand the point of the question.) (Also, readers may wish to consult the 113 fields of activity listed in the Appendix of the document “39 Suggestions for Preliminary Survey Questions” (see <http://www.worldpulsemagazine.com/node/13094> )

With these considerations in mind, please respond to question below.

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

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

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

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

The “1000Communities<sup>2</sup>” proposal (described above on p. 2), and The IPCR Initiative (see brief overview on p. 18-19), can provide evidence in support of three propositions which are especially relevant in association with the above questions....

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

b) People can, one by one, decide to deliberately focus the way they spend their time, energy, and money so that their actions have positive repercussions on many or all of the action plans which emerge from Community Visioning Initiatives.

c) The result can be that there are countless ‘ways to earn a living’ which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

To summarize up to this point: *If the above propositions are true, there is much more potential to be realized through education systems than we are currently realizing.*

And further: *Community Visioning Initiatives have much to contribute to the realization of this potential.*

### Community Visioning Initiatives, Job Fairs, and a “Just Transition” to More Solution-Oriented Employment

Though most readers may not be familiar with the details associated with the “1000Communities<sup>2</sup>” approach to Community Visioning; this writer believes that is not necessary for readers to understand how job fairs could be one result of a high level of citizen participation in generating solution oriented goals and solution-oriented action plans.

Here is an excerpt from the “1000Communities<sup>2</sup>” proposal (accessible at <http://ipcri.net/images/1000Communities2.pdf>), which provides some key points on the subject of how job fairs could be an important part of a “just transition” to more solution-oriented employment. (See “Step 12: Summary Presentations and Job Fairs”, on p. 38-39 in the “1000Communities<sup>2</sup>” document)

“Step 12 Summary Presentations and Job Fairs  
(Approximate Time Required: 4 weeks)

#### A. Goals

- 1) Steering Committee members (with help from volunteer Advisory Board members, etc.) will summarize the Community Visioning Initiative (CVI) process
- 2) Steering Committee members-- and key community leaders who were very much involved in the CVI process—will make presentations based on the summaries
- 3) Specifically, information will be provided on how residents can deliberately focus their time, energy, and money so that their actions

- a) can have positive repercussions on many fields of activity relating to solutions
- b) can result in an increase in the “ways of earning a living” which are related to solutions and action plans

- 4) Job Fairs will provide a forum for organizations and businesses working in solution oriented fields of activity to describe employment opportunities and future prospects, to discover local talent, to hire qualified prospects, and to build knowledge bases and skill sets for the future” (end of excerpt)

The following passage is also included as “Special Commentary” for Step 12:

**“Special Commentary:** By now, there will have been sufficient public discourse for those people with understanding about high level shifts in investment portfolios to have learned something about what directions future shifts will be leaning towards. The job fairs which come at the end of the Community Visioning Initiative process provide opportunities for all key stakeholders in the community (businesses, organizations, institutions, government, etc.) to *demonstrate their upgraded awareness—and their interest in the welfare of the community*—by offering and facilitating new employment opportunities... and thus helping with a just transition from patterns of investment which in only limited ways represent solutions to prioritized challenges to patterns of investment which *in many ways* represent solutions to prioritized challenges.”

Such a “just transition”—from patterns of investment which in only limited ways represent solutions to critical challenges to patterns of investment which *in many ways* represent solutions to critical challenges—has achieved some significant momentum in the fields of renewable energy and “greening the economy”. The excerpts below (source: an open letter from Worldwatch Institute to newly nominated U.S. Education Secretary Arne Duncan) suggest there is much momentum, and also much unrealized potential, in such a “just transition”.

“OPINION: Letter to the New Education Secretary<sup>18</sup>  
by Worldwatch Institute on December 19, 2008

*Worldwatch is pleased to publish this open letter from prominent education and environment leaders urging the newly nominated U.S. education secretary, Arne Duncan, to consider the importance of education in carrying out President-elect Barack Obama's environmental agenda.*

Dear Mr. Duncan:

Congratulations on your nomination. As you jump into the daunting challenge of bolstering our sagging education system, you have a powerful opportunity presented by the need to create a carbon-free economy.

President-elect Obama has astutely perceived the linkages between climate change, economic stimulus, energy security, and job training by declaring that the transition to a green economy is his "top priority." The missing link in this system is the critical role that education can play in quickly making the green economy a reality....

Transforming our nation's economic, energy, and environmental systems to move toward a green economy will require a level of expertise, innovation, and cooperative effort unseen since the 1940s to meet the challenges involved.

Creating millions of new green jobs through targeted investment and spending is one thing; filling those jobs with qualified candidates is quite another thing. This transition will require a massive job training (and retraining) effort on the part of business, government, and education if it is to scale up quickly.

But green manufacturing workforce development programs are just one piece of what is needed; the green economy will not be driven by manufacturing workers alone. Architects, engineers, planners, scientists, business managers, financial experts, lawyers, entrepreneurs, political leaders, resource

managers, and many others, as well as workers - not to mention environmentally literate consumers - will all be needed to drive the green economy.

American workers, managers, and professionals at all levels and in all sectors must understand the foundations of a green economy as represented in leading environmental and sustainability education programs. These foundations call for redesigning the human economy to emulate nature: operating on renewable energy, creating a circular production economy in which the concept of "waste" is eliminated because all waste products are raw materials or nutrients for the industrial economy, and managing human activities in a way that uses natural resources only at the rate that they can self-regenerate (the ideas embodied in sustainable forestry, fishing, and agriculture).

To produce such a literate workforce and citizenry, America will need to make major new investments in our educational systems to implement the green economy...." (end of quote from Worldwatch Institute letter)

In addition to the above considerations, it is most appropriate, in this brief discussion of a *"just transition" to more solution-oriented employment*, to reference the inspirational work of Booker T. Washington (ca. 1881-1915). For those readers who do not know of Booker T. Washington, he was born into slavery, but by a *remarkable struggle to gain the benefits of an education*, he achieved such success at the Hampton Normal and Agricultural Institute (Hampton, Virginia), and in his post graduate work, that he was recommended by its founder and president (former Union General Samuel C. Armstrong) to be the founder of an educational institution in Tuskegee, Alabama (in 1881).

Here are some of excerpts from Booker T. Washington's autobiography "Up From Slavery" (first published in 1901). (Note: This writer believes that the industrial education model followed at the beginnings of Tuskegee Normal and Industrial Institute, can be "reconfigured" to apply to ecovillage and sustainable community development—and that there are already many well developed model projects along these lines. The most comprehensive model project that this writer can reference is the Findhorn Community Ecovillage, and its Ecovillage Training Program.<sup>19</sup>)

[Additional Note: Excerpts below are from an accessible for free online version of "Up From Slavery" (location of Table of Contents at <http://xroads.virginia.edu/~HYPER/WASHINGTON/toc.html> ) (Excerpts are paragraphs 1-3 in the Chapter 10 "A Harder Task Than Making Bricks Without Straw") Confirmed October 22, 2009)

"From the very beginning, at Tuskegee, I was determined to have the students do not only the agricultural and domestic work, but to have them erect their own buildings. My plan was to have them, while performing this service, taught the latest and best methods of labour, so that the school would not only get the benefit of their efforts, but the students themselves would be taught to see not only utility in labour, but beauty and dignity; would be taught, in fact, how to lift labour up from mere drudgery and toil, and would learn to love work for its own sake. My plan was not to teach them to work in the old way, but to show them how to make the forces of nature--air, water, steam, electricity, horse-power--assist them in their labour."

"At first many advised against the experiment of having the buildings erected by the labour of the students, but I was determined to stick to it. I told those who doubted the wisdom of the plan that I

knew that our first buildings would not be so comfortable or so complete in their finish as buildings erected by the experienced hands of outside workmen, but that in the teaching of civilization, self-help, and self-reliance, the erection of buildings by the students themselves would more than compensate for any lack of comfort or fine finish.”

“I further told those who doubted the wisdom of this plan, that the majority of our students came to us in poverty, from the cabins of the cotton, sugar, and rice plantations of the South, and that while I knew it would please the students very much to place them at once in finely constructed buildings, I felt that it would be following out a more natural process of development to teach them how to construct their own buildings. Mistakes I knew would be made, but these mistakes would teach us valuable lessons for the future.”

If there are modifications and transformations which are needed for our education systems to serve the needs of our communities during this time of multiple crises, can we believe that there is no one among us who can step forward and provide the leadership necessary to create whole universities where “there was no provision for securing land, buildings, or apparatus?”<sup>20</sup> And can we then appreciate why it is so important for journalists, writers, and publishers to do their utmost to bring good examples to the forefront of the reading material accessible to both young and old?

Here also, it will be most appropriate to provide some inspiration relating to the key role which can be played by philanthropy, in both creating education systems, and in the “just transition” to more solution-oriented employment: (Note: Specifically, this writer believes that if there was anything resembling the kind of philanthropy described below directed to the support of Community Visioning Initiatives, there could be much momentum generated towards resolving the challenges of our times.) Again, the work of Booker T. Washington (and of the philanthropists who recognized the value of the work he was doing) is most inspirational.<sup>21</sup>

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

“In 1912, Rosenwald provided funds for a pilot program involving six new small schools in rural Alabama, which were designed, constructed and opened in 1913 and 1914 and overseen by Tuskegee; the model proved successful. Rosenwald (then) established The Rosenwald Fund. The school building program was one of its largest programs. Using state-of-the-art architectural plans initially drawn by professors at Tuskegee Institute, the Rosenwald Fund spent over four million dollars to help build 4,977 schools, 217 teachers' homes, and 163 shop buildings in 883 counties in 15 states, from Maryland to Texas. The Rosenwald Fund used a system of matching grants, and black communities raised more than \$4.7 million to aid the construction. These schools became known as Rosenwald Schools. The local schools were a source of much community pride and were of priceless value to African-American families when poverty and segregation limited their children's chances. By 1932, the facilities could accommodate one third of all African American children in Southern U.S. schools.”

## Problems That May Arise (in preparing for, and implementing, Community Visioning Initiatives)

People who are doing preliminary planning for carrying out a Community Visioning Initiative should be aware that there may be people in the community who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention of trying to make money by preying of people’s fears, manipulating people’s trust, and/or encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior. Such behavior is clearly counterproductive to the building of caring communities; it can be very dangerous for community morale, and it can become a crippling obstacle in times of crises. Responsible people will take sufficient preventative measures to proactively encourage a high percentage of constructive thinking and constructive action in their community. (Note: As a general observation, education can be defined as a way of “proactively encouraging a high percentage of constructive thinking and constructive action”.)

Organizers alerted to the above problems—and others problems that may arise—may choose to provide workshops early in the Community Visioning process which can prepare participants so they can minimize such problems. [Note: This writer has created a document titled “36 Problems That May Arise (in preparing for, and implementing, Community Visioning Initiatives) which can be accessed at <http://www.worldpulse.com/node/13829> ].

Drawing on some of the observations in that “36 Problems...” document, this section will touch on two problems which are of great concern to peacebuilding and ecologically sustainability efforts:

### 1) The ability to develop independent judgments about the content of mass media programming

(Note: To illustrate the depth and range of this problem, I have included excerpts from sources which readers may wish to explore further, on their own....)

a) As young children grow into adults, the everyday circumstances of community life and cultural traditions provide “frameworks” by which they “understand their experiences and make judgments about what is valuable and important”. These “frameworks” shape the way people come into contact with each other, and the way they interpret facts, issues, and events—and provide the context by which people decide what are appropriate responses to the circumstances of their lives. These “frameworks” are often the source of a person’s thoughts about who they are, how they feel about themselves, how they evaluate other peoples “frameworks”, and how other people might evaluate their “framework”.<sup>22</sup>

b) “Socialization: the process by which a human being beginning at infancy acquires the habits, beliefs, and accumulated knowledge of society through education and training for adult status.”<sup>23</sup>

(Merriam-Webster's Medical Dictionary)

c) The following passages<sup>24</sup> are excerpts from “International Communications: A Media Literacy Approach” by Art Silverblatt and Nikolai Zlobin (July, 2004) (most content accessible at Google Books)

“Popular programming reflects a level of acceptance and shared values among large numbers of people. People tend to watch programs that meet their approval. If they are truly offended by violent programs, they would not watch them. In that sense, media programming can be regarded as a text that reflects the attitudes, values, behaviors, preoccupations, and myths that define a culture.” (p. 66)

“At the same time, media programming reinforces cultural attitudes, values, behaviors, preoccupations, and myths. Media messages are communicated through the countless hours of media programming that repeat, directly or indirectly, the cultural script.” (p. 68)

“Finally, the media do not merely reflect or reinforce culture, but in fact shape attitudes, values, behavior, preoccupations, and myths.” (p. 68)

“The United States is the home of the world’s largest and most influential advertising industry. As of 2001, 43% of the advertising produced in the world originated in the United States. Indeed, half of the top 100 global marketers—and six of the top ten—are U.S. companies.” (p. 228)

“The international market is saturated with American entertainment programming. Hollywood films account for approximately 85% of movie audiences worldwide. Further, American programming makes up approximately 65% of global prime-time TV viewing.” (p. 69)

This writer’s commentary on the above excerpts from “International Communications: A Media Literacy Approach”:

1) Consider the following excerpts from other parts of this paper:

a) From pre-conference information for “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction”

[From the “Notes and Source References” section at the end of this paper (from Note #3b) (see p. 25)]:

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

- Planet-wide climate chaos and global warming;
- The end of the era of cheap energy (“peak oil”);
- The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.

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

b) From the Worldwatch Institute’s “Letter to the New Education Secretary” (see p. 10):

“Transforming our nation's economic, energy, and environmental systems to move toward a green economy will require a level of expertise, innovation, and cooperative effort unseen since the 1940s to meet the challenges involved.”

Are our education systems serving us as well as they can in these urgent circumstances?

What can we do—at this particular point in time—in the everyday circumstances of our lives, to help our education systems bring the best ideas “*through the mist*”, so that our community building processes will be most effective in helping us overcome the challenges of our times?

2) Some thoughts on conflicts which arise when groups of people have different ideas about morality and the best way to live<sup>25</sup>

“Because systems of meaning and ways of thinking differ from one culture to another, people from different cultures typically develop different ideas about morality and the best way to live.... These cultural differences become even more problematic when groups have radically different expectations about what is virtuous, what is right, and how to deal with moral conflicts.”

(Some of the problems:)

- a) “Because identity describes who we are as a person, we tend to protect those things (beliefs, values, group affiliations) that help create our sense of self.”
- b) “Each party may believe that its ways of doing things and thinking about things is the best way and come to regard other ways of thinking and acting as inferior, strange, or morally wrong.”
- c) “They may form negative stereotypes and attribute moral depravity or other negative characteristics to those who violate their cultural expectations, while they ignore their own vices and foibles, perceiving their own group to be entirely virtuous.”
- d) “They may view any compromise about their most cherished values as a threat to their very identity and a grave evil.”
- e) “In some cases, one group may come to view the beliefs and actions of another group as fundamentally evil and morally intolerable. This often results in hostility and violence and severely damages the relationship between the two groups. For this reason, moral conflicts tend to be quite harmful and intractable.”
- f) “Since resolving conflict necessarily involves some kind of change, it is essential to understand the operation of worldviews. When people are asked to change their identity or things they find meaningful, they will resist, sometimes even when the alternative is death.”

[Most of the above quotes are from the article “Moral and Value Conflicts” by Michelle Maiese (July, 2003) (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences/?nid=1036](http://www.beyondintractability.org/essay/intolerable_moral_differences/?nid=1036) ) (see also Note #25, in “Notes and Source Reference” section at end of this paper)

Again: to summarize up to this point: *If the three propositions on p. 8-9 are true, there is much more potential to be realized through education systems than we are currently realizing.*

And further: *Community Visioning Initiatives have much to contribute to the realization of this potential.*

### On the Importance of Preliminary Surveys

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

The “1000Communities<sup>2</sup>” proposal described above (see p. 2-3) includes a “15 Step Outline for a ‘1000Communities<sup>2</sup>’ Version of a Community Visioning Initiative” (see Section 6). Step 3 of that 15 step outline suggests creating a “Preliminary Survey”, and sending such a survey to 150 key leaders who represent a variety of fields of activity in the community. Responses and summarized results from “Preliminary Surveys” can provide:

- a) evidence from local leaders of the need for a re-assessment of current priorities
- b) examples of local leaders stepping up in support of Community Visioning Initiatives
- c) starting points for public discourse about the importance of the Community Visioning Initiatives
- d) starting points for “Community Teaching and Learning Center” workshop content
- e) starting points for some participants as they develop “Final Version” decisions (“votes”) on challenges, solutions, and action plans
- f) an aid to mobilizing a high level of interest in the Community Visioning Initiative, and a high level of citizen participation
- g) an initial sense of support or non-support for the “sister community” element

Here in this paper, in the “1000Communities<sup>2</sup>” proposal, and in a document I just recently completed titled “39 Suggestions for Preliminary Survey Questions” (accessible as an attached pdf file at <http://www.worldpulsemagazine.com/node/13094> ), I have highlighted the importance of Preliminary Surveys, because I believe they can provide critical assistance to realizing the potential of Community Visioning Initiatives. There are three sample questions from the “39 Suggestions...” document in the section titled “Education Systems in Times of Crises” (above). Below are four additional questions from that document, included here to further emphasize the importance of Preliminary Surveys.

#### 16. 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. Then, please mark or arrange the list so that #1 is the most significant person, institution, etc which you personally place your faith in, #2 is the second most significant, and so on.

#### 24. 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 the World Health Organization, 2002):

“The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems.”<sup>26</sup>

- a) Do you believe there are “solutions in sight” for the above mentioned problems, or do you agree with the authors at the World Health Organization? If you believe there are “solutions in sight”, please be specific and describe such solutions. Or, if you agree that “no solutions seem to be in sight”, offer your view as to why we seem to be at a point where “no solutions seem to be in sight” for those problems.
- b) Please check the box (or boxes) which best corresponds to the way you view of the following statement.

How much daily contact with the treasured wisdom of religious, spiritual, and moral traditions do you feel people in general would need before we would see noticeable progress on the above mentioned problems (the global drugs trade and the global arms trade)?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
more than is likely to happen	a profound increase from current levels	a lot more	a little more	X additional solutions will be essential to make noticeable progress	Y 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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### 32. 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.

### 35. The Person Who Will Help Me the Most....

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

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

### The Treasured Wisdom of Religious, Spiritual, and Moral Traditions—is it in the “tool box”?

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.

And yet, when we wish to discuss matters of religious, spiritual, or moral education, we often find ourselves in the same position as Prof. J. S. MacKenzie, as he expressed it in 1908:

“The subject of religious education is one on which it is difficult to say anything at present without appearing to take sides in those unhappy wrangles to which there seems to be no end...”<sup>27</sup>

And, as mentioned earlier (in the section “Problems That May Arise....” . see p. 15):

“In some cases, one group may come to view the beliefs and actions of another group as fundamentally evil and morally intolerable. This often results in hostility and violence and severely damages the relationship between the two groups. For this reason, moral conflicts tend to be quite harmful and intractable.”

This writer feels that *somehow* many people have—unfortunately—learned to mistakenly equate flaws in human nature with the practical wisdom and compassion associated with religious, spiritual, and moral traditions. This writer also feels that, with enough experiences of a positive and mutually beneficial nature, many people can come to learn more about the practical wisdom and compassion associated with religious, spiritual, and moral traditions and less about the flaws in human nature.

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

Such treasured wisdom contains teachings which inspire and encourage people to

- a) appreciate truth, virtue, love, and peace—and live disciplined lives for the purpose of adhering to truth, cultivating virtue and love, and maintaining the pathways to enduring peace
- b) sacrifice personal desires for the greater good of the whole
- c) find contentment and quality of life while consuming less material goods and ecological services
- d) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—and *which abstains from violent conflict resolution*—as a way of bringing cycles of violence to an end
- e) use resources carefully, so that there is surplus available for emergency assistance
- f) support community life and cultural traditions which “... bring to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it.”

This writer believes it is becoming more and more likely that an exponential increase in compassion for our fellow human beings will need to become an essential and critical element of a truly comprehensive response to the challenges of our times. In such circumstances, we cannot afford to exclude from our “tool box” the time-tested sources which have helped people learn compassion over many centuries.

What we need to do instead is to learn how to cultivate the time-tested sources so that the sources yield the treasured wisdom.

### The IPCR Initiative—Creating a “Multiplier Effect” of a Positive Nature

This writer is the founder and outreach coordinator for The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative (at [www.ipcri.net](http://www.ipcri.net) ).

The IPCR Initiative is an effort to apply the accumulated wisdom now accessible to us towards the general goal of integrating spiritual wisdom into the everyday circumstances of community life—and towards the specific goal of generating practical responses to the challenges of our times.

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 global warming, ecological footprint analysis, 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 is a “constellation” of initiatives which provide a “trellis” for communities of people to “organically grow” towards their own collective definitions of “spiritual formation” and “right livelihood”.

Specifically, the contributions The IPCR Initiative hopes to make, along the lines described by the four preceding paragraphs, are as follows:

a) inspire, encourage, and support the creation of many local community specific and regional specific variations of the “1000Communities<sup>2</sup>” proposal—so that Community Visioning Initiatives take place in as many ways and in as many communities as possible

b) introduce 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”) through workshops offered at the local community level (For an overview of these concepts, see the IPCR document “Brief Descriptions of The Eight IPCR Concepts”, at <http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf> )

c) actively develop the concept of “Questionnaires That Help Build Caring Communities”, administer such questionnaires at the community and/or regional level, and then share compilations of the responses (with summary and conclusions)

d) 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

e) identify, develop, and create enough descriptions and examples of the 113 fields of related activity [see reference in f) below] and generate enough regular feature material in categories such as local community and regional model projects, 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....)

f) and combine the resources created by “clearinghouses,” and “community newsletters” to link many associated efforts—such as those in the document “Starting Point Links for Learning About 113 Related Fields of Activity” (accessible as an attached pdf file at <http://www.worldpulsemagazine.com/node/12720> )

—and thus assist with outreach, partnership formation, consensus building, and development of service capacity associated with a significant number of peacebuilding, community revitalization, and ecological sustainability efforts, all at the same time.

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

### Opportunities for Local Newspapers to Contribute Valuable Community Services

This writer hopes that the above advocacy of Community Visioning Initiatives—in the context of both the multiple challenges ahead, and the efforts of The IPCR Initiative to contribute to resolutions of those challenges—is sufficient to support the propositions that we-- collectively-- have both the need, and the potential, to be

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

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

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

This writer also hopes that the commentary provided here is sufficient to suggest that there are many opportunities for local newspapers to contribute very valuable community services in the planning, implementation, evaluation, and follow up stages associated with Community Visioning Initiatives. Here is a list of some of the community services local newspapers could contribute:

- 1) provide information about the potential of Community Visioning Initiatives
- 2) advocate for the implementation of Community Visioning Initiatives
- 3) be directly involved in making Preliminary Surveys accessible, provide in-depth coverage of the response compilation process to assure credibility, and provide a variety of summary and analysis of the responses.
- 4) provide ongoing public access to details of each stage of the Community Visioning process
- 5) provide ongoing public access to details of workshops and other educational experiences at “Community Teaching and Learning Centers”
- 6) provide in-depth coverage of the response compilation process to assure credibility
- 7) provide a variety of summary and analysis of the responses at each stage of the process

- 8) provide follow-up coverage of the projects and initiatives which spin-off from the action plans receiving significant community support
- 9) encourage citizen input as a way of further evaluating the successes and failures of the process

### Concluding Comments

As part of this writer's current work-in-progress, he created a document titled "Starting Point Links for Learning More about 113 Related Fields of Activity" (accessible at <http://www.worldpulsemagazine.com/node/12720>) One possible outcome for readers of that document is an increased awareness that

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

Hopefully, one possible outcome for readers of this document is an increased awareness that

b) People can, one by one, decide to deliberately focus the way they spend their time, energy, and money so that their actions have positive repercussions on many or all of the action plans which emerge from Community Visioning Initiatives.

c) The result can be that there are countless 'ways to earn a living' which contribute to the peacebuilding, community revitalization, and ecological sustainability efforts necessary to overcome the challenges of our times.

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. A combination of Community Visioning Initiatives, "Community Teaching and Learning Centers" and "sister community" relationships can bring to light the many truly inspiring contributions of genuine goodwill in your community and region, and contribute much to the building of "close-knit" communities of people... communities with a healthy appreciation for each others strengths, communities with a well-developed capacity to resolve even the most difficult challenges—and communities which demonstrate a high level of compassion for their fellow human beings.

In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a Community 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.<sup>10</sup>

While there may be many people—some of whom are authorities in their fields of activity—who may already have clear ideas about what the challenges ahead are, and what solutions will be most effective

and

while there may also be many people who feel that they do not—because of lack of experience or education, or for other reasons—have the "appropriate skills" to fit into this kind of community activity....

*it is critical, and cannot be emphasized enough, that the Community Visioning Initiative process can give as much importance to developing a close-knit community (and thus as much importance to increasing compassion for our fellow human beings, and increasing our willingness to help each other) as it does to*

- a) contributing to accumulating and integrating the knowledge and skill sets necessary for the highest percentage of people to act wisely in response to challenges identified as priority challenges
- b) helping people to deliberately channel their time, energy, and money into the creation of “ways of earning a living” which are directly related to resolving high priority challenges
- c) assisting with outreach, partnership formation, and development of service capacity for a significant number of already existing (or forming) organizations and businesses
- d) helping to build a high level of consensus for specific action plans, which will help inspire additional support from people, businesses, and organizations with significant resources

As a closing comment, this writer hopes that this paper has provided sufficient information and inspiration so that

- a) more Community Visioning Initiatives are organized and implemented as a way of responding to the challenges of our times
- b) residents of communities where Community Visioning Initiatives are being organized and implemented are encouraged to participate in as many ways as possible—*and encouraged to help and support others who are making sincere efforts to contribute to the process.*

## Notes and Source References

1. Excerpt from document titled “Papers on Moral Education—Communicated to the First International Moral Education Congress” (Held at the University of London, September 25-29, 1908) Edited by Gustave Spiller (Hon. General Secretary of the Congress) (accessible through Google Book Search) [Specific excerpt from the Sixth Session, in presentation titled “Systematic Moral Teaching” by Prof. J. S. Mackenzie [University College, Cardiff (UK)], see last paragraph (Note: Searching book for “MacKenzie” will locate presentation)] (Confirmed October 21, 2009)

2. Some references to the urgency associated with mitigating global warming:

a) From TimesOnline article “Global warming must stay below 2C or world faces ruin, scientists declare” on May 28, 2009 (see <http://www.timesonline.co.uk/tol/news/environment/article6380709.ece> ) (confirmed October 21, 2009) [references document “The St James Palace Memorandum” from Symposium “Action for a Low Carbon and Equitable Future” London, UK, 26 – 28 May 2009) (for that document, see [http://extras.timesonline.co.uk/pdfs/sjp\\_memorandum\\_290509.pdf](http://extras.timesonline.co.uk/pdfs/sjp_memorandum_290509.pdf) ) (confirmed October 21, 2009)]

(Excerpts from the news article at TimesOnline) (see paragraphs 1-4)

“World carbon emissions must start to decline in only six years if humanity is to stand a chance of preventing dangerous global warming, a group of 20 Nobel prize-winning scientists, economists and writers declared today.

“The United Nations climate summit in Copenhagen in December must agree to halve greenhouse-gas emissions by 2050 to stop temperatures from increasing by more than 2C (3.6F), the St James’s Palace Nobel Laureate Symposium concluded.

“While even a 2C temperature rise will have adverse consequences, a bigger increase would create ‘unmanageable climate risks’, according to the St James’s Palace memorandum, signed today by 20 Nobel laureates in physics, chemistry, economics, peace and literature.

“The temperature target “can only be achieved with a peak of global emissions of all greenhouse gases by 2015”, the document said. If emissions continue to rise after that date, the required cuts would become unachievable.”

(Excerpts from the actual “St. James Palace Memorandum”) (see paragraphs 1, 4—and last paragraph)

“The robust scientific process, by which this evidence has been gathered, should be used as a clear mandate to accelerate the actions that need to be taken. Political leaders cannot possibly ask for a more robust, evidence-based call for action.”

“Leadership is primarily required from developed countries, acknowledging their historical responsibility as well as their financial and technological capacity. However, all countries will need to implement low carbon development strategies. *In this spirit of trust, every country must act on the firm assumption that all others will also act.*”

“All scientists should be urged to contribute to raising levels of public knowledge on these threats to civilization and engage in a massive education effort to popularize the principles in this Memorandum.”

b) From the “UN Human Development Report 2007/2008 Fighting Climate Change: Human Solidarity in a Divided World” Director and Lead Author: Kevin Watkins Published for the United Nations Development Program Released November 27, 2007 In “Summary” of Complete Report (See [http://hdr.undp.org/en/media/hdr\\_20072008\\_summary\\_english.pdf](http://hdr.undp.org/en/media/hdr_20072008_summary_english.pdf) for free download) On p. 19, in section “Avoiding Dangerous Climate Change: Strategies for Mitigation” paragraph 1 (Confirmed October 20, 2009)

“Avoiding the unprecedented threats posed by dangerous climate change will require an unparalleled collective exercise in international cooperation.”

c) From Lester Brown’s “Plan B 3.0: Mobilizing to Save Civilization” Published by Earth Policy Institute 2008 (See <http://www.earth-policy.org/Books/PB3/Contents.htm> for free download) From “Introduction”, in section “Plan B—A Plan of Hope” p. 20, paragraphs 1, 2, and 3 (confirmed October 20, 2009)

“Plan B is shaped by what is needed to save civilization, not by what may currently be considered politically feasible. Plan B does not fit within a particular discipline, sector, or set of assumptions. Implementing Plan B means undertaking several actions simultaneously, including eradicating poverty, stabilizing population, and restoring the earth’s natural systems. It also involves cutting carbon dioxide emissions 80% by 2020, largely through a mobilization to raise energy efficiency and harness renewable sources of energy. Not only is the scale of this save our-civilization plan ambitious, so is the speed with which it must be implemented. We must move at wartime speed, restructuring the world energy economy at a pace reminiscent of the restructuring of the U.S. industrial economy in 1942 following the Japanese attack on Pear Harbor. The shift from producing cars to planes, tanks, and guns was accomplished within a matter of months.”

d) From the “About Focus the Nation” section of the “Focus the Nation” website (see <http://www.focusthenation.org/about> ) (confirmed October 20, 2009)

“Our 2008 Civic Engagement campaign organized 1900 climate change teach-ins on college campuses on Jan. 31, 2008, engaging 64 members of Congress in direct dialogue with youth activists during the height of the early presidential primaries. Between teach-ins and web-casts, we directly engaged more than 240,000 people in climate change educational forums. The teach-ins generated more than 900 press hits, including articles in TIME, Grist, New York Times, Newsweek, NPR, USA Today, MSNBC, Los Angeles Times and nearly every major daily from the Houston Chronicle to the Boston Globe.”

3. Some references and commentary regarding the significance of peak oil:

a) 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 Roscoe Bartlett (R-MD)(USA) at [www.bartlett.house.gov/EnergyUpdates/](http://www.bartlett.house.gov/EnergyUpdates/) ] (see <http://www.bartlett.house.gov/uploadedfiles/hirschreport.pdf>) (Confirmed October 20, 2009)

(in “Summary and Concluding Remarks”)

“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. Oil scarcity and several-fold oil price increases due to world oil production peaking could have dramatic impacts.” (see Point #2: “Oil Peaking Could Cost the U.S. Economy Dearly”, p. 64)

“The world has never faced a problem like this. Without massive mitigation more than a decade before the fact, the problem will be pervasive and will not be temporary.” (see Point #3: “Oil Peaking Presents a Unique Challenge”, p. 64)

(in “Executive Summary”)

“The peaking of world oil production presents the U.S. and the world with an unprecedented risk management problem. 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.” (see paragraph 1, p. 4)

“The challenge of oil peaking deserves immediate, serious attention, if risks are to be fully understood and mitigation begun on a timely basis.” (see point #2, p. 5)

b) From pre-conference information for “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in Washington D.C.) Sponsored by The International Forum on Globalization ([www.ifg.org](http://www.ifg.org)) and The Institute on Policy Studies (with other co-sponsors) From Teach-In Flyer and Draft Program at [http://www.ifg.org/events/Triple\\_Crisis\\_Speakers.pdf](http://www.ifg.org/events/Triple_Crisis_Speakers.pdf) (see p. 2) (Confirmed October 20, 2009)

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

- Planet-wide climate chaos and global warming;
- The end of the era of cheap energy (“peak oil”);
- The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.

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

c) From this writer, in “Spiritual Peacebuilding: 47 Quotes and Proverbs” (August, 2007) at The IPCR Initiative website (at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf> ) (see section F, number 9, p. 5) (confirmed October 20, 2009)

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

d) Further commentary by this writer, on the implications of resolving the “triple crises” of global warming, peak oil, and widespread resource depletion:

This writer understands peak oil in the following sense: the increasing awareness that the era of “cheap oil” is over is one element among many (including global warming, widespread resource depletion, ecological footprint analysis, etc.) which are pointing to the need for much less energy intensive human settlements in the future. As high level investment portfolios shift in response to these indicators, the likelihood that the vast sums of investment necessary to produce “very costly oil”—and the likelihood that there will be customers willing to pay a high price to use it—will very likely diminish, and continue to diminish, *as more and more people discover that it is possible to have high quality of life while using much less resources*. Thus, while there may yet be more oil on this planet than we have used thus far, it is becoming more and more likely that we have arrived at a “peak” in terms of how much oil we—collectively—will use in one year.

e) As to the adaptations we—collectively—must make to live in much less energy intensive human settlements in the future, here (below) are four summary statements which may be helpful indicators of steps towards sustainable human settlements:

i) From an article titled “The Green New Deal” by Richard Heinberg, published on the website of Energy Bulletin on October 20, 2008 (at <http://energybulletin.net/node/46934>) (see paragraph 3) (Confirmed October 20, 2009) (Initially published on October 20, 2008 by Post Carbon Institute).

“Peak Oil and Climate Change present threats and imperatives of a scale unprecedented in human history. By taking up these imperatives through a de-carbonized retrofit of the nation’s (and ultimately the world’s) transport, food, and manufacturing systems, policy makers can address a number of crises simultaneously—environmental decline, resource depletion, geopolitical competition for control of energy, unemployment, balance of trade deficits, malnutrition and food related health problems, and more.”

ii) From the article “Energy and Permaculture” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see paragraph 4 in subsection titled “Mollison”) (<http://permacultureactivist.net/Holmgren/holmgren.htm>) (Confirmed October 20, 2009)

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

iii) From the FAONewsroom section of The Food and Agriculture Organization of the United Nations (FAO) website. In the “Focus on the Issues” subsection, see “High-level conference on world food security...”, and then see “Conference News” (6/6/2008). Specific article “Food Summit Calls for More Investment in Agriculture” (paragraphs 1, and 9) (at <http://www.fao.org/newsroom/en/news/2008/1000856/index.html>) (Confirmed October 20, 2009)

“The Summit on soaring food prices, convened by the UN Food and Agriculture Organization (FAO) (June 3-5, 2008), has concluded with the adoption by acclamation of a declaration calling

on the international community to increase assistance for developing countries, in particular the least developed countries and those that are most negatively affected by high food prices.

...“On climate change, the Declaration said: ‘It is essential to address (the) question of how to increase the resilience of present food production systems to challenges posed by climate change... We urge governments to assign appropriate priority to the agriculture, forestry and fisheries sectors, in order to create opportunities to enable the world’s smallholder farmers and fishers, including indigenous people, in particular vulnerable areas, to participate in, and benefit from financial mechanisms and investment flows to support climate change adaptation, mitigation and technology development, transfer and dissemination. We support the establishment of agricultural systems and sustainable management practices that positively contribute to the mitigation of climate change and ecological balance.’”

iv) From pdf version of “The Food and Farming Transition: Toward a Post Carbon Food System” by Richard Heinberg and Michael Bromberg, Ph.D Post Carbon Institute 2009 (Available online at [www.postcarbon.org/food](http://www.postcarbon.org/food) ) Excerpt from Section “Farm Work” (see p. 28-29) (Confirmed October 20, 2009)

“While the proportion of farmers that would be needed in the U.S. if the country were to become self-sufficient in food grown without fossil fuels is unknown (that would depend upon technologies used and diets adopted), it would undoubtedly be much larger than the current percentage. It is reasonable to expect that several million new farmers would be required—a number that is both unimaginable and unmanageable over the short term. These new farmers would have to include a broad mix of people, reflecting America’s increasing diversity. Already growing numbers of young adults are becoming organic or biodynamic farmers, and farmers’ markets and CSAs are springing up across the country (Figure 11). These tentative trends must be supported and encouraged. In addition to government policies that support sustainable farming systems based on smaller farming units, this will require:

**Education:** Universities and community colleges must quickly develop programs in smallscale ecological farming methods—programs that also include training in other skills that farmers will need, such as in marketing and formulating business plans. Apprenticeships and other forms of direct knowledge transfer will assist the transition. Gardening programs must be added to the curricula of all primary and secondary schools, especially in summer programs.

**Financial Support:** Since few if any farms are financially successful in their first few years, loans and grants will be needed to help farmers get started.

**Community and Cultural Revitalization:** Over the past decades American rural towns have seen too many of their young people flee first to distant colleges and then to cities. Farming communities must be interesting, attractive places if we expect people to inhabit them and children to want to stay there.”

4. From “Hunger Facts: International/Facts and Figures on Health” section of the Bread for the World website (see <http://www.bread.org/learn/hunger-basics/hunger-facts-international.html> ) (see “Facts and Figures on Health” Bullets #3, #4, and #6) (Confirmed October 20, 2009)

“In 2006, about 9.7 million children died before they reached their fifth birthday. Almost all of these deaths occurred in developing countries....”

Most of these deaths are attributed, not to outright starvation, but to diseases that move in on vulnerable children whose bodies have been weakened by hunger. “

“The four most common childhood illnesses are diarrhea, acute respiratory illness, malaria and measles. Each of these illnesses is both preventable and treatable. Yet, poverty interferes in parents’ ability to access immunizations and medicines. Chronic undernourishment on top of insufficient treatment greatly increases a child’s risk of death.”

5. 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) )  
(Both confirmed on October 20, 2009)

“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 October, 20, 2009 at 00:43 GMT (EST + 5), the world population was estimated to be 6,791,794,939.”

6. Here are two different “commentaries” on the subject of increasing urbanization

a) From website of Population Reference Bureau-- see  
<http://www.prb.org/Educators/TeachersGuides/HumanPopulation/Urbanization.aspx> )  
(see paragraphs one and two) (Confirmed October 20, 2009)

“In 1800, only 3 percent of the world's population lived in urban areas.”  
“By 1900, almost 14 percent were urbanites, although only 12 cities had 1 million or more inhabitants.”  
“In 1950, 30% of the world’s population resided in urban centers. The number of cities with over 1 million people had grown to 83.”  
“In 2008, for the first time, the world's population was evenly split between urban and rural areas. There were more than 400 cities over 1 million and 19 over 10 million.”

b) From Press Release of City Limits Report (August 13, 2002) “Londoners Running Up Massive Debt on Earth’s Resources” (at [www.citylimitslondon.com/city\\_limits\\_press\\_release.htm](http://www.citylimitslondon.com/city_limits_press_release.htm) ) (Confirmed October 25, 2009)

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

[Notes: i) “City Limits is the name of the research project conducted by leading environmental consultancy Best Foot Forward. Best Foot Forward Limited (BFF) is a sustainability consultancy based in

Oxford (UK).” (from bottom of page in “Notes to Editors” section, at the end of above press release). ii) “Best Foot Forward was awarded the Queens Award for Enterprise in the Sustainable Development category in 2005 for our ecological footprinting work.” (from the “Our Story” section of the “Best Foot Forward” website (see <http://www.bestfootforward.com/story> ) (Above notes confirmed October 25, 2009))

7. Here are two sources which provide evidence of widespread resource depletion:

a) Relating to the “Millennium Ecosystem Assessment”

--From Washington Post article “Report on Global Ecosystems Calls for Radical Changes: Earth’s sustainability not guaranteed unless action is taken to protect resources” (Shankar Vedantam, March 30, 2005 p. A02 (see <http://www.washingtonpost.com/wp-dyn/articles/A10966-2005Mar29.html> ) (paragraphs 1, 2, and 4) (Confirmed October 25, 2009)

“Many of the world's ecosystems are in danger and might not support future generations unless radical measures are implemented to protect and revive them, according to the most comprehensive analysis ever conducted of how the world's oceans, dry lands, forests and species interact and depend on one another.”

“The new report collates research from many specific locales to create the first global snapshot of ecosystems. More than 1,300 authors from 95 countries participated in the Millennium Ecosystem Assessment, whose results are being made public today by the United Nations and by several private and public organizations.”

“The effort brought together governments, civil society groups, industry and indigenous people over a four-year period to examine the social, economic and environmental aspects of ecosystems.”

--From the “Overview of the Millennium Ecosystem Assessment” at the Millennium Ecosystem Assessment website (see <http://www.millenniumassessment.org/en/article.aspx?id=58> ) See section “What are the main findings of the MA?” (see 4 “bullet” summaries)

i) “Over the past 50 years, humans have changed ecosystems more rapidly and extensively than in any comparable period of time in human history, largely to meet rapidly growing demands for food, fresh water, timber, fiber and fuel. This has resulted in a substantial and largely irreversible loss in the diversity of life on Earth.”

ii) “The changes that have been made to ecosystems have contributed to substantial net gains in human well-being and economic development, but these gains have been achieved at growing costs in the form of the degradation of many ecosystem services, increased risks of nonlinear changes, and the exacerbation of poverty for some groups of people. These problems, unless addressed, will substantially diminish the benefits that future generations obtain from ecosystems. “

iii) “The degradation of ecosystem services could grow significantly worse during the first half of this century and is a barrier to achieving the Millennium Development Goals.”

iv) “The challenge of reversing the degradation of ecosystem while meeting increasing demands for services can be partially met under some scenarios considered by the MA, but will involve significant changes in policies, institutions and practices that are not currently under way....”

b) See also #3 b) in this “Notes and Source References” section (p. 24):

From pre-conference information for “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction”

8. 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>) (Confirmed October 20, 2009)

“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.”

9. Some statistics associated with “cultures” of violence

a) From “Table on World and Regional Military Expenditures 1988-2007” in “Sipri Data on Military Expenditure” section of Stockholm International Peace Research Institute website ([http://archives.sipri.org/contents/milap/milex/mex\\_wnr\\_table.html](http://archives.sipri.org/contents/milap/milex/mex_wnr_table.html)) (Confirmed October 20, 2009)

“According to an estimate by the Stockholm International Peace Research Institute, world military expenditures for the years 1997-2007 totaled 10.791 trillion dollars (\$10,791,000,000,000) (10,791 billion dollars).

b) From “Crime in the United States” section of the United States Federal Bureau of Investigation website, (using the “Quick Finds” subsection at the bottom of the page, for the question “Where can I find the number of estimated violent and property crimes for the Nation over the past twenty years?”) (at [http://www.fbi.gov/ucr/05cius/data/table\\_01.html](http://www.fbi.gov/ucr/05cius/data/table_01.html)) (Confirmed October 20, 2009)

According to FBI (Federal Bureau of Investigation) statistics, in a Table titled “Crime in the United States: by volume and rate per 100,000 inhabitants”-- there were an average of 16,757 deaths by murder or non-negligent manslaughter per year in the United States, during the years 1996-2005.”

c) From the “Publications” section of the Small Arms Survey website, in the subsection “Small Arms Survey 2003”, (in “About the Small Arms Survey 2003, see “Key Findings” box) (at [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)) (Confirmed October 20, 2009)

“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.”

d) From the “Publications” section of the Small Arms Survey website, in the subsection “Small Arms Survey 2007: Guns and the City” (in “About the Small Arms Survey 2007, under “Key Findings”, in “section “Guns and the City”) (at [http://www.smallarmssurvey.org/files/sas/publications/year\\_b\\_pdf/2007/2007SAS\\_English\\_press\\_kit/2007SAS\\_cover%20sheet\\_en.pdf](http://www.smallarmssurvey.org/files/sas/publications/year_b_pdf/2007/2007SAS_English_press_kit/2007SAS_cover%20sheet_en.pdf)) (confirmed October 20, 2009)

“• Large-scale and uncontrolled urbanization appears to be associated with increased rates of armed violence.

• Rapid urbanization is generally coupled with decreasing levels of public safety, posing serious challenges to the provision of security and justice.”

10. Here are links to five different introductions to the “1000Communities<sup>2</sup>” proposal cited above. Each of these five introductions approach describing the potential of Community Visioning Initiatives from a different point of view.

a) *The shortest introduction*

“The ‘1000Communities<sup>2</sup>’ Proposal: Creating a Multiplier Effect of a Positive Nature”  
<http://ipcri.net/images/1000Communities2-for-Outreach-Package-B.pdf>

b) *The introduction with the most quotes from other sources on the critical challenges ahead*

“The ‘1000Communities<sup>2</sup>’ Proposal: Determining the Markets that Supply the ‘Ways of Earning a Living’”  
<http://ipcri.net/images/The-IPCR-Journal-Newsletter-Fall-2008.pdf> (see p. 3-8)

c) *The introduction which goes into the most detail of how such Community Visioning Initiatives can help with identifying and supporting more solution-oriented employment*

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

d) *The introduction written just after the “economic crises” began to unfold (in September, 2008)*

“A Greater Force Than the Challenges We Are Now Facing”  
<http://ipcri.net/images/A-Greater-Force-than-the-Challenges-We-Are-Now-Fac.pdf>

e) *The introduction which emphasizes how all of us have important responsibilities, and how we really need to be on the same side, helping each other*

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

11. The statistics are from “Revision 2000: Take Charge Again”, a brochure this writer 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 at

<http://www.academy.umd.edu/Resources/AcademyPublicationsPDF/BoundaryCrossers-CaseStudies/Ch3-Chattanooga/Chattanooga.pdf> (see p. 7) (Confirmed October 20, 2009)

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

From “Why The Village Movement?” by J.C. Kumarappa p. 73 (The edition this writer has includes the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi in 1960).

13. From the “Sister Communities International” website (all excerpts confirmed October 20, 2009)

Excerpts a)-d) From Fact Sheet titled “About Sister Communities International” in the “Media Contacts” section (see <http://www.sister-cities.org/about/press/FactSheet-FINAL-pdf.pdf> ) (on p. 1)

e) From Fact Sheet titled “About Sister Communities International” in the “Media Contacts” section (see <http://www.sister-cities.org/about/press/FactSheet-FINAL-pdf.pdf> ) (on p. 2)

14. From “Democracy and Education: An Introduction to the Philosophy of Education” by John Dewey New York The Macmillan Company 1916 (p. 24) (whole text accessible through google books) (confirmed October 20, 2009)

15. From “General Education in a Free Society” by The Harvard Committee, 1945 in “American Higher Education Transformed, 1940-2005: Documenting the National Discourse” Eds. Wilson Smith and Thomas Bender Johns Hopkins University Press Baltimore, Maryland 2008 Selections from “The Harvard Report” on p. 14-20 [Excerpt a) is from p. 14, and excerpt b) is from p. 20] Editor’s introduction to “The Harvard Report”, which may also be of interest to readers, begins “The dominant curricular statement of James Bryant Conant’s presidency of Harvard University (1933-53)...” (excerpts accessible through limited preview of “American Higher Education Transformed....” at google books) (confirmed October 20, 2009)

16. Sri Sathya Sai Baba from *Sathya Sai Speaks* Vol. 14, Chpt. 11, p. 69 Sri Sathya Sai Books and Publications Trust Prasanthi Nilayam India (Note: Vol. 14 contains discourses delivered by Sri Sathya Sai Baba during 1978-80)

17. From “Why the Village Movement?” by J.C. Kumarappa The edition this writer has includes the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi in 1960 [Excerpt a) is from p. 65; excerpt b) is from p. 183]

Note: This writer has incorporated insight and inspiration from “Why the Village Movement?” into the IPCR Initiative in many ways, one in particular being the description of “Spiritually Responsible

Investing”, one of The Eight IPCR Concepts (see IPCR document “Brief Descriptions of The Eight IPCR Concepts”, p. 8, at <http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf> ).

Here also is some biographical information about J.C. Kumarappa:

“In 1935, the India National Congress formed the All India Village Industries Association (AIVIA) for the development of (the) rural economy (in India), with Gandhiji as President and Kumarappa as Secretary and Organiser. Between 1935-1939, Kumarappa established the AIVIA headquarters at Maganwadi, developed various experiments of rural technologies, and helped others to reorganize village industries all over the country. (At Maganwadi), he edited a monthly journal, ‘Gram Udyog Patrika,’ and wrote a book, ‘Why the Village Movement?’ for AIVIA.” [Note excerpted from “Brief Life Sketch of J.C. Kumarappa (1892-1960) at the website of the Kumarappa Institute of Gram Swaraj (KIGS) [www.kigs.org](http://www.kigs.org) (click on picture, and see paragraph 8)]

18. From the website of the Worldwatch Institute (see <http://www.worldwatch.org/node/5971> ) (confirmed October 20, 2009)

19. Here are some notes and source references related to ecovillage training courses at Findhorn Community, Scotland.

Findhorn Ecovillage Training “provides a practical forum for learning, and for developing action plans. It draws on the experience and expertise developed within the Findhorn Ecovillage over the past 46 years, as well as on other local and international initiatives. Findhorn Ecovillage has the lowest recorded ecological footprint for any community in the industrialised world, just half the UK national average.” [from paragraphs 2 and 3 <http://www.findhorn.org/whatwedo/ecovillage/ecovillage.php> ] (Confirmed October 25, 2009)

a) A very comprehensive “Ecovillage Training” brochure, which provides much information about the Findhorn Community, and a detailed overview of a Permaculture approach to ecovillage training (accessible at <http://www.findhorn.org/workshops/resources/EVTflyer.pdf> ) (Confirmed October 25, 2009)

b) For another example of ecovillage training at Findhorn, see <http://www.findhorn.org/programmes/programme353.php> -- the Internet address for “Gaia Education Design for Sustainability - Training of Trainers - Incorporating Transition Towns Training”

“Design for Sustainability- Training of Trainers- is an advanced training course based at the Findhorn Ecovillage providing a practical forum for learning and developing skills needed to work effectively with design for sustainability at all levels. It comprises four separate week-long modules, which may be attended as a whole or separately. The curriculum draws on the experience and expertise developed in a network of some of the most successful ecovillages and community projects across the Earth.” (paragraphs 3 and 2 at <http://www.findhorn.org/programmes/programme353.php> ) (Confirmed October 25, 2009)

[Note: The Findhorn Foundation Ecovillage Project received Best Practice designation from the United Nations Centre for Human Settlements (Habitat) in 1998.] (last entry, bottom of page, at <http://www.findhorn.org/programmes/evt.php> ) (Confirmed October 25, 2009)

20. Below are excerpts from “Up from Slavery” (published in 1901) which will provide some context to the brief quote on p. 12: (Passages are a mixture of paragraphs 6 and 8 from Chapter VII “Early Days at Tuskegee” (see <http://xroads.virginia.edu/~HYPER/WASHINGTON/ch07.html> )

“Before going to Tuskegee I had expected to find there a building and all the necessary apparatus ready for me to begin teaching. To my disappointment, I found nothing of the kind.....

“I found that about a year previous to my going to Tuskegee some of the coloured people who had heard something of the work of education being done a Hampton had applied to the state Legislature, through their representatives, for a small appropriation to be used in starting a normal school in Tuskegee. This request the Legislature had complied with to the extent of granting an annual appropriation of two thousand dollars. I soon learned, however, that this money could be used only for the payment of the salaries of the instructors, and that there was no provision for securing land, buildings, or apparatus. The task before me did not seem a very encouraging one. It seemed much like making bricks without straw....

I did find, though, that which no costly building and apparatus can supply, - hundreds of hungry, earnest souls who wanted to secure knowledge..... The coloured people were overjoyed, and were constantly offering their services in any way in which they could be of assistance in getting the school started.”

21. From Booker T. Washington Wikipedia entry, see paragraphs 5 and 6 in “Career Overview” at [http://en.wikipedia.org/wiki/Booker\\_T.\\_Washington](http://en.wikipedia.org/wiki/Booker_T._Washington) ) (confirmed October 21, 2009)

22. By this writer, with ideas (and one partial quote) from article “Moral and Value Conflicts” by Michelle Maiese (July, 2003) (see paragraph 3) (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences](http://www.beyondintractability.org/essay/intolerable_moral_differences) ) Michelle Maiese (see knowledge based essay "Moral or Value Conflicts", paragraph 3) The Beyond Intractability Knowledge Base Project is “A Free Knowledge Base on More Constructive Approaches to Destructive Conflict “, and is affiliated with the University of Colorado, Colorado (USA) Guy Burgess and Heidi Burgess, Co-Directors and Editors c/o Conflict Information Consortium (Formerly Conflict Research Consortium)

23. Merriam-Webster's Medical Dictionary. Retrieved October 18, 2009, from Dictionary.com website: <http://dictionary.reference.com/browse/socialization>

24. All excerpts are from “International Communications: A Media Literacy Approach” by Art Silverblatt and Nikolai Zlobin M.E. Sharpe July, 2004 (most content accessible at Google Books) (confirmed October 21, 2009)

25. Most of the quotes are from the article “Moral and Value Conflicts” by Michelle Maiese (July, 2003) (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences](http://www.beyondintractability.org/essay/intolerable_moral_differences) ) (See specific source references below) The Beyond Intractability Knowledge Base Project is “A Free Knowledge Base on More Constructive Approaches to Destructive Conflict “, and is affiliated with the University of Colorado, Colorado (USA) Guy Burgess and Heidi Burgess, Co-Directors and Editors c/o Conflict Information Consortium (Formerly Conflict Research Consortium) (All links confirmed October 21, 2009)

First quote: from paragraph 7 in section “What is Moral Conflict?”, in “Moral and Value Conflicts” by Michelle Maiese (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences/?nid=1036](http://www.beyondintractability.org/essay/intolerable_moral_differences/?nid=1036) )

a) From paragraph 1 in section “The Importance of Identify Frames”, in “Identify Frames” by Robert Gardner (June, 2003) (see [http://www.beyondintractability.org/essay/identity\\_frames/](http://www.beyondintractability.org/essay/identity_frames/) )

b) From paragraph 7 in section “What is Moral Conflict?”, in “Moral and Value Conflicts” by Michelle Maiese (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences/?nid=1036](http://www.beyondintractability.org/essay/intolerable_moral_differences/?nid=1036) )

c) From first paragraph in section “Negative Stereotyping”, in “Moral and Value Conflicts” by Michelle Maiese (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences/?nid=1036](http://www.beyondintractability.org/essay/intolerable_moral_differences/?nid=1036) )

d) From paragraph five in section “Why Moral Conflict is Intractable”, in “Moral and Value Conflicts” by Michelle Maiese (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences/?nid=1036](http://www.beyondintractability.org/essay/intolerable_moral_differences/?nid=1036) )

e) From last paragraph in section “What is Moral Conflict?”, in in “Moral and Value Conflicts” by Michelle Maiese (see [http://www.beyondintractability.org/essay/intolerable\\_moral\\_differences/?nid=1036](http://www.beyondintractability.org/essay/intolerable_moral_differences/?nid=1036) )

f) From paragraph 1 in section “Summary”, in “Cultural and Worldview Frames” by Michelle LeBaron (August, 2003) (see [http://www.beyondintractability.org/essay/cultural\\_frames/](http://www.beyondintractability.org/essay/cultural_frames/) )

26. 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> ) (Confirmed October 21, 2009)

27. Excerpt from document titled “Papers on Moral Education—Communicated to the First International Moral Education Congress” (Held at the University of London, September 25-29, 1908) Edited by Gustave Spiller (Hon. General Secretary of the Congress) (accessible through Google Book Search) [Specific excerpt from the Sixth Session, in presentation titled “Systematic Moral Teaching” by Prof. J. S. Mackenzie [University College, Cardiff (UK)], see paragraph 3] (Note: Searching book for “MacKenzie” will locate presentation) (Confirmed October 21, 2009)