

# **Brief Descriptions of The Eight IPCR Concepts**

by Stefan Pasti, Founder and Outreach Coordinator  
The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative  
(2001-2007)

## Contact Information:

Stefan Pasti, Founder and Outreach Coordinator  
The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative  
P.O. Box 163 Leesburg, VA 20178 (USA)  
(703) 209-2093  
[stefanpasti@ipcri.net](mailto:stefanpasti@ipcri.net)

## Introduction

There are many important initiatives which are critical to overcoming the challenges of our times, but which are not quite “coming through the mist as much as they should be.” The IPCR Initiative can be very helpful in exactly these kinds of circumstances, as The Eight IPCR Concepts encourage and facilitate a “constellation” of initiatives by which the best (*in the view of the participants using these processes*) associated with individual spiritual formation, interfaith peacebuilding, community revitalization, ecological sustainability, etc. can bubble up to the surface, be recognized as priorities, and therefore be brought forward as appropriate recipients of peoples time, energy, and money. Many people can realize the wisdom of deliberately focusing the way they spend their time, energy, and money so that their actions have positive repercussions on the goals listed in the IPCR Mission Statement, and on many or all of the “105 Related Fields of Activity”. As the ancient Chinese proverb states: “Many hands make much work light.”

There is really much that can be done to generate goodwill and promote peace that has not yet been done. Workshops introducing The Eight IPCR Concepts can be a starting point for many practical collective efforts, based and sustained at the local community and regional level, and representing contributions towards the goals listed in The IPCR Mission Statement. This writer is confident that applying these concepts—at the local community and regional level—will provide for each of us more and more opportunities to contribute towards such goals, more and more understanding about why we would want to contribute—and more and more opportunities to encourage and support each other in the process.

The Eight IPCR Concepts are:

- “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”
- “IPCR Journal/Newsletters”

In general, IPCR workshops will provide an overview of evidence supporting the need for an IPCR Initiative [see “An Assessment of the Most Difficult Challenges of Our Times”], and provide an introduction to some or all of The Eight IPCR Concepts.

Specifically, IPCR workshop discussion can “branch out” using—as starting points—content from “The IPCR Workshop Primer”. Here are some examples of content from “The IPCR Workshop Primer” which can be used as starting points for workshop discussion:

- 1) the 10 goals in “The IPCR Mission Statement”

- 2) the “105 Related Fields of Activity”
- 3) the 4 parts of the “IPCR Vision Statements”
- 4) the “23 Different Ways of Describing The IPCR Initiative”
- 5) the 60 sample questions in the “Building Caring Communities” Questionnaire
- 6) the 79 Inspiring Role Models
- 7) the 75 Service-Oriented Initiatives

In addition to focusing on material provided by the “The IPCR Workshop Primer”, IPCR workshop discussions can also be supplemented by other material at this IPCR website (at [www.ipcri.net](http://www.ipcri.net)), by comments contributed to the IPCR Community Journal (at <http://groups.yahoo.com/group/ipcri/>), by material associated with the 105 Related Fields of Activity (a few “buttons” to the left on “Homepage Navigation Menu—Part 1”), and by other related material accessible through the Internet, or by personal experience.

There is much that can be done to generate goodwill and promote peace that has not yet been done. There is much potential which can be explored in the context of IPCR Workshop discussion.

In the context of this document “Brief Descriptions of The Eight IPCR Concepts”, three related fields of activity [from “A List of (105) Related Fields of Activity” (see IPCR website)] and one sample question each [from The IPCR Spring 2007 “Building Caring Communities” Questionnaire (see IPCR website)] are included with each IPCR concept, as examples of starting points for workshop discussion.

## Brief Descriptions of The Eight IPCR Concepts

**“Community Good News Networks”**—is a name for participation by local community residents in an ongoing process of actively discovering, sharing, encouraging, and creating good news, for the purpose of “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it.” One way to begin creating “Community Good News Networks” is as follows: ongoing intergenerational programs—programs that bring together elders of the community with young people (ages 5-18) of the community—are created at appropriate meeting places such as local places of worship. Such intergenerational programs would include the following activities: 1) collecting and sharing good news articles, stories, etc., and making contributions to “Good News Reference Resources,” specific to local communities and regions 2) sending notecards of gratitude and encouragement—and invitations to visit—to people who are making good news in the local community or region 3) inspirational sharing meetings featuring “good news makers” from the local community or region. As more and more good news is discovered, shared, and created, participants can give special attention to identifying the “good news makers” who are associated with a religious or spiritual worldview, and who live near their specific meeting place. A local “Community Faith Mentoring Network” could then be established to facilitate matching people of all ages with “faith mentors” in their local community.

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

*Related Fields of Activity*—intergenerational projects, positive news, solutions journalism

*Example Question for Discussion:*

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

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

**“Community Faith Mentoring Networks”**-- A “Faith Mentor” can be defined as “a person, who by word, action, and presence, models a meaningful lifestyle, clarifies important life issues, and provides guidance for deepening spirituality in a caring and accepting environment.”<sup>1</sup> Do most of us believe that we already have a “faith mentor” in

our lives, and are progressing, consciously and deliberately, towards the full realization of our spiritual potential? Those of us who have had a “faith mentor” in our lives, or have one now, know how much of a difference such a person has made in our lives... surely, we can then sympathize with others who would like to have such a person in their lives, but do not. While the development of a faith mentoring relationship often takes place within a particular faith community, “Community Faith Mentoring Networks” would be a partnership among many different places of worship and faith traditions, for the purpose of 1) increasing our collective capacity to encourage and inspire individual spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc. and 2) building trust among people from different faith communities and cultural traditions. Applied at the local community and regional level, “Community Good News Networks” and “Community Faith Mentoring Networks” can create ongoing opportunities for people of one particular faith community or cultural tradition to experience the highest ideals of all local community specific and regional specific faith communities and cultural traditions, as representatives of such ideals are better appreciated, more easily recognized—and more numerous— in the everyday circumstances of community life.

We reap what we sow.

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

*Example Question for Discussion:*

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

“If only there was a way to \_\_\_\_\_.”

**“Spiritual Friendships”**-- Currently, the “deepening of spirituality in a caring, accepting environment,” mentioned in connection with the “faith mentor” definition, is most often achieved within the context of specific faith communities, and faith-oriented family environments. This “deepening of spirituality in a caring, accepting environment” can be deliberately accelerated by the cultivation of “Spiritual Friendships.” One way of developing “Spiritual Friendships” is as follows... Within a particular faith community—or among people from different religious, spiritual, or moral traditions—small groups are formed which would include the following three elements: 1) Participants (at least most participants) declare an intention to take a specific step towards achieving a goal associated with their personal spiritual growth (By making such a declaration, participants will thereby be motivated to “do their homework” before the next meeting... that is, they will, by their desire to be true to their word—and by their desire to encourage the integrity of the process as a whole—feel some sense of urgency

and responsibility about making an honest effort related to their declaration.) 2) All participants are provided with an opportunity, in a respectful and considerate small group environment, to speak about their efforts they made in the interval between meetings 3) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

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

*Related Fields of Activity*—interfaith dialogue, spiritual discipline, building community

*Example Question for Discussion:*

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

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

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

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

**Questionnaires That Help Build Caring Communities--** Organizations and communities of people often use questionnaires and surveys to identify problems and solutions, and to build consensus for collective action. Here are some example questions which are designed to be helpful in building caring communities. Hopefully, providing a few examples here will bring forth many more examples, and thus assist in building a resource base for future questionnaires that help build caring communities. Some example questions: 1) How many people do you know as more than acquaintances (i.e. as people with whom you have a personal relationship with “defined guidelines, reasonable expectations, reciprocal considerations, and clear plans for the future”) within walking distance of your current home? 2) Please name 5 people—who you know personally, and/or who you have been influenced by—who have inspired in you the qualities of sympathy for the suffering of others, and willingness to express compassion in ways which might alleviate some of such suffering. a) What does your local

community do—specifically, as a community—to nurture, encourage, support, and inspire-- to cultivate-- such persons, and thus to attract other such people to move into your local community? 3) 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. 4) What are the most difficult challenges of our times? Do we have the resources necessary to overcome the challenges of our times? 5) “Overcoming the challenges of our times will require utilizing the best tools and resources we have in every area of capacity building (physical, ecological, medical, spiritual, educational, social, economic, technical, political, etc).” Please check the box (or boxes) which best corresponds to the way you view the above statement (agree, agree in some ways, have different view—or different way of understanding our present circumstances, disagree in some ways, disagree... also— if you checked the box “have different view...” please state your different view....) 6) Consider the following excerpt from the “World Report of Violence and Health: Summary (Recommendations for Action)” (by WHO): “The global drugs trade and the global arms trade are integral to violence in both developing and industrialized countries. Even modest progress on either front will contribute to reducing the amount and degree of violence suffered by millions of people. To date, however—and despite their high profile in the world arena—no solutions seem to be in sight for these problems.”<sup>2</sup> Do you believe “no solutions seem to be in sight for these problems?” Why or why not? 7) How would your statement read? “The person who will help me the most is the person who \_\_\_\_\_.”

Ongoing community and individual self-examination increases a community’s collective capacity to encourage and inspire individual spiritual formation.

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

*Example Question for Discussion:*

15. For the question below, please check the box which best corresponds to the way you view of the following statements:

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

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

**“Community Visioning Initiatives for Peace”**-- Community Visioning Initiatives have, in the past, been applied most often for the purpose of increasing citizen participation in the planning and development phases of community revitalization efforts. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.<sup>3</sup> “Community Visioning Initiatives for Peace” would use a similar format—brainstorming ideas, organizing the ideas into goals, prioritizing the goals, identifying doable steps, etc.—but with a specialized focus... for example, on identifying, creating, and gathering together all ideas for collective effort (including representative efforts already in existence which could be expanded) that 1) “... 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” 2) increase our collective capacity to encourage and inspire individuals spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc. and thus 3) build trust among people from different faith communities and cultural traditions. Annual “Community Visioning Initiatives for Peace” in local communities—and visioning initiatives involving entire regions—could provide 1) a reliable means for drawing out solutions to many of the challenges of peacebuilding, community revitalization, and ecological sustainability 2) a reliable means of building consensus for the collective efforts necessary to implement such solutions and 3) an opportunity for all residents to learn civic skills relevant to sustaining ongoing community revitalization.

There is really much that can be done to generate goodwill  
and promote peace that has not yet been done.

*Related Fields of Activity*-- identifying goals, building trust, developing civic skills

*Example Question for Discussion:*

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

Community visioning initiatives have, in the past, been used most often for the purpose of maximizing citizen participation in the planning and development phases of community revitalization efforts. Community visioning initiatives can be described as a series of community meetings designed to facilitate the process of brainstorming ideas, organizing the ideas into goals, prioritizing the goals, and identifying doable steps. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that attracted more than 1,700 participants, and produced 40 community goals—which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.<sup>3</sup>

Now consider the following statement:

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

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

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

Please fill in the blanks in the above statement.

**“Spiritually Responsible Investing”**-- The way we “invest” our time, energy, and money has a direct impact on the “ways of earning a living” that are available. As J.C. Kumarappa expresses it in his book “Why the Village Movement?”: “A buyer hardly realizes he owes any duties at all in his everyday transactions.” (And yet), “... every article in the bazaar has moral and spiritual values attached to it... Hence it behooves us to enquire into the antecedents of every article we buy...”<sup>4</sup> But, as we ourselves well know—and as is illustrated by “A Look At Statistics” in Chapter 2—the task of inquiring into the spiritual history of every article we buy (and, similarly, the task of inquiring into the consequences of our “investments” of time and energy) is becoming increasingly complex... and is, for most of us, simply beyond our capacity to accomplish. This level of complexity in our everyday circumstances should not discourage us to the point of abdicating our roles as responsible stewards of our time, energy, and money—for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our “investments” of time, energy, and money into either activities which are in accordance with our spiritual convictions (as indicated by a full disclosure of information, which is readily available)—or circles of activity which are closer to the community we live in [“The smaller the circumference, the more accurately can we gauge the results of our actions and (the) more conscientiously shall we be able to fulfil our obligations as trustees.”<sup>5</sup>] An IPCR Journal/Newsletter can contribute to the careful channeling of our “investments” of time, energy, and money by serving as a “clearinghouse” for “things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.” “... (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.”<sup>6</sup>

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

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

*Example Question for Discussion:*

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

**“Ecological Sustainability”**-- Consider: the increasing world population, and the increasing number of people who are consuming material goods and ecological services indiscriminately. Evidence is accumulating which suggests that “(the) planet’s ecological systems are on the verge of catastrophic change for which few societies are prepared.”<sup>7</sup> A September, 2007 conference program is focusing on the “Triple Crisis,” a “convergence of three advancing conditions”<sup>7</sup>:

- 1) Planet-wide climate chaos and global warming; (“Most credible observers now recognize that our global climate faces radical change in the coming decades if we do not take immediate and far-reaching action.”<sup>8</sup>)
- 2) The end of the era of cheap energy (“peak oil”) (“The human community’s central task for the coming decades must be the undoing of its dependence on oil, coal, and natural gas in order to deal with the twin crises of resource depletion and climate chaos.”<sup>9</sup>)
- 3) 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.”<sup>7</sup> Everyone is involved when it comes to determining the markets that supply the “ways of earning a living.” Ecovillages, permaculture, spiritually responsible investing (becoming more responsible “stewards” of our time, energy, and money) energy descent pathways, relocalization, and powerdown projects are among the many practical and appropriate responses to the challenges of our times. “The transition from an unsustainable fossil-fuel based economy back to a solar based economy (agriculture and forestry) will (require making best use of) the embodied energy we inherit from industrial culture. This embodied energy is contained within a vast array of things, infrastructure, cultural processes, and ideas.... It is the task of our age to take this great wealth, reconfigure it, and apply it to the development of sustainable systems.”<sup>10</sup>

Many hands make much work light.

*Related Fields of Activity*—world population awareness, permaculture, energy descent pathways

*Example Question for Discussion:*

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

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

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

a) What background (qualifications, experiences, etc.) would you like such individuals to have?

b) What local institutions would you consider most appropriate to commission such a resource guide, and oversee its production?

**“IPCR Journal/Newsletters”**-- A collective effort by even a small community, to apply the seven previously mentioned IPCR concepts, would easily identify, develop, and create enough-- “good news makers;” descriptions of inspirational sharing meetings featuring “good news makers;” examples of questionnaires that help build caring communities; results at various stages of community visioning initiatives; examples of carefully channeling our “investments” of time, energy, and money; examples of how we determine the markets that supply the “ways of earning a living”; statistics associated with ecological footprint analysis; successful practices associated with building ecovillages; practical ways of applying the principles of permaculture; examples and descriptions associated with: energy descent pathways, relocalization efforts and powerdown projects; village support centers; village industries, cottage industries, and home industries; community supported agriculture and community supported manufacturing; community land trusts and co-housing projects; community revolving loans; ecological tipping points; fair trade practices; extended producer responsibility; barter networks and local currencies; energy farms; achieving zero waste; building civic skills and building community; inspiring role models; service-oriented initiatives; right livelihood employment listings; accountability indicators and statistics; model project case studies; apprenticeship programs; workshop and conference information; volunteer work; commentary; essays; letters to the editor; “community journal entries”; resource reviews; and, in general, “things people can do in the everyday circumstances of their lives....” -- and links to useful information and organizations-- to justify a monthly publication of an IPCR Journal/Newsletter... and, by its very nature, such a publication would be an ongoing contribution to the goals of 1) “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive

it” 2) increasing our collective capacity to encourage and inspire individuals spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions, etc. 3) building trust among people from different faith communities and cultural traditions 4) increasing our capacity to be responsible “stewards” of our time, energy, and money 5) increasing our capacity to access what is necessary for basic human needs and quality of life through principles and practices of ecological sustainability and permaculture, especially in light of the implications of ecological footprint analysis, global warming, and the “peaking” of oil production 6) increasing our awareness of the countless number of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in our own communities and regions—and in other parts of the world 7) reducing the incidence of violence—and all the costs associated with war 8) increasing emergency assistance to people with basic human needs and 9) reflecting an understanding of the value of silence. *Wouldn’t you like the opportunity to discuss the contents of such a publication with your family, friends, neighbors, etc.?*

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

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

*Example Question for Discussion:*

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

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

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

## Notes and References

1. Sondra Higgins Mattheia in “Faith Mentor: Mediating God’s Grace Through Interpersonal Relationships” Dissertation: Thesis (Ph.D) School of Theology at Claremont (CA) 1989 p. 61
2. From the *World Report on Violence and Health* (World Health Organization Geneva 2002) in Chapter 9 “The Way Forward: Recommendations for Action” p. 254 (at <http://whqlibdoc.who.int/hq/2002/9241545615.pdf>) (Accessed June 16, 2007)
3. From a 25 page brochure titled “Revision 2000: Take Charge Again”, received from Chattanooga Venture. This brochure also included a description of the 40 goals created by Chattanooga Vision 2000, a detailed description of meetings and meeting schedules, and an overview “How You Can Make A Difference,” in a question and answer format. This writer also received from Chattanooga Venture a video, titled “A Community With a Vision,” which documents the 1984 visioning initiative “Vision 2000”—and a handbook titled “The Facilitator’s Manual,” subtitled “A Step-by-Step Guide for Groups to: Brainstorm Ideas, Create a Shared Vision, Develop Plans, Make Choices.” The statistical information associated with the “Chattanooga Vision 2000” process is also cited in the following source: a detailed overview of Chattanooga community revitalization efforts in the Boundary Crossers Case Study titled “Chattanooga: The Sustainable City” , which is located at the website of the James MacGregor Burns Academy of Leadership, at [www.academy.umd.edu/publications/Boundary/CaseStudies/bcschattanooga.htm](http://www.academy.umd.edu/publications/Boundary/CaseStudies/bcschattanooga.htm) (Accessed June 10, 2007)
4. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 78
5. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 79
6. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 73
7. There are three specific sections of the text for the “Ecological Sustainability” concept which are from pre-conference (September, 2007) information for a “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 [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)]
8. Daniel Lerch from *Post Carbon Cities: Planning for Energy and Climate Uncertainty (A Guidebook on Peak Oil and Global Warming for Local Governments)* (Free Abridged Version) <http://postcarboncities.net/guidebook> (see “Executive Summary” paragraph 4) Post Carbon Institute 2007 (Accessed August 24, 2007).

Here also are two references which provide additional details about the urgency associated with “dramatically reducing global carbon emissions”:

From “Zero Carbon Britain”, a document from the Centre for Alternative Technology (UK)  
From section “Executive Summary” (paragraphs 1 and 2) (p. 12) at  
<http://www.zerocarbonbritain.com/images/zerocarbonbritain.pdf> (Accessed August 18, 2007)

“This report is the Centre for Alternative Technology’s considered response to the current understanding of the global climate.

“Two things have changed in recent years.

- The international scientific consensus on the causes and gravity of climate change has moved from ‘perhaps’ to ‘certainly’.
- A number of significant positive feedbacks have been identified in the climate system. Their effect is such that humanity’s greenhouse gas emissions will act merely as a trigger for much greater and more rapid climatic changes.”

From the website of “Transition Culture” at [www.transitionculture.org](http://www.transitionculture.org) (from Rob Hopkins notes from a talk by the director of the “Zero Carbon Britain” project, Paul Allen) (see <http://transitionculture.org/2007/08/10/cats-zero-carbon-britain-report>) (paragraph 4) (Accessed August 18, 2007)

“Paul Allen: The Government argues for 60% cuts by 2050, this will not do the job that climate scientists tell us we need to do. Our emissions are a detonator, a trigger, creating larger and larger feedback loops, for example, sea absorbs heat better than ice, and warming seas release methane hydrates, which have a far higher impact on climate. To avoid runaway feedbacks, we need zero carbon in 20 years. Alongside the climate challenge is peak oil. We’ve got through half of the world’s total reserves in 150 years. Another pressing issue is global equity. It is morally unacceptable that the rich get richer while the poor get poorer.”

9. 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/) (Accessed August 24, 2007)] Note: The first sentence quoted are from the section “Executive Summary” (see paragraph 1 on p. 4) The second sentence quoted are from the section “Summary and Concluding Remarks” (see Point #3: “Oil Peaking Presents a Unique Challenge”; on p. 64).

Consider also the following quote from Richard Heinberg:

“The human community’s central task for the coming decades must be the undoing of its dependence on oil, coal, and natural gas in order to deal with the twin crises of resource depletion and climate chaos. It is surely fair to say that fossil fuel dependency constitutes a systemic problem of a kind and scale that no society has ever had to address before. If we are to deal with this challenge successfully, we must engage in systemic thinking that leads to sustained, bold action.”

From Richard Heinberg’s Museletter #184 titled “A View from Oil’s Peak” (at <http://www.richardheinberg.com/museletter/184> ) (from Richard Heinberg’s website at <http://www.richardheinberg.com/> [Note: Richard Heinberg is widely acknowledged as one of the world’s foremost Peak Oil educators. He is a journalist, educator, editor, lecturer, and a Core Faculty member of New College of California, where collaborative efforts between faculty,

students, and a variety of other “stakeholders” are creating models for “Powerdown” efforts at the regional and community level. Some of the books he has written: *The Party's Over: Oil, War, and the Fate of Industrial Societies*; *Powerdown*; *The Oil Depletion Protocol: A Plan to Avert Wars, Terrorism, and Economic Collapse*; and *Peak Everything: Waking Up to a Century of Declines*”]

[Additional Note: Less and less availability of cheap oil will directly impact much more of the infrastructure of modern industrial society than most of us can easily imagine. (For some examples, see “The Oil Crash and You” by Bruce Thomson at [www.oilcrash.com/roe.htm](http://www.oilcrash.com/roe.htm) Note: Bruce Thomson is a technical writer in New Zealand, and moderator of the RunningonEmpty2 Internet Discussion Forum, which assisted in creating the document.)]

10. David Holmgren from “Permaculture and Energy” (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see subsection titled “Mollison”) (<http://permacultureactivist.net/Holmgren/holmgren.htm>) (Accessed June 10, 2007)