

A ten point assessment by The IPCR Initiative of “the most difficult challenges of our times”

(This document is an excerpt from the document
“An Assessment of the Most Difficult Challenges of Our Times”)

The IPCR Initiative is aware that there are many very difficult issues which could be defined as “the most difficult challenges of our times”. By even making a list at all, The IPCR Initiative is not suggesting it can offer a definitive assessment.

The purpose of the designations made in the following ten point summary is

- a) to help other people appreciate how becoming involved in a comprehensive assessment of the challenges of our times can be useful for re-framing public discourse
- b) to help other people appreciate that these issues “pervade our globe; ... are complex due to the interdependent nature of all modern nation-states; (and) are all interwoven, making it difficult, if not impossible, to deal with one in isolation from the others....”¹
- c) to illustrate how The IPCR Initiative can contribute to the resolution of even the most profound challenges of our times.

[Note: The footnotes associated with this excerpt correspond to the footnotes in the document “An Assessment of the Most Difficult Challenges of Our Times”. Readers should refer to that document to read the footnotes.]

The ten point assessment:

- 1) Community building associated with energy descent (see Challenges #4, 5, and 6) (as a result of either wise decisions, key supply shortages, or lack of other options) may or may not be accompanied by an exponential increase in compassion for our fellow human beings. *Without such an exponential increase, an increase in the need for emergency assistance to people with basic human needs [as a result of migrations from areas where carrying capacity has been exceeded (areas such as mega-cities), for example (see Challenge #8)] may coincide with a decrease in our capacity to respond to such emergencies*
- 2) “Cultures” of violence, greed, corruption, and overindulgence which have become so common that many of us accept such as inevitable²
- 3) The source of threats—whether perceived or real—to the identities and/or cherished meanings of many communities of people is too often linked to religious, spiritual, and/or moral traditions; and such threats too often result in conflicts which cast a shadow of negative associations onto such traditions. These negative associations have caused many people to disassociate from the religious, spiritual, and/or moral traditions linked to such threats; and have accumulated to such a degree that the real treasured wisdom of

many such traditions now seems as if it is hidden—or remains undiscovered. This is unfortunate—as 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.”

4), 5) and 6) Planet-wide climate chaos and global warming, the end of the era of cheap oil (“peak oil”), and widespread resource depletion and extinction (the “Triple Crises”)

Consider the following references (with additional corroborating quotes) to 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) and The Institute on Policy Studies

“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:

- a) Planet-wide climate chaos and global warming (“There is a serious risk of widespread, catastrophic climate change if we do not begin dramatically reducing global carbon emissions”³)
- b) The end of the era of cheap energy (“peak oil”) (“The peaking of world oil production presents the U.S. and the world with an unprecedented risk management problem.... The world has never faced a problem like this...”⁴)
- c) 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.”⁵

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

8) Current trends indicate that we are creating more and more “urban agglomerations” (cities with a population of more than 1 million people), which require more and more complex and energy intensive infrastructures, where it is more and more difficult to trace the consequences of our individuals investments of time, energy, and money—and which are the least appropriate models when it comes to implementing resolutions to many of the other challenges included in this list.⁶ (Note: “Response nodes” for emergency assistance, and centers for regional and international exchange of “weak link” materials do not require a mega-city infrastructure base)

9) Any shortages of goodwill in times of unprecedented transition could tilt already precarious systems into further disarray—and thus erode established systems in even the most stable communities and regions

10) Sorting out what are real challenges and what are sound and practical solutions is becoming more and more difficult, as there is now, in many parts of the world, a multitude of ideas of all kinds coming to the fore in personal, family, community, and cultural life—all at the same time.