

## **The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature**

### Most Comprehensive Introduction to IPCR Initiative Yet

As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service oriented initiatives relevant to peace, prosperity, and happiness. And yet...even with all this potential, and even with community building processes like the ones outlined in detail in this issue, we can still fail to overcome the challenges of our times... if we are not completely honest with ourselves about our shortcomings... and if we fail to access—and apply—the treasured wisdom of religious, spiritual, and moral traditions (the accumulated storehouses of wisdom on how to cultivate compassion and forgiveness—for our fellow human beings... and for ourselves). Example: With all the information technology in the world, it must be clear that *people who are not sufficiently informed about critical issues are everywhere, and they are investing their time, energy, and money—voting—all the time*. This writer believes that there are many serious challenges before us now, and that we will need to invest our time, energy, and money very wisely to overcome these challenges. How can we do it? We must help each other.

A central focus of The IPCR Initiative is its advocacy for a combination Community Visioning Initiatives, "Community Teaching and Learning Centers" with ongoing workshops, and "sister community" relationships as a way of generating an exponential increase in our collective capacity to overcome the challenges of our times. One very important feature of the Community Visioning Initiatives the IPCR Initiative proposes is the job fairs which come at the end of the Community Visioning Initiative process. Such job fairs 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 assisting 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*.

More and more people are coming to the realization that overcoming the challenges of our times (see partial lists of most difficult challenges ahead on p. 5 and p. 32) 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. Now would be a good time to have such problem solving efforts well established, and at the very center of public discourse. The 11 page paper “The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature” [included in this 48 page issue of The IPCR Journal/Newsletter (Winter 2010-2011)] is fair-minded and honest about identifying challenges, and practical and compassionate in advocating that a “constellation” of initiatives is required if we are to successfully overcome such challenges.

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The IPCR Journal/Newsletter

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

## Letter from the Editor

This writer is convinced that a very special contribution can be made by “constellations” of Community Visioning Initiatives, “Community Teaching and Learning Centers”, and sister community relationships—combined with having the treasured wisdom of religious, spiritual, and moral traditions “in the tool box”. So he continues to create documents which he hopes will be effective in persuading other people to see the potential in these ideas. There are difficult challenges ahead. We will need the best efforts we can make at working together to overcome such challenges.

This Winter 2010-2011 issue of The IPCR Journal/Newsletter includes the most comprehensive short introduction to The IPCR Initiative that this writer has yet produced (“The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature”—11 pages). While this paper includes material from previous writings, the presentation breaks new ground in its efforts to help the process of moving the treasured wisdom of religious, spiritual, and moral traditions *out* of its marginalized position and *into* the “*tool boxes*” associated with the everyday community life. This writer has also been working on a new concept: “Peace Returned on Resources Invested”. He was far enough along on that paper to believe that some of the pieces could be useful—and thus it seemed like there was enough potentially significant content to make an IPCR Journal/Newsletter issue.

Much of what makes up the rest of this issue are references to fields of activity which are—from this writers’ point of view—a part of the “constellation” of initiatives necessary to overcome the challenges of our times. [Special Notice—added in late: “A Call to Women’s Organizations Associated with Peacebuilding and Philanthropy. (9 pages)”] Although it is difficult to briefly describe why “constellations” of initiatives are necessary to overcome the challenges of our times, providing some clear indicators of the “dots” may make it possible for readers to get glimpses of both the complexity of the challenges—and ways of getting untangled from such complexity. In fact, there is much that cannot be said about how we are going to resolve the challenges ahead, because we have never before solved problems like we have now... which is exactly why this writer places a high value on the potential of Community Visioning Initiatives and “Community Teaching and Learning Centers”. These approaches provide a means for maximizing solution-oriented activity, even though the nature of the solution-oriented activity will be changing very rapidly in the years and decades ahead. This writer understands that people like blueprints, but for much of this “transition” it is very likely we will have to “sort it out on the fly”.

We have both the resources and the specialized knowledge necessary to overcome the challenges of our times....which is exactly why peacebuilding approaches are needed—so rather than use up resources fighting amongst ourselves, we can make best use of what we have. There may be many people in our communities who use irresponsible and disrespectful language in ways which do not suggest that their motive is to respectfully provide good service to their fellow human beings, and contribute to the greater good of the whole. And there may be people in our communities 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. The IPCR Initiative recognizes that 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. What we need instead are 1) people who prefer the kind of 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 2) people who use resources carefully, so that there is surplus available for emergency assistance and 3) people who 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.”

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The IPCR Journal/Newsletter

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

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### About the Writer and Editor

of the IPCR Journal/Newsletter (Winter 2010-2011 issue)

I have been actively involved in peacebuilding and community revitalization work for over 25 years— as a writer (in a variety of genres, including short novel and short story); an editor (newsletters, quotation collections); an advocate of ecologically sustainable communities; a practitioner of voluntary simplicity; and, since 2001, as founder and outreach coordinator for The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative ([www.ipcri.net](http://www.ipcri.net)). I have been employed in many different settings—door-to-door canvasser for citizen action groups; field worker on organic farms; activity director, companion, and transportation provider for elders with special needs; etc. The most important influence in my life has been, and continues to be, the teachings of Sri Sathya Sai Baba (age 84, with a main residence in Puttaparthi, India). In 1997, I completed a 301 page arrangement of selected quotations from “Sathya Sai Speaks” (Vol. 1-11, first U.S. editions) (discourses by Sri Sathya Sai Baba from the years 1953-1982).

(continued on p. 57)

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

## About The IPCR Initiative

The Mission Statement of The IPCR Initiative is on p. 15. The Mission Statement is longer than most such statements because The IPCR Initiative believes the challenges of our times require problem solving on a scale most people have never known before—and thus “constellations” of initiatives will be required if we are to successfully overcome such challenges. The document “Brief Descriptions of The Eight IPCR Concepts” (some excerpts provided on p. 27-30) brings forward eight different approaches for generating such a “constellation” of initiatives. The website address of The IPCR Initiative is [www.ipcri.net](http://www.ipcri.net). All of the documents of The IPCR Initiative are accessible for free. While this 48 page issue of The IPCR Journal/Newsletter as a whole is a comprehensive introduction to the IPCR Initiative, “[The IPCR Workshop Primer](#)” (426 pages) provides much more of the research and evidence which supports this writers’ observations—and much more content which can be helpful to people facilitating—or participating—in IPCR workshops. The IPCR website also includes 1) documents which have provided some of the spiritual inspiration for The IPCR Initiative 2) an extensive links section 3) ways for people to contribute comments, suggestions, and recommendations to The IPCR Initiative, and participate in building the initiative and 4) detailed information about workshops (information which can be used by anyone to facilitate similar workshops). This is a time when we need to help each other. This writer hopes that his contributions are practical and relevant, and inspire others to find more and more ways that we can encourage and support each other. Then we will surely succeed.

### Special Note: Introducing the Concept “Peace Returned on Resources Invested” (PRORI)

We are in need of a 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*. On p. 35-39 of this issue, this writer brings forward definitions, propositions, statistics, and potential outcomes, to provide one example of such a transition. In the context of this example, this writer asks:

- a) Are there ways of identifying which investments of time, energy, and money give the best returns when the desired return is peace for both the individual and society?
- b) What are the best means of creating positive movement in people’s investments of time, energy, and money from less solution-oriented activity to more solution-oriented activity?

This writer’s hypothesis relating to “Peace Returned on Resources Invested” is then as follows:

**Hypothesis**--Practical and verifiable answers to the two questions above will give life and meaning to the concept “Peace Returned on Resource Invested” (PRORI).

## The IPCR Copyright Policy

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

## **The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature**

### Introduction

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>1</sup>

### Many Difficult Challenges Ahead

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

- a) global warming and reducing carbon emissions
- b) peak oil and reducing dependence on petroleum based products
- c) global inequities and the tragic cycles of malnutrition, disease, and death
- d) an increasing world population 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*)
- e) cultures of violence, greed, corruption, and overindulgence—which have become so common that many of us accept such as inevitable; which are a significant part of the current crises of confidence in financial markets; and which are in many ways slowing the restructuring of investment priorities needed to respond *to an increasing number of other critical challenges.*
- f) a marginalization of the wisdom associated with religious, spiritual, and moral traditions

More and more people are coming to the realization that overcoming the challenges of our times 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 has never been a time in the course of history when both the capacity to cultivate practical wisdom and the capacity to build a positive and constructive consensus were as important as they are now. Are we up to the challenge?

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

One suggestion 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>” (June, 2008) (Accessible at The IPCR Initiative website; <http://ipcri.net/1000Communities2.pdf> )

[Note: There are 3 “footnotes” in this 11 page paper, which correspond to the numbered notes in the “Notes and Source References” section at the end of the paper (p. 13-14). All other “footnotes” in this issue correspond to the “Notes and Source References” section on p. 44-47.]

[Author's Note: There are other IPCR documents—[“The IPCR Workshop Primer”](#) (February, 2010), [“The IPCR Initiative: Executive Summary 2010”](#) (August, 2010), and this issue of The IPCR Journal/Newsletter—which provide more current source references, or which provide a more comprehensive summary of The IPCR Initiative than the “1000Communities<sup>2</sup>” document; even so, the “1000Communities<sup>2</sup>” document can be very useful as a starting point for discussions on how to “frame” local community specific and regional specific presentations advocating for comprehensive Community Visioning]

The “1000Communities<sup>2</sup>” proposal 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) 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 expand on the concept of “Community Teaching and Learning Centers” (created by the “Teachers Without Borders” organization) so that such local community points of entry function as information clearinghouses, meeting locations, educational centers 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 so that such community centers 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”<sup>2</sup> relationships with communities in other countries where there has been well documented calls for assistance with basic human needs.

#### Maximizing Citizen Participation in Solution-Oriented Activity

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

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

[Author’s Note: 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 difficult challenges mentioned at the beginning of this paper—or which have been as comprehensive and time-intensive as the “1000Communities<sup>2</sup>” proposal suggests.]

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

In addition, the job fairs which come at the end of the Community Visioning Initiative process (the kind advocated by The IPCR Initiative) 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.*

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.

### And yet...

As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness.

And yet...even with all this potential, and even with community building processes like the ones outlined above, we can still fail to overcome the challenges of our times... if we are not completely honest with ourselves about our shortcomings... and if we fail to access—and apply—the treasured wisdom of religious, spiritual, and moral traditions (the accumulated storehouses of wisdom on how to cultivate compassion and forgiveness—for our fellow human beings... and for ourselves).

Therefore, the most comprehensive IPCR document—[“The IPCR Workshop Primer”](#)—has sections titled “39 Suggestions for Preliminary Survey Questions (as preparation for Community Visioning Initiatives)” and “36 Problems That May Arise (in preparing for, and implementing, Community Visioning Initiatives)” —and the IPCR document “Brief Descriptions of The Eight IPCR Concepts” is the supporting document for the IPCR Mission Statement (see Appendix). (In other words, The IPCR Initiative recognizes that “constellations” of initiatives—which recognize the range and depth of the challenges ahead—will be needed if we are going to be realistic and practical about actually overcoming the challenges.)

Below, one example question, and two example “problems that may arise” are included, to emphasize the dangers of underestimating the difficulties ahead.

[Note: Step #3 in the 15 Step Outline for a Community Visioning Initiative (detailed description of outline included in the “1000Communities<sup>2</sup>” document and [“The IPCR Workshop Primer”](#)) is “Preliminary Surveys”... (specifically, sending preliminary surveys to 150—or more—key leaders from a significant variety of fields of activity in the community)]

[Additional Note: The brief description for the 4<sup>th</sup> IPCR concept “Questionnaires That Help Build Caring Communities” (in the paper [“Brief Descriptions of The Eight IPCR Concepts”](#)—and see excerpt on p. 28) begins as follows: “Organizations and communities of people often use questionnaires and surveys to identify problems and solutions, and to build consensus for collective action”.]

#### Suggestion #14 for a Preliminary Survey Question

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

The question: please list at least 5 preventative measures which you believe would proactively encourage a high percentage of constructive thinking and constructive action during the carrying out of a Community Visioning Initiative in your community.

#### Problems That May Arise #8

“... unhappy wrangles to which there seems to be no end...”

“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...”

(Professor J. S. Mackenzie)

In a presentation titled “Systematic Moral Teaching”, which is part of a 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)

#### Problems That May Arise #10

How much we really need to be on the same side, helping each other

Some residents may feel uneasy concerning the problem of residents who are less educated and less informed having as much of a say in Community Visioning Initiatives “process-voting” (votes which prioritize challenges identified, solutions identified, and steps in action plans) as those who have spent years working on these issues. This is a fundamental problem, which is not confined to Community Visioning Initiative processes; *as people who are not sufficiently informed about critical issues are everywhere, and they are investing their time, energy, and money—voting—all the time*. If we are honest with ourselves about this issue, we must admit that there are very few people who have successfully aligned all of their investments of time, energy, and money with all of the principles, practices and codes of conduct associated with the religious, spiritual, or moral tradition they feel closest to. This writer believes that there are many serious challenges before us now, and that we will need to invest our time, energy, and money very wisely to overcome these challenges. How can we do it? We must help each other.

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

Hopefully, the brief commentary provided thus far is sufficient to suggest the following:

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 religious, spiritual, and moral traditions.

Many people may think it is naïve to imagine that people from so many diverse religious, spiritual, moral, and cultural traditions can decide to come together in such a way as to not only encourage, but participate in, a high percentage of constructive thinking and constructive action in response to the difficult challenges ahead (as in the high levels of participation encouraged by comprehensive Community Visioning Initiatives). From this writer’s point of view, such skepticism and cynicism depend for their existence on doubts as to whether it is possible for people to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort. *Thus it is that there is a great responsibility on those people who are in any way representatives of religious, spiritual, and/or moral traditions—to demonstrate what is possible along the lines of wisdom and compassion, to provide genuine instruction when sincere efforts are being made, to contribute to the greater good of the whole, and to help restore confidence in the higher values of life.*

And what is possible along the lines of wisdom and compassion? How many of us would say that we are fully aware of what is possible along the lines of wisdom and compassion? What would the everyday circumstances of our community life be like if many of us *were* fully aware of what is possible along the lines of wisdom and compassion? Many of us *could be* much more familiar with what is possible... unfortunately, much of the real treasured wisdom of religious, spiritual, and moral traditions now seems to be hidden—and thus in need of being re-discovered. These “hidden” resources include teachings which inspire and encourage people to

- a) place a high priority on the development of 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.”

As commentary on the above list, this writer would like to emphasize the following:

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....

As additional commentary on the above list, this writer offers (below) an example of the unprecedented opportunities presented by the Internet. In this example, the Internet makes possible both access to—and *a uniquely “21<sup>st</sup> century” appreciation of*—a recent translation of treasured wisdom which probably dates back to the 6<sup>th</sup> century B.C.E.:

“Were I to have the least bit of knowledge, in walking on a Great Road, it’s only going astray that I would fear.

The Great Way is very level;  
but people greatly delight in tortuous paths.”<sup>3</sup>

(Lao Tzu, from “Te-Tao Ching”; translation Robert G. Hendricks)

### The Contributions The IPCR Initiative Hopes to Make

The IPCR Initiative believes that it is possible for people to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort. The IPCR Initiative also believes that it is possible for people from many diverse religious, spiritual, moral, and cultural traditions to come together in such a way as to not only encourage, but participate in, a high percentage of constructive thinking and constructive action in response to the difficult challenges ahead.

Specifically, the contributions The IPCR Initiative hopes to make are as follows:

- a) inspire, advocate for, encourage, and support the creation of many local community specific and regional specific Community Visioning Initiatives—and function as a clearinghouse of information and resources on Community Visioning Initiatives (accumulating information on what worked, providing a network so that people can learn from others who have had successful initiatives, etc)
- 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://www.ipcri.net/1\\_Brief\\_Descriptions\\_of\\_The\\_Eight\\_IPCR\\_Concepts.pdf](http://www.ipcri.net/1_Brief_Descriptions_of_The_Eight_IPCR_Concepts.pdf) For excerpts from the “Brief Descriptions...” document, see p.27-30)
- 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) expand on the concept of “Community Teaching and Learning Centers” (created by the “Teachers Without Borders” organization) so that such local community points of entry function as information clearinghouses, meeting locations, educational centers 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 so that these community centers provide a means of responding quickly (by changing the emphasis of workshop content) to new urgencies as they arise
- e) identify, develop, and create enough descriptions and examples of the 117 fields of related activity (see p. 20-21 for this writers’ list of related fields of activity) 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) combine the resources created by “clearinghouses,” and “community newsletters” to link many associated efforts (such as those in the “Related Fields” and “Links” sections of the IPCR Initiative website)

—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.*

## A Summary of the Key Points

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>1</sup>

More and more people are coming to the realization that overcoming the challenges of our times 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. However, even with increasing awareness on some issues, there is—from this writer’s vantage point—an alarming absence of commentary identifying “cultures” of violence, greed, corruption, and overindulgence as a critical part of the multiple crises we are now facing. And even if there was sufficient public discourse identifying such challenges, there is also much difficult work that needs to be accomplished before communities with much religious and spiritual diversity can reverse the marginalization of the wisdom and compassion associated with religious, spiritual, and moral traditions. How many of us believe that this difficult work will be accomplished, and the application of such wisdom and compassion will become a commonplace and appropriately appreciated feature in the everyday circumstances of community life?

The IPCR Initiative is developing tools and resources with the belief that *it must somehow be possible* for people from many diverse religious, spiritual, moral, and cultural traditions to come together in such a way as to not only encourage, but participate in, a high percentage of constructive thinking and constructive action in response to the difficult challenges ahead... and that—as a result of *that* being possible—it will also be possible for many people to achieve highly advanced forms of wisdom and compassion through genuine instruction and sincere effort.

A central focus of The IPCR Initiative is its advocacy for a combination Community Visioning Initiatives, "Community Teaching and Learning Centers" with ongoing workshops, and "sister community" relationships as a way of generating an exponential increase in our collective capacity to overcome the challenges of our times. 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.

A very important feature of the Community Visioning Initiatives the IPCR Initiative proposes is the job fairs which come at the end of the Community Visioning Initiative process. Such job fairs 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 assisting 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.*

As a consequence of the potential for constructive action outlined in this paper, this writer is confident that any communities of people who follow through on most or all of the suggestions made in the section “The Contributions The IPCR Initiative Hopes to Make” (above) will

- a) certainly and inevitably contribute a “multiplier effect” of a positive nature on *whatever goals are decided on at the local community and regional levels*.
- b) provide for each of us more and more opportunities to contribute towards the goals listed in the IPCR Mission Statement (see Appendix, p.15), more and more understanding about why we would want to contribute to those goals— and more and more opportunities to encourage and support each other in the process.

Additional Concluding Comments--

### A Note about Names and Rights to Compensation

From this writers’ point of view, the challenges of our times are difficult enough without those who could be providing solutions becoming caught up in self-centered wrangling over what the name of initiatives will be (initiatives inspired by this paper need not make any attributions related to The IPCR Initiative) and who will get compensated for what. If communities of people can arrive at the understanding that the whole community will be sufficiently compensated by carrying out this kind of solution-oriented activity, questions regarding “names” and compensation will be of lesser importance... the exponential increase of solution-oriented activity will dispel the lack of trust which compels people to be overly concerned with accumulating and safe-guarding a predominantly personal definition of wealth. It is in this spirit of “*contributing to the greater good of the whole, and helping to restore confidence in the higher values of life*” that all documents, information, etc created by The IPCR Initiative are viewed as resources which ought to be made as accessible as possible to people who can make good use of them. *Thus, all the documents, resources, etc of The IPCR Initiative are accessible for free, at the IPCR Initiative website ([www.ipcri.net](http://www.ipcri.net))—and no attribution need be made, when using ideas inspired by such documents.*

### Notes and Source References

1. 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 (carried out in 1984), 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 was 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”. Unfortunately, this overview is no longer accessible via the Internet (it was accessible for some time at the website of the James MacGregor Burns Academy of Leadership, at the University of Maryland, College Park). Here is a list of other shorter overviews of the “Vision 2000” process:

- a) Sustainable Communities Network Case Study “Chattanooga: A City Worth Watching” at <http://chicagoconservationcorps.org/blog/wp-content/uploads2/2009/07/S06%20Chattanooga.pdf> )
- b) Best Manufacturing Practices Center of Excellence “Best Practice: Chattanooga Venture/Community Vision” at [http://www.bmpcoe.org/bestpractices/internal/chatt/chatt\\_8.html](http://www.bmpcoe.org/bestpractices/internal/chatt/chatt_8.html) )
- c) “Visioning Models: The Chattanooga Experience”—one third of the way down a webpage at the U.S. Environmental Protection Agency titled “Green Communities” and subtitled “Where Do We Want To Be?—Tools” at <http://www.epa.gov/greenkit/tools3.htm>

[Note: The three links above were confirmed December 11, 2010)

There are additional publications which briefly cite the statistics associated with Chattanooga “Vision 2000”, and which are accessible via the Internet. One example is “The Next Form of Democracy: How Expert Rule is Giving Way to Shared Governance... and why politics will never be the same” by Matt Leighninger Vanderbilt University Press 2006 p. 16 (accessible through google books at [http://books.google.com/books?id=m\\_ZF8JZydPQC&printsec=frontcover&dq=the+next+form+of+democracy&cd=1#v=onepage&q=&f=false](http://books.google.com/books?id=m_ZF8JZydPQC&printsec=frontcover&dq=the+next+form+of+democracy&cd=1#v=onepage&q=&f=false) by way of the “search in this book” process—use “Chattanooga” as the search term) (confirmed December 11, 2010)

Special Note: In the above mentioned book “The Next Form of Democracy...”, author Matt Leighninger offers perspective on the astounding success of the Chattanooga “Vision 2000” process by including the following commentary: “Many other communities followed Chattanooga’s example, but many of them stumbled because they failed to keep citizen and community organizations involved in implementing the visions. If a vision did not include measurable benchmarks, and specific commitments by people and organizations, it stood little chance of becoming reality.” (p. 16) (And *this commentary was footnoted*, as a general reference to the book “Results That Matter: Improving Communities by Engaging Citizens, Measuring Performance, and Getting Things Done” by Paul D. Epstein, et al. Jossey-Bass, San Francisco, 2006)

2. Programs for developing the sister community concept already exist as a result of the work of Sister Cities International. [“The mission of Sister Cities International is to promote peace through mutual respect, understanding, and cooperation—one individual, one community at a time.” “Our network represents more than 2,000 U.S. communities partnered with 136 countries on six continents.” “Sister Cities International’s programs are developed around three key areas: the Global Citizen Initiative, the Sustainable Communities Initiative and the Muslim World Partnership Initiative.” (From the “Sister Communities International” website 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) (all excerpts confirmed January 2, 2011)]

3. From Chapter 53 of “Te-Tao Ching” by Lao Tzu (possibly written in 6<sup>th</sup> Century B.C.E., sufficient evidence unavailable) (translation by Robert G. Hendricks) Ballantine Books New York 1989

## Appendix

### The IPCR Mission Statement

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

- 1) “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it.”
- 2) increasing our collective capacity to encourage and inspire individual spiritual formation—with all the beneficial consequences that follow for individuals, communities, regions. etc.
- 3) building trust among people from different faith communities and cultural traditions
- 4) increasing our capacity to be responsible stewards of our time, energy, and money
- 5) increasing our capacity to access what is necessary for basic human needs and quality of life through principles and practices of ecological sustainability and permaculture, especially in light of the implications of global warming, ecological footprint analysis, and the “peaking” of our finite supplies of oil
- 6) increasing our awareness of the countless number of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in our own communities and regions—and in other parts of the world
- 7) reducing the incidence of violence—and all the costs associated with war
- 8) increasing emergency assistance to people with basic human needs
- 9) reflecting an understanding of the value of silence
- 10) creating local community and regional publications that provide a format for sharing the good news which would be identified, encouraged, supported, and sustained by contributions to the first nine goals

[Here is a link to the pdf document [“Brief Descriptions of The Eight IPCR Concepts”](#). This document can also be accessed from the “Keynote Documents” section of the IPCR Initiative website’s homepage. Additional Note: excerpts from the document “Brief Descriptions...” are included in this issue—see p. 27-30]

## A 15 Step Outline for a Community Visioning Initiative

[from Section 6 of the “1000Communities<sup>2</sup>” document, at <http://ipcri.net/1000Communities2.pdf> titled: “A 15 Step Outline for a ‘1000Communities<sup>2</sup>’ Version of a Community Visioning Initiative”]

Approximate Time Required: 1 year and 6 months (18 months)

Approximate Cost: 3 million dollars (per initiative)

The 15 Steps-- [Note: Details for each step, and time required for each step, can be found in the Section 6 of “1000Communities<sup>2</sup>” (mentioned above), and in Section 8 of “[The IPCR Workshop Primer](#)”]

**Step 1** Steering Committee Selection, Administrative Assistant Selection  
(and Securing Volunteers for Advisory Board)

**Step 2** Initial Preparation (includes preparing preliminary surveys, identifying volunteer resources, establishing “Community Teaching and Learning Centers”, and outreach)

**Step 3** Preliminary Surveys (to 150—or more—key leaders, from a significant variety of fields of activity in the community)

**Step 4** Secondary Preparation (includes using results from Preliminary Surveys to determine the kind of workshops needed, and planning necessary to offer such workshops)

**Step 5** Workshops, Meetings, and “Voting” associated with the question:

What are the challenges which require our most immediate attention? (Or... What are the challenges with the greatest potential to de-stabilize economic and ecological systems, community life, and basic survival in community, regional, national, and international settings?)

**Step 6** Workshops, Meetings, and “Voting” Associated with Prioritizing the List of Challenges Identified created in Step 5

**Step 7** A Two Week Interval from the Publication of the Challenges Prioritized Summary List to the Beginning of Step 8

**Step 8** Workshops, Meetings, and “Voting” to Brainstorm Solutions to the Challenges Prioritized Summary List

Step 9 Workshops, Meetings, and “Voting” Associated with Prioritizing the List of Solutions Identified created in Step 8

Step 10 Workshops, Meetings, and “Voting” Associated with Developing Action Plans to Implement Prioritizing Solutions

Step 11 A Six Week Interval for Completion of Lists to be Published and Completion of Summary Reports for Upcoming Presentations in Step 12

Step 12 Summary Presentations and Job Fairs

Step 13 Evaluating the Process (see sample of evaluation suggestions on p. 42-43)

Step 14 An Eight Week interval for Compiling and Summarizing the Evaluation Surveys—and for Printing the Final CVI Summary Reports

Step 15 Sharing the Lessons, Carrying the Lessons into the Future

### **One Example of the Benefits of Preliminary Surveys**

Step #3 in the 15 Step Outline for a Community Visioning Initiative (detailed description of outline included in the “1000Communities<sup>2</sup>” document and [“The IPCR Workshop Primer”](#)) is “Preliminary Surveys”... (specifically, sending preliminary surveys to 150—or more—key leaders from a significant variety of fields of activity in the community)

Suggestion #14 for a Preliminary Survey Question (from Section 10 “39 Suggestions for Preliminary Survey Questions (in preparation for carrying out Community Visioning Initiatives”, in [“The IPCR Workshop Primer”](#))

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

The question: please list at least 5 preventative measures which you believe would proactively encourage a high percentage of constructive thinking and constructive action during the carrying out of a Community Visioning Initiative in your community.

## **“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” has defined 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/programs/core-programs/community-teaching-and-learning-centers> (confirmed January 9, 2011)

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

“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/about-us/mission-and-approach> ) (confirmed January 9, 2011)

In Community Visioning Initiatives advocated by The IPCR Initiative, the concept of “Community Teaching and Learning Centers” 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 Section 10 “39 Suggestions for Preliminary Surveys (in preparation for carrying out Community Visioning Initiatives)], 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, 8, 9, and 10 of the 15 Step Community Visioning Initiative (for details on the 15 Steps, see Section 8 “A 15 Step Outline for a Community Visioning Initiative” in [“The IPCR Workshop Primer”](#))
- 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

### **A key role that can be played by philanthropy**

There is a key role that can be played by philanthropy, in creating more solution-oriented educational 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.) One inspiring example—of creating more solution-oriented educational systems, and more solution-oriented employment—is the work of Booker T. Washington (and of the philanthropists who recognized the value of the work he was doing)...

“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.”<sup>1</sup>

## A List of 117 Fields of Activity Related to Peacebuilding, Community Revitalization, and Ecological Sustainability

### Important Notes:

- 1) This list is, and will always be, an incomplete list—because it reflects this writers’ preferences, and because of its very nature (i.e. it represents only a fraction of the countless numbers of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world).
- 2) The “Links” section of the IPCR Initiative website, at [www.ipcri.net](http://www.ipcri.net), provides starting point links associated with each of these “fields of activity” (In addition, some “fields of activity” have text, excerpts, or commentary from referenced sources).

- |                                       |   |
|---------------------------------------|---|
| 1. alleviating hunger                 | 30. composting toilets                                |
| 2. alternative gifts                  | 31. conflict resolution                               |
| 3. appropriate technology             | 32. consensus decision making                         |
| 4. barter networks                    | 33. cradle to cradle                                  |
| 5. capacity building                  | 34. cultural diversity                                |
| 6. car sharings                       | 35. development assistance                            |
| 7. car-free zones                     | 36. disease control                                   |
| 8. carbon footprint                   | 37. ecological footprint analysis                     |
| 9. charitable foundations             | 38. ecological tipping points                         |
| 10. child sponsorship                 | 39. economic conversion                               |
| 11. citizen participation             | 40. ecovillages                                       |
| 12. citizen peacebuilding             | 41. edible schoolyards                                |
| 13. co-housing                        | 42. education—spiritual, moral, religious, interfaith |
| 14. community banks                   | 43. emergency humanitarian aid                        |
| 15. community development             | 44. emergency medical assistance                      |
| 16. community economics               | 45. employment training/green job training            |
| 17. community education               | 46. energy conservation                               |
| 18. community gardens                 | 47. energy descent pathways                           |
| 19. community good news networks      | 48. energy return on energy invested (EROEI)          |
| 20. community journals                | 49. evaluation strategies                             |
| 21. community land trusts             | 50. fair trade  |
| 22. community membership agreements   | 51. faith mentoring                                   |
| 23. community organizing              | 52. farmers markets                                   |
| 24. community revitalization          | 53. food co-ops                                       |
| 25. community revolving loans         | 54. green living                                      |
| 26. community service work            | 55. green politics                                    |
| 27. community supported agriculture   | 56. green purchasing                                  |
| 28. community supported manufacturing | 57. green retrofitting                                |
| 29. community visioning initiatives   | 58. holistic education                                |
| 30. composting toilets                | 59. holistic health care                              |

- |  |  |
|--|--|
| 60. homesteading                         | 90. renewable energy                           |
| 61. indicators/sustainability indicators | 91. renewable resources                        |
| 62. individual spiritual formation       | 92. right livelihood                           |
| 63. inspiring role models                | 93. right livelihood employment listings       |
| 64. interfaith dialogue                  | 94. school business partnerships               |
| 65. interfaith peacebuilding             | 95. service learning                           |
| 66. intergenerational projects           | 96. sister community relationships             |
| 67. life cycle assessment                | 97. slow money                                 |
| 68. local community points of entry      | 98. socially engaged spirituality              |
| 69. local currency                       | 99. socially responsible investing             |
| 70. locally based food processing        | 100. spiritual discipline/spiritual practice   |
| 71. locally grown food                   | 101. spiritual diversity (religious pluralism) |
| 72. low impact transport systems         | 102. spiritual friendships                     |
| 73. meditation                           | 103. spiritually responsible investing         |
| 74. mentoring                            | 104. sustainable design/natural building       |
| 75. microgeneration                      | 105. sustainable health care                   |
| 76. neighborhood revitalization          | 106. urban agriculture                         |
| 77. oil depletion protocol               | 107. vegetarianism                             |
| 78. open courseware                      | 108. village design                            |
| 79. open source social solutions         | 109. village industries/cottage industries     |
| 80. open space technology                | 110. violence prevention                       |
| 81. organic farming                      | 111. voluntary simplicity                      |
| 82. peace studies programs               | 112. waste water treatment                     |
| 83. peacebuilding                        | 113. water conservation                        |
| 84. peak oil                             | 114. water purification                        |
| 85. permaculture                         | 115. world population awareness                |
| 86. positive news                        | 116. yoga                                      |
| 87. preventative health care             | 117. zero waste                                |
| 88. questionnaires/surveys               |  |
| 89. recycling                            |  |

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

### **One of the most persistent ironies in life...**

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

## A Mini Questionnaire from The IPCR Initiative

One of The Eight IPCR Concepts—and thus part of a “constellation” of initiatives advocated by The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative—is “Questionnaires That Help Build Caring Communities”. The description of that concept offered in the document [“Brief Descriptions of The Eight IPCR Concepts”](#) begins as follows: “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....”.

[Note: These sample questions are from Section 10 (“39 Suggestions for Preliminary Survey Questions (as Preparation for Community Visioning Initiatives)” in [“The IPCR Workshop Primer”](#)].

[Additional Note: Step #3 in the 15 Step Outline for a Community Visioning Initiative (detailed description of outline included in the “1000Communities<sup>2</sup>” document and [“The IPCR Workshop Primer”](#)) is “Preliminary Surveys”... (specifically, sending preliminary surveys to 150—or more—key leaders from a significant variety of fields of activity in the community)

### (#3) An Initial Assessment

For the questions below, please check the box which best corresponds to the way you view the following statements:

a) “As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness for all humanity.”<sup>2</sup>

- I believe it—and there is much evidence to support it
- I believe it—and there is sufficient evidence to support it
- I would like to believe it, but there isn’t enough evidence to support it
- It is difficult to believe it, with the way things are going now
- I don’t believe it—there is no evidence to support it

b) “There are countless numbers of ‘things people can do in the everyday circumstances of their lives’ which will contribute to peacebuilding, community revitalization, and ecological sustainability efforts, in their own communities and regions—and in other parts of the world.”<sup>3</sup>

- 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

### (#6) Most Difficult Challenges, Most Valuable Resources

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

### (#7) Engines of Economic Stability

Many people seem to be worried that “the economy” will collapse if there is widespread movement from “consuming material goods and ecological resources indiscriminately” to “discriminating carefully about the use of material goods and ecological resources”... and yet many of the challenges of our times are very deeply rooted in cultural traditions, which suggest that it may require decades, generations, or even centuries to resolve such challenges. *Surely, there will be work to do...*

Please carefully consider the above introduction... and then respond to the following questions.

- a) Please name as many engines of economic stability and methods of economic conversion as you can which you believe would result in communities that

minimize resource requirements  
 maintain ecological sustainability  
 maintain a high level of compassion for fellow human beings

and which represent what a significant majority of community residents surveyed would describe as a high quality of life.

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

“It is possible to create, support, and sustain communities which can minimize resource requirements, maintain ecological sustainability, maintain a high level of compassion for fellow human beings— and which represent what a significant majority of community residents surveyed would describe as a high quality of life.”<sup>4</sup>

- 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

#### (#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?

#### (#9) Identifying Experienced Practitioners, Stakeholders, and People Needing Assistance

Consider the assessment of the most difficult challenges of our times which you created as a response to question #6 part a) (see above).

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

### (#12) A Visioning Exercise on the Subject of Educational Institutions

For this question, please consider the difficult challenges and the valuable resources you identified in question #6 (see above).

- a) Please describe the kind of educational institution(s) which you believe is most appropriate for creating the knowledge base and skill sets necessary to overcome those difficult challenges. Note: You may describe an educational institution (or a “constellation” of educational institutions) similar to one in your community or region, or create a description of an educational institution (or “constellation” of educational institutions) which does not currently exist. Either way, please try to include, in your description, answers to the following questions.... What would it look like? What would it be called? Where might it be located? What would be essential as “structures” and “departments” of such an educational institution? What would be an appropriate “land use layout” for such an institution?
- b) What kind of certification or experience would be required to become an instructor at such an educational institution?
- c) What kind of appropriate technology would be in use to reduce the ecological footprint and the carbon footprint of building construction, food production, and special materials acquisition?
- d) How would such an institution be funded?

### (#14) Proactive Measures to Encourage Constructive Activity during Community Visioning Initiatives

Consider the following commentary on preparation for carrying out a Community Visioning Initiative....

[Note: Readers who need more information about what a Community Visioning Initiative is can refer to [“The IPCR Initiative: Executive Summary 2010”](#) Section V. (which is titled “Community Visioning Initiatives for the Duration of the Emergency”)]

People who are doing preliminary planning for carrying out a Community Visioning Initiative should be aware that there may be people in the community who—regardless of the difficulties and urgencies associated with resolving multiple crises—choose to focus their attention of trying to make money by preying of people’s fears,

manipulating people’s trust, and/or encouraging people to abandon hope in higher aspirations, and indulge in unhealthy, or immoral behavior. Such behavior is clearly counterproductive to the building of caring communities; it can be very dangerous for community morale, and it can become a crippling obstacle in times of crises. Responsible people will take sufficient preventative measures to proactively encourage a high percentage of constructive thinking and constructive action in their community.

The question: please list at least 5 preventative measures which you believe would proactively encourage a high percentage of constructive thinking and constructive action during the carrying out of a Community Visioning Initiative in your community.

**(#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>5</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 on 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)?

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

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

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## Excerpts from “Brief Descriptions of The Eight IPCR Concepts”

[Note: These excerpts are from the IPCR document [“Brief Descriptions of The Eight IPCR Concepts”](#)]

### “Community Good News Networks”

“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, “Community Teaching and Learning Centers, etc. 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.”

### “Community Faith Mentoring Networks”

“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.”

### “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.)

### “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.

“Questionnaires and surveys as a community building tool can provide:

- 1) the beginnings of a database of questions that can help build caring communities
- 2) a starting point for creating preliminary surveys, as preparation for Community Visioning Initiatives (Example: Responses and summarized results from sending preliminary surveys to 150 key community leaders can provide a) evidence from local leaders of the need for a re-assessment of current priorities b) an aid to mobilizing a high level of interest in the planned Community Visioning Initiative c) starting points for workshop topics at “Community Teaching and Learning Centers”)
- 3) a focal point for community and individual self-examination [Example: “Quaker's often use what they call ‘queries’ as a focus for individual and collective meditation, consideration and prayer—(and for) guiding Quaker seekers in their search for greater love, truth, and insight into how to serve humanity and live lives that are consistent with their core values.” [From the “Quaker Queries” section of the “The Co-Intelligence Institute” website (see paragraph 1, at <http://www.co-intelligence.org/QuakerQueries.html> ) (confirmed January 10, 2011) (Two Quaker queries: "Do you seek employment consistent with your beliefs, and in service to society?" "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?")]]
- 4) a way to evaluate a Community Visioning process, so that the most valuable learning experiences can be shared with other communities.”

### “Community Visioning Initiatives for Peace”

“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>6</sup>

“Well organized efforts to identify problems and brainstorm solutions are a universally recognized approach to problem solving which is commonly used in family, community, business, and government settings in every part of the world. The more comprehensive Community Visioning Initiatives (the “Vision 2000” initiative mentioned above took 5 months) carry out a series of meetings which focus on five particular areas: identifying challenges, prioritizing challenges, identifying solutions, prioritizing solutions, and creating action plans. Combined with ongoing workshops and much formal and informal educational activity, these meetings, though only a part of the Visioning Initiative, may last 4-6 months. These more comprehensive Community Visioning Initiatives require steering committees, preliminary surveys or assessments, workshops, task forces, collaboration between many organizations, government agencies, businesses, and educational institutions—and seek to build up consensus in the community for specific goals and action plans by encouraging a high level of participation by all residents.”

### “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.”<sup>7</sup> (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>8</sup> But, as we ourselves well know, the task of inquiring into the moral or spiritual history of every article we buy (and, similarly, the task of inquiring into the consequences of our ‘investments’ of time and energy) is becoming increasingly complex... and is, for most of us, simply beyond our capacity to accomplish.

“This level of complexity in our everyday circumstances should not discourage us to the point of abdicating our roles as responsible stewards of our time, energy, and money—for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our ‘investments’ of time, energy, and money into activities which are in accordance with our spiritual convictions or core values (as indicated by a full disclosure of information, which is readily available)—and which are in accordance with circles of activity that 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>9</sup>]

### “Ecological Sustainability”

“The energy invested in a particular thing, during its life from cradle to grave, is called the ‘embodied energy’ of that object. The amount of embodied energy that an item contains depends on the technology used to create it (the origin of materials inputs, how they were created and transported, etc.), the nature of the production system, and the distance the item travels from inception to purchase.”<sup>10</sup> ‘By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.’<sup>11</sup> ‘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....’<sup>12</sup>”

“... Energy descent pathways, community visioning initiatives, “Community Teaching and Learning Centers”, sister community relationships, spiritually responsible investing, peacebuilding, reconciliation, relocalization, green job training, permaculture, community supported agriculture, local currencies, ecovillages, accountability indicators, and community revitalization 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>13</sup>

### “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 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 other service-oriented organizations, initiatives, and projects—

to justify a monthly publication of an IPCR Journal/Newsletter....”

### **A just transition to patterns of investment which in many ways represent solutions to prioritized challenges**

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 appointed 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>14</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)

### Another Mini Questionnaire

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 \_\_\_\_\_."

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The IPCR Journal/Newsletter

"... bringing to the fore what is often hidden...."

## **Community Education for a Full Range of Peacebuilding Roles: Ecovillage Design Curriculum**

There are many resources available to assist in the transformation to more peaceful ways of life. Educational opportunities made accessible at the local community level can become a point of entry for many people. The IPCR Initiative (the initiative this writer is building) advocates for “Community Teaching and Learning Centers” (concept created and developed by “Teachers Without Borders”), which can, in turn, provide key support for carrying out Community Visioning Initiatives. [The IPCR Initiative also advocates for ongoing use of questionnaires at the local level, as "Organizations and communities of people often use questionnaires and surveys to identify problems and solutions, and to build consensus for collective action".]

There are many resources which can illustrate the potential for local community education of this nature. The resources which this writer will share here are associated with Gaia Education Ecovillage Design Curriculum.

The introduction I will offer to this Ecovillage Design Curriculum is excerpted from two sources: 1) the preamble to a 116 page “Ecovillage Design Curriculum” document (accessible at the Gaia Education website), and 2) the introduction provided to the following coursework offered by the Findhorn Foundation (Findhorn, Scotland). A seven minute video introduction is also offered at the Findhorn Foundation website; and at the Gaia Education website, the 116 page curriculum guide can be downloaded for free. Here is the introductory material:

1) From the\_preamble<sup>15</sup> to a 116 page “Ecovillage Design Curriculum” document (accessible at the Gaia Education website)

“We live in a rapidly changing world that is transforming before our very eyes. Humanity is now being challenged as never before to grow in wisdom, maturity, and understanding. A plethora of deep and pressing concerns is calling for our immediate attention, concerns such as: Earth's environmental degradation, including the loss of precious topsoil and forest cover, the encroachment of deserts, the depletion of fisheries and aquifers, the loss of habitat and the extinction of species, etc.; the glaring and increasing disparity between rich and poor leading to exploitation, poverty, and the associated regimen of malnutrition and over-population; the disintegration of families, communities, even entire cultures; unrestrained urbanization resulting in social alienation, displacement, and feelings of disconnection with the natural world; the dimming of a sense of spiritual awareness and purpose; global warming and ozone depletion; etc. And now, looming on the horizon is “peak oil,” with its coming adjustments and retrofits, including the probability of ongoing conflict over access to the remaining energy reserves.

“All of these problems are quite real and, by now, well-documented; but gaining awareness of the extent of the problems is only half the project of becoming educated these days.

“Amidst these intense challenges, and largely catalyzed by them, lies the prospect for tremendous growth in human potential and consciousness. People and communities all over the globe are coming together to reclaim responsibility for creating their own living situations – at local and regional levels. In the process, they

are overcoming prior limitations and developing new talents, skills, knowledge and approaches. Paradoxically, many of the most innovative solutions rely on a timeless, perennial kind of wisdom that seems to have been disregarded recently. The potential for a refreshed, renewed, revitalized humanity goes hand-in-hand with meeting the challenges of our present Age.

“The Global Ecovillage Network (GEN) believes the most promising and effective way to deal with all these issues is through *education*....”

2) From an introduction<sup>16</sup> to “Ecovillage Design” coursework at the Findhorn Foundation website:

“Gaia Education Design for Sustainability - Training of Trainers - Incorporating Transition Towns Training

Saturday 2nd October, 2010 (presented by the Findhorn Foundation in partnership with Global Ecovillage Network and Gaia Education)

Based on the Ecovillage Design Curriculum - an official contribution to the United Nations Decade of Education for Sustainable Development

Facilitated by:

Pracha Hutunuwatr - Director, Wongsanit Ashram, Thailand

May East - Director, Gaia Education

Jonathan Dawson - Senior Lecturer, Findhorn College

Michael Shaw - Director, Ecovillage International  
and Findhorn Ecovillage experts”

“You are invited to join this four-week comprehensive training of trainers based on the four core pillars of the Ecovillage Design Curriculum: the social, worldview, ecological and economic dimensions of sustainability. 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.

“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.”

“Social Design - Week 1: Oct 2 - 8

Building Community & Embracing Diversity

Communication Skills and Feedback

Facilitation and Decision-Making Processes

Conflict Facilitation

Personal Empowerment and Leadership

Celebrating Life: Creativity and Art

Economic Design - Week 2: Oct 9 - 15

Shifting the Global Economy to Sustainability  
 How Money Works: Community Banks and Currencies  
 Right Livelihood  
 Social Enterprise  
 Legal and Financial Issues

Ecological Design - Week 3: Oct 16 - 22

Whole Systems Approach to Ecological Design  
 Appropriate Technology: Water  
 Organic Agriculture and Local Food  
 Appropriate Technology: Energy  
 Green Building & Retrofitting

Worldview - Week 4: Oct 23 - 29

Holistic Worldview  
 Listening to and Reconnecting with Nature  
 Awakening & Transformation of Consciousness  
 Personal Health, Planetary Health  
 Socially Engaged Spirituality and Bioregionalism”

### **Local Currency and a Just Transition to More Solution-Oriented Employment**

“The purpose of a local currency is to function on a local scale the same way that national currencies have functioned on a national scale—building the local economy by maximizing circulation of trade within a defined region. Widely used in the early 1900s, local currencies are again being recognized as a tool for sustainable economic development. The currency distinguishes the local businesses that accept the currency from those that do not, building stronger relationships and a greater affinity between the business community and the citizens of a particular place.”<sup>17</sup>

The job fairs which come at the end of the Community Visioning Initiative process advocated by The IPCR Initiative 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.*

One aspect of this just transition can be that people who do deliberately focus their investments of time, energy, and money towards solutions identified by the Community Visioning Initiative being carried out in their community may receive, as encouragement, local currency. *And then such local currency can, in its turn, be redeemed in ways which can be particularly helpful to people transitioning from less solution-oriented employment to more solution-oriented employment.*

## Introducing the Concept of “Peace Returned on Resources Invested”

This writer is considering a more comprehensive introduction to this concept; but here he offers some parts of his thinking so far, to share something of his ideas, and to see if some constructive discussion can help define the concept better, and make it more useful. The parts offered are organized into the following sections: Definitions, Propositions—and a Conclusion, An Example Transition, and Concluding Comments.

### A. Definitions, Propositions—and a Conclusion

1. 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.
2. *At this point in time people who are not sufficiently informed about critical issues are everywhere, and they are investing their time, energy, and money—voting—all the time.*
3. 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.
4. An expansion of the concept of “Community Teaching and Learning Centers” (created by the “Teachers Without Borders” organization) so that such local community points of entry function as information clearinghouses, meeting locations, educational centers 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 so that such community centers provide a means of responding quickly (by changing the emphasis of workshop content) to new urgencies as they arise
5. 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.*

### Conclusion

5. Thus, the ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available.

## B. An Example Transition

These propositions will be easier to understand within the context of an example 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.

In this example, there are statistics brought forward which are not meant to be authoritative. The statistics are drawn from sources which this writer thinks are credible sources—but much more rigorous research and documentation would be necessary for most of these statistics to be called authoritative. The point of bringing the statistics forward is to provide an example of a transition in patterns of investment.

As a part of this example transition, this writer also suggests that readers consider the following two questions:

- a) Are there ways of identifying which investments of time, energy, and money give the best returns when the desired return is peace for both the individual and society?
- b) What are the best means of creating positive movement in people’s investments of time, energy, and money (i.e. from less solution-oriented activity to more solution-oriented activity)?

This writer’s hypothesis relating to “Peace Returned on Resources Invested” is then as follows:

**Hypothesis**--Practical and verifiable answers to the two questions above will give life and meaning to the concept “Peace Returned on Resource Invested” (PRORI).

Here is the example of a transition in patterns of investment.

First, consider the following patterns of investment (illustrated by way of statistics...)

### 1) Worldwide and U.S. Military Expenditures

Worldwide Military Expenditures (2009)-- \$1,531 billion<sup>18</sup>

U.S. Military Expenditures (2009)—Over \$663 billion<sup>19</sup>

### 2) Global Entertainment and Media Expenditures

“PricewaterhouseCoopers' Global Entertainment and Media Outlook: 2010-2014 (Outlook), forecasts that global entertainment and media spending is expected to rise from \$1.3 trillion to \$1.7 trillion by 2014.”<sup>20</sup>

Worldwide Advertising Expenditures (2009)-- \$421 billion<sup>21</sup>

## 3) Alcohol, Tobacco, Gambling

US retail sales of alcoholic beverages (2003)-- \$115.9 billion<sup>22</sup>

United States Casino Gambling Revenue (2007)-- \$92.27 billion<sup>23</sup>

United States expenditures on tobacco (2005)--\$88.8 billion<sup>24</sup>

## 4) Lottery

U.S. State Lottery Revenues (2007)

43 states—Total Revenue: \$21 billion<sup>25</sup>

## 5) Maintaining Prison System (United States)

“U.S. has the highest documented incarceration rate in the world.”<sup>26</sup>

“On any given day, 2.2 million people are incarcerated in the United States.... 750,000 men and women work in correctional facilities.”<sup>27</sup>

The annual cost: \$60 billion<sup>28</sup>

## 6) Professional Sports

National Football League (season ending 2010)—\$7.8 billion<sup>29</sup>

Major League Baseball (season ending 2010)—\$6.8 billion<sup>30</sup>

National Basketball League (season ending 2010)—\$4.0 billion<sup>31</sup>

## 7) Elections

Election Campaigns, United States (2000-2010)<sup>32</sup>

2000—\$3.1 billion

2002—\$2.18 billion

2004—\$4.14 billion

2006—\$2.85 billion

2008—\$5.3 billion

2010—\$4.0 billion

Then, contrast those investments with the following....

Total Expenditures represented by the above investments (conservative approximation): \$3 trillion. In contrast, here are some potential outcomes from carrying out a combination of Community Visioning Initiatives, “Community Teaching and Learning Centers”, and sister community relationships (as discussed in the context of the paper “The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature”).

(Estimated cost for one comprehensive and time-intensive Community Visioning Initiative: \$3 million).

- 1) An increase in the use of comprehensive Community Visioning Initiatives (with preliminary surveys, “Community Teaching and Learning Centers”, and sister community components) as a way of maximizing citizen participation in solution-oriented activity becomes widely recognized as community education which creates a full range of peacebuilding roles
- 2) The creation of regional teacher training centers, as a way of meeting an increasing demand for teachers [associated with the “117 Related Fields of Activity”—and along the lines of the Worldwatch letter (see p. 31)]—for all kinds of educational institutions, especially “Community Teaching and Learning Centers”
- 3) Local “Community Teaching and Learning Centers”, in cooperation with the above mentioned community colleges, universities, Balle (“Business Alliance for Local Living Economies”), permaculture guilds, community supported agriculture projects, etc offering workshops along the lines of the 117 related fields of activity, etc
- 4) Sister Communities—relationships between communities with the resources to do so, and those with well documented calls for assistance with basic human needs—provide more and more evidence that people from diverse religious, spiritual and moral traditions can work together to channel surplus resources into emergency assistance for communities with basic human needs
- 5) Decreases in conflicts requiring military intervention result in widespread conversion of military expenditures into channels for emergency humanitarian assistance

### **C. Concluding comments**

As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives.

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

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

We have the resources necessary to overcome the challenges of our times.

One way of affirming that we have such resources is to look at the investments of time, energy, and money represented by the statistics in the first part of section B. The money investments alone (just the money investments, not other investments such as time and energy) could be somewhere near \$3 trillion.

In contrast, if a local community invested \$3 million (a rough estimate used for the purposes of this example) on a comprehensive and time-intensive Community Visioning Initiative, it could be possible for a transition—in patterns of investment—to result in the outcomes listed in the second part of Section B. *Wouldn't such a transition [brought about at least in part by re-directing resources from fields of activity in the first part of Section B to fields of activity in the second part of Section B] be a transition from investments which produced a lower "Peace Returned on Resources Invested" to investments which produced a higher "Peace Returned on Resources Invested"? And wouldn't such outcomes demonstrate that Community Visioning Initiatives, "Community Teaching and Learning Centers", and sister community relationships represent one way of creating positive movement in people's investments of time, energy, and money (i.e. from less solution-oriented activity to more solution-oriented activity)?*

And then: what if 1000 communities each invested \$3 million on comprehensive and time-intensive Community Visioning Initiatives? (This is the "[1000Communités<sup>2</sup>](#)" proposal).

1000 X \$3 million = \$3 billion. \$3 billion represents .1% of the investments described by the first part of Section B. This writer believes that a significant majority of people surveyed would say they support shifting .1% of the investments described by the first part of Section B to carry out 1000 Community Visioning Initiatives. Why does he believe this? Because it is clear to him—and he believes it would be clear to most other people, *if they were asked*—that such a shift would be a transition from patterns of investment which in only limited ways represent solutions to high priority challenges to patterns of investment which in many ways represent solutions to high priority challenges.

**Excerpt from "The Food and Farming Transition: Toward a Post Carbon Food System"  
by Richard Heinberg and Michael Bromberg, Ph.D**

"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 small scale 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. "<sup>33</sup>

## Excerpt from a “Farmer Seeking Apprentice” Application Form (received from a “Farm Apprentice Placement Service”)

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

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

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

### Permaculture: Some Key Concepts

For a most comprehensive introduction to permaculture see “Introduction to Permaculture” section of the Permaculture Activist website at <http://www.permacultureactivist.net/intro/PcIntro.htm#Defined> [The following observations and definitions were excerpted from that “Introduction”, and from an article (also accessible at the Permaculture Activist website) titled “Permaculture and Energy” by David Holmgren]]

1. “Carefully observing natural patterns characteristic of a particular site, the permaculture designer gradually discerns optimal methods for integrating water catchment, human shelter, and energy systems with tree crops, edible and useful perennial plants, domestic and wild animals and aquaculture.”
2. “Farming systems and techniques commonly associated with permaculture include agro- forestry, swales, contour plantings, Keyline agriculture (soil and water management), hedgerows and windbreaks, and integrated farming systems such as pond-dike aquaculture, aquaponics, intercropping, and polyculture. Gardening and recycling methods common to permaculture include edible landscaping, keyhole gardening, companion planting, trellising, sheet mulching, chicken tractors, solar greenhouses, spiral herb gardens, swales, and vermicomposting. Water collection, management, and reuse systems like Keyline, greywater, rain catchment, constructed wetlands, aquaponics (the integration of hydroponics with recirculating aquaculture), and solar aquatic ponds (also known as Living Machines) play an important role in permaculture designs.”

“In developing an awareness of the importance of relationships in the design of self-reliant systems, two statements in permaculture literature and teaching have been central: 1) each element performs many functions 2) each important function is supported by many elements.”

“It should be possible to design land use systems which approach the solar energy harvesting capacities of natural systems while providing humanity with its needs. This was the original premise of the permaculture concept.”<sup>34</sup>  
(From article “Permaculture and Energy” by David Holmgren)

## **On the subject of finding contentment and quality of life while consuming less material goods and ecological services**

[Note: The following 9 quotes are from Section F. of the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs”]

- a) “A wise person notices that inner harmony is disturbed when the mind lets itself be lured into indiscriminately sampling the world of phenomena.”<sup>35</sup>
  
- b) “The energy invested in a particular thing, during its life from cradle to grave, is called the ‘embodied energy’ of that object. The amount of embodied energy that an item contains depends on the technology used to create it (the origin of materials inputs, how they were created and transported, etc.), the nature of the production system, and the distance the item travels from inception to purchase.”<sup>36</sup>
  
- c) “... every article in the bazaar has moral and spiritual values attached to it... hence it behooves us to enquire into the antecedents of every article we buy.... (Yet this) is an arduous task, and it becomes almost impossible for ordinary persons to undertake it when the article comes from far off countries.”<sup>37</sup>
  
- d) “If we feel it is beyond us to guarantee the concomitant results of all our transactions, it necessarily follows that we must limit our transactions to a circle well within our control. This is the bed rock of swadeshi. The smaller the circumference, the more accurately can we gauge the results of our actions, and (the) more conscientiously shall we be able to fulfill our obligations as trustees.”<sup>38</sup>
  
- e) “By supporting items and processes that have lower embodied energy, as well as the companies that produce them, consumers can significantly reduce society’s energy use.”<sup>39</sup>
  
- f) The second law of thermodynamics efficiency is often defined as follows: ‘the efficiency is equal to the ratio of the least available work that could have done the job to the actual available work used to do the job.’”<sup>40</sup>
  
- i) “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....”<sup>41</sup>

### **“The Great Way is very level....”**

“Were I to have the least bit of knowledge, in walking on a Great Road,  
it’s only going astray that I would fear.  
The Great Way is very level;  
but people greatly delight in tortuous paths.”<sup>42</sup>

(Lao Tzu, from “Te-Tao Ching”; translation Robert G. Hendricks)

## Evaluating the Action Plans

(associated with Community Visioning Initiatives)

[Note: This section is an excerpt from Section 13 “Some Thoughts on Evaluation”, in “[The IPCR Workshop Primer](#)” (p. 180-181)]

### 3. *Evaluation of action plans developed in response to the 20 most frequently identified challenges*

[Note: Respondents would be asked to answer questions a)-c) for each of the 20 most frequently identified challenges]

- a) How would you describe the response of (your community) as a whole to the specific challenge of \_\_\_\_\_?
- b) Do you feel that your community is significantly closer to resolving this challenge as a result of carrying out this Community Visioning Initiative?
- c) Please check the box (in the following three categories) which most closely represents your view of the community’s plans to resolve this particular challenge

#### Resources

- I believe we have more than enough resources to resolve this challenge.
- I believe we have sufficient resources to resolve this challenge.
- I am not sure if we have enough resources to resolve this challenge.
- I am sure we do not have enough resources to resolve this challenge.

#### Plans

- I believe we have a relevant, practical, and doable action plan for resolving this challenge.
- I believe we are taking the steps necessary to develop a relevant, practical, and doable action plans for resolving this challenge.
- I am not sure if we know how to resolve this challenge.
- I do not believe we know how to resolve this challenge.

#### Confidence of Success

- I am confident we can resolve this challenge
- I believe we are moving in the right direction to resolve this challenge.
- I am not sure if we will be able to resolve this challenge.
- I have no confidence in our ability to resolve this challenge.

#### 4. *Most Valuable Lessons Learned*

What are the most valuable lessons you have learned? Please comment in response to as many of these topics as you can. Please give the most time and attention to the areas where you learned the most valuable lessons.

Most valuable lessons learned relating to....

Community visioning initiatives  
 American culture  
 Stepping up to face challenges  
 Your neighbors  
 Constructive dialogue  
 Yourself  
 The value of education  
 The capacity of media for community service  
 Community leadership  
 About sorting out what is valuable and what is less important  
 About the virtue of honesty  
 About the virtue of hard work  
 About the value of compassion

### **Opportunities for Local Newspapers to contribute very valuable community service**

The IPCR Initiative is an advocate for comprehensive Community Visioning Initiatives (which may require as much as 18 months to complete (see p. 16-17 for a 15 step outline of the kind of Community Visioning Initiatives advocated by The IPCR Initiative). The IPCR Initiative believes it is providing sufficient information and inspiration 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:

- a) provide information about the potential of Community Visioning Initiatives
- b) advocate for the implementation of Community Visioning Initiatives
- c) 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
- d) provide ongoing public access to details of each stage of the Community Visioning process
- e) provide ongoing public access to details of workshops and other educational experiences at "Community Teaching and Learning Centers"
- f) provide in-depth coverage of the all response compilation processes to assure credibility
- g) provide a variety of summary and analysis of the responses at each stage of the process
- h) provide follow-up coverage of the projects and initiatives which spin-off from the action plans receiving significant community support
- i) encourage citizen input as a way of further evaluating the successes and failures of the process

## A Call to Women's Organizations Associated with Peacebuilding and Philanthropy

*The goal of this section of the Winter 2010-2011 issue of The IPCR Journal/Newsletter is to suggest that it would be a most visible and beneficial expression of women's capacity for compassion and reconciliation if a coalition of women's organizations associated with peacebuilding and philanthropy responded to The IPCR Initiative's "1000Communities<sup>2</sup>" proposal by adopting it as their own (this writer has been hoping that organizations more established than The IPCR Initiative would offer to do this), and proceeding to organize and implement 1000 Community Visioning Initiatives.*

This Winter 2010-2011 issue provides a unique context...

For a long time this writer has believed that women have a critical role to carry out in times which require an exponential increase in compassion for our fellow human beings. This Winter 2010-2011 issue of The IPCR Journal/Newsletter provides a unique context for describing a special contribution women could make towards resolving the challenges of our times.

This issue provides many different ways for gaining an appreciating the potential of Community Visioning Initiatives and "Community Teaching and Learning Centers". A list is provided of 117 fields of activity related to peacebuilding, community revitalization, and ecological sustainability, reinforcing the idea of a wide range of peacebuilding roles in the everyday circumstances of community life—and suggesting possible topics for workshops at "Community Teaching and Learning Centers". Also included in this issue are brief descriptions of The Eight IPCR Concepts (Ex: "Community Good News Networks", "Community Faith Mentoring Networks", "Spiritual Friendships", "Questionnaires That Can Help Build Caring Communities")—all of which can be considered potential topics for workshops at the local community level.

Many initiatives can be generated by carrying out Community Visioning Initiatives, and the workshops preferred by each specific community can include workshops which encourage the development of citizens who

- 1) prefer the kind of 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
- 2) use resources carefully, so that there is surplus available for emergency assistance and
- 3) 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."

In addition, the many initiatives which are generated from Community Visioning Initiatives can provide evidence that it is possible to transition from investments (of time, energy, and money) which produce a lower ratio of "Peace Returned on Resources Invested" to investments which produce a higher ration of "Peace Returned on Resources Invested" (for more on this concept, see pages 35-39). Even further, such evidence-supported awareness can provide opportunities for people with financial resources (and other resources) to accelerate the transition from less solution-oriented employment to more solution-oriented employment.

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

As mentioned in the introduction to the concept “Peace Returned on Resources Invested”, one of the proposals made by The IPCR Initiative is the “1000Communities<sup>2</sup>” proposal (161 page proposal accessible for free at [www.ipcri.net](http://www.ipcri.net)). The “1000Communities<sup>2</sup>” proposal 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) 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 expand on the concept of “Community Teaching and Learning Centers” (created by the “Teachers Without Borders” organization) so that such local community points of entry function as information clearinghouses, meeting locations, educational centers 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 so that such community centers 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.

*The goal of this section of the Winter 2010-2011 issue of The IPCR Journal/Newsletter is to suggest that it would be a most visible and beneficial expression of women’s capacity for compassion and reconciliation if a coalition of women’s organizations associated with peacebuilding and philanthropy responded to The IPCR Initiative’s “1000Communities<sup>2</sup>” proposal by adopting it as their own (this writer has been hoping that organizations more established than The IPCR Initiative would offer to do this), and proceeding to organize and implement 1000 Community Visioning Initiatives.*

Is organizing and implementing 1000 Community Visioning Initiatives a practical and doable goal?

Results from well thought out preliminary questionnaires (circulated to at least 150 key leaders from a significant variety of fields of activity in the community) can help residents appreciate the need for Community

Visioning Initiatives, and for “Community Teaching and Learning Centers”. And momentum can build quickly for community building approaches capable of inspiring citizen participation, integrating diverse inputs, and contributing to consensus building on all priority challenges at the same time. But even more important: it is critical to assure those who previously might have been seen as “people who would have to lose, if other people were going to win” that win-win circumstances are within our reach. Bringing Community Visioning Initiatives—with many supporting “Community Teaching and Learning Centers”—forward as models would do much to 1) confirm that we have the community building processes to make win-win circumstances a reality 2) provide numerous opportunities for community residents to learn how the ways we “invest” our time, energy, and money have a direct impact on the “ways of earning a living” that are available and 3) provide everyone with ways to bring their unique contributions and solutions to a common narrative (a community specific process for identifying challenges and solutions)—and with ways to discover (or re-discover) what cultural content is most useful to the process of resolving critical challenges.

Can enough financial resources be made available to cover the costs of 1000 Community Visioning Initiatives?

On pages 35-39 (of this issue), in “An Introduction to the Concept ‘Peace Returned on Resources Invested’”, one of the key propositions is that it must be possible to create a transition from investments which produce a lower “Peace Returned on Resources Invested” to investments which produce a higher “Peace Returned on Resources Invested”. The example offered is a comparison between a) investments associated with military expenditures; entertainment and media expenditures; alcohol, tobacco, and gambling revenues; lottery revenues; costs associated with maintaining prison systems; professional sports revenues; and costs of election campaigns; and b) investments associated with Community Visioning Initiatives, “Community Teaching and Learning Centers”, and ‘sister community’ relationships. The conclusion to that introduction to the concept “Peace Returned on Resources Invested” suggests that even if only .1% (\$3 billion) of the investments in section a) (\$3trillion) were redirected to fund 1000 Community Visioning Initiatives worldwide, there would be enough financial resources to cover the costs of those 1000 visioning initiatives.

#### The Only Question Remaining

If readers of this message are in agreement that organizing and implementing 1000 Community Visioning Initiatives is practical and doable, that there are sufficient financial resources to cover the costs of 1000 Community Visioning Initiatives, and that there is the possibility that such an effort would do much to identify and create solution-oriented activity which represents a high ratio of “Peace Returned on Resources Invested”—then the only question remaining is: *are there any coalitions of organizations which could nurture, support, and sustain such a project?* This writer believes that there are... that women’s organizations working in the peacebuilding field (and in related fields of activity)—and women’s philanthropy organizations and funding networks—could collaborate to do this kind of peacebuilding work... and that it is just the kind of peacebuilding work which would benefit from women’s natural capacity for relationship building, compassion, reconciliation, and forgiveness.

Are there any readers of this message who doubt that there are women in existence today who could make such a special contribution? If there are, I encourage such doubters to read the rest of this message, which highlights the work of 7 women’s organizations associated with peacebuilding, and 3 women’s organizations associated with grantmaking and philanthropy.

Thousands of years of human efforts in every field of activity have now culminated in opportunities which are unlike those of any other generation. There is much that can be done to generate goodwill and promote peace, and many people who have opportunities to discover how much of this potential can be fulfilled. *Who are the people who will step forward to discover how much of this potential can be fulfilled?*

### Seven Women's Organizations Associated with Peacebuilding

a) International Peace Initiatives\_(at <http://www.ipeacei.org/> )

[Note: All of the quotes below are from a webpage titled "Women's International Grassroots Peace Congress" (at <http://www.ipeacei.org/programs/inpeace/womens-international-grassroots-peace-congress.html> )]

"International Peace Initiatives is a U.S. and Kenya based organization that partners with a global network of individuals and organizations dedicated to finding, supporting, promoting, and funding innovative and effective initiatives that mitigate the effects of poverty, disease, oppression and violence."

"International Peace Initiatives hosted the 2nd *Women's International Grassroots Peace Congress* at the Kenya Methodist University (KEMU) in Meru, Kenya from August 20th – 23rd, 2009."

"The theme of the 2009 Congress was: '**Women, Peace and Community: Weaving partnerships that promote grassroots initiatives for sustainable development and cultures of peace.**' This was a multi-cultural, international forum aimed at crafting new and informed strategies for thought and action."

The Premise:

"The collective instinct in women for the protection of life is a powerful force for good in the world. Women can yearn for peace with a depth and commitment that enables them to work consistently, even in the face of continuing violent conflict, and work together, across political lines. When this collective instinct is honored and strengthened, it equips women to work more effectively for peacebuilding across our world.

"IPI brings women from the grassroots together because they are often the most vulnerable to armed conflict, poverty and disease. They are also often experts in community organizing on behalf of conflict resolution, health, education, and sustainability. Our Congress is convened to empower and fortify, through trainings and alliance opportunities, the grassroots women of the world, particularly in Africa."

The Goal

"The goal of the Congress was to create a space for education, networking, and promoting alliances that support and serve women working on grassroots peace, health and development initiatives. The Congress provided a regional and international outreach to dialogue about shared problems and to generate solutions. We endeavor to showcase best grassroots practices and share solutions to the many development challenges international women face today. This forum extended these connections through an *African Grassroots Women's Alliance*.

“This Congress was a forum for grassroots women to learn, share experiences, foster partnerships and alliances, and develop strategies for dealing with common challenges. The Congress aims to identify challenges, highlight successful strategies and best practices, share strengths and achievements of grassroots women, and to give voice to women’s grassroots peace and development initiatives in Africa and around the world. This gathering was committed to bring these grassroots voices to the world’s attention as the women speak for themselves on issues critical to the survival of our global environment and humanity as a whole.”

b) Peacewomen Across the Globe (at <http://www.1000peacewomen.org/eng/aktuell.php> )

“PeaceWomen Across the Globe is the organization following the initiative ‘1000 Women for the Nobel Peace Prize 2005’, which nominated 1000 PeaceWomen from all over the world collectively for the Nobel Peace Prize.” (from the “About Us” section)

“A look at the portraits gives an impression of the wide range of women included in the nomination. The work done by the 1000 PeaceWomen takes place at the local, national and international levels and involves many different fields: promoting political rights, developing peace, supporting health, education, environment, fighting for children’s rights or against organized criminality, human trafficking and violence.” (from the “1000 PeaceWomen” section)

“We intend to make the daily peace work of women visible, worldwide. We are creating a platform where women can network regionally and thematically, share methods and strategies of work and develop common projects. We seek to incorporate women’s expert knowledge into all relevant decision-making and peace building processes.” (from the “About Us” section)

“Through targeted programs we support the work of PeaceWomen on the ground, connect them to networks and help them to develop their abilities. Our exhibition ‘1000 Peace Women Across the Globe’ and numerous publications draw attention to the valuable work of PeaceWomen.” (from the “About Us” section)

c) Global Peace Initiative of Women (at <http://www.gpiw.org/index.html> )

“The Global Peace Initiative of Women (GPIW) was founded to help awaken and mobilize spiritual energies in places of great need with the goal of aiding in healing and unifying the world community. GPIW facilitates this by seeking to gather together those of great insight, wisdom, compassion and dedication, many of whom are working quietly for the upliftment of the world. A major focus of GPIW’s work is to aid in building a global network of contemplative leaders who through their inner work can help transform the causes and conditions that lead to suffering at both the individual and collective level.” (from the “Homepage” section)

“We believe that a shift in consciousness is needed, a change in heart and mind, if we are as a global community to meet the challenges of climate change, environmental degradation, poverty and hunger, violence and conflict. Central to our work is the belief that the feminine qualities of wholeness, inclusion, and integration have a vital role to play in facilitating this shift and bringing greater balance to our world. Thus we make great effort to draw upon the resources of women spiritual leaders as we seek to empower these vital qualities.” (from a description of the Global Peace Initiative of Women organization at the website for Princeton University’s “Princeton Internships in Civic Service” Program, see <http://www.princetoninternships.org/id215.html> )

“Over the years GPIW’s work has grown to include three basic components – dialogues with women in conflict areas, programs to cultivate spiritual resources in young people, and gatherings to deepen interreligious and interspiritual exchange around principles of oneness, interdependence and compassion.” (from the “Our Beginning” subsection of the “Our Vision” section)

From “[A discussion with Dena Merriam, Global Peace Initiative of Women](#)” - Katherine Marshall, Berkley Center for Religion, Peace & World Affairs (May 2010) (in the “News” section of the GPIW website, or see <http://berkleycenter.georgetown.edu/interviews/a-discussion-with-dena-merriam-global-peace-initiative-of-women> )

Dena Merriam: “...Women have not created the structures we now have that are not functioning, so we can more easily lead the changes towards the new structures we need. Women, we find, can more easily envisage and articulate the kinds of change that we need across all parts of society.”

Katherine Marshall: “Can you give any examples of what you mean? We are trying to articulate this hard to define sense of what is different.”

Dena Merriam: “...I have found that when I sat with women, no matter where they come from and how harsh the conditions and conflicts are that they are living, the women, from Israel, Palestine, and Iraq, for example, come as divided as the men, but are far more able to come together on common issues.

“And the issue where women always come together is the damage that conflict causes to children. No matter how divided they are, they find themselves on the same side of the fence. When a group of women leaders get together, within the first hour or two children always come up. Men can sit together for days of talk and the issue will not come up. Women are simply more finely tuned to how family structures are suffering, and how the different layers of society are damaged.

“They are also, I have found, more prepared to plunge in to try to solve the problem, more prepared to sacrifice for the solution. They have less need to hold onto positions. That applies even to the hardest core women, who are deeply set in conflict modes, and have suffered terribly. Even they can focus on the issue of children and look for common ground. I have seen this again and again.”

d) Women’s Federation for World Peace International (at <http://www.wfwp.org/wfwp/index.cfm> )

[Note: All of the following quotes are from the “The Bridge of Peace” webpage, which is part of the website of the Women’s Federation for World Peace International (see <http://www.wfwp.org/wfwp/index.cfm?SectionGroupsID=8> )]

“Ending the cycle of conflict by gaining a new perspective is essential to achieving world peace. Women's Federation for World Peace International is committed to utilizing the remarkably powerful Bridge of Peace Ceremony to further peacemaking efforts.”

“The Bridge of Peace Ceremony provides opportunities for individuals to take a meaningful series of steps that result in the creation of a new sisterhood partnership dedicated to and actively working for peace. Ceremony participants meet a peer from a former enemy nation, a different faith, culture or race and commit themselves to bridge the gaps of heart between them. They see beyond collective hurt and determine to reconcile and heal through their one to one friendship. This stops the cycle of conflict, cuts chains of resentment and anger, and frees the newfound sisters to experience a new beginning.”

“In 1995, commemorating the fiftieth anniversary of the end of WWII, the Sisterhood Ceremonies were taken to the United States. This began the era of the Bridge of Peace, as a special bridge was crossed by the participants. Each participant approached the center of the bridge to meet and embrace her new sister. Twenty thousand sister pairs were formed through Bridge of Peace Ceremonies in cities around the United States.”

In the following years, this movement was further refined and featured in a broader range of contexts with the same inspiration and impact. Through the power of ritual, this almost magical bridge ceremony brings about personal and profound revolution of heart that results in women and their families being liberated from debilitating hurt, resentment, hatred, and guilt. The Bridge of Peace Ceremony is an innovative beginning point for bridging the differences between people of different cultures, ethnic groups, religions and nationalities. Husbands and wives have even crossed the Bridge of Peace to recommit and strengthen their marriages.

“WFWP members use the **Bridge of Peace** ceremony to tend to some obvious needs for reconciliation: racial reconciliation; the healing of wounds between peoples of nations that have fought one another in wars; between people of different cultures or religions; and also as a way to uplift one of the most rewarding and challenging relationships-marriage.”

“Through gathering together as women, acknowledging our unique feminine natures, and experiencing the Bridge of Peace, we can come to see that each of us has the power and responsibility to contribute to world peace, at a minimum, by one relationship at a time.”

“The Bridge of Peace ceremonies continue to be an innovative and powerful contributor to the ongoing weaving of an effective worldwide grassroots network of women dedicated to creating peace in the daily lives of our families, communities and larger world.”

e) WorldPulse (at <http://worldpulse.com/> )

[From the “About WorldPulse” section]

“World Pulse is a global media and communication network devoted to bringing women a global voice. We broadcast and unite women's voices from around the world into a powerful force for change. We produce a print and web magazine as well as host an interactive community newswire, PulseWire, where women can speak for themselves to the world and connect to solve global problems.”

“Today, women from 179 countries use World Pulse...women are finding jobs, starting new programs and businesses, launching women-only cyber cafés, and finding international speaking opportunities that are changing their lives and lifting their communities.”

[From the “What We Do” section]

“PulseWire, our global community newswire, is the ‘online sanctuary’ of WorldPulse.com where every woman has a voice. New ideas and solutions rise from the ground up as women speak out from remote regions and hot spots via Internet cafés or cell phones. Our editors are always active on the site, looking for breaking stories. When fresh stories surface, we investigate and commission stories for our online and print magazines.”

“We are training a new online network of grassroots women citizen journalists to use web 2.0 and speak out as agents of change. Called “The Voices of Our Future,” our correspondents receive rigorous journalism and empowerment training from our program partners. Each correspondent is matched with an empowerment mentor to help her reach her dreams. World Pulse publishes their stories and three awardees are selected each year to travel on a speaking and media tour across the US.”

“We are working with our partners to build the largest interactive network of women in the world. We will unite millions of women into a powerful collective force to drive a more inclusive global agenda.”

### Three Women’s Organizations Associated with Grantmaking and Philanthropy

a) Global Fund for Women (at <http://www.globalfundforwomen.org/> )

[From “The Issues” subsection of the “What We Do” section]

“The Global Fund for Women is a nonprofit grantmaking foundation that advances women's human rights worldwide. We are a network of women and men who believe that ensuring women's full equality and participation in society is one of the most effective ways to build a just, peaceful and sustainable world. We raise funds from a variety of sources and make grants to women-led organizations that promote the economic security, health, safety, education and leadership of women and girls.”

“Women perform two-thirds of all labor and produce more than half of the world's food. Yet, women own only about one percent of the world's assets, and represent 70 percent of those living in absolute poverty.”

“Two-thirds of the world's uneducated children are girls, and two-thirds of the world's illiterate adults are women. Numerous studies have demonstrated that educating women and girls is the single most effective strategy to ensure the well-being and health of children, and the long-term success of developing economies.”

[In description of the Global Fund for Women in the “Member Directory” section of the website for the Women’s Funding Network (see <http://www.womensfundingnetwork.org/the-network/member/global-fund-for-women> )]

“We are part of a global women's movement that is rooted in a commitment to justice and an appreciation of the value of women's experience. The challenges women face vary widely across communities, cultures, religions, traditions and countries. We believe that women should have a full range of choices, and that women themselves know best how to determine their needs and propose solutions for lasting change.”

From the “How We Grant” subsection of the “What We Do” section]

“The Global Fund is honored to work in partnership with women's rights organizations in 171 countries. The extraordinary courage, perseverance and leadership of these groups advance the international women's movement and promote social justice worldwide.”

b) Women’s Donor Network (at <http://womendonors.org/section/view/home> )

[From the “Homepage” section]

The Women Donors Network is a community where progressive women multiply their energy, their strategic savvy, and their philanthropic dollars to build a more just and fair world.

[From the “What We Do” section]

“The Women Donors Network is a learning community of activist philanthropists who are dedicated to a progressive global agenda.”

“We create community, educational opportunities, and action strategies that help philanthropists better use their wealth and influence to effect progressive social change. This is accomplished through the exchange of knowledge, information, and experience and collaborative action among a stable and expanding group of women who share key values.”

“Each year our members collectively give away well in excess of \$100 million.”

[From the “Who We Are” section]

“Members become colleagues and friends through education and action circles, retreats, regional and annual conferences, audio conferences, and on-line social networking.”

c) Women’s Funding Network (at <http://www.womensfundingnetwork.org/> )

[From the “About Us” section]

“Women’s Funding Network connects and strengthens more than 165 organizations that fund women’s solutions across the globe, making us one of the largest collaborative philanthropic networks in the world. Our members are women’s foundations that span public charities, private foundations and funds within community foundations.”

“Collectively our members invest \$65 million annually in women and girls worldwide and have over \$535 million in working assets.”

“As a global network and a movement for social justice, Women's Funding Network accelerates women's leadership and invests in solving critical social issues....”

“Women’s Funding Network serves as a global champion for investment in women and provides [member funds](#) with ongoing access, training, tools and support to help them increase their investment, influence and impact. We unite ideas, knowledge money and action to create lasting social change for women and girls, their families and communities.”

## Notes and Source References

1. 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 January 9, 2011)
2. This writer
3. This writer
4. This writer
5. 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 January 9, 2011)
6. See Note #1, in the “Notes and Source References” section of the paper “The IPCR Initiative: Creating a Multiplier Effect of a Positive Nature” (in this issue). (Note #1 begins on p. 13)
7. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 72 (Note: The edition this writer has includes the 1939 edition foreword by Mahatma Gandhi, and was printed on handmade paper in Rajchat, Kashi (India) in 1960).

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)] (confirmed December 25, 2009)

8. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 72
9. J.C. Kumarappa in *Why the Village Movement?* Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 79
10. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 2, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf> ) From Worldwatch Institute “State of the World 2004: Special Focus—The Consumer Society” W.W. Norton and Company January, 2004 p. 36-37

11. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 5, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf> )  
From Worldwatch Institute “State of the World 2004: Special Focus—The Consumer Society” W.W. Norton and Company January, 2004 p. 36-37
12. In the IPCR document “Spiritual Peacebuilding: 47 Quotes and Proverbs” by this writer (August, 2007) (see Section F, Number 2, at <http://ipcri.net/images/Spiritual-Peacebuilding--47-Quotations-and-Proverb.pdf> )
13. From the article “Permaculture and Energy” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see paragraph 4 in subsection titled “Mollison”, at <http://www.permacultureactivist.net/articles/holmgren.htm> ) (Confirmed January 9, 2011)
14. From the website of the Worldwatch Institute (see <http://www.worldwatch.org/node/5971> ) (confirmed January 9, 2011)
15. The free 161 page “Ecovillage Design Curriculum” document can be downloaded from the Gaia Education website (from the section “Publications”) (specifically at [http://www.gaiaeducation.org/index.php?option=com\\_content&view=article&id=47&Itemid=62](http://www.gaiaeducation.org/index.php?option=com_content&view=article&id=47&Itemid=62) ) [Note: This document is large in size—about 8.5 MB] (confirmed January 9, 2011)
16. The introductory text to the Findhorn Foundation “Gaia Education Design...” course is from the Ecovillage/Gaia Education Design section of Findhorn Foundation website (specifically <http://www.findhorn.org/programmes/programme353.php> ). The seven minute video mentioned above (“Gaia Education—At the Cutting Edge of Sustainability”) is also accessible from that webpage. (confirmed January 9, 2011)
17. From the “What are Berkshares?” section of the Berkshares, Inc. website (see <http://www.berkshares.org/whatareberkshares.htm> ) (confirmed January 9, 2011)
18. From the “SIPRI Yearbook 2010” section of Wikipedia’s “List of countries by military expenditures” (at [http://en.wikipedia.org/wiki/List\\_of\\_countries\\_by\\_military\\_expenditures](http://en.wikipedia.org/wiki/List_of_countries_by_military_expenditures) ) (confirmed January 9, 2011)
19. From the “SIPRI Military Expenditure Database” section of Wikipedia’s “List of countries by military expenditures” (at [http://en.wikipedia.org/wiki/List\\_of\\_countries\\_by\\_military\\_expenditures](http://en.wikipedia.org/wiki/List_of_countries_by_military_expenditures) ) (confirmed January 9, 2011)
20. From article “PricewaterhouseCoopers releases Global Entertainment and Media Outlook 2010-2014” (June 15, 2010), in the “World News Report” section of the EIN website (An EIN News Service for Global Professionals) (see <http://www.einnews.com/pr-news/90509-pricewaterhousecoopers-releases-global-entertainment-and-media-outlook-2010-2014-> ) (confirmed January 9, 2011)

21. From article “Worldwide Advertising Spending by Media” (July 22, 2009) at the website “BitBriefs” (Marketing Trends, News, Stats) (see <http://bitbriefs.amplify.com/2009/07/22/worldwide-advertising-spending-by-media/>) (Excerpt: According to the “Global Entertainment and Media Outlook 2009-2013” (PricewaterhouseCoopers) (PwC), worldwide advertising spending will reach \$421 billion in 2009.” (Also included: a Table which breaks down the spending into categories.)(confirmed January 9, 2011)
22. From article “Economics of Alcohol and Tobacco—U.S. Alcohol Sales and Consumption” at the libraryindex.com website (see <http://www.libraryindex.com/pages/2127/Economics-Alcohol-Tobacco-U-S-ALCOHOL-SALES-CONSUMPTION.html>) (Excerpt: “According to the Economic Research Service of the United States Department of Agriculture, retail sales of alcoholic beverages totaled approximately \$115.9 billion in 2003, up from \$102.4 billion in 2000.”) (confirmed January 9, 2011)
23. From article “Gaming Revenue: Current Year Data” at the website of the American Gaming Association (see [http://www.americangaming.org/Industry/factsheets/statistics\\_detail.cfv?id=7](http://www.americangaming.org/Industry/factsheets/statistics_detail.cfv?id=7)) (Note: The article includes a chart which identifies 8 different categories, and the 2007 gross revenues for each category— Source: Christianson Capital Advisors, LLC) (confirmed January 9, 2011)
24. From the website “Mahalo Answers”—an answer provided to the question “How much money do Americans spend on cigarettes each year?” (see <http://www.mahalo.com/answers/how-much-money-do-americans-spend-on-cigarettes-each-year>) (confirmed January 9, 2011) (Answer included: “Total United States expenditures on tobacco were estimated to be \$88.8 billion in 2005, of which \$82 billion were spent on cigarettes”, and the cited source for this statistic was—“Capehart, Tom. Expenditures for Tobacco Products and Disposable Personal Income, 1989–2005. Compiled from reports of the Department of Commerce, Bureau of Economic Analysis. 2007 Mar 13 Available from <http://www.ers.usda.gov/Briefing/Archive/Tobacco/> “)
25. From article “Top Ten Lottery Revenue Producing U.S. States” (27 October, 2008) in the “Gaming News” section of the website “Casino City Times” (see <http://www.casinocitytimes.com/news/article/top-10-lottery-revenue-producing-u-s-states-175639?ContentId=175639&issue=10-27-08>) (Excerpt from article: “Forty-three states across the U.S. operated some sort of lottery in 2007, generating an astounding \$21 billion, according to the fifth edition of Casino City's North American Gaming Almanac, the mother of all gaming almanacs.”) (confirmed January 9, 2011)
26. From the introduction to Wikipedia’s “Incarceration in the United States” (see [http://en.wikipedia.org/wiki/Incarceration\\_in\\_the\\_United\\_States](http://en.wikipedia.org/wiki/Incarceration_in_the_United_States)) (confirmed January 9, 2011)
- 27-28. From report “Confronting Confinement” by Commission on Safety and Abuse in America’s Prisons (released June 8, 2006) (see homepage of Commission, at <http://www.prisoncommission.org/>) (Excerpt from homepage: “On any given day, 2.2 million people are incarcerated in the United States, and over the course of a year, many millions spend time in prison or jail. 750,000 men and women work in correctional facilities. The annual cost: more than 60 billion dollars. Yet within three years, 67 percent of former prisoners will be rearrested and 52 percent will be re-incarcerated.”) (confirmed January 9, 2011)

- 29-31. From a table titled “Sports Industry Overview”, at the website of Plunkett Research, Ltd. (Industry Statistics, Trends, and In-Depth Analysis of Top Companies) (see <http://www.plunkettresearch.com/sports%20recreation%20leisure%20market%20research/industry%20statistics> ) (confirmed January 9, 2011)
32. From article “U.S. midterm elections 2010: Campaign spending set to reach L (pound)2.5 billion” by Jon Swaine (28 Oct 2010) at the website for The Telegraph (UK) (see <http://www.telegraph.co.uk/news/worldnews/northamerica/usa/us-politics/8093993/US-midterm-elections-2010-Campaign-spending-set-to-reach-2.5-billion.html> ) (confirmed January 9, 2011)
33. 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 <http://www.postcarbon.org/report/41306-the-food-and-farming-transition-toward#> ) Excerpt from Section “Farm Work” (see p. 28-29) (confirmed January 9, 2011)
34. From the article “Permaculture and Energy” by David Holmgren, co-creator of the “permaculture” concept) (article first written in 1990, published in “Permaculture Activist” Issue #31 May, 1994) (see “Agriculture and Forestry” section)(at <http://www.permacultureactivist.net/articles/holmgren.htm> ) (confirmed January 9, 2011)
35. B.K.S. Iyengar in “*Light on the Yoga Sutras of Patanjali*” Thorsons San Francisco 1996 p. 124
36. Worldwatch Institute *State of the World 2004: Special Focus—The Consumer Society* W.W. Norton and Company January, 2004 p. 36-37
37. J.C. Kumarappa in “*Why the Village Movement?*” Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 78
38. J.C. Kumarappa in “*Why the Village Movement?*” Akhil Bharat Sarva Seva Sangh Rajchat, Kashi 1960 p. 79
39. Worldwatch Institute *State of the World 2004: Special Focus—The Consumer Society* W.W. Norton and Company January, 2004 p. 36-37
40. This is one example of a definition of “Second Law” efficiency. One source which supports this definition is as follows: “Second Law efficiency: The ratio of First Law thermodynamic efficiency to its maximum theoretically possible value; equivalently, the ratio of the least available work that could have done the job to the actual available work used to do the job.” From Amory B. Lovins [A.B. Lovins, "Energy Efficiency, Taxonomic Overview," Encyclopedia of Energy 2:383-401 (2004), 6 vols., San Diego and Oxford (UK)] Accessible on the Internet at [http://old.rmi.org/images/PDFs/Energy/E04-02\\_EnergyEffTax.pdf](http://old.rmi.org/images/PDFs/Energy/E04-02_EnergyEffTax.pdf) (see p. 3) (confirmed January 9, 2011)
41. This writer
42. From Chapter 53 of “Te-Tao Ching” by Lao Tzu (possibly written in 6<sup>th</sup> Century B.C.E., sufficient evidence unavailable) (translation by Robert G. Hendricks) Ballantine Books New York 1989

## About the Writer and Editor of The IPCR Journal/Newsletter (Winter 2010-2011 issue)

(continued from p. 3)

I believe there are essential and critical pieces to a comprehensive community response to the challenges of our times that are missing from the approaches now at the forefront; and I believe that—due to the resources I have had access to—I have some of the pieces. I am most willing to contribute those pieces. I can see the potential energy which would be actualized if those pieces were in place, and *I believe it is more “in my best interests” to play out my role in the actualization of that energy than it would be for me to do any other thing.* And because of the nature of this particular potential energy, the very act of trying to actualize it *does actualize it*, (in me, at least)... it energizes me... it connects me with the storehouses of wisdom which have accumulated over the many centuries of human experience, and which have been confirmed again and again by the saints, sages, spiritual leaders, and sincere practitioners of all faiths and moral “world views”; and it strengthens my belief that it is possible for representatives of the highest spiritual ideals (irrespective of the traditions they are derived from) to become better appreciated, more easily recognized—and more numerous—in the everyday circumstances of community life.

The resources of The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative provide practical pathways for generating goodwill in many fields of activity. There are also a unique set of difficulties associated with building this initiative. Such difficulties may persist; however, I understand this work to be “my post”, and my beliefs inspire me to “stay at my post”. I hereby attribute the inspiration for the approach and substance of The IPCR Initiative, my personal capacity to see good in the efforts of people from many different faith communities and cultural traditions, and my personal faith in a positive outcome regarding the challenges of our times to close contact, over many years, with the wisdom and compassion in the teachings of Sri Sathya Sai Baba.

I believe that the most advanced societies are the ones which have been successful at integrating spiritual wisdom into the everyday circumstances of community life.

My work building The IPCR Initiative is an effort to contribute to the process of integrating spiritual wisdom into the everyday circumstances of community life.

I gladly and willingly contribute time, energy, and money to make the resources and documents of The IPCR Initiative accessible to those people who might benefit from them.

Stefan Pasti, Writer and Editor  
The IPCR Journal/Newsletter (Winter 2010-2011 issue)

## About IPCR Workshops

(continued on p. 58)

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

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

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 “117 related fields of activity”. As the ancient Chinese proverb states: “Many hands make much work light.”

Workshops introducing The Eight IPCR Concepts (“Community Good News Networks,” “Community Faith Mentoring Networks,” “Spiritual Friendships,” “Questionnaires That Help Build Caring Communities,” “Community Visioning Initiatives for Peace,” “Spiritually Responsible Investing,” “Ecological Sustainability,” and “IPCR Journal/Newsletters”) can be a starting point for many practical collective efforts, based and sustained at the local community and regional level, and representing contributions towards the goals listed in The IPCR Mission Statement (see p. 15). 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.

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

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

### **An Invitation to Assist the Efforts of The IPCR Initiative**

People who would like to assist the efforts of The IPCR Initiative are encouraged to contribute constructive comments, suggestions, resource recommendations and links, and news from related fields of activity; to share relevant personal experiences which might be helpful to others working along similar lines—and to offer any other kinds of assistance which they believe might be helpful. Assistance may be contributed/offered in any one or more of the following ways:

- a) by contacting Stefan Pasti, at [stefanpasti@ipcri.net](mailto:stefanpasti@ipcri.net)
- b) by contributing to [The IPCR Community Journal](#)
- c) by contributing comments, etc to the [IPCR Peacebuilding Blog](#)
- d) by contributing comments, etc to the [Guestbook](#)
- e) by contributing suggestions, content, etc for future issues of [The IPCR Journal/Newsletter](#) (currently an occasional publication)
- f) by contributing comments, discussions, etc. to journal/blog entries and/or IPCR Initiative Groups at the following platforms: Peace and Collaborative Development Network, Worldpulse, PeaceNext, PeaceXPeace, and Facebook