

39 Suggestions for Preliminary Survey Questions as Preparation for Community Visioning Initiatives

(and a beginning database for
“Questionnaires That Help Build Caring Communities”)

[Note: This is a Draft of Section 7 for the larger “work-in-progress” titled “Calling ‘the better angels of our nature’: Preparing for Ongoing Re-evaluation of Peacebuilding, Education, and Community Revitalization Efforts as Part of Responding to the Challenges of Our Times”. It is also an expansion of Section 9 in the IPCR document “1000Communities²”.]

Introduction

There are many important initiatives which are critical to overcoming the challenges of our times, but which are not quite “coming through the mist as much as they should be.” The Interfaith Peacebuilding and Community Revitalization (IPCR) Initiative can be very helpful in exactly these kinds of circumstances, as it encourages and facilitates 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.

One of The Eight IPCR Concepts—and thus part of the “constellation” of initiatives referred to above—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....”.

The questions listed in this section (of a larger “work-in-progress”) are, hopefully, the beginnings of a database of questions that can help build caring communities. In addition, this elemental part of community building can be also understood as one facet of a multi-faceted approach to peacebuilding and community revitalization—which is summed up by the section “Contributions The IPCR Initiatives Hopes to Make” (see subsection D, in “Additional Notes” at the end of this section).

However, the most significant role for these questions, from this writer’s point of view, is that they are a starting point for creating preliminary surveys, as preparation for Community Visioning Initiatives. The IPCR Initiative document “1000Communities²” is a 161 page proposal which advocates for Community Visioning Initiatives, “Community Teaching and Learning Centers”, and “sister community” relationships as a way of generating an exponential increase in our collective capacity to overcome the challenges of our times. Here is an excerpt from the “1000Communities²” document (from p. 47) which highlights the importance of preliminary surveys:

“This “1000Communities²” proposal includes a “15 Step Outline for a ‘1000Communities²’ Version of a Community” (see Section 6). Step 3 of that 15 step outline suggests creating a “Preliminary Survey”, and sending such a survey to 150 key leaders who represent a variety of fields of activity in the community. Responses and summarized results from “Preliminary Surveys” will provide:

- a) evidence from local leaders of the need for a re-assessment of current priorities
- b) examples of local leaders stepping up in support of CVI
- c) starting points for public discourse about the importance of the CVI
- d) starting points for CTLC workshop content
- e) starting points for some participants as they develop “Final Version” decisions (“votes”) on challenges, solutions, and action plans
- f) an aid to mobilizing a high level of interest in the CVI, and a high level of citizen participation
- g) an initial sense of support or non-support for the “sister community” element (an action plan which is advocated by this proposal—see Section 5)”

This writer recognizes that many of the questions offered here as suggestions are not easily answered in one sitting. He also recognizes that although most of the key leaders (referred to above) could contribute something as a response to most of the questions, many residents of a given community may not contribute responses—either because it would take too much time, or because the questions explore complex subjects they are not familiar with. It is very important for communities of people to become aware that there are very difficult challenges ahead, and these difficult challenges will require some very significant learning experiences before we are able to resolve them. Refined questionnaires, with questions which most of the residents can quickly respond to, can be developed from responses to preliminary surveys like this one; and the refined questionnaires can do much to maximize citizen interest and participation in integrating new knowledge and new skill sets into the community.

People who explore the questions offered here carefully will also discover that there are many questions which touch on the subject of compassion for our fellow human beings. Many questionnaires are noteworthy for what they do not ask. This writer understands 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 “world views”. A significant number of the questions that follow have been created to assess whether other people see such a critical need, and how such a goal might be accomplished.

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.

Questionnaires can be created which will accumulate information, suggestions, etc. that can be of critical importance in resolving the above mentioned “irony”—and which can provide the above mentioned assistance to the process of organizing and implementing Community Visioning Initiatives.

[Additional Note: The concept of “Questionnaires That Can Help Build Caring Communities”—one of The Eight IPCR Concepts—developed from this writer’s exploration of “[Quaker Queries](#)”. It is worth including in this section (in the “Additional Notes” part of this section, see subsection E) a description of the IPCR Concept “Community Queries” (which eventually became “Questionnaires That Can...”), and some commentary on the subject of “Quaker Queries”. I highly recommend an exploration of “Quaker Queries”, especially for people who are interested in the use of questionnaires as a way of building consensus on difficult issues.]

39 Suggestions for Preliminary Survey Questions

1. General Information About the Respondent

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

- a) state your age
- b) describe where you live (rural area, town, suburb, city), the region you live in (Greater Metropolitan Washington D.C.; southwestern part of Virginia; the mountains of North Carolina; etc.), and include the country you live in

(Example: I live in a suburban section of a small town on the outer edge of development associated with the Greater Washington D.C. Metropolitan area, in the United States)

- c) describe your occupation, your “way of earning a living”, or what you do during the course of any given month which requires the majority of your time
- d) describe what you do during the course of any given month which you feel is the most important or most fulfilling work you do
- e) share your reasons for responding to this questionnaire

Special Note to Respondents: If you need additional space to fully respond to a question, please use additional sheets of paper. (Additional Note: If you do use additional sheets of paper, please remember to write on the top of the additional sheets of paper “Additional Response to Question # __”, so the people compiling the results of the survey will be able to document your input.)

2. Home Territory

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

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.”

I believe it-- and
there is much evidence
to support it

I believe it-- and
there is sufficient
evidence to
support it

I would like to
believe it, but there
isn't enough evidence
to support it

It is difficult to
believe it, with the
way things are
going now

I don't believe it—
there is no evidence
to support it

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

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

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

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

4. Definition of “the good life”

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

5. Preferred Providers of Goods, Services, etc.

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

- | | |
|------------------------------|---|
| Building Construction | Health Care |
| Building Supplies | Home Furnishings |
| Clothes Manufacturer | Home Repair |
| Communication Services | Information Services |
| Disaster Relief | Recycling |
| Education System Development | Religious, Spiritual, and Moral Instruction |

Emergency Health Care
Energy Production and Distribution
Food Distribution
Food Processing
Food Production
Government

Road Building, Maintenance, and Repair
Shoemaker
Teachers/Educators
Transportation
Waste Treatment and Disposal
Water Purification and Distribution

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

closely connected-- many personal relationships closely connected in some ways only slightly connected-- very few personal relationships solely as service providers

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

most of the time in some ways almost never I don’t know

6. Most Difficult Challenges, Most Valuable Resources

Included in the “Additional Notes” (at the end of this section, see subsection A) is a “Ten Point Assessment of the Most Difficult Challenges of Our Times”. Consider that “Ten Point...” list provided as one example of a response to part a) of this question. Then, following your own independent thinking on this important subject, please respond as best you can to the following questions.

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 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 to this question, 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.”

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

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).

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

10. Fields of Activity Most Needed to Overcome the Challenges of Our Times

Continue to consider the assessment of the most difficult challenges of our times which you created as a response to question #6 part a). At this time, please also consider the list of 117 related fields of activity which is provided in the "Additional Notes" part of this section (see subsection C). For this question, please circle 20 fields of activity out of the 117 listed which you believe are the fields of activity most needed to overcome the challenges you identified in question #6 part a).

(Special Note: The 117 fields of activity listed may not include fields of activity which are relevant to overcoming the challenges you identified in question #6 part a). In every way, please feel assured that the best responses are the ones you choose to make... so if you need to identify 20 fields of activity which are not in the list of 117 fields of activity provided, please do so. Only circle fields of activity in the list provided if they express the fields of activity you feel are most needed to overcome the challenges you identified in question #6 part a).)

11. Curriculum Changes in Local Educational Institutions?

Continue to consider the assessment of the most difficult challenges of our times which you created as a response to question #6 part a). For this question, please also consider the 20 fields of activity you identified in question #10. With these considerations in mind, please respond to parts a) and b) below.

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

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

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

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

b) Please use the scale below and, for each section below, indicate your level of agreement with the following statements:

Scale:

- (3) = high level of agreement
- (2) = moderate level of agreement
- (1) = low level of agreement
- (0) = do not agree with the statement

Creating the knowledge base, skill sets, and the compassion for our fellow human beings necessary to resolve the challenges of our times will require

___ i) recognizing deficiencies in the knowledge base and skill sets of our communities as they are now

___ ii) recognizing deficiencies in compassion for our fellow human beings

- ___ iii) curriculum development “on the fly”
- ___ iv) teacher training “on the fly”
- ___ v) community centers which are neighborhood-friendly, and which provide ongoing workshops which are deliberately affordable
- ___ vi) encouraging as much formal and informal meetings with other people in the local neighborhoods for discussion, information sharing, mutual support and encouragement, fellowship and friendship—so that the result will include the building of a close-knit community of people with a healthy appreciation for each others strengths, and a well-developed capacity to resolve even the most difficult challenges.

Please use the space below for ways of completing the above statement “Creating the knowledge base....” which are not listed above, and which you would have the highest level of agreement with.

12. A Visioning Exercise on the Subject of Educational Institutions

For this question, please consider again the 20 fields of activity you identified in question #10.

a) Please describe the kind of educational institution which you believe is most appropriate for creating the knowledge base and skill sets in the 20 fields of activity you identified. (Note: You may describe an educational institution similar to one in your community or region, or create a description of an educational institution 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?

13. Making a Community Visioning Initiative Happen in Your Community

For this question, please consider the list A (below) , which offers a brief description of Community Visioning Initiatives, and list B (below), which offers a more specific description of a Community Visioning Initiative, by providing a 15 Step Outline for a comprehensive 18 month long Community Visioning Initiative.

List A

1. 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.
2. In its most basic format, a Community Visioning Initiative (CVI) is simply a more comprehensive variation of the above mentioned approach to problem solving.
3. Community Visioning Initiatives (CVIs) 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. Community Visioning Initiatives (CVIs) are especially useful as a means of increasing or maximizing citizen participation in the planning phase of community revitalization efforts.
5. 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.

List B

A 15 Step Outline for a Comprehensive 18 month long Community Visioning Initiative

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

Step 2 Initial Preparation

Step 3 Preliminary Surveys

Step 4 Secondary Preparation

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 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

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

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

This question—question #13—is about how to make a Community Visioning Initiative happen in your community.

Here is the two part question:

Consider the elements of preparation, education, funding, and organization necessary for a successful Community Visioning Initiative in your local community or region.

a) Describe 3 steps which are practical and doable and which would help make a Community Visioning Initiative more likely to happen in your local community or region.

b) Describe 3 obstacles or difficulties which would make a Community Visioning Initiative less likely to happen in your local community or region.

14. Proactive Measures to Encourage Constructive Activity during Community Visioning Initiatives

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

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 on trying to make money by preying on 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.

15. Identifying Peacebuilders in Your Community

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

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

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

During the course of any given day, each of us consciously or unconsciously places our faith in a variety of people, institutions, organizations, businesses, beliefs, principles, practices, commonly agreed upon codes of conduct, etc. Consider carefully the ‘things you do in the everyday circumstances of your life’—and then list 10 people, institutions, etc. which you personally place your faith in. Then, please mark or arrange the list so that #1 is the most significant person, institution, etc. which you personally place your faith in, #2 is the second most significant, and so on.

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

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

The question: How could the parties associated with the conflicts ultimately be helped so that they could live harmoniously with each other?

Please offer any and all responses to this question which you believe might be helpful to other people who might read what you have written.

18. Cultivating Sympathy and Compassion

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

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

19. On the Many Facets of Liberation

Consider the following excerpt from hexagram #40 (Liberation) in “The I Ching Workbook” by R. L. Wing:

“You have been liberated from a significant internal problem. Whether it was an unhealthy habit, misguided pattern of behavior, or shortsighted opinion that stifled your growth; or whether it was an unrealistic obsession that consumed your energies, its passing is a permanent improvement in your character.”

The question: What have you been liberated from?

[**Special Note:** Since there is significant emphasis on responses to this questionnaire being anonymous, there is much to be gained if respondents are willing to reveal what might be the most difficult internal problem they have. Many people may have similar internal problems, making it possible for this question to provide useful information about what are common internal problems... or many people may have internal problems which have gone unnoticed for a long time by people whose responsibility it is to assess and report on the well being of the community.]

20. On the Subject of Being Grateful for Opportunities

Please consider the following excerpt, from the autobiography of a well-known educator who at the age of 25 founded a university in the United States (a university which is still thriving 128 years later.....)

“The weather during the second winter of our work was very cold. We were not able to provide enough bed-clothes to keep the students warm. In fact, for some time we were not able to provide, except in a

few cases, bedsteads and mattresses of any kind. During the coldest nights I was so troubled about the discomfort of the students that I could not sleep myself. I recall that on several occasions I went in the middle of the night to the shanties occupied by the young men, for the purpose of confronting them. Often I found some of them sitting huddled around a fire, with the one blanket which we had been able to provide wrapped around them, trying in this way to keep warm. During the whole night some of them did not attempt to lie down. One morning, when the night previous had been unusually cold, I asked those of the students in the chapel who thought that they had been frostbitten during the night to raise their hands. Three hands went up. Notwithstanding these experiences, there was almost no complaining on the part of the students. They knew that we were doing the best that we could for them. They were happy in the privilege of being permitted to enjoy any kind of opportunity that would enable them to improve their condition.”

The questions:

- a) Who was the educator? What was the title of his autobiography?
- b) Why do you think the students referred to in this excerpt were “happy in the privilege of being permitted to enjoy any kind of opportunity that would enable them to improve their condition”?

21. Different Degrees of Self-Knowledge and Self-Discipline

Please indicate your level of agreement or disagreement with each of the statements below, by checking the box which best represents your view.

- a) “... the instincts are not vague and indefinite by nature, but are specifically formed motive forces which, long before there is any consciousness, and in spite of any degree of consciousness later on, pursue their inherent goals.”

agree

agree in some ways

disagree in some ways

disagree

- b) “... a person is capable of cultivating a certain type of personality by choice and design.”

agree

agree in some ways

disagree in some ways

disagree

22. Putting Truth to “the Ultimate Test of the Conduct it Dictates or Inspires”

Consider the following excerpt from a speech given by a Native American named Red Jacket:

“Brother! You say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings and saw you collecting money from the meeting. I cannot tell what this money was intended for, but suppose it was for your minister; and if we should conform to your way of thinking, perhaps you may want some from us.... Brother! We are told that you have been preaching to the white people in this place. These people are our neighbors. We will wait a little while, and see what effect your preaching has on them. If we find it does them good and makes them honest and less disposed to cheat Indians, we will then consider again what you have said....”

- a) Consider first the people who you feel are religious, spiritual, or moral leaders associated with the values you identify most closely with in your local community.... What subjects would you hope they choose as subjects for sermons and discussion? What results would you hope for from such sermons and discussions?
- b) Now consider the people who you feel are religious, spiritual, or moral leaders associated with the values you feel are most threatening to you? What subjects would you hope they choose as subjects for sermons and discussion? What results would you hope for from such sermons and discussions?

23. Seeking Information About Our Moral Compasses

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

- a) “There’s a divinity that shapes our ends, rough-hew them how we will.”

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

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

b) "We are at a critical point in the evolution of spiritual understanding."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.”

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.

25. On Spiritual Friendships and Spiritual Discipline

Consider the following description of “Spiritual Friendships” (one of The Eight IPCR Concepts):

“Spiritual Friendships”-- Currently, the “deepening of spirituality in a caring, accepting environment,” mentioned in connection with the “faith mentor” definition, is most often achieved within the context of specific faith communities, and faith-oriented family environments. This “deepening of spirituality in a caring, accepting environment” can be deliberately accelerated by the cultivation of “Spiritual Friendships.” One way of developing “Spiritual Friendships” is as follows... Within a particular faith community—or among people from different religious, spiritual, or moral traditions—small groups are formed which would include the following three elements: 1) Participants (at least most participants) declare an intention to take a specific step towards achieving a goal associated with their personal spiritual growth (By making such a declaration, participants will thereby be motivated to “do their homework” before the next meeting... that is, they will, by their desire to be true to their word—and by their desire to encourage the integrity of the process as a whole—feel some sense of urgency and responsibility about making an honest effort related to their declaration.) 2) All participants are provided with an opportunity, in a respectful and considerate small group environment, to speak about their efforts they made in the interval between meetings 3) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

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

The questions:

a) If you were participating in a “Spiritual Friendship” program similar to the one described above, what efforts associated with your personal spiritual growth would you speak about in such a group setting? Please name 5 specific goals associated with your personal spiritual growth, and 1 specific step for each of the 5 goals. [Note: This naming of specific goals and steps may be helpful to respondents, as it may bring to the front of their awareness aspects of their spiritual self which they would most like to improve... however, it is also worth noting that such a compilation (from various responses) would also give ideas to people who have not given much thought to this subject before....]

b) Would you be interested in participating in a “Spiritual Friendships” program like this, if it was offered at [please check the box—or boxes—that correspond(s) most closely to your view]

Your particular place of worship?

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I would be willing to help create such a program	Definitely Yes	Maybe	Probably Not	Definitely Not

A Neighborhood “Community Teaching and Learning Center”?

I would be willing
to help create
such a program

Definitely Yes

Maybe

Probably Not

Definitely Not

the “Lifelong Learning” Division of a Community College?

I would be willing
to help create
such a program

Definitely Yes

Maybe

Probably Not

Definitely Not

26. Accountability Indicators

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

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

27. Accountability Indicators—Part 2

This question focuses on the creation of “accountability indicators”, or ways of evaluating whether our efforts to resolve the challenges before us are on the right track or not. This question has two parts. The first part is preceded by a list of goal areas which are offered as appropriate for villages, with some thought to being specifically relevant for villages in “less developed” areas. The second part of this question is preceded by a list of goal areas which are offered as appropriate for towns and cities, with some thought to being specifically relevant for towns and cities in “more developed” areas.

Part 1

Below is a list of 10 goal areas which are offered as appropriate for villages which might be thought of as located in “less developed” areas.

- a) A clean and beautiful environment
- b) Adequate provision of clean drinking water
- c) Minimal supplies of clothing
- d) Adequate and balanced nutrition
- e) Simple housing
- f) Basic health care
- g) Basic communication facilities
- h) A minimal supply of energy
- i) Holistic education
- j) Satisfaction of intellectual and cultural needs

Question: Please brainstorm on the subject of what quantifiable benchmark goals or qualitative progress indicators might be used to confirm that efforts being made are on the right track (or signal that efforts being made are on the wrong track).

Part 2

Below is a list of 10 goal areas which are offered as appropriate for towns and cities which might be thought of as located in “more developed” areas.

- a) Poverty Alleviation
 - job creation/retention
 - job training
- b) Economic Development
 - enterprise development
 - producer responsibility
- c) Social Infrastructure and Services
 - education and literacy
 - health
 - food and nutrition
 - public safety
 - crime reduction and prevention
- d) Environmental Regeneration
 - appropriate technology
 - waste reuse and recycling
 - solid waste management and treatment
 - environmental education/consumer awareness
 - resource conservation
- e) Physical Infrastructure and Services
 - energy use and production

- water
- transportation/access
- communication
- sewage and sanitation
- f) Natural Hazard Management
 - reconstruction capacity
 - contingency planning
- g) Housing
 - affordable housing and shelter
 - homelessness
- h) Land Use and Urban Planning
 - land use regulations
 - land tenure (protection from eminent domain)
 - community based design and planning
- i) Urban Governance
 - legislation
 - information access
- j) Social and Cultural Vitality
 - community cooperation
 - social integration
 - cultural expression
 - conflict resolution

Question: Please brainstorm on the subject of what quantifiable benchmark goals or qualitative progress indicators might be used to confirm that efforts being made are on the right track (or signal that efforts being made are on the wrong track).

28. Most Difficult Obstacles, Most Valuable Resources

While this question is similar to question #6, it is possible that participants in this questionnaire may have changed some of their thinking in the course of responding to this questionnaire. So this is a variation of question #6, asked here to see if the respondent (you) have clear and consistent ideas on this subject, or if your ideas about challenges and resources are not yet clearly formed. (Note: Again, the best responses are the ones that help you better understand yourself—and the ones which help us better understand ourselves as a whole.

The questions:

- a) What are the most valuable resources in your community?
- b) What are the most difficult obstacles to realizing the potential of those resources?

29. How Difficult Are the Challenges Ahead?

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

Please check the box (or boxes) which best correspond(s) to the way you view the above statement:

- agree
- agree in some ways
- have different view--
or different way of
understanding our
present circumstances
- disagree in
some ways
- disagree

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

30. Who is Involved When It Comes to Determining the Markets that Supply the “Ways of Earning a Living”?

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

Please check the box (or boxes) which best correspond (s) to the way you view the above statement:

- 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
-
- agree
 - agree in some ways
 - have different view--
or different way of
understanding our
present circumstances
 - disagree in
some ways
 - disagree

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

31. What are the Most Profound Influences in Life Changing Experiences?

Please describe one of the most meaningful decisions in your life.

- a) In what ways were you inspired or influenced at the time you made the decision?
- b) What are the most important factors you consider when making important decisions now, at this particular point in time?

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

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

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

33. Fields of Activity Most Needed to Overcome the Challenges of Our Times

Please consider the list of 117 related fields activity which is provided in the “Additional Notes” part of this section (see subsection C). For this question, please **list** 20 fields of activity out of the 117 listed which you believe are the fields of activity most needed to overcome the challenges you identified in question #6 part a).

(Special Note: The 117 fields of activity listed may not include fields of activity which are relevant to overcoming the challenges you identified in question #6 part a). In every way, please feel assured that the best responses are the ones you choose to make... so if you need to identify 20 fields of activity which are not in the list of 117 fields of activity provided here, please do so. Only **list** fields of activity if they express the fields of activity you feel are most needed to overcome the challenges you identified in question #6 part a).)

[Additional Special Note: This question is exactly the same as question #10 (except you are asked to list the fields of activity instead of circling them)... however, as a result of responding to this questionnaire, you (and other respondents) may now have different ideas about what the most difficult challenges of our times are, and what fields of activity are most needed to overcome those challenges.]

The questions:

- a) So... if it is at all possible, please consider again how you would respond to question #6 part a). And then list your responses here....

b) And then consider the list of 117 related fields activity which is provided in the “Additional Notes” part of this section (see subsection C). Then, please **list here** 20 fields of activity out of the 117 listed which you believe are the fields of activity most needed to overcome the challenges you identified in question #6 part a)—or, as noted above, also include other fields of activity which are not listed. Then, put your “out of the 117” list, and your personal list, in the space below (remembering to only list a total of 20). (I apologize for the awkwardness of this question... I hope to improve it as this “work-in-progress” goes forward).

34. If Only There Was a Way....

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

If only there was a way to _____.

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

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

The person who will help me the most is the person who will _____.

36. Suggestions for How to Improve This Questionnaire?

Please suggest any questions which you believe would help this questionnaire achieve the goals mentioned in the introduction—1) to be a starting point for the creation of a database of questionnaires that can help build caring communities 2) to be most useful as preparation for carrying out Community Visioning Initiatives.

37. What Questions Were Most Helpful, Most Inspiring, etc.

Please identify which questions were most helpful to you, most inspiring, or which in some way suggested that responses to this questionnaire would be very useful to the process of building caring communities. If possible, explain why or how the question affected you in a positive way....

38. Could This Questionnaire Be Useful As It Is?

Would you recommend this questionnaire as it is, as a preliminary survey, for organizations planning to follow up after the questionnaire with carrying out a Community Visioning Initiative? Why or why not? If your answer is yes, please explain why (why does it work for you?) If your answer is no, what's missing... what is needed so that it could put into use?)

39. Additional Comments, Questions, Suggestions, Recommendations?

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

Additional Notes

- A. A Ten Point Assessment of the Most Difficult Challenges of Our Times
- B. The IPCR Mission Statement
- C. 115 Fields of Activity Related to Peacebuilding, Community Revitalization, and Ecological Sustainability
- D. Contributions The IPCR Initiative Hopes to Make
- E. On the Subject of Quaker Queries

A. **A Ten Point Assessment of the Most Difficult Challenges of Our Times**

(Note: This document is an excerpt from the IPCR Initiative document titled
“An Assessment of the Most Difficult Challenges of Our Times”)

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

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

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

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

The Ten Point Assessment:

1) Community building associated with energy descent (see Challenges #4, 5, and 6) (as a result of either wise decisions, key supply shortages, or lack of other options) may or may not be accompanied by an exponential increase in compassion for our fellow human beings. *Without such an exponential increase*, an increase in the need for emergency assistance to people with basic human needs [as a result of migrations from areas where carrying capacity has been exceeded (areas such as mega-cities), for example (see Challenge #8)] may coincide with a decrease in our capacity to respond to such emergencies

2) “Cultures” of violence, greed, corruption, and overindulgence which have become so common that many of us accept such as inevitable

3) The source of threats—whether perceived or real—to the identities and/or cherished meanings of many communities of people is too often linked to religious, spiritual, and/or moral traditions; and such threats too often result in conflicts which cast a shadow of negative associations onto such traditions. These negative associations have caused many people to disassociate from the religious, spiritual, and/or moral traditions linked to such threats; and have accumulated to such a degree that the real treasured wisdom of many such traditions now seems as if it is hidden—or remains undiscovered. This is unfortunate—as such treasured wisdom contains teachings which inspire and encourage people to

a) appreciate truth, virtue, love, and peace—and live disciplined lives for the purpose of adhering to truth, cultivating virtue and love, and maintaining the pathways to enduring peace

b) sacrifice personal desires for the greater good of the whole

c) find contentment and quality of life while consuming less material goods and ecological services

d) prefer peacebuilding which supports and actualizes mutually beneficial understandings, forgiveness, and reconciliation—and *which abstains from violent conflict resolution*—as a way of bringing cycles of violence to an end

e) use resources carefully, so that there is surplus available for emergency assistance

f) support community life and cultural traditions which “... bring to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it.”

4), 5) and 6) Planet-wide climate chaos and global warming, the end of the era of cheap oil (“peak oil”), and widespread resource depletion and extinction (the “Triple Crises”) Consider the following references (with additional corroborating quotes) to preconference (September, 2007) information for a “Teach In: Confronting the Global Triple Crises—Climate Change, Peak Oil (The End of Cheap Energy), and Global Resource Depletion and Extinction” (September 14-17, 2007 at The George Washington University Lisner Auditorium in Washington D.C.) Sponsored by The International Forum on Globalization (www.ifg.org) and The Institute on Policy Studies “The planet’s ecological systems are on the verge of catastrophic change for which few societies are prepared. So far, responses by governments to this emergency are inadequate, or counterproductive. We call it the “Triple Crisis,” the convergence of three advancing conditions:

a) Planet-wide climate chaos and global warming (“There is a serious risk of widespread, catastrophic climate change if we do not begin dramatically reducing global carbon emissions”

b) The end of the era of cheap energy (“peak oil”) (“The peaking of world oil production presents the U.S. and the world with an unprecedented risk management problem.... The world has never faced a problem like this....”)

c) The depletion of many of the world’s key resources: water, timber, fish, fertile soil, coral reefs; and the expected extinction of 50% of the world’s species.

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

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

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

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

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

B. The IPCR Mission Statement

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 9 goals

[Note: Descriptions of The Eight IPCR Concepts are provided in the document “Brief Descriptions of The Eight IPCR Concepts” (at <http://ipcri.net/images/1-Brief-Descriptions-of-The-Eight-IPCR-Concepts.pdf>) For other related information, please visit the website of The IPCR Initiative at www.ipcri.net]

C. 115 Fields of Activity Related to Peacebuilding, Community Revitalization, and Ecological Sustainability

1. alleviating hunger
2. alternative gifts
3. appropriate technology
4. barter networks
5. capacity building
6. car sharing
7. car-free zones
8. charitable foundations
9. child sponsorship
10. citizen participation
11. citizen peacebuilding
12. co-housing
13. community banks
14. community development
15. community economics
16. community education
17. community gardens
18. community good news networks
19. community journals
20. community land trusts
21. community membership agreements
22. community organizing

23. community revitalization
24. community revolving loans
25. community service work
26. community supported agriculture
27. community supported manufacturing
28. community visioning initiatives
29. composting toilets
30. conflict resolution
31. consensus decision making
32. cradle to cradle
33. cultural diversity
34. development assistance
35. disease control
36. ecological footprint analysis
37. ecological tipping points
38. economic conversion
39. ecovillages
40. edible schoolyards
41. education—spiritual, moral, religious, interfaith
42. emergency humanitarian aid
43. emergency medical assistance
44. employment training/job training/green job training
45. energy conservation
46. energy descent pathways
47. energy return on energy invested (EROEI)
48. evaluation strategies
49. fair trade
50. faith mentoring
51. farmers markets
52. food co-ops
53. green living
54. green politics
55. green purchasing
56. green retrofitting
57. holistic education
58. holistic health care
59. homesteading
60. indicators/sustainability indicators
61. individual spiritual formation
62. inspiring role models
63. interfaith dialogue
64. interfaith peacebuilding
65. intergenerational projects
66. life cycle assessment
67. local community points of entry
68. local currency
69. locally based food processing
70. locally grown food

71. low impact transport systems
 72. meditation
 73. mentoring
 74. microgeneration
 75. neighborhood revitalization
 76. oil depletion protocol
 77. open courseware
 78. open source social solutions
 79. open space technology
 80. organic farming
 81. peace studies programs
 82. peacebuilding
 83. peak oil
 84. permaculture
 85. positive news
 86. preventative health care
 87. questionnaires/surveys
 88. recycling
 89. renewable energy
 90. renewable resources
 91. right livelihood
 92. right livelihood employment listings
 93. school business partnerships
 94. service learning
 95. sister community relationships
 96. slow money
 97. socially engaged spirituality
 98. socially responsible investing
 99. spiritual discipline/spiritual practice
 100. spiritual diversity (religious pluralism)
 101. spiritual friendships
 102. spiritually responsible investing
 103. sustainable design/natural building/ecological architecture
 104. sustainable health care
 105. urban agriculture
 106. vegetarianism
 107. village design
 108. village industries/cottage industries
 109. violence prevention
 110. voluntary simplicity
 111. waste water treatment
 112. water conservation
 113. water purification
 114. win-win conflict resolution
 115. world population awareness
 116. yoga
 117. zero waste
- etc.

D. Contributions The IPCR Initiative Hopes to Make

1. The IPCR Initiative is an effort to apply the accumulated wisdom now accessible to us towards the general goal of integrating spiritual wisdom into the everyday circumstances of community life—and towards the specific goal of generating practical responses to the challenges of our times.
2. The IPCR Initiative is aware of an urgent need to build bridges and increase collaboration between diverse communities of people; both as a response to the implications of global warming, ecological footprint analysis, and the “peaking” of our finite supplies of oil—and to be proactive about individual spiritual formation, interfaith peacebuilding, and the creation of ecologically sustainable communities.
3. The IPCR Initiative understands that the complexity associated with building bridges and increasing collaboration between diverse communities of people, the urgent need for resolutions to a significant number of critical issues in the near future—and *the seemingly chronic nature of many of the challenges of our times*—suggests a need for problem solving on a scale most of us have never known before.
4. Assessments of the challenges of our times such as the one offered above (the “Ten Point Assessment”) provide evidence that there is a profound and critical need for human beings—collectively—to be
 - a) much more organized and deliberate about “... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help, as well as to those who receive it.”
 - b) much more multifaceted and participation-friendly in our approaches to peacebuilding, community revitalization, and ecological sustainability
 - c) much more resourceful in the use of the storehouses of accumulated wisdom and “embodied energy” which are now accessible to us.
5. Specifically, the contributions The IPCR Initiative hopes to make along the lines described by the three goals listed above are as follows:
 - a) inspire, encourage, and support the creation of many local community specific and regional specific variations of this “1000Communities²” proposal—so that the Community Visioning Initiatives take place in as many ways and in as many communities as possible
 - b) introduce The Eight IPCR Concepts through workshops offered at the local community level
 - c) actively develop the concept of “Questionnaires That Help Build Caring Communities”, administer such questionnaires at the community and/or regional level, and then share compilations of the responses (with summary and conclusions)

d) help to establish, and contribute to, local community points of entry acting as “clearinghouses”, where residents can discover more about the countless number of “things people can do in the everyday circumstances of their lives” which will contribute to peacebuilding, community revitalization, and ecological sustainability in their own communities and regions—and in other parts of the world

e) identify, develop, and create enough descriptions and examples of the 105 fields of activity and generate enough regular feature material in categories such as local community and regional good news, workshop and conference listings, committee reports, resource reviews, letters to the editor, “community journal” postings, and links to other useful information and organizations

to justify monthly local community specific publications of an IPCR Journal/Newsletter (or a similar publication with a different name....)

f) and combine the resources created by “clearinghouses,” and “community newsletters” to link many associated efforts—such as those in the list of “115 Fields of Activity Related to...” (above)—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.

7. 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.*

E. On the Subject of Quaker Queries

1) Below is a description of the community building concept “Community Queries”, a concept which eventually became “Questionnaires That Can Help Build Caring Communities” (this description is also in the Spring, 2005 issue of The IPCR Journal/Newsletter)

“Community Queries”— The concept of “Community Queries” introduced here is simply an expansion of the use of “Queries” by the Religious Society of Friends (Quakers), so that the concept applies to the geographical area sense— and the most inclusive sense— of the word “community.” Here are 13 specific examples of “Queries” (from sets of queries used by three different Quaker meetings): 1) “Does our Meeting prepare all its members and children for worship, and for a life consistent with the principles of the Religious Society of Friends?” 2) “Do you seek employment consistent with your beliefs, and in service to society?” 3) “Do you weigh your day-to-day activities for their effect on peace-keeping, conflict resolution and the elimination of violence?” 4) “Are you concerned for responsible use of natural resources and their nurture for future generations?” 5) “Do you try to avoid wasteful consumption and pollution?” 6) “Are you working towards the removal of social injustices? Have you attempted to examine their causes objectively, and are you ready to abandon old prejudices and think again?” 7) “Do any of your interests, important though they may appear to you, unduly absorb your time and energy to the hindrance of your growth in grace and of your service to God?” 8) “Are you loyal to the truth?” 9) “When pressure is brought to bear upon you to lower your standards, are you prepared to

resist it?" 10) "Do all adults and children in our Meeting receive our loving care and encouragement to share in the life of our Meeting, and to live as Friends?" 11) "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?" 12) "Are you sufficiently conversant with our Christian Discipline to be able, when difficult questions arise, to consider them with an informed mind as well as a loving and tender spirit?" 13) "Do you live in accordance with your spiritual convictions?" Surely, it would be a valuable exercise for any local community, faith community, non-profit human service organization, etc. to invite all residents, members, employees, participants, etc. (as appropriate to the nature of the "community") to become involved in the process of creating a set of "Queries" for that particular community of people.

2) Commentary on Quaker Queries from The Co-Intelligence Institute (see <http://www.co-intelligence.org/QuakerQueries.html>)

"Quaker's often use what they call "queries" as a focus for individual and collective meditation, consideration and prayer, 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. Queries can be self-created, group-created, or drawn up by higher Quaker authorities as official mandates for exploration. They are intended as questions to live with and into.

"At a personal level, queries can be used to probe-in-depth into some issue or concern, seeking the truth of one's deepest responses to it. One writer suggests: 'The object is to stir the conscience in a gentle but firm way, and, through self-examination, to bring about a change or reaffirmation of attitude or behavior.' Others describe a query as a way of opening themselves to divine guidance and transformation which, as in other forms of earnest prayer, can happen instantly.

"In some Quaker traditions, the queries are used collectively to derive a 'sense of the meeting', an explicit, shared awareness of where they are at as a spiritual community of seekers, how they are doing, where they have fallen short, or where they want to go. Sometimes Quaker meetings (which are organizationally analogous to churches or temples) will share with each other their communal responses to the same queries, seeking support from each other in living more Quakerly lives.

"Queries, suggests Quaker lecturer Martin Grundy, can provide an occasion 'to take a piece of the spiritual life of the meeting and examine -- wrestle with -- our understanding of how we are called to live as Friends,.... an opportunity for a corporate discipline of paying attention to what God might have to teach us.... Careful and prayerful consideration of the queries can be the outward structure that melds the individuals and the faith community.... [providing] a checklist of how faithful we are as we trudge along on our journey, together.'"