

Boston Research Center for the 21st Century

NEWSLETTER : SPRING/SUMMER 2002 : NUMBER 19

IS IT TIME TO TEACH CONFLICT RESOLUTION IN THE SCHOOLS?

ELISE BOULDING HAS DEFINED a culture of peace as a place that is “safe for conflict.” But as American schools become points of intersection for an unprecedented diversity of cultures, religions, and social issues, making those schools “safe for conflict” has proven to be a difficult task. In the past 10 years, many schools have become less peaceful and more susceptible to community tensions, intergroup conflict, and outrageous acts of violence. Perhaps the time has come to make conflict resolution an integral part of American education.

According to Linda Lantieri of the *Resolving Conflict Creatively Program* (RCCP) [see Guest Interview, page 6], conflict resolution begins with basic skills like *active listening* or *expressing views without judgment*. However, as

co-founder and national director of the RCCP, Lantieri sees the limits of a skills-only approach. In order to be effective, she warns, these skills must be learned and lived by everyone in the school community.

“You have to go deeper than conflict resolution. It needs to become value education that moves people to compassionate action and social justice,” she says. “At its best, RCCP becomes part of a culture of how we do business.”

Hugh O’Doherty, a conflict resolution expert from Northern Ireland currently with Harvard University’s John F. Kennedy School of Government, agrees: “The best way is not to teach conflict resolution but to make the school a place that inherently promotes learning



Arab and Israeli teenagers get to know one another at the Seeds of Peace Summer Camp in Maine.

about conflicts. This means the values in the culture are discussable... relationships, the role of authority, how the teachers relate to each other and the students. You have to teach responsibility through allowing relevant decision-making, through dealing with real problems in the school.”

At the Mission Hill School in Boston, veteran educator, author, and principal Deborah Meier recognizes
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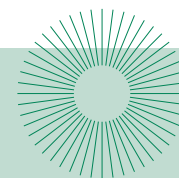
HUMANISTIC EDUCATION: THE VALUE OF INQUIRY



A distinguished panel considered the need for more public discourse on the purpose of education.

IN THE INTEREST OF ENCOURAGING dialogue on education reform, the BRC and the Center for Dewey Studies cosponsored a public forum at the Harvard Graduate School of Education (HGSE) on May 1, 2002, entitled *Humanistic Education: Beyond the Traditional/Progressive Debate*. The gathering drew on the wisdom of several educational philosophers, including John Dewey (1859-1952), Paulo Freire (1921-1997), and Tsunesaburo Makiguchi (1871-1944).

Participants included Larry Hickman, director of the Center for Dewey Studies, Southern Illinois University Carbondale; Nel Noddings, Lee L. Jacks
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Save the Date!

BRC FORUM
Compassion and Social Healing
SUNDAY, SEPTEMBER 22, 2002
Watch for flyers this summer!



In a recent column in the India Times, BRC founder Daisaku Ikeda observed, “It has become clear that lack of progress on the interlinked issues of environmental destruction and poverty is not due to lack of knowledge, technology, or even funds. It is fundamentally due to a lack of motivation and compassion, not only for other human beings and for future generations, but for all life.” He urges that each of us challenge this situation by renewing faith in our own ability to have a positive impact. To underline the dramatic social potential of personal change at the darkest of times, the BRC founder points to the policies of genuine humanism that emerged centuries ago under the rule of the great Indian emperor Ashoka after he underwent a profound inner transformation.

King Ashoka’s transformation was triggered by, in Ikeda’s words, “intense revulsion and remorse at the bloodshed and slaughter of his conquest of a neighboring state.” As we read the news every day of horrifying terrorist attacks and sweeping state-sponsored counterattacks, no doubt many of us are experiencing some of the same revulsion felt by Ashoka. The question is: Can we plumb the depths and find within us a deeper compassion for the sufferings of others, a greater motivation to tackle the social problems at the root of these sufferings?

To deepen our understanding of how such transformation can occur through dialogue, BRC is joining with Judith Thompson, co-founder of Children of War, to host a forum this fall that will explore the internal dynamics of compassion as it arises in the process of social healing. I hope you will join us. Please contact BRC events manager Beth Zimmerman (bzimmerman@brc21.org) to be sure your name is on our list to receive a flyer.

The Center’s spring season has been coming up “Dewey.” In marking the half-century memorial of the father of modern education, we have joined with the Center for Dewey Studies and other collaborating institutions to sponsor two seminars and a lecture. See below for details on ordering a comprehensive report on these activities.

*Our Dewey series has been an auspicious beginning for the Center’s new focus on education. The goal of our education work will be to promote a fundamental shift: from a zero-sum-based educational system to a caring alternative. Our next book project, tentatively entitled *A Test of Character: Educating Global Citizens in America*, will offer practical resources to teachers. We are delighted that educational philosopher Nel Noddings, noted for her landmark work on moral education and the feminist ethics of care, has agreed to serve as editor.*

As Linda Lantieri observes in this issue’s guest interview, there is hope to be found in the immediate response many people had to the terrorist attacks of September 11th. They chose to seek “community and connection” by congregating together, holding vigils, joining in prayer. This newsletter is our invitation to greater community, deeper connection. I hope you find inspiration in these pages during a difficult time for the world.

Virginia Straus, Executive Director



The report of the **JOHN DEWEY HALF-CENTURY MEMORIAL SEMINAR AND LECTURE SERIES** will be available in mid-June for \$5 plus S&H. To order your copy, please contact the BRC Publications Department at 617-491-1090, Ext. 234, or via email at pubs@brc21.org.

THE LASTING LEGACY OF JOHN DEWEY



THIS YEAR, 2002, marks the fiftieth anniversary of the death of John Dewey. A native of Burlington, Vermont, Dewey was born on October 20, 1859. He died at his home in New York City on June 1, 1952. His long life spanned the years from America's first oil well to the first test of the hydrogen bomb, from the publication of Darwin's *Origin of the Species* to the first mass marketing of the birth control pill, and from President James Buchanan to President Dwight D. Eisenhower.

On the occasion of his 90th birthday, the *New York Times* hailed Dewey as "America's philosopher." But it was, perhaps, historian Henry Steel Commanger who expressed Dewey's relationship to American life most trenchantly: "Dewey," he wrote, "was the guide, the mentor, and the conscience of the American people; it is scarcely an exaggeration to say that for a generation no issue was clarified until Dewey had spoken."

On the academic stage, Dewey excelled in three professional fields: philosophy, psychology, and education. In the public arena, he was among the founders of the American Civil Liberties Union and the National Association for the Advancement of Colored People (NAACP). He was an active member of the New York Teachers Union and an ardent supporter of the women's suffrage movement. His publications, now available in a critical edition of 37 volumes, ranged from highly technical books on logic to essays in popular magazines.

Dewey thought that the goal of life was the growth of "intelligence," which he understood as the primary means by which organisms adapt to changing environmental conditions. He thought that the exercise of intelligence, or what he called "mind," is what allows all of us—children, adolescents, and adults alike—to establish a firm footing between the pushes of habit and tradition and the pulls of future possibilities. He thought it essential that everyone be involved in a lifelong curriculum whose goal is the development of mind. Because envioning conditions are in constant change, he argued, growth can only be achieved by continual readjustment. In other words, he urged that each of us be "value creators," to borrow a phrase from one of Dewey's contemporaries, the Japanese educator and philosopher Tsunesaburo Makiguchi.

In his 1897 essay "My Pedagogic Creed," Dewey summed up his ideas about education. "I believe," he wrote, "that the only true education comes through the stimulation of the [learner's] powers by the demands of the social situations in which he finds himself. Through these demands he is

stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling and to conceive of himself from the standpoint of the welfare of the group to which he belongs." In Dewey's view, then, learning is much more than simply a preparation for living. It is a process of living whose goal is the growth of individuals and institutions in ways that will allow them to participate fully in a life that is free and democratic.

Ultimately, religious experience is, in Dewey's view, a necessary part of such a life. The goods of life are not given to us fully formed, but depend upon our active effort for their growth and development. If our effort is to be intelligent, it must negotiate a creative compromise between the actual and the ideal. Where there is enthusiasm for such activities, where there is a "unity of all ideal ends arousing us to desire and actions," said Dewey, there is religious experience.

Dewey thus recast the traditional relationship between science and religion, which he viewed not as adversarial but as complementary. Working

Dewey thought that the goal of life was the growth of "intelligence," which he understood as the primary means by which organisms adapt to changing environmental conditions.

together, he argued, science and religion can establish platforms on which we can build a common faith, a faith for all humankind. If our culture accepts his challenge, the rewards may prove incalculable. But if our culture turns away from Dewey's vision to embrace authority, superstition, or unexamined custom, the results may prove a disaster. This was the kernel of Dewey's message and it is his lasting legacy.

—Larry Hickman
Director, Center for Dewey Studies



**PRESIDENT IKEDA'S
2002 PEACE PROPOSAL
RESPONDS TO SEPTEMBER 11, 2001**

DAISAKU IKEDA'S ANNUAL PEACE PROPOSAL typically urges international cooperation, cross-cultural understanding, and care for the global environment. This year, the president of Soka Gakkai International (SGI) frames these, and many other, concerns within the context of the terrorist attacks of September 11, 2001, which, he says, "have cast a dark shadow over the world."

Ikeda's proposal emphasizes long-term solutions to the threat of global terrorism, a threat which, he believes, cannot be eliminated merely through "hard power" methods of military force. "Ultimately, it is rooted in a wide range of social, economic, and political issues that demand a concerted response from the international

community," he says. With that in mind, he proposes solidarity among international institutions in order to enforce international law in keeping with his view that these and all terrorist attacks are "criminal acts." He also urges all nations to strengthen and participate in the International Criminal Court (ICC) and other global institutions.

His analysis also speaks to the absence of an "internalized other" revealed by the terrorist attacks. "It is this utter and complete numbness to the suffering, sorrow, pain, and grief of their fellow humans that enabled the terrorists to commit acts of such unspeakable brutality," he says. Ikeda further explains the dangers of this "numbness": "It is far from easy to

engage in meaningful dialogue in this climate, for it is the consciousness of an internalized other that gives life to dialogue."

As a means of creating this consciousness, the core of the 2002 Peace Proposal offers a discussion focused on the "Humanism of the Middle Way" which recognizes "positive potentials" in all people. These potentials grow out of the Ten Worlds existing in all persons at all times, regardless of their life condition of the moment: hell, hunger, animality, anger, humanity, rapture, learning, realization, Bodhisattva, and enlightenment. Through an understanding of these concepts, Dr. Ikeda believes that "it is always possible to find an opening toward an avenue of genuine communication."

To order a complimentary copy of the 2002 Peace Proposal entitled "The Humanism of the Middle Way—Dawn of a Global Civilization," please contact the BRC or go to: www.sgi.org/english/sgi_president/works/peace/peace02.htm.

Humanistic Education

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Professor of Child Education Emerita, Stanford University; and Monte Joffe, principal of The Renaissance Charter School in Bronx, New York. Ted Sizer, chair of the Coalition of Essential Schools and former dean of HGSE, moderated the event.

Among the key issues that emerged was the question of how to infuse public discourse with a sense of inquiry. As one member of the audience observed, public discourse was not encouraged in the 1930s, yet both Dewey and Makiguchi taught their students to ask questions. The panel agreed that we might learn from their work today in order to educate American citizens.

Noddings spoke of the importance of an ethical commitment to inquiry as advocated by Charles Sanders Peirce (1839-1914), adding that "we're living in an age where there is no talk about the aims of education. It is assumed that we know what the aims are." She also pointed out that "We usually have critical thinking as an aim but we don't encourage students to use critical thinking on critical matters."

On Dewey's view that "education must be conceived as a continuous reconstruction of experience," Hickman explained that Dewey was always interested in engaging students around a problem so that they could work out a solution with the resources they had. "Dewey's idea is that one finds ways for students to

communicate around problem-based issues," he said.

Joffe suggested that the chaos of the twentieth century had called the concept of "fundamental reason and fundamental understanding" into question. "In order to restore discourse, there needs to be training and patience," he said. In the meantime, he offered Makiguchi's concept of "humanitarian competition" as a means of pulling ourselves out of an era of confusion and inequity by encouraging students to say to themselves, "No matter what, I'm going to thrust myself into a socially rich context and try to create value there."

For an in-depth summary of the discussion forum, please go to www.brc21.org/events02.html.



EARTH CHARTER UPDATE

ON THE WAY TO ENDORSEMENT...

Earth Charter to be Presented at the World Summit on Sustainable Development September 2-11, 2002, in Johannesburg, South Africa

This United Nations Summit will be a gathering of governments, United Nations agencies, multilateral financial institutions, NGOs, and major groups who will come together to assess global change since the historic United Nations Conference on Environment and Development (Rio Earth Summit) of 1992.

The United Nations Commission on Sustainable Development (CSD) is serving as the central organizing body to the Summit. The agenda will be set through a collaborative process that will include the participation of civil society and input from the national levels flowing into a series of sub-regional and regional gatherings and "eminent persons roundtables." Input from the Secretary-General of the United Nations and a meeting of the International Eminent Persons Roundtable will further shape the agenda.

To find out more about the World Summit or to add your voice to this important meeting by endorsing the Earth Charter, please go to www.earthcharter.org.

A Quiet Revolution

Soka Gakkai International is the primary sponsor in the production of an informative video created for the Rio+10 World Summit on Sustainable Development. The 30-minute film is entitled "A Quiet Revolution," and takes a global view of how issues of human and ecological security are related. The film is

narrated by actress Meryl Streep and co-produced by the United Nations Earth Council and Arden Entertainment. Director Cory Taylor won the award for "Best Presentation of a Witness on Ecological Problems in Different Parts of the World" at the 8th International ENVIROFILM awards ceremony in May. To order, please send a check for \$15 made out to "Earth Council" and specify format: NTSC (U.S.A.) or PAL (Europe). Please send your order to: Earth Council Foundation USA-Maximo Kalaw Memorial Fund, 2100 L Street, NW Suite 100, Washington, D.C. 20037.

Community Earth Summits Throughout the U.S. in September 2002

The next Earth Charter Community Summits are scheduled for September 28, 2002, and will again link cities together by satellite to foster the implementation of the Earth Charter and promote a Declaration of Interdependence. To order videos of the 2001 Earth Charter Community Summits, receive a national newsletter on the Earth Charter Community Summits, or access information about how your city can participate, please contact the Institute for Ethics & Meaning at 1-888-Let's Care (538-7227).

Earth Charter and Education

The Earth Charter Secretariat has established an Advisory Committee under the leadership of Brendan Mackey, director of the EC Education Program, to guide the development of educational programs and materials. Curriculum Stimulus Materials



This parade of Earth Charter supporters took place in Shelburne Farms, Vermont, in September 2001.

are now available online and will gradually be developed into a full curriculum. In the meantime, teachers who already use the Earth Charter as a curriculum resource are encouraged to contribute to a Teaching Resources Archive by filling out a simple form online at www.earthcharter.org/education/resources.htm or by emailing a detailed description of their project to brendan.mackey@anu.edu.au.

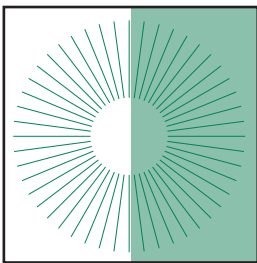
IN MEMORIAM



Maximo T. Kalaw

MAY 21, 1939 - NOVEMBER 2, 2001

- Architect of Philippine Environmental Movement
- Executive Director of the Earth Council 1996-2000
- Director of the National Council for Sustainable Development 2000-2001
- Friend of Freedom for All of Humanity



REDEFINING THE PURPOSE OF EDUCATION WITH LINDA LANTIERI



LINDA LANTIERI is an activist, educator, author, and internationally known expert in social and emotional learning. She is co-founder, with Tom Roderick, and founding director of the Resolving Conflict Creatively Program (RCCP) of Educators for Social Responsibility. Lantieri has been a Fulbright Scholar and Fetzer Fellow. Her recent publications include *Waging Peace in Our Schools* with Janet Patti (1998) and the editing of *Schools with Spirit: Nurturing the Inner Lives of*

Children and Teachers (2001), both published by Beacon Press. Lantieri spoke with BRC publications manager Patti M. Marxsen about how education must change in the 21st century.

You have said that “my professional life is my calling.” When did you first realize this and what have you learned about responding to a call?

I have always felt that my life had some deeper meaning and purpose to it. Even when I began teaching in East Harlem in 1968, I felt that my professional life was my calling. I also felt that when I became an assistant principal and then became director of a middle school in East Harlem, and later when I began teaching at Hunter College. I consider it a great blessing that my vocation—my voice in the world—and my avocation, that which calls me, have never been separated.

How do you think your inner self developed so that it could speak to you so clearly?

I grew up in a faith-based home. By nineteen I was a daily meditator and am to this day. There was a part of me that decided early on that my inner life was important and needed to be nurtured.

I also have a capacity to see the day-to-dayness of things in the pre-

sent but also see how the day-to-day contributes to a bigger vision. I love the quote of Martin Luther King, Jr., that I have in my office: “Keep your eyes on the prize and carry on.” That comes fairly naturally to me, even though I’ve been shaken a bit by the events of September 11th. My office is in Ground Zero, which has become the new neighborhood name, and I see the devastation around us on a daily basis.

In your book entitled “Waging Peace,” you state: “Our society needs a new way of thinking about what it means to be an educated person.” What do you mean by that and does your new definition include the capacity to connect the details to a larger vision?

The way we have been educating our young people is not necessarily preparing them for today’s world. Our vision of an educated person is primarily connected to the details of intellectual competency, academic development, and high test scores. We have to expand this if we are going to prepare young people for the

twenty-first century that they’re in and for the dilemmas that they are going to face as world citizens. For me, being an educated person includes much more than our intellectual development. Daniel Goleman gave us a glimpse of that in his groundbreaking book, *Emotional Intelligence*. He calls it “EQ,” which stands for “emotional quotient,” and he defines EQ as a way of describing our interpersonal skills, such things as integrity and empathy. I would suggest that these skills, which relate to our heart and our inner life, may be as important as IQ for success in our personal and public lives.

The point is that while young people may be measured on standardized tests and while they may even do well on those tests, they may still not be prepared for the tests of life. Right now, we have a system of education that is not educating young people for putting our lives and our actions in a wider and richer context.

As we enter a new era of education reform with the recently signed reauthorization of the Elementary and Secondary Education Act, we enter an intensified environment of accountability. Where do you stand on the standards debate and how do you feel about the annual testing that will soon be required by law for every child every year in reading and math, grades 3 to 8?

We’re definitely in a challenging time in education and we want our young people to be more successful, but the new legislation is based on a short-sighted vision. We’re making a dramatic equation here: academic achievement and school success = standardized testing.

I'd like to add that I don't think that explicit standards are bad. My concern is the assumption that we can measure what we need to know well through testing and standardization. And then the wider vision of education—which includes educating young people's hearts and spirits—goes to the back burner. We are missing the awareness that emotional, social, and spiritual development are clearly connected to academic achievement.

What we need, in general, is an alternative way of assessment, where we are being held accountable for a higher form of learning. We need standards that stress the importance of demonstrating the kind of competencies of mind and heart that can be publicly reviewed. This is part of what I'm working on now, helping to develop standards in the field of social and emotional learning.

What would some of those standards be?

The standards we're talking about are standards that have to do with identifying one's emotions, managing one's emotions, and then seeing how those emotions can effectively help to problem solve. Those are the concepts, but within those concepts are skills: Can the young person actively listen? Is the student able to say what s/he needs and feels by using an "I" message without putting the other person down?

And then there are skills in the areas of diversity and bias-awareness. Our young people need to be aware of prejudice and discrimination but they also need to have the skills to interrupt that prejudice and discrimination.

You are well-known as the co-founder, with Tom Roderick, of the Resolving Conflict Creatively Program (RCCP), a program now established in over 400 American schools under the auspices of Educators for Social Responsibility (ESR). What motivated you to create

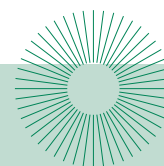
this program and has it become what you envisioned in the beginning?

I started as a classroom teacher and then an administrator at the elementary and middle school level. By the time I went to work at the Central Board of Education in New York in the early 1980s, I began to see some troubling signs that others were seeing as well. Kids were coming to school more angry, more troubled, more depressed, and more impulsive. Very soon after these trends were identified, we began to have the nationwide crisis of youth violence in the schools that we all saw escalate in the 1990s.

RCCP started in 1985 as a preventive measure. But from the beginning, we believed that schools should be places that help people develop intellectual competency and, at the same time, address other things that infringe on learning. We could see the importance of not only addressing emotional and social development, but nurturing it in much more concrete ways than we had done in the past. If we did that, we thought we might even see an improvement in academic ability.

What have you learned through this work?

We've learned so many things. I know we have contributed to creating more nonviolent young people, many of whom are now adults who will be able to solve problems—even world problems—without resorting to violence. I'm also happy to say that we now have one of the largest research studies in the field of conflict resolution encompassing over 5,000 young people in which we learned that young people who had a substantial number of lessons in the RCCP curriculum were able to be less violent and more caring. But what we also found out is that those young people did better on their standardized math and reading tests. So not only have



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.....

we observed successes in the inspiring things we've seen happening around us, but we also have scientific evidence that tells us there's a strong link between social and emotional learning and academic achievement. [See studies by J. L. Aber, J. Brown, and C. C. Hendrich (NY: Columbia University, 1999) Joseph L. Mailman School of Public Health, National Center for Children in Poverty.]

What I didn't envision is how long it would take for the exception to become the rule. Four hundred schools out of over 90,000 schools in the United States is a very small drop in a very big ocean. What I hoped was that, by now, we would make some bigger steps in the direction of a more integrated approach to education. What I'm seeing instead is a very simplistic view of what we need to know to tell us we're successful in our schools.

Does that make you feel that your work has been unsuccessful?

Not necessarily unsuccessful, but I think we do need to shift to more advocacy and education directed at the general public. Clearly, it's the general public of parents and citizens in general who shape what schools are doing, not to mention the world of big business. That's where we need to do more work

What are some of the basic skills that can be acquired that parents and others need to know about?

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THE LEGACY OF AMERICAN HEROINES:

THE FANNIE LOU HAMER LECTURE ON ECONOMIC JUSTICE



Linda Stout

AN AIR OF CELEBRATION marked the February launch of The Women’s Lecture Series on Human Values, cosponsored by The Wellesley Centers for Women and the Boston Research Center for the 21st Century. BRC executive director Virginia Straus summarized the motivation for the lecture series in her welcoming remarks when she said, “This series brings together two major streams of the BRC’s work which parallel the work of the Wellesley Centers: women’s leadership and the ethics of care.” Straus went on to stress the need for “feminine” values of cooperation, heart, and spirit to come to the fore as society struggles for peace and justice in the twenty-first century. “We believe women’s leadership is

important when it is grounded in these values,” she added.

Assembled in the lecture hall was a large gathering of leaders and activists in the struggle for freedom, peace, and justice, each one eager to pay tribute to the memory of Fannie Lou Hamer (1917-1977), a pre-eminent voice in the struggle for economic justice and civil rights in the Jim Crow South. Fannie Lou Hamer’s long-time friend and co-worker in the Freedom Movement, Rosemarie Freney-Harding, reflected on the life of the woman most people knew as *Mrs. Hamer*.

“A tenant farmer from the Mississippi Delta, Mrs. Hamer was a master organizer, grassroots human rights worker, and spokesperson for many millions of Americans whose claims to full citizenship in this country were viciously and systematically denied,” said Freney-Harding, who currently serves as co-chair of the Veterans of Hope Project based at the Iliff School of Theology in Denver. She spoke of Mrs. Hamer’s warmth, humor, and compassionate wisdom as she reminded her listeners of the many times Fannie Lou Hamer was beaten “with deathly fervor” because

of her actions for social justice. What she stressed was this: Mrs. Hamer’s great spirit was never broken.

One of the ways that the Freedom workers encouraged each other was in the singing of songs of the movement. “They made it through the horror of the ordeal by using their voices to transform the atmosphere around them from one of fear and violence created by their jailers to one of persistent courage and active faith,” Freney-Harding remembered.

In a moving tribute to Fannie Lou Hamer, members of the audience stood and joined together to sing one of Mrs. Hamer’s favorites, “This Little Light of Mine,” led by Mrs. Hamer herself in a recording. The refrain, “This little light of mine, I’m gonna let it shine,” created the perfect segue to activist Linda Stout’s lecture, “Social Justice in the 21st Century: What’s It Going to Take?”

Stout, author of *Bridging the Class Divide and Other Lessons for Grassroots Organizing*, former director of the Piedmont Peace Project, and project director of Spirit in Action, spoke of the importance of mentors. She singled out Septima Clark, co-founder of the Southern Christian Leadership Conference Citizenship Schools, as her own inspiring mentor. “Septima Clark was one of the most effective leaders in the Civil Rights Movement and she became my mentor, pushing me to do things I would not have ordinarily done,” Stout explained. But, Stout confided, her mentor believed that “the movement would have been more successful if they had allowed more women in leadership roles.”

Stout, a well-known proponent of grassroots revolutionary change, acknowledged the impact of powerful coalitions for change, including the women’s movement, labor movement, peace movement, and environmental movement. “We have to build a new,

Veterans of Hope – The Veterans of Hope Project is a multifaceted initiative on religion, culture, and participatory democracy based at the Iliff School of Theology and co-chaired by Rosemarie Freney-Harding and Vincent Harding. Through educational videos of social activists, curriculum development workshops, cultural events, and community forums, this project seeks to reach into classrooms and communities with its inspiring message. For further information, contact Rachel Harding at 303-765-3194 or via email at vohproject@iliff.edu.

unified movement for transformative social change,” she urged. “It is no longer enough for the incredible number of organizations at work for justice and peace to work apart from each other.”

Based on the findings of the Listening Project, an initiative of the Peace Development Fund, Stout identified three key areas necessary to building a winning movement for transformational social change:

- A shared vision of what we are trying to build;
- New ways to communicate and connect with each other;
- An acknowledgment of “spirit,” of a connection to something greater than ourselves.

Stout described a recent success for Spirit in Action, in which she spearheaded an initiative to bring media activists together. For the first time, she explained, a national network of progressive media and public relations practitioners committed to increasing the power and reach of grassroots voices in the media will be formed. “The potential here is enormous,” she said.

However, Stout’s over-arching message was about the importance of community building. Among the ways to help people learn to build community with each other, she suggested, one of the most effective—and oldest—is storytelling. In addition, we need to spend time together in order to become a community, she explained. And finally, she urged the audience to find ways to be able to endure in our social commitment. “We need to bring spirit into our work for change,” she said. Like Freney-Harding, Stout sees singing together as a powerful unifying force.

As her remarks drew to a close, Stout led the audience in a visioning exercise, that encouraged participants to imagine a better world by identifying specific changes that would be necessary to bring into existence the imagined world. “We are often so

focused on the problems that we can’t see the possibilities and that destroys our capacity to make change ... We have to create positive, compelling images that will draw us toward them. Once we do, we must act as if the world we are trying to create already exists.”

Emerging from this exercise, Stout summarized her perspective on the woman honored in the inaugural lecture on human values: “Fannie Lou Hamer was an ordinary, poor, and

uneducated woman ... What made her extraordinary was that she had a hope and a vision of the future. She believed we had to work together. She was grounded in and supported by spirit. And most of all she had courage to step out and try to make a difference. She worked from the heart.”

—Helen Marie Casey



Fannie Lou Hamer's niece, Marilyn Mays, with Rosemary Harding.



Integrative Feminism: An Emerging Vision of Economic Transformation

AT HER FANNIE LOU HAMER MEMORIAL LECTURE, Linda Stout reported on her work with the National Listening Project, which found that activists around the U.S. share a common desire for a unified positive *vision* that will attract more people to our movements. How can feminism contribute to such a vision, especially with regard to economic change?

Generally, feminist economic activism falls into two main categories: Equal Opportunity Feminism and Difference Feminism. Equal Opportunity Feminism has sought women’s equality with men, especially in occupations and earnings, arguing that the sexes are essentially similar and should be treated as such. Difference Feminism has argued that the sexes have distinctly different qualities and abilities, and seeks greater valuing of uniquely feminine characteristics, especially by rewarding underpaid or unpaid caring work. While each approach has brought important gains, neither has led to the wider social and economic transformation that many early feminists envisioned.

However, over the past two decades we have seen a new kind

of feminist economic vision and activism emerging which we call Integrative Feminism. This vision integrates and transcends these two positions and offers the promise of deeply transforming individuals of all races and classes as well as economic roles and institutions.

Integrative Feminism grows out of the increasing prevalence of integrative individuals. These are people of both sexes who value and seek to combine the best of both masculine and feminine qualities: self-care with caring for others, independence with interdependence, and paid with unpaid work. They realize that caring for others without independence creates subordination, and that self-assertion without concern for others leads to the oppressive hierarchy and competition which dominate our national and global economic system.

Integrative Feminism says that both men and women have the potential to be caring and compassionate. It also challenges economic institutions and practices to become more egalitarian, cooperative, caring, and democratic. Integrative Feminism values unpaid caring work, combined with paid work, as activities for both sexes; asserts

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Peace Games turns ordinary kids into “peacemakers” and problem solvers.



Programs and Resources Mentioned in this Article

Educators for Social Responsibility
Larry Dieringer,
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23 Garden Street
Cambridge, MA 02138
617-492-1764
www.esrnational.org

Giraffe Project
John Graham,
Executive Director
P.O. Box 759
Langley, WA 98260
www.giraffe.org

Model UN
Gloria Jung, Secretary
General, High Schools
United Nations Association
USA Headquarters
801 Second Avenue
New York, NY 10017
212-907-1300
www.unausa.org

Peace Games
Eric Dawson,
Executive Director
285 Dorchester Avenue
Boston, MA 02127
617-464-2500
www.peacegames.org

Peaceable Schools Initiative
Diane Powell, Director of
Student Support Services
Washington, DC,
Public Schools
825 North Capitol Street,
NE, Room 8145
Washington, DC 20002
202-442-5099

Resolving Conflict
Creatively Program (RCCP)
Linda Lantieri
RCCP National Center
40 Exchange Place,
Suite 1111
New York, NY 10005
212-509-0022
www.esrnational.org/
about-rccp.html

Seeds of Peace
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370 Lexington Avenue,
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New York, NY 10017
212-573-8040
www.seedsofpeace.org

Shaping a Better World
Susan Bailey, Director
Wellesley Centers
for Women
Wellesley College
106 Central Street
Wellesley, MA 02481
781-281-2500
www.wcwonline.org

Veterans of Hope Project
Dr. Vincent Harding
Iliff School of Theology
2201 South University
Boulevard
Denver, CO 80210
303-765-3194

Workable Peace
Stacie Nicole Smith
and David Fairman,
Co-directors
c/o The Consensus
Building Institute
131 Mount Auburn Street
Cambridge, MA 02138
617-492-1414
www.workablepeace.org

Conflict Resolution

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that “learning to live with conflict” is part of what must be taught in any educational setting. In her view, conflict resolution programs help everyone to focus on assumptions and develop basic skills. “But their goal should be to go out of business by making strong differences a strength within the school,” she says. At Mission Hill School, everyone in the K-8 community teaches, learns, and communicates within a framework called *Five Habits of Mind*:

1. Alternate assumptions are possible.
2. Alternate evidence exists.
3. Look for patterns. (Has this happened before and, if so, what did we learn?)
4. What if...? (What are the alternatives?)
5. Why does this matter?

In Meier’s view, this kind of thinking used to be taught by a community of elders. “Kids don’t belong to multi-age communities like they used to,” she explains. “Today, kids invent their own communities.”

Mohammed Abu-Nimer, a professor at American University in Washington, DC, in the International Peace and Conflict Resolution Program is a strong advocate for conflict resolution education. Abu-Nimer was raised in Jerusalem and continues to work on peace issues in the Middle East. He believes that “... if the students have the time to apply and repeatedly use the skills in their own lives, then they will internalize them.”

Internalizing skills from an early age is the idea behind *Peace Games*, a peace education curriculum program currently celebrating its 10th anniversary. Teams of facilitators bring games, activities, community service projects, and skits designed to initiate dialogue to K-8 classrooms once a week throughout the school year. The result is that children become “peacemakers” who learn how to communicate, cooperate, and solve problems with an A-B-C approach:

- A: *Ask*: What is the problem here?
B: *Brainstorm*: What can I do about it?
C: *Choose*: What is my best option?

For older children, conflict resolution begins to take on a larger scope. At *Workable Peace* (WP), intergroup conflict in the U.S. and abroad forms the context of a high school curriculum designed to fit into existing social studies and history classes. By combining the study of intergroup conflict with the development of critical thinking and problem solving, *Workable Peace* teaches skills while helping young people develop a deeper understanding of history. At the core of the curriculum is a framework that trains students (and teachers) to identify and analyze the sources of conflicts and envision the possible strategies for building a “workable peace.”

While she agrees with the view that school culture is important, *WP* executive director Stacie Nicole Smith has experienced the impact of innovative curricula. “Schoolwide efforts are great if you can restructure the school so that the culture embodies the goals of conflict resolution,” she says. “But what if that’s not going to happen? Programs like *Workable Peace* empower teachers by allowing them to do *something* to make a difference in their classroom and their schools.”

One place where schoolwide efforts are definitely happening is Washington, DC, where the *DC Public Schools Peaceable Schools Initiative* is administered by the Student Intervention Services Branch

of Central Administration. The majority of schools in the system participate with a range of programs, including Saturday morning parent workshops. While the “day-to-day” can be challenging for teachers like Mary Warneka, she has seen gains over the years. “My idealistic hope is that we work on all levels and get more anger management techniques in the home. I keep thinking that this next generation could be the generation where we’ll see widespread change,” she says.

While the programs mentioned above operate within school settings, other programs get down to business outside the classroom. *Seeds of Peace* is a summer camp in the Maine woods where “delegations” of Arab and Israeli youngsters spend a week swimming, canoeing, singing, and talking together. Daily “coexistence sessions” led by professional facilitators provide a safe place to express thoughts and feelings. Fridays include both Muslim and Jewish religious services and everyone is invited to observe “the other’s” way of worship. They come with “delegation leaders” appointed by both Israeli and Palestinian Ministries of Education. Delegation meetings are the only time and place where the camp participants are allowed to speak in their own language.

Founder John Wallach originally created *Seeds of Peace* to focus on the Middle East conflict, but the organization has grown in recent years to encompass groups from other global hot spots. In the summer of 2001, a total of 323 teenagers came to the camp in Maine which hosted eight delegations from the Middle East, two from Cyprus, and five from the Balkans.

Model United Nations (MUN) is an extracurricular program that has fostered leadership skills and international awareness in over one million teenagers since it was founded more than 50 years ago. This program typically relies on the energies of a dedicated teacher or faculty advisor

to motivate students to prepare and fund their own participation at one of the numerous Model UN conferences held throughout the year. Students learn the perils and possibilities of international cooperation and negotiation as they engage in simulations of the UN General Assembly, the Security Council, and the Economic and Social Council.

Michael Horgan of Marblehead High School in Marblehead, Massachusetts, has attended Model UN conferences with students every year for the past 13 years as part of a course entitled *International Relations and the UN*. “There’s been a real joy for me in watching them find a solution, then learn how to bring that solution to the fore diplomatically,” Horgan says. “The real value of it is that they learn to solve problems with words...”

“Teaching” conflict resolution by focusing on values education is another approach. *Shaping a Better World: A Teaching Guide on Global Issues/Gender Issues* is published by the Wellesley Centers for Women and provides a cutting-edge curriculum for global human rights, injustice, racism, and diversity in the classroom with an emphasis on gender equity. In a similar vein, *Educators for Social Responsibility* (ESR) strives to teach social responsibility with the ultimate goal of helping young people “develop the convictions and skills needed to shape a safe, sustainable, democratic, and just world.” In addition to the *Resolving Conflict Creatively Program* (RCCP) mentioned above, ESR offers curriculum guides, teacher training opportunities, and publications for all grade levels.

The Giraffe Project is a K-12 values education program that encourages kids to become “giraffe heroes” who “stick their necks out for the common good.” Courage, personal responsibility, and risk-taking are among the values addressed on the highly creative Web site and in the Giraffe Project’s primary publication, *It’s Up to Us*,



Workable Peace offers an integrated and interactive curriculum for teens.

written by executive director John Graham. Another useful resource is *Veterans of Hope*, an ambitious “oral history” project based at the Iliff School of Theology. The in-depth video interviews with “veterans” of social change movements bring students into contact with real-world leaders who have learned to tap inner resources to work for a world that’s safe for conflict.

Is it time to teach conflict resolution in the schools? Ultimately, we must ask ourselves what is at stake should we fail to teach young people how to resolve conflicts. According to Abu-Nimer, the stakes are high: “People will rely on violence to resolve their conflicts if they have no other alternative or think there is no alternative. The result will be more alienation and less cooperation between people.”

— Patti Marxsen

Documenting the Impact...

The National Curriculum Integration Project was initiated in 1996 to develop and pilot a curriculum infusion and integration model for conflict resolution education. In July 2000, the David and Lucile Packard Foundation provided funding for the NCIP program in seven American middle schools. Research was supervised by Dr. Tricia S. Jones of Temple University. For an emailed Executive Summary of this study, please contact tsjones@astro.temple.edu or visit the NCIP Web site at www.ncip.org.

Guest Interview

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First of all, the skills we're talking about are communication skills. There are also problem-solving skills involved like negotiation and mediation. There are skills of caring communication, being able to create an environment where we begin to feel connection and community. It also includes skills in appreciating and understanding diversity and being in a place where you can move from being a bystander to being the one who knows how to interrupt or intervene when you see behavior that is prejudiced and discriminatory.

The book you edited last year entitled *Schools with Spirit* (Beacon, 2001) focuses on the inner life of students, schools, and communities. In a sense, you've moved on somewhat from a focus on skills to a focus on deeper values. How did this evolution in your thinking come about and why is this now the focus of your work?

I began to see that just teaching skills was not going to be enough. If young people are not connected to the unique meaning and purpose of each person's life, then even if we possess skills, we may or may not have the motivation or even the inspiration to use them. The second point is that I saw many young people who were exposed to the skills who were really doing more than being "good at conflict resolution." Going back to Gandhi's concept, they were actually "being the change you wish to see in this world." Or as Thich Nhat Hanh says, they were "*being* peace." They went beyond the skill to embody the skill. I was realizing that it's not so much about skill development, it's about working with our own character and about connecting up skills with our own inner lives.

In order to bring the inner life forward in our educational process, we need to have some consensus on what happiness and fulfillment mean. Do you think we have that in our society?

In my presentations, I do an activity where I ask, "If you could go to bed tonight and wake up in the morning with the power to teach one thing to all the children of the world, what would it be?" I've asked this question of thousands of people and—lo and behold—the responses are very similar. There is a strong consensus to make sure children feel they are loved, to tell them they have a purpose, that they learn tolerance and compassion, and that they feel a sense of interconnectedness.

Also, a particular study I talk about in *Schools with Spirit* is an international study with 200 global thinkers where five shared values emerged among all of them: compassion, honesty, fairness, responsibility, and respect. These values seem universal regardless of one's spiritual or religious perspective. I think we've learned from these and other studies and experiences in the character education movement that there's more consensus than we sometimes think.

In the preface to *Schools with Spirit*, you express your desire to make schools "soulful places of learning where the spiritual dimension is welcomed." Some critics may dismiss such an approach as "touchy feely" and even threatening to academic success. How can you reassure those people who fear that a "soft" attitude in the classroom may short-change children in the long run?

I think we need to educate the public in the strong scientific evidence we have that social and emotional competence leads to greater success in school and life. [See chapter by J.D. Hawkins in G. R. Adams et al, eds., *Enhancing Children's Wellness* (Thousand Oaks, CA: Sage) and H.J. Wallberg et al, eds., *Social and Emotional Learning and School Success* (New York: Teachers College Press)]. It isn't one or the other: academic success or schools as soulful places of learning. We also know that positive

relationships with peers and adults definitely lead to more constructive citizenship. We need to get to a place where we can socially and emotionally support a student's full growth and development. This is what schools can do and must do.

Why do so many people think in terms of either/or?

I've thought about that and I think it comes from many sources. I think we are still driven as a country by a materialistic world, a world we want to conquer. We don't live with a sense of interconnectedness that tells us "we're going to make it only if we all make it together." As a result, we've sold a lot of parents a myth about what we think young people are going to need to be successful.

Who has sold that myth to parents?

The myth occurs in the wider capitalist society that we live in so, in a way, we've sold it to ourselves. But I think we *do* have a window of opportunity in the wake of September 11th because people are asking the question: "What do you do when all else falls away?" And when you ask that question, the things I'm talking about here come up.

Look at what we did as a country after September 11th. We started to congregate and pray together and have vigils together because we were trying to become whole. We know we live in a world of competition and consumerism and yet we crave community and connection.

Does the need to nurture the spiritual growth of students imply a need to nurture the spiritual growth of teachers?

No question about it. One of the biggest challenges that we face right now is that most of us who find ourselves in the role of "teacher" have not experienced the kind of holistic education I'm advocating here that nurtures not only our minds, but our hearts and spirits as well. You can't

manifest something you haven't experienced yourself. So, one of the things we have to do is start to create learning experiences for teachers where they are in caring, learning communities themselves.

I know you have overseen the piloting of RCCP in international settings (Brazil and Puerto Rico) and that you are going to be working with South American ministers of education on developing social and emotional learning programs. What do these international developments tell us about the direction of your work and your ever-evolving philosophy of education?

What we hope to do by working with the ministers of education in various countries is to equip teams with the tools they need to successfully implement comprehensive programs with the vision we've been discussing in this interview. What I'm noticing is that educators around the world have expressed a need and an interest in better in-service and pre-service exposure to the area of social and emotional learning as well as the area I call "inner life skills."

However, to accomplish the shift in education that we're talking about, it's going to require leadership committed to creating a coherent vision and seeing it through. All this needs to happen at a time when there is a strong counter-demand for the short-term results represented by increased accountability measured by standardized testing.

The international dimension interests me because we are all realizing that as a global society we are becoming more and more interconnected. At the same time, what is happening in the U.S. with the narrowness of vision about education is actually happening throughout the world. Unfortunately, we've led the way with this narrow vision.

An international approach will give us better access to wiser solu-

tions. When we move out of a Eurocentric way of thinking and being, we begin to tap into many cultures of the world that have at their core some of the values we're talking about. I think it's our moral obligation to share what we know, and I also think it's our moral obligation to know that we don't have all the answers.

The other part of the answer to your question is that I feel an inner calling to do it.

What do you think you will be called to do next?

I feel that my work is more and more about helping educators remember why it is they decided to go into the field to begin with. The more we can

connect up who teachers are with what they know about good education, I think the braver and more courageous we can be around these issues. This is one reason I've recently expanded my work to become the director of the New York Satellite Office of the Collaborative for Academic, Social, and Emotional Learning (CASEL). I also think I'm going to be called on to do more "care for the caregiver," the caregivers being educators. In the months ahead I'll be doing renewal workshops for teachers and principals who are in the 11 schools in close proximity to Ground Zero. We need to give them time to stop and reflect. We need to nurture them as people who have to keep on serving.



Women's Collaborative for Peace and Human Security

OVER 80 WOMEN LEADERS representing dozens of Boston-area organizations gathered at the BRC on President's Day, February 18, to "be inspired, participate, and get to work," in the words of Randall Forsberg, one of the key organizers of the day-long gathering. After several months of planning meetings and discussions aimed at defining the structure and agenda of the Collaborative, this mid-winter Women's Leadership Outreach Meeting served an important purpose in mobilizing women leaders for peace across a range of issues.

Among the key issues discussed were how to make women's voices for peace heard in the media, how to build a broad community, and how to achieve real security through global disarmament. The morning Plenary Session was introduced by Eleanor LeCain, board member of Women's Action for New Directions (WAND) and founder and CEO of New Way USA. Speakers included Diane Balser of the BU Women's Studies Program, Elise Boulding, Tess Browne of St. Anthony Cares, Barbara Hildt of WAND, Ivy Gabbert of the BRC, Randy Forsberg of the Institute for Defense and Disarmament Studies, and Wafaa' Salman of the Institute of Near Eastern and African Studies. Later in the day, participants worked in groups and workshops to build consensus and set a course for the future. For further information on the Collaborative and its evolving effort to empower and activate women for peace, please check out their Web page at www.idds.org/wvindex.html.



Randall Forsberg reviews the day's agenda with participants.



BOOK TALK

COMING SOON

Subverting Greed: Religious Perspectives on the Global Economy is on track for a fall 2002 launch at the American Academy of Religion conference in Toronto. Should you be in a position to publish a review of this “interfaith dialogue on paper,” review copies will be available in October. Co-editors Paul F. Knitter and Chandra Muzaffar will also be available for comments (via email and telephone) at that time. Contact pubs@brc21.org for further information.

EDITOR SELECTED FOR GLOBAL CITIZENSHIP BOOK

Distinguished scholar and author Nel Noddings has agreed to serve as editor of the BRC’s forthcoming book entitled



A Test of Character: Educating Global Citizens in America.
Noddings is

Lee L. Jacks Professor of Child Education Emerita, Stanford University, and Professor of Philosophy and Education at Teachers College, Columbia University. Her most recent book is entitled *Educating Moral People* (Teachers College Press, 2002).

NEW WAYS TO USE BRC BOOKS

Since September 11, 2001, we find that church groups are using our publications to initiate

dialogue on a range of issues. For example, *Subverting Hatred* has become a popular stimulus for discussion groups focused on interfaith understanding. Also, copies of *Abolishing War*, by Elise Boulding and Randall Forsberg, were recently sent to all Unitarian Universalist churches in Northern California by World Community Advocates (WCA), an affiliated program committed to world peace. Stay tuned for an online update to *Abolishing War* in the form of a recent dialogue between Boulding and Forsberg, to be posted on the book page of www.brc21.org by September 1, 2002.

HIGHLY RECOMMENDED...

The BRC was pleased to join the Thoreau Society in cosponsoring *A Visit Between Solitaries: Mary Moody Emerson and Henry David Thoreau*, a lecture by Phyllis Cole at the Concord Museum on May 23, 2002. We recommend Dr. Cole’s book, *Mary Moody Emerson and the Origins of Transcendentalism: A Family History* (Oxford University Press, 1998), to students and scholars of feminism, American letters, and Transcendentalism.

REVIEW OUR BOOKS!

If you have read any of our books and would like to share your thoughts, please consider posting a reader review on www.BarnesandNoble.com or www.Amazon.com. We are hoping to create a “buzz” about our books with your help!

Integrative Feminism

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individuals’ rights to both give and receive care; and affirms the indispensability of unpaid caring work for individual well-being and social health. Hence, it demands public and workplace policies that recognize and value unpaid caring work.

This new movement currently takes the form of a rich web of groups and movements with one or more of the interconnected values and goals mentioned above. Some key examples of Integrative Feminist movement today include:

- The growing interest by both men and women in work/life balance which is leading to individual changes; to increasing family-friendly policies in workplaces; and to shifts in government policy such as the Family and Medical Leave Act of 1993.
- Increasing interest by individuals in doing socially responsible work, which not only makes a living but makes a positive contribution to others, to their communities, and/or to the natural environment.
- The increasing interest in broadening business goals beyond profit maximization, so as to embody socially responsible values such as caring for workers, the community, and the environment. This development is exemplified by the notable growth of socially responsible businesses, socially responsible investment, and socially responsible consumption.

By valuing the integration of the feminine caring principle more fully within all individuals and economic institutions, Integrative Feminism can provide a vital component of the positive, unifying vision that activists are now seeking.

—Julie Matthaei and Barbara Brandt



EDITOR'S NOTE
.....

THE ARTICLES IN THIS ISSUE highlight the voices of women on education, on economic justice, and in the ongoing dialogue for peace. Now more than ever, we need to hear those voices in order to shape our new century.

Among the many “voices” I listened to in the preparation of this issue, the compassionate people quoted in the article, “Is It Time to Teach Conflict Resolution in the Schools?” stand out as people of broad vision and profound optimism. We were also grateful to have a chance to speak with Linda Lantieri and hope that her resounding voice for a new kind of education reaches many people through her Guest Interview.

Closely-related to compassion in the classroom is the need for economic justice in our society. Linda Stout’s lecture is still ringing in our ears, along with Rosemarie Freney-Harding’s remembrance of a voice we still hear, that of Fannie Lou Hamer.

Wherever you may be as this reaches you, please take a moment to listen to the voices in these pages and the voices around you.

— *Patti Marxsen*
Publications Manager

The Mission Statement of the Boston Research Center

The Boston Research Center for the 21st Century is an international peace institute that fosters dialogue among scholars and activists on common values across cultures and religions. We seek in this way to support an evolving global ethic for a peaceful twenty-first century. The Center collaborates with universities and citizen groups to sponsor symposia, conferences, lectures, and other dialogues that bring attention to constructive ideas for the development of civil society and peace cultures worldwide. Focal points of the Center’s work include human rights, nonviolence, environmental ethics, economic justice, education for global citizenship, and women’s leadership for peace. The Center was founded in 1993 by Daisaku Ikeda, a Buddhist peace activist and President of Soka Gakkai International (SGI), a religious association with members in 181 countries.

How to Reach Us

We welcome your advice, ideas, and comments, as well as requests for complimentary exam copies of our books. Individual staff members can be reached by calling 617-491-1090 or via fax at 617-491-1169.

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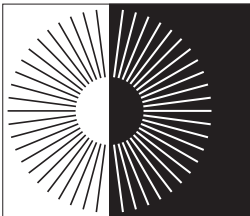
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There’s more at www.brc21.org

For more information and ideas, including a recently posted interview with Professor Nur Yalman of Harvard University on the U.S. response to September 11th, please log on to www.brc21.org/resources.

If you prefer the electronic .pdf version to receiving the printed version via snail mail, please send us your email address at pubs@brc21.org. We’ll delete your name from the mailing list and, instead, send a reminder as each newsletter becomes available online.



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Buddhist Peacework can be purchased from Wisdom Publications. Visit their Web site at www.wisdompubs.org or call 1-800-272-4050.

Subverting Hatred can be purchased from Orbis Books. Visit their Web site at www.orbisbooks.com or call 1-800-258-5838.

To order a complimentary copy of Daisaku Ikeda's 2002 Peace Proposal entitled "The Humanism of the Middle Way — Dawn of a Global Civilization," please contact the BRC or go to: www.sgi.org/english/sgi_president/works/peace/peace02.htm

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