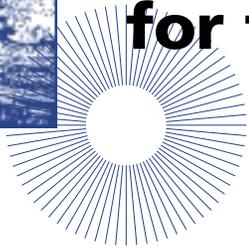


# Boston Research Center for the 21st Century

10TH ANNIVERSARY NEWSLETTER : 2003 : NUMBER 21



## CONGRESSWOMAN BARBARA LEE URGES PEACE LINKED WITH JUSTICE



Affirming that she can best stand for the country by standing for peace, Barbara Lee stated, "There is no axis of evil. There never was."

ON A CLOUDY JANUARY AFTERNOON in Wellesley, Massachusetts, snow and ice covered the ground as the world awaited a report from the UN weapons inspection team in Iraq. However, the frigid climate did not deter an overflow crowd of nearly 350 people from gathering at the Wellesley College Jewett Art Center to hear U.S. Congresswoman Barbara Lee (D-CA) deliver the Jeannette Rankin Lecture on World Peace. Within a few moments of her opening remarks, it was clear that the second of the Women of Courage Lecture Series sponsored by the Boston Research Center for the 21st Century and the Wellesley Centers for Women would be an unforgettable experience.

As they entered the auditorium, guests were greeted by portraits of Jeannette Rankin and Barbara Lee projected onto a larger-than-life screen suspended above the stage. Jeannette Rankin of Montana was the first woman elected to the U.S. House of Representatives and is best known for her votes against entry into World War I in 1917 and, 24 years later, in opposition to World War II. Barbara Lee, who cast the sole vote in Congress against the unlimited use of military force in response to the attacks of September 11, 2001, has served in the U.S. House of Representatives since 1998. While Rankin was an unconditional pacifist and Lee is not, the two  
*continued on page 4*

## RETHINKING SOCIAL STUDIES TO DEVELOP GLOBAL LITERACY AND GLOBAL TRUST

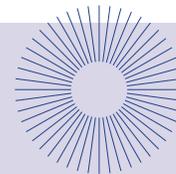


GRADUATES OF U.S. SCHOOLS CAN DO MUCH BETTER than they presently do at knowing about the world in which we live, in terms of the physical characteristics of the environment, in terms of the cultural and social characteristics of the different groups of people throughout the world, and in terms of the interdependent nature of the challenges we face together. Taking the development of global literacy seriously in the classroom will contribute

to building global trust. Global trust results from our collective capabilities and dispositions to understand and join other human beings across culturally, politically, and socially constructed divides, in an effort to address our common challenges.

Social studies currently fail to build global literacy and competency. Some of the problems are basic: there is too little priority given to social studies and the

*continued on page 13*



### Inside:

- Director's Message.....page 2*
- Women as Peacemakers.....page 3*
- 2003 Peace Proposal.....page 5*
- Guest Interview .....page 6*
- Religious Responses to Violence.....page 9*
- Reflections on Fear .....page 12*

### Save the Date!

#### BRC's 10th Anniversary Celebration

in collaboration with  
The Harvard-Yenching Institute

**September 26-27, 2003**

*See page 3 for details!*



*A whole decade! It's been that long since the Center was founded by Soka Gakkai International's president, Daisaku Ikeda, to be a heart, bridge, and beacon for peace networking, dialogue, and learning. This 21st issue of the BRC newsletter looks back on a decade of accomplishment and forward, too. Tucked in these pages, our tenth anniversary retrospective highlights just a few of our events and publications over the years. I'm grateful to the many people who took part in these activities with us, and I look forward to more collaborations in the future. In light of the dangerous world situation closing in around us, the work of fostering open-hearted dialogue and networking for peace seems ever more vital, ever more meaningful.*

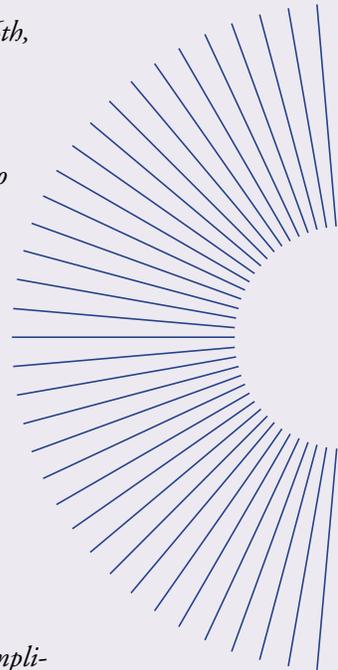
*On our tenth anniversary at the end of this September, instead of throwing a party (though I have nothing against parties!), we'll be celebrating by doing what we do best—hosting a conference to share some of the latest peace-building theory and practice. On Friday evening, September 26th, and Saturday, September 27th, "Re-imagining Self, Other, and the Natural World" will be an unforgettable experience for all who can make it, I'm sure.*

*With this tenth anniversary conference, our idea is to help provide a healing antidote to the dominant Western model of competitive individualism by exploring some non-mainstream Eastern, feminist, and indigenous traditions that place a high value on interconnectedness as a way of life. Using the last principle of the Earth Charter, the "peace principle," as our guide, we'll learn about "relational" aspects of Confucianism and Buddhism, the feminist psychology of Wellesley College's Stone Center, and the community-building potential of the peacemaking circle originated by the Tlingit people in the Canadian Yukon. Please do save the date on your calendar, and be sure to email us at [info@brc21.org](mailto:info@brc21.org) to get on our list for receiving a flyer.*

*As this newsletter bears out, our current interests coincide nicely with the central point of BRC founder Daisaku Ikeda's latest peace proposal. He advises a return to the human scale, a "life-sized paradigm." Real progress toward peace and justice in the world lies here, I believe. Congresswoman Barbara Lee, in her Jeannette Rankin lecture, recapped in the lead article, exemplifies a human-scale attitude when she says simply, "It takes leadership to resolve the world's conflicts peacefully." Fernando Reimers' ideas for authentic global dialogue in the classroom, Jan Surrey's insights into a new understanding of power, Frances Moore Lappé's reflections on naming the fear that keeps us disconnected, and young people discussing "Global Uncertainties and Me"—all these commentaries explore the power and possibility to be found in human beings, especially human beings "in relation." As we move into the second decade of the Center's work, we look forward to an even deeper engagement with what it means to be human, together with the BRC community we appreciate so much.*

Sincerely,

**Virginia Straus, Executive Director**





# WOMEN AS PEACEMAKERS: A RELATIONAL PERSPECTIVE



THROUGHOUT HISTORY, groups of women have responded to the threat and the destructive power of war by mobilizing behind a particular vision for peace. In 1872, Julia Ward Howe suggested the idea of Mother's Day as a day dedicated to peace. In the early twentieth century, the right to vote brought women's values and visions into the public sphere as a force for peace, justice, and the promotion of social welfare. Later in the century, the values of the women's movement coincided with other social movements: civil rights, nuclear disarmament, environmental sustainability. By 1982, Sally Miller Gearhart was able to write:

*I believe we are at a great watershed in history, and that we hold in our hands a fragile thread, no more than that, that can lead us to survival. I understand the rising up of women in this century to be the human race's response to the threat of its own self-annihilation and the destruction of the planet.*

This perspective was possible, in part, because a few years earlier, in 1976, Jean Baker Miller sparked a revolution in psychology when she wrote *Toward a New Psychology of Women*. In this breakthrough book Miller described how women in Western culture have been assigned the role of "carriers" of aspects of the total human experience: the work of tending to relationships, building connection, expressing emotion, and promoting the needs and development of children and men. This private, domestic work is often invisible and devalued in the public sphere. She called for a study of this relational practice as a new pathway for empowering women.

Miller's work emphasized the creative "seeds" that needed to be nurtured and developed in our culture. Growing out of this work, researchers at the Stone Center at Wellesley College (Jordan, Miller, Stiver, Surrey et al.) developed the Relational Cultural Theory (RCT) of human development as a resource for growth, empowerment, and healing. In this approach, a woman's sense of self is grounded in making and maintaining relationships. The "work" of relationship, or "relational practice," is driven by the underlying primal desire for mutual connection (rather than sexual, aggressive, or narcissistic drives) and the intention to work (or "hold") through the inevitable impasses and conflicts in life. These obstacles or disconnections, when stuck or unchanging, can become the source of great suffering, isolation, and violence. When worked through, they can be transformed to build stronger connections.

Relational practice fosters a new way of being. Empathy, authenticity, attunement, responsivity, and a capacity for true engagement and dialogue are core ingredients of growth-fostering mutuality, the means and ends of which lead to a creative interacting mode of "interbeing." The work of building and enlarging connection and the vital work of healing disconnections represent a previously uncharted and potent new source of energy and power, especially, but not exclusively, for women.

The relational mode of development implies an interconnected perception of reality which leads to an ability to work with the whole and the parts, simultaneously and synergistically. This constantly changing and evolving way of being and

working—which invites us to live as part of an interconnected whole—is not basic in dominant Western culture. Nor is the capacity to attend to and nurture relationships. Clearly, RCT is at great variance with our individualistic, competitive, and materialistic culture and our heavy reliance on simplistic dichotomous thought and action.

And yet this variance holds great promise as relational values, visions, knowledge, and practice make women of all groups—regardless of race, class, sexuality, and/or ethnicity—a tremendous resource for leadership in promoting a culture of peace. From the most "personal" to the "global," I see the promise of participation, of collaboration, and of joining with others in working for shared goals arising from this new understanding of power that women share. By supporting the efforts of women to stay connected to their core values as they move into larger arenas, and by working together to create opportunities to foster creative visions and applications based on relational values, we will be building a new understanding of power arising from connection. This I would call action towards peace building.

—Janet L. Surrey

*Jean Baker Miller Training Institute  
Stone Center, Wellesley Centers for Women*

## Re-Imagining Self, Other, and the Natural World

BRC'S 10TH ANNIVERSARY  
CONFERENCE

Cosponsored by the  
Harvard-Yenching Institute

FRIDAY & SATURDAY,  
SEPTEMBER 26-27, 2003

We will explore interconnectedness  
—in theory and practice—  
from Eastern, indigenous, and  
feminist perspectives.

*Watch for your flyer in the mail!*



Over 350 people attended Congresswoman Barbara Lee's lecture at Wellesley College.

## Congresswoman Barbara Lee Urges Peace

*continued from page 1*

women stand as models of courage and integrity in the face of pressure to go to war.

As executive director of the Wellesley Centers for Women Susan McGee Bailey reflected on the life of Representative Rankin in her welcome, she invited various women—including the president of Wellesley College, Diana Chapman Walsh—to read aloud the peace-oriented words of Jeannette Rankin: from 1917, “I still believe war is a

human beings temporarily regarded as enemies”; from 1934, “Preparation for war leads to war”; from 1937, “There is propaganda everywhere”; and from 1961, “I’ve always been an advocate for peace.” These stirring quotes from an enduring voice for peace established an eagerness throughout the audience to hear Barbara Lee elaborate on alternatives to war.

In her introduction of Congresswoman Lee, Boston Research Center executive director Virginia Straus reminded listeners that both Lee and Rankin were trained as social workers. “They have a spirit of service,” she noted and suggested that each woman had carried the wisdom of that service model, of caring about human needs, into Congress with her. “Barbara Lee, like Jeannette Rankin, thinks for herself. She’s not afraid to listen to her inner voice,” Straus added, before surprising Barbara Lee by sharing a letter from Rosa Parks:

*Dear Congresswoman Lee: Never think you are alone when you stand for right because God is with you. We are very proud of you. It makes us feel good that you are a Congressional Member... Love, Peace and Prosperity, Rosa Parks.*

“What an honor it is to be part of this series,” Barbara Lee acknowledged, as she praised Wellesley

College and the Wellesley Centers for Women for “everything you do to see that women have the opportunity for leadership.” She also confided that every time she walks past the statue of Jeannette Rankin in Washington, “I feel her spirit.” She concurred with Rankin’s assessment that “killing more people won’t help matters” and suggested that “without peace and justice, we will never know security.” Lee’s incisiveness, warmth, and humor made amply clear the reason she so quickly became a legislative leader.

In her discussion of alternatives to war, Congresswoman Lee asserted that President Bush “does seem to ignore the larger context.” She focused on the conservative estimated cost of the proposed war in Iraq of \$100 million, pointing out that the same amount would create 1.5 million units of new affordable housing, repair and renovate schools nationwide, and provide health care for five years to the eleven million American children presently uninsured. Furthermore, she explained that President Bush has not accounted for rebuilding in Iraq following the war, nor has he provided an estimate of costs that might be incurred if the war goes badly. “We must not allow the administration to disguise what is at stake and at risk,” she warned.

Affirming that she can best stand for the country by standing for peace, Barbara Lee stated, “There is no axis of evil. There never was.” She expressed strong concern that the President’s policy of “first strike” may spawn “endless crises and endless conflict.” Drawing on her experience as a member of the International Relations Committee, she left no doubt about her position: “Regime change should not be the basis for our foreign policy. Our policy should be disarmament.” She was equally unequivocal in saying that withdrawing from the ABM Treaty was wrong and that, in her judgment, the current president of

The affection and admiration of the audience was perhaps best expressed by the first question, “Congresswoman, when are you running for president?”, a question Barbara Lee laughingly deferred.

stupid and futile way of attempting to settle international difficulties. I believe war can be avoided and will be avoided when the people, the men and women in America, as well as in Germany, have the controlling voice in their government. Today special interests are controlling the world.”; from 1929, “War is the slaughter of

the United States is undermining the United Nations at every turn. “It takes leadership to solve the world’s conflicts peacefully,” she added.

Congresswoman Lee underscored the need for alternatives to war, for multilateral cooperation, and for abiding by the rule of law. To fight against war, she indicated, we need patience, foresight, and leadership. “We are faced with an unstable economy, rising unemployment, homelessness, a staggering HIV pandemic, an increasingly toxic environment, and the resegregation of public education,” she declared.

Before taking questions from the audience, the speaker warned, “We must not say this rush to war is a *fait accompli*.” Urging the silent majority to become a vocal majority, she indicated that the “consequences of silence are too terrible.” She

exhorted her listeners, in memory of Jeannette Rankin, to “use your skills and intellect and energy to work for peace. You can make a difference.”

The affection and admiration of the audience was perhaps best expressed by the first question, “Congresswoman, when are you running for president?”, a question Barbara Lee laughingly deferred. Other concerns raised included: Why isn’t more being made of the “stolen presidency”? Why is there not more widespread challenge to the Patriot Act? Why are we not making stronger connections between peace and justice? What can school-age children do? How do we address the growing influence of corporations? What can be done in the Middle East? What about the role of women of color? Why is the FCC no longer willing to work for a multiplicity of media voices?



Susan Bailey, Barbara Lee, and Virginia Straus at the Jeannette Rankin lecture.

As she concluded her presentation, Congresswoman Lee told her listeners, “I’m very inspired by this evening.” For those in the audience, the inspiration was mutual. By emphasizing justice, values, and the positive potential of leadership for peace, Barbara Lee is clearly a force to be reckoned with.

—Helen Marie Casey



## 2003 PEACE PROPOSAL CALLS FOR A “LIFE-SIZED” PARADIGM FOR OUR AGE

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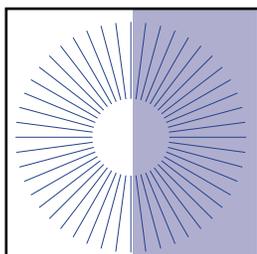
EVERY JANUARY, BRC FOUNDER Daisaku Ikeda publishes a peace proposal keyed to the tenor of the times. In 2003, the tone of *A Global Ethic of Coexistence: Toward a “Life-Sized” Paradigm for Our Age* is somber as it was written in the face of continued threats of U.S. military action in Iraq. “Far from freeing ourselves from the negative legacy of the war and violence-ridden twentieth century, these threatening trends continue to accelerate and expand,” he writes. “The high hopes with which we greeted the new century have faded, replaced with an all too prevalent sense of frustration and hopelessness.”

However, Ikeda also offers hope through action and provides a model for global security focused on the UN as an “effective voice advancing the concerns and aspirations of the world’s peoples.” He addresses the problem of nuclear weapons and weapons of mass destruction, and calls for nuclear free initiatives in the northern hemisphere modeled after the nuclear-weapon-free zones in Central Asia and the Middle East. A second aspect of ensuring human security, according to Ikeda, relates to the eradication of poverty and starvation as expressed in the UN Millennium Declaration. A third, he explains, can be summarized in

the phrase “Education for All.” “In entrenched, multigenerational conflicts such as the Israeli-Palestinian problem, the only viable hope for a solution lies in a sustained program of education of the young.”

While all of these practical steps must be taken, Ikeda also encourages individual strength through the development of a “life-sized” paradigm which allows us to envision the world around us as profoundly human. “I am referring to a way of thinking and a sensitivity that never deviates from the human scale,” he says. In the end, Ikeda’s vision for peace in a time of war leads us along a path to security that depends on human sensitivity and human understanding.

To order a complimentary copy of Daisaku Ikeda’s 2003 Peace Proposal entitled “A Global Ethic of Coexistence: Toward a ‘Life-Sized Paradigm’ for Our Age,” please contact the BRC or go to [www.sgi.org/english/sgi\\_president/peace\\_pro.htm](http://www.sgi.org/english/sgi_president/peace_pro.htm)



## LEARNING THROUGH DIALOGUE: A CONVERSATION WITH VIRGINIA STRAUS

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**VIRGINIA STRAUS** is a public policy specialist who has directed the Boston Research Center for the 21st Century since its founding in 1993. Before joining BRC, Straus worked as an urban policy aide in the Carter White House and co-directed a state and local public policy institute in Boston. She also served as a legislative researcher in the U.S. House of Representatives and a financial analyst in the Treasury Department. Her educational background includes a BA from Stanford University and a Masters Degree

from the University of London, with a concentration in U.S. economic history at the London School of Economics. In this interview with publications manager Patti Marxsen, "Ginny," as she is known to her BRC friends, reflects on her ten years as executive director of the Boston Research Center.

**PM: How did the BRC come about in 1993 and what was the original vision for it?**

VS: The Center was founded by Daisaku Ikeda, President of the Soka Gakkai International, after he gave a lecture at the Harvard-Yenching Institute on how Buddhist humanism can contribute to twenty-first century civilization. The central idea in that lecture was that peace, true peace, can be realized only through dialogue, not by force of arms or top-down agreement. When he established the BRC, he gave us a motto reflecting this vision. He hoped the Center would be the "heart" of a network of globally minded citizens, a "bridge" for dialogue on shared ethics among cultures and religions, and a "beacon" shining a hopeful light on paths to peace.

**PM: As you approach your Tenth Anniversary, has that vision been realized?**

VS: Well, that's hard to say, because our founding vision—heart, bridge, beacon—is a vision of "being." It's

an image of ourselves that we strive, and keep striving, to manifest. I think this inspiring image has given our dialogues, whether they're spontaneous or published, a unique warmth, openness, and depth. But, probably because the founder's vision is so poetic (and Buddhist), it can't be realized once and for all. We can always become a bigger heart, a stronger bridge, a brighter beacon.

**PM: Given the state of the world, your job could be rather discouraging.**

VS: On the surface it could be very discouraging because I think we currently have an intensification of a war culture in this country, and it's rapidly spreading around the world. But I take heart from an insight of the British historian Arnold Toynbee, whose dialogue with Dr. Ikeda entitled *Choose Life* was a great inspiration to me when I first began practicing Buddhism some twenty years ago. He said that the underlying trends that really shape history appear in the cultural depths among the people as

they live their lives, not in the day-to-day newspaper headlines. In fact, newspaper headlines can be a distraction. This idea has helped me to stay focused on the long slow work of cultural change. Fundamental shifts happen through dialogue and building communities of learning among people of various backgrounds—something that never makes the headlines.

**PM: Has the BRC become what you hoped it would be in 1993?**

VS: People have come to appreciate the Center's commitment to bringing various cultural perspectives together. People always remark on the fact that we really do bring women into the dialogue much more than they are included elsewhere, and on the way we always strive to represent a cross-section of cultural, secular, and religious views. This has been intentional and it has led to numerous collaborations. That's definitely an accomplishment.

**PM: Along with accomplishments, I'm sure there have been many unknowns along the way. It might be interesting for readers to hear if any surprises stand out in your mind?**

VS: One of my biggest surprises came recently with the compassion and social healing seminar that we held with Judith Thompson in September of 2002. The seminar brought together people who had been on opposite sides of ethnic conflicts from all over the world and showed me how small group dialogue can create a space of trust—if it's done very deliberately, not just for intellectual insight but with openness to an actual change of heart.

**PM: How will the compassion and social healing dialogue influence BRC programs in the future?**

VS: That's in the process of unfolding. We continue to sponsor larger conferences and lectures, but not as many of them, and more often in collaboration with other organizations. This approach gives us more meaningful large events and also the opportunity to pursue smaller, in-depth dialogues with selected participants. These small seminars can be empowering for the participants and then radiate outward through their work and through our website.

**PM: So the website has become a rich resource for the BRC community.**

VS: Yes. It receives over 600 "hits" every day. For us, this is a cost effective way of sharing dialogue with people who can't be here with us; we're careful to make it highly readable and up-to-date.

**PM: During the past ten years, the Center's agenda has addressed global ethics, human rights, nonviolence, environmental ethics, economic justice, education for global citizenship, and women's leadership for peace—and more. How have you focused the Center's agenda to encompass the far-reaching mission of world peace?**

VS: Early on, we decided that common values are what really need attention. We may use different languages and different religious concepts to talk about them, but there is a common core of values. So, we decided to focus on four main values that are also part of the UN mission: human rights, nonviolence, economic justice, and environmental ethics. We made one of these values the theme of our programs, both publications and events, every two years.

**PM: How did you decide to shift the agenda after that eight-year period?**

VS: At the end of the eight years, we settled on three focal points that came out of this process of exploring

common values. First of all, we realized that the Earth Charter, to which we were introduced when we worked on environmental ethics, expresses a common core of values. We recognized, as well, that it came about as a result of extensive grassroots global dialogue and that it embraces those four values I mentioned. This is how our support of the Earth Charter consultation process transitioned into our commitment to working with youth groups to bring to life the global ethic that is articulated in this most amazing "people's treaty" called the Earth Charter.

Secondly, it was obvious that women's leadership and women's empowerment related to the values that we've been exploring, all of which are often associated with the so-called "feminine." Our view is that by promoting women's leadership for peace—which brings these values into play in society—we will contribute to peace by transforming our social processes and institutions. The Wellesley Centers for Women has become a great partner in our annual Women of Courage lecture series highlighting women in history and contemporary times who have stood up for human values.

The third area of focus is education for global citizenship. Education has been fundamental to the Center and to Dr. Ikeda's vision for peace. But after September 11, 2001, as we watched the American people turn toward retaliation and war, rather than respond with concern for the

rule of law and international cooperation, we became convinced that something absolutely vital is missing in our educational system: an awareness that peace is possible. How can people have the vision that war is not inevitable, that it might even be abolished, unless we learn about alternatives at an early age? That essential question forms the foundation of our current works-in-progress: a book on global citizenship education and also a curriculum project with high school teachers.

**PM: You've managed to draw some very inspiring and well-known people to the Center over the years. Who stands out in your mind as you reflect on this decade of work?**

VS: That's a tough question, because I've been privileged to meet so many amazing people. But Steven Rockefeller has been particularly inspiring to me. He's a paragon of patience! He listened to and deeply respected the views of so many people—worldwide—throughout the ten-year process of drafting the Earth Charter. I've been thoroughly impressed by his continued focus on that single document, his determination to perfect it, and the earnestness with which he has pursued this goal.

And then, of course Elise Boulding has had a tremendous impact on the Center. I would say that she is the person who has led us to a much fuller conception of peace. In my previous incarnation as a public policy analyst, I used to think of getting to peace or social change through political means. It wasn't until I met Elise that I came to know someone whose entire life has been devoted to understanding the educational and cultural approach to peace.

**PM: Since 1993, the BRC has published ten academic books that have been used in over 135 college and university courses. This, combined with a sub-**

*continued on page 10*



Ginny Straus with Elise Boulding

EXPLORING A NEW KIND  
OF JUSTICE

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A restorative justice conversation circle at the BRC.

DURING THE PAST YEAR, THE BRC has sponsored a series of Restorative Justice Networking Seminars for innovators in this growing field. The purpose of these meetings has been twofold: a) to learn about the many ways in which restorative justice can strengthen and empower individuals and communities and b) to provide an opportunity for professionals in a variety of fields to discover connections in the work they share, but rarely talk about.

“Restorative Justice is not an academic discipline,” said Carolyn Boyes-Watson, director of the Center for Restorative Justice at Suffolk University. “It’s a grassroots movement. You have to figure out how to go forward from wherever you are.”

Boyes-Watson’s assessment was shared by others, like Cheryl L. Conner who practiced law for 13 years after her graduation from Harvard Law School. For the past seven years, Conner has been teaching law, developing curricula to support social change, and working with lawyers who want to bring their spiritual values into their practice. “There’s no single ‘container’ for all the strands that come into this,” she said. And yet, Conner and others

agreed that the way we define and administer justice has a broad impact on our society through the pain suffered by victims, perpetrators, and criminal justice professionals. “Lawyers engage in processes that are traumatizing all the time,” she added.

For Kaethe Weingarten, who is an associate clinical professor of psychology at Harvard University and formerly the clinical director of the trauma evaluation and treatment team based at the Judge Baker Children’s Center, the emphasis is on one’s own sense of empowerment in the face of trauma. One facet of her work entitled The Witnessing Project explores connections between witnessing trauma and restorative justice practices. “The experience of the witness is indirect exposure to violence,” she explained. Her many years of work with victims of trauma has led her to her goal of developing a “robust theory of witness.”

For Robin Casarjian, founder and director of the Lionheart Foundation and its National Emotional Literacy Project, empowerment begins with awareness. “Self-forgiveness is the heart of the restorative justice process,” she says, after nearly 15 years of working with prisoners.

Saroeum Phoung, formerly with the Community Restorative Justice Initiative for Roca, Inc., spoke of the transformative power of peacemaking circles where people come together to solve problems without judgment. “Change happens through trust,” he said.

While restorative justice is often viewed as a local issue involving police departments, lawyers, judges, victims, criminals, and communities, the possibilities for restoring connections in a global society broken with cultural and political divisions are significant. According to Donna Hicks, who serves as deputy director of Harvard’s Program on International Conflict Analysis and Resolution (PICAR), “The shame-and-blame approach to accountability in international conflicts only results in a cycle of revenge. We need to create opportunities for accountability that are dignified.”

As one who has worked with survivors of global conflicts for over 20 years, Judith Thompson reinforced Hicks’ point when she spoke of her experience in nurturing and witnessing the “healing of survivors of political conflict that takes place through rebuilding relationships.” Thompson pointed out that dialogue and listening are key to this process.

If there was a consensus among the participants in these seminars, it was that the practice of rebuilding and restoring offers more hope than the practice of retribution. Whether the individuals involved are youth-at-risk, prisoners, victims of violent crime, diverse groups within a larger community, or survivors of political conflicts, restorative justice offers a way out and a way forward. As Judith Thompson explained, “It takes courage to do this work, but as you do it you often realize that others want to embrace the healing paradigm.”

Please check the Resources section of the BRC website for interviews and information related to the BRC’s 2003 Restorative Justice Seminars.



# RELIGIOUS RESPONSES TO VIOLENCE



EVERY RELIGION DISCOURAGES OR prohibits violence. And yet our world has become increasingly violent in recent years, with no end in sight. How can we maintain our religious values in the face of violence that is perpetrated by individuals but, too often, endorsed by groups and governments claiming moral and spiritual justification? What is the proper religious response to violence and what can religions learn from one another? And how can we prepare ourselves to have the right response to violence, even as we work for nonviolent solutions?

These questions formed the basis of two sessions of the Society for Buddhist-Christian Studies at the American Academy of Religion Annual Meeting in November of 2002. BRC executive director Virginia Straus served as Respondent at the first session which was moderated by Ruben Habito and included presentations by Harold Kasimov of Grinnell College, Sister Elaine MacInnes (OLM), Sarah K. Pinnock of Trinity University, and Rebekha Miles of the Perkins School of Theology. Kasimov began with a Jewish perspective: “To use violence against another human being commits violence against God.” And yet, he explained, there are some circumstances when an act of violence becomes “a tragic necessity.” Pinnock proposed four “postures” in the face of violence. Her paper, entitled “Christian Responses to Violence: Memory, Solidarity, Hope, and Mystical Faith” argued for a practical approach based on inner strength. Sister MacInnes spoke of her meditation work with prison camp victims in the Philippines. “The silence of meditation allows the sacred inner life to do its work,” she said.

Miles focused on three approaches to violence: Christian Pacifism, Christian Crusade, and the Christian Just War Perspective. The contrast between the last two captured the interest of the attendees as a discussion developed comparing the 1991 Gulf War prosecuted by President George Bush Sr. and the current War on Terrorism (with its focus on Iraq) pursued by President George W. Bush. The former, Miles explained, was conceived as a Just War that purportedly met a list of fundamental criteria:

- Life and well-being were at risk;
- War was viewed as the last resort and all other options were exhausted;
- The good brought about by the war was proportional to, or greater than, the destruction caused by it;
- There was a reasonable chance of success;
- The war was waged by people with legitimate authority.

**What is the proper religious response to violence and what can religions learn from one another?**

By contrast, the current War on Terrorism has been conceptualized as a conflict between forces of Good and Evil with absolute or unlimited goals (i.e. the eradication of Evil). Miles noted that in the twentieth century, the crusade approach tended to promote “total war against the entire society of the enemy.” She added that “Just War [based on carefully defined criteria] is a hard sell because if we follow that approach, most wars won’t be allowable.”



Sarah Pinnock, Ginny Straus, Harold Kasimov, Sister Elaine MacInnes (OLM), and Ruben Habito after a conversation at the 2002 annual meeting of the American Academy of Religion on Religious Responses to Violence.

The second session included papers by Christopher Ives of Stonehill College, Gene Reeves of Tsukuba University, and John Makransky of Boston College. Ives noted that the Buddhist framework of the “Three Poisons”—greed, anger, and ignorance—compels us to look inward and outward as we try to comprehend and respond to violence. He added that “Buddhist practice can also help loosen fixed senses of self, entrenched characterizations of others, and rigid ideologies.” Noting that Buddhists “have to ask not only who did it, but *why*,” Reeves observed that “It is clear that Buddhists have an enormous healing ministry to perform.”

John Makransky’s paper entitled “Boundless Attitudes as Protection” focused on unconditional love (*maitri*), compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upeksa*). He spoke of the common construct that causes us to approach each person we encounter as a friend, an enemy, or a stranger, pointing out that how we see others reflects our own projections, not their realities. Basing his argument on the importance of human will to any endeavor, he suggested that a willful effort to cultivate love, joy, compassion, and equanimity would serve us well in the face of violence and/or, indeed, in the course of living.

## Guest Interview

*continued from page 7*

**stantive newsletter and the website, translates into a pretty wide reach for BRC publications. In what ways do you see the BRC reaching people in the years ahead?**

VS: We've been venturing into new territory in terms of our publications, starting with the website as I explained earlier. For example, after September 11th, we started to post previously published articles on our site under the heading "Perspectives on Terrorism and Nonviolence." These views from all over the world offer approaches to peace that haven't been showing up enough in the mainstream press. Also, we are now considering ways of conveying some of the exciting new work that's going on in the field of restorative justice through a Web-based publication.

In terms of books, we have focused on common values across cultures and religions. For example, both *Subverting Hatred* (1998) and *Subverting Greed* (2002) explore a core value across several religious perspectives. Our next book will be edited by Nel Noddings and will address education for global citizenship, especially in the United States. Beyond that, we are working on activity plans that would introduce critical thinking around historic conflicts within the existing high school curriculum. So, the publications program is quite dynamic. While the program's appeal is broad, we hope especially to keep producing publications that are valued in teaching and learning situations.

**PM: What are the strengths of the BRC today?**

VS: I would say that we have two main strengths. First, we have a track record. These ten years of struggle and accomplishment have built trust in the community. People enjoy themselves at our events. Professors use our books in their courses. The

other strength has to do with the people who come to work here every day. We started with just a couple of staff members and have grown very gradually into a small-but-strong team of people who work together really well.

I would add that Masa Hagiya, who is the only other person besides myself who has been here from the beginning, and Masao Yokota, who is the president of the Boston Research Center, have both exhibited great determination for the Center to become what it is today. As liaisons with our founding organization in Japan, both have exemplified tremendous skill and patience. Having these two people with us from the very beginning has enabled us to grow while keeping Buddhist humanism constantly at the root of it all.

**PM: If you could wave a wand and change something, what would that be?**

VS: If I could wave a wand, it would be to know more, to experience more, to understand more about how to break the cycle of hatred and violence. The work we are beginning to do in the field of restorative justice offers powerful ways to look within and, ultimately, transform hurt, anger, and fear into compassion or even wisdom.

**PM: People often think of peace as an abstraction, but it sounds more like the hard work of personal transformation.**

VS: I realize now that a lot of real wisdom about war and peace comes from people whose voices haven't been heard enough and whose initiatives haven't been recognized enough. The biggest challenge ahead is to listen to, and magnify, the voices of people rooted in caring communities and not to let these voices be drowned out by "elites" and self-styled "experts." The process of overcoming the oppression and suppression of voices for peace takes a lot of determination. As things worsen at a global level, more and more people of

all ages are seeing that they need to have more courage to express the good within themselves, learn from others in dialogue, and join together in the slow but sure process of tearing down hierarchies and building a different sort of culture—a culture of peace based on an ethic of care and mutuality.

**PM: Looking back, can you identify any particular interest or influence in your youth that you feel prepared you for your role here as executive director at the Boston Research Center?**

VS: I grew up in a large family as the youngest of four children. There were different interests in my family but we always had great dinner table conversations. In fact, they were cultivated by my father who would encourage us to talk about current events. I was the youngest so I felt very privileged to be part of the dialogue and share my insights. I liked the spirit of equality, even then. I learned so much from my older brothers and sister and from my parents during those conversations, which stand out as peak moments in my childhood.

**PM: What is the best part of your job?**

VS: I think it is the opportunity to engage in dialogue with the remarkable people that we've been able to attract to the Center—scholars and activists and people of all ages and from various cultural backgrounds who have inspiring life experiences to share. Even in large groups, when we have a major conference, there have been moments of true dialogue, of true understanding. You go through a lot of preparation for a large conference to make people feel comfortable... and sometimes you get this crescendo when it seems like everybody in the room is just getting it. I love that. This experience gives me hope that the whole world could move in this direction—toward a profound sense of interconnectedness, of harmony with the "other."



## GLOBAL UNCERTAINTIES AND ME: A Youth Dialogue in Celebration of Earth Day

TWENTY-FIVE YOUNG PEOPLE gathered in a circle at the BRC on April 30, 2003, to consider the state of the world and their place in it. The Earth Day-inspired dialogue was cosponsored by the Earth Charter Youth Initiative and facilitated by Youth Initiative Coordinator Dumisani Nyoni.

Participants at the April gathering came from a variety of communities, including Roca, Inc., of Chelsea, Massachusetts. Throughout the forum, the metaphors of butterflies and tornadoes were employed to symbolize the ways in which waves made by the smallest among us can build into a powerful force, for better or worse. Together, the young people generated a list of

what they considered to be “tornadoes” in the world today: war, pollution, drugs, poverty, the justice system, AIDS, drought, disease, and the global economy. In small groups, they focused on specific tornadoes by asking, “What do I do that contributes to this tornado in the world and how can I effect positive change?”

A number of perspectives were articulated, including the importance of individual responsibility in modeling sustainable behavior for others. There was a general consensus that actions, attitudes, and values should be put into practice by each person in daily life in order to create a better society and minimize the effects of “tornadoes.” Several participants expressed concern about poverty,

pollution, and threats of disease. Others felt that consumerism and the wasteful nature of the American lifestyle offered many opportunities to take a stand.

“A lot of the tornadoes were set in motion before most of us were born,” said one participant.

“Maybe butterflies weren’t flying together as a collective force against the tornadoes,” said another.

At the end of the evening, Earth Charter executive director Mirian Vilela invited everyone to remember that while many people live close to the ground like chickens running in all directions, it takes the faraway vision of an eagle to see the interconnectedness of all life.

For further information on the Earth Charter Youth Initiative, go to [www.earthcharter.org/youth](http://www.earthcharter.org/youth).



## TEACHING ABOUT WAR AND PEACE

TRADITIONALLY, “TEACHING HISTORY” has meant “teaching the history of wars, battles, and heroic men.” But in recent years, there has been an emphasis on social history which has, in some schools, placed the problem of how to teach war on the sidelines. The BRC is exploring the possibility of developing an American History curriculum for high school students focused on alternatives to war. Early in the year, the Center convened two focus groups with high school teachers in collaboration with the Center for Peaceable Schools at Lesley University. In preparation for the focus groups, the Center also worked with the Consensus Building Institute in Cambridge, MA, whose *Workable Peace* curriculum is widely known and well respected.

Central to the BRC’s concept is a critical exploration of moments of crisis within major conflicts in American History, including the Battle of Antietam (1862), the bombing of Pearl Harbor (1941), the Tet Offensive (1968), and September 11, 2001. Each of these events shocked the public into a state of collective grief and yet led to further violence and death. “We want to give teachers the tools they need to help students understand that war is not inevitable and that alternatives to military retaliation are almost always available” said Virginia Straus.

The teachers who participated in the focus groups represented a range of demographics, a range of classroom experience, and a strong commitment to creative and progressive education.



BRC publications manager Patti Marxsen discusses how to teach alternatives to war with high school teachers.

Among their insights was a strong consensus that history textbooks are neither adequate nor interesting to students. Most of these teachers draw on a variety of sources, including the Internet, to make history come alive. And as for how war is presented, as one young teacher said, “Every school is different, every community is different, every teacher is different, and every class is different.”



# FEAR'S POWER: REFLECTIONS ON BOWLING FOR COLUMBINE



MICHAEL MOORE'S AWARD-WINNING "Bowling for Columbine," the world's first documentary blockbuster, offers millions around the world an intimate view of American culture. But Moore's film exposes more than America's violent under-belly; his irreverent film reveals powerful truths about fear itself.

Fear is not about fact. If it were, this global super power and wealthiest nation would not be fearful. Yet, in image after image of Americans toting guns and bolting doors, Moore reveals an America filled with fear.

with their own fear of exclusion is by excluding others. Yet in this very act we generate anger, alienation, and self-loathing, including the anger that lived inside the two socially shunned young men who carried out the 1999 Columbine High School massacre. In other words, we generate what we most fear. Why is this especially true in America?

In his film, Moore travels to Canada asking why homicides in that country occur one-third as often as they do in the United States. The explanation is not gun control; not unemployment rates; not violent movies and video games. All of these measures are comparable. What jumps out is a cultural divide: In Canada the fear of exclusion, of being cast out of the tribe, seems palpably less potent. One senses mutual responsibility and trust.

Canadian teenagers volunteer that, of course, any ill person should get care. "It's a human right. Everyone has a right to live," says one adolescent. By contrast, when Americans in the film talk of responsibility it's in the voice of a Michigan militiaman telling us we have a responsibility to be armed. "It's your job to defend yourself," he says.

At one point Moore asks a young Canadian to direct him to a slum and the camera then pans to lovely garden apartments. Apparently, Canadians experience a socially created net to catch them in hard times. We even learn in Canada most people don't lock their doors — a habit that would be almost unfathomable in America, where, as one Canadian tells Moore, "You're afraid of your neighbors."

Fear and violence are not givens. In America, our society's most powerful players, from our president to media executives, increasingly fuel fear and the violence that both causes and creates it. Less than 70 years ago, Franklin Roosevelt called for economic rights to ease fear by protecting citizens from catastrophe. Today our public commitments to each other, from education to health care, are dissolving; instead we're taught allegiance to a primitive market ideology in which each of us is left to sink or swim—alone. As one young graduate of Columbine High School put it, here kids are told: "Better not screw up." If you're not a super achiever in school, "you'll die poor and lonely."

Moore also shows how we're taught to fear other races. In grizzly reality TV and nightly newscasts (or, rather, crimecasts), Whites are taught that Blacks, especially black men, are scary and dangerous. The sheer frequency of crime stories makes us fear soaring crime, even though murder rates are half what they were 20 years ago. A TV producer for COPS tells Moore that violent crime sells. In other words, where market is king, we have little choice.

The tragedy of this American era is that entrenched economic power, which is now spreading globally and controlling our public airways, is fueling fear, fear rooted in our earliest human experience of need for community. It is twisting our need for connection into fear that ends up breaking connection. I'm grateful to Michael Moore, for naming the problem has power in itself. To name this destructive path carved out through fear is to begin to free ourselves from it.

—Frances Moore Lappé

Frances Moore Lappé is the co-author, with her daughter Anna Lappé, of *Hope's Edge: The Next Diet for a Small Planet* (J.P. Tarcher, 2002).



Frances Moore Lappé appeared at the BRC with Michael Nagler on May 19, 2003, for a program entitled "Challenging Assumptions, Empowering Peace:

A Conversation with Two Social Visionaries." Over 100 people attended the event, which included a book signing of Lappé's *Hope's Edge* and Nagler's *Is There No Other Way? The Search for a Nonviolent Future*. For a summary, go to [www.brc21.org/events03.html](http://www.brc21.org/events03.html)

Moore also captures an irony of human existence: As socially embedded creatures, our greatest fear is exclusion. Evolving from a society of tightly knit tribes which depended on each other for survival, we learned that exile meant death. Today's version of social exile takes many forms: joblessness, poverty, hunger, racism. And, sadly, one way humans cope

## Rethinking Social Studies

*continued from page 1*

opportunities students have to learn the basic facts are too limited. Under pressure from high stakes standards, social studies are now considered in many school districts an ‘extra’ for which there is little time. Reduced teaching time is worsened by a narrow view of what the integrated study of civic education, history, geography, economics, and sociology should entail.

Students will develop global literacy when challenged in superior ways and offered the opportunities to see the systemic interdependence of the problems we share with others regarding the environment, health, globalization, violence, and terrorism. They will learn to understand when trying to be understood by others who see these problems from different vantage points, and they will better understand as they seek to understand. In this process of dialogue they will build global trust. Students need more than books and lectures that teach them the facts about world geography and history, they need authentic experiences that engage their hearts and minds, that give them knowledge and engage their commitments. To develop the pedagogical and conceptual knowledge to support students, teachers need to be engaged in superior ways as well. They will need to form global communities in the practice of social studies teaching where they can share their reflections on the efficacy of their projects and on the value of various resources and curricula.

The resources to revamp social studies to help teachers scaffold those authentic learning experiences are close at hand. They include integrating the study of social studies in thematic teaching and interdisciplinary studies and incorporating it into the teaching of mathematics, science, and literacy at all levels. Teachers can also

draw on the cultural diversity represented in their classrooms to construct opportunities to learn about and value difference. They can create experiences of democratic practices by helping students experience democratic classrooms and schools. A small fraction of teachers and students currently participate in travel abroad programs that provide rich opportunities to engage in conversations with people in different corners of the world.

The effectiveness of resources and practices like those mentioned above will be enhanced as teachers draw on them to engage their students in conversations with students in other parts of the world. Telecommunications technology provides many students and teachers with opportunities to develop global literacy as they co-construct knowledge with others in distant lands. Via electronic mail, instant messaging, discussion boards, and the now commonly available Internet-based videoconferencing, a group of students in a class in Cambridge, Massachusetts, for example, can share conversations over a school project with students in a classroom in Chiapas, Mexico. They can talk about world events, the environment, geography, arts, and history. Together, they can subject stereotypes and prejudices to the test of directly shared experience. In short, the technology is now available to provide all students—at low cost and within the regular operations of the schools in the U.S. and beyond—with the kind of life-transforming experiences that were only available in the past to a very small number of young people.

Will student conversations and joint projects be enough to build the skills for global trust? Will the opportunity to interact with ‘buddies’ in other cultural contexts be enough to form global citizens? Will these experiences be richer than reading about other people in textbooks, or than classroom projects that merely scratch the surface of exploring our interdependence?

Looking ahead, the new and growing sources of support in favor of global literacy will probably outweigh the foreseeable sources of resistance. The purposes sought by a restructuring of social studies may, in some cases, put students and their teachers in the position of challenging pre-existing assumptions among parents, other teachers, administrators, or others in the community about the value of global trust and the need for dialogue as a way to build it. Those trying to teach students to co-construct knowledge about the world, to understand as they try to be understood, will do so in an environment dominated by high stakes tests that emphasize more superficial levels of understanding. Trying to make social studies a more fundamental part of educating people will be difficult in a context where strong pressures rank mathematics and scientific achievements as the most important elements of our economy. Also, as social studies teachers try to co-teach with colleagues in other countries they will be opening up possibilities that lead into uncharted terrain. That this may be the best preparation for life in a world full of uncertainties will be small consolation in school cultures where many find reassurance in predictability, tradition, and continuity.

Additional challenges will be the insufficient access to online resources for many students around the world (the digital divide) and the barriers that result from the limited linguistic capabilities developed by most education systems. Finally, there will also be logistical challenges of synchronizing learning times as teachers try to coordinate moments in the curriculum across distinct education systems and time zones.

However, growing resources and support to develop global literacy will oppose these structural constraints. There are a number of projects already underway from which other

*continued on page 14*

initiatives can be developed. Teachers who want to join with others in remote locations in discussion of geographical topics can draw on the materials already available through the National Geographic Society or through the *New York Times* lesson plans to engage their students in discussions of global affairs. These lessons could be enriched with

analyses and comparisons of the same world events as reported in various media worldwide.

Given the rich variety of materials already available on the Web, it's not surprising that there are a number of teachers and schools in the U.S. and abroad whose Internet access is already integrated into instructional routines. These teachers can easily find colleagues around the world who are interested in exploring collaborative teaching. For example, the Worldlinks Project ([www.worldbank.org/worldlinks](http://www.worldbank.org/worldlinks)) has supported experimentation with access to the Internet in many parts of the developing world. There are also many not-for-profit organizations involved in providing computers and Internet access to schools attended by low-income children worldwide ([www.worldcomputerexchange.org](http://www.worldcomputerexchange.org)).

The most significant resources to support the development of global trust are the students themselves.

Many students are developing very sophisticated social skills through computer gaming. The amount of time young people spend in this medium suggests that interaction with peers via the Internet is already valued as an arena that lends itself to the construction of meaning by youth everywhere.

If social studies teachers can get their students excited about learning with and from others in distant parts of the world, and can help them learn about the challenges we face together, about the environment, disease, globalization, and about ways to achieve common purposes by working together with the capacities provided by human ingenuity, they will be building a rich fabric in this transnational space. In this way, they will build global trust and contribute to the foundations for world peace.

—Fernando Reimers,  
Harvard Graduate School  
of Education

## RESOURCES

Students can learn to think systematically about the environment by drawing on a variety of resources:

Ecoliteracy: [www.ecoliteracy.org](http://www.ecoliteracy.org)

International Issues: [www.choices.edu](http://www.choices.edu)

Local and Global Security:  
[www.esrnational.org](http://www.esrnational.org)

Conflict Resolution: [www.cccrglobal.org](http://www.cccrglobal.org)

For additional curriculum resources for global citizenship education, go to [www.brc21.org/resources/res\\_crgce.html](http://www.brc21.org/resources/res_crgce.html)



### Subverting Greed Well Received

The Center's newest book, *Subverting Greed: Religious Perspectives on the Global Economy* (Orbis Books 2002), has been well received among college professors with seven course adoptions and a reprint in the first few months of publication. The schools where this title has now been used include St. John's University (New York City), University of Missouri at Columbia, and Brown University.

Professors who would like to consider *Subverting Greed* for course adoptions may request a complimentary examination copy by emailing us at [pubs@brc21.org](mailto:pubs@brc21.org), or via our website, [www.brc21.org](http://www.brc21.org). Book orders must be

placed through Orbis Books by calling 1-800-258-5838 or by visiting the Orbis website, [www.orbisbooks.com](http://www.orbisbooks.com).

### Global Citizenship Book UPDATE

Contributors have been hard at work on the Center's next book, *Educating Global Citizens: Challenges and Opportunities*. In addition to an introduction and a chapter by editor Nel Noddings, the volume will include chapters by Nancy Carlsson-Paige of Lesley University, co-authored with Linda Lantieri of Educators for Social Responsibility; David Fairman and Stacie Nicole Smith of the Consensus Building Institute; Gloria Ladson-Billings, University of Wisconsin; Peggy McIntosh of the Wellesley Centers for Women at Wellesley College; Robert Nash of the University of Vermont; and Steve Thornton of Teachers College, Columbia University. Each chapter will explore a distinct aspect of this far-reaching topic,

including developmental issues for global citizenship education, spirituality in the schools, and the role of social studies in shaping global citizens.

### Curriculum Resources for Global Citizenship Education Available

Know anyone who might be interested in bringing global citizenship education into their school or classroom? If so, please tell them about the BRC's resource directory of innovative curricula for global citizenship education. From math and science to diversity awareness, the opportunities for broadening awareness and developing critical thinking are increasing. The Center's directory focuses on middle school and secondary students with concise summaries and complete contact information for all programs mentioned. Best of all, it's FREE. Go to [www.brc21.org/resources/res\\_crgce.html](http://www.brc21.org/resources/res_crgce.html)



**EDITOR'S NOTE**

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THIS SPECIAL 10TH ANNIVERSARY edition of the BRC newsletter explores the troubling intersection of fear, violence, and war. It also explores alternatives through the courageous voices of Barbara Lee, Jan Surrey, Frances Moore Lappé, and Fernando Reimers.

As I read Fernando's article urging innovative approaches to education that build global trust, I held that word—trust—in my mind. It felt fundamental yet fragile, the opposite of fear. It occurred to me that somewhere in all the chaos of our current predicament there is a yearning for trust, for that sense of human empathy and solidarity that allows us to feel known to one another and safe. If the current global situation signals anything, it is a breakdown of trust: among religions, among cultures, within international institutions, and between large groups of peace-loving people and their governments.

As we watched the images of war in Iraq—raw and immediate or softened and glorified for our consumption—we were confronted with the presence of trust among soldiers. After all, military strength is built on trust, the knowledge among soldiers that “we are in this together,” that no one will be left behind and unaccounted for. In a peculiar irony of our times, the battlefield seems to be one of the few places where trust is present. And the emotional power of that trust is formidable.

Just imagine if global trust were the organizing principle of our society, if our leaders modeled trust as the highest value in a global society, if you and I knew that no one would be discarded or disenfranchised in the midst of abundance. In such a world, peace would surely prevail. Perhaps, as Fernando suggests, we must teach global trust to the children, so that they can live free of fear.

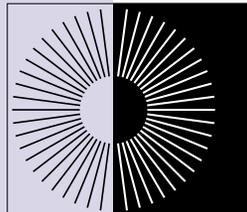
— *Patti Marxsen*  
*Publications Manager*

### **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 185 countries.



### **How to Reach Us**

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

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