

# Boston Research Center for the 21st Century

NEWSLETTER : SPRING/SUMMER 2000 : NUMBER 15

## CREATING PEACE WITH SELF, SISTER, AND SOCIETY: AN INTERGENERATIONAL CELEBRATION

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A YEAR OF PLANNING by more than 40 women and girls from some 20 organizations culminated in a two-day spring event at the Boston Research Center, *Creating Connections 2000: An Intergenerational Dialogue on Peace with Self, Sister, and Society*. The gathering brought together women ranging in age from their second decade of life to their eighth decade; African-American, Asian, Native American, Chicana, and white women; students; professors; theorists; activists; musicians; poets; photographers; and writers. In a word, *diverse* groups that do not often—if ever—meet in one place to celebrate commonalities.

“This is not going to be your typical conference,” executive director of the BRC Virginia Straus predicted in her welcoming remarks. “The hope of the planning committee was to create a multigenerational, multicultural conversation and experience; to try to get to the values that give life meaning for all of us.”

### Setting the Stage

Step dancers—the Malden YWCA *Girls in Action*—set the evening in motion. They celebrated the themes of unity, sisterhood, trust, and peace. “We must all do our part to make a certain sound,” they explained at this, their first public performance. They set the beat for the second women’s *Creating Connections* event, an event, like the first one in 1998, also hosted by the BRC, to promote collaboration

and friendship among women working for social change.

Poet Jeannette Giannangelo moved the ball down the court with a performance of her poem, “Growing Up,” in which she tackled the *ism*, *adulthood*, by invoking the challenge:

Growing up does something to people—it makes people forget who they are. The theme of her poem, “The path you take is yours to choose,” reverberated throughout the entire conference.

In her pace-setting keynote presentation, Jacqueline Maloney inverted the behavioral paradigm of “Do. Have. Be.” to “Be. Do. Have.” She urged conference participants to “take what works for you to be your best self.” Her exhortation was: be your authentic self. Don’t be the self someone else defines for you because “to be who you are and to do what you are capable of is the only worthy goal.”

Posted on foyer walls were inspiring extracts from the writings of prominent women. There was also an exhibit of “Ideal Selves” created by the participants. “My ideal self is who I am now,” one woman wrote. “I’d like to take more risks and be less scared,” another said. And still another, “I want to make



“Creating Connections” across cultures, generations, and interests

a difference in the world. I want people to know who I am.”

### Saturday’s Activities

Ten concurrent workshops formed the backbone of *Creating Connections*.

“The time of the woman is now,” Gail Anne Kelley, educator, filmmaker, and executive director of Earth Action  
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**Women’s Lecture Series**  
*Inaugural Event – Fall 2000*  
(see page 15)

*This past unseasonably chilly weekend, I attended my 30th reunion at Smith College in Northampton. Re-enacting a long-standing tradition on Saturday morning, graduates of all ages donned flimsy white attire decked with class-color ribbons and paraded through campus in shivering cohorts. As I watched the snowy-headed class of 1940 step jauntily past a group of '95 grads, I was reminded of another vivid encounter with the stages of life. It was a Hindu exhibit I stumbled upon years ago in New York's Central Park. This exhibit depicted the ages of man from infancy to infirmity, and inspired in me a yearning toward deeper meaning amidst life's passages.*



*A spanning of generations, I think, along with a remarkable diversity of women and girls, accounted for the very special feeling of sisterhood and peace evoked by the BRC's latest gathering, highlighted in this newsletter's lead article. One participant, reflecting on the day's events, captured the mood rather nicely: "I learned that we can connect and find a pathway of unity and love despite the differences and hurts of the past and the exclusions of history."*

*How did this particular group of women manage to close all those gaps? With lots of planning done inclusively and intentionally. Karen Nardella and Beth Zimmerman, the Center's event staff, wove together an amazing, ever-expanding circle of women and girls. This circle worked democratically to make the planning invoke the quality desired in the culminating event. "There is no greater fallacy," said Emma Goldman in one of the quotes decorating the walls at the conference, "than the belief that aims and purposes are one thing, while methods and tactics are another."*

*The unifying theme among the extremely varied recent activities recapped on these pages is nonviolence, the value we chose to build the Center's programs around during 1999 and 2000. You'll read about gatherings devoted to a wide range of causes—forging a new peace agenda, envisioning peaceable cities, preventing genocide, creating peace among religions, and supporting the U.N. International Year for the Culture of Peace (a CSUN conference slated for June 9 and 10 here at the Center)—all of which point in the direction of a nonviolent world.*

*As summer approaches, we'll be planning a transition to other themes. Drawing on all of the Center's value commitments and supporting women's leadership for peace, we will launch this fall a new high-profile lecture series by leading American women. Wellesley Centers for Women is our partner in shaping this series. (See page 15.)*

*Looking ahead to the spring of 2001, we will once again hold our biannual conference series on global ethics—this time devoted to economic justice. In thinking about this series, I am inspired by what Ela Gandhi, the Great Mahatma's granddaughter, shared with me after the Peace Studies Association panel (page 16). She said that a statement of "moral renewal" developed by South Africa's Parliament challenges the South African people to make eliminating poverty, rather than accumulating wealth, a "national obsession." How might such a change of heart be inspired here in the United States? This is a question we'll be pondering as we plan next year's conference series.*

*As always, I am grateful for the support and interest among all of you who subscribe to the Center's newsletter; and I'm eager to learn your thoughts about our aims and purposes, methods and tactics.*

*Virginia Straus*

**—Virginia Straus,  
Executive Director**



# OKINAWA CONFERENCE PROPOSES A NEW PEACE AGENDA FOR A NEW MILLENNIUM

IN FEBRUARY OF THIS YEAR, over 30 leading peace and policy scholars—who represented eight distinct religious-philosophical perspectives—convened in Okinawa for the first in a series of international conferences on “Dialogue of Civilizations: A New Peace Agenda for a New Millennium.” The aim of the conference series is to develop a new peace agenda with a focus on the creation of a global civilization that celebrates world unity in diversity. Succeeding conferences will be held in Moscow and in Beijing. The Toda Institute for Global Peace and Policy Research was the sponsoring organization for the conference with cosponsorship provided by the Boston Research Center for the 21st Century, the Center for Political and International Studies, the Center for Peace and Development Studies, and Queen’s College.

Majid Tehranian, executive director of the Toda Institute, summed up the reason for convening this way: How can we build a global civilization that is inclusive rather than exclusive, unifying rather than divisive, celebrating diversity rather than homogenizing, upholding democracy rather than hegemony, promoting equity and justice rather than monopolies and exploitation?

In his Message to the Conference, Daisaku Ikeda reflected on the urgent need “for the most broad-based kind of exchange and dialogue in order to build a global society in which all people can coexist in peace.” The founder of the Toda Institute and the BRC shared his observation that “the pervasive doctrine of the market, where economic interests take precedence over all other concerns, favors

the strong and leaves the weak to fend for themselves. This has created a system of radical inequality in which the world’s poor become increasingly impoverished, while the wealth of the already affluent leaps to unprecedented heights.”

The people of Okinawa suffered a great deal during World War II. SGI President Daisaku Ikeda has observed about those who suffer the consequences of war that “those who have suffered the most deserve to be the happiest.” Thus, Okinawa can be viewed as an ideal locus for a serious discussion of a millennium characterized by peace.

### Working Group on Social and Economic Policies

Stuart Rees, professor of social work and social policy and director of the Center for Peace and Conflict Studies at the University of Sydney chaired a working group that examined social and economic policies. Participants concurred that if a philosophy of non-violent humanism—with its emphasis on economic justice—were to be applied, a great many social ills would be resolved. In reflecting on the nature of the injustices in our global system, Chandra Muzaffar, president of the International Movement for a Just World, made several observations, among them: (1) While the level of absolute poverty in the world has diminished, relative deprivation (the gap between “have-a-lots” and “have-a-littles”) has increased sharply; (2) health has improved globally but

access to health care is frequently denied to those without the ability to pay; (3) at the same time that the formal institutions of democracy have been established in many developing countries, freedoms are being diminished in many places and civic participation in established democracies is at an all-time low; and (4) this is the first century in which an all-inclusive international organization with a peace mission—the United Nations—has been operative; yet, this has been a century of unprecedented bloodshed.

Dr. Muzaffar suggested that there are three underlying forces that account for these (and other major) paradoxes. First, we have inherited a global system with built-in inequities of power, wealth, and knowledge. Second, this phase of capitalism is bereft of com-



Okinawa conference—representatives of the global community  
Photo courtesy SGI Graphic

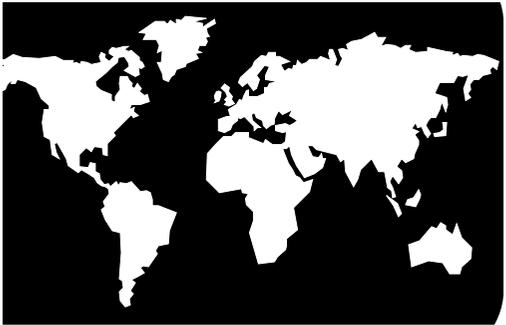
passion at both the national and global levels. Third, there is an absence of a holistic world view which, if it existed, would provide meaning and purpose to life.

What would happen, participants conjectured, if we made this the operative principle: *Put human happiness at the center and take action for human happiness.* The group named as some of the “building blocks” of happiness: self-fulfillment; opportunities for learning; the experience of good health; the experience of friendship; and satisfying recreation. To take action for human happiness, the group concurred that social policies

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## EARTH CHARTER UPDATE: FINAL VERSION RELEASED



THE END OF THE TWENTIETH century was marked by a series of paradoxes. While on the one hand there was an unprecedented increase in ethnic violence, the threat of war, loss of human life, and environmental destruction; on the other hand there were dynamic efforts being made to protect life and preserve the environment. The Earth Charter is one such milestone effort of the late twentieth century.

The drafting process of the Earth Charter started in 1995 and has been coordinated by the Earth Council and the Earth Charter Commission, under the leadership of Professor Steven Rockefeller. The Charter has been drafted as a grassroots people's treaty through a global consultation process involving thousands of individuals and groups. A final version of the Earth Charter was introduced this March at the UNESCO headquarters in Paris. By 2002 the Earth Charter Commission will seek endorsement of the Charter by the United Nations General Assembly.

The aim of the Earth Charter movement has been to build a culture of respect and reverence for all communities of life through the instrument of a global ethic. The lengthy and widespread consultation process that was undertaken in order to draft the Charter has served to promote a worldwide dialogue on shared values

and global ethics and the adoption of these values by NGO's, business organizations, scientists, religious groups, educational institutions as well as by national councils of sustainable development and governments.

That the Earth Charter has been from its inception a "people's treaty," makes it an empowering document, one that asserts that the ownership and responsibility to protect Earth rests not solely with government bodies, but with individuals as well. In essence, each one of us is responsible and can make a difference to this Earth.

The Earth Charter has 16 main principles under four broad headings:

- Respect and Care for the Community of Life.
- Ecological Integrity.

- Social and Economic Justice.
- Democracy, Nonviolence and Peace.

These principles are unique, in the sense that they focus not only on human life or the environment, but an interdependent relationship between the two. As such the principles uphold the dignity of all life on this earth, giving the Earth Charter a universal character. Also, the way the Charter seeks to achieve sustainability is not merely through structural changes but through the inner change in human attitude and behavior—a change that is motivated by an "awakening of a new reverence for life."

In the words of Daisaku Ikeda, the founder of the Boston Research Center, "It is hard to overstate the significance of the Earth Charter, which is being undertaken through the united efforts of concerned people throughout the world from all national and cultural backgrounds. The noble motives and efforts towards drafting and adopting this 'people's treaty'

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### Orbis Books to Publish *Subverting Hatred Under Its Imprint*

THE BOSTON RESEARCH CENTER FOR THE 21ST CENTURY has passed another publishing milestone. For the second time in a year, an external publisher has stepped forward to publish and market a book created by the Center. First it was Wisdom Publications with a May 2000 release of *Buddhist Peacework: Creating Cultures of Peace*, edited by David W. Chappell.

Now it is Orbis Books, the publishing arm of Maryknoll, which will re-issue *Subverting Hatred: The Challenge of Nonviolence in Religious Traditions*, edited by Daniel L. Smith-Christopher. It will be part of the Orbis *Faith Meets Faith* series, edited by Paul Knitter.

Michael True, who uses the text in his courses at Columbia University Teachers College and Colorado College, has described *Subverting Hatred* this way: "It's a marvelous book, so helpful in identifying conflicting ideologies of peace/war at the root of all religious traditions, and clears a space for discussion of religious conflict generally."

The Center is now in the process of creating a collection of essays which examines the perspectives of the major world religions on the distribution of wealth, individual and communal responsibility, and economic justice. It will be available in 2001.



## CENTER HOLDS WORKING SEMINAR ON THE WORLD CITY NETWORK

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IN THE BEST OF ALL possible worlds, a “world city” would be achievable. Such a city would be a place which fosters individual consciousness, morality, and an awareness of the common fate shared by all human beings and the earth. Harvard Divinity School Fellow YoungHoon Kwaak has, in fact, been invited to build not one but four “world cities.” In a working seminar cosponsored by the BRC and the Center for the Study of Values in Public Life (CSVPL) at Harvard Divinity School and held at the Boston Research Center, Dr. Kwaak elaborated on his vision of what a World City Network would be like and what is required to make the dream of world cities a reality.

“We are now at the first time in history where one-half the human race lives in cities,” Brent Coffin, executive director of the CSVPL, observed to participants in his welcoming remarks. In the next thirty years, he went on to say, the population of cities is expected to double from three billion to some six billion people. “It is not a question of whether we should have urban development,” he asserted, “but of what kind of urban development will we have.” Dr. Coffin encouraged listeners to “enlarge our imagination for shaping the way the future unfolds.”

Addressing the basic triad of “Where are we? Where do we go from here? How do we get there?” Dr. Kwaak spoke of the need for a new template to create a world city network. An architect and planner who was responsible for the Olympic Park of the 1988 Seoul Olympics, Professor Kwaak suggested that we face the problem of two worlds: the

wealthy and the poor. He framed the epistemological problem this way: “We need to fill the gaps left by the graveyard of our old ideas.” Further, he said, “Cynicism is the only enemy.” As he spoke of his vision for a more just and ecologically sound environment, he credited civil society organizations for their increasing effectiveness and suggested that “the creation of new world cities deserves the engagement of our best minds.”

The United Nations and Nepal have asked Dr. Kwaak, who has already designed a world city for 100,000, to create his city template in Lumbini, a city which is entirely landlocked. “How opportune,” Dr. Kwaak observed about the birthplace of Shakyamuni, “to design this city in a Buddhist center.”

Professor Harvey Cox of the Harvard Divinity School raised the issue of utopian thinking, observing that while many individuals, including theologian Reinhold Niebuhr, argue against its usefulness, “I think utopian thinking does serve an important function.” Speaking of the link between dreaming and scheming, Dr. Cox posited that “the vision of the good life helps to shape what happens.” He referred to Dr. Kwaak as a down-to-earth utopian and acknowledged that “the world city may never be all that it might” but that it is taking shape and therefore a relentless, creative scheming will be necessary to see the project to its conclusion.

Richard Parker, senior fellow at the Shorenstein Center for Press and Politics, suggested that we need a clearer understanding of the legal and economic features of new world cities. Raising the issue of the behavior of

large nation states toward smaller ones and the parallel behavior of large corporations toward smaller corporations, Professor Parker asked how the utopian city will deal with the two “elephants,” the large nation state and the corporation? He questioned the role of the city with respect to social justice and noted that significant changes have occurred as technology has made it possible for corporations to act on a transnational basis, a reality with which nation states are still struggling to come to terms. He asked: What will be the terms of relationship between the utopian city and corporations and city or nation states? What will induce investment by corporations?



Prof. Harvey Cox (left) comments on the World City Network being planned by Dr. YoungHoon Kwaak

In her commentary on Dr. Kwaak’s World City Network, Virginia Straus raised questions about world cities and cultures of peace. “Will world cities have a military,” she asked? “Will world cities challenge existing hierarchies? Will they be oriented to restorative justice?” Noting that one cannot develop a city one can’t first imagine, the executive director of the BRC suggested that world cities can make a unique contribution but she wondered aloud, “How do we deal with the habits that created the cities we now have?” She suggested that a culture of peace model can provide the necessary vision for world cities and that existing “people’s treaties,” such as the Earth Charter, can contribute to the creation of enlightened public policy.

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## Creating Connections

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and A Circle of Women, said to participants in her workshop, “Woman as Peacemaker, Healer, and Visionary,” reflecting a view, she explained, expressed by many indigenous peoples. Referring to woman as peacemaker, the intercultural mediator suggested, “Before you can make peace, you have to have a common language.” Observing that woman’s voice has been too often absent, she asked workshop participants to consider what peace looks like to a woman and declared emphatically: “You never know how many people you will affect simply by having a conversation with someone. The power of *you* is phenomenal. You never know how your words will go



Workshop explores “Looking Inward and Outward at Our Sexual Selves”

out into the world. Words are sacred. This is one of the first things a peacemaker needs to know.”

“You cannot have peace without economic justice. Everyone’s basic needs must be met,” one of the women asserted in answer to the question: What does peace look like? Another participant maintained that individual differences have to be respected, honored, and celebrated. Viewing woman as a natural healer, Ms. Kelley suggested that woman’s first question in peacemaking should be, “How can I heal the situation?” She decried as a “dire mistake” the inclination in our time to exclude the

natural world in our thinking. One participant asked why we don’t do a better job of emulating the Native American perspective that decisions we make today should take into account the impact on seven generations.

In another workshop, conducted by executive director of Women’s Action for New Directions (WAND) Susan Shaer and founding director of the Center for Women in Politics and Public Policy Elizabeth A. Sherman, women were considering the question, *What would be different if the president of the United States were a woman? What would have to happen to make it possible for a woman to become president?* Presently, only 9 percent of senators in the United States are women; only 6 percent of U.S. governors are women; only 13 percent are in the House of Representatives; only 14 percent are on federal budget committees. One answer presented is that women must learn to make long-range plans for the direction of their ultimate political path if they are going to make it to a top position. Women must also learn to be pragmatic about acquiring a political base and using it to assure an even broader base. They will then be able to affect, in particular, the so-called women’s issues, including but not limited to health care, child care, and arts funding. At the time when women assume the highest office, it will follow that the status of women will improve. Participants evoked the motto so often used by African-American women, “Lifting as we climb.”

Some women shared the experience of writing poetry and discussions of publishing their work with author Ruth Jacobs; some discussed with facilitators Elaine Theodore and Liana Buccieri body image, sexuality, education about sexuality, self-perception, and the impact of culture and of media on an individual’s perception of herself as a sexual being. In Maura Wolf’s and Yasmin Shah’s workshop, “Making Decisions During Times of

Transition,” women examined the spiritual, emotional, environmental and psychological environment in which decision-making is made and talked about individual orientation to risk-taking. Two of the best-attended workshops were “Bridging the Gap: The Art of Interactive Group Facilitation,” led by three trained facilitators from Teen Empowerment, on effective processes for team-building and facilitating group interaction as well as arriving at consensus, and Robin Melavalin’s “What Is Your Power Pose?” on concepts of power, empowerment, and building self-esteem. Consistently, the theme of the activities was to “focus on our similarities and our relationships to create peace within ourselves and with our sisters within society.”

In another workshop, “Responses to Violence Against Women,” women—among whom were feminists who work in shelters for battered women and their children, parole officers, and formerly abused individuals—shared stories about domestic abuse. Abuse can happen to anyone, they emphasized. Often, in addition to feelings of hopelessness, abused women experience shame and extremely low self esteem, which keep them from seeking help. What is important is to teach women what resources are available. According to FBI statistics, there is at least one man battering his wife every 18 seconds in this country. This is a conservative estimate. It is a sick culture that allows this to happen, women agreed.

Susan G. Bailey, executive director of the Wellesley Centers for Women and principal author of the AAUW report, *How Schools Shortchange Girls*, conducted a workshop, “The Personal is Political & the Global is Personal,” in which participants dealt with issues of gender equity in the workplace, the role of feminism in peacemaking, balancing work and personal life, curricula on women’s contributions, and global/economic connections. The

essential theme was: one person makes a difference. There are things that each of us can do.

Women noted that a significant difference between the approach of men and of women has been that men expect more of themselves and demand more for themselves in the workplace whereas women have traditionally accepted what is offered to them rather than insisting on their due. In the course of the discussions, Susan Bailey shared insights gained from a newly-developed curriculum she has helped pioneer for girls and boys in grades 7-12, *Shaping a Better World: Global Issues, Gender Issues*. Susan explained that this project grew out of her experiences at the fourth U.N. Conference on Women, in China, in 1995, a conference that, though on the surface chaotic, proved to be a cauldron for shaping friendships and a catalyst for post-conference activities for social change.

“Her War Story,” Sayre Sheldon’s workshop, focused on women’s writings about war from World War I through the end of the last century. In addition, it dealt with the paradox that often, during war, doors to new work opportunities and new freedoms are open to women. It also dealt with the other side of the coin, the issue of women’s sexual exploitation by the military and the use of rape, even to this day, as a weapon of war. Women, Sayre summarized, seem to understand more readily than men do, the effects of war on common people. While they admire heroism, they despise war. It was not clear to the participants that men arrive at the same perspective. The socialization of our young men must change, the women concurred.

**Achievements**

In essence, what women were doing during the weekend conference was celebrating their sisterhood by sharing insights—insights about how we become who we are and how we

become who we want to be. Women were in the process of learning not to shortchange themselves.

They were also remembering how many connections there are among women around the world, even when those connections seem to be invisible. For example, in one of the Saturday morning interactive exercises, Sumru Erkut, associate director of the Wellesley Centers for Women, asked women to take a minute to examine



Sharing personal history, opinions, and dreams in concentric circles

the labels in the clothing they were wearing. The clothes had been made in a number of places, including China; Mexico; Taiwan; Bali; Central America. “Who made your clothing?” Sumru asked. “Did the woman who made your clothing wonder who would wear it? Was she paid poorly? What were her working conditions? Could she organize? What would I want her to know about me?” She was indicating that even issues like world trade are personal as well as political.

In dialogue exercises conducted in concentric circles, women talked with each other about who they are and changes they would like to effect. They dealt briefly with questions like “What do you wish you had been able to ask your great-grandmother?”

“What would you have liked changing in your upbringing?” It was an invitation to introspection and internal peacemaking before moving into the realm of social action and external peacemaking.

In her seminal work, *The Majority Finds Its Past: Placing Women in History*, Gerda Lerner spoke about women’s quest for autonomy. “Autonomy means,” she wrote, “women defining themselves and the values by which they will live, and beginning to think of institutional arrangements that will order their environment in line with their needs.”

*Creating Connections* succeeded in creating an environment where girls and women from a host of different backgrounds could speak candidly together of their hopes and dreams and could reassess their plans for a future they shape for themselves. As Francine Prose put it, “You can aim for what you want and if you don’t get it, you don’t get it, but if you don’t aim you don’t get anything.” The laudatory comments that conference participants were making as they left the Center indicate that this event surpassed expectations.

“It was a truly wonderful event,” BRC program chair Karen Nardella summarized, “because of all the interaction among three generations of women. People readily shared their concerns and experiences with each other. They were comfortable with each other. The evaluations we received have been extraordinarily positive. This is an event that seems to exemplify what the BRC’s founder, Daisaku Ikeda, has said: *The lion’s roar of women committed to the creation of peace will be key in ushering in a new ‘Century of Life.’*” Concurring, participant Anne Shumway, active in Social Workers for Peace & Justice, in her post-conference evaluation described this event as “a joyous conference.”

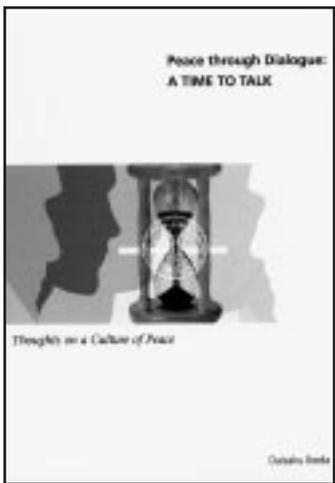
— Helen Marie Casey



# FOUNDER'S 2000 PEACE PROPOSAL: THOUGHTS ON A CULTURE OF PEACE

HOW WILL AN ENDURING culture of peace be created in the third millennium? This is the question BRC founder and Soka Gakkai International (SGI) President Daisaku Ikeda poses in his 2000 Peace Proposal to the United Nations, "Peace through Dialogue: A Time to Talk—Thoughts on the Culture of Peace."

Reviewing how renewed hopes for a brighter future in the last decade of the twentieth century—in large part inspired by the end of the Cold War



2000 Peace Proposal

in 1989—were soon dashed by the proliferation of regional and internal conflicts around the world, Mr. Ikeda cautions against defeatism. "We cannot afford to lose heart in the face of challenging realities or look on passively at problems which do not directly affect us," he says. "We must not overlook the ills of society, but instead look for ways to act, with a clear set of goals in sight."

In essence, the Buddhist leader declares that humanity must commit itself to establishing peace in the world by "transforming on a funda-

mental level those social structures that threaten human dignity."

### The real meaning of a culture of peace

To begin this huge task, Mr. Ikeda discusses the real meaning of a culture of peace by analyzing two contrasting aspects that cultures manifest—one seeks to cultivate and elevate the inner lives of human beings, the other seeks to subjugate one people's values to another's, thereby sowing the seeds of future conflict. The latter aspect, he explains, can best be viewed through the example of cultural imperialism, an ideology "that justifies the subjugation and exploitation of other peoples by unilaterally defining them and their cultures as primitive or barbaric."

One legacy of cultural imperialism in the latter half of the twentieth century, Mr. Ikeda explains, is cultural relativism. Social anthropologists defined a new way of viewing cultures, as part of a backlash against the arrogance of Western attitudes, insisting that no culture could be judged adequately or ranked hierarchically by the values of another. While this view did help elevate suppressed traditions and "ameliorate the noxious effects of cultural imperialism," Mr. Ikeda expresses concern that merely passively recognizing or accepting other cultures will not allow people to deal with the more complex differences and destructive cultural confrontations between Western countries and the developing world.

"Peace cannot be a mere stillness, a quiet interlude between wars," he says. "It must be a vital and energetic arena of life-activity, won through our

own volitional, proactive efforts." A culture of peace requires "a basis on which a plurality of cultural traditions can creatively interact, learning and appropriating from each other toward the dream of a genuinely inclusive global civilization."

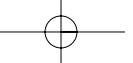
Out of relativism emerged internationalism, Mr. Ikeda continues, in which international peace activities and exchanges were initiated by governments and elite groups. However, he points out a growing trend away from state initiatives for peace towards people initiatives. Today, and into the future, he insists, activities of NGOs and civil society organizations (CSOs), led by ordinary citizens, have the greatest potential to propel a cultural "interpopulist" movement that can work successfully with the political sphere, both recognizing and appreciating the value of the other.

### The role of building character

No matter how technical our age becomes, Mr. Ikeda emphasizes, people count the most in creating the culture. In particular, the extent to which they develop their individual characters is crucial. He explains, "We must first succeed in transcending the excessive attachment to difference that is deeply rooted in the psychology of individuals; and we must conduct dialogue on the basis of our common humanity." In short, to achieve lasting peace, we must transform both ourselves and society.

In the past, he notes, violence has almost always erupted when distinctions in class, race, nationality, and customs were made. He quoted C.G. Jung to support the idea that only inner transformation—not political or social reforms—will succeed in bringing about any lasting change in humanity. "In the end," says Mr. Ikeda, "laws and institutions are created by human beings; it is humans who implement and operate them. If we neglect the work of deepening and developing

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the inner character of individual human beings, even the finest system cannot be expected to function.”

The Buddhist leader points out how the true purpose of religion is to enable its practitioners to transcend differences. For example, he explains how Buddhism perceives the world in a constant state of flux; as such, good and evil are seen as relative, not fixed, concepts. Therefore, rather than seeing other groups in opposition to themselves, practitioners are encouraged to develop a state of life full of vitality and wisdom whereby they are freed from attachment to differences and are able to fight against real social ills.

The means to overcome attachment to difference and cherish human diversity, says Mr. Ikeda, is dialogue. He describes his own efforts to promote dialogue among civilizations, meeting with individuals all over the world to forge common ground, and the SGI’s continued engagement in peace activities around the globe.

He also stresses the role women can play in creating a culture of peace. Citing Gandhi, who said, “If nonviolence is the law of our being, the future is with women,” he asserts that women have been the ones to persevere in the pursuit of hope and peace. He notes the great importance that peace studies scholar and activist Elise Boulding places on the role women play in demonstrating peace-oriented behavior in their daily lives.

**Specific steps towards building peace**

In the last part of his peace proposal, Mr. Ikeda outlines specific steps to remove the causes of war, such as poverty, an alarming increase in the numbers of refugees, environmental destruction, and disease. Globalization, he says, has uncovered these large-scale problems, all of which transcend state boundaries. Since all of us are affected by these problems, we need to develop a new outlook to

challenge them, one based not on national interest but on human security.

He cites Secretary-General Kofi Annan’s annual report that urges people to move from a “culture of reaction” to a “culture of prevention.” To support such a goal, Mr. Ikeda suggests the U.N. establish a conflict prevention committee that would create systems to monitor dangerous situations by gathering information to share with the public and protect noncombatants. Like the initiative that came out of the 1999 Cologne Economic Summit to speed up debt relief for heavily indebted poor countries, he suggests the U.N. take the lead in developing agreements to support a global community that protects all human beings.

“We need a total commitment to enabling these societies to raise themselves out of poverty—a program to be implemented with determination and consistency, equivalent, perhaps, to a ‘Global Marshall Plan,’” he urges, suggesting the U.N. spearhead this program by taking actions such as the following:

- Expand the concept of U.N. Houses, originally designed to improve cooperation among U.N. agencies, by creating U.N. embassies in each country to promote substantive programs and provide public information
- Create a global people’s council that would advise the General Assembly in advance on important global issues, consistently monitor whether agreements from past U.N. conferences were being implemented, and provide a focus for networking among NGOs and member states.

Mr. Ikeda notes the emergence of the “New Diplomacy”—one of the principles advocated at The Hague Appeal for Peace (HAP) Conference in May 1999. New Diplomacy is a term for the collaboration of civil society and governments to solve global problems. A crucial challenge of this new effort is to abolish nuclear

weapons, he insists, proposing a campaign to accelerate ratification of the Comprehensive Nuclear-Test-Ban Treaty (CTBT). Not only does global public opinion need to be aroused in favor of ratification, but the CTBT’s effectiveness needs to be enhanced as well. “This common goal,” he says, “the enactment of a treaty for the prohibition of nuclear weapons, can only be achieved by strengthening the solidarity of citizens.”

The keywords for the twenty-first century, he concludes, are individual action and human solidarity. “...when ordinary citizens unite in a commitment to positive change, a culture of peace—a century of life—will come along.”

— *Kali Saposnick*

COMPLIMENTARY COPIES OF THE 2000 PEACE PROPOSAL ARE AVAILABLE FROM THE BRC. SEE THE BACK PAGE OF THIS NEWSLETTER FOR OUR CONTACT INFORMATION.

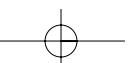
**Earth Charter Update**

*continued from page 4*

indeed merit our approbation as an important challenge in human history.” As awareness about the Earth Charter principles increases throughout the globe, the effect of this effort will continue to be experienced by future generations. For now, the Earth Charter through its very evolution has initiated a ripple effect of dynamic connections between people, crossing the borders and boundaries of cultures and ethnicity. In its timing—coming in the beginning of the new century—the Earth Charter has set the stage for harmonious relationships in the twenty-first century between the human race and the rest of life on Earth.

(Read the final version of the Earth Charter and find out more about the international campaign at: [www.earthcharterusa.org](http://www.earthcharterusa.org).)

—*Meenakshi Gupta*



# CREATING CONNECTIONS

Step dancers start the program with a powerful beat.



WE ARE ...  
THE GIRLS IN ACTION ...  
AT THE YWCA IN MALDEN...



Jacqueline Maloney describes the courageous journey of "Becoming Myself"



Martha Pellegrino sings "32 Flavors"



Suzi Kim of Teen Empowerment: "Let it Be"



*Growing Up*  
by Jeanette Giannangelo

The path you take is yours to choose.  
Remember, above all, to enjoy the ride.  
Don't rev the engine.  
Why are you in such a rush?

# "Power concedes nothing without struggle."

Frederick Douglass



"Did the woman who made your clothing wonder who would wear it?" asked Sumru Erkut. "What were her working conditions? Could she organize? ... A decision as personal as what we wear is the product of a global political process that affects women around the world."



Tricia Speid (above) and her family celebrate sisterhood with exuberant dancing



My ideal self is: knowledgeable, kind, compassionate, understanding, **PEACEFUL**

Sharing "ideal selves"



Girls explore their "power pose" with photographer Robin Melavalin (left)

SPECIAL FEATURE



Sayre Sheldon (left) leads a workshop on "Her War Story"

Participants working "Inside the Chrysalis: a workshop focused on making decisions and creating meaning during times of transition"



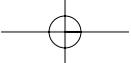
Women must learn to make long-range plans for the direction of their ultimate political path if they are going to make it to a top position.



Susan Shaer and Elizabeth Sherman facilitate "If Women Ruled the World, or, So You Want to be President?"

**"You can aim for what you want and if you don't get it, you don't get it, but if you don't aim you don't get anything."**

Francine Prose



Workshop participants articulate highlights of their groups with "Freeze Frames"

SPECIAL FEATURE

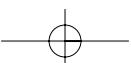
## "We 'ourselves' are high art." Ntozake Shange

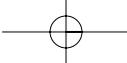


Tess Browne (left) and Milagros Garcia recite Tess's poem "As Water at Boiling Point"

Women as ONE  
wherever we are in the world  
whatever our colour, our language  
and like water, we are at boiling point.  
And, lest you underestimate us —  
Remember what steam  
Did to and for the Industrial Revolution  
From "As Water at Boiling Point"  
by Tess Browne

Jacqueline Maloney exhorts participants, with movement and song, to "Keep Your Eyes on the Prize"





# PREVENTING GENOCIDE: A PREREQUISITE FOR ACHIEVING A CULTURE OF PEACE

.....

OF ALL THE LEGACIES of the twentieth century, genocide is the most awful. Despite the adoption of the Convention on the Prevention and Punishment of the Crime of Genocide, adopted by the General Assembly of the United Nations in 1948, genocide continues to occur.

Defined as *an act committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such*, genocide “threatens regional stability and international peace and security...[It] is the total denial of human rights, embodies the negation of the right to life and is the ultimate repudiation of human security. As such, it troubles our conscience to its deepest roots,” Bacre Ndiaye, director of the New York Office of the High Commissioner for Human Rights, remarked in his keynote address on April 15th of this year. He was addressing conferees who had assembled at Suffolk University Law School in Boston.

The conference on preventing genocide was planned chiefly by the World Federalist Association of New England (WFANE) in collaboration with the Boston Research Center, Global Action to Prevent War, EarthAction, Massachusetts chapters of Peace Action and Lawyers Alliance for World Security, Physicians for Human Rights, the United Nations Association of Greater Boston, Harvard’s Carr Center for Human Rights Policy, Amnesty International, Suffolk Law School, and several other educational and advocacy organizations.

But what good are deeply troubled consciences? Mr. Ndiaye noted that the Genocide Convention authorizes the United Nations to “take such action

under the Charter...as they consider appropriate for the prevention and suppression of acts of genocide...” but the U.N. is left without “the empowerment and the actual mechanisms for prevention itself.”

Some positive steps, in fact, have been taken. They include preventive diplomacy, early warning mechanisms, the strengthening of human rights standards, the two International Criminal Tribunals and the International Criminal Court, and advocacy by a few member states of a U.N. rapid reaction force.

According to Mr. Ndiaye, our central challenge and dilemma is this: “We must continue to use the tools at hand to combat the lack of political will in making the difficult transition from early warning to early action. Together we must work to promote a culture of peace and embed a culture of human rights at the very roots of society....We must work together to combat the culture of complacent attitudes to not intervene when crises arise in ‘far-away lands’.”

John Anderson, formerly a member of Congress and presidential candidate, now president and CEO of the World Federalist Association, cited Secretary General Kofi Annan’s recent description of the structural weakness of the U.N.’s peace operations. The Secretary General compared them to a volunteer fire department that must respond to each alarm by seeking the funds to buy the fire engines needed to douse the fire. U.N. Ambassador Richard Holbrooke has sounded a similar theme by observing, “Peace-keeping is the core function of the U.N. ... A train wreck is coming on.”

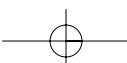
The central question is: Who cares? Whose conscience is deeply troubled by genocides in Cambodia, Rwanda, Sudan, Bosnia, Kosovo, ... and now Sierra Leone? Not, apparently, America’s politicians, press, or public. It is against this tragic myopia that the Campaign to End Genocide was born at the Hague Peace Conference a year ago and is now being led by the World Federalist Association. It has six goals:

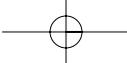
- Ratification and establishment of a permanent International Criminal Court
- An effective early warning system
- A standing U.N. rapid deployment force
- Adequate and timely funding of U.N. operations
- Reform of the Security Council veto power
- Generating enough political will among the world’s people to make national governments enact these measures

Alison des Forges, author of four books and many articles on the Great Lakes region of Africa and a leader of international commissions investigating human rights abuses in Rwanda and Burundi, cited Rwanda as the most obvious and costly of recent failures to prevent genocide. Without any attempt to dramatize what she was saying, the author, who frequently works with Human Rights Watch, gave a terrifying account of the attitudes and decisions that led to a fully predictable and preventable killing in 1994 of more than 800,000 Rwandans by the Hutu extremists who had seized control of the government.

“There was [only] one major actor in Rwanda at the time that has done nothing to look at why it failed, and that major actor is the United States.... The moral failure on the part of the U.S. government is enormous, and it needs to be examined ....We need to look not just at what was the failure

*continued on page next page*





of the US government ...but what was the failure of all of us as part of a democracy who remain silent in the face of the most devastating genocide since the Nazi Holocaust," the international specialist emphasized. Her own efforts then to get our government to act were futile. "Why?" she asked Clinton's National Security Advisor Anthony Lake. "What can I do to persuade you?" His answer was simple: "Make more noise."

"Well, there were some of us who were trying very hard to make noise at that time, but it was noise without echo in the larger American population. So in addition to thinking today about what can be done to establish useful mechanisms to translate early warning signals into action, we also need to spend time thinking about ourselves and our own patterns of behavior and why we have paid no

attention to a slaughter that was going on in central Africa," she continued.

"This was, in fact, a genocide in a country that was too poor, too distant, and, let's face it, too black to arouse much interest in the American public. And because of that failure, both among the people and the government of the United States, we have now reached a situation of massive warfare in the center of Africa ... where any form of international intervention will have to be on a large scale in order to stop the slide to further tragedy."

The central message in this African genocide for us Americans is that we and our government are dodging responsibilities in the world context at terrible cost.

Strengthening U.N. peacekeeping forces in Rwanda in early 1994 would have cost money and risked political

prestige had preventive action been strongly resisted. So we threatened to veto Belgium's request that the U.N. peacekeeping force's mandate be extended; consequently, General Delaire's plan to seize the weapons being stockpiled by Rwanda's government was countermanded from New York, the genocide commenced, and U.N. peacekeepers were powerless to halt it. (More recently our government's defense against international accountability is being shown in its effort to make acceptance of the International Criminal Court conditional on exempting any U.S. officers from liability to ICC judgment for criminal violation of international law.)

What can we citizens—as educators, voters, and advocates—do? And how can we collaborate as widely and usefully as possible to establish new and to strengthen existing means of preventing genocide? That was the focus of afternoon talks by Randall Forsberg, co-leader of Global Action to Prevent War; Lois Barber, co-director of EarthAction and its new international network, Civil Society for a Better U.N.; Quaker author and sociologist Elise Boulding; and Campaign for U.N. Reform Director Don Kraus. Director Kraus has drafted a bill, U.N. Rapid Deployment Police and Security Force Act, which Representatives Jim McGovern (D, MA 3) and John Porter (R, IL 10) plan to introduce in mid-May.

In June a fuller report of this conference, including transcripts of the speeches, will be available. The report may be purchased and tapes of the speeches may be rented or purchased from the World Federalist office, 2161 Mass. Ave., Cambridge 02140; 617 576-3871; WFA@aol.com

— Jock Forbes,  
Executive Director, WFA,  
and member, WFA's Campaign to  
End Genocide task force



**JEANNETTE RANKIN LECTURE  
TO LEAD OFF SERIES**

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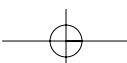
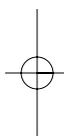
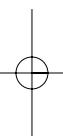
THIS FALL, in partnership with the Wellesley Centers for Women, the Boston Research Center will launch a Women's Lecture Series on Human Values. The inaugural lecture, to be held at the BRC in October or November, will be entitled the "Jeanette Rankin Lecture," and will focus on nonviolence from the perspective of yesterday, today, and tomorrow.

Jeannette Rankin (1880-1973) was the first woman elected to the U.S. Congress, serving two separate terms. She courageously opposed war and voted against U.S. entry into both World Wars. This lecture, and those held in the future on an occasional basis, will honor American women in history and contemporary times who have stood up for the four values the

Center seeks to foster—in addition to nonviolence, economic justice (Bella Abzug Lecture), human rights (Harriet Tubman Lecture), and environmental ethics (Rachel Carson Lecture).

The BRC and the Wellesley Centers plan to build on the spirit and success of the recently held "Creating Connections" event by making this occasion a meaningful intergenerational affair. Women of all ages will be invited to participate in the lecture program, sharing their views on the historical figure we are celebrating and leading us through the interactive features of the event.

Women and men, watch for a mailing in the next few months, and please join us!





## WHAT PART DO RELIGIONS PLAY IN BUILDING CULTURES OF PEACE?

THE SETTING WAS A university campus in Austin, Texas. Members of the Peace Studies Association (PSA) and the Consortium of Peace Research, Education, and Development (COPRED) were assembling for their annual meeting at the University of Texas. Working together, conference chair Lester Kurtz and BRC staff Amy

social justice, the environment, and intercultural learning in our activities for peace. She attributed to the influence of the Internet, the global economy, and a new focus on diversity, the fact that dialogue on how we can all come together has intensified. People are understanding, she underscored, "that we need to reach out and connect with each other."

Speaking of the importance of interfaith dialogue, she summarized some of the operative principles in the global interfaith dialogues now occurring: no one is making an effort to convert anyone else; there is no hidden agenda of creating a single world religion; no one usurps the right of any individuals to speak for

their own religions; we enrich our own life by being sensitive to other religions; and one of the ways we can exhibit respect for other religions is by honoring the festivities of different religions.

Lester Kurtz, professor of Sociology and Asian Studies at the University of Texas at Austin, spoke of the doubts so many people continue to have about the actual efficacy of nonviolent action. Yet, he said, citing the overthrow of the Marcos regime in the Philippines, it was the actions of people of faith who came together in peaceful protest that accomplished the ouster of Marcos. They fasted. They prayed. They provided training in nonviolent action. Then, employing nonviolent methods, it took four days for what had started in the

churches to culminate in success. Marcos was out.

The answer, he continued, to whether we are teaching violence or peace is found in the way we teach each other what to do to solve problems. There are extraordinary institutional resources in faith traditions, he asserted, indicating that the infrastructure for social change already exists in religious traditions.

David Chappell, co-founder of the Society for Buddhist-Christian Studies and editor of *Buddhist Peacework*, began his remarks with a riddle: "When can you see the farthest?" Participants guessed, "When you come to Texas," and "From an airplane on a clear day." The answer, Professor Chappell said, is at night "because then you can see the stars." This riddle reflects a fundamental truth, namely, when life is darkest, when we think we have lost everything, then we discover those things that we can never lose.

The Buddha left home, David Chappell explained, and distanced himself from society in order to see those deeper truths that are normally hidden from our eyes and that can never be lost. But having gained the assurance of these deeper truths, he returned to society and made a point of meeting people from many social strata. "He was deeply engaged in society," Dr. Chappell explained. Even though the Buddha said that the way to get peace is to be free of greed, hatred, and ignorance, his social message emphasized kindness. In English, kinship is at the root of kindness which is not just an emotion: "we will not evoke kindness until we see how we are kin with everyone else." To make peace, he emphasized, we must see our interconnectedness.

"Universal consensus-making is the principle of Buddhist social peace activity," noted Chappell, the graduate chair of the Department of Religion at the University of Hawaii.

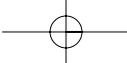
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Panelists (l-r): Virginia Straus (moderator), Linda Groff, Lester Kurtz, David Chappell, Ela Gandhi

Morgante organized as the culminating session of the conference a plenary panel, "Religions Building Cultures of Peace." They asked panelists to consider the question, "How does one translate religious teachings and theory into the action of peacework?"

With the Boston Research Center's newest book, *Buddhist Peacework: Creating Cultures of Peace* (Wisdom 2000) as a starting point, the four panelists, all of whom have devoted their adult lives to the achievement of world peace, set to the task of sharing insights and experiences that have made a difference. Global futurist, author, and lecturer Linda Groff, a professor of Political Science and Future Studies at California State University, spoke of the need to deal with human rights,



The Buddha's consensus-making approach is one where individuals meet regularly and frequently, always assemble in harmony, meet in harmony, and leave in harmony. This requires, the author observed, "a lot of listening to know where people are coming from based on their personal experiences."

Ela Gandhi, a member of the African National Congress in the South African Parliament, shared successful peacemaking strategies. As a means of opposing apartheid, she explained, religions in South Africa organized and planned many activities to learn how to work together. Out of this interfaith networking, groups like the Detainees' Support Organization were formed. The organization disseminated information and helped to gain some access

to prisoners to prevent murders for which no one would be held accountable. Later, the interfaith organizations went on to support families that were being victimized, to form the Crisis Network, and to conduct night vigils to protest the atrocities of the apartheid government. The interfaith culture that was established helped to bring about reforms that have now been incorporated into the constitution. In addition, an outgrowth of the interfaith activity has been the production of a book, *Epochal Transformation*, which is a statement on the moral renewal of the nation.

The granddaughter of Mahatma Gandhi reflected on her grandfather's religious insights. His association with Christians and Muslims in South Africa caused Gandhi to examine

the Bible and the Koran more thoroughly than he had ever done before. He maintained that each of us should know about our own religion and also know what other religions are saying. Speaking of her own girlhood, Ela Gandhi said that "in my home we had interfaith prayer daily, so we always respected all traditions. There is no contradiction among them." The South African interfaith movement has developed out of this kind of profound interfaith understanding.

Virginia Straus, moderator of the plenary panel, urged participants to sign Manifesto 2000, a pledge to work toward a culture of peace and nonviolence.

—Helen Marie Casey

UNESCO is urging everyone to sign Manifesto 2000 on-line at [www.UNESCO.org/manifesto2000](http://www.UNESCO.org/manifesto2000).



## SBCS TO MEET IN TACOMA TO DISCUSS BUDDHISM, CHRISTIANITY, AND GLOBAL HEALING

THE SIXTH INTERNATIONAL conference of the Society for Buddhist-Christian Studies will be held in Tacoma, Washington, from August 5-12, 2000. The theme of the conference is Buddhism, Christianity, and Global Healing. It will include working groups on the following topics:

- "The Nonviolent Struggle for Economic and Social Justice," Dr. A. T. Ariyaratne and Dr. Cecil Murray
- "Consumerism and Ecology in Buddhist and Christian Perspective," Professor John B. Cobb and Sulak Sivaraksa
- "Gender: Justice and Oppression in Buddhism and Christianity," Professor Rita M. Gross and Professor Daniel C. Maguire

- "Buddhist and Christian Perspectives on the Earth Charter," Professor Jay McDaniel and Virginia Straus

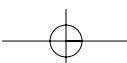
There will also be a concert for global healing and a closing service for global healing that includes representatives from several diverse religious-philosophical traditions.

### Efforts to Promote the Earth Charter

A working group co-chaired by Jay McDaniel, professor of religion at Hendrix College in Conway, Arkansas, and Virginia Straus, executive director of the Boston Research Center for the 21st Century, will examine Buddhist and Christian approaches to the Earth Charter, a document developed over a period of

five years by spiritually-sensitive environmentalists, ethicists, and social justice advocates from around the world. (See Earth Charter update on page 4.) As part of the effort to disseminate information about, motivate dialogue on, and promote the adoption of the principles of the Earth Charter, there will be daily working sessions, including: "Overview of the Earth Charter and the Role of Indigenous Peoples in Fostering Earth Ethics"; "Meditation, Prayer, and the Earth Charter"; "Worldviews and the Earth Charter"; and "Economics, Consumerism, and the Earth Charter."

(You can request more information on the conference or a registration form at: [SBCS2000@aol.com](mailto:SBCS2000@aol.com))



## World City Network

*continued from page 5*

Lucie White, professor at Harvard Law School and a CSVPL fellow, suggested that if we took seriously the transformations that can be effected by grassroots activities and a culture of peace, even larger structures like corporations could be affected.

Assuming the role of devil's advocate, John Montgomery, professor emeritus at the Kennedy School of Government, noted that all cities are world cities. He recommended that we examine cities in terms of the values they share and asked what the values of world cities would be. Would they be social justice, a commitment to human rights protection, peace, prosperity, and health? Is the role of a new world city, he asked, symbolic?

Head architect for Boston's Big Dig, William Lindemulder, shared insights he has gleaned from working on projects for many cities. It can be very frustrating, he indicated, to deal with all of the local interests that come to bear on big projects but the American city system, which asserts that the city represents the interests of the individual, is a superior system. Processes are in place for citizens to be heard.

"When I look at world cities," Laura Nash, director of the Institute for Values Centered Leadership, CSVPL, noted, "I don't see anything different except their relatively small size. But they will grow. Every city comes to face sprawl. What, then, is most distinctive about this model?" To this, Sam Kobia, executive director of Cluster on Issues and Themes at the World Council of Churches and CSVPL Fellow, added: "The problem is the citizen, not the city. The capacity to relate as human beings is what we need to recover in the twenty-first century. If we don't have beautiful people to live in our cities, we can't have beautiful cities."

— *Helen Marie Casey*

## Where We've Been

**DIALOGUE AMONG CIVILIZATIONS:  
A NEW PEACE AGENDA  
FOR A NEW MILLENNIUM**  
Sponsored by the Toda Institute for  
Global Peace and Policy Research  
February 11-14, 2000, Okinawa, Japan  
*(Boston Research Center was a cosponsor)*

**WORLD CITY NETWORK SEMINAR  
WITH DR. YOUNGHOON KWAAK**  
March 9, 2000  
Boston Research Center, Cambridge, MA  
*(Cosponsored with the Center for the  
Study of Values in Public Life)*

**BRIDGING BORDERS**  
Concurrent annual conference of  
the Peace Studies Association and  
the Consortium on Peace Research,  
Education, and Development  
March 30-April 2, 2000  
University of Texas at Austin  
*(Boston Research Center cosponsored  
a plenary session on "Religions Building  
a Culture of Peace")*

**PREVENTING GENOCIDE:  
PREREQUISITE FOR ACHIEVING  
A CULTURE OF PEACE**  
April 15, 2000  
Suffolk University Law School,  
Boston, MA  
*(Boston Research Center was a cosponsor)*

**CREATING CONNECTIONS 2000:  
PEACE WITH SELF, SISTER,  
AND SOCIETY**  
A women's leadership forum  
cosponsored with 20 Boston-area  
women's and youth groups  
April 28 and 29, 2000  
Boston Research Center, Cambridge, MA

**MOTHER'S PEACE DAY  
CELEBRATION 2000**  
Sponsored by the  
WAND Education Fund  
May 9, 2000  
Boston Research Center, Cambridge, MA

**AFRICAN DIASPORA PROJECT  
FUNDRAISER AND CONCERT**  
Sponsored by the Boston  
Pan-African Forum  
May 18, 2000  
Boston Research Center, Cambridge, MA

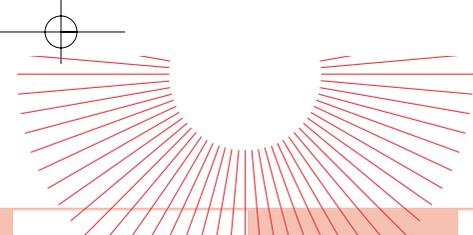
## Where We're Going

**CULTURES OF PEACE:  
THE HIDDEN SIDE OF HISTORY**  
Reception celebrating Elise Boulding's  
new book (book signing follows the  
presentations). Cosponsored with the  
Coalition for a Strong United Nations  
(CSUN)  
June 9, 2000, 5:30-7:30 pm  
Boston Research Center, Cambridge, MA

**WORKING TO BUILD A CULTURE  
OF PEACE AND NONVIOLENCE:  
PEACE IS IN OUR HANDS**  
Conference cosponsored with CSUN  
June 10, 2000  
Boston Research Center, Cambridge, MA

**BUDDHISM, CHRISTIANITY,  
AND GLOBAL HEALING**  
Sixth international conference of the  
Society for Buddhist-Christian Studies  
August 5-12, 2000  
Pacific Lutheran University,  
Tacoma, Washington  
*(BRC executive director is co-chairing a  
working group on "Buddhist and Christian  
Perspectives on the Earth Charter")*

**JEANETTE RANKIN LECTURE**  
BRC will cosponsor with the  
Wellesley Centers for Women  
Boston Research Center, Cambridge, MA  
*(See box on page 15—and watch for a  
mailing announcing the Fall 2000 date)*



## Okinawa Conference

*continued from page 3*

promoting nonviolent humanism need to be generated and they suggested several actions, among them: spotlight the power of individual action to make a difference; democratize the U.N. so that small countries can participate in a less lopsided power relationship with larger countries; promote corporate responsibility by supporting accounting standards and other measures that hold corporations accountable for the social impacts of their activities; find ways to restrain consumerism as well as to address global poverty; and assert cultural values in the political sphere, such as an ethic of care for the land.

## Okinawa Declaration

With an emphasis on dialogue and processes that are genuinely oriented to consensus, the conferees arrived at an Okinawa Declaration in which they pledged themselves to the following principles, purposes, and pursuits:

- To support the U.N. Year of Dialogue Among Civilizations (2001) by promoting mutual respect and understanding among all religious and secular traditions of civility.
- To promote the progress of science and technology and diffusion of knowledge throughout the world with ethical standards for the application of new technologies; to support the work of the Pugwash Conference on Science and World Affairs.
- To act on the principle that humanity is in nature rather than above and against it.
- To work for the development of a humane, universal civilization that cherishes unity in diversity.
- To work toward a polycentric world that is respectful of differences.
- To uphold the principles embedded in the Universal Declaration of Human Rights and its ancillary documents.
- To actively support the program of Global Action to Prevent War.

## The Mission Statement of the Boston Research Center

The Boston Research Center for the 21st Century is an international peace institute founded in 1993 by Daisaku Ikeda, a Buddhist peace activist and President of Soka Gakkai International (SGI), a religious association with members in 156 countries. The Center fosters dialogue among scholars and activists on common values across cultures and religions, seeking in this way to support an evolving global ethic for a peaceful twenty-first century. Human rights, nonviolence, economic justice, environmental ethics, and women's leadership for peace are focal points of the Center's work.

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. Global Citizen Awards are given by the Center to scholar-activists who make outstanding contributions to the cultivation of civil society nationally and internationally.

- To support and promote the work of NGOs engaged in developing an Earth Charter, promoting Abolition 2000, celebrating the U.N. International Year for the Culture of Peace (2000), and organizing the Millennium Forum.
- To oppose the use of violence in domestic and international disputes.
- To work for a just world order by supporting Jubilee 2000 for debt forgiveness.
- To engage in dialogue with governments for alternative education, cultural diversity, and peace with justice.
- To cooperate with the U.N. and the NGOs to eliminate all forms of discrimination and racism.

## Be in Touch

We welcome your advice, contacts, and comments, as well as requests for publications or more information.

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BRC staff are deeply grateful for the invaluable support of two talented and enthusiastic work-study students, Megan Boreman and Katie Donahue.

## Newsletter

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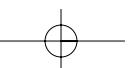
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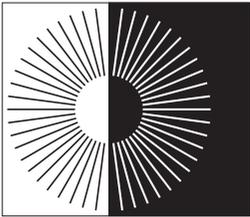
p. 1, 6, 7, 10-13, Masao Yokota,

p. 16, Beth Zimmerman, p.5.

- To work for democratization of global governance by institutionalizing the frequent and regular participation of international civil society organizations and to promote adequate funding for U.N. and UNESCO conferences.
- To support the work of the Toda Institute for Global Peace and Policy Research to sustain the dialogue of civilizations for world peace and global citizenship.
- To seek the transformation of education at all levels and in all cultures to nurture more humane values.

(To learn more about the Okinawa conference and other Toda Institute programs, visit their website at: [www.toda.org](http://www.toda.org))





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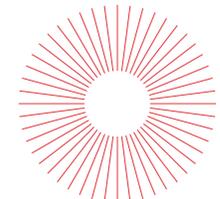
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