



Boston Research Center for the 21st Century

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THE CRITICAL QUESTION OF CRITICAL THINKING

A SEMINAL STUDY BY JEAN ANYON of teaching and learning in different social class communities suggests that a “hidden curriculum” shapes fundamental relationships with authority. Students in elite schools are urged to think creatively and engage with a process of inquiry and discovery, while “lower class” children learn by rote, are assigned mechanical tasks, and are encouraged to defer to authority. While the study was done over 20 years ago, Anyon’s *Boston University Journal of Education* article has resurfaced in recent years as a new generation of educators argue for critical thinking in public schools — for *all* students. In the summer 2004 issue of the *Rethinking Schools Magazine*, the critical question of critical thinking was front and
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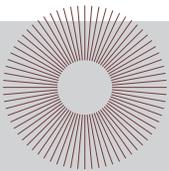
Virginia Straus welcomed over 130 participants at the opening of the Ikeda Forum in October.

CONNECTIONS & TRANSFORMATIONS: BRC LAUNCHES IKEDA FORUM FOR INTERCULTURAL DIALOGUE

THE BOSTON RESEARCH CENTER’S inaugural Ikeda Forum for Intercultural Dialogue in October 2004 illuminated the connections that bind two important streams of thought and influence: American Transcendentalism, as it was formulated by a group of innovative thinkers in the early nineteenth century, and the deep wisdom of Eastern spiritual traditions. This event marked the eleventh year of the BRC and celebrated

the 150th anniversary of the publication of Henry David Thoreau’s *Walden: A Life in the Woods*.

“Dialogue has the power to break down the walls of mistrust, hatred, and division in the hearts of people everywhere,” BRC founder Daisaku Ikeda observed in his message to over 130 conference participants. In his remarks, BRC president Masao Yokota added, “Through
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JANUARY 27, 2005: HARRIET TUBMAN LECTURE ON HUMAN RIGHTS



It started out innocently enough. Inspired by BRC’s founder, Daisaku Ikeda, we created a new Forum series and launched it this fall around the time of our Center’s anniversary: the Ikeda Forum for Intercultural Dialogue. As our first topic, we took up the Transcendentalists and how their life philosophy was influenced by Eastern wisdom — a logical choice, given Mr. Ikeda’s long-standing interest in Emerson, Thoreau, and Whitman.

After racking our brains a bit, we ended up choosing two themes found prominently on both sides of the East-West equation: 1) awakening to the infinite possibilities that lie within the present moment, and 2) bringing about social change through inner transformation rippling outward. We also

set out to discover the Transcendentalists’ approach to learning and insight. They cultivated conversation and connection with humans (across time, culture, history, and gender) and with nature. We wanted to see how their approaches, forged right here in nineteenth-century New England, might apply to problems we grapple with today... war and peace, for example.

Well, we did experience at least one shared discovery, as we stepped back in time along with over 130 friends who joined us for a thoroughly engrossing conversation. First and foremost, nearly everyone came away with the feeling that the Transcendentalists were on to something. The desire to explore further this rich vein of East-West exchange was palpable.

Now, we face a happy dilemma — an endless array of intriguing possibilities for our next Forum. Here are a just a few that emerged from brainstorming with participants:

- During the Forum, we kept coming back to the question of nonviolent struggle against oppression. What can we learn about this from the Transcendentalists and the Eastern sources they consulted — Sufi poetry, the Hindu *Bhagavad Gita*, the Confucian *Analects*, the Buddhist *Lotus Sutra*?
- What is this infinite dawn within the Self, evoked by Emerson and Thoreau, and how does it relate to Shakyamuni Buddha’s experience of awakening as interpreted and reinterpreted by various Asian cultures?
- How did the Transcendentalists engage with the “other” right here in New England — Native Americans, African Americans, women?
- Palestinian peace activist Zoughbi Zoughbi called for a “new spirituality” forged through dialogue. How can we take up the American Renaissance where the Transcendentalists left off? Can the poets play a role?

Zoughbi Zoughbi rather poignantly pleaded the case for this last idea when he shared an interesting story:

The master was asked, “What is spirituality?”

He said, “Spirituality is that which succeeds in bringing one to inner transformation.”

“But if I apply the traditional methods handed down by the masters, is that not spirituality?”

“It is not spirituality if it does not perform its function for you. A blanket is no longer a blanket if it does not keep you warm.”

Take stock of your blankets! That may be my most seasonally appropriate closing thought.

Do join us for our next public event on January 27, 2005, when we honor Harriet Tubman’s legacy with a Women of Courage Lecture on Human Rights by The Reverend Gloria E. White-Hammond at Wellesley College. (See page 4 for further information.) Also, if you’re an educator, youth worker, or parent, check out our new book, *Educating Citizens for Global Awareness*. (Details on page 11.)

Virginia Straus, Executive Director





CHARACTER EDUCATION: A PEDAGOGY OF CONTROL



MORAL EDUCATION IS ALWAYS POLITICALLY CHARGED. However, the politics of moral education displays different faces in different cultural contexts. In China, the political influence on moral education is mostly explicit. The formal moral education curriculum in schools is packed with political requirements. Patriotic (nationalistic) education, collective education, and socialist education are deemed to be the central goals of moral education, the best way to ensure its “right” direction. Behavioral training remains the major means for moral education with various behavioral standards set by the central government. Consistent with the larger political ideologies, these standards embody distinctly conservative values. Loyalty to one’s country, respect for authority, and conformity to social order are hailed while individual critical thinking is disregarded. Moral education thus becomes a tool for political control by the dominant social group. Through moral education, young people are socialized into well-established power relations.

The politics of moral education in the United States is more implicit; yet, its political nature is still a reality. The proponents of the popular character education movement have acclaimed moral education as *the*

solution to the so-called “moral decline” in the society, which is characterized by problems among youth such as violence, drug use, and teenage pregnancy. Assuming that these problems can be traced to individual moral flaws, character education proponents recommend a pattern of socialization that emphasizes the inculcation of virtues and behavioral training. In so doing, they downplay the social and cultural context of these problems and fail to take into account the economic, political, and cultural practices that created such problems in the first place.

Foregrounding individual morality over and above a sustained and thoughtful reflection on the social milieu in which and through which young people live their lives today, character educators turn a blind eye to young people’s everyday struggles in an increasingly hostile social environment. Moreover, overemphasizing the moral implications of social problems and reducing the complex problems to personal moral decay cloaks the social nature of the problems and deflects people’s attention away from their root causes.

In practice, character educators claim to teach “universal virtues” and engage in community-based decision-making.

However, they deny the social and contextual construction of virtues and trivialize issues of gender, race, class, religion, and culture that decidedly affect the individual’s moral life.

A review of character education literature reveals a total absence of discussion about those critical issues. Teaching virtues based on the ideologies of dominant social groups, character educators exhibit little concern for youth, especially minority youth; they ignore their marginalized lives and silenced voices. In the name of morality, character education turns into a pedagogy of control.

Building character and cultivating morality in children is, indeed, the responsibility of educators. However, character building does not stop at the recitation of context-free moral traits, and moral education is more than what is done in the prevailing one-virtue-per-month model. Moral education must be concerned with creating a condition and a process in which the moral life can flourish.

Such context-based and process-oriented moral education does not arise from an add-on program but starts with the restructuring of schools. We must challenge many of the established and emerging school practices, such as differential tracking, excessive standardized testing, and dehumanizing zero-tolerance policies. These practices are, first and foremost, morally deplorable. Equally important, educators must become “cultural workers” and tackle problems prevalent in wider society such as racism, classism, and sexism. We must focus on making the entire school structure, school culture, and educational process morally justifiable. If schools were places where the morality and character of children were adequately nurtured and fostered, would we still need a separate curriculum in moral education?

— Tianlong Yu

A former educational researcher in Beijing, China, Tianlong Yu teaches education courses at D’Youville College in Buffalo, New York. He is the author of In the Name of Morality: Character Education and Political Control (Peter Lang 2004).



UPCOMING EVENT

THE HARRIET TUBMAN
LECTURE ON HUMAN RIGHTS



Gloria E.
White-Hammond

SLAVERY DID NOT END with the Atlantic slave trade of the eighteenth and nineteenth centuries. In fact, there are over 25 million men, women, and children living in slavery

today. Contemporary slavery, and efforts to abolish it, will be the topic of the fourth Women of Courage Lecture entitled, “Standing on the Shoulders of Harriet Tubman: I Am My Sister’s Keeper” at the Wellesley College Jewett Art Center

on Thursday, January 27, 2005, from 6:00 to 9:00 p.m. The speaker, The Reverend Gloria E. White-Hammond, M.D., is widely known for her tireless work in the Sudan that has freed over 10,000 people from bondage. She is also the convener of “My Sister’s Keeper,” a project organized by American women to support women of the Southern Sudan in their efforts to rebuild lives and communities in the wake of a 20-year civil war.

White-Hammond’s lecture will honor another woman whose reputation for freeing slaves is legendary. Harriet Tubman (1820-1913) was notorious in her own time as the

“Moses of the People.” In the 1850s, after escaping to the North, she repeatedly crossed the Mason-Dixon Line to lead many slaves to freedom with the help of her contacts known as the Underground Railroad. She also served as a spy for the Union Army.

The 2005 Women of Courage Lecture, which is cosponsored by the Wellesley Centers for Women and the Boston Research Center, is sure to inspire and inform. Seating is limited. First come, first served. For further information, visit <http://www.wcwonline.org/n-womenofcourage.html> or call the Wellesley Centers for Women at 781-283-2500.

JANINE BENYUS:
A VIDEO CONVERSATION ON BIOMIMICRY



A FAR-REACHING CONVERSATION with Janine Benyus, 2004 Women of Courage speaker, is now available on the BRC website at http://www.brc21.org/carson/benyus_clips.html. In February 2004, Benyus delivered the Rachel Carson Lecture on Environmental Ethics entitled “Echoing Nature: Lessons for a Sustainable Future.” The nine-part conversation focuses on how the concept of biomimicry connects to a larger social and environmental context that encompasses indigenous wisdom.



EDUCATION: KEY INVESTMENTS IN THE WEALTH OF NATIONS



IN THIS TWENTY-FIRST CENTURY Information Age, politicians and leaders worldwide stress the key role of education as the bedrock of human development and social progress. Many economists have now widened their horizons accordingly and acknowledge that the wealth of nations lies in educated, productive citizens, increasingly described as “human capital.”

The World Bank began recognizing such new forms of capital in its Wealth Report in 1995 when it conceded that its previous narrow focus on financial and built capital (money and factories) was misplaced. This Wealth Report explained that 60 percent of its measure consisted of human capital, 20 percent environmental capital (Nature’s resources), and that finance and factories only constituted 20 percent of the real wealth of nations. Since then, the Bank has focused on human capital in the form of education — particularly of girls — as one of the most productive investments that governments, businesses, and individuals can make. Of course, parents knew this all along!

So why is it that most economic textbooks, models, and national accounts — like Gross National Product (GNP) and Gross Domestic Product (GDP) — still categorize these investments in education as “consumption,” or “expenses,” as if these funds were just money down the rat hole? Such persistent errors force these crucial investments in our most precious resource, our children, to compete in annual budgets of local, state, and national governments with roads, police, sewage treatment, sports stadiums, and even weapons.

The growing breed of statisticians of quality of life and sustainable development (see for example, the *Calvert-Henderson Quality of Life Indicators*, www.calvert-henderson.com), have called for correcting such errors in national accounts for decades. In 1992 at the UN Earth Summit in Rio de Janeiro, 170 governments pledged in *Agenda 21* to implement these corrections by including human resources, unpaid work, ecological assets, and subtracting pollution and resource-depletion.



Recently, another *Agenda 21* recommendation has been implemented: the setting up of asset accounts to properly balance taxpayers’ public investments in vital infrastructure: railroads, airports, public health facilities, and other items still too often booked as “public debt.” In 1996, the United States addressed this misperception with a stroke of the pen, thus correcting an egregious error by which economists had overstated government debt. In effect, they had counted these investments as “expenses” and “debt,” rather than as the investments they were in valuable public assets like hospitals, concert halls, and universities with life spans of 100 years or more!

Since the United States made this quiet correction to its GDP, Canada followed suit in 1999. Instead of cutting social safety nets to try to reduce the economists’ “public debt,” they discovered a \$50 billion surplus.

Now, Brazil is questioning why the International Monetary Fund (IMF) still insists on the old incorrect national accounting of its “public debt” as a percentage of its GDP. The IMF recently agreed that Brazil was right and that its vitally-needed urban infrastructure investments were just that: *investments* that would produce long-lasting assets essential for Brazil’s development. The IMF agreed grudgingly “on a pilot basis” not to add these investments into its calculations of Brazil’s “public debt.”

It is equally vital for educators and all those concerned with our children’s future to insist that economists at the IMF, the World Bank, and in national governments, re-designate investments in education as just that: investments. Once this is accomplished, these education investments should also be added to the new asset accounts as part of the infrastructure of all societies that pays dividends over at least 20 years and produces our precious “human capital.” Doing this would open the door to more long-term planning, motivate positive investment, and ensure a brighter future for our children.

We can all hold economists to account to see that these errors in their models no longer compromise our children’s future. Remember, economics is not a science, just a profession, with less quality control than most others. Never again should educators, parents, and concerned citizens have to fight annual budget battles over education. With correct accounting, these investments would be safely protected as the long-term assets they truly are.

— Hazel Henderson

Hazel Henderson is the author of many books. The latest, Planetary Citizenship, is a dialogue with Daisaku Ikeda, founder of the BRC.





LINGUISTIC DIVERSITY IN AMERICA: A KEY TO UNDERSTANDING



THE NUMBER OF LIVING LANGUAGES in our world is staggering: 6,800 known languages in 200 countries, of which 2,261 have writing systems. In the United States, where the population is over 280 million, there are 176 living languages. Our association of life and death with language is a fascinating one. Latin, for example, is a dead language, but when we think of a language like Spanish or Portuguese or Mandarin, we think of vibrant cultures, of bustling cities and communities. Reading, writing, and speech enable us to share our past, present, and future; it is language that allows us to embrace certainties and uncertainties, to think in the imperative and the conditional. But if we are to understand people who speak, live, and act

differently, we have to be able to engage in communication with them. How do we do this in a world of over 6,000 languages?

For those of us whose emotional and cultural responses have been shaped by English, our language is not just a component of our worldview, it is the foundation of it. As part of that worldview, many of us believe that because English is the language of business and commerce, it's more important or more significant than other languages. Because English dominates the global economy, we English speakers are lazy about learning other languages. When we travel at home or abroad we expect others to adapt to our linguistic shortcomings. When we order an item from the Internet, we

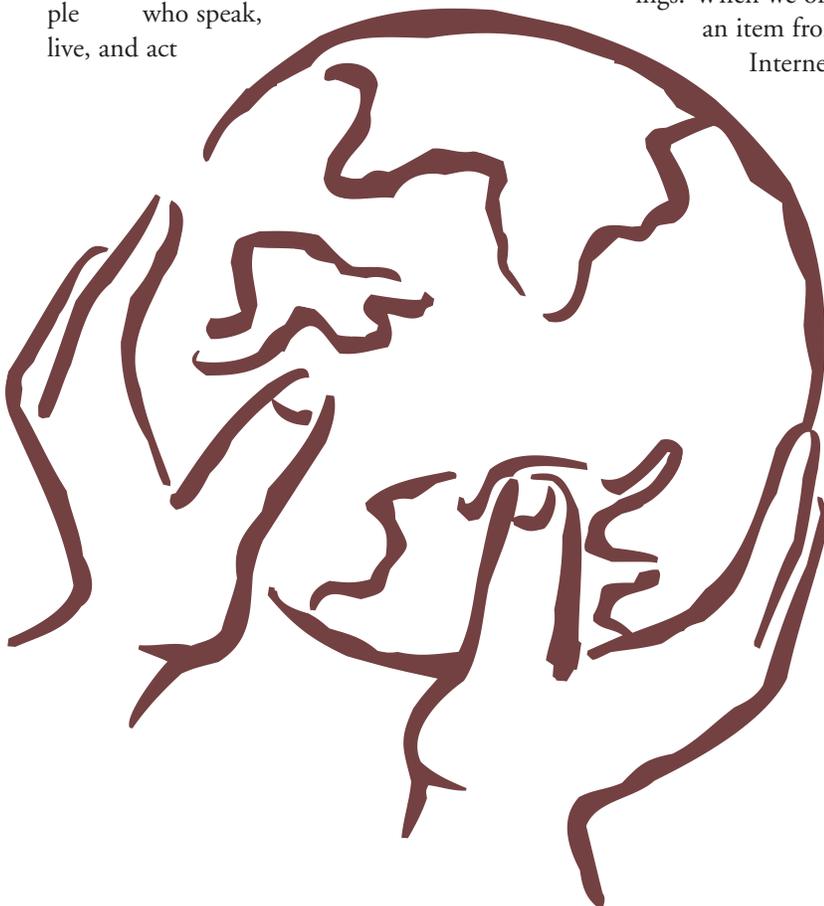
expect to complete the transaction in English. In short, proficiency in English has become associated with power, and power is something English speakers are accustomed to having.

If we are to understand people who speak, live, and act differently, we have to be able to engage in communication with them. How do we do this in a world of over 6,000 languages?

And yet, when we look at the numbers, we can see that English isn't even close to being the most widely-used language in the world. Three times as many people speak Mandarin as English, and an even greater number speak Spanish, facts that are not going to change.

David Graddol, a language researcher writing in *Science Magazine*, commented that the notion that English would become the world's primary language is outdated and that "the growth of Spanish in the United States can be understood as part of a much wider global trend toward bilingualism."

The Internet also reflects this reality. According to the U.S. Internet Council, since 2001 English is no longer the majority language of the World Wide Web. The world out there is changing; or maybe it just wasn't the way we thought it was. Either way, it's time for our beliefs about language, and English, to reflect this change.



Almost one in five Americans speaks a language other than English at home. This, according to the 2000 census, comes to a total of around 47 million people. As a percentage this number has almost doubled since 1980. Twenty percent or more of the population in 12 states speak a language other than English at home, and in eight of these states the figure is over 30 percent. While the number of Spanish speakers, the largest language group after English, grew by about 40 percent between 1990 and 2000, other major trends emerged: Chinese leapfrogged from the number five spot to second behind Spanish with over two millions speakers while Tagalog, the language of the Philippines, is now the second most-commonly spoken Asian language in America, after Chinese, with over a million speakers.

Clearly, we should no longer conceive of the United States as a monolingual nation, especially when the 2000 census reported that 8 percent of the population speak English less than “Very well,” and 11.9 million Americans were “linguistically isolated, meaning they live in a household where no one over 14 speaks English ‘Very well.’”

The U.S., while it may be a melting pot is also polyglot. The 176 living languages of our nation are undeniable evidence of a heritage of immigration, along with a history of suppression of native peoples. Americans live in a veritable postmodern Tower of Babel and because of this complexity, language often becomes a contentious and politicized issue. While a 2001 Gallup Poll reported that 45 percent of adults believed that increasing diversity created by immigrants “Mostly Improves” American culture, 37 percent believed it “Mostly Threatens” it.

This same Gallup Poll also revealed that more than three-fourths of the population believe it is essential that immigrants in the U.S. learn English.

Over the last couple of decades “English Only” proponents have argued, and many polls have shown that a majority of Americans believe, that English should be made the official language of the U.S. In a 1996 Gallup Poll, only 15 percent of respondents said they would vote against such a measure.

By learning “foreign” languages we create conditions for growth in cross-cultural understanding and open doors to partnerships around the world.

David Graddol, in his *Science Magazine* article, describes how we who share this planet are “living through an extraordinary moment of linguistic history.” He estimates that one language a day is dying for lack of use. And with the loss of each tongue, the world becomes less culturally diverse. In the United States, in the face of increasing diversity, Americans face real challenges in honoring, respecting, and nurturing a wide variety of living languages.

In the BRC’s upcoming book, *Educating Citizens for Global Awareness*, Gloria Ladson-Billings, in a chapter entitled “Differing Concepts of Citizenship: Schools and Communities as Sites of Civic Development,” warns that “Despite the fact that the 2000 census indicates that Latinos are the largest

group of people of color, most school curricula ignore the linguistic diversity that teachers and schools confront.” Outlining the broader cultural message being sent to speakers of languages other than English in the U.S., she notes that “Civic documents and speeches that frame the national character almost always are presented in English.”

English speakers in the United States will come closer to being global citizens once we realize the inextricable link between language and culture. By fostering all of our living languages, and not just English, we will get to know our nation’s peoples more fully while enriching our lives and the life of our nation. A good place to start such fostering is in the classroom, by encouraging the teaching and learning of a broad range of languages in our schools.

At the very least, when we learn another language we acquire the ability to say things in another tongue. But the real rewards are much greater than that: communication across cultural boundaries, whether in person or online, shrinks those boundaries. By learning “foreign” languages we create conditions for growth in cross-cultural understanding and open doors to partnerships around the world. Educating our young people to be better-informed American citizens with an accurate view of the linguistic and cultural diversity around them is a vital part of the process of educating for global citizenship.

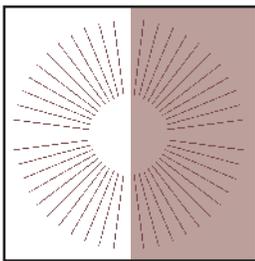
— James McCrea



In Memoriam

Bryan R. Wilson (1926-2004)

- Religion Scholar
- Fellow of All Souls College, Oxford
- Friend of the BRC



ASKING THE RIGHT QUESTIONS WITH HAGGITH GOR ZIV

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Haggith Gor Ziv recently completed a year in residence at the Peace Education Center at Teachers College, Columbia University. She is now back in Israel, where she serves as the Director of the Critical Pedagogy Center at Kibbutzim College of Education in Tel Aviv. The BRC's publications manager, Patti Marxsen, participated in Gor Ziv's Critical Pedagogy Workshop in 2003 at Teachers College and interviewed her for this newsletter in the summer of 2004.

PM: You recently spent a year in the United States. What did you learn during this time and what impressions or experiences of American life stand out for you?

HGZ: I was in the United States on a sabbatical, working on a book and teaching at Teachers College, while my deaf son attended Gallaudet University. We both had a great year. I met a lot of interesting people and was very impressed with so many aspects of American society, especially the activities of various organizations for social change. I met wonderful people who do amazing kinds of community activism, which is inspiring to me. Also the attitude toward people with special needs embodied in the Gallaudet University staff was remarkable. I wish the U.S. would export this kind of thing, rather than weapons.

The United States is full of contradictions that were fascinating for me: excellent medicine but no health insurance for nearly 50 million people; wonderful, innovative theater but violent, vulgar TV; excellent scholarship but a lack of critical thinking among many educators and students. Life is very comfortable and conven-

ient for so many people, and yet very difficult for others. Also, it was the first time to live in a place where I could experience all four seasons and that was very moving.

PM: How did you come to do the work that you do?

HGZ: I studied at UCLA in the 1970s, where I first read Paulo Freire's *Pedagogy of the Oppressed*. That gave me a good philosophical framework for understanding education and what needs to be done. Then I went back to Israel and worked on different social issues within the education field. This work of improving society through education may not look very successful to an outsider, but I believe it is important in Israel and in the United States. In both places the work calls on educators to take political stands.

PM: And Freire has been your inspiration for three decades of work?

HGZ: Yes, fundamentally it was Freire who helped me to see teachers as social change agents, rather than as persons who transfer old knowledge to young minds.

PM: Could you share an example of a project you've worked on as an educator that focused on social change?

HGZ: For the past three years, I've worked on a literacy project for Arab youth at risk. Illiteracy among Arab youth is high. We developed a real Freirean curriculum that allowed these kids to start reading within three months and then go on to complete their education. These are young adults who would not have been able to fit into society without the ability to read and write. I don't make revolutions, but this very successful program has made a real difference in many lives. It's all over the country now, thanks to good collaboration with the Ministry of Education and our system of community centers.

PM: So you had public and political support.

HGZ: Oh yes, and literacy, like education in general, is a political issue. Without literacy, there is very little chance to move away from the margins of Israeli society. Likewise, tolerating illiteracy among minority groups, in Israel or in the United States, is a way to keep those groups in marginal positions of power. Freire says that everything we do in education is political; being *not* political is political.

PM: What is the difference between Peace Education and Critical Pedagogy?

HGZ: Critical Pedagogy is primarily concerned with human rights and the rights of minorities. It asks how and why children go through the education system and remain in the same social position they were born into; and it asks how we can change it. We try to identify and struggle

against the stratification mechanisms of race, class, gender, ability, and other forms of group marginalization.

Peace Education has gone through a transformation. It used to mean education against war, and it focused on the cost of violence, rather than on what a peaceful society looks like. Now, we talk about the meaning of peace and the kind of peace we want. Many of us agree that we want a society that is just for all children born into it. This transformation in peace education brought peace education and critical pedagogy closer. Both are concerned with a peaceful society that is democratic and has equal opportunity for all and both provide equal education for all. In fact, Critical Pedagogy is a pedagogy of peace education, both in method and substance.

PM: What is the method?

HGZ: We have to first deconstruct what we see and then problematize what we don't like in our culture in a peaceful way that acknowledges everyone. Then, we need to recreate a new culture that is better for all people.

PM: When you say "in a peaceful way," what do you mean?

HGZ: The answer to that is found in the concepts of Critical Pedagogy: dialogue, reflectivity, and empowerment of all people. These are key concepts that require exploration and learning in order to use them.

PM: Why are these things so difficult to achieve in "First World" societies?

HGZ: In the Western world, oppression is carried out in very sophisticated, subtle ways. In fact, it can be invisible. We have a large proportion of the population, in Israel and the U.S., who fit into the middle class. Life seems good for the great majority. This makes it easy to ignore the marginalized segments of the population.

In the southern hemisphere, the injustice between poor and rich is more obvious. It shocks your eyes; you cannot escape it. In the Western world the wealth of many covers up the need for change. The ideology of individualized pedagogy is very oppressive because it ignores the margins of society and, so, strengthens injustice as it strengthens the powerful elites.



Being content in a "comfort zone" has a sedative effect that keeps us from being aware of people who are not in the same situation.

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PM: I'm sure you're familiar with the popular myth of the "American Dream." It says that "if you work hard and apply yourself, you will succeed and share in the riches that America has to offer."

HGZ: That myth puts all the responsibility on the individual so that if you don't make it, it means there is something wrong with you or you're just not very talented. It assumes you had the opportunity and failed somehow. But it's not true, of course, that everyone has the same opportunity. This myth obscures the truth of the social order that determines who will make it in society and who won't. In the United States you can predict by looking at Zip Codes who will go to university and who will not.

PM: In your approach to critical pedagogy, you often speak of the "third eye." What is "the third eye" and why do societies need people with "extra" vision?

HGZ: Democratic societies need people who are critical, people who don't buy into myths and talk that comes from leaders. The metaphor of the

third eye comes from a video art film called Pan by Tirtza Even. It refers to a way of looking at things from different angles, different perspectives that allow us to see more than we'd otherwise see. This is important because if we can look at the world through the eyes of a child or the eyes of disability, we become more sensitive, more inclusive. The "third eye" refers to the ability to see hidden phenomena. It also means we can transform limitations into possibilities, simply because we are able to see differently.

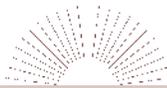
PM: That requires that people step out of their "comfort zone."

HGZ: Yes, being content in a "comfort zone" has a sedative effect that keeps us from being aware of people who are not in the same situation. We can be very happy in the Western world and ignore the fact that people are starving in the Sudan, but if we consider ourselves moral people, we have to allow ourselves to be "uncomfortable" enough to care for others. This is, I believe, an essential moral position.

PM: Part of the necessary "deconstruction of social frameworks" you've discussed in your work leads us to women as peacemakers, individually and in groups like "Women in Black" (who specialize in silent protest) or Israel's "Fifth Mother" (which tries to influence the discourse of war and peace). Do women have special skills or sensitivities that make them particularly well-suited to peacemaking?

HGZ: There is no proof that women or mothers are better peacemakers than men are. However, in Israel two-thirds of the activists in the peace movement are women. The activism of women was very important in the withdrawal from Lebanon in 2000. Also, the opposition of women to the occupation of the West Bank and the Gaza Strip is very important. The most significant change now happening in Israel is the way young men

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Guest Interview

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are refusing to serve in the army. Women play an essential role in this movement. Women in Israel also stand at check points to observe and prevent human rights violations. When women get connected to a cause, they can become very influential. Therefore, they should be involved in peacemaking as UN Resolution 1325 demands. We have to remember what peace means: education, welfare, health for children, for everyone. These are all interests of women.

PM: You've pointed out elsewhere that women have a stake in peace because, on a practical level, they are often left to pick up the pieces of families without fathers, or perhaps they become lifelong caretakers of injured sons. Prostitution, rape, and other kinds of abuse against women also increase in times of war.

HGZ: Most wars are perpetrated by men, not by women, so war is gendered. Betty Reardon claims that wars exist to maintain patriarchy and the power of the social elites. Women are very often victims, along with young men who are sent to serve and die in the armed forces. Well-established men with good jobs do not go to war and die. The war system is based on sexism and women all over the world pay a very high price for men's wars. I don't feel that the war in Israel is my war at all; it's a war of men.

PM: And yet many women in Israel, and the United States, are proud to have their sons in uniform.

HGZ: Well, it's deceptive, isn't it? War and the militarization of society keep women in a low position because in a militarized society power is defined through war, through being a war hero. So a woman might want such power for her son as part of his path to success. Many women believe that such a sacrifice makes sense, that these

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to a cause, they can
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wars will protect them, that national security will benefit them. But in reality women are not protected by war, they are victimized in every way.

PM: In your presentation on militarism in Israeli society, you explain that an either/or mindset is part of what defines a militaristic attitude. What are the alternatives to this kind of thinking?

HGZ: Most people in the Western world think in terms of us/them or good/bad. These dichotomies are false because real life is complex and there is a lot of gray area. We could educate young people to think about a range of colorful possibilities, to perceive the world differently. We could educate them to be open-minded, to develop their powers of complex thinking.

PM: Are you suggesting that we should teach students to think critically?

HGZ: Yes, critically and creatively. We need to question the traditional ways of resolving conflicts and offer alternative ways of resolving conflicts.

PM: Your work suggests that education systems tend to reproduce inequalities that exist in society. What have you observed in American schools that would support this point of view?

HGZ: Schools in the United States educate students to accept reality as if it is the natural way. American education gives better chances to upper- or middle-class white children, for example. It also promotes nationalistic ideas. But the worst thing is that schools do not teach children to think critically. Donaldo Macedo says that "Schools 'stupidify' children." This happens when no one questions inequality, historical myth, the social order, or the stratification of children

into different groups. In this sense, American education is very political. It offers comfort to the ruling elite.

PM: How does the emphasis on individuality in the United States empower, or disempower, social transformation?

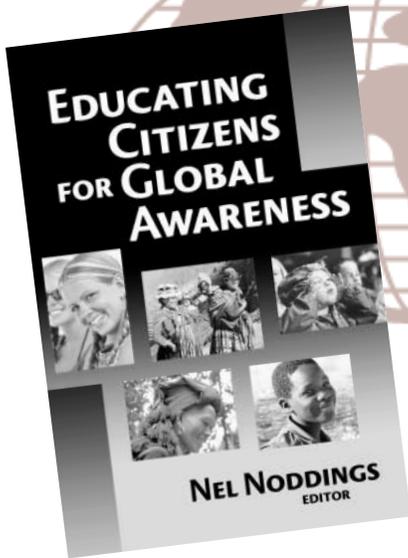
HGZ: Individualism is an oppressive ideology. It nurtures the myth of the American Dream. If you work you will succeed; if you are not doing well economically, it is your own fault. The myth of individualism blames the individual for social ills such as poverty, discrimination, and lack of education. Individualism obscures social injustice and disempowers groups.

PM: How do the concepts of Critical Pedagogy connect to concepts of Global Citizenship?

HGZ: I think they connect to the larger perspective of human rights. Everybody has a right to food and shelter, to education and health, to life. When we talk about global citizenship, we are talking about the interconnections that have to do with the responsibility we all have to each other, and to people all over the world. It's not enough to care for the well-being of people in our neighborhoods. How people live in other parts of the world affects us and should be our concern as well. Ultimately, we have to promote human rights. When you talk about global citizenship, you're talking about some form of social order that is just for everyone.

PM: Can one be a Global Citizen without Freire's idea of conscientization, or without intercultural dialogue?

HGZ: We share the same globe and we have to develop an understanding about that. What unites us, what we have in common, is our capacity to be critical thinkers. We've seen in history what happens when people stopped thinking, stopped questioning. It's important to remember those times, when people stopped thinking.



BOOK TALK

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ANNOUNCING OUR NEW BOOK!

.....

Educating Citizens for Global Awareness Edited by Nel Noddings

WHAT IS GLOBAL CITIZENSHIP?

Is it primarily a matter of economics? How can we protect the Earth as our home and that of future generations? What sort of diversity should we try to preserve, and can we encourage unity while we maintain diversity? What role should peace education play in preserving global citizenship?

These are the key questions addressed in Nel Noddings' introduction to *Educating Citizens for Global Awareness*, the Center's new book, published by Teachers College Press in January of 2005. While words like "citizen" and "citizenship" once referred to national identity, global citizenship refers to common problems, universal values, and a deep awareness of others. Because we live in a global society where people (and goods and information and money) move rapidly through time and space, we need to educate young people for new kinds of citizenship. How should we do this? What is at stake if we don't?

Those who have contributed to this book hope to open a conversation with educators through the far-reaching collection of chapters outlined below:

Preface, Virginia Straus
Foreword, Daisaku Ikeda

Introduction: Global Citizenship: Promises and Problems by Nel Noddings

1. *Gender Perspectives on Educating for Global Citizenship* by Peggy McIntosh
2. *The Integration of Conflict Resolution into the High School Curriculum: The Example of Workable Peace* by Stacie Nicole Smith and David Fairman
3. *Place-Based Education to Preserve the Earth and its People* by Nel Noddings
4. *Differing Concepts of Citizenship: Schools and Communities as Sites of Civic Development* by Gloria Ladson-Billings
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6. *A Letter To Secondary Teachers: Teaching About Religious Pluralism in the Public Schools* by Robert J. Nash
7. *A Changing Vision of Education* by Nancy Carlsson-Paige and Linda Lantieri
8. *Conclusion: What Have We Learned?* by Nel Noddings

The Center is pleased to make complimentary examination copies of this title available to professors

IDEAS IN ACTION EDITOR APPOINTED

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The Boston Research Center for the 21st Century is pleased to announce that **David T. Hansen**, Professor of Philosophy and Education at

Teachers College, Columbia University, has agreed to serve as editor for the Center's next book. *Ideas in Action: International Perspectives on the Philosophy and Practice of Education* will explore the lasting legacies of major twentieth-century educational philosophers from the United States, Europe, South America, Japan, China, and Africa with an emphasis on moral development. Hansen has been particularly interested in the moral dimensions of teaching and teacher education for many years. This interest relates to a larger project of reimagining the humanistic roots of education in an era that all too often reduces education to a mere means to an end. Hansen has written widely on this theme in *The Call to Teach* (1995) and *Exploring the Moral Heart of Teaching: Toward a Teacher's Creed* (2001).

who would like to consider it for course adoption. Please contact the BRC Publications Department at 617-491-1090, Ext. 234, for your complimentary examination copy, or go to www.brc21.org/books.html.

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Connections and Transformations

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understanding differences, we are able to understand what we have in common.”

In her introduction, BRC executive director Virginia Straus articulated the two key themes that would guide the presentations: being awake to the possibilities of each moment and self-culture as a path to social change. She then introduced Alan Hodder, professor of Comparative Religion at Hampshire College, who pointed out that the Transcendentalists were

speaker and translator seemed emblematic of the heart of the conference: one spirit working in unison across differences of language and culture. Dr. Kawada related how Shakyamuni Buddha’s experience of awakening was “deepened, refined, and reinterpreted through his encounters with diverse cultures.” This openness to other cultures and awareness of their interconnection is fundamental to the teachings of the Lotus Sutra. Noting that “The history of Buddhism is the history of cross-cultural communication,” Dr. Kawada brought out key points of similarity linking Nichiren

Transcendentalists, conversation was a resource to achieve the desired awakening of the soul. “I see the Transcendental art of conversation to include reading,” the professor of English and American Studies declared, “because mindful reading allowed individuals to expand in self-knowledge through contact outside their immediate time and culture.” Emerson’s home in Concord and Elizabeth Palmer Peabody’s bookstore in Boston were central to the flowering of the “art of conversation.”

The link between Transcendentalist approaches to dialogue and contem-



1. Paula Miksic, NE Women’s Division Leader for SGI, shared her personal journey of self-cultivation. 2. Phyllis Cole engaged over 130 people, including Virginia Straus, in the “art of conversation.” 3. “If there is no hope, there is no meaning to life,” said Zoughbi Zoughbi, who traveled from Bethlehem to participate. 4. Judith Thompson linked Transcendentalism to the challenges of intercultural dialogue.

“among the first Americans to affirm Asian religious traditions as a significant alternative to biblical religion.” Dr. Hodder reviewed the history of Asian influences in America and explained the enthusiasm that Ralph Waldo Emerson and Henry David Thoreau exhibited for Eastern texts. It was their keen interest that led them to introduce excerpts of sacred books of Eastern traditions in their “Ethnical Scriptures” column in the Transcendentalist journal, the *Dial*, though an excerpt from the Lotus Sutra was the only Buddhist text included in the journal.

As Dr. Yoichi Kawada, director of the Institute of Oriental Philosophy, continued the dialogue initiated by Dr. Hodder, he was assisted by interpreter Andrew Gebert. The unity of

Buddhism, a school of Buddhism based on the Lotus Sutra, and American Transcendentalism.

In the dialogue following the opening presentations, peace scholar Judith Thompson observed that today Buddhism is influencing approaches to peace activism in the United States. As Len Gougeon, a professor of American Literature at the University of Scranton, joined the discussion in response to Alan Hodder, he elaborated on how Thoreau’s social consciousness had evolved, emphasizing that Thoreau went on to write the essay, “Civil Disobedience,” and take part in the anti-slavery movement of the mid-nineteenth century.

On the second day of the conference, Emerson scholar Phyllis Cole suggested in her presentation that, for the

porary peacemaking was probed by Judith Thompson and Zoughbi E. Zoughbi, founder and director of Wi’am, a conflict resolution center in Palestine. Thompson acknowledged the courage of Zoughbi and raised the central question: What does dialogue mean in the midst of conflict?

Her talk emphasized the importance of realizing the potential implicit in dialogue: we must be willing to utilize group synergy and we must open authentically to transformational dialogue. Thompson invoked the thought of Martin Buber and his emphasis on I-Thou relationships and on the indwelling of God in all people.

Zoughbi suggested that dialogue about conflict must first acknowledge the dynamics of power. How does power sit on the shoulders of those

in dialogue? He referred to the “dialogue triangle” of dialogue, action, and change, cautioning that dialogue must not be allowed to operate as a substitute for action. He urged the audience to remember that there are always two identities to acknowledge, that of the individual and that of the group. “We must accept collective responsibility and assume real courage,” he said.

In dialogue with the audience, Zoughbi responded to Virginia Straus’s question, “How do you remain nonviolent in the face of violence?” He replied, “Anger and

observed that maybe it is time for poets to be specifically invited into the peace dialogue to help create the new spirituality.

Mid-day on Saturday, a dramatic reading and performance by poet Nadine Kraman took place in front of a special exhibit of photographs of Walden Pond by John Wawrzonek. In the afternoon, Bradley P. Dean, editor of the quarterly *Thoreau Society Bulletin*, reflected on the interpenetrations of Eastern, Western, and Native American cultures in Thoreau’s writings and on Thoreau’s struggle to become fully self-actualized.

recalled memories of interconnectedness with a natural being. Clinical psychologist Leslie Gray used the Native American medicine wheel as an additional part of the exercise to cultivate insight.

As the conference drew near its close, Paula Miksic shared her insights about how the two conference themes — awakening and self-culture — play a part in the daily lives and social action of Buddhist practitioners. Past-president of the Thoreau Society and Distinguished Service Professor of English and American Literature Ronald A. Bosco had the last word



5. Ron Bosco, Alan Hodder, Robert and Phyllis Cole, and Sarah Wider enjoy an informal moment on Friday evening. 6. Yoichi Kawada of the Institute of Oriental Philosophy addressed the audience through his interpreter, Andrew Gebert. 7. Alan Hodder responds to a question as Virginia Straus and Yoichi Kawada look on.

violence differ. Be angry but attack the system and not the person.” As he spoke of the Israeli/Palestinian conflict, he indicated that “We are under occupation and it is worse now than before the peace process began.” Elise Boulding noted that, in a sense, the whole world is under occupation and the potentiality for war omnipresent, as weapons systems proliferate. Still, she pointed out, there is now an active Nonviolent Peaceforce developing (www.nonviolentpeaceforce.org) that shows the power of active resistance in the midst of violence.

Zoughbi was asked how he retains hope. “If there is no hope, there is no meaning to life,” he replied. A member of the conference, an Australian poet who later shared one of her peace poems with the audience,

Ever restless, Thoreau read widely and, influenced by his reading of Eastern texts, developed a notion of the self and the spectator of the self that he articulated in *Walden*: “I ... am sensible of a certain doubleness by which I can stand as remote from myself as from another. ... I am conscious of the presence and criticism of a part of me, which, as it were, is not a part of me, but spectator.” Referring to Thoreau as an “American Prophet,” Bradley Dean explained how Thoreau evolved over time into a man less concerned with Eastern thought and more concerned with Native American ways of being in nature.

In order to offer an experiential dimension to conference participants, a guided reflection was led by Sarah Conn, director of the Ecopsychology Institute, in which participants

as he summed up the influence of Thoreau’s ideas on various non-violent struggles for social change: “In a startling way... Thoreau’s entire existence... demonstrates the authority of the individual in the global community of the many.” This phrase seemed to echo Dr. Kawada’s view of Buddhism as “the history of cross-cultural dialogue” and bring to life the many threads of meaning at the heart of this conference. In the wake of such enriching dialogue, it was certain that the East/West connection pioneered by the Transcendentalists in the past will only be deepened and solidified by Ikeda Forums in the future.

— Helen Marie Casey

For an in-depth summary of the first Ikeda Forum for Intercultural Dialogue, go to www.brc21.org/events04.html.

The Critical Question of Critical Thinking

continued from page 1

center. “No matter what we teach, our curriculum should help students reflect critically on the world around them, including our government’s actions,” the editors state.

Indeed, the “habits of skepticism” encouraged by the editors of *Rethinking Schools* have taken on a new urgency in an era dominated by the Patriot Act and a polarizing war in Iraq. At the same time, a range of complex issues call upon higher thinking skills and deeper understanding. How can schools foster critical thinking, and what does it mean to be a “critical thinker” anyway?

According to Sharon Bailin and Harvey Siegel’s chapter on “Critical Thinking” in the *Guide to the Philosophy of Education* (Blackwell 2002), critical thinking theorists often disagree. However, they all seem to agree on two “dimensions” of critical thinking: 1) ability or skill and 2) disposition. Not only does critical thinking call on analytical capacity, Bailin and Siegel tell us, it requires the disposition of “open-mindedness, fair-mindedness, independent-mindedness, an inquiring attitude, and respect for others in group inquiry and deliberation.” The combination of these traits adds up to “the critical spirit” that defines critical thinking.

However, agreeing on the importance of a “critical spirit” does not settle the question of what we are talking about or where it fits in the curriculum. Within the study of critical thinking, a key debate rages over whether critical thinking is a content-specific study or a generalized skill. In other words, is it meaningful only within the study of history, science, or literature, for example, or can it be taught as a skill unto itself?

Another intriguing argument within critical thinking studies is the relationship between critical and creative thinking. Bailin and Siegel all but dismiss the presumed dichotomy, pointing to important overlaps in both kinds of thinking. “A conceptualization in terms of two distinct types of thinking, critical and creative, is seriously problematic,” they state.

As we delve into the complexities of critical thinking, it’s easy to get distracted by these and other issues. (Especially if you’re a critical thinker and enjoy untangling an argument!) But for many educators and thinkers today, the real importance of this topic today has to do with preparing students for life in a global society. If John Dewey were here, he would probably agree. In a paper entitled “Pragmatism, Postmodernism, and Global Citizenship,” Larry Hickman, director of the Center for Dewey Studies, explores Dewey’s pragmatic philosophy as the appropriate stance for those interested in becoming global citizens. “Pragmatism treats inquiry as a natural activity,” says Hickman, pointing out that inquiry arises “in situations that are doubtful.” But, of course, doubt only leads to critical thinking when students possess the “critical spirit” mentioned earlier.

According to Nel Noddings, a former president of the John Dewey Society, critical thinking opens new worlds of thought, experience, and relationship, all of which relate to emerging concepts of global citizenship. Noddings, who edited the Center’s forthcoming book entitled *Educating Citizens for Global Awareness*, believes that critical thinking in the classroom will “reduce stereotyping, foster empathy across cultural lines, suggest new ways of connecting with other people, and increase concern for our common home — the Earth.”

Like Dewey’s desire to test assumptions and study the consequences of

different points of view, the practice of global citizenship will, surely, increase the need for critical thinking across disciplines as today’s students face problems without borders. Just as critical thinking is essential to democracy, it is also essential to global society where “[Global] publics tend to be formed in response to the recognition of shared problems,” according to Hickman.

As future generations strive to connect across cultures and continents, minds trained in critical thinking may find it possible to reshape the world through discourse and nonviolent dissent, rather than war. Michael True, Professor Emeritus of Assumption College, has thought deeply about the many ways Americans have influenced social change through disagreement and dissent. “Dissent is essential to thoughtful discourse and involves skills that can only be learned through practice, over a period of time,” he says. In a sense, the “thoughtful discourse” that True speaks of has become a global discourse. Recognizing that, True, Noddings, and many other educators emphasize the importance of engaging with others as a means of understanding ourselves.

Bailin and Siegel believe the fostering of critical thinking is “the primary obligation of educational institutions.” *Rethinking Schools* refers to critical teaching as “a matter of life and death.” In the best of times or the worst of times, critical thinking enlivens our sense of community, even as it contributes to the formation of communities. It empowers from within, by building capacity for questioning, analysis, and solution. It is both intellectual and emotional, inwardly valuable and outwardly powerful. As educators strive to set goals for good schools everywhere, the goal of making every student a critical thinker would be a good one to think about.

— Patti Marxsen

EDITOR'S NOTE

Global citizenship is not a new idea. Nel Noddings' Introduction to *Educating Citizens for Global Awareness* opens with a famous remark by British-born Thomas Paine: "My country is the world; to do good is my religion." As Minister to France, Ben Franklin was also pretty adept at moving among cultures. And when Thomas Jefferson succeeded him in that post in 1785, a new era of international understanding began. Jefferson even worked his philosophy of intercultural relations into his 1801 Inaugural Address when he said, "Peace, commerce, and honest friendship with all nations — entangling alliances with none."

The notion that we might be free of "entangling alliances" seems naïve in our world today. But "peace, commerce, and honest friendship" are not beyond the hopes and dreams of many of us. Fortunately for our global society, much of the current public discourse centers on how to create an ethic of global citizenship in the face of challenges that extend beyond national boundaries.

Several articles in this issue explore the "how" within the context of education. Our Guest Interview with Haggith Gor Ziv grounds us with a far-reaching perspective. Tianlong Yu's commentary addresses moral education and how political goals often shape it. Hazel Henderson argues for more accurate measures of national wealth that promote investment in education. And other features on foreign language learning and critical thinking suggest ways to revise the curriculum with thoughtful and informed citizens of the world in mind.

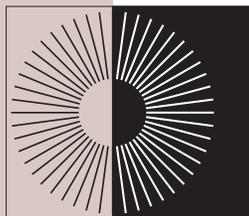
Finally, we are pleased to present a summary of the inaugural *Ikeda Forum for Intercultural Dialogue* and announce the publication of the Center's first book in the education field, *Educating Citizens for Global Awareness* (January 2005), edited by Nel Noddings. As always, more details about public events and publications can be found on the website: www.brc21.org.

— Patti M. Marxsen
Publications Manger

Mission Statement

The Boston Research Center for the 21st Century (BRC) is an international peace institute that envisions a worldwide network of global citizens developing cultures of peace through dialogue and understanding. The Center's mission is to cultivate an inclusive sense of community, locally and globally. Its current programs focus on women's leadership for peace, global citizenship education, and the philosophy and practice of community building. We sponsor public forums, educational seminars, and dialogue circles that are collaborative, diverse, and inter-generational. BRC also produces multi-author books that have been used in over 220 college and university courses.

The Center was founded in 1993 by Daisaku Ikeda, a peace activist and President of Soka Gakkai International (SGI), a Buddhist association with members in 190 countries and territories.



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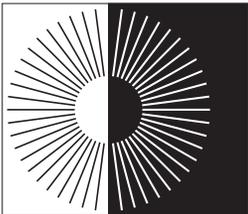
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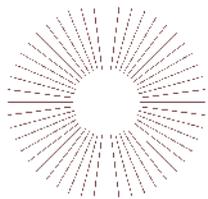
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