

# Boston Research Center for the 21st Century

NEWSLETTER : FALL 2001/WINTER 2002 : NUMBER 18

## EARTH CHARTER IN ACTION

### CHILDREN AND YOUTH AS AMBASSADORS OF SUSTAINABILITY

THE FINAL DRAFT of the Earth Charter was approved at a meeting of the Earth Charter Commission at UNESCO headquarters in Paris in March of 2000. But there is nothing final about the Earth Charter Initiative or the implementation phase of what Steven Rockefeller refers to as a document with “many incarnations.” (See Guest Interview, page 6.) As public support builds toward the hope of UN endorsement of the Earth Charter in the autumn of 2002, the Earth Charter is finding new friends around the world and many of them are under 21 years of age.

“The Earth Charter could become a stepping stone for a renewed UN in which global civil society takes its place



For Love of Earth, A Celebration of the Earth Charter in Shelburne Farms, Vermont.

as an equal partner with the governments of the world, acting as a co-shaper of international law and policy,” said BRC executive director Virginia Straus. “But governments and NGOs can’t do it all. Ethics and sustainability can only come about with personal

transformation, so we applaud all the activities we hear about, especially those involving young people.”

The involvement of young people has been a key concern of the Earth Charter Initiative from the beginning. Recently, a special Earth Charter Education Advisory Committee was formed under the leadership of Brendan Mackey of Australian National University to develop educational materials and strategies for bringing the full meaning of the Earth Charter into schools. UNESCO is also working on Earth Charter curricula as part of an online teacher training program entitled “Educating for a Sustainable Future.”

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## A NEW KIND OF EDUCATION IN AMERICA

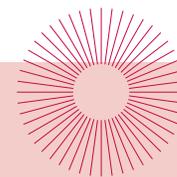


BRC FOUNDER DAISAKU IKEDA has been turning dreams of peace into reality for over fifty years with his tireless efforts to develop institutions, cross-cultural relationships, and philosophical positions inspired by Buddhist humanism. As the first freshman class of Soka University in America heads to class this fall, yet another dream has come true: a four-year, liberal arts college in America designed to foster leaders of culture in the community,

leaders of humanism in society, leaders of pacifism in the world, and leaders for the creative coexistence of nature and humanity. For 125 students from 17 American states and 19 foreign countries, this mandate holds the promise of a new beginning and a bright future.

At the May 3 dedication ceremony in Aliso Viejo, California, President Ikeda sent a message to the 2,500 attendees: “It is my hope and desire that an unbroken

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GLOBAL PERSPECTIVES  
ON THE SEPTEMBER 11TH  
TERRORIST ATTACKS

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*I write this message just one month after the terrorist attacks of September 11, 2001. Much of this newsletter was written before that fateful day, and updated to reflect the new sense of urgency we bring to our peacemaking task.*

*In response to the tragic events of September 11th, we've included two perspectives on the opposite page —by Prince Hassan of Jordan and by Dr. Arun Gandhi. In addition, you'll find a new section on our Web site under Resources, providing nonviolent perspectives on the current crisis. Most of these analyses won't be found in the mainstream media, so I expect these commentaries will be of great interest to our readers.*

*Personally, as a result of the aftermath of the horrific attacks, I've realized how significant is the Center's new focus on peace education. As U.S. political leaders developed their response to the attacks, which so quickly put us on a war footing and gained overwhelming support from the American public, I felt acutely the limits of our educational experience in the United States. In most schools in this country, we learn from our history classes that war is inevitable, not that peace is inherent in each of us and therefore possible on a global scale. We learn from our civics classes about U.S. citizenship, but very little about global citizenship. We learn from our science classes to objectify the natural world, not to feel the depth and mystery of our connection with Earth. And we rarely learn anything about the religions of the world, not nearly enough to know how to guard against the "holy war" tradition that can be found in each. With all of this in mind, our next book project is tentatively entitled Educating the Global Citizen.*

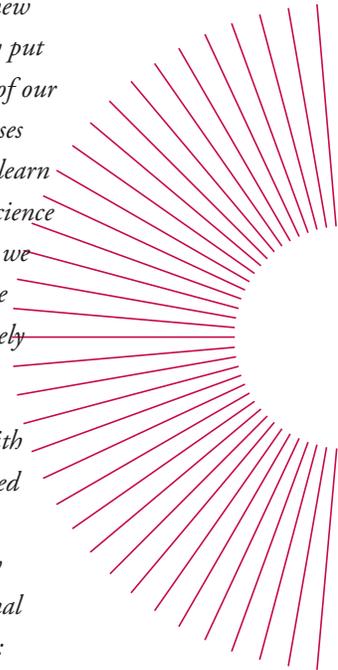
*It is clearly a time when educators will want to look beneath the current preoccupation of policymakers with measurable outcomes and reconsider, fundamentally, the content of the educational experience in the United States. Surely the violence in our schools and now all around us is compelling evidence of the need to focus much more attention on moral and spiritual development. At the BRC, we will be deeply considering how the Center can contribute to such an effort in the coming years. Our work will be guided by the educational vision of BRC's founder, Daisaku Ikeda. Central to this vision are three character traits of a global citizen:*

- *The wisdom to perceive the interdependence of all life;*
- *The courage to respect cultural difference and learn from it; and*
- *The compassion to feel imaginative empathy with the sufferings of others, even in distant places.*

*In this 18th issue of the BRC newsletter, you'll find thought-provoking articles on two other important aspects of the Center's work—promotion of the Earth Charter as a blueprint for a global culture of peace and women's leadership for human values. I hope you'll join us on February 12, 2002, as we collaborate with the Wellesley Centers for Women on the inaugural lecture in our new series honoring American women of courage (see pages 4-5).*

*As you seek to join with others in your peacework in the coming months, please consider using BRC books to ground your discussions: Subverting Hatred for interfaith gatherings, Abolishing War for developing grassroots peace strategies, the Earth Charter for forging multicultural understandings of global values, and Buddhist Peacework for building spiritually-based cultures of peace. To order these books, see the back page of this newsletter or go to BRC Books at [www.brc21.org](http://www.brc21.org).*

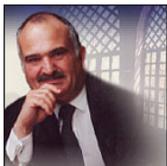
**Virginia Straus, Executive Director**



  
**GLOBAL PERSPECTIVES**  
**ON THE SEPTEMBER 11TH**  
**TERRORIST ATTACKS**

*In the days following the tragic events of September 11, 2001, the Center was inundated with letters, statements, commentaries, analyses, and perspectives from peace-seeking people throughout the world. To read some of the best of these nonviolent approaches to resolving global conflicts and addressing the threat of terrorism, please check out our Resources section of [www.brc21.org](http://www.brc21.org). The excerpts below convey the essence of two of those messages. We offer these words, and our Web site information, in hopes that they will inspire our readers to reaffirm their commitment to peace.*

**A Muslim Calls for Sanity**



*HRH Prince El Hassan bin Talal of The Hashemite Kingdom of Jordan, Moderator of the World Conference on Religion and Peace*

The world's faithful stand aghast at the tragedy that has befallen ordinary people of all nations and faiths who live within the United States, and I condemn unequivocally this outrage against humanity.

Respecting the sanctity of life is the cornerstone of all great faiths. Such acts of extreme violence, in which innocent men, women and children are both the targets and the pawns, are totally unjustifiable. No religious tradition can or will tolerate such behavior and all will loudly condemn it.

Terrorism is by nature indiscriminate, killing civilians of all ages, colors and persuasions; it intimidates individuals and communities the world over; its very existence depends upon its ability to perpetuate fear; it is perhaps the most dreadful tool used to express violence.

I urge the United States and the

international community to exercise restraint in the face of this daunting challenge. And I urge that this challenge be seen as a global challenge, for terrorism affects all nations, large and small.

In the aftermath of this heinous crime, there is the risk that specific communities, such as the Muslims, will face violent repercussions; Islamophobia is not, alas, an uncommon form of xenophobia and intolerance. So it must be emphasized that all ordinary Muslims stand together in condemning such acts of terror.

The tragic events of September 11, 2001, serve to remind us that the world today is increasingly interconnected. And as borders come to lose their meaning, no nation can afford to isolate itself. We are moving toward a single world with a single agenda and that agenda must be set with a view to fostering reconciliation and understanding.

*The full text of this essay is available at [www.princehassan.gov.jo](http://www.princehassan.gov.jo)*

**Terrorism and Nonviolence**



*Arun Gandhi, Founder and Director, M. K. Gandhi Institute for Nonviolence and Grandson of Mahatma Gandhi*

We must understand that nonviolence is not a strategy that we can use in a moment of crisis and discard in times of peace. Nonviolence is about personal attitudes, about becoming the change we wish to see in the world, because a nation's collective attitude is based on the attitude of the individual.

Nonviolence is about building positive relationships with all human

beings. Nonviolence is also about not judging people as we perceive them to be. A murderer is not born a murderer; a terrorist is not born a terrorist. People become murderers, robbers, and terrorists because of circumstances and experiences in life. What we need to do is to analyze dispassionately those circumstances that create such monsters and ask how can we help eliminate those circumstances, not the monsters. Justice should mean reformation and not revenge.

All of this brings us back to the question: How do we respond nonviolently to terrorism?

We must acknowledge our role in helping create monsters in the world and then find ways to contain these monsters without hurting more innocent people and then redefine our role in the world. I think we must move from seeking to be respected for our military strength to being respected for our moral strength.

To those who have lost loved ones in this and other terrorist acts, I say I share your grief. But let this sad episode not make you vengeful because no amount of violence and killing is going to bring you inner peace. Anger and hate never do. The memory of those victims who have died in this and other violent incidents around the world will be better preserved and meaningfully commemorated if we all learn to forgive and dedicate our lives to helping create a peaceful, respectful, and understanding world.

*The full text of this essay is available at [www.gandhiinstitute.org](http://www.gandhiinstitute.org)*

There are a number of short-term measures that may be implemented to combat violence and terrorism, but the only viable long-term solution is education. There is no other alternative but to educate people on the loftiest humanitarian values and views of life in order to establish a foundation of peace and stability for humankind in these times of tumultuous change.

— Daisaku Ikeda



## LECTURE SERIES CELEBRATES WOMEN OF COURAGE

ON FEBRUARY 12, 2002, the Wellesley Centers for Women and the Boston Research Center for the 21st Century will launch a Women's Lecture Series on Human Values that focuses on American women who have made significant contributions to lasting peace. Women's leadership in the areas of nonviolence, human rights, environmental ethics, and economic justice has altered the fabric of American life. For this reason, each lecture will honor a courageous woman and present a speaker whose own contributions to peace and justice are exemplary. The first program in the series will honor civil rights activist Fannie Lou Hamer, an intrepid daughter of sharecroppers whose courage and eloquence helped to assure voting rights and justice for black Americans.

Fannie Lou Hamer was described by civil rights activist and former mayor of Atlanta Andrew Young as the woman who "shook the foundations of this nation." She worked passionately to change a racist system which, in much of the South, did not allow African-Americans to vote and was particularly hostile to black women. She was brutally beaten for her efforts, a beating she described to the nation at the 1964 Democratic National Convention. Her words roused much of the nation to a new awareness of the consequences of racism and the necessity of guaranteeing the civil rights of all Americans. In addition, she organized grassroots initiatives in Mississippi, helped found the National Women's Political Caucus, and worked tirelessly for low-income housing, quality day care, economic development, and school desegregation.

"I'm sick and tired of being sick and tired," she told the nation. These words, for which she was well known all her life, are now emblazoned on her headstone.

Linda Stout, the author of *Bridging the Class Divide and Other Lessons for Grassroots Organizing*, will provide the inaugural lecture in the new series. Ms. Stout's life and work echoes that of Fannie Lou Hamer in many ways. Like Hamer, Stout has triumphed over personal tragedies and become the organizer of successful multiracial grassroots organizations such as the Piedmont Peace Project which brings poor people of both races together in the same organization to work for social, economic, and political justice. She has also directed the Massachusetts-based Peace Development Fund and currently serves as project director of Spirit in Action, a peace initiative

Ms. Stout founded in 1999. For many years, she has worked to dismantle the barriers that keep poor people segregated, disenfranchised, and without access to the resources they need.

Of her hopes for the lecture series, Susan Bailey, executive director of the Wellesley Centers for Women, said, "This is one way to heighten awareness of the important work women are doing to resolve critical problems confronting our society. Too often," she continued, "women's pioneering efforts are lost. We hope this series will celebrate women's leadership in ways that will inspire and support all the women and men who are working for a more just and peaceful world."

BRC founder Daisaku Ikeda has observed that "the conversation of women of keen perception who are sensitive to the feelings of others has the power to open even the most heavily barricaded heart. It is invariably women's cries for justice that move people to action and change the times."

From its beginnings, the BRC has underscored the importance of women's leadership for peace. BRC executive director Virginia Straus is convinced that women will lead the way to establishing a culture of peace in the twenty-first century. "We chose Fannie Lou Hamer as the subject of our first lecture because she never became defeated. In fact, her struggles only strengthened her determination. Like Hamer, Linda Stout has successfully worked to improve the lives of countless others."

Both Susan Bailey and Ginny Straus look forward to having the collaborative lecture series create a sense of inter-generational connectedness and inspiration among the scholars, activists, civic leaders, and students who attend. "We are delighted to be working together to bring the special peacemaking skills of women to the forefront," Straus said.

—Helen Marie Casey



**WOMEN'S LECTURE  
SERIES ON  
HUMAN VALUES**

SPONSORED BY  
WELLESLEY CENTERS FOR WOMEN  
AND THE BRC

**Tuesday Evening,  
February 12, 2002**

*In Honor of Fannie Lou Hamer  
(1917-1977)*

**GUEST SPEAKER:**



**Linda Stout**  
author of *Bridging the Class  
Divide, and Other Lessons for  
Grassroots Organizing*

Watch for your flyer in the mail!

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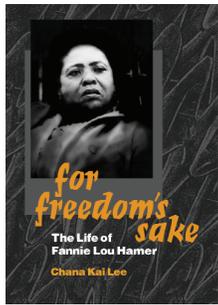
"If we are to truly change school education, empowerment of teachers must be a component." —DAISAKU IKEDA



**BOOK REVIEW**

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*For Freedom's Sake:  
The Life of Fannie Lou Hamer*  
By CHANA KAI LEE  
UNIVERSITY OF CHICAGO PRESS,  
1999. PAPERBACK EDITION, 2000



Fannie Lou Hamer made history in August of 1964 when she mesmerized the Democratic National Convention

with her vivid account of being beaten by the police in Winona, Mississippi, after attending a voter registration workshop. “Is this America where we have to sleep with our telephones off the hook because our lives are threatened daily because we want to live as

decent human beings? Is this the land of the free and the home of the brave?” she asked.

Fannie Lou Hamer lived a life of hard work and marginalization. From those margins she encouraged sharecroppers, hairdressers, postal clerks, small store owners, and tenant farmers to join the Mississippi Freedom Democratic Party. After her memorable appearance at the 1964 Democratic Convention, the Mississippi political structure was never the same nor, for that matter, was the Democratic Party.

This biography of Hamer’s life emphasizes the personal costs of her public role and raises important questions of class, race, and gender in America. The portrait of Hamer by University of Georgia professor Chana Kai Lee is a compassionate

rendering of a woman devoted to justice. In a world where drive-by shootings by the Klu Klux Klan and bombings of black churches by the White Knights were commonplace, Fannie Lou Hamer is remembered as an inspiring example of courage.

But Hamer’s struggles were not confined to race. Within the Civil Rights movement she found little support from an all-male black Baptist clergy, famously negligent in giving recognition or voice to women leaders. More background and context about white supremacist Mississippi and the male African-American leadership would add depth to this poignant life story, but Lee’s work fills an important gap in the history of the two-pronged struggle of black women in the 1960s. As a founder of the National Women’s Political Caucus, not only did Fannie Lou Hamer preach the ideals of the movement, she lived them by asking the hard questions and always expecting honest answers. — *Judith Nies*

**New Kind of Education**

*continued from page 1*

succession of outstanding leaders will depart from these gates to serve humanity in the twenty-first century. It is my hope and desire that these waves of world citizens, united and awakened to a genuine global ethic, will spread without cease into an ever more brilliant future.”

For further information, please explore the Soka University in America Web site at [www.soka.edu](http://www.soka.edu) or contact the Admissions Department at 888-600-SOKA.

**Education Proposal II Speaks Out Against School Violence**

Daisaku Ikeda’s Year 2000 Education Proposal called for a “new paradigm shift” in the field of education and addressed a variety of complex issues. (See BRC Newsletter, Spring 2001).

In his second public statement on education, *Reviving Education: The Brilliance of the Inner Spirit* the well-known leader of Soka Gakkai International has focused his thoughts on the importance of developing “a universal sense of empathy for others” by developing one’s inner life, moral character, and self-awareness in the context of humanity.

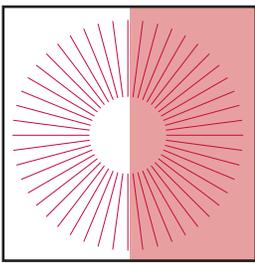
“The ‘self’ lacking identification with the ‘other’ is insensitive to the pain, anguish, and suffering of the ‘other.’ It tends to confine itself to its own world, either sensing threat in the slightest provocation and triggering violent behavior, or nonresponsively turning away in detachment,” Ikeda writes.

In addition to referencing American psychologist Abraham Maslow and the work of Victor Kazanjian of Wellesley College, President Ikeda also writes eloquently of the impor-

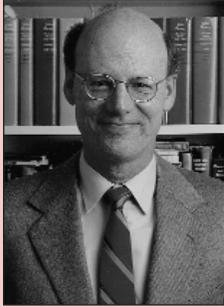
tance of literature as a means of creating compassion for other lives and other beings. The 2001 education proposal also advocates reading great literature, particularly when shared with others, as an important activity for young people and a way to counterattack the depersonalizing effects of technology.

Ikeda credits his mentor, Josei Toda, for encouraging him to become an active and avid reader. “A master of life, he taught me through his attitude and words this invaluable lesson: The way we relate to books is the way we relate to people, and encountering a good book is the same as encountering a good mentor or a good friend.”

The full text of *Reviving Education: The Brilliance of the Inner Spirit* is available online at [www.sgi.org](http://www.sgi.org) or by contacting the publications office of the BRC at 617-491-1090.



## ETHICS AND THE EARTH CHARTER: A CONVERSATION WITH STEVEN ROCKEFELLER



**Steven C. Rockefeller** is professor emeritus of religion at Middlebury College, Vermont. He received his Master of Divinity from Union Theological Seminary in New York City and his Ph.D. in the Philosophy of Religion from Columbia University. Professor Rockefeller is the author of *John Dewey: Religious Faith and Democratic Humanism* (Columbia, 1991) and co-editor of *The Christ and the Bodhisattva* (SUNY, 1987) and *Spirit and Nature: Why the Environment is a Religious Issue* (Beacon, 1992). From 1997 to 2000 he chaired

the international Earth Charter drafting committee. He serves as a member of the Earth Charter Commission. Active in the field of philanthropy, Dr. Rockefeller is chairman of the Rockefeller Brothers Fund, a trustee of the Asian Cultural Council, and a member of the Council of the UN University for Peace in Costa Rica. He was interviewed at the BRC by newsletter editor Patti M. Sides.

### What is the Earth Charter and how is it different from existing laws and treaties?

The Earth Charter is a declaration of fundamental principles for building a just, sustainable, and peaceful global community. It is a people's treaty created by civil society under the oversight of an Earth Charter Commission. In the language of the lawyers, it can be described as a soft law document—a statement of widely shared values and aspirations as opposed to an international treaty or hard law document that is legally binding on the nations that adopt it. Soft law documents often do, however, exercise a strong influence on the development of international law.

The Earth Charter can be adopted and used by governments as well as by civil society, organizations, and businesses. The document is being circulated to all these groups. A growing number of NGOs have endorsed the document as have many local governments. For example, the Sierra Club, the World Wide Fund for Nature

(WWF), and the U.S. Conference of Mayors have endorsed the Earth Charter. We hope that the UN General Assembly will endorse or in some way recognize the Earth Charter at the World Summit for Sustainable Development in 2002.

It is also important to recognize that the Earth Charter contains a more inclusive vision than most international treaties, which tend to focus on a particular issue, such as human rights, biodiversity, or peace. Even though the Earth Charter is centrally concerned about the environment, it was recognized early on in the drafting process that if the document was to gain wide support in both the North and the South, it would have to address issues of human rights and development as well as environmental protection. The Earth Charter affirms the interdependence of the environmental, economic, social, and cultural challenges facing humanity. In this regard, it provides a broad integrated vision of sustainable living and sustainable development.

**You have spoken elsewhere of the importance of intergenerational responsibility. How might the Earth Charter bring generations together and offer an ethical vision that cuts across time?**

When the World Commission on Environment and Development issued its report *Our Common Future* (1987) focusing international attention on the concept of sustainable development, the chair of the Commission, Gro Harlem Brundtland, commented that fundamental to achievement of sustainable development is adoption of an ethic of intergenerational responsibility. Environmental concerns have generated a heightened sense of responsibility with regard to future generations. It is a matter of intergenerational equity. The well-being and rights of future generations provide one compelling reason why sustainable development is essential.

**You have also spoken about ethics as a path to the development of the self and the expansion of spiritual life. How does the Earth Charter encourage this?**

There are two different ways of looking at ethics. On the one hand, from the point of view of society, ethics provide a set of values and principles that promote cooperation and the common good. On the other hand, one may approach ethics from a psychological point of view and consider ethics in terms of its significance for the development of the self. Commitment to ethical values promotes the growth of the self because it leads to the identification of the self with the larger community or communities to which one belongs. In this regard, some philosophers like to

talk about the democratic self, the ecological self, or the universal self. The Earth Charter ethic encourages us to identify ourselves not only with the human communities of which we are members, but also with the larger community of life of which we are a part. This is implied in the concept of universal responsibility.

Under the impact of rapid social and cultural change, there is great moral confusion in the world, and it is very important ecologically, socially, and spiritually that we clarify our moral values. Moral values are the way we define what we choose to be as individuals and as a community. The quality of our lives is shaped by our ethical commitments and decisions. The loss of moral vision and conviction is a very serious matter. The Earth Charter is designed to address this challenge. The decade-long Earth Charter consultation process revealed that people throughout the world are searching for moral direction, and they want to participate in constructing a new moral vision adequate to the challenges of the time.

**Does the final draft of the Earth Charter provide that kind of ethical and moral vision?**

The Earth Charter is a product of a global dialogue on fundamental values and principles for sustainable living. It reflects the new consensus on shared values that is taking form in the emerging global civil society. It sets forth the kind of integrated ethical vision that is so urgently needed.

However, all of us who worked on the drafting of the Earth Charter recognize that it is not a perfect document and that the global dialogue on common values must continue. The Earth Charter goes far in accomplishing the ethical reorientation necessary, and communities can build on it as they clarify their understanding of sustainable living and implement the vision.

**The Earth Charter process has been a story in itself. Looking back, what were some of the turning points?**

The first critical turning point came when the governmental effort to draft an Earth Charter failed. This occurred during the UN Conference on Environment and Development (UNCED) held in Rio de Janeiro in 1992. When the Earth Charter process was started up again in 1994 by Mikhail Gorbachev and Maurice Strong, the secretary general of UNCED, it became a civil society initiative. It did, however, receive some critical financial support at this juncture from Prime Minister Ruud Lubbers and the Dutch government.

There was a critical debate about the nature and length of the document in 1997 when the drafting process began in earnest. Many people strongly favored a short poetic document of a few hundred words that could be printed on one page. They wanted a text with eight or ten principles that could be easily memorized or put on a wall poster. However, the drafting committee soon discovered that many other groups—particularly those in the developing world where people were struggling on the front lines of social change—urgently needed a more substantial document.

In the light of these considerations the structure and content of the document gradually evolved. After three years of international consultations, it was decided that the Earth Charter would have a Preamble and sixteen main principles that could be easily printed on one page or a poster. Over 60 supporting principles were added to the main principles in an effort to spell out more fully their meaning, and a conclusion to the Charter was drafted. In addition, in order to make the big organizing ideas in the Charter readily understandable, the 16 main principles were divided into four parts with four main principles



*The Earth Charter is a product of a global dialogue on fundamental values and principles for sustainable living.*

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each. The four main principles in Part I have been constructed as very broad and general principles that can be used as a concise summary of the Earth Charter vision as a whole. In this way we tried to address the concern of those who were looking for a succinct formulation of basic principles.

**How did you manage the process of what became, in effect, a conversation with the world?**

The Earth Charter Commission and drafting committee were determined to do everything possible to produce a document that people from all cultures and regions around the world could support. The Earth Charter Secretariat in Costa Rica has a relatively small staff with limited resources. However, they did a remarkable job, and hundreds of individuals and groups around the world volunteered their time and support. Over fifty Earth Charter national committees were organized in different regions of the world. Local, national, and regional Earth Charter conferences were conducted in Africa, the Americas, Asia, Australia, Europe, and the Middle East. An Earth Charter Web site was created, and a number of online forums were held that involved intensive dialogues with the drafting committee. One ten-day online conference in 1998 attracted participants from 72 countries and 300 universities. The Earth Charter drafting committee worked with an international network

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and circulated new drafts of the Earth Charter throughout the world as the document evolved

The first text of the Earth Charter was produced in March 1997 at the end of the Rio+5 Forum, which brought to Rio de Janeiro over 500 NGO and government leaders. During the six days of the Rio+5 Forum, the drafting committee issued a new text every day and conducted an open dialogue with anyone at the Forum who wished to become involved. The Earth Charter Commission met during the final two days of the Forum. The final text of the first draft—the Benchmark Draft—was finished at 4:30 a.m. on the final day of the Forum and was presented to the media by the Commission shortly thereafter.

There *were* times when it took as much as two years to work out how best to address a particular issue and to find acceptable language. And there were times when we had to abandon certain ideas simply because disagreements persisted, and there was not a consensus. In most cases, however, we were able to find common ground. Some groups remain unhappy with certain formulations in the Charter, but it is impossible in a document of

this nature to satisfy everyone. The Commission and drafting committee were clear with all who participated in the consultation process that the Earth Charter could not retreat from any principle that had been established in international law and United Nations summit meetings.

**Could you share some experiences in your life pre-Earth Charter that prepared you for this task and allowed you to stay with it, believe in it, work through it?**

What prepared me intellectually was over 35 years of work in the fields of religion, philosophy, and ethics. Reinhold Niebuhr's Christian realism and democratic social ethics and John Dewey's philosophical naturalism and democratic humanism were especially helpful. A significant amount of my teaching over the last 20 years had focused on the ethics of environment and development, the search for global ethics, and the interrelation of democracy, ecology, and spirituality. In addition, the Zen training that I underwent, which included meditation practice and working on koans, developed powers of concentration and persistent inquiry. I also benefited greatly from my study of Buddhist philosophy and other Eastern religions.

My family has many international interests, and by the time I graduated from college, I had traveled extensively throughout the world. In addition, I have had a certain amount of experience in politics. My father was Nelson Rockefeller, and during the 1960s, I participated in a number of his political campaigns when he was running for governor of New York and was seeking the Republican party nomination for president.

The Earth Charter provided me with an opportunity to work on a project that reflected many of my international, democratic, environmental, ethical, and spiritual interests.

**What lessons have you come away with regarding peacemaking, compromise, and conflict resolution?**

First, listen carefully and sympathetically to all sides and points of view. Be clear about the problems at hand. Be open, flexible, and imaginative. Be patient. Think through the long-term consequences of any compromise before agreeing to it. Be persistent in seeking common ground and solutions. When significant problems are confronted in a process like the Earth Charter Initiative, there must be people involved who are firmly committed to sorting out the issues, and they must have staying power. It was very important to the Earth Charter process that there were a number of individuals who had this kind of commitment.

**Who were some of those people who were instrumental in the development of the Earth Charter?**

The success of the Earth Charter Initiative has been the result of the collaboration of thousands of people. However, some individuals have played particularly significant roles. Maurice Strong, Mikhail Gorbachev, and Ruud Lubbers launched the new

A NOTE ON THE EC AND SEPTEMBER 11, 2001...

FROM STEVEN ROCKEFELLER

**THE EARTH CHARTER MAKES CLEAR** that the only long-term answer to the problem of terrorism is to build a global culture of tolerance, nonviolence, and peace. This will require a world wide partnership of all nations, all religions, and all peoples. The United States must ensure that whatever military or other action it takes to fight terrorism will serve in the long run as a means to the end of creating a planetary culture of peace. The Earth Charter also recognizes that there will be no enduring peace in the world without freedom and justice, which includes the eradication of poverty. Finally, the only firm foundation for freedom, justice, economic well-being, and peace is respect for nature and ecological security. This is the message of the Earth Charter.

Earth Charter Initiative in 1994 and created a framework for the consultation and drafting process. Their vision and leadership have been critical. Ambassador Mohamed Sahnoun from Algeria served as the first executive director of the new Earth Charter Initiative and has been a very effective supporter of the Initiative all along. Kamla Chowdhry of India and Wangari Maathai of Kenya have made especially important contributions as Earth Charter Commissioners.

The Earth Charter Secretariat, which is located in Costa Rica, has been led by Maximo Kalaw of the Philippines and Mirian Vilela from Brazil. They both have played very important roles. The support and guidance of Nick Robinson, the chair of the IUCN Commission on Environmental Law and of Parvez Hassan, the former chair of the Commission, has been invaluable.

The drafting committee included a number of very dedicated individuals, including Mirian Vilela, Christine von Weiszäcker from Germany, Brendan Mackey from Australia, and Abelardo Brenes from Costa Rica. Johannah Bernstein from Canada, and Ron Engel from the U.S., were also very helpful to the drafting committee. There were many other individuals who have made substantial contributions.

The guidance and support of President Ikeda during the consultation and drafting process was very helpful and deeply appreciated. The Boston Research Center, under the leadership of Virginia Straus, is a very good example of the many organizations who have provided the Earth Charter process with wonderful support by organizing conferences and generating publications that have educated and informed the public about the Earth Charter.

### **Now that the document is written, how do you envision the Earth Charter becoming a living reality?**

First of all, the Earth Charter is increasingly being used in schools, colleges, and universities as an effective teaching tool. The Earth Charter Secretariat is in the process of preparing Earth Charter teaching resource materials to support use of the document in elementary and secondary schools. In Vermont, for example, the Earth Charter has been integrated into classroom activities in over 40 elementary and high schools, and the Earth Charter is being used in many college courses that deal with environmental ethics, global ethics, and related issues.

Secondly, local governments around the world are beginning to use the Earth Charter as a guide for sustainable development planning and assessment. I mentioned earlier that the U.S. Conference of Mayors has endorsed the Earth Charter. In addition, the document has been endorsed by the International Council of Local Environmental Initiatives (ICLEI), which represents over 350 municipalities around the world, including cities like Cape Town, South Africa, and Heidelberg, Germany. The Earth Charter Initiative is working to develop goals and measures for each Earth Charter principle in order to help local governments use the document effectively. Earth Charter national committees and national councils of sustainable development in dozens of countries are encouraging national governments to use and implement the Earth Charter.

Thirdly, hundreds of organizations and institutions in different regions of the world have endorsed the Earth Charter and are beginning to use it as an educational tool and guide to sustainable living.

Nobody has a copyright on the Earth Charter. It is a public document and people can use it as they wish. It is already beginning to have a significant life of its own. It has been translated into over 20 languages. We hope that artists, business people, educators, environmental activists, and government leaders—people in all sectors of society—will use the document imaginatively and creatively.

### **Apart from educational value, how might other sectors of society implement the Earth Charter?**

The Earth Charter principles are relevant to all sectors of society. Every individual, family, institution, business, and government faces the challenge of living sustainably. The Earth Charter sets forth the ethical principles and strategic guidelines required to meet this challenge. Its principles, however, do not identify the mechanisms and instruments that are necessary to attain the goal of sustainability. This would require a document of several hundred pages. Each culture and organization must take on the responsibility for developing appropriate mechanisms and instruments, and there are many resources available today that can be used to assist groups in this task.

### **What are its applications to the world of business?**

The major source of environmental degradation today is contemporary patterns of production and consumption. Industry and business must undergo a sustainability revolution in order to address this problem. The Earth Charter provides fundamental guidelines for accomplishing this transformation of the economy. Principles 5, 6, 7, and 8 are especially important in this regard.

*continued on next page*

*continued from page 9*

In addition, one of the fundamental problems facing the world is widespread poverty and the growing gap between rich and poor. As stated in Principles 9 and 10, the economy should be designed to “eradicate poverty” and to “promote human development in an equitable and sustainable manner.”

In short, a primary purpose of the Earth Charter is to set forth guidelines for building local communities and a global economy that protect ecological integrity and promotes social and economic justice. As stated in the Preamble, the principles of the Earth Charter have been drafted as “a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.” The document is not just a poetic vision of the ideal. It is intended as a tool to assess whether groups, including businesses, are living sustainably. We hope that as growing numbers of organizations and governments endorse and use the Earth Charter, the business community will also take it seriously as a guide to sustainable development.

**Even though it is a people’s treaty, UN endorsement still matters. Why?**

Endorsement of the Earth Charter by the United Nations would enhance its standing as a soft law document, that is, as a statement of common moral values and aspirations, and it would increase the likelihood that it would directly influence the future development of international law.

The United Nations only “adopts” documents that it has negotiated and drafted. It is, however, possible that the UN General Assembly at the World Summit on Sustainable Development in 2002 might endorse the document if there is a strong demonstration of support for it as a

moral framework for sustainable living in the twenty-first century.

**In Elise Boulding’s recent book, *Cultures of Peace: The Hidden Side of History*, she states, “The Earth Charter brings together all the values and practices that a twenty-first century culture of peace would embody.” Do you agree with that statement?**

Elise Boulding has developed a deep understanding of the history of cultures of peace and of how they are created. I very much appreciate her evaluation of the Earth Charter. We certainly tried to make it a document that identifies what is essential for peace. The Earth Charter Commission and drafting committee recognized that environmental protection, human rights, equitable development, and a culture of peace are interdependent and indivisible. When we refer to peace in the Charter in relation to other critical values, peace is always listed last, because enduring peace requires, for example, justice and sustainability. Indeed, we can only establish peace on Earth by implementing all the principles in the Earth Charter. At the same time, it must be said that justice and ecological sustainability cannot be made secure in a world wracked by violence and war. As we work to secure human rights and to restore the environment, we must promote tolerance and non-violent conflict resolution.

At one point the main principle on peace stated: “Be an instrument of peace and practice nonviolence.” This was a combination of the teachings of St. Francis of Assisi and Gandhi, West and East. Then Kamla Chowdhry, co-chair of the Earth Charter Commission, pointed out that nonviolence is the method and peace is the goal. So we began to use the term “nonviolence” more and emphasized peace as the comprehensive goal that includes all the other elements in the Charter.

The final main principle in the Earth Charter is now a call to “promote a culture of tolerance, nonviolence, and peace.” The last principle of the Charter defines peace as “the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.” With this broad definition of peace in mind, it is possible to understand peace as the long-range goal of the Earth Charter. The ethical and spiritual vision in the Earth Charter emphasizes the importance of relationship and community, and the Earth Charter lays out a path for building lasting peace.

The complete text of the Earth Charter is available on the BRC Web site: [www.brc21.org](http://www.brc21.org)

**MARK YOUR CALENDARS  
AND JOIN US IN 2002!**

**Mary Moody Emerson  
and the Origins of  
Transcendentalism**

A LECTURE BY PHYLLIS COLE



Copponsored by the BRC  
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This lecture is part of  
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Lecture Series entitled  
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Museum, at 978-369-9763.



## GUEST COMMENTARY:

# WHY THE U.S. FAILED TO WIN REELECTION TO THE UN HUMAN RIGHTS COMMISSION

THE UNITED NATIONS created the United Nations Commission on Human Rights (UNCHR) in 1946, through its Economic and Social Council (ECOSOC). Since then, in accordance with its mandate, the UNCHR has been concerned with defining, promoting, and protecting human rights. In discharging its role, the Commission has become one of the most important moral voices throughout the world. And in citing or condemning states that violate the norms of human rights, it has become important to the international stances that have had a rather weighty impact worldwide. From 1947 to May 3, 2001, the U.S. played a major role in helping to shape that voice and those stances as a member of the Commission. But last May, the 54-member ECOSOC voted to exclude the U.S. from the Commission.

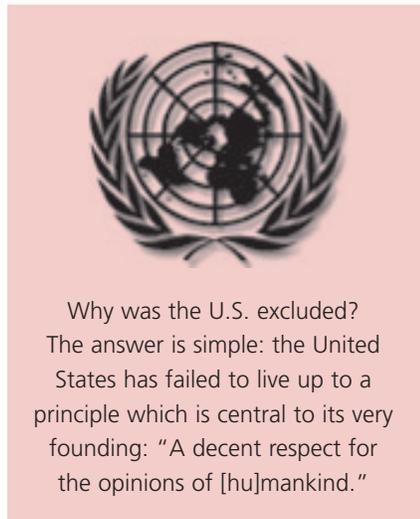
Many reasons have been advanced to explain the exclusion of the U.S. One claim is that the U.S. had problems counting the votes for support of its candidacy. A “conspiracy theory” argues that the U.S. can and did count accurately, but was betrayed by states which previously had given firm promises of support. Finally, some contend that the exclusion of the U.S. was the result of Washington’s loss of power and influence in the realm of international relations.

As plausible as these reasons may appear, none withstand critical scrutiny. The U.S. may be the most *verbal* supporter of human rights, but it is not the most *vital*. Many of the most important human rights instruments—those dealing with the rights of women, children, and prisoners, as

well as economic, social, and cultural rights—have not even been ratified by the U.S. Congress. In the end, the three seats reserved for Western nations on the UNCHR went to states with strong human rights records.

Why was the U.S. excluded? The answer is simple: the United States has failed to live up to a principle which is central to its very founding: “A decent respect for the opinions of [hu]mankind.”

This principle conforms with human nature and expresses human rights. Rooted in human nature is the basic need on the part of humans in any community (and we are dealing here with the global community) to be included in that community’s



deliberations. In accord with human rights, matters affecting members of the human family (the foundation of human rights) cannot be left to the self-defined interest of any single state. When both of these conditions are met, the norm of equality is achieved.

The U.S. was voted off the UNCHR because its conduct, in recent years, has been seen as a violation of human nature, human rights, and the norm of equality. In the first case, it has often disregarded the opinions of humankind by unilaterally rejecting—or threatening to reject—a number of international agreements. Among these, the Kyoto Protocol was painstakingly created to help protect the global environment. The U.S. has also shown disdain for the UN itself by refusing, until recently, to pay its UN dues which had accumulated to more than \$2 billion. In regard to human rights, by failing to support the agreement to establish an International Criminal Court the U.S. has rejected the single most promising global mechanism to *enforce* human rights. On the matter of equality, many countries see Washington as indulging itself while criticizing others; for example, condemning human rights violations in China and Cuba, while overlooking violations at home in the areas of housing, education, and healthcare, not to mention disregarding the human rights of innocent people throughout the world as a result of policies, sanctions, and the use of military force.

As I conclude these comments, the U.S., writhing from terrorist attacks in New York and Washington, is seeking international support for a counterattack against suspected terrorists. One hopes that Washington will learn two lessons from this effort to gain the cooperation of other countries: that peace and security require continuous respectful engagement with the rest of the world. It also requires the removal of the social inequalities that breed terrorism and other forms of social and political behavior threatening to human well-being.

— *Winston Langley*  
*Professor, International Relations & Political Science, University of Massachusetts-Boston*



First Steps walkers setting out from Soka University on January 1, 2001.

## Earth Charter in Action

*continued from page 1*

The 25-module course provides 100 hours of professional development for teachers and includes a substantial section on the Earth Charter.

A remarkable symbol of the close connection between children, youth, and the Earth Charter was unveiled in 1998 at the Earth Charter Continental Conference of the Americas held in the State of Mato Grosso, Brazil. This event attracted one hundred delegates from over 20 countries under the sponsorship of the Earth Council, the Government of Mato Grosso, UNICEF, and UNESCO. At the closing ceremony of the conference, participants were invited to be part of a mobilization effort involving the schoolchildren of Cuiabá, Brazil. Four thousand students stood hand-in-hand to form a human chain of students and teachers that stretched over 3.5 kilometers around a mountain in a symbolic embrace of Earth. The Mayor of Cuiabá then presented the first Earth Charter monument which depicts five children, representing the five continents, surrounding a tree trunk to symbolize protection and security of the planet. The monument was created by artist Jonas Correa.

Artistic expression of Earth Charter principles holds a strong

appeal for young citizens worldwide. Since 1998, over a half million students and teachers have taken part in Annual Earth Charter Youth Art Contests sponsored by Green Cross International. Contest participants come from the 18 countries where Green Cross offices are located under the leadership of the Green Cross in Italy. Every year the final prize ceremony includes a multi-sector international roundtable on the world's environmental problems, education, peace, and rights of future generations.

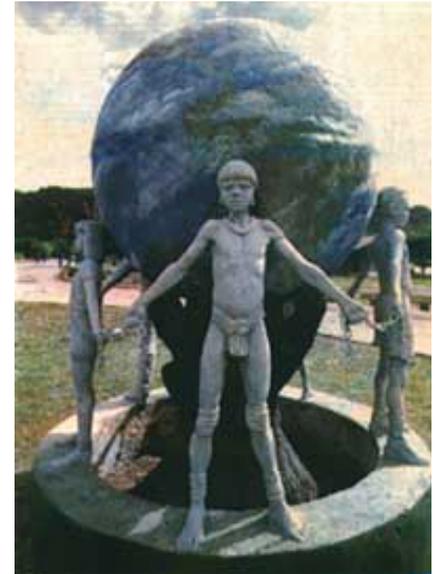
Another exciting international program is Pole-to-Pole, an organization founded by Martyn Williams whose mission is to deliver interactive presentations to young people throughout North and South America. Through workshops, curriculum development, and events—such as hoisting the Earth Charter flag at the South Pole in 2000—this organization has reached thousands of young people. “Our experience is that youth embrace something when they have ownership,” said Williams on the Earth Charter Initiative Online Forum that took place last July on [www.earthcharter.org](http://www.earthcharter.org).

Young Americans are also becoming ambassadors of the Earth Charter. Vermont has been particularly active in bringing the Earth Charter to life with a range of activities that cut across school/community boundaries. In September, an Earth Charter Celebration entitled *For Love of Earth, A Celebration of the Earth Charter* attracted over 1,000 people to Shelburne Farms, Vermont, for a full day of song, art, poetry, and global healing inspired by the Earth Charter and coordinated by two Vermont artists, Sally Linder and Cami Davis. As part of the concept for this multi-faceted event, Linder and Davis developed the *Temenos Project: Temenos Books and Temenos Earth Masks* months in advance in order to work with hundreds of schoolchildren throughout

the state. This project, which borrows the word *temenos* or ‘magic circle’ from ancient Greek thought, engaged schoolchildren throughout the state of Vermont in creating masks and 8” x 8” temenos books filled with visual affirmations for global healing, peace, and gratitude.

“Through the powers of pilgrimage, ritual, voice, visual art, music, dance, and the communal sharing of a meal, we desire to bring the words of the Charter into our hearts,” Linder explained.

As part of this celebration, the Vermont Natural Resources Council, Vermont Businesses for Social Responsibility, the Vermont Peace



The first Earth Charter monument, Cuiabá, Brazil.

and Justice Center, and the Vermont Children's Forum co-signed a resolution to endorse Earth Charter Principles and, furthermore, encourage the UN General Assembly to do the same.

A few weeks after this remarkable intergenerational event, a series of ten Earth Charter Community Summits linked by satellite were held throughout the U.S. on September 29, 2001. The purpose of the concurrent summits was to gather signatures on a set of visual banners known collectively

as the Earth Charter Declaration of Interdependence. The summit held in Portland, Maine, focused on the Earth Charter and youth. When asked to comment on what young people have to teach older generations, Maine summit organizer Anne Zill of the Center for Ethics and Action at the University of New England said, “Young people take chances. They might even take a chance on tending the health of Earth. Earth Charter involvement is very ‘grown up’ for youth but may be too ‘grown up’ for their set-in-their-patterns parents.”

College students are also taking a keen interest in the Earth Charter. In 1999, the Earth Forum Web site, a project of the Earth Council, hosted two international online conferences. The first, held in English in April of 1999, was entitled *Global Ethics, Sustainable Development and the Earth Charter*. Online participants included

over 1,000 students from 300 universities in 76 countries. Later that year, a Spanish and Portuguese online conference offered 12 presentations to 350 students from 25 universities. Thirty university professors and others have participated as speakers so far. (To learn more, go to [www.earthforum.org](http://www.earthforum.org).)

Sometimes, students create small-scale projects that bring the Earth Charter to life such as the First Steps walk that set off from Soka University in Hachioji, Japan, on the morning of January 1, 2001. A group of approximately 15 student members of Soka Gakkai International gathered on New Year’s Day, plastic bags in hand, determined to climb a nearby hill and collect as much litter as possible along the way. It wasn’t long before they found themselves carrying garbage bags bulging with polystyrene packaging designed for instant meals, a real-life

reminder of how personal our respect for the environment must be if we are to alter patterns of consumption.

It is heartening to know of the growing interest among youth in the Earth Charter worldwide, especially in light of the September 11, 2001, terrorist attacks on the World Trade Center and the Pentagon. As we search for language to describe our feelings and ways to envision a better world for our children, let us return to the language of the Earth Charter where the reality and hope of the future is clearly articulated under the heading, *The Challenges Ahead*: “The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life.”

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



Vinay Reddy at work in the publications office.

## Tufts Summer Intern Focuses on Earth Charter and Youth

WHEN IT COMES to the Earth Charter and youth, where are the experts? This past summer, the BRC tapped into the younger generation by offering an internship focused on the Earth Charter, thereby bringing energy and new ideas to our developing programs in this area. A collaboration with Tufts University’s Summer Peace

and Justice Institute provided the framework while Vinay Reddy, a recent college graduate, provided the hard work.

Reddy was awarded his Bachelor of Arts degree in political science and philosophy in May 2001 from Miami University in Oxford, Ohio, where he studied Gandhian non-violence and later visited India on a research stipend. His interest in world peace led him to the BRC internship which focused on building awareness of the Earth Charter among youth organizations in the Boston area. While creating a database of youth organizations, Reddy also worked with BRC staff on materials and strategies for engaging young people in the Earth Charter Initiative.

While in Boston, Reddy also attended classes at the Tufts *Summer Institute in Strategic Nonviolence and*

*Social Movements: An Experiential Inquiry Into Peace Action*. This program explored the limits and potential of strategic nonviolence in peace movements as it combined classroom seminars with work experience. “This intentional linkage and interrogation of theory and practice should enable participants to better understand both concrete activism and academic analyses,” said Summer Institute director Dr. Dale Bryan.

Relying on his strong interest in global ethics, Reddy hopes to apply this summer experience toward his personal goal of promoting a global awareness of common values. When asked how his work at the BRC might connect to that goal, Reddy said, “The Earth Charter’s principles and the BRC’s approach have given me a guiding framework for relating my values to social action.”

### **Buddhist Peacework Update**

With course adoptions from over a dozen colleges and universities and strong sales to non-academic markets since it was published in 1999, *Buddhist Peacework* is one of the BRC's most successful titles. Because of its market potential, the Center and Wisdom Publications have decided to reprint this title in 2002.

#### SELECTED YEAR 2001 REVIEWS OF *BUDDHIST PEACEWORK*

"Helpful, inspiring, instructive and exemplary. *Buddhist Peacework* is the sort of book one reads reflectively over some time, reading an essay, thinking about it, reading another, going back to the first, taking notes, evaluating and sharing ideas... I am grateful to Wisdom Publications for being willing to give us a volume like this."

—ZOKETSU NORMAN FISCHER, JANUARY 2001 ISSUE OF *SHAMBALA SUN*

"*Buddhist Peacework* is a collection of essays that is bound to create hope and give inspiration... While Buddhist history is not without episodes of violence, and not all contemporary Buddhists are dedicated to the bodhisattva way, *Buddhist Peacework* provides ample examples and fresh ideas for those who want to work toward a culture of peace."

—BARBARA HIRSHKOWITZ, WINTER 2001 ISSUE OF *TURNING WHEEL*

"This is the talk from those who are out there doing the walk; these are the monks and Buddhist lay people who are actively and purposefully pursuing the path of peace, easing the suffering of other sentient beings. The world's most respected Buddhist peaceworkers have contributed to this inspiring essay collection that reaches far and wide with a deep message of hope and peace."

—*NAPRA REVIEW (NETWORKING ALTERNATIVES FOR PUBLISHERS, RETAILERS, AND ARTISTS)*, 2001

To order your copy of *Buddhist Peacework*, contact Wisdom Publications at [www.wisdompubs.org](http://www.wisdompubs.org) or call 1-800-462-6420.



### **Words Worth Repeating**

In order to be able to evaluate our personal values correctly, we need self-awareness and other-awareness working in unison. This self-realization is not merely the self-recognition that one exists, nor is it the sense of individuality stressed through comparing one's own qualities with those of others. Rather, it is the personal value of oneself as a whole engaged in the

greater whole of society that matters here.

—TSUNESABURO MAKIGUCHI, FROM *EDUCATION FOR CREATIVE LIVING:*

*IDEAS AND PROPOSALS OF TSUNESABURO MAKIGUCHI*, EDITED BY DAYLE M. BETHEL AND PUBLISHED BY IOWA STATE UNIVERSITY PRESS, 1989.

### **Did You Know?**

The BRC Web site has summaries and order information for all of our books. Check it out today: [www.brc21.org](http://www.brc21.org)

### **Forthcoming BRC Books**

#### **ORBIS TO PUBLISH**

#### *SUBVERTING GREED IN 2002*

The publications office at the BRC was a nerve center of international activity this summer as contributions to *Subverting Greed: Religious Perspectives on the Global Economy* (working title) flowed in from Australia, Canada, England, India, Japan, Malaysia, Singapore, and the U.S. The manuscript is now at Orbis Books with an anticipated publication date of November 2002.

#### **BRC DEVELOPS EDUCATION BOOK**

Peace education begins with self-awareness, trusting relationships, and compassion for humanity. As the BRC focuses on education, these important values will be studied and shaped into our next book: *Educating the Global Citizen* (working title).

"We are deeply impressed with the work of twentieth century educational philosophers John Dewey and Tsunesaburo Makiguchi," said Virginia Straus. "We plan to look closely at their ideas as points of departure and consider practical applications for how those ideas speak to the challenges of education today."

*Educating the Global Citizen* will be developed in 2002 with an anticipated publication date of fall 2003.

#### **In Memoriam**

VITTORIO FALSINA

OCTOBER 11, 1962 – AUGUST 24, 2001

The Center's forthcoming book, *Subverting Greed: Religious Perspectives on the Global Economy*, will be dedicated to the memory of Vittorio Falsina whose untimely death on August 24, 2001, saddened us all. Vittorio provided a gracious and stimulating Guest Interview in our Spring 2001 Newsletter and will be long remembered as an eloquent spokesman for compassionate globalization.



## EDITOR'S NOTE

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AS WE TURN OUR FOCUS TO THE world of education, we find ourselves thinking about the relationship between self and society... and how this delicate balance takes shape in a young person's mind. We also find ourselves comparing today's challenges to those of our own youth.

After the shocking events of September 11, 2001, we realize more than ever that we are, indeed, living in a frightening new world where, in the words of educator Barbara Mossberg, "we are called to an awareness of competing and conflicting realities." More than ever, we need to work together to help our young people develop an ethic of social responsibility in a global context. From our plans to support Earth Charter youth activities to our forthcoming education book, we see our mission expanding to encompass the ideas and energy of new generations in the quest for peace.

We encourage you to share the content of this newsletter with a young person in your life, or maybe with someone who works closely with young people. Through active listening and intergenerational learning, we hope to create a new vision together.

— Patti Marxsen Sides,  
*Publications Manager*

### News from [www.brc21.org](http://www.brc21.org)

**DID YOU KNOW** that this newsletter is posted as a downloadable .pdf file on our Web site within a week of publication? Check it out at [www.brc21.org](http://www.brc21.org)! And, by the way, if you prefer the electronic .pdf version to receiving the printed version via snail mail, please send us your email address at [pubs@brc21.org](mailto:pubs@brc21.org). We'll delete your name from the mailing list and, instead, send a reminder as each newsletter becomes available online.

### The Mission Statement of the Boston Research Center

The Boston Research Center for the 21st Century is an international peace institute that fosters dialogue among scholars and activists on common values across cultures and religions.

We seek in this way to support an evolving global ethic for a peaceful twenty-first century. The Center collaborates with universities and citizen groups to sponsor symposia, conferences, lectures, and other dialogues that bring attention to constructive ideas for the development of civil society and peace cultures worldwide. Focal points of the Center's work include global ethics, women's leadership, and peace education. The Center was founded in 1993 by Daisaku Ikeda, a Buddhist peace activist and President of Soka Gakkai International (SGI), a religious association with members in 163 countries.

### How to Reach Us

WE WELCOME YOUR ADVICE, IDEAS, and comments, as well as requests for complimentary exam copies or general information. Individual staff members can be reached by calling 617-491-1090 or via fax at 617-491-1169. Extensions and email addresses are listed below:

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