

Elise Boulding's Legacy to the Twenty-First Century: Reflections on Her Contributions to Understanding Conflict and Peace

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Abstract

This article is a set of tributes about Elise Boulding, one of the great peace scholars and activists of the twentieth century, by four who knew her as a friend, and as mother (Russell), colleague (Kevin), biographer (Mary Lee), and mentor (Andrea). Elise Boulding, the 2000 recipient of the International Association for Conflict Management (IACM) Lifetime Achievement Award Winner, made significant contributions to understanding conflict and peace as a peace activist, peace scholar, futurist, feminist, and family sociologist. She also left a lasting legacy as a networker and builder of communities of scholars and activists. Each tribute offers a different perspective on the impact she had on the personal lives of each contributor and the significance of Elise Boulding's work.

Introduction

When Elise Boulding died in 2010 a few weeks short of her 90th birthday, she left an astonishing legacy as a scholar and activist to those who work for a more peaceful and just world. Elise and her general-systems-economist husband Kenneth Boulding (1910–1993) were among the founders of the international peace research movement (Boulding, 1963, 1967). She made foundational contributions to the field of future studies through translating Fred Polak's *Image of the Future* into English (Boulding, 1973—the unabridged two-volume translation was published in 1961) and through her own writings (Boulding, 1970, 1978a, 1978b). Elise also made ground-breaking contributions in the study of women's and children's roles in international development and peacemaking (Boulding, 1977, 1978c, 1979, 1981a), and the role of transnational nongovernmental organizations (NGOs) in the formation of global civic culture (Boulding, 1988a). As a scholar, Elise was instrumental in the founding of the International Peace Research Association (IPRA) in 1965 and the Consortium on Peace Research, Education and Development (now the Peace and Justice Studies Association) in 1970. As an activist, Elise ran as a write-in candidate for Congress on behalf of the Peace Party during the Vietnam War (1966) and was International Chair of the Women's International League for Peace and Freedom (1968–1971). She remained an

activist into her eighties (Boulding, 2001). In 2000, Elise Boulding received the Lifetime Achievement Award from the *International Association for Conflict Management* (IACM).

Elise had the rare combination of an incisive intellect and an empathetic heart. She had a knack for seeing the unconscious cultural blind spots of peace and other academic researchers and in herself. As a feminist, Elise drew a circle around and spoke for all who were marginalized by the dominant culture, as a result of their race, ethnicity, indigenous culture, religion, sexual orientation, age or economic status (Boulding, 1987a, 1993a, 1994a, 1996, 2003a). Elise challenged the dominance of the powerful in the writing of history by looking at the underside (Boulding, 1976a, 1992), and combined her sense of the broad sweep of human history and recognition of the importance of a positive view of the future in the now-moment of the 200-year present (Boulding, 1988a:3–7). Elise’s workshops on imagining a nonviolent world inspired thousands to renew their commitment to creating the potentials for a more peaceful world (Boulding, 1988b, 2002). Above all, Elise was a consummate networker. Before the Internet, she functioned as a one-person LinkedIn, making connections between researchers and activists all over the world who shared common interests, but did not know about one another.

This article offers recollections and reflections about Elise by four who knew her as a friend, and also as mother (Russell), colleague (Kevin), biographer (Mary Lee), and teacher-mentor (Andrea). In many ways, Elise was far ahead of the times she lived in, yet she laid foundations and planted seeds for following generations to build upon and nurture. We hope by that by sharing recollections of how Elise touched our lives, others may feel inspired to help carry on her work into the twenty-first century.

Planter of Seeds: Reflections on Elise Boulding as Mother, Activist, and Scholar—Russell Boulding

As a semi-retired free-lance environmental consultant, it has been a surprise and joy to be given the opportunity to help introduce Elise Boulding’s work to a new generation of scholars and activists (Boulding, 2017a, 2017b, 2017c, 2017d). Elise and Kenneth Boulding were towering intellects of the twentieth century. Having them as parents was not without challenges. Becoming a geologist and taking a nonacademic career path was the main way I chose to not live perpetually in the long shadow they cast. It was not until being asked to edit a collection of writings by and about Elise that I realized how necessary it was for Elise, ten years younger than Kenneth when they married in 1945, to create her own identity as a scholar and activist independent of Kenneth, a brilliant economist, general-systems theorist, futurist, and peace researcher. In a letter to a friend written in 2005, Elise wrote:

I was [Kenneth’s] student from the day we met, and still am, though he is no longer with me as a physical presence. Becoming his wife, I could not simply remain his student, or continually hover at the edge of his crowds of admirers, as I found myself doing for the first couple of years of our marriage. I had to create my own role, my skills in organizing groups & creating networks, developing community-based practical peacemaking. Those were skills Kenneth didn’t have. So we developed a working partnership (Boulding, 2017d: chapter 3).

It was a remarkable working partnership in which their relative strengths were complementary in a way that allowed each to make distinctive contributions to the fields of peace research and future studies where their work overlapped.

When Elise received IACM’s Lifetime Achievement Award in June 2000 at the age of 70, she wrote in her personal journal:

IACM is a wonderful discovery—focused on things like transformative mediation! I warmed to everyone I met, & they to me, & how they responded to my talk! A shame that IPRA never reached this set of idealistic but down-to-earth mediators (Boulding, 2000b).

It is a measure of how greatly the field of peace research and conflict resolution had grown since she became the “generator of the peace research community” in 1963 by establishing the first international newsletter (Morrison, 2005:86–90) that her first direct contact with IACM took place 37 years later (Figure 1).

I remember once hearing my father say with a twinkle in his eye that my arrival—I am the oldest of five—helped resolve a long-standing source of marital conflict over household responsibilities: When I got old enough, *I* was the one who emptied the wastebaskets in the house! When I was growing up, household chores were discussed and assigned during Family Councils that were conducted somewhat in the manner of Quaker Meeting for Business. The first was held on May 20, 1952—when I was almost 5 years old and my brother Mark was 2 1/2. The meetings were held typically once or twice a year in the 1950s and 1960s and involved the children in decision making about family chores and other family matters. After the 1960s, Family Councils were infrequent and included the spouses of married children. My father recorded minutes from the meetings in a black composition notebook, although I am sure the idea for the councils came from my mother. I remember feeling empowered by them. I cannot say that they had the effect of turning us into perfect little children. The concluding minutes for a meeting held on February 21, 1954, was recorded as follows: “4. We discuss how to stop fighting and break up in disarray.”

Elise saw the family as a microcosm that has the potential to prepare individuals for a multidimensional and inclusive understanding of citizenship that included involvement in one’s local community, in one’s own country, and in the United Nations (Boulding, 2003b). Although she did not explicitly say so in her published writings, her journals show that her understanding of citizenship expanded further to include the web of all life on Earth and the universe beyond:



Figure 1. Elise Boulding at entrance to Center For Research On Conflict Resolution, University of Michigan, 1964. The same building housed the U.S. Army Reserve Officer Training Corps, which she felt was fitting because it required those at the center to consider how to talk to the military in ways it would understand.

Needham, January 6, 2002 (J22:147). I am working out in my mind the 5 citizenship concept and soon want to try to write it down. The 5 as I think of them now:

- (1) Local—community in which one lives, neighborhood, place of work, activity center, includes diaspora communities
- (2) National—the state
- (3) The UN community, 189 states and all the INGOs one belongs to
- (4) Gaia—beloved community of life on the planet
- (5) Creation—the cosmos, the all-encompassing spiritual wholeness of all creation (Boulding, 2017d: chapter 9).

Although Elise did not fully articulate her multidimensional understanding of citizenship until relatively late in her life, I can see how she planted the seeds for such an understanding in me as a child and youth:

- (1) When the neighborhood children began playing cowboys and Indians, she did not prohibit us from buying toy guns and participating. However, every child in the neighborhood understood that our house was a weapon-free zone and that guns had to be checked in at the door before entering.
- (2) My first peace demonstration was in 1960 when Quakers gathered for a silent vigil outside the Pentagon as part commemorating the 300th anniversary of the Friends' Peace Testimony.
- (3) I remember when she received a World Passport from the World Government of World Citizens (<http://www.worldservice.org/docpass.html?s=1>) in the early 1960s and declared she would show it first whenever she traveled overseas.
- (4) Scarcely out of high school, with my mother's blessing and the loan of the family VW van, I drove with a group of high school friends from Ann Arbor, Michigan, to the 1965 March of Washington for Peace in Vietnam. It was a measure of the trust of all the parents involved that they did not insist that an adult chaperone goes along.

When I was an undergraduate in the late 1960s, I remember someone saying to me about Kenneth: "Your father is the only person I know who has a new idea every microsecond." Hyperbole? Yes, but the thought captures nicely the scope of his creativity. While reading Elise's journals to make selections for publication (Boulding, 2017d), the thought came to me that Elise planted seeds every microsecond. Many sprouted and grew into the legacy she left us. Many more have lain dormant until conditions become favorable to sprout and grow. The dedication of the Elise Boulding National Peace Academy house at Point of View in Virginia in April 2016, the result of collaboration between the National Peace Academy and George Mason University's School for Conflict Analysis and Resolution, carries on seeds planted when Elise and others were on the Matsunaga Congressional Commission for the Establishment of the National Academy of Peace and Conflict in 1980 (Boulding, 1982b). I also find it fitting that Elise's dialogues with Daisaku Ikeda were published shortly before she died and were titled *Into Full Flower: Making Peace Cultures Happen* (Boulding & Ikeda, 2010).

Elise never stopped missing Kenneth in the 17 years after he died on March 18, 1993, although I heard her say many times that she felt his presence strongly. In her journal, she wrote:

May 1, 1994 (J15: 63–64). My experience one day not long ago of realizing that "I am what's left of us" is perhaps a key element in this gradually evolving new attitude to what I do & how I do it. From now on, what I do, I do for both of us. (Boulding, 1994c).

I miss Elise, yet can hear her saying to those of us committed to the creation of a peaceful and just world in the twenty-first century: "From now on, what all of you do, is for all of us" (Figure 2).



Figure 2. Russell Boulding and Elise Boulding at North Hill Retirement Community, February 2010.

Time, Space, and the Global Imaginary: Reflections on Elise Boulding's Contribution to a Global Civic Culture and a Peaceful World—Kevin P. Clements

Elise and I first met in the early 1980s. We were sociologists, Quakers, peace researchers, and pacifist activists. These commonalities, however, were not what brought us both together. We were united more by a shared concern to ensure that our religious and ethical beliefs, theory, research, and practice were consonant and that our academic work had positive practical consequences and vice versa. Along with Marx, we were united in a desire “not just to understand the world but to change it!” I had always been impressed by Elise’s quiet desire to make sure her work had a positive impact and when we met finally that impression was confirmed. I had in fact met Kenneth Boulding, a few years before I met Elise. He had the mind of a curious, hugely intelligent scholar rather than a scholar activist. It was Elise, however, who understood the limitation of an abstract idea. She was constantly working to ensure her ideas were discussed, debated, and used for positive normative purpose. She knew normative change occurs when individuals, groups, and nations engage in what I call “networks of effective action.” These evolve when individuals share a common policy proposal, dream, or vision and mobilize themselves and others to achieve them. It does not occur by accident but it requires political will, planning, and organization. Elise knew this both empirically and experientially as she promoted her own specific concerns for women, the family, civil society, and a more integrated world.

Elise and I developed a warm, positive, and loving friendship for the next 28 years. We were bound by common academic concerns but, perhaps more importantly, by an easy rapport, a meeting of minds and spirit. An example of this was in her final years of life. I visited her in June 2009 after she had been diagnosed with Alzheimer’s. I had expected a truncated one-sided conversation but she engaged me with some deep philosophical questions about life and death. After exchanging normal pleasantries, for example, she asked me “Do we leave life or does life leave us?” This question goes to the heart of how we live in the face of death. She then followed that up by stating “I used to be a doer like you, now I just am. What is the point of just being?” She then smiled at a nurse going by and said “I know I can bring joy and happiness to the people around me.” Even in adverse circumstances, she managed to pose deep existential questions and look for meaningful action while grappling with the challenges of memory loss. I was fortunate enough to visit her when the Alzheimer’s had progressed to its final stage. A few days

before she died in 2010, I was sitting beside her holding her hand and was astonished when she opened her eyes and said “Kevin, how kind of you to come.” She was a relationship builder to the very end.

As she did with many others, Elise encouraged me to assume leadership positions within the International Peace Research Association (IPRA). So, I was variously Secretary General of the Asia Pacific Peace Research Association, a co-President of IPRA, and then President of the IPRA Foundation when Elise felt she had to lay down that responsibility. Finally, I was Secretary General of IPRA from 2008 to 2010.

All of these positions gave me, as they had given her, connection to a vast global network of scholars, practitioners, and change agents. All of us were and are united by a common concern to ensure that cultures and structures of violence are replaced by cultures and structures of peace. To this end, we focused our attention on the diverse origins and sources of violence and how these might be replaced by processes and institutions that would guarantee stable peace, inclusion, and social justice through time.

Elise was a “Futurologist” who understood the importance of paying attention to the past (not just to learn from its mistakes) but to ensure the wisdom of those who had devised practical solutions to past problems could be tapped and shared with those making decisions in the present. Her concept of a 200-year present brilliantly captures cross-generational wisdom in a way that enables the building of a peaceful future (Boulding, 1988a). In this concept, she asks each one of us to place ourselves in time and to remember that there are people alive today who were born a hundred years ago. We have a responsibility to learn from them and to devise ways in which we can listen to and engage with them so that we might benefit from their wisdom and understand how they responded to problems, many of which continue to afflict us today. At the same time, however, she reminded us that there will be a baby born today who will live for another hundred years. The challenge therefore is how to ensure that we capture the wisdom from the past to enliven and inform our present and then ensure that the decisions we make in this present enable the new born baby to realize its potential a 100 years from now.

Thinking in terms of a 200-year present is a way of creating a strong ethical and practical framework for decision making. It means adhering to the moral principle of reversibility and avoiding actions that cannot be reversed. We should not make irreversible decisions because we do not know what the future will hold and it is important to preserve adaptive resilient capacity. So we need to work, wherever possible, to ensure that our decisions can be changed, modified, and adapted by future generations.

The 200-year present therefore is critical to ensuring sustainable development and an ecosystem that is able to nurture life. It is also a profound call to nonviolence because violent decisions are invariably irreversible and generate pain, brokenness, death, and destruction. They fail the ethical test of reversibility and create conditions that perpetuate violence rather than prerequisites for a more peaceful world.

In addition to this lovely insight about time and place, Elise and Kenneth Boulding, both understood that there would be no movement from a violent and unjust status quo unless what was, could be replaced with a positive vision of what might be (Boulding & Boulding, 1995). Both understood the cognitive and emotional power of a compelling image of the future. Both wrote about the power of the image and how to be curious and inventive in the development of positive images (Boulding, 1956, 1970, 1978a). It was Elise rather than Kenneth, however, who developed futures imaging in a way that focused attention on how individual and group imagination could be nurtured and liberated in order to shift possibility boundaries in progressive, radical, and nonviolent directions.

Elise initially developed futures imaging workshops in collaboration with Warren Zeigler (Boulding, 1988b; Ziegler, 1985). The workshops grew out of her desire to make sure that she not only understood the power of a future image in social change, but was able to link this insight to an experiential process within which individuals could learn how to imagine and realize their “imaginaries” in concrete terms (Boulding, 2001, 2002). In these workshops, the process that she described as “Futures Remembering” was her effort to ensure that people gave specific shape and meaning to their images of a “world without weapons” while devising concrete plans for realizing them through time. This attention to the future is a very important tool in any conflict transformer’s toolbox. If there is no willingness to imagine and vision a positive future, actors in conflict will always be caught in a paralyzing past which will immobilize them politically in the present.

Elise worked on practical imaging as a way of linking peoples and cultures in space, time, and imagination in order to build a global civic culture capable of generating a new and more peaceful world order. She challenged taken-for-granted patterns of power, authority, and responsibility at national, regional, and global levels. In her book, *Building a Global Civic Culture* (Boulding, 1988a), Elise focused on the diverse ways in which the world was becoming more globally interconnected and interdependent. She documented the ways in which civil society actors (in National and International Civil Society Organizations—CSOs—these were her preferred terms for NGO and INGO) were expanding and becoming more critical to political decision making. She explored the diverse ways in which these CSOs could make governments, regional organizations, and multilateral institutions more accountable and ensure that they directed their attention to developing policies and programs that served the common good and advanced the human interest rather than national and sectional interests.

Elise was a strong supporter of the United Nations; all her life and her work on the Governing Board of UNESCO was catalytic in the development of her global consciousness and in the evolution of Building a Global Civic Culture.

In all this work on developing a functional global system, she promoted integrative rather than domineering power (power with others rather than power over others). She was not a naïve idealist and understood the importance of challenging taken-for-granted hierarchies and political arrangements where these were generating inequality, subjugation, and violence. For example, Elise understood very well that it was not possible to wish away years of hostility and animosity in the Middle East. She organized some very hard hitting conversations on building peace in the Middle East, which were problem-oriented and brought together key parties and perspectives, for dialogue on ways forward (Boulding, 1993b, 1993c, 1994b).

She also wanted a world where diversity was celebrated and where there was equality between men and women, adults and children. She wanted a world within which all 7 billion people on the planet would be able to have their needs for recognition, security, and welfare met and where they could all realize their deepest human potential. She advanced all of these causes with integrity, passion, intellect, and a deep commitment to the welfare of others. I miss her every day but her ideas sustain me and others as we grapple with the follies of the 21st century just as she grappled with the tragedies of the 20th (Figure 3).



Figure 3. Kevin Clements offered introductory remarks at the presentation of the first Global Citizen Award to Elise Boulding at the Boston Research Center for the 21st century, Cambridge, MA, November 1995.

Elise Boulding's Theoretical Contributions to Educating for Peace—Mary Lee Morrison

I first corresponded with Elise in early 1997 when I wrote asking whether I might write her life story in the form of an intellectual biography, illuminating her theories of peace education. This was for my dissertation in the doctoral program of educational studies at the University of Connecticut. She graciously responded in the affirmative, thus beginning an almost fifteen-year relationship between us as colleagues and as friends until her death in 2010. I consider my relationship with Elise as one of the great joys of my life and her influence on me, beginning in those early days, was to transform my subsequent life's work as a scholar, educator, and writer.

I was first inspired to delve more deeply into her life and work by two of Elise's seminal writings, *One Small Plot of Heaven* (Boulding, 1989a) on raising children to be peacemakers and the family as an instrument of social change, and *The Underside of History* (Boulding, 1992), her two-volume treatise on the history of the world's women. As the feminist of which I saw myself in those days and the mother of young children, I saw how Elise, who herself had been mentored by women scholars such as Margaret Mead and Alva Myrdal, and trying for balance in her home and scholarly life, was able to utilize each of her immediate experiences to ground her subsequent work. Her spiritual autobiography moved me greatly as I saw how this luminary figure in the world of sociology and of the Quakers also personally struggled so deeply and was so willing to share these struggles with her readers (Boulding, 1989b). I was surprised to learn, when I began my project, that as of that time, no full-length biography of Elise Boulding had been written. A challenge that I faced was to make her story one which could be seen holistically, illuminating her work and life with its many facets: academic, family, Quaker, activist, and feminist.

Elise called peace education the "stepchild of the peace research and peace action communities" (Boulding, 1987b). Through the years we worked on various peace education projects together, of which several she was the founder (Boulding et al., 2008). I learned that one of her outstanding legacies is her commitment to intentional connectedness. Kevin Clements, fellow author for this tribute, once remarked to me that Elise's most important book was her address book. She infused everything she did with the importance of seeking and maintaining relationships, relationships between and among people but also between scholars, activists, and researchers. Linkages were key to her holistic framework. Quoted in a 1990 interview with Judith Porter Adams, Elise stated "my goal has been to initiate a dialogue between the action and research perspectives. . . my mediation role has been between researchers and activists, each of whom thinks the other is failing to address the real needs of our time" (Adams, 1991). The founding of IPRA in 1965 by Elise and Kenneth Boulding, along with other peace scholars and its U.S. counterpart COPRED in 1970, were, for Elise, conscious efforts to unite these disparate elements. In her most widely read treatise on educating for peace, *Building a Global Civic Culture* (Boulding, 1988a), readers see in evidence the deep importance she placed on the linkages between locality and the wider world. One can be both a citizen of one's own community and at the same time be participating in building a global culture. In addition, in many of her writings readers see the importance she placed on seeing children as equal participants in the building of a better world and how easily adults denigrate their contributions (Boulding, 1976b, 1979, 1981b, 1988a:77–82). At one point, she was quoted as saying that dialoguing across age barriers has been "the most formative thing in my life" (Eynon & Fishman, 1978).

Elise and other feminists influenced the growing field of peace studies in the 1960s and 1970s by placing emphasis on the importance of its relational and transformative potentials. These ideas for Elise had their grounding in the work of early women reformers such as Jane Addams and Fanny Fern Andrews and were influenced by the second phase of the women's movement. Elise's first international forays into peace work were through her work with WILPF, an organization founded by Addams in the early part of the 20th century. Elise rose to become International Chair of WILPF in 1968. Elise, who was teaching

women's studies at the time, was concerned that the largely male-dominated peace movement was emphasizing the arms race at the neglect of the more human side of the consequences of violence.

Throughout her life, Elise Boulding found sustenance and meaning in the "spaces" where education and community intersect. The idea of learning spaces (her term) is a theme which runs through many of her writings on educating for peace. Some of these spaces represent physical places, such as schools, homes, and community settings. Other spaces represent intangibles such as those she calls "historical, geographical, cultural spaces, and the space of the imagination" (Boulding, 1991). Always she stresses that these spaces cannot be said to be truly effective as places for learning unless there are *connections* between the various spaces and with the individuals who reside within them.

One of the most important educational spaces is the family, according to Elise. It is one of those spaces in which the interpersonal and the local intersect, time and again, with the macro and produce new futures (Boulding, 1972, 1978a, 1982a, 1983). It is in families where partnerships between the young and the old most reach fruition. And it is in families where hopefully, children learn to love, laying the foundations for future global engagement.

Some of Elise's own learning spaces date back to her early childhood, as a child of Norwegian immigrants to a new land, where she sought out quiet spaces in nature and solitude in the family home in New Jersey. Later some were intentional learning spaces founded by Elise, sometimes in partnership with Kenneth. Her experiences as a child and young adult were to ground her ideas on the importance of individuals in relationship to their communities and of the interplays between solitude and connectedness. During her teaching years at the Universities of Colorado and Dartmouth, her classrooms became her intentional learning spaces and often she would bring the learning home by inviting students into her living room for discussions, eschewing a more formal lecture style. Learning in community always entailed actions as well. She often had students in her classes involved in direct experiences of apprenticeships with various organizations, even going so far as to having some, in her sociology of the family class, "apprenticing" with families. Her sense of community expanded to include various spiritual and collegial networks, including the founding of IPRA, COPRED, and involvements with various other academic, global, and spiritually based organizations. Wherever the family lived, there was always involvement in a Quaker Meeting. Her capacities as a networker were always in play bringing people together in ways which were mutually productive and educative (Figure 4).

Elise Boulding as Teacher, Mentor, and Friend—Andrea Strimling Yodsampa

I met Elise Boulding in 1985, the last year she taught at Dartmouth. She was my professor for Introduction to Sociology. I did not know Elise well then. I certainly never imagined that she would become a dear friend, nor the profound impact her teaching, example, and friendship would have on my life.

Elise my professor left quite an impression. I remember vividly a talk she gave, in which she described the multiple paths one can take to build peace. As a young person who wanted to create a more peaceful world, it was such a relief to hear that there were many different ways to do so! Our class visit to Elise's home in Hanover was equally memorable. Kenneth's sonnets on the walls, combined with the absence of television, left a lifelong impression and formed the basis for a rich vision of family life that continues today with my own family.

Elise set me on the path to a career in peacebuilding. Several years after graduating, I was going through old files, when I came across a paper on conflict resolution that I had written in her Introduction to Sociology class. By that point, I was working full-time as a commissioner with the Federal Mediation and Conciliation Service (FMCS), mediating conflicts and teaching negotiation and conflict resolution. As I read the paper, I realized that it was Elise who had planted the seeds for my career. She had opened my eyes to peacebuilding, not only as an aspiration, but also as a discipline and practice.



Figure 4. Mary Lee Morrison and Elise Boulding at Peace Vigil, Needham, MA, circa 2003.

After Elise moved to Boston in 1996, we spent many afternoons together, first at the treetop apartment her daughter and son-in-law built at their Wayland home and then at her North Hill studio in Needham.

One of the most profound teachings Elise shared during this time was that networking is peacebuilding. We would spend hours at North Hill poring over her collection of newsletters and writing down the names and contact information of people Elise wanted me to connect with. This was not networking to get a job or to advance a career. It was networking to foster connections among people who shared a commitment to building peace in the world. As my international peacebuilding career evolved, I saw evidence of the vast web of relationships Elise had cultivated. It seemed wherever I went, from Costa Rica to Thailand, I met people whose lives had been influenced by Elise's life and work.

During our visits, Elise and I spoke about world events and peacebuilding, but we also spoke about very personal topics, especially family and motherhood. Elise was part of our small wedding in 2002. When my husband and I were trying to conceive and wondering whether that would ever happen, Elise shared with me her experiences with fertility treatments before, as she put it, "the babies started coming." One of my special memories of the time I spent with Elise is a visit to the Peace Abbey in 2007. We stopped at the statue of Gandhi, and Elise posed for a photograph with my then infant son Yeshe Dorje. The moment perfectly captured Elise's concept of the 200-year present (Figure 5).

Among Elise's many gifts as a scholar and activist was her openness to a broad vision of peacebuilding. This was especially important to me, as my work increasingly headed in nontraditional directions. As

part of my work with the Federal Mediation and Conciliation Service from 1996 to 2007, I did more work with the US military, developing conflict management curricula and training military officers in negotiation. I was excited by the interest I was finding within the military to these approaches and the opportunity for influence it presented. Some of my peace activist colleagues could not understand how someone serious about peacebuilding could be spending time at the Pentagon and military academies.

Elise, on the other hand, both understood and encouraged my work with the military. She recognized the power of building relationships across divides and of investing in conflict management skills within the military. Years later, when I told her that I was writing my doctoral dissertation on civil–military cooperation in Afghanistan reconstruction, she said, “That is exactly what you should be doing!”

Elise’s scholarship deeply influenced my doctoral research. Her book *Cultures of Peace* (Boulding, 2000a) reimagined history as the story of peaceful coexistence and conflict resolution, rather than the story of war, invasion, conquest. In my research on civil–military cooperation in Afghanistan reconstruction, I tried to follow Elise’s example. Other scholars had studied the myriad failures in civil–military relations; I chose to illuminate examples in which civilians and military learned from one another and accomplished important tasks together that they could not have accomplished independently (Strimling Yodsampa, 2011).

Of all of Elise’s writing, *One Small Plot of Heaven: A Quaker Sociologist’s Reflections on Family Life* (Boulding, 1989a) has most profoundly impacted my life. Elise saw peacebuilding in the family as the foundation for peacebuilding in the world, a vision I embraced. Her essays “Born Remembering” (Boulding, 1989b) and “Children and Solitude” (Boulding, 1989a:13–31) capture beautifully the spirituality of children and their need for solitude. Her reflections in “Born Remembering” on her own year of solitude illuminate how deeply her work and life were informed by her spiritual journey and inspired me to create space for my own spiritual reflection and growth. In *One Small Plot of Heaven*, I saw a vision of who I want to be and how I want to live—not because Elise achieved that ideal, but because she strove for it. This is the power of Elise’s scholarship; it speaks to the heart as well as the mind.

One Small Plot of Heaven sits next to my husband’s and my bed, along with the book of Kenneth’s *Sonnets on Courtship, Marriage and Family* (Boulding, 1990), from which she read to us on our wedding day. I have read *One Small Plot of Heaven* many times over the years, each time with fresh insights born of experience with marriage, parenthood, and work as a peacebuilder—the subjects Elise explored in the book. It was not until my third read, though, that I noticed the many references to Mary woven into the text. This is somewhat remarkable, given my Jewish heritage and attunement to Christian references. It speaks to the universality of Elise’s writing and her ability to access and give language to deeper truths of human experience, far removed from any dogma or narrow religious beliefs.

Elise was my professor first, but it was as my mentor and friend that she had the deepest impact. I was with Elise the day after she was diagnosed with Alzheimer’s, and I was with her many times along that journey. Elise was not a saint; she had her own struggles; she could be impatient. But the grace and genuine curiosity with which she approached aging and Alzheimer’s touched me. I remember our final visit before she died. She looked deep into my eyes for a very long time. She was not far away; she was intensely present.

Elise Boulding’s Publications and Their Influence—Russell

When Elise died in 2010, I found a vita in her files dating from 2000 with handwritten annotations adding publications that had come out since then. The list totaled 276 books, edited volumes, monographs, pamphlets, articles, book chapters, and shorter written pieces. For Elise publications were a byproduct of her lifelong engagement in creating potentials for a more just and peaceful world, not a goal. When I set



Figure 5. The 200-year present: Elise Boulding with Andrea Strimling Yodsampa's son Yeshe Dorje Yodsampa at Peace Abbey, Sherborn, MA, spring 2007.

out recently to compile a complete bibliography of her published work, I had no idea that I would end up adding another 100 publications (Boulding, 2017a: chapter 2). Not only was she a prolific writer, she was the sole author of most (half of the 42 books and longer written works, and 96% of the 334 articles, book chapters, and shorter pieces). From 1967 to 1985, Elise taught Sociology at the University of Colorado-Boulder and Dartmouth College, but her published work encompassed many disciplines. Most of her published work wove together the themes of peace, images of the future, women's and children's rights, and global civic culture.

The number of citations in a Google Scholar Search performed on March 29, 2016, provides one way to identify Elise's most influential work. Her most influential books include (note that the number of citations given may reflect multiple listings of the same work) the following:

- Building a Global Civic Culture (Boulding, 1988a; 643 citations)
- The Image of the Future (Boulding, 1973; 548 citations)
- Cultures of Peace: The Hidden Side of History (Boulding, 2000a; 464 citations)
- The Underside of History: A View of Women through Time (Boulding, 1976a, 1992; 403 citations)
- Women in the Twentieth Century World (Boulding, 1977; 181 citations)
- The Future: Images and Process (Boulding & Boulding, 1995; 96 citations)
- Children's Rights and the Wheel of Life (Boulding, 1979; 52 citations)

Another book Elise wrote, although not so widely cited, *One Small Plot of Heaven: Reflections on Family Life by a Quaker Sociologist* (Boulding, 1989a), shows how her spiritual perspective as a member of the Society of Friends infused all of her work.

The scarcity of journal publications that Elise and Kenneth Boulding coauthored is a measure of the extent to which Elise created her own identity as a scholar (Boulding & Boulding, 1969, 1974a). Several publications also came out of a course that she and Kenneth taught to freshman at the University of Colorado in the mid-1970s, their one piece of truly collaborative work that I am aware of (Boulding & Boulding, 1974b; Boulding, Boulding, & Burgess, 1980). Their one other joint publication (Boulding & Boulding, 1995) was published after Kenneth's death. It contains reprints of their earlier writings about the future and provides an excellent source for understanding the distinctive ways each approached the topic.

A recent, four-volume compilation of writings about and by Elise Boulding provides a representative selection of three dozen of her published texts (Boulding, 2017a, 2017b, 2017c) and selections from her unpublished journals and letters (Boulding, 2017d). The reference section notes when citations in this article can be found in one of the volumes.

One specific example of Elise's influence came out of a series of conversations on cultures of peace with Joe de Rivera at Clark University on ideas for developing metrics to empirically assess the extent to which cultures of peace exist (de Rivera, 2004, 2009, 2012).

Building on the Foundations: Possible Future Research

We would like to offer a few ideas for research based on Elise Boulding's ideas that might help carry us further on the path to a more peaceful world:

- (1) Incorporate futures imaging in negotiation and conflict management process as a way to find common ground between parties.
- (2) When children are affected by conflict situations, incorporate their viewpoints in the negotiation and conflict management process. See Boulding (1981b) for example.
- (3) Compare outcomes in negotiation and conflict management situations where national and international CSOs have and have not been involved in the process.
- (4) Explore the growing role of women in international negotiations, peacemaking and peacebuilding after UN Security Council Resolution 1325 on Women, Peace and Security, made in October 2000.

Closing Words

We would like to close this tribute to Elise Boulding with a poem written by LeRoy Moore, Founder and Director of the Rocky Mountain Peace and Justice Center, honoring Elise Boulding on the occasion of her receiving first Peacemaker of the Year Award in 1996. It captures so much of what are lasting contributions by Elise to the study and practice of peace and conflict resolution.

For Elise Boulding, Peacemaker of the Year, May 19, 1996

Elise, how do I prize you?
 Is it for the breadth and depth of your knowledge?
 for your wonderful curiosity?
 for your love of children?
 or for your great rolling laugh?
 or is it that you speak for women?
 or that you champion those who are despised
 and misunderstood?
 and what about your insistence that action
 without reflection is empty
 but that nothing changes without action?

When I hear your name

so many words, thoughts, images come to mind
 “the 200-year present” you say we carry with us,
 development, whether of the child, the global civic culture,
 the economy—none really separate from the others
 simplicity
 sustainability
 “the family in the world and the world in the family”
 play: as essential for adults as for children
 —is it true that the revolution you seek
 is one where you’ll be absent if you can’t play?
 the trinity of thinking, feeling, acting
 your challenge that we explore cracks in the technological shield
 that separates us from the essential reality
 of our own bodies, our own souls, our earth house
 INGO—no, not Bingo—but INGO:
 international nongovernmental organizations,
 the abundance of which you have chartered
 some of which you have chartered, many charged.
 You remind us, Elise, in this age
 when the nation-state is simultaneously
 so destructive and so outmoded,
 so predictable, yet so predatory
 you remind us that we already are creating
 alternatives—the voluntary associations,
 those organs of our collective passion
 through which we know ourselves and achieve change,
 by means of which we already are realizing a future
 grounded in a civic culture of our own making,
 dependent on neither states nor multinational corporations.

To mention another realm of your activity,
 who can measure your contribution
 to the creation of nonviolent peace teams
 going unarmed into severe conflict,
 an idea who time is at hand?
 You have taught us to image—to imagine—
 a future better than our present,
 then to remember back to how we got there
 so in the here and now we can develop strategies
 for change that are at the same time ways of life
 You are so practical a person.
 Your teaching is always about practice, action,
 and about peace—positive peace,
 the presence of justice, the elimination of injustice
 And finally, Elise, I have learned with you, from you
 the spiritually rejuvenating reality of
 silence

Thank you, Elise

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