

## PARENTS OF THE FIELD PROJECT.

*Interviewee; Dr Elise Boulding.*

*Date; August 2004*

*Venue; Medford, Massachusetts.*

*Interviewer; Dr. Chris Mitchell*

Chris: It is August 2004, and we're interviewing our dear friend and colleague, Dr. Elise Boulding, about the origins of the fields of peace and conflict studies and peace and conflict research. This is part of our Parents of the Field project - which I was just explaining to you. We're trying to get on record the recollections, the memories, the origins of the field, and some ideas about the future of the field from the people who started it....

Welcome to the project, and thank you for giving us your time. We're delighted to be here. We're delighted to see you looking so spry. I'm going to ask you mainly... some questions about the start of the peace research movement - the people that you recall and met in the '50s and '60s.

I'm going to start by asking when you became interested and active in the peace research movement because... I think I met you first of all - you and Kenneth, of course - back in the 1960s when you were just starting the International Peace Research Association and some of my mentors in London started the Conflict Research Society. How did you get involved in peace research and who was there with you?

Dr. Boulding: Well, this goes back to the - our babies were born [we have five children] 1947, '49, '51, '53, '55. I was very much a homemaker in those days. But also...we were a group of young Quaker families in Ann Arbor, Michigan, and we mothers all wanted to be active in peace work. As Quakers, that was part of what we did, so we took each other's kids in so that we could go to special events.

Kenneth had just started the Center for Conflict Resolution at the University of Michigan. He would have a faculty seminar to talk out what the field was all about, and I, ever since we married, having been learning, learning, learning. As Kenneth said, he was

---

ten years older than I, and he had already developed a lot of his thinking by then, so I just loved that he was my teacher.

I had taken – while waiting to get pregnant, it took several years before our babies started coming - and I took a Master's in Sociology at Iowa State, so that I could learn to think sociologically because my world had all been music and language, as I played the cello. I was getting myself into a whole new world that was very exciting.

This seminar – I wanted to attend that seminar and hear people talk and develop their ideas about the field of conflict resolution. Dave Singer was very much a part of that.

Chris: Yes. David was there, wasn't he?

Dr. Boulding: And Bob Heffner [sp?]. My kids would go to one of the other families in our group on the afternoon that there was a seminar, and I would carry a coffee pot down to the Center – they just had a couple of rooms, just a tiny little place – and serve coffee, and sit and listen, and take notes.

I took notes on every speaker. Do you know that I learned a couple of years ago that those notes – I carefully wrote them up for the office – they are now in the archives at the University of Michigan? I've never actually seen them, but somebody told me they're there. So that was a tremendous education for me, as you can imagine.

Then word got out - as word does - that there was a center at Ann Arbor, and people started writing from different [places] – from Norway, England, and India. People started writing saying, “We hear you've got a center. This is what we're doing. What are you doing?”

There was no staff there. There was Kenneth, and the time that Dave [Singer] could put in, and one or two others, but there was no staff. There was one part-time... came in to do the urgent correspondence that absolutely *had* to be done. So what was happening to those letters ? They were just winding up in the wastebasket because there was nobody to answer them. Nobody had time.

Finally, because I was there every week, I finally became aware of this. I thought this was terrible. These letters need to be answered,

so I started collecting the letters and set up a system, and suggested that we send out a newsletter - just telling what's going on, and what we were hearing from other people. They said that's not - we need to be very careful, to be academically respectable, and we can't just put out any old newsletter like that.

Well, at the same time, I was very active in the Women's International League for Peace and Freedom, and we had set up a committee to support peace research, so I went to the League's international congress, and said, "Can our committee, on behalf of the League, support and write out - send out a newsletter about this new field that we're supposed to be promoting?" They said, "Great. We'd love to do that."

So the letter came out. It came out from the University of Michigan Conflict Resolution Center, but it's - the first issue was "Women's International League for Peace and Freedom Committee on Peace Research". So that was the start of what later became the International Peace Research Association.

The letters came in and my newsletter came out. I actually have the volume, a photocopied volume, sitting right here in my apartment. I can show you later when we move around.

Chris: If you do remember, maybe we could take a copy of it to the archive down at Point of View [George Mason University] one of these days. We are trying to get that kind of [historical material].

Dr. Boulding: Yes - okay.

Chris: Was there any connection between that and Kenneth's work on the *Journal of Conflict Resolution* ?

Dr. Boulding: Since the issue of the substance of the field, and these seminars, gradually holding meetings on various college campuses, it became clear that a journal - a professional journal - was needed. That was outside my ken at that point, so the newsletter was a mimeograph document. The Journal was published as a regular journal. But that's right. I think the first - I really don't remember too well, but the first year or two, I think he did a lot of the work on that - and Dave Singer helped a lot.

Chris: Yes. But... it sounds like you'd established a network of contacts, which then became the International Peace Research Association.

---

- 
- Dr. Boulding: Yes. That's right. You see that several really exciting things were happening at the same time. The General Systems Society was developing then, and there were new ways of thinking about systems, and a new reaching out beyond one's own disciplinary borders, and thinking about picking up on what happened in the 1890s, the Hague conference on peace. Here we were, getting ready for – had been in- another war, and an arms race, so how can we bring together the different aspects of this to bring an end to the use of war as a means of solving disputes. The professional journal was one very important thing, and the futurist movement in its way got into that. Fred Polak came to this country, and there was that wonderful year at the Institute of [Advanced] Behavioral Science in Palo Alto, California. Fred had just written a book, *The Image of the Future...* in Dutch *De Toekomst Is Verleden Tijd*
- Chris: That got translated?
- Dr. Boulding: I translated it. I was so fascinated. Norwegian and Dutch are not exactly cognate languages, but I felt I could learn Dutch. Fred was actually staying at the guesthouse at the back of our house. That's where he lived that year, so I got – he had the book under his arm, and it had just won the Council of Europe award, and I said, "Oh, let me see it."
- Once I read... at the moment, I've forgotten what the book was, but it was Dutch on one side and English on the other – France Alexander's *Our Age of Unreason*, that's what it was ! By the time I finished it, I could read Dutch, so I said, "I'd like to translate this." He said, "I'd love to have you translate it." There were people in Europe really thinking about the future. Johan Galtung was a part of –
- Chris: Yes. Galtung was "a young Turk" at that time, if I remember rightly.
- Dr. Boulding: Very much so. Johan and Ingrid Eide, who was his wife at that time – there were so many people ! ...What I'm trying to say is that the sense of intellectual and social movements, that things need to happen, things need to change, the future can be different. Fred Polak's thesis that societies that really imagine the future, who think ahead and are hopeful, and feel that they can change things, they - in fact - do achieve the kinds of things they can imagine. *The Image of the Future* became really important for the development of futures studies.
-

I began during – oh, probably the ‘60s – meetings in Europe when there were sessions on disarmament and how can we go about disarmament. One day, I was sitting in the audience when there were a whole host of very serious senior scholars, including my husband, on the stage, and they were talking about the things we had to do to get disarmament.

They were just talking about this, saying the same things I’ve felt over and over again, so I stood up and said, “Suppose we got disarmament. How would the world work? How would we be handling conflict?” Not a single person on that panel, including my husband, felt they had any answer to that because they hadn’t thought in those terms.

Chris: Just get rid of the weapons and everything will be all right ?

Dr. Boulding: So that’s how I started, and I decided go 30 years in the future. I started holding workshops. Go 30 years into the future, there are no more weapons, how is the world functioning? Then they have to ... ? I really had a lot of fun over the years doing that. I do all kinds of versions of it. Two and half days, Friday night through Sunday afternoon, was the long one. The longer time they had, of course, the more creative stuff they could come up with, but I would do a short one.

The last one I did - which is the last one I’ll ever do - was two weeks ago at the Boston Social Forum, just before the Democratic National Convention. I had a group – this was 9:00 a.m. on a Sunday morning and it was... short – an hour and a half. Eighteen people showed up and they really got into it. They really got into it ! It was marvelous.

Chris: What were they doing? Were they imagining the world after the presidential election?

Dr. Boulding: I simply said 30 years – I did the standard. I wasn’t linking it to the election, just 30 years... people know about this workshop because I have done it various places around, and they like to have a chance for it. So “30 years into the future”, then spend some time on that. I always have them do a pantomime to show how that world is functioning. These were the most creative pantomimes I’ve ever seen in all the years I’ve done it. It was marvelous !

---

Then, of course; “How did we get to this ? What happened last year, five years ago, ten years ago ?” So we did a quick little history. Then the most important part: “What do we do now to get that process started ?” Everyone took – made some kind of a personal commitment and, of course, that brought them right into the Convention and the politics of it.

It was very rewarding, and now there’s a young woman up in Montpelier, Vermont who asked if I would show her how to do them, and she now has... I have a workbook. I spent time with her, and now she’s being asked to do it all over Vermont. So it will go on.

Chris: You say that’s the last one that you’ll do. I’ve used the technique myself, occasionally, in problem solving workshops “Imagine that this – what sort of a future would you imagine if the conflict was resolved ?” And we work back, and then: “OK, how do you *start* doing that ?” It’s a very useful resource.

Dr. Boulding: Yes. All this came out of Fred Polak’s book of looking through history, and societies that really could imagine a future, and felt that they were empowered.

Chris: I got a little bit of the sense of that time because I came in at the very end of it during the 1960s – around ’64, ’65 - and it was a very exciting time to be around because people were thinking – ideas from different disciplines. John Burton always used to put forward this [idea]: “We need to be a-disciplinary,” he would say. There was that, and there was the whole idea of *doing* something, research would contribute - and it was very exciting.

Dr. Boulding: It was a very exciting time. Yes.

Chris: Then IPRA started in ’64 ?

Dr. Boulding: There was a period there. We met the Dutchman who had been on the [Nuremberg Commission]

Chris: Oh. Not Bert Roling ?.

Dr. Boulding: I’m sorry. We held meetings in London, and we formed – what was the society that we formed ?

Chris: The Conflict Research Society ?

---

Dr. Boulding: Before IPRA, it was – it had a funny kind of name. Oh, this is so frustrating ! Anyhow, we formed a group and started in London. Then, very quickly it evolved, but that was a very small group, and we didn't have any funds or anything, but I appealed to UNESCO. When they started to help, they sponsored a meeting at Geneva, and that was the time when we chose the official name of the "International Peace Research Association". So UNESCO was very important, there, in the beginning in its support. It has financially supported the [IPRA] Newsletter.

Chris: Not only the Newsletter because I remember, as a graduate student, actually reading papers from the [IPRA] annual conference that had come up. There were about three of them, I think, when I started. Then you moved into having an annual conference in different countries.

Dr. Boulding: That's right.

Chris: So UNESCO must have helped to fund those?

Dr. Boulding: That's exactly right. And Sana'a Osseiran [sp?], who was a Lebanese living in Paris at the time, she became our person who carried on the UNESCO [contact] – a representative to UNESCO...we were never able to pay her, poor thing, but she somehow managed.

Chris: That seems to be the story of the field... It was funny listening to you talking to the founding of the Center in Michigan because it sounds almost exactly like the beginning of ICAR at George Mason University. Half a secretary, half a director, half a deputy director, and being moved from one place to the other every year. It's so typical of the field and the way things get started. You were the secretary for IPRA for many years, I think?

Dr. Boulding: The first secretary was Norwegian. I'm so sorry. The office was at the Peace Research Institute. It wasn't Johan, mind you - it wasn't Johan Galtung. He was involved with it, but the actual secretary general – when I pull out that volume, we can see what that sequence was and what the names were. Then we met in India. We didn't meet every year. I think we met every third year or something like that. That was a very exciting meeting in India. Then I became secretary general. It had already been going for a little while by then. Yes, it really had.

Then the World Futures Society was forming about the same time, so I was going to Europe for both the peace research and the futures...

Chris: You were working on a PhD at this time, weren't you?

Dr. Boulding: Yes. By then I was working on the PhD. That's right. We were at Boulder, Colorado by then. The kids were all growing up. I went back for the PhD when our youngest was in sixth grade, I think. I thought they were far enough along and I wasn't needed at home. We had been in Japan the year before. That would've been '63, '64, we were in Japan. The Japanese Peace Research Society really took off that year. We had a lot of contacts and a lot of good people. That was a very exciting year. And that was the year I realized my kids were all in school. They didn't need me at home.

Chris: Did you take the whole family to Japan?

Dr. Boulding: Oh, yes. We were all there. We were at the International Christian University in Mitaka. That was a very much of a turning point year. I was editing the newsletter from Japan then, the IPRA newsletter. That Japanese group became very strong, and the Secretary General went there, but when I gave up being Secretary General, it had gone to Latin America. It had been there, the secretariat. Clovis Brigagao. Then I had it. The person who took it from me is no longer living. He died shortly after he took it over, actually. He was at Antioch, Paul Smoker. Yes. That was very sad.

Chris: I knew Paul from when he was up in Lancashire in England **where** the Richardson Institute started up.

Dr. Boulding: Yes. So this circle of people just moved around the world.... India and Japan always had very strong groups. There was in - where was Brigagao?

Chris: He was Brazilian, I think.

Dr. Boulding: Brazil, yes. I still hear from a Father - a Catholic Father - who really took the whole thing under his wing in Brazil. I still hear from him sometimes. There was a lot of things happening.

Chris: So you finished your PhD and you were working for IPRA and on futures. How did you get to Dartmouth? I've always been curious about that connection. What was the story behind it ?



---

Dr. Boulding: We started a Peace Studies program at the University of Colorado, and... I taught a sort of core Peace Studies course there – doing a lot of different stuff, and working very hard because there were so many things to do. They had a very active student group, and I spent a lot of time with student activists and demonstrating with them.

But Dartmouth – by then I had done a certain amount of publishing and, of course, Kenneth was very well known. Dartmouth had a sort of visiting scholar program, and Kenneth and I were invited to come together, just for a year. Kenneth, at that point, was retiring, so that made a very good point for him to do that, he being ten years older than I.

We had a delightful year there, and they were very interested in Peace Studies stuff. Anything I could do, I would get immediate response, so they asked me to stay on and chair the Sociology department because they needed – they were short a person, anyway. Well, my salary more than doubled, but much more important, I had the carte blanche for any projects I wanted to start, so I had a great time [starting] an interdisciplinary Peace Studies program there, and having faculty seminars, and working with the Women's Studies.

Chris: That still survives? That program?

Dr. Boulding: Oh, yes. It's still there.

Chris: Who's running it now?

Dr. Boulding: I'd have to look it up to tell you. They came here – they visited me here recently, so I am in touch with them, but the name...? At my age, I just can't pull names out of my head like that. The person worked very much with me, and he had been at UNESCO. He was in the political sciences, so I had very strong support in the political science department. One of my best students there, Andrea Strimling, now works for the Federal Mediation Service. She is here now, doing her PhD, while working for the Federal Mediation Service at Tufts, so we get together. She's doing very exciting work. It's wonderful to have a student who really takes off.

Chris: Yes. You actually feel that it's [all] worthwhile.

Dr. Boulding: That's right.

---

Dr. Boulding: ... I was just there for seven years or so, because Kenneth didn't want to move up there. He had trained all these graduate students at Boulder, and he wanted to be there where he had all that stuff. The Economics Department at Dartmouth was a very small department and wouldn't have been a place for him at all, so we had a commuting marriage the years that I taught at Dartmouth.

But...we were both doing a lot of international travel for the peace studies and futures, so sometimes I'd turn up at a hotel somewhere in some part of Europe, and ask for a room, and they'd say, "Let's see. We have a Kenneth Boulding registered here." We'd find we were both in the same hotel going to different conferences !

Chris: It does turn out to be a very small world. I was down in Bogota in Columbia last summer. I was having breakfast, and suddenly, somebody tapped me on the shoulder, and I looked around. It was my old friend from Spain who was there for another conference.

Dr. Boulding: That reminds me, talking about countries where there are peace research activities, Spain had some very strong people. Then UNESCO had a very strong program, so I went to Spain a lot. I loved it. Catalonia is one of my favorite places.

Chris: ... there are some good programs in Spain now... I'll come back to that in a little bit. You had started IPRA. You had become interested in futures. One of the other things that you, I think, were interested in from the very beginning was the role of children and the role of women? That didn't seem to get very much play in the '60s ... You must have had a hard struggle to get that [started up].

Dr. Boulding: I had ! The beginning of the women's movement, setting up a women's section for the sociologists and the economists, and all the professional associations. I was very active in doing that for the sociologists, and of course, IPRA had to have a women's group... There was a point at which I had just been doing too much traveling around the world and I was kind of burnt out, so I took a year of solitude in our hermitage in the Colorado Rockies. We have a little family cabin there, and then we had a little hermitage built. With Kenneth's strong support – he understood my problem... This was well before I went to Dartmouth, so I had a year there, and didn't intend to produce anything special, but that's the year I wrote *The Underside of History: A View of Women Through Time*.

---

This was one of the first books about women, but of course, so many books came out after that that it kind of got lost in the shuffle. Having shown how women from hunting and gathering days what their roles were and how important they were, right up to the present, that was a very rewarding thing to do, and also made me very aware that wherever I was, it was women who had to be supported, and helped to stand up and speak, and not just be the polite, behind-the-scenes arrangers.

Chris: Welcomers, coffee makers...

Dr. Boulding: Yes, that's right.

Chris: It's certainly had some effect because we're doing some work down in Colombia at the moment, and there's a very strong movement in Colombia... Many of the leaders down there are women.

Dr. Boulding: Oh, that reminds me, there's something I'd like to mention, and I feel I've had a bit of a part to play in its happening. You know the International Nonviolent Peace Force? Back in our year in Japan - that was '63-'64 - a group came through who had walked from India, marched across the border into China, and they couldn't make it. They called themselves - it was based on...the Indian nonviolent - satyagraha ! Local peace groups who would receive training in nonviolence, and the idea was that every town all through India should have them, and then that they should go abroad - oh, it's so maddening, not to be able to come up with that term...this group came through Tokyo, and we talked very seriously. Then the Peace Brigades formed out of that group - Peace Brigades International formed. Then the Christian Peacemakers team which, in the beginning, was Quakers, Mennonites, and Brethren. I was following all of these. Then I suddenly became aware that these were all doing the same kind of work, but they were all operating independently, and they didn't know about each other.

Chris: It sounds so typical of the field, though.

Dr. Boulding: So what did I do? I started a newsletter, the Peace Teams newsletter. I could find some here. I was still editing the Peace Teams Newsletter when I moved up here to my daughter's house. I saved them the first couple of years I was here living with my daughter in Medford, before I came here to North Hill. I was still editing the Peace Teams newsletter ... and I reported on the early

beginnings of the group that became the International Nonviolent Peace Teams. Then I turned over. It got to be – once I was here, I didn't have the kind of facilities for doing newsletters that I had when I was back in Boulder, so I turned it over to someone else who carried it on for a while, but it dropped. The others were developing, but then the International Nonviolent Peace Teams really represents – in a sense, it does the work of all these peace teams.

So in a sense, I feel they are coming together... although they still have these separate names. Nevertheless, the Nonviolent Peace Brigades is now the culmination of that peace team movement, I feel. They're in Sri Lanka, and they're officially there. I'm following that work very closely, and I think it's very important. So I think this peace team/Nonviolent Peace Teams stuff is another aspect. It's not peace research, but it's the larger field of "peace studies" – definitely - and nonviolence training, so I really feel that my period of doing the newsletter helped to bring people together.

Chris: Well, they certainly seem to know about each other now. I remember talking to some of the people down in the Peace Brigades office in Washington about Colombia, which is where they're doing some work. They said, "We do the work here in Colombia but if you want to know about what's going on in Palestine or one of the other projects, then talk to Christian Peace Teams. And American Friends' Service Committee have got some people here."

Dr. Boulding: Yes. I really would like to see some – another step forward because they – the Nonviolent Peace Teams -now has offices in 20 or 30 countries, and I would like to see a more formal network there.

Chris: Yes. Can you remember who it was took over the newsletter because maybe if we were to talk to that person, we could help? The Institute is quite good at producing newsletters.

Dr. Boulding: Yes. I'll look for it afterwards to see if I can tell you.

Chris: Going back to the other side of your work on women, work on families and children...-

Dr. Boulding: Oh yes, families and children. It became so – let me come back also to NGOs... do you mind if I go back to NGOs, then we come back to women and children?

The first year we were married, living in Princeton, I really didn't have much sense of what to do. I had just graduated from college, been a year out of college, and didn't really have a direction. I was by now a very active Quaker, so I went around to all the local churches because we were concerned about the US not entering the war. This was 1941.

It gradually dawned on me that every church represented an international community of churches, and then the Scouts, and the YWCA [and] the YMCA. I became aware that there were these international networks that had a presence in local communities, but really *were* international/transnational networks. I woke up to the NGO phenomenon... From then on, any place I was, I was always looking for the relevant NGO – the local presence of transnational networks, and then [I] discovered the group at the UN, when that was formed. That made a network of NGOs - the **[inaudible]**, which still is very active, still put out their newsletter.

That sense of networking was very important then for all the things I did later. The newsletter concept is a way of tying different networks together. The opportunity to work with UNESCO because UNESCO was encouraging so many... In those days UNESCO really was doing serious work - the culture of peace - while these days they do so little. It's so sad.

Chris: It's unfortunate they don't.

Dr. Boulding: Having said that, becoming aware of NGOs, I'll go back to women and children... It became very important to this group of mothers in Ann Arbor that our kids learned all about nonviolence, so we took that very seriously – setting up programs, started family camps, and things like that, so that families could train together. Kenneth wrote a wonderful sonnet for a Quaker wedding some years ago, celebrating the founding of one small plot of heaven, which I used as the title for a book on children and family life.

Chris: That's where the title comes from ?

Dr. Boulding: That's where the title comes from, from his sonnets. So I became so aware that what we did at home, and how we conducted our affairs – we used to have Quaker meeting for business to discuss what the allowances should be, what jobs, what people were doing. We have some minutes from those. Kenneth would take the minutes. We have a few of them. They're kind of fun. Anyway, it became so obvious – what children were learning in school – that's

---

why the importance of having training in peace issues in kindergarten, elementary school, high school, not just the university peace studies. I think from the very early days, I was very conscious of the environment that our children have, the social environment, and the neighborhoods we lived in, and how it would have meetings with neighbors to make sure we all understood about conscientious objectors. Pendle Hill was a very good place for gatherings to the Quaker center outside of Philadelphia, a very good place for that kind of gathering. The children – the importance of children seemed to me to be the other side of the importance of respecting women. That both were considered second-class. I remember when I was teaching about the family – [I] taught a class in the sociology of the family at Dartmouth - and I had the students write down memories of their childhood, a time when they helped one of their parents through a difficult time. Two different ones: one before they were 12-years-old, and one after. I got some that went back to... 4-years-old, helping a mother who was grieving for *her* mother, so it became so clear that children have a level of understanding of what's going on... not just in their family, but their neighborhood... So I became a crusader for respecting children, and *Children's Rights and The Wheel of Life* is the book that I wrote for the International Year of the Child where I documented how much kids know. If we're going to do peace work, we have to have them with us. For the women's, the fact is that women are listeners – men don't listen. Women do.

Chris: That's a sweeping generalization. I'd disagree - but, okay.

Dr. Boulding: I just said that almost as a cliché, but it's easy to slip into clichés for that. But point out to women that all the listening they did wasn't just making them subservient, it was giving them understanding, but they were then responsible for speaking up about what they understood from all their listening. That's what they weren't doing. They weren't doing it! I feel that respecting children and respecting women, although in some ways they were quite different, but in other ways...these were the precious resources for peacemaking in every community. And that's where you start, with the local. You start in the family, then the neighborhood, then your town, then the state you live in, and the national office, and the international office, but... these are actually “action pathways” for children and women, as well as for men.

- 
- Chris: Yes, Chad Alger, of course, works on local organisations.
- Dr. Boulding: He does – in fact, he was very important in my life, in helping me to understand the richness of the NGO world. I used his material in teaching. I had a student – my students were all over every town, wherever I taught, because they'd be doing Chad kind of work, finding the NGOs.
- Chris: Yeah. Chad visited the Institute a couple of months ago. I hadn't seen him for a long time. He's still just the same.
- Dr. Boulding: Oh, did he? He's still active. I had such a nice letter from him recently.
- Chris: One of the interesting things about our Colombian work is when we look at a lot of these peace communities... one of the things that they often start out by doing is setting a number of rules about how they will behave within the community. The rules include; no abuse of women, development of youth, making sure that their kids do not get taken away for child soldiers, so a lot of those ideas about women and children as a resource have actually caught on in actual ways. It's very impressive because a lot of the culture down there tends to be very much *machismo* and centered on men.  
That was where a lot of your interest in women, and children, and NGOs came from. I'm going switch now a little bit from your activities in the past and how things got started to some general questions about the field itself - a couple of things that have puzzled me. I'd like your "take" on them. One of them is – I was brought up in a field that was called "conflict research" when I became part of it, and then [it] became "conflict analysis and resolution". There's always been this... division or difference of emphasis between peace research and conflict research, and I've never been able to see that there's that much difference between the two, but there is that...difference of emphasis. I've heard people say conflict research is part of peace research. I've also heard people say peace research is really part of conflict research. So do you have a "take" on that?
- Dr. Boulding: Well, I think it's conflict and peace. I do know that people have different emphases, but...I like the term that our friend [the Mennonite] from your part of the world – conflict "transformation"...
- Chris: Oh. John Paul Lederach?
-

---

Dr. Boulding: John Paul Lederach ! Conflict transformation. I like that term very much because... I start, in any setting, in talking about anything to do with peacemaking with the fact that no two human beings are alike... we don't experience things the same. Therefore, there will be differences and conflict.

Understanding that basic human diversity, which occurs in interpersonal relations and in families and obviously occurs in societies, and being aware that there are 10,000 societies, spread all across the 191 states, means that this diversity requires... that we have two basic responses. One is that we need human support. We need other humans, and we need to belong. The other is that we need space to be ourselves in our differentness. So we have both needs, the need to belong, and the need for space and respect for differences.

Any life situation has those elements in it. In some cases, it never arises as a problem, but increasingly in today's world, with more interaction across more of the [social] boundaries than we used to requires that we just have to learn the skills of dealing with it. The whole field of conflict and peace research is learning these skills of dealing with difference creatively.

Chris: Sometimes I think it's really just a matter of labels that we use and misuse, and we're really talking about the same thing. I wrote a piece on... conflict transformation. How different is it from conflict resolution? My memory of conflict resolution, as it originally was, was pretty much the same as conflict transformation... but I do like John Paul's work.

Dr. Boulding: Yes. I do, too. I know they... felt towards the end that he was sorry that they had made the term "resolution" so central, because not every conflict is resolved. There are so many other dimensions, so I think he was sorry that they had gone for that term, but there it was. Nothing you can do about it at this point.

Chris: It's a little late, isn't it? [But Kenneth used that title}...for the Journal. How did he come to that? Was it his own idea? Did he discuss it with you ?

Dr. Boulding: I can't tell you. I don't remember. I just took it in. At that stage, I was just taking in whatever – he was my teacher.

Chris: That was a remarkable journal, actually. It was very much the journal of the field when I came into it in the '60s. That and



---

Johan's journal out of Oslo. They were the only [ones available]. Now there are so many. It's incredibly difficult to keep up with it.

Dr. Boulding: For me, an interesting scenario was the relations between Johan and Kenneth in *Twelve Friendly Quarrels*.

Chris: I think probably Kenneth was probably the only person that Johan ever quarreled with in a friendly fashion. If it had been written by Johan and John, it would've been twelve unfriendly quarrels - but Johan was a very important figure in the beginnings of the field.

Dr. Boulding: He was.

Chris: But he's always been something of a maverick. Jannie and I were talking about it in coming over. But what was he like when the field was developing? Was he – what part did he play... ?

Dr. Boulding: He was just so sure of himself. Everybody else was struggling to cope with some new concepts, and he just went right in there and said, "I know it all," and start telling. Really, he was preaching from the beginning. He had a remarkable mind, but he was active as a student, so he was still a graduate student then.

Chris: That's right. I think he went to jail, didn't he?

Dr. Boulding: I think he did. That's right. His temperament was of a fighter.

Chris: And still is.

Dr. Boulding: Yes - and still is, but at the same time a remarkable mind. It wasn't – Kenneth and he both had very remarkable minds, but they were very different kinds of remarkable.

Chris: But they did share things as well, in that they could take different skills, different backgrounds, different material and make something creative out of them.

Dr. Boulding: Put them together. That's exactly right. They did have that in common.

Chris: It's a remarkable gift. It really is. The other person that I meant to ask you about from those early days was Bert Roling. Do you remember Bert?

Dr. Boulding: He was the secretary general of that first organization that had some funny name that wasn't IPRA.

---

Chris: He was very much involved in the early years of IPRA wasn't he ?

Dr. Boulding: And he had been on the War Crimes Tribunal in Japan.

Chris: Really? I didn't know that.

Dr. Boulding: I think that was right, so that's how he got interested in all these issues - that there had to be a better way. He was a very - I admired him very much.

Chris: I think I met him once, but only once, so I've no impression of him at all. Switching gears again a little bit, one of the things that I always admired IPRA for was the way in which you and the others in the organization were able to bring in non-American and non-European participants. The thing about conflict research is that it always tends to have been something of an Atlantic thing - North America, Europe, and Scandinavia. We're only just beginning to tap into some of the riches that come out of the writings from Latin America, for example.

IPRA seems to have managed to involve people from all over the world. Did you deliberately set out to do that? How did you do it?

Dr. Boulding: Interestingly, Eleonora Masini and I were both doing that - she in the futures field, and bringing in - for example, we had Russians participating both in the futures group. Then Saul Mendlovitz and Rich Falk, they formed a group that I was a part of. I was never officially a part of it, but I participated in a lot of their conferences...it published books on remaking future possibilities - [the] World Order Models Project.

Chris: Yes. WOMP. I remember WOMP.

Dr. Boulding: So that always included all the continents... who was that extraordinary Muslim... he's been in this country now for many years -a very important scholar. He was part of the World Order Models Project. Oh well. I could look these things up and come up with an answer, but I can't do it right now.

The sense of the riches of Indian civilization, and also the riches of African traditions - now, there was another man who was an African, and again I'm not coming up with his name, but who had done a lot of writing, and would've been from... the Mediterranean, north Africa. He was from Senegal.

---

But the riches of these traditions ! Then, we didn't get many. We had Russians. We never really got very far with China... but Japan was right in there. Korea was right in there. But we had a very early IPRA meeting held in India. That was very important because it emphasized that we weren't just the same old ! And I have always felt very strongly about that, and resented that kind of attitude. When I did my doctoral dissertation, I studied the Human Relations Area Files to make charts of how far a woman could walk from where she lived, what the boundaries of her travel were in her daily life, in different countries of the world, using current census data on employment.

It made it very clear that women in the two-thirds world had much more freedom than women in the one-third world. That is in terms of distance covered. In the two-thirds world, many women were market women and had to do a lot of travelling, or they had to go a long way for wood or whatever. Some of that was bad, maybe, but on the other hand, they knew a lot more about their terrain than women did in Europe and North America.

Now, I'm 84 and there's more. Before me is a door. When it opens wide, I'll see the other side. There lies all creation. What a cause for celebration.

Chris: Again, I can only remember this in my own case dimly, but you may be able to get back to some of the feelings that you had at the beginning of the field. That here was something exciting, and it was going to produce... What were your hopes for the field of peace research when you first entered it, and to what extent do you think the field has fulfilled those hopes - and where do you think we need to do more work?

Dr. Boulding: I always felt frustrated by the conflicts between the researchers and the activists. I felt that peace research should include activism, and I've spent a lot of time finding ways to talk about that ... you're not being academic, you're not being scholarly ! And because I did so much being active - I was international chair of the Women's International League for Peace and Freedom, so I spent a lot of time in international women's groups just generally, and Quaker groups, and the American Friends' Service Committee.

I spent a lot of time trying to frame action within an analysis of the state of society, and research on the process of dealing with difference, and what those processes involved. Also saying that -

---

defining action – working in your family can be “peace action”, and writing an analysis of steps to the resolution of the conflict in a particularly troubling conflict situation *was* research, but it was also action. So I just kept trying to find ways to put them together.

That action – it was almost as if you were in the action mode, then you’re not being responsible, all that. That was very important to me, and any chance I ever got I tried to do that, but in the IPRA meetings, didn’t have much luck with getting – we did have one division. I can’t remember now which one. We had one that essentially covered research on peace action.

In fact, Luc Reychler, who is going to be the new secretary general – I’m delighted at that. I think he and I worked on that, so it’s a – to my mind, there’s a kind of false scholarship, pseudo-scholarship, which is so completely separated from the world, and you’re just putting your mind to it, and that’s the real mental stuff. Action research is a no-no. If you’re doing action, you can’t be doing research.

There are still people who feel that way, I think, but now it’s more that there are so many – for example, the group that Andrea Strimling is very involved with, they’re a network of scholars who all do mediation type activities, so they’re all scholars. They have a network. For them, there’s no “either” or “all”. The action is research, and research is action. There’s a whole network now of groups that see it that way, but I would be interested to participate in a discussion at an IPRA meeting on that, and see what people would say, because I’m sure there are still people who feel that that’s not – there’s something “impure” about action.

Chris: Yes. We’ve come across this as well at George Mason. We try to produce, on the one hand, practical theorists, and on the other hand, practitioners in research, but it is difficult to get this accepted in academia...

Dr. Boulding: Yes. “Practitioner” is a bad word. That’s the word I was trying to think of. For many people, that’s a bad word. Or it’s not a bad word. It’s simply - you’re something less.

Chris: ... What other hopes did you have that you think we need to work on?

Dr. Boulding: I feel that we have a certain network now of peace studies programs, but that network isn’t still growing. In other words,

---

it's... static now, so that new universities don't necessarily form peace studies centers. I feel that there needs to be – for example, I get a newsletter from – is it Uganda? That area – the Great Lakes area there, there's so many terrible things going on there, but there are also a lot of Quakers there, so they do a lot of nonviolence training, and their newsletters about that are very important. But I don't see any connection with academia there, and there really should be.

I know that's one thing that I like about what I do get from South Africa. You see the relevance of the research for the action. That's not the same kind of issue, or the way it comes filtered through to me is not the same kind of issue. And I feel now that... there is, in fact, there has always been, I think, a peace studies group within IPRA that worked with younger people – childhood education sort of – but it's always been something within IPRA off to one side. I would like to see it being taken as one of the major activities... and I feel now, if I were younger, I would be starting a campaign to get the International Baccalaureate woven into all of our peace research networks. Are you familiar with the International Baccalaureate?

Chris: The IB? Yes.

Dr. Boulding: Its headquarters is in Geneva, founded by Bob Leach many years ago. I have a daughter in Denver who is doing her Baccalaureate, graduating – she's in her senior year of high school. She's doing the Baccalaureate, and she has to work awfully hard because you have to do whatever the standard requirements are, plus the Baccalaureate, so she's learning history the way history ought to be taught. When you think of how most American children are learning history - something that, somehow, culminates in the United States - a great civilization !

Chris: Apart from that, how would you like to see the field develop from now on? You implied a few minutes ago that it's... stuck. Where would you like it go now? And what would it need to have to go there?

Dr. Boulding: I would like to see a special section of IPRA working very closely with the International Nonviolent Peace Force, and doing backup research that would help them and all the different peace teams... because this is going to be so important in the level of bloodshed now going on. The Great Lakes region and other regions, and

---

parts of Latin America. It's just awful. And Iraq? If we could just build a working relationship between scholars who are doing research, and the practitioners, and each needs the other. They need each other.

Then I'd like to see more emphasis on the K through 12 years as peace education. Again...It's so important. Kids are sitting in front of TV sets. They don't know anything about the real world out there. They don't even know their own community.

They don't know anything about nature. They don't understand the fact that we're going to run out of water and food, and we're destroying the planet. That's a whole other set of issue, the ecological issues, but I think that these *are* peace issues, so a better understanding of the interdependence of all living things on the planet ought to be a major part of peace research.

Chris: We tried, for a while, at ICAR, to have a special one-year appointment, which we called a "practitioner in residence".

Dr. Boulding: I remember that. Yes

Chris: For a number of years, we carried it off. It was so valuable in a number of ways, one of which was that it gave the practitioner time to come out of what he or she had been doing and reflect on it. The other great thing was that it was very interesting for our students. Here was somebody who had actually been on the streets of Belfast, or working with people on the West Bank. But again, it comes back to resources. One of my worries - and I don't know whether you think this is a serious problem or not - is the way resources are drying up for peace and conflict research. It worries me very much.

Dr. Boulding: But that's because we haven't made the connections. If we had made the connections, then the relevance might be seen, but we haven't - we have tried to be so purely academic, and we succeeded - unfortunately succeeded.

Just to open up that subject within IPRA itself and in peace studies areas, that the action research is a part of it - the practitioner role is central. It would be very interesting to have a meeting of people from all these different professional organizations, from the practitioners and so on, and talk this out. I think there really ought to be a major international ongoing seminar on that subject. I really do.

---

Chris: Well, maybe Luc [Reychler] is the person to get it going. He's interested in practice as well as in scholarship.

Dr. Boulding: Oh, Luc. Yes. I'm very happy with that choice of him. [I am] reading, now... in Volume 6 of the Gandhi series published by the Indian government, I'm getting more and more aware of how he mistrusted civilization.

Chris: In what sense?

Dr. Boulding: That civilization led to doing so much evil. There are two views of civilization, of course, but to realize how the exercise of power is so easily abused, and civilization is about getting power in one sense, whether it's mental power or physical power, and then the abuse of power. Gandhi was putting a lot of his energy into moving the school system out of the British organized school system, and to have empowering education for children, which he succeeded to do in only a few of the Ashram schools.

... Sitting here now, and looking at the state of the world, and seeing that every day, reading the newspaper is so depressing - it's so depressing. The greed and misuse of resources of every kind is everywhere, so how do we take a fresh look at the human enterprise?

My son, Russell, my oldest son, he's writing a book. It was written about where we're coming to the end. We've run out of everything. He's a geologist, and he's very aware of the state of the planet. But then he's joined this group... they aren't really a group, but there is a sort of movement, - the New Awakening - that says we're going to wake up. Some people are beginning to wake up, and we have to work on the waking up. In a sense, that's where my optimism now turns to getting enough people into education, working with kids, who see a different way to teach about the world, and to teach the interdependence of all living things, and move from classes out of schoolrooms, school buildings, and have them more in the community.

I remember some years ago I gave a talk about that to a group of school superintendents who were very excited about it, and it got published. I don't think anything happened to get kids into the community.

Chris: It has taken root in some places.

---

Dr. Boulding: There are places, yes, but on the whole, that's not what's happening.

Chris: I guess the other point about civilization is it has become bound up with power. I think the other thing - and you've written about this - is it has become bound up with possessions and material things. I remember when you were at ICAR a number of years ago, you and I came to the conclusion that what we wanted was what we called "the string bag society". You remember?

Dr. Boulding: Yes.

Chris: Do away with all of these "throw away" things - and have a string bag. Do you remember that?

Dr. Boulding: I remember that.

Chris: The trouble is, it's a huge task, and what you seem to be saying, if I've understood you correctly, is that peace research really needs to go in the direction of thinking about conservation, thinking about the environment, thinking about all these basics which underlie the conflict that arise. It's a tall order !.

Dr. Boulding: Yes, but to have a framework in which they're interconnected. You can't do everything all the time, but if we're able to articulate a framework that places them together - and that's what I was saying. It would be great to bring a group together, an international group of scholars and activists, to try to formulate what we're doing in a way that empowers both... life, how you live your personal life. That's almost a third dimension.

There's the social action, but then there are the choices you make in your personal life. Gandhi, of course, made that very clear. The trouble with Gandhi was [that] he was terrible to his kids and his wife. He was great for society, but he was terrible to his family.

Chris: I was going to ask a little bit about something you said a few minutes ago, and the whole question of integration, and the way things are connected. We seem to have come back full circle because that's very much a general systems idea, isn't it?

Dr. Boulding: Yes, it is.

Chris: It goes back to the 1950s...



---

Dr. Boulding: I've been thinking about those days. Kenneth was teaching at Michigan. He had a series - a "general systems" series - where people from every department at the university had a turn describing the system-atic of their field, and how they could see and enter relationships with other fields. It was very exciting, and I learned so much from that. It went on for a whole year. It maybe even went on for two years. Then I think Kenneth had published books about general systems, so he's probably drawn on some of that material. But coming together in that way is something we don't do. There's no boundary crossing.

Chris: Yes. One of the things that I'm disappointed in - and I'm going to ask you in a minute whether you're an optimist or a pessimist... one of the things I'm disappointed in, not just in the field, but actually in my own institution, is that we are so busy that we never seem to have time to sit down and do exactly the kind of thing that Kenneth did back in the 1950s.

We've got lawyers. We've got historians. We've got political scientists. We've got anthropologists. We've got psychologists. We really ought to sit down and try to build bridges across disciplines, but we're so run off our feet now that we don't have time to talk to each other. That seems to be symptomatic of the field as well. That worries me.

Let me go back. Are you optimistic about the field, or pessimistic? How do you feel now, which is - what, 50 years later? It's 50 years, isn't it?

Dr. Boulding: I think we need to start over, so to speak. There's a young woman in this area who wrote her doctoral dissertation on general systems and used to come and interview me because she knew Kenneth's work. I think she reflects a whole new way of thinking, and teaching children, and working at her... She finally got her Ph.D. Dennis Meadows came down from Vermont. Donella [Meadows] died.

Chris: I didn't know that.

Dr. Boulding: Yes. She died very suddenly. They had set up this "Sustainability Institute" at the Cobb Hill farm, which is in Vermont. She and Dennis divorced, and he has remarried, but the work they did together continues to be very basic and important. There's a community that lives out everything we're talking about at Cobb

---

Hill. I've been up there. My son, Russell, took me up once. I'd love to go again. It's rather a long way from here.

But gathered to celebrate her Ph.D. was her gang of people like that. People came down, like Dennis Meadows. I thought I was in a totally different atmosphere in that room. They are all people who are very aware of the environment, but very aware of the discipline – they all have extensive disciplinary training. It was exciting to be in that environment.

The Sustainability Institute, they have the Dana Meadows Fellows... I contribute to it because I think it's such a good idea to take promising young people from different disciplines who want to spend a year exploring all the other ways of thinking about their field within a general systems and sustainability framework. She's got some terrific – she's producing...after her lifetime, a wonderful generation of young women. There will be some men, too, but I think it's mostly women.

Chris: Yes. If I get a “buzz” out of anything these days, it's the buzz that I get out of my students. Again, I wish things were a little less pressured, then we could spend a little bit more time sitting and talking [together for more than] half an hour. That's no way to run an educational establishment. I'm hoping this new center at Point of View that I was telling you all about would be a place for reflection with time because I think that's important...

Let me ask you the \$64,000 question. Are you still an optimist or are you getting pessimistic as you approach that door?

Dr. Boulding: It's harder to be an optimist now. I have to work at it, but the human possibility is still there. There is a precious spirit in every human being, no matter what awful things they've done, that has somehow failed to develop the way it could have. The cultivation of the human spirit is still going on. It's happening, not very much, so getting enough people away from TV and e-mail, like the – what is the group in California?... it's an organization, the – oh dear! They put out a newsletter. Anyway, it's all about this, and it's essentially a network of people, but a lot of them are in California, but they network across the country. All I can think of is OECD and that's certainly not it!

Chris: I don't think that quite fits.

---

Dr. Boulding: It's terrible not to be able to pull the things out of my mind. I said "Polak" because when we were here, I had been a part of that forming group of his, but he was only here for that year, and then he went back to the Netherlands. I should be able to think of names, but they won't come to me. But the human possibility is still there.

Chris: Elise, can we go back to Kenneth a bit and the way he developed because you've always been so close together, that we regard you as a couple. You "come as a set", as somebody once said. One of the things that has always interested me is how did he get into peace and conflict studies from being an economist? I started out in economics and made the transition, but then I was not a very good economist. How did Kenneth – was it his Quaker background? What motivated him, do you think?

Dr. Boulding: When he was a student at Oxford, there was a group of young men who were all questioning what was going on in the world. I think he discovered Quakers when he was in college. That group – several of them became very distinguished international figures, but I couldn't tell you now. It was very clear that he had arrived – his grandfather had been a Methodist preacher. His father was a plumber. He went to Oxford on scholarship. They were a poor family from a poor section of Liverpool.

Chris: You didn't get much poorer than that in those days.

Dr. Boulding: But here he discovered a world out there. Then he came to this country as a Commonwealth Fellow after he graduated from college. There are two ways – they're called Rhodes Scholars from here. He had a great year travelling across the country, and was exposed to a lot of – it was very stimulating for him, but he went back and taught at Edinburgh. He hadn't planned to emigrate. There was plenty to be done. He'd done some work on the problems of agriculture in Europe in the war.

This is all very hazy for me, but when he came over, he emigrated by accident, so to speak. He came to an international Quaker gathering that was in Philadelphia, and was offered a job at Colgate. At first he said, "No. I'm not looking for a move," because he was enjoying what he was doing at Edinburgh. Then they offered him a larger salary, and he suddenly thought, "Hey, maybe I should consider this," so he emigrated.

---

Chris: Edinburgh to Colgate? That's quite a change. {Had he} "emigrated" as well from economics to peace studies, or... ?

Dr. Boulding: No. He came as an economist, but he was already asking lots of questions about the state of the world from his college days. At Colgate, he taught economics, but he had done all this research on recovering from World War I in Europe, so he was asked to go to the League of Nations in Princeton to work on the problems of agricultural recovery in Europe when the war would be over.

So our first year of our married life – we started out in Princeton, but he was so concerned about the effects of the war, and that the US shouldn't enter the war - which I agreed with - and we were two active young Quakers at that point, so he wrote a letter. He drafted a letter, which we both signed and published in the local newspaper, and sent out to various places, telling our fellow Americans that we should not enter this war, that there were better ways to deal with that conflict.

He was immediately fired from the League of Nations because of the head of the division pointed out to him that a person working at the League has no business making public pronouncements on public issues, so suddenly he was without a job. We spent the year then – they were just setting up camps for conscientious objectors in the US at that time. The draft had started, you know. We were given, by the American Friends' Service Committee, the assignment to go around to all those camps, and see how they were working, and if they were doing okay, and make any suggestions about what was needed. So it was a very interesting year, just going from one camp to another across the country. Some of them were very rural, and others were smokejumpers and firefighters.

Then he was asked by the Quaker president of Fisk University, which is a small black college in Nashville, to go there. They didn't have any economists, so would he come and teach. Suddenly, for the first time in my life, I was exposed to the race relations issue. I had never had any contact with it. Of course, we lived on the campus, and they wouldn't let me off the bus. I always sat with my friends from Fisk at the back of the bus. The bus driver wouldn't let me off the bus. He'd slam the door in my face and swear at me when I tried to get off.

It happens that at Fisk that year, Robert Park of the University of Chicago, and a group of very senior social scientists, were at Fisk.

---

He had retired there - several people had retired...he was attracting very bright African social scientists, sociologists, and so on. Kenneth was so stimulated by that group. That opened up a whole new set of ways of thinking and issues. For me, it was great. I would sit in and listen along. What an education I got !

But that was just a one-year thing, and then he was offered a position at Iowa State College, and that was a very exciting place then because this is the great "Olio" controversy. Do you color the Olio? Not if you're an Iowa farmer - you don't approve of that. Only butter can be yellow. So he was in many different controversies, different conflicts there, and he was brought in to bring his knowledge of how stuff had happened in Europe after the war. Again, a very stimulating set of colleagues.

What I'm saying is that he, in his first years in this country, was exposed to a very interdisciplinary group. By the time we got to Michigan and he had a more conventional sort of professorship in an Economics department -

Chris: So he went to Michigan as an Economics professor?

Dr. Boulding: Oh, yes. He was always a professor of Economics. He died a professor of Economics. He was that at Michigan, and he was that at Colorado, so there was never any question about that, but of course, he became known as... the fact that the founding of the General Systems Society, and then the founding of the International Peace Research Association, and I'm sure there were a couple of other things he was involved in helping start, but I can't think what they are now.

Kenneth's mind worked in such extraordinary ways, so he could never look at anything the way other people did. He always saw something nobody else saw... I read his sonnets all the time. He wrote sonnets. These are the sonnets from later life. The array of - sonnets on numbers, okay? I'm going to read you the sonnet on the numbers from zero to twelve.

Zero - This is the greatest number of them all, disguised as a mere point marking a graph, but underneath a diabolic laugh, an infinite abyss in which to fall of nothingness. No thing can more appall than nothing. No rote, no rod, no staff can save us from what can't be done by half. Where nothing is there's no one we can call, but if there's anything, then there is hope, for take the smallest thing, divide by zero, and zoom, springs up infinity, the hero that even

---

with blank nothingness can cope. For multiply infinity by naught, and the vast finite universe is wrought.

Every one of his sonnets grasps the nature of things in these ways that are the special way of thinking that he could do.

Chris: ...I always thought that, reading *Conflict and Defense*. It couldn't have been written by anybody who wasn't an economist. The way he thinks about conflicts, and about the way in which you understand the dynamics is very much an economist's view of dynamism of systems.

...You know, I taught in the Department of Systems Analysis in London for a couple of years. That was the book that the systems analysts would really relate to from our field. A lot of other stuff they would just say, "This is wishy-washy idealism," but that one they loved. They could really actually empathize with *Conflict and Defense*, with the graph work, with the work on dynamics...

Dr. Boulding: The last book he published - I remember helping get the papers ready to go up to the publisher, just a little while before he died - was that analysis of all the census data on the US from the beginning of when they started collecting census data to the present. Just the different aspects of the systems of the US. He was doing that kind of thing right to the end, which was working with numbers.

Chris: That's right. We never escape our backgrounds. I can never stop being a historian. Paul Smoker and Kenneth, and Michael [Nicholson] were always talking about models. That's how Rapoport was - another one.

Dr. Boulding: Yes, Anatol would be another one.

Chris: They had a language that the rest of us -

Dr. Boulding: They had a special language, right !

Chris: So there you are. You've arrived in Michigan. Kenneth is employed as an economist, and he's beginning to write these books that are not economics at all, but he is there with a group of interesting people who get enthusiastic, but he's also there with some opposition. Can you tell us a little bit about who were the people around Kenneth at that time? You've mentioned Dave Singer.

---

Then there's the general question of the reception of peace and conflict studies in academia, because it's still not quite "respectable". In those days, I remember, it was regarded as being idealistic, not academic. What happened ?

Dr. Boulding:

There was a young man. I don't think he ever took a Ph.D., but he was very bright. I can't think of his name, and he simply made the Center work his life activity. He had a lot of organizing skills, and hands on, get-it-done kind of skills. I'm so sorry I can't remember his name. And then Bob Heffner who was an instructor, I think, in the Psychology Department at that time was there. Somebody in the Political Science department, I can't quite think of his name.

Then there was the Institute for Social Science Research at Michigan. They employed me for a while as a sort of a research assistant... they just didn't interact with Kenneth. It was just a whole other world, so I was very conscious that there were different worlds there - but so be it.

When it came time for the Kennedy era, Kennedy was coming to speak - at the time of his campaign, he was running for president. We stood up half the night outside the door to welcome him. We - meaning Kenneth and I, and some faculty, and a lot of the students - presented to him, when he came - it was the students who presented to him the petition to establish the Peace Corps. Kenneth was a very strong supporter of the students who did that kind of thing.

Then they wanted to shut down "the War University", so they were going to go on strike and not go to classes, and asked the professors if they would participate. Kenneth proposed that the Board of Regents for the university would be very unhappy if the university shut down. That would be not acceptable, so Kenneth suggested to the students that instead of shutting down in the day, that they stay open all night and open "the Peace University" at night. That's what they did, so that became the first all-night Peace University as a witness against the war. Kenneth and one of the Deans also approved it, which was very important because Kenneth wasn't at a Dean level. The students loved it. I remember that I served coffee all night. There were different communities, and I was very used to the fact that there were different communities. I didn't expect - just always careful to respect each group in their place. I did go around to all our neighbors, I remember, to say we really respected the soldiers who

---

served in the war, but we ourselves were pacifists, but we wanted them to know that we respected them.

Chris: It's the same dilemma at the moment...

Dr. Boulding: With Iraq, very much the same situation. But in terms of academia - since you see I wasn't academically oriented in those days - it's hard for me to think of it in the ways that I know that you would like to hear about it. I must say at Dartmouth, which is in one sense a more conventional school, I was happy with the amount of support we got. I ran a faculty seminar, and not everybody liked it, and they're much stronger on governance... I learned from that, because governance issues are not adequately treated in the peace research field. Who was the head of the - we became very good friends? He was very supportive of the peace research field, but himself, felt that governance was an important part of it, so he was supportive but from a distance.

It was very important that the Political Science department was supportive of what I did. They would send their students to my classes - my peace studies classes - but that didn't mean that that was their position, that this was something that was worth paying attention to. The Dean then became president of the Quaker college in North Carolina. Anyway, there is a Quaker college in North Carolina. He just retired from the presidency, Don McNamara [sp?] He was very strongly supportive of [the program] - and he was Dean of Dartmouth when I was there, so he was very strongly supportive.

Chris: It's a major advantage for me to get people to understand that there's something worth look at [in peace research].

Dr. Boulding: Yes. It is a field. It may not be developed well enough, and I do think that the lack of attention to governance - we get treaties signed, and right now, we're simply stuck with the US dishonoring treaties, and not being willing to sign the new ones, and dishonoring the ones they have signed. Those are governance issues, and peace research doesn't have good answers for that.

Chris: [We have tended to] stay away from the level of government, haven't we?...

Dr. Boulding: And it's absolutely urgent that we get into that. The one big thing that I would say we need to do is really get governance more centrally located in the peace research field. That, and more



---

attention to education – weaving something more about peace studies into the K through 12 system.

Chris: Can I ask you - have I NOT asked a question to you that you think I should have asked?

Dr. Boulding: You really covered the works, my friend.

Chris: We do our best, but if you were sitting here and I were sitting there, what would you want to ask?

Dr. Boulding: Let me just think. We haven't... You see, for me and for Kenneth, the spiritual grounding for our intellectual work was very important, and that's not something you can talk about in academic settings. But I want to say it, because as you get towards the end of your life, you put it all together... to what extent is there any kind of a growth in spiritual capacity. We have not paid attention to that. We can't do the intellectual capacity and the physical capacity if the spiritual capacity is undeveloped. It will not find its way into what it could be and needs to be.

Chris: Well, thank you. I've always, I have to say, envied people like you and Kenneth that spiritual basis that you have. It's something that is important... Anyway, Elise, thank you very much.