J. Russell Boulding, ed. Elise Boulding: Writings on Peace Research, Peacemaking, and the Future. Cham, Switzerland: Springer International Publishing, 2017.

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This volume is the second of the four volumes devoted to the life and featuring the writings of the distinguished scholar Elise Boulding, who is also known as the mother of peace research. Divided into three parts under the headings Peace Research and Peace Education, Peacemaking, and the Future, it contains thirteen texts.

In chapter one, written in 1967, Elise Boulding provides a historical context to conflict research by highlighting approaches used to carry out conflict research at the time and identifies perspective for future research (3). She points to the hegemony of social scientists from the West over the rest of the world and suggests decolonization of political sociology. In her own words: "Many of the current models of economic and political development focus on one particular concrete structure, the democracies of the industrialized twentietxh century West, and use this not only as if it were an analytical model, but also as if it were an ideal end-point on a development continuum." (9) In the second chapter, which is on peace education, she warns that the West-centric education and research which produces "sophisticated" knowledge could "contribute to further oppression" and "can be disastrous." She argues that "when we see 'the man' and capitalist imperialism as the source of oppression and violence, we are back to simplistic, mono-causal explanations of war." (18)

She advocates for process-oriented interdisciplinary research as a way forward. Another two chapters in this section are on women and children. In chapter three, she analyzes the perceptions of women scholars in a male-dominated field of peace research and makes an important claim about the interconnectedness of militarization, violence, and social institutions (40). The chapter on children raises a question about the age-segregated nature of the child's world and suggests co-participation of children in thinking about a peaceful world (54). The final chapter of part one is on Peace Education as Peace Development. In this chapter, she argues that peace education has been isolated and given less importance to peace research (and is treated as a stepchild) and argues for peace education as a process for peace development.

Part Two begins with a very impressive analysis by Boulding in which she presents a model of socialization of children that promotes nonviolence. I found chapter seven extremely interesting in its discussion of some of the main outcomes of the workshops she conducted on "Imaging a World Without Weapons." She describes a specific technique "for creating mental images of a peaceful world" and raises such important questions as "how important is imagery as a 'strategy' in the peace movement? Does the effort to introduce fantasy downplay the necessity for empirical investigation of the present and for rational analytic thinking about the future?" (94) Chapter eight presents her most recent writing and sheds light on a new model of citizenship that is "rooted in love of one's own community, one's own culture, with a deep sense of civic responsibility for its well-being, but extends the feelings of community and civic responsibility to all those who live within the borders of one's country." (115) She asserts that the new model of citizenship is multicultural, multinational, and multi-dimensional. Her argument on nonviolence is a reoccurring concept in this section of the book.

Part Three, on the Future, includes three chapters that represent her most significant contribution to the field of future studies, where she explores a model of futures imaging as a social process and proposes ways to recapture "lost" time perspectives. She argues, "Social

constructions of utopia, and models of social processes generally, have tended to rely on the concept of a thermodynamic equilibrium. The task of the planner is to deal with disturbances in the social system in such a way that social values are maintained and threatened equilibrium is restored." (161) Boulding proposes a different approach by introducing the concept of dissipative structures: "Dissipative structures involved a totally different ordering principle, order through fluctuation. In this view of social process, the most significant imaging and behaviour is always going on close to the boundaries of an existing system, and parameter change is inherent in the process of emergence of new social forms." (161–2) I found this section particularly interesting because of my own interest in studying the process of social transformation through a gender lens. Her concept of dissipative structures could be useful for research in many disciplines, such as Disaster Risk Reduction, Peacebuilding, and Sustainable Development. Although she did not use the term "gender" in these writings, she raised many important questions a half-century ago that feminist peace scholars are still investigating and pushing for recognition and inclusion in peace studies. Elise Boulding's focus on the process rather than outcomes, power relations, and her advocacy for demilitarization and decolonization of peace research are still very relevant in the current context. Overall, reading this book has been a very insightful journey.