



The Power of Partnership: Inspiring Transformative Leadership

By Riane Eisler

Editor's Note: Academy Fellow **Riane Eisler** has worked as a cultural historian and evolutionary theorist over the last 20 years. She introduced the Partnership Model and the Domination Model as two underlying possibilities for structuring beliefs, institutions, and relations that transcend categories such as religious vs. secular, Right vs. Left, and technologically developed or undeveloped. Her pioneering work in human rights expanded the focus of international organizations to include the rights of women and children.

Last week she delivered the closing keynote address to 1,800 people at the 10th Annual Conference of the International Coaches Federation, the largest professional association for business and life coaches.

This speech introduces the audience to the dialectic between the Domination and Partnership models of society, and speaks to the role of business leaders in fostering a more humane and balanced approach to civilization.

Leaders often get derailed by the assumption that to be a leader means to control and dominate. The essence of my work over three decades is to support people in the full expression of who they really are. My study, my research, my writing have identified two underlying possibilities for organizing relationships, belief, and structures. I call them the Partnership Model and the Domination Model.

We are in a unique position to help people understand these possibilities so we can make an essential shift in our time: the shift from Domination and toward Partnership. This is essential not only for business, particularly, as we are entering the post-Industrial era at the speed of light, but also when a mixture of technology and the Domination Model can literally take us to an evolutionary dead end.

Every day you live in the tension between these two possibilities in business and in your personal life. I have been asked to put that into the context of the larger world. I am going to ask you to join me in something we hear a great deal about today: thinking outside the box. We do need categories, for example, Capitalism vs. Socialism, or religious vs. secular, or Right vs. Left, East vs. West, or North vs. South.

As Einstein said, "We cannot solve our problems within the same paradigm that created them."

But really, these categories are very fragmented. They don't look at the whole of a society which, as you'll see, the Partnership and Domination Models actually describe. I want to give you these tools for transformative leadership. As Einstein said, "We cannot solve our problems within the same paradigm that created them." It is time for this shift.

I want to start with a clarification. When I speak of the Partnership Model, I don't just mean "cooperation." I do not just mean working together. Consider that people in the Domination Model work together all the time: 9/11 terrorists worked together. Invading armies – they work together. Monopolies certainly work together. The distinction isn't so much cooperation versus competition. In fact, there is competition in both the Partnership and the Domination Models, but they are structured differently. In the Partnership Model competition isn't dog-eat-dog. Dogs don't eat dogs. They do as part of that Dominator ethos: The world is a jungle, and that's how it is. Competition in Partnership is more concerned with excellence, more achievement-oriented. If I hear a tremendous speaker, I don't want to destroy that speaker. I use that perception to spur me on. And I am sure that is the kind of competition you want to encourage in the people you coach because such an attitude is self-fulfilling and enlightening.

I also want to say that, no, Partnership-based organizations are not completely flat. That is a misconception. If you have a completely flat organization, you don't get much done. You get chaos. In every organization, every human grouping – whether it's a family, business, or society – there have to be some hierarchies because there have to be some loci of responsibility. But there is a very important distinction between hierarchies of Domination and those of Partnership. In Domination-based organizations, accountability and respect flow from the bottom. They don't flow from the top down. This is what you find in the Enrons, the WorldComs, the authoritarian families, and the authoritarian political regimes.

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In the hierarchy of actualization, accountability and respect have benefits that flow both ways. There are many leaders, more leaders, actually in the Partnership Model than in the Domination Model. Leadership is conceptualized differently because power is conceptualized differently in terms of the title of one of my books – *The Chalice and the Blade*. We know the blade power – the power to dominate, to control, to destroy, to take life. But chalice power is very different. It is the power to nurture, to give life, the power to enhance and illuminate life.

I am going to share a lot of information with you to show you how partnership policies and practices are essential. They are much more efficient for business, but they are also essential for the post-Industrial era. And even more important, they are important for the saner world that's needed for business to function, and for us and our children to survive and thrive.

I am going to give you a Gestalt of what we really mean by the Partnership and Dominator configurations, and the implications of this new conceptual framework of thinking outside the old boxes. This holistic framework shows how the currents and cross-currents of our time aren't so random and disconnected. They really represent the struggle between these two possibilities underlying everything that's happening in our world.

I also want to tell you a little about myself, because people always want to know what animates my passion for this. I have a lot of passion for it not only as a scholar and as a writer, but also as an activist (because mine is action research in the sense of 'what's it for?'). Let's use this research to make the world a better place for all of us.

I have a lot of passion for it as a mother and a grandmother who is concerned about the kind of future our children and their children and future generations will have. All of this actually is quite deeply rooted in my childhood.

I was born in Europe during a period of time that saw a massive regression to the Domination Model. It was the rise to power of the Nazis, first in Germany, and then in my native Austria. From one day to the next my whole life was rent asunder from being a cute little girl who people patted on the head, to one of being hunted by people with a license to kill. I remember the Gestapo coming to our home, brutally dragging my father off.

But I also remember something else that made a tremendous impression on me: what I today call spiritual courage. This was the courage of my mother. When we think of courage today, we are taught to think in terms of the Domination Model: go out and kill the enemy. In contrast, hers was the courage to stand up to injustice out of love. My mother stood up to the Nazis and demanded my father's release, and by a miracle -- because she could have been killed -- she was able to obtain it. By another miracle we were able to escape from Europe to Cuba on one of the last ships before one that you may have heard about (because of movie was made about it called *The Voyage of the Damned*). It was the *St. Louis*, a ship of a thousand Jewish men, women and children who, as we had, headed for Cuba. But they were not admitted because it was the Nazis' test case to see if the world really cared. And the world did not care because that ship was not only not admitted to Cuba, it was not admitted by any of the other nations in the Western Hemisphere, including the United States. Most of them had to go

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back to Europe. Many of the people on board were killed in Nazi concentration camps as we would have been, had we just been on a later ship.

This was, of course, the fate of most of my family: grandparents, aunts, uncles, cousins. Having witnessed and lived through this, I very early had to ask questions. These are questions you have all asked in your lives. When we humans have such a capacity for caring, for empathy, for consciousness, for creativity, for love, what is it that has so chronically tilted us back to cruelty, insensitivity and destructiveness? Is it, as we are so often told, just an inevitable part of human nature? Or, are there alternatives?

I found very early that neither the conventional categories nor the conventional approaches of social science were very useful in answering these questions. So, I developed a method called the study of relational dynamics.

One either dominates or is dominated. One is either serving or being served. This is not exactly a model for economic equity.

If you look at studies, most of them only look at one place at one time. My study draws from a larger database that includes not only our history, but our pre-history -- that long period before written records, where our records really were the art and the artifacts.

Most "important studies" really just look at politics and economics. But they really don't pay much attention to where we all live, to our families and other intimate relations. We really need to look at the whole of our lives. Most studies are aptly called the Study of Man (and then we're told Man includes women!). Of course, Woman includes Man.... The point is that we need to look at the whole of humanity. If we only look at part of the picture, we can't see the whole picture. We can't see the patterns, the configurations. Most important, we cannot connect the dots.

So, drawing from this larger database through a multi-disciplinary, cross-cultural, trans-historical analysis, it was possible to see configurations, patterns that kept repeating themselves. I want to give you quickly a Gestalt of these two patterns.

I called one the Domination Model for obvious reasons, and the other one, because there was no word, the Partnership Model.

I have already mentioned Hitler's Germany. Let's look at some societies that are completely different in many respects from each other. Khomeini's Iran, or the Taliban of Afghanistan, the Samurai of pre-modern Japan, the Masai of pre-colonial Africa, Amin's Uganda, Stalin's Soviet Union. They are very different, aren't they? But, if you really look at them, they all share the Dominator configuration and the core elements of that configuration are:

First, a top-down authoritarian coerciveness, psychological coerciveness, economic coerciveness, physical coerciveness. This also appeared in the family. This fact is very important because we haven't taken that into account. We must consider coerciveness in all its forms, be it in the family or in the state or tribe.

The second part of the configuration is that they are all cultures where there is a rigid ranking of one part of humanity over the other parts. Think about that for a moment: to a child growing up, this model equates difference, beginning with the most fundamental difference in our species -- between female and male -- with either superiority or inferiority. One either dominates or is dominated.

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Hierarchies are very basic to this model. With that ranking, for one half of humanity something else happens. It is very relevant to what we are trying to change in the worlds of business and economics. It is the devaluation of anything stereotypically associated with women or femininity. I know the minute you start talking about gender, people get uncomfortable. But I also know, as the great sociologist Louis Wirth said, the most important things about a society are those that people are uncomfortable talking about. If we really want to understand society, we also have to factor in the cultural structure of the roles and relations of the female and male halves of humanity. It profoundly affects everything. It greatly matters whether a family is authoritarian or democratic, because families are microcosms, models, that people then carry into other relations – all the way into politics and economics.

In the Domination Model there is also a high degree of built-in abuse and violence. Every society will have some violence. It's part of our human possibility. We do sometimes lose it. But in the Domination Model it has to be actually built into the system. It has to be culturally condoned and even idealized. How else can you maintain these rigid rankings of domination? You can't do it otherwise. So all societies, when you think of it, where there is child beating, wife beating, pogroms, lynchings, raids, wars, terrorism, you see the Domination Model at work.

The fourth part of the configuration is something you're constantly coming into contact with because we've inherited it – a system of beliefs and values that presents all of this as normal, as natural, and even as moral and inevitable. In other words, there are only two alternatives: either you dominate or you are dominated. There is no Partnership alternative. So naturally, war, including the war of the sexes, is built into the model.

Of course, we have moved away from this. You wouldn't be here – you wouldn't have this nurturing, caring (coaching) profession – it wouldn't exist. Nor for that matter would anybody in that Domination Model be thinking about helping someone really improve their situation in life.

Just think back a few hundred years ago to the European Middle Ages, St. Augustine said, "For someone to think of changing their situation in life, it's like a finger wanting to be an eye." That was how it was.

Today we are living in a period of regression to the Domination Model. Let's think about a moment where we really moved forward. Consider the European Middle Ages. In many key respects they looked like the Taliban: the Inquisition, the Crusades, the Holy Wars, the witch-burning. Whenever we would publicly stone a woman slowly to death, or publicly burn her to death, it always came to the same purpose: exemplary public violence to terrorize a subordinate population into submission.

Of course, women had no rights and children had no rights. It started right then and there, and it spread everywhere. When we get depressed we must remember that in a few hundred years we have moved enormously. But it did not happen by itself! It happened because women and men like you and I made this happen.

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We are in a position to help accelerate this shift. It has not been a linear movement. Yes, all the modern progressive movements have been challenges to one tradition of Domination after another. We have, or are challenging:

- The so-called right of kings to rule;
- The divine right of men to rule over the women and children in the so-called “castles” of their homes;
- The so-called divinely ordained right of one race to rule or enslave another race.

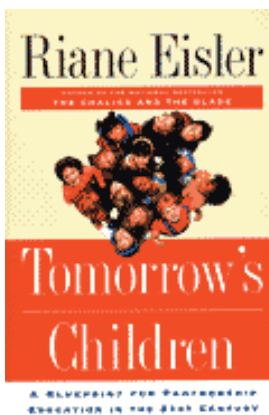
There are a lot of trends toward the Partnership Model, and you see them most clearly today in Nordic nations....

The environmental movement is challenging the once-hallowed conquest of nature. A “successful” conquest with our level of technology could do us in. It is an incomplete movement. We all have the ability to play in it at every level in our own lives, including both our professional and public lives.

Let me move to the Partnership side. At this moment we are designing. We are redesigning our culture. As with any redesign, it’s very important also to have some kind of a plan. What should our culture look like? What are the goals?

That’s where the Partnership configuration comes in. I am describing this Model on a social level, but it applies equally well in a family, a business, a school, or wherever we are. The Partnership Model can be a tribal society like the [Teduray studied](#) by the University of California anthropologist Stuart Schlegel or an agrarian society like the [Minangkabau people of Sumatra studied](#) by the University of Pennsylvania anthropologist Peggy Sanday.

You might ask why don’t we hear about these. So much of the canon of what is still transmitted as important knowledge and tools is still very much bound by the Domination Model. This cognitive dissonance always happens once you start introducing things. You cannot present the Domination Model as just-the-way-things-are. I wrote a book called [Tomorrow’s Children](#), which was just translated, of all things, into Urdu by a Muslim publishing company for use in Pakistan. So this is something happening worldwide, and we must support it worldwide.



There are some very interesting clues and evidence found in prehistoric cultures, in all the cradles of civilization in both the West and East, that while not perfect, were still oriented more toward the partnership side of the continuum. Of course, it’s always a continuum, not just in Western cultures, but in the East. After *The Chalice and the Blade* was published in China, a group of scholars at the Chinese Academy of Social Sciences got together to test my social transformation theory about this shift from earlier partnership roots to the Domination Model. They found the same pattern and wrote a book called [The Chalice and the Blade in Chinese Culture](#). It is available in English and Chinese from the Center for Partnership studies.

There are a lot of trends toward the Partnership Model, and you see them on the national level most clearly today in Nordic nations, in Sweden, Norway, and Finland. In contrast to the structure of top-down, authoritarian, coercive states, Nordic nations enjoy much more democracy both in the family and in the state. There is also much more economic democracy. There aren’t these huge gaps between haves and have-nots. This divide is characteristic of the Domination

culture, or of periods like ours, of regression. The widening gap between haves and have-nots is not happening in isolation. It is part of a larger regression to the Domination Model.

This takes me to the second part of the Nordic configuration: much more equal partnership between the female and male halves of humanity, both in the family and in the state. Women are 40 to 50% of the legislature. We have 15% -- not even that -- and we already think it's a big improvement because it is better than zero. But it's hardly representative democracy.

We also have to look at the primary human relations if we are to understand and change culture. As the status of women rises, so also does the fiscal and social priority that can be given to trades and activities stereotypically considered feminine. This is what my friend the Finnish Sociologist Hilikka Pietila calls the Caring Society. Finland has health care, universal childcare, excellent elder care -- not just tax breaks for families, but family allowances -- because of the higher status of women. With their emphasis on sex education and family planning, there is no population explosion. This is a result of supporting families in a partnership context.

These nations were dirt-poor at the beginning of the 20th century. They were so poor that there were famines. Whole states in the U.S., such as Minnesota, were populated by people fleeing from the Nordic nations. But because of their later high investment in human capital, these countries have become very prosperous. There is a less such investment here. Here in the U.S. -- and we are going to pay dearly for it -- instead of investing more in human capital (children, parenting, health, education), we are cutting.

This is disastrous for the post-Industrial economy where, to use the jargon, the most important capital is human capital.

Leaders need to understand these models if they are going to function and help us move forward. If you look at the third part of the configuration, which is the issue of violence, it is not coincidental that Nordic nations have been in the forefront of challenging entrenched traditions of Domination. Consider: they have pioneered the first laws prohibiting the physical discipline of children in families. We are so used to "It's OK to smack the child." Think of what we are teaching children! What do children learn? They learn it is acceptable to use violence to impose your will on others. If we are serious about creating a more peaceful world, we really have to have this holistic approach, and pay attention to the same things that the Nordics are paying attention to: the primary human relations and the kinds of behaviors that people experience or witness. As we now know from neuroscience, before their capacities and even their neurostructures are completely formed, children are tremendously influenced by their early experiences.

One more thing about the Nordic nations: as far as violence goes they always like to mediate. We don't have a word for it: "We have to say non-violent."

The Nordic nations also have a very strong men's movement to disentangle violence and domination from real masculinity. I suggest that the archetypes we have for masculinity -- the hero as warrior or killer, or as a punitive deity -- are unfortunately not universal. They don't exist in Partnership societies, but they

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are our heritage from times that oriented more toward the Domination Model. We have to be aware of that because they are very powerful.

The fourth part of the configuration is Beliefs, or stories. We live by stories, and it's very important to change our stories.

It is not coincidental that, for example, the [Natural Step](#), is a recycling waste-re-manufacturing process that began in Sweden [Editor's Note: It was founded by Dr. **Karl-Henrik Robert**, a Fellow of the World Business Academy]. I am writing a new book about it and economics to be published by Berrett-Koehler next year. It is not coincidental because in the Domination Model the whole conquest of nature is embedded, rather than living in harmony.

So much, as you know, depends on the economic rules of the day. Our job is nothing less than playing a part in changing those rules of the game from Dominator Rules to Partnership. Don't tell me it can't be done because every single thing we take for granted in economics is an economic invention. A stock exchange, for example. Slavery and sweatshops are Dominator economic inventions. Paid parental leave is a Partnership invention.

If you compare the currents and cross-currents of the Partnership and Dominator models, you see there is a lot of stuff that drags us back, beginning with our economic measures. We have very peculiar measures of economic productivity. Consider the GNP and GDP as informed by the Domination Model that we've inherited. On the plus side, they include activities that *take* life – the blade – such as making weapons, using weapons, through all the money going to American corporations rebuilding Iraq... It's great for GNP, but nevermind that it creates artificial scarcity.

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Dominator economics creates artificial scarcity! They do it through maldistribution of resources; so much of it goes to the top. They fail to invest in human capital. We are told we don't have money, but we always have money for war, for weapons, for prisons. We don't have money for caring for people. Healthcare, education, parenting, and childcare....that's women's work. They also create artificial scarcities through environmental despoliation.

Why? It is a model that is reflected by what we measure. These measures do not give visibility or value to the life-supporting work that is essential. None of us would be here without Partnership-based economic activities, whether they are in family or done in nature. We need a new economic model, a complete one, that takes into account the core economy, the household economy, that produces people, high or low quality human capital, and also the life-supporting activities of nature.

We have lunatic measures that include cigarettes, and then the health bills, and the funeral bills. Under productive work and productivity we include things that take life. In our GNP and GDP we don't include the activities that are most important to human welfare. Without these there would be no workforce. These activities include the caring and care-giving work still primarily performed by women, but more and more, thank goodness, by men in the household.

We are talking about something that is already happening: to leave behind these Dominator stereotypes about what is appropriate for men and for women. Yes, men can be nurturing and some women aren't. Women can function quite

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well in areas that not so long ago were completely off-limits, whether as plumbers or welders or CEOs.

In the marketplace, those professions that do not entail caring or caregiving -- such as plumbers and electricians and engineers -- are uniformly higher paid than those professions that imply caring and caregiving: childcare work, primary school teachers. Here in the U.S. we think nothing of paying \$50 to \$60 an hour to a plumber to whom we entrust our pipes. But if the person to whom we entrust our children gets \$10 to \$15 an hour, that's already a good wage.

Not only that, we insist that the plumber be trained! How can he touch our pipes without training! But the childcare worker....we don't insist on that. Today we know from psychology and neuroscience the tremendous importance of high quality childcare. It's not Dominator, coercive, highly punitive, traumatizing childcare. That does not produce high quality human capital for the post-Industrial economy We need people who are more flexible, creative, adaptive to change. The Dominator Model wants people who know how to take orders and give orders. They know this because that's what they learned.

We are moving into a shift *fast*, within decades, not within hundreds of years as we did from the agrarian to the Industrial Age. This is an age of unprecedented technological changes: biotechnology, nanotechnology, robotics. Now for these technologies we urgently need policies informed by an ethos of caring and consciousness. Otherwise, as Bill Joy wrote, we might find ourselves in a situation where we might be replaced by machines. Interesting thought, but not so farfetched. Human work is already being done at a jet stream gallop by automation. It is not just manufacturing jobs. The loss of manufacturing jobs is not just due to export to sweatshops in other nations. It is structural. Service jobs, receptionists and the like, are gone. Middle management is going. Artificial intelligence and robots are coming. We have an opportunity, really an emergency, to redefine the meaning of productive work. Part of our challenge is to help leaders to start thinking. We are talking about a few decades, not 50 years. Shouldn't we have an economic model and metrics that value capacities that we humans uniquely have, our capacity for caring, creativity and consciousness? Is this not what's needed for this post-Industrial era, and what's needed if we are to survive and thrive? We can't just change it in the political and economic and political realm. It has to happen with family and business policies.

Let's talk about caring in business. Businesses that have more caring policies are more efficient. For example, businesses that provide childcare radically cut turnover and absenteeism. Intermedics, for example, decreased their turnover rate by 37% because of on-site childcare, and they saved 50,000 workhours and \$2 million. At the Virginia Mason Medical Center in Seattle, turnover among employees using its on-site medical center fell to zero, compared to 23% among other workers.

Of course, childcare is a major issue. But also consider parental leave. The Nordic nations have very generous paid parental leave policies. There is no way to balance life and work here under the current economic rules of the game. I don't care how many efficiency or time management experts say so. We can change the rules of the game to show it's good business to invest in this "women's work." So many fathers and so many men are today turning to this. Caring and

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caregiving is human work. And it's essential.

Today 37% of the workforce have children under age 18. The number of caregivers with the elder population is also rising. We must get leaders thinking in realistic terms because, as you notice, the Domination Model is based on denial. Certainly our economic values and measures don't reflect what we really value. We value pipes more than our children?! No, of course not.

Some companies institute flexcare for telecommuting. UPS found that flexible work schedules reduced employee turnover from 50% to 6%. I *have* to quantify. It's silly because we can't really quantify what caring does for us. People who feel cared for come to life. What does that say for organizational capacity?

Even fitness programs— for example, Pepsi's fitness program produced a 300% return on investment.

The Partnership Model produces great quantitative results not only in business policies, but also in government policies. Today business has a huge influence on government policies.

For example, consider the support of parenting. Not only do the Nordic nations regularly come out on top on the United Nations Human Development reports (way ahead of the United States), but for the last two years in the World Economic Forum's global competitiveness ratings, Finland beat the United States.

It works. Caring policies, the Partnership Model, both work. They are more effective. In Canada they have a program in the province of Ontario called [Healthy Babies Healthy Children](#). It was based on a cost-benefit study. It's fantastic. They help every family where the woman gives birth. They give her guidance with the stages of childhood development and with childcare methods. For those families who are in need, there are house visits.

Do you know how cost-effective that program is? Among children in this program, skill development is phenomenal. Another Canadian study showed the urgency of investing in high quality childcare for every Canadian child. They see this as investment in their future workforce. Where are the studies here in the United States? They exist, but you never read about them. Something is wrong, and it is up to us to change it.

We have to show the people in leadership positions that making this shift is in their best interest. This is true in the short term with regard to the efficiency studies. It is true in the long-term as well.

You have the power to create change. We are all in this together,.

For the shift from the Domination to the Partnership Model to be successful, it has to be holistic. It is no coincidence that the people who are harping on the traditional family are the same ones who are trying to push us back to a time when all women and most men knew their place in rigid rankings of domination. Whether it was Hitler in Germany, Khomeini in Iran, or Stalin in the Soviet Union, they always do the same things. "Traditional family" is a codeword for a male-dominated, rigidly ranked family.

Sometimes it doesn't work that way. The woman dominates, but then she's called the "henpecking wife." It's not the normative ideal. The ideal is that someone is in control and someone must obey. They always harp on getting women

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back to their traditional subservient place. Why? Because it's in those relations that people first learn whether to respect human rights, or to accept the violation of human rights as normal, natural, moral, and inevitable. It has to be a holistic shift. All of us carry Dominator luggage.

The good news is that the shift is already in progress. Because it is countered by fierce resistance and another regression, it is particularly in times of regression that we have to be proactive rather than reactive.

I invite you to be proactive. I invite you to have the pleasure and excitement of not only inspiring transformative leadership, but being transformative leaders as you try to create the kind of world we so want and need for ourselves and for generations of leaders to come.

About the Author:

World Business Academy Fellow **Riane Eisler** is best known for her international bestseller, *The Chalice and The Blade: Our History, Our Future* (Harper & Row 1987), hailed by Princeton anthropologist Ashley Montagu as "the most important book since Darwin's Origin of Species" and by novelist Isabel Allende as "one of those magnificent key books that can transform us." This was the first book reporting the results of Eisler's study of human cultures spanning 30,000 years, and it is printed in 22 languages, including most European languages and Chinese, Russian, Korean, Hebrew, and Japanese.

Riane Eisler is president of the [Center for Partnership Studies](#), a nonprofit organization founded to apply her findings to all spheres of life through research and education. She keynotes conferences worldwide and is a consultant to business and government. She was honored as the only woman among 20 great thinkers, including Vico, Hegel, Spengler, Adam Smith, Marx, and Toynbee featured in *Macrohistory and Macrohistorians*, in recognition of her work's lasting importance.

She was born in Vienna, fled from the Nazis with her parents to Cuba, and later emigrated to the United States. She obtained degrees in sociology and law from the University of California and received an honorary doctorate in humane letters from Case Western Reserve University in 2005. She taught pioneering classes on women and the law at UCLA, is a founding member of the General Evolution Research Group (GERG) and the Alliance for a Caring Economy (ACE), a Fellow of the World Academy, and a commissioner of the World Commission on Global Consciousness and Spirituality, along with the Dalai Lama, Archbishop Desmond Tutu, and other spiritual leaders.

Dr. Eisler's other books, *Sacred Pleasure* (Harper Collins 1995), *Tomorrow's Children* (Westview Press 2000), *The Power of Partnership* (New World Library 2002), *Dissolution* (McGraw Hill 1977), and *The Equal Rights Handbook* (Avon 1978), have also received wide use and critical praise. Her 1995 Center for Partnership Studies study, *Women, Men, and the Global Quality of Life*, documents the strong correlation between the status of women and the general quality of a nation's life based on statistical data from 89 nations. She has published over 200 articles for publications ranging from *Behavioral Science*, *Futures*, *Political Psychology*, and *The UNESCO Courier* to *Brain and Mind*, *The International Journal*

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of Women's Studies, the Human Rights Quarterly, and the World Encyclopedia of Peace. She is co-editor of Educating for a Culture of Peace (Heinemann, 2004).

Her research has impacted many fields, from history and sociology to economics and education; for example, it inspired the Montessori Foundation to start a Center for Partnership Education.

Dr. Eisler serves on many boards, commissions, and advisory councils, including the Editorial Board of World Futures, the Global Council of the International Museum of Women, and the International Editorial Board of The Encyclopedia of Conflict, Violence, and Peace. She co-founded the Spiritual Alliance to Stop Intimate Violence (SAIV) with Nobel Peace Laureate Betty Williams (with Council members such as Queen Noor of Jordan, Archbishop Desmond Tutu, Harvard theologian Harvey Cox, and global leaders such as Jane Goodall.

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