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TITLE - **A Personal Journey of Cultural Dissonance Toward the Development of Dialogue and Value-Creative Education**

How can humankind overcome the crises that face us in the twenty-first century? There is, of course, no simple solution, no "magic wand" we can wave to make it all better . . . . The core of such efforts must be to bring forth the full potential of dialogue. So long as human history continues, we will face the perennial challenge of realizing, maintaining, and strengthening peace through dialogue.

--Daisaku Ikeda, 2024a

When that day comes, we shall all treat each other as equals and help supply each other's needs. All people, regardless of geographic location or skin colour, are brothers. When that time comes [when all countries gain independence], imperialism will have vanished, and harmony will prevail in the world. But that probably won't come about until the 21st century. I shan't live to see it . . . . Yet our younger generation will probably see it.

--Zhou Enlai, 1989

As an African American senior woman, I have experienced many incidents of racial discrimination and cultural clashes during my long life in the United States (U.S.) of America. I have experienced discrimination between the black schools and the white schools, the separate treatment of blacks and whites in the local communities, and the unequal differences between the economics of blacks and whites. My actions and reactions to these experiences have formed my attention and directive to live toward peace development; individually, locally, and internationally. I have learned that "Everything begins with dialogue. [It] is the initial step in the creation of value. Dialogue is the starting point and unifying force in all human relationships" (Ikeda, 2024a).

Josei Toda (1900–1958), a 20th-century teacher in Japan, peace advocate, and the second president of the Soka Gakkai, an international lay Buddhist organization, describes dialogue as a means to "voice our ideals and bring people together" (Goulah, 2012, p. 1001). Through this perspective, I have come to appreciate dialogue more deeply, recognizing its role in helping me express my ideas to unite people from different backgrounds. This journey has taught me how to create value through dialogue.

In the writing of this paper, I reflect on my personal experiences with racial discrimination and dissonance, to illustrate how one can create value even in the face of significant adversity. I draw on the example of effective dialogue that was exemplified in the meeting between Daisaku Ikeda, an influential Japanese Buddhist philosopher, peacebuilder, educator, author, and poet, and Zhou Enlai, a leading figure in the Chinese Communist Party (CCP) and widely considered to be one of the greatest negotiators of the 20th century.

I am writing this article to share how I have come to realize my goal and mission in life: to teach peace and value-creating education to my family, community, and the youth of the world through dialogue, diligence, and determination. I will recount several experiences from my childhood and

adulthood that highlight the importance of both dialogue and the absence of dialogue in fostering peace and creating value. These stories demonstrate how effective communication through dialogue, or the lack thereof, can change the course of a lifetime.

Self-Study Through Autoethnography

The methodology used for this article is Autoethnography, which is described as "an intriguing and promising qualitative method that offers a way of giving voice to [my] personal experiences for the purpose of extending [cultural] and sociological understanding" (Wall, 2008, p. 38). I will present the findings from my personal journal, detailing my memories of experiencing racial discrimination and adversity during my youth. Additionally, I will demonstrate how my understanding of dialogue has been instrumental in my personal development and has changed the course of my life, using the significant dialogue between Daisaku Ikeda and Zhou Enlai as a backdrop.

The theoretical framework is based on the philosophical concept of Daisaku Ikeda as he states, "So long as human history continues, we will face the perennial challenge of realizing, maintaining, and strengthening peace through dialogue, of making dialogue the sure and certain path to peace. We must uphold and proclaim this conviction without cease, whatever cold knowing smiles or cynical critiques may greet us." (Ikeda, 2024a).

I feel compelled to explain my position in writing this paper and my decision to choose the experiences that I will share in my presentation. I have completed the required coursework of my doctoral program in Value-Creating Education (VCE) for Global Citizenship Ph.D. in the College of Education at DePaul University in Chicago, Illinois. I consider myself "a nontraditional teacher educator," (Tidwell and Jonsdottir, 2012, p.393) as my background is "not originally from the teaching field" (Ibid), but in international affairs and conflict resolution.

I decided to try to combine that educational background with my aspirations of completing the doctoral program and directing the writing of my dissertation toward creating a peace education curriculum with an emphasis on the development of dialogue to be established for early education students to try to lessen the violence in the upper grades of the schools, within societies, around the country, and the world.

Problem statement

Violence in the American middle and high school level of schools today is at an all-time high. It has been perpetuated not only in the classrooms but in the homes and communities. There is gun violence, gang violence, senseless mass shootings, bullying causing suicides, and students attacking teachers. There is a need to combat this problem by implementing a different way of learning. Most programs toward peace and justice are typically being offered in high schools and some middle schools in the United States. The implementation of peace and value-creating education at this level of school is too late, peace education and the importance of dialogue training should be taught in the developing stages of the student's life to thwart this hatred that is developed by the time the students reach the upper levels of school, caused by fear and misunderstanding.

These issues and others are reasons to review the literature on peace and value-creative education and effective dialogue. It is necessary to study what is currently being offered in the schools toward peace education and dialogue to establish a reason and means to implement it in the schools at large, at an early age with an endgame to establish and eliminate the root causes of violence in schools and to offer an alternative method toward a peaceful way of life.

Therefore, I am writing this article as a submission toward the development of dialogue and value-creative peace education.

Discovering the Need to Create a More Equitable Dialogue

In learning about dialogue during my studies, I realized that I needed to understand the true meaning of the word and its implications. I found the most basic definition of the word "dialogue" in reading Longo and Shaffer in their comparison of the words dialogue and deliberation. They explained the difference between the two, presenting that dialogue is a collaboration between peoples to create meaning and they stated that debate or deliberation was about winning an argument. (Longo & Shaffer, 2019). In the same chapter of the book, they cite Laura Black (2015) stating that she describes dialogue as "communication that involves a moment of full mutuality between people" (p.365) and that dialogue is "a way of speaking and relating in which both parties are fully present, open about their ideas, and accepting of the other people involved, even while engaging in disagreement" (pp. 365-366).

My Story

In the dialogue that is published in book form between Vincent Harding (1931–2014), an African-American pastor, historian, and scholar with a focus on American topics such as religion and society, and Daisaku Ikeda entitled, *America Will Be,* Harding shares that, "… stories help us to understand how we are connected to one another. It is this thought that makes us understand that we are all parts of one whole—there is no real separation" (Harding & Ikeda, 2013, P. 29).

Racial inequality has existed in my life since its inception. I was born an African American on January 7, 1953, in a military hospital on a U.S. Army base in Fort Sill, Oklahoma which is in the southern part of the United States where racial segregation was deeply ingrained in the lives of the people since slavery.

My father was a black soldier in the U.S. Army during the Korean War. I remember seeing a photo of him and his large platoon of primarily black men. I did notice a few whites in the front row that looked like they were officers.

My mother moved from the northern state of Michigan to the southern army base to be with my father, before he was deployed to the battlefields of Korea. I was born in the military hospital at Fort Sill where my mother says she was subjected to a great deal of racial prejudice. She told me that she wasn't familiar with the racial discrimination being so blatant as it was on the base.

She told me that everything was segregated on the base. There were signs everywhere that read "Whites Only" and "Blacks Only." These signs were posted above the public restrooms, water fountains, and entrance doors to certain buildings. While in the segregated delivery room where I was born, the doctor gave her a spinal block, an injection in her back to ease the pain of childbirth. She recalled that they administered it very quickly, without care or gentleness, and she believes they may have hit a nerve because she suffered from headaches for months after my birth. She felt they were treating her carelessly because she was a black woman. There was no dialogue, discussion, or preparation.

When I was three months old, my father was deployed to Korea, so my mother returned to Grand Rapids, Michigan, with my older brother and me. She was happy to go back to a place where the discrimination wasn't as openly obvious.

Recognizing Segregation

During the 1950s and 1960s. in Grand Rapids, Michigan, my family was subjected to redlining, rezoning, forced segregation, and other forms of racial discrimination. This wasn't in the southern states it was right there in the northern part of the Midwest, USA.

By the time I started elementary school, around 1958, my parents owned a home on the west side of the city where the population was predominately black, but the area that we lived in was mixed black and white at the time I began kindergarten.

My brother and I were two of the total of eight African Americans in the entire elementary school. My teacher would give everyone in my first-grade class a hug and kiss on the forehead or the cheek at the end of each day, including me. We played with the neighborhood kids, both black and white without any discrimination. We didn't even recognize any difference in anyone.

In the year 1960, as a young person of around 7 years old, I and a little white boy were chosen to represent our predominately white school at a breakfast hosted by the city. It was a city-wide event and was to take place at the convention center. The Wheaties Man, Robert "Bob" Richards was coming to my hometown of Grand Rapids, Michigan. Richards is known for his extraordinary athleticism as a two-time Olympic Gold Medalist, which led to his appearing for many years on "Wheaties" cereal boxes. Wheaties was known as the "Breakfast of Champions." and thus, Bob Richards became the "face" of that cereal for many years, particularly during the 1960s (Encyclopaedia Britannica, 2024). All the schools in the city were invited to send two students to represent their school at the breakfast event.

I was certain that the school had chosen me as their token or symbolic black representative. I decided that I did not want to attend the breakfast because I would probably be the only black child at the event.

When I got home from school, I told my father of my decision and he got very upset with me. We had a dialogue and he explained that he was proud of me for being selected as one of the two students from all the students in the school. He said I should consider myself proud to have

been chosen. I voiced my reasons for not wanting to go to the breakfast and he helped me see that this was an opportunity for me to prove to the whites that black people were the same as them, with a different skin color. This was a way for everyone to learn to live together. The dialogue that my father had with me helped me to realize the importance of dialogue in diffusing the racial tension that I felt. I did go to the breakfast.

In November of the same year, 1960, I remember being on the school playground, where two white boys were playing near me. I heard one of the boys ask the other, "Who won the election last night?" The other boy responded, "Oh, that nigger loving Kennedy won." I was so shocked to hear them speak that way, I ran away quickly to the other part of the playground, afraid they might see me and want to harm me because I was one of those blacks that Kennedy loved. That was when John F. Kennedy was elected as the 35th president of the United States, to the chagrin of many white Americans. It seemed the only dialogue that had gone on there was in the white homes, disgruntled because they didn't approve of Kennedy and his plans for equal rights.

By the following school year, the city had changed the school boundary lines (rezoning) right through our neighborhood. Rezoning is described as a "law to change the zoning of (an area) to designate a (zone or zones of a city, town, or borough) for a new purpose or use through a change in the applicable zoning regulations" (Merriam-Webster, n.d.). The white kids across the street continued at our old school, but we had to go to the all-black school in another neighborhood. Both my brother and I had personal conflicts with some of the kids at the new school. Our parents bought a house in a predominately white neighborhood on the other side of town when they were finally allowed to live in that area. African Americans were not allowed to live in certain neighborhoods due to redlining which is a systemic denial of services to residents

of specific neighborhoods or communities outlined on a city map in red (Encyclopaedia Britannica, 2024).

In less than a year, that new neighborhood had changed to become predominately black. Soon, no whites were living on our street, they had all moved out. That movement was called, "white flight." The term, "White Flight" is the social phenomenon of white people migrating away from racially mixed regions (Merriam-Webster, n.d.). The school remained with mixed races but eventually, it was all black as well. No dialogue or discussion, just fear was the dominant cause.

Desegregating the Schools

Elizabeth Anderson states, "If segregation is a fundamental cause of social inequality and undemocratic practices, then integration promotes greater equality and democracy." (Anderson, 2010, p.2). I suppose that's why I had to experience desegregation first-hand. Rather than fuel the flames of hatred, let's douse them with a great flood of dialogue to enrich and benefit all humanity (Ikeda, D., 2024b).

During my high school experience from (1966 to 1971), there was not a democratic education being offered to us economically challenged African American students. I was in the only (almost) all-black high school in the city. By the time I reached 9th grade, maybe around 1967, the city and its' school board met to discuss the national mandate of school integration. Racial integration, or simply integration, includes desegregation (the process of ending systematic racial segregation), leveling barriers to association, creating equal opportunity regardless of race, and the development of a culture that draws on diverse traditions, rather than merely bringing a racial minority into the majority culture. Desegregation is largely a legal matter, integration is largely a social one (Merriam-Webster, n.d.)

The city officials and the school board decided to have an exchange program with the inner-city poor blacks of Grand Rapids South High School and the richest, all-white high school in East Grand Rapids, where the future 38th U.S. President Gerald R. Ford, Jr. had his home, at the time.

I had gotten all A grades (in a scale where A is the highest and E is the lowest) in my classes and was in Honors English, so I was one of the more intelligent students and therefore, was chosen to participate in this experiment that took place between my poor, predominately black South High School and the wealthier, all-white East Grand Rapids High School. This exchange program between the more advanced students in these two high schools lasted for a couple of weeks.

The exchange program was set up as a trial run of the city-wide integration program of mixing black and white students in high schools, that subsequently followed. In the United States, school integration is the process of ending race-based segregation within American public and private schools. Racial segregation in schools existed throughout most of American history and remains an issue in contemporary education (Encyclopaedia Britannica, 2024).

Makiguchi asserted that the purpose of education must be the lifelong happiness of learners. He further believed that true happiness is to be found in a life of value-creation.

Put simply, value creation is the capacity to find meaning, to enhance one's own Existence, and contribute to the well-being of others, under any circumstance (Ikeda, 1996).

The trial program stipulated that we were all to take the same classes, with the same schedules at the exchange school as we had been taking at our respective schools. I remember I was taking English, French, Orchestra and a few others, but couldn’t believe the results of the experiment. For me, even though my grades were 4.0 out of 5 at my school South High, while I

was attending classes at East Grand Rapids High School, I was behind in all of the classes. I had never been taught any of the things that I experienced in the exchange school. I discovered that my poor, predominately black school had not been teaching me equal to the student's education at the wealthy, all-white school.

The following year, the city implemented a mass-integration program. Our entire student body was divided into four different sections, and we were all dispersed and bussed to four different high schools throughout the city. They closed South High School and turned it into a middle school for grades 7th through 9th. There was no longer any high school in the city that was all or even predominately black.

During the Integration Program that took place following the high school experiment, I was bussed to Central High School and had even greater disparity than I had in the exchange program. Even though I had been so far behind in my classes at the exchange school, with no additional training or preparation, I was abruptly thrust into another high school that had a predominantly all-white student body. I was so far behind in all my classes, that I had to work extremely hard and even re-take many of my classes, like French, just to get to the level of receiving a B, or 3.0 grade at Central High School.

With the non-democratic education that took place before desegregation, the educational curriculum was by no means democratically humanistic and was certainly not equal.

I believe that education is crucial for the growth and development of humanity and ultimately for the world. I come from a family where I am a first-generation college student. My father did not complete high school, and my mother returned and graduated high school at the age of 40, after dropping out when she married my father at 17.

When I was a senior in high school, I was offered a full four-year scholarship based on my hard-earned academic achievements. However, I was not able to accept it because I was a single parent. In 1971, colleges and universities did not allow freshman students to live in family dormitories nor could they live off-campus. My mother was not able to care for my daughter during that first year at the university, so I had to abandon my scholarship.

After graduation, I got married but my husband would not allow me to attend college. At that time in 1971, societal norms dictated that women were expected to obey their husbands. I did not attend college until I was divorced and had three daughters to care for. I began working full-time to support myself and my family and finally pursued my education. I was determined to better my circumstances for myself and my family. Encouragement from Ikeda was sustenance, "The future depends entirely on what youth can achieve. That is why it's so important for young people to stand up as the protagonists of the future and fearlessly take on the challenges that await them. They need to boldly and proudly blaze a great path of value-creation" (Ikeda, 2020).

During the time of segregation, I had received less than an equal education and I was given faulty information about opportunities for college. I was given information that was to try to deter me from going to college. The curriculum in the educational system is the main basis of education. Without an equal educational curriculum, everyone suffers.

As the result of the American Civil Rights Movement, which was a social movement and campaign in the United States to abolish legalized racial segregation, discrimination, and disenfranchisement in the country (Encyclopaedia Britannica, 2024), I experienced National Educational Desegregation and realized it was extremely important for everyone, especially the African Americans like me, to have the opportunity for equal education.

Despite all of the challenges I endured in the first half of my life, I have found my path. I was introduced to the Soka Gakkai and its revered president Daisaku Ikeda, whom I proudly accepted as my mentor in life at the age of 35. I was very impressed by his values and ideals. One quote that I especially like for this occasion is: "Education makes us free. The world of knowledge and of the intellect is where all people can meet and converse. Education liberates people from prejudice. It frees the human heart from its violent passions" (Ikeda, 2024a).

Daisaku Ikeda

Daisaku Ikeda was born on January 2, 1928, in Tokyo, Japan, and he left an indelible mark on the world when he passed away on November 15, 2023, in Shinjuku, Japan. An influential Buddhist philosopher, peacebuilder, educator, author, and poet, Ikeda was the visionary founding president of Soka Gakkai International (SGI), one of the largest and most diverse community-based Buddhist organizations globally. Under his leadership, SGI boldly champions a philosophy of empowerment and active social engagement for peace. Ikeda established the Soka Schools system and numerous international institutions that are steadfastly committed to advancing peace, culture, and education. (Ikeda, 2024b).

Ikeda was a determined advocate for dialogue as the essential foundation of peace. From the 1970s onward, he actively engaged in dialogue with a diverse array of individuals, including leading figures in the humanities, politics, faith traditions, culture, education, and various academic fields. His mission was clear: to uncover common ground and devise effective solutions for the complex challenges facing humanity. Over 80 of these impactful dialogues have been published in book form. Moreover, his commitment to promoting dialogue and cultural exchange was integral to building trust

and fostering enduring friendships in contexts marked by historical division and conflict (Ikeda, 2024b).

One of the dialogues that Ikeda treasured most was with Premier Zhou Enlai. The meeting was not published. It was held on December 5, 1974, in Premier Zhou's hospital room. He was very ill and had numerous operations. The one-time dialogue occurred a little more than a year before Zhou died. Ikeda shares his resolve from the conversation,

> He [Zhou] believed that the people of the grassroots were the key ingredient for amicable China-Japan relations. Treaties and paper promises could always be violated or disregarded when national interests shifted. True friendship between China and Japan, he knew, would only be achieved when the people of both countries understood and trusted each other (Ikeda, 2015).

Ikeda emphasized that, "The reality of the situation was in fact not a question of two nations but of two peoples, and no reconciliation could take place until we adopted the standpoint of the people" (Ikeda, 2015). Of Zhou, Ikeda remarked that, "Love for the people was all that mattered to him. His entire life, every fiber of his being, was devoted to this, and this alone" (Ikeda, 2015). This helps me understand why Ikeda was compelled to dialogue with the iconic premier.

Zhou Enlai

Zhou Enlai was born March 5, 1898, in Huai'an, Jiangsu province, China and he died January 8, 1976, in Beijing. He was a leading figure in the Chinese Communist Party (CCP) from its beginning in 1921 as a student demonstrator. Zhou became an important figure in the CCP and was "one of the great negotiators of the 20th century and a master of policy implementation, with infinite capacity for details" (Encyclopaedia

Britannica, 2024). Due to his dedication, activism, and keen negotiation skills, he acquired the prominent position as the first premier of the People's Republic of China (CCP) at the age of 51 from 1949 until he died of cancer in 1976. During the Cultural Revolution (1966—1976), Zhou "played a key role in exercising restraints on the extremists and was probably the single most important stabilizing factor during that chaotic period" (Encyclopaedia Britannica, 2024).

According to Professor Chen Jian, a Chinese historian, Zhou Enlai was an excellent diplomatic speaker and when he translated or spoke for the first chairman of the People's Republic of China, Chairman Mao Zedong, Zhou was known to change words to soften the blow or sound less harsh and more humanistic (Jian, Chen, 2024).

The most important takeaways that I learned about the life of Zhou Enlai was that his motivation for his decades of service to the people of his homeland of China in the governmental administration was his love for the people, his deep concern and determination of his lifelong mission, to improve the lives of the people and to make China a great country.

I am very impressed with a quote that I retrieved from his biography when he had a dialogue with the Russian officials and he stated, "We shall use only peaceful means and we shall not permit any other kind of method" (Maxwell, N., 2005). This statement shows that Zhou was all about development and advancement for the people of China, but not at the cost of losing lives in war.

That is quite the contrast of what transpired in a racial uprising in my adulthood with a city against the people in my local community.

A City in Turmoil

In April 1992, I was living in Los Angeles, California in the United States of America when I witnessed the city in turmoil and destruction motivated by anger, fear, and frustration about the future of African American people. I was riding the local train from my home in the city of Los Angeles to another city where I worked in Long Beach. I looked on in horror, witnessing the National Guard who are soldiers of war, in the middle of an urban area, setting up wartime barracks with their army tanks, tents, and AK-47 rifles. It looked as if the city was at war between the people and law enforcement. This was all the after-effects of the legal trial, where four white policemen were found free of any wrongdoing in the beating of a black man named Rodney King.

The beating was recorded on video by an amateur bystander and was on display by the news media around the world for all to see that they were guilty of this crime, yet they were found to be free of any wrongdoing by the judicial court. The uprising that occurred after the "not guilty verdict" was an example of a reaction to the lack of dialogue and built-up emotions from racial discrimination.

Dr. Martin Luther King, Jr. explained, "People fail to get along because they fear each other; they fear each other because they don't know each other; they don't know each other because they have not communicated with each other" (King, Jr, 2024).

Conclusion

I conclude by sharing how the value-creating studies of Ikeda, Toda, and Makiguchi at DePaul University in Chicago, Illinois, located in the midwestern part of the United States, has helped me to focus my ideals and development for myself, my family, my country and the world, at this late stage of my life.

Based on an experience that I had while being a substitute teacher, I knew I needed to learn to integrate the definition of true dialogue into my psyche and learn to apply it in my daily routine.

My way of thinking and practices in dialogue were rooted in the way I was educated more than 50 years ago. I had looked at the classroom set up the way I was taught, that the teacher is the figure of authority and has the last word in conducting a classroom. As a substitute teacher, I recall responding arrogantly to several students who would challenge my directions as, "Well, I am the teacher today and we will do it the way I say" (May, 2022). I have responded that way on many occasions before I would even take the time to listen to the student's reasons for wanting to correct me or even before I would ascertain what the student had to say. I recall stating that or something similar, primarily when I was substituting in the upper grades with students who like to challenge my authority as a legitimate teacher. I did not allow for discussion, nor did I allow the student(s) to explain their objections. I was in debate mode with them and was determined to win.

Goulah cites a quotation by Daisaku Ikeda, explaining that,

> It can't be called a dialogue where one person constantly interrupts while the other is trying to express an opinion and then lays down sweeping conclusions. Even if you think that what someone is saying is a bit odd, rather than constantly raising objections, you should have the broadmindedness to try to understand his or her point of view. Then the person will feel secure and can listen to what you have to say (Goulah, 2012, p. 999).

After learning the definition of true dialogue, I knew I had to learn a new and more equitable manner to address the students whenever they would challenge my legitimacy as a teacher. Ann Moir-Bussy (2010) was cited in Petta et al's journal article discussing generative

dialogue in a transformative counseling program. She maintains that the process of generative dialogue "leads to a higher-level awareness of those beliefs, habits, schemata, and emotions that dominate ways of thinking and potentially do not allow us to really connect, listen, and mutually accept the other participants' thoughts, ideas, or opinions" (Moir-Bussy, 2010, p. 55). I decided that I would follow this guidance and approach the students in dialogue. I will ask and listen to understand their objections to my instructions instead of being the authoritarian dictator.

In her doctoral dissertation, Melissa Bradford explains some purposes that Daisaku Ikeda expresses regarding his desires for dialogic encounters with certain interlocutors. As to his purpose for dialogue with Dr. Laurence J. Lau, an economist and former Chinese University Hong Kong Chancellor, Ikeda states, "I hope our dialogue can serve as a class in economics for me, so that you can teach me how it will enable ordinary people to fulfill their aspiration to lead better, happier lives" (Bradford, 2018). Their dialogue is found in book form entitled, "Shaping a New Society: Conversations on Economics, Education, and Peace."

I have encouraged all my branches of our family tree, in dialogue and through example, to attend a university, a trade college, and/or any institution that offers certificate training to help them develop a better, happier life.

Delivering a speech at Teachers College at Columbus University in New York City, USA, Ikeda was quoted speaking of his mentor, Josei Toda: "It was Toda's constant and impassioned plea that humanity could be liberated from horrific cycles of war only by fostering new generations of people imbued with a profound respect for the sanctity of life. He therefore gave the highest possible priority to the work of education" (Ikeda, 1996).

Currently, I have ten (10) family members in colleges and universities including myself, one of my daughters, and, 8 of my 17 grandchildren. All four of my daughters have attended

college and have completed at least their undergraduate studies. One of my daughters, her daughter, and her son-in-law have accomplished their master's degree. That daughter and granddaughter have created their own business helping high school students locate scholarships and to get into college. My oldest grandchild has completed cosmetology school and is a "Barber to the Stars" in Beverly Hills, California. Two of my grandsons are chefs at their respective restaurants of choice. Three daughters and two grandsons are in managerial positions in their respective corporations. This is not counting all the educated men that have married into my family.

I believe I have achieved something significant by establishing a strong foundation for developing successful contributors to society, through dialogue and value-creative peace education.

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