



The International Center
for Ethics, Justice, and Public Life
THE FIRST 10 YEARS
1998 – 2008

Brandeis University

The International Center for Ethics, Justice, and Public Life: The First 10 Years

In March 2008, the Center celebrates its 10-year anniversary with a special event that looks at the next 10 years of a rapidly changing world. We thought that it also was a good time to look back at a decade of the Center's work. So we present this report, which recounts our history and shares some impressions of people whose lives and work have been influenced by their association with the Center. In turn, the Center has been influenced by the students, academics, and practitioners who have enriched our work. For everyone who has been a part of the Center, we thank you for collaborating with us as we explore ways to foster coexistence and justice in the world.

The mission of the International Center for Ethics, Justice, and Public Life is to develop effective responses to conflict and injustice by offering innovative approaches to coexistence, strengthening the work of international courts, and encouraging ethical practice in civic and professional life.



Table of Contents

- 2** **The International Center for Ethics, Justice, and Public Life: A History**
Developed through discussions between Brandeis President Jehuda Reinharz and Abraham Feinberg, the Center since 1998 has focused on efforts to foster international justice and coexistence.
- 6** **Highlights of the Center's Work**
The Center has engaged its constituents through flagship programs such as the Alan B. Slifka Program in Intercommunal Coexistence, as well as publications, events, activities, and courses.
- 8** **A World of Justice**
International judges from courts and tribunals around the world have found a network and a chance to learn from one another through the Brandeis Programs in International Justice and Society.
- 10** **A Broadening Experience**
Supplemented by coursework related to the experience, the Ethics Center Student Fellowship offers Brandeis sophomores and juniors a chance to experience summer internships in organizations of their choice all over the world.
- 12** **A Course to End Conflict**
The Master of Arts in Coexistence and Conflict trains mid-career professionals with a curriculum that spans the theory and practice of solving intercommunal disputes.
- 14** **The Art of Reconciliation**
The Center brings together the artistic community to address moral questions and social-justice issues.
- 17** **The International Advisory Board**
The board, which includes members from politics, law, scholarship, activism, the arts, and other fields, has helped shape the Center's work.



The International Center for Ethics, Justice, and Public Life: A History

The International Center for Ethics, Justice, and Public Life has always built on key ideas and trends central to the mission of Brandeis University. From its earliest days, Brandeis has had a strong international dimension, building first on the experience of faculty members newly arrived in the United States from Europe, and followed closely by the establishment of the Wien Scholars program, a landmark scholarship program for undergraduate students from outside of the U.S.

The University's commitment to active engagement with issues of social justice is reflected in its history of faculty and student activism, and the enshrinement of social justice as one of the "four pillars of Brandeis." The strong Brandeis connections to the worldwide Jewish community have brought heightened awareness and

attention to issues of diversity, inclusiveness, and coexistence to all aspects of the campus.

In 1994, newly installed president Jehuda Reinharz began a series of conversations with Abraham D. Feinberg of New York City, a prominent businessman with extensive commitments in the U.S. and Israel. Abe Feinberg had served as chair of the Brandeis board of trustees from 1954 to 1961, but he had maintained only intermittent contact with the University in the intervening years.

He and President Reinharz together fashioned the idea of a new institution at Brandeis devoted to ethical ideals and insights, drawing inspiration from the moral teachings and standards of the ancient Israelites, but not tied to any particular religious tradition. In a letter to President Reinharz, Feinberg cited his concern with

"Ethical Conduct in every phase of life, and in every place in the world and amongst all people in the world regardless of the diversity of culture and religion, or format of government."

The idea of a center soon turned into action, with the understanding that the University would seek to explore and promote ethics in the broadest sense of the word, building bridges between academic and professional life in the United States and around the world. There was one important existing model of this kind of activity at the University, the Humanities and the Professions program. Since 1981, H&P, as it was known, had been offering programs led by Brandeis faculty on values and ethics for judges and other professionals using literary texts as the basis of discussion. The H&P model of engaging professional communities, combined with Brandeis



Abraham Feinberg (left) and Brandeis President Jehuda Reinharz (center) fashioned the idea of a new institution at Brandeis devoted to ethical ideals and insights. • (right) Founding director Daniel Terris has led the Center throughout its history.

Timeline

1981: Brandeis University establishes the Humanities and Professions program, which brings together judges and other professionals to discuss values and ethics through the use of literary texts.

1994: President Jehuda Reinharz discusses the concept of an ethics center with Abraham Feinberg, second chair of the Brandeis University Board of Trustees.

July 1994-November 1996: President Reinharz chairs a committee, under the leadership of Daniel Terris, to create a long-range plan for an ethics center at Brandeis.

June 13-14, 1995: Leading thinkers meet at Brandeis for a session entitled "Ethics and Social Justice in International Perspective," in which they discuss possible themes of the Center.

November 1996: Abraham Feinberg pledges a \$13 million gift to launch the International Center for Ethics, Justice, and Public Life to be based at Brandeis University. Daniel Terris becomes founding director. Arthur Green is named academic director.

September 21-26, 1997: Professor Sari Nusseibeh, president of Al-Quds University in Jerusalem, comes to Brandeis as the first Distinguished Visitor of the Ethics Center for a week-long residency entitled "Values and Politics: A Palestinian's Perspective."

Fall 1997: Sixteen Brandeis International Fellows are selected from the Middle East, South Africa, Sri Lanka, and the former Yugoslavia to design and document a coexistence project in their respective regions.

December 1997: Eight Brandeis undergraduates are named as the first group of Ethics and Coexistence Student Fellows.

1998: The Center sponsors seminars in Israel on professional ethics for physicians, military personnel, and civil servants.

The university would seek to explore and promote ethics in the broadest sense of the word, building bridges between academic and professional life in the United States and around the world.

strengths in international affairs, social justice, and diversity, provided a strong foundation.

As part of the planning process for the Center, Brandeis convened a gathering of scholars, writers, activists, artists, political leaders, and others in 1995 to suggest ideas and directions for the new institution. The two-day gathering, featuring such prominent guests as Sissela Bok, Arthur Caplan '71, Zanele Mbeki, Michael Sandel '75, and Bishop Krister Stendahl, produced an extraordinary range of possibilities that are still serving as a source of inspiration and programming ideas,

more than a dozen years later. Following the establishment of a long-term plan, a generous gift from Abe Feinberg launched the Center, with a formal opening in March 1998.

Early Years

In its early years, the Center initiated a broad range of projects, reflecting both the diverse interests within the Brandeis community and the array of suggestions from the thinkers who helped launch its work. Three major initiatives at the very beginning were designed to embody the range of commitments and priorities for this new institution.

First came an investment in the University and the future of ethics and justice, in the form of the establishment of the Ethics Center Student Fellowship program. The program, which continues to this day, provides Brandeis undergraduates with the opportunity to work abroad in a non-governmental organization for eight to 10 weeks in the summer, and to integrate their experience with course-



(Above) The inaugural recipients of the Ethics Center Student Fellowships, launched in 1997 to provide Brandeis undergraduates the opportunity to work abroad and to integrate their experience with coursework on campus. • (left) Theodore Sorensen, international lawyer and former special assistant to President John F. Kennedy, has chaired the Center's international advisory board since its inception.

The Brandeis Institute for International Judges is the world's only regular gathering of jurists who serve on a broad range of the world's international courts and tribunals.

work on campus in the spring and fall semesters.

Second, the Center invited as its first “distinguished visitor” the Palestinian philosopher and university president Sari Nusseibeh, who spent a week on campus in fall 1997, giving talks and engaging in conversation with Brandeis students and faculty. The invitation to Nusseibeh exemplified the Center’s commitment to dialogue and difference, as well as to the highest academic standards.

Third, the Center announced the Brandeis International Fellows program, which brought together working practitioners in the coexistence and conflict field from around the globe

to reflect on theory, share practices, discuss issues of ethics, and develop cooperative projects. The first-round fellows — from South Africa, the Middle East, Sri Lanka, and the former Yugoslavia — met three times between 1997 and 1999, forging alliances that remain active to this day.

Early leadership for the Center came from within Brandeis. Founding director Daniel Terris built on his work on race and ethnicity as a scholar of history and literature, and his leadership of the University’s division of summer, special, and continuing studies. The Center also benefited from the involvement as academic director of the Center of Professor Arthur Green, himself both a distinguished scholar of Jewish thought and a leader of important academic and communal institutions.

In 1999, President Reinhartz appointed the first members of the Center’s international advisory board, under the chairmanship of Theodore C. Sorensen, the legendary international lawyer and former special assistant to President John F. Kennedy. The board, which has included leading

thinkers and professionals from such fields as politics, law, diplomacy, and academia, has played an active role in the development of many of the Center’s hallmark programs, especially the Brandeis Institute for International Judges.

Honoring Abe Feinberg’s commitment to Israel, many of the earliest efforts of the Center focused on the Middle East. The Center sponsored seminars on ethics for Israeli professionals in the military, medicine, and civil service, in cooperation with the Jerusalem Foundation and Mishkenot Sha’ananim. Sari Nusseibeh joined the Center’s advisory board after his 1997 visit to campus, and he and President Reinhartz later forged a full-fledged partnership between Al-Quds University and Brandeis. And a series of ambitious projects bringing together Israelis, Palestinians, Jordanians, and others in the region have been a hallmark of the work of the Center and the Slifka Program in Intercommunal Coexistence.

Coexistence and Justice

By the turn of the 21st century, the Center’s work had focused on three key areas: coexistence and conflict, international justice, and the establishment of a vibrant Brandeis campus presence on issues of ethics and social justice, considered broadly.

The Center has nurtured new approaches to issues of conflict around the world through the Slifka Program in Intercommunal Coexistence, established with the support of Alan B. Slifka in 2002. The Slifka Program, launched following three years of



Alan Slifka, whose support established the Slifka Program in Intercommunal Coexistence in 2002, speaks with students at the launch of the Master of Arts in Coexistence and Conflict program.

preparatory work, trains mid-career professionals in the field in its Master of Arts in Coexistence and Conflict program; serves as a worldwide hub for theory and practice at the intersection of arts and reconciliation; and contributes to the field of coexistence practice.

The flagship program of the Center's programs in international justice and society is the Brandeis Institute for International Judges. Established in 2002, the BIJ, led by advisory board member Richard Goldstone, is the world's only regular gathering of jurists who serve on a broad range of the world's international courts and tribunals. The BIJ and satellite programs for judges on national courts allow judges to work together on advances in law, court administration, and judicial dialogue, providing them a unique forum to exchange candid ideas and build a vital network.

On campus, the Center serves as a hub for events, conferences, and conversations that engage students and faculty from around the university on issues of ethics, justice, and diversity. The Ethics Center Student Fellowship

engages a select group of undergraduates deeply and consistently; other programs reach broader constituencies, as the Center seeks to give Brandeis students the tools to embark on a life-long engagement in public life.

The Center's activities vary widely — by location, by discipline, by format, by participants. Binding them together is the ongoing effort to create and disseminate knowledge. The Center is not a think tank, producing policy reports and seeking short-term influence among power brokers. Nor is the Center a non-governmental organization, designed to create programs with active impact at a community level. It is instead a university center, focused on helping individuals and organizations developing the clearest thinking that can lead to action. Its emphasis is not on imagining utopian solutions, but instead on developing thoughtful and effective approaches to complex problems. It is this sense of "approach" that characterizes the Center's work: what matters is finding the means and methods to move forward towards humankind's most ambitious goals.



A flagship program of the Center, the Brandeis Institute for International Judges hosts jurists who serve on the world's international courts and tribunals. Here judges gather in Senegal during the fourth BIJ in January 2006.

March 26, 1998: The International Center for Ethics, Justice, and Public Life is formally dedicated. The event features remarks by Brandeis International Fellow Naomi Tutu and Michael Sandel '75 in a panel discussion entitled "The Ethics of Building Peace."

March 29, 1998: The Ethics Center joins the Abraham Fund to sponsor "Inter-ethnic Coexistence: Shaping Education for an Emerging Global Field," which launches the first of a series of publications.

January-April 1998: Brandeis Seminars in Humanities and the Professions offers a series of literature-based seminars to the Waltham Police Department about the ethical dimensions of their work.

Fall 1998: From Ford Hall, slated for demolition to make space for a new student center, the Ethics Center moves into its own home in the Ridgewood Cottages.

December 5, 1998: Abraham Feinberg, whose gift to Brandeis launched the Ethics Center, dies in New York.

April 1999: The Alan B. Slifka Foundation commits a gift to Brandeis over three years to launch a new initiative in intercommunal coexistence, which focuses on undergraduate courses, undergraduate co-curricular activities, and publications.

June 1999: Theodore C. Sorensen, former special assistant to President John F. Kennedy, agrees to serve as chair of the International Advisory Board for the Ethics Center.

September 21-22, 1999: The Brandeis Initiative in Intercommunal Coexistence is formally launched with a program entitled "Coexistence and Community-building at Brandeis University and in the World."

January 2000: The Campus Coexistence Leadership Team begins its two-year work to address issues of coexistence on the Brandeis campus. • Designed to shape public-policy debate, the "New Public Education" project begins under the Center's auspices.

Highlights of the Center's Work

Over the decade of its existence, the International Center for Ethics, Justice, and Public Life has sought to develop effective approaches to coexistence and justice through research, education, and collaboration. Some highlights of the Center's work follow.

Flagship Programs

• Alan B. Slifka Program in Intercommunal Coexistence

The program generates and disseminates knowledge useful to practitioners of coexistence and related fields, and engages students and other members of the larger Brandeis community in the theory and practice of coexistence. Its principal components are a Master of Arts in Coexistence and Conflict; Coexistence Research and International Collaborations; Coexistence International; and Peace, Conflict, and Coexistence Studies, an undergraduate minor.

• Brandeis Institute for International Judges

The institute provides international judges with the opportunity to meet and discuss critical issues concerning the theory and practice of international justice, bringing together judges serving on international courts and tribunals around the world to reflect on both the philosophical aspects and practical challenges of their work.

• Ethics Center Student Fellowship

The fellowship offers Brandeis sophomores and juniors an opportunity to embark on a summer internship in an organization of their choice anywhere in the world. It includes a course preceding the internship to prepare the students for the experience and a course following to put the experience in perspective.

Selected Publications

• *Brandeis Institute for International Judges – Reports*. Chronicles of the institutes at which judges from international courts and tribunals around the world reflect on the philosophical aspects and practical challenges of their work.

• *Ethics at Work: Creating Virtue at an American Corporation* by Center Director Daniel Terris. An assessment of the ethics program at Lockheed Martin, one of the world's largest defense contractors.



• *The International Judge: An Introduction to the Men and Women Who Decide the World's Cases* by Daniel Terris and Leigh Swigart of the Center and Cesare Romano of Loyola Law School. Based on

interviews with more than 30 international judges, this book is the first comprehensive portrait of the men and women in this new global profession.

• *The Psychology of Resolving Global Conflicts*, co-edited by Mari Fitzduff, professor of coexistence and director of the Master of Arts in Coexistence and Conflict program in the Slifka Program on Intercommunal Coexistence. The three-volume set explains how men and women are transformed into perpetrators of genocide, how neighbors become sworn enemies, the cultural and psychological origins of war, and the neuropsychology of conflict.

• *Recasting Reconciliation through Culture and the Arts: A Virtual Collection*

Papers, portfolios, analysis, and recommendations for artists, cultural workers, peacebuilders, students, scholars, and policymakers interested in the contributions of culture and the arts to coexistence and reconciliation, assembled under the leadership of Cynthia E. Cohen.

Selected Events

• Literary Responses to Mass Violence

The event brought together writers and scholars from Africa, the Middle East, and the United States to reflect on the writing



and testimony that has been published in the wake of the Holocaust, South African apartheid, and the genocide in Rwanda, among other recent tragedies.

• *Telling the Story: Power and Responsibility in Documenting Human Rights Violations*

This two-day event promoted an elevated awareness of the complex processes and decisions that go into documenting human rights violations, and provided an opportunity for practitioners of human rights documentation to explore these processes and decisions in a multidisciplinary framework.



• **Local Action/Global Impact**

Fourteen sessions sponsored by 27 different student clubs and academic departments helped Brandeis students think of



themselves as social change agents, and how they can amplify local action for a broader impact.

• **Pieces of the Coexistence Puzzle**

The event examined the relationships that exist between coexistence, democracy, human rights, gender, and development. During the conference, practitioners and scholars with a range of regional and thematic expertise reflected on conflict situations and coexistence initiatives from around the world, focusing on collaborative and complementary approaches.

Selected Activities

• **Community Histories by Youth in the Middle East**

This project engaged Israeli, Jordanian, and Palestinian professionals who work with youth in enhancing communication among young people from their three communities.

• **Brandeis International Fellowships**

In three separate fellowships, guest scholars and practitioners worked on research, writing, and education projects related to coexistence; human rights and international law; and coexistence and the arts.

• **The Newcomers Among Us**

This series brings together people who work with immigrants and refugees in the Boston area with the aim of building a network of professionals who can advise and consult one another in this critical and growing field.

• **A New Public Education**

A project designed to engage educators, politicians, and the public in a disciplined and deliberative process to redefine and renew public education in Massachusetts.

Selected Courses

• **Strategies for Coexistence Interventions**

Taught by Mari Fitzduff, director of the Master of Arts in Coexistence and Conflict, the course studies the utilization of a variety of multifaceted approaches to policy and practice in coexistence and conflict interventions, as well as the strategic design and evaluation of such interventions.

• **Coexistence, Cultural Work and the Arts**

Taught by Cynthia Cohen, executive director of the Slifka Program in Intercommunal Coexistence, this course examines the theory and practice of promoting coexistence and reconciliation through cultural work and the arts.

• **September 11: Roots and Aftermath**

In January 2002, Kanan Makiya and Center Director Daniel Terris offered the first undergraduate course in the U.S. to explore the events of September 11, 2001. Guest lecturers spoke on topics such as radical Islam, Western religion, the war on terrorism, homeland security, and international law.



March 7, 2000: The Ethic Center’s International Advisory Board meets for the first time in New York City.

December 12, 2000: “Prevention and Intervention: The Lessons of Kosovo” features Justice Richard Goldstone and members of the Independent International Commission on Kosovo.

January 29, 2001: Pete Seeger and Jane Sapp present “Building Community through Songs of Social Justice” as part of Seeger’s two-day residency with the Brandeis Initiative in Intercommunal Coexistence.

March 29, 2001: “Native American Places: Mapping Coexistence,” presented by Louis Garcia, Honorary Tribal Historian for the Spirit Lake Dakota, discusses the Dakota people and the surrounding communities of Euro-American settlers.

June 2001: The Center publishes *Working With Integrity: A Guidebook for Peace-builders Asking Ethical Questions*, by Cynthia Cohen.

October 2001: The year-long CHYME (Community Histories by Youth in the Middle East) program begins, designed to create region-wide research projects that will enable Israeli, Palestinian, and Jordanian teenagers to share digital documentaries of their stories.

November 13, 2001: The 2001-2003 Brandeis International Fellows in Human Rights, Intervention and International Law host a discussion entitled “After September 11: The View from Abroad.”

January 2002: Daniel Terris and Kanan Makiya offer “September 11: Roots and Aftermath,” the first undergraduate course in the U.S. to explore the events of September 11, 2001.

Spring 2002: A \$5 million gift establishes the Alan B. Slifka Program in Intercommunal Coexistence. The Slifka Program’s components (a master’s program, increased undergraduate course offerings, and outreach) will emphasize the ethical dimension of coexistence work and highlight the particular contributions of the arts and humanities to peace-building.

A World of Justice

The Brandeis Programs in International Justice and Society strengthen a burgeoning field of law

When the International Criminal Court was just getting started, its president asked one of the more experienced judges, Navanethem Pillay, to write the court's code of ethics. It was a daunting task, with judges from different countries debating the correct approach to take. But Pillay was prepared for the challenge, thanks to the Brandeis Institute for International Judges (BIJ).

"I found the discussion at the Brandeis Institutes so relevant, so topical for what I was doing," says Pillay. "For me, all that deliberation at Brandeis helped me develop that particular project."

For Pillay and other judges around the world, the BIJ has offered new insights into the burgeoning field of international justice as well as a chance to interact with and learn from colleagues. Linda Carter, a professor at the University of the Pacific's McGeorge School of Law, has served as BIJ co-director since 2006. She

says that the institute is unique in that it brings together judges from different types of courts in a setting that facilitates discussion. Program content is geared toward issues, such as precedent from other courts and judicial ethics, that concern all of the judges.

"There's really a very rich cross-fertilization of ideas when the judges get together from all of these different courts," says Carter. "Because there are now so many courts and tribunals and over 200 international judges involved, it's important for them to have a network, to know each other, to realize that there are people they can talk with about these issues."

The BIJ is the flagship program of the Ethics Center's Brandeis Programs in International Justice and Society, which features events and publications examining various aspects of the international justice field. Through their participation in the BIJ, many judges have gone on to participate in other Center activities, such as the

West African Judicial Colloquia, which have emphasized the role of supreme court justices in promoting the rule of law in the West African region; Know Your Rights!, a project that aims to disseminate information about human and peoples' rights in selected African languages; and Telling the Story, a conference that examined the process by which human rights violations are documented and the reasons they are made public.

"All of these programs have benefited from a multidisciplinary approach," says Leigh Swigart, director of the Center's programs in international justice and society, who was trained as an anthropologist. "Law and legal institutions are products of complex social processes. This field is shaped by and must respond to economic, political, and cultural factors."

Sanji Monageng, a commissioner in the African Commission on Human and People's Rights, says that attending a BIJ in 2004 was a "life-changing experience in terms of my work as a commissioner." One of the mandates of the commission, according to Monageng, is to review decisions of the highest courts of African Union member states in order to determine whether they conform to human rights charters and treaties. Discussions at the BIJ on "complementarity" between international tribunals and national courts — the notion that international justice institutions will intervene only when national jurisdictions are unable or unwilling to prosecute violators — "helped me appreciate the problems national courts face and also the serious lack of appreciation at times of



The Brandeis Programs in International Justice and Society work with international judges from courts and tribunals throughout the world, including, above, the International Criminal Tribunal for Rwanda.



“You emerge with greater courage when you meet colleagues who have relied on international law.”

Navanethem Pillay
International Criminal
Court judge



the application of human rights standards by national courts,” she says. Monageng also helped initiate the Know Your Rights! project. A native of Botswana, she is well aware of the cultural and linguistic diversity found throughout the African continent and the challenges this poses to making human rights information accessible to all. “Women are normally the group that needs to know their rights most since they are the most marginalized,” she notes, “so I thought this would be a great help for them, and it looks like it will be.” From a different part of Africa, Fatsah Ouguergouz of Algeria serves as a judge of the African Court of Human and Peoples’ Rights in Arusha, Tanzania. At the second West African Judicial Colloquium, he led sessions with national judges from the region. The event promoted the rule of law on the continent and brought together judges who otherwise wouldn’t have the opportunity to meet, he says. “The idea is to build up a kind of network of judges in order to create a brotherhood between them,” he says. “The judges in the municipal judicial systems are struggling for independence, so I think it’s important for them to feel that they’re not alone. In case there’s a problem, they can count on the support of their colleagues.” A participant in the most recent BIIJ, Ouguergouz says he particularly appreciated a break-out session bringing together representatives of his newly established court and those from the European Court of Human

Rights, which focused on the importance of a screening body filtering the court’s cases. The courts also planned future exchanges. “It was really fruitful,” says Ouguergouz. “The African court has much to benefit from the experiences of the European court.” Until recently a member of the European court, John Hedigan (now a judge on the High Court of Ireland) says that he too appreciated the chance to work with a comparable court on issues of mutual concern and “offer the benefits of the lessons we had had.” Like Pillay, he drafted a code of judicial ethics, for the European Court of Human Rights. In the introduction, he cited the BIIJ as a source for inspiration. Indeed, he raised the issue of a code of ethics with the court president after attending a BIIJ. The BIIJ also offered “a real chance to sit down and discuss things with colleagues from all these other courts,” says Hedigan. “I thought the institutes have been very well organized. They’ve managed the discussions really well. That’s a very difficult thing to do with a bunch of judges!” The opportunity for judges to interact with one another shouldn’t be underestimated, says Pillay. Members of every other discipline meet, she notes, but international judges tend to operate in isolation. “You emerge with greater courage when you meet colleagues who have relied on international law,” says Pillay. And courage is something that international judges need, remarks Swigart. “They work in institutions that are often misunderstood by the public and not given sufficient support by governments. We hope that our institutes and other programs can provide this professional group with encouragement that might not be forthcoming from other quarters.”

May 2002: With the Ridgewood Cottages scheduled for demolition, the Ethics Center moves to the Usdan Student Center.

June 2002: The first Brandeis Institute for International Judges (BIIJ) is held on the Brandeis campus, to encourage the development of a new international jurisprudence.

January 22-June 29, 2003: In conjunction with the exhibition “Coexistence: Contemporary Cultural Production in South Africa,” the Rose Art Museum hosts “Held in Tension: Defining and Exhibiting the Arts in a Global Culture,” a symposium featuring scholars and artists from South Africa and the United States.

April 1-3, 2003: The Brandeis Fellows in Human Rights, Intervention, and International Law convene in a symposium entitled “Both Sides of the Bench.”

July 20-26, 2003: The Center holds its second annual BIIJ in Salzburg, Austria, entitled “Authority and Autonomy: Defining the Role of International and Regional Courts.”

September 16-18, 2003: In conjunction with Ben Gurion University in Israel, the Center hosts “Literary Responses to Mass Violence,” featuring the theme: “How do writers respond to the legacy of political violence and national catastrophes in Rwanda, the Middle East, South Africa, Europe, and elsewhere?”

October 22, 2003: In “Iraq Today: The View from Baghdad,” Kanan Makiya speaks about working on the Iraqi constitution and developing the Iraq Memory Foundation.

November 9-14, 2003: The 2003-04 Brandeis International Fellows explore the theme “Recasting Reconciliation Through Culture and the Arts.”

June 28-July 3, 2004: The Center holds its third BIIJ in Salzburg, Austria, entitled “Complementarity and Cooperation: The Challenges of International Justice.”

A Broadening Experience

The Ethics Center Student Fellowship inspires students to make connections and influence lives the world over

In one unexpected moment, Wendi Adelson '01 stared into the face of death and also the face of forgiveness. As a Brandeis student, she had traveled to Argentina for her internship as an Ethics Center Student Fellow (ECSF), working for the Mothers of the Plaza de Mayo, an organization formed in response to the disappearance of their children under a military junta. On an otherwise ordinary Wednesday afternoon, a former military official walked into the office unannounced. Adelson greeted him, and he told her his story, of being in charge of a concentration camp, of being responsible for the murders of more than 100 people, of the weight of their deaths on his conscience over the past 20 years. He had come to find the legal means of addressing his crimes but, most importantly, he had come for forgiveness.

And he found it, from a mother who had suffered the loss of a child

victimized by a “Dirty War” that was perpetrated by people like the man who stood before her. The woman patiently listened to him and thanked him for coming forward. “The meeting,” Adelson wrote when she returned to Brandeis from her summer internship, “was an example of forgiveness, not forgetting, necessary in forging bonds of reconciliation integral to the furthering of the fledgling democracy of Argentina.”

The meeting was also an example of one memorable moment among many others experienced by Student Fellows over the 10 years of the program, moments that show sometimes painstaking steps toward newfound coexistence and peace. Supplemented by coursework related to the experience, the Fellowship offers Brandeis sophomores and juniors a chance to experience summer internships in organizations of their choice all over the world, to influence the lives of people

they meet and shape their own lives and careers for years to come.

“Our students have seen firsthand the challenges countries face coming out of conflict and have made a real difference in the lives of the people they’ve worked with,” says Center associate director Marci McPhee, who has overseen the program since its inception. “Their Fellowships also have given them a new perspective on the world and prepared them to be change agents as they leave Brandeis and address complex issues.”

Devika Mahadevan '00 says that her Fellowship experience “guided all the steps I took after that.” From an activist family, she came to Brandeis on a Wien Scholarship from her home of Bombay, India, planning to seek out a way to make social change. The path to accomplish that goal wasn’t immediately clear when she arrived in China for her internship, when she began work for a fledgling UN development fund for women that had not yet



Brandeis students have traveled all over the world on ECSF internships, including (from left) Jamie Pottner '09 in Kenya, Tova Neugut '01 in Grenada, William Chalmus '07 in New York, and Zach Sherwin '02 in South Africa.

The Ethics Center Student Fellowship experience “made me more of an open person, a person more accepting of different cultures and different traditions.”

Benjamin Singerman '99

launched any projects. But she sought out people working for small NGOs on the grassroots level, who focused on issues of women's employment and domestic violence.

“I was exposed to a lot of women leaders on the ground, so that was very empowering to me,” she says. “It increased my confidence a lot.”

Today, she is running her own grassroots organization called Mobile Creches, which helps the children of migrant workers on construction sites in India be safe, healthy, and gain access to education. The organization provides schools on site and a comprehensive program for young children, who show her how she effects change every day.

For Benjamin Singerman '99, the change the Fellowship brought was personal. Before traveling to Archidona, Ecuador, to help establish a new museum of indigenous art in the Amazon jungle, he had never left the United States. The experience, he says, “was incredibly transformative.” Working in an isolated part of the country beginning to be developed, he witnessed conflict between indigenous people and newcomers. He explored issues of race, ethnicity, and culture, and expanded his boundaries beyond the geographical.

“By exploring what it meant to be Ecuadorian or different aspects of Ecuadorian identity as an outsider, it caused me to reflect on a different

level of my own identity,” Singerman says. “It's made me more of an open person, a person more accepting of different cultures and different traditions.”

Like other ECSF alumni, Brahmy Poologasingham '00 faced the excitement and trepidation of learning about a new culture when she began her internship in South Africa. A native of Sri Lanka, she wrote that despite feeling insecure in her new surroundings, “I was determined to understand and take part in the coexistence efforts that were taking place in the post-apartheid South Africa.”

Her work included collecting data to measure pollution levels in a poor township, where she saw the hardships and health problems local families faced. She stayed from 6 a.m. to 9 p.m. with one family, whose members dressed in layers to ward off the cold and welcomed her into their small home. In ensuing weeks, she learned about their lives and those of other families and realized, she wrote, “that one cannot speak of coexistence and exclude social development.”

Now an attorney, Poologasingham also worked for the Human Rights Commission of Johannesburg. She helped review human-rights complaints as the nation struggled to overcome apartheid-era policies. She witnessed testimony at South Africa's Truth and Reconciliation Commission, including from a woman and two men who had killed her children. The testimony bespoke suffering, regret, and mercy, bringing tears to the eyes of Poologasingham and many of the spectators. As difficult as they were to watch, the proceedings ultimately offered hope for healing, she recounted.

Hope — for healing and coexistence and justice in all corners of the world — has inspired Student Fellows for 10 years and will for many more years and journeys to come.

September 2004: The first cohort of students in the Master's Program in Coexistence and Conflict arrives. • The Ethics Center moves from Usdan into the new Abraham Shapiro Academic Complex.

February 7-11, 2005: “Local Action, Global Impact: An Interactive Forum” includes talks, workshops, a concert, and an art-making session to explore the interplay of local action and global change.

February 10, 2005: “El Salvador to Brandeis: The Search for Work, Wages and Justice,” one of the events held during “Local Action, Global Impact,” inspires wage parity for all custodians working at Brandeis.

March 16, 2005: “Conflict to Coexistence? The Task for Tomorrow's Leaders” celebrates the official launch of the Master's Program in Conflict and Coexistence.

Spring 2005: Coexistence International, which strengthens the effectiveness of coexistence networks, becomes a part of the Center.

June 2005: Brandeis University and Al-Quds University, an Arab institution in Jerusalem, launch a partnership designed to foster cultural understanding through higher education.

August 2005: The Ethics and Coexistence Student Fellows program is renamed the Ethics Center Student Fellowships, in order to broaden the scope of the program to fields such as human rights, the environment, and economic development.

September 15-16, 2005: Participants in “Telling the Story: Power and Responsibility in Documenting Human Rights Violations” seek to analyze the process by which human rights violations are documented and the reasons they are made public.

October 19-22, 2005: The Yuval Ron Ensemble, a U.S.-based collaboration dedicated to fostering an understanding of Middle Eastern cultures and religions, visits Brandeis for a brief residency that coincides with a two-day conference on Israeli-Palestinian

A Course to End Conflict

The Master of Arts in Coexistence and Conflict program teaches the theory and practice of solving intercommunal disputes

Two nations are on the brink of war. Rebels have attacked a police station in one country. In response, troops from that country cross the border to destroy a rebel camp. A cycle of attacks and retaliations continues, sure to escalate unless a neutral party intervenes. The last best hope to resolve the conflict lies with mediators charged with motivating both sides to agree to a cease-fire. The outcome of the talks among the delegations and mediators in a conference room far away from the fighting could forever change the lives of thousands of people and the futures of two nations.

The scenario is daunting, even though it's not actually real. But, in a class taught by Theodore Johnson called Dialogue and Mediation Skills, students in Brandeis's Master of Arts in Coexistence and Conflict program are taking the simulated crisis seriously. After all, they may someday face such high-stakes conflict resolution in their professional careers, and they want to be prepared.

Indeed, the students in the

master's program are advancing careers that will bring them to places of conflict all over the world where their skills at forging coexistence will be put to the test. Launched in 2004, the 16-month program trains mid-career professionals with a curriculum that spans the theory and practice of solving intercommunal conflicts, and a final field project that offers a hands-on learning experience.

The program is led by Mari Fitzduff, herself a noted practitioner in the field, with more than 20 years of international experience. Before serving as the director of the program, she directed UNU/INCORE, one of the world's leading organizations for international research and consultancy work on coexistence and conflict matters around the world, and previously served as the first chief executive of the Northern Ireland Community Relations Council, the foremost conflict resolution agency in her home country.

The master's students bring their own experience in the field to the program. Their diverse backgrounds

and range of native countries enhance the experience for fellow students, says Olajide Olagunju of Nigeria, a 2006 graduate of the program now pursuing his doctorate in legal anthropology at Brandeis.

The students in the program, he says, "forced me to be less parochial [and] made me open up more. It showed me something good about the Brandeis program, that you're sensitive about your selection and you want to reach the world."

Those students often come from countries beset by conflict. Madhawa Palihapitiya '07 came to Brandeis from his native Sri Lanka, where he served as programs manager for the Foundation for Co-Existence, working on reconstruction, development, and conflict. He was drawn to the program to help him find practical answers for a country contending with a long-running civil war.

"From the very beginning the professors were very realistic," he says. "They understood that there was no set theory which explains conflict or explains violence, and no process that can be universally applicable in different numerous contexts to resolve violence. That felt really good because we have tried over the last 30 years everything imaginable."

Isabella Jean '05 also worked to end violence in her native country of Armenia beginning as a teenager, when she helped launch an NGO that

Students in the Master of Arts in Coexistence and Conflict program participate in a class taught by Mari Fitzduff. The program trains mid-career professionals in the theory and practice of solving intercommunal conflicts.



“This training at Brandeis for me is to enhance my work as a peacemaker, a mediator, as a leader in the African community who believes that once we stop learning we just die.”

**Olajide Olagunju of Nigeria
2006 graduate of the program**

organized a youth peace conference. After college in the U.S., she studied other youth peacebuilding efforts in countries around the world, but “I felt like without a master’s degree there were no doors open to me to opportunities that would engage my skills at a more interesting level.”

Now a consultant for several NGOs, Jean says that Fitzduff’s experience and the ability to learn from a small group of colleagues attracted her to the inaugural class of the program.

“Instead of just reading about theories and reading conflict literature that I was already familiar with, I wanted to roll up my sleeves and engage in conversation and some more practical hands-on ideas,” she says.

Those ideas are evident in a session of Fitzduff’s class *Coexistence and Conflict: Theory and Analysis*. “Work in reality is what we do here,” she says near the beginning of the class, as discussions range from the allure many young men feel toward warfare to the efficacy of peacekeeping forces.

“Mari has a way of creating an open space and she doesn’t necessarily give you solutions or thrust it on you,” says Palihapitiya. “She creates a process of learning which I think is quite unique. She challenges you to think beyond the theory. For people like us who have come from the field, it makes a lot of sense.”

The class discusses the reasons why peace processes begin, including a stalemate that hurts combatants, the intervention of a third-party power, and when an end picture emerges. Ultimately, Fitzduff says, “Peace processes start when each side realizes they have to include the other in the solution.”

She intersperses stories of her own experiences in Northern Ireland with information about peace processes in other countries. And she injects more tough-minded realism: moral arguments usually hold no sway, she notes. Resolutions, rather than leaving the feeling that both sides won, feel more like both sides lost, and each side wants to lose least.

The lesson ingrained in the students, says Olagunju, is to try to understand the interests of different parties.

“Our work is not about getting you to think like me, but getting me to appreciate the way you think and getting you to appreciate the way I think, and creating a forum where we can both coexist in spite of the fact that we feel very strongly differently,” he says.

An attorney who co-founded a mediation center in Nigeria and has written several books on conflict resolution, Olagunju hopes to train mediators in his home country and internationally in conflict resolution. In that work, he will draw on his own life experience, plus a large dose of the master’s program, he says.

“This training at Brandeis for me is to enhance my work as a peacemaker, a mediator, as a leader in the African community who believes that once we stop learning we just die,” Olagunju says. “Anyone who comes to do the Master’s in *Coexistence and Conflict* and does it the way I did, which is to be ready to learn from those who have experience, will be changed and will definitely impact society.”

relations.

November 9, 2005: Daniel Terris, director of the Ethics Center, discusses his book *Ethics at Work: Creating Virtue in an American Corporation* as part of Brandeis’s “Meet the Author” series.

December 2005: Greenwood Press publishes the three-volume set *The Psychology of Resolving Global Conflicts*, co-edited by Mari Fitzduff, director of the Masters Program in Coexistence and Conflict.

January 3-6, 2006: The fourth Brandeis Institute for International Judges, held in Dakar, Senegal, assembles participants from nine international courts and commissions.

January 9-11, 2006: Immediately following the BIJ, the West African Judicial Colloquium takes place in Dakar. International judges discuss with high-court judges from 12 West African nations interconnections between national and international judiciaries.

March 9, 2006: The International Advisory Board presents “The Long View: Distinguished Leaders Focus on World Problems We Ignore at Our Peril.”

May 2006: A worldwide controversy erupts over the “Voices of Palestine” exhibit, a student project produced in one of the courses offered under the auspices of the Center.

September 11, 2006: “9/11: Brandeis Reflects Five Years Later,” a series of programs at Brandeis, considers the implications of a world-shaping moment in history and explores a vision of a better world.

February 12-15, 2007: For the Center’s first Distinguished Practitioner Residency, Dr. Mohamed Bakarr, assistant director general of the World Agroforestry Centre in Kenya, discusses the balance of biodiversity and human needs in sub-Saharan Africa.

March 15-16, 2007: Coexistence International hosts “Pieces of the Coexistence Puzzle,” which focuses on resolving conflicts and creating peace in divided societies, with specialists working in fields such as democracy, human rights, gender, and development.

The Art of Reconciliation

Ethics Center initiatives showcase the power of literature, theatre, art, and music to forge reconciliation and coexistence

Charles Mulekwa watched a performance from another continent, another culture, another world away from his native Uganda. At Brandeis, members of the Peruvian theatre company Grupo Cultural Yuyachkani portrayed people in their country being forced off buses and taken away. The same thing, Mulekwa realized, had happened in his own country.

Mulekwa, a playwright, later spoke to one of the performers from Peru during the event called “Acting Together on the World Stage.” And through shared pain and artistic ex-

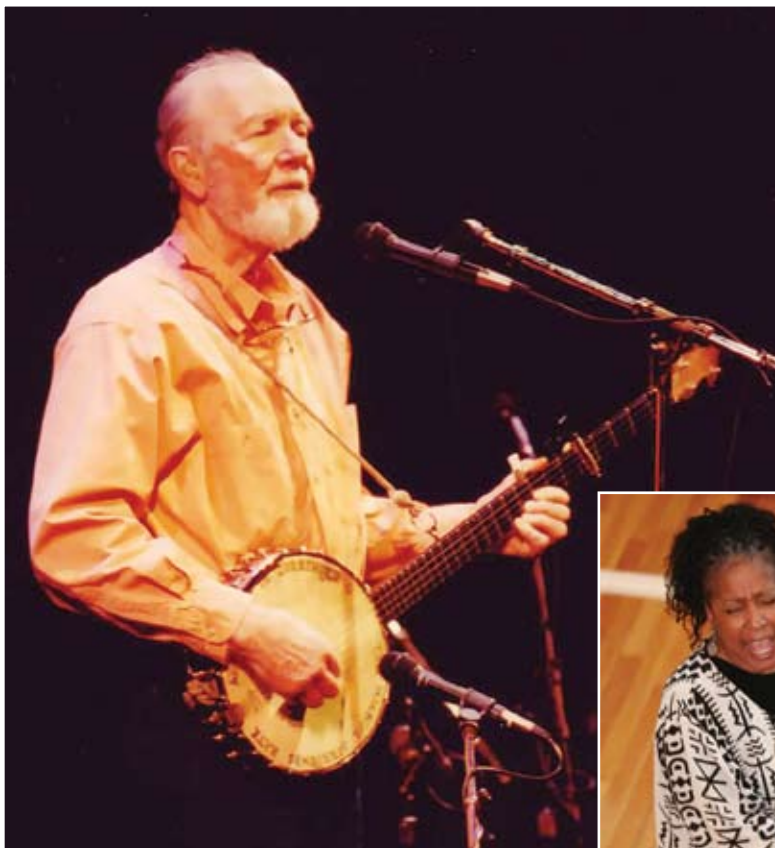
pression, the world had been brought a bit closer.

“This suffering of his people and my people, and we are talking,” he recalled. “We’ve met in America, and we’re talking. That space where the thinking goes to, where you realize that you’re not alone, becomes very important in this initiative.”

That event brought together authors working on an anthology that will feature contributions from Mulekwa and many others spanning the work of theatre artists and cultural workers in conflict regions around

the world. It’s one example of how the Center brings together the artistic community to address moral questions and social-justice issues, showcasing the power of literature, theatre, art, and music to forge reconciliation and coexistence.

The Center also has hosted events such as “The Arts of Building Peace,” which explored how visual arts, theater, and cultural work contribute to coexistence and reconciliation; “Recasting Reconciliation through Culture and the Arts,” an international fellowship of artists and cultural work-



The Ethics Center has hosted many performances over the past 10 years that highlight the power of the arts to foster coexistence. Some examples include (this page, from left) singer and social-justice activist Pete Seeger; performer, songwriter, and educator Jane Sapp; the Yuval Ron Ensemble, which is dedicated to fostering an understanding of Middle Eastern cultures and religions; (next page) Grupo Cultural Yuyachkani, a theatre group from Peru that accompanies the country’s Truth and Reconciliation Commission; and (page 16) the Amazones, women master drummers of Guinea.

ers who documented and reflected on their work; and “Literary Responses to Mass Violence,” which brought together writers to reflect on the writing and testimony that has been published in the wake of the Holocaust, South African apartheid, and the genocide in Rwanda, among other recent tragedies.

Scott Edmiston, the founder and director of the University’s Office of the Arts, touts such efforts as central to Brandeis’s founding mission.

“It’s important to me that the arts and the values of this university are linked in a way that’s significant and meaningful,” he says. “And I think the Ethics Center is a key part of that. In a way that Brandeis was a cause when it was founded, that cause — education and justice for all — is really originating in the Ethics Center. That’s become the heart of this university in a way that grows significantly every year.”

Leading the Ethics Center’s initiatives in the arts is Cynthia Cohen, executive director of the Slifka Pro-

gram in Intercommunal Coexistence and director of Coexistence Research and International Collaborations, who has researched and written extensively on the artistic dimensions of coexistence. She also has collaborated with many artists from cultural centers that seek to heal the wounds of violence in their home countries. Examples include the Reyum Institute of Art and Culture in Cambodia, Artist Proof Studio in South Africa, and drumming groups in several African nations.

In one piece, she wrote about the power of such efforts to inspire reconciliation: “In divided communities where violence has impaired people’s capacities to listen, artists can use the qualities of receptivity to facilitate expression, healing, and reciprocal understanding. The qualities of listening associated with aesthetic attention — alert but calm, emotional but cognitively aware, engaged but detached — are precisely the kinds of presence that can help people put their experiences into words. Also, artists’ listen-

July 23-28, 2007: The fifth Brandeis Institute for International Judges, held in Bretton Woods, New Hampshire, addresses the theme “Independence and Interdependence: the Delicate Balance of International Justice.”

October 4-8, 2007: “Acting Together on the World Stage: Setting the Scene for Peace” explores the contributions of theatre and ritual to coexistence.

October 8-10, 2007: Held in Accra, Ghana, the second West African Judicial Colloquium, entitled “Promoting Judicial Independence and Access to Global Jurisprudence,” aims to further efforts to create a network among supreme and high court judges in West Africa.

October 26-28, 2007: Ethics Center Student Fellows celebrate 10 years of the program in the “ECSF Extravaganza.” Fourteen ECSF alumni give presentations and the Brandeis Playback Theatre Society performs.

October 30-November 2, 2007: During a four-day residency at Brandeis, forensic anthropologist Dr. William Haglund, United Nations Senior Forensic Advisor for the International Criminal Tribunals for Rwanda and the former Yugoslavia, and senior consultant to Physicians for Human Rights, speaks about his work at mass-grave sites and its implications for international justice.

November 2007: Coauthored by the Center’s Daniel Terris and Leigh Swigart in collaboration with Cesare P. R. Romano, *The International Judge: An Introduction to the Men and Women Who Decide the World’s Cases* is published. The book is inspired by the Center’s work with international judges.

March 13, 2008: The Ethics Center celebrates 10 years with a program, “The Next 10 Years: The Ethics Center Looks Ahead,” a keynote address by Judge Thomas Buergenthal of the International Court of Justice, and a gala dinner.



“It’s important to me that the arts and the values of this university are linked in a way that’s significant and meaningful. And I think the Ethics Center is a key part of that.”

**Scott Edmiston, director
Office of the Arts,
Brandeis University**

.....

ing to those who have been traumatized by violence can begin to restore a victim’s capacity and willingness to hear the stories and experiences of the other.”

Brandeis Professor Judith Eisenberg knows about the power of listening through her own performances as a member of the Lydian String Quartet at Brandeis. As the founder of MusicUnitesUS, which seeks to further the understanding and appreciation of diverse cultures through music, she has collaborated with the Center on an intercultural residency series that brings musicians from around the world to campus. Through performances and interaction with the Brandeis community, the residency addresses questions of social justice and peaceful coexistence in the global community, she says.

“My attachment to the Center is its perspective that peacemaking has to come from the people, and understanding people’s needs and visions,” says Eisenberg, “and that Cindy’s particular stance is that the arts is a

lens you can do that through.”

Roberto Varea says he has seen the connection between arts and peacebuilding through his work as a theater director and professor. Growing up during a military dictatorship in Argentina, “The theater always created a space for us to talk about things that we otherwise could not,” he says.

The Center has given him space to do something remarkable too, as he relates. Varea joined Mulekwa and other artists for “Acting Together on the World Stage,” when he spoke about the connections that were forged with people from different cultures who share more than they ever imagined.

“I feel that one of the strongest ways in which I can see myself transform through this process is by just feeling less alone, in terms of a very personal connection,” Varea says. “Somebody whose life and experiences in Uganda could be so removed from my sense of self actually are so much a part of my sense of self.”

And the world had been brought a bit closer.



The International Advisory Board

The Advisory Board, which includes members from politics, law, scholarship, activism, the arts, and other fields, has helped shape the Center's work through formal annual meetings and frequent informal contact. Members of the board, with their dates of service, follow:

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The International Advisory Board for the Ethics Center convenes for the first time on March 7, 2000, in New York City.



INTERNATIONAL CENTER for
ETHICS, JUSTICE, and PUBLIC LIFE

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