The Brandeis Initiative In Intercommunal Coexistence

Brandeis University

Waltham

Massachusetts

July 2001 - June 2002
The Brandeis Initiative in Intercommunal Coexistence will:

- Strengthen capacities for coexistence by engaging students, faculty, and staff in its theory and practice
- Provide leadership to the emerging professional field by building on the university's traditions of academic excellence and commitment to social justice to generate and disseminate new knowledge useful to practitioners
From the Director

In the past year, events around the world have reminded us how much we have to learn about promoting coexistence. Many of our colleagues and friends daily have been suffering the effects of violence. In so many regions, including here in America, people seem unable to extricate themselves from the web of injury, hatred, and fear.

In spite of this prevailing climate, coexistence work is gaining momentum here at Brandeis. In July of 2002, with a generous gift from the Alan B. Slifka Foundation, Brandeis established a permanent program in coexistence. The permanent program will institutionalize and perpetuate the work that began in July of 1999 with the pilot Brandeis Initiative in Intercommunal Coexistence (BIIC). It will include three prongs: an enhanced undergraduate minor; to be renamed ‘Peace, Conflict, and Coexistence Studies,’ under the chairmanship of Professor Gordon Fellman; a new master’s program for experienced practitioners from conflict regions around the world, to be directed by a scholar-practitioner for whom a search process has already begun; and an outreach component, consisting of collaborative research projects, trainings, symposia, and publications, which I will direct in my new position as Director of Coexistence Research and International Collaborations. Like the BIIC, the Slifka Program in Intercommunal Coexistence will be housed in the International Center for Ethics, Justice and Public Life (The Center).

This report documents the third and final year of the BIIC. As with our previous two annual reports, this publication highlights our work strengthening international partnerships, enhancing coexistence on campus, and developing scholarly approaches to the field.

As we make the transition from the BIIC to the permanent Slifka Program in Intercommunal Coexistence, there are several accomplishments of which we, at Brandeis, can feel proud. Several members of the faculty have incorporated coexistence themes into their teaching, often developing new units, modules, and courses. We have drawn to our community a circle of distinguished world-class scholars, practitioners, and artists, who seek on-going relationships with the community of inquiry here at Brandeis. We have vital partnerships with grassroots and academic organizations in Central America and the Caribbean, Sri Lanka, South Africa, Northern Ireland, the Middle East, and the United States. Each holds the promise of expanded opportunities for student internships, collaborative research projects, and the exchange of knowledge and expertise. On campus, discussions of diversity and inter-group relations are animated with a newfound candor, strengthened by the data we have collected over the course of three years.

We have been fortunate to be in contact with students and colleagues around the world who give us reason to hope. It has been inspiring to work with Hindu, Muslim, Christian, and Buddhist clergy in Sri Lanka, as they explored conceptions of reconciliation and committed themselves to support the fragile peace that is being crafted there. We take courage from the Israeli, Palestinian, and Jordanian youth leaders of the CHYME project, who remain committed to a vision of peace even as the word becomes frightening for them to utter. And we find no less reason for hope in the curiosity and energy of Brandeis students as they embark on their internships and seek opportunities for dialogue on campus. We are grateful for these sources of hope in this challenging time.

We are pleased to share with you this report on our activities, and hope you find it interesting and useful.

Sincerely,

Cynthia E. Cohen
Director, Coexistence Research and International Collaborations
(previously director of the Brandeis Initiative in Intercommunal Coexistence)
International Partnerships

In its third year, the Brandeis Initiative in Intercommunal Coexistence continued to develop meaningful and multi-faceted partnerships with grassroots organizations and educational institutions in conflict regions around the world. We seek to establish long-term relationships with these organizations in order to support local coexistence efforts and to generate approaches to peacebuilding that can be shared with students and adapted by colleagues.

This year we worked extensively with partners in Sri Lanka and in the Middle East. In both regions, the changing situation on the ground has required responsiveness, flexibility, and ongoing communication with our partners. The fragile truce in Sri Lanka and the deepening crisis in the Middle East remind us continually that the opportunities and challenges of coexistence work are intimately intertwined.

Building Trust in Sri Lanka

For nearly a decade, the staff of the Sewa Lanka Foundation has been working in the war-torn regions of Sri Lanka, mobilizing local people to rebuild their communities and develop the local economy. Through sustained and persistent effort, by offering a wide range of programs including rebuilding of infrastructure, microcredit, agricultural and fisheries development, and water and sanitation projects, Sewa Lanka has established a strong foundation of trust with community leaders and members of the clergy from all of the country’s major ethnic and religious groups.

In 2000, Sewa Lanka asked the Center for assistance in incorporating peace building theory and practice into their development efforts. In response, Center and BIC staff have taken several consultative trips to Sri Lanka to analyze the situation on the ground, and to lead introductory workshops in coexistence and trust-building for local leaders of civil society and religious organizations. During these workshops, participants decided to focus on strengthening inter-group relations at the community level, drawing on conceptions of reconciliation embraced by Sri Lanka’s major religions.

The signing of the ceasefire has provided a window of opportunity for building peace in Sri Lanka. Our intention is to support the development of a multi-ethnic, multi-religious grassroots constituency for peace that can counteract extremist voices on all sides.

This image of a peaceful Buddha carved in the ancient city of Pollonaruwa is a striking contrast to the violence that has enveloped Sri Lanka for the past 20 years.
International Partnerships

(Sri Lanka, continued)

After participating in BIIC-led workshops, Mr. Wijeratna (below), training coordinator for Sewa Lanka, facilitated a coexistence process between Tamil and Sinhalese villagers. At the culmination of this process, he challenged the villagers to turn their learning into action. They then coordinated a work exchange, in which 17 Tamil villagers trekked to a nearby Sinhalese village to help dig a well. In exchange, Sinhalese families provided meals for the Tamils. For many of the participants, more than a decade had passed since they had spoken each other’s language.

Reconciling Religious Traditions

Can religious traditions become a resource for reconciliation rather than a source of division? The BIIC led a workshop for Sri Lankan religious leaders on trust building and reconciliation. Participants visited the Temple of the Sacred Tooth Relic in Kandy. Out of respect for Buddhist tradition, they were asked to remove all head coverings. One member of our group, a Catholic nun, was prohibited by her religious order from removing her habit. She was prepared to wait outside as the rest of the group visited the inner rooms of the shrine. A Buddhist monk who was part of our workshop pleaded with the gatekeeper to allow the nun to enter the temple with her head covered. “Would we be asked to remove our robes if we visited a church?” he asked. The sister was allowed to enter the shrine.
International Partnerships

CHYME: Community Histories by Youth in the Middle East

When we designed an exchange project with Jordanian, Israeli, and Palestinian youth leaders it seemed possible that teens in the Middle East would be able to conduct cross-border research projects in their own and each others’ communities. As the conflict in the region has taken an increasingly violent turn, we have worked with our partners – Masar in Jordan, Givat Haviva in Israel, and the Palestinian House of Friendship in Palestine – to sustain their relationships with each other and to engage young people from the region in community research within the constraints of the intensifying conflict. CHYME is designed to support young people in exploring the history and values of their own communities and in sharing these explorations across the lines of enmity.

Chris Kingsley of the Brandeis Center for Youth and Communities guided the participants through an intensive and participatory action planning process using a logic model such as the one shown here.

CHYME Logic Model

<table>
<thead>
<tr>
<th>For Whom</th>
<th>Assumptions (Theory of Change)</th>
<th>Strategies/Activities</th>
<th>Outcomes</th>
<th>Impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 teams of youth ages 13-18 and youth leaders distributed among the three countries</td>
<td>- Peace is the only option for the Middle East conflict. - Self-determination for all is a key priority. - The more one knows about the other, the less one hates the other. - Youth are the future...</td>
<td>- Coordinate digital stories - Clarify roles of youth leaders - Recruit and select youth - Write and translate project description...</td>
<td>- Youth from all 3 communities will explore their own histories, stories and values. - Youth leaders will have gained new techniques for facilitation, community building and peace building...</td>
<td>- Establishing a basis for understanding and empathy - Seeing Arabs and Israelis acknowledging each others’ needs - Empowering youth to be leaders and make change...</td>
</tr>
</tbody>
</table>

This tapestry was presented to the Ethics Center by our Palestinian Colleagues.

CHR, Heller School, Brandeis
10/21/01
Digital Stories
Six professional youth workers from Israel, Jordan, and Palestine came to Brandeis in October 2001 to establish relationships with each other, to determine the breadth and scope of the project, and to develop methods and tools for evaluating its success.

After a hands-on workshop at Cambridge Community TV, we agreed to focus the project on an Internet-based multi-media technique called “digital stories.” With this technology, young people can have an electronic window into each other’s communities, during a period when the political situation precludes actual travel. Participants from Israeli, Palestinian, and Jordanian communities are collecting images, sounds, and narratives that will enable them to create digital stories on the theme “Our Community/How We Live Today.” Each story will address the most important issues facing young people in their communities, including how they are affected by the Arab-Israeli conflict and their aspirations and hopes for the future.

Since the October 2001 institute, the partner organizations have recruited more youth leaders and begun to work with the youth in their communities on gathering images and telling their stories. Brandeis has served as a communications hub keeping the team in contact via conference calls and email.

The political situation has forced us to revise the project schedule and to remain creative and flexible in meeting our goals. We convened a culminating institute—at which the digital stories were produced and relationships between the partners deepened—in Fall 2002. The relationships created through this project help us to keep alive a vision for coexistence and peace at a time when we are surrounded by resignation and despair. We remain committed to working for a better future for all of the young people of the region.

CHYME is funded by a grant from the Bureau of Educational and Cultural Affairs of the U.S. Department of State.
International Partnerships

Ethics and Coexistence Student Fellows

The Ethics and Coexistence Student Fellows program is jointly administered by the Brandeis Initiative in Intercommunal Coexistence and the International Center for Ethics, Justice and Public Life. The program provides Brandeis undergraduates with support for summer internships in grassroots coexistence organizations in both the United States and abroad. Prior to spending at least eight weeks in the field, the Fellows complete “Introduction to Coexistence,” a semester-long course that introduces them to key coexistence concepts and practices. After returning from their internships, the Fellows work with a faculty mentor in a tutorial in the fall. This year was the first year that we sent a fellow to Guatemala. Professor Roxanne Davila of the Romance and Comparative Language Department identified Celas Maya, our new Guatemalan partner organization, while conducting her own research in the area.

Student Fellows 2002

The Ethics and Coexistence Student Fellows with Brandeis President Jehuda Reinharz.

Miriam Kingsberg, ’03
FACT (Families Against Crime by Terrorism), Lisburn, Northern Ireland
Dedicated to relieving the suffering and deprivation of victims of terrorist violence and their families and to providing a voice for such people in the community.

Aran Lavi, ’04
Sewa Lanka Foundation, Colombo, Sri Lanka
Promotes social mobilization and institutional capacity building through economic development in conflict-affected communities.

Trang Nguyen, ’03
Ikamva Labantu, Cape Town, South Africa
Supports democracy in post-apartheid South Africa by providing educational and economic resources to community members and townships.

George Okrah, ’03
Celas Maya, Quetzaltenango, Guatemala
Works to recuperate and maintain the collective memory and history of the Quiché Maya and to develop alternative solutions to education problems for the highlands Mayan youth.

Susan Ulrich, ’03
Roca, Chelsea and Revere, Massachusetts
A grassroots human development and community building organization dedicated to promoting social justice by creating opportunities for young people and families to lead happy and healthy lives.
Reflections of the 2002 Student Fellows During Their Summer Internships

Every time I get on the cameoneta (bus), I’m continually amazed by the ethic and structure of this process. Coming from Ghana, the concept of overloaded buses is nothing foreign to me, but I’ve never seen a process so thoughtfully conducted and one that functions as effectively as this one. It’s almost as if there is an unspoken creed amongst the people that they can’t get anywhere unless they allow as many people as possible to come aboard. I’ve been on numerous teams in my day and know how hard it is to get a group of people on the same page, even when they’ve practiced together. But, to have a group of total strangers orchestrate an entire process and defy the laws of physics is something else. The best part about it is that no passengers ever complain about not having enough space. I love my ride to Antigua and back. It is...one of the highlights of my day. Even though the cameoneta is packed, I feel like I’m at the most peaceful place...I never felt claustrophobic. The scenic mountains, fresh air, mist, and occasional smell emanating from tin or wooden makeshift roadside restaurants transform this commute into a surreal and euphoric experience. — GEORGE OKRAH, ‘03, GUATEMALA

Sri Lanka, land of improvisation.
One’s survival here depends almost entirely on one’s ability to improvise: from managing traffic, catching a bus, and getting back home from the office, to eating, washing, and talking to a group of fishermen who understand only your body language. The driver that picked me up from the airport drove at a speed of one potential accident per minute (only in certain sections was the road wide enough for two cars.) Nevertheless, he seemed to be confident with this rate of driving and quickly I realized that I better find some other things to focus my attention on. I guess that beyond the chaos of things lies a latent logic — the logic of improvisation... once you have got the trick of improvisation, Sri Lanka, and not the USA... becomes the land of infinite possibilities. There is hardly anything that cannot be arranged or obtained: a department store will provide you with ice cream if you want, and a book store will tailor you a suit to go along with the Penguin edition of The Age of Reason. — ARAN LAVI, ‘04, SRI LANKA

The World Cup 2002 has served as an incredibly illuminating window onto culture and conflict in Northern Ireland... Ardent Loyalists cheer for the English... Catholics identify with the Irish quest for the trophy. The coordinator of the organization where I work is Protestant and has a Catholic boyfriend, Kell. He was heartbroken when Ireland lost its match against Spain on penalties. But, after Ireland was eliminated, Kell wanted to see England beaten as well... Despite the divisions in the teams people supported, I also saw “football” as potentially unifying as well. Last weekend, I was invited to participate in a youth retreat. The purpose was to bring together young Protestants and Catholics, who had never encountered others from the opposite community, in a fun and low-key situation. The children, eleven 10-year-olds, got along very well. When I asked one of the youth leaders if this was generally the case, she said, “No,” adding that the children’s interest in the World Cup, whether from a British or Irish perspective, helped blur some of the usual sectarian differences.
— MIRIAM KINGSBERG, ’03, NORTHERN IRELAND
Enhancing Coexistence at Brandeis University

Strengthening coexistence among the various religious and cultural groups that make up the Brandeis Community has been an important mandate of the BIIC since its inception. During the first two years, we convened and facilitated a Campus Coexistence Leadership Team, comprised of students, faculty, and staff, who met regularly to share stories, discuss issues of identity and community, and articulate a vision for coexistence at Brandeis. The leadership team hosted a residency and concert with Pete Seeger and Jane Sapp and issued the “Call to Conversation: Majority/Minority Issues at Brandeis University,” which stimulated discussion and dialogue on campus. We also began the process of gathering qualitative and quantitative data on the existing state of inter-group relations on campus, in order to create a baseline that can be used to assess change over time. (See Annual Reports from Years 1 and 2 for details.)

In the third year of the Initiative, we worked with students, faculty, and staff, primarily in separate forums, to address majority/minority relations on campus. Our work on campus took on a heightened urgency this year, as both international and on-campus events brought diversity and coexistence issues to the fore. To contribute to campus discussions in a timely manner, we issued a preliminary report presenting our initial findings about the status of coexistence at the university and we participated in a special task force on diversity convened by President Jehuda Reinharz.

Through these efforts, we have encouraged the campus community to grapple directly and candidly with the challenges and opportunities inherent in Brandeis’ simultaneous commitment to its Jewish roots and to pluralism. We have helped people to appreciate the complexity of these issues at Brandeis and to develop relationships in which tensions and differences can be addressed proactively as sources of creativity and innovation.

Strengthening Coexistence Among Brandeis Students

This year, the BIIC continued to build capacity for coexistence among Brandeis students. We did this through facilitating an intensive student dialogue on majority/minority relations and also through supporting student-initiated coexistence efforts.

Student Dialogue on Majority/Minority Relations

Undergraduate students from diverse racial, religious, socioeconomic, and cultural backgrounds met for two days in the fall of 2001 to engage in dialogue about inter-group relations at Brandeis.

“I grew up with a very sheltered life, and even here at Brandeis I am always with people who are just like me. So that’s why I was so excited to get that phone call [about this dialogue group], because I wanted to reveal myself and be exposed to others.”

“I think part of being human is striving to not be lonely and to make a connection with other people.”

In an exploration of identity, participants in the dialogue artistically represented their “circles of belonging”.
Support for Student Coexistence Efforts

**Arab-Jewish Dialogue Group**

While the crisis in the Middle East escalated this year, members of Brandeis' Arab-Jewish dialogue group continued to meet, listen to each other, and challenge each other's perspectives on the conflict. The group is unique, in that it includes both Jewish Americans and Jewish Israelis, as well as Palestinian Israelis and Arab students with roots in Jordan, Lebanon, Syria, and Kuwait. In October 2001, with support from the BIIC and from Morton Meyerson, Farhat Agbaria, former Brandeis International Fellow and a coexistence facilitator in Israel, led a two-day retreat for the dialogue group. Here are some members' reflections on the value of this dialogue.

"The group exposed me to perspectives that I couldn't learn about back home. One day I chose to facilitate an activity about the impact that music has on us. I chose two songs, one in Hebrew and one in Arabic; both praised Jerusalem. We discussed whether or not these songs are a hindrance to coexistence and whether they create obstacles to dialogue. We may have completely different opinions on issues like Jerusalem, Right of Return, and borders, but we are friends first, and because of that we can express ourselves openly."

— Ayham Bahnassi '05, Syrian-American

"For each of us whose heart belongs to the region, no day goes by when we do not have to deal with the terrible political reality. I believe there is no better way to deal with it than through face-to-face dialogue with people who bring different perspectives. At Brandeis I found a unique opportunity to meet and become friends with and learn to understand and respect students from different backgrounds, especially from Arab countries."

— Marina Pevzner, '04, Jewish Israeli

"I grew up in a very Jewish, religious-Zionist environment. I went to a Yeshivah high school in Brooklyn, New York. The dialogue group has been a real eye-opener; it has become the highlight of my week. It is the chance I get to express my view with people who I feel a close tie with, even if we disagree."

— Mitchel Balsam, '05

"I have been a member of the dialogue group since my first year at Brandeis. I joined the group because I needed a safe environment in which to express my thoughts about the religion. The group became more than a club for me; it is a support group and a family."

— Maisa Khshaibon, '03, Palestinian Israeli
Enhancing Coexistence at Brandeis University

Support for Student Coexistence Efforts (cont’d)

Klal Pluralism Initiative

This year, the BIIC supported Hillel’s Klal Pluralism Initiative, an innovative effort to recognize and celebrate diversity within the Jewish community at Brandeis.

“I grew up in the reform movement, but by the end of high school I found myself elsewhere. As an Orthodox student now, it was interesting to see all the perspectives in Klal, many of which I’d held at one point or another—to be challenged and to think critically about why certain things fit with me or didn’t. There were several points during Klal sessions where I came to the realization that labels are irrelevant. Everybody disagrees with their own label to a certain extent. Those moments where I would see myself being critical of my own label were the most interesting and challenging for me.”

— Klal participant, Marc Herman, ’05

“Klal has given me a much better understanding about the way that other people practice and identify with Judaism. When you learn about other sects through texts, it is very easy to just write off an opinion that you do not agree with. What is great about Klal though is that you can’t write anybody off because there is an actual person there explaining their beliefs and fielding your questions. I found that not only do I understand other Jews better, but it also helped me understand the way that I practice Judaism better.”

— Klal participant, Adynna Samuel, ’03

Engaging Members of the Faculty, Staff, and Administration

The BIIC worked intensively with members of the Brandeis faculty, staff, and administration to facilitate their understanding of coexistence issues on campus, to enhance their capacity to address difficult issues, and to recommend improvements in institutional policies and programs.

Conversations

In Fall 2001, we convened a series of five one-time conversations with separate groups of Jewish and non-Jewish campus leaders, to elicit their candid perceptions about how Brandeis does and should balance its commitments to its Jewish roots and to pluralism. The primary purpose of these conversations was to help us determine, as part of gathering baseline data about the campus community, the range of perceptions and opinions about these issues that exist among campus leaders of all different faiths and backgrounds.

A sampling of participants’ comments:

- “Brandeis may be one of the few universities where students can purchase Kosher Easter baskets.”

- “Brandeis was established in response to assimilation and anti-Semitism in the U.S. It would be a shame to back away from its original purpose.”

- “Brandeis should build a mosque. It would be a powerful statement.”

- “Maybe it’s time we break away from the model proposed by Sachar in A Host at Last. Instead of being hosts and guests, let’s become members of the same community.”

- “Brandeis is a great place for Jewish students to explore a range of Jewish identities.”
Facilitated Dialogue

We also facilitated a more intensive dialogue on majority/minority relations involving 14 administrators and members of the faculty. This effort was intended to deepen understanding of coexistence issues at Brandeis among a group of influential campus leaders. We intended for the participants to use the insights gained through the dialogue in their ongoing campus roles. While understanding issues and building relationships were important for this group, they also wanted to have an immediate impact on the campus. They laid out an action agenda and, working in small groups, achieved concrete change (see chart below).

Over the course of the year, the dialogue group grappled with one of the key issues of coexistence at Brandeis: how can we understand and fully embrace Brandeis’s identity as an institution committed both to its Jewish roots and to pluralism. The group began envisioning ways in which Brandeis could strongly fulfill both of these commitments, and felt that this was critical to ensuring rich and meaningful inter-group relations on campus.

The facilitators presented the dialogue group with a challenge, based on these discussions. Working in small groups, participants listened to each others’ points of view about the meaning of these commitments and the language that should be used to express them. They began to articulate a vision of Brandeis that embraces its Jewish roots and pluralism.

Several members of the dialogue also served on the President’s Task Force on the Brandeis Experience: Embracing Diversity and incorporated insights from the dialogue into that committee’s report to the President.

### The Challenge

Develop an understanding of an optimal, feasible relationship between Brandeis’s commitment to its Jewish roots and its commitment to pluralism that:

- is specific enough to guide programs and policies
- is consistent with the institution’s commitments to excellence and social justice
- addresses the underlying concerns and fears of various members of the community
- inspires action
- can be communicated in consistent ways to prospective students of all backgrounds and nationalities, funders, prospective faculty members, and others.

### RESULTS

<table>
<thead>
<tr>
<th>ISSUE</th>
<th>RESULTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revising the university calendar to accommodate the religious and cultural diversity of the community</td>
<td>In the 2002-03 academic year, the Brandeis calendar will for the first time include Yom Kippur and the afternoons of Christmas Eve and Good Friday as staff holidays. President Reinhart announced this change stating that, “The decision to include these holidays was based on a recommendation from a committee that was a part of the Brandeis Initiative in Intercommunal Coexistence. The committee’s charge was to identify ways to align the academic calendar with the staff calendar with the end result of recognizing the pluralism of this community.”</td>
</tr>
<tr>
<td>Improving on-campus communication across university departments and units</td>
<td>As early as the spring of ’03, as part of the inauguration of the new campus center, the Office of Student Life is sponsoring a “communiversity,” an informal educational initiative offering non-credit mini-courses, taught by students, faculty, and staff, on topics such as bridge, meditation, and fly fishing.</td>
</tr>
<tr>
<td>Making the Jewish cultural and religious life of the campus more accessible and welcoming to non-Jewish students</td>
<td>Insights from and relationships developed in the majority/minority dialogue informed planning processes in Hillel, the Department of Near Eastern and Judaic Studies, and the International Students and Scholars Office in ways that promote the accessibility of Jewish life on campus.</td>
</tr>
</tbody>
</table>
Enhancing Coexistence at Brandeis University

Conducting Research and Sharing Results with the Community

In addition to facilitating dialogues and conversations, the BIIC continued collecting quantitative and qualitative data in order to understand the current status of coexistence at Brandeis. In Spring ’02, we shared preliminary findings with the community. We are currently in the process of writing a comprehensive report synthesizing the three years of our research. The research component of the Campus Coexistence Project is overseen by Dr. Belle Brett, an independent evaluator.

As part of our research this year we administered surveys to first-year students, sophomores, and seniors as well as to the entire Brandeis staff. Our surveys asked questions, for instance, about how comfortable people feel expressing their cultural and religious identities, and the degree and quality of contact they have with members of other groups on campus.

In the fall of 2002, we will submit to the Brandeis administration a report analyzing the current state of coexistence at the University, including recommendations about how to use the data we have gathered as a baseline for tracking changes in the experiences and attitudes of members of the community over time.

<table>
<thead>
<tr>
<th>STAFF SURVEY ON COMMUNITY AND DIVERSITY AT BRANDEIS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>II. Experiences at and Attitudes Towards Brandeis</strong></td>
</tr>
<tr>
<td>1. Rate your level of agreement with the following statements. Circle one number in each row, with 1 being “disagree strongly” to 5 being “agree strongly.” Feel free to add any explanatory notes at the end of this survey in the “Comments” section.</td>
</tr>
<tr>
<td><strong>Disagree</strong></td>
</tr>
<tr>
<td>a. I feel comfortable expressing my true religious identity at Brandeis.</td>
</tr>
<tr>
<td>b. I feel comfortable expressing my true cultural identity at Brandeis.</td>
</tr>
<tr>
<td>c. Brandeis’ commitment to pluralism and its sponsorship by the Jewish community are compatible goals.</td>
</tr>
<tr>
<td>d. Working at Brandeis is very important to me.</td>
</tr>
<tr>
<td>e. I find Brandeis to be a very welcoming environment in which to work.</td>
</tr>
<tr>
<td>f. I often feel invisible in the workplace.</td>
</tr>
<tr>
<td>g. Brandeis pays enough attention to the needs and interests of people who are not Jewish.</td>
</tr>
<tr>
<td>h. I feel as if I am a member of the Brandeis community.</td>
</tr>
<tr>
<td>i. I have meaningful relationships at Brandeis with people from very different backgrounds from me.</td>
</tr>
<tr>
<td>j. I think of myself as an individual rather than as a member of a particular ethnic or religious group.</td>
</tr>
<tr>
<td>k. In my opinion, Brandeis treats its staff with respect.</td>
</tr>
<tr>
<td>l. I see Brandeis as a Jewish institution.</td>
</tr>
<tr>
<td>m. I see Brandeis as a secular institution.</td>
</tr>
<tr>
<td>n. I see Brandeis as pluralistic institution.</td>
</tr>
</tbody>
</table>
**The Interim Report and the Community Forum**

In order to contribute effectively to campus conversations about diversity, in April 2002, the BIIC issued *Coexistence at Brandeis: Reflections and Recommendations*, an interim report on the state of inter-group relations at Brandeis. The report presented the BIIC's preliminary findings, based on our first two and a half years of qualitative and quantitative research and made recommendations to the university administration for how to enhance coexistence on campus.

On April 16, we convened a community forum to discuss the interim coexistence report. The report had been sent to the entire campus community and we asked several members of the community to respond to it at the forum prior to a general discussion. Students, faculty, and staff gathered to share their responses to our findings and to discuss the state of coexistence at Brandeis.

Director of Hillel, Rabbi Allan Lehmann (left) was one of several respondents who shared his perspective on the report at the community meeting. “It’s wonderful that majority/minority relations can now be talked about and brought into the room ...

When I came here, I was thinking about the diversity within the Jewish community, which still excites me. But, now that I’m here, I see it goes far beyond what I anticipated.”

*(Above) Ora Gladstone, Assistant Director, Brandeis Hillel: “Are there ways that we can link to the outside community so that members of groups who are small here have an ample pool of people to interact with socially?”*

Ana Yoselin Bugallo, ’03 (left) works with many organizations on campus that promote diversity and coexistence. She felt that the report broke important ground on these issues. “It feels like this is a part of history that’s happening at Brandeis ... It feels great. Brandeis is turning a lens on itself.”

“We have good intentions but we don’t have the skills. I need to learn how not to walk away from difficult conversations.”

— Attila Klein, Professor of Biology

“The majority at Brandeis is Jewish and the Jewish students should know that ... I think Brandeis should be a Jewish school. There is a need for a Brandeis University just like there is a need for a Howard University.”

— Esther Obuabang ’02
Campus Events

October

Community Histories by Youth in the Middle East (CHYME) Institute
Six youth leaders—two each from Israel, Jordan, and Palestine—spent 10 days at Brandeis getting to know each other and learning new techniques for engaging youth in telling their communities’ stories. During the institute, the participants collaboratively planned a year-long project, in which Israeli, Jordanian, and Palestinian youth are creating stories around the theme “Our Community/How We Live Today.” In October 2002, the youth leaders will return to Brandeis to digitally produce and share the stories created by the young people from their communities.

Ethics and Coexistence Student Fellows Presentation Series
- “Liberated Voices: Women’s Empowerment in an Unreconciled South Africa” by Aliya Caler, ’02 and Anna Jaffe-Desnik ’02.
- “Youth in Northern Ireland and South Africa: Growth and Ingenuity amidst Conflict” by Marianne Cullinan ’02 and Yasser Robles ’03.
- “Bridging the Divide between Hope and Cynicism: Peace Work in Sri Lanka and the Middle East” by Jennifer Lewey ’02 and Daniel Weinstein ’02.

Beyond Retribution: Toward a New Middle East
A lecture by Uri Avnery, Israeli journalist and peace activist. Co-sponsored by the Peace and Conflict Studies Program.

November

Anti-Racism Workshop
A workshop organized by students in response to increased racial profiling and stereotypes locally and nationally after September 11, 2001. The workshop was led by Cynthia Cohen. Co-sponsored by the Society Organized Against Racism (SOAR) and the Student Union Senate.

When Intent Makes All the Difference in the World: Economic Sanctions on Iraq and the Accusation of Genocide
A colloquium with Dr. Joy Gordon ’80, Professor of Philosophy, Fairfield University. Co-sponsored by the Sociology Department and the Peace and Conflict Studies Program.

The Peace Accords in Guatemala—Five Years Later
A talk by Cesar Montes, a former Guatemalan guerrilla commander turned peace activist. Montes is the author of The Guerrilla Movement Was My Path. Co-sponsored by the Latin American Studies Program, the Department of Sociology, the Department of Romance and Comparative Literature, the Weiner Fund, and the Peace and Conflict Studies Program.

December

Holy War, Holy Peace: Judaism, Islam and the Search for Peace

February

Working with Integrity: Ethical Inquiry for Peacebuilders
As part of a series at Harvard University’s Program in International Conflict Analysis and Resolution, Cynthia Cohen led a seminar and discussion for Boston-area scholars and practitioners based on her book, Working with Integrity: A Guidebook for Peacebuilders Asking Ethical Questions.

Pluralism: A Dialogue
The Hewlett Pluralism Alliance sponsored an all-day workshop on diversity and pluralism for students, staff, and faculty. Led by facilitators from the Posse Foundation, the workshop allowed members of the Brandeis community to reflect on their experiences at Brandeis, share them with each other, and think creatively about ways to promote pluralism on campus. Sponsored by Hewlett Pluralism Alliance, the Posse Foundation, and the Dean of Arts and Sciences.
Campus Events

March

Palestinian and Jewish Israeli Perspectives on Coexistence: Presentation by Karpf Peace Award Recipients
Maisa Khshaiban ’03 and Marina Pevzner ’04, Slifka Scholars and recipients of the 2001 Maurice J. and Fay B. Karpf Peace Awards, presented the findings of their peace research and activities to the Brandeis community.
Sponsored by the Peace and Conflict Studies Program.

Defining Diversity at Brandeis
Discussion on “Creating a Welcoming Campus Environment” in which faculty staff and students shared insights and perspectives.

A Promise and a Way of Life: White Anti-racist Activism
Becky Thompson, ’86, sociology professor at Simmons College, discussed her new book that raises critical questions about the contributions and limitations of white anti-racism work in social justice movements. Co-sponsored by the Heller School.

April

Community Forum on Coexistence at Brandeis
In April, the BIIC issued an interim report to the community entitled, Coexistence at Brandeis: Reflections and Recommendations. The BIIC and the President’s Task Force on Diversity co-hosted a forum at which members of the community could discuss the report—its findings, its framework, and its recommendations. Approximately 35 people attended and participated in a vigorous discussion about diversity and coexistence at Brandeis.

Toward Understanding the Madrasah System: Pakistan's Highly Controversial Education System
Presentation on research into the attitudes of religion students in Pakistan by Mohammad Imtiaz Anjum, a master's student in the Sustainable International Development Program. Co-sponsored by Program in Sustainable International Development

Ometz Le’Sarev (The Courage to Refuse)
Lieutenant Guy Grossman is one of the founders of Ometz Le’Sarev, a group of Israeli military officers who are refusing to serve in the Occupied Territories. He discussed the ethics and politics of the refusal movement. Co-Sponsored by Hillel, the Peace and Conflict Studies Program, and the International Center for Ethics, Justice, and Public Life.

May

A Future for Colombia: Contributions from Exile
A forum organized by students in April Powell-Willingham’s class “Human Rights, Coexistence and Sustainable Development” explored contributions to peacebuilding from the Colombian exile community. Sponsored by Heller Graduate School for Social Policy Management, The Sustainable International Development Program, The International Center for Ethics, Justice and Public Life, The Women’s Studies Research Center, the Department of Latin American Studies.

June

Keep the Candle Burning: Encouraging Stories from Recent Peacebuilding Efforts
Dr. Hizkias Assefa of the African Network for Peacebuilding and Reconciliation shared stories of his peacebuilding practice with the Brandeis community.

Hour of Presence
An hour-long break in campus routines promoting mindfulness and connection to oneself, others, the community and the universe. Co-sponsored by the Religious Pluralism and Spirituality Committee and many Brandeis programs and offices.
Developing Scholarly Approaches to Coexistence

Scholars and practitioners in the coexistence field agree that there is a chasm between the world of theory and the daily decisions confronting people who work in the field. Generating knowledge and developing pedagogical approaches that bridge this chasm is a challenge that the BIIC has taken on as we build Brandeis’ capacity to host the first-ever master’s program in Coexistence Studies.

During the first year of the Initiative, we provided stipends to members of the faculty to conduct research that would bring the perspectives of their disciplines to bear on questions emerging from the coexistence field. These research projects have been the basis for courses and modules, publications, and exhibitions. We also sponsored a seminar series on human rights and conflict resolution that brought distinguished scholars and practitioners to the Brandeis campus.

In the BIIC’s Initiative’s second year, we explored the video documentary as a resource for coexistence education and also published Working with Integrity: A Guidebook for Peacebuilders Asking Ethical Questions.

During our third year, we explored new pedagogical approaches in “Introduction to Coexistence” and in “Human Rights, Coexistence, and Sustainable Development: A Course in Law and Society,” offered by April Powell-Willingham at the Heller School for Social Policy and Management. We also supported biology professor Attila Klein in developing a course on “Coexistence and Natural Resources,” which he will teach in the spring semester of 2003. In addition, the BIIC engaged in research in artistic approaches to coexistence work. We also supported a master’s research project on the Islamic educational system of Pakistan.

Courses in Coexistence Studies

The BIIC continues to develop, support, and teach undergraduate and graduate courses on coexistence themes.

Introduction to Coexistence

Cynthia Cohen teaches “Introduction to Coexistence,” which helps students develop an understanding of coexistence, reconciliation, and peacemaking theories and introduces them to the applications of these theories in different settings. Each year, the challenge of this course is how to simultaneously ground students in theoretical material, explore with them specific conflict regions and the ways in which coexistence work is practiced there, and allow students to experience coexistence work, which can not be learned from books alone.

This year, Cohen piloted a new pedagogical approach, in which students were required to conduct and reflect on modest coexistence projects on campus. Through these projects students were able to experience the real-life challenges and possibilities inherent in coexistence work.

Meera Sethi ’02 (right) facilitated a conversation between women from the Feminist Majority Leadership Alliance and women from the Muslim Students Association, seeking to break down stereotypes and foster conversation among students who often find themselves alienated from one another.

After facilitating this conversation, Meera reflected on one of the challenges of facilitation:

“...I found over the course of the evening that the participants really seemed to want to discover points of similarity and understanding... It strikes me that the impulse to identify with each other and to find common experiences and attitudes, while essentially a worthy and often useful urge, might hinder as well as help the participants in an encounter like this in the journey towards greater understanding of each other. A productive exploration of genuine differences might be obscured... particularly if the...
group as a whole leans towards agreement and a dissenting minority does not feel comfortable speaking up. A sensitive facilitator ought to identify this tendency in the group or in individuals early on, and work to channel this basically positive curious energy towards a more sophisticated and open discussion."

Jocelyn Berger ’03 convened a dialogue session between Asian and Jewish students to help them share their personal experiences as members of the Brandeis community. She felt that the two groups have much in common and are unnecessarily alienated from each other on campus. She was concerned, for instance, that very few Jewish students attended the Cambodian genocide memorial ceremony, and likewise, few Asian students participated in Holocaust commemorations. She imagined that these two groups could strengthen their relationships by acknowledging and honoring each other’s tragic histories.

Human Rights, Coexistence, and Sustainable Development: A Course in Law and Society

The BIC supported Center staff member April Powell-Willingham to develop and teach a master’s level course on “Human Rights, Coexistence, and Sustainable Development,” primarily directed toward students of the Heller School’s program in Sustainable International Development. This course brings into relationship the discourses of these three fields, exploring the points of convergence and divergence among them in the context of specific conflict regions.

The course’s content and approach inspired first year SID student Keyllen Nieto, from Colombia, to initiate and organize a day-long forum on the crisis in her country. All of the students in the class were involved in the organization of the conference. Using the framework developed in class, the conference consisted of a series of discussions asking the following questions: How do we bring to bear the resources of various social sectors on the task of ending the conflict in Colombia? How do we formulate an integrated and holistic conceptual framework for achieving this?

Coexistence and Natural Resources

There are several promising attempts to create favorable conditions for coexistence that are centered on the management (both conservation and exploitation) of natural resources. Professor Attila Klein of the biology department, with the help of graduate and undergraduate student interns and support from the Coexistence Initiative, prepared a formal graduate course on this topic that he will offer in the spring semester of 2003.

The course will focus on several case histories, some successful others not, as well as on basic principles of cooperation in the management of natural resources.

Students in the course will also analyze issues of continuing concern to the international community such as: the impact of oil on the Niger Delta; the Israeli/Palestinian conflict over water; the impact of the Farakka Barrage (dam) on coastal India and Bangladesh; the social costs of the Sardar Sarovar Dam in India; and the Three Gorges Dam of China.

As the human population surges toward the next billion mark and demand for basic resources outpaces their availability, these issues will certainly grow in importance and the search for creative solutions must intensify if violent conflicts over resources are to be minimized.

”This project is one of the most rewarding and exciting school assignments I’ve ever had, and I’m excited to continue this work. This experience is reinforcing my conviction that I’d like to make a career out of coexistence and reconciliation work.”

—Jocelyn Berger ’03
Coexistence Research and Publications

Toward Understanding the Madrasah System: Pakistan’s Highly Controversial Education System

Prior to September 11, 2001, few Americans had heard of the madrasah system, the networks of Islamic religious schools in Pakistan. But, Muhammad Imtiaz Anjum, a master’s student in Brandeis’ Sustainable International Development Program, with support from the BIIC and from the Office of the President, had already begun his research into the values and aspirations of the graduates of the madaris (plural of madrasah), one strain of which provided religious training for men who later joined the Taliban.

Muhammad, himself a religious Pakistani, initiated his research out of concern for the rise in sectarian violence in his country, with the intention of designing economic development programs that would offer the graduates of the Madaris opportunities to join the mainstream of Pakistani society.

The U.S. war in Afghanistan created a sensitive context for Muhammad’s research. With perseverance (and more than a little courage) however, he was able to administer surveys and conduct interviews with young women and men who are graduating from both urban and rural madaris. His research creates a nuanced view of these students’ attitudes toward questions of political and religious reform in Pakistan, as well as issues of gender and relations with the West. In April, Muhammad gave a presentation at the Heller School, sharing his findings with the Brandeis community.

Throughout his research, Muhammad compared the attitudes and experiences of students in different religious education settings. He analyzed responses from madrasah students affiliated with various strains of Islam as well as from students at the International Islamic University of Islamabad (IIUI), a well-respected state-sponsored university not affiliated with any particular strain. The madrasah strains that Muhammad examined include the Deobandi (affiliated with the Taliban), the Shia (affiliated with Iran), and the Ahle Hadith (affiliated with Saudi Arabia), among others.

One question Muhammad asked of students from all of these schools was: “Are you ready to work with a person who does not agree with your beliefs?” The chart at the left demonstrates the differing responses to this question among students from the various strains within the Madrasah system.
Developing Scholarly Approaches to Coexistence

**Engaging with the Arts to Promote Coexistence**

Understanding an enemy is like understanding a poem.

In what sense might this be true? And if it were true, what implications might it have for the educational processes inherent in facilitating coexistence between former enemies?

Thus begins a recent paper by Cynthia Cohen entitled “Engaging with the Arts to Promote Coexistence.” In this paper, Cynthia argues that the process of understanding an enemy is similar in some important ways to the process of understanding a poem and that the unique capacities nourished by aesthetic engagement are the same capacities necessary for reconciliation. She then illustrates how a number of coexistence and reconciliation practitioners— including ’98 Brandeis International Fellow Kandasamy Sithamparanathan and Visiting Artist Jane Sapp— use various artistic media and processes to promote coexistence.

The following is an excerpt from “Engaging with the Arts to Promote Coexistence” which describes the work of a visual artist who has collaborated with the BIIC in past years:

One artist who has explored the possibilities for reconciliation inherent in public art installations is Wen-ti Tsen, a Chinese-American muralist, graphic designer, and sculptor. On the occasion of the millennium, he was given the opportunity to work with the Allied Arts Council of Yakima Valley, Washington State, to create a public art work that would bring together all segments of the community to “reflect on the last thousand years and to view the next thousand.”

Relations among ethnic groups in the region are marked by alienation and strain. For instance, tensions between the European-American orchard owners and Mexican-American laborers, only some of whom enjoy legal immigrant status, have resulted in ethnic segregation among these groups. The Indian community also remains quite separate from the city proper, living on a reservation that represents 1/10 of their original land, established in a treaty signed in the 1830s. The local Japanese community was uprooted as a result of the Internment Act during World War II; a small portion has returned to work as truck farmers. In addition, a small black community came to the region to work in coal mines. According to the artist’s report on the project, the plaza was to be created in such a way that it would be felt “owned by many people. Stories about lives would be told. Ways would be found that they could be heard.”

Throughout this project, Wen-ti understood his role to include a large measure of listening. In cases where different groups in the community did not respond to general requests for participation, he held dialogue sessions at a place where people would feel at home. These sessions meant that the project was informed by the ideas, experiences, and sensibilities of a broad cross-section of the community, including nuclear waste scientists at a nearby plant and incarcerated teens. “The artist must subsume himself to what others want to say,” Wen-ti explained. “The artist becomes others’ tongues.”

Wen-ti also understood that his role was that of a mediator. He consistently stressed the importance of the process and the installation itself being fair to all of the different cultures of the region. In the context of a project sponsored by the nearly all-white local arts agency, this meant building up trusting relationships through small preliminary projects and through many conversations.

The original planners of the project envisioned the installation as celebrating water. From a white European perspective, they conceived of water as an economic resource. Through the development of irrigation systems, they had transformed water into wealth. The Native American community, however, referred to water in spiritual terms, as a God-given blessing, to be ritually sipped before meals. Tsen explained his role in relation to this difference in the following way:
“Without arguing, we could add more layers of meaning to the symbolic representations in the public plaza. While being true to the original planners desire for a public art installation of the highest quality, and celebrating water as a resource, we could create something cohesive around the idea of the circular movement of water. We could honor the Mexican community’s contributions by focusing on labor, on actions, rather than on the products of that labor. And we could honor the Native American sensibilities by emphasizing nature in itself. As an artist, I came with no dogma. I always sought to incorporate each new perspective, layering meaning upon meaning, and representing the ambiguity of things. The installation as a whole and its various elements must be attractive enough to catch the eye of those who pass by, but the viewer must bring him or herself to it. The more people engage with it, the more they get out of it.

“The work conveys a quality of acceptance and fullness. Each person’s and each community’s feelings were accepted and valued. In this sense, there is a quality of forgiveness in the piece. Each element is viewed differently because it is there in the context of the others, held within a series of concentric circles marked by the objects and by a path with benches that surrounds them.

“The flowing water can be taken as a cleansing agent that could solve the splits that have inscribed the relationships among the communities of the region. In this sense, it is a symbol of reconciliation. The possibility of reconciliation is something that the artist must imagine. The form of the artwork must hold all of the elements in relation, and then it must become invisible so people aren’t noticing the form, but perhaps just focusing on the object within one window. Because of the spirit of the piece, barriers are opened up. And because of the intensity of effort that has gone into the creation of the work, viewers can grasp the meaning with a relatively small amount of energy.”

Cynthia Cohen’s article is available on the web and in the forthcoming anthology Imagine Coexistence, to be published by Josey-Bass.
## Resources Available

The following coexistence resources are available from the Slifka Program in Intercommunal Coexistence.

### Web-Based Resources

Visit us on-line at www.brandeis.edu/coexistence for:

1. **Course syllabi.**
2. **Moving Pictures: Framing Coexistence—** a Website exploring the potential and limitations of documentaries for coexistence education.
3. Summaries, documentation, and updates on projects and events.
4. **Digital Stories from CHYME—Community Histories by Youth in the Middle East—** available at www.cctvcambridge.org. After entering the site, click on "webstream" and then scroll down to find CHYME stories.

### Papers, Articles, and Reports

1. "A Call To Conversation: Majority/Minority Relations at Brandeis University" prepared by Andreas Teuber with members of the Campus Coexistence Leadership Team.
7. "Catholics, Jews, and the Prism of Conscience: Responses to James Carroll’s Constantine’s Sword: The Church and the Jews, a History."
16. "Preliminary Reports on Coexistence Research supported by the Brandeis Initiative in Intercommunal Coexistence."
Documentaries

“Moving Pictures: Framing Coexistence”
Series Documentary Library. Available for viewing.
(To order a copy, see our Web page for distributors’ contact information.)
1. Belfast My Love, Lawrence Pitkethly
2. In Two Minds, Lawrence Pitkethly
3. Long Night’s Journey Into Day: South Africa’s Search for Truth and Reconciliation, Deborah Hoffmann and Frances Reid
4. Out of the Ashes: Northern Ireland’s Fragile Peace, John Michalczyk
5. Peace of Mind: Coexistence through the Eyes of Palestinian and Israeli Youth, Mark Landsman
6. Prelude to Kosovo: War and Peace in Bosnia and Croatia, John Michalczyk
7. Rice and Honey: The Effects of Ethnic Conflict on the Children of Sri Lanka, Herzl Jacoby
8. Unexpected Openings: Northern Ireland’s Prisoners, John Michalczyk

Videotaped Events

Moving Pictures: Framing Coexistence
Panel Discussions
1. Using Film to Foster Coexistence: Educational and Ethical Questions (2/27/01)
2. Responses to Belfast My Love (4/24/01)
3. Responses to Long Night’s Journey Into Day (3/27/01)
4. Responses to Prelude to Kosovo (3/20/01)
5. Responses to Rice and Honey (04/03/01)

Building Community through Songs of Social Justice: Pete Seeger and Jane Sapp in Residence Series
6. Concert: Building Community through Songs of Social Justice
7. Cultural Work, Coexistence, and Community Development: Panel Discussion
8. Pete Seeger in Conversation with Brandeis Faculty
9. Pete Seeger and Jane Sapp in Conversation with Brandeis Students

BIIC and Center Events

10. Beyond Retribution: Towards a New Middle East, Uri Avnery (10/11/01)
11. An Evening of Traditional Stories and Dance, Dr. Raouf Mama (4/5/00)
12. Between Vengeance and Forgiveness: A Public Conversation with Martha Minow (9/21/99)
13. Conflict in Africa, Dr. Hizkias Assefa (11/15/99)
15. Hearing the Cry of Apartheid’s Crusader: Close Encounters with South Africa’s Most Condemned Perpetrator, Dr. Pumla Gobodo-Madikizela (2/10/00)
16. Lift Every Voice: Songs and Stories in Celebration of Coexistence, Jane Sapp and members of the Brandeis Community (9/21/99)
17. NATO’s Decision to Bomb: Revising Kosovo One Year Later, Kevin Clements and Dragan Popadic (2/14/00)
18. Patterns of Peace and Peacebuilding in Africa, Dr. Hizkias Assefa (11/16/99)
19. Strangers and Neighbors: Contemporary Issues Between Blacks and Jews, roundtable discussion with John Bracey, Maurianne Adams, and Jyl Lynn Felman (3/29/00)
20. Intervention and Prevention: The Lessons of Kosovo, featuring members of the independent international commission, Justice Richard Goldstone, Michael Ignatieff, and Martha Minow (12/12/00)
In Closing

We are entering a transition period, as we bring the Brandeis Initiative in Intercommunal Coexistence to a close and begin to establish the permanent Slifka Program in Intercommunal Coexistence. Our focus over the course of the next year will be on strengthening our international collaborations, continuing to support dialogue within the Brandeis community, and, most importantly, preparing to launch the Master’s Program in Intercommunal Coexistence.

Internationally, we will continue to work with grassroots organizations in the Middle East and Sri Lanka, supporting innovative coexistence projects in those regions. We will work with Professor Pamela Allara and the Rose Art Museum to host a major exhibition of South African Art and residencies for South African artists, exploring the connection between the arts and coexistence in that country. We also expect to launch a new round of Brandeis International Fellows, which will engage scholars and practitioners from these and other conflict regions in action-research projects related to the arts and coexistence.

Here at Brandeis, we will continue to support the student Arab-Jewish dialogue group as well as an Indian-Pakistani dialogue group that is just getting off the ground. We will also issue a final report to the Brandeis administration on the results of our three years of qualitative and quantitative research on the status of inter-group relations on campus. This report will include a set of data-gathering instruments (as well as recommendations on how to use them) that will help the Brandeis administration use the baseline data we have collected to assess changes in the status of coexistence on campus in years to come.

In the coming period, however, our primary focus will be on preparations for launching the Master’s Program in Intercommunal Coexistence, including: hiring a scholar/practitioner to direct the program; developing administrative and programmatic structures to support the program; and reaching out to the first class for students in the fall of ’04 or ’05. Closely tied to this effort, we will also be strengthening the undergraduate minor in Peace, Conflict, and Coexistence Studies.

Throughout the coming years, we will continue to advance the study and practice of coexistence. We are committed to further developing the unique threads that have come to characterize the BIIC: the intersection of coexistence theory and practice; the exploration of the ethical dimension of coexistence work; and the role of the arts and humanities in coexistence and peacebuilding.

Brandeis University and the International Center for Ethics, Justice and Public Life extend our deep appreciation to Mr. Alan Slifka for his generosity and for the confidence he has shown in us by providing financial support for a permanent program in coexistence. We look forward, with equal measures of commitment and humility, to providing intellectual leadership to the emerging field of coexistence in years to come.

“I congratulate Brandeis for undertaking the development of a cutting edge concept: that coexistence, e.g., living together better, can be placed on a campus as a novel new interdisciplinary. These wonderful programs will advance public policy formulation, practitioner knowledge, and a general culture of coexistence throughout the campus and the world, and meaningfully inspire students to this new field. I applaud Jehuda, Dan, and Cynthia for their pioneering work and brilliant execution.”

— Alan B. Slifka
Co-sponsors and Cooperating Institutions (partial list)

Brandeis University Departments, Offices and Programs
African and Afro-American Studies Program
AHORAI
Arab-Jewish Dialog
Biology Department
Bethlehem Chapel
Brandeis Hillel
Brandeis Hebrew Language Summer Institute
Brandeis Orthodox Organization
Brandeis University Libraries
Caribbean Connection
Center for German and European Studies
Conference and Events Services
Department of Romance and Comparative Languages
Fine Arts Department
Genesis at Brandeis University
German-Jewish Dialog
Harlan Chapel
Heller Graduate School for Advanced Studies in Social Welfare
Heller Graduate School Center for Youth and Communities
Hornstein Program in Jewish Communal Service
Indian-Pakistani Dialog
International Students and Scholars Office
Justice Brandeis Scholars Program
Klal Jewish Pluralism Group
Libraries Administration
Muslim Student Association
Near Eastern and Judaic Studies Department
Office of Affirmative Action
Office of the President
Office of Undergraduate Academic Affairs
and First Year Services
Peace and Conflict Studies Program
Peer Perspectives
Philosophy Department
Politics Department
Pose Program
Publications Office
Religious Pluralism and Spirituality Committee
Rose Art Museum
Sociology Department
Students Organized Against Racism
Study Abroad Office
Sustainable International Development Program
The Andrei Sakharov Archives and Human Rights Center
The Office for Public Affairs
Theater Arts Department
Triskelion
Women of Faith Gospel Group
Women’s History Month
Women’s Studies Program

Boston-Area Organizations
Artists for Humanity
Boston College (Fine Arts, Theology and Irish Studies Departments)
Boston Research Center for the 21st Century
CCTV (Cambridge Community TV)
Center for Human Rights and Conflict Resolution, Fletcher School of Law and Diplomacy, Tufts University

Pan-African Forum
Program on International Conflict Analysis and Resolution, Center for International Affairs, Harvard University
Irish-American Partnership
Irish Studies, Stonehill College
Irish Studies, UMIESS Boston
Program on Negotiation, Harvard University
Roca, Inc.

National and International Organizations
African Peacebuilding and Reconciliation Network, Nairobi
Al-Quds University, Jerusalem
Alan B. Slifka Foundation, New York
Center for Anti-War Action, Belgrade
Coca Cola Foundation, New York
Coexistence Initiative, New York
Conflict Transformation Across Cultures, School for International Training, Brattleboro, Vermont
Corrymeela Community, Ballycastle, Northern Ireland
Gender Advocacy Programme, Cape Town, South Africa
Gesher, Jerusalem
Givat Haviva, Israel
Global Action Project, New York
GRENE, Grenada
Hedwett Foundation, Menlow Park, CA
Humans All Foundation, Greenwich, CT
Ikaravu Labantu, South Africa
Institute for Multi-Track Diplomacy, Lincoln, VT
International Aler, London
Musaw/Crossing Borders, Amman, Jordan
Middle East Non-Violence and Democracy, Palestine
National Peace Council, Colombo, Sri Lanka
Palestinian House of Friendship, Nablus, Palestine
Peace Studies Association, Richmond, IN
Rapprochement Dialogue Center, Jerusalem and Beit Sahur
Rural Community Network, Northern Ireland
Search for Common Ground, Washington, DC
Sewa Lanka Foundation, Colombo, Sri Lanka
The Abraham Fund, Jerusalem, Israel
UMAC Women and Peacebuilding Program, Cape Town, South Africa
University of Haifa, Israel
United States Institute of Peace, Washington, DC
Wi’am Center for Conflict Resolution, Bethlehem, Palestine

International Center for Ethics, Justice and Public Life
Daniel Terris, Ph.D.
Director
Leigh Swigart
Associate Director
Marci McPhee
Assistant Director
Melissa Blanchard
Writer
Jennifer A. Rouse
Administrative Assistant

BIIC
Cynthia Cohen, Ph.D.
Coexistence Program Director
Farhat Agbaria
Consulting Coexistence Facilitator
Hizkias Assefa, Ph.D.
Consulting Scholar
Belle Brett, Ed.D.
Campus Project Independent Evaluator
Barbara Houston, Ph.D.
Consulting Scholar
Jane Sapp
Consulting Artist
Lesley Yalen
Program Coordinator