In June 2002, the Center hosted the first Brandeis Institute for International Judges (BIIJ). The purpose of the BIIJ is to encourage the development of the new international jurisprudence, one that is informed as much by the practical application of ethical and moral considerations as it is by legal ones. By providing an opportunity for confidential discussion among judges sitting on international courts and tribunals, the Institute fosters reflection, learning, and judicial innovation.

The overarching theme of the Institute was “The New International Jurisprudence: Building Legitimacy for International Courts and Tribunals.” Several seminars focused on the ethical dimensions of topics through the analysis of texts from philosophy and literature. Participants grappled with a variety of issues that have emerged with the development of an international legal order in the context of globalization. Possibilities for practical solutions to dilemmas facing international courts and tribunals were discussed and assessed.

Judges from the following courts participated in the Institute:

- The African Commission and Court for Human and Peoples’ Rights
- The European Court of Human Rights
- The International Tribunal for the Law of the Sea
- The International Criminal Tribunal for the former Yugoslavia
- The International Criminal Tribunal for Rwanda

Core faculty consisted of Justice Richard Goldstone of the Constitutional Court of South Africa and former chief prosecutor for the International Criminal Tribunal for the Former Yugoslavia and Rwanda; and Jeffrey Abramson, professor of politics and legal studies at Brandeis.

Reflections on the International Rule of Law

By Hans Corell, Under-Secretary-General for Legal Affairs, the Legal Counsel of the United Nations

Excerpted from “Ethical Dimensions of International Jurisprudence and Adjudication,” Keynote Address for the Brandeis Institute for International Judges, June 10, 2002

The development in the field of international law over the last few years has been remarkable. Yes, there are those who are critical and even deny the very existence of this law. However, the development is there; the international system of rules, based on treaties, is growing exponentially. There is no turning back. We must realize that no state, not even the strongest, can today act on its own. We are all dependent on each other in the so-called “global village.”

And those who think that they can turn inward and ignore this development may be wise to listen to those who know better. I have quoted the Sayings of the Vikings before in this context. Also on this occasion, I would like to refer to the following lines, written more than a thousand years ago:

continued on page 8
**Mission**
The International Center for Ethics, Justice, and Public Life at Brandeis University exists to illuminate the ethical dilemmas and obligations inherent in global and professional leadership, with particular focus on the challenges of racial, ethnic, and religious pluralism. Examining responses to past conflicts, acts of intervention, and failures to intervene, the Center seeks to enable just and appropriate responses in the future. Engaging leaders and future leaders of government, business, and civil society, the Center crosses boundaries of geography and discipline to link scholarship and practice through publications, programs, and projects.

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- **Cynthia Cohen**
  Director of Coexistence Research and International Collaborations, Slifka Program in Intercommunal Coexistence
- **Marci McPhee**
  Assistant Director
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- **Jennifer Rouse**
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**News**

Center director, **Daniel Terris**, has joined the Board of Trustees of Wheelock College, Boston, Massachusetts. 

■ For 10 days in July **Marcia McPhee** visited South Africa. In Cape Town, Johannesburg, and Pretoria, she visited former and current Brandeis International Fellows, Student Fellow internship sites Ikamva Labantu and UMAC, and many related organizations. 

■ With the development of the Slifka Program in Intercommunal Coexistence, **Cynthia Cohen** is now the director of coexistence research and international collaborations and **Lesley Yalen** is the program coordinator. 

■ In May **Melissa Holmes Blanchard ’96** received her M.A. in Intercultural Relations from Lesley University, Cambridge, MA. 

■ In October **Mary Davis** co-facilitated “Ethics and the Health Professions in End-of-Life Care,” a pilot program of the Humanities and the Professions, with Stephen Arons from the University of Massachusetts-Amherst and H. Brownell Wheeler of the co-sponsoring organization, the Massachusetts Compassionate Care Coalition (MCCC).

■ In July former Ethics and Coexistence Student Fellow **Sarah-Bess Dworin ’01** gave a presentation on her experiences and research in Northern Ireland as a Fellow at a conference on “violence and adolescence” in Tel Aviv, Israel. 

■ This summer **Tova Neugut ’01**, also a former Student Fellow, completed a Hart Fellowship with the Rural Family Support Organization (RuFamSO) in May Pen, Jamaica. 

■ In August **Alexander Gribanov**, of the Sakharov Archives, traveled to Russia and Latvia to begin a project entitled “Recovering Andrei Sakharov’s Legacy: The Search for Unpublished Documents.”

■ Former faculty associate **Pumla Gobodo-Madikizela** has been appointed associate professor of psychology at the University of Cape Town, South Africa. She is also adjunct professor and senior consultant for the African Ethics Initiative at the University of Natal, Pietermaritzburg.

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**The Center Welcomes New Staff Member**

The Center would like to welcome **Leigh Swigart**, the new associate director of the Center. In this role, she manages the development of seminars for professionals, including the Brandeis Seminars in Humanities and the Professions and the Brandeis Institute for International Judges. A cultural anthropologist by training, her academic work and publications have focused on language use in post-colonial Africa, and on the role of community associations in the lives of African immigrants in the United States. Her experience in international education includes a tenure as director of the West African Research Center in Dakar, Senegal, and she has served as the assistant director of the African Studies Center at the University of Pennsylvania. Leigh holds a Ph.D. in sociocultural anthropology from the University of Washington, Seattle.
On Acting Alone

One of the chief characteristics of Saddam Hussein’s regime is its impenetrability, its unwillingness to submit to world standards. The precipitating issue is that Iraq is unwilling to admit United Nations inspectors whose job is to examine whether weapons of mass destruction are being developed. We are, quite rightly, outraged by Saddam’s high-handed treatment of the world community, by his blithe insistence that the U.N. is corrupt, that its inspection system is fixed, and that furthermore Iraq should simply be trusted to be a respectable member of the global order. His record — of mass incursion into the lands of his neighbors, of being caught in lies about his weapons program — makes his claims untenable.

The Iraqis say that they are themselves sufficient judges of their own activities, and that outside intrusion is unwarranted and immoral. But even if we thought better of Iraqi motives and actions, this attitude seems clearly off-base. In a world where nations’ fates are increasingly interwoven, where technology, for better and for worse, magnifies actions and their impact, no country can claim that its affairs are strictly “internal.” Even if we showed no concern for the Iraqi people, we are right to worry that Saddam Hussein’s weapons program threatens thousands, perhaps millions, beyond his borders. In a global age, we cannot afford any nation the right to stand apart from the scrutiny of the world community.

The problem, however, is that in this particular aspect, the United States has allowed itself to become the mirror image of Saddam’s Iraq. For all of the openness of its society — its democratic polity, its relatively open borders, its freedom of assembly and expression — the United States has become smug about its own righteousness and, like Iraq, has become increasingly unwilling to open itself to the scrutiny and judgment of the global community. Our government treats overseas criticism of our motives and actions as spite and envy, unwilling to separate legitimate critique from invective and assault. Our high-handed treatment of the United Nations has often undermined the global community’s ability to make inroads on precisely the human rights issues that we claim to cherish.

The most immediate case in point is the American resistance to the formation of the International Criminal Court, now ratified by more than 60 countries and in the process of formation in The Hague. The irony is obvious: Americans are taking upon themselves the mission of ridding the world of one of its most notorious mass criminals, while turning their backs on an institution whose very mission is to hold tyrants like Saddam accountable. And why? Because we are ourselves unwilling to submit to the scrutiny of world opinion, unwilling to take the risk that someplace, somewhere, Americans might be held accountable for their actions by the larger community of humankind.

Why does it matter? American hypocrisy, after all, may be a venial sin in comparison to the wanton havoc wreaked by the Iraqi regime. And American resistance to intrusions on its sovereignty has a venerable history that extends back through many administrations.

American resistance to outside “inspection” has at least two serious consequences. The first is that our short-term victories will ultimately be undermined by distrust and resentment. Who, in the long run, will want to cooperate with a nation that considers itself above the reach of the opinions and judgments of its friends and neighbors? The United States will enjoy short-term alliances based on convenience and self-interest, but the long-term success of an interconnected global community depends on mutual respect. A nation that acts alone and begins to cherish its role as the lone guardian of human goodness will eventually fulfill its prophecy and discover at a not-so-distant day that those who create an island paradise of isolation find themselves surrounded by the vast and unforgiving sea.

Besides, by insulating ourselves from judgment and criticism from abroad, we close down opportunities for strengthening the values that we claim to cherish — the free exchange of ideas, progress towards eliminating injustice, the work towards creating “a more perfect union.”

So, yes, let us make a reasoned decision about what kinds of action to take against those who reject the inspection and the judgment of the community of nations. But let us also open our hearts, our minds, and our actions to the judgment of others, lest we become more like the tyrannies we despise.
The first round of Ethics and Coexistence Student Fellows (ECSF) was selected in 1997 and embarked on their internships in 1998. Now, five years later, the ECSF program has graduated five rounds of Fellows. Fellows have come from a full range of academic, ethnic, religious, and political backgrounds. Some students have traveled extensively; for others, the program was their first opportunity to go outside of the country.

As the sixth round of students are being selected, the structure of the program has changed very little since its inception. Students apply during their sophomore or junior year. Fellows participate in a three-part program beginning in January and concluding in December of the same calendar year. In the spring Fellows take a four-credit course, “Introduction to Coexistence.” The course prepares them for their work over the summer as interns in grassroots organizations doing coexistence work. Fellows are awarded a stipend to cover expenses for the summer internship. Currently students select from organizations in Guatemala, Israel/Palestine, Northern Ireland, South Africa, Sri Lanka, or the USA. Following their internship, Fellows take a tutorial course in the fall to put the internship experience into perspective.

## Five Years of the Ethics and Coexistence Student Fellows (ECSF)

### Five Years of Fellows

#### 1998
- Liora Cobin ’99
- Manuel Costescu ’99
- Nageeb Ali ’99
- Benjamin Singerman ’99
- Eldad Elnekave ’00
- Brahmy Poologasingham ’00
- Ariele Cohen ’99
- Forsan Hussein ’00

#### 1999
- Wendi Adelson ’01
- Tamara Beliak ’00
- Lauren Elson ’00
- Keren Ghitis ’01
- Karen Hovav ’00
- Devika Mahadevan ’00
- Sarah-Bess Dworin ’01
- Nakisha Evans ’02
- Sophia Moon ’02
- Tova Neugut ’01
- Zachary Sherwin ’02
- Andrew Slack ’02

#### 2000
- Aliya Caler ’02
- Maryanne Cullinan ’02
- Anna Jaffe-Desnick ’02
- Jennifer Lewey ’02
- Yaser S. Robles ’03
- Daniel Weinstein ’02
- Nakisha Evans ’02

#### 2001
- Jocelyn Berger ’03
- Miriam Kingsberg ’03
- Aran Lavi ’04
- Trang Nguyen ’03
- George Okrah ’03
- Susan Ulrich ’03

#### 2002
- Sarah-Bess Dworin ’01
- Nakisha Evans ’02
- Sophia Moon ’02
- Tova Neugut ’01
- Zachary Sherwin ’02
- Andrew Slack ’02

### ECSF Internship Sites
- Argentina
- Bosnia
- Bulgaria
- China
- Ecuador
- The Gambia
- Grenada
- Guatemala
- Israel
- Mozambique
- Northern Ireland
- Pakistan
- South Africa
- Sri Lanka
- Tanzania
- United States
- Yugoslavia
Where Are They Now?

Sarah-Bess Dworin, ECSF ’00, works for an urban teen organization in Chicago facilitating educational programs in the schools and running leadership programs.

Forsan Hussein, ECSF ’98, is a communications associate for The Abraham Fund, a not-for-profit organization dedicated to promoting coexistence between the Jewish and Arab citizens of Israel.

Nageeb Syed Ali, ECSF ’98, is a Ph.D. student in economic analysis and policy at Stanford University, California, where he recently helped form a small Muslim-Arab-Jewish dialogue group with the Stanford Hillel.

Liora J. Cobin, ECSF ’98, is earning her M.A. in public history from Loyola University, Illinois.

Lauren Elson, ECSF ’99, just returned for her second year at Tufts Medical School, Massachusetts, after spending the summer in Ecuador with a public health grant to investigate cryptosporidium contamination of Quito’s water supply.

Wendi Adelson, ECSF ’99, is working towards her M.Phil in international relations at the University of Cambridge, England, were she is studying on a Gates Cambridge Scholarship.

Brahmy Poologasingham, ECSF ’98, is studying refugee and immigration law and human rights, as a law school student at the University of Washington, Seattle.

Manuel Costescu, ECSF ’98, spent this summer volunteering in Peru and this fall began his studies at the Kennedy School of Government, Harvard University, Massachusetts, as a Kokkalis Scholar.

Maryanne Cullinan, ECSF ’01, is a seventh-grade English and social studies teacher in Weare, New Hampshire.

Sophia Moon, ECSF ’00, volunteers with AmeriCorps as a community service learning coordinator at Tufts Medical School, Massachusetts.

2002 Ethics and Coexistence Student Fellows

Jocelyn Berger ’03
Sewa Lanka Foundation, Colombo, Sri Lanka
Promotes social mobilization and institutional capacity building in conflict-affected communities
National Peace Council, Colombo, Sri Lanka
Conflict resolution organization dedicated to building a people’s movement for peace and creating the environment for a negotiated settlement to the conflict in Sri Lanka

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 provide a voice for such people in the community

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

Trang Nguyen ’03
Ikamva Labantu, Cape Town, South Africa
A non-profit organization that supports democracy in post-apartheid South Africa by providing educational and economic resources to community members in the 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 that promotes social justice by creating opportunities for young people and families to lead happy and healthy lives
Choreography of Conflict
by Cynthia Cohen

The situation in Nablus? The curfew is still in effect, in fact, they are tightening it. There is still a shortage of everything in the city: no fruits, no vegetables, no freedom. The situation is boiling like a volcano.

So writes my friend and colleague Mohammed, a professor of English, peacebuilder, and community educator living with his family in the West Bank city of Nablus.

Becoming friends with Mohammed this summer has provided me with a challenging exercise in imagination. For me, this has been an unusually relaxing summer – a few weeks to slow down, work in the yard of my old New Hampshire farm house, and swim in the lake nearby. One evening, I kayaked under a crescent moon as the sky deepened slowly from pink to purple to black.

I have relished these moments of peace and calm freedom, extraordinary in their uneventful quietness. Yet in these moments I think often of my friend Mohammed, whose situation could not be more different from mine. During these same weeks when I have found time to swim and to kayak, Mohammed has been under curfew in his house in Nablus. In the last 70 days, Mohammed and his wife and children have been allowed out of their home for approximately 40 hours. The rest of the time they have been prisoners.

Mohammed and I were brought together in a coexistence project involving Palestinian, Israeli, and Jordanian professionals who work with youth. Over the summer I have maintained email and phone contact with all of the partners, most intensively with Mohammed, who has been largely cut off from the outside world. I have listened to him share his perspective on the death dance that has ensnared the Middle East with its all-too-repetitive twists and turns, its bloody explosions, and stifling stillnesses. I listened in hopes that he might gain some small measure of relief from his ordeal by putting words to his experiences and shaping his frustrations into stories. “I believe in peace like I believe in God,” he once told me. I have tried to support his faith in the possibility of peace.

The dance of death catapults itself through Nablus, roaring down the streets of Mohammed’s neighborhood, smashing cars, and destroying homes. Helicopter gunships and fighter planes fill the night skies. Unable to visit a mosque or his parents in a nearby neighborhood, Mohammed reports a kind of demoralization among the adults as well as the children. “Sometimes we sit all day in our pajamas, and I might not shave for three days in a row. When is the last time I wore my shoes?” With potatoes and grains the only foods remaining, the situation is becoming quite desperate.

It isn’t the short-term effects, however, that worry Mohammed the most. He worries about the future of the Middle East and that the worst may be yet to come. He worries that in 10 or 20 years, the seven-year-olds of Nablus will still be filled with hate and anger. And that leads him to worry about the future of both Israelis and Palestinians. “Where will we be in 25 or 50 or 100 years? What will the Israelis reap from the rage and the hatred they are sowing now in the hearts of the children of Nablus?”

Many of the stories Mohammed shares with me are testaments to the resilience of the human spirit. During the first round of curfews, in April, he taught his seven-year-old son to play chess. In July, during a four-hour break in the curfew, his seventeen-year-old daughter raced to her classroom to complete the Tawjihi, her final science examination necessary for graduation from high school. Frequently, the children in his neighborhood have made kites from trash bags and paper, flying them from their verandas and their windows, joking that with their kites they will fight off the F-16s. But the young people of Nablus have had no real opportunities to be outside, to ride their bikes, or to play this summer. “We won’t let the principal count the days under curfew as part of our summer vacation,” Mohammed’s son tells him. It hardly seems fair.

In August, as restrictions on travel grow even tighter, Mohammed told me that donkeys had become the 21st century mode of transportation. With car, bus, and truck transportation banned, “you can even see donkeys carrying computers.”

And after months of living under curfew, sometimes for as many as 20 days without a break, Mohammed reports a kind of demoralization among the adults as well as the children. “Sometimes we sit all day in our pajamas, and I might not shave for three days in a row. When is the last time I wore my shoes?” With potatoes and grains the only foods remaining, the situation is becoming quite desperate.

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The same coexistence project that brings me into contact with Mohammed also affords me
opportunities to speak regularly with Shimon, a young Israeli father whose greatest joy this summer has been swimming daily with his two-year-old son. Shimon is a coexistence facilitator and student of peace and development whose capacity to imagine the perspective of the “other side” is remarkable.

Shimon stood just 10 life-preserving meters away from the blast that in August forever shattered the sense of safety at Hebrew University enjoyed alike by Arab and Jewish students and Israeli and international scholars. Among those killed and injured in recent attacks, he counts several friends and acquaintances, including both Arabs and Jews.

Shimon worries for his own safety and for the safety of his son. Even more, Shimon worries that Israelis are somehow becoming numb to the situation, no longer even shocked by the deaths caused by suicide bombers, ignoring as much as possible the destruction and suffering in the territories. The tensions in the air – the fear, the pain, the divisions within Israeli society and between Israelis and Palestinians – seem somehow to have become normal. Like many Israelis, he lives “in the moment” as much as possible, because he feels that any moment could be his last.

Shimon has watched as this summer’s dance of death stalks his family and community, insinuating itself into their dreams, crashing obscenely into their parties, leaving in its wake only anguish, rage, and the echoes of screams. As with Mohammed, I have attempted in conversations with Shimon to support his faith in the possibility of peace – even as those around him are becoming ever more strongly embittered and it becomes harder and harder for him to speak the word.

I listen to Mohammad’s and Shimon’s questions and worries, not only as a peace worker, but also as a Jewish woman with anguished – but irrevocable – ties to the Jewish people. I listen also as an American, aware that we, too, are living with the burden of fear. It seems, though, that our leaders are reacting to threats against us by leaping wholeheartedly into the dance of death, rehearsing its next moves. I worry that we are blind to the rage and hatred being sown in the hearts of children in the Middle East and elsewhere who are now, or in the future will be, caught in the crossfire of wars waged in the name of security. When these young people become the next generation of leaders, how could they not feel as justified in reacting with violence as our leaders do now? From whose example will today’s youngsters — whether living in New York or Nablus, Tel Aviv or Baghdad — learn the courage, creativity, and wisdom to choreograph a different dance?

Shimon’s and Mohammed’s perspectives on the conflict in the Middle East are very different from each other; and conversations between them have been difficult at times. But when I listen to them talk about their lives, I see that they are closer together than I would have imagined. They both want the Israeli occupation of the West Bank and Gaza to end. They agree that the targeting of civilians is wrong. Both of them sometimes discover themselves to be outsiders in their own communities when they dare to articulate their commitment to peace. They both yearn for better political leaders for all of the people in their region. They both wish America would intervene more effectively to interrupt the cycle of violence. And both desperately hope for a better future for their children.

Listening to Shimon and Mohammed this summer has brought the conflict in their region into my life in an immediate way. Lying under the stars by the lake, I imagine their children with their dark and questioning eyes. They are pleading with us, the adults whose actions are creating their future, to take the long view. What music will be playing when they are old enough to dance?

Lying under the stars by the lake, I imagine Shimon’s and Mohammed’s children with their dark and questioning eyes. They are pleading with us, the adults whose actions are creating their future, to take the long view. What music will be playing when they are old enough to dance?

September 1, 2002

Community Histories by Youth in the Middle East

Community Histories by Youth in the Middle East (CHYME), is a project that engages 15 young professionals working with Palestinian, Israeli, and Jordanian youth in designing and implementing community research projects that will enhance communication among young people from the three areas. The Center is collaborating with the following partners: MASAR (Jordan), Givat Haviva (Israel), the Palestinian House of Friendship (Palestine), and the Center for Youth and Communities at Brandeis. The first institute was held in October 2001 and the second was scheduled for July 2002. However, because of the curfew in Nablus and much of the West Bank, our Palestinian partners were unable to travel to the United States in July. The Center is very enthusiastic about the project and is happy to report that it is moving forward, with the second institute scheduled for October 27 through November 4, 2002.
Much of the progress in many countries in the field of international law is due to the active engagement of many people of good will and their knowledge of [related] areas. . . ethics and justice are high on their agendas.
enable them to participate in the international treaty framework.

Personally, I have written to legal advisors of foreign ministries around the world seeking their assistance in encouraging law schools to include international law in their curricula, where they did not do so already. A website developed by the Office of Legal Affairs of the United Nations seeks to provide guidance in locating legal material and sources of assistance within the U.N. system.1

However, maybe even more important is the contribution by academia and the many non-governmental organizations that are engaged in this work. Much of the progress in many countries in the field of international law is due to the active engagement of many people of good will and their knowledge of related areas. Not least their scrutiny of how governments respect their international obligations is an important factor. Ethics and justice are high on their agendas.

Ethics and Justice

When discussing this topic in an international setting, it is necessary to start from a national perspective . . . At the national level, judges are subject to various standards and disciplinary regimes. This is the first thing you are made aware of when you join the judiciary. I have still in fresh memory December 1962 when I appeared before the full Court in the district where I served to take the judge’s oath, as prescribed in the Code of Judicial Procedure of my country. However, what made the deepest impression on me at the time were the seriousness and the precision with which my senior colleagues went about their daily work.

I recall the encouragement I received from those senior colleagues and the admonition to bow to no one but to the law. The “Rules for the Judges,” printed for the first time in 1619 and included in our now yearly law book since 1635, was a particular source of guidance and inspiration. Among them are the following sentences:2

“All laws shall be such that they serve best the community and therefore, when the law becomes harmful, then it is no more law, but unlaw and should be abolished.” — “A good and kind judge is better than good law, because he can always adjust to the circumstances. Where there is an evil and unfair judge, there is no avail because he will twist and do them injustice after his own mind.” — “A known matter is as good as witnessed.”

. . . Certainly, judges are human beings too, and there were instances where I had views on how my senior colleagues acted. But those were marginal observations. The remaining impression was the example set by persons who independently and impartially exercised their judicial functions without side-glances and to the best of their ability. Many times later in life I have thought of these colleagues with gratitude. The 10 years in the judiciary of my country in the 1960s and early 1970s taught me a lot and in particular the importance of experience, confidence, and integrity.

It is important to note that considerable efforts have been made at the international level to elaborate common principles for the independence of the judiciary. These principles can be seen as a common denominator for states under the rule of law . . .

At the international level, a classic dilemma presents itself: Quis custodet custodes? Who supervises the supervisors? This must always be present in the minds of judges who serve at the international level. I can think of no higher calling for a lawyer than to serve in this capacity. But precisely because it is a high judicial office with limited ways of establishing accountability, it must be assumed with a humble mind. What is required is a deep insight that a competent, independent, and impartial international judiciary is an indispensable element when we are making our best efforts to establish the rule of law in international relations.

Email the Center at ethics@brandeis.edu for the complete text of Hans Corell’s speech, printed in the “Annual Report of the Brandeis Institute for International Judges, Year One.”

Notes

2 See GA RES/2000/2, paras. 9, 24 and 25.
3 www.un.org/law
4 Nordisk Familjebok, Volume 5, Altonbladets Tryckeri, Stockholm, 1926, sp. 1116, and e.g. Sveriges Rikes Lag, 1993, page LXXVI.

BIIJ – continued from page 1

Hans Corell, under-secretary-general for legal affairs and the legal counsel of the United Nations, delivered the keynote address and also served as a member of the guest faculty.

Additional guest faculty members included selected 2001–2003 Brandeis International Fellows (BIF) in Human Rights, Intervention, and International Law. The second half of the Judges’ Institute overlapped with the BIF Institute. Five of the 10 Fellows arrived early to observe the Judges’ Institute and prepare for their roles as guest faculty. The overlap of the two institutes provided opportunities for additional interaction between the judges and Fellows, including several joint sessions and social events.

The Center is pleased to announce that a second BIJJ institute will be held in Salzburg, Austria and is scheduled for July 20 through 26, 2003.

For more information on the BIJJ Institute, please contact the Center at ethics@brandeis.edu.

New Advisory Board Members

The Center is pleased to announce that three new members have joined the International Advisory Board. We are very fortunate to welcome Ambassador Morton Abramowitz, former United States assistant secretary of state and senior fellow with the Century Foundation; Ambassador Kishore Mahbubani, permanent representative of the Republic of Singapore at the United Nations; and Ahmedou Ould-Abdallah, executive secretary of the Global Coalition for Africa (GCA).

For information on Center programs or events, please contact us.

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“Revelation and Concealment in the Transmission of Intellectual Traditions,” by Moshe Halbertal, professor of Jewish thought and philosophy, the Hebrew University of Jerusalem. Co-sponsored by the Tauber Institute for the Study of European Jewry, History of Ideas, and Near Eastern and Judaic Studies

“The Sovereignty Principle in a Global Democracy: Thoughts on Transforming the System of Nation States,” a talk by Professor Matthias Lutz-Bachmann, J.W. Goethe University, Frankfurt, Germany. Co-sponsored by the politics department and the Center for German and European Studies


“September 11 and Its Consequences,” by Thomas L. Friedman ’75, The New York Times. Sponsored by the Office of the President in cooperation with the Jewish Community Relations Council

September 11: Roots and Aftermath – Public lecture series
- “Understanding Radical Islam,” by Hassan Mneimneh, Iraqi Documentation Project, and Yitzhak Nakash and Kanan Makiya, Near Eastern and Judaic Studies
- “From the Gulf War to September 11,” by Kanan Makiya, Near Eastern and Judaic Studies

On Sunday, March 3, 2002, the Center hosted a symposium to coincide with the publication of The Rock: A Tale of Seventh-Century Jerusalem, a new work by Brandeis professor and Iraqi-born writer, Kanan Makiya. The Rock, a work of fiction based on meticulous research, depicts seventh-century Jerusalem, from the Muslim conquest to the building of the Dome of the Rock, through the eyes of the son of the most prominent early convert from Judaism to Islam. The novel asks us to re-think our ideas about this sacred space, tracing the origins of myths about the Rock to tangled roots in Jewish, Christian, and Islamic tradition. The symposium looked beyond the current political conflict between the Israelis and the Palestinians to explore the ways in which men and women of three ancient faiths have invested meanings in the city’s stones. Makiya led the event by reading a selection from his book. This was followed by a panel discussion to examine a new Jerusalem through the lenses of religion, history, architecture, and literary imagination. The Center and the Jacob and Libby Goodman Institute for the Study of Zionism and Israel sponsored this event.
“The Refusniks,” by Guy Grossman, lieutenant (Reserves) Israel Defense Forces, and one of the founders of Ometz Le’Sarev-The Courage to Refuse

“A Future for Colombia: Contributions from the Exile,” a forum co-sponsored by the Women’s Studies Research Center

September 11: Roots and Aftermath—Public lecture series
- “A Global War on Terrorism? Political, Legal, and Ethical Problems,” by Stanley Hoffmann, Harvard University
- “Following the Money,” by Lynne Federman, J.P Morgan/Chase Manhattan, and Jane Hughes, economics
- “Homeland Security and Civil Liberties,” by Harvey Silverglate, attorney
- “September 11 and International Law,” by Anne-Marie Slaughter, Harvard University

Weekend with Arab and Jewish Teens from “Open House” in Israel

On Saturday, August 17th, the Slifka Program in Intercommunal Coexistence and the Brandeis Arab-Jewish dialogue group brought to Brandeis 18 Arab-Israeli and Jewish-Israeli teens who are part of “Open House,” a coexistence program that is based in Ramle, Israel. The teens were joined by members of the Brandeis Arab-Jewish dialogue group and other members of the Brandeis community for a memorable weekend that included a coexistence workshop, canoeing trip, dinner at Sepal’s Middle Eastern restaurant in Watertown, and a trip to the Boston Science Museum. It was a wonderful opportunity for members of the Brandeis community to get to know a group of young people that has remained committed to each other and to a vision of coexistence, even while tensions in their home communities are heightened.

“Ethical Dimensions of International Jurisprudence and Adjudication,” by Hans Corell, under-secretary-general for legal affairs and the legal counsel of the United Nations (see excerpt beginning on page 1)

“Jordan’s Role in the Israeli-Palestinian Conflict,” by Jawad Anani, former chief of the Jordanian Royal Court and member of the Jordanian Peace Negotiation Delegation
New Chair in Ethics

The Center looks forward to working with Marion Smiley, the J.P. Morgan Chase Chair in Ethics. Professor Smiley has written on such issues as moral responsibility, the welfare state, feminism, and group identity. Her work includes extensive engagement with contemporary public questions. Dr. Smiley comes to Brandeis from the University of Wisconsin, Madison; and has also taught at the State University of New York at Albany; Wesleyan University, Connecticut; Princeton University, New Jersey; and Wellesley College, Massachusetts.

Brandeis in the Berkshires

Daniel Terris, director of the Center, served as program director for the inaugural summer of “Brandeis in the Berkshires” in 2002. Brandeis in the Berkshires brings together professional and community leaders for intensive institutes that explore the major questions of our time through discussions of three types of texts: classic and contemporary readings; performances of plays, music and other cultural activities; and the professional experience of the participants. Two week-long institutes were offered in July 2002: “Playing God: The Human Quest to Control Fate from Macbeth to September 11” and “American Jews in a Multicultural Society.” Center board member James Carroll and faculty associate Kanan Makiya served as moderators. The program was held on the grounds of Shakespeare and Company in Lenox, Massachusetts. Brandeis in the Berkshires was established through the support and vision of Harold Grinspoon.

Planning has begun for three institutes in 2003. For details, contact Kathryn Levine at 781.736.3355 or berkshires@brandeis.edu.

New Web Resources on Juvenile Justice

An informational Website has been developed as part of completion of a 12-month renewal grant, “Juvenile Justice at the Crossroads II: Literature-Based Seminars for Judges, Court Personnel, and Community Leaders.” Funded by the State Justice Institute, the informational Website was only one component of the project that included seminars and curriculum materials. The project also undertook a deeper analysis of the issues raised in the previous grant such as racial and ethnic disparities in treatment of juvenile crime, female juvenile delinquency, and efforts at restorative justice and community reintegration. The new site includes resources for justice professionals, activists, community leaders and educators. Visit the new resources online at www.brandeis.edu/ethics/seminars/crossroads.html.

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The International Center for Ethics, Justice, and Public Life was established through the generosity of the late Abraham Feinberg.