

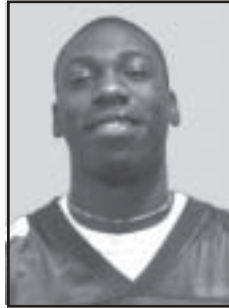
*South Africa*

*Northern Ireland*

*Guatemala*

*United States*

*Sri Lanka*



# **Ethics and Coexistence Student Fellowships 2002**

**The International Center  
for Ethics, Justice and Public Life**

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Brandeis University

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Waltham

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Massachusetts

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## About the Ethics and Coexistence Student Fellowships

The International Center for Ethics, Justice and Public Life sponsors Brandeis undergraduate students to do integrated course work and field work related to coexistence and issues of ethics and social justice in a global context. Six Brandeis undergraduates participated in the program in 2002.

This booklet presents the work done by the students during their internships. They currently are working on completing written projects that document their work in greater detail.

### About The International Center for Ethics, Justice and Public Life

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.

The Slifka Program in Intercommunal Coexistence, a program of the Ethics Center, is designed to engage the university's students, faculty, and staff in an exploration of the dilemmas and possibilities that emerge when we seek to understand, to promote, and to enact respectful personal and communal relationships across differences such as those of religion, ethnicity, race, class, and political conflict. The Program has been made possible by a generous grant from the Alan B. Slifka Foundation.

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### Ethics and Coexistence Student Fellows, 2002

#### South Africa

Trang Nguyen, '03  
Ikamva Labantu, Cape Town, South Africa

#### Northern Ireland

Miriam Kingsberg '03  
FACT (Families Against Crime by Terrorism),  
Lisburn, Northern Ireland

#### Guatemala

George Okrah, '03  
Celas Maya, Quetzaltenango, Guatemala

#### United States

Susan Ulrich, '03  
Roca, Chelsea and Revere, Massachusetts

#### Sri Lanka

Jocelyn Berger, '03  
National Peace Council, Colombo, Sri Lanka  
Sewa Lanka Foundation, Colombo, Sri Lanka  
Aran Lavi '04  
Sewa Lanka Foundation, Colombo, Sri Lanka

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*2002 Ethics and  
Coexistence Student  
Fellows with Brandeis  
President Jehuda  
Reinharz*





## *Trang Nguyen '03*

Home: Hanoi, Vietnam

Major/Minor/Program: Economics, Math/French/International Business Program

Tentative Career Goals: Work with an international business program

### **Internship: Ikamva Labantu, Cape Town, South Africa**

Ikamva Labantu is a grassroots organization that supports democracy in post-apartheid South Africa by providing educational and economic resources to community members and townships. I assisted in the implementation of the Winter Program 2002 in Nyanga during which youths from different black and colored communities came together to integrate and learn life skills such as computer literacy, visual arts, theater, needlework, woodwork, dancing, and music.

# SOUTH AFRICA

SOUTH AFRICA

Cape Town



## Voices of Youths: Let Us Live as One

### *Project Goals*

- ◆ Integrate youths from different black and colored communities, encourage them to learn about their own background as well as about others, and address prejudices to help support democracy in South Africa's transformation process
- ◆ Equip young learners in disadvantaged communities with basic life skills so that they can become productive members of the society

### *Personal Goals*

- ◆ Contribute to community and youth work in South Africa
- ◆ Make friends and exchange experiences and values
- ◆ Learn more about grassroots coexistence and social development



*Young people bonding across racial groups during the Winter Program in Nyanga*

### *Activities*

- ◆ Assisted in the implementation of the Winter Program 2002 in Nyanga
- ◆ Compiled the research stories and visual drawings done by young learners on their backgrounds and township communities
- ◆ Contributed to the process of planning, organizing, evaluating, and marketing of the Youth Forum
- ◆ Helped prepare funding proposals for the Lifeskills Project and the Disabled Children Sector

### *Key Dilemmas*

- ◆ How does such a race-conscious society strive to overcome the remnants of apartheid when many social issues such as poverty, unemployment, AIDS, and crime stand in the way and continue to segregate different races?
- ◆ The buzz word "transformation" is happening at every level from top government administrations to grassroots NGO's, but how can the lack of efficiency and structure in organizations and resource allocation be kept from hindering the process?
- ◆ What future is there for many youths in disadvantaged communities? How does one encourage them to value education when they witness excessive unemployment and undergo peer pressure every day in their communities?



## Important Learnings

- ◆ Many young people in the townships attend school, have much hope, and have very optimistic views of the future. Efforts made through education have essential effects on building the new South African society.
- ◆ Issues arise not only from the underlying segregation between blacks and whites but also between blacks and coloreds and between black communities themselves.
- ◆ The long road to true democracy and social equality requires an integrated effort from all different layers of the society. Progress in this direction, however slow, should be recognized accordingly.



Right— A moment of gathering: Communal life and the arts help keep many children off the street.

Below— Paintings outside of Oscar Mpetha High School, Nyanga



Staying Alive, a book on how to avoid and fight AIDS and other STDs, was distributed freely to youths in black townships.



Above— Mala (left), the Disabled Children Sector coordinator to whom I owe lots of love and respect, and Thandi (center), a great person who taught me a lot about the Lifeskills Project and about township life

A facilitator showed me around Nyanga. As we drove by shops, squatter camps, playgrounds, and roads, he told me about what happened during apartheid. Police fired at people in funerals and created internal conflicts among blacks. I visited many of his friends' homes. Some were shacks and others were houses that they built on their own. I'd been told that it would never occur to a white person, unfamiliar with the area, to walk into the townships alone. Some people I met were surprised to see me and asked if I was afraid. The township was crowded; wherever there was open space, shacks were being built by people relocating from Eastern Cape with hopes of finding employment. Many black families who used to live inside Cape Town were forcefully resettled in the squatter camps and have never been compensated by means of property. It is nearly impossible for them to buy land elsewhere. It is expensive and often bought by rich foreigners. When I peered inside the shacks, I saw some items such as refrigerators, televisions, and VCRs. Despite these few "luxuries", people still live in terrible conditions. There is only one small water tap for the entire squatter camp, many township areas do not have electricity, and only some camps have government-built toilets.



# Northern Ireland

NORTHERN  
IRELAND

Lisburn •

IRELAND



## *Miriam Kingsberg '03*

Home: Short Hills, New Jersey

Major/Minor/Program: History, Psychology/ Economics/  
International Studies, East Asian Studies, and 4-year BA/MA in  
Comparative History

Tentative Career Goals: Research in international development

### **Internship: FACT (Families Against Crime by Terrorism), Lisburn, Northern Ireland**

An organization 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. FACT tries to help “innocent” (non-paramilitary) victims of the Troubles—civilians who have lost family members or have been physically or psychologically harmed by the violence. FACT offers support, advice, skills training, social activities, complimentary therapies, and a drop-in center to its members. Founded in 1998 by Janet and David Hunter of Lisburn, over 120 families belong to the organization.



## Everybody Hurts: Vying for Victimhood in Northern Ireland

### Project Goals

- ◆ Gain a better understanding of the Troubles and their impact on current Northern Ireland society, from both perspectives
- ◆ Experience the challenges and rewards of working with single-identity and cross-community victim and survivor groups during this exciting and critical time
- ◆ Become a friend and role model to the other residents of Mount Zion House, a home for troubled youths ages 16-25

### Personal Goals

- ◆ Listen, non-judgmentally, to the tragedies of all those who have been affected by the Troubles
- ◆ Befriend and derive inspiration from the coexistence practitioners I encountered
- ◆ Experience what is beautiful, as well as what is conflicted, within Northern Ireland

### Activities

- ◆ Helped to develop liaisons between FACT and other community organizations
- ◆ Attended conferences and workshops on a range of Troubles-related topics, including funding issues for community groups and lessons from other international regions of tension
- ◆ Participated in a three-day retreat for Protestant and Catholic children who had never before encountered members of the “other side”

### Key Dilemmas

- ◆ What can I, an American Jew, contribute to the alleviation of violence between Catholics and Protestants in Northern Ireland?
- ◆ How can I develop a framework to accommodate, recognize, and respect each side’s “truth”?
- ◆ Can the “victim” label be applied only to individuals who have suffered innocently, or do those who have turned to violence as a response to their own pain, and that of their communities, fall into this category as well?



Miriam with Tommy and Connor, two eleven-year-olds, and Gillian, a youth volunteer, on a retreat at the north coast; Tommy, a Protestant, and Connor, a Catholic, had never before encountered members of the “other side”.





## Important Learnings

- ◆ Protestant and Catholics in Northern Ireland view the Troubles as the result of racial rather than religious differences.
- ◆ The Good Friday Agreement, in which the paramilitary organizations of both sides renounced violence, is a step forward rather than a total resolution of sectarianism.
- ◆ The question of Northern Ireland's identity is not a simple one of British imperialism versus Irish nationalism, but rather an 800-year-old debacle that can be resolved only by taking into account the needs and concerns of every member of society.



Top— A mural in the Protestant part of Belfast: It says "UFF" which stands for the Ulster Freedom Fighters, a paramilitary group. It also depicts the red hand of Ulster and the six pointed star, with one point for each county.

Bottom left— Plaque erected in honor of the brother of FACT's coordinator: As an Ulster Defense Regiment volunteer on behalf of the British Army, he was gunned down by the IRA at age 20.

Bottom right— A Lambeg drummer: These drums are associated with Protestant culture.



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One aspect that makes football contentious in Northern Ireland is the question of which team to support. The first time I met Philip, a Loyalist Protestant, I broke the ice by asking whether he was watching the World Cup. It was a rhetorical question, because absolutely everyone follows the World Cup. By that time, both England and Ireland had advanced to the final sixteen teams. England was slated to play Denmark that week, and Philip admitted that he was planning to take the day off work to watch the match. I asked whether he would also take a day off to watch Ireland play against Spain. Quickly I realized that I had asked the wrong question! He snapped back, "We're part of Great Britain. Why should I care about Ireland's football?" On the other hand, many of the Catholics I met identified strongly with the Irish quest for the World Cup trophy.

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Miriam highlighted in the local newspaper





## *George Okrah '03*

Home: Accra, Ghana

Major/Minor/Program: Sociology, American Studies/Legal Studies, Journalism

Tentative Career Goals: Continue working as a counselor advocate with male youths under Department of Social Services custody

### **Internship: Celas Maya, Quetzaltenango, Guatemala**

Celas Maya 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. The internship revolved around a conference organized on reviewing the existing legal framework of Guatemala in an attempt to create a dialogue on indigenous rights.

# Guatemala



● Quetzaltenango

A map of Guatemala is shown in a dark gray silhouette against a lighter gray background. A black dot is placed in the western highlands region, with the text "● Quetzaltenango" next to it.

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*George Okrah*

## **Existence and Coexistence: Class Strata and Coexistence**

### *Project Goals*

- ◆ Assist in the planning, organization, and publicity of a major conference, “Tercer Encuentro y Simposio Internacional en Pluralismo Juridico y Antropologia Legal,” (The Third Meeting and International Symposium on Judicial Pluralism and Legal Anthropology) that grew out of a need for the modification of the legal structures to reflect the multicultural and pluralistic makeup of Guatemala
- ◆ Develop an understanding of the nature of the conflict and the challenges facing my community in the post conflict era

### *Personal Goals*

- ◆ Examine the various components of this unique conflict including its transition from being class-based to becoming more focused on ethnic lines and the conditions that precipitated the peace process
- ◆ Improve my Spanish language skills, including the nuances of the language that are specific to my host community
- ◆ Incorporate myself into a new culture as much as possible

### *Activities*

- ◆ Organized a panel discussion to introduce the idea of the conference in my host community, located speakers and secured a venue
- ◆ Publicized the discussion by designing and posting flyers and speaking with individual members of the community in person
- ◆ Served as Webmaster, managing the conference’s online presence



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*Above— George’s host family from Macalajau, a village where Celas Maya has a scholarship foundation that uses education to empower communities affected by the war*



*Right— George’s main host family: mother, Liz and daughter, Maria Liz*

## *Important Learnings*


- ◆ Coexistence work is incredibly challenging, especially when victims of a conflict do not have available avenues to reconcile and when the conditions that induced the conflict continue to exist.
- ◆ Spending time in another culture is an invaluable experience that exposes you to a completely different reality. It is possible to live off \$3.00 a day, buy Cipro (the antibiotic for anthrax) over the counter, eat a diet of beans and pasta and feel good, and fit 100 people into a bus designed for 40 and still get to its location safely.
- ◆ Although a coexistence effort, such as a peace accord, may be impeccable in theory, it is not helpful unless it is designed for the particular environment where it is being implemented.
- ◆ The best way to avoid frustration and embarrassment when speaking a language in which you are not fluent is to stop worrying. That is when you begin to communicate effectively.

Right— *Market day in Quetzaltenango: the first Sunday of every month*

Below— *A little girl working as a street vendor during market day: Often children are sent out to earn wages selling items such as candy and fabric.*



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This is the most beautiful place I have ever been. It is set in a grid like New York City with Avenidas and Calles (avenues and streets). The streets are paved with cobblestone and although each house is tailored to a specific taste, the grid makes them all look the same. There is only one way to get in and one way out. You can probably circle the town in an hour. From the panaderias (bakeries) and dulcerias (sweet goods) to the ruins serving as a testament to the time when Antigua was Guatemala's capital, this place would capture anyone's attention. At night I go to a nearby pharmacy. The owner, Julio, is a pharmacist who serves as a sort of doctor in the community. His daughter, niece, and two assistants, help run the pharmacy. They have been very hospitable since I arrived and therefore I often spend time with them. His two grandchildren are adorable. They yell, "Carga me!" (pick me up) I toss them in the air and they

laugh. One day, Julio brought me a painting of "Calle de Las Campanas", a street overlooking one of the three volcanic mountains surrounding the town. It captured everything I had wanted to describe but could not. He signed it, "Con cariño para usted, Jorge. Recuerdos de Antigua, Guatemala. 06/06/02.



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A view of Antigua

Julio Mendez Jr."



Chelsea ● Revere



## *Susan Ulrich '03*

Home: South Boston, Massachusetts

Major/Minor/Program: American Studies, Politics

Tentative Career Goals: Work with urban youth and pursue graduate studies

### **Internship: Roca, Chelsea and Revere, Massachusetts**

Roca is a grassroots human development and community building organization that provides multiple forms of support for urban youth and promotes social justice by creating opportunities for young people and families to lead happy and healthy lives.

Susan Ulrich

## Action and Growth Among Youth in the Inner City: Learning How to Grow and Thrive Through Adversity

### Project Goals

- ◆ Mentor young people facing poverty, drugs, lack of access to adequate education or healthcare, teen pregnancy and gang violence among other things
- ◆ Assist in developing a safe and trusting environment for young people to thrive
- ◆ Develop an understanding of how trust and human connections are essential to coexistence and peace work

### Personal Goals

- ◆ Gain experience in organizing for positive change
- ◆ Allow myself to trust people and accept the possibility that things can change
- ◆ Achieve a balance in my life through finding peace with my past and living in the present in a positive way



Above— Roca members during a peacemaking circle, a method of communication and problem solving from native traditions used in relationship development, healing, and community building

Right— Certificate of completion of the Peacemaking Circles Learning Process

### Activities

- ◆ Collaborated on community service and personal development projects with a group of ethnically/racially/religiously/culturally diverse people who care about community and the lives of young people
- ◆ Supported the young people in the organization with the implementation of workshops for community members
- ◆ Fostered a process of growth and development for members through trainings, community service, community outreach, and relationship building
- ◆ Taught a GED class

### Key Dilemmas

- ◆ Although I was in the United States, language was an obstacle because I worked in a community that was predominately Spanish speaking and included languages such as Khmer and several African languages.
- ◆ Learning to trust other people and allow people to support me in the work that I do was a major challenge; this involved developing the ability to ask for help.
- ◆ Establishing a clear line between myself and those I support was a challenge because I often identified with their experiences.

a story from the aztec people of mexico

It is said by our Grandparents that a long time ago there was a great fire in the forests that covered our Earth. People and animals searched for one creature to escape from the fire. One bird took out. Forokali was running away when he noticed a small bird hurrying back and forth between the nearest trees and the fire. He headed towards this small bird.

He realized that it was our brother the Quetzal bird, Quetzalcoatl, returning to the river, picking up small drops of water in his beak, then returning to the fire to throw that hot bit of water on the flames. "But appear to me Quetzal bird and tell me: "What are you doing brother? Are you stupid? You are not going to achieve anything by doing this. What are you trying to do? You must run for your life!"

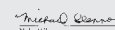
Quetzal bird stopped for a moment and looked at me, and then answered: "I am doing the best I can with what I have."

It is remembered by our Grandparents that a long time ago that the forests that covered our Earth were saved from a great fire by a small Quetzal bird, an owl, and many other animals and people who risked their lives to put out the flames.

This is a Certificate of Completion of the Peacemaking Circles Learning Process  
led by Roca, Inc. and Chelsea/Revere Peacemaking Planning Committee, July 18 - 21, 2002 for

Susan Ulrich

  
Susan Ulrich

  
Michael

  
2002.07.21



## Key Learnings

- ◆ I must allow myself to make mistakes and then learn from them.
- ◆ There is a limit to what I can do for myself and for others.
- ◆ Achieving balance in my life is integral to supporting myself and others.

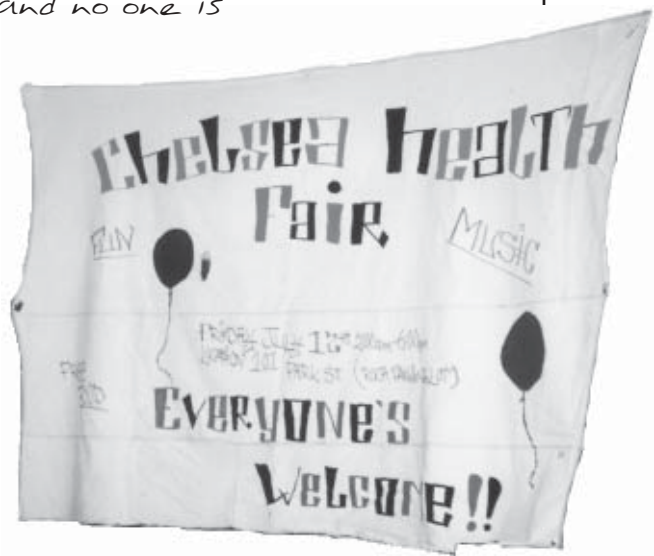


Top— Gathering with members of the Environmental Crew

Right— Youth STAR graduation: Young people receive a scholarship after completion of the program.

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I was 16 when I had my first experience with Roca. My neighborhood was experiencing what the media called a "suicide epidemic". I was introduced to Molly Baldwin, Roca's Executive Director. She worked with the most amazing group of young people I had ever met. They were so motivated to live and create positive change in their community. As soon as I walked through the door this summer, Molly and others at Roca offered me unlimited support. Support is paramount at Roca. Everyone there has the same vision and accepts that no one person can do it alone. Everyone supports each other, pushes each other, and respects each other. Roca serves as a haven for young people to deal with problems, seek guidance about their future, spend time with peers, and experience a variety of cultures. I think that Roca is an example for all organizations. They make no judgments and no one is excluded from the community. Unlike the community where I was raised, Roca is comprised of people of all colors, faiths, and backgrounds. It is truly diverse and I am grateful that I found my way back to it.



# Sri Lanka



## Jocelyn Berger '03

Home: Shaker Heights, Ohio

Major/Minor/Program: Sociology, Politics/ Peace and Conflict Studies, Religious Studies

Tentative Career Goals: Work in the broad field of conflict resolution, peace building, and human rights; ideally abroad with an organization focused on humanitarian aid work such as the Peace Corps; eventually pursue graduate studies.

### Internship: National Peace Council, Colombo, Sri Lanka

The National Peace Council is a conflict resolution organization dedicated to building a broad-based grassroots movement for peace and creating a supportive environment for political negotiations through an overall strengthening of civil society and democratic engagement.

### Internship: Sewa Lanka Foundation, Colombo, Sri Lanka

The Sewa Lanka Foundation promotes social mobilization and institutional capacity building through economic development in conflict-affected communities.

INDIA



## Aran Lavi '04

Home: Ra'anana, Israel

Major/Minor/Program: East Asian Studies, Economics

### Internship: Sewa Lanka Foundation, Trincomalee, Sri Lanka

The Sewa Lanka Foundation is a 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. Sewa Lanka is the only non-governmental organization (NGO) that works both in the government and the rebel LTTE controlled areas in Sri Lanka. Its main job is to mobilize the villagers into community based organizations, empower them, and give them initial tools to start taking care of themselves and rebuilding their lives after nearly 20 years of civil war.

Colombo

Trincomalee

SRI LANKA

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Jocelyn Berger

## Transforming Conflict in a Developing Nation: Challenges and Opportunities

### *Project Goals*

- ◆ Study the impact of a prolonged, violent, and ethnic conflict on individuals and the entire nation
- ◆ Learn about and evaluate the current peace process as a political and social force
- ◆ Understand the work and daily operations of a conflict resolution and peace-building non-governmental organization (NGO)

### *Personal Goals*

- ◆ Adapt to an entirely foreign culture
- ◆ Explore the cultural differences between my native culture and Sri Lankan culture
- ◆ Develop personal relationships beyond the workplace

### *Activities*

- ◆ Attended conferences and seminars on the Ceasefire Agreement and Peace Process
- ◆ Authored and edited Peace Council publications, including a proposal for a Peace Journalism training program
- ◆ Toured rural areas with the Sewa Lanka Foundation

### *Key Dilemmas*

- ◆ How can an NGO be effective when it lacks human and material resources as well as a strong infrastructure to keep programs and personnel organized?
- ◆ Even with English as a common language, the immense language and cultural barrier prevented a fuller integration into Sri Lankan society, and therefore restricted my contribution to the organizations.
- ◆ How can I have a positive and meaningful impact on an organization or its efforts, in such a limited amount of time?

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*Focus D-100:  
advertising June  
3 photo exhibit  
commemorating  
100 days of  
ceasefire*



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*The quintessential image of Sri Lanka: meeting of east and west, old and new, traditional and modern, in a bull pulling a cart with an oil barrel. Note the Pepsi billboard as well.*



## Important Learnings

- ◆ Public trust and media support are necessary for building a peace movement.
- ◆ The challenges of political corruption and power imbalances in Sri Lanka are immense.
- ◆ Peace must be achieved both at the government and grassroots levels.



Left— *Rickety shacks along the canal around the corner from my house at the edge of Colombo: Being in the city means even these haphazard houses have electricity.*

Below— *Young Buddhist monks: Boys often enter the monastic order at a very young age to escape poverty at home.*



*Drinking king coconut water, a refreshing tropical drink*

*Background: Traditional wooden hand carved mask*

I heard a speaker make the point that the average Sri Lankan living outside of the conflict areas has seen more images of war and destruction from Sept 11, the Middle East, and African conflicts, than in his/her own country. So I see the underlying ethnic tension issue as really the most fundamental question at hand, without any easy answers. Yet people here are all too willing to blame everything on politicians and then expect them to fix it, too. They see democracy as something that happens TO them, not FOR them and, more importantly, BY them. Everyone talks about politics and writes editorials and such, but the direct pressure just isn't there. Another big challenge and dynamic in the conflict transformation process is the need to increase democratic participation, inform people to make their own educated decisions and find solutions on their own. Power devolution and a new constitution are also really important in that respect.



Modeling a sari, the customary South Asian dress, in my host family's indoor garden, before a wedding

Background— Batik mandala/ moonstone tapestry: traditional image symbolizing the Buddhist and Hindu stages of reincarnation until reaching nirvana (paradise, the end of the cycle of rebirths) in the center

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Aran Lavi

## Transforming Conflict in Sri Lanka: Coexistence as a Mean to Sustaining Development.

### Personal Goals

- ◆ Understand the working of a development NGO, its organizational structure, and how it handles the problems posed by the conflict
- ◆ Explore the connection between coexistence and economic development and how each of them contributes to and supplements the other
- ◆ Develop personal ties with local people and obtaining a more authentic insight into the conflict, the land, and people of Sri Lanka

### Activities

- ◆ Interviewed various Tamil and Sinhalese local leaders in villages at different stages about the nature of the development work done in their village, their conception of the conflict, and their perceived solutions
- ◆ Visited various communities and projects with Sewa Lanka

### Key Dilemmas

- ◆ How do I, as a Westerner, research and explore Sri Lanka without having made any concrete contribution to the people I was working with, or the villagers that hosted me?
- ◆ How development work compromises cultural proclivities within Sri Lankan society, such as the need to develop more efficient income generating projects vs. the importance of traditional agriculture, or addressing ethnic and religious inequalities vs. traditional undermining of gender issues
- ◆ How does one sustain development efforts that are constantly undermined by eruption of violence?

Sri Lanka



Colombo-office staff field trip to 'Singharaga' forest: I wrote in my diary, "more than anything else Sri Lanka is the land of gentle and kind people who are trying to live along the many bumpy and desolated roads of this island and be happy."

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## Important Learnings

- ◆ Development work, especially the work of Sewa Lanka, depends on the capacity to build self-confidence and trust, and restoring not only the economic livelihood of war-affected populations, but also their political, spiritual, and communal livelihood. A successful development program should first give rise to a strong local leadership capable of identifying the strengths and weaknesses of the village, and then familiarize it with the necessary skills and ways to address these issues.
- ◆ Coexistence work at various stages of development work—especially by creating commercial and financial dependency between different ethnic groups around the county—has the potential to consolidate development efforts and render people less inclined to resort to violence in volatile times.



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*Elementary School: Everywhere one goes, from the big cities to the most remote villages, one encounters little children in white uniforms and blue ties going to school. Education is highly valued and is key to development work.*



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*Talking with the doyen (the translator on the right): "Now our village is considered 'developed.' It is the envy of all the rest of the villages around us. But all of a sudden no one is interested in our problems. We were given hope and encouragement, and we created some good infrastructure but the momentum has stopped. They say there is no more money for us, so obviously people are upset."*



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*A street banner commemorating the fifth anniversary of the first suicide bombing: Seeing the images of the suicide bombing, and how they were venerated and worshipped by the people in the rally, took this conflict, which wasn't mine and from which I remained so detached, and brought it down to a familiar hurting spot in my mind.*



# Sri Lanka

Some villages we visited were displaced two or three times and many people were quite reluctant to leave the refugee camp out of fear of further violence erupting. All around one can see abandoned paddy fields, water canals which lie in ruins, and crushed hats. This used to be the leading region in agricultural production; now they can hardly sustain themselves. Once established and consolidated, the community based organizations start to implement various development projects such as construction of wells and schools, repairing damaged roads, restoring an old water tank, or launching self-employment workshops. The whole process is a long and arduous one, and resembles physiotherapy. Sewa Lanka can guide, encourage, and help with the initial few steps, but the bottom line is it is up to the villagers. They must stand up and start walking. It starts with a lot of anger, chaos, and disbelief, but villages that pull themselves together show really impressive results and are making progress with their lives.

Brick Making is one of the many small enterprises that Sewa Lanka supports by providing the villagers micro-loans to start off on their own.



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## 2002 Ethics and Coexistence Student Fellows

**Jocelyn Berger '03** is double majoring in sociology and politics with minors in peace and conflict studies and religious studies. After graduation from Shaker Heights (Ohio) High School, she spent a year in Israel studying at Hebrew University and working on an orthodox kibbutz. Jocelyn's interest in coexistence began with her involvement in the Student Group on Race Relations in high school. At Brandeis, she is heavily involved in the activist community, including Students for a Just Society, Students for Peace in Israel and Palestine, the Antiwar Coalition, and the Activist Resource Center, and she also performs in the South Asia Club's annual cultural show.

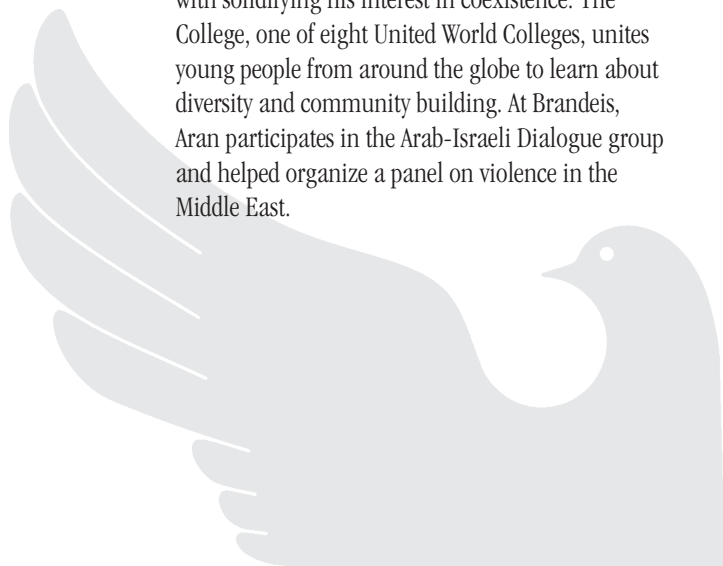
**Miriam Kingsberg '03**, a history and psychology major, also studies economics, international studies and East Asian studies. She came to Brandeis from Short Hills, New Jersey but was raised in Tokyo. In addition to serving as a children's services volunteer in rural India, Miriam has traveled extensively to nations such as Morocco and Thailand. She is a member of the University's fencing team, the *Justice* staff (the Brandeis student newspaper), and interns with the Women's Studies Center. Miriam also worked as an assistant teacher with the Brandeis Jewish Education Program.

**Aran Lavi '04**, an East Asian studies and economics major, came to Brandeis from Ra'anana, Israel as a Malkin Scholar. Aran attributes his experiences at Lester B. Pearson College in Canada with solidifying his interest in coexistence. The College, one of eight United World Colleges, unites young people from around the globe to learn about diversity and community building. At Brandeis, Aran participates in the Arab-Israeli Dialogue group and helped organize a panel on violence in the Middle East.

**Trang Nguyen '03** is an economics and mathematics major, a French minor, and is in the international business program. Born and raised in Hanoi, Vietnam, Trang spent the year prior to coming to Brandeis in Illinois as part of a cultural exchange program. She is involved in a variety of activities at Brandeis, including serving as a teaching assistant, tutor in economics, and International Student Program Coordinator for Orientation 2001. She is also a member of Students for a Free Tibet, the International Club, and the French Association. Trang hopes to embark on a career in international economic development.

**George Okrah '03** came to Brandeis from Bronx, New York where he lived for three years after having relocated from Ghana, West Africa. An American studies and sociology major, George is also a student in the legal studies and journalism programs. He is a member of the Posse program and also serves a peer mentor with Student Support Services. In addition to his studies, George works as a supervisor with Fulfillment, Plus, Inc, a company in Waltham. In the summer of 2001, he interned with the Associated Press in Germany and participated in the bus tour "Possibilities for Change in American Communities."

**Susan Ulrich '03** is pursuing a double major in American studies and politics and began her education at Brandeis as a member of the Transitional Year Program. She is from South Boston, Massachusetts, where she was very active in her community as a member of the youth group "Southie Survivors." The group was developed in response to the increased rates of violence and suicide among South Boston's youth and is dedicated to empowering the community's young people. Susan has also worked with the Office of the Attorney General in Boston and Camp Joy, a summer camp for children with disabilities.



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

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 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



## 2000

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

## 2001

Aliya Galer '02  
 Maryanne Cullinan '02  
 Anna Jaffe-Desnick '02  
 Jennifer Lewey '02  
 Yaser S. Robles '03  
 Daniel Weinstein '02

## 2002

Jocelyn Berger '03  
 Miriam Kingsberg '03  
 Aran Lavi '04  
 Trang Nguyen '03  
 George Okrah '03  
 Susan Ulrich '03

### 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

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