

Davis 100 Projects for Peace  
Tufts University

2013

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*Synaptic Scholar Class of 2015*

Environment Leadership Program:  
Exploring Alxa  
Davis Project for Peace Proposal

**Environmental Leadership Program:** Exploring Alxa is an environmental education and cultural exchange project targeted at ten students selected from both US colleges and China's colleges with a passion for environmental issues. Over a period of ten days, the Alxa desert-based project will help facilitate a platform for international interactions through trips, lectures, and academic discussions. This project aims at promoting participants' knowledge of desert ecosystem, desertification awareness, and future environmental leaders' social responsibility. Meanwhile, it aims at initiating social, economic, and environmentally sustainable projects in participants' own communities. Participants will attend a ten-day field trip in Alxa, which will allow them to gain valuable first-hand experience, as well as explore the practical applications of their education:

- To study the formative causes of desertification;
- To study neighboring agricultural and animal husbandry industries;
- To develop an in-depth understanding of local history and the indigenous minority ethnic people;
- To facilitate informed discussions of China and global environmental policies and the impact economic development will have on Alxa;
- To examine new energy development.

The project team will also produce a documentary as a record of the whole project and the exchanges that it enabled. Participants will be able to better appreciate the charms of nature through personal experience, while feeling a greater commitment to the cause of raising environmental awareness. Academically, the project hopes to provide opportunities to improve upon students' critical thinking and practical application skills.

**Project Design:** The 10-day project will be carried in summer 2013, consisting of three parts:

*Part I: 1 day - Background knowledge of desertification experts' lectures*

Exchange with academics with relevant expertise to understand concepts behind protection policies for desert ecosystems, along with analysis of relevant natural and social causes.

*Part II: 7 days - Alxa field trip: seminars on environmental issues, practical applications of desertification prevention and control theories*

Exchange with local residents to understand the causes and impacts of desertification on daily life.

*Part III: 2 days - Design projects: professional consultations for individual projects; idea exchange; project demonstrations*

Students will be encouraged to plan future projects to deal with desertification. They will receive guidance in planning projects to raise awareness in their local areas and societies. Those projects would be realized after the ELP's conclusion. Also, an exhibition will be held for the benefit of the public and NGOs on the last day of the project.

### **A Peace Project:**

- China's largest dust storms generally originate in Alxa area. Years of expansion have found Badanjilin, Tengger, and Ulanbuhe deserts ranked fourth-largest in the world in terms of area. Should the three deserts merge to become one - likely given the present conditions of desertification - the consequences may be disastrous. Furthermore, over 200,000 people indigenous to in Alxa have become ecological refugees - forced to leave their family lands because of the deterioration of the environment.

We hope that through this project, more people can understand and get involved with preventing desertification, uniting despite and even because of their different academic disciplinary backgrounds. Additionally, the contribution of personal insights from people with first-hand experience of the effects of desertification could prove crucial toward promoting greater social responsibility in others.

- This project hopes to bring together students of various specialties, such that their combined talents may enable comprehensive analysis of the causes and effects of desertification. After all, desertification is not only a technical issue; it is the result of a country's public policies, culture, history, geography, and economics. Thanks to their differing fields of studies, students will be able to approach desertification through a multidisciplinary approach. The project further aims to raise awareness of desertification among top students in universities, as the participants will be able to personally share their experiences, hence drawing more attention to the issue in general.
- Nowadays there are numerous communication possibilities that can connect international students, but most are superficial at best: students are using these communicative tools with no greater purpose in mind. Currently there is a deficiency in the effective integration of communicative tools with domestic field trip resources. Therefore, we hope to initiate with this project a targeted communications project to facilitate deeper thematic exploration and problem-solving, and at the same time strengthen mutual communication and understanding between nationalities.
- The project is not intended as a one-off adventure for its participants; the course incorporates aspects of leadership training, and thus we encourage students to maximize their potential for leadership after the project by using their newfound knowledge and skills to influence their surroundings. We will guide participants in planning relevant projects, whether at the micro or macro level, and we further aim to provide implementation assistance afterwards.

Overall, the desertification issue, participants with different background, and the international communication purpose all results in leading an environmental pioneer effect, hopefully shaping the peace not only in the area, but also spreading into other communities.

**Support:**

The project is supported by an influential anti-desertification NGO – SEE (Society of Entrepreneur & Ecology) and a professional advisory board:

Shen, You: *Director of Chengdu Bird Watching Society.*

Liu, Yi: *Founder of the Mangrove Project Team in Xiamen University's Greenfield Association.*

Wu, Haoliang: *Founder of Green Stone Environmental Action Network.*

Zhang, Hehe: *Deputy Director-General of the "Friends of Nature"*

With the help of them, we are able to invite famous professors and local researchers in this area to lead lectures and workshops. They will help participants have a better understanding of the difficulties while guide us to provide funding to the right projects.

**Environmental Leadership Program: Exploring Alxa  
Davis Project for Peace Proposal**

College: Tufts University

**Budget:**

**Alxa field trip transport fee: \$ 2,400**

First five days – bus: \$300/day \* 5 days = \$1,500

Last two days – Jeep: \$150/day \* 3 jeeps \* 2 days = \$900

**Food: \$4,000**

\$20/day per person \* 20 people \* 10 days = \$4,000

**Accommodation: \$ 2,500**

\$25/day per room \* 10 rooms \* 10 days

**Expert fee (voluntary experts not included): \$ 360**

\$120 \* 3 people

**Supplies and others: \$ 740**

Documentary facilities; research supplies; printings; advertisement; others

**Project Budget Total: \$ 10,000**



## Letter of Commitment

To Whom It May Concern:

With this letter, Society of Entrepreneur and Ecology (SEE) joins Environmental Leadership Program (ELP) as a supporter, and makes a fundamental commitment to support and assure the program go through smoothly, with high quality and propounding social impact. In partnership with ELP, we will:

- Help inviting professional guest speakers from the field of anti-desertification;
- Guide ELP to design a feasible and effective agenda for Alxa trip;
- Help connecting ELP with local families and government;
- Consult projects created via ELP.

We understand that our commitment to measure, track and improve the performance of Environmental Leadership Program is align with ELP's mission that promote environmental education and cultural exchange, initiate social, economic, and environmentally sustainable projects.

SEE looks forward to our partnership with ELP.

Sincerely,

Program Supervisor:

*Pang Zongling*

Date: 1/23/2013

Davis 100 Projects for Peace  
Tufts University

2012

Tamara Masri  
*Synaptic Scholar Class of 2014*

**The Sharaka Mobile Garden**  
**Davis Project for Peace Proposal**

College: Tufts University

Student: Tamara Masri

The project proposed is a mobile cart garden to serve as a tool to raise awareness about environmental issues within Palestine. Inspired by the documentary *Truck Farm*, the Sharaka mobile garden will be the first of its kind in Palestine. The garden will be grown on a mobile cart attached to a car. The innovative use of dead space that brings greenery into the dense urban city of Ramallah, but because of the garden's mobility the possibilities are endless for its potential travels. The garden will be affiliated with the volunteer run organization called *Sharaka* (meaning partnership in Arabic) which consists of about six dedicated volunteers dedicated toward harvesting the relationship between the Palestinian consumer and the Palestinian farmer. The weekly Sharaka farmers' market is one of the only venues in which the consumer and the farmer can interact and have no doubt that the produce does not originate from an illegal Israeli settlement. Sharaka is not backed by any NGO or U.S Aid and is run by passionate Palestinians seeking change in the community. One of the uses of the garden could be to attract customers into the Sharaka farmer's market. By creating a brightly colored cart teeming with life, a person is tempted to literally stop and smell the roses. This, however, is not the sole purpose of the mobile garden. The cart can be used as seed-bank for endangered seeds, educational canvas for environmental issues, and vehicle of hope and inspiration.

**The Design and Timeline:** The cart will literally be a representation of mobile ecology. A camera hoisted on the cart will take pictures of the growing garden, powered by solar energy. Another camera will document the social life of the cart-driving and the personal interactions that will inevitably prevail. A car capable of transporting the cart will be used as a mobile seed bank as well, in an attempt to raise awareness about biodiversity. Seeds can be sold to adults and given to children with educational pamphlets to encourage home-gardening despite lack of land. A person can then sign the truck and add personal color and vibrancy to the project, and feel apart of a greener and more connected community.

The purpose of the garden is not food production primarily, all though that will be a productive outcome to be sold in the market and generate a small income for Sharaka, but the garden is meant to test possibilities. After the root barrier, drainage blanket, erosion blanket, and soil are in place, the seeds are sown. Native plants such as the endangered Baladi cucumber can be grown to represent the importance of preserving biodiversity. Plants that are solely grown in Israeli territory such as carrots can be grown as a test to promote food sovereignty. A vertical climbing wall for a climbing plant such as Jasmine could possibly represent a botanic separation wall. In the earlier months of late May and June, the garden can travel visiting farmers, collecting seeds and manifestos of the people who tend to be forgotten as victims of the environmental disaster the occupation proves to be. The mobile garden will be assembled for a few weeks at Bustan Qaraaqa in Bethlehem, as environmental studies professor Alice Gray will aid in the ecological aspects of the project. By the end of the summer, the mobile garden can evolve into an educational tool for those living in the urban desolation of refugee camps. The design of the garden as an interactive project might foster connections between communities that are close in proximity but separated by physical and metaphoric barriers of their environments.

**A Peace Project:** Gardening and peaceful actions have always seemed to be loosely correlated. On the Rodden Island prison Mandela maintained a small garden plot for 27 years. In his memoir *Prisoner in the Garden* he writes, "The sense of being custodian of this small patch of earth, offered a small taste of freedom." What were the ideas that grew in that garden that

inspired him to maintain visions of peace? Perhaps whether the West Bank is considered an urban prison is arguable, but what is not is the fact that Palestinians think of themselves as prisoners. In truth, it is difficult to envision a state of peace if the prospect of personal freedom does not glimmer in the horizon. It is true that there is indeed nothing more freeing than being self-reliant and to create beauty amidst concrete drudgery.

At a very simple level, the mobile garden stands as a small plot that represents what Palestinians are deprived of: motion, greenery, and independence. The lack of mobility Palestinians experience is possibly the most direct and constant reminder to Palestinians of oppression. According to the Israeli human rights group B'tselem as of October 2010, 99 Israeli checkpoints were present in the West Bank, in which many of these barriers separate farmers from their agricultural land.<sup>1</sup> Furthermore, most Palestinians are living in dense urban conditions and are prevented from enjoying the pleasures of the natural world. According to E.O Wilson's biophilia hypothesis<sup>2</sup> in which humans have an innate love living systems, Palestinians are deprived of that basic primitive pleasure of enjoying green space the cascading effects of the Separation Wall. The third element of independence stems from the feelings fostered when one grows their own food, which may lead to the ideal of food sovereignty. As seen in the first Intifada, Palestinians took an interest in gardening for political reasons.<sup>3</sup> Presently however ideas of food sovereignty have seemed to be forgotten. A mobile garden might stand as a reminder that independence and a form of freedom does not necessarily lie in the decisions of politicians. As the mobile garden grows the flora and fauna of the mind might also flourish, inspiring one to work toward the ideal that life could one day be the utopian balance as it is within nature's systems.

**Implications:** The mobile garden represents what the philosopher Murray Bookchin calls *social ecology*, in which dynamics in the social world are reflected in the environmental one. By presenting a stark example of social dynamics by means of greenery, as well as a possible solution. While the cameras roll and the viewer can see life under an oppressive circumstances flourish, the metaphor of the Palestinian struggle is physically manifested. To invest in building a mobile cart is not simply creating a vehicle of produce but a vehicle of change and peace. The importance of a mobile garden is to remind people of our human and ecological connection to one another and land. By explaining to a person the importance of eating their first Palestinian carrot as they pass the garden, feelings of self-reliance grow as hope takes root in the lost nation of the once farmers—now landless. Inspired by the 1940s victory gardens of America pre-WWII as well as the defiant gardens that flourished in the Jewish Ghettos of Nazi Europe, the Sharaka garden will travel through military checkpoints in the pursuit of spreading peaceful and ecological education. Furthermore, the garden will stand as a unique project- a creative outlet for Palestinians by Palestinians. Parking the garden near the Separation wall at Jerusalem University, and screening Truck Farm on the dead concrete, might serve as the first film to be screened on the walls of the urban prison. This is one example of how innovation will follow the mobile garden, standing as a reminder to the world and ourselves that the revolution is not violent, but green.

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<sup>1</sup> " Checkpoints, Physical Obstructions, and Forbidden Roads | B'Tselem." *B'Tselem.org*. Web. 2 Feb. 2012. <[http://www.btselem.org/freedom\\_of\\_movement/checkpoints\\_and\\_forbidden\\_roads](http://www.btselem.org/freedom_of_movement/checkpoints_and_forbidden_roads)>.

<sup>2</sup> "Arousing Biophilia: A Conversation With E.O Wilson." *Wilderness.com*. Web. 11 Feb. 2012. <<http://wilderness.com/evolution/BiophiliaHypothesis.html>>

<sup>3</sup> Lockman, Zachary, and Joel Beinin. *Intifada: The Palestinian Uprising against Israeli Occupation*. Boston, MA: South End, 1989. Print.

The Sharaka Mobile Garden Final Report  
Palestine  
Tamara Masri, Tufts University

Upon arrival in mid May, the search began the body of the mobile garden. The Sharaka market had since closed due to the costs of mobility for the farmers and lack of capital in the market. The purpose of the garden shifted towards raising awareness about issues of food sovereignty by traveling from the dense urban center of Ramallah to the small farms of Palestinian villages. My friends and I scoured the town for a suitable car that could push the cart. In the West Bank, cars are labeled by two different plates: yellow and green plates. The yellow plate signifies that the driver does not have a Palestinian ID card. You can pass through most checkpoints, and sometimes a special empty lane is designated for such vehicles. The green plate means that you hold Palestinian ID card, hence mobility is confined to within the separation wall. Having a car with a green plate means that you have to pay not only taxes to Israel, but also to the Palestinian Authority, elevating the price of a vehicle to almost double the price of a non Palestinian ID card. This is how I came to understand the outrageous prices of cars in town, and how with our budget could not afford any of the vehicles. A licensed cart was priced at \$5,000--not including the car that would pull it. I always knew that mobility was hindered in the West Bank, but never realized how expensive it is to own a car, pay taxes to two governments, and fuel the car with overpriced gas. Suddenly it became clear why farmers could no longer afford to travel to a market once a week.

In late June, we found a 1979 Volkswagen green plated pickup truck in a refugee camp outside the city of Nablus. With its big beautiful lights, three seats in the front, and "Praise God" stickers that covered the car, we fell in love. The ancient stick shift barely functioned, the windows remained open, the car didn't lock, and seat belts and air-conditioning were unthinkable luxuries. The truck had two horns, both so obnoxiously loud that the whole town would turn their head and be forced to marvel at its beauty. (In fact I've heard these horns are illegal anywhere else in the world). But we named her Dumbo, hoping to find the secret button that would let her fly when she took rests on hills. And fly she did. For the remainder of the summer, the truck traveled from the urban dense center of Ramallah to nearby farms. There we asked about issues of regarding farming and collected seeds if possible, added them to our seed-bank, usually the farmers would then take us to another farm. And while each farm was filled with warmth and laughter, what was alarming is that many did not save seeds. We did however take fruits and saved seeds afterward. Issues of imported seeds that were not suited toward the soil and competition with Israeli products was abundant. Articulating the agricultural problems inevitably caused an air of helplessness, as local farmers had to compete with illegal settlements, lack of water, and the high price of mobility with a Palestinian ID. But as we drove deeper into the problems that entrenched us, our own garden continued to grow along with our morale and the friends that helped cultivate it. "At first I thought you were crazy, but now I think I understand" what my friend Osama and truck driver owner told me once he saw our squash seeds were now blooming with life.

The eruption of squash was a turning point in the project, as life grew so did our optimism and hope. The aesthetic of the truck transformed as well; embroidered pieces representing Palestinian folklore were bought from farmers and then used to decorate the truck seats. Threads of culture, heritage, and intricacy were sown with the seeds in the truck bed. We later decided that the truck would

be painted a light purple color, the same color as *Scabiosa Palestina*, a local wild flower. On my last day in Palestine, we found an old embroidery dress in this non-traditional color. We had always wanted a local artist to design the truck with embroidery, but when we could not find one my friend Osama later would paint the truck and surprise me by pasting the dress on it. Osama is not in the Sharaka group, as most of the people who helped on the project weren't, rather just people who were interested in being a part of the creative. Sharaka will be in charge of taking the truck to different schools for each growing seasons. This fall season it will be at a local girls school in Al-Bireh that also just started their own community garden with Sharaka.

### **Implications**

The meaning of peace is a very loaded term in Palestine. When asked about the funding of the project, some people asked if Israel had anything to do with the truck farm. Like all things here, peace is defined in terms of the "other", in the case of Palestinians the occupying force only known for weaponry clad uniforms that directly impede on mobility and greenery. So many ask me, how did this project relate to peace? Peace for me is not a state of passivity, but an active state in which one resists violence. Hence, one method of resisting structural violence is to create life and beauty where it does not belong, in dead space. This project faced the obstacles of any project anywhere in the world would face, but without a doubt the biggest obstacle was making life thrive under a chokehold of military occupation. This truck represented a small act that pushed the boundaries that confine us: borders on roads, greenery, and food sovereignty. Everything from the project except the truck itself sourced from the Palestinian territories, and without this diligent search I would have never found out that brands potting soil sourced from illegal settlements. Although unbearably frustrating to search for local products, once finished I was filled with a certain peace of mind. It was a small affirmation (at least for us as youth) that Palestinians are in fact capable of creation but only by constantly resisting with a resilient and optimistic existence. With the first fruit of labor- or rather squash in our case- came the hope that perhaps a certain peace is in reach.

When the projects initial obstacles left me hopeless, small plants and small smiles proved to be the stepping stones towards that better world where greenery and independence might spill out of a truck and onto the concrete that confines dreams. Truck Farm did not solve the issue that plagues the food system, nor did it make the city green thanks to it. But did it something. What started out as an esoteric and whimsical idea ended up being an adventure that introduced me to so many people I would not have otherwise met in my community. It was a small symbol, and a cohesive force that acted like a magnet across social boundaries. Questions of how to start a roof garden became abundant. A few days ago I received an email asking for seeds to start a "revolutionary garden" to be planted in the downtown to protest raising food prices. According to the scientist E.O Wilson, humans adhere to the biophilia hypothesis, in which we innately love living systems. I cannot prove a hypothesis, but Wilson's ideas did hold true for those who encountered the truck farm. There is a dire need and longing for greenery and independence. Truck Farm was an attempt to associate those two desires as connected. What bloomed was a certain excitement in the seemingly nonsensical. From mechanics to farmers to the city slickers, almost everyone had something to say about the truck farm, with smiles that marveled at the presence of life where it should not belong. In a world in which identifying oneself as a Palestinian is for some controversial, this project represented a non-violent means of expressing culture, biodiversity, ethnobotany and creativity in a humorous vehicle on a tumultuous ride to sovereignty.

Truck Farm drives alongside the Separation Wall.



Truck Farm in the Village of Bilin:



Decorated with an embroidered wedding dress in the color of wildflower *Scabiosa Palestina*



Davis 100 Projects for Peace  
Tufts University

2011

Lucy Perkins

*EPIIC “Global Conflict in the 21<sup>st</sup> Century” 2011-12*

“Caring for the Whole Refugee Family”  
Davis Projects for Peace Application  
Lucy Perkins, [lucy.perkins@tufts.edu](mailto:lucy.perkins@tufts.edu), 412-478-7228

The UNHCR estimates that nearly 500,000 Iraqi refugees, fleeing war and sectarian violence, have settled in Jordan where they wait indefinitely for resettlement or peace at home. Iraqis in Jordan are not legally permitted to work and that, combined with the dim prospects of resettlement, leaves them in an impossible situation of poverty, inertia, and powerlessness. The U.N. and various NGOs do their best to aid the families, but there are still many needs to be met.

This project ensures that the needs of every member of the refugee family are being addressed in some capacity by supporting and augmenting the work of the Collateral Repair Project (CRP). CRP is a small, U.S. based organization that has served Iraqi refugees in the impoverished Hashmi Shemali neighborhood of Amman since 2007. I volunteered with them in the summer of 2010, assisting with the children’s art and music classes, home visits, and the creation of a women’s craft co-op. Since returning to the U.S. I have remained in contact with CRP and proposed two new programs focusing on youth empowerment that have been warmly received by the directors. CRP currently operates a weekly dominoes night for the men and art and music classes for the children in its community center, in addition to its devotion to the procurement of basic family items such as refrigerators and winter coats. This project will round out CRP’s repertoire by providing programs and opportunities for empowerment for the community’s women and teens and young adults, and will do so through three main avenues.

The first prong of this project involves empowering the women by allowing them to earn an income. CRP is in the first year of forming a craft co-op for the women that was born of their desire to take control of their situation and achieve their oft mentioned desire of stability for their families. When we formed the co-op, one of the women exclaimed, “all we have left is our hope,” leading to the name ‘Hope Workshop.’ I ran the preliminary weekly meetings with our group of 15 women in June and July 2010 to determine material, shape, and size of the products, and one of the women, Um Saud, is now the group leader and quality control manager.

In the last few months, Hope Workshop has sold tote bags and purses both in the U.S. and to ex-pats in Jordan while I have been building a website and making contacts with retailers. Through this grant this summer, I will establish a shared sewing station by adding three sewing machines to the community center (that currently has none) to greatly increase both productivity and the range of items made. I will also launch the website and facilitate the co-op’s obtainment of a booth at Souk Jara, a popular summer crafts market in an ex-pat laden area of Amman. Both the market presence and the website especially will increase Hope Workshop’s exposure and ability reach potential buyers, thereby providing the women with the income that they so desire.

The second component of this project involves providing a currently under-served demographic, the Iraqi teens and young adults, with skills, an outlet, and an empathetic group. This includes the creation of CRP’s first youth group that will consist of 15 members (ages 15-24) for whom I will instruct combined computer literacy/ESL classes. We will install computers in the CRP center and the group will learn basic computer skills with a focus on word processing and internet applications, and will learn to use online dictionaries and ESL software so that they may continue to practice these skills after the conclusion of the class. We will keep a blog together and we have also been in touch with the Arlington Public Library in Virginia whose coordinator would like to engage our respective youth in a video pen pal program.

This portion of the project addresses an angle of need highlighted by the Sept. 2010 report on social capital and refugees from Jordan’s UNHCR Senior Community Services Officer. The report lists the internet as an inexpensive information source and recommends that organizations train refugees in online networking and information-sharing (Pg. 23, <http://www.unhcr.org/4ca0a0109.html>). Additionally, the internet allows refugees a means by

## *Caring for the Whole Refugee Family*

which to remain in contact with relatives and friends, providing a source of comfort during a chaotic time. The community has consistently asked CRP for such classes. CRP and I have together chosen the youth group to be the recipient of these classes because of their immediate need for the knowledge and resources to practice computer and English skills. These will be critical to their ability to continue their education and gain employment, contribute to, and be successful in their communities once they return to Iraq or are resettled in another country. CRP is a small, volunteer run organization whose resources are stretched thin by families needing help with rent, medical items, and basic household necessities. It cannot provide the equipment for a computer center, but can provide the space and continued oversight of a computer station in its building.

Additionally for the youth group, we will allow them the opportunity to decide what activities they would like to engage in and will offer them 500 JD with which to do it. Some of the possibilities for the use of these funds include forming a small soccer league, putting together performances for the refugee community, or visiting museums and recreational centers in Jordan. This last component was inspired by a SUNY training guide for humanitarian workers that marks the loss of control “one of the most psychologically devastating aspects of a disaster” and recommends that workers take a proactive role in encouraging the transformation from passive, powerless victims to confident survivors by allowing the affected community as much involvement in decision making as possible (Pg.23, <http://www.mhwwb.org/disasters.htm>). To do this, we will allow the youth group to decide what activities to pursue this summer so that they may feel a sense of control over the situation, and a sense of ownership over the program.

The third segment of this effort to target the needs of specific groups in the community is a healthy living class for young women. Many deal with PTSD, depression, and weight issues, and furthermore, the UNHCR report finds that “female youth have less social capital than adult women or male youth” (Pg. 19). This group will meet regularly to discuss nutrition, strength exercises that can be done in the home, and stress management, providing them with a private group in which to discuss these issues. I will facilitate these meetings together with the director of CRP who has noticed a great need for this activity. Additionally, we will begin a walking club, employ yoga and meditation tapes, and will ask the National Commission for Women for Arabic language pamphlets and other resources. The group will include 20 members ages 15-24.

In the interest of maintaining these programs for the community, I will also spend August courting and training U.S. students to continue both the women’s program and the ESL classes into the fall. I first found CRP through my study abroad program and plan to use it to engage more student volunteers. Additionally, I will work with members of the community who show an interest in becoming program leaders, similarly to Um Saud’s taking charge of Hope Workshop.

Finally, in the spirit of supporting the whole family, we will provide three day trips to the Dead Sea organized by CRP staff and myself. We elected to run three trips to include as many families as possible, and each family will have the opportunity to attend one of the trips using a lottery system. These families have held stagnant lives in Amman as they wait for a resolution or plan. A trip out of the city provides a breath of fresh air as well as a relaxed social setting in which to build mutually supportive relationships - a result of the other components of this project as well. There are lingering issues of mistrust in the community stemming from events in Iraq, and problems of domestic abuse due to trauma. Stable families are critical to maintaining peaceful communities. These programs are designed to address the differing needs within the refugee family in order to promote peace in the home, thereby precipitating peace in the community.

## I. a. Caring for the Whole Refugee Family

Jordan

Tufts University

Lucy Perkins, USA, Tufts University

b. The project sought to expand the range of programs offered by Collateral Repair Project, a small NGO that helps Iraqi refugees living in Amman, Jordan. The new programs are specifically targeted towards women, and include classes and a craft co-operative.

c. No outside funding directly contributed to the project, but all activities were hosted by Collateral Repair Project in its community center. CRP also contributed staff housing to the project.

d. I arrived in Jordan in early June and began teaching a health class for young women (ages 15-24) and a combined English/computer class & activities group for young women of the same ages in mid June. We decided very early on to combine the "youth group" activities with English/computer class for ease and time. We also decided to make that class all girls (we had previously considered doing a co-ed youth group) because we wanted the Muslim girls to feel able to participate. In late June, we took 3 buses, each with 50 seats, of Iraqi families to the Dead Sea.

One of the biggest difficulties that we encountered was the expectation that refugees have developed of getting paid to attend classes. Most large organizations, including UNHCR, pay refugees small fees (usually referred to as "transportation money") to attend training courses. CRP does not ever pay its program participants and I similarly did not want to spend my entire budget on that, especially as all of our participants lived within walking distance. The summer heat and Ramadan also lowered enthusiasm and participation. As much as we wanted to believe that the women would attend classes to gain knowledge, the reality that we encountered was that without the promise of receiving money, attendance was low and inconsistent all summer. There were a few girls who cared very much about learning the skills offered and were reliable participants, and we called the students frequently to remind them of the schedule and ask if there was an aspect of the class that they did not like that was putting them off, but class attendance varied wildly each day (anywhere from 2 to 13). This made making progress in English and computer skills difficult and frustrating. For the health class, I tried to throw in fun incentive activities every few sessions such as doing facials together or having a girl from a salon come and do manicures. Nevertheless, we had such unpredictable attendance to the point where we canceled it mid-July. We invited the girls from that class to switch into the computer/English class and the foam mats that we had made for yoga were reused for children's story time at CRP. I occasionally gave the girls in the English class gifts such as journals or cosmetic bags to reward those who consistently attended. [Note: now that I intern at the International Organization for Migration, I have heard from staff at multiple UN agencies that this is a problem for all organizations that run training courses in Jordan and Iraq].

Despite the varied attendance, the English/computer/activities class had a core group of 5 regular participants, with other sporadic attendees. The girls possessed varying English and computer abilities, making classes somewhat tricky to run, although team games such as pictionary, charades, and similar were quite successful and popular. The girls also loved having access to computers and created their first email accounts. I made contact with several youth group leaders and high school teachers and, while we were not able to coordinate skype sessions for our students during the summer, we are planning to do so once the high schools in the U.S. begin their fall semester. As for their "empowerment activity" that I hoped would be a project created by the girls, I had a very hard time getting them to understand concept. They were very passive, understandably so given that they had no control over the war happening to them nor over their families' decisions to leave Iraq, and expected me to produce all of the content for the class. I offered several options for their project and they settled on writing a play. They wrote a fairytale and are planning to perform it when CRP's children's play group resumes in late September. I tried to organize trips for the girls to places in Amman such as the Citadel and Roman Amphitheater, but encountered problems with parental permission and was not able to follow through with those. I did, however, manage to develop a partnership with the Jordan River Foundation and a staff member there who agreed to donate her gym and time to lead nine sessions for the girls, combining exercises and self esteem building exercises. The girls loved this part of the summer.

During the summer of 2010, I was part of the creation of a women's craft co-op at CRP. The group continued to improve their skills throughout that year thanks to the leadership of two Iraqi women whom we hired to do quality control and inventory management, and by summer 2011 were able to sell their bags at Souk Jara, a summer market in Amman. The grant absorbed the high Souk fee and transportation costs so that all sales went directly to the women. We have been selling products via a volunteer in the US and have been hoping to be able to sell online. Our CPA in the US died unexpectedly in July and so we are now working with a new one to determine how state taxes will affect online selling.

We were pleasantly surprised to save quite a bit of money, despite spending money on extra items not in our original budget such as food for the Dead Sea trip and payment for a young Iraqi woman who had majored in English translation and served as an interpreter and assistant. We got better deals than expected on the computers and buses for the Dead Sea trip. We also decided to only purchase two sewing machines instead of three, and received a donation of Rosetta Stone from a volunteer and therefore did not need to purchase ESL software. We encountered a recently arrived Iraqi woman who worked as an Arabic teacher for 19 years in Iraq and, with the excess money paid her to begin teaching a women's literacy course that will continue through the fall. We were pleased to be able to do this because we had wanted to offer more classes targeting women and this teacher very much needs the money as her family is still in line for UNHCR assistance and has no other income as they wait to be processed. We also met an Iraqi with strong computer skills who will begin teaching intensive computer classes through the fall. I began interning at IOM in late August and will therefore remain in Amman, teaching women's English classes and working with the co-op. Beginning in September, CRP will offer open computer times for the approximately 150 or more Iraqis who regularly participate in the center's activities.

II.a. I define peace as sustained empowerment achieved through knowledge and decision making. The components of my project were directed at this definition of peace, identifying those in the community who have had the least decision making power and addressing their needs. Furthermore, there needs to be a sense of progress and goals to work towards in order for their to be individual peace. The Iraqis have been waiting in Amman for a resolution to their situation, and are completely dependent upon others for what will ultimately happen to them and where they will live. Their desire to cling to any bit of hope that their situations are progressing in a positive direction is evident in conversations with them as well as in the women's decision to name their co-op "Hope Workshop."

My project addresses the empowerment through knowledge concept by offering English classes, as many refugees are hoping to be resettled and to need to use that skill, as well as through offering computer classes and regular access to the internet. To address the decision making component, I tried to engage the women's group in deciding how to spend their time by developing an empowerment activity, which became our trips to Jordan River Foundation and the play that they wrote. That portion hopefully addressed both their short and long-term needs, by providing an activity for them during the summer, but also by equipping them with skills. Additionally, the women in the craft co-op are required to make decisions regarding pricing and which markets to sell at, as well as make decisions regarding how to spend their profits in the short-term, and are learning business skills to benefit them in the long-term.

This project impressed upon me the difficulty involved in program implementation. It was a very good summer for learning about what does and doesn't work. Because the health class had trouble with regular attendance, the effort put into running weekly sessions did not seem worth the return. I think one-time workshops on specific topics will be much easier to plan and will do better in attendance. We are planning one for the fall with an Iraqi dentist serving as the leader, and will do more should that one be a success. One major lesson that I took away was the great benefit to having members of the community run their own programs as much as possible. Paying Um Yasser to teach the literacy class not only provides an important skill for women in the community, but also supports her impoverished family and affords her the satisfaction and delight of using her skills, therefore promoting women's empowerment on the community and individual levels.

b. The Davis grant provided for a convergence of lessons in program implementation and humanitarian method that is rarely bestowed upon undergraduates. This project allowed me to work

through the ethical and practical issues involved in aid and development work and pushed me to address them on a level that had direct impact with the beneficiary community.



Davis 100 Projects for Peace  
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Rena Oppenheimer, Jennifer Sanduski, Alexandra  
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*BUILD India*

## **Building a Sense of Ur**

*An Initiative of the BUILD Program for Sustainable Development*

Prepared by:

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Across India, economic advancement and increased power on the world stage have created opportunities for a large portion of the population. However, negative consequences of development on India's rural poor often go unnoticed. With unpredictable price fluctuations and manipulative loan sharks, those who have dedicated their lives to agriculture endure more hardship now than ever. These are only heightened by inconsistent rains and shifting seasons. These hardships have permeated daily life at every corner of the country. Over the last 13 years, a wave of suicides has claimed the lives of more than 250,000 farmers.

Thottiapatti, a village of 70 households in the Perambalur district of rural Tamil Nadu, India, is a community of individuals with a rich cultural and religious heritage. In the local language of Tamil, this is the *ur*—the people and physical spaces that make up a place to call home. These individuals have a remarkable sense of resilience about them; their life experiences speak for themselves. The majority work as daily-wage agricultural and brick-breaking laborers, do not own their own land and earn the equivalent of \$1.50 per day. Families will migrate to different districts and states during the dry months to find work, disrupting their children's education. Thottiapatti lacks access to immediate transportation, toilets, consistent power supply, and medical care. Reflecting the national trend, there have been multiple recent suicides within the village that have torn families apart—leaving an overarching feeling of desolation. Taking all in stride, the people of Thottiapatti live with the hope of a better life for their children.

With applied effort and cooperation, BUILD India believes in the ability to transform Thottiapatti into a peaceful, promising community. Thottiapatti's residents will never again regard their own *ur* as a dead end, no longer feeling it necessary to leave chasing financial success and abandon the only homes they have known. On one of the last nights of our trip, a girl our age confessed, "Only when you all arrived did we realize we had been staying apart, but we have a reason to come together, as a family and as a community."

Peace in Thottiapatti is the feeling that all have the ability to grow, with a tangible network of support and the knowledge that everyone adds value to the world. The attainment of peace is integral to the quality of a life.

### **Project Background**

Building Understanding through International Learning and Development (BUILD) is a student-led initiative of the Institute for Global Leadership at Tufts University that partners with rural communities in the developing world to research and implement tools for human, social, and economic development. The India team is composed of thirty Tufts undergraduates from diverse academic backgrounds as well as a wide network of support from both the USA and India. BUILD has partnered with grassroots NGO Payir in the neighboring village of Thenur that works to facilitate rural empowerment through holistic development. Around 90% of Payir employees come from local communities themselves. This January, four BUILD students traveled to Thottiapatti for the second time to identify opportunities for project-based collaboration, working off our previously conducted needs assessment. Research has yielded a consensus between villagers, health workers, schoolteachers and students on a project that integrates many basic needs into one encompassing and useful framework.

### **Project Details**

Thottiapatti's greatest assets, as expressed by community members, are the spaces that bring people together – temples, the school, and the road. Yet, as of now, there is no space to house a large group of people. Thottiapatti women are confined to their respective houses to complete daily chores, awaiting their husband's company. Children do not have a space to play together and build stronger relationships. Men endure backbreaking labor during the day and return straight home, lacking a place to gather and converse with their neighbors.

We plan to facilitate the construction of a communal space, addressing a variety of Thottiapatti's

basic needs. The center will expand on an existing, abandoned structure, centrally located by the school. The construction work will be shared equally between BUILD students and community members, a partnership promoting collective ownership of the space. Men and women of Thottiapatti have pledged to volunteer labor between May and July, when BUILD students return to the community. The completed community center will include four major components.

1) **Computer literacy and external connections.** The youth have expressed a need to learn practical vocational skills. Therefore, the center will include two computers (donated or purchased locally). Our partner NGO, Payir, has already secured a wireless internet connection, allowing community members of all ages to connect to students and teachers all over the world. The subjects of these extracurricular learning sessions range from medicine to basic financing to English language exposure. We will model this e-learning program, which has proven successful in the nearby village of Thenur. BUILD students will run computer-training sessions, lasting for about four weeks, during our summer visit. This tutoring will then be carried on by selected youth with education up to at least eighth standard. BUILD students will synthesize various teaching models to implement a successful curriculum.

2) **Communal bathroom facilities.** In Thottiapatti, women walk as far as two miles away from their homes to defecate in a more private area of the road—even in rain, or late at night without lights or security. We found that people are aware of the unsuitable sanitation situation, but do not have alternative options for creating lifestyle changes. We plan to work with the local government board and Thottiapatti health workers to design and implement a public toilet facility.

3) **Sustainable energy source.** As part of a Tamil Nadu government scheme, power is unavailable to the village for at least two hours every day. To address this issue, the center will be powered by four solar panels installed on the roofing by local professionals. The stored power will be used during this time as well as during other sporadic power outages.

4) **Creative outlets.** As the final component of our project, we will gather art supplies and educational materials to provide avenues for extracurricular creative expression. We will build a small community library and art center, as a way to expand and diversify the available educational resources for Thottiapatti's children.

Logistical planning during Spring 2011 will be carried out by BUILD students in direct coordination with Payir employees, and will be overseen by us from May-July of 2011 during the field visit. Once constructed, the center will be maintained by designated youth of the community with evaluation reports submitted monthly to BUILD members. BUILD and Thottiapatti health workers will conduct a full evaluation of the qualitative improvements in areas of health and education status in one year's time jointly, and the project will be followed up on as seen fit.

## Conclusions

We foresee a long-term partnership with Thottiapatti and see the center as the catalyst for a renewed sense of community, a place for people to come together and celebrate Thottiapatti. The forum it provides will foster behavioral and social change and emotional wellbeing. Additionally, in the coming months, the BUILD team looks forward to starting a social enterprise venture with Thottiapatti and its neighboring villages. We recognize that this project in combination with the community center is a large undertaking and therefore plan to apply for other opportunities to procure seed money for this start-up venture, once a successful business model has been put in place.

For our group of thirty students, positive peace is defined as people believing they have the ability to grow and improve their lives, and that each person adds value to their community. Our project components will bridge gaps in the community—between elders and youth, different caste groups, and men and women—creating an environment of mutual understanding and acceptance. Thus, our vision of peace means creating a sense of unity and belonging. Our project seeks to expand the sense of *ur* among the inhabitants of Thottiapatti, by giving people a reason to stay and share the responsibility and pride of their community's growth.

Building a Sense of Ur  
India

Tufts University

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Buildprogram.wordpress.com

**Section I**

*BUILD (Building Understanding Through International Learning and Development) is a student-led initiative of the Institute for Global Leadership that seeks to immerse students in the theory and practice of sustainable development by partnering with rural communities to research and implement initiatives for human, social, and economic development. BUILD's project in India focuses on catalyzing change through an e-learning computer center and toilet facilities that address infrastructural and behavioral mechanisms. Our goal is holistic improvement of opportunities in education, health, and livelihood on a microcosmic village-based scale.*

BUILD: India works directly in partnership with Thottiapatti, a small village of 300 people located on the border of the Perambalur district of the state of Tamil Nadu, India. This partnership is facilitated by a local NGO called Payir, which works in the area for holistic community development. Our relationship began when BUILD students visited Thottiapatti in the summer of 2010 to conduct a needs assessment, which was followed up in January 2011 with a community health survey and other participatory research methods to understand local perspectives. The community development plan executed in summer 2011 was written in conjunction with the views and needs expressed on the ground, in addition to what was feasible given our group's strengths.

Our project is divided in two main parts. The first was to finish and furnish a half-built structure in the center of the village as a computer center and library. Here, children can connect to e-learning programs and teachers worldwide via Skype adults can engage with literacy software, and eventually, community members will be able to take advantage of opportunities for data entry work and telemedicine. The second part addresses open defecation in Thottiapatti, which currently has no private or public toilets, by introducing ECOSAN toilets. This model diverts urine and feces to separate chambers, thereby producing usable organic fertilizer that villagers may be able to use or sell in the future for economic benefits.

Thottiapatti has seen great change in the past year, evolving into a more engaged atmosphere where residents demand the right to a better life. In addition to the Davis Projects for Peace award, the BUILD team was able to secure additional funding (which doubled the Davis seed grant) from the Millennium Campus Network and the EMPOWER program at Tufts University. Seeing the momentum rising, Thottiapatti villagers and employees from our partner NGO Payir successfully petitioned the local Tamil Nadu government for additional funds for overall development of the village, resulting in 20 new concrete houses, a regular bus service, and a better road.

In terms of our project, BUILD struggled with the slow, bureaucratic governmental process of approving construction, as well as the lack of commitment from workers to finish infrastructural work on time. For this reason, the toilet construction has yet to begin, despite top-level government support and additional funding. We estimate another 3-4 months until this part of the project is put in place. Besides these factors, which are largely out of our control, we found resources to help us circumvent other potential obstacles while on the ground. Two of our summer team members speak Tamil, and through the help of Payir employees and health workers, our team did not face notable language barriers. We successfully formed relationships through body language and other means of communication. Staying with the people we were working with for an entire month helped build a great sense of trust and friendship between different villagers and our team, especially with the youth and women. Our strong emphasis on understanding, listening, and hearing their voices were our greatest strength. It was our

friendship and understanding of local capability that allowed us to hire two wonderful administrators (Janani and Anushya) from Thottiapatti, who run the community center. Along the way, many of the informal interviews with community and NGO members were filmed and are currently being pieced together in the form of a documentary. BUILD's project will not only benefit the entire village of Thottiapatti, but will also have far-reaching impact on the three neighboring villages and whoever else would like to use the facilities.

The long-term sustainability of this project will be facilitated by BUILD's maintenance grant, which will take care of salaries and electricity for at least five to seven years. For the time beyond these years, BUILD members are investigating mechanisms whereby villagers can slowly save or raise some of their own funds to contribute to further maintenance. As this partnership continues, we hope to expose residents of Thottiapatti to other income generation activities and training programs to further enrich their livelihood and aid in maintenance schemes. Although the obvious impact of this project is on the villagers of Thottiapatti, this experience has also greatly impacted all BUILD members involved, letting members apply many of the concepts and knowledge acquired in our international relations studies in a meaningful way. Every aspect of this trip, from successes to disillusionment, has prepared each member of BUILD to keep in perspective the local needs of the group of people served in any future undertaking of BUILD and in future careers. It has also taught us patience and persistence in all our endeavors. We foresee our project continuing for at least two more years until it has reached a point where residents of Thottiapatti can keep the projects running and effectively benefiting the community without the help of BUILD.

## **Section II**

Although Thottiapatti is known to be one of the more peaceful villages of the area, underlying frustrations threaten complete unity. It is hard for people to see their lives in a better or more empowering manner; for instance, when we broached the topic of alcoholism with the children, they struggled to picture a scenario without alcohol affecting their household. As a result, for us, peace is defined in Thottiapatti where all people – no matter their backgrounds – feel confident and empowered to pursue and gain opportunities for a better life.

We believe our project can be the first step in sparking such a sentiment. Specifically, the computer centre will equip children with better technical literacy and provide a richer learning experience with books and e-learning. With education comes increased exposure and confidence, and in the long-term, residents can pursue better jobs and develop innovative solutions for community issues. The toilets are a step towards improving general sanitation and health conditions; with them, Thottiapattians need not feel restricted by health concerns in pursuing whatever ventures they desire. On a more general level, new infrastructure can rejuvenate and spread hope in a community accustomed to limitations and scarcity.

In the short term, this project can mobilize and excite Thottiapatti, but peace itself does not come from the project. "Though the project hopefully imparts significant benefits towards peace, peace is truly derived from community ties, not infrastructure. By introducing new infrastructure and programs, we hope that our project spurs residents of Thottiapatti to widen their horizons and find new opportunities for themselves that BUILD and Payir never could." (Alexandra Wollum).



Davis 100 Projects for Peace  
Tufts University

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*RESPE: Ayiti*

### **The *Nesans* Project**

RESPE: Ayiti (Research and Engagement Supporting Poverty Elimination) is a student initiative of the Institute for Global Leadership (IGL). Since its formation in 2007, RESPE: Ayiti's mission has been to engage with the rural community of Balan in northern Haiti, the poorest country in the Western Hemisphere. RESPE provides a venue for students to support community development initiatives in a respectful and collaborative manner. This interdisciplinary initiative involves RESPE: Boston - students, academics, and the Haitian Diaspora - in a partnership with RESPE: Balan - Balan residents.

Over the past three years, our team has made three trips to Balan: an assessment trip, a collaborative research trip, and a community health-training trip. Our initial assessment in January 2008 revealed that Balan is burdened with significant health challenges and limited financial resources; however, formidable communal infrastructure and abundant human capital flourish in this community of 20,000. After our first visit, community members created a sister committee (RESPE: Balan) to our team (RESPE: Boston). The following summer 2008, through a collaborative research initiative, we conducted fifteen health focus groups to define health and its related issues. Our research informed our summer 2009 health trainings on stress, hypertension, hygiene, and sexual health, and culminated in our vision for this summer: *Nesans*, a maternal health initiative. This initiative will include the construction of a birthing center in Balan and the provision of maternal health training for community birth attendants.

*“When a woman can’t deliver yet because of pain, 6-7 people lay them on their door and transport them [down the mountain]. They tie the person on the door and bring them down so they can go to a hospital...”* Focus group participant, Po Franse.

Community members have repeatedly emphasized maternal health as a top priority. Currently, there is a modest dispensary functioning as a clinic that offers basic care and distributes medicine. The staff is comprised of two rotating Cuban doctors and a Haitian nurse in charge of the dispensary. The community has several practicing midwives who are in need of retraining. Based on our collaborative research, we have learned that the community’s maternal health priorities include increasing the number of safe births, improving conditions for healthy children, and providing health education for new mothers. Using our shared research and their on the ground perspective, RESPE: Balan has guided our maternal health initiative: The provision of a sterile birthing center and midwifery training are crucial steps in achieving these goals.

The sterile birthing center will consist, at the beginning, of a sanitary, centrally-located two-room space equipped with an autoclave, a clean water source, eight to ten beds, essential medicines (pre-natal vitamins and pain medication) and sterile equipment, where women can give birth in close proximity to the doctors and the dispensary. Twelve 175-watt solar panels and a low-wattage generator will power the space. Our Tufts engineering partners, Sustainable Energy Access for Haiti (SEAH) will be installing the panels in the summer of 2010.

Our community partners: the Catholic School Principal, Nixon Cheribun; the Catholic Priest, Father Acnys Derozin; and dispensary personnel will supervise the construction of the birthing center. The foreman, Francoeur Joseph, under the direction of an engineer will be responsible for construction site activities. Building materials, including cement, iron, and sand, will be purchased in Cap Haitian, five miles from Balan. Materials such as 2x4 beams, rock, and gravel will be procured from in/around Balan. The generator and autoclave will be purchased by RESPE: Boston, while additional equipment (water purification system, refrigerator, and beds) will be procured through donations from Boston-area health institutions.

*Ashley Allison , Sabina Carlson, Helaina Stein, Valerie Schenkman*

Furthermore, our team will harness its research, expertise, and partners to improve maternal health through a series of trainings and further joint research initiatives. We will provide a five-day, five-person training series for both new and practicing traditional birth attendants (TBA). RESPE: Boston will be responsible for transportation and meals during sessions. All training materials (models for showing proper delivery or care for newborns, videos of birthing methods, and pictures) will be current and based on a curriculum approved by MSPP (Haitian Ministry of Health). After the training, each TBA will receive a kit with essential materials for safe deliveries (razor, gloves, apron, soap, brush, etc.) Dr. Youseline Telemaque, an obstetrician-gynecologist working in Cap Haitien's Justinian Hospital, will organize and facilitate trainings. Additionally, we will work to procure annual donations of pre-natal vitamins and other medicine necessary for health births, which our partner, the Haitian Coalition, will help us with.

Construction of the birthing center will begin in late spring 2010 and finish at the end of August 2010. All additional equipment will be purchased in summer 2010. By the end of August, Balan will have a 54-square-meter (9mX6m) birthing center with two rooms (one for delivery and another for recovery) to serve on average 100 women a week at the pre-natal area and 25 at the post-partum area. The two doctors and five recently trained midwives will deliver babies. The maternity ward will serve the whole population of Balan and its environs. We are confident that despite the recent disaster in the capital, this project is logistically possible. Our budget figures are recent as of January 18<sup>th</sup> but if costs increase by the summer, we will easily be able to scale back the project by building a slightly smaller center. We are also seeking additional funding and donations.

After three years of partnership and collaboration, RESPE: Ayiti is in an ideal position to respond to one of Balan's most fundamental needs with concrete and constructive support. This initiative is a sustainable way of contributing to the health of mothers and ultimately to the health of the community. Our community research has highlighted that Balan residents views health as an interdisciplinary issue, related to economics, environment, education, and more. Thus, our multi-disciplinary team includes students of peace and justice studies, international relations, and community health, among many. United by a concern for Haiti, students bring their unique set of academic expertise and perspective to this project.

We have also learned that peace is best defined in the eyes of the community. It must be practical and achievable through the resources available. RESPE: Ayiti has always followed Balan's lead by listening to the community's challenges and leveraging its existing strengths and resources with research and technical support. This maternal health initiative is our small but significant way of supporting one Haitian's community's journey to achieving positive peace through better well being. Our partners on the ground believe that this initiative will strengthen the community's foundation and that improving maternal health in Balan can be achieved with RESPE: Boston's research and access to technical support. Healthier mothers are essential for both healthy children, who are Balan's future leaders and an important source of human capital within households, and healthy families, a source of community strength and cohesion.

The investment in both the physical and community infrastructure to improve maternal health that this proposal asks for will be far outweighed by the benefits it could bring to this community. We have learned that Balan's development issues are intertwined and that with greater health comes greater strength and energy to work longer, to spend more time with loved ones, and to concentrate on community goals. In line with our partners' values and priorities, we are confident that a safe birthing space and midwife trainings will have a direct improvement on community members' abilities to achieve goals in other areas of development and will be one significant step towards achieving positive peace for Balan.

*Ashley Allison , Sabina Carlson, Helaina Stein, Valerie Schenkman*

*The Nesans Project*  
Balan, Haiti  
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## **Section I**

Through the *Nesans Project*, my team, RESPE: Haiti (“Research and Engagement Supporting Poverty Elimination in Haiti,” a student-community partnership for development through the Tufts Institute for Global Leadership), aimed to implement a comprehensive maternal health initiative for the town of Balan, Haiti in collaboration with community leaders and the Catholic Church of Balan. Our particular goals were to finance and oversee the construction of a sanitary birthing center and to organize maternal health trainings for community birth attendants on sanitary delivery and birthing techniques.

In addition to the funds provided by this grant, we procured support from a variety of other sources for different aspects of the trip and the project. The Tufts Institute for Global Leadership provided resources to cover the travel and lodging costs of the five participating students. We received funds from a private donor to cover the cost of the autoclave, a heat-powered sanitizing machine that will be used to sterilize equipment and utensils for use in the birthing center. The Haitian Coalition of Somerville raised a large quantity of medicines and medical supplies to be used in the existing dispensary and the eventual birthing center. Another private donor held a fundraiser to benefit the project and the funds raised were put towards the shipping cost of the medicines. Individual members of RESPE: Haiti contributed to procuring the materials for trainees, which freed up a part of the budget for us to use in other important ways. Lastly, the Haitian Coalition also procured several hospital beds, pillows, wheelchairs, and other crucial medical supplies from clinics in Port-au-Prince to outfit the birthing center.

Once on the ground in Balan, we immediately met with our sister committee made up of community leaders and representatives, called RESPE: Balan, to organize our goals and plan for the grant implementation. Since this project comprises two parts, construction and trainings, this report will first provide an overview of the trainings. Instead of the five community birth attendants that we had planned for in our initial proposal, due to overwhelming interest and enthusiasm from the community, we trained sixteen community birth attendants. The trainings were led by Dr. Youseline Telemaque and Marie Lourdes Gauthier, health workers from Justinien Hospital in Cap Haitien who have extensive experience facilitating and leading maternal health trainings in rural areas. The trainings covered sanitary delivery and birthing methods. Using materials that Dr. Telemaque had instructed us to bring (string, rubber gloves, soap, single-use razor blades, and plastic sheeting), RESPE: Haiti assembled about 60 birthing kits that the participants received to assist with births and to train younger community birth attendants.

Despite the higher-than-expected turnout, the training portion of the grant went largely according to plan. Since we were able to procure the kit materials for free from personal donations, we used part of the money saved to pay for the extra participant stipends and food for lunches. A few cultural barriers and issues of communication did crop up during the training sessions; for example, two women who volunteered to cook for the participants later expressed resentment that they were not paid upon hearing that the training participants had received stipends. In retrospect, we learned that providing stipends to the training participants (about \$12) may have not been necessary and may have created unnecessary tensions in the community. From this portion of the project, a large and wide-reaching population will benefit: since the sixteen participants were drawn from geographically diverse parts of the town, we have ensured that women throughout Balan will benefit from better care before, during, and after labor. We also left a large supply of materials to replenish the birthing kits. Since the traditional birth attendants trained are long-term community members who have committed to training younger birth attendants, this project has a long-term sustainability to continue supporting pregnant women throughout Balan for many generations to come.

Regarding the construction portion of the project, we encountered several unanticipated difficulties that ultimately forced us to extend the project’s timeline. The birthing center is intended to be part of a larger clinic project that RESPE: Balan and the Catholic Church have been overseeing. Before our arrival, the Catholic Church received a grant to start building a new clinic, which the *Nesans Project*

maternal health center will be a part of. Unfortunately the larger clinic's progress came to a temporary pause because of reasons related to the earthquake. Under the Catholic priest's leadership, the first phase of the clinic's construction has been completed. However, before the second phase can begin (including the birthing ward and the construction of an emergency room with extra beds), RESPE: Balan and the Church are waiting on a study that private donors commissioned to receive recommendations from an engineer and an architect on how construction for the second phase can ensure that the building is seismically sound. Once the study has come in, RESPE: Balan and the Catholic Church will continue with construction and will then be able to build the birthing ward. While on the ground, we purchased all construction materials for the sanitary birthing center, which are currently stored in a secure place and will be used as soon as construction on the second part resumes within the next month. One team member still on the ground in Haiti, along with RESPE: Balan, is monitoring the progress of the construction. In addition, our engineer affiliates at Tufts University traveled to Balan to take measurements for the eventual installation of a solar panel system to power the clinic.

Once the clinic and the sanitary birthing center are completed, the benefits will be enormous and will reach the entire population of Balan (about 20,000). The clinic and the birthing center will be an exponential improvement from the existing meager health resources and women will no longer have to travel half an hour by car to the hospital in Cap Haitien when they are in labor. Women, men, and children of Balan and perhaps even of neighboring towns will be the beneficiaries of this project. Since the Catholic Church is managing the project, with collaboration from RESPE: Haiti, the sustainability is ensured: the Catholic Church has been in Balan for many years and will remain for the foreseeable future. It is the Catholic Church that will be providing support and resources to pay staff and maintain the clinic.

## Section II

We define peace as not only the absence of physical violence or suffering but as the existence of structures and systems that promote wellbeing and eliminate structural violence from a society. More importantly, we define peace based on the priorities and voice of Balan residents. Peace, as defined by community members, is intimately linked to health and the health of mothers: health is an interdisciplinary issue that both influences and is influenced by economics, agriculture, the environment, education, family dynamics, religion, and more. As the community conceives it, peace must be practical, tangible, and achievable given available resources. That is the essence of the *Nesans Project*.

The *Nesans Project* is a significant way of supporting one Haitian community's journey to achieving positive peace through better wellbeing. This project strengthens the very foundations of the community: supporting primary caregivers and bearers of the next generation. Healthier mothers are essential for healthy children, who are Balan's future leaders and an important source of human capital within households and communities. Healthier families are a source of community strength and cohesion. In the short-term, mothers will receive better and more efficient care during, before, and after delivery and will be able to spend more time caring for their families, earning money at market, and working on community initiatives. As a prime example of the butterfly effect, with better health comes greater strength and energy to work longer, to better support a family, to spend more time with loved ones, and to concentrate on community goals. In the long-term, by eliminating one obstacle to development and wellbeing, this project has the power to enable individuals and the community to direct more energy and resources towards important collectively identified development initiatives.

Implementing this project has been an incredible learning experience for everyone involved. One of the most formative and fundamental lessons that I learned was the importance of maintaining open lines of communication between team members, in particular when there is a language barrier that might block the conveyance of essential information or even simple reflections and thought processes. Managing this project has changed me in that I now feel equipped to handle any situation, no matter how complex and how far outside of my comfort zone it is. As for my view of the world, this project has confirmed my belief in the existence of universal values that bind humanity together: health as a basic human right is a dynamic that transverses cultures, nationalities, religions, and socioeconomic classes.

Thanks to this project, I have learned that development initiatives must resonate with local culture, priorities, and goals to if implementers want to ensure their sustainability and longevity. The

value of this project is not only in improving the health of mothers and children but also in securing the future development of Balan and future generations of leaders of Haiti. (Helaina Stein)



RESPE: Haiti member Charlotte leading a focus group of women in a discussion of maternal health issues and the future clinic and birthing center



RESPE: Haiti leader Helaina with the Catholic priest at the site of the clinic; current state of construction to date. Father Acnys Derozin is a founding member of RESPE: Haiti.



Mike, one of RESPE: Haiti's engineer partners at the site of the clinic with a young girl from Balan



Nurse Gauthier leading a training session for community birth attendants on introduction to sanitary and safe birthing techniques

Davis 100 Projects for Peace  
Tufts University

2009

Michael Niconchuk, Kathryn Taylor, & Sasha  
deBeausset

*BUILD Guatemala*

## Peace of Land: Project Santa Anita

### An Initiative of the BUILD Program



Michael Niconchuk, 2011  
Kathryn Taylor, 2011  
Sasha deBeausset<sup>1</sup>, 2012

Tufts University

### Background

Since the beginning of Spanish record in the region, Guatemala--a small, diverse nation of thirteen million--has been haunted by violence. Peace is a concept frighteningly unknown to most of Guatemala's predominately indigenous Maya population. Many of the details of the most recent conflict that ended in 1996 are still unknown, and men that serve in positions of power today are those same men who committed heinous acts of violence against their own countrymen not two decades ago. The Peace Accords, overseen by the UN and signed in 1996, have been effectively swept under layers of corruption, impunity, and insincerity by the government, and the opposition movement, armed and fighting for more than 30 years, is now thoroughly demoralized, characterized by disillusionment and economic struggle. Many of the opportunities promised to the opposition and victims in the Accords never materialized, and many of the people most deeply wounded by racism and terror now have succumbed to despondency. More than 2,000 male and female combatants from the Unidad Revolucionaria Nacional Guatemalteca (URNG) who handed in their guns--as mandated by the Peace Accords--were promised resettlement, land, and jobs. Today, while there are some who have been successfully incorporated as productive, independent members of Guatemalan economic life, most of those ex-combatants remain marginalized and poor, hoping that someday they will achieve the goals they took up arms for in the 1960s: equality, education, land, and political participation.

### Project History

The BUILD (Building Understanding through International Learning and Development) Program is a student led sustainable development initiative of Tufts University's Institute for Global Leadership. In the summer of 2008, ten students spent six weeks in Guatemala through BUILD, conducting research on sustainable development and post-war reconstruction. The trip led the group to Santa Anita la Unión, a 160-person organic coffee and banana cooperative located on the fertile slopes of the Quetzaltenango province. Most of the men of the cooperative, and a number of the women, fought against the government with the URNG, and in 1996 this group of combatants handed in their weapons in exchange for their farm; however, when the group began to re-establish themselves at Santa Anita, they confronted many startling realities--there were no houses, the coffee plants were old and unproductive, water was scarce, and their skills were insufficient. With the help of *Fondo de Tierras* and a number of NGOs, houses and water pumps were built, and coffee production began. Ten years later, the farm still functions, but is plagued by poverty, low production, a lack of education, limited access to water, communications barriers, and a financial mess that is the result of government neglect.

In 2008, the BUILD team spent two weeks at Santa Anita, working on the 36 families' plots of land, conducting research and interviews on the civil war and repatriation process, and looking for opportunities for collaboration on future projects. Upon return the BUILD leaders, using all of the student research and the needs expressed by the people of Santa Anita, designed a Community Development Plan that could potentially be used to propel the cooperative's economic, social, and political development. It is this Community Development Plan (CDP) that forms the backbone of our Projects for Peace Proposal

### Project Details

The cooperative's inability to pay back the \$300,000 loan they received to purchase the farm stems from their low production numbers. Their production is low due to the members' unfamiliarity with the coffee cultivation process and the effects of Hurricane Stan, which reduced the community's production by 70% in 2005. In the late 1990s, the government did not provide sufficient agricultural training for the families of Santa Anita to run a profitable enterprise, so we are planning to coordinate

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<sup>1</sup> Sasha is a Davis Scholar, and spent two years in Hong Kong with United World Colleges before coming to Tufts.

individualized agricultural training in the coffee cultivation process (through partner NGO: FUNDAP) as well as to construct a 24,000 plant capacity seed nursery. Currently, the families must keep young coffee plants in their small gardens, where they can fit a few hundred plants, at most. The seed nursery would provide a large, centralized, staffed structure where baby plants would be cared for through the first 18 months, until families transplant the coffee to their plots. The agricultural training and the design of the seed nursery would be done in collaboration with FUNDAP, a Guatemalan microenterprise NGO that boasts a number of experienced agronomists and agricultural engineers on its staff. FUNDAP has offered to subsidize a portion of this training, which will begin in the spring of 2009 and will conclude in January 2010. Seed nursery construction will take place in May and June of 2009, capitalizing on the manpower of community members and BUILD students.

The second focus of our project is business administration at Santa Anita. Because most of the ex-combatants of the cooperative joined the URNG at a young age, those who now serve on the community board of directors (elected every two years) do not have a high school or college education. While they have managed to connect with a number of fair trade coffee roasters and exporters, the board of Santa Anita lacks basic financial, administrative, and organizational skills. In conjunction with the current administration of the cooperative, BUILD is working with FUNDAP to design a business administration and community organization training program that would undoubtedly improve the farm's efficiency and overall structure. As the training progresses over the late spring and summer of 2009, BUILD students would conduct interviews with the exporting families, the farm's administrators, and the fair trade buyers to gauge the flaws and progress in the farm's administrative structure. Our students will also conduct a full socioeconomic diagnostic, to have a good point of reference as BUILD continues to monitor this community's organization. This evaluation will compile concrete information on health, education, income, nutrition, and technology of the 36 families of the cooperative and will provide a benchmark for comparison as administrative and productivity needs are met, and as family incomes increase over the next years.

The third focus of the project is technology and communication. Santa Anita earns minimal communal revenue from a small eco-tourism project; however, without internet access, the community currently has trouble advertising and communicating with potential visitors and volunteers. For internet and email use, the few cooperative members that know how to use a computer must travel 30 minutes to a nearby town's internet café. Basic computer and internet skills are needed for community youth to secure entrance into many universities and job markets and to access basic educational resources. BUILD is attempting to secure donations of computers and software (or purchase them in Guatemala), and our group also intends to design and teach a computer and internet training course for the administrators, teachers, and youth of the cooperative. BUILD would provide the educational materials and would teach the course, to be held in the afternoons for two to three weeks in June 2009.

The last element of our project revolves around the cooperative's financing. There are discrepancies between the financial treatment of Santa Anita and other post-war, non-ex-guerrilla farms that were obtained through *Fondo de Tierras*. While this is a crucial component of the project, it does not require funding. Currently, BUILD students are in contact with *Fondo de Tierras* and the National Congress of Guatemala to start a renegotiation process.

Low production is the most crippling problem in Santa Anita, and coffee plants take three years to produce beans. The first set of 20,000 plants will be planted this upcoming summer, followed by 24,000 from the seed nursery the next year. In total, we will have to wait till the harvest of 2012 to gauge the final increases in production, income, and sales, (i.e. to assess the project overall) but the training programs will be conducted this summer to guarantee healthier cultivation and business practices through 2012.

### **Future Implications**

The notion of land ownership is a central theme of Guatemala's history. Blood has been spilled on the ground of Santa Anita itself by those fighting for land and citizenship rights. Today, more than a decade after the peace process, Guatemala lies stagnant, with a poverty rate hovering around 50%, with an unresponsive government, and a population crippled by centuries of racism and mistrust. Both the URNG and the Guatemalan government committed unimaginable human rights violations during the civil war, and today again, the country is dangerously teetering on the edge of violence. Gang violence, drug violence, and petty crime affect the lives of far too many citizens, and cries of human rights violations can still be heard from the stifled voices of the unhealed population.

While Santa Anita is only one small cooperative among a sea of agricultural communities, they represent unique demographic--resettled combatants that handed in their weapons for the prospect of peace. They now grow coffee, a crop that represents more than 150 years of exploitation, to earn a living, and the government has been indifferent, at best, towards their economic plight. The men and women of Santa Anita fought for land and a better life, yet, twelve years after the Accords, they find themselves in debt, their farm in danger of repossession, and their children migrating to the cities and to the US in search of those very opportunities that were promised to them more than a decade ago. We designed our project based solely on their voices and their expressed needs, and we hope to serve in what way we can to provide economic, organizational, and moral support to realize a better life for this community that has spent blood, time, and dreams in search of an escape from poverty, equal treatment, and a piece of land to truly call their own.

Peace of Land: Project Santa Anita, Guatemala  
An Initiative of the BUILD Program at Tufts University

Mike Niconchuk, United States

Kathryn Taylor, United States

Sasha de Beausset, Guatemala, attended Li Po Chun, UWC of Hong Kong

Section A: Written Report

I. BUILD's projects with Santa Anita were designed to increase families' incomes from coffee production in the next three years by funding 20,000 new plants and 24,000 seedlings, improve business and agricultural practices through training, and facilitate opportunities for learning and communication by establishing a fully-functioning internet café in the community. We hope that the aggregate effects of these projects will improve quality of life among community members and ultimately help ensure the independence and sustainability of the farm in the face of crippling debt from the Guatemalan government and a violent history of oppression.

Despite the overall success of project implementation this summer, the BUILD team faced multiple difficulties reflective of the challenge of conducting international development projects. One of our biggest challenges was to navigate internal community politics. The community's executive board changed since we first began working with the farm, and a significant portion of the community has political or personal objections to the new board and some viewed us suspiciously as we necessarily worked closely with community leaders to design and implement projects. Also, although there are 32 households that form the cooperative, only 28 of them export coffee and are Fairtrade and Organic certified, while the others sell coffee on the local market, and a fierce debate took place as to whether the agricultural aspects of our project should benefit all 32 families or only the 28 that export (majority vote at a community-wide meeting decided in favor of dividing among the 28). We recognized that we had no place in getting involved with the internal politics of the community, and that our role was only to support the community in the best way we could. We expressed this position to community members during countless meetings and individual conversations, and in the end the entire community seemed to understand and support us. I consider our ability to gain the favor of so many in the community despite multiple long-standing internal problems one of our greatest accomplishments, and it is a testament to our team's tireless effort to reach out to the community as a whole, including listening to and addressing dissenting or unpopular opinions.

Another problem became apparent immediately upon our arrival: we had expected that the unused building that would become the computer center would be renovated and ready for installation by the time we arrived so we could begin technology courses almost immediately, but instead we found the building with unpainted, dilapidated cement walls, a dirty floor covered with construction equipment, and lacking electricity, doors, and windows. Because we would only be in the community for four weeks we needed the center to be operational as soon as possible, so we reevaluated our plans and set a date for opening two weeks in, halfway through our stay. And almost miraculously, after 14 days of community members working all day and late into the night, and with members of our team helping by preparing the walls for a new layer of cement and painting, the center was finished on time. Luckily by this time we had also received the computers (delivered a week late) and monitors (held up in customs for a week and a half), and we were able to start teaching in the center. Throughout this time we were also having problems coordinating with Tigo, the cell phone company through which we were securing a wireless internet connection. Although we were told that the process would be simple and quick, the woman we were working with left the company halfway through the process and because of this and other unanticipated challenges we were unable to install internet until our last full day in the community. However, we left 6 responsible youth in charge of staffing the center and contracted a local computer technician to visit the center regularly to continue training the staff and ensure that all the equipment is functioning.

The primary beneficiaries of these projects are, of course, the 150 + members of Santa Anita, with members of nearby communities also benefitting from the availability of internet in Santa Anita. With users of the computer center charged a small fee, the community will be able to pay for upkeep and internet costs once BUILD stops paying the fees next summer, and the center will run as a sustainable micro-enterprise and invaluable resource for the community. In terms of agricultural productivity, we will not be able to gauge the full effects of the new plants and seedlings until the year 2012, but we carefully recorded production and income statistics for every household and will be able to evaluate the success of our projects in three years using this baseline data. Meanwhile, the business and agricultural trainings, which will continue until January of 2010, have received an overwhelmingly positive response from community members. We designed every project with the goal of creating sustainable

opportunities for economic growth and empowerment in Santa Anita, and while projects and evaluations are ongoing, we are confident that our work will continue to have a positive impact on community life.

**II.** With a definition more elusive than the concept itself, “peace” is a word that has prompted countless hours of debate among politicians, academicians, students, and theorists alike. Some have defined it with confidence as the absence of conflict; however, we see such a definition is vastly inadequate. Having worked through our Project for Peace among a population that, for 30 years, engaged in a clandestine lifestyle of armed conflict, the dichotomy of “conflict” versus “peace” might seem applicable and even the logical way to define the word. The men and women of Santa Anita have put down their guns and live in a time of UN-declared “peace:” a disarmed grace period in the wake of tremendous brutality. Truly, their lifestyle is now dramatically different, but it is far from peaceful. It is our view that poverty is antithetical to peace, for more often than not those living in poverty face overwhelming fear that they or their children will be malnourished, uneducated, susceptible to disease, marginalized from politics, etc. and those fears are often the impetuses of armed conflict. If the cycle of poverty and inopportunity create armed conflict, lasting peace, even according to the most simplistic definition, can only come from the removal of the fears and causes of the conflict itself.

Each day families throughout Guatemala live in fear despite not being caught in literal crossfire. Men and women in Guatemala fear each day that their children will not have enough to eat, will not get adequate education, or will out of desperation fall into a lifestyle of drug use and trafficking. There is a lack of any sense of security among the people. Since 1996 the country of Guatemala has been “at peace” according to numerous reports and studies by reputable organizations eager to claim success where there was conflict; however, our in-depth and long-term work among the most affected of the country’s population has proved that paper can lie, and text can proclaim victory where there is continued loss. Development projects, while by some considered outside of peace-building efforts, are inextricably and inherently linked to peace and personal security. Fear and insecurity are two of the primary factors that drove the people of Guatemala to take up arms in the first place in the 1960s, so no period of “peace” can exist there today while those two factors continue to plague the majority of the population. While perhaps insignificant in scale, our Project for Peace, through a series of community initiatives, strived to address the underlying elements of economic and social life that breed conflict, with the ultimate goal of accompanying and encouraging a resettled community along their path to comprehensive peace. To provide a better sense of financial security, we focused a tremendous amount of time and money in improving cultivation tactics and methods and increasing coffee production, which provides families with their yearly income. To boost community participation and increase job opportunities, we worked with several of the women to study and improve the touristic infrastructure of the community’s nascent ecotourism program. Lastly, and arguably most importantly, in an effort to keep kids from falling into the growing industry of gangs and narcotrafficking, we established a wireless internet and computer center and trained half a dozen youth to run their new center as a micro-business which will serve upwards of five local communities and open countless educational resources to local schoolteachers and students. While we did engage the community in a dialogue about war, reconstruction efforts, and reconciliation, and are now working on a visual oral history project with the people, it is our firm and unwavering belief that socioeconomic development initiatives must come first as they address the root causes of fear, insecurity, and poverty in this community.

Two of the project leaders have close connections to Guatemala, and have grown sadly accustomed to the tragic history of the people. In that sense, our project did not change our entire view on local or regional politics and history, but surely our Project for Peace permanently altered our view on the possibility and potential that exists as far as student-community joint projects.

Understanding is a precious commodity that is dangerously undervalued in the world of development politics and strategy, and in a country so scarred and untrusting, the BUILD project accomplished more than many professional groups could have in a similar timeframe. Tufts students, armed with books and passion, spent months preparing and collaborating with men and women previously armed with guns to make a few steps forward on a misunderstood and difficult road to peace and equality. To gauge success we will need time as our project, in the most literal sense, grows and produces. But there is no doubt that after a few short months we have been able to successfully tap in to one of the most powerful and impacting forces known: interpersonal understanding.



Davis 100 Projects for Peace  
Tufts University

2008

Jessica Anderson, Rachel Bergenfield and Adam  
Levy

*Synaptic Scholar & EPIIC students*

**DOCUMENTING LOCAL JUSTICE AND RECONCILIATION:**  
**A CASEBOOK FOR SUSTAINABLE PEACE IN NORTHERN UGANDA**

**Jessica Anderson, Rachel Bergenfield and Adam Levy, Tufts University**

For the past twenty-two years, Northern Uganda has endured a civil war between the Government and the Lord's Resistance Army (LRA). In 2003, UN Undersecretary General for Humanitarian Affairs Jan Egeland described the conflict as "the biggest forgotten, neglected humanitarian emergency in the world." 1.9 million people were displaced by the conflict, which was characterized by child soldiers, abduction, and the frequent use of rape. A ceasefire was finally reached in 2006 and peace talks have steadily moved forward in Juba, Sudan ever since.

Though the International Criminal Court indicted five of the top LRA commanders, the overwhelming majority of ex-combatants and abductees will return to their communities under the government's amnesty program. Reintegrating former fighters into their communities is crucial if the region is to heal, move forward, and achieve a sustainable peace. There has been much discussion about which justice and peace-building mechanisms can best achieve this reconciliation. Currently, local practices are being ignored and local involvement in the process is minimal.

Mato Oput and Kayo Cuk are restorative justice processes used by two of the ethnic groups deeply affected by the conflict, the Acholi and the Langi respectively. Both processes are based on a protracted period of conflict mediation, culminating in a ritual ceremony that involves the perpetrator's confession and compensation to the victim. Acholi and Langi religious, political and cultural leaders advocate for the use of Mato Oput and Kayo Cuk as justice approaches that resonate within communities and promote grassroots reconciliation. However, there is no written record of the use of such processes for war-related crimes. Thus, there continues to be confusion and skepticism both within the international community and Ugandan society about the effectiveness and legitimacy of the two processes.

Prominent political leader Norbert Mao spoke with two of the applicants about a disconnect between local justice mechanisms and the international community's conception of justice. In his opinion, documentation of local justice processes for war-related crimes is crucial for a holistic international and national social repair approach. Cultural leader, Prime Minister Olwittingol reiterated this same need, but emphasized the value of such documentation for the community itself. Community-based efforts to promote understanding of justice processes and commemorate deaths due to the conflict are already underway, and a more formal documentation would greatly contribute to this process.

Mao suggested that the students could provide a needed service in Uganda by creating a casebook of how Mato Oput and Kayo Cuk rituals have been used for war-related crimes. Prime Minister Olwittingol emphasized the value of multimedia documentation. Our personal goal is to document fifty rituals over the course of the summer, compiling them into a formal casebook. We will then present hard copies of the casebook to the "Civil Society Organizations for Peace in Northern Uganda" (CSOPNU), the district governments and other key stakeholders in the transitional justice process. We will also film, photograph and audio-record the ceremonies and interviews with key stakeholders, when appropriate and after receiving consent. CSOPNU, for example, as a coalition of civil society organizations in Northern Uganda, can use our casebook as an advocacy tool. The multimedia presentation will go to cultural leaders, NGOs, community-based organizations, and the heads of clans. As the transitional justice process in Northern Uganda moves forward, the casebook along with the multimedia documentation will be helpful to these actors as they try to build sustainable peace in their communities.

Through the casebook, we believe that we can portray these reconciliation processes in an accessible format that makes sense to national and international stakeholders, and that demonstrates the nuances of the ceremony. We believe that peace begins with community involvement and agency. An inclusive reconciliation process that includes local conceptions of justice is crucial to the development of a

sustainable peace. The casebook and multimedia presentation are locally relevant and will ideally increase understanding of and incorporation of the practices at the national and international level, while ideally helping to give war survivors a greater stake in the reconciliation process.

The in-field portion of the project will involve traveling to Gulu, Uganda for a period of ten weeks during the summer of 2008. Based on previous research, we currently have over one hundred confirmed contacts in Uganda as well as access to Gulu and Makerere University's reference libraries, research assistants, translators, and technical legal assistance for the casebook portion of the project. Interviews and recorded oral recollections from survivors, perpetrators, and community leaders will be transcribed. In turn we will create a PDF version of the casebook available online through the Gulu District website as well as a hard copy of the book for the above-mentioned stakeholders. Another key element in making this project successful is the empowerment of local community members. One of the participants has previously established contacts in Gulu and Makerere Universities, which will allow for collaboration with Ugandan students, making this a team-based process. A primary goal is to ensure the project's longevity through this collaboration. Media-training organizations, such as Barefoot Productions, who have a base in Lango, will ideally be a part of this as well.

The second phase of the project will be a multimedia presentation to be used for education, advocacy and awareness. The presentation will be based on the filming, photographing, and audio-recording of the reconciliation ceremonies and of Acholi and Langi voices describing their experiences with these ceremonies, gathered in a visually appealing format. We will share the presentation alongside a panel on transitional justice in Uganda scheduled to take place at Tufts University during the fall of 2008. We will seek guidance from Tufts faculty involved in transitional justice in identifying international stakeholders with whom we can also share this presentation. It will also be used in a student taught "Explorations Course" on transitional justice that one of the applicants intends to co-teach during the Fall Semester of 2008. Student activism groups, such as Pangea, can use it for awareness projects. Finally, we will also show our multimedia presentation in the Boston area through a connection with Project: Think Differently, an organization dedicated to social change and awareness through supporting relevant music, film, and other forms of media.

Each of us has experience in post-conflict regions and has completed courses in post-conflict studies. Jessica Anderson spent the summer of 2007 as well as January of 2008 in Gulu, Uganda conducting research. She has also conducted research in Ghana and South Africa. Rachel Bergenfield also spent January of 2008 in Gulu on the same project. She has conducted research in Cameroon and Nigeria and was trained in community needs assessments. Adam Levy spent time in Kosovo studying post-conflict reconstruction, and most recently in Nepal investigating post-conflict durable solutions for refugees. Working with an NGO, he has also documented human rights violations on the United States and Mexico border for advocacy and organizing purposes. In terms of the multimedia presentation, all three students have complementary skill-sets including documentary filmmaking, human rights photojournalism, and the equipment required for the final product.

As three students preparing to enter law school in the next several years, we all believe in the rule of law, yet understand the various forms it can take and humbly realize how it can sometimes conflict with local conceptions of justice. We hope to return to Boston and present the work that we have done in a way that broadens other students' perspectives of alternative justice and peace-building processes. Most importantly, we want to highlight the importance of community-based reconciliation, peace, and justice processes following mass violence. By exploring and documenting grassroots justice processes, we hope to promote understanding on how local voices are the basis for an inclusive and sustainable peace process.

Documenting Local Justice and Reconciliation: A Casebook for Sustainable Peace in northern Uganda  
Country: Uganda  
College: Tufts University  
Students: Jessica Anderson, Rachel Bergenfield, Adam Levy, USA, Tufts University

#### Section I:

Northern Uganda is in a time of transition in which everyone, including international organizations, local government officials, and displaced persons, is trying to create a plan of action to sustain peace after 22-years of civil war. Our 100 Projects for Peace Team aimed to contribute to their efforts by filling crucial information and outreach gaps in the organized, local initiatives of survivors to achieve justice and reconciliation in their own communities.

Upon arriving in Uganda, the project underwent an evolution whereby the team decided to found an NGO, Collaborative Transitions Africa (CTA), to make the project's impact and activities sustainable. This allowed for the creation of an additional project to The Mato Oput Project, the smaller, shorter-term Barlonyo Remembrance Project, which has related objectives of reconciliation and transitional justice and has the same, collaborative, local approach.

These initiatives provide a much-needed forum for community dialogue on Mato Oput and other reconciliation efforts. The shape peace building takes needs to be debated; it needs to be composed of many voices, ensuring transparency, sustainability, and inclusion for marginalized groups.

#### Section II:

The Davis 100 Projects for Peace Award gave us the opportunity to turn a collective 11 years of undergraduate education on international relations, African studies, and conflict resolution into an NGO. We have spent hours in and outside of class debating the ethics of aid work, humanitarian neutrality, failures of the international aid community, and project development. Now, we have designed a program which tries to avoid the missteps of countless other initiatives in Africa.

#### **The Mato Oput Project**

The Mato Oput Project aims to fill an information and outreach gap in creating an action plan around the potential use of Mato Oput, a local justice and reconciliation practice in Northern Uganda. Mato Oput literally translates from Acholi (the local language in our project area) as "reconciliation." It is a process that communities have used for generations to achieve justice and repair themselves after murder. However, it has never been used for war or instances of atrocities as widespread as those that took place during Uganda's 22-year Civil War. Nearly two million people were displaced by the conflict, which was characterized by child soldiers, abduction, and the frequent use of rape. A ceasefire was finally reached in 2006, and the peace agreement is complete, though it remains unsigned (as of 9/15/2008).

There have been no justice or reconciliation processes, nor effective measures to ensure accountability for those who committed atrocities. Many Northern Ugandan political, cultural, religious, and community leaders have strongly advocated for Mato Oput to be used toward this aim. The cross-cutting alliance of leaders in favor of using Mato Oput makes it a potentially promising option. At the same time, we believe that, based on our studies and past experience living and working in conflict-affected communities, justice, reconciliation, and healing in the aftermath of violent conflict are only successful and contribute to sustainable peace when they have wide resonance in the affected community. This cannot be known about Mato Oput without a comprehensive, rigorous documentation of the process and current views about it and corresponding outreach. It is unclear how or if Mato Oput would be used in situations of sexual- and gender- based violence, mutilation, or in the use of child combatants. This project allows marginalized populations the opportunity to speak (through focus groups, individual interviews, and public forums) about the very mechanisms and approaches they would prefer to use to achieve reconciliation.

Documenting Local Justice and Reconciliation: A Casebook for Sustainable Peace in northern Uganda  
Country: Uganda  
College: Tufts University  
Students: Jessica Anderson, Rachel Bergenfield, Adam Levy, USA, Tufts University

Continuing with the initial documentation initiative from our original Project Proposal, we solidified our partnership with Gulu University's Institute of Peace and Strategic Studies (IPSS). IPSS is a respected institution in the region and served as our gateway to the community. Our aim was to implement a wide, comprehensive documentation of Mato Oput's variations and uses. Once we arrived in Gulu, we realized that in addition to the need for documentation, very little outreach has been done. There have been reports on Mato Oput in the past, but without proper dissemination. The reports were directed to a policy and political audience, not the affected communities. Through the Outreach Phase of the Project, the documentation will be used to gauge community opinions about the potential role of the practice in war-related peace building. Activities will include dramatizations, presentations in Peace Clubs of local elementary schools, and educational materials. This will lead directly to a cross-sector conference and regional forums to formulate an action plan to inform the current transitional process. The projected time frame for the conference will be in February 2009 with Advocacy activities following afterwards.

### **The Barlonyo Remembrance Book**

In the afternoon of 21 February 2004, over 300 people in the Barlonyo Internally Displaced Persons Camp in Lira were brutally murdered by the rebel group, the Lord's Resistance Army. Today in Barlonyo, there is a cement covered mass grave along with a memorial built by the Government of Uganda. The memorial only testifies to the death of 121 individuals, but more than 300 were killed.

The Barlonyo massacre represents over 300 lives that have remained unaddressed and largely ignored by *formal* remembrance processes. Collective memory or some agreed-upon "truth" of tragic events is an important precursor for communities to recover from mass-violence.

The Lango Cultural Foundation in Lira approached The Tufts's Davis 100 Projects for Peace team with the idea of somehow creating another way to memorialize the massacre and contribute to the community's efforts to establish a collective memory. The Remembrance Book is a way to transmit this valuable information to survivors, in addition to supporting personal remembrance processes. The book is mainly comprised of photographs, which is important because a large portion of the Barlonyo community is illiterate. There is also a map of the massacre, a detailed timeline of the events with several narratives, a depiction of how the community has developed since the massacre, a section to address the current needs of the community, and a final tribute to the victims. The memory book will be in Luo, the local language, and will be mass distributed to all community members at a major community memorial event. The Remembrance Book is an extension of our initial Project Proposal, however we identified it as a project that filled a deep community need for acknowledgment and justice. After spending time talking to survivors of the massacre and others in the region, it became clear that to be most effective in our work we had to be flexible, allowing even more local input into the development and implementation of our initial work plans; the Remembrance Book is a product of that understanding.

### **The Future**

Collaborative Transitions Africa grew out of the desire to extend our reach beyond just that of a summer. There is a 7-month timeline in place for the Mato Oput Project. After the final conference in February and the advocacy initiatives, the Project could extend to other local justice practices throughout Uganda as well as to other conflict affected communities in Africa. The Team hopes to launch the Barlonyo Remembrance Book in early October. With the Davis 100 Projects for Peace Prize as the seed grant to launch CTA, we are in the process of applying for additional funds from other foundations to sustain the organization into the future. Currently, Jessica Anderson is serving as CTA Country Director in Uganda while Adam Levy and Rachel Bergenfield manage the US aspects of the NGO including outreach, awareness, legal, financial, and project development activities. The project's guiding mantra is that sustainable peace comes from within. The voices from survivors of conflict-affected communities must be

# Documenting Local Justice and Reconciliation: A Casebook for Sustainable Peace in northern Uganda

Country: Uganda

College: Tufts University

Students: Jessica Anderson, Rachel Bergenfield, Adam Levy, USA, Tufts University

heard. This approach is not just true for northern Uganda, but can transcend borders and be applied all over the world.

Photos from Project-

High resolution photographs on disk.



Fig 1: A woman in the Opit Internally Displaced Person's Camp.



Fig 2: Men giving food to the ancestral spirits at a cleansing ceremony at the site of the 1995 Atiak Massacre.



Fig 3: Team member, Rachel Bergenfield, interviewing residents of Opit IDP camp.



Fig 4: Survivor of the 2004 Barlonyo Massacre in Lira District.

Davis 100 Projects for Peace  
Tufts University

2007

Casey Beck (with Austin Blair)  
*EPIIC student 2005-6 and [EXPOSURE] member*

## **Rising Tide, Sinking Nation: The Effect of Global Warming on Kiribati**

Casey Beck and Austin Blair, Tufts University

The Republic of Kiribati, a country of about 100,000 people spread across 33 coral atolls, is sinking. Two of Kiribati's uninhabited islands have already been claimed by the rising sea level. The Vice President of Kiribati (pronounced Keer-ree-bahss) has stated, "...our very survival as a nation and as a people with a distinct culture and way of life is being threatened by global warming and sea level rise." The UN, WWF, and Greenpeace have also documented the impact of rising sea levels on this nation, with the Pacific Islands Applied Geoscience Commission marking Kiribati as "extremely vulnerable." The pace at which the islands of Kiribati are sinking demonstrates an immediate threat to life on Kiribati, necessitating relocation for its citizens. The precariousness of their existence, worsened by severe overpopulation, rampant disease, absence of arable land and a lack of clean water, nutritional food and medical services, is forcing many Kiribati citizens to consider relocation. Currently, New Zealand and Australia are accepting the immigration of small numbers of citizens of Pacific island nations each year.

The purpose of this project is twofold. First, we will create a reverse cultural orientation package consisting of a personal video and pictorial collection of the unique culture and vibrant society of Kiribati. This multimedia album will promote retention of the Kiribati cultural heritage and will facilitate assimilation for the I-Kiribati (citizens of Kiribati) in new countries. An educational component will accompany the media, with the aim of disseminating information about how global warming is affecting Kiribati, information about possible relocation areas, and how reverse orientation works. Upon returning to the US, the second project phase will include a multimedia exhibit at Tufts in September 2007, serving as a platform for fostering cross-cultural understanding between the Tufts community and the I-Kiribati. This will expand into a traveling exhibit around Boston, in high schools, and at conferences and symposia about climate change.

The applicants are two Tufts seniors, graduating in May 2007. The in-field portion of the project will involve travel to Kiribati for a two-month stay to conduct loosely guided interviews with the I-Kiribati with the intent of cultivating storytelling and documenting specific elements and places integral to I-Kiribati culture. Conducted in public space and private homes using both video and photographic recording, the sum of these interviews will be reproduced on DVD and in print form, which is why DVDs, photo paper and a printer are included in the budget.

Upon returning to Tufts, the students will create a collaborative showcase of photographs and television screens looping uncut video footage augmented by a speaker on global warming and group discussion. The media of film and photography capture the exact words and images of the I-Kiribati culture, encouraging a human connection and facilitating a cultural exchange between the Tufts community and Kiribati. Kiribati is a real-world example of the consequences of unsustainable growth and development. This reality is a crucial contribution to the education of the next generation global leaders—Tufts students. The exhibit demonstrates the relevance and consequence of global warming, placing a human face on rising sea levels.

The Tufts exhibit will launch a program to project the story of Kiribati to the rest of Boston and beyond. First, we will partner with existing climate change initiatives at Tufts, such as the Global Development and Environment Institute at Tufts and the Environmental Consciousness Outreach. We will expand into public forums and conferences on climate change, including collaborating with projects at nearby universities. We also plan to take the exhibit to high schools as both an artistic compilation and an informative, scientifically relevant cross-cultural exchange. Finally, with enough support, we would to travel with the exhibit to New York, Washington, and other interested cities. The exhibit at Tufts will initiate a much larger campaign of education and awareness raising, giving a face to the consequences of global climate change.

Though we are undecided as where to present the exhibit, we have spoken with Jeanne Koles, Tufts' Galley Outreach Coordinator, about exhibit space in the Aidekman Arts Center, and this multimedia exhibit could be presented there for several weeks. Afterward, we will bring the exhibit to the Somerville/Medford community, into the greater Boston area, and beyond.

At Tufts, Ben Mann has offered to work with us on the exhibit. Mr. Mann, Program Coordinator for the Institute for Global Leadership, has served as the liaison for all of the EXPOSURE/VII Photo exhibits in the Aidekman Gallery, including "Vanishing," "The Case Against Milosevic," and "Envoys of War." He will guide our exhibit through the application process and into its final exhibition.

This project will promote peace in a unique way. As citizens of the world, we are united with the I-Kiribati in their struggle to survive, as the situation in Kiribati is a mortal issue. Without documentation and acknowledgement of its unique culture, Kiribati may disappear, its inhabitants dispersed, with no record of what their lives were like. Each individual collection of photographs and video will become family relics of what may become a lost culture. We must stress that these collections will also serve as reverse cultural orientation for future neighbors of migrating I-Kiribati in New Zealand, Australia, and the United States. As Kiribati's VP explained to the UN, "For countries such as Kiribati global warming and sea level rise are critical security issues... We have and will continue to call on the international community to agree on a unified global response to these phenomena." In essence, we are answering this call and in doing so safeguarding international security, promoting sustainable development, and reminding Westerners that we are all connected. This project promotes a desire for peace through understanding, transcending cultural difference, appealing instead to a sense of humanity.

This proposal stemmed from one student's desire to enact social change through video in combination with the other student's five-month stay in New Zealand: prompting a desire to address this issue from a different point of view. One student is a Peace and Justice Studies major, experienced in taping and producing documentaries in unusual conditions. Her coursework includes Producing Films for Social Change, Advanced Filmmaking, Photography, and EPIIC: Oil and Water. This student is also involved in the Tufts Energy Security Initiative and is working to bring a panel on this subject to Tufts for the EPIIC symposium. Both students are also members of EXPOSURE, an on-campus organization dedicated to social activism through photojournalism, and this student has lead public workshops at Tufts teaching video and editing techniques.

The other student is a Biology major with a concentration in ecology and sustainable development. Coursework relevant to the issues concerning Kiribati include Marine Ecology, Contemporary Biosocial Problems, Environmental History, and Media and Intercultural Communication. This student is a member of Physicians for Human Rights (PHR), an organization who advocates for equitable application of human rights. Both students are working, as Photography Manager and a senior Editor respectively, for the new PHR magazine *Required Reading*, to be distributed school-wide March 2007.

As graduating seniors with no definitive future plans, we are committed to this project and our purpose to raise awareness about this issue. After the exhibit at Tufts, we aim to expand the exhibit to other venues, beginning in the greater Boston area and developing a traveling exhibit for other major cities. Though other funding may become necessary, this project will launch a much larger educational campaign about the human face of global warming. This moment in history provides a unique opportunity for social change. Now is the time to step forward and make a definitive statement about the connections between our actions and the environmental impact on the lives of others.

## **Title: The Rising Tide: Kiribati, School: Tufts University**

### **Student Information:**

**Casey Beck and Austin Blair. Citizens of USA, graduates of Tufts University, May '07**

Casey Beck, who majored in Peace and Justice Studies, and Austin Blair, who majored in Biology, are 2007 alumni of Tufts University. Our vision toward peace was to facilitate cross-cultural understanding between the Republic of Kiribati (pronounced Ki-ri-bis), a small nation of 107,000 people on 33 coral atolls in the Central Pacific Ocean, and the United States. Kiribati, a nation that is relatively unknown in the US, is one of the six most vulnerable countries to sea level rise. Thus, we endeavored to explore the culture of Kiribati through the lens of global climate change.

Our project goal was two fold. First, we wanted to document Kiribati culture using photographs and video in Kiribati for two months (May 31 to July 31, 2007) in order to make pictorial packages and distribute them to people in Kiribati and to the National Archives. Secondly, upon our return to the US, we planned to create an art exhibit that displayed Kiribati culture and how it is being affected by global warming. In addition, we wanted to hold a panel discussion on climate change to assess both problems and solutions with specific focus on life in the Pacific islands.

The Projects for Peace grant funded the majority of our travel, equipment, and living expenses from May to September. Several Tufts departments helped with the cost of our opening night.

We are pleased with the outcome of the project, both in country and back at Tufts. Upon arrival in Kiribati, we spoke with the appropriate governmental ministries to gain permission to conduct our project. We learned that visiting the outer islands would be necessary to becoming involved with the traditional Kiribati culture as Tarawa (the capital island) is modernizing and has a different culture. After a week on Tarawa, we took a 6-hour boat to Maiana, the closest outer island. There, we met with a Peace Corps volunteer who helped us find home stays with two different families. Each was the family of an unimwane (a male elder) and because of their influence in the community we were able to attend many cultural events, such as botakis (a feast/dance/party), a unimwane meeting, lagoon fishing trip, student marching in preparation for Independence Week and a Protestant Church service. These kind and generous families were happy to feed and house us, as well as to let us photograph and video them living their daily lives. This access allowed us a unique window into Kiribati culture and even exceeded our expectations for the type of video and photographs we could get.

After spending 10 days on Maiana, we returned to Tarawa. Later that week we took a 26-hour boat ride to the central island of Kuria, for another 10-day stay. On Kuria we once again met with the Peace Corps volunteers and were taken in by a unimwane and his family. Our stay was similar to Maiana in that we were allowed close access to many daily activities including clean-up (the mass clearing of undergrowth by villagers for the purpose of promoting coconut tree growth), large botakis, a day at a primary school, and a tour of the island.

On each of these outer islands we were able to conduct video interviews with the unimwane we stayed with, older women in the community, teachers, a professor and government officials. We were able to ask them, in English or through a translator, about life in Kiribati and about their experiences with global warming. People were candid with us and willing to tell their stories on camera and explain their observations of rising sea level, erosion, hotter days and nights, and how these changes were affecting everything from fishing to making copra (the dried meat of coconuts).

After our two stays on outer islands, we spent our last 4 weeks on Tarawa and experienced the weeklong, 28th annual celebration of independence from Britain. We were able to attend and document many of the events such as the beauty contest, sporting matches, canoe (a type of sailboat) racing, and capture the overall carnival atmosphere. The pinnacle of this time on Tarawa was our invitation to the National Banquet, where we met President Anote Tong, and our subsequent interview of the President. Global warming and sea level rise are his main concerns for the country, and he was a valuable interviewee. While in Tarawa, we were able to document environmental damage by taking a boat trip to an islet in the Tarawa lagoon that no longer bears trees and is now submerged at high tide.

While in Kiribati, we were able to create two movies, one of our time on Maiana and one of Kuria, and make DVD copies. We also brought a printer and printed hundreds of photos for people we met and the

National Archives. We also gave them copies of the DVD. We were pleased to learn that even on the outer islands DVD players are common enough that people could view our videos, and that the I-Kiribati highly value photographs.

On the whole, we feel that the goal of recording Kiribati culture through photo and video was a great success, as was making copies of the materials for the people we met and the government. While the trip to Kiribati was taxed our physical and mental abilities, we feel that it was quite successful and worthwhile, both for ourselves and in connecting the peoples of Kiribati and the United States.

Back in America we spent the month of August preparing for our exhibit and building our website. In addition, along with a group of Tufts professors from Peace and Justice Studies, Urban and Environmental Planning and Policy, LGBT Center, International Relations and Civil and Environmental Engineering we helped to found the Climate Change and Climate Justice Series at Tufts—a series of interdepartmentally sponsored events to address climate change from the perspective of climate justice. Our exhibit will run in the Slater Concourse of the Aidekman Arts Gallery for five weeks. It consists of 31 12"x18" framed photographs with captions, a video display showing looping video, and information on the effects of climate change worldwide and in Kiribati specifically. We also included maps that detail Kiribati's location.

Our exhibit opening and panel discussion, held on September 10th, marked the first event in the Climate Justice Series. We feel that the exhibit provides an intimate and unique sense of the culture and people of Kiribati. Both students spoke on the panel as well as professor Bill Moomaw who is a lead author on the International Panel on Climate Change reports; Aditya Nochur, a fellow 2007 alumnus and recently published author on climate justice; Tikataake Taberannang, a Kiribati native, and his wife, Heidi Bowen, a returned Peace Corps volunteer who was in Kiribati. The panel discussion and following reception were also very well received. Overall, we felt that in Kiribati and back at Tufts, we met and even exceeded our desired goals.

With this project, we feel we have strengthened a bond between Kiribati and people in the United States that was begun by the Peace Corps. The layperson who sees our exhibit or website can learn about a culture that is unknown to her and learn how her consumption of energy is affecting this culture through global warming.

We learned that the countries least able to cope with global warming will be the most effected, both geographically and because they have the least resources. Simultaneously, those people most affected by global warming are ones who have no say in how the policy to deal with it is written. However in Kiribati, a marginalized nation, we were heartened by the strength of their culture and their warmth and generosity. We met people who said that they would turn off their generators at night if it would help stop global warming. This was the epitome of a sensible, logical approach to the issue. While we were surprised at how pragmatically and emotionlessly they talked about losing their homes to sea level rise, after this project we realized that imagining losing your entire country is unfathomable. In Kiribati we experienced a taste of raw humanity and humanity, perhaps, at its best.

We are excited for the future of The Rising Tide: Kiribati. We are planning to take it next to Syracuse University and the surrounding community, mirroring our exhibit at Tufts. We also hope to connect with our alumni network in order to take the exhibit to cities across the country. Additionally, if possible, we would like to connect with the Davis UWC Fund to bring our exhibit to other UWC schools within the next 6 months to a year.

Please visit our website at: [www.therisingtidekiribati.org](http://www.therisingtidekiribati.org)  
and see an article in the Tufts Daily about the project: [Tufts Daily Article](#)

*Climate Change and Climate Justice Series*

# The Rising Tide: Kiribati

Exhibit Sept. 5-Sept. 30, Slater Concourse  
 Panel Discussion and Opening Reception Sept. 10, 5 pm, See Below



**September 10**  
 Opening Reception  
 5 pm: Preview  
 (Slater Concourse in Aidekman)  
 5:30 pm: Panel Discussion  
 (Alumnae Lounge)  
 7 pm: Reception with food/drinks

Look for the next event in the Climate Justice Series:

**Boston**  
 October 9

Sponsored by:  
 Peace and Justice Studies, WSSS,  
 International Relations, LGBT Center, and IGL

