

**HANDBOOK RESOURCE AND TEACHING MATERIAL
IN CONFLICT RESOLUTION, EDUCATION FOR
HUMAN RIGHTS, PEACE AND DEMOCRACY**

International Peace Research Association (IPRA)
in collaboration with

UNESCO

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TABLE OF CONTENTS

Acknowledgements

Foreword (IPRA)

Methodology

Names of contributors

Introduction to the Handbook

I.	Conflict resolution	1
	1. Active Listening	21
II.	Human Rights	
	1. Background to human rights concepts and issues	35
	2. The image of the other: the right to be different on the basis of equality (communal and gender discrimination)	39
	3. Human rights and public freedoms	58
	4. The right to a sound and safe environment	78
III.	Democracy	91
IV.	Peace	103

APPENDICES

- A. The Universal Declaration of Human Rights
- B. World Conference on Human Rights
 - Vienna Declaration and Programme of Action
 - The Tunis Declaration (1992)
 - The San Jose Declaration (1993)
 - The Bangkok Declaration (1993)
- C. Extract from *An Agenda for Peace*
- D. Information & Resource Material:
 - J. Murray
 - R. Aspeslagh chart on "Conflict Behaviour & Relationships"
 - O. Younan and the Social and Cultural Action Association (NGO)
 - R. Aspeslagh
 - M. Haavlsrud
- E. A Goal-Oriented Framework for Organizing Instructional Methods
- F. Glossary of terms in environmental education

- G. Lebanese constitution
- H. Statistics
 - Number of casualties and dead in the Lebanese War
 - Summary of costs of military arms sales in the world
- I. Names of Human Rights Institutions and Associations in Lebanon and the Arab World.
- J. Various Institutional IPRA Members in the World
- K. The Nuremberg Principles 1946
- L. Fundamental International Human Rights Instruments

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Our gratitude goes to the Lebanese Reviewing Committee which worked on a voluntary basis as well as the international team of experts. The Lebanese Committee comprises: Dr Michel Abs of St. Joseph University, Dr Mohammad Faour of the American University of Beirut; Sister Rose Daummer of St. Esprit-Kasslik University; Mr Bassam Jamal Eldeen, Al-Kuba Public High School; and the international team is made up of Professor Betty Reardon; Professor John Groom; Mr Robert Aspeslagh; Dr John Murray; Dr Clem McCartney and Mr Guus Meijer.

FOREWORD

UNESCO's Constitution states: " Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed ".

The defence of peace is a process which requires time, co-operation and continuous reassessment of the steps taken. The work of the International Peace Research Association (IPRA) in Lebanon has followed such an objective. It required establishing a link with several Lebanese non-governmental organizations and Lebanese educators. This work reflects an effort to share a common human and global responsibility for fostering reconciliation, to learn mutually and understand how each of us conceives conflict resolution mechanisms, democracy and peace, as well as the criteria needed to consolidate the participation and contribution of each citizen, male and female alike, to the reconstruction and peace-building of a society. As a result this manual is the fruit of a co-operative endeavour between Lebanese educators, non-governmental organizations and an international team of consultants all of whom are members of IPRA and International Alert.

We adopted a method of producing this resource book which reflected the way conflict resolution, human rights, peace and democracy should work in a society.

The first stage involved commissioning a committee of five Lebanese educators to prepare a draft manual on " Training of trainees in conflict resolution, education for human rights, peace and democracy", for formal and non-formal education. The Committee members were Dr Mufid Abu-Murad, Dr. Sami Abi-Tayeh and Dr Ilham Kallab-Bissat from the Lebanese University, Ms Ougarit Younan representing the six-year experiences of her NGO, the Social and Cultural Action, on non-violent education, and Mr Mohammad Kassem, an IPRA member, high school teacher and representative of the non-governmental organizations, United Front of West Beirut.

The second stage was debating and testing the handbook with representatives of Lebanese non-governmental organizations, teachers of public and private schools, Government and United Nations officials, as well as the international team of consultants.

The third stage was re-organizing the content of the Handbook, adding brief theoretical background information and exercises to each section as recommended by the workshop participants.

Theory alone is not sufficient to influence behaviour unless it is translated into action. The action conceived here by the Committee is reflected through various exercises which presume continuous interaction between students and teachers, as well as a reinforcement of knowledge and dialogue between both parties.

The recommendations which came out of the workshop underlined the need to restrict the target group to intermediary and secondary schools in the formal education sector, as well as to use this manual as resource material for teachers,

A Lebanese and foreign team worked on re-organizing the material into its present form. This manual will hopefully be tested over a year by teachers in their classrooms and will remain an open file to be adapted and adjusted in accordance with the needs of Lebanese society. This is seen as a prerequisite because peace is not an abstract phenomenon which occurs outside the social, cultural and political contexts of societies that have experienced a war situation. Peace, as Kenneth Boulding¹ warned, "is a word of so many meanings that one hesitates to use it for fear of being

¹ *Education Resource material*, University of New England, Australia, 1992

misunderstood”, Indeed, peace has many meanings. There is positive and negative peace. positive peace in Arabic means safety, security and soundness. It signifies that no harm is involved. Peace is also one of God’s attributes. Thus, it is not surprising that greeting one another starts and ends with the word “ peace”. “ Peace be upon you”, or “ May peace accompany you”, “ Go in peace”. This type of peace reflects an inner feeling of harmony, a compassion towards the other.

In addition, the process of consensus and mediation has always been an intrinsic part of Arab culture used in times of conflict on the individual, community and national levels. Peace can be negative in Arabic. The word *silm* (peace) means pacification, or pact. It may imply an asymmetrical relationship of power, a win/lose approach where one party imposes on or subdues the other. Genuine peace is where everybody gains in the process.

The peace we endeavour to promote has no boundaries. It is a global human outlook which seeks for others what one seeks for oneself. It is not a national issue but a universal one. Peace encompasses an inner feeling of empathy and compassion to which all religions subscribe. It underlines the continuous effort needed to foster equitable economic and cultural relations among members of a given society and between States. Peace rejects power as the primary arbiter of human relations. Peace accepts the inevitability of change but does not resort to violence to change the process of events and redress inequalities.

Education, communication and co-operation are three vehicles through which changes can be brought about. Education is conducive to effecting changes. It may enhance the transition of a society from a war situation to a peaceful one by adopting and adapting curricula. Education for peace does not forget the past but, nevertheless, is not imprisoned by it, Thus it is not surprising to learn that the educational ten-year plan prepared by the Lebanese Centre for Educational Research and Development includes freedom, democracy, tolerance and non-violence as the core of peace education in Lebanon.

Attitudes, values and identities are not fixed and static phenomena. They change and need to be oriented in harmony with the new local and global environment. Education can provide the innovative means whereby every citizen, whether female or male, can participate and contribute to the building of a more meaningful and coherent future, This can only be through the mobilization of civil society which forms the base and the branches of the tree of life.

This project is a human experience which we hope will be the first of an increasing number in the field of learning and co-operation to consolidate peace.

However, in spite of the Handbook being prepared for training in the Lebanese context, it has been UNESCO’s appreciation that the material contains important and interesting components of an international character and therefore UNESCO intends to undertake its testing in various post-conflict areas, hoping that such a testing will further develop and enrich its content.

Methodology

How to Use the Manual

The objective of this document is to enable teachers/trainers to develop behavioral skills and values that help the student become a more effective citizen in her/his country through the educational process. The four major themes of the handbook are: Conflict Resolution, Education for Human Rights, Democracy and Peace.

Because of the interrelated nature of these themes, it is advisable that an interdisciplinary and multi-disciplinary approach be followed. The trainer may also wish to select exercises from different sections due to this interrelationships between the four themes, The trainer may not want to work through the exercises from beginning to end, but should decide first what he/she wants the trainees to learn about and then choose a suitable exercise given the time available and the equipment to hand.

The exercises in this document are indicative of a pluri-disciplinary approach. They should be selected to meet the level as well as the local context of the students. Therefore examples from daily lives of the trainees? or from issues in dispute at a national level, or themes highlighted in the media (press, television and radio networks) may reflect the trainees' local environment. The more the examples reflect daily life knowledge, the more chance each student has of adopting and integrating the behavioral skill in her/his attitude.

It is hoped that the trainer will attempt to bring out the analytical and reflective capacities of the trainees, indicating that there are issues that do not have a best solution, or a best answer. There are often many right answers to a problem. The global and local environment are constantly changing. Thus, it may be better if no fixed, rigid solutions are presented. However, trainers may want to use some important, even mandatory standards in deciding what solutions are workable.

The trainer may wish to make use of the creativity of his trainees or resort to artistic means that depict the handbook themes or use stories in certain exercises. Stories may serve multiple purposes. They can also supplement training, especially if other material is not available, Stories can be shared with the family thereby creating a wider circle of knowledge beyond the classroom,

Trainers could mix trainees from different regions, schools and communities, This may be done in non-formal education such as summer camps, or general outdoor school activities,

It is obvious that, from a methodological point of view, neither the resource documentation nor the exercises in the Handbook are exhaustive and may appear incomplete to certain users. However, it has been experimented with certain success by some users, and it is expected to be tested further in several countries. The result of this testing will undoubtedly enrich the content and the approach. Moreover, concepts and methodology are constantly redefined in accordance with changes on the local and global scene. Therefore, the teacher/trainer may want to take heed of these changes and try to find new approaches relevant to the major themes in the Handbook.

Trainers who test the Handbook may wish to communicate the results of their testing experiences to UNESCO by addressing their observations to,

Sector of Education
UNESCO, ED/HCI
7 Place de Fontenoy
75352 Paris 07 SP
France

Contributors to the Manual

The manual has been twice revised after debating its draft in a special workshop held in Lebanon, These revisions made the editor of the manual mix the contributions of the original authors with those made by the international team. Consequently, the following people should be recognized as having made the major and minor contributions to the second & third revised version.

Introduction :	Professor Betty Reardon, Columbia University & IPRA member.
Peace :	Dr. John Murray, Professor of International Law at the American University of Cairo COPRED/IPRA member. Dr. Sami Abi-Tayeh, Former Dean, Faculty of Education, Lebanese University.
Democracy & Introduction to Conflict resolution & notes on effective settlement mechanisms :	Dr. John Murray
Human Rights & Public Freedom :	Ms. Sanaa Osseiran, IPRA Representative to UNESCO, & Mr. Mohammad Kassem, public highschool teacher& IPRA member.
Image of the Other : Gender& Communal Discrimination, Conflict Resolution (Theory & exercises) :	Ms, Ougarit Younan, Co-Founder of Cultural & Social Action (NGO) as well as her NGO experiences. They have contributed 41 pages to this manual.
Active Listening :	Ms. O. Younan, Ms, S. Osseiran, Dr C. McCartney& Dr. J. Murray
Introduction to Discrimination :	Ms. Sanaa Osseiran
Safe and Sound Environment :	Dr. Ilham Kallab-Bissat of the Lebanese University & Ms. Sanaa Osseiran
National Solidarity :	Dr. Ilham Kallab-Bissat
Society, Peace, Culture & Human Rights: Criteria for evaluation of Educational Material :	Mr, Robert Aspeslagh, Netherlands Institute for International Relations, "Clingendel"
Elections in Lebanon :	Dr. Moufid Aboumourad of the Lebanese University

**Annexes/ Research & Collection
of Information :**

Ms. Sanàa Osseiran

The revised versions have been reviewed by the following:

Abs, Michel	St. Joseph University
Aspeshagh, Robert	Netherlands Institute for International Relations, "Clingendel"
Daummar, Rose	St. Esprit-Kasslik University
Faour, Mohammad	American University of Beirut
Jamal Edeen, Bassam	El-Kuba Public Highschool
Kotite, Phyllis	UN Consultant
McCartney, Clem	International Alert
Meijer, Guus	International Alert
Murray, John	American University of Cairo
Gutiérrez, Juan	Gernika Gogoratzuz Peace Research Centre
Reardon, Betty	Teachers' College, Columbia University

INTRODUCTION

Comprehensive Peace

“ Peace is a mode of behaviour” (UNESCO International Congress on Peace in the Minds of Men, Yamoussoukro, Côte d’Ivoire, 1989). “ Peace is a process, a way of solving problems” (President John F. Kennedy, Speech at the American University, Washington, June 1963). “ The foundations of peace are to be constructed in the minds of men” (UNESCO Constitution). These three quotations summarize two important elements of peace: human relations and institutional arrangements. Peace as a form of behaviour is the mutual respect between people which is the main ingredient of a positive, functioning civil society. Peace as a process is a set of institutions which preserve the civility of a society as it pursues its social goals and addresses differences about what the goals should be and how to achieve them. Peace in the human mind and spirit concerns the capacity to accept diversity with respect for others. In its most fundamental sense, peace is a human value which has long inspired and eluded humanity. It is a value which cannot in fact be realized until human behaviour and relationships change, and social institutions for consensual decision-making and constructive conduct of conflict have been established. The changing of behaviors and the development of institutions come as the consequence of learning how to fulfil social and human values.

Peace is a value to be realized in conditions of justice, equity, respect for human rights, non -violent conflict resolution, tolerance of diversity, human harmony with the biosphere, and democratic procedures for achieving these conditions. Peace in this comprehensive sense is the integral relationship among and between all of these conditions. While one or the other might at any given time be the primary focus of learning and/or analysis, none can be fully disassociated from any or all of the others. A major purpose of peace education is to illustrate these inter-relationships and to pursue studies which will enable us to move toward the realization of these conditions, which comprise peace, which in themselves are social values. This cluster of values and the conditions to which they aspire, taken together, form a” culture of peace “.

Education toward the achievement of a “ culture of peace “ is the aim of an integrated approach to international education, now being elaborated by UNESCO, Such a culture is, in fact, the ultimate goal for all education for peace, human rights and democracy. For peace is the consequence of human rights realized, as war and violent conflict are often the consequence of their violation. Human rights in their fullest interpretation, in the sense of their universality and indivisibility, represent specific indicators and guidelines for the achievement of a culture of peace,

Democracy is a political process which takes both its directives and its limits from concepts of human rights. Democracy is not a particular set of procedures and structures, Its forms can vary but its purpose and process are only authentic when they are founded on respect for the human dignity of all and when they facilitate the participation of all in the determination of the values, structures and goals of public policy, It is these characteristics which make non-violent conflict resolution an essential component of the democratic process, Democracy is the means through which human diversity can be preserved, and non-violent conflict resolution facilitates the constructive mediation of the differences which arise when diversity is valued and protected.

As peace is far more than the absence of war, so too it is not the absence of conflict. Rather it is the circumstance in which societies can pursue their respective goals and grow stronger in the face of constructively conducted controversy and conflict.

Democracy and peace are integrally related one to the other through this approach to conflict which permits human differences about the many conditions of peace to be meditated upon, so as to serve as the means for the human betterment of all. The positive function of conflict is to achieve change. The function of democracy is to maintain a constructive approach to conflict upon which rests the future of comprehensive, integral peace.

Toward this possibility, we educate in the practical aspects of tolerance, cross-cultural, ethnic and inter-religious understanding, the standards and norms of human rights and the skills and procedures of non-violent conflict resolution.

Peace and education are both developmental processes, thus we seek to find ways to implement a continuous integrated process in education and in society and between education and society. The elaboration of the specific means and methods to carry out these processes are the goals of this handbook.

I. CONFLICT RESOLUTION

Conflict exists in human life, even in peaceful times, and brings with it some constructive and beneficial processes in addition to the heavy costs, suffering and destructive forces. The purpose of conflict resolution is to remove or mitigate the negative results and destruction of conflict, while preserving its beneficial, life-giving qualities (see Section IV. Peace).

Conflict resolution combines in a problem-solving process the values contained in other concepts: from human rights, a deep respect for human dignity and for the legitimacy and capacity of every person; from democracy, the values of participation and responsiveness within a changing world environment; and from peace, the value of acceptance of the other and satisfaction in non-violent interaction. Conflict resolution is a process of decision-making whose objectives are to handle, manage, settle or resolve conflict in ways which enhance the values of the other three concepts. The focus of conflict resolution is the conflict itself.

Conflict resolution requires thorough and rigorous analysis, beginning with an understanding of the very nature of conflict. Conflict in this context refers to a situation in which interdependent decisions exist among people who perceive their separate interests, values or needs to be mutually exclusive in whole or in part. The important considerations are therefore the nature of the parties, their respective aspirations, interests, values and needs, the perceptions which each has of the other and the dynamics of the interaction involved.

Conflict resolution has a positive goal as the basic human needs of all parties are fulfilled by the new equilibrium. A few conflicts achieve full resolution in this sense; many more are settled or managed in ways which permit the parties to move on to other issues and problems with at least partial satisfaction of their interests and needs. Experiences in trying to resolve conflict yield insights on what not to do in conflict situations as much as they do on what to do.

There are different levels of intensity in conflict, which can range from mild disagreements:

- (a) to serious disputes;
- (b) to deep-rooted conflict;
- (c) to protracted conflict; and
- (d) to violent conflict.

The nature of the conflict may also vary depending on its subject matter. While each conflict has its unique qualities and differences in intensity and subject matter, it often shares many common characteristics. Emotional anger and frustration, fear, lack of communication, tendencies to blame and dehumanize the other, escalation, strategic choices for violence or negotiation and mediation - these factors and others can be found in the Palestinian—Israeli conflict, the Bosnia—Herzegovina crisis, the government and the Islamic Salvation Front in Algeria, and numerous labour, neighborhood, campus and family conflicts which sometimes explode into violence. Forms may change, but underlying qualities can be the same or very similar.

Parties often bring with them into today's conflict long histories of perceived grievances and animosity. These personal or group memories can be heavy luggage that must be unpacked, identified, evaluated and appreciated by all parties before issues are

ready to be resolved, Such reconciliation at a deep level is challenging for most people, no matter what the problem, whether in a family, a community or internationally. It is especially difficult when the conflict is intense, deep-rooted, and involves large groups of people scattered throughout the world, as with the Palestinian—Israeli conflict.

Past sacrifices tie parties to a disastrous history in present conflicts but, if the future is to be different, those in conflict must assume this past in a way that does not deny its existence or importance, or allow it to be used as a recipe for an equally disastrous future. Apologies and forgiveness are often helpful in this reconciliation process, but they are rarely offered in serious conflict. All sides think they are victims suffering at the hands of the other, having been required by difficult circumstances to behave as they did. Yet, only when they each hear the other express an appreciation of the wrongs and sufferings caused, can they acknowledge the past together and forget it in order to embrace a better future.

Resolving conflict is made even more complex by the existence of institutional or structural obstacles, cultural differences and constantly changing conditions. Institutional obstacles, sometimes called structural violence, include, for example, the prevalence of illiteracy among certain groups; a lack of educational resources or an imbalance in their availability; existing ethnic, religious, class or gender discrimination; established economic patterns of control between capital and labour or developed and developing countries; and corruption in governmental allocations of benefits and punishments. An effective resolution process identifies these obstacles and helps the parties alleviate their negative impact. Differences in culture and changes in underlying conditions can be identified, evaluated and handled in a similar manner.

People can learn important skills to help them manage, settle or resolve their conflicts more effectively. Good listening and communication skills are the personal building blocks which support an effective resolution process. Other skills flow from an understanding of the psychology of inter-personal contact. Parties can develop good habits of working constructively with others and therefore avoid behaviour which maintains or intensifies conflict. Identifying the destructive forces of anger, fear, blame or selective perception helps choose responses to channel energy in more positive directions.

Participation by all interested parties is basic to conflict resolution. The interested parties should include not only those whose support is necessary to the success of a good outcome, but also those whose opposition would pose a serious obstacle to its smooth implementation. Including actual and potential opponents, together with supporters, creates a more difficult process to manage constructively but it brings many benefits. Problems are defined jointly and become shared problems for all participants, Parties experience a sense of satisfaction in working together on seemingly intractable issues and they come out with a commitment to make the resulting solution work.

Conflict resolution recognizes that a wise and durable agreement must fulfil certain basic human needs for all parties: needs for security, identity, recognition, participation and development, Yet, someone caught in violent conflict tends to see the price of fulfilling his or her own needs as direct cost to the other parties in giving up their demands for the same needs. Especially in protracted and deep-rooted conflict, parties must create opportunities for appreciating that these basic human needs are not in limited supply, that each party can satisfy its own needs without asking others to compromise or concede theirs.

Judicial systems are an example of an institutional form of conflict resolution provided by society. The law existing in the local jurisdiction sets the standards by which disputes that go through the courts are decided. Most deep-rooted and protracted conflict, however, is not effectively handled in the courts because the values embedded in

the existing legal system are usually central to the conflict. What is needed for these conflicts is a forum which helps re-establish consensus on values in the community. Typically, in serious conflict, a third party is needed to help design and manage such a process, facilitate an exploration of the values in conflict, and help the parties search for a solution acceptable to all.

Third-party mediators are important intervening forces in conflict resolution. They do not pose a threat to the parties because they have no power to dictate a solution. However, they do bring the power of ideas, of information and of process skills. Mediators can help break down stereotypes which distort communication and perception; they can widen the vision and deepen the understanding of the conflict to generate opportunities for a creative solution; they can identify and explore goals which the parties could never raise themselves; they can give parties a face-saving excuse to escape from public entrapment in escalating conflict spirals; and, lastly, they can reframe issues so that parties see win/win solutions rather than either/or options.

The United Nations Charter provides a list of recognized processes for the peaceful resolution of international conflict. This list can also be useful as a guide for those at the national, community or personal levels. Choice of process depends on the subject matter and the intensity of the conflict, or on the relationship between the parties. It should involve decisions about the degree to which the parties wish to invite a third party to participate, even to the point of making a binding decision for them. Its Article 33 (1) states that the parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall, first of all, seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements or other peaceful means of their own choice.

The form of the conflict resolution process is limited only by the imagination and inventiveness of those who wish to use it. Many groups and organizations, which experience regular disputes, grievances or conflict, design special procedures that permit full participation by those affected and establish accepted standards by which they can evaluate the fairness of a proposed solution. Often they encourage negotiation first, then provide some form of mediation and, finally, if resolution is still not reached, require a more formal arbitration of the outstanding issues.

Lebanese Testimonies

The following are testimonies derived from the reality of daily life in Lebanon, specifically the Lebanese youth between the ages of 16 to 27 years old, and the way they have been managing the conflicts which have accompanied them since their childhood.

These testimonies are taken from a six-year experiment undertaken by the non-governmental organization, Social and Cultural Action in Lebanon. It reflects a live experience which took place in various encounters and activities on non-violence, human rights, democratic behaviour and conflict management. These encounters looked into the types of behavioral exercises to be used, along with case studies on the various types of individual/collective conflicts lived by Lebanese youth. These conflicts were studied on the level of the family, the school, the university, work relations inside associations, clubs and political parties to which they belonged, relationships with religious leaders, with the State, the armed check points and the militias.

Twenty-five to thirty young men and women met together at every encounter from different regions and affiliations. The results of these experiences can be summed up in the following:

1. Most Lebanese youth live with conflict:
 - (a) As a negative issue. It is a “catastrophe”.
 - (b) As an attempt to escape by compensating through other means (i.e. music, drugs, emptiness),
 - (c) Through obedience and resignation.
 - (d) “In Lebanon, nothing is solved through dialogue and democracy”.
 - (e) Rejection, tense relationships, participating in violence, vengeance.
 - (f) Our role is marginal. Whatever the elders and more powerful want will happen.
2. A small number of these youth live conflict differently:
 - (a) Conflict is a natural issue. We cannot escape from it.
 - (b) They try to play a role in solving their problems.
 - (c) They refuse the idea that youth do not have a role to play, except a “marginalized” one.
 - (d) They have hope.
 - (e) They look for others who share their opinions, leading to the creation of a collective action.
 - (f) They confront the situation, even if this confrontation is aimless.
 - (g) They invent ways, as well as positive and courageous ideas towards conflict resolution,
3. Both categories of youth have sustained deep wounds:

They have suffered terrible psychological damage, due to their social and political environment during a war which has lasted sixteen years. At one moment they are ashamed of their violent behaviour and, at others, they are astonished that there are ways to resolving conflicts in a non-violent way, especially because the educational accumulation during the war, through the media and in school, did not permit them to deepen a culture of peace and non-violence. On the contrary, it intensified their mentality with regard to a culture of violence, its symbols and its heroes. Despite this, it became evident after these encounters that youth longs for an alternative culture, a culture which will prepare them to face reality and its problems in a rational, scientific and democratic way,

Some testimonies:

- (a) “We used to think that violence can solve problems quickly and more forcefully. It has become obvious to us today that there are other non-violent means, spread by some people in Lebanon which are successful “.
- (b) “ Had you invited me two years ago to participate in this training course on non-violence, I would have said that it is useless. However, this new idea has been taking shape in my mind and it seems that there is no deliverance for this country without practicing non-violence, precisely because we live in a country full of violence and we need non-violence”.
- (c) “ I have always refused injustice around me. But, I was afraid and did not know how to speak to others, and did not know how to convince others with my arguments. Therefore I used to feel that there was a closed wall between me and the others. I am learning today a new method of how to deal with the other, a method which teaches me how to maintain my rights without provoking the other”.
- (d) “ It is true that we dialogue at home, and all appearances point out that it is democratic. However, the end result is that people accept only what they want. For this reason, I do not see the elders allowing young people to develop and learn how to dialogue”.
- (e) “ It was a very harsh experience to rediscover my childhood education, especially after being convinced that all my attitudes towards my elders have a relationship with the violence which was exercised on me at home. Consequently, I am trying to wreak revenge on all the” elders or prestigious people”.

As a result of these experience which represent a sample of Lebanese youth, we can maintain that undertaking a culture of peace and non-violence is a priority need for the post-war period in the Lebanon. In addition, we can say that preparing children and youth to manage conflicts by including in curricula how to use logic, dialogue and non-violence in the formal and non-formal sectors of education is a priority. You will find in Appendix D. I., 11, and 111. certain ideas on conflict resolution and its management.

Conflict Resolution/Early Warning

Violence Breeds violence

Direct Violence ----- structural and/or cultural violence ----- first warning

Structural violence ----- economic exploitation

Political violence ----- repression

All Early Warning (EW) should be made public. The warning, meaning prognosis, should be accompanied by diagnosis and therapy.

The task of peace initiatives and peace studies is to reduce all kinds of violence and enhance the livelihood of all, not only to warn against direct violence from below.

Taken from Johan Galtung , 1992, "Early warning: An Early Warning to the Early Warners", IPRA Conference Kyoto, International Alert, London.

Conflict management : concept - method - behaviour

EXERCISES

EXERCISE No 1: WHAT IS CONFLICT?

Suggested Learning Objectives:

- (a) Help each participant to formulate his view of the conflict.
- (b) Help participants to view conflict as a basic element of life.
- (c) Help participants to consider conflict as a self-evident way of resolving problems of life, whether its results are positive or negative.
- (d) Help participants to understand the different levels that exist in the life of each human being, and how conflicts are also at different levels.

Time required: 2 hours.

Material required: A board and chalk, or a flip-chart and big coloured pens.

Method

Step 1

The trainer will write the word "conflict" on the board.

Step 2

He will ask participants what this word means for them,

Step 3

Following a brainstorming, he will note on the board, without any explanation or comment, the answers given by the participants.

Framing discussion

Step 4

The trainer can ask the group to classify the answers generally in three categories. He then has to classify the answers generally in three categories: answers considering conflict as negative; answers considering it as positive and as being part of innermost life; and answers considering it as inevitable (without qualifying it as positive or negative),

Step 5

The trainer then has to ask participants various questions on the meaning of conflict for each of them: e.g. why do you consider conflict as negative? In what way do you consider conflict as positive? How do you consider the Lebanese with regard to their conflicts in general, the smaller and the bigger ones, while they repeat: “ it’s nothing; no problem! “?

Step 6

Conclusion : finally, the trainer goes again through the objectives of the exercise so as to formulate precise conclusions.

EXERCISE No 2: WHERE YOU FEEL SATISFIED. WHERE YOU ARE NOT SATISFIED

Suggested Learning Objectives:

- (a) Help each of the participant to skim over his life. What is he/she satisfied with? What is he/she not satisfied with? Hence what sort of conflict is he/she going through?
- (b) Reassure participants that conflict exists in the life of everyone of us and there are conflicts we may have in common and others which we do not share,
- (c) Help participants to view life in a realistic and relative way, by recalling the positive and satisfying aspects of their lives and through considering the conflicts which each of them goes through as an integral part of his life,

Time required: Two to two and a half hours

Material required: Large pieces of paper, coloured pens, flip-chart

Group Size: Five to eight members

Method

Step 1

The trainer will ask participants: In what circumstances do you feel satisfied? Where are you contented or satisfied in your life? Otherwise what are you dissatisfied about? Are you going through conflicts on the personal level, on the social level (private and public)?

Step 2

He then tells the participants to divide into small working groups (five to eight members) to study the question, The answers are to be noted on a large piece of paper without making any analysis or drawing a conclusion common to all.

Step 3

The groups return after approximately half an hour to present their results

Framing discussion

Step 4

After classification of the results according to the following categories: private/personal level, collective/professional level, general social/political level (Lebanese or global), and falling within one of the two broad columns: satisfied/dissatisfied.

The trainer has to try to explain these three levels, which exist in the life of everyone of us, and accordingly, the conflicts we go through at different levels.

Step 5

Conclusion : the trainer recalls the objectives of the exercise, so as to reaffirm in particular that what the individual endures can possibly be a collective problem not an individual one, hence it is necessary to work together at finding common solutions to our problems. The trainer may ask participants the following questions: Have you noticed that you undergo difficulties on one level rather than on others? Have you noticed that you are satisfied at a certain level rather than at another? Have you noticed that there are problems which do not concern you and which do not preoccupy you? Why?

EXERCISE N° 3: ACQUIRED RIGHTS - CONTINUING CONFLICTS

Suggested Learning Objectives:

- (a) Help participants to have a realistic view of conflict, by familiarizing them with conflicts which were resolved and which resulted in the acquisition of rights by people. and other conflicts that still need to be treated; hence getting to know real life.

Time required: 1 hour

Material required: A board and chalk, or flip-chart and a big coloured pen,

Method

Step 1

The trainer will ask participants: do they know rights that were acquired as a result of being the source of conflict and strife in Lebanon or not? Do they know of such cases in other parts of the world?

Step 2

Following the brainstorming, the trainer writes on the board the answers given by participants.

Framing discussion

Step 3

The trainer too has to give examples which may help participants in answering, e.g. the rights of teachers, the rights of women, the rights of trade unions, or economic, educational, political rights. (It is preferable that the trainer provide himself with some references and documents proving such achievements.)

Step 4

He will then ask about conflicts which still exist, especially in Lebanon, and he writes on the board the answers given by participants (after dividing the board into two parts: acquired rights/continuing conflicts),

Step 5

He will then ask participants about their impressions in general concerning what they have heard and situations in which they have participated. He recalls the objectives of the exercise so as to draw a precise conclusion after asking questions such as: Are you optimistic and hopeful? Do you think that the human rights records have gained wider respect and effective attainment? Do you think there can be a change in the social reality, even a slow and a limited one?

EXERCISE N° 4: HOW DO YOU LIVE THROUGH CONFLICT?

Suggested Learning Objectives:

- (a) Help participants to get acquainted with various approaches to conflict treatment, and to draw up effective ways of sound and democratic treatment which respect human rights, depending on their personal histories and their own reality.
- (b) Help each participant to become familiar with his/her own approach in treating the conflicts he/she goes through (is the problem faced? is it run away from? does it cause fear? is it avoided? is it referred to a higher authority for treatment? or is it faced with violence? or in a non-violent manner?)

Time required: Three and a half hours

Material required: Large pieces of paper, coloured pens and a flip-chart.

Group Size: Five to seven members

Method

Step 1

The trainer will ask each of the participants to present a problem he/she recently faced at home with relatives, friends, or at school, at work, in the street, in a society of which he/she is member, or in another social context.

Step 2

This presentation is to be done with small discussion groups (five-seven persons each). Each participant gives a detailed account according to the following points:

- Where did the problem take place?
- With whom? What was it about?
- What were his feelings during the problem?
- What were the feelings of his" opponent "?
- What was his purpose or objective behind the conflict?
- What was the" opponent's " objective or purpose behind it?
- How did he/she conduct himself during the conflict?
- What were his arguments? And those of his" opponents"
- What were his proposals for its treatment? Was he/she satisfied with the outcome?
- What are the fears, interests and values of both parties?

Step 3

Each group has to present a report explaining the experience of each person, according to the following schedule: the parties, type and subject matter of conflict, means adopted for treatment, feelings, results.

Framing discussion

Step 4

The trainer will then make comments on these experiences, on the basis of the objectives of the exercise, emphasizing that it is by using democratic means to address conflicts that democratic objectives can be attained. He may ask participants questions such as: what are the impressions you have about your approach to conflict resolution? Is it the approach you apply in general? Of what use were other experiences for you?

Step 5

Conclusion : the trainer can then choose two or three of the cases (according to available time) where violence was used or where the treatment adopted failed, present them to the group so as to identify the weak and strong points in them and propose other approaches for their settlement, thus supporting similar cases in their methods of treating conflicts.

EXERCISE N° 5: CONFLICT IN OUR POPULAR PROVERBS

Suggested Learning Objectives:

- (a) Help participants to discover common popular culture in our society, concerning conflict issues and facing problems,
- (b) Help them to have a critical look at proverbs and sayings supporting surrendering, cowardliness, treachery or violence.

Time required: One hour

Material required: Board, chalk or flip-chart and big coloured pens.

Method

Step 1

The trainer, through brainstorming, will ask participants to recall popular proverbs they sometimes hear concerning conflict treatment.

Framing discussion

Step 2

He may begin by giving some examples of these proverbs: “ Kiss the hand, if you cannot bend it, Then curse it”, “ Close the window from whence the wind comes and you will be in peace “. The trainer can agree with the trainees on which proverbs they can use that may reflect a conflictual situation,

Step 3

He writes these proverbs on the board, dividing them into negative and positive proverbs as regards conflict,

Step 4

Depending on the objectives of the exercise, the trainer together with the participants will make comments on these proverbs,

Step 5

He then stresses the necessity to adopt a critical view to negative proverbs and the need to consolidate positive proverbs in private as well as public circles, particularly by presenting real experiences undergone by the participants in this respect.

EXERCISE No 6: WHAT WOULD BE YOUR RESPONSE?

Suggested Learning Objectives:

- (a) Help each participant to become familiar with his immediate responses in certain conflictual situations.
- (b) Help each participant to identify the “ speech” or “ words “ he/she uses when he/she faces a certain conflictual situation,
- (c) Help participants to invent words and reactions which serve the purposes of conflict management in a democratic and efficient way.

Time required: Two hours

Material required: Pieces of paper, pens, a board and chalk

Method

Step 1

The trainer will cite examples of conflictual situations from the Lebanese reality, experienced at the individual, social and political levels (see examples quoted at the end of this exercise).

Step 2

He will cite the proverbs separately and ask each participant to write on a piece of paper laid before him, what his possible and immediate reactions would be (feelings, words, conduct, desire), if he/she were implicated in the conflictual situation presented,

Step 3

He will then collect the participants’ written answers, classify them in three categories as follows: negative or passive responses, aggressive or violent responses, and responses offering possibilities of democratic conflict resolution.

Step 4

The trainer will present to the class the classified responses, written on a large piece of paper, and all participants will comment on them,

Framing discussion

Step 5

Comments may be limited to general impressions, interpreting the point of view of one of the participants, or concerning the way one of the participants presents his point of view in response to a certain conflict (and without speaking of its content at length).

Step 6

Conclusion : the trainer will then comment on the results in relation to the objectives of the exercise. Hence, he may choose one of the “ aggressive and negative” responses and ask participants to choose alternative replies which can effectively help in settling the conflict in a democratic and convenient way (i. e, I am not alone in a conflict, for there are at least two parties to any conflict. It is therefore necessary to take into consideration the feelings, needs and goals of each party, in order to settle the conflict). The alternatives will be noted on the board as models for application. It would be preferable to choose one of the answers given for a conflict really experienced by one of the participants whose response was negative, aggressive or violent at the time of conflict.

List of examples:

1. Your mother put a wet dress on the washing line and the drops of water falling on the neighbour’s balcony irritated the neighbour She protested loudly. You were standing next to the balcony. Your mother came out to reply to her. What was your reaction?
2. You are engaged in a school as a monitor of the secondary education classes on the basis of working only five days per week. The first day of the school year, you are surprised when the headmaster tells you and the other monitors that you have to work even on Saturdays. What is your response? (knowing that you do not want this!)
3. You bought a sweater from a shop and did not see that there was a small hole in it. Three days later, while you were putting it on, you were surprised and angry You went back to the shop and told the shopkeeper about it. He told you that you might have damaged it yourself. What was your response?
4. You were walking along a street and a roadblock of Lebanese armed forces stopped you. You have nothing against the army but the members of the roadblock start asking about your religion, your parents’ jobs, and whether they are affiliated to any political party, how much your father earns, where you live. What was your response?
5. You were passing by when a roadblock of non-Lebanese armed forces stopped you. You specially abhor this type of roadblock. They asked you to get out of your car and to take off your jacket but you did not see the need to do so. They insisted stubbornly on it. What was your response?
6. On your way back to your house, you noticed that a number of young people were writing political slogans on the wall of the building (where your house is). You did not appreciate this because they were confessionally provocative regarding the residents of the quarter you live in. What was your response?
7. You are a member of an association the statutes of which stipulate that the president, the vice-president and the presidents of the committees are specially entitled to take decisions and represent the society. You do not like the hierarchical mode of working but you became a member of the association because you liked its activities. It happened that you were responsible for undertaking a certain action but a president of one of the committees undertook it without consulting you, What was your response

(knowing that there are other members of the society who do not appreciate the hierarchy)? Try to relate the statues of the association to the work division within the association, the duties and responsibilities of each person, and the need to accept hierarchy to ensure the organization of the association.

8. You are a pupil in a secondary school. It so happened that you were in a bad psychological condition and you could not tell the teacher about it, You were asked to prepare work and present it at a certain date but you did not manage to respect the deadline. The teacher angrily asked about it. What was your response?

EXERCISE N° 7: “ A HOT DIALOGUE “

Suggested Learning Objectives:

- (a) Help participants to re-examine the speech or words they address to the “ opponent “ in certain conflictual situations,
- (b) Help them pay attention to the way they express their views when they undertake the management of a certain conflict, whether it is a minor or an important one, in relation to the following elements.
- (c) Remember always to concentrate on the subject matter of the conflict, not on the other person.
- (d) Remember all the time that the subject concerns not only you but also the other.
- (e) Clarify the rights I have on my side in order not to give the impression that I am renouncing them.
- (f) Distinguishing between anger and aggressive violent expressions toward the other. I have the right to be angry and feel resentment but I must be careful about my reactions.
- (g) Courage and ability to apologize to the other, if I was wrong.
- (h) Courage and ability to recognize the other’s rights (rights and positive aspects],
- (i) Avoid as far as possible provocative or accusing words which do not serve the subject in any way,
- (j) Avoid assessing the other’s personality.
- (k) We should not suppress our feelings, but we have to express them without causing prejudice to the other.
- (l) The objective behind resolving the conflict, which is arriving at a solution not admonition or insulting the other, should not be forgotten

Time required:

An hour and a half

Material required: Paper, big coloured pens, flip-chart.

Method

Step 1

The trainer or participants will choose a certain conflictual situation from the list attached to Exercise No 6 (e.g. a “ hot dialogue” at an armed check point; a “ hot dialogue” between two neighbors living in a building).

Step 2

The trainer will then ask a number of participants to prepare a “ play” on the subject so as to materialize the conflictual situation and the dialogue between the parties to the conflict (role-playing technique).

Step 3

After ten minutes of preparation, the participants in question will play the roles before the whole group, while the trainer and other participants will note their observations concerning the words and conduct of the two (or more) parties during the conflict. All will then make comments on the words and conduct, which are noted by the trainer who draws conclusions in relation to the objectives of the exercise and, especially, the elements noted above,

Framing discussion

Step 4

It is possible for the group to play roles in more than one situation, provided that the comments are made after playing all roles,

EXERCISE N° 8: WHO ADOPTS WHAT IN LEBANON?

Suggested Learning Objectives:

- (a) Help participants in understanding the approach and ways adopted by various groups for the treatment of existing conflicts.
- (b) Help them to distinguish between these ways on the basis that they form effectively adequate ways of conflict treatment, Help them to link objectives with means (just goals need fair means),

Time required: An hour and a half

Material required: Large pieces of paper, coloured pens, flip-chart.

Method

Step 1

The trainer will briefly present to the participants a number of conflictual situations which have occurred or still exist in Lebanon, and ask them to note on a piece of paper the approach adopted in settling each of them (see list of examples at the end of this exercise).

Step 2

He will ask each of the participants to give his answers separately for each question, and he will write the answers on the board,

Step 3

He has to correct mistaken answers, confirming the approach effectively adopted in the conflict settling or simply in dealing with it, and so on till the end of the questions,

Framing discussion

Step 4

He writes on the board an analytical framework centred on the following items: the subject matter of the conflict, the parties to the conflict, the proposals for conflict resolution, the end results. This will be followed by comments made by the participants and the trainer on the approaches adopted for conflict settlement in Lebanon, linking these comments to the objectives of the exercise. They consider negative or violent approaches and propose alternatives. The trainer may ask questions such as:

What are your impressions in general about the approach to or the ways of settling conflicts in Lebanon?

Do you think it is possible to dissociate goals from means? How and why?

Step 5

Conclusion : the trainer may give examples of situations experienced by the Lebanese people which indicate ways to reach a democratic resolution of a conflict.

List of examples

The trainer/teacher should provide the trainees with the necessary information background to discuss these incidents.

1. The decline in the rate of exchange of the Lebanese Lira has led to a crisis of high cost of living, where people have become threatened by poverty and the State has not proposed a real solution to the problem.

We are in **1987**: What did the General Union of Workers do to address this problem?

We are in **1992**: What did the General Union of Workers do to address this problem?

We are in **1993**: What did the General Union of Workers do to address this problem?

2. In 1975, political parties and forces in Lebanon were living through ideological conflicts between supporters of federalism and those rejecting it, those claiming Lebanon's Arabism and those disagreeing with the idea, proponents of class struggle, proponents of a secular State and those of a confessional Lebanese State, etc.. How did these political parties and forces settle their conflicts and achieve a political solution for the country?

3. In 1993, teachers of private schools demanded an improvement in their living conditions. To whom did they appeal to have their claims satisfied?

4. Parliamentary elections were held in Lebanon in the summer of 1992. The National Conference of Trade Unions expressed reservations about them. They were afraid of the revival of internal strife due to the objection of a part of the Lebanese people (living in the "Christian" region) to the elections. What did the Conference do to settle the conflict in question?

5. Thousands of Lebanese youths were against compulsory military service, preferring the application of the law concerning the possibility of civil service (in 1993). What did they do to express their views and their claims to the right to apply the civil service law?

6. When a child has to learn at school a subject which does not interest him/her and which he/she did not choose, he/she has nevertheless to learn it and sit for the relevant exams. The child does not always retain the subject matter and fails the exam. How does the teacher or the administration of the school deal with this problem?

7. A young man and a young girl, one of them coming from a religious Christian family and the other from a religious Muslim family, fall in love and decide to live together as man and wife. This provokes a crisis within the two families, due to the fact that each rejects the other who is different on religious and confessional grounds. How does each family settle such a conflict?

EXERCISE No 9: CONFLICT MAPPING - A COLLECTIVE TREATMENT OF A GENERAL SOCIAL CONFLICT

Suggested Learning Objectives:

- (a) Help participants to discover their abilities in scientific planning for the resolution of a certain conflict.
- (b) Help participants to adopt rational and democratic approaches in treating a certain problem, starting with dialogue and arriving at the use of civil pressures.
- (c) Help participants to understand conflict management and treatment, not through speech, rhetoric, contemplation or by sleight of hand but by addressing the problem and arriving at practical solutions which preserve human rights, as laid down in national and international instruments.

Time required: Three and a half hours

Material required: Large pieces of paper, coloured pens and a flip-chart

Group Size: Five to seven members

Method

Framing discussion

Step 1

The trainer asks participants to divide into small working groups (five to seven members each) and to elaborate a plan of action or a strategy to obtain satisfaction concerning such demands (it is preferable for the trainer not to choose more than one or two conflicts).

Step 2

The trainer chooses a general social problem, ensuring (through past discussions) that it interests the participants, e.g. the disabled are asking the government to comply with their demand concerning the establishment of slopes on quays and in public institutions; an environmental association demands the planting of trees on the streets and in public places; or an organization moves to introduce non-confessional education in schools.

Step 3

Participants have to elaborate, within the strategy, successive phases aiming at settling the conflict effectively.

Step 4

Conclusion : once in plenary, each group will present its report; then the trainer will comment generally on each report linking the objectives of the exercise to the “ conflict mapping”” which he will subsequently distribute. The trainer writes down all the suggested points for methodological conflict mapping in order to underline the scientific means needed to solve conflicts,

List of examples

Conflict mapping for addressing a conflict or a particular social reality, is drawn up according to the following steps (the trainer should provided the trainees with the information needed prior to doing conflict mapping):

1. Decision by the concerned group to address the problem,
2. Analysis of the problem or the social situation:
 - Constitution of a scientific research file on the problem,
 - Documents, evidence and statistics concerning the problem.

Knowledge of relevant laws.

3. Identification of those who are on our side and those who are against us (allies and opponents or the prejudiced).

4. Knowledge of the national and international instruments in our favour.

5. Definition of the goal in addressing the conflict:

Identification of the claim(s),

Definition of a precise, clear and attainable objective.

Definition of an objective which does not constitute a threat to “ the other who is the opponent”.

Definition of an objective the attainment of which would effectively lead to the establishment of a more just humanitarian situation.

6. Choice and identification of those who will undertake the settlement of the conflict.

7. The first dialogue - the first negotiations.

8. If negotiations fail, suspension of the dialogue and not cancellation of it.

9. Calling the attention of the public opinion to:

Information campaigns to explain our cause and our just claim.

Information activities to set public opinion in motion.

Choice of slogans and mottoes which are precise and non-violent to avoid provoking the” other”.

10. Invitation to, or establishment of a final contact with the “ opponent “ concerned.

11. If he does not respond, we have to maintain relations but begin direct action.

12. Means of direct action for putting pressure on the opponent include: riots, sit-ins, strikes, boycotts, non-co-operation, collective resignation, organization of a march, proposal of an alternative claim, disobedience, hunger strikes (limited).

References:

Jean-Marie Muller. *La Stratégie de l'action non-violente*. Paris, Le Seuil, 1981.253 p.

Gene Sharp. *Ways of Non-Violent Action*, Boston, Porter Sargent, Boston, 1973.

1. Active Listening

Active listening is a prerequisite skill that may facilitate conflict resolution. Indeed, it enhances communication between parties to a conflict, and between people at all levels, as well as fostering group co-operation. Each human being needs to express his/her opinion and transmit their way of analysing an issue, their feelings, their judgments and their decisions. Conflicts are often intensified because none of the parties involved consider, value, respect, or attempt to understand and listen to the other party's point of view.

Effective listening requires first of all an attitude of respect for the speaker and a willingness to understand him/her and the message being transmitted. This involves concentration on the content of the speaker's message. In so doing, both the speaker and the listener build a communication skill and the listener learns more about the speaker as a person.

One should distinguish between hearing and listening. We usually hear people, but seldom actually listen to what they say. Listening is a more complex procedure because it involves interpreting and understanding the speaker without judging him/her. The listener usually acquires more knowledge about the speaker, such as his/her feelings or how he/she reflects on issues. This understanding can be deepened by observing not only the content of the message, but also the speaker's body language. The overall physical, psychological and reflective observations permit the listener to paraphrase the message delivered by the speaker. Listening is a two-way process of learning that occurs between the speaker and the listener.

Questioning the speaker can enhance this understanding if the questions are not phrased in a threatening manner. Therefore, the trainer may want to ensure that both the speaker and the listener acquire more confidence in themselves and with each other, and learn more about each other's needs and emotions.

The following exercises may help the teacher/trainer to develop the art of listening. This skill can be further developed if the trainer uses exercises relevant to the local environment.

EXERCISES

EXERCISE NO. 1. ACTIVE LISTENING

Suggested Learning Objectives

- (a) To enable trainees to learn how to listen to others, to understand better the feelings of other people and be able to communicate well with them, thus avoiding misunderstandings and false judgments that may hinder a peaceful relationship.

Time Required: One hour

Material Required: Classroom, sheets of papers, pencils, blackboard, chalk, or open space.

Group Size: Three members

Method

Step 1

The trainer makes a presentation on the objectives of listening skills stressing the skills that can be acquired. The trainer can either use this exercise in the classroom or as an outdoor activity. He/she divides the class into groups of three people requesting that each group select a rapporteur who will note down the conversations between the trainees .

Step 2

Trainees are asked to think of an interesting story, a problem or a conflict. Each speaker will have 5 minutes to tell the listener about it. The listener must listen actively, following what the speaker says and letting him/her know that he/she understands and appreciates the emotions and feelings as well as the story. For example, in group A participant no. 1 talks about an incident that had a great effect on him/her (feelings and content should be communicated in the message). Participant no. 2 has to paraphrase back what she/he felt had been communicated to them. Both participants should avoid making judgments and criticisms.

Step 3

The rapporteur in each group notes down the rephrased statements and evaluate how well the listener is listening. After each speaker, the rapporteur will review his/her analysis with the two participants. Each of the 3 members of a group should have a chance to play each role (speaker, listener, rapporteur).

Framing Discussion

Step 4

The rapporteur asks the two parties how effective the communication was and then makes observations on the whole process. The role of the rapporteur will be that of a mediator.

Step 5

The trainer should be able to identify whether the conversation led to more knowledge about each speaker, how much each trainee has understood the exercise, how much they were able to catch the feeling and understand the statement of the other.

Step 6

The trainer will attempt to summarize the outcome of the exercise, and will allow each group to intervene in the conclusion. In so doing, he/she will encourage the trainees to say more about what irritated them in the exercise, its method, how much it meant to them, and if it meant nothing, why. The trainer will attempt to get the trainees to give ideas on to how such an exercise can be improved to obtain better results.

Step 7

The trainer may ask the trainees to try using this method at home or between friends and report on paper what ideas or suggestions are made to improve the methodology of listening skill or what problems are raised.

EXERCISE NO. 2: UNDERSTANDING BODY LANGUAGE & GESTURES AS COMMUNICATION TOOLS

Suggested Learning Behaviour:

- (a) How, in many regions of the world, people communicate their feelings, attitudes and double language with non-verbal behaviour.

Time Required: Forty minutes to one hour.

Material Required: Open air , or a classroom, sheets of papers, pencils, blackboard and chalk.

Group Size: Five members

Method

Step 1

The trainer separates the trainees into groups of 5. Each group will spend 40 minutes discussing important problems in the school, community, nation or the world. The first 10 minutes will be devoted to deciding on the issue to be discussed,. The next 30 minutes will be devoted to the discussion.

Step 2

Each group selects a rapporteur who will note the discussion and the different body language and gestures the trainees are using. There will be a change of rapporteur every 10 minutes.

Framing discussion

Step 3

The trainer will indicate that the rapporteur should note down how many times each member of his team expressed strong feelings, whether all or several members of the group spoke at the same time, if any member of the group was more encouraging, and understanding towards the other, if any were more dominating, the way speakers and listeners sat, held their hands, heads, legs, how they changed positions as the discussion moved on. In addition, the trainer will request that each team notes down how they felt about the exercise, whether it was confusing, and if anyone in the team attempted to explain it further to the others; whether any member tried to evaluate the ideas of the others by further discussion. Did any one asks for more clarification, and were the feelings expressed direct, tangible or difficult to assess.

Step 4

The trainer will list the issues taken by each group on the blackboard, or by reading out from his notes, if the exercise is done in open air. He/she will ask the trainees to copy this list, enquiring which group has expressed emotions, which expressed encouragement, which gave additional information and clarification. The trainer should praise a group when the occasion permits, He/she will terminate by asking the trainees whether their listening ability can be strengthened by such types of exercises, or whether they have better suggestions to make. If they do, he /she could ask each team to prepare few listening exercises, and indicate why they think their exercise can yield better results, how it can ensure the development of a behavioural skill and what are the best means to achieve it.

EXERCISE NO. 3: ENCOURAGING& STIMULATING OTHERS:

Suggested Learning Objectives:

- (a) Allow trainees to express their feelings about several issues that they identify together. The feelings that trainees express can be that of anger, disrespect, kindness, and others related to the promotion of values,

Time Required: Half an hour

Material Required: Classroom, blackboard, chalk, pencils, papers or an open space.

Group Size: Two members

Method

Step 1

The trainer divides the trainees into groups of 2. Each person is asked to tell the other about a problem he/she had recently. What happened? How did he/she manage the situation? How did they feel about it? No-one should speak for more than 3 minutes.

Step 2

The other person will listen attentively without speaking. He/she is practicing the skills discussed earlier, openly, non-judgmentally, accepting the other and encouraging speech. The listener can nod his/her head, smile, keep eye contact, encourage and sympathize with body language but not by spoken words.

Step 3

After 3 minutes, the listener becomes the speaker and vice versa speaking about his/her conflict or problem for 3 minutes while the first speaker becomes the silent listener.

Framing Discussion

Step 4

After both parties have had a chance to talk and listen, they discuss together what each did well as a listener, how each could improve, what it meant as a speaker to have someone listen to them, and how each felt.

EXERCISE NO. 4: UNDERSTANDING FEELINGS:

Suggested Learning Objective:

- (a) Permit trainees to understand the feelings of others through body language or silently

Time Required: One hour

Material Required: Classroom, blackboard, pencil, paper or an open space.

Group Size: Three or four members

Method

Step 1

The trainer asks trainees to compose themselves into groups of 3 or 4, either sitting or standing opposite each other.

Step 2

The trainees are requested to understand the feeling of the other members of the group from the tone of voice, facial expression, hand gesture or posture.

Framing Discussion

Step 3

The trainer will request that each listening group use body language which is the opposite of that of other members of the group. He/she should ask the trainees to comment on such an exercise in understanding better other people's feelings, and the relationships of both types of feelings expressed to conflict resolution. The trainer may encourage the trainees to suggest additional ways of conducting such an exercise by constructing a mime play.

EXERCISE NO. 5. PARAPHRASING

Suggested Learning Objectives:

- (a) Developing listening and understanding skills through paraphrasing

- Time Required:** Half an hour
- Material Required:** Classroom, sheets of papers, pencils, blackboard, chalk or an open space.
- Group Size:** Three members

Method

Step 1

The trainer explains the objective of the exercise, He/she asks the trainees to form themselves into groups of 3.

Step 2

Participant A will inform participant B about a complaint telling him/her about the problem, the conflict that he/she is facing and his/her feeling about it. Participant C is to paraphrase what A has told him and in such a way that he/she is able to present the case for each side better than the two parties involved have presented their cases.

Framing Discussion

Step 3

The trainer explains how the listener of the conflict/problem has to focus on the following:

- a) The speaker's experience. The trainer requests the listener to note both the facts and the feelings.
- b) The listener is then expected to summarize without making any judgments or evaluation.
- c) The listener should avoid phrases such as "I can see that you have strong opinion on this". A right approach may be to try to keep an open mind, or tell the speaker "don't you think there might be another way of looking at this too", or "I would have felt exactly the same",
- d) The listener can also try to start his paraphrasing by a sentence that refers directly to the speaker " the way you see it then is... " or " so you believe very strongly that .."

EXERCISE N°6 : I LISTEN TO YOU

Suggested Learning Objectives:

- (a) Help each participant to enhance his/her ability to listen to the other who differs from him/her in opinion, in order to facilitate dialogue in the management of any conflict.
- (b) Help participants to acquire the ability to manage conflicts with the other, through the attainment of the first basic step, that is listening carefully to others' opinion, feelings and objectives (the other being generally considered as an "opponent").

- (c) Help each participant to recognize his way of convincing the other (by insisting, renouncing, compromising, opposing stubbornly, being sarcastic about the other's opinion).

Time required: One and a half hours (or one hour and forty five minutes)

Material required A board and chalk

Group Size: Two members

Method

Step 1

The trainer will present topics, prepared in advance and in agreement with the trainees, that may enhance listening skills so that each participant, after working in groups of two for five minutes, may give his opinion concerning them, Each member of a group presents a different opinion.

Step 2

Each group comprising two participants has to choose one of the topics of Exercise N° 8 where they differed on the resolution of the conflict.

Step 3

Each group is to express his views, feelings and arguments concerning the chosen topic and the other participant has to listen attentively. In so doing, each can communicate to the other their feelings, arguments and opinions face to face. Afterwards they attempt to convince each other.

Framing discussion

Step 4

After 20 minutes, the participants return to the plenary session. Each participant tries to note down briefly on a paper the following observations:

How was the other's listening capacity (positive and negative aspects), How was his own listening capacity?

How did he/she try to convince the other with his opinion? In which way and what words did he/she use?

How did the other try to convince him? In which way and what words did he/she use?

Step 5

Each or both will read their notes. The trainer has to write down in the meantime the relevant notes in relation to the objectives of the exercise.

Step 6

Conclusion : the trainer will accordingly mention the major obstacles impeding the act of listening to the other who has a different view and the basic impediments in convincing the other whose opinion is different, as well as the basic elements adopted by some to facilitate listening” and convincing. The trainer writes the conclusion on the board,

Public interest : national solidarity through conflicts

The basic idea:

Every country is exposed to internal and external problems and conflicts; unless all citizens co-operate in abandoning egoism and placing public interest above all other things, the existence of the home country is endangered.

General Objectives:

Getting to know the meaning of solidarity, its types and advantages.

Distinguishing between emotional solidarity and objective solidarity.

Specifying conflicts which impede national solidarity.

Creation of public awareness which surpasses limited or contradictory affiliations.

The trainer may wish to take up only one step in each of the exercises on national solidarity and make the relation between the ideas of human rights and democracy, conflict resolution and peace in each exercise.

EXERCISES

EXERCISE No 1: YOU ARE ALL WRONG

Suggested Learning Objectives

- (a) Consider that the right attitude is not the property of a group excluding all other groups and that dialogue is the way to arrive at compromise.

Time required: Two hours

Material required: Pens, chalk, large sheets of paper, and clippings from the press,

Method

Framing discussion

Step 1

Discussion about truth and around relativity of solutions when debating on a society with multiple affiliations and visions.

Step 2

During the war, everybody thought he was right and the others were wrong; this led to violence and fighting with each other: give examples of such attitudes and analyse them.

Step 3

Try to elaborate a daily news or information sheet on a political or economic event, considering different points of view and defending them.

Step 4

Compare ways of presenting a political event in various media so as to discover the inner motives underlying each position.

Step 5

The younger generation grew up in an opinionated and violent atmosphere and consider that there are two parties, one which possesses the truth and one which opposes it. Try to create conflictual situations whereby you train participants to resolve them without a win/lose ending.

Step 6

Classification of the results

Step 7

Conclusion : correspondence with the objectives, Raising questions that link the final results with the objective initially determined.

EXERCISE N° 2: MY BROTHER AND ME AGAINST MY COUSIN

Suggested Learning Objective:

- (a) Solidarity with relatives against the stranger may be an advantage but it must be based on objectivity and serve the truth.

Time required: Two hours

Material required: Pens, sheets of paper and chalk

Method

Step 1

The concept of solidarity in general: discussion, debate and disproving of views concerning it; classification of solidarity.

Framing discussion

Step 2

The meaning of solidarity within the family: its dimensions, positive and negative aspects: do you agree with it or not and to what extent?

Step 3

Give relevant examples from the Lebanese war: solidarity or insularity, or solidarity in the full humanitarian sense.

Step 4

Describe in a short text solidarity between people in the shelters,

Step 5

Write a play conveying examples of human and patriotic co-operation which was common in the museum passage (demarcation line) during the war.

Step 6

Adopt a motto expressing your point of view and position regarding solidarity at times of crisis.

Step 7

Classification of the results. Substitution of social attitudes.

Step 8

Conclusion : correspondence with objectives. Raising questions that link the final results with the objective initially set.

EXERCISE No 3: WE HAVE TO LIVE TOGETHER. WE WILL DIE TOGETHER

Suggested Learning Objective:

- (a) What affects a nation has a bearing on each citizen.

Time require: One hour

Material required: Sheets of paper and pencils, blackboard, chalk.

Method

Step 1

Ask each group to comment on the above statement reflecting the criteria which constitute solidarity in a country.

Step 2

Each group will designate a rapporteur,

Step 3

The rapporteurs will report to the class the priority criteria to consolidate solidarity

Step 4

The teacher will write the list on the blackboard.

Framing discussion

Step 5

The teacher will ask each group to indicate the reasons for their choice, stressing the relationship and the role of each citizen in strengthening the welfare of each as reflecting the development of their country.

Step 6

The teacher asks the students to note down the criteria of all the groups and assigns homework for them to note throughout a month their daily observations on obstacles which stand against national solidarity at home, in the street and with friends.

Step 7

The teacher asks each group to comment of their findings and inquires from students on means to effect changes.

Step 8

Conclusion: the teacher draws conclusions and points out the best means designed by the group.

EXERCISE N“ 4: THE WORLD IS ONE : THE NEED FOR SOLIDARITY

Suggested Learning Objective:

(a) We all live in this world, share its problems, inventions, illnesses, wars and peace.

Time required: One hour

Material required: Sheets of paper and pencils, blackboard, chalk.

Method

Step 1

Imagine the solidarity action among passengers of a plane facing an accident, or among people faced with a fire or an earthquake. Indicate all the elements involved and try to invent a story emphasizing one of them.

Step 2

Comment on this proverb: “ No grass grows after mine”. Does it reflect the state of our society today?

Step

All kinds of diseases are appearing in our world to which we are not immune, Inventions appear which benefit all humankind. Comment on this.

Framing discussion

Step 4

Try to link Step 1 of this exercise with local issues in your environment.

Step 5

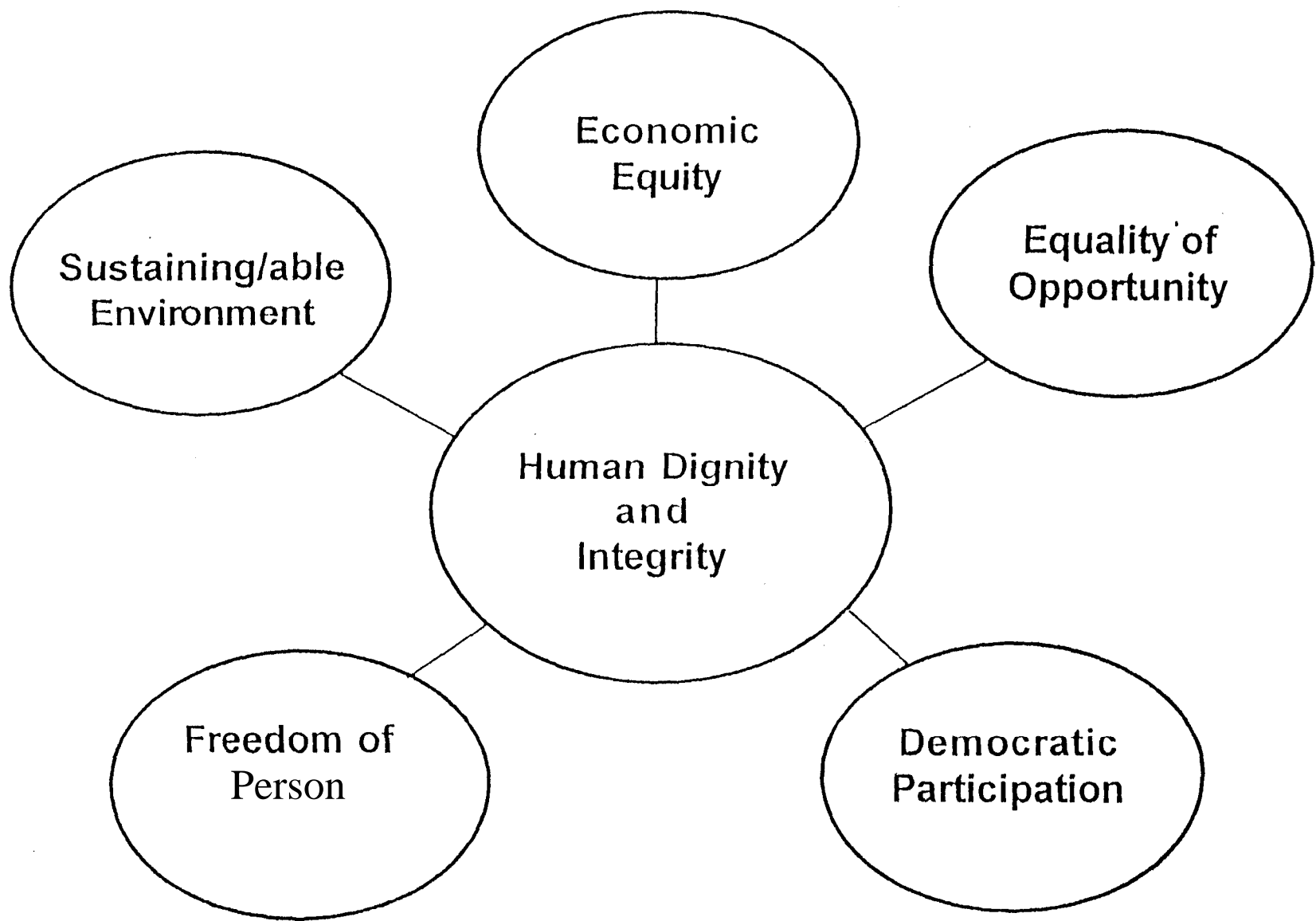
Write down educational exercises which may promote awareness among youth on the need to stress collective responsibility as to what goes on in the world: pollution, wars, inventions, progress, peace. The trainer should help participants define the issues and create skills which link knowledge with behaviour and form attitudes.

Step 6

Classification of results.

Step 7

Conclusion : correspondence with objectives. Raising questions which link the final results with the objective initially set.



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II. HUMAN RIGHTS

1. Background to human rights concepts and issues

The concept of human rights is an ethical concept which has developed throughout history as a result of negative conditions that befell humanity.

We can trace the emergence of this concept as an ethical value in all world religions, as the basis which can guide human relations between individuals, communities and groups. Indeed, this value developed because it is related to fundamental human needs. Therefore, one may say that the notion of human dignity is a value that is as old as humanity and which has been enounced in history in accordance with the social, political, economic and cultural mutations that affected various societies. Human rights today are more secular than religious ethics in the sense that, irrespective of an individual's religious affiliation, she or he can identify with this ethical value.

The concept of human rights is made up of various intrinsic values that are interrelated and interdependent. These values need to be looked at in a holistic manner so as to understand fully what they try to achieve as an end result, that of the well-being of society.

What are these values and can they be considered as universal?

A large number of advocates of human rights have regarded economic equity, quality of opportunity, democratic participation, freedom of person, sustaining and sustainable environment, responsibility and accountability as forming the central values of human rights. Thus it is not surprising that these values appear as a priority at the end of the twentieth century.

Retrospectively, societies have enacted many charters and bills in the past centuries. The emergence of the United Nations (in 1945) gave birth to an international instrument in 1948 widely known as the Universal Declaration of Human Rights. At that point, the United Nations consisted of Member States drawn from Europe, the Americas and part of the Middle East, with very few States from Asia or Africa, since those continents still formed part of the colonial empires of European States. The United Nations has grown from the 51 original signatory States to nearly 200 members in 1994. Thus the question arises about the extent to which the Universal Declaration of Human Rights is truly universal. A number of States reaffirmed this universality in June 1993 during the United Nations World Conference on Human Rights which was held in Vienna. Furthermore the various subsequent Conventions and Declarations adopted by the United Nations following the Universal Declaration of Human Rights reflect the changes in values affecting humanity at large. References in point are the International Covenant on Civil and Political Rights (1976), the International Covenant on Economic, Social and Cultural Rights (1976), the International Convention on the Elimination of All Forms of Racial Discrimination (1969), the Convention on the Elimination of All Forms of Discrimination against Women (1981) and many other conventions and declarations which reflect global mutations. However, these international instruments were followed by the creation by some regions of the world of regional definitions of human rights and of the institutions to promote and enforce them. For example the African continent enacted the African Charter for Human Rights, and there is also the Islamic Human Rights Charter. Many world regions have formed associations that focus their activities on the development of human rights consciousness and awareness by publishing

periodicals, reports and journals on the state of human rights in their countries. Human rights have become a form of ethics required by all peoples and nations of the world.

It maybe interesting for a student of the evolution of the concept of human rights to look into the different social and historical changes which have had an impact on the enunciation of this concept. Appendix L lists some of the major international instruments which have become the guidelines for human rights enforcement. Furthermore the United Nations have created various mechanisms to reinforce the application of human rights. An example is when the General Assembly of the United Nations formed special committees charged with examining violations of human rights such as the Special Committee Against Apartheid, the Special Committee charged with inquiring about Israeli practices in the occupied territories, and the Special Committee on Decolonization. Indeed almost all human rights conventions have a special committee that looks at implementation of human rights. There is a committee on economic rights, on social and political rights.

In addition, the Economic and Social Council, as well as its subsidiary organs, has a special commission which monitors press and information freedom. There is also a Sub-Commission on Prevention of Discrimination and Protection of Minorities.

Moreover, the Commission on Human Rights meets every year and prepares recommendations, as well as discussing existing international instruments on human rights. All these mechanisms point to the interrelationships that exist between the different values which form human rights and their continuous appraisal and adaptation to correct negative situations that emerge on the global scene. Indeed, all the aforementioned mechanisms, conventions and declarations point out that human rights are a universal value. This commission is a special organ, consisting of rapporteurs who submit an annual report to the Commission indicating violations of Human Rights in the world. A number of procedures permit the possibility of receiving every year petitions against Human Rights violations from individuals or groups, and the international procedure is known as procedure no. 10503.

However, to further understand the concept of human rights itself, one has to first look at it as a value- concept which embodies human dignity. Human dignity is a complex concept consisting of many values that have to be present in order that a human being feels that his dignity is secured. Thus the need for a holistic approach and framework to the understanding of human rights. The right to development is clearly indicated in the Universal Declaration of Human Rights (see Appendix B).

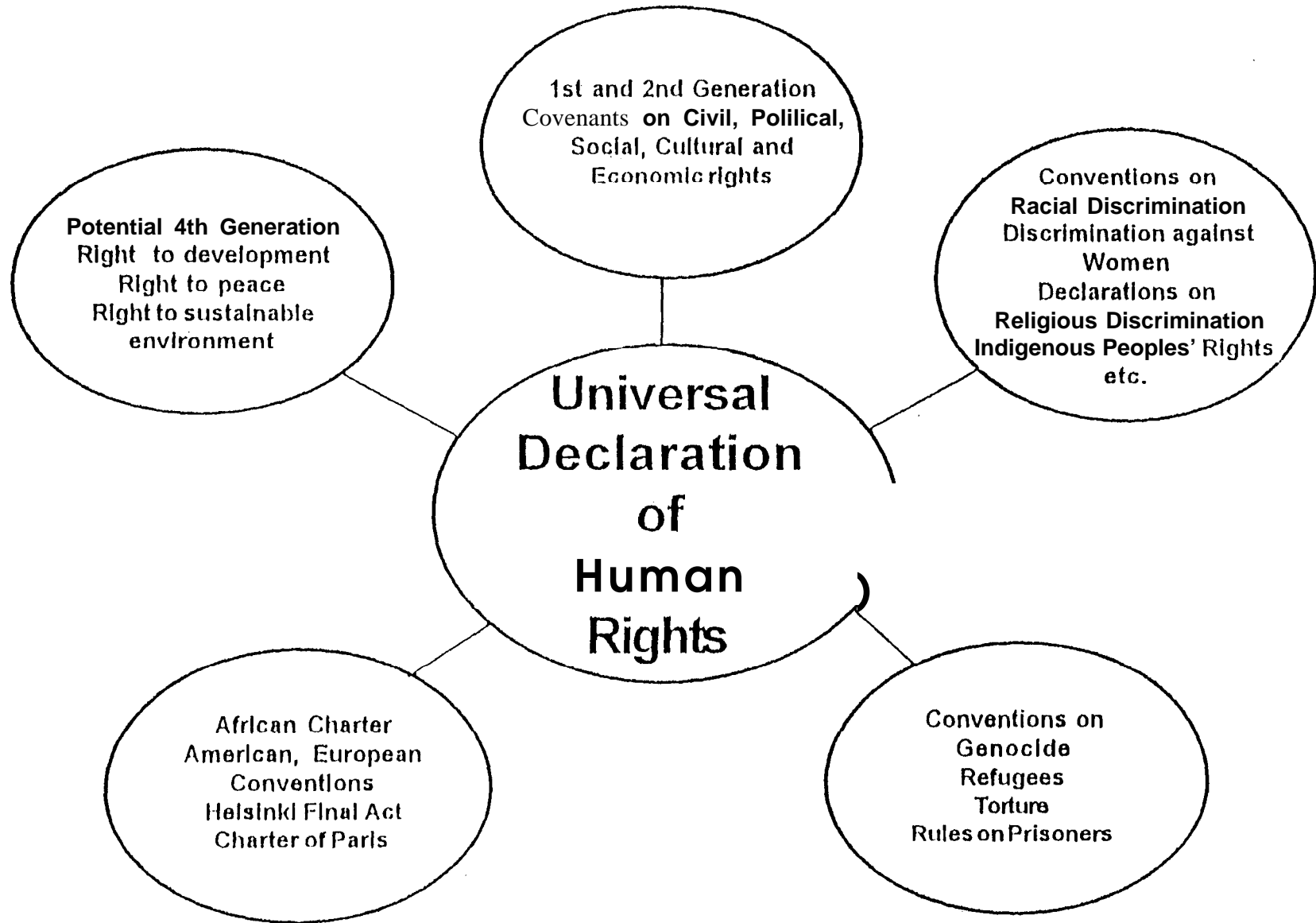
Many have raised the issue of individual as opposed to group rights, A holistic approach to human rights ensures both rights within societies for people, and at a universal level, Economic equity within a State and between States points out to the importance of satisfying and securing the needs of peoples. A sustaining and sustainable environment links development of a community, a group or an individual with their environment. An individual, conscious of his own dignity and his own rights, should, through civic education, care for similar rights for his neighbour, community or nation. For human rights are inseparable and apply equally to both individuals and groups. In addition, the rights of persons belonging to vulnerable groups were endorsed in the World Conference on Human Rights (see Appendix B)". At this conference, it was reaffirmed that all human rights are indivisible and there is no priority of one human rights over the other. Effectively, the Universal Declaration of Human Rights and its political and social covenants have become a bill of rights binding on all States.

How, then, can we promote and safeguard human rights for individuals and groups in societies in which they presently live and which will provide the basis for a sustainable peace? One measure which may enhance human rights is the creation of a parliamentary commission that observes violations of human rights or an independent

monitoring body recognized by the State, consisting of independent personalities, that can play that role. This commission could publish an information pamphlet and disseminate it within civic groups, such as NGOs and associations enumerating the duties and the responsibilities of each citizen within his State. Such a pamphlet could also serve to increase the awareness of citizens about the freedoms and the limitations which the law allows them in their country, in line with international instruments ratified by their government.

Three types of rights will be introduced in this section along with exercises that may assist the student to apply them actively so that they become part of his behavioral pattern.

Human Rights is a normative concept and has become a customary international law. Consequently, it is a universal law. The Universal Declaration of Human Rights and its covenants political and social rights have become a Bill of Rights binding on all States. All Human Rights are universal, indivisible, interdependent and interrelated. the international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.



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2. **The image of the other: the right to be different on the basis of equality (communal and gender discrimination)**

INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION (1963),
CONVENTION ON THE ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN (1979)
DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF
DECLARATION ON THE RIGHTS OF PERSONS BELONGING TO NATIONAL OR ETHNIC, RELIGIOUS AND LINGUISTIC MINORITIES

In 1965, the General Assembly adopted the International Convention on the Elimination of All Forms of Racial Discrimination, which called for an end to discrimination and for the promotion of understanding among all races, based on the conviction “. . . that any doctrine of superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust and dangerous, and that there is no justification for racial discrimination, in theory or in practice, anywhere”.

The Convention defined discrimination as “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social cultural or any other field of public life”. (*Human Rights, Questions and Answers*, New York, United Nations, 1987, p.23).

When we analyse the United Nations definition of discrimination, two types of discrimination exercised implicitly in Lebanon can be identified, of which the Lebanese non-governmental organization “Social and Cultural Action” has provided us with a real living testimonies derived from educational meetings organized by it over a period of six years with Lebanese youth on the question of gender and communal discrimination. While we do not know the process through which these young people have come to change their behavioral attitudes and opinions, nevertheless, their testimonies are most revealing.

Therefore only two types of discrimination in Lebanon will be exposed in this section gender and communal discrimination. The following testimonies reflect the various types of unconscious or conscious discrimination in the minds of Lebanese youth:

1. “ My family used to take me before the war to the other sector but during the war, we were separated from that sector. I feel myself today that you should adapt yourself to the other sector because at any rate we are going to work with Muslim people . . . Therefore, I started to walk at the Corniche . . . but in reality I could hardly believe the hour I could return home to feel relaxed and to have a shower because I felt I was dirty among them... “.
2. “ This is the first time I am introduced face to face to Muslims. But I recall when we were children, my parents employed Muslims to work in the garden. Whenever I saw a handsome man among them, I used to say, what a pity he is a Muslim ,.. “.
- 3, “ When we were young, we lived in the Shi’ah area. There were boys of our age who lived in the second street called Ain El Rumaneh ,,, During the war, I heard that

Christians wanted to kill us . we used to meet and go to the second street to hit the young boys and escape afterwards I recall also that I used to love visiting their churches and listening to their beautiful hymns This hate remained until I participated in the war...“.

4. “ When I was 11 years old my sister was 14 years older than me but I was the oldest boy at home, My mother would make me understand that I am responsible for my sister. When my sister returned home, my mother would ask me to educate her As such, I became accustomed to hit her and I enjoyed it. Naturally, I regret this today and refuse to do the same thing”.

5. “ When I was young and became an adolescent, I used to hear the same words . be careful, pay attention, a girl does not play with boys ,... it’s forbidden to stay late unless your brother is with you .,, Today, I have by-passed this, but every time I wish to go out of the house a quarrel occurs and I remain psychologically upset and do not know how to deal with young men “.

6. “ It is true that I do not like to discriminate between boys and girls, but practically and scientifically it has been proven that the mind of girls is smaller than that of boys that is why I do not expect my wife to be intelligent. It is important that she takes care of me and the children”.

In order to make the trainees understand the process by which these changes took place in each of the testimonies presented above, one fundamental question which should be posed by the teacher/trainer is how these discriminations can be unconsciously built in one’s mind (trainers may either refer to Ougarit Younan’s contribution in Appendix D, item iii, or to other textbooks on discrimination published by the United Nations information Office),

These testimonies are only some of the stories: there are numerous other experiences of young people reared in gender, communal and religious discrimination. These are experiences which highlight that a culture of non-discrimination or of positive differences is a priority need in Lebanon, especially since the educational and social system is still reinforcing a negative fanatical spirit in children and youth, forged by sixteen years of war. What reinforces this behaviour, and continues to reproduce it from generation to generation at different levels of the society, are the following factors:

- (a) The existence of a popular anthropological heritage which repeats the process of separation.
- (b) An education which reinforces these concepts in books and practice.
- (c) A tribal family system which inherits customs and ethical rituals.
- (d) A communal religious system which protects and legislates these systems,
- (e) A political system where human rights are separated on a discriminatory basis (gender and religion),
- (f) A legislation and a law that continue to give rights to a special group at the detriment of other groups.

The above does not necessarily mean that fanatical and discriminatory behaviour is the code of all the Lebanese people and that the civil society is static and unable to take initiatives which could change the course of this behaviour. Indeed, there are individual and group experiences that have proved throughout the modern history of Lebanon the ability of the Lebanese to coexist with differences. These experiences have proved the Lebanese ability to bypass social obstacles that prevented mixing with each other and openness towards the other.

It should be noted that the Lebanese youths who participated in several meetings organized by our Association, are also eager to reconsider their attitudes, behaviour and concepts concerning the image of the other with which they were brought up. This is the reason why we have chosen the subject of religious and gender discrimination (although we would have liked to deal with class discrimination too, as it is increasing in Lebanon) because it reflects Lebanese reality. In addition it constitutes a genuine crisis for the Lebanese youth today, particularly on the level of inter communal relations, in friendship, love and marriage. It is not sufficient to formulate theories and new ideas on these issues at the rational and logical level, What is more important is a reassessment of our educational upbringing at the behavioural and emotional level.

These are hypothesis exposed by the author:

1. Difference exists as part of life and in the nature of human life. Difference reflects variety and plurality.
2. There are two sources of difference:
 - (a) Natural biological difference, i.e. race, colour, and form
 - (b) An acquired cultural and social difference which is man made, i.e. class, communal/religious difference, racial and customary difference.

Therefore, there are natural differences in the human being, and differences which are produced as a result of civilizations, historical developments and interests.

3. How do we look into these two sources of differences?

When we maintain that difference is a positive notion and that the task of education is to reinforce in youth the value of "accepting difference", we should take heed of a sensitive question:

- (a) Accepting difference of race, colour, customs and beliefs is positive and a value in itself which education should strengthen.
- (b) However, accepting class difference which is based on inequality between two groups is another matter. It is assumed that education should encourage another value in the mind of youth, the awareness of the need to develop the value and feelings of justice and equality between human beings. Furthermore. we can maintain the same type of argument concerning man-made differences, which sometimes carry with them a violation of the rights of another social group at the expense of one group (class, religious community, race).

4. Differences are transformed at times into discrimination leading to disputes and then conflict For example, we have two classifications:

<u>First Classification</u>	<u>Second Classification</u>
Female	Male
Muslim	Christian

Difference

Separating these two groups is a proof of the existence of a difference or a distinction between the life of the first group and the nature of its affiliation, and that of the second group, at least in principle. This distinction or difference does not assume in reality the existence of a contradiction between both groups. Similarly, neither does it mean existing resemblances between them. The question of similarity or difference between them depends on two basic sources which work upon either similitude or opposition. These two sources are behavioral education and social and economic interests related to a specific group or a specific system.

Difference constitutes the basis of this type of behavioral education and interests between the two groups (gender and religious), They build on the level of behaviour and rights the following equation:

<u>Behavioral level</u>	<u>Rights level</u>
either a complete concord	either justice and equality
or	
hatred and enmity	discrimination and inequality

Thus, we can say that gender and communal discrimination in Lebanon (and in other regions of the world) relies on a behavioural education characterized by being “racial”, and refers to social and economic interests which contribute to strengthening treachery in the society. Religious and gender differences in Lebanon have always been expressed in opposing and tense behavioural relations and in a violation of the rights of one group for the benefit of another group.

Discrimination is based on a point of distinction or difference between two groups, It is characterized by the following:

Adding a number of values to one group rather than another group, thus reinforcing a superior/subordinate relationship.

Granting rights and privileges to one group, thus strengthening inequality and injustice between the two groups, The end result is the following:

Discrimination = superiority / inferiority = inequality = source of conflict and violence.

5. There is no doubt that education has a primary role in transforming difference into discrimination, Therefore, what are the characteristics of a discriminatory education

which paves the way for fanatical negative behaviour towards the other who is different?.

When it is repeated that education is the instrument that consecrates and seeks this discrimination, it is the type of education that is supported by social, economic, political, legislative, religious and historical events that is meant, as it is this type of education which ensures planting this discrimination, and not only and simply "education in its absolute meaning".

Tendencies to differentiate are very deeply ingrained. Social psychological experiments have shown how easy it is to create group differentiation, even when people are already part of one group. These processes are often very subtle and insidious.

Nine major elements play a role in such negative fanatical behaviour. They are:

(a) The world of negations and contradictor opposites

This education is based on imagining people and society in accordance with a world of negations and opposites in an absolute manner: white/black, Christian/Muslim, female/male, rich/poor. The world appear as "two mountains that do not meet". The first impression that is formed in the spirit and minds of children is: this is a group and the other is another group; they do not resemble each other,

(b) Belonging to and identification with a certain group rather than with other groups

Education attempts to fix people as part of a specific group: You are a boy. Therefore, you belong to the boy's group, Consequently there is no possibility of mixing or making the error of what distinguishes you from that of the girls' group. Similarly, with regard to religious/communal affiliation.

This idea grows up with people from childhood, supported by all kinds of means and events. Whenever they speak or address to the group belonged to, people feel as if they are being addressed specifically, They speak about boys, or about Islam, and automatically feel something moves inside the members of the group, the sentiment of belonging. They feel that they cannot but identify with "boys" or with "Islam" or whatever, whether this classification is right or wrong.

What reinforces this situation are a number of obligations, symbols, rites, customs, traditions and events that people are raised with, and live in the shadow of from childhood,

(c) A stereotype model for each group:

For the world of opposites to be consecrated, and a closed belonging to a specific group reinforced, education designs for each party different matrixes with specific characteristics:

A model for girls

A model for boys

A model for Muslims

A model for Christians

and in order to ensure the separation between the two models, you seek to encompass in this model all the details which surrounds the life of each one of them through the following:

Ascribing biological-physical traits: hair colour, muscles, voice, smell.

Cultural and social attributions: clothes, way of eating, accent, customs.

Political suppositions: position, roles, force, work.

Mental and psychological specification: mind, intelligence, excitements, affection.

Educational and sexual descriptions: love, sex, marriage, number of children, adultery, etc.

These are specifications which correspond with a model in its most precise details, controlling all attitudes and actions. In order to ensure the consecration of this educational classification:

We convince people that these specifications are inherent in their sex and in their religion. Consequently, they are derived from science and biology and its authenticity and continuity is inferred from religion.

You ask people to be bound by these specifications and subscribe to them either by force or amicably. Anyone who does not conform to these specifications is described as “stranger”, “abnormal”, “deviant”, or “anarchist”.

Thus these specifications become an integral and true part of the collective personality of each group due to the persistence of this type of education, tradition and repetition. In sum, they constitute the basic personality of:

The girl's personality
The Muslim personality

The boy's personality
The Christian personality

(d) Generalizing stereotypes

In order to consolidate in the minds and spirit of people the distinction between the two groups, discriminatory education misconstrues this by claiming that “they all belong in the same package”:

The girls are in one package= the same image and model.
The boys are in one package= the same image and model.
The Muslims are in one package= the same image and model.
The Christians are in one package= the same image and model

This is as if each of these groups are a collection of photocopies of an original photo of a particular type of human being. Thus this propagation alienates people from reality, from looking at life and human relations with relativity. Consequently, “... if we have an aversion towards the behaviour of an individual belonging to a certain group, this aversion is generalized to the whole group and vice-versa. I dislike a Muslim, therefore, I reject Islam. If I mock a girl's behaviour, as a result I accuse all females of this behaviour”.

(e) Prejudices

When it is consolidated in my mind and spirit that the Muslim represents a specific model and that all Muslims are the same, it becomes difficult not to make a prior judgement, when I meet a Muslim. My prior judgement and evaluation of a Muslim individual and

his personality are made before being assured that this particular Muslim does not have the qualities which have been firmly established.

As these judgments have been built in my mind through a discriminatory education which aimed at separating me from the other, consequently these judgments and images become in themselves an obstacle, a cause that obstructs me from establishing a positive relationship with the other. It also provides a reason for not mixing or interacting with the other.

(f) Dualism of superior/inferior (above/below)

When discriminatory education seeks to establish aversion or distinction between two parties, it attempts to plant (as we have seen) images, specificities and judgments which are usually generalizations about the other. What is most important is that education is able to do this by according values to the specificities of one group while disregarding the other group. For example:

A superior group	Above
An inferior group	Below

On the first level, discriminatory racial education incorporates with it the feeling of importance and superiority. On the second level, this education includes a good dose of hostility towards the other and a feeling of a need to be compensated.

What should be noted is that the evaluation given for each image of the other becomes, over time, an inherent characteristic that constitutes part of the image. For example:

They say about the Muslim women that they wear long dresses or a veil.

They teach us that the veil is a sign of “ backwardness” and a source of “ aversion”,

Consequently the Muslim woman who wears a veil is “ backward” and a source of “ aversion”. This reasoning takes place, irrespective of the fact that the real inner personality of the Muslim woman should be the central issue and not her outward appearance.

This process easily permits discriminatory education to link images and judgments built in our minds with either positive or negative values. This in itself permits us to sink into either despizing or glorifying the other. What is worse is that when we get accustomed to evaluate the other on his outward looks or appearance, whether positively or negatively, we spread this generalization to encompass our evaluation of all his other traits, such as his social, intellectual and political traits. The other thus becomes either superior or inferior in everything.

(g) Closed - fanaticism

This type of evaluation of the other, linked to and based on false presumptions, may lead individuals of a specific group to isolate themselves, to become shut in and fanatic.

The superior group looks with disdain at the inferior group, It isolates itself fearing a slide to an inferior level, Its members gather themselves in such a manner in order to safeguard past privileges and gains. They seek to ensure that no “ violation” is

made by the inferior group (this applies to the category of men and Christians in general in the Lebanon).

The same methodology can be applied to the inferior group whose desire is to imitate the superior category, They too form a block in an attempt to defend themselves and improve their image. In addition, they seek to occupy the positions of the superior group. (This applies to women and to Muslims in general.)

The image appears again as if we are living in a world of conflicting opposites, “ two mountains that do not meet”. As a result the probability of conflict and violence between the two groups becomes more clear, since each has acquired an image of the “ opponent “. When we are accustomed since childhood to a culture of violence and the glorification of all its forms, automatically the logic of annihilating the other is strongly present in “ battles against the adversary”. Ignoring the existence of the other may be achieved in different ways. It can take either the form of physical destruction, suppressing his rights or of winner/loser, that is the relationship of a master to his slave.

(h) Ignorance - mystification

No discriminatory education can succeed in achieving any of the aforementioned aims if it allows each party to know each other and oneself in a realistic and scientific manner.

Inverted images and preconceived ideas, generalizations, evaluation and fanaticism: all these descriptions cannot succeed except in the shadow of a distorted education based on ignorance and mystification. Thus we do not allow girls to meet boys except through this imagery: “Be careful! You do not need to know! . It is shameful! We do not allow the Christian to know the Muslim except through these images too. Be careful ! Pay attention! You cannot live among them! They will kill you! “.

Starting with this attitude, the negative feeling and mental attitude toward mixing with the other and their dangers become consecrated. Unconscious and conscious feelings grow towards the unknown “ other”, but we assume that we know him well through our preconceived ideas.

(i) Irrational work

These descriptions do not allow for any possible rational or scientific logic from which I can derive and establish a balanced relationship with the other. Discriminatory education needs to develop an irrational way of thinking in order for the individual to build a relationship based on hostility and dispute with the other. This is irrespective of whether the manner is a forceful or a pleasant one. Some of the descriptions of this method are the following:

Away from reality and relativism.

Depicting things in an absolute and generalized form.

Insufficiency in training children to use analytical and composed logic.

Training youth on the logic of” linking the causes with the effects”

Ignorance - mystification,

Reinforcing emotional sentiments linked with distorted images on oneself and the other.

Inculcating ready-made images of the other, leading to hindering the ability to conduct research and benefit from personal experiences.

Strengthening the feelings of fear in each individual, which may lead to obstructing the mind and its inventive capacity.

Observations:

- (i) These are the characteristics of discriminatory education. I (the author) have confined my writings to the negative aspect of this education, not because communal or gender discrimination is judged as a negative difference. Likewise it is not because education in the Lebanon offers only this negative model. I have done this because Lebanese youth have suffered severely on both levels. It reflects consequently an acute discriminatory reality which we need to confront. In addition, I have come to this conclusion as a result of sociological research undertaken by me on the question of social discriminations in the Lebanese curricula in Lebanon. I regret to say that the mode followed until now in Lebanon resembles to a great extent discriminatory education (unpublished research). Therefore, if we are to find a substitute to existing discriminatory education in the Lebanon, we should define its characteristics as mentioned in Part 5 and invent an alternative.
- (ii) It is assumed that training on non-racial discrimination will include models and testimonies from Lebanese and non-Lebanese experiences on the positive aspects of mixing and blending differences and their richness. In so doing, the trainer cannot deny that there are real difficulties between communities.

The following exercises may help the teacher/trainer and the trainees on the issues of differences and discrimination and the characteristics of behavioral education which needs to accompany them.

EXERCISES

EXERCISE N°1 : WHAT IS DIFFERENCE? WHAT IS DISCRIMINATION?

Suggested Learning Objectives:

- (a) Help participants to understand the meaning of difference, the meaning of discrimination and the difference between them.
- (b) Help participants to bring these two concepts closer to the Lebanese reality by taking living examples from daily life.

Time required: One hour

Material required: A board and chalk

Group Size: 5 to 7 members

Method

Step 1

The trainer will write the word “ difference” on the board, ask participants to say simply and briefly what this word means for them,

Step 2

The trainer will note the answers in order on-the board without making any comment or analysis.

Step 3

He then proceeds to the classification of the answers according to their similarity or disparity so as to determine the different definitions of the word” difference”.

Framing discussion

Step 4

The trainer will then try to define further the meaning of “ difference “ by giving instances and especially explaining the difference between this work or concept and the concept of” discrimination “ (difference being just a disparity, either natural or social, between two matters or two things; discrimination is that difference in addition to some sort of social inequality between the two parties due to the characterization of one as inferior and the other as superior).

Step 5

Conclusion : difference is a source of enrichment, while discrimination is a source of injustice or violence against one of the parties concerned and is basically created by a group of people benefiting from such a differentiation or discrimination.

EXERCISE No 2: TO WHOM DO I BELONG?

Suggested Learning Objectives:

- (a) Help participants to get acquainted with the different levels forming the identity of each of them or the sources of their various affiliations.
- (b) Help participants to understand this matter and consider “ affiliation” as a relative matter not a source of fanaticism, ethnocentrism, racism or abusive generalization.
- (c) Help participants to discover the various differences not only between one such “ affiliation” and another, but also within” the same affiliation” or group.

Time required: One and a half hours.

Material required: Paper and pens for the participants, flip-chart.

Group Size: 5 to 7 members

Method

Step 1

The trainer will ask each participant to write down on a sheet of paper the various affiliations forming his identity or belonging to the human community (e.g. I am male, from the Lebanon, from Zahla, a member of a family, a vegetarian, a chess player, a believer in the Christian religion, I have naturally curly hair, etc.).

Step 2

Then, after ten minutes of noting by participants of the different affiliations, the trainer will ask each of the participants to show the others what he/she has noted. In the meantime, the trainer will note on the board those of the elements mentioned which are common to all in the group of participants.

Framing discussion

Step 3

The trainer will comment on this issue in accordance with the objectives of the exercise, indicating what details are common to all, the dissimilarities and how people are similar and different at the same time, which entails considering the question of identity in a realistic and relative way and not as absolute.

Step 4

After that, the trainer will ask the group of males and the group of females, for instance, to stand each in a corner of the classroom. Then he will read from a list asking those whose response is not positive to stay where they are and so on, until he finishes the list

(e.g. who smokes? who drives a car? who has a lover? who considers television as an important cultural means? who is satisfied with the policies of the current government?). The trainer may wish to create a separate exercise using step 4 as it would demonstrate the learning points sufficiently well. In addition, the trainer will do the analysis with the group. Then he will form a list (the trainer should provide the trainees with the list).

Step 5

Conclusion: showing participants how differences and similarities both exist within each group.

EXERCISE N° 3: TERMS AND IMMEDIATE RESPONSES

Suggested Learning Objectives:

- (a) Help participants to discover generalizations and preconceived opinions that usually influence negatively their relations with others who are different on the sexual or confessional level.
- (b) Help participants to discover the cultural heritage and social education that marked their sensibilities and earlier reactions with these generalizations and preconceived opinions, which are generally irrational and which represent the only way of forming an image of others.

Time required: One and a half hours.

Material Required: Paper, pens and a flip-chart.

Group Size: 5 to 6 members

Method

Step 1

The trainer will distribute to each of the participants a sheet of paper divided into two parts (regarding sexual discrimination the sheet of paper will be divided into "Men/Women"; regarding confessional discrimination, it will be divided into "Christian/Muslim"), and the columns numbered according to the number of words or attributes the trainer is to read to them, asking them to mark with an "X" the group to which the word or attribute corresponds, according to what is commonly known in society. Each word should have as a response the participant's immediate reaction within four seconds of hearing each word or attribute (see list of attributes on page 74).

Step 2

The trainer will then collect the responses and proceed to their classification in one list summing up the number of answers for each of the attributes within the list.

Framing discussion

Step 3

The trainer will then display the results on a large sheet of paper analysing the answers, especially the repellent and conspicuous ones (e.g. regarding sexual discrimination: all 16 participants attribute the word "affection" to women and none to men!).

Step 4

Conclusion : the trainer should provide the participants with scientific information, documents and studies showing how the generalizations with which we grow up make us separate people into groups and put each group in a pattern that is contradictory to the patterns of others, and programme our perception according to these patterns, thus uncovering irrational generalizations through which we perceive the images of others. The trainer should do the analysis with the group.

EXERCISE N° 4: PERSONAL HISTORIES

Suggested Learning Objectives:

- (a) Help participants to discover, through using their personal histories, outlines of their education: how each of them was brought up from childhood, at home, in school, in the street, and with friends and relatives; how each of them came to know those attributes used to put each group of people in a pattern which is contradictory to the "other pattern"; how each of them came to learn "discrimination" against the other; how each of them encountered the other who is different for the first time; what he (or she) felt; how he (or she) built a relationship with him (or her); what he (or she) used to hear about the other; how they used to describe the other in his (her) presence.

Time required: Three hours (or 3 ½ hours, according to the number of participants)

Material required: Large sheets of paper, coloured pens, flip-chart.

Group Size: Five to seven members

Method

Step 1

The trainer explains the rationale of this exercise, which is to help trainees to understand the reality of discrimination in society (on the sexual and confessional levels) as materializing everyone's behaviour and personal history. Therefore, looking into ourselves and trying to understand this conduct and its formation in our spirits constitutes the first step towards recognizing the existence of a problem, and hence acting in a conscious and rational manner to change that conduct.

The trainer will ask participants to form small working groups (five to seven members each); each of the group members has to give from his (or her) personal history, how he (or she) got this image of "the other who is sexually/confessionally different" (in relations with the objectives of the exercise), The trainer can ask the

trainees also to describe the first time when she/he became aware that they were different from someone else.

Step 2

After an hour or an hour and a half, each group has to return with a report consisting of a summary of each personal history according to the following schema:

Educational framework — the influential persons — why and how he (or she) was brought up that way — his (her) sensibilities at that time — current effects of all these elements in his (her) life.

Step 3

Each group will present its report, comments are to be formulated on these reports in the form of general impressions only.

Framing discussion

Step 4

The trainer is to try then to draw conclusions out of these reports concerning: number of educative frameworks contributing to education; the group of persons who are most influential; the number of formulated verbal and non verbal conducts and means adopted in rearing children; boys' reactions in the early stages of childhood; their reactions or results of this sort of rearing at the present time.

Step 5

Conclusion : it is necessary to have recourse permanently to the objectives of the exercise so as to emphasize the fact that sexual or confessional discrimination is an educational—cultural affair that we learn about and that we develop as we grow up, depending on the environment of each one of us, and is not a natural matter.

EXERCISE No 5: US AND THEM — PROS AND CONS

Suggested Learning Objectives:

- (a) Help participants to recover the popular heritage, which is known to all without being codified in texts, laws or conventions. However, it is circulated between people, in their private conversations and closed circles, within each group that orients it against the other group (sexual separation — confessional separation).
- (b) Help participants in bringing this popular heritage out into the open to show its irrationality on the one hand, and the emotional charge that it covers, on the other. These two attributes accompany the person who accepts, when hearing this talk, assuming it in his (her) relation with others who are different (sexually or confessionally).

- (c) Help participants to discover the sources of the argument used to prove that this sort of talk has its basis in reality (the same arguments can be used for other contradictory statements).

Time required: Three and a half hours.

Material required: Large sheets of paper, coloured pens, flip-chart or a board and chalk.

Group Size: Depends on number of participants

Method

Step 1

At a preliminary stage, the trainer will ask participants to divide into two groups: females versus males (for sexual discrimination), Muslims versus Christians (for confessional discrimination, according to what is noted on their identity cards and not their real beliefs).

Step 2

Each group must recollect what each says about the other when alone and in private conversations.

What do males say about females? What do females say about males? In general?

What do Christians say about Muslims in general? What do Muslims say about Christians in general?

Step 3

Each group can display the attributes in question on a large sheet of paper or in the form of a play. Cartoons with bubbles for speech would be a good way to do this.

Step 4

The trainer will, in the meantime, collect these attributes and classify them as follows in order to facilitate subsequent comments and analysis:

Biological corporal attributes, social attributes, political attributes, sexual attributes.

Framing discussion

Step 5

Following the classification, the trainer will display, on a large sheet of paper, a number of (or all) the predominant attributes, then ask participants to express their impressions concerning these attributes and how they felt when carrying out the exercise: who felt effectively uneasy, angry or happy at hearing one of the attributes?

At a second stage, the trainer will select one of the repellent attributes which provoked outrage among participants and ask a group of participants to sit facing another group: one group is to support an idea and defend it, the other is to reject that idea, thus forming a “ mini-parliament”. The others, including the trainer, will act as observers, marking especially the sources of arguments used by each group to consolidate ideas and analyses of its members.

At the end, the trainer will make comments on the arguments adopted: the sound ones, those which are not sound and not scientific, those which look alike, different or even contradictory.

The other participants are also to make comments, adding some explanation to what took place and formulating impressions on it.

Step 6

Conclusion : the trainer should provide himself with references and texts that may be useful in this respect and help effectively in enabling participants to have a wider view (especially those who turn away from others who are different) to re-examine their insularity towards others.

The trainer may also ask participants, as an application of the exercise, to divide themselves into working groups outside the training framework, ask each group to research information, statistical and scientific sources explaining areas where there was divergence of opinions, sectarianism or turning away from others who are different, through asking resource persons in Lebanese society, as well as undertaking research in libraries and study centres on condition that each group presents subsequently a dossier comprising documents and evidence that may be useful for their colleagues and forming adequate material for subsequent discussions between them.

EXERCISE N° 6: WHAT I WANT TO KNOW ABOUT YOU

Suggested Learning Objectives;

- (a) Help participants in transforming their” apprehensions” or” turning away from” others who are different (sexually — confessionally) into real and open questions forming a subject of dialogue with the other not a barrier separating them from each other.
- (b) Help participants in giving greater importance to the question of “ knowing others”, ignorance being a major source of “ apprehension of or sectarianism against “ others.
- (c) Help each of the participants to get interested in knowing “ what and who he (or she) belongs to” in a scientific way that may help in his (her) rational, and not only emotional and sentimental, affiliation to the group to which he (she) belongs.

Time required: One hour and three quarters (or 2 hours according to the number of participants).

Material required: Flip-chart, large sheets of paper and coloured pens.

Group Size: Depends on number of participants

Method

Step 1

The trainer will ask participants to divide themselves into two groups: males versus females (as regards sexual discrimination), or Christians versus Muslims (as regards confessional discrimination, according to identity cards),

Step 2

Each group will try to list the major questions that make most noise, form the source of apprehension of and turning away from others or form obstacles as such to developing relations with and opening towards others, Questions may be put by one or more members in each group (questions are to be noted in the list without discussion),

Step 3

The groups will then return to the plenary session and present the questions, The trainer will ask participants to form groups of two to three members each, one of the members will put questions (one or two questions) that concern him (her) personally and another will answer the question of "this other". The trainer may wish to note if the questions are similar on both sides.

Framing discussion

Step 4

The trainer must make comments on the questions and ask the participants to express their impressions concerning the following:

Was it difficult for them to face the other with these (daring) questions?

Did they find difficulty in answering these questions?

Some of the questions may remain without answer since those concerned may not be able to answer them. The trainer should intervene at this level to emphasize the importance of scientific knowledge, instead of being content with rumours. However, foolish talk and popular heritage can represent the myths of a group and therefore form a very important aid to understand discrimination. (The trainer may obtain such references from UNESCO's Regional Offices or from UNESCO Headquarters, Division of Human Rights & Peace.)

Step 5

Conclusion : the trainer must provide himself with scientific, objective references and names of resource persons in this respect, so that he can provide participants with this information and encourage them to get information from these references and persons as a principal means of getting rid of the "misleading preconceived judgments and irrational generalizations" that govern our conduct towards others who are different (on sexual or confessional levels).

EXERCISE N° 7: TESTIMONIES FROM OUR REALITY

Suggested Learning Objectives:

- (a) Help participants to get acquainted with people who have changed as regards their “ discriminatory” attitudes and who are part of real life in all Lebanese regions.
- (b) Help participants in adopting a relative view of the reality of discrimination, by introducing testimonies on behalf of their authors, confirming further opening towards others and consolidating the rule of absence of absolute similarity between members of the same group, that the world is not divided into a group of contradictory opponents, and that difference without discrimination or inequality is, as such, a source of enrichment.

Time required: One and a half hours.

Material required: Paper, coloured pens, blackboard, chalk, classroom.

Group Size: Depends on number of participants

Method

Step 1

The trainer will introduce the idea of the exercise, then ask some of the participants who have experienced changing the “ pattern “ preconceived for them within a determined group (sexual — confessional) to give evidence out of their personal histories (it is necessary to show real changes regarding patterns of conduct, not simple episodic improvements) as follows:

Framing discussion

Step 2

How did they manage to change their attitudes towards others? When did such a change take place? Who helped them to make it? (Facilitating sources?) Who stood up against them? (Impeding sources?) How do they live with such a change at the present? How do they materialize it effectively in daily life? How do they view their attitude of non-discrimination as serving exactly the purposes of human rights and democracy and as paving the way for non-violent resolution of conflicts?

Step 3

Participants may listen to two or three testimonies (concerning sexual discrimination. As for confessional discrimination, it would also be useful to listen to the testimony of a person who is religiously a non-believer but whose behaviour and beliefs are absolutely in line with the objectives of human rights and democracy.

Step 4

Conclusion : the trainer may ask all participants or some of them to say what impressions they have after listening to the testimonies.

[It is possible to invite people from outside to this activity, so that they can present testimonies to the session, especially from among the people who experienced confronting sexual/confessional discrimination and really stick to their beliefs and principles]

Sexual discrimination

1. Logic
2. Muscles
3. Sciences
- 4, Tenderness
5. Force
- 6, Softness
7. Future
9. Heroism
10. Courage
11. Contentment
12. Quietness
13. Obedience
14. Aggressivity
15. Being emotional
16. Rationality
17. Mathematics
18. Intelligence
19. Faithfulness
20. Sacrifice
21. Vileness
- 22, Sex
23. Sincerity
24. Wrestling
25. Football
26. Love
27. Gift
28. Arm
29. Tears
30. Economy

Confessional discrimination

1. Brown
- 2, Snob
- 3, They wear long dresses
4. They have curly hair
5. Clean and tidy
- 6, Their restaurants are dirty
7. They are nothing without the Arabs
8. They are only merchants
9. Adorers of liquor
10. Terrorists and leftists
- 11, Vulgar
12. They smell
- 13, Fashion is created to suit them
14. They have the best schools
15. They have blue blood (in their veins)
16. They are insular
17. They have lots of children
18. They take all the advantages of a transaction for themselves
- 19, France is their spiritual home
20. They speak French with a different accent
21. They brought Palestinians and Iranians to our country
22. They use diminutives such as Tutu and Fufou
23. Not patriotic
24. They carry their religious beliefs with them wherever they go
25. They assume that they are disadvantaged

3. **Human rights and public freedoms**

UNIVERSAL DECLARATION OF HUMAN RIGHTS,
ARTICLES 13,19,22 and 23

Respect for human rights and public freedoms constitutes a basic scale for measuring the civilization of societies and of States, because they take precedence over the technological, scientific and economic achievements of the States in question. All these achievements are valueless unless they serve the purposes of human rights and can be utilized for the service and interests of human beings.

There is a close relationship between the role of the State in conserving and protecting human rights, the role of local non-governmental bodies, the citizen and the educational process. People who know and are aware of their rights have better opportunities for achieving them and preventing their violation, just as the awareness of the citizen concerning his or her rights may lead to respect for the rights of others. Thus, developing consciousness is a first step towards learning about human rights. The teaching of human rights has become a form of civic education for the student. The Lebanese books for the first and intermediary schools cover some general and basic human rights.

However, it is not knowledge of human rights alone which guarantees its becoming an intrinsic part of human behaviour and consciousness. A shared responsibility between the State and the citizen may enhance the ethics of human rights. The State should protect human rights and public freedoms as well as ensuring justice, safety and security for citizens and the inviolability of their homes and properties. The citizen is responsible for the application of the provisions of national and international laws concerning his rights, for defending them and preventing their violation, as well the violation of the rights of the others. These rights also have to be guaranteed within public institutions and the family. Hence, mutual commitment between the State and the citizen warrants making an effort to achieve the progress of a society which looks after the welfare of its citizens. In other words, one has to be continuously looking into the social contract established between citizens and the State and update the terms of the contract in accordance with the social changes occurring in society.

The fact that a State adopts the Universal Declaration on Human Rights and ratifies other international covenants and conventions may be useful and encouraging. However, formal ratification without effective application of such instruments is mere ink on paper, since violations of human rights and public freedoms may occur without justification. Thus the basic measurement for ratification resides in the translation into educative and learning programmes and curricula on human rights. In addition, training is necessary for specialists in this field on both the levels of theory and application, so that education on human rights and public freedoms may be built into the minds and hearts of youth as part of their behaviour acquired through educational systems and curricula.

These concepts will be explained through the relevant exercises and techniques in this section. Nevertheless, it is the teacher's task to stimulate the student and work out with him the active means by which she or he can demand both accountability and responsibility from the official responsible organs, One method may be to establish common denominators and clear-cut concepts between the trainers and the trainees concerning these subjects to facilitate the trainers' task of transmitting them. The following general guiding rules may assist the teacher in his own education for human rights.

First Rule:

The teacher encourages the student to reflect on the social and political consequences of actions taken and the relationship of these consequences to their own personal values.

Second Rule:

The teacher should bring out the benefits/negative consequences (if any) to human rights education and application on the society.

Third Rule:

The teacher should inquire about each student's personal position towards human rights abuses, putting emphasis on the personal responsibility of each and their roles as citizens.

Fourth Rule:

The teacher should bring out the cultural, religious and social values in society which enhance human rights education and its application.

Fifth Rule:

The teacher should work out ways and means to frame the discussion on related issues that come out in the training sessions.

Sixth Rule:

The teacher should draw out the learning points in every value which constitutes human rights and explain, by providing concrete examples, the linkage between the different values.

(Refer to Appendices A and B)

Suggested learning in this module:

- (a) Helping trainees in getting acquainted with problems in their real context.
- (b) Training them in collecting information, treating and classifying it according to a scale of priorities.
- (c) Helping them in understanding the concepts and objectives concerning the background of problems and crises.
- (d) Helping them in acquiring skills and adopting attitudes and values enabling them to form an organized, efficient pressure group to stop violation of human rights.
- (e) Enabling them to adopt a participative and communicative approach.
- (f) Developing their ability for decision-making or influencing it.
- (g) Enhancing their skills concerning participation in social life within their local communities.
- (h) Training them in practicing democracy in decision-making.

- (i) Helping them to adopt a rational approach to dealing with their problems, environment and communities, as well as to expressing themselves freely and defending their rights.
- (j) Developing their sense of public responsibility, identifying the principal contests between people without discrimination between one region and another or one environment and another.
- (k) Helping them to develop as individuals, as groups and to have confidence in their ability to cope with problems and try to resolve them.

EXERCISES

EXERCISE No 1: WHAT ARE IN YOUR OPINION THE CRITERIA WHICH CONSTITUTE HUMAN RIGHTS?.

Suggested Learning Objectives:

- (a) Make the student link human dignity as a value with human rights.
- (b) Allow teachers/students to reflect from within their culture on elements which constitute human dignity.
- (c) Compare and contrast their list with the Universal Declaration of Human Rights

Time required: Two hours

Group size: 2 to 4 members

Material required: Sheets of paper, pencils, blackboard, chalk, Cairo Declaration of Human Rights, Universal Declaration of Human Rights, Lebanese Constitution, Ten Commandments, and a classroom, Information on Human Rights can be found in Appendices A and B.

Group Size: Small

Method

Step 1

Explain to the students the objectives. Distribute a copy of the Universal Declaration of Human Rights to each group and request that they pick up the articles which coincide with their list and those which do not. Students should be given reading time,

Step 2

Divide the classroom into small groups, Ask each group to write down in 20 minutes what constitutes, in their opinion, human dignity, and how it is restricted or denied.

Framing discussion

Step 3

The teacher will try to highlight the values provided by each group which are not listed in the Universal Declaration of Human Rights. He/she will ask each group to explain to the classroom why they think that these values are important and attempt to link the needs in Lebanese society at present with the demand to adopt such values.

Step 4

Conclusion: the teacher specifies the relationship between local and universal values and how they can be achieved and implemented locally.

EXERCISE N° 2: DEVELOPMENTS OF RIGHTS

Suggested Learning Objectives:

- (a) Adopt an derivative approach that permits trainees to reflect on social changes in their environment.
- (b) Link the changes with the concept of human rights and human dignity,

Time required: 2 hours.

Material Required: Sheets of paper, pencils, an information sheet on some Arab human rights associations, blackboard, chalk, classroom.

Group Size: Four to five members

Method

Step 1

The teacher asks the students to explain the reasons for the rise in human rights associations in the Arab World. Distribute information sheet on Arab human rights associations,

Note: Information can be taken from Appendices A and B on Human Rights.

Step 2

Allow time for students to read the material, discuss the major social changes in each group and have them choose a rapporteur to explain their views to the classroom.

Framing discussion

Step 3

The teacher writes on the blackboard lists of social changes and draws up a unified list which underlines the most important changes.

Step 4

The teacher allows students to express their opinion as to the reasons behind their choices, how these changes came about and what remains to' be done.

Step 5

The teacher links human rights consciousness with education, knowledge and responsibility.

Step 6

Conclusion: Learning points:

- (a) Link development of means and ways of communication development (radio, television) and circulation of information.
- (b) Taking responsibility reflects an interest in one's environment. It helps the student to relate individual to group responsibility which are interrelated and indissociable.
- (c) Provides the students with an information sheet about the history of Arab human rights associations, the way they have influenced or not Arab Governments and the Arab people, and the way they can operate as a social pressure and enhance change in a given society.

EXERCISE No 3: ACTING OUT OR ATTENDING A TRIAL

Suggested Learning Objectives:

- (a) Acquaint students with international instruments that deal with crimes against humanity.
- (b) Provide the student with elementary knowledge of trial procedures.
- (c) Teach students to differentiate between concepts such as responsibility, consciousness, moral and human values, as well as human dignity in times of war.
- (d) Provide the student with possibilities to develop analytical skills with regard to events taking place in the world.

Time required: Two and a half hours.

Material required: Sheets of paper, pencils, blackboard, chalk, an article on violations of human rights during a war situation (the teacher should provide an information sheet to the students. It can be taken from the Appendices on the Nuremberg principles, the Universal Declaration of Human Rights and the Lebanese Constitution).

Group Size: Six to eight members

Method

Step 1

Explanation of procedure by the teacher, who will identify the different roles that each group will have to play. Each group will comprise six trainees who constitute a judge, a religious authority, two lawyers and a military authority. One student will play the role of the defence lawyer and another the prosecution.

Step 2

Each group will work separately for an hour and a half. They will have to learn and clarify the exact type of accusation(s), the responsibility of the accused, the circumstances, the background of the judge, the religious authority, the lawyer and the military authority, their independence according to the Lebanese Constitution, their reputation and knowledge of the file.

Step 3

Students have to identify whether pressures on the judiciary have been exerted by the executive or not, or if there have been other types of pressure from within society.

Step 4

Students are requested to envisage positive 'lessons that may come out of such a trial and formulate their personal definitions of enacting a law concerning war crimes.

Framing discussion

Step 5

The different groups will have to identify which human rights have been violated by the accused.

Step 6

The teacher writes down the list of human rights violations transmitted by each rapporteur. He gives the students three or four additional international instruments relevant to the trial.

Step 7

Conclusion: the teacher compares the attribution of responsibility, the arguments of the prosecutor and the defence and writes down the different replies on the blackboard. He links the different international instruments with national legislation, underlining the duties of society and the individual.

EXERCISE No 4: WHAT CONSTITUTES A GOOD LIFE IN LEBANON

Suggested Learning Objectives:

- (a) To learn about the components of public freedom and human rights

- (b) Identify the priorities given by the students to public freedoms and human rights.
- (c) Understand why the student has given these rights as a priority.
- (d) Underlining the level of consciousness concerning these rights.

Time required: One hour.

Material required: Sheets of paper, pencils, information sheet on public freedom from the Universal Declaration of Human Rights, blackboard, chalk, classroom.

Group Size: Five members

Method

Step 1

Each group will identify public freedoms in the Universal Declaration of Human Rights.

Step 2

Each group will be requested to assign priorities in public freedom.

Step 3

Groups will have to explain their choices and assign the shared responsibility of the State and the citizen.

Framing discussion

Step 4

Ask the students to point out situations in which the protection of one freedom may conflict with the protection of others. For example: the freedom of movement and the right to public order, This is to invoke the idea of responsible limitations by the individual in certain cases to ensure public order.

Step 5

The teacher writes down the list of priorities presented by the groups.

Step 6

The teacher enumerates the responsibility of both the State and the citizen, and evokes special situations where rights may be conflictual and specific circumstances when the right to public order can override freedom of movement,

Step 7

Conclusion: the teacher sums up the priorities, pointing out how the behaviour of the citizen and the State influence each other in upgrading or degrading the state of human rights implementation. He compares the findings of the different groups with that of the Universal Declaration of Human Rights.

The teacher compares each group's list with the following survey conducted on 65 boys and girls between 14 and 18 years, representing many Lebanese regions, different social strata and different confessions. The following information represents their replies to the following two questions:

Question:

What are the public freedoms and human rights which constitute in your opinion a good life in Lebanon?

Answers to the question, in terms of percentage out of total answers, were as follows:

26.50%	emphasized freedom of expression and opinion.
22.50%	emphasized ensuring services and the right to have access to these services, including water, electricity, medical care, roads and cleanliness.
21.00%	demanding ensuring free and-compulsory education.
16.55%	emphasized freedom of movement and traveling without restriction over all Lebanese territories.
12.00%	called for the right to receive equal pay for equal work.
10.50%	were for personal safety, security and life insurance.
10.50%	were for equality between races and non-discrimination on the basis of colour, religion or race.
7.50%	were for equality between men and women.
6.00%	were for equality between confessions and the right and need to know other religions.

As for the rest of the answers (44 items), some of them were confused, while some were contradictory to legislation on human rights. These items included the following.

The right to disturb others if they disturb you; opening fire on those who attack your property; opening fire on the aggressors of your land and country; helping handicapped persons; loving whoever you want; equality between sons within the same Family; self-achievement; dressing the way you want; choosing the religion you want; clean environment; smoking; drinking alcohol; non-intervention in private affairs; obedience to parents; the right to drive a car before attaining the age of majority (18 years); equality of treatment.

EXERCISE No 5: PUBLIC SERVICES

Suggested Learning Objectives

- (a) Acquaint the trainees with the rights of the citizen, his duties, and that of the state, as embodied in article 18 & 19 of the Universal Declaration of Human Rights and the Lebanese constitution, as well as clauses from the International Labour Organization (ILO). The trainer can find the references for the Universal Declaration of Human Rights and the Lebanese constitution in Appendices A and G.

Time required: Two hours

Material required: Classroom, board and chalk, paper, sheets, pencils, Universal Declaration of Human Rights and Lebanese Constitution.

Group Size: Four members

Method

The following articles from the Universal Declaration of Human Rights are most valuable for this exercise:

Articles 18, 19, 20, 21, 22, 23, 24, 25, 26, 27

Step 1

The trainer distributes or lists on the blackboard the different articles in the Universal Declaration of Human Rights with regard to public freedom.

Step 2

The trainer divides trainees into groups, with 4 people in each group.

Step 3

She/he introduces two case studies: one case focusing on the violation of the rights of the citizen and the second case where the limitation of the rights of the citizen and his responsibilities is emphasized. The case studies can be taken from daily life events in the country. The trainer can prepare this exercise in advance and take the cases from press columns dealing with such items.

Framing discussion

Step 4

The trainer requests the trainees to think about a case dealing with censorship of a news item. Censorship is considered a violation of freedom of expression and information. He/she will try to point out who has the authority to give or take away this right, under what conditions, and, if there is a violation, to which authority a citizen can address his complaint, and what are the procedures to be taken to redress this violation. The trainer should underline that groups should relay in their information whether the issue was resolved, and how, and if not, why not.

A case can be selected that concerns the right to work, economic or social rights. The trainer can refer to the clauses of the International Labour Organization with regard to employment rights of both men and women and follow the aforementioned method of inquiry with the trainees.

Step 5

The trainer allows one hour for groups to reply to these cases. Each group then reports their conclusions. The trainer may wish to add other alternatives and the course of actions that can be taken. If the groups were unable to find solutions or feel that they do not have the relevant information, the trainer could request the trainees to investigate and search for more relevant information, and report back in another training session.

EXERCISE N° 6: PUBLIC FREEDOMS

Suggested Learning Objectives:

- (a) Developing concepts of public freedoms considering the human being as such as a value and, accordingly, respecting human life whatever the conditions may be.
- (b) Enabling trainees to understand that public freedoms are acquired through law enforcement. Rights are not a donation by others or the government.
- (c) Public freedoms constitute the foundation on which communities are based; without them, the human being loses the most important constituents of his dignity, personality and goals.
- (d) Convincing trainees that defending public freedoms and human rights requires patience, insistence, adopting attitudes, exerting efforts and that it represents a great humanistic and patriotic mission serving equally the goals of the country and the citizen.
- (e) Enabling participants to get rid of the residues of the past: erroneous and contradictory concepts.
- (f) Enabling participants to develop free and independent personalities aware of their duties and rights, believing in human rights and defending them.

- (g) Helping participants to develop the skills of dialogue, constructive criticism and adopting attitudes.
- (h) Enabling participants to discuss and know civil, political, economic and social rights as well as United Nations covenants and conventions in this respect.
- (i) Providing participants with skills and convincing them of the necessity of addressing all forms of changing public freedoms.
- (j) Stimulating their motivation and training them in taking positive and creative initiatives.

Time required: Two hours

Material required: Pictures or a film showing riots of students, labourers, trade unions or otherwise political; pictures or a film about repression of gatherings or riots or trying to repress them; pictures or a film about individual or collective detention; posters or clippings (from newspapers or centres of associations and unions); forbidden literature (a book, a story, a poem, an essay...); pictures or a film showing symbols of public freedoms and human rights in the country and world levels; pictures concerning trade unions of the press, the editors, the general union of labourers, the teachers' bureau; panels; a board and chalk. Other means may be selected by the trainer and the trainees. In the event that the aforementioned materials are not available, the teacher can either ask the students to draw, or attempt to borrow the material in advance from a UN agency, a Government ministry or from another school. The teacher can also request that a television network provide a preview news cassette relevant to the exercise.

Group Size: 5 to 7 members

Method

Step 1

Decentralization of the role of trainer,

Step 2

Exchanging roles and attitudes between trainer and trainees; presenting a number of ideas concerning the subject treated; projection of a film or pictures or any other available document, or reading a text.

Step 3

Organizing a general discussion for all the trainers; presentation by each of the trainers of a problem he/she knew about, experienced or saw.

Framing discussion

Step 4

Brainstorming; dividing participants into working groups and selection by each group of a co-ordinator from among its members; organizing meetings on the group level for formulation of practical proposals; organizing a wider meeting of the working groups to present proposals; forming a drafting committee for the proposals,

Step 5

Conclusion: indicating initiatives to be taken.

EXERCISE N° 7: PUBLIC SAFETY

Suggested Learning Objectives:

- (a) Understanding that public safety proceeds basically from the provisions of human rights law, for the achievement of which every effort should be exerted.
- (b) Knowing and understanding the role of the State and public institutions in the protection of citizens against prejudice resulting from negligence and in providing guarantees against all that threatens the health, safety, welfare and security of individuals and communities.
- (c) Developing methods and approaches for addressing administrative, moral and professional corruption in all administrative infrastructure.
- (d) Developing a sense of constructive and positive criticism and its practice.
- (e) Enhancing a co-operative spirit among citizens in re-examining infrastructural projects and adopting the best solution.
- (f) Developing a sense of collective responsibility and encouraging citizens in establishing committees or social organisms for the purpose of awareness of the public concerning the importance of prevention in relation to threats and organizing campaigns in this respect.
- (g) Undertaking studies, research and reports that may be of use for associations and corporations,
- (h) Enhancing and further developing concepts of social solidarity.

Material required: A room spacious enough for a number of trainees (with chairs and tables to be organized for working in groups); otherwise, a smaller room with other rooms beside it for the working groups; panels; a board and chalk; a picture or a film showing heaps of waste matter, conflagration, crimes; posters concerning popular campaigns against films made, or recorded from Television,

about peoples' complaints concerning a picture or films showing accidents: injured or dead people, collision, electricity wires on the roads, fires.,; a film or pictures about date expired medicine or food; a picture, news, or a film about making a raid on shops selling outdated food or chemists; journalistic essays written, or published, about pictures or a film showing a popular riot against direct interviews with citizens; lively testimonies by participants; drawing on the board or on the panels; pictures or a film showing volunteers in adequate uniforms protecting them against

Group Size: 5 to 6 members

Method

Step 1

Training begins in the room with all participants attending. Once the subject matter is determined for training, trainees are divided into working groups.

Step 2

The subject is proposed by the trainer or one of the trainees after consultation and agreement with the trainer on the plan.

Step 3

Pictures, films and lively recorded testimonies are to be utilized

Step 4

Some of the participants give accounts of their effective experiences or testimonies.

Framing discussion

Step 5

The trainer poses questions in order to stimulate the discussion. How? Why? When? Where? What? Questions are to concentrate on matters of knowledge, skills, attitudes and values. Each trainee will take notes on a paper distributed in advance for this purpose. Participants (trainees) are given a determined period of time to formulate their views and write them down,

Step 6

Trainees present their answers.

Step 7

Other trainees will make comments on those answers

Step 8

Trainees are then divided into working groups around the tables of the (training) room or in the neighboring rooms.

Step 9

The trainer has to undertake the task of formulating proposals and projects (working programmes) for each group.

Step 10

Conclusion: a wider meeting will be organized for the working groups to present their conclusions. A committee is then formed, comprising the co-ordinators of the groups, to formulate the final proposals, Forming of groups for field work. Taking initiatives.

Public safety

During preparation of the content concerning public safety, the same group was relied on that served as a sample for the survey concerning human rights and public freedoms. A direct question was put to them concerning what they consider as major threats to public safety of citizens and society. The items included in their answers are considered as bringing adequate material for training and relevant titles (of subject matter) for the working groups.

Answers and priorities were as follows:

- | | |
|--------|---|
| 16.5% | Heaps of waste matter beside the streets and cross-roads in town and rural areas |
| 15.0% | Carrying arms and using them |
| 15.0% | Driving a car too fast and dangerously |
| 12.0% | Electricity, wires and generator sets |
| 12.0% | Streets not furnished with lights at night and the events resulting therefrom (theft, collisions, shocks) |
| 10.5% | Holes in the streets and leaving sewage at the road-side without covering |
| 9.0% | Date expired medicine and food, and polluted water and environment |
| 7.5% | Throwing waste matter and empty bottles out of car or building windows into the streets |
| 7.5% | Drugs and their derivations |
| 7.5% | Non-use of safety belts while driving cars |
| 7.5% | Buildings not corresponding to norms of sound and correct construction |
| 6,0% | Buildings threatening to fall on pedestrians, including families and children |
| 6.0% | Television movies: terror, violence, libertinism |
| 6.0% | Not keeping medicine out of children's reach |
| 6.0% | Driving cars while drunk or under age |
| 4.5% | For the following items: identity cards; AIDS; crossing streets without traffic lights; throwing waste matter into the sea; publicity panels in the streets. |
| 1.5-3% | For the following: sudden turn; lighting candles and lamps at night in bedrooms or near generator sets; opening radiators before cooling them; using medicine without consulting the doctor; broken trees in the streets; driving a car the wrong way down a one-way street; broken cars left in the streets and open places; sharp and jagged instruments in houses. |

411 the above titles are suitable subjects for training working groups or groups of trainers; they may require setting further objectives, means and training methods corresponding to each title.

EXERCISE N0.8: WHICH RIGHT YOU VALUE AS MOST IMPORTANT

Suggested Learning Objectives:

- (a) The indivisibility of Human Rights and their link to peace and democracy
- (b) Trainees can identify their fears and interests through the priority they accord a specific human right.

Time Required: One and a half hours

Material Required: Classroom, sheets of paper, pencils, blackboard, chalk, Lebanese constitution, Universal Declaration of Human Rights (UDHR).

Group Size: 3 to 4 members

Method

Step 1

The trainer explains the objectives of the exercise.

Step 2

The trainer divides the class into small groups. It is to be hoped that the trainer will mix the trainees, if they belong to different ethnic groups, regions, socio-economic backgrounds, or religions.

Step 3

The trainer will distribute copies of the Universal Declaration of Human Rights, as well as copies of the Lebanese constitution

Framing Discussion

Step 4

The teacher will explain that each group should identify the right they value most and that they think is most important to them, She/he will request that each group list why they have made their choices and how they think that this priority right can be enhanced in Lebanon, What are the available legal and social means permitting its application, and what is the role of the citizen in reinforcing this right.

Step 5

Each group will select a rapporteur who will relay the priority right(s) selected by the group. Each members of the group can have each a different priority.

Step 6

The teacher will list the priorities set by the groups on the blackboard, and try to find out whether there are common shared priorities. He/she will identify also the various priorities of each group, and try to find out the reasons for the choices. He/she will allow time to debate the reasons with the group.

Experiences and testimonies of Lebanese youth concerning human rights and public freedoms

1. *Rajih Muhammad Hamiyyak, Tarya, Baalbeck --- 16 years wrote:* “ It was bad for me to be born in that disastrous year, My misfortune is that I did not see the light as it should be, My eyes saw the sights of conflagration, fire, smoke and destruction! I never went to bed with my mother reciting a little story, singing a song to me. Instead I often went to bed hearing her weeping, sometimes saying prayers and supplications. Most of the time I could hardly sleep for all the sounds of cracking shots, explosions and sirens of ambulances... ! “
2. *Salim Atalla, Beirut — 18 years said:* “ I was born in 1975, in the country of love, peace and beauty, in a town called the “ Bride of the Mediterranean “. I was supposed to be honoured and proud, because I was born in a country called the Lebanon, and came to the world through a gate called Beirut! But I only felt fear, terror and sorrow, and during my eighteen years of existence I experienced nothing else but running away from death, avoiding danger, then emigrating and moving to places where there was security and tranquility,.. “.
3. *Ramza Hamiyya, the Southern Suburbs — 16 years claimed:* c.Sixteen years of my life have passed during which I haven’t really lived or felt that I’m a human being with a home country where I can live just like all the people living in their homelands. I’ve been living like a foreigner living in a country which he doesn’t belong to. After all these bitter years, I try to recollect reminiscences of my childhood, but I fail to get any. I search in my memory for the place of my birth, early life and for images of my childhood friends, but I can only get illusion and emptiness, for all I remember is a truck loaded with furniture, taking us from one place to another and emigrating from one place to another . . . “.
4. *Mahir Ramadán, Al-amiliyye Secondary School, Beirut — 16 years stated* “ Citizens have rights and duties. The Lebanese got divided into factions and denominations and changing whenever a confession felt threatened, running the risk of elimination, such a feeling being nourished by a sentiment of humiliation, threats of death or by being subject to emigration. Thus, citizens used to resort, for their own protection or that of their property, to members of their own confession, and hence discrimination became deeply rooted within the population ..., and battles broke out fiercely, then all citizens understood that it was a futile war, so they rejected it, people of eastern Beirut rejecting war and practices of the armed groups of eastern Beirut, people of western Beirut rejecting war and practices of the armed groups of western Beirut, and the Lebanese people rejecting war as a whole, which led to an abysmal difference between the armed groups and the people”.
5. *Hadi Fawzi Gabir, the Evangelic Secondary School — 15 years thought* “ People have to recognize the fact that they are human beings, not herds, nor sacrifices, nor goods. So they should say loudly that they are against their negative stance residing in patience and apprehension and due to the fact that some have turned them into poor people: so, until when shall we be patient? They have exhausted our patience to such an extent that they have killed our humanness: they have stopped water and electricity supplies from us, they have increased prices by dealing in the dollar business, by doing business with our blood, our freedom and dignity. They have challenged freedom and

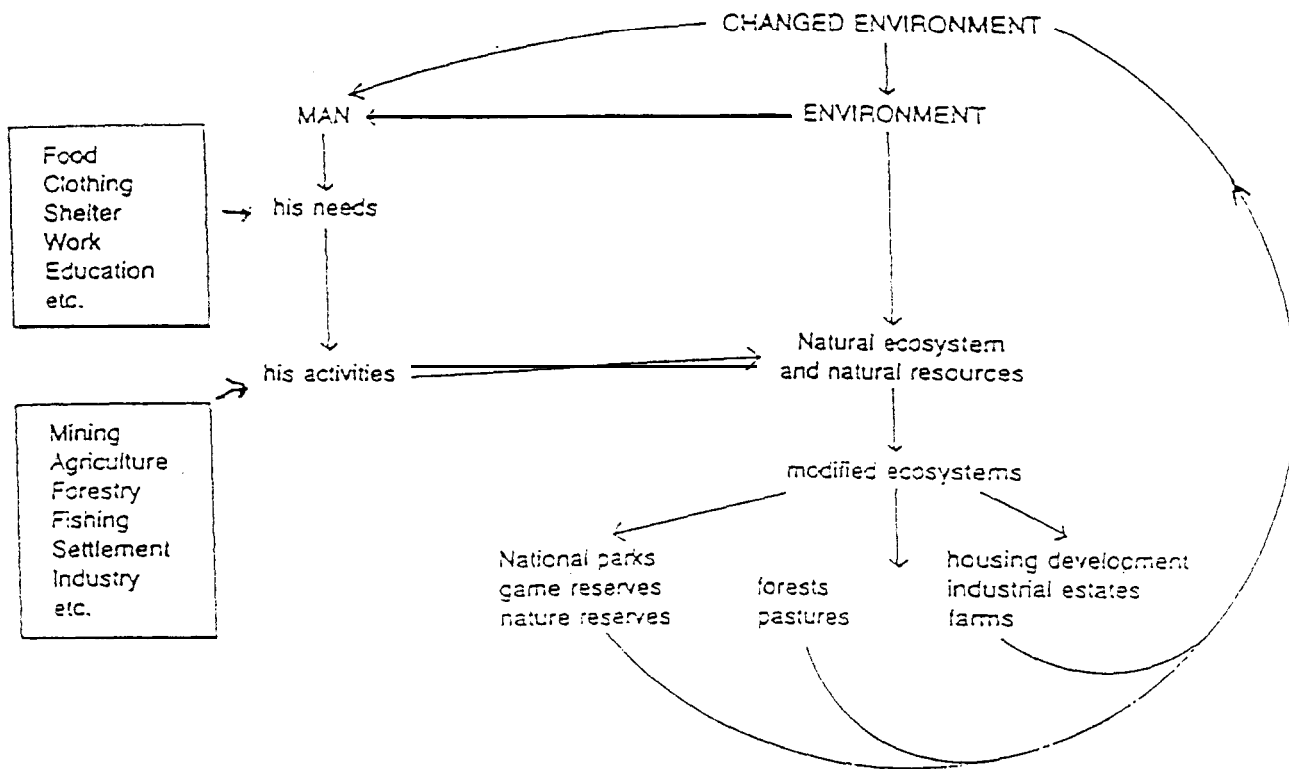
peace. This people should never forgive them, because those who kill peace and freedom assassinate all the people and the home country”.

6. *Camil Khouri, Tripoli — 17 years felt that*” Our first migration was to the north across Al biqaa. I was stunned all the way from Beirut to the north, passing by Al biqaa, for I did not know then that my home country, the Lebanon, was that big and I did not know anywhere else than our neighbourhood where I used to live with my family I used to hear names of other Lebanese regions but I could hardly realize that they were names of regions in the Lebanon, I used to ask about their location and why I could not see their outlines and location except on the map in the geography book. I used to imagine how their children of my age, looked and I imagined them being in fearful states and shapes, speaking a language that I could not understand, fleeing me as I avoided them too However, in the north and Al biqaa, I got to know children coming from regions which I was unaware were located in the Lebanon; I discovered that they looked just like me, spoke the same language and that, above all, they were displaced from their homes just like me; I was astonished and so were they... “.

The teacher should discuss these testimonies with the students and ask the following questions:

- (a) Should the boy in Testimony No 1 have asked his mother about the reasons for the fire, smoke and destruction? Explain why your reply is either positive or negative;
- (b) The testimonies provide only reactions, those of revolt, but no attempt is made to explain the role of the person concerned. The testimonies reflect the role of the youth observing but not participating in finding solutions;
- (c) The teacher should try to elicit some solution, especially for the testimony which underlined the rejection of war by the people. How would they react now if the situation in the country deteriorated once again?

Bridging Man and the Environment



MAN'S RELATIONSHIP WITH THE ENVIRONMENT

UNESCO-UNEP International Environmental Education Programme. "Environmental education : module for in-service training of social science teachers and supervisory for secondary schools", Series N°10. Paris, UNESCO, 1985.

4. **The right to a sound and safe environment**

General Objectives

The need to establish a balance and an equilibrium between the physical and the natural environment, without which humankind cannot survive.

Making participants aware of the importance of living in a sound environment.

Getting acquainted with the holistic concept of the natural and man-made environment.

Enhancing environmental health

Developing the ethical responsibility of everyone towards the whole earth.

Behavioural/cultural transformation through awareness, knowledge, attitudes, values and commitments.

The consensus reached at the 1992 United Nations Conference on Environment and Development (UNCED) made clear that, just as there can be no future if the natural environment - the material base of life- is destroyed, so there can be no future for humanity if it is diminished by poverty, illness, ignorance or tyranny.

Environment may be defined as “ the whole set of natural and social systems in which people and other organisms live and from which they draw their sustenance”. Thus the concept comprises the biophysical and the socio-cultural aspects which are interrelated and interdependent parts of a complex whole.

The natural environment is made up of four interlocking systems:

- (a) The atmosphere (the belt of gases that surrounds the earth)
- (b) The hydrosphere (the waters of the earth).
- (c) The lithosphere (the rocks and soils of the earth).
- (d) The biosphere (those parts of the earth where life exists).

The social environment includes human groups, how they organize themselves and interact to satisfy their needs,

(a) **The Atmosphere**

Our existence depends on the atmosphere, its composition, extent and role. The main constituents of the atmosphere are nitrogen, oxygen, argon, carbon dioxide and hydrogen, and a small but variable amount of water vapour.

A knowledge of the uses of the atmospheric constituents is important to the life of plants and animals. Water vapour is essential to the formation of clouds, rain, hail, snow and dew. It forms part of the water cycle and acts as an agent to promote the rusting of metals which do not tarnish in dry air. Oxygen is the most active gas in the atmosphere. It is required for the oxidation of nutrients to release energy needed for all our daily activities, It is carried in the blood and used in respiration. Nitrogen is, along with carbon, hydrogen and oxygen, very vital in the formation of the basic materials for all life. Ozone absorbs much of the lethal short-wave solar radiation. It might also reflect

heat back to the earth's surface. Carbon dioxide is very important because upon it depends the growth of all green vegetation and upon that the life of all animals who depend on plants either directly or indirectly for food. The process plants use to trap the sun's energy and convert it into food is known as photosynthesis. The complementary process by which plant or animal cells are able to extract energy from food is respiration. These two processes which involve the use of air are vital to the human being.

(b) The Hydrosphere

The hydrosphere comprises the waters of the earth. Water is important for all forms of life. It is needed by humans for washing, cooking, drinking, irrigating and for the tourism industry for boating, fishing, swimming and diving. Indeed, water controls many of the physical and chemical processes in the natural world.

All the characteristics features of life only exist because of water. Water regulates the climate and temperature of the body. All processes of life such as the metabolism, including rhythmic processes as well as the senses and nerves- depend on water, Important for the metabolism is nutrition and how the body transforms it. This is not possible without water, its solvent and temperature-regulating capacity.

It is not only drinking water that is essential to guaranteeing sustainable development but also seas and oceans. Interdisciplinary studies of the links between their highly productive ecosystems yielded insight into the exchange of nutrients between land and sea, and how marine food chains were linked together from mangrove swamps out to offshore ecosystems. In this regard, the management of coastal zones where land meets sea and where fresh and salt waters mix, contains many of the Earth's most complex, diverse and productive ecological systems. They function as a protective buffer and filter between the land and the sea and are increasingly valued for recreational and aesthetic purposes.

Environmental issues accord great importance to the management of water resources. These resources represent a vital ingredient for sustainable development. In view of the escalating water demands of the world population, it is imperative to develop integrated water management strategies that take into account available resources and future water needs. Education can enhance public awareness of this component in the environment.

(c) The Lithosphere

The lithosphere, together with the atmosphere and hydrosphere, combine to shape, the land forms, create soils and help support a vast biotic life. The lithosphere refers to the outer crust of the earth which is made up of lighter rocks and is broken up into plates.

A diversity of rocks not only produces varied relief but also a variety of minerals. Minerals not only provide us with raw materials for construction, industry and as a source of fuel but are important in international relations from two points of view:

The need to have access to strategic minerals by individual countries.

The part played by minerals in the North - South dialogue between industrial and developing countries in the new international economic order to establish equity between nations.

Soil is the most important part of the land biosphere. It forms the basis of food production and provides man with a variety of raw materials for food, clothing and

building. Human activities, such as improper use of the land, felling of trees, overgrazing and monoculture, have accelerated the process of soil erosion leading to desert areas.

(d) The Biosphere

This is the fourth system in the environment and the zone where all living things - plants, animals and people are found. A knowledge of the biosphere is essential if development without destruction is to be achieved. It is evident that people have increasingly modified the life on earth, changed the distribution of species and the nature of the ecological interactions between them. Many of these changes are an essential component of development. When development has been hampered by poverty or driven by great need, the fertility of the land and the stability of the soil have been jeopardized.

To enable proper action to be taken, there is need to highlight and appreciate the interrelationships of living organisms with each other and with the physical environment. A unit of such relationships is known as an ecosystem.

It is increasingly evident that societies with their science and technology, traditions and customs must function within the limits of the biosphere to ensure their future survival. Otherwise, they might be forced to carry complex life-support systems like the Apollo astronauts who were compelled by the absence of any biosphere on the moon,

The environmental issues in Lebanon has been selected as one of the fundamental human rights that should be taught in schools. According to a UNESCO document on *Strategies For Teacher Training in Environment Education* (Document N° 25, 1987), the goal of any teacher education effort or programme should be to develop environmental education competencies and raise awareness of the students through exercises in classrooms and outdoor activities.

Indeed, environmental issues touch upon the kind of people we are, the attitudes and values we hold and the type of future we want to leave for subsequent generations.

All environmental education needs a holistic approach to issues, an approach that ensures the transfer of knowledge, attitudes and cognitive processes by the student. A holistic approach that guides the student into the relationship that exists between man's cultural activities, religious, economic, political, social and their influence on ecology, the roles played by differing human values in environmental issues and the need for the clarification of personal values as an integral part of environmental decision-making.

An effective environmental education needs to address and appeal to the feelings and emotions of students. For it is not sufficient to teach them environmental sciences. This appeal may assist in inducing the student to search for creative strategies and solutions to environmental problems.

What are the basic components with which the teacher must be equipped to transmit knowledge, skills and behavioural attitudes?.

The teacher should identify first the goal and the objective of his instructions. The second step is to look for the various variables which contribute to his teaching goal. The third step is to promote a conceptual awareness that helps students to state examples in their country or region which are threatened by human activities. The fourth step is to assist students in developing an action plan and then formulating the criteria they would use in investigating and evaluating a proposed action plan,

Translating the goals into student objectives helps the teacher to set the guidelines for identifying the desirable learning outcomes in environmental education, What would the student learn after being exposed to environment education? How would this instruction affect him/her and in what possible actions he/she can participate as citizens to alter the situation. Therefore, stating clearly the objectives in terms of facts,

ideas, skills and dispositions constitutes the gateway that may guide the teacher in selecting or developing activities, either outdoor activities for students or role-play games in the classroom.

Furthermore, the conceptual awareness level should be developed by the teacher. She/he should be able to identify the roles played by differing human beliefs and values in environmental issues, as well as the need for personal values clarification.

These personal value clarifications can be based upon:

(i) Environmental sensitivity:

“ Environmental sensitivity might be defined as a set of affective characteristics which result in an individual viewing the environment from an empathetic perspective “ (Peterson, 1982). Individuals who are sensitive to the environment possess a basic appreciation and concern for natural environment. While this sensitivity does not motivate an individual to act alone on environmental issues, nevertheless it is considered a foundational goal. Formal pre-college students can include role models and environmental knowledge to develop environmental sensitivity.

(ii) Helping students develop an internal locus of control

Locus of control can be defined in several ways. In its broadest sense, it refers to an individual’s sense that he or she can manifest some degree of control over desired outcomes of a specific activity.

Studies have revealed the existence of a synthesis and strong positive relationship between individuals’ belief in an internal locus of control and their actual involvement in responsible environmental behaviour, and their feeling of personal efficacy. Yet studies point out that a group can wield more influence than an individual, suggesting that many people subscribe to the widely held notion that there is power in numbers when confronting large and often complex environmental issues.

(iii) Cultivating a sense of personal responsibility and commitment

Personal responsibility and verbal commitment may be classified as “ behaviour intention”. It is generally agreed that there is an ethical responsibility on the part of environmental educators both to help students become skilled in citizenship roles and to defer to the student’s own beliefs and values in terms of what the student chooses to do or not to do.

Environmental problems are no longer local, short-term phenomena. They are taking on global dimensions, The environmental problems in Lebanon require an active social action. This explains why the author of the following exercises focused on bringing awareness to some of the degrading environmental conditions in Lebanon. These exercises may permit the building of responsible Lebanese citizens and increase possibilities for a citizen action-oriented behaviour that may contribute to remedying degrading environmental conditions. As Aristotle stressed “ The ultimate end is not knowledge, but action”.

This information on environment education has been taken from the following UNESCO documents.

UNESCO-UNEP International Environmental Education Programme “ An Environmental Education Approach to the Training of Middle Level Teachers”, UNESCO, Series N° 30, 1990.

UNESCO-UNEP International Environmental Education Programme, “ Strategies for the Training of Teachers in Environmental Education”, UNESCO, Series N° 25, Paris, 1987.

UNESCO Environment and Development Briefs, UNESCO, Paris, 1993.

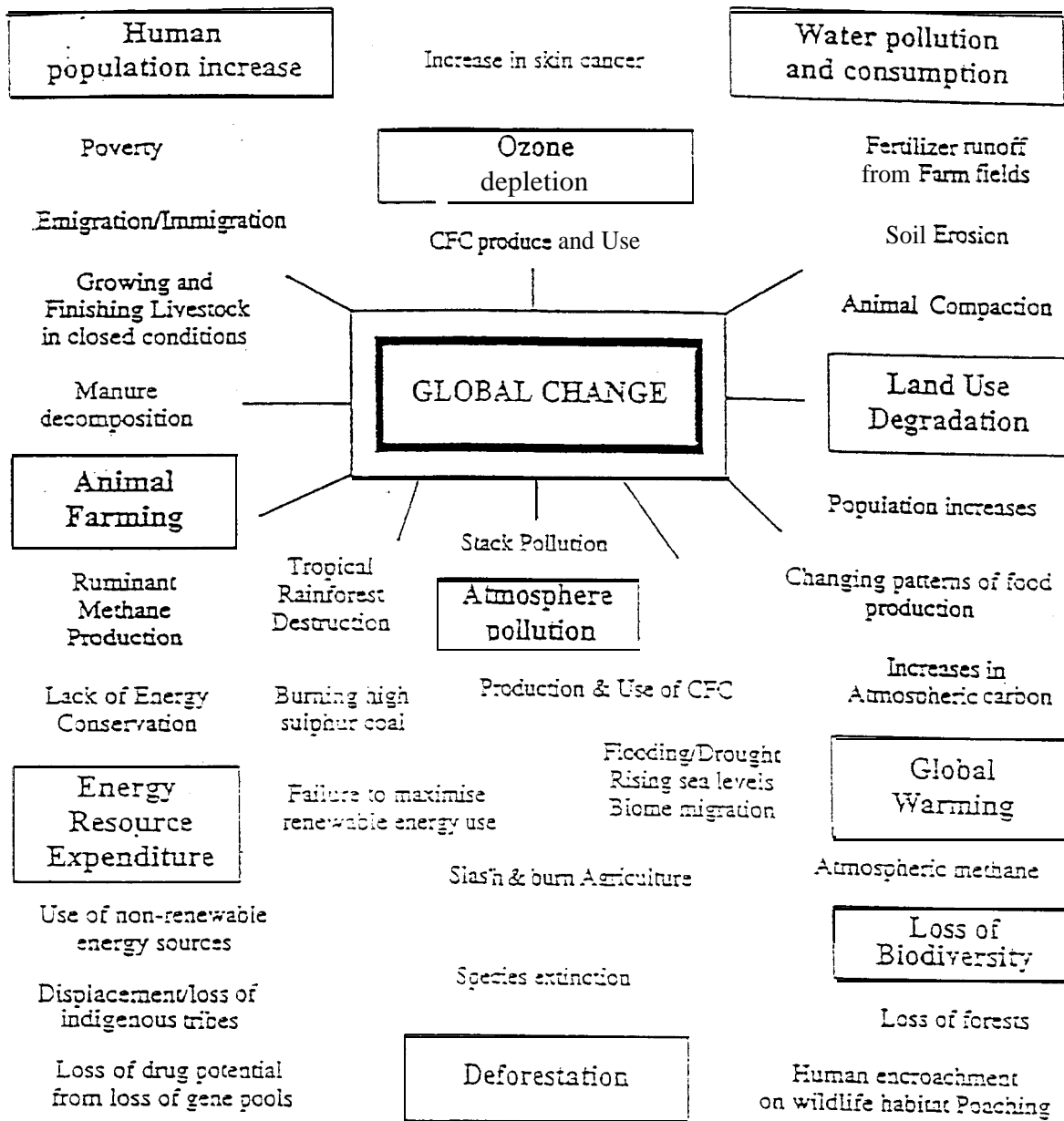
UNESCO-UNEP International Environmental Education Programme, “ Environmental Education: Module for In-Service Training of Social Science Teachers and Supervisors for Secondary Schools”, Series N° 10, UNESCO, Paris, 1985.

UNESCO-UNEP Environmental Education Newsletter (*CONNECT*), Vol. XVIII, N° 1, March 1993.

The goal-oriented framework and the glossary of terms in Appendices E and F may help the teacher to become familiar with key words used in environment education as well as providing her/him with ideas on the type of activities, methods and goals to be used in schools. In addition, UNICEF/LEBANON has also reprinted a book entitled *Lebanon's Nature: A Human Environment in 1992* which may provide the teacher with a general background on environmental degradation in the Lebanon.

The Vienna Declaration, adopted on 25 June 1993 by the World Conference on Human Rights, asserts “the right to development should be fulfilled so as to meet equitably the developmental and environmental needs of present and future generations”. The World Conference on Human Rights recognized that illicit dumping of toxic and dangerous substances and waste potentially constitutes a serious threat to the human rights to life and health of everyone,

GLOBAL CHANGE AND KEY ISSUES



Connect, "Teaching global change through environmental education", Vol. XVII, N°1. Paris, UNESCO, March 1993.

EXERCISES

EXERCISE No 1: WHERE DO WE LIVE?

Suggested Learning Objectives:

- (a) Getting acquainted with the meaning of the environment where we live, including earth, air, sea, management and the confines of everyday life.

Time required: 3 hours

Material required: Paper, pens and a field visit to nature

Group Size: 5 to 7 members

Method

Step 1

Raising discussion about what the word "environment" means.

Framing discussion

Step 2

Identifying the basic elements that constitute a sound environment

Step 3

Using a text describing a village and town in the Lebanon, compose a similar text describing both of them at the present time and compare environmental change by making two parallel tables.

Step 4

Getting acquainted with the laws governing the right of disposal over the environment in the Lebanon and to what extent they are respected.

Step 5

Considering all the daily practices that damage the environment.

Step 6

Listing the basic elements that should govern environmental education in the Lebanon and determining the ways of achieving it.

Step 7

Classification of the results : training the eyes in vigilant observation of human beings' confines of everyday life.

Step 8

Conclusion : correspondence with the objectives. Questions, and adopting new attitudes.

EXERCISE No 2: AMUSE YOURSELVES, BUT DO NOT THROW RUBBISH INTO THE SEA

Suggested Learning Objectives:

- (a) Warning against pollution of the sea that causes destruction of aquatic animals and fish and stops people from going to the beach.
- (b) Getting acquainted with the causes of pollution.

Time required: Three hours

Material required: Paper, pens, a visit to the beach

Group Size: 5 to 7 members

Method

Step 1

A field visit to a Lebanese beach, then writing a descriptive text of a few lines about it.

Step 2

Questions intended to determine the water map of the Lebanon and its territorial limits in the sea.

Framing discussion

Step 3

Raise discussion on: who and what contribute to the pollution of the sea? Sewage? Wastes? Ships? Factories? Determine the responsibilities in this respect and list them according to their order of importance.

Step 4

What is an artesian well? The number of artesian wells in the Lebanon? What are the problems that they pose?

Step 5

Ask participants to think about organizing a televised campaign of public awareness on pollution of sea water and drinking water.

Step 6

Determine how to turn to the authorities in a continuous and efficient way.

Step 7

Classification of the results. Adopt a practical attitude that calls for maintaining the purity of the sea and the drinking water.

Step 8

Conclusion : correspondence with the objectives by adopting attitudes, formulating demands and undertaking law suits.

EXERCISE N° 3: BREATHING CLEAN AIR

Suggested Learning Objective:

We share the air. If it is spoiled, nobody will then escape the damage it may cause: in what way should we work together in order to purify the air on earth?

Time required: Two hours

Material required: Paper, pens and work outside the classroom

Group Size: 5 to 7 members

Method

Step 1

Field visit to factories neighboring residential areas (Az-Zouk electricity plant and gas storage tanks, Amshit steel factory, sewerage).

Step 2

Interview a medical doctor on the impact of air pollution on general health in the Lebanon; try to elaborate an article in a journalistic way, adding to it discussions with patients ill due to air pollution and diffuse the article through one of the media of communication.

Step 3

Pick all that relates to proper climate and pure air out of the Lebanese traditional songs and compare this with the current state of air pollution.

Step 4

Elaborate a table enumerating the causes of air pollution (exhaust pipes, generators, non-controlled smoke from factories, fires, smoking), and establish another schedule accordingly to determine responsibilities.

Step 5

Adopt a small badge for generalization in order to increase awareness concerning responsibility in preserving the purity and cleanliness of the air.

Step 6

Classification of the results. Awareness as regards reality

Step 7

Conclusion : correspondence with the objectives. Questions, and providing for intervention trials.

EXERCISE N° 4: NOBODY IS WATCHING

Suggested Learning Objective:

Cleanliness is not only an external aspect but also an attitude that is often reflected in our way of disposing of wastes even when nobody is watching us.

Time required: Three hours

Material required: Paper, pens and various pictures of waste matter

Group Size: 5 to 7 members

Method

Step 1

Enquire about our way of dealing with waste matter, starting from the ash-tray up to the dustbin: how do we collect them? How do we get rid of them? Should we resolve our problems at the expense of others?

Step 2

Stop at the idea that a Lebanese only cleans his house to throw away the waste near the house of another person, just as the civilized world dumps its waste matter in the developing countries, and discuss this.

Step 3

Try to write a request to the Lebanese road traffic authorities asking them to call people's attention to the necessity of avoiding throwing waste matter out of their cars, reproach them and even establish prosecution processes in this respect.

Step 4

Try to write a comic play on the increase in thickness of the crust of the earth resulting from the waste matter of the world, on drawing its curves due to the heaps of waste in some place, or emigration of waste matter from one country to another, the emerging commerce of waste-dumping and the like.

Step 5

Give effective examples from daily life of maintaining cleanliness of environment and attempts at commitment to it.

Step 6

Classification of results. Consolidation of environmental behaviour.

Step 7

Conclusion : correspondence with the objectives, Questions, and attitudes.

EXERCISE N° 5: DEAFENING NOISES

Suggested Learning Objectives

Noise is a major source of pollution for the atmosphere, a factor of nuisance and increasing tension. How should we deal with it?

Time required: Three hours

Material required: Pens, paper, a cassette recorder

Group Size: 5 to 7 members

Method

Step 1

We live in a world full of noise: ask participants to listen and try to classify all that assaults the ears every minute in the town.

Step 2

Classify these assaults according to their intensity in the form of a table, elaborate another table determining responsibilities, and a third one presenting solutions.

Step 3

Elaborate a discussion between a bird and an aeroplane in which each of the two describes the sounds it emits, those it hears (natural versus man-made sounds) and how they imagine future sounds and music,

Step 4

Consider noise assaults as a corporal-psychological assault and try to elaborate laws delimiting moments for music parties, volume of sound for street microphones, ambulant cassette dealers, and automobiles,

Step 5

Try to contribute personally to all actions undertaken for the alleviation of noise pollution in society.

Step 6

Classification of the results. Awareness concerning the problem and efforts to contribute to others' awareness.

Step 7

Correspondence with the objectives. Questions, reassuring attitudes.

EXERCISE No 6: AM I RESPONSIBLE FOR THE WHOLE WORLD?

Suggested Learning Objective:

Everybody is responsible for the world. When an individual feels that every movement, option or action he/she takes represents a contribution to the improvement and development of the world, then he/she proceeds calmly to decision-making, being aware of his responsibility and seeking to enlarge his field of vision and life,

Time required: Three hours

Material required: Paper and pens

Group Size: 5 to 7 members

Method

Step 1

“ We are the guests of this world, so we have to respect the rules of hospitality”. Do you think that human beings respect the rules of etiquette as guests on this planet Earth? Elaborate a table comprising all human beings' transgressions which damage their immediate environment and accordingly affect the global environmental balance.

Step 2

Do you know what the ozone hole means? Discuss the effects of any environmental change on humanity, knowing that humanity contributes to the same outcomes.

Step 3

The Mediterranean is a land-locked sea; if the people living around it pollute it, then they destroy it, its resources and its health. Develop further this example and give other examples of global effects due to local pollution in any area of the world.

Step 4

Classification of results. Enhancing awareness.

Step 5

Conclusion : correspondence with the objectives. Through discussion and asking questions.

III. DEMOCRACY

“ There can be no flowering of development without the parallel advance of another key concept: democratization. Peace is a prerequisite to development; democracy is essential if development is to succeed over the long term. The real development of a State must be based on the participation of its population; that requires human rights and democracy. To ensure such an achievement, democratization must not only take hold inside a State, but among States in the international community. And democracy within States can be fully sustained over time only if it is linked to expanding democratization among States and at all levels of the international system. Without development, the basis for democracy will be lacking and societies will tend to fall into conflict. And without democracy, no sustainable development can occur; without such development, peace cannot long be maintained. The process of democratization cannot be separated from the protection of human rights. More precisely, the effective safeguarding of human rights is possible only in a democratic framework. It is therefore not possible to separate the United Nations promotion of human rights from the global trend towards democratization “.

*Annual Report on the Work
of the Organization,
New York, United Nations, Public
Information Dept., 1993.*

Democracy reflects a basic consensus within a society on values which fulfil four essential functions. First, the government is responsible to the people in the sense that it accounts for itself in open and public communication. Second, the government is responsive to the needs and expressed desires of the citizens. Its leaders listen to what people and groups say and respond to their communications with respect for their right to an opinion. Third, individuals and groups have the possibility to participate meaningfully in the political process. This participation is in forms and roles which are acceptable to the citizens and provide a sense of inclusion in the decision-making on public issues. Fourth, the system, provides ways for the government and society to change, to reflect changing conditions in the community and the world. This process for change can be initiated not only by governmental leaders but also by individuals and groups within society.

Within these four functional principles, democratic societies and governments exhibit many other important characteristics. The second generation rights - social, economic and cultural rights - are also recognized as valuable. Democracies have at base a fundamental respect for human rights, as described in the prior section. Civil and political rights are of course very much a part of the organization of government. Democratic society functions with a deep respect for the worth of every individual. This

human rights dimension also includes recognition of appropriate roles for group rights and responsibilities.

Democracy is not confined only to the way the state exercises its power and to citizen's participation. It is also the way people communicate with each other in the family and within association groups, as well as religious or ethnic communities. Democracy has to be exercised from within the smallest unit in the society, that is the family in order to complement what the individual is taught in schools and the manner he/she is taught. Indeed, parents have a specific responsibility in educating their children to be democratic by themselves using democratic behaviour in dealing with them, For human beings are strongly influenced by their family values,

True democracy has an inclusive view of who in the community should be involved in the decision-making process. Room is made for every person's input and interaction. Participation is not mandatory but expected and provided for. Responsibility then lies with the individual to take advantage of a political process designed to make participation by the ordinary citizen as easy as possible. Other participants are also expected: organized issue groups, social and trade union associations, businesses, labour unions, minority groups, community and non-governmental organizations, as well as separate public or governmental agencies, A democratic government looks for public interest or consensus to arise from the open interaction of all these people and groups.

Democratic societies reflect the commitment of their leaders to developing consensus on values and criteria of fairness through a process defined by four fictional principles. The public agrees on the way they will work out their differences on fundamental issues and the leaders understand the separate roles different people and groups select as appropriate for this process: Consensus on issues need not be present at the beginning because everyone understands how he and she will work together to achieve it.

These fictional principles and other elements presuppose substantial knowledge and skills on the part of citizens. Public responsibility and participation require education and training of the public at a relatively high level, as well as sufficient time and energy to commit to issues and organization in the community interest. Skills in analysis, evaluation and communication help citizens meet important obligations to the system.

The concept of democracy is frequently linked to popular elections as the method of selection for governmental leaders and of discovering public opinion via referendum. Voting is an excellent way for citizens to participate in community decisions so long as basic civil and political rights are respected, The ability to associate freely with like-minded people, to express opinions freely on significant issues and to publish views not approved by the existing government are essential before citizens can exercise a meaningful choice.

Elections are only one method of public decision-making in a democratic society. Consensus-building processes can take the form of unstructured or organized discussions among groups, brainstorming sessions and options and setting priorities for the community. They are often used for planning activities within small groups and communities. Some cultures have recognized community leaders, elders or wise family members who serve as third-party resources for fact-finding, procedural guidance, facilitation, mediation or arbitration of key issues or conflicts. Different associations, religious communities and other groups value other methods of decision-making. Multiple forms are integrated in a democratic society to reflect the unique characteristics of a particular culture.

Patterns of election and voting are particularly relevant to the existence of democracy. They tell a great deal about the extent to which the nation has committed

itself to important values of human rights and peaceful settlement of disputes. The following are distinctions frequently made in democratic electoral systems,

Ways of voting

Direct election: voters choose their representatives in a certain body directly, that is without the intervention of any other person. Voting may be accomplished in different ways including standing up, raising hands, or calling out names; the most important way however resides in using a ballot paper where voters register in handwriting and secretly the names of the candidates they want to elect.

Indirect election: voters choose one or more delegates who choose the representative. Lebanon experienced this sort of indirect representation until 1934.

Elections

Individual election: applies when there is one seat for each constituency.

Election from a list: applies when there are several seats for a constituency, in which case voters may choose any of the candidates.

Relative or simple majority: the candidate who obtains the greatest number of votes is chosen, notwithstanding the total number of votes.

Absolute majority: this presumes that the candidate has obtained more than half of the votes cast.

Conditions for voting

A general election does not mean that all the citizens or all the residents in a country can take part in the election, Practicing this right is subject to conditions. The most important of these conditions are the following:

Attaining the full age to vote: as elections require political judgement and maturity, those who have not attained a determined age do not have a right to vote.

Nationality: usually only citizens have the right to vote for their self-determination and choice of their representatives. However this is not always the case as Commonwealth and Irish citizens resident in the United Kingdom can vote there and European Union citizens can vote in any Member State where they reside for local and European but not national elections.

Legal status: in most countries those serving a jail sentence cannot vote.

Registration: registering on an electoral list permits election authorities to know the identity and place of residence of the voter and limit that voter to voting at one location.

Candidates

Such conditions also apply to the candidates, In Lebanon, citizens with Lebanese nationality can present themselves as candidates only after ten years of having the nationality and on condition that they are at least 25 years of age,

Other restrictions can be imposed, such as financial requirements demanding that candidates have paid certain amounts in taxes or have so much wealth, or educational qualifications for certain offices, or social, class or religious qualifications for certain others,

In some States, active members in the armed forces are deprived of their right to run for elected office or even to vote in elections.

Many obstacles lie in the path of societies which are trying to build healthy democratic governments. Widespread illiteracy and the lack of a sound educational system are the most fundamental problems Other obstacles include the exclusion of or discrimination against minority groups or women within the population; the existence of intense and deep divisions among the citizens on a vision of how government should operate or the basic values; absence of structures or institutions that encourage common bonds or interests among competing groups; a general disdain or lack of respect for people by existing leadership and a relatively high level of corruption in the allocation of public benefits or sanctions. Another obstacle is a situation where there is an entrenched majority and no opportunity to share power.

Democracy, like both peace and human rights discussed above, is a value that takes effort to create and maintain. In building a democratic society, functions must be defined and are operationalized, and obstacles either avoided or overcome. Once achieved, democracy needs perpetual care through the institutions and traditions of human rights and public freedoms which serve to protect it against the resurgence of typical obstacles. In building democracy, people should always focus on developing the procedural framework to implement the functional principles in a manner fully consistent with the local political and social culture. The success that Jordan and Morocco have achieved in the early 1990s in moving toward democracy can be attributed largely to this attention to local traditions, values and ideas.

Democracy therefore takes many forms. A democratic society must carefully shape and reshape its institutions and procedures to maintain key functional values in the face of the challenges of changing conditions over time. Moreover, no two democratic societies have the same procedures, institutions or relationships. Greece, Turkey and the United Kingdom have centralized parliamentary governments with multi-party politics and alternating leadership patterns. Japan and Mexico have centralized governments, dominant single parties and politics which follow. The United States and Germany have multi-party politics, decentralized systems, important powers being held by divisions of a federal state. Jordan has a multi-party political process with large independent participation under the traditional leadership by the monarchy.

Moreover, democracy is not just applicable at the nation-state level. Associations, groups and regions within States are equally important sources of democratic activity and provide the basis in civil society to support national democracy over time. At a more global level, many regional organizations and the United Nations itself, with its specialized agencies, practice democratic functions to a greater or lesser extent. Perhaps one of the most recent influential sources of support for democratic values has been the existence and operation of a host of international non-governmental organizations,

including Amnesty International, International Peace Research Association, International Commission of the Red Cross/Red Crescent, World Wildlife Institute, etc. Some non-governmental organizations are models of the kind of democratic procedural decision-making and responsibility which democracy requires. Other non-governmental organizations contribute by helping establish and support a political, social, economic or natural environment in which democratic values can prosper. The current international system of states, international organizations and non-governmental organizations is a dynamic example of democratic values in practice.

Case Study: Lebanon

Characteristics of the voting right in Lebanon:

Equality, i.e. the principle of one person, one vote.

Secrecy of election which constitutes a guarantee for freedom of choice, without compulsion or pressure.

Voting is personal, i.e. the voter accomplishes the act of voting by himself and not by voting by correspondence or by proxy.

Voting is optional: Lebanon adopted, however, the principle of compulsory voting for a short period of time (1952-1957).

The Lebanese representatives

The Lebanese Parliament is composed of elected representatives. However, there have been some exceptions such as having, under the Mandate and until 1943, nominated representatives and, recently, in application of the Taef Agreement, vacancies in Parliament were filled through designation by the executive.

Electoral restrictions

The election system may impose restrictions such as:

Financial restrictions, meaning that the candidate has paid a certain sum of money in taxes and that he/she is financially secure.

Educational restrictions, which means having certain academic qualifications.

Social restrictions, or belonging to a certain social class

The military and the right to vote: in order to avoid the involvement of the armed forces in the political arena, some States choose to deprive the military from their right to vote,

Women and their political rights

Women have had the right to vote in Lebanon since 1952. In other countries, women won the right to vote in New Zealand in 1893, in Denmark in 1915, in the United States in 1920, in the Netherlands in 1912, in France in 1944 and in Italy in 1954. However, women only got the right to vote in cantonal affairs in all the Swiss cantons in 1992.

Impediments to the election process

These may include forgery, bribery, coercion, violence, intervention of the authorities and obstruction of such freedoms as of movement or expression.

Democracy, development and respect for human rights and fundamental freedoms are interdependent and mutually reinforcing. Democracy is based on the freely expressed will of the people to determine their own political, economic, social and cultural systems, and their full participation in all aspects of their lives. In the context of the above, the promotion and protection of human rights and fundamental freedoms at the national and international levels should be universal and conducted without conditions being attached. The international community should support the strengthening and promotion of democracy, development and respect for human rights and fundamental freedoms in the entire world.

EXERCISES

EXERCISE N° 1: DEMOCRATIC GROUPS IN YOUR LIFE

Suggested Learning Objectives

- (a) To help students see that democratic functions can work in everyday life.
- (b) To allow students to appreciate how these functions work with examples that are a part of their lives.

Time required: 1 hour

Material required: Paper, pencil, flip-chart, markers, large paper, blackboard, a classroom.

Method

Step 1

Ask students to list the groups at school or through other activities

step 2

Ask them whether members of these groups act in accordance with the four democratic functions:

The leaders are responsible to members through open communication.

Leaders are responsive to the needs and expressed wishes of members.

Members can participate easily and meaningfully in the group's programmes.

Members can change the leaders or the activities of the group to meet changing conditions.

Step 3

Divide the group into sub-groups of five or six members each. Have each group share their examples and, by selecting two examples, draw up a list explaining the activities which reflect the following topics: which group activities reflect the four democratic functions? What group activities do not reflect democratic functions? Which do you prefer and why?

Step 4

Come back to the full group and have a spokesperson from each sub-group describe activities for one example chosen, List on a separate large sheet (or blackboard) for each function the different activities which are consistent that function and those which do not reflect it and, on another large sheet, the preferences for (and against) democratic functions.

Step 5

Conclusion : the teacher links the results with the objectives of the exercise

EXERCISE No 2: ENCOURAGING DEMOCRACY

Suggested Learning Objectives

- (a) To help students understand that democratic functions are made up of specific activities.
- (b) To. develop habits of thinking about democracy in the groups in terms of specific activities.
- (c) To encourage students to think that their proposals can make a difference in how democratically a group can operate.

Time required: 1 hour

Material required: Paper, pencils, blackboard, chalk

Method

Step 1

Take an example of a group which tries to practice democratic values, either from the results of Exercise No 1 or from a list elaborated by the participants for this specific purpose,

Framing discussion

Step 2

Ask the participants to recommend changes that would improve the way democracy functions in their group. List each recommendation as it would fall under the four functions: encouraging responsibility, responsiveness, participation or openness to change.

Step 3

Conclusion : the recommendations should constitute an awareness for the student about the 4 basic functions of democracy.

EXERCISE NO 3: COMMUNITY RESPONSIBILITY

Suggested Learning Objectives:

- (a) To encourage participation in community projects.

- (b) To help students see how democratic functions can work to the benefit of the community.
- (c) To encourage community leaders to see students as helpful for the support of useful projects.
- (d) To establish models within the community for democratic participation in projects of benefit to all.

Time required: 1 hour then 1-2 months, then 1 hour

Material required: Blackboard, chalk, paper, pencil

Method

Step 1

Ask students to describe projects within the community in which they, as students, could participate in a meaningful way. By each project, list the ways the students will participate in making and implementing decisions. List these projects on the board.

Framing discussion

Step 2

Discuss each project and how meaningful student participation will be (meaningful to the student as well as to the community). Ask students to set priorities, depending on their own desires, the importance of the project to the community and the feasibility of achieving a successful outcome within a month or two.

Step 3

Students select one project plus an alternative one

Step 4

Have the students select and organize a committee to plan and implement the project over the next month or two. Contact appropriate people in the community with whom to work. Every student should have an opportunity to participate in one way or another in the project.

Step 5

Conclusion : after the project is over, return to the original list of community activities. Evaluate as a group whether the students felt they were able to participate in a meaningful way.

EXERCISE No 4. PUBLIC FREEDOMS AND DEMOCRACY

Suggested Learning Objectives:

- (a) To learn about the Lebanese Constitution as an active document which applies to daily life in Lebanon.
- (b) To begin to apply the general principles contained in the Constitution to daily activities in the community and country.
- (c) To help students see the link between their own actions and support (or lack of support) for the Constitution.

Time required: 30 minutes

Material required: Blackboard, chalk

Method

Step 1

Article 13 of the Lebanese Constitution: “ The right to free opinion orally and in a written form; the freedom to publish, to meet, and to form associations are all guaranteed under the Lebanese law. “

Framing discussion:

Step 2

Ask the students what activities in their local community are consistent with Article 13 of the Constitution or are supported by its provisions in the country?

Step 3

Ask what activities in the local community are inconsistent with Article 13 or are in direct violation of its provisions in the country?

Step 4

Ask what actions they could take which would maintain or improve community or country activity consistent with Article 13 of the Constitution.

Step 5

Conclusion : the teacher will list the actions recommended by the students.

EXERCISE N° 5: INTERPRETING A CONSTITUTION

Suggested Learning Objectives:

- (a) To recognize that constitutional provisions are usually written as general principles.
- (b) To learn that these general principles can be interpreted in several different ways, depending on the standards which the interpreting court, judge or person uses.
- (c) To understand ways in which interpretations can change over time.
- (d) Possibility of mobilizing people to influence the way the law is applied.

Time required: One and one-half hours

Material required: Visiting lawyer from the local community, blackboard, chalk, pencils, and paper.

Method

Step 1

Have the students review sections of the Constitution and select the one, two or three provisions which are the most interesting to them.

Step 2

Invite a lawyer (or two lawyers) from the local community to come to your class to describe how the above provisions are interpreted by the Government, what it means for local and national activity, and whether they agree with this interpretation. The visiting lawyer should be encouraged before he/she arrives to be prepared to discuss the ways in which lawyers and judges interpret constitutional provisions and how these interpretations may change over time.

Framing discussion

Step 3

Have the students inquire from the lawyer about the meaning of legal terms used, the action(s) that citizens may take to amend certain provisions in a constitution, the kind of pressures they may use legally to attract the attention of government officials, the steps which may undertaken to mobilize the public opinion. Why do different interpretations exist, and which interpretation is implemented and why?

Step 4

The teacher will list the steps on the blackboard and ask students to copy them as well as copy the explanation given by the lawyer on legal terms and the types of interpretations that change over time. The teacher may wish to consider with the trainees if it is a good thing that the identified changes have occurred.

Step 5

Conclusion : the teacher will give examples of changes and amendments which have taken place in the provisions of the Lebanese Constitution since independence, underlining the social and political realities behind the changes. The students will be exposed to the steps undertaken in effecting constitutional changes and the types of obstacles that may stand in the way of implementing these changes.

IV. PEACE

Peace is an attitude and state of mind. It is a situation in which individuals and groups feel satisfied either in the relationships which they have with others or in the opportunities they have to change those relationships. They either accept freely the existence of common bonds or interests as an integral part of the definition of their own self-interest, or they may accept that they have divergent interests, but decide to live with that reality and manage it.

Peace is also a mode of behaviour which reflects this common attitude of enlightened self-interest. Peaceful behaviour is based on a civility which assumes mutual respect among people and an acceptance of participation by all.

Peace is also a process of decision-making. People make decisions with adequate knowledge of relevant choices and without coercion from outside forces. The institutions and traditions which exist in society are the structures that support a constructive and internally self-sustaining process for solving problems and conflicts. The concept of peace has both negative and positive aspects. On the positive side, peace signifies a condition of good management, orderly resolution of conflict, harmony associated with mature relationships, gentleness and love. On the negative side, it is conceived as the absence of something- the absence of turmoil, conflict or war*

There are different levels of peace. There is the kind of peace that is built through strength and/or by the balance of power as existed between the two super powers. There is the type of peace that uses different mediation techniques. In the Arab world, the intervention of a third party, or a third person in family disputes or between friends has always existed. Lebanese traditions are full of information on this kind of agreement (Solha) and forgiveness. There is the type of peace that is inner, spiritual and transcendental which exist in all religions, Judaism, Christianity and Islam, A good example is the mystical writings of Ibn Arabi, the Andalusian mystic. There is also the type of peace that seeks to eradicate power relationships, aiming at redressing the economic, social and political gap that exists between peoples and states, and to which the Universal Declaration of Human Rights refers in its 30 articles.

There are other levels of peace related to agreements, pacts, conventions, armistice, neutrality, concorde and coexistence. All these are forms of peace (silm). However, if the objective of peace (silm) is to strengthen the powerful at the expense of the weak, then it is neither a "silm" or a "salam" (peace) but submission and oppression. Many Lebanese proverbs makes reference to peace such as "Dar Al-Salam" or security, "Peace be with you", or "go in peace", "Salama Alayhi", he/she greeted him in peace, "Salama Amrihi Ela Allah", he/she submitted to the will of God in peace, "Al-Salam", peace.

Finally, peace can also be described as the absence of violence. Differences exist among people and groups, and conflict arises from responses generated by the friction which these differences create. The process that peace brings to this situation helps people resolve this friction and conflict through non-violent means. Conflict exists in a peaceful world, but the attitudes which peace creates and the processes it provides channel in constructive directions the aggressive behaviour that marks so much of human activity.

However, why should conflict exist at all in a peaceful world? A partial answer to this question lies in the fact that people lack complete information in our imperfect world. When making choices and decisions, we only really know our own situation and thus we frequently act in ways which conflict with the goals, decisions and actions of others. Conflict may also exist in part because, with the pressures of time in our lives,

* Boulding, Kenneth, in "The Meaning of Peace", Peace Education Resource Material, University of New England, Armidale, NSW, 2351, 1990.

we focus primarily on our own interests, values and needs and overlook those of others with whom we interact.

A third reason why conflict exists is that conflict itself can be a constructive and beneficial process for human society. We learn from conflict in ways which we do not learn under other circumstances. Sometimes experience is the best teacher. Moreover, conflict can motivate us to perform at our best, especially under certain competitive or less confrontational conditions. Conflict also alerts us to the existence of others whose interests, values and needs we should consider when making decisions and taking actions. Finally, conflict helps us identify when someone's basic human needs are unsatisfied or where there may be a lack of justice and fairness in society.

Unfortunately, conflict can also contain destructive forces which may obstruct or change peaceful attitudes, behaviour, and processes. Conflict can generate fear, anger, frustration, insecurity or other negative emotions which serve mainly to direct our natural aggressiveness toward forcing others to conform to our interests, values or needs without reference to their own. Goals may change from achieving the objective to winning over the other side or even to punishing the other for being in the way. Power becomes a coercive tool and, as light tactics are resisted, conflict can escalate toward heavier coercion and potentially violent responses.

The process of peace therefore provides methods either to prevent the formation of these negative emotions, attitudes and behaviour or to satisfy them before they become coercive. For instance, a feeling of insecurity can generate a defensive response which will rely on force to build a renewed sense of security. Experience suggests, however, that applying force, even if temporarily successful, brings with it a renewed sense of insecurity and a demand for more force at an increased level. A coercive response requires a continuing imbalance of power and the denial of one party's basic human needs.

The bedrock for peace is thus a recognition and fulfillment of such basic human needs as security, identity, participation, self-esteem and development. It includes the values of human rights and democracy, which we discuss in the following sections. These needs and values are satisfied by resources which are not limited in the same way as are natural resources. I can have security at the same time as you achieve your security and without using up the security desired by others. One group can be comfortable with its own identity without requiring another to give up its identity. You can have a healthy self-esteem without denying me mine. And so on . . . The processes of peace help us perceive these possibilities and design our choices and decisions in ways which avoid the destructive forces of conflict.

Peace does not come naturally but must be deliberately built and carefully maintained. Unfortunately, no one has yet been successful in achieving a permanent peace in our world. Various peoples and societies have at times developed certain prerequisites for peace, and they and others have benefited from the effort. Several institutions, like the United Nations and numerous non-governmental organizations, are currently providing resources which are useful in the peace-building process. Thousands of people today are contributing ideas, time and effort toward building a peaceful future.

Peace is indeed a state of confidence and hope in the future . It is an endless process linked to fostering social and economic justice, political participation and confidence in oneself and others.

Peace, with its attitudes, habits of mind, mode of behaviour and processes, can be designed or invented to match the unique situations which face us in our families, neighbourhoods, areas, states, regions and the world. Building peace is a challenging and rewarding project, an objective worthy of the highest commitment of individuals and groups throughout the world.

Peace

Peace is a Process

The defenses of Peace have to be built in the minds of humankind

Peace is a mode of behaviour characterized by mutual respect

Peace is a value that has to be realized in conditions of justice, equity, respect for human rights in a democratic environment

EXERCISES

EXERCISE No 1: WHAT PEACE IS LIKE IN YOUR LIFE?

Suggested Learning Objectives:

- (a) To learn the positive definition of peace provided in the presentation,
- (b) To translate the rather abstract concept of peace into language and examples which students can see occurring in their own lives

Time required: Two hours

Materials required: Large pieces of paper, markers, a flip-chart and a classroom.

Method

Step 1

Ask students to think of a situation or event which occurred in their families, school or neighbourhood/village that reflects their idea of what peace is like. Have them write out a description in story form. Have two or three of them read their story to the group as examples.

Step 2

Divide the group into sub-groups of three or four. Have each relate his/her story to the others and discuss until all understand.

Framing discussion:

Step 3

Still within small groups, develop a list of the elements that the stories have in common under the three headings: attitudes or habits of mind, modes of behaviour and processes of decision-making.

Step 4

Return to the full group, The spokesperson for each sub-group shares the list of common themes; the group as a whole then compiles a full list and comments on it, Read two or three more stories to the group, using this time to note the presence of different elements on the list or the recurrence of the same element in many different contexts.

Step 5

Conclusion: The teacher/trainer presents to the group different modes of behaviour which can prevent consolidating peace, such as disrespect of the other, violent and

aggressive behaviour, intolerant attitude, or the trainees can state the conclusion themselves on the basis of their work in the exercise,

EXERCISE No 2: A TREE OF PEACE IN MY LIFE

Suggested Learning Objectives:

- (a) To develop a language of peace that can be used to refer to plans, activities, and attitudes of people;
- (b) To reinforce the importance of metaphors in helping learn about difficult concepts.

Time required: Two hours

Material required: Paper, pencils, large paper, markers or blackboard and a classroom.

Method

Step 1

Draw a tree, with the large trunk labelled “ Peace”, Leave the roots and leaves as blank areas, Hand out small sheets of paper to each student.

Step 2

Ask each student to put in ten words which he/she feels reflect what peace means in his/her life, For example, on one branch could be adjectives like happy, productive, loving, useful, positive, helpful; on another branch nouns like family, mosque/church, business, neighbourhood, city, nation, sect; on another branch, judge, mediator, grandfather/mother, teacher, minister/sheikh; on the roots other words like trust, goodwill.

Framing discussion:

Step 3

Ask two or three students to give you their words and you write on a large paper in front of group. Discuss the meaning of each new word you write and how it fits with concept of peace.

Step 4

Have the group think about the natural dynamic Process of a living tree. Does it serve as a useful metaphor for peace in a community? What makes a tree healthy and how does that translate into words which reflect a peaceful community?

Step 5

Ask if students can suggest other metaphors which can be useful in describing the elements of peace in their community, such as an agricultural planting to harvesting season. The trainer can ask students to provide proverbs that refer to peace, peace-building and its constituting elements.

Step 6

Conclusion: Draw out learning points from the exercise. The teacher tries to point out the most realistic metaphors for building peace within the family, at school, in society.

EXERCISE No 3: PEACE-BUILDING

Suggested Learning Objectives:

- (a) To have students recognize the difference between the existence of a situation which reflects a peace dynamic, and a situation which does not.
- (b) To help students develop the capacity to see ways to change a non-peaceful situation into a peaceful one

Time required: Two hours

Material required: Paper, pencil, blackboard, chalk or a marker and a classroom.

Method

Step 1

Ask students to select an example of a non-peaceful situation in their immediate life - family, school, neighbourhood, city, region. Describe that situation in a short paragraph.

Step 2

Ask students to create projects for local groups which would encourage peace in the situations that they mentioned in their paragraphs. This could be done in small groups or individually.

Step 3

Have students share opinions with the full group, while you compile a list of projects proposed.

Framing discussion

Step 4

Ask students to indicate why they have chosen these projects, how do they think it will help in peace-building, and what are the steps which may assist in making the process successful,

Step 5

Conclusion: compare the process which leads to the consolidation of a peaceful situation with a non-peaceful one in the context they have described.

EXERCISE No 4: RECONCILIATION AS PEACE-BUILDING

Suggested Learning Objectives:

- (a) To have students think about the psychological needs of people in conflict.
- (b) To build habits of handling the aftermath of conflict which reflect these psychological needs.

Time required: Two hours

Material required: Blackboard, chalk, paper, pencils or larger paper, flip-chart, and markers and a classroom

Method

Step 1

Teacher and students construct a role-play exercise which will be natural in the local community. The conflict should be based on a significant issue, such as sectarian bias, national citizenship, gender, family status, political beliefs, etc. The role-play exercise should enable the students to provide several arguments on these issues and discuss them together. Stop the action at this point.

Framing discussion

Step 2

Ask students what has to happen to build peace in this situation. You should get answers falling into two primary areas: the two need to establish a better way of communicating with each other about important subjects (communication and contact); and they need to begin working together again on some positive project (develop a common goal which can be achieved only by working together). A third suggestion, that apologies need to be offered and accepted, leads to consideration of reconciliation.

Step 3

Generate a list of examples of serious conflict events in the community, nation or world during the past few months. Ask the students to apply the reconciliation process they discovered in the role-play to one or more of these conflicts, A fourth suggestion can be finding a compromise acceptable to both parties.

Step 4

Ask students what needs to happen for these two to be reconciled:

- (a) Each needs to express his/her emotions of anger, frustration, violation, hurt, grievance (articulation).
- (b) Each needs to see the other person listening and understanding when he/she states the story (attending).
- (c) Each needs to see that the other accepts responsibility for the consequences of his/her actions.

- (d) Each needs to waive the right to revenge or punishment against the other.
- (e) Find a compromise acceptable to both parties,

Step 5

Ask for ideas on how the nation or world might develop a regular process or organization which would help people in different nations work their way through successful reconciliation.

Step 6

Conclusion: the teacher indicate how each student can play a role in forging the reconciliation process.

EXERCISE No 5: WHAT ARE THE BENEFITS OF CONFLICTS?

Suggested Learning Objectives:

- (a) To get students to question general assumptions, such as the one that conflict, although very much a part of life, has only negative consequences.
- (b) To help students realize that peace is handling conflict so that the benefits are encouraged and the costs discouraged or eliminated.

Time required: Two hours

Material required: Blackboard, chalk, paper, pencils and a classroom

Method

Step 1

Use a normal classroom, breaking large groups into small groups of about three-four in each for 20 minutes, then return to the full group.

Step 2

Students are asked to think of a family or community event or situation which reflects their idea of conflict. Write a description on paper and try to think of at least two good things which came about because of this conflict, Note on the paper. The teacher should provide an example from own experience.

(Example: Parents are very upset at college-age son “brother of student” who stays out late almost every night doing things with his friends, without letting parents know where and what, and without any assurance that he is keeping up his studies. They argue and yell at each other, finally parents take away son’s privileges and money support and set a curfew. Over time, son and parents negotiate an acceptable arrangement. Benefits: brings important issues and goals to the attention of everyone, encourages everyone to try to see the issues from the other’s

perspective, helps family members to establish a better system for working out differences).

Step 3

Have students divide into groups of three-four. Each tells his/her story of conflict and the two benefits that come from it. After each story, the small group tries to think of other benefits which might come from that conflict. When all stories have been told, the group composes a single list of benefits which might come from conflict.

Framing discussion

Step 4

Come back to the fill group. Teacher asks one group to share its list of benefits. Write list on blackboard or on flip-chart paper. Then go from group to group, asking if there are any additional benefits which should be added to the list.

Step 5

Ask a student from another group to volunteer to share her/his story of conflict with the benefits list that the group compiled for that conflict. Now ask the group what the costs are for this conflict (for example: high emotion, anger, lack of communication for long periods of time, tension, missed opportunities for good times, escalating behaviors which could lead to violence, hurt and denial of the person and other common consequences),

Step 6

Conclusion: Compare the costs with the benefits for this conflict. Ask students for ideas about how they could have received the benefits of the conflict without suffering from the costs or harm. Are there better ways to work out the differences between the people than the conflict which resulted?

APPENDIX A

UNIVERSAL DECLARATION OF HUMAN RIGHTS

On 10 December 1948, the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights, the full text of which appears below. Following this historic act, the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories ".

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in this world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the people of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

*Now therefore, The General Assembly, proclaims
this*

UNIVERSAL DECLARATION OF HUMAN RIGHTS

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made” on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitations due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right to equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in the Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth again.

APPENDIX B

THE WORLD CONFERENCE ON HUMAN RIGHTS

The "Vienna Declaration and Programme of Action", extracts from which are published below, was adopted at the World Conference on Human Rights by consensus, but only after long and often difficult negotiations. The preparatory meetings for the Conference revealed profound differences between the participants, notably on the question of the universality of human rights in a world of different cultural traditions. In this appendix are long extracts from the final declarations produced by some of these meetings. They show where the different approaches to human rights issues coincide and where they part company.

The Vienna Declaration and Programme of Action,

Adopted 25 June 1993 by the World Conference on Human Rights

The World Conference on Human Rights,

Considering that the promotion and protection of human rights is a matter of priority for the international community, and that the Conference affords a unique opportunity to carry out a comprehensive analysis of the international human rights system and of the machinery for the protection of human rights, in order to enhance and thus promote a fuller observance of those rights, in a just and balanced manner,

Recognizing and affirming that all human rights derive from the dignity and worth inherent in the human person, and that the human person is the central subject of human rights and fundamental freedoms, and consequently should be the principal beneficiary and should participate actively in the realization of these rights and freedoms,

Emphasizing the responsibilities of all States, in conformity with the Charter of the United Nations, to develop and encourage respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion,

Recalling the Preamble to the Charter of the United Nations, in particular the determination to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women and of nations large and small,

Emphasizing that the Universal Declaration of Human Rights, which constitutes a common standard of achievement for all people and all nations, is the source of inspiration and has been the basis for the United Nations in making advances in standard-

setting as contained in the existing human rights instruments, in particular 'the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights.

Considering the major changes taking place on the international scene and the aspirations of all the peoples for an international order based on the principles enshrined in the Charter of the United Nations, including promoting and encouraging respect for human rights and fundamental freedoms for all and respect for the principle of equal rights and self-determination of peoples, peace, democracy, justice, equality, rule of law, pluralism, development, better standards of living and solidarity,

Deeply concerned by various forms of discrimination and violence, to which women continue to be exposed all over the world,

Recognizing that the activities of the United Nations in the field of human rights should be rationalized and enhanced in order to strengthen the United Nations machinery in this field and to further the objectives of universal respect for observance of international human rights standards,

Having taken into account the Declarations adopted by the three regional meetings at Tunis, San Jose and Bangkok and the contributions made by Governments, and bearing in mind the suggestions made by intergovernmental and non-governmental organizations, as well as the studies prepared by independent experts during the preparatory process leading to the World Conference on Human Rights,

Solemnly adopts the **Vienna Declaration and Programme of Action**

1. The World Conference on Human Rights reaffirms the solemn commitment of all States to fulfil their obligations to promote universal respect for, and observance and protection of, all human rights and fundamental freedoms for all in accordance with the Charter of the United Nations, other instruments relating to human rights, and international law. The universal nature of these rights and freedoms is beyond question.

Human rights and fundamental freedoms are the birthright of all human beings; their protection and promotion is the first responsibility of Governments.

2. All peoples have the right of self-determination. By virtue of that right they freely determine their political status, and freely pursue their economic, social and cultural development,

Taking into account the particular situation of peoples under colonial or other forms of alien domination or foreign occupation, the World Conference on Human Rights recognizes the right of peoples to take any legitimate action, in accordance with the Charter of the United Nations, to realize their inalienable right of self-determination. The World Conference on Human Rights considers the denial of the right of self-determination as a violation of human rights and underlines the importance of the effective realization of this right.

3. Effective international measures to guarantee and monitor the implementation of human rights standards should be taken in respect of people under foreign occupation, and effective legal protection against the violation of their human rights should be provided, in accordance with human rights norms and international law, particularly the

Geneva Convention relative to the Protection of Civilian Persons in Time of War, of 14 August 1949, and other applicable norms of humanitarian law.

5. All human rights are universal, indivisible and interdependent and interrelated.. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms.

6, The efforts of the United Nations system towards the universal respect for, and observance of, human rights and fundamental freedoms for all, contribute to the stability and well-being necessary for peaceful and friendly relations among nations, and to improved conditions for peace and security as well as social and economic development, in conformity with the Charter of the United Nations.

8. Democracy, development and respect for human rights and fundamental freedoms are interdependent and mutually reinforcing. Democracy is based on the freely expressed will of the people to determine their own political, economic, social and cultural systems and their full participation in all aspects of their lives. In the context of the above, the promotion and protection of human rights and fundamental freedoms at the national and international levels should be universal and conducted without conditions attached. The international community should support the strengthening and promoting of democracy, development and respect for human rights and fundamental freedoms in the entire world.

9. The World Conference on Human Rights reaffirms that least developed countries committed to the process of democratization and economic reforms, many of which are in Africa, should be supported by the international community in order to succeed in their transition to democracy and economic development,

10. The World Conference on Human Rights reaffirms the right to development, as established in the Declaration on the Right to Development, as a universal and inalienable right and an integral part of fundamental human rights.

As stated in the Declaration on the Right to Development, the human person is the central subject of development.

While development facilitates the enjoyment of all human rights, the lack of development may not be invoked to justify the abridgement of internationally recognized human rights,

States should co-operate with each other in ensuring development and eliminating obstacles to development. The international community should promote an effective international co-operation for the realization of the right to development and the elimination of obstacles to development.

Lasting progress towards the implementation of the right to development requires effective development policies at the national level, as well as equitable economic relations and a favourable economic environment at the international level,

11. The right to development should be fulfilled so as to meet equitably the developmental and environmental needs of present and future generations, The World Conference on Human Rights recognizes that illicit dumping of toxic and dangerous substances and waste potentially constitutes a serious threat to the human rights to life and health of everyone.

12, The World Conference on Human Rights calls upon the international community to make all efforts to help alleviate the external debt burden of developing countries, in order to supplement the efforts of the Governments of such countries to attain the full realization of the economic, social and cultural rights of their people,

13. There is a need for States and international organizations, in co-operation with non-governmental organizations, to create favourable conditions at the national, regional and international levels to ensure the full and effective enjoyment of human rights. States should eliminate all violations of human rights and their causes, as well as obstacles to the enjoyment of these rights.

14, The existence of widespread extreme poverty inhibits the full and effective enjoyment of human rights; its immediate alleviation and eventual elimination must remain a high priority for the international community.

15. Respect for human rights and for fundamental freedoms without distinction of any kind is a fundamental rule of international human rights law, The speedy and comprehensive elimination of all forms of racism and racial discrimination, xenophobia and related intolerance is a priority task for the international community, Governments should take effective measures to prevent and combat them.

17. The acts, methods and practices of terrorism in all its forms and manifestations as well as linkage in some countries to drug trafficking are activities aimed at the destruction of human rights, fundamental freedoms and democracy, threatening territorial integrity, security of States and destabilizing legitimately constituted Governments. The international community should take the necessary steps to enhance co-operation to prevent and combat terrorism.

18. The human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights. The full and equal participation of women in political, civil, economic, social and cultural life, at the national, regional and international levels, and the eradication of all forms of discrimination on grounds of sex are priority objectives of the international community,

Gender-based violence and all forms of sexual harassment and exploitation, including those resulting from cultural prejudice and international trafficking, are incompatible with the dignity and worth of the human person, and must be eliminated. This can be achieved by legal measures and through national action and international co-operation in such fields as economic and social development, education, safe maternity and health care, and social support.

The human rights of women should form an integral part of the United Nations human rights activities, including the promotion of all human rights instruments relating to women.

The World Conference on Human Rights urges Governments, institutions intergovernmental and non-governmental organizations to intensify their efforts for the protection and promotion of human rights of women and the girl-child.

19, [...] The World Conference on Human Rights reaffirms the obligation of States to ensure that persons belonging to minorities may exercise fully and effectively all human rights and fundamental freedoms without any discrimination and in full equality before

the law in accordance with the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities,

The persons belonging to minorities have the right to enjoy their own culture to profess and practise their own religion and to use their own language in private and in public, freely and without interference or any form of discrimination.

20. The World Conference on Human Rights recognize the inherent dignity and the unique contribution of indigenous people to the development and plurality of society and strongly reaffirms the commitment of the international community to their economic, social and cultural well-being and their enjoyment of the fruits of sustainable development. States should ensure the full and free participation of indigenous people in all aspects of society, in particular in matters of concern to them,

21, [...] National and international mechanisms and programmes should be strengthened for the defence and protection of children, in particular, the girl-child, abandoned children, street children, economically and sexually exploited children, including through child pornography, child prostitution or sale of organs, children victims of diseases including acquired immunodeficiency syndrome, refugee and displaced children, children in detention, children in armed conflict, as well as children victims of famine and drought and other emergencies, International co-operation and solidarity should be promoted to support the implementation of the Convention [on the Rights of the Child] and the rights of the child should be a priority in the United Nations system-wide action on human rights.

22. Special attention needs to be paid to ensuring non-discrimination, and the equal enjoyment of all human rights and fundamental freedoms by disabled persons, including their active participation in all aspects of society.

23. The World Conference on Human Rights reaffirms that everyone, without distinction of any kind, is entitled to the right to seek and to enjoy in other countries asylum from persecution, as well as the right to return to one's own country.

The World Conference on Human Rights recognizes that gross violations of human rights, including in armed conflicts, are among the multiple and complex factors leading to displacement of people.

25. The World Conference on Human Rights affirms that extreme poverty and social exclusion constitute a violation of human dignity and that urgent steps are necessary to achieve better knowledge of extreme poverty and its causes, including those related to the problem of development, in order to promote the human rights of the poorest, and to put an end to extreme poverty and social exclusion and to promote the enjoyment of the fruits of social progress, It is essential for States to foster participation by the poorest people in the decision-making process by the community in which they live, the promotion of human rights and efforts to combat-extreme poverty.

27. Every State should provide an effective framework of remedies to redress human rights grievances or violations. The administration of justice, including law enforcement and prosecutorial agencies and, especially, an independent judiciary and legal profession in full conformity with applicable standards contained in international human rights instruments are essential to the full and non-discriminatory realization of human rights and indispensable to the processes of democracy and sustainable development. In this context, institutions concerned with the administration of justice should be properly

funded, and an increased level of both technical and financial assistance should be provided by the international community. It is incumbent upon the United Nations to make use of special programmes of advisory services on a priority basis for the achievement of a strong and independent administration of justice.

28. The World Conference on Human Rights expresses its dismay at massive violations of human rights especially in the form of genocide, « ethnic cleansing » and systematic rape of women in war situations, creating mass exodus of refugees and displaced persons, while strongly condemning such abhorrent practices it reiterates the call that perpetrators of such crimes be punished and such practices immediately stopped.

30. The World Conference on Human Rights also expresses its dismay and condemnation that gross and systematic violations and situations that constitute serious obstacles to the full enjoyment of all human rights continue to occur in different parts of the world. Such violations and obstacles include, as well as torture and cruel, inhuman and degrading treatment or punishment, summary and arbitrary executions, disappearances, arbitrary detentions, all forms of racism, racial discrimination and apartheid, foreign occupation and alien domination, xenophobia, poverty, hunger and other denials of economic, social and cultural rights, religious intolerance, terrorism, discrimination against women and lack of the rule of law,

32. The World Conference on Human Rights reaffirms the importance of ensuring the universality, objectivity and non-selectivity of the consideration of human rights issues.

33. The World Conference on Human Rights reaffirms that States are duty-bound, as stipulated in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights and in other international human rights instruments, to ensure that education is aimed at strengthening the respect of human rights and fundamental freedoms, The World Conference on Human Rights emphasizes the importance of incorporating the subject of human rights education programmes and calls upon States to do so. Education should promote understanding, tolerance, peace and friendly relations between the nations and all racial or religious groups and encourage the development of United Nations activities in pursuance of these objectives. Therefore, education on human rights and the dissemination of proper information, both theoretical and practical, play an important role in the promotion and respect of human rights with regard to all individuals without distinction of any kind such as race, sex, language or religion, and this should be integrated in the education policies at the national as well as international levels. The World Conference on Human Rights notes that resources constraints and institutional inadequacies may impede the immediate realization of these objectives.

36, The World Conference on Human Rights reaffirms the important and constructive role played by national institutions for the promotion and protection of human rights, in particular in their advisory capacity to the competent authorities, their role in remedying human rights violations, in the dissemination of human rights information, and education in human rights.

37. Regional arrangements play a fundamental role in promoting and protecting human rights. They should reinforce universal human rights standards, as contained in international human rights instruments, and their protection, The World Conference on Human Rights endorses efforts underway to strengthen these arrangements and to

increase their effectiveness, while at the same time stressing the importance of co-operation with the United Nations human rights activities,

The World Conference on Human Rights reiterates the need to consider the possibility of establishing regional and sub-regional arrangements for the promotion and protection of human rights where they do not already exist.

38. The World Conference on Human Rights recognizes the important role of non-governmental organizations in the promotion of all human rights and in humanitarian activities at national, regional and international levels. The World Conference on Human Rights appreciates their contribution to increasing public awareness of human rights issues, to the conduct of education, training and research in this field, and to the promotion and protection of all human rights and fundamental freedoms. While recognizing that the primary responsibility for standard-setting lies with States, the Conference also appreciates the contribution of non-governmental organizations to this process. In this respect, the World Conference on Human Rights emphasizes the importance of continued dialogue and co-operation between Governments and non-governmental organizations.

B. Equality, dignity and tolerance

1. Racism, racial discrimination, xenophobia and others forms of intolerance

20. The World Conference on Human Rights urges all Governments to take immediate measures and to develop strong policies to prevent and combat all forms and manifestations of racism, xenophobia or related intolerance, where necessary by enactment of appropriate legislation, including penal measures, and by the establishment of national institutions to combat such phenomena.

22. The World Conference on Human Rights calls upon all Governments to take all appropriate measures in compliance with their international obligations and with due regard to their respective legal systems to counter intolerance and related violence based on religion or belief, including practices of discrimination against women and including the desecration of religious sites, recognizing that every individual has the right to freedom of thought, conscience, expression and religion, The Conference also invites all States to put into practice the provisions of the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief,

3. The equal status and human rights of women

36. The World Conference on Human Rights urges the full and equal enjoyment by women of all human rights and that this be a priority for Governments and for the United Nations. The World Conference on Human Rights also underlines the importance of the integration and full participation of women as both agents and beneficiaries in the development process, and reiterates the objectives established on global action for women towards sustainable and equitable development set forth in the Rio Declaration on Environment and Development and chapter 243 of Agenda 21, adopted by the United Nations Conference on Environment and Development (Rio de Janeiro, Brazil, (3-14 June 1992).

37. The equal status of women and the human rights of women should be integrated into the mainstream of United Nations system-wide activity. These issues should be regularly and systematically addressed throughout relevant United Nations bodies and mechanisms. In particular, steps should be taken to increase co-operation and promote further integration of objectives and goals between the Commission on the Status of Women; the Commission on Human Rights, the Committee for the Elimination of Discrimination Against Women, the United Nations Development Fund for Women, the United Nations Development Programme and other United Nations agencies, In this context, co-operation and co-ordination should be strengthened between the Centre for Human Rights and the Division for the Advancement of Women,

38. In particular, the World Conference on Human Rights stresses the importance of working towards the elimination of violence against women in public and private life, the elimination of all forms of sexual harassment, exploitation and trafficking in women, the elimination of gender bias in the administration of justice and the eradication of any conflicts which may arise between the rights of women and the harmful effects of certain traditional or customary practices, cultural prejudices and religious extremism, The World Conference on Human Rights calls upon the General Assembly to adopt the draft declaration on violence against women and urges States to combat violence against women in accordance with its provisions. Violations of the human rights of women in situations of armed conflict are violations of the fundamental principles of international human rights and humanitarian law. All violations of this kind, including in particular murder, systematic rape, sexual slavery, and forced pregnancy, require a particularly effective response.

39. The World Conference on Human Rights urges the eradication of all forms of discrimination against women, both hidden and overt. The United Nations should encourage the goal of universal ratification by all States of the Convention on the Elimination of All Forms of Discrimination against Women by the year 2000. Ways and means of addressing the particularly large number of reservations to the Convention should be encouraged. *Inter alia*, the Committee on the Elimination of Discrimination against Women should continue its review of reservations to the Convention. States are urged to withdraw reservations that are contrary to the object and purpose of the Convention or which are otherwise incompatible with international treaty law.

40. Treaty monitoring bodies should disseminate necessary information to enable women to make more effective use of exiting implementation procedures in their pursuits of full and equal enjoyment of human rights and non-discrimination, New procedures should also be adopted to strengthen implementation of the commitment to women's equality and the human rights of women. The Commission on the Status of Women and the Committee on the Elimination of Discrimination against Women should quickly examine the possibility of introducing the right of petition through the preparation of an optional protocol to the Convention on the Elimination of All Forms of Discrimination against Women. The World Conference on Human Rights welcomes the decision of the Commission on Human Rights to consider the appointment of a special rapporteur on violence against women at its fiftieth session,

43. The World Conference on Human Rights urges Governments and regional and international organisations to facilitate the access of women to decision-making posts and their greater participation in the decision-making process. It encourages further steps within the United Nations Secretariat to appoint and promote women staff

members in accordance with the Charter of the United Nations and encourages other principal and subsidiary organs of the United Nations to guarantee the participation of women under conditions of equality.

4. *The rights of the child*

46. Measures should be taken to achieve universal ratification of the Convention on the Rights of the Child by 1995 and the universal signing of the World Declaration on the Survival, Protection and Development of Children and Plan of Action adopted by the World Summit for Children, as well as their effective implementation. The World Conference on Human Rights urges States to withdraw reservations to the Convention on the Rights of the Child contrary to the object and purpose of the Convention on the Rights of the Child contrary to the object and purpose of the Convention or otherwise contrary to international treaty law.

5. *Freedom from torture*

54. The World Conference on Human Rights welcomes the ratification by many Member States of the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment and encourages its speedy ratification by all other Member States,

58. Special attention should be given to ensure universal respect for, and effective implementation of, the Principles of Medical Ethics relevant to the Role of Health Personnel, particularly Physicians, in the Protection of Prisoners and Detainees against Torture and other Cruel, Inhumane and Degrading Treatment or Punishment adopted by the General Assembly of the United Nations,

63. The World Conference on Human Rights reaffirms that all human rights and fundamental freedoms are universal and thus unreservedly include persons with disabilities. Every person is born equal and has the same rights to life and welfare, education and work, living independently and active participation in all aspects of society. Any direct discrimination or other negative discriminatory treatment of a disabled person is therefore a violation of his or her rights. The World Conference on Human Rights calls on Governments, where necessary, to adopt or adjust legislation to assure access to these and other rights for disabled persons.

The Tunis Declaration Regional Meeting for Africa

The Ministers and representatives of the African States meeting at Tunis from 2 to 6 November 1992, in the context of preparations for the World Conference on Human Rights, and pursuant to General Assembly resolution 46/116 of 17 December 1991 [...] adopt the present declaration; to be known as the Tunis Declaration, which reflects both their convictions and their expectations.

1. The African States reaffirm their commitment to the principles set forth in the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, the International Covenant on Civil and Political Rights and the African Charter on Human and People's Rights

2. The universal nature of human rights is beyond question; their protection and promotion are the duty of all States, regardless of their political, economic or cultural systems.
3. The proper administration of justice and an independent judiciary are crucial to the full realization of human rights, The attainment of these objectives is, however; impossible without substantial investment in the area of the administration of justice. The African States and the international community are, therefore, called upon to allocate more resources to this area,
4. Responsibility for the implementation and promotion of human rights devolves primarily on Governments. The component institutions, organizations and structures of society also play an important role in safeguarding and disseminating these rights; they should therefore be strengthened and encouraged.
5. The observance and promotion of human rights are undeniably a global concern and an objective to the realization of which all States, without exception, are called upon to contribute. However, no ready-made model can be prescribed at the universal level since the historical and cultural realities of each nation and the traditions, standards and values of each people cannot be disregarded.
6. The principle of the indivisibility of human rights is sacrosanct. Civil and political rights cannot be dissociated from economic, social and cultural rights. None of these rights takes precedence over the others,
7. Political freedom when not accompanied by respect for economic, social and cultural rights is precarious. The right to development is inalienable. Human rights, development and international peace are interdependent,
8. Lasting progress towards the implementation of human rights implies, at the national level, effective development policies and, at the international level, more equitable economic relations, as well as a favourable economic environment.
9. Racism, particularly its new forms, extremism and fanaticism, whether of religious or other origin, pose a serious threat to the protection and promotion of universal human rights values. Governments, individuals, groups, institutions and non-governmental organizations are called upon to apply their efforts, take the necessary steps and co-operate in dealing with this threat.
10. Africa, which has chosen the path of democracy, economic reform and the promotion of human rights, in an unfavorable economic environment, and which finds itself particularly exposed to internal tensions deriving from the failure to meet the basic needs of populations and from the rise of extremism, will nevertheless remain committed to its choices and its responsibilities, and calls upon the international community to do likewise, in particular through an intensification of international solidarity, an adequate increase in development assistance and an appropriate settlement of the debt problem.
11. Africa, which remains committed to respect for individual human rights, also takes this opportunity to reaffirm the importance that it attaches to respect for the collective rights of peoples, particularly the right to determine their own future and to control their own resources. Accordingly, it condemns the persistence of apartheid in South Africa

and the gross and systematic violations of human rights due to foreign occupation, particularly in Palestine and in the other occupied Arab territories, including Jerusalem, the armed conflicts in Somalia and the policy of ethnic cleansing in Bosnia and Herzegovina, and reaffirms the right of all peoples to self-determination and free choice of their political and economic systems and institutions, on the basis of respect for national sovereignty and non-interference in the internal affairs of States.

The San José Declaration Regional Meeting for Latin America and the Caribbean.

The representatives of the Latin-American and Caribbean countries, meeting in the city of San Jose, Costa Rica, from 18 to 22 January 1993, as part of the preparations for the World Conference on Human Rights, to be held in June 1993 in Vienna, Austria,

1. We reaffirm our commitment to promoting and guaranteeing the full observance of the human rights established in the Universal Declaration and in universal and regional human rights instruments, through our own efforts and through broad-based, non-selective and non-discriminatory international co-operation;
2. We reiterate that the World Conference on Human Rights should be based on the unconditional and indissoluble link between human rights, democracy and development;
3. We hold that the interdependence and indivisibility of civil, political, economic, social and cultural rights are the basis for consideration of the question of human rights, and therefore the exercise of some cannot and must not be disallowed on the pretext that full enjoyment of the others has not yet been achieved;
4. We underline that respect for human rights and fundamental freedoms, the strengthening of development, democracy and pluralism in international relations with full respect for the sovereignty, territorial integrity and political independence of States, and the sovereign equality and self-determination of peoples are the pillars of our regional system;
5. We consider that the defence and strengthening of representative democracy constitute the best guarantee of the effective enjoyment of all human rights, and stress that the rupture of the democratic order threatens human rights in the country concerned and has negative repercussions on the countries of the region, particularly neighboring countries;
13. We draw attention to the urgent need to establish mechanisms and programmes for the defence and protection of children and adolescents, in particular, in relation to abandoned and street children, and for Governments to set up national commissions for the monitoring and follow-up of the Convention of the Rights of the Child, made up of governmental organizations; we trust, moreover, that the international concern expressed at the situation of the children in our region will translate into concrete forms of co-operation with the programmes and projects established at the national level;
14. We reaffirm that Governments must emphasize the implementation of actions to recognize the rights of women, to promote their participation in national life with equality of opportunity, to eradicate all forms of hidden or overt discrimination on

grounds of sex, race or social status and, especially, to eliminate gender-based violence, as well as all forms of sexual exploitation, We recommend that the World Conference promote the relevant international instruments;

15. We welcome the celebration in 1993 of the International Year of the World's Indigenous People; we recognize the enormous contribution of indigenous peoples to the development and plurality of our societies and we reaffirm our commitment to their economic, social and cultural well-being and our obligation to respect their own initiatives and participation, recognizing the value and diversity of their cultures and their forms of social organization, without detriment to the unity of the State;

16. We attach the utmost importance to the observance of the human rights and fundamental freedoms of vulnerable groups and the elimination of all forms of discrimination against them, and to the development of norms which protect those groups not yet covered by relevant instruments;

17. We attach the greatest importance to consideration of the topic of disability and human rights, and affirm that, in order to ensure compliance with existing norms of protection, there is a need to elaborate an international convention that will provide, on the basis of equality, for the full exercise and enjoyment of the fundamental rights of disabled persons, in order to incorporate them fully into the active life of the community, and to intensify efforts to prevent disability;

18. We consider that efforts must be intensified to improve the situation of migrant workers and their families according to the principle of non-discrimination, and we encourage Governments to adhere to the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families;

19. We express our commitment to promote and protect all of the human rights and fundamental freedoms of elderly persons, as established in national and international instruments, and to guarantee the full access of this vulnerable group to social security benefits and to the specific protection mechanisms recommended in the Vienna International Plan of Action on Ageing;

20. We recognize the need to respect the principle of non-discrimination and to guarantee the legal and social equality of people infected with human immunodeficiency virus (HIV) and people with acquired immunodeficiency syndrome (AIDS), as well as their right to receive the necessary treatment, and the need to take public health measures to prevent the proliferation of this illness;

21. We reiterate our concern about, and our condemnation of, the various forms of terrorism, including the activities of armed groups that sow terror in the population and of drug traffickers, who threaten the exercise of democracy and are serious obstacles to the full realization of all human rights and fundamental freedoms in our region;

29. We stress that the promotion and defence of human rights must be given priority within the United Nations, and that this must be reflected in the distribution of the Organization's budgetary resources;

30. We stress the importance of strengthening the Centre of Human Rights by providing it with the necessary resources so that it may expeditiously and effectively provide a wide

range of human rights advisory services, taking into account the current historical, political and social situation of requesting Governments;

31. We reaffirm the importance of incorporating the topic of human rights issues into the education imparted by States, and recommend that its dissemination, both theoretical and practical, be established as a priority objective of educational policies.

The Bangkok Declaration - Regional Meeting for Asia

The Ministers and representatives of Asian States, meeting at Bangkok from 29 March to 2 April 1993, pursuant to General Assembly resolution 46/116 of 17 December 1991 in the context of preparations for the World Conference on Human Rights,

Adopt this Declaration, to be known as « The Bangkok Declaration », which contains the aspirations and commitments of the Asian region:

1. *Reaffirm* their commitment to the principles contained in the Charter of the United Nations and the Universal Declaration of Human Rights as well as the full realization of all human rights throughout the world;

2. *Under-line* the essential need to create favourable conditions for effective enjoyment of human rights at both the national and international levels;

3. *Stress* the urgent need to democratize the United Nations system, eliminate selectivity and improve procedures and mechanisms in order to strengthen international co-operation, based on principles of equality and mutual respect, and ensure a positive, balanced and non-confrontational approach in addressing and realizing all aspects of human rights;

4. *Discourage* any attempt to use human rights as a conditionality for extending development assistance;

5. *Emphasizes* the principles of respect for national sovereignty and territorial integrity as well as non-interference in the internal affairs of States, and the non-use of human rights as an instrument of political pressure;

6. *Reiterate* that all countries, large and small, have the right to determine their political systems, control and freely utilize their resources, and freely pursue their economic, social and cultural development,

7. *Stress* the universality, objectivity and non-selectivity of all human rights and the need to avoid the application of double standards in the implementation of human rights and its politicization, and that no violation of human rights can be justified;

8. *Recognize* that while human rights are universal in nature, they must be considered in the context of a dynamic and evolving process of international norm-setting, bearing in mind the significance of national and regional particularities and various historical, cultural and religious backgrounds.

9. *Recognize further* that States have the primary responsibility for the promotion and protection of human rights through appropriate infrastructure and mechanisms, and also recognize that remedies must be sought and provided primarily through such mechanisms and procedures;

10. *Reaffirm* the interdependence and indivisibility of economic, social, cultural, civil and political rights, and the need to give equal emphasis to all categories of human rights;

17. *Reaffirm* the right to development, as established in the Declaration on the Right to Development, as a universal and inalienable right and an integral part of fundamental human rights, which must be realized through international co-operation, respect for fundamental human rights, the establishment of a monitoring mechanism and the creation of essential international conditions for the realization of such right;

18. *Recognize* that the main obstacles to the realization of the right to development lie at the international macroeconomic level, as reflected in the widening gap between the North and the South, the rich and the poor;

19. *Affirm* that poverty is one of the major obstacles hindering the full enjoyment of human rights;

22. *Reaffirm* their strong commitment to the promotion and protection of the rights of women through the guarantee of equal participation in the political, social, economic and cultural concerns of society, and the eradication of all forms of discrimination and of gender-based violence against women;

23. *Recognize* the rights of the child to enjoy special protection and to be afforded the opportunities and facilities to develop physically, mentally, morally, spiritually and socially in a healthy and normal manner and in conditions of freedom and dignity;

29. *Stress* the importance of strengthening the United Nations Centre for Human Rights with the necessary resources to enable it to provide a wide range of advisory services and technical assistance programmes in the promotion of human rights to requesting States in a timely and effective manner, as well as to enable it to finance adequately other activities in the field of human rights authorized by competent bodies;

30. *Call for* increased representation of the developing countries in the Centre for Human Rights.

APPENDIX C

VI. Post-Conflict Peace-Building¹

Peace-making and peace-keeping operations, to be truly successful, must come to include comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and well-being among people. Through agreements ending civil strife, these may include disarming the previously warring parties and the restoration of order, the custody and possible destruction of weapons, repatriating refugees, advisory and training support for security personnel, monitoring elections, advancing efforts to protect human rights, reforming or strengthening governmental institutions and promoting formal and informal processes of political participation.

In the aftermath of international war, post-conflict peace-building may take the form of concrete co-operative projects which link two or more countries in a mutually beneficial undertaking that can not only contribute to economic and social development but also enhance the confidence that is so fundamental to peace. I have in mind, for example, projects that bring States together to develop agriculture, improve transportation or utilize resources such as water or electricity that they need to share, or joint programmes through which barriers between nations are brought down by means of freer travel, cultural exchanges and mutually beneficial youth and educational projects. Reducing hostile perceptions through educational exchanges and curriculum reform may be essential to forestall a re-emergence of cultural and national tensions which could spark renewed hostilities.

In surveying the range of efforts for peace, the concept of peace-building as the construction of a new environment should be viewed as the counterpart of preventive diplomacy is to avoid a crisis; post-conflict peace-building is to prevent a recurrence.

Increasingly it is evident that peace-building after civil or international strife must address the serious problem of land mines, many tens of millions of which remain scattered in present or former combat zones. De-mining should be emphasized in the terms of reference of peace-keeping operations and is crucially important in the restoration of activity when peace-building is under way: agriculture cannot be revived without de-mining and the restoration of transport may require the laying of hard surface roads to prevent re-mining. In such instances, the link becomes evident between peace-keeping and peace-building. Just as demilitarized zones may service the cause of preventive diplomacy and preventive deployment to avoid conflict, so may demilitarization assist in keeping the peace or in post-conflict peace-building, as a measure for heightening the sense of security and encouraging the parties to turn their energies to the work of peaceful restoration of their societies.

There is a new requirement for technical assistance which the United Nations has an obligation to develop and provide when requested: support for the transformation of deficient national structures and capabilities, and for the strengthening of new democratic institutions. The authority of the United Nations system to act in this field would rest on the consensus that social peace is as important as strategic or political peace. There is an obvious connection between democratic practices - such as the rule of law and transparency in decision-making - and the achievement of true peace and security in any

¹ Extract from *An Agenda for Peace* by Boutros Boutros Ghali, New York, United Nations, 1992.

new and stable political order. These elements of good governance need to be promoted at all levels of international and national political communities.

APPENDIX D

I.

SOME NOTES ON EFFECTIVE SETTLEMENT MECHANISMS

John MURRAY

1. Resolution and settlement continuum

There is a difference between resolution and settlement. Resolution suggests a solution which returns all parties and the community to a stable status, concerning the basic human needs of all, "Settlement" is something short of that, with partial satisfaction sufficient to get the most important parties to look beyond the dispute/conflict which triggered the initial attention.

A continuum of possible methods for resolution and settlement exists:

Avoidance>Consensus>Negotiation>Mediation>Adjudication>
Election>Violence

I want to focus on the consensual processes:

board consensus
negotiation
mediation

2. Broad consensus

Building consensus among disputing parties does not require everyone to meet, negotiate or otherwise deal with their differences directly. Sometimes consensus occurs because of changes in the social or political environment, which allow or encourage a fundamental change in perspective. For example, Israel recently dropped its designation of P.L.O. as a terrorist organization, not because of negotiations but because of changes in other conditions.

Consensus requires that everyone either approve or accept, or at least not oppose, the solution. It does not require everyone to approve a particular decision.

Consensus-building is based on different groups and individuals sharing and understanding their respective perspectives. And from this joint understanding, the focus is on building a mutually acceptable solution by starting from common (shared) principles and then working on issues they hold in opposition. No votes are taken; any agreement must be voluntarily accepted (or not opposed) by all.

Consensus is a resolution/settlement method which is most applicable to conflicts at the societal, community or national levels. Many large conflicts on the international level can also be approached by consensus. For example, although the West negotiated for decades with the USSR and Eastern Europe over their differences, the fall of the Berlin Wall and the end of the strong antagonism between the US and USSR came about almost overnight by consensus. The driving forces behind the change in attitude was primarily **economic** (not governmental) and **populous** or **mass-based** (not leader-driven).

3. Negotiation

The definition of a bargaining situation is "... one in which the ability of one participant to gain his ends depends in a large part on the choices and decisions of the other participant" (Thomas SCHELLING, *The Strategy of Conflict*, 1960).

Given this definition, it is as important for a negotiator to understand/listen to the other side's perspective as it is to understand his own. Before you can tell someone else how to adopt your solution, you first must know where he or she is starting from. What is his or her perspective? What choices does he or she have? Listening to and understanding other perspectives therefore become important skills and abilities for the successful negotiator.

In addition, although trust continues to be very important in the negotiation environment, it is as important for the negotiator to ask "Can he or she trust me?" as it is to ask "Can I trust him or her? And trust itself is defined in relationship terms. It is not all or nothing. It is not "either I trust them, or I don't". Trust is a continuum of confidence in a good working relationship, continuing from poor to excellent. Developing trust can thus become a step-by-step process of building confidence that each side will live up to the promises he or she makes, and that each holds aspirations that are not inherently damaging or hurtful to the others.

The goal/objective is to learn as a negotiator to negotiate in ways which produce good outcomes consistently over time and among different subject areas. The approach which has been found to be preferred among negotiators from many different cultures is the problem-solving approach.

The framework for problem-solving negotiation has been described by Roger FISHER, William URY and Bruce PATTON, *Getting to Yes : Negotiation Agreement Without Giving In* (2nd edition, 1991). The following six principles are key:

- 1, Analyse separately the people problems and the merits of the dispute.
2. Focus on interest, not positions.
3. Generate options for mutual gain,
4. Identify objective criteria.
5. Know your Best Alternative to a Negotiated Agreement (BATNA).
6. Analyse power sources carefully and use them in balance.

An important goal is to build a **good working relationship** with the other side, a relationship which can nurture and support an acceptable resolution of differences. A good relationship includes:

- balancing emotion and reason;
- understanding other perspectives;
- communicating clearly and in timely manner;
- being reliable;
- using persuasion, not coercion;
- accepting the other side (respecting their legitimacy).

People or relationship problems occur because of failures in one or more of these elements. By identifying people problems separately from the substantive problems of the dispute, you are able to design responses which can directly correct for the relationships problems. For instance, do not try to buy a better relationship by giving up or conceding a substantive point, and do not use threats against the relationship to coerce a substantive concession from the other side. These techniques do not lead to good outcomes consistently over time. The best strategy is to be **unconditionally constructive** toward all six elements of a good relationship, regardless of what the other side does.

Power is an important element in negotiation, but it is often misunderstood and misused. Sources of power for the negotiator are:

- skill and knowledge, about the situation, people and process;
- good relationship;

attractive options for resolutions/settlement;
good BATNA (time, resources, etc.);
legitimacy (law, custom);
commitment:
 a direct offer (as a positive effort to settle);
 a threat (consequences of not agreeing).

Power is maximized by balancing from all sources its use, Reliance on the threat to harm someone if he or she does not agree destroys whatever power you could derive from a good relationship and from legitimacy. The power to hurt is not the power to persuade, as many governments have discovered (e.g. the United States in Viet Nam, Israel in the Occupied Territories. Iraq and Turkey with their Kurdish minority, etc.).

4. Mediation

Mediation is continued negotiation with a trusted third party present. The third party accepts a facilitating or helping role, not a decision-making role, within the context of the dispute. The objectives of the third party are to assist the disputing parties in finding a mutually acceptable resolution or settlement, and at the same time to maintain or improve (at least not to harm) the relationship of the parties. To be trusted, the third party usually cannot have a bias in favour of one particular negotiated outcome over others.

A third party facilitates the communication between disputing parties, and can do so in many different ways. Some variables are:

1. **Relationship** - some mediators focus almost exclusively on the rational or substantive issues, while others also work with the emotional and psychological forces at work in the context.
- 2, **Substance** - some mediators help the parties discuss and analyse the substantive issues without interjecting their own ideas and suggestions, while others freely suggest (sometimes strongly encourage the parties to accept) a solution the mediator has developed.
3. **Process** - some mediators allow the parties to communicate with each other as they wish, using only quiet, non-directive assistance in handling agendas or emotion-charged times, while others control how, when and about what parties communicate with each other.

The presence of a mediator changes the dynamics of a negotiation. Mediators frequently rely on certain skills and abilities to assist the disputing parties, those skills being: to identify and correct obstacles to resolution or settlement; to listen with understanding; and to reframe issues, the parties or the procedures in ways that give greater possibilities for resolution or settlement,

Mediators can be anyone who is trusted by the disputing parties to assist them in finding an acceptable resolution or settlement. They can be professional mediators, diplomats, government officials, businessmen, wise elders, friends, or anyone else holding the confidence of the parties.

II. Conflict Behaviour & Relationship

	Co-operation	Negotiation	Fighting
A: Aim	<ol style="list-style-type: none"> 1. The parties see the conflict as a common problem. 2. The parties define aims accurately. 	<ol style="list-style-type: none"> 1. Clashing independent interests. 2. One party exaggerates its own values but at the same time tries to look for common values. 	<ol style="list-style-type: none"> 1. Attitude of win or lose towards the conflict. 2. One party stresses differences and superiority over the others.
B: Methods of Influencing: <ol style="list-style-type: none"> 1. Communication; 2. Attitudes. 	<ol style="list-style-type: none"> 1. Sincere in the information they give. 2. Parties spread power. 3. They do not resort to threats or to using each other's mistakes. 4. They resort to persuasion. 	<ol style="list-style-type: none"> 1. You give one-sided information but not false information. 2. The balance of power on one side. 3. You use confusion and shock tactics. 	<ol style="list-style-type: none"> 1. False information aiming at controlling the other party. 2. Power struggle. 3. Use of threats, confusion and shock tactics in order to win over your opponent.
C: Communication	<ol style="list-style-type: none"> 1. You talk about each other's weak points. 2. Tendency to discuss mutual problems. 3. You make many people participate. 4. Parties try to understand each other; empathy. 5. Understanding the other party and analysing from his perspectives. 6. Attempting to avoid any tension in the relationship. 	<ol style="list-style-type: none"> 1. Care in expressing internal problems and, if expressed, this is done indirectly. 2. Parties inclined to talk in terms of alternatives and options. 3. You limit contacts by negotiating through representatives. 4. You understand the other only through using tactics. 5. You express irritation indirectly. 	<ol style="list-style-type: none"> 1. Absence of internal problems. 2. Tendency to find solutions that fit one of the parties to the conflict. 3. Tendency to limit contacts between the parties indirectly. 4. Absence of will to understand the other party and see the problem from his point of view. 5. Strengthening the feeling of irritation and expressing enmity.
D: Solution	<ol style="list-style-type: none"> 1. Ensure realistic and feasible solutions. 2. Delay and postponements until parties reach a solution. 3. Use assistance of international experts to help solve the problem. 	<ol style="list-style-type: none"> 1. Ensure that solutions are effective. 2. Give priority to having one solution. 3. Request neutral experts only when there is a deadlock situation. 	<ol style="list-style-type: none"> 1. The only solution is that one of the parties is right and uses high principles. 2. Preference for your own solution. 3. There is no need for arbitration, but for allies.

III

PRINCIPLES ON NON-VIOLENT CONFLICT MECHANISMS : CONTRIBUTION BY OUGARIT YOUNAN AND THE SOCIAL AND CULTURAL ASSOCIATION

Conflict is part of life, There is no human being who does not experience conflict or particular types of conflicts on various levels from his birth until the end of his life.

For this reason, living a conflict or entering into a conflict, managing and solving it, are healthy and constructive. Our attitude towards a conflict should be spontaneous, After all we live with our conflicts, even if we try to overlook them,

1. The fundamental question which supposedly we should be prepared for in our educational/political culture is : how do we live a conflict? and how do we manage and resolve it.

2. People behave differently in expressing their understanding of big or small conflicts or their ability to interact with them,

Confrontation

Violence

Non-Violence

Perpetual Postponement

Suppression & Hate

Non-Confrontation

Escape

Obedience and submission

Surrender

Treachery-bargaining

Compensation by other temporary things

Dependence on the transcendental

Mediation may be used in one of the stages of these two types of confrontation.

In situations of non-confrontation, we do not live the conflict, we do not manage or resolve it. Consequently, it is not surprising that the conflict aggravates and its traces accumulate in our life.

Gandhi always expressed his attitude towards living conflicts and said: “ If I had to choose between violence and cowardliness, I would choose of course confrontation. And since non-violent confrontation is the best course of action, we should adopt it as a better alternative to violence”.

In situations of confrontation, we live the conflict and enter into its details but our reactions stem from two different conceptions towards the human being and towards social relations.

(a) The violent outlook

This outlook permits aggression and/or its elimination. It constitutes part of the logic that states : “ the end justifies the means”, or is part of the logic: “ violence exists in human nature” or, even as part of the logic of societies such as the Lebanese society, which upgrades violence and considers it to be the best, most effective and honorable means,

Fouad Ishak El-Khoury has written on the question in “ *The Arab Mentality: Violence. The Master of All Rules*” (1993).

“ Why does the Arab solve his problems through the use of violence and control? Why doesn't the public demand accountability from its rulers? Why is the Arab afraid of individualism (that he does not have to be part of a family or a tribe). Why does he seek to be the” first” among equals ? “

This type of thinking is where “ tactics”, “ manoeuvring “ and the ability to bargain constitute the characteristic traits of prominent leaders and where in fact their authority and governance are derived from violence, control and coercion.

B. The non-violent outlook

This view considers that the human being is an absolute value in himself and that just human ends require just human means. For non-violence is neither an escape mechanism nor a linear pacifist attitude. It is “ saying no to non-violence”, meaning to injustice and non-respect of human rights. To “ say no “ denotes facing the problem of living the conflict in a positive democratic logic, without giving up one's rights and without ignoring the other as a mean to solving the problem.

The history of mankind gives numerous individual and collective experiences and testimonies which confirm the efficiency and positivity of the non-violent path in safeguarding rights, freedoms and a just peace. It is our responsibility to rediscover this history and disseminate it following the obliteration of the culture of violence which is preponderant in our present time,

With regard to the logic that “ violence is inherent in human nature”, we quote Margaret Mead's comments on war, an observation which is most pertinent on the subject of structural violence: “ War is a human invention and is not a biological necessity”.

3. It is true that conflict exists as part of life but it is equally true that conflicts are not all solved in the same manner. There are family conflicts which exist within a limited group and can be managed either by dialogue or solved through different types of settlements.

However, there are “ conflicts that are not solved by good intentions and dialogue alone. They require entering in a struggle (big social and political conflicts) “ as Gene Sharp stated. Therefore entering into a conflict requires entering sometimes into a struggle.

The beginning of this struggle necessitates the participation of each party in the decision-making process which affects his/her life and that of society as a whole. This struggle which is based on dialogue and reverts to civil pressure, should pave the way to better negotiating conditions and more balanced and equitable positions for all parties concerned, consequently, providing an adequate environment for reaching a more just solution.

There is therefore no peace without justice and no justice without a struggle. And because the struggle for peace, justice, and democracy requires ways and means related to these values and objectives” as the tying of a tree to its seed “ (Gandhi), it is appropriate to use democratic

and just means to reach democratic and just aims.

We believe that human beings are responsible, more than any time in the past, for inventing effective means and possibilities to solve social conflicts irrespective of their nature and in a non-violent manner.

4. We live a conflict through the psychological, behavioural, political and social norms with which we were brought up and which influence our behaviour and position. The following eleven elements influence the way each one of us manages conflicts, and are regrouped under four major themes:

(a) I do not live a conflict except through (the sentiments, behaviour and values of each party):

(i) Values which dictate specific positions, based on various sources of religious, political and philosophical knowledge.

(ii) A specific mental setting which dominates a certain manner of thinking, characterized by a rational, analytical, structural, improvised, haphazard or agitated way of thinking.

(iii) A psychological constitution which imposes sentiments and specific behavioral attitudes that reflects repression, fear, openness, loving or hostility.

(iv) A certain level of awareness to reality and to conflict. This requires a real and relative knowledge/ignorance or blindness.

(v) My personal experience that taught me how to behave in a certain manner with others.

(b) I do not live conflict except through my relations with the other/others (the responsibility is on each party):

(i) Consequently, the responsibility in managing a conflict is a collective and not an individual one. When we say this, we do not imply disclaiming individual responsibility in solving the conflict.

(c) I do not live a conflict except through the context of a determined notion of power (political understanding of power in each contending party):

(i) A specific comprehension of power. Hierarchical levels, "one voice", co-operative, participatory.

(ii) A definite understanding of violence. A determined necessity, an assured solution, contrary to human nature, presumptuous..

(d) We do not live the conflict except in the context of a specific social time and place: the social and political environment surrounding the conflict.

(i) Framework and building of a specific social relationship and system.

- (ii) A determined balance of power between the contending parties in the conflict, inside a society and between societies.
- (iii) A period of time and a particular historical period.

All the above eleven elements may be influential at a particular stage in conflict management, more than in another, depending on the nature of the conflict itself

A Conflict

Part of the responsibility	Part of the responsibility
Understanding violence	Understanding violence
Understanding authority	Understanding authority
Personal experience	Personal experience
Degree of awareness	Degree of awareness
A psychological constitution	A psychological constitution
A mental setting	A mental setting
Values	Values
First Party	Second Party

Social And Political Context

5. During the study of a particular conflict situation, it would be beneficial to draw attention to the following criteria during a dialogue or negotiation between the two parties (or training accordingly):

(a) Behaviour

- (i) Ability to listen.
- (ii) Ability to apologize when you are wrong.
- (iii) Avoid evaluating the personality of the other.
- (iv) Avoid using provocative and accusatory words which do not serve the issue in any way,
- (v) It is not desirable to suppress sentiments and excitement but express them without hurting the other.
- (vi) Distinguish between~ anger/hostility. I have the right to be angry However I must watch out for my irritable reactions.

(b) Rights

- (i) Explain your rights and do not neglect them.
- (ii) The ability to admit the rights of others.

(c) The solution emanating from the conflict issue:

- (i) Focus on the conflict issue rather than on the personality of the two parties.
- (ii) Concentrate on the fact that the issue concerns both me and the “ other”.
- (iii) Focus on the fact that the objective is to reach a more humane solution of the conflict and not to reprehend, blame or win.

6. It is beneficial to draw a non-violent map of the conflict (This is not a mandatory suggestion but a general approach that maybe developed).

(a) Studying the situation:

- (i) A decision is taken by the group concerned with the conflict to carry out an action.
- (ii) Analysing the problem and the situation.
- (iii) Preparing a dossier which contains a scientific study of the issue.
- (iv) Preparing documents, proofs and statistics.
- (v) Knowledge of the laws related to the issue.
- (vi) Knowledge of agreements as well as national and international conventions.

(b) Specifying the claim:

- (i) Choosing and specifying the objective behind the action
- (ii) Determining the claims or the claim.
- (iii) Stating a clear, accurate, limited and realizable objective
- (iv) Specifying an objective that is not a source of creating an unjust human situation.

(c) First negotiation stage:

- (i) Select and specify the group with whom you will carry out the negotiation and co-ordinate action.
- (ii) First dialogue/first negotiation with the other party.
- (iii) Continue the dialogue on more than one occasion.
- (iv) In the event of failure of negotiations, suspend but do not cancel the discussions.

(d) Mediation:

- (i) Possibility of referring to a mediator.

(e) Appeal to public opinion:

- (i) Call on public opinion if the mediation fails.
- (ii) Carry out information campaigns to clarify the issue or the right,
- (iii) Carry out information activities that can move public opinion.
- (iv) Use precise and delicate non-violent slogans in order to avoid provocation.

(f) Direct action:

- (i) An invitation or a final contact with the other party,
- (ii) In the event of not receiving a reply, Contact should be maintained. However direct action should be started.
- (iii) Some of the means to use in direct action or civil pressure are the following: demonstrations, hunger strikes, strikes, boycotts, non-cooperation, collective resignation, disobedience, creating an alternative to the claim.

(g) Final negotiation to consolidate the solution:

- (i) In the event that the different pressures succeed, we return to negotiate and dialogue with the other party, perhaps through using a specific type of mediation. However, it will be in the context of a new equilibrium which may pave the way to a solution.

IV.

EDUCATION FOR A PLURALIST SOCIETY, PEACE, CULTURE AND HUMAN RIGHTS

Robert Aspeslagh

Education cannot be separated from society. The society of a given nation cannot be seceded from the region or the continent to which it belongs, and they all form part of the world. What kind of movements are defining the present world which are important for Lebanon and its education?

Education is a mirror of society. The leaders of a society must be very cautious in the way they behave, as they are the most visible examples for everybody else in their society. Therefore this contribution will also deal with the way leaders of a pluralist society can make inter-cultural education feasible.

The idea of culture and cultural identity has to be understood in relationship with the Lebanese society. If language has to be considered as the distinguishing mark between cultures, the Lebanon must be perceived as part of the Arab culture. Nonetheless, the society has been fragmented into several pieces according to the different characteristics of religions.

What can education do to achieve a pluralist society? How should educators and teachers act in such a society?. What can their contribution be to peace and human rights?. Only in a concerted action between the educators and the leaders of respective communities, can respect for culture and human rights be fruitful.

TOWARDS A PLURALIST SOCIETY:

Each period has its own ideals and image of the world, which are reflected by the behaviour and aspirations of people. The striving for a "homogeneous society" in a modern world is meaningless, although it is meaningful for those who advocate it. On the one hand it may result in creating feelings of hatred and revenge which will eventually make the advocates of homogeneity lose. On the other hand, today's new world can no longer be defined by the old fascist slogan "one nation, one people, one language and one leader". We all have to learn how to live in a "heterogeneous society". Such a society can be described as a pluralist society.

What is a pluralist society? Pluralism can be defined as an attitude through which people are reckoning with the opinions, experiences and actions of others when making their own judgement or their own action. Pluralism encompasses a dynamic relationship between people and their environment.

Pluralism is the result of the co-operation or resistance between separate communities in a heterogeneous society. The more the community to which a child belongs is homogeneous and isolated from external influences, the more he or she will be raised in conformist and traditionalism.

In a society composed of different communities, the state or society is inclined to act for the citizens. Pluralism in this case has the function of a concept that analyses the social and political reality on the basis of the interactions between the several ethnic communities, or religious communities and pressure groups. The role of the state is to become the political mechanism which has to establish a balance between the several societal groups and communities. The interactions and behaviour of the political elites and representatives of several communities become the focus of a pluralist society: political pluralism

A pluralist state is based on respect for individuals, societal groups and communities, who will co-operate or are conflicting. It recognizes the existence of conflicting values and communities. That is why it is necessary to arrive at fair compromises through a permanent dialogue. In addition, a pluralist society does not attach to a single group or community the privilege of deciding what the ultimate criterion is for validity and justice. The State takes a position where frameworks are opened and others are created. An overarching conceptual framework could serve the idea of a nation or human rights.

OBSTACLES FOR A PLURALIST SOCIETY

Using the notion of culture to distinguish oneself from other people has dangerous side effects. All over the world we can observe what the dangerous impact is of the stress on culture. Colonialism often used the ideal of “helping other people to bring their own culture to them” in order to occupy their land for the sake of power and profit. Now we see a return of this idea in the slogan of extreme rightist groups: “Our people first”.

There are three notions related to culture. The first is cultural relativism, the second is cultural obligation and the third is culturalism. In my opinion, a careful and sensitive approach to a cultural obligation, accompanied by a good sense of cultural relativism can contribute to an education which sustains a culture of peace. The cultural obligation, which becomes an imperative, is leaning against the notion of culturalism. That approach sets the conditions for a culture of violence. The position I take reflects the ambiguity or double-nature of this contribution: stressing too much one’s own culture or community creates insoluble problems. Disregarding them, however, is also a main source of profound conflicts. Agreement can only be obtained if several communities can find a useful and common framework.

CONSOCIATIONALISM

The basis behind the idea of a consociational policy is the existence of a framework, or culture, which every community has at its disposal. Such frameworks function in the following way:

- They generate opinions, judgments, valuations and attitudes;
They give direction and connection to the behaviour and the relationships of people and they give their interpretations;
- They are often implicit and tacit;
- They are shared socially;
They are related to communities, are educated and maintained through positive or negative sanctions.

The social dimension of frameworks is very important in order to understand the process of acculturation. Culture provides people with regulations in order to act in reality. In this view people are not perceived as products of their culture, but as more or less competent actors, who are using the range of instruments which culture offers them.

EDUCATION AND A PLURALIST SOCIETY

How can education contribute towards achieving a pluralist society:

- teachers can teach their students that reality is unfinished and that all interpretations of reality are principally limited: therefore it is not possible to arrive at definite judgments;
- teachers share the idea that the person and the community are defined by their history and community and that this influences their view of the world;
- teachers resist extreme relativism, because they are not in agreement with the idea that

cultures are secluded from other cultures, but they consider interactions between people of different backgrounds necessary and possible;

teachers act for interactions in order to achieve overarching frameworks.

EDUCATION AND A CONSOCIATION POLICY

In a situation, in which cross-relationships are impossible or very difficult on the level of the political elites as well as the ordinary members of the communities, non-governmental organizations, in which members of several communities co-operate can play an important role in establishing a pluralist society which is based on the idea of consociationalism. Education can become the core of such an approach, since it has strong bridge-heads in non-governmental organizations.

EDUCATION AND CULTURE

A credo of establishing good inter-cultural relationships can be found in the idea that instead of talking about things which are separating us, we should pay attention to what people have in common. We have to develop a strategy which can be depicted as a complementary strategy, which seeks for common angles on which we can hang an overarching framework.

EDUCATION AND OVERARCHING FRAMEWORKS

In the scope of this contribution two overarching frameworks can be considered as important for education: the State and the idea of human rights. Instead of the "state" I have used the connotation of a pluralist society, which seems to me a more fruitful concept than the state, for a state has the inclination to unify its citizens in one framework and to suppress the other ones. A state based on the idea of a pluralist society recognizes the existence of several communities and it tries to make the ends meet.

Education for Human Rights has two major elements: to learn, to know and to defend one's own rights; and to learn, know and defend the rights of others.

However, it is doubtful whether one can start inter-cultural learning in situations in which certain societal groups are at a disadvantage with respect to other communities of the society. Therefore in such situations, emancipator learning seems to be the first need of the disadvantaged communities. In other words, emancipation includes the exercise of the principles of human rights in order not to become the new oppressors. After the fulfilment of the emancipator demands, one should start with inter-cultural learning as a contribution to a process of building confidence and peace through inter-cultural understanding

PEACE, CULTURE AND HUMAN RIGHTS

The Lebanon has the basis for establishing a pluralist society in which the present communities have an opportunity to continue their existence. There is no community with an absolute majority.

Domination of one community over others leads inevitably towards conflict and violence. The wish of many people to have one nation, one people, one language, one religion and one leader is the expression of the wish to dominate. At present it is leading towards ethnic cleansing and the oppression of other (religious) communities.

Communities can obtain peace by acting for the establishment of a pluralist society, which is built on the idea of co-operation and seeking for a common overarching framework on the one hand, and strengthening of each separate framework on the other hand. Such a society does not result in a society without conflicts and societal clashes. Nonetheless the several communities will have to compromise and to find ways and means to find peace.

*These questions have been **borrowed** from Robin Richardson's Booklet "Debates & Decision" for the World Studies Project, a voluntary project initiated in London, England*

CRITERIA FOR EVALUATION OF EDUCATIONAL MATERIALS/TEXTBOOKS

Content

Well-developed materials in the domain of peace, human rights and democracy deal with the existence of human beings/persons in their respective communities so that the relationships between them become visible. The existence of people has a great many facets including the following aspects: economy (means of existence), social life (relationships); politics (power and powerlessness), culture (art, religion), the individual (feeling and emotions), time (history) and environment (geography, ecology).

1. Does the material relate to the existence of people in other communities?
2. Does the material relate or link the lives in other communities with those in one's own community?
3. Does the material describe the lives of people in other communities in a manifold way?
4. Does the material deal with what communities have in common and what divides them? For example social/economic differences with respect to differences in wealth, dwellings, etc.?
5. Does the material deal with various aspects of issues concerning peace, human rights and democracy?
6. Does the material deal with the way in which different communities can co-operate to the benefit of all?
7. Does the material deal with different models and visions of better relationships between communities and the society of which these communities are part?

Images, ethnocentrism, prejudices

Materials for education dedicated to the construction of peace, human rights and democracy should not include ethnocentric information or evoke the idea of the supremacy of one's own community, It should stress that each community follows its own development, a development which does not necessarily have to be the same as that of others. In teaching/learning material, both in the text and illustrations, negative characteristics about the lives in other communities must be avoided together with indications of superiority. Good teaching/learning materials do not contain negative images about women, racist information, stereotypes and prejudices, Teaching/learning materials should present a nuanced image of others and other communities and also deal with differences between people and communities,

1. Does the material contain ethnocentric information or descriptions about others and other communities which are negative and show an attitude of superiority?
2. Does the material assume, implicitly or explicitly, that other people and communities have gone through the same development as one's own community but are not as advanced?
3. Does the material speak of prejudices towards the groups, communities and cultures of which these people are part?
4. Does the material contain sexist terms?

5. Does the material contain racist terms?
6. Does the material evoke respect for the values and norms of others and other communities?
7. Does the material show that as well as differences common factors also exist?
8. Does the material show that communities can differ and that such differences influence the lives of their inhabitants?
9. Does the material show that differences also exist within communities?
10. Is attention paid in the material to the specific roles of women and girls within transition processes?

Methodology

Teaching-learning material for peace, human rights and democracy should relate to everyday life and the experiences of learners so as to to attract their attention and interest them in the subject.

1. Is the material connected with the experience of the learners, what they already know, observe, etc.
2. Is the material/subject presented in such a way that the learners themselves can relate to these issues? Can people recognize themselves in the vivid stories they hear?
3. Does the material offer the learners from different backgrounds enough possibilities of identification and recognition?
4. Does the material offer a sufficiently general and/or personal perspective for action? In other words, do the learners receive the idea that the world cannot be changed, that solutions in which they can play a role are possible?
5. Does the material call for the personal involvement and responsibility of the learners?
6. Is the tone of the material one of preaching or moralizing?

Starting positions

Good material in the field of peace, human rights and democracy should be connected with the level of the learners. It offers good opportunities to challenge the learners and to increase their knowledge. It also influences the skills and attitudes of the learners.

1. Can the materials be understood by the learners?
2. Is the material challenging for the kind of school and level of the learner for which it is intended?
3. Does the material offer sufficient and relevant information; in other words does it increase the learners' knowledge?
4. Does the material offer possibilities to develop skills?
5. Does the material offer opportunities to influence the learners' attitudes?
6. Is the use of language appropriate and clear?

Ask yourself the following questions for each item:

A. How can I apply this in my work/in our educational work?

B. Why? Is this the aim of the school/my school? Could the teacher do it (or could I do it)?

C. What? Knowledge? Skills? Attitudes? Values?

1. ANALYSIS OF THE BACKGROUND

Are students learning concepts to do with the background of contemporary problems — for example, power, authority, decision-making, distribution of wealth, conflict of interest, consent-dissent?

2. APPRECIATION OF OTHER CULTURES

Are students learning to appreciate achievements and insights in cultures other than their own — for example achievements in literature, music, visual arts, architecture, design, etc., and insights in religious beliefs and political ideologies?

3. COMMUNICATION ACROSS CULTURES

Are students developing skills in cross-cultural communication? are they learning, for example, to cope effectively and responsibly in social situations in which they encounter prejudice against them, or in which they themselves are ethnocentrically prejudiced?

4. CONCEPTS OF ACTION

Are students developing understanding of concepts such as the following: governmental action, grass-roots, reform, revolution, pressure, constitutional, rule of law, armed struggle, non-violence, rights?

5. EMPATHY

Are students learning to imagine accurately other people's feelings, perceptions, expectations, intentions, etc., including those of people who belong to cultures or societies different from their own?

6. GLOBAL PROBLEMS

Are students developing understanding of problems which cannot be analysed unless they are seen in a global context, and cannot be managed without international co-operation — for example, problems to do with poverty, violence, oppression, the environment?

7. INFORMATION

Are students learning basic unchallenged facts about the modern world — dates, events, names and location of countries, prominent people, raw materials, political systems, beliefs and customs?

8. INSIGHT THROUGH STUDYING OTHERS

Are students developing insight into human nature and human society and therefore insight into their own culture and society, by studying societies and cultures other than their own?

9. JUSTICE

Are students developing the view that relationships between human beings, and between groups of human beings, should be based on principles of justice?

10. OWN BIAS

Are students aware of the ways in which their own viewpoints and perceptions are affected and limited by the culture, class, society, nationality, etc., of which they are members?

11. PARTICIPATION IN LOCAL AFFAIRS

Are students developing skills relevant to participation in the social and political life of their local community — skills involving group decision-making, communication, basic rules of

democratic procedure?

12. PARTICIPATION IN SCHOOL

Are students developing competence in making or influencing decisions which affect themselves at school — for example decisions to do with the running of the school, and with the organisation of their own studies?

13.. PARTICIPATION IN WORLD SOCIETY

Are students developing competence in exercising influence in world society as a whole, for example through their patterns of consumption and leisure, political activity, fund-raising, affecting public opinion, pressure on decision-making?

14. PERSONAL RELATIONSHIPS

Are students developing respect for the rights and feelings of the people with whom they are in closest personal contact — each other, their families, boy-friends and girl-friends?

15. RESPECT FOR REASON AND TRUTH

Are students learning to examine ideas critically, to give and expect reasons for opinions, and to change their views in the light of new evidence?

16. SCHOOLS IN SOCIETY

Are students developing understanding of the ways in which education generally, and their own education in particular, is affected by the distribution of power and wealth in society at large?

17. SELF-CONFIDENCE

Are students developing a basic self-confidence — a sense of their own worth as individuals, realistic trust in their own ability to cope with problems, and respect for their own culture?

18. SELF-INTEREST IN WORLD SOCIETY

Are students developing understanding of the ways in which the pursuit of their own interests requires, in an interdependent world, co-operation and co-ordination with people in other countries?

19. SOLIDARITY

Are students developing concern for, and solidarity with, the victims of events and social processes? In particular, are they developing solidarity with the poor and oppressed, and in other countries as well as in their own?

20. THINGS IN COMMON

Are students learning to identify the main things which all human beings have in common, regardless of their culture or nationality — in particular, the aspirations which are evoked by terms such as self-fulfilment, self-worth, sense of meaning, creativity?

V.

A WITHIN AND BELOW PERSPECTIVE ON EDUCATION

Magnus HAAVELSRUD

I. Stage I of this educational process involves some essential components:

- (a) it is important to start out with attention to and respect for the self-perception of the group, i.e. the group's valuations of itself in terms of the basic characteristics of its culture and living conditions;
- (b) it is important to develop an awareness of the group's image of other social groups, i.e. valuations of the basic characteristics of the culture and living conditions of other social groups;
- (c) encourage the fruitful dynamism between insights developed in point (a) and (b) for the purpose of comparing the (1) self-image with the images held by other social groups and (2) the analysis of the **relationships** between and among social groups;
- (d) utilizing the discrepancies in group images and the images of relationships as the common ground for educational content in the second stage.

II. In Stage II it is essential to be aware that images of self and others and images of the relationship-between self and others are socially constructed and may be socially reconstructed in educational processes. There is an enormous gap between the image of the global village and the presence in that same village of racism, sexism, enemy images, prejudice, discrimination and violence.

If the within and below perspective is to become a constant force in the creation of common standards in the global village, any "universalism" is to be seen as temporary and changeable rather than universal in the sense of eternal truth. The "within and below" perspective assumes an inherent respect of the common valuations of self and others made by a social group.

This respect of the group's own knowledge needs to be shown throughout the whole educational process. Respect is carried out without imposition of the images of other social groups. The image of other social groups becomes important at the moment comparisons of images and groups relationships are dealt with in the educational process.

Such comparisons will often point out discrepancies between images. A major educational problem will be to contribute towards a bridge between these discrepancies by the exchange of images across groups. This exchange or dialogue may have an impact in the reconstruction of images,

Such an exchange might continue until new image reconstruction does not seem to be feasible any more and the process of change is blocked. At this moment, the "temporary universal standard" may be utilized for the process to take on a new phase.

III. In Stage III "universal principles" maybe compared to the images held by various groups. Such comparisons might show that specific social groups may have images which are more in harmony with the "present universalist" than other social groups. The valuation of group images based on present "universalist" may induce a new important process in which specific images would be difficult to defend. If so, a reconstruction of such images might be the result.

The comparison between specific images and "universal" principles might also result in a reconstruction and improvement of the common standard which would become the "new universalist".

Pedagogy based on these principles implies participatory and experience-based learning and a close contact between lived culture and formal education. Everyday life (including problems and perceived conflicts) would be the base of education for democracy in the within and below perspective.

APPENDIX E

A GOAL-ORIENTED FRAMEWORK FOR ORGANIZING INSTRUCTIONAL METHODS AND RESOURCES

<u>Goal Level</u>	<u>Available Methods</u>	<u>Available Resources</u>	
<u>Environmental Sensitivity</u>	Outdoor Education/Recreation	Natural environments, outdoor education centres, recreation areas, etc.; school camping programmes, school camps, national parks, youth programmes, nature and environmental centres, etc.	
	Field Trips	Nature and environmental centres, wildlife refuges, natural areas, sites of environmental impacts/issues, etc.	
	Historical/Current reading	Books and other suitable reading materials	
	Presentation/demonstration	Adult and peer role models	
		Film viewing and discussion, video tapes, movie films and filmstrips	

		Field study (local)	Natural areas, nature and environmental centres, refuges, etc.
		Simulations and models	Computer programmes, printed simulations, diagrams
		Film viewing and discussion	Video tapes, movies films and film strips.
		Reading and discussion	Texts and other print materials
	Lecture and discussion	Overheads, work-sheets, lecture notes, follow-up, panel discussions	

<u>Conceptual awareness</u>	Field trips/Observation	Local, environmentally impacted sites, other issue-related sites	
	Issue analysis (of players positions, beliefs and values)	Worksheets involving issue analysis components; film and print materials as referents	
	Simulations and models	Computer programmes; printed simulation, role play and game materials; diagrams	

	Basic case studies	Teacher-developed case studies, print materials related to local issues, resource people.
	Brainstorming (problems, issues, solutions)	Teacher-organized brainstorming materials and guidelines
	Film viewing and discussion	Video tapes, movie films and film strips
	Reading and discussion	Texts and other print materials
	Lecture and discussion	Overheads, worksheets, lecture notes, follow-up panel discussions

<u>Investigation and evaluation of issues</u>	Secondary source investigations	Libraries and other collections of materials
	Primary data collection	Data collection tools/instruments, samples as needed
	Values and moral education strategies ¹	Print materials, valuing exercises
	Simulations and role plays	Printed simulation and role play materials; required resources made available
	Panel discussions and debates	Print materials, resource persons; required resources made available

<u>Environmental action skills</u>	Skills training sessions	Print materials and exercises
	Action workshops	Community resources persons
	Action analysis	Worksheets using action analysis criteria
	Student(s) action projects	Teacher and resource persons . as supervisors/consultants; required resources made available
	Action learning through community internships and practice	Community programmes and projects, co-operating organizations

¹ Values and moral education approaches include: values clarification, values analysis, moral dilemmas, and other commonly used strategies (see Hall, 1979; Hersh, Miller and Fielding, 1980; Ieming, 1981, 1985; Chazan, 1985; Caduto, 1985).

APPENDIX F

Glossary of terms in environmental education

Abiotic: non-living; an abiotic variable in an ecosystem would be exemplified by such things as light, rain, moisture, heat, bedrock and topography.

Acid Rain: Rainfall (or fog) which is more acidic than normal, often caused by an infusion of sulphur and nitrogen compounds from vehicular exhausts and coal-burning power plants.

Adaptation: a particular attribute which contributes to an organism's survival in a community, e.g. protective coloration.

Advocacy: pleading a cause of another person; the act of advocating; supporting.

Affective: relating to feeling, emotion, or desire.

Ancillary: subordinate; of related but not of primary importance.

Aquifer: a place where water is found within the earth's crust (this water is known as ground water).

Autonomous: independent, without outside control, self-regulating.

Behavioural (in an educational context): pertaining to actions of an individual, behaviors; often referred to in education as an action/behaviour which is observable, overt.

Belief that which a person holds to be true.

Biodegradable: any material that can be broken down in the environment by decomposes, e.g. paper products, human sewage, vegetable matter.

Biogeochemical cycles: those chemical cycles that are critical to the maintenance of ecosystems, e.g. nitrogen cycle, calcium cycle.

Biosphere: that relatively thin "shell" surrounding the earth that supports life.

Carnivore: an organism that kills and eats animals, e.g. lion, hawk, owl, snake.

Citizenship action skills: skills related to the actions and behaviors which citizens have at their disposal in working toward the solution of environmental issues.

Cognitive: related to the mental processes by which knowledge is acquired; cognitive may relate to either an individual's knowledge or an individual's ability to process knowledge

Community: in an ecological sense, an interacting and interdependent set of plants and animals, e.g. a prairie community, a pond community.

Conceptual: relating to mental images held by individuals and associated with events and objects: ideas.

Consumer action: an economic threat by an individual or a group aimed at some form of behaviour modification in business or industry, e.g. boycotting, discriminating and conservative use of goods and services.

Criteria: standards; rules by which something is judged or evaluated.

Critical thinking skills: those mental processes which enable a human being to process information in logical ways; cognitive problem solving skills; science and social studies process skills are critical thinking skills.

Demographic: relating to populations and the study of them, e.g. births, deaths, marriages, health, etc.

Desertification: the conversion of a productive ecosystem to desert through overgrazing, prolonged drought, or climatic change; often associated with man's activities.

Didactic approach: an educational (instructional) methodology focusing mainly on a lecture delivery format, deductive in nature; the teacher as the source of knowledge.

Dynamic equilibrium: a tendency toward homeostasis; stability over time with periodic fluctuations.

e.g.: symbol for "for example"

Eco-management: any physical action taken by an individual or a group aimed directly at maintaining or improving the existing ecosystem(s), e.g. reforestation, landscaping, installing bird boxes.

Ecology: the scientific study of the interrelationships that exist between organisms and between organisms and their physical environment.

Ecosystem: an aggregate of plants and animals which are interdependent plus the abiotic variables with which they interact; typically thought of as self-contained in the sense that many of the essentials for life can be cycled and recycled within that system.

Effluent: waste water from a sewage plant or industry.

Emigration: the movement of members of a population out of one locality into another, usually a permanent move.

Empathy: a feeling for, sympathetic identification with something, such as empathy for an endangered species.

Empirical: based on observation; founded on direct experience or experimentation; scientific,

Empiricism: the mode of thought which is typically scientific in nature, a philosophy focusing on the reality of observation and experience as the basis of truth; scientific method.

"Empowerment": as used in this document, a personal feeling of being in control of a situation, e.g. the individual becomes convinced that he/she is able to effect change with regard to a particular environmental issue.

Homeostasis: the tendency to maintain normal internal stability in an organism or an ecological system, such as a hardwood forest, by co-ordinated responses of the system's components, compensating for environmental changes.

Humidity: a measure of the amount of moisture in the air.

i.e.: symbol for “that is”.

Immigration: the movement of a population or a portion of a population into a particular area; usually a permanent move.

Incineration: the burning of something; often refers to a method of disposing of solid wastes in an incinerator.

Infusion: an injection of one thing into another; the process of infusion; as used here, injecting traditional course content with appropriate/logical environmental content, skills, and activities.

Insolation: the amount of light energy that an area receives from the sun.

Interspecific competition: two or more species of organisms competing for the same resource in a particular ecosystem.

Intraspecific competition: two or more individuals of **the same** species or organism competing for the same resource in a particular ecosystem

Issue investigation skills: those skills which will permit the learner to successfully research an issue, resulting in appropriate conclusions, inferences, and recommendations.

J-curve: associated with the letter “J” which depicts the growth curve of an eruptive population or organisms, e.g. man.

Learner objectives: those objectives prepared for the student to learn/accomplish; objectives which will be met through instruction, usually stated in performance (behavioural) terms.

Legal action: any legal/judiciary action taken by an individual and/or organization which is aimed at some aspect of environmental law enforcement - or a legal restraint preceding some environmental behaviour perceived as undesirable, e.g. law suits, injunctions.

Limiting factors: in ecology, those variables which tend to put limits on the development of an ecosystem or on the activities of an organism; anything present in insufficient amounts so that an organism’s survival and/or reproduction is restricted.

Lithosphere: that part of the earth’s crust made up of solid material, as opposed to the “hydrosphere “.

Middle level: referring to those grade levels associated with schooling between elementary and secondary, generally grades five through nine.

Middle school: as used in this document, middle school is used synonymously with “ middle level school “ and “ junior high school “.

“Midnight dumping” (of wastes): the discarding of wastes by individuals who do so in an illegal and secretive manner.

Monobiotic agriculture: growing only one crop in a relatively large area, e.g. a pine plantation, corn field, soybean field, rubber plantation.

Natality: refers to live births or birth rate

Natural selection: the survival of a genetic form over time as a result of a particular adaptation favouring that organism.

Niche: an organism's role in a community; not to be confused with where an organism lives.

Non-formal educator: the educator who provides instruction in settings beyond the traditional confines of a formal classroom, e.g. a teacher in an environmental centre.

Omnivore: an organism that eats both plants and animals, e.g. grizzly bear, red fox.

Operations: as used in this document, cognitive or affective mental processes that individuals will use in intellectual activities.

Opinionnaire: a survey instrument designed to assess the opinions of a particular population of human beings on a specific topic.

“Ownership”: as used in this document, a feeling of **empathy or personal association with** a particular issue; to feel an intense interest in a particular environmental issue with an associated desire to investigate and help remedy it.

Parameter: a limit; boundary.

Performance objective: See “learner objective”.

Persuasion: an effort, verbally, to motivate human beings to take positive environmental action as a function of modified values, e.g. argumentation, debate, speech making, letter writing.

Pervasive: diffused throughout; to permeate.

Phenomena: events; happenings that may be observed. ‘Singular: phenomenon.

“Player” (in an issue): someone involved in an issue, a person having definite beliefs (and a particular position on the issue) and certain supporting values.

Point sources (of pollution): a specific and definable point which serves as a source of pollution, e.g. smoke stack, sewage treatment plant.

Political action: an effort aimed at persuading an electorate, a legislator (or legislature), or executive governmental agency to conform to the values held by the person or persons taking that action, e.g. lobbying, voting, supporting candidates.

Population dynamics: those interactions which can be observed taking place within a particular species population; population dynamics often refers to those variables which influence the population size of an organism over time in a given ecosystem/biome.

Portray: to make a picture of image of, to depict in words; to describe vividly.

Position: as used in this document, the stance or viewpoint that “parties” or vested-interest groups take on a particular issue.

Prerequisite: required before; necessary as a preliminary to a proposed act

Primary source of information: a source of information which represents an original source of knowledge, e.g. information from the people actually involved in an environmental issue as opposed to information from an article written about those people.

Proponent: one who makes a proposal; an advocate

Psychomotor: related to physical skills, as with someone with unusually fine motor skills, co-ordination.

Quantitative: referring to “quantity” rather than “quality”; a reference to information or data presented in numerical terms.

Questionnaire: a survey instrument designed to gain information held on a particular topic by a certain population of human beings, e.g. college students, the general public, wildlife biologists.

Radioactivity: the property of being radioactive; the radiation given off as a consequence of radioactive decay, e.g. the radioactive decay of plutonium

Rationale: an explanation; an underlying reason.

Recycle: to use again, in some productive manner, materials which are often considered as solid wastes by segments of a human population, e.g. aluminium, paper products, glass, plastics.

Remediate: to remedy, to restore, cure.

Role playing: to assume the role of a particular individual in an educational simulation activity e.g. a student “plays the role” of a conservationist in a simulation designed to explore all sides of a particular environmental issue.

Scenario: the outline or synopsis, step-by-step, of a plot or an event; contains all the details of a plot or an event.

Science processes: those critical thinking skills a scientist uses to collect data or solve problems, e.g. hypothesizing, experimenting, inferring.

Scientific literacy: the state of being literate in science; an awareness of and ability to use science, its content, processes, and applications.

Secondary source of information: a source of information at least one time removed from the primary/original source, e.g. reading an article written about an issue as opposed to investigating that issue on a first-hand basis.

Simulation: something that assumes the appearance of reality without being real: the act of simulating; feigning.

Sociocentric thought: the ability to take into account that others may have a different point of view

Solid waste: materials thrown away and in need of disposal, not usually associated with wastes such as radioactive or toxic/chemical materials; often wastes with materials which could be recycled.

Spatial: pertaining to space.

Species population: an interacting group of organisms belonging to the same species; not to be confused with the species as a whole,

Strip mining: the removal of the surface layers of soil and rock so that important mineral deposits can be removed for use by man.

STS: referring to “science-technology-society”.

Subsidence: a sinking of the earth’s surface due to some underground excavation, e.g. the removal of ground water or shaft mining.

Substrate: a foundation; a term often used in agriculture and ecology to refer to subsoil or the rock layers underlying subsoil.

Subsumes: include under; to take up; specifics are subsumed within the general, or individuals are subsumed within populations.

Succession: the progression of plant communities from one to another in a given locality; often begins with a pioneer community progressing through a series of plant communities toward a climax plant community.

Survey: a mechanism for gathering information about something, e.g. a survey of abandoned vehicles in Jackson Country, Illinois, a survey of public opinions concerning the acid rain issue; to take a broad or comprehensive view of something.

Syntax: orderly arrangement; to put in order, a sequence.

Synthesis: a combination of parts as to form a whole; building up something from its elements; combination of thoughts into a whole; the opposite of “analysis”.

Topography: the undulations of the earth’s surface; the configuration or relief of a surface.

Value (i.e., a value): an established ideal; a way of acting; the perceived worth of something, e.g. the perceived worth of wildlife.

Value position: the value category underlying a particular belief statement or verbalized position on an environmental issue, e.g. a person who wants to preserve a marsh because there is good duck-hunting reflecting a recreational value position.

Values clarification: the process an individual goes through as he/she inspects the bases for a value perspective, e.g. the process and individual would go through as he/she seriously inspects a personally and particularly strong economic value.

APPENDIX G

EXTRACTS FROM THE LEBANESE CONSTITUTION

Introduction to the Constitution

- A. Lebanon is a founding member of the United Nations and has committed itself to apply its conventions, as well as the Universal Declaration of Human Rights. The state applies these principles in all fields without any exception.
- B. Lebanon is a parliamentary democracy based on the respect for general freedom notably the freedom of opinion and belief, social justice, equality in rights and duties between all the citizens without any discrimination or preference.
- C. The People are sovereign and source of authority.
- D. No legitimacy for any authority that contradicts the pact of coexistence.
- E. The Lebanese system is based on the principle of separation between the different state authorities.
- F. Annuling political confessionalism is a national objective that will have to be implemented stage by stage.

Rights And Duties of the Lebanese

Article 7: All Lebanese citizens are equal before the law. They enjoy equal civil and political rights as well as duties and obligations.

Article 9: The right to belief is absolute. The state respects all religions and sects and guarantees the freedom of exercising religious rites as long as they do not upset the public order. In addition, the state respects the system of personal status and religious interests.

Article 10: Education is free as long as it does not upset the general system or offend the dignity of any religion or sect. The right of sects to establish their private schools cannot be touched on condition that it respects the general directives of the state in the field of education.

Article 13: The right to free opinion orally and in a written form, the freedom to publish, to meet, and to form associations are all guaranteed under the Lebanese law.

Authority

Article 16: The legislative authority resides in the state's institution, the Lebanese parliament. The parliament is elected on national and non religious basis. it will elect a Senate House where all the religious sects are represented. Its power will be limited to vital issues,

Article 95: community representation will be abrogated, and will be based on specialization and merit in public posts, in the judiciary, in military establishments and security system. in accordance with the requirements of national reconciliation, except for posts of first category which will be divided equally between Christians and Muslims, without allocating a specific post to a specific religious sect.

APPENDIX H

Number of Casualties and Dead in the Lebanese War.

Official Figures : Lebanon

120,000 fatalities
300,000 wounded, disabled
20,000 missing
More than 500,000 displaced

Cited in *Le Monde* of August 5 1993. These figures are based on official Lebanese information.

January to October 1990:

1,150 dead
3,500 wounded of whom 250 crippled or handicapped for life.
100,000 persons have fled the country.
24,050 persons have been displaced to other regions of the country.

Reference:

Lebanon and UNDP : 40 Years of Partnership that Inspires rejuvenation, Beirut, UNDP, December 1990.

Military Statistics

Since 1945, 129 wars have been fought and 85% or the majority of which began at the civilian level. 55 major armed conflicts in 1987 and in 1992.

In 1991 world military expenditures was 655 billion US dollars (534 billion US dollars for developed countries and 121 billion US dollars for developing countries) representing 455 US dollars per capita.

Reference:

Ruth Leper Sivard. *World Military and Social Expenditures* 1993, p. 44.

APPENDIX I

NAMES OF HUMAN RIGHTS ORGANIZATIONS AND INSTITUTIONS IN LEBANON AND THE ARAB WORLD

Algeria

- (a) Algerian League for Human Rights
40-42 rue Larbi Ben M'Hidi
Algiers
Tel:(02) 616000
Telex: 66587 ladh.

and

4 rue Bestandji
Constantine

The League is a member of the International Federation of the Leagues for Human rights.

- (b) National Observatory of Human Rights
Palais du Peuple
Av. Franklin Roosevelt
Algiers
- (c) Algerian League for the Defence of Human Rights (ALDHR)
19 rue Abane Ramadane
Alger
Tel: (213 2)63 1123

Bahrein

Centre for the Defence of Human Rights in Bahrein
POB 5283/113
Beirut, Lebanon

Egypt

- (a) The Egyptian Organization for Human Rights (EOHR)
8-10 Mathaf El Manial Street
Manial El Roda
Cairo
Tel: (202) 3621613
Fax: (202) 3621613
- (b) Arab Organization for Human Rights
17 Aswan Square
El Mohandeseen
Giza A.R.E.
Tel: (202) 3466582.
Fax:(202) 3448166.

The Arab Organization for Human Rights has branches in Lebanon, Morocco, Algeria and Yemen.

- (c) Society of Human Rights Supporters (SHRS)
3 rue Missaha Kokki
Guiza
Cairo,
Tel: (202) 3498399,
- (d) Cairo Institute for Human Rights Studies
9 Rustom Street
arden City
airo
Tel: 3543715
FAX 3554200
- (e) Union of Arab Lawyers
13 Ittehad El-Mouhameen el Arab Street
Garden City
Cairo

Jordan

- (a) University of Jordan
Faculty of Law
P. O. Box 1682
Amman
Tel: 843555
Telex: 21629.

Human rights education programme,
Target group: undergraduates,
Subjects taught: human rights, fundamental freedoms, human rights violations, civil and political rights, rights of peoples, economic, social and cultural rights,

- (b) Centre for Freedoms, Democracy and Human Rights
POB 922229
11192, Amman
- (c) International Commission of Jurists
POB 23215
Amman

Kuwait

- (a) Kuwait University
College of Law
Dept. of Public International Law
P. O. Box 5476
Kuwait
Tel: 844090.

Human rights education programme in Arabic.
Target groups : non-specialists, university students.
Subjects taught: human rights, fundamental freedoms, human rights violations, civil and political rights, rights of peoples, economic, social and cultural rights, rights of the child, women's rights, minority rights, refugee rights, rights of the handicapped.
Duration :3-4 months.

- (b) Kuwaiti Association to Defend War Victims
POB 2211
Salmiya
22023 Kuwait

Lebanon

- (a) Lebanese Association for Human Rights (ALDHOM)
145 Tabaris - SNA Building
P. O. Box 16, 6742 Beirut
Tel: (961 1)33 3753
Fax:32 8607.

ALDHOM offers a human rights education programme.

Target groups: primary and secondary school teachers. Subjects taught: human rights, fundamental freedoms, human rights violations, right to life, right to privacy, right to equality, right to freedom of movement, right to freedom of thought, conscience and religion, right to freedom of opinion and expression, economic, social and cultural rights, right to work and union rights, right to education, right to participate in cultural life, rights of the child, women's rights, minority rights, rights of the handicapped.

- (b) Centre for Human Rights
Jinane University
P. O. Box 818
Tripoli
Lebanon.
 - (c) Centre for Research on Human Rights and the Family
Faculty of Law
University of St. Esprit-Kasslik (USEK)
Jounieh
Lebanon.
 - (d) Foundation for Human and Humanitarian Rights
Joseph Abu Sleiman Building
Bloc B-8, Qornet Hamra
North Metn, Lebanon
- or
- POB 443 Jounieh Leb.
Telex 45072 CORPAPLE
Tel: (961 9) 948729
(961 9) 957455
- (e) Centre for Permanent Training on Non-Violence and Human Rights (CSA)
Cultural and Social Action (CSA)
169 rue Gouraud-Jemmaizé
POB 175566
Beirut
Tel: (961 1) 585 403/435 - p.m.

Morocco

- (a) Moroccan Association for Human Rights (MAHR)
P. O. Box 1740
Rabat
Tel: (212)7 709161
Fax: (212 7)70 7871

Member of the International Federation of the League for Human Rights

- (b) Moroccan Organization for Human Rights (MOHR)
24 Avenue de France
Agdal-Rabat.
Tel: (212 7)77 0060
Fax: (212 7)77 0060.

and

54 rue du Soldat Jouvencel
Casablanca

Member of the International Federation of the League for Human Rights.

- (c) University Mohammed V
Faculty of Law
Economic and Social Sciences
P. O. Box 721
Bd des Nations Unies
Rabat Agdal,
Tel: 537-07.

The faculty offers a human rights education programme in human rights and right to development, civil and political rights, rights of peoples.

Target groups: non-specialists: nationals or foreign students.

It offers a doctorate degree.

- (d) Moroccan Association for Human Rights
5 Impasse Soussa
Rabat

Palestine

- (a) Palestine Human Rights Center
POB 20633
Jerusalem via Israel
- (b) Al-Haq Organization for Human Rights
POB 1413
Ramalla via West Bank, Israel
- (c) Gaza Centre for Human Rights and Law
Gaza Strip
POB 1247
Gaza City, Remal

Sudan

Sudan Human Rights Organization
BM Box 8238
London WCIN 3XX
U.K.

Syria

Committee for the Defence of Democratic Freedom and Human Rights in Syria
33 rue P.V. Couturier
92240 Malakoff
France.

Tunisia

- (a) Arab Institute for Human Rights
26 av. Moheiddine Klibi
2092 Tunis
Tel: (216 1) 767003
Fax: (216 1) 750911
- (b) Tunisian League for the Defence of Human Rights
23 rue du Yemen-Lafayette
Tunis.

Yemen

The Yemeni Organization for the Defence of Human Rights
and Democratic Freedoms
Kraiter POB 4116
Khour Maksar
Aden.

APPENDIX J

VARIOUS INSTITUTIONAL MEMBERS OF IPRA IN THE WORLD

AFES-PRESS (Peace and Research and European Security Studies),
Alte-Bergsteige 47
D 6950 Mosbach
Germany
Tel: 496261 12912

African Peace Research Association,
N° 84 Femi Ayantuga Crescent
Surulere
Lagos
Nigeria
Tel: 633437

Asian Peace Research Association (APRA),
International Peace Research Institute Meigaku
Meiji Gakuin University
Karnikurata 1518
Totsuka-ku
Yokohama 244
Japan
Tel: 0458632203 and 8632205

Asociación Chilena de Investigaciones para la Paz (ACHIP)
Casilla 19078
Santiago
Chile

Austrian Institute for Peace Research (APRI)
Rochusplatz
7461 Stadtschlaining
Burg-Schlaining
Austria
Tel: 033552498

Center for Peace and Conflict Studies (CPACS)
Dept of Government
Sydney 2006
Australia
Tel: (02) 6923778 and (02) 5223105

Center for Peace Research of the Catholic University of Leuven
University of Leuven
Van Evenstraat 2B
B 3000 Leuven
Belgium
Tel: 016283241

Center for Security Studies and Conflict
ETH Zentrum
CH 8092 Zurich
Switzerland
Tel: 0041 12564025 and 0041 13639196

Center for War/Peace Studies (CW/PS)
218 East 18th Street
New York NY 10003
USA
Tel: 2124751077

Centre for Peace and Conflict Research
University of Copenhagen
Vandkunsten 5
DJ 1467 Copenhagen K
Denmark
Tel: 4533326432 and 4533326554

Centre for Peace Co-ordination of the Hungarian Academy of Sciences
Egyetem ter 1-3
H 1364 Budapest
Hungary
Tel: 113400

Centre interdisciplinaire la paix et d'étude stratégique
71 boulevard Raspail
75006 Paris
France
Tel: (1) 42220107

Centro de Estudios Internacionales
Apartado 1747
Managua
Nicaragua
Tel: 5062670513 and 5062670517

Consortium on Peace Research, Education and Development
Centre for Conflict Research
4400 University Drive
Fairfax VA 22030
USA
Tel: 7033232806

Council on Peace Research in History (CPRH)
Dept of History
Oxford OH 45056
USA
Tel: 5135295125

Dag Hammarskjold Foundation
Ovre Slottsgaten 2
S 75220 Uppsala
Sweden

Department of Peace and Conflict Studies
Uppsala University
Ostra Agatan 53 IV
S 75322 Uppsala
Sweden
Tel: 018135667

European Peace Research
Beethovenallee 4
5300 Bonn 2
Germany
Tel: (49) (228) 356032

Finnish Peace Research Association
c/o TAPRI
B o x 4 4 7
33101 Tampere 10
Finland
Tel: 3583132535

Gernika Gogoratuz (Peace Research Group)
Centro de Investigation por la Paz
Udala
Plaza de los Fueros s/n
E-48300 Gernika. Bizkaia
Spain
Tel: (3443) (943) 470526 and (3443) (943) 277251

Indian Council of Peace Research (ICPR)
223 Deen Dayal
Upadhyaya Marg
New delji 110002
India
Tel: 272396

Inst. Fur Politische Wissenschaftl
Arbeitsgruppe rustung und
Allende-Platz 1
D-2000 Hamburg 13
Germany
Tel: 040/41 233689

Institute for Conflict Analysis and Resolution
440 University Drive
Fairfax VA
USA
Tel: 7033232038

Institute for International Peace
University of Notre Dame
POB 639
Notre Dame IN 46556
USA
Tel: (219) 2396870 and (219) 2396371

International Peace Research Institute Oslo (PRIO)
Fuglehaugsgt 11
0260 Oslo 2
Norway
Tel: 472557150 and 472558422

International Institute for Peace
Molwaldplatz 5
A-1040 Vienna
Austria
Tel: 656437

Italian Peace Research Institute
Centre Comunitario Materdei
Via Assietta 13A
10128 Torino
Italy
Tel: (081) 342259

Nagasaki Institute for Peace Culture (NIPC)
Nagasaki Institute of Applied Science
5365 Aba-machi
Nagasaki-shi 851-01
Japan
Tel: (81)(0958) 393111 and 390584

Netherlands Institute of International Relations
Postbus 93080
2509 AB The Hague
Netherlands
Tel: 070245384

Palestine Committee for NGOs
POB 554
Tunis Cedex 1080
Tunisia

Peace Education Program
Box 171
Teachers College
New York NY 10027
USA
Tel: 2126783972 and 6784048

Program in NonViolent Conflict and Change
712 Ostrom Avenue
Syracuse NY 13244
USA
Tel: 3154232346

Pugwash
Palazzina dell'Uditorio
Via dells Lungara 229
00165 Rome
Italy
Tel: 3966872606 and 6878376

Stockholm International Peace Research Institute (SIPRI)
Pipers Vag 28
S-171 73 Solna
Sweden
Tel: 08559700

Tampere Peace Research Institute (TAPRI)
APO Box 447
SF-33101 Tampere 10
Finland
Tel: 3583132535

World Order Models Project
475 Riverside Drive Suite 460
New York NY 10115
USA
Tel: 212870 2391/2

Others

Commission international des Juristes
BP 160
CH-1216 Contrin Geneva
Switzerland

References:

World Directory of Human Rights Research and Training Institutions, 2nd edition.
Paris, UNESCO, 1992,

Federation internationale des Ligues des droits de l'homme
14 Passage Dubail
75010 Paris
Tel; (33 1)40 375426
Fax: (33 1)44 720586

APPENDIX K

THE NUREMBERG PRINCIPLES, 1946

- I. Any person who commits an act which is a crime under international law is responsible himself and may be punished.
- II. Even if domestic law does not impose punishment for crimes under international law, the person who commits such acts is still responsible under international law.
- III. Even if person who commits such acts is Head of State or a responsible government official, he is still personally responsible.
- IV. Even if a person committed the criminal act under orders from his government or a superior, he is still responsible, if a moral choice was in fact possible for him.
- V. Any person charged with a crime under international law has the right to a fair trial on the facts and the law.
- VI. Crimes punishable under international law are:
 - (a) Crimes against peace, which constitute planning, preparing, or starting a war in violation of international agreements and participating in any of those acts,
 - (b) War crimes, which include, but are not limited to: murder, ill treatment, deportation to slave labour of civilians in occupied territory; murder or ill-treatment of prisoners of war; killing hostages; wanton destruction of cities, towns, or villages; or devastation not justified by military necessity.
 - (c) Crimes against humanity, designated as: murder extermination, enslavement, deportation, and other inhuman acts against civilians; or persecution on political, racial, or religious grounds when such acts are carried out in connection with any crime against the peace or war crime.
- VII. Complicity in any of the crimes enumerated in Principle VI is a crime under international law.

Discussing the issues

1. Some of the Nuremberg defendants argued that Adolf Hitler, as an absolute dictator, was totally responsible for Germany's war crimes and that they had to carry out his orders. What do you think of this argument?
2. Why did the defense attorneys want to introduce the secret document showing that the Russians and the Germans had agreed in 1939 to divide up Poland?
3. What did the tribunal decide about the *tu quoque* ("you also") argument? If you had been a judge of the tribunal, how would you have voted?

4. The U.S. Constitution (in Sections 9 and 10 of Article I) forbids the passing of an *ex post facto* law. For example, someone is driving at 30 miles an hour through a 30-mile-an-hour zone in a small town. The driver is stopped by the police. The town officials immediately pass a new law reducing the speed limit to 25 miles an hour and charge the driver with speeding. Why do you think the Constitution forbids this kind of law? What is the relationship to the principle of *nulls poena sine lege praevia* (“no punishment without prior law”) put forth the defence at Nuremberg?

Defining principles

1. What were the three main defense arguments put forth in the Nuremberg trial? Which of these were also used by Captain Wirz in the Andersonville trial? What do you think of merits of each of the arguments?

2. Review the three categories of Nuremberg Principle VI (page 27): crimes against the peace, war crimes, and crimes against humanity. Think of actual examples for each category, Now imagine that you were ordered to carry out one of these actions. Would you obey? Give specific reasons.

3. In both the Andersonville trial and the Nuremberg trial, the judges were war-time victors sitting in judgement over defeated enemies. Should the enforcement of rules for the conduct of war always depend on which side wins? What might be a better guideline for such rules?

Law, war and people

Questions of individual rights and responsibility in war are relatively new in human history, though war itself is one of man’s oldest institutions. Groups of all kinds families, tribes, city states, nations, and coalitions of nations have long used war to settle disputes and gain advantages. In the process, individuals have rarely had any rights apart from those of their group. In ancient times, both military prisoners and captive civilians were usually enslaved by the enemy group. Today, civilians caught up in a war may be killed by bombs or rockets, terrorized or driven from their homes as refugees.

There is another ancient institution, however, which has *long* been used to settle disputes and protect the individual within a society. This institution is law. Without law, no society, no community, can hold together.

The world community also needs law to hold it together. This idea has developed slowly but today it is gaining increased acceptance largely because of the kind of we live in. It is a world ever more closely knit, yet one in which disputes between groups, particularly Nation-States, are often settled by war. And weapons exist which quite simply are capable of destroying humankind. This is why local conflicts, such as those in the Middle East, are viewed today as potential world crises. There is always the danger that they might spread and threaten us all.

A workable body of world law, based on universal principles of morality and justice, could lessen the danger. But there are problems to be solved and questions to be answered before such a body of law becomes truly effective. Not the least of there are questions concerning the individual, his or her rights, the enforcement of these rights, and the question of the individual’s responsibilities. This last question becomes especially hard to answer when it involves a conflict between the individual’s responsibility to his Nation-State and his responsibility to abide by principles of morality and justice which go beyond the Nation-State.

Law and the Nation-State

The most obvious function of law is to regulate social order. Law provides rules to govern the behaviour of members of a society. These rules are intended to make it possible for most members of the group to live together in relative harmony, by providing guidelines for public safety and ground rules for the settlement of disputes.

The gradual extension of one system of law to increasingly different groups of people was an important part of the development of the Roman Empire. It also played a role in the development of Nation-States in Western Europe after the Middle Ages. The small territories of the feudal system merged into the larger territories of the Nation-States, each under the authority of a king who was sovereign, that is he held final authority in his own land.

These new large political units, Nation-States, were able to provide services for their citizens that tribes, baronies, cities and other small units could not provide. Nation-States could build networks of transportation and communication. They could protect their citizens not only other Nation-States but also from fellow citizens. Persons victimized by local authorities could appeal to the higher authority, the Nation-State, in the hope of finding justice.

Since citizens no longer depended on self-help to redress harms done to them but resorted to the courts of the king to settle disputes, the use of force came to be the legal monopoly of the State. National armies protected citizens against outside forces and, beginning in the eighteenth century, police systems were formed to protect law-abiding citizens from the lawless elements within the nation.

During this same period, the rights of citizens developed as well. Within Western law, the idea emerged that the Nation-State should be the protector, indeed the guarantor of individual rights. This idea was expressed in such documents as the American Declaration of Independence and the Bill of Rights of the American Constitution.

Law and war

One of the most significant results of extending one system of law over a wide area, such as a Nation-State, was that it reduced the amount of armed combat between groups and individuals within that Nation-State. But at the same time, the destruction and suffering caused by wars between Nation-States continued.

Gradually the idea began to develop that law might be a substitute for international warfare also. In 1899, the Hague Tribunal was established in the hope that nations would turn more to law and less to force to settle disputes. However, disputes were brought to this court only if the conflicting nations wished to do so and war persisted.

In 1928, there was an attempt to “outlaw” war. The Kellogg Briand Pact of that year declared that the nations signing it would denounce war as an instrument of national policy. But it was not until 1945, when the United Nations included the same principle in its Charter, that this concept became fully recognized under international law. This was after the most destructive war human history,

It was also after World War II that the first serious consideration was given to the role of individuals in international affairs. Questions were raised about the responsibility of individual German and Japanese leaders whose acts were seen as having been the major causes of World War II.

Questions of individual responsibility in war-time are thorny ones. To whom, for example, does the individual owe his allegiance? War may threaten the very existence of the states involved. All the energies of a Nation-State are then directed toward self-preservation. Many guarantees of individual rights may be suspended in the interests of national security. Full allegiance of the individual to the national interest is demanded.

Under such circumstances, individuals, particularly those in combat, may face severe moral dilemmas which sometimes bring them into conflict with the authority of the Nation-State. These dilemmas become all the more acute during a limited type of war, where the survival of a Nation-State is not directly threatened yet the state demands the same kind of allegiance, as if national survival were the issue.

Moral dilemmas faced by individuals are by no means limited to men in combat? What, for example, should a research analyst do when he or she discovers records showing that a nation's leaders have lied to the people about the circumstances of a long and costly war? Does the national interest demand that these records be kept secret? Or what should a young man do when called into wartime service if he is not a pacifist but strongly believes that the war is illegal under international law?

The purpose of the following is to raise questions about the political problems and moral dilemmas faced by individuals in the international system.

Are there limits which should be placed on an individual's obligation to the state, even in time of war?

What standards might be used to set limits on the power of the state to govern individual actions, when the issues involve principles of morality and international law?

Can the fundamental rights of individuals be guaranteed under international law?

Can international law be a truly effective instrument for dealing with moral and/or political issues arising among sovereign states?

Can a world political system which protects individual rights and encourages individual responsibility be devised? What would such a system be like? Upon what moral and legal principles should it be based?

Reference:

Extract from *War Criminals, War Victims: Crisis in World Order Series*, L. Metcaff (cd.). New York, Random House, 1974. pp. 13-16 and 26-28

APPENDIX L

FUNDAMENTAL INTERNATIONAL HUMAN RIGHTS INSTRUMENTS

- 1215 MAGNA CARTA (ENGLAND)
- 1689 BILL OF RIGHTS (ENGLAND)
- 1789 DECLARATION OF THE RIGHTS OF MAN AND CITIZEN (FRANCE)
- 1948 UNIVERSAL DECLARATION OF HUMAN RIGHTS (which states that human rights are essential to peace) adopted and proclaimed on the United Nations General Assembly on 10 December 1948.
- 1948 UNITED NATIONS CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE. Entered into force on 12 January 1951.
- 1952 UNITED NATIONS CONVENTION ON THE POLITICAL RIGHTS OF WOMEN. Entered into force on 7 July 1954.
- 1950 EUROPEAN CONVENTION OF HUMAN RIGHTS. Entered into force on 3 September 1953.
- 1960 CONVENTION AGAINST DISCRIMINATION IN EDUCATION; Adopted by the General Conference of UNESCO on 14 December 1962.
- 1965 UNITED NATIONS INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL FORMS OF RACIAL DISCRIMINATION. Entered into force on 4 January 1969.
- 1966 UNITED NATIONS INTERNATIONAL COVENANTS ON HUMAN RIGHTS:
INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL, AND CULTURAL RIGHTS. Entered into force on 3 January 1976;
INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS. Entered into force on 23 March 1976;
OPTIONAL PROTOCOL TO THE INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS. Entered into force on 23 March 1976.
- 1966 RECOMMENDATION ON THE STATUS OF TEACHERS. Adopted on 5 October 1966 by the UNESCO/ILO Special Intergovernmental Conference on the Status of Teachers.
- 1968 PROTOCOL INSTITUTING A CONCILIATION AND GOOD OFFICES COMMISSION TO BE RESPONSIBLE FOR SEEKING A SETTLEMENT OF ANY DISPUTES WHICH MAY ARISE BETWEEN STATES PARTIES TO THE CONVENTION AGAINST DISCRIMINATION IN EDUCATION, Adopted by the General Conference of UNESCO on 10 December 1962.
- 1945 CHARTER OF THE UNITED NATIONS. Entered into force of 24 October 1945,
- 1973 UNITED NATIONS INTERNATIONAL CONVENTION ON THE SUPPRESSION AND PUNISHMENT OF THE CRIME OF *APARTHEID*. Entered into force on 18 July 1976.
- 1974 RECOMMENDATION Concerning EDUCATION FOR INTERNATIONAL UNDERSTANDING, CO-OPERATION AND PEACE AND EDUCATION RELATING TO HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS. Adopted by the General Conference of UNESCO on 19 November 1974.

- 1974 DECLARATION ON THE PROTECTION OF WOMEN AND CHILDREN IN EMERGENCY AND ARMED CONFLICT. Proclaimed by the United Nations General Assembly on 16 December 1974.
- 1979 UNITED NATIONS CONVENTION ON ELIMINATION OF ALL FORMS OF DISCRIMINATION AGAINST WOMEN. Entered into force on 3 September 1981.
- 1979 CODE OF CONDUCT FOR LAW ENFORCEMENT OFFICIALS. Adopted by the United Nations General Assembly on 17 December 1979.
- 1981 AFRICAN CHARTER OF HUMAN AND PEOPLES' RIGHTS. Adopted by the 18th Assembly of Heads of State and Government of the Organization of African Unity, Nairobi, June 1981.
- 1981 DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF. Proclaimed by the United Nations General Assembly on 25 November 1981.
- 1982 PRINCIPLES OF MEDICAL ETHICS RELEVANT TO THE ROLE OF HEALTH PERSONNEL, PARTICULARLY PHYSICIANS, IN THE PROTECTION OF PRISONERS AND DETAINEES AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT. Adopted by the United Nations General Assembly on 18 December 1982.
- 1984 UNITED NATIONS CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT. Entered into force on 26 June 1978.
- 1985 DECLARATION OF BASIC PRINCIPLES OF JUSTICE FOR VICTIMS OF CRIME AND ABUSE OF POWER. Adopted by the United Nations General Assembly on 29 November 1985.
- 1985 BASIC PRINCIPLES ON THE INDEPENDENCE OF THE JUDICIARY. Adopted by the 7th United Nations Congress on the Prevention of Crime and the Treatment of Offenders, Milan, August-September 1985 and endorsed by the United Nations General Assembly on 29 November 1985.
- 1988 BODY OF PRINCIPLES FOR THE PROTECTION OF ALL PERSONS UNDER ANY FORM OF DETENTION OR IMPRISONMENT. Adopted by the United Nations General Assembly on 9 December 1988.
- 1989 UNITED NATIONS CONVENTION ON THE RIGHTS OF THE CHILD. Entered into force on 2 September 1990.
- 1990 UNITED NATIONS RULES FOR THE PROTECTION OF JUVENILES DEPRIVED OF THEIR LIBERTY. Adopted by the General Assembly on 14 December 1990.
- 1992 DECLARATION ON THE PROTECTION OF ALL PERSONS FROM ENFORCED DISAPPEARANCE, Adopted by the United Nations General Assembly on 18 December 1992.
- 1992 DECLARATION ON THE RIGHTS OR PERSONS BELONGING TO NATIONAL OR ETHNIC, RELIGIOUS AND LINGUISTIC MINORITIES. Adopted by the United Nations General Assembly on 18 December 1992.
- 1951 CONVENTION (N° 100) CONCERNING EQUAL REMUNERATION FOR MEN AND WOMEN 'WORKERS FOR WORK OF EQUAL VALUE. Adopted on 29 June 1951 by the General Conference of the International Labour Organisation.

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