

**The Educational Centre for
Research and Development
(ECRD)**



**The International Peace
Research Association
(IPRA)**

EDUCATION FOR HUMAN RIGHTS, PEACE & DEMOCRACY

A Handbook Resource & Teaching Material

In Collaboration with the UNESCO

2000



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Lebanon

Prepared, Edited, Modified and Reviewed
by
The Educational Centre for Research and Development
(ECRD)
and
The International Peace Research Association
(IPRA)

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N.B. ECRD, IPRA and UNESCO assume no responsibility for opinions expressed in this document

Preface

Human Rights, Peace, and Democracy are the title of this manual even though each one of these concepts can be a subject of many books. The Educational Center for Research and Development (ECRD), in cooperation with the International Peace Research Association (IPRA), is introducing teachers to the meaning, practice, and teaching of those concepts. In order to achieve this aim, the manual includes case studies conducted on Lebanese youth by the non-governmental organization, "Social and Cultural Action". These studies reflect live experiences in various encounters and activities on non-violence, human rights, democratic behavior, and conflict management.

The book includes also concept definitions, statements, exercises, and teaching methods, in addition to appendices related to the above topics. Issues about human rights, democracy, and peace have been incorporated in one way or another in the new curricula as well as in some textbooks, especially those of civics.

Each of the issues discussed in this manual involves knowledge, skills and attitudes that need to be developed among individuals and groups to become part of their feelings, convictions and behavior patterns. This is a central task which both formal and informal education must undertake.

As part of its national and educational role, ECRD is taking into account its duties towards all members of the new Lebanese generation to:

- implant in them such democratic values, justice, equality, freedom, tolerance,
- develop positive attitudes towards one another,
- encourage them to live in harmony and respect their differences,
- help them grow up into responsible citizens.

Working for these objectives is the backbone of ECRD educational policy and activities, and forming educated, patriotic, and responsible citizens is a major step toward making democracy as a way of life rather than mere rhetoric.

Beirut, Sept. 2000

President of ECRD

Nemer FRAYHA



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We are also grateful to the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the Lebanese National Committee members for the effort and time in following up this work.

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FOREWORD TO THE 1994 EDITION

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, highschool 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 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 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, this methodology has been experimented 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.

Sanâa Osseiran
International Peace Research Association (IPRA)

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

METHODOLOGY

How to Use the Manual

The objective of this document is to enable teachers/trainers to develop behavioural 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 multi-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 behavioural 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, this methodology 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:

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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.

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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 behaviours 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.

CONFLICT-RESOLUTION

FIRST: CONFLICT-RESOLUTION

(a) Purpose and Objectives of Conflict-Resolution:

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

(b) Conflict and other Values:

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.

(c) Requirements of Conflict-Resolution:

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.

(d) The Positive Objectives of Conflict-Resolution:

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.

(e) Levels of Conflict:

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

- serious disputes;
- deep-rooted conflict;
- protected conflict; and
- violent conflict.

(f) Variations in the Nature of Conflicts:

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 with other conflicts. 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 labor, neighborhood, campus and family conflicts which sometimes explode into violence. Forms may change, but underlying qualities can be the same or very similar.

(g) Intensity of Conflict:

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 view 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.

(h) Obstacles of Conflict-Resolution:

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 labor 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.

(i) Ability to Resolve Conflicts:

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 behavior 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.

(j) Conflict-Resolution: Participation of All Parties:

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.

(k) Conflict-Resolution and Human Needs:

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 a 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.

(l) Conflict-Resolution and Value Consensus:

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 conflicts, however, are 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 conflicts, a third party is needed to help design and manage such a process, facilitate understanding of the values in conflict, and help the parties search for a solution acceptable to all.

(m) Conflict and Mediators:

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 that 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.

(n) Processes of Conflict-Resolution:

The United Nations Charter provides a list of recognised processes for the peaceful resolution of international conflicts. This list can also be useful as a guide for resolving conflicts 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 real-life testimonies given by Lebanese youth between the ages of 16 and 27 years, explaining 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 organisation, 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 behavior 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 experienced 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 the young people 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:

A. Most Lebanese youths handle or view conflict:

- (1) As a negative issue. It is a "catastrophe".
- (2) As an attempt to escape by compensating through other means (i.e.music, drugs, emptiness).
- (3) Through obedience and resignation.
- (4) "In Lebanon, nothing is solved through dialogue and democracy".
- (5) "Rejection, tense relationships, participating in violence, vengeance".
- (6) "Our role is marginal. Whatever the elders and more powerful want will happen".

B. A small number of these youths live conflict differently:

- (1) Conflict is a natural issue. We cannot escape from it.
- (2) They try to play a role in solving their problems.
- (3) They refuse the idea that youths do not have a role to play, except a "marginalized" one.
- (4) They have hope.
- (5) They look for others who share their opinions, leading to the creation of collective action.
- (6) They confront the situation, even if this confrontation is aimless.
- (7) They invent ways, as well as positive and courageous ideas towards conflict resolution.

C. Both categories of youths 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 behavior and, at others, they are astonished that there are ways to resolving conflicts in a non-violent way, especially because the educational process during the war, through the media and in school, did not permit them to develop a culture of peace and non-violence. On the contrary, it reinforced in them a culture of violence, with its symbols and its heroes. Despite this, it became evident after these encounters that young people long for an alternative culture, a culture which prepares them to face reality and its problems in a rational, scientific and democratic way.

Some testimonies:

- (1) "We used to think that violence can solve problems quickly and more decisively. It has become now obvious to us that there are non-violent means—advocated by some people in Lebanon— that can be successful".
- (2) "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 practising non-violence, precisely because we live in a country full of violence and we need non-violence".

(3) "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 of my arguments. Therefore I used to feel that there was a solid wall between me and others. I am learning today a new method of how to deal with others, a method which teaches me how to maintain my rights without provoking the others".

(4) "It is true that we discuss things at home, and all appearances indicate 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".

(5) "It was a very harsh experience to rediscover my childhood education, especially after being convinced that all my attitudes towards my elders relate to the violence which was exercised on me at home. Consequently, I am trying to wreak revenge on all elders or prestigious people".

As a result of these experiences of a wide cross-section of Lebanese youths, we can maintain that undertaking a culture of peace and non-violence is a priority need for the post-war period in Lebanon. In addition, we can say that preparing children and youths to manage conflicts by including in our curricula ideas on 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, II and III certain ideas on conflict-resolution and its management.

SECOND: 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 welfare of all, not only to warn against direct violence from below.

Taken from Johan Galtung , 1992, "Early warning: An Early Warning to the Early Warn", ICON/KYOTO, International Alert, London.

A General Remark About Exercises

The trainer may make what he/she considers appropriate adjustments concerning students' age and methods of implementing exercises.

THIRD: CONFLICT-MANAGEMENT: CONCEPT - METHOD - BEHAVIOR

EXERCISES

Exercise 1: What is conflict?

1. Suggested Learning Objectives:

- (a) Help each participant to formulate his/her view of the conflict.
- (b) Help participants to understand and view conflict as a basic element of life.
- (c) Help participants to consider conflict as a chance to resolve problems of life, whether positive or negative.
- (d) Help participants to understand the different levels that exist in the life of each human being, and how conflicts exist also at different levels.

2. Time required: One hour.

3. Material required:

Outside class: Board and chalk, or a flipchart and big colored pens.

Inside class: Board, chalk, papers and pencils

4. Method:

Step 1: Trainer writes the word "conflict" on the board. Trainer asks participants what this word means to them.

Step 2: Following a brainstorming, trainer will note on the board, without any explanation or comment, the answers given by the participants.

5. Framing discussion:

Step 3: Trainer can ask the group to classify the answers generally in three categories: Trainer has to classify the answers generally in three categories: answers considering conflict as negative; answers considering it as positive and as being part of real life; and answers considering it as inevitable (without qualifying it as positive or negative).

Step 4: Trainer then asks 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 think the Lebanese view their conflicts in general, the minor and the major ones, while they repeat: "it's nothing; there is no problem!"?

Step 5: Conclusion: Finally, trainer goes again through the objectives of the exercise so as to formulate precise conclusions.

Exercise 2: Where do you feel satisfied? Where do you feel dissatisfied?

1. Suggested Learning Objectives:

- (a) Help each of the participants 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.
- (c) There are conflicts we may have in common and others which we do not share.

2. Time required: At least one hour

3. Material required:

Inside class: A board and papers

Outside class: Large sheets of paper, colored pens; flip-chart.

4. Method

Step 1: Trainer asks participants: Under 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)? Encourage participants to take part in the discussion.

Step 2: Trainer divides the participants into small working groups of five-eight members depending on class composition. Then the groups choose their representatives.

Step 3: The group members discuss the questions among themselves. Then their representatives write the answers without analysis or conclusion.

Step 4: The groups return after approximately half an hour to present their results.

5. Framing discussion

Step 5: Group representatives write the answers of their groups on the board.

Step 6: Trainer classifies the results with the participants 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 listings: satisfied/dissatisfied columns.

Trainer should 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. 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?

Step 7: Conclusion: Trainer links the results of the exercise with its objectives focusing on the fact that what individuals endure may well be a collective problem, rather than an individual one, hence it is necessary to work together at finding common solutions to our problems.

Exercise 3: Facts of life: acquired rights - continuing conflicts

1. Suggested Learning Objectives:

- (a) Help participants understand the facts of life
- (b) Help participants acquire a realistic view of conflict
- (c) Help participants become aware that acquired rights are achieved after conflict.
- (b) Introduce examples of protracted conflicts that require democratic efforts to resolve them.

2. Time required: 1 hour

3. Material required:

In class: Board and chalk, or flip-chart and big coloured pens.

Outside class: Flip-chart, colored markers, large white paper

4. Method

Step 1: Trainer asks participants whether they know of rights that were acquired as a result of a conflict and strife in Lebanon. Do they know of similar cases in other parts of the world? Trainer gives examples: teachers' rights and women rights. It may be appropriate if the trainer brings some documents such as newspapers, postcards.... Following the brainstorming method, trainer writes on the board the answers given by participants.

5. Framing discussion

Step 2:

- Trainer asks participants about protracted conflicts in Lebanon and the world, focusing on Lebanon.
- Trainer divides participants into small groups of five to eight.
- Group members select their representatives.
- The groups develop lists of protracted conflicts in Lebanon and elsewhere, as well as acquired rights.

Step 3: Group representatives write their group reports, dividing the chalkboard into two columns: Acquired rights/Protracted conflicts.

Step 4: Trainer links participants conclusions with the objectives of the exercise. Trainer asks participants whether human rights are achieved gradually? By conflict or struggle? Whether they are optimistic about the gradual development of society?

Exercise 4: How do you live through conflict?

1. Suggested Learning Objectives:

- (a) Help participants to get acquainted with various approaches to handling conflicts, and to draw up effective ways of sound and democratic resolution which respect human rights, based on their individual history and prevailing conditions.
- (b) Help each participant to become familiar with his/her own approach to handling the conflicts he/she goes through (Do they face the problem or do they try to

escape it? Do they avoid it? Do they refer it to higher authority for resolution? Or do they face it with violence, or in a non-violent manner?)

2. Time required: One hour.

3. Material required:

In class: Chalkboard and tuned papers.

Outside class: Flip-chart, colored markers, large sheet of paper.

4. Method:

Step 1: Trainer asks each participant to present a problem he/she recently faced at home with relatives, friends, at school, or at work. Trainer asks them to describe the solutions and methodologies adopted to solve the problems scientifically.

Step 2: The participants are divided into small groups of five to eight. The groups choose their representatives.

Step 3: Each group discusses a problem and suggests solutions according to the following criteria:

- Where did the problem take place?
- With whom?
- What was it about?
- What were his/her feelings during the problem?
- What were the feelings of his/her “opposing party” ?
- What was his/her purpose or objective for the conflict?
- What was the “opposing party’s” objective or purpose for it according to him/her?
- How did he/she conduct himself/herself during the conflict?
- What were his/her arguments? And those of his/her “opposing party”
- What were his/her suggestions for resolution of conflict? Was he/she satisfied with the outcome?
- What were the fears, interests and values of both parties?

Step 4: Trainer asks representatives to write on the chalkboard the reports of their groups.

5. Framing discussion

Step 5: Trainer then comments on the group reports and urges participants to give their views, emphasising the need to resort to democratic means so as to reach democratic results and adhere to human rights.

Step 6: Trainer chooses an unsolved problem highlighting the weaknesses of its treatment. Trainer then selects a problem resolved by violence pointing to the negative effects of selecting a violent response to the conflict.

Step 7 : Conclusion : Trainer links the results of the discussion with the objectives of the exercises and explains them.

Exercise 5: Conflict in our popular proverbs

1. Suggested Learning Objectives:

- (a) Help participants discover common popular culture in our society, concerning conflict issues and facing problems.
- (b) Help them develop a critical view of popular proverbs and sayings which promote surrender, cowardliness, treachery, violence, or selfishness.

2. Time required: One hour

3. Material required:

In class: Board, chalk or flip-chart and big coloured pens.

4. Method

Step 1: Trainer uses brainstorming methods and asks participants to recall popular proverbs they sometimes hear concerning conflict handling.

5. Framing discussion

Step 2: Trainer may begin by giving some examples of these proverbs: "Kiss the hand you cannot bite, then curse it". "Close the window from whence the wind comes and you will be in peace". Trainer and trainees may agree as to the proverbs which reflect a conflictual situation.

Step 3: Trainer writes these proverbs on the board, dividing them into negative and positive proverbs as regards conflict.

Step 4: Trainer together with the participants will make comments on these proverbs, in accordance with the exercise objectives.

Step 5: Conclusion: Trainer then stresses the necessity to adopt a critical view towards negative proverbs and the need to reinforce positive proverbs in private as well as public circles, particularly by citing real experiences undergone by the participants in this respect.

Exercise 6: What would be your response?

1. Suggested Learning Objectives:

- (a) Help each participant become familiar with his/her immediate responses in certain conflictual situations.
- (b) Help each participant identify the "line" or "words" he/she uses when he/she faces a certain conflictual situation.
- (c) Help participants invent words and reactions that may serve the purposes of conflict management in a democratic and effective way.

2. Time required: At least one hour.

3. Material required:

In class: Sheets of paper, pens, a board and chalk.

Outside class: Flip-chart, colored markers, large sheets of white paper

4. Method

Step 1: Trainer will cite examples of real Lebanese conflictual situations experienced at the individual, social and political levels (see examples quoted at the end of this exercise).

Step 2: Trainer cites the proverbs separately and asks each participant to write on a piece of paper what his/her possible and immediate reactions would be (feelings, words, conduct, desire), if he/she were implicated in the conflictual situation presented.

Step 3: Trainer then collects the participants' written answers, and classifies them in three categories as follows:

- negative or ineffective responses
- aggressive or violent responses
- responses offering possibilities of a democratic resolution to the conflict.

Step 4: Trainer presents to the class the classified responses, written on a large sheet of paper.

5. Framing discussion

Step 5: Participants comment on the classified responses. Their observations should be limited to general impressions, interpreting the point of view of one of the participants, or concerning the way one participant presented his/her point of view in response to a certain conflict (without too many details).

Step 6: Conclusion: Trainer comments on the results in accordance with the objectives of the exercise. Trainer may choose one of the "aggressive and negative" responses and asks participants to choose alternative replies which can effectively help in settling the conflict in a democratic and effective 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**).

Alternative responses will be noted on the board as application models. It would be preferable to choose one of the answers given in a real conflict experienced by one of the participants whose response was negative, aggressive, or violent.

List of examples:

1. Your mother hangs a dress on the clothes line and the drops of water falling on the neighbor's balcony irritate the neighbor who protests loudly. You are standing next to the balcony. Your mother comes out to reply to her. What is your reaction?

2. You are employed by a school as a monitor of the secondary education classes on the basis of working only five days per week. On the first day of the school year, you are surprised when the headmaster tells you and the other monitors that you have to work six days per week. What is your response? (considering that you do not want this!)

3. You buy a sweater from a shop but don't notice that it has a small hole. Three days later, while you are putting it on, you discover the hole and become angry. You go back to the shop and tell the shopkeeper about it. He tells you that you may have damaged it yourself. What is your response?

4. You are walking along a street and a roadblock of non-governmental armed men stops you. You specially abhor this type of roadblock. You have nothing against them but the members of the roadblock ask you to get out of your car and to take off your jacket but you do not see why you should do so. They insist stubbornly on it. What is your response?

5. On your way back to your house, you notice that a number of young people were writing political slogans on the wall of the building (where your house is). What is your response?

6. You are a member of an association the bylaws of which stipulate that the president, the vice-president and the heads of the committees are specially entitled to take decisions and represent the association. 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 head of one of the committees undertook it without consulting you. What was your response (knowing that there are other members of the association who do not appreciate the hierarchy)?

Try to relate the bylaws to the division of work within the association, the duties and responsibilities of each person, and the need to accept hierarchy to ensure the orderly management of the association.

7. You are a pupil in a secondary school. It so happens that you are in a bad psychological condition and you cannot tell the teacher about it. You are asked to prepare work and present it at a certain date but you fail to meet the deadline. The teacher angrily asks about it. What is your response?

Exercise 7: “A hot dialogue”

1. Suggested Learning Objectives (It is preferable that trainees copy these objectives on their own notebooks):

- (a) Help participants to re-examine the language or terminology used when they address the “opposing party” in certain conflictual situations.
- (b) Help them pay attention to the way they express their opinion when they undertake the management of a certain conflict, whether it is a minor or a major one, in accordance with the following elements:
 - Remember always to concentrate on the subject matter of the conflict, not on the other person.
 - Remember all the time that the subject concerns not only you but also the other party.
 - Clarify your rights in order not to give the impression that you are renouncing them.
- (c) Distinguish between anger and using aggressive violent expressions in addressing the other party. I have the right to be angry but I must be careful about the way I express my anger.
- (d) Have the courage and ability to apologize to others, when I am wrong.
- (e) Have the courage and ability to recognize the rights of others (rights and positive aspects).
- (f) Avoid as far as possible provocative or accusing words which do not serve the subject in any way.
- (g) Avoid assessing the other's personality.

- (h) We should not suppress our feelings, but we have to express them without causing prejudice to the other.
- (i) We should not forget the objective behind resolving the conflict, which is arriving at a solution, not blaming or insulting others.

2. Time required: One hour.

3. Material required:

In class: Paper, chalkboard

Outside class: Paper, big colored pens, flip-chart.

4. Method

Step 1: Trainer or participants choose a certain conflictual situation from the list attached to exercise # 6 (e.g. a hot dialogue between two neighbors living in a building). What would be your response?

Step 2: Trainer asks a number of participants to prepare a “role play” on the subject to highlight the conflictual situation and the dialogue between the parties to the conflict (role-playing technique).

Step 3: After ten minutes preparation, the participants will play the roles before the whole group, while trainer and other participants will note their observations concerning the words and behavior of the two (or more) parties during the conflict.

5. Framing discussion

Step 4: All will then make comments on the words and behavior adopted, and trainer encourages discussion.

Step 5: Trainer draws conclusions based on students observations and links them to the objectives of the exercise according to the elements noted above.

Step 6: It is possible for the group to resort to role-play techniques relevant to more than one situation, provided that the comments are made after all roles have been acted out.

Exercise 8: Who adopts what in Lebanon?

1. Suggested Learning Objectives:

- (a) Help participants understand the various approaches and ways adopted by different groups for the resolution of existing conflicts.
- (b) Help them distinguish between these methods on the basis that they constitute effective and adequate ways of conflict resolution. Help them to link objectives with means (just goals need fair means).

2. Time required: One hour.

3. Material required:

Outside class: Large sheets of paper, colored pens, flip-chart.

Inside class: A board and pencils

4. Method

Step 1: Trainer briefly presents to the participants a number of conflictual situations which have occurred or still exist in Lebanon, and asks 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: Trainer asks each of the participants to give his/her answers separately for each question, and writes the responses on the board.

Step 3: Trainer corrects incorrect replies reaffirming the approach effectively adopted in resolving the conflict or simply in dealing with it, and so on till the end of the questions.

5. Framing discussion

Step 4: Trainer writes on the board an analytical framework based on the following points: the subject matter of the conflict, the parties to the conflict, the proposals for conflict-resolution, the end results. This is followed by comments made by participants and trainer on the approaches adopted for conflict settlement in Lebanon, linking these comments with the objectives of the exercise. A distinction is made between negative or violent approaches and alternatives are proposed. Trainer may ask such questions as:

- What are your impressions in general about the approaches to or the ways of settling conflicts in Lebanon?
- Do you think it is possible to dissociate goals from the means adopted? How and why?

Step 5: Conclusion : The trainer may give examples of situations experienced by the Lebanese people which indicate ways to reach democratic resolutions of conflicts.

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?

We are in **1996**: What did the General Union of Workers do to address this problem?

We are in **1997**: What did the General Union of Workers do to address this problem?

2. In 1975, political parties and other groups in Lebanon were living through ideological conflicts between supporters and opponents of federalism, advocates and opponents of Lebanon's Arabism, proponents of class struggle, proponents of a secular State and those of a confessional Lebanese State, etc...

3. In 1993, private schools teachers 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 (mainly Christians) 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 offering the alternative 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 school administration deal with this problem?

7. A young man and a young woman belonging to different religions fall in love and decide to get married. This may provoke a crisis within the two respective families, due to the fact that each family rejects the other on religious and confessional grounds. How does each family settle such a conflict?

Exercise 9: Conflict mapping - a collective treatment of a general social conflict

1. Suggested Learning Objectives:

- (a) Help participants to discover their capabilities in scientific planning for the resolution of a certain conflict.
- (b) Help participants adopt rational and democratic approaches in treating a certain problem, starting with dialogue and arriving at the use of civic pressures.
- (c) Help participants understand that conflict management and treatment can not be achieved 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.

2. Time required: One and a half hour.

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

4. Group size: Five to seven members.

5. Method and Framing discussion:

Step 1: 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: Trainer selects a general social problem (established through past discussions) known to interest the participants, e.g. the disabled are asking the government to comply with their demand to build ramps on sidewalks and entrance of buildings; an environmental association demands the planting of trees along the streets and in public places; an organization moves to introduce non-confessional education in schools.

Step 3: Participants need to specify, as part of a specific strategy, successive phases aiming at settling the conflict effectively.

Step 4: Conclusion: Once in plenary, each group will present its report; then trainer comments generally on each report linking the objectives of the exercise to the "conflict-mapping" which trainer will subsequently distribute. Trainer writes down all the suggested points for methodological conflict-mapping in order to underline the scientific means needed to solve conflicts.

STEPS FOR A PLAN OF ACTION:

A conflict map addressing a conflict or a particular social reality, is drawn up according to the following steps (trainer should provide 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:
 - Conducting a scientific research on the problem.
 - Obtaining documents, evidence and statistics concerning the problem.
 - Acquiring knowledge of relevant laws.
3. Identification of those who are on our side and those who are against us (allies and opposing parties or the prejudiced).
4. Knowledge of the national and international legislation in favor of one party or the other.
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 opposing party".
 - Definition of an objective the attainment of which would effectively lead to the establishment of a more just and humanitarian situation.
6. Selection and identification of those who will undertake the settlement of the conflict.
7. The first dialogue - the first negotiations.
8. If negotiations fail, suspend the dialogue but do not cancel it.
9. Calling the attention of public opinion by:
 - Information campaigns to explain the cause and just claim.
 - Information activities to set public opinion in motion.
 - Choice of precise slogans which are non-violent to avoid provoking the other party.
10. Invitation to, or establishment of a final contact with the "opposing party".
11. If he/she does not respond, we have to maintain relations but begin direct action.
12. Means of direct action for putting pressure on the opposing party 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*, Le Seuil, Paris, 1981.
Gene Sharp, *Ways of Non-Violent Action*, Porter Sargent, Boston, 1973.

FOURTH: 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, in addition to fostering group co-operation. Each human being needs to express his/her opinion and transmit their way of analyzing an issue, their feelings, their judgements 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 or provocative 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 in trainees. This skill can be further developed if the trainer uses exercises relevant to the local environment.

EXERCISES

Exercise 1: Active Listening

1. Suggested Learning Objectives

- (a) To know that effective listening is necessary for effective communication.
- (b) To realize that effective listening leads to better understanding of the feelings of people.
- (c) To develop skills in effective listening, comprehension, and ability to rephrase speech.

2. Time Required: One hour.

3. Material Required: Paper and pens.

4. Method:

Step 1: Participants are divided into groups of three whereby each member has a role to perform: the speaker, the listener, and the representative.

Step 2: The speaker relates quietly, and not in less than five minutes, a story, a conflict or an incident that he/she had faced. Meanwhile, the listener listens carefully and follows what is being said by the speaker through positive movements and signals without interrupting the speaker.

Step 3: The listener retells the story as he/she has understood it.

Step 4: The representative (the third member in the group) evaluates the role of the listener and gives an idea about his/her listening ability.

Step 5: Each group discusses the effectiveness of the communication process and whether it led to a better understanding of the speaker.

Step 6: A general discussion is conducted under the teacher's supervision whereby each group declares the importance of this exercise and its role as well as the problems they faced during implementation.

Step 7: The results of the exercise are evaluated through the participation of all in expressing opinions and giving suggestions to improve the process of communication, increase its effectiveness and overcome the problems that may hinder this process.

The participants draw conclusions and express opinions and suggestions to improve the communication process and its effectiveness as well.

Notes:

- Students may use live examples from the school, home, relatives, and local environment.
- It is preferable to change the role of members in each group whereby the speaker becomes a listener in the second time and a representative in the third time.

Exercise 2: Body Language & Gestures as Communication tools

1. Suggested Learning Objectives

At the end of the session, students may be able to:

- (a) Express their feelings and attitudes by non-verbal behavior.
- (b) Understand the feeling of the others through body language.
- (c) Prove that body language and movement are means of communication.

2. Material Required: Paper, pens, chalkboard and chalk

3. Time Required: One hour.

4. Method:

Step 1: Students perform the game of “weather forecast”. That is, each individual expresses his/her feelings during that day through acting movements and using body and movement expressions in front of his/her colleagues.

Step 2: Trainer divides the class into groups of five then asks each group to prepare a sketch about a topic taken from the Handbook themes and topics (environment, human rights, democracy, conflict-resolution, discrimination, diversity...) .

Step 3: Each group selects its topic specifying the role of each group member and then trains in producing and performing the sketch.

Step 4: Each group presents its own sketch. A general discussion is conducted under the supervision of the trainer during which the main ideas and conclusions are drawn.

Exercise 3: I listen to you

1. Suggested Learning Objectives:

- (a) To acquire the skills of effective listening to the opinion of others, their feelings, and objectives.
- (b) To listen to those who hold different opinions as a first step in conflict resolution.
- (c) To introduce some methods of convincing others.
- (d) To determine ones’s way of convincing others.

2. Time required: One and a half hours.

3. Material required: A board and chalk, paper and pencils.

4. Method:

Step 1: Trainer presents topics, prepared in advance and in agreement with the trainees, that may enhance listening skills.

Step 2: The class is divided into groups of two. Each group chooses a topic from those presented earlier but without agreement on its resolution.

Step 3. Each student in the small group has to express his/her opinion, feelings, and present his/her warrants regarding the topic. The other has to listen carefully. In so

doing, each of them is able to convey his opinions, feelings and warrants as they try to convince each other.

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

Step 5: Each working group consisting of two members read the observations noted earlier. Trainer has to write down the notes relevant to the objectives of the exercise.

Step 6: Conclusion: Trainer accordingly lists the major obstacles impeding the act of listening to the other person who has a different view, the basic impediments in convincing the other person whose opinion is different, as well as the basic elements adopted by some to facilitate listening and convincing processes. Trainer writes the conclusions on the board.

FIFTH: PUBLIC INTEREST : NATIONAL SOLIDARITY THROUGH CONFLICTS

The basic idea:

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

General Objectives:

- Get to know the meaning of solidarity, its types and advantages.
- Distinguishing between emotional solidarity and objective solidarity.
- Specify conflicts which impede national solidarity.
- Create 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 show the relation between the ideas of human rights and democracy, conflict-resolution and peace in each exercise.

EXERCISES

Exercise 1 : You are all wrong and I am right

1. Suggested Learning Objectives:

- (a) Consider that the right attitude is not the property of any group to the exclusion of all other groups.
- (b) That dialogue is the best way to arrive at a compromise.

2. Time required: One hour at least.

3. Material required:

In class: Chalkboard, chalk, paper, pens

Outside class: Large sheets of white paper, markers, flip-chart.

Newspaper clippings or documentary films and pictures

4. Method

Step 1: Trainer organizes a role-play whereby five students broadcast the same news item by different TV stations in Lebanon. The broadcast differs from one station to another.

5. Framing discussion

Step 2: Trainer evokes a discussion about truth and the relativity of its perception, understanding the various solutions when dealing with a society with multiple affiliations, views, and beliefs.

Step 3: Indicating that, during war, everybody thinks that they are right, and that this leads to extremism, violence, and fighting. Trainer gives examples of such attitudes and analyzes them.

Step 4: It is preferable that trainer brings a daily newspaper or information sheet about a political or economic event which shows different view points that can be defended as valid.

Step 5: Trainer brings up the problem of the young generation which grows up in an atmosphere characterized by extremism, violence, and adherence to their own creeds. Trainer asks students to imagine two opposing parties who each believes that it possesses the ultimate truth. Trainer explains the conflict that may arise as a result of this extremism and contradiction then discusses with students the solutions and compromises which may end such a conflict without destructive and negative results or a win/lose ending..

Step 6: Conclusion: Trainer links the results of the dialogue with suggested objectives of the exercise and encourages students to give further examples.

Exercise 2: We live together, THEREFORE we support each other.

1. Suggested Learning Objectives:

- (a) Understanding the meaning of solidarity.
- (b) Knowing the forms and means of solidarity.
- (c) Becoming aware that what happens to the nation influences all its citizens.
- (d) Feeling the need for solidarity.

2. Time required: One hour.

3. Material required:

In class: Chalkboard, paper, pens.

Outside class: Large sheets of white paper, markers, flip-charts.

4. Method

Step 1: Conducting a debate about the meaning of solidarity, its forms, means, and the need for it.

Step 2: Dividing students into groups of six or so, according to the class composition, and selecting a representative for each group.

5. Framing discussion

Step 3:

- The members of each group discuss among themselves the forms, means, and principles of solidarity.
- The groups develop lists summarizing their ideas about the forms, means and principles of solidarity.

Step 4: The representative write a summary of the conclusions of their respective groups on the board.

Step 5: Trainer asks each group to defend its ideas and explain its reasons, giving live examples.

Step 6: Trainer conducts a discussion about obstacles facing solidarity and the negative consequences of having factions, giving examples of factory workers or school teachers. Trainer highlights the consequences where people do not take common responsibilities.

Step 7: Conclusion: During discussion, the trainer writes on the chalkboard the best forms and means of solidarity, thus, developing a common list in the name of the entire class.

Exercise 3: One world: the need for solidarity

1. Suggested Learning Objectives:

- (a) Becoming aware of the unity of the world
- (b) Becoming aware of the unity of human destiny
- (c) Be introduced to the global world problems: common diseases, environmental degradation, wars...

2. Time required: One hour.

3. Material required:

In class: Chalkboard, paper, pens

Outside class: Large sheets of white paper, markers, flip-charts

4. Method

Step 1:

- Trainer asks students to imagine the forms of solidarity among persons facing a fire or an earthquake, pointing to the necessary means for solidarity and survival: co-operation, facing the situation together, distribution of roles ...

- Linking the example to local environment and Lebanon.

Step 2: Trainer comments orally and negatively on the proverb: "After me let the flood happen", or "After my horse, may no grass grow". The trainer writes the proverb on the chalkboard and then cancels it (crosses it out).

5. Framing discussion

Step 3:

- Conducting a discussion about contagious diseases that affect all human beings with no discrimination: i.e., plague, aids, cancer....

- Conducting a discussion about scientific inventions that benefit all human beings: i.e., electricity, telephone, aviation, medicine....

Step 4: Trainer stresses awareness of collective responsibility about what is happening in the world: i.e., pollution, wars, and catastrophes.

Step 5: Conclusion: Linking results to objectives: unity of the world and the need for cooperation.

HUMAN RIGHTS

FIRST: BACKGROUND TO HUMAN RIGHTS: CONCEPTS AND ISSUES

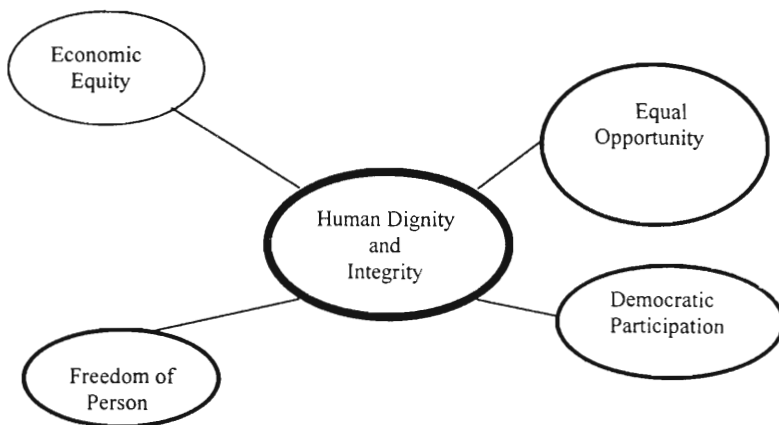
a. The concept of human rights is an ethical concept which has developed throughout history as a result of negative conditions that befell humanity.

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 figured 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 how they try to achieve the well-being of society as an end result.

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

A large number of advocates of human rights have regarded economic equity, equal opportunity, democratic participation, individual freedom, 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.



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1. The universality of human rights

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 empires of European states. The United Nations has since 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. Various 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 changes. 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.

2. Evolution of the concept of human rights

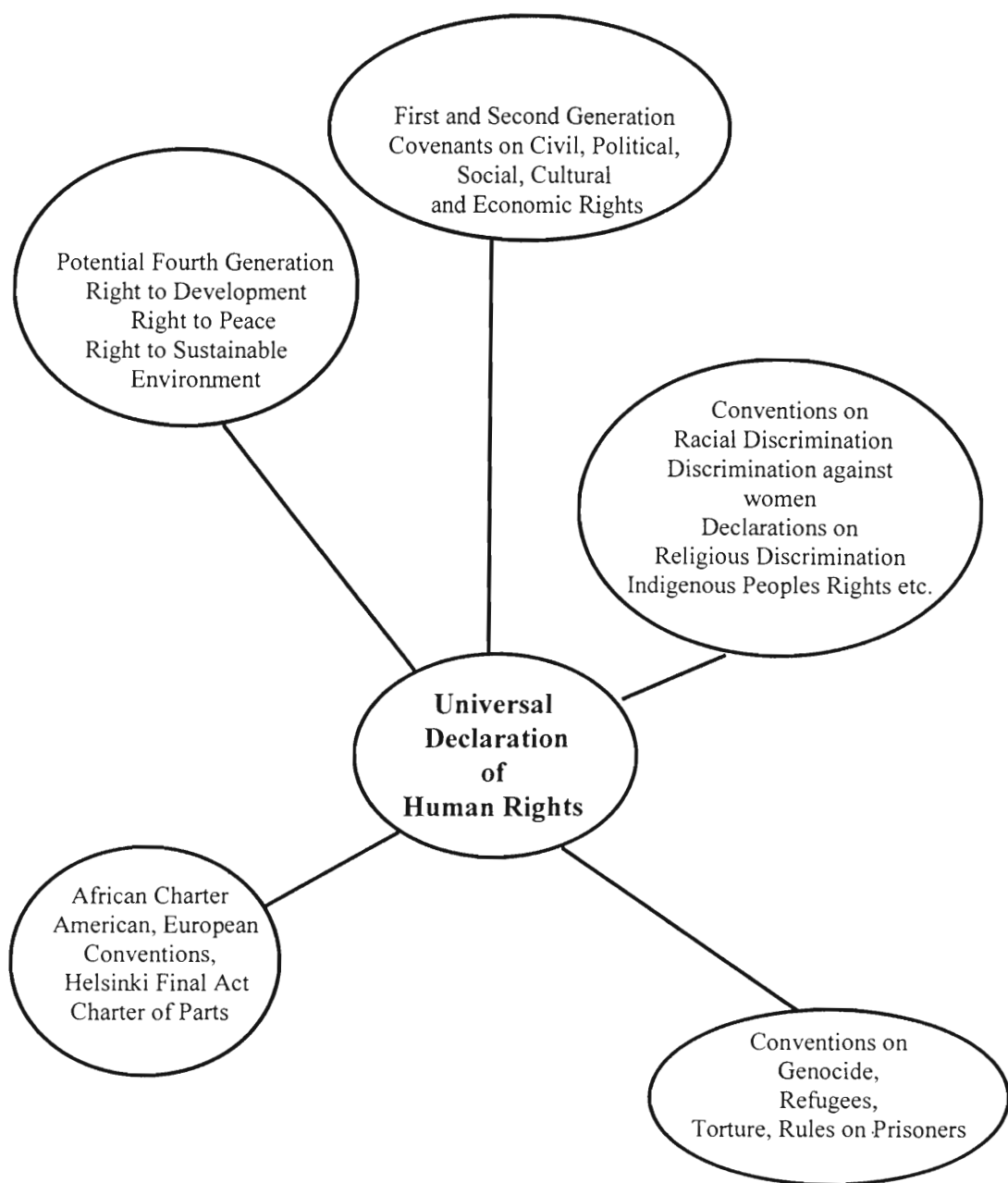
It may be interesting for a student of the evolution of the concept of human rights to look into the different social and historical changes which have had an impact on the enunciation of this concept. Appendix L lists some of the major international instruments which have become the guidelines for human rights enforcement. The United Nations has 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 are committees on economic rights, on social and political rights.

In addition, the Economic and Social Council, as well as its subsidiary organs, have 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, prepares recommendations and discusses 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. A commission is a special organ consisting of reporters who submit an annual report 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 10503.

3. Human rights and human dignity

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. This requires a holistic approach and framework to fully understand human rights. The right to development is clearly indicated in the Universal Declaration of Human Rights (see Appendix B).



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4. Unity of human rights

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/her own dignity and his/her own rights, should, through civic education, care for similar rights for neighbor, community and nation. 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 right over another. Effectively, the Universal Declaration of Human Rights and its political and social covenants have become a bill of rights binding on all states.

5. Promoting and safeguarding human rights

How, then, can we promote and safeguard human rights for individuals and groups in societies in which they presently live and so as to 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 can publish pamphlets and disseminate information within civic groups, numerating the duties and the responsibilities of each citizen within the state. Such pamphlets can 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 governments.

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/her 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 spell out political and social rights that 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.

SECOND: THE IMAGE OF OTHERS: 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

1. Abolishing Racial Discrimination

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 race is scientifically false, morally condemnable, socially unjust and dangerous, and that there is no justification for racial discrimination, in theory or in practice, anywhere".

2. Defining Discrimination

The Convention defined discrimination as "any distinction, exclusion, restriction or preference based on race, color, 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).

3. Forms of Discrimination

When we analyze the United Nations definition of discrimination, two types of discrimination exercised implicitly in Lebanon can be identified. The Lebanese non-governmental organization "Social and Cultural Action" has provided us with real life testimonies of these two types, 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, their testimonies are nevertheless most revealing.

4. Forms of Discrimination in Lebanon

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 I should adapt to and interact with the other sector because, at any rate, we are going to work with different people... Therefore, I started strolling the corniche..."
2. "This is the first time I come face to face with people of a different religion. But I recall when we I was a child that I met a person from another religion who worked for my father".
3. "When we were young, we lived in a Beirut suburb. There were boys of our age who lived across the street. I heard during the war that they wanted to kill us although I used to like visiting their holy places and listening to their beautiful hymns. After a while I was introduced to a boy from across the street, we used to play together. He used to tell me that he has heard a similar talk about us from them."
4. "I was 11 years old and my sister was 14 years older than me, but as I was the oldest boy at home, my mother made me understand that I am responsible for my sister. My mother would ask me to educate my sister and, as such, I became accustomed to hitting her and I enjoyed it. Naturally, I regret this today and refuse to do any such thing".
5. "When I reached my adolescence, I used to hear the same words ... be careful, pay attention, girls do not play with boys It's forbidden to stay late unless your brother is with you ... Today, I have outgrown this, yet 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 discriminating between boys and girls, but it is often repeated that the mind of girls is smaller than that of boys Therefore, I do not expect my wife to be intelligent. The most important thing is that she takes care of me and the children".

Trainer has to ask basic questions to the trainees so as to incite them to understand the process by which these changes took place in each of the testimonies presented above. One fundamental question which should be posed by trainer is **how these discriminations were 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 a few examples. There are numerous experiences of young people reared in gender, communal and religious discrimination. Indeed, the negative and fanatical spirit continues to influence the socio-educational system as a result of the 17-years war. These experiences have highlighted that the promotion of a culture of non-discrimination and respect for differences should be a priority in Lebanon. For this reason, the Educational Centre for Research and Development (ECRD) gave primary importance to preparing a unified civic and national education textbook for all Lebanese students, and participated actively in printing and producing

this handbook in its new form. The reasons behind discriminatory behavior can be attributed to the following factors which are mainly:

- The existence of a popular anthropological heritage which perpetuates the process of separation.
- An education which reinforces these concepts in books and practice.
- A tribal family system which inherits customs and ethical rituals.
- A communal religious system which protects and legalizes these discriminations.
- A political system where human rights are separated on a discriminatory basis (gender and religion).
- Legislation and laws that continue to give rights to special groups to the detriment of other groups.

5. Debating Testimonies

The above does not necessarily mean that fanatical and discriminatory behavior is the code followed of all the Lebanese people and that the civil society is static and unable to take initiatives which could change the course of this behavior. 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 that the Lebanese are able to bypass social obstacles that prevent healthy interaction and reaching out to one another.**

It is to be noted that the Lebanese youth who participated in several meetings organized by our Association, are also eager to reconsider their attitudes and behavior concerning the members of other communities, groups and classes 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 behavioral and emotional level.

6. These are hypothesis exposed by the author:

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

Therefore, there are natural differences among people, and differences which are produced as a result of civilisations, historical developments and interests.

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

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

(a) Accepting difference of race, color, customs and beliefs is positive and a value in itself which education should strengthen.

(b) However, accepting class differences 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 among human beings. Furthermore, we can maintain the same type of argument concerning man-made differences, which sometimes carry with them violations of the rights of another social group for the interest 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:

First Classification

Female

Muslim

Second Classification

Male

Christian

Difference

Separating these two groups is a proof of the existence of diversity 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 necessarily mean the existence of conflict between both groups.** Similarly, neither does it mean they are the same. 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.

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

Behavioral level

either a complete concord

or

hatred and enmity

Rights level

either justice and equality

or

discrimination and inequality

Thus, we can say that gender and communal discrimination in Lebanon (and in other regions of the world) relies on a behavioral education characterised by being "racist", 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 behavioral relations and in violations 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 characterised by the following:

- Adding a number of values to one group rather than another group, thus reinforcing a superior/inferior 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 a discriminatory education can have a primary role in transforming diversity into discrimination.

7. What are the characteristics of a discriminatory education which paves the way for a fanatic negative behavior towards others who are different?

When we say that education is the instrument that consecrates and seeks this discrimination, **we mean the type of education that is supported by social, economic, political, legislative, religious and historical events selected and geared to ensure planting and reinforcing this discrimination. It is not simply "education in its pure meaning"**.

Tendencies to differentiate are very deeply ingrained. Social psychological experiments have shown how easy it is to create group differentiation, even among people belonging to one group. These processes are often very subtle and insidious. Nine major elements play a role in such negative fanatical behavior. They are:

(a) Depicting the world as full of negations and contradictory 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 appears 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 to the exclusion of other groups:

Discriminatory education attempts to fix people as part of a specific group: You are a boy, therefore, you belong to the boys' group. Consequently there is no possibility of mixing or setting aside what distinguishes you from that of the girls' group. The same applies 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 the group they belonged to, people feel as if they are being addressed specifically. They speak about boys, or about Islam, and automatically feel something that 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 the sense of belonging to a specific group reinforced, education designs for each party different matrixes with specific characteristics:

A model for girls

A model for Muslims

A model for boys

A model for Christians

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

- Ascribing biological-physical traits: hair color, 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, interests, 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 their authenticity and continuity are 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 "alien", "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 bases of:

The girl's personality

The boy's personality

The Muslim 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 is a photocopy 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 objectively. Consequently, "... if we have an aversion towards the behavior of an individual belonging to a certain group, this aversion is generalized to the whole group and vice versa. I dislike a person from another religion; therefore, I reject this other religion. If I dislike a girl's behaviour, I accuse all females of behaving likewise".

(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 ascertaining that this particular Muslim does or does not have the qualities which have been firmly established.

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

(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 judgements which are usually generalizations about the others. What is most important is that education is able to do this by according values to the specificities of one group while disregarding those of 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 groups and a feeling of a need to be compensated.

What should be noted is that the evaluation imparted by one group to the image of the other group becomes, over time, an "inherent" characteristic that constitutes part of the image. For example: "They claim that the Muslim women wear long dresses or a veil which is a sign of backwardness and that the Christian women wear revealing dresses which is a sign of being modern and civilized".

This reasoning takes place irrespective of the fact that the real inner personality of the woman, whether Muslim or Christian, should be the central issue and not her outward appearance.

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

(g) Narrow fanaticism:

This type of evaluation of other groups, 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.

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.

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 likely, since each has acquired a set 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 other persons may be achieved in different ways.

(h) In the shadow of ignorance:

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

Inverted images and preconceived ideas, generalizations, evaluations 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!"

Starting with this attitude, the negative feeling and mental attitude toward mixing with other persons and their dangers become consecrated. **Unconscious and conscious feelings grow towards the unknown "others"**, but we assume that we know them 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 other persons. 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 persons of other groups. This is irrespective of whether the manner is an aggressive 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 synthetic 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 others.
- Inculcating ready-made images of the others, 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 as a result of sociological research undertaken by me (unpublished), not because communal or gender discrimination is judged as a negative difference or because education in Lebanon offers only this negative model. I have done this because Lebanese youths have suffered severely on both levels.**

- (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 as a source of 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 understand the issues of differences and discrimination and the characteristics of behavioral education which needs to accompany them.

EXERCISES

Exercise 1: What is diversity? What is discrimination?

1. Suggested Learning Objectives:

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

2. Time required: One hour.

3. Material required: A flip-chart and chalk, paper, pens.

4. Group Size: 5 to 6 members.

5. Method

Step 1: Trainer writes the word “diversity” on the board, asks participants to say simply and briefly what this word means for them. For example: racism- we- normal-fanaticism (brainstorming method).

Step 2: Trainer notes the answers in order on the board without making any comment or analysis.

Step 3: Trainer proceeds to the classification of the answers according to their similarity or disparity so as to determine the different definitions of the word “diversity”.

6. Framing discussion

Step 4: Trainer tries to define further the meaning of “diversity” by giving instances and especially explaining the difference between this word or concept and the concept of “discrimination”:

- Diversity being just a disparity, either natural or social, between two matters or two things
- Discrimination is adding to diversity some sort of social inequality.

Step 5: Conclusion: Linking conclusion with objectives:

1. Diversity is a source of enrichment, while discrimination is a source of injustice and violence.
2. Diversity is just a natural difference, while discrimination is human-made, created by people benefiting from such a discrimination.

Exercise 2: To Whom do I belong?

1. 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 understand this matter and consider “affiliation” as a relative matter not a source of fanaticism, ethnocentrism, racism, or inaccurate generalizations.
- (c) Help participants discover the various differences not only between one such “affiliation” and another, but also within “the same affiliation” or group.

2. Time required: One and a half hours.

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

4. Group Size: 5 to 7 members.

5. Method:

Step 1: Trainer asks each participant to write down on a sheet of paper the various affiliations forming his/her identity or belonging to the human society (e.g. I am male, from 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 allowing ten minutes for participants to note down their various affiliations, trainer will ask each to show the others what he/she has noted. In the meantime, trainer will note on the board those common elements shared by all students.

6. Framing discussion:

Step 3: Trainer comments on this issue in accordance with the objectives of the exercise, indicating the details that are common to all, and the dissimilarities, and how people are similar and different at the same time. This entails considering the question of identity in a realistic and objective way shunning ethnic and religious fanaticism.

Step 4: In order to emphasize these objectives, trainer asks some questions to students requesting those who have positive answers to remain in their places. For example, who smokes? Who drives a car? Who considers TV an important educational tool? Who belongs to a sport or environment club? Trainer stresses the objectives to be acquired, analyzing with the groups the common and different points shared by all.

Step 5: Conclusion: showing participants how both differences and similarities exist within each group.

Exercise 3: Terms and direct responses consequent to personal history.

1. Suggested Learning Objectives:

- (a) Help participants discover generalizations and preconceived opinions that usually influence negatively their relations with others who are different on the sexual or confessional level – in other words, their cultural heritage and social education.

- (b) Help participants discover that preconceptions are just the results of our upbringing at home, school, and street.

2. Time required: One and a half hours.

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

4. Group Size: 5 to 6 members.

5. Method:

Step 1: Trainer discusses the status of discrimination in our society (at the ethnic and sectarian levels) and how to form the picture about the other person who is ethnically and religiously different through our personal history.

Step 2: After half an hour, each group returns to the plenary with a report consisting of a summary of the personal history of each participant (or group) according the following plan: The educational framework, why and how they were raised in this way, people who influenced their feelings now.

6. Framing discussion:

Step 3: Trainer asks students to comment on these reports based on their general impressions.

Step 4: Trainer asks group representatives to draft conclusions based on these reports:

- stressing adopted means of raising children
- taking account of the role of the family which is in the first place the main unit and moral authority that helps children root themselves in the family and acquire an open attitude toward others.

Step 5: Conclusion: It is necessary to go back to the objectives of the exercise after underlining the importance of students' knowledge of other religions as a gateway for understanding the beliefs of others and consequently their cultures, stressing values of forgiveness, love, respect of others, loyalty to the nation and not to the confession.

Exercise 4: What I want to know about you and testimonies from our experience

1. Suggested Learning Objectives:

- (a) Help students ask questions that may enhance dialogue.
- (b) Help students understand the importance of rational belonging and the importance of openness to others.
- (c) Acquaint students with individuals who changed their discriminatory attitudes.
- (d) Help students understand past events critically to deduce lessons.

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

3. Material required: Flip-chart, paper and pens.

4. Method of implementation:

Step 1: Divide students into two groups (males – females or Christians – Muslims).

Step 2: Each group tries to develop a list of the most important issues that constitute a source of fear and avoidance of others or constitutes impediments to developing relations and openness towards the others.

5. Framing discussion

Step 3: The groups comes back for a plenary session to present issues. Trainer writes his observations about issues common to both.

Step 4: Trainer asks students about their impressions and whether they found difficulties in asking questions, or in answering them.

Step 5: Trainer gives real testimonies of individuals who changed their discriminatory attitudes. These individuals exist in reality in all Lebanese regions. Students may also give samples of individuals they had known who managed to change their attitudes toward others, who helped them, and how do they live this change.

Step 6: Conclusion: Linking to objectives: Trainer emphasises the importance of practical knowledge of issues and veering away from rumors, imitation, and generalizing such affirmations that “all belong to the same group”. Trainer also emphasizes to students that it is wrong to reject the past because it is rooted in memory and emerges to the surface during crisis, but we have to modify it so as to ensure equitable relations and coexistence with others.

[It is possible to invite people to participate in this activity, so that they may present testimonies. These should be people who have experienced 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
- 8.. Heroism
- 9.. Courage
10. Contentment
11. Quietness
12. Obedience
13. Aggressivity
14. Being emotional
15. Rationality
16. Mathematics
17. Intelligence
18. Faithfulness
19. Sacrifice
20. Vileness
21. Sex
22. Sincerity (frankness)
23. Wrestling
24. Football
25. Love
26. Gifts
27. Arms
28. Tears
29. 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
16. They are insular (isolationists)
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 Foufou
23. Not patriotic
24. They carry their religious beliefs with them wherever they go
25. They assume that they are disadvantaged

THIRD: 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 advantage 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. Likewise, the awareness by the citizen of 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 elementary and intermediate schools cover some general and basic human rights.

However, mere knowledge of human rights does not guarantee its becoming an intrinsic part of human behavior and consciousness. **A shared responsibility between the state and the citizen will 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 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 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 measure for ratification resides in the translation of these principles 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 behavior acquired through educational systems and curricula.**

These concepts will be explained through the relevant exercises and techniques in this section. **Nevertheless, it is the trainer's task to stimulate the students interest and work out with them the active means by which she or he can demand both**

accountability and responsibility from the official 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 guidelines rules may assist the trainer carrying out education for human rights.

First Rule:

Trainer encourages the students to reflect on the social and political consequences of actions taken and the relationship of these consequences to their own personal values.

Second Rule:

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

Third Rule:

Trainer 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:

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

Fifth Rule:

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

Sixth Rule:

Trainer 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:

1. Helping trainees get acquainted with problems in their real context.
2. Training them in collecting information, treating and classifying it according to a scale of priorities.
3. Helping them understand the concepts and objectives concerning the background of problems and crises.
4. Helping them acquire skills and adopt attitudes and values enabling them to form an organized, efficient pressure group to stop violation of human rights.
5. Enabling them to adopt a participative and communicative approach.
6. Developing their ability to make decisions or influence them.
7. Enhancing their skills concerning participation in social life within their local communities.
8. Training them in practising democracy in decision-making.
9. Helping them adopt a rational approach to dealing with their problems, environment and communities, as well as to expressing themselves freely and defending their rights.
10. Developing the sense of public responsibility, identifying the principal contests between people without discrimination between one region and another or one environment and another.
11. Helping them develop as individuals and groups, and have confidence in their ability to cope with problems and try to resolve them.

Exercise 1: What are in your opinion the criteria which constitute Human Rights?

1. Suggested Learning Objectives:

- (a) Make the student link human dignity as a value on the one hand with human rights on the other.
- (b) Provide opportunities for students to reflect from within their culture and their environment on elements which constitute human dignity.
- (c) Compare and contrast their lists with the Universal Declaration of Human Rights.

2. Time required: One hour.

3. Material required:

Sheets of paper, pencils, blackboard, chalk, Universal Declaration of Human Rights, Lebanese Constitution, Ten Commandments. (Human Rights can be found in Appendices A and B).

4. Method:

Step 1:

- Explain objectives to students based on the difference and discrimination exercises which were introduced in previous lessons.
- Distribute a copy of the Universal Declaration of Human Rights and the Lebanese Constitution.

Step 2: Divide the classroom into small groups from 5 -6 members, depending on the number of students. Ask each group to write down in 20 minutes what constitutes, in their opinion, human dignity.

5. Framing discussion:

Step 3: Trainer asks students to resort to authentic Lebanese traditions to classify and explain the values and their relations to Universal Declaration of Human Rights.

Step 4: Conclusion: Trainer specifies the relationship between local and universal values and shows the cultural, religious and social values which promote human rights and their implementation.

Exercise 2: Developments of Rights

1. Suggested Learning Objectives:

- (a) Adopt a 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.

2. Time required: 1 hour.

3. Material Required:

Sheets of paper, pencils, blackboard, chalk, information about Arab human rights associations.

4. Group Size: Student are divided into groups of five to six members.

5. Method:

Step 1: Trainer asks the students to explain the reasons for the rise in human rights associations in the Arab World, compared to the associations that were established during the Ottoman occupation and the French mandate.

Step 2: Trainer helps the groups to list the most important social and historical changes which led to the creation of associations without comment or change (written on a flipchart).

6. Framing discussion:

Step 3: Trainer discusses with the groups the extent to which these associations have contributed to change and their influence on governments as a pressure group.

Step 4: Conclusion: Urging students to strengthen their abilities to participate in social life within their local environment, and training them in adopting democratic behavior in decision-making. They should be equipped with elements that enable them to compare, analyze, and develop critical ability.

Exercise 3: What are the elements of public freedom that constitute a good life in lebanon

1. Suggested Learning Objectives:

- (a) To help students learn about the components of public freedoms and human rights.
- (b) To help students list the rights that they consider as priority.
- (c) To help students explain the reasons behind their choice of these rights as a priority.

2. Time required: One hour.

3. Material required:

Information on public freedom from the Universal Declaration of Human Rights, blackboard, chalk.

4. Group Size: The class is divided into groups of five- six members.

5. Method:

Step 1: Each group will identify public freedoms as cited in the Universal Declaration of Human Rights.

Step 2: Each group is requested to assign its priorities in public freedom.

Step 3: The groups have to explain their choices and determine the shared responsibility of the state and the citizen.

6. Framing discussion:

Step 4: Trainer asks students to indicate the cases which show that the protection of a certain freedom may contradict the protection of other freedoms. For example, the freedom of action and public order, freedom of expression and insulting others. This is to indicate the constraints imposed on the individual in order to maintain public order (responsible freedom)

Step 5: Trainer writes down the list of priorities presented by the groups.

Step 6: Trainer enumerates, based on the results of the groups, the responsibilities of both the state and the citizen, and evokes special situations where rights may contradict and where the right to public order can override individual freedom.

Step 7: Conclusion: Trainer sums up the priorities and links them to the objectives, pointing out how the behaviors of the citizen and the state influence each other in promoting or impeding the implementation of human rights.

Exercise 4: Public services

1. Suggested Learning Objectives:

- (a) Acquaint the trainees with the rights of the citizen, his/her duties, and that of the state, as embodied in Articles 22 & 23 of the Universal Declaration of Human Rights and the Lebanese constitution, as well as certain clauses from the International Labor Organization (ILO).
- (b) Help the trainees know the procedures to be taken in case these rights were usurped.

2. Time required: Two hours.

3. Material required:

Board and chalk, paper, sheets, pencils, Universal Declaration of Human Rights and Lebanese Constitution.

4. Group Size: Five to six members.

5. Method:

Step 1: Trainer distributes articles 22, 23, 24, 25, 26, 27 of the Universal Declaration of Human Rights and articles 7, 9, 10, 13 of the Lebanese Constitution.

Step 2: Trainer presents two case studies: the first case focuses on violating the rights of the citizen and the second on implementing the rights of the citizen and his/her responsibilities, using newspaper articles that deal with these topics. Discussions within and among groups.

Step 3: Trainer asks students, and works with them, to find effective means whereby they may request and hold the officials accountable in shouldering their responsibilities.

Step 4: Trainer tries to make students aware that the problem of public service is not only a result of the failure of the state, but rather it is a result of lack of the sense of responsibility on the part of some citizens (vandalism of public property).

Step 5: Conclusion: Linking conclusion to objectives: Emphasis on the personal responsibility of each individual and his/her role as a citizen.

Exercise 5: Public Freedoms.

1. Suggested Learning Objectives:

- (a) Helping the student develop concepts of public freedoms considering the human being as a value.
- (b) Enabling trainees to understand that public freedoms are acquired through law enforcement. The law is a guarantee rather than a punishment.
- (c) Helping students understand the importance of their belonging to a family or a group.
- (d) Helping students know the civil, political, social, and economic rights in addition to pacts and declarations issued by the United Nations in this regard.

2. Time required: Two hours.

3. Material required:

Pictures or a film showing labor riots, posters and newspaper clippings about individual or collective detention, pictures or symbols of public freedoms and human rights locally and globally, General Workers Union and Teachers' Union.

4. Group Size: The class is divided into groups of 5 to 6 members

5. Method:

Step 1: Trainer shows a film, picture, or document related to the topic under discussion.

Step 2: Organizing a general discussion for all trainees. Each trainee will have to present a problem he/she knew about, experienced or witnessed.

6. Framing discussion:

Step 3: Trainer divides students into working groups to exchange ideas. Trainer requests from group representatives to formulate concrete and practical suggestions that may specify the appropriate initiative to be taken.

Step 4: Trainer calls for a plenary session whereby proposals are presented and a committee is constituted to prepare a draft of these proposals.

Step 5: Conclusion: Convincing students that defending public freedoms and human rights requires patience, determination, and effort. This constitutes a national human mission: Faith in democracy must spring from within as it represents a conviction rather than mere knowledge.

Exercise 6 : Public safety.

1. Suggested Learning Objectives:

- (a) Help students understand that public safety is a basic form of human rights.
- (b) Help students know and understand the role of the state and public institutions in safeguarding public safety.
- (c) Urge students to foster the spirit of co-operation among citizens and encourage them to establish committees or social organizations in order to create public awareness of all risks that threaten the health and safety of the individuals.

2. Time required: An hour and a half.

3. Material required:

A picture or a film showing heaps of waste matter, fires, crimes; films recorded from Television about peoples' complaints, accidents, raids; newspaper articles on shops selling outdated food; board; chalk.

4. Group Size: 5 to 6 members.

5. Method

Step 1: Trainer determines the subject matter and uses the pictures, film, and live recordings.

Step 2: The participants present their actual experiences and testimonies related to this topic.

6. Framing discussion

Step 3: Trainer poses questions in order to stimulate the discussion. How? Why? When? Where? What? Questions are to focus on knowledge, skills, attitudes and values.

Step 4: Each trainee will note his/her observation. Trainees are given time to formulate their views.

Step 5: Trainer requests of some students to read their observations.

Step 6: Trainer distributes the work program to the working groups.

Step 7: Trainer holds a plenary session for groups to present conclusions. Trainer forms a committee that includes all group coordinators. The committee's task is to formulate final proposals that enable groups to carry out initiatives for field work.

Step 8: Conclusion: Urging students to participate in social work.

Public safety

In preparing public safety material, the same group 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 forming 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% Reckless driving and speeding
- 12.0% Electric cables and generator sets.
- 12.0% Streets not furnished with lights at night and the events resulting therefrom (thefts, collisions, crashes)
- 10.5% Potholes in the streets and uncovered sewage manholes
- 9.0% Outdated medicine and food, and polluted water and environment
- 7.5% Throwing waste matter and empty bottles out of cars or building windows onto the streets
- 7.5% Drugs and their derivatives

- 7.5% Non-use of safety belts while driving cars
- 7.5% Buildings not conforming to standards and specifications of sound and correct construction
- 6.0% Buildings threatening to collapse on pedestrians and resident families and children
- 6.0% Television movies: terror, violence, pornography.
- 6.0% Not keeping medicine out of children's reach
- 6.0% Driving cars while drunk or under legal age
- 4.5% For the following items: identity cards; AIDS; crossing streets without traffic lights; throwing waste matter into the sea; billboards in the streets.
- 1.5-3% For the following: sudden turning; lighting candles and lamps at night in bedrooms or near generator sets; opening car radiators before cooling them; using medicine without consulting the doctor; broken trees in the streets; driving a car the wrong way on one-way street; broken cars left in the streets and open places; sharp and jagged instruments in houses.

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

Exercise 7: Which Right Do You Value as Most Important?

1. 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.
- (c) Helping students look for legal and social means available to implement and strengthen this right.

2. Time Required: One hour.

3. Material Required:

Sheets of paper, pencils, blackboard, chalk, Lebanese Constitution, Universal Declaration of Human Rights (UDHR).

4. Group Size: The class is divided into groups of 5 to 6 members.

5. Method:

Step 1: Trainer explains the objectives of the exercise: difficulty of dividing human rights.

Step 2: Trainer divides the class into small groups. It is better for trainer to mix the trainees, if they belong to different ethnic groups, regions, socio-economic backgrounds, or religions.

Step 3: Trainer distributes copies of the Universal Declaration of Human Rights, as well as copies of the Lebanese Constitution .

6. Framing Discussion:

Step 4. Trainer explains that each group should identify the right they value most and consider most important to them. Trainer requests that groups explain why they have

made their choices and how they justify their priority, what are the available legal and social means for its implementation, and what is the role of the citizen in reinforcing this right.

Step 5: Each group selects a representative who will relay the priority right(s) selected by the group. Each member of the group can have a different priority.

Step 6: Trainer lists the priorities set by the groups on the blackboard, and tries to find out whether there are common shared priorities. Trainer also identifies the various priorities of each group, and tries to find out the reasons for the choices. Trainer allows time to debate the reasons with the group. Finally, it may turn out that each individual gave priority to the right that he/she lacks or wishes.

Step 7: Conclusion: When the individual knows and completely understands his/her right, the chances of achieving these rights are increased while chances for their violation are diminished. In addition, a citizen who understands his/her own rights is likely to respect the rights of others.

Experiences and testimonies of Lebanese youths concerning human rights and public freedoms:

1. *Rajih Muhammad Hamiyyah, Talya, 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 telling me a little story, or 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 honored and proud, because I was born in a country called 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 tranquillity...".

3. *Ramza Hamiyya, the Southern Suburbs (16 years) claimed:* "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 in a country to which I don't belong. 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 see dark shadows. 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 Ramadan, Al-Amiliyye Secondary School, Beirut (16 years) stated:* "Citizens have rights and duties. The Lebanese were divided into factions and denominations. Whenever individual citizens felt humiliated or faced death or felt

forced to flee their homes, they instinctively huddled to members of their own confession. This reinforced discrimination among groups and sparked fighting and destruction. Then all citizens understood that it was a futile war, so they rejected it. People of eastern Beirut rejected war and practices of the armed groups of eastern Beirut; people of western Beirut rejected war and practices of the armed groups of western Beirut, and the Lebanese people as a whole rejected war which additionally created an abysmal difference between the armed groups and the peaceful people ”.

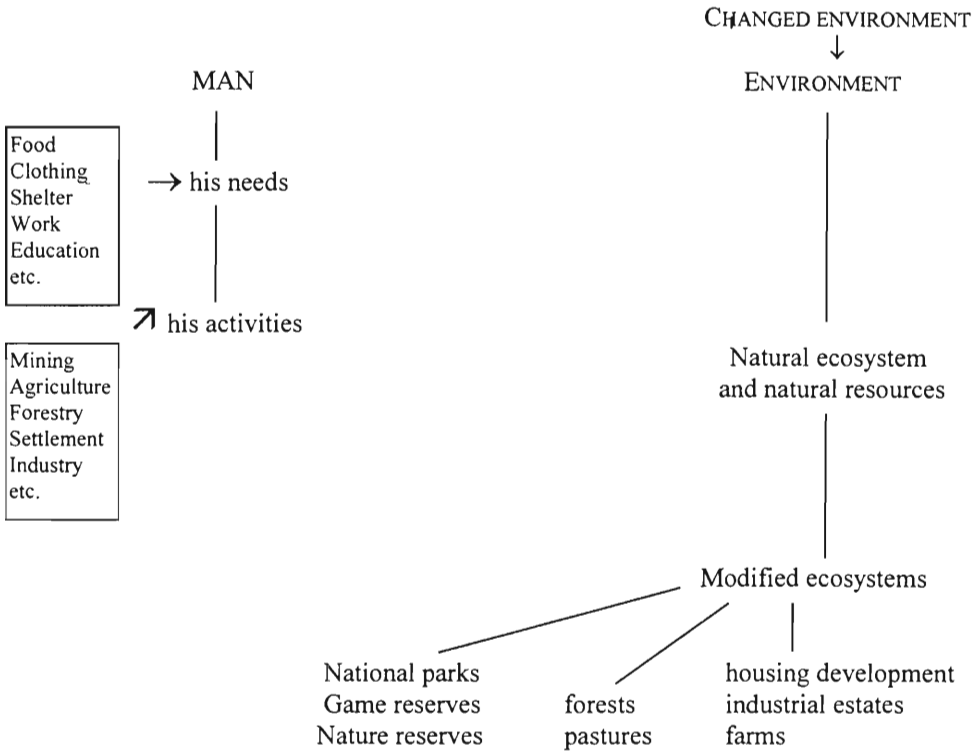
5. *Hadi Fawzi Ghabir, the Evangelic Secondary School (15 years) thought* “ People have to recognize the fact that they are human beings, not herds, or sacrificial lambs, or goods. So they should say loudly that they are against negative attitudes and that they should not be too impatient or apprehensive in the face of the few who have turned them into poor people. Until when shall we be patient? They have exhausted our patience to such an extent that they have killed our humanness: they have cut off water and electricity supplies from us, they have increased prices by dealing in dollars, by doing trading with our blood, our freedom and dignity. They have challenged freedom and peace. We the 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 in shock all the way from Beirut to the north, passing by Al Biqaa, for I did not know then that my home country, Lebanon, was that big and I did not know anywhere else than our neighborhood where I used to live with my family ... I used to hear names of other regions but I could hardly realize that they were names of regions in 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 to have fearful sizes 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 other regions of 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... ”.

Trainer 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 as an observer who did not participate in finding solutions;
- (c) Trainer 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 # 10, Paris, UNESCO, 1985.

FOURTH: THE LINK BETWEEN MAN AND ENVIRONMENT

A. General Objectives:

1. The right to a sound and safe environment.
2. The need to establish a balance and an equilibrium between the physical and the natural environment, without which humankind cannot survive.
3. Making participants aware of the importance of living in a sound environment.
4. Getting acquainted with the holistic concept of the natural and man-made environment.
5. Enhancing environmental health.
6. Developing the ethical responsibility of everyone towards the whole earth.
7. Behavioral/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.

B. Definition of Environment:

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.

C: Systems of Environment:

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 organise 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 vapor.

A knowledge of the uses of the atmospheric constituents is important to understand the life of plants and animals. Water vapor is 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 may 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 complete 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 human beings.

(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 and irrigating. Water is also essential for the tourist industry, for boating, fishing, swimming and diving. Indeed, water controls many of the physical and chemical processes in the natural world.

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

It is not only drinking water that is essential to guaranteeing sustainable development of life 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 and 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. Destructive human activities, such as improper use of the land, felling of trees, overgrazing and monoculture, have accelerated the process of soil erosion leading to desertification.

(d) The Biosphere:

This fourth system in the environment is 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 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 desperate 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 to do so by the absence of any biosphere on the moon.

The environmental issues in Lebanon have been selected as part 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 No. 25, 1987), the goal of any teacher-education effort or program should be to develop environmental education competencies and raise awareness of the learners 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 relevant knowledge and proper attitudes and cognitive processes to the student. It should be a holistic approach that guides the student to appreciate 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 behavioral attitudes?

Trainer should identify:

- The goal and the objective of his/her instruction.
- The various variables which contribute to his/her teaching goal.
- The third step is to promote a conceptual awareness that helps students to give examples of situations 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 to be followed in investigating and evaluating the proposed action plan.

Translating the goals into student objectives helps trainer 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 an undesirable situation?

Stating clearly the objectives in terms of facts, ideas, skills and dispositions constitutes the gateway that may guide trainer 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 trainer who should be able to identify the roles played by differing human beliefs and values in environmental issues, as well as the need for personal value clarifications.

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 the natural environment. While this sensitivity alone does not motivate an individual to act on environmental issues, it nevertheless is considered a foundational goal. Pre-college curricula should include role models and environmental knowledge to develop environmental sensitivity among students.

(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 behavior, 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 “behavior 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 students' own beliefs and values in terms of what a 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 focuses on bringing awareness to **some of the degrading environmental conditions in Lebanon**. These exercises are designed to develop responsible Lebanese citizens and increase possibilities for a citizen action-oriented behavior that may contribute to remedying degrading environmental conditions. As Aristotle stressed "The ultimate end is not knowledge, but action".

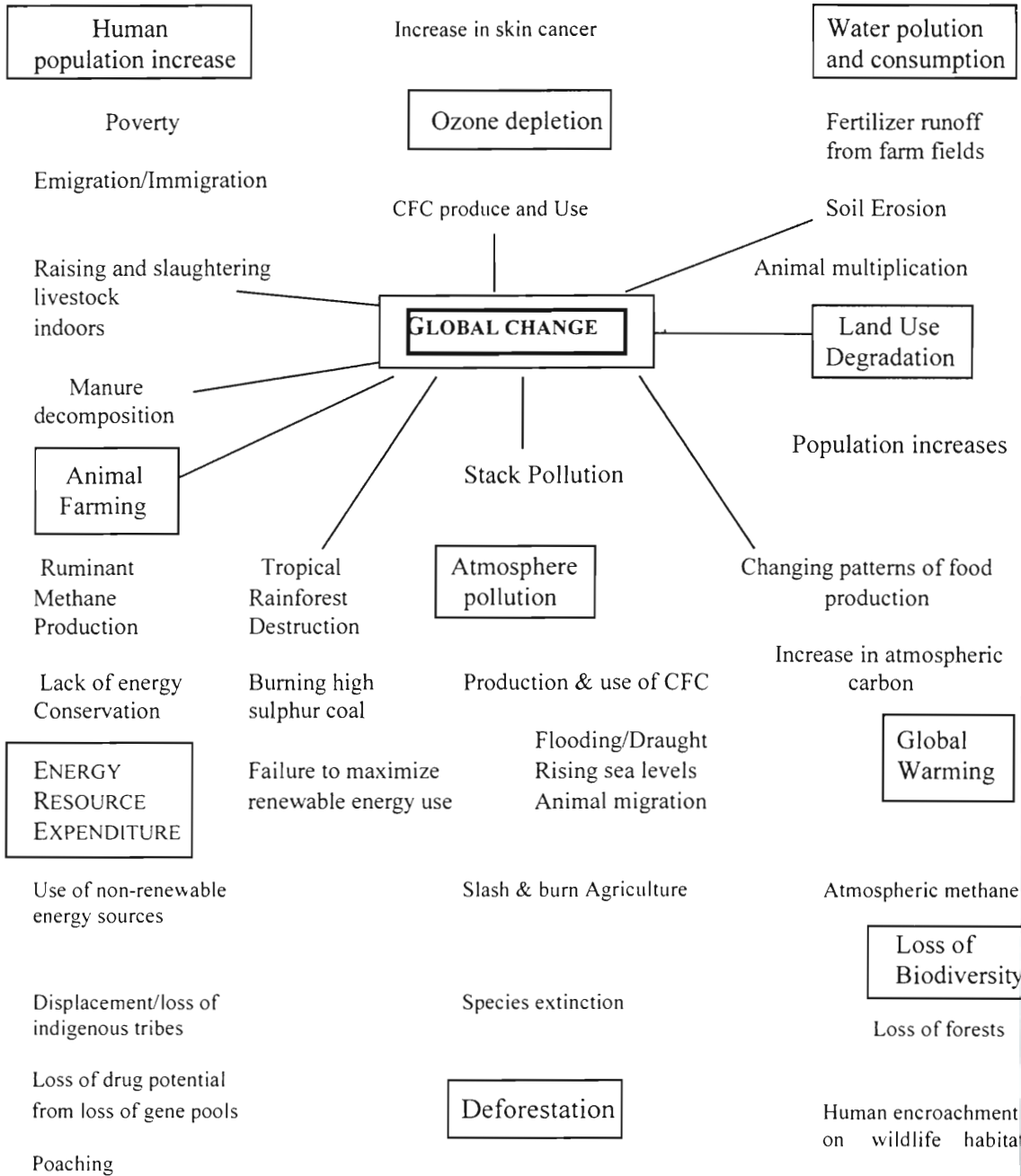
This information on environment education has been taken from the following UNESCO documents:

- UNESCO-UNEP International Environmental Education Programme "An Environmental Education Approach to the Training of Middle Level Teachers", UNESCO, Series No.30, 1990.
- UNESCO-UNEP International Environmental Education Programme, "Strategies for the Training of Teachers in Environmental Education", UNESCO, Series No.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 Supervisor for Secondary Schools", Series No.10, UNESCO, Paris, 1985.
- UNESCO-UNEP Environmental Education Newsletter (*CONNECT*), Vol. XVIII, No.1, March 1993.

The goal-oriented framework and the glossary of terms in Appendices E and F may help teachers to become familiar with key words used in environment education as well as providing them 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 teachers 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, # 10, Paris, UNESCO, March 1993.

EXERCISES

Exercise 1: Where do we live?

1. Suggested Learning Objectives:

- (a) Helping participants to consider the environment as the context in which people live, interact with and mutually influence each other..
- (b) Helping participants to understand that environment is synonymous with human life **“the safety of Man means the safety of his environment”**

2. Time required: 2 hours.

3. Material required:

Paper, pens, flip-chart, chalk, pictures and videos about the environment.

4. Group Size: Five to six.

5. Method:

Step 1: Trainer discusses with students the word “environment”. Environment is life, and it means the interrelatedness and interaction of Man and all that surrounds him. Preserving the environment means insuring the quality life for human societies.

Step 2: Trainer asks students to determine the main elements that constitute a healthy environment and writes down their answers on the chalkboard: clean water, fresh air, and fertile land.

Step 3: Trainer uses a text that describes a village and a city in Lebanon. Then teacher asks each group to compose a similar text that describes the village and the city as they are at present time. Teacher asks them also to compare the environmental changes by listing them in two corresponding columns.

Step 4: The groups indicate practices harmful to the environment and the teacher writes them on the chalkboard: throwing garbage haphazardly- car exhaust, factory smoke, fires due to negligence, cutting trees, water pollution...

Step 5: Trainer asks the groups to prepare a list of the main factors that should direct environmental education in Lebanon (information campaigns, school guidance) based on sensitizing students to loving nature, using technology in such a way as not to harm nature, rewarding those who contribute to environmental safety and punishing those who harm it.

Step 6: Conclusion: linking to objectives: Trainer emphasises the importance of constant observation so that knowledge is intertwined with behavior leading to effective implementation at all levels: home, school, and society.

Exercise 2: Water pollution.

1. Suggested Learning Objectives:

- (a) Helping participants to understand that ground water is not safe from pollution
- (b) Warning against pollution of the sea that causes destruction of aquatic life and stops people from going to the beach.
- (c) Getting acquainted with the causes of pollution.

2. Time required: One hour.

3. Material required: Paper, pens, flipchart, chalk, map of rivers in Lebanon.

4. Group Size: 5 to 6 members.

5. Method:

Step 1: A field visit to a Lebanese beach, or a river bank. Teacher/trainer asks students to write a short descriptive text about it.

Step 2: Trainer asks questions intended to determine Lebanon's water resources as well as its rivers and the frontiers of its territorial water.

6. Framing discussion:

Step 3: Trainer asks questions about factors that lead to pollution of drinking water and writes on the board:

- drinking water is polluted by sewage disposal and polluted rivers.
- drinking water is polluted by chemical substances from factories, chemical fertilisers, insecticides, and home and industrial garbage which are spread haphazardly and which pollute springs and ground water.
- artesian wells are polluted by sewage disposed.

Step 4. Trainer writes on the chalkboard the factors that lead to the pollution of sea water. In addition to the aforementioned factors about polluting drinking water, there are other factors that pollute sea water, such as:

- throwing great amounts of factory wastes, petroleum, and oil.
- lumping ballast from oil tankers in the sea.
- oil leakage from tankers.
- using dynamite in fishing.

Step 5 Trainer asks students about their suggestions:

- organize a televised campaign to create public awareness on pollution of sea and drinking water.
- increase citizens' awareness about the diseases resulting from water pollution: polio and other viruses, typhoid, cholera, dysentery, and skin diseases.

Step 6. Conclusion: We should endeavor to make our environmental behavior helpful for the preservation of the environment by contributing to alleviating the effect of pollution, and guaranteeing that garbage disposal is done properly.

Exercise 3: Breathing CLEAN AIR.

1. Suggested Learning Objectives:

- (a) helping participants realize that we share the air. If it is polluted, nobody will escape subsequent damage.
- (b) urging participants to demand that factories be transferred away from residential areas.

2. Time required: One hour.

3. Material required:

Paper, pens, pictures or video film about factory smoke or the Zouk Power Plant, and if possible, a visit to a factory in the neighborhood.

4. Group Size: Five to seven members.

5. Method:

Step 1: Field visit to factories in neighboring residential areas (Az-Zouk electricity plant, cement factory in Shekka or Sibleen, Silaata factories, oil refineries in Tripoli or Zahrani).

Step 2: After the visit to a factory or watching the video film, teacher asks about the factors that lead to air pollution and writes them on the chalk board.

- smoke produced by refineries and factories.
- gasoline that contains lead.
- smoke from electric generators, exhaust from cars, factories (amino nitrite powder and asbestos).
- quarries dust
- fire, burning of garbage, smoking.

Step 3: Trainer cites some Lebanese popular songs about fresh air and compares that to the current air pollution situation as indicated above.

Step 4: Trainer asks questions about the diseases that result from air pollution especially for children in polluted areas: respiratory diseases, allergies, lung and skin cancer, and explains to them that depletion of the ozone layer (a cover around earth to protect it from the penetration of harmful radiation) directly brings about catastrophes for the environment and for Man such as: skin burns, skin cancer, sight disorders, inflammation of respiratory system...

Step 5: Urging students to prepare a press investigation that includes interviews with patients suffering from diseases due to air pollution and post the report (article) on the bulletin board.

Step 6: Conclusion: Teacher emphasises the importance of creating awareness about pollution and its global effects on all peoples. Therefore, the efforts of the United Nations, states, and individuals should be joined together to limit its destructive impact.

Exercise 4: Nobody is WATCHING

1. Suggested Learning Objectives:

- (a) helping students realize that cleanliness is not only an external aspect but also an attitude that is often reflected in our way of disposing wastes even when nobody is watching us.
- (b) helping students understand the importance of the citizen's awareness about cleanliness and his/her contribution, with other concerned parties, to ensure the success of this process.
- (c) helping students to establish a cleaning committee in the school or local residential area.

2. Time required: One hour.

3. Material required:

Paper, pens and various pictures of different kinds of waste.

4. Group Size: Five to six members.

5. Method:

Step 1: Have students deal with the waste issue starting with ashtrays and ending with dustbins. How do we collect waste? How do we dispose of waste? Should we solve our problems at the expense of others?

Step 2: Stop at the idea that a Lebanese cleans his house well but dumps the waste on the street or near the house of his neighbor, while people in the civilized world dump their waste in the proper places only.

6. Framing discussion:

Step 3: Trainer asks for suggestions that could include:

- the necessity of patrolling the streets and asking people not to throw garbage outside container or tossing them from car windows. People should be reprimanded and even prosecuted legally and punished.
- public advertisement about cleanliness in audio-visual and mass media.
- continuous guidance because man is careless by nature.
- generalizing the idea of prescribed garbage sorting.

Step 4: Conclusion: Emphasising environmental behavior by encouraging students to prepare posters and slogans about the environment and to join environmental clubs, to plant trees, and to spread knowledge and guidance among themselves and others.

Exercise 5: Deafening noises.

1. Suggested Learning Objectives:

- (a) helping students know that noise is a major source of pollution in the atmosphere, a factor of nuisance and increasing tension.
- (b) helping students understand that noise leads to nervous and mental breakdown.

2. Time required: One hour.

3. Material required: Pens, paper, tape recording of noise.

4. Group Size: Five to six members.

5. Method:

Step 1: Trainer asks participants to listen to and classify all noises that irritate the ear such as vendors' voices in the city, car horns, noise of power generators, planes, radios, televisions, tape recorders, motor bikes...

Step 2: Trainer asks the groups to imagine a discussion between a bird and an airplane 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.

6. Framing discussion:

Step 3: Based on this comparison, participants give their opinions on the causes of noise in Lebanon. Trainer writes the causes on the chalkboard:

- lack of traffic control and organization.

- citizens' irresponsibility and non-observance of the laws. For him/her breaking the law is "smart" and civic education is a waste of time, while respecting traffic lights is considered as tantamount to cowardice.

Step 4: Trainer asks students about the effect of noise on health: continuous loud sounds damages the ears, hampers concentration, raises blood pressure, contributes to heart and head diseases, and suicidal tendencies.

Step 5: Conclusion: the consequences of noise are dangerous to health, to quietness and rest necessary for peoples' nerves. The trainer should stress the importance of respecting others and developing the civic sense in the citizen.

Exercise 6: Am I responsible for the whole world?

1. Suggested Learning Objectives:

- helping participants realize that everybody is responsible for the whole world. This is because it is an indivisible unity. What happens in any part affects the other parts.
- helping participants understand that the violations made by Man that harm his/her immediate environment subsequently influence equilibrium of global environment.

2. Time required: One hour.

3. Material required:

Paper and pens, pictures of environmental pollution in the world.

4. Group Size: Five to six members.

5. Method:

Step 1: Show pictures of the burning of oil wells in Kuwait and its effect on residents, or that of the Chernobyl nuclear disaster.

Step 2: Trainer asks that each group prepare a list of violations made by Man against the environment: (For example: toxic waste barrels in Lebanon, pollution of the Mediterranean and Baltic seas, poisonous substances dumped by industries and mines in rivers and ground water aquifers, forest destruction such as tropical forests in the Amazon region, and subsequently the harm caused to animals because of forest destruction, depletion of the ozone layer, etc...).

6. Framing discussion:

Step 3:

- Group discussion of this theme should reach the conclusion that due to increased interaction among states and peoples (such as commercial exchanges) the entire world is affected by environmental pollution.

- Trainer alerts the students to the importance of environmental conferences: (Stockholm Conference, Beirut Charter- Earth Summit in Rio De Janeiro - Genoa Conference of the South Mediterranean States..) and encourages them to hold meetings, local as well as regional forums to limit the danger of pollution.

Step 4: Conclusion: Trainer indicates the importance of international awareness of environmental protection and the responsibility of each individual in providing a human effort in dealing with the environment. It is essential to adopt moral environmental values that lead to the protection of the environment.

Exercise 7: The demographic problem (overpopulation) and overcrowding.

1. Suggested Learning Objectives:

- (a) helping participants to understand that overpopulation is an environmental problem,
- (b) helping participants realise that increase in the number of population especially in developing countries means pressure on land and water resources.

2. Required time: One hour.

3. Required material:

Paper, pens, pictures and video films about starvation in the world.

4. Group size: five to six members.

5. Method:

Step 1: Trainer shows films and pictures about hunger in the world - group discussion.

Step 2: Trainer discusses with students the problems resulting from over population (brainstorming method).

6. Framing discussion:

Step 3: Trainer writes on the chalkboard the answers of the groups: food shortage, power shortage, overpopulation and overcrowding, increase in haphazard urban development, water and soil pollution, shortage of drinking and usable water, social and political problems (decline in the standard of living).

Step 4: The students give live testimonies from their experience of social problems (in large families).

Step 5: The group representatives give their suggestions to diminish overpopulation: the importance of family planning, the importance of alerting parents to demographic problems, the effect of high birth-rate on the general conditions (socio- economic-political problems).

Step 6: Conclusion: We have to provide a decent and dignified life for every child that comes into the world.

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 not 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.

FIRST: INTRODUCTION

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 voice 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 recognised 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 is 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 behavior 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, business, labor 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 faith through a process defined by the four functional

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 functional 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 of 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 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.

SECOND: WAYS OF VOTING:

a - **Direct election**: voters choose their representatives in a certain body directly, that is without the intervention of any other person. Voting may take place in different ways including standing up, raising hands, or calling out names. The best way however lies in using a ballot paper where voters register in writing and secretly the names of the candidates they want to elect.

b - **Indirect election**: voters choose one or more "electors" or "delegates" who choose the representative. Lebanon experienced this sort of indirect voting until 1934.

THIRD: ELECTIONS:

- a - **Single-member constituencies:** This applies when there is one seat for each constituency.
- b - **Election from a list:** This applies when there are several seats for a constituency, in which case voters may choose as many candidates as the member prescribed for the constituency.
- c - **Relative or simple majority:** the candidate who obtains the greatest number of votes wins, notwithstanding the total number of votes.
- d - **Absolute majority:** this requires that the candidate obtain more than half of the votes cast.

FOURTH: 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. Practising this right is subject to conditions. The most important of these conditions are the following:

- a - **Attaining voting age:** as elections require political judgement and maturity, those who have not attained a determined age do not have the right to vote.
- b - **Nationality:** usually only resident citizens have the right to vote and choose 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.
- c - **Legal status:** in most countries those serving a jail sentence cannot vote.
- d - **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.
- e - **Candidates:**
 - 1 -The same 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.
 - 2 -Other restrictions can be imposed, such as requiring candidates to have paid their taxes or to have so much wealth, or educational qualifications, for certain offices, or social, class or religious qualifications for certain others.
 - 3 -In some states, active members in the armed forces are not permitted 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 on 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 imposing sanctions. Another obstacle is a situation where there is an entrenched majority and no opportunity for the minorities to share power.

Democracy, like peace and human rights discussed above, is a value that requires effort and hard work to create and maintain.

In building a democratic society, functions must be defined and 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 they 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.

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 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 Association, 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 and practical examples of international democratic values.

FIFTH: CASE STUDY: LEBANON

A- Characteristics of the voting right in Lebanon:

- 1 - **Equality**, i.e. one person, one vote.
- 2 - **Secrecy of election** which constitutes a guarantee for freedom of choice, without compulsion or pressure.
- 3 - **Voting is personal**, i.e. the voter accomplishes the act of voting by himself and not voting by correspondence or by proxy.
- 4 - **Voting is optional**, even though Lebanon adopted the principle of compulsory voting for a short period of time (1952-1957).

B- 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, appointed representatives and, recently, in application of the Ta'ef Agreement, vacancies in Parliament were filled through appointments by the executive. The rule of elected representatives has been restored since 1992.

C - Electoral restrictions:

The election system may impose restrictions such as:

- 1- **Financial restrictions**, such as requiring that the candidate should have paid a certain sum of money in taxes and that he/she is financially secure.
- 2- **Educational restrictions**, which means having certain academic qualifications.
- 3- **Social restrictions**, or belonging to a certain social group.
- 4- **The military and the right to vote**: in order to avoid the involvement of the armed forces in the political fray, some states choose to deprive the military of their right to vote.

D- 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 Canton affairs in all the Swiss Cantons in 1992.

E- Preversion of the election process:

These may include forgery, bribery, coercion, violence, intervention of the authorities and obstruction of such freedoms as 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 1: Democratic Groups in our Life.

1. Suggested Learning Objectives:

- (a) To help students understand the democratic functions and the possibility of their implementation in daily life..
- (b) To introduce students to some democratic regimes in the world.
- (c) To help students acquire the skills of practicing democratic operations in their life by practicing and participating in its implementation in class (voting, expressing opinion, participation, cooperation, shouldering responsibility, holding responsible positions).

2. Time required: 1 hour and a half.

3. Material required:

Paper, pencil, flip-chart, markers, large paper, blackboard.

4. Method:

Step 1: Dividing the chalkboard into three columns according to the following headings: party regimes, royal regimes, parliamentary regimes.

Step 2: Have students write the most important states in the above columns.

Step 3: Consider the following criterion “ how are leaders selected in these states?” Stress the role of people in voting and selecting the leader. After this introduction, students are divided into groups of five to six members each.

Step 4: A paper is distributed to each group on which the four functions of democracy are written:

- 1. Leaders are responsible to members through open communication.
- 2. Leaders are responsive to the needs and wishes expressed by members.
- 3. Members may participate easily and effectively in shaping the program of the group.
- 4. Members may change the leaders or activities to fit changing circumstances.

Step 5: Trainer asks students to list the groups or the committees in the school or the activities performed by students at school. Trainer asks them whether members of these groups act in accordance with the four democratic functions mentioned in the paper distributed earlier.

Step 6: Each group is requested to choose either an activity or an example from their list. Then they have to show how this activity conforms to the functions of democracy, pointing out the comparisons that are for or against these functions. These examples are written on a paper and distributed to each working group.

Step 7: The class comes back to a plenary. Each working group selects a representative to explain the activity selected by the group.

Step 8: Trainer summarizes the results based on students’ work and the learning objectives mentioned at the beginning of the exercise.

Note: We suggest that we contact student committees concerned with the arts, drawing, sport and culture, parent committees, the parliament or municipal council, extracurricular group activities, and scout camps.

Exercise 2 : Encouraging democracy.

1. Suggested Learning Objectives:

- (a) To help students understand that democratic functions are made up of specific activities.
- (b) To train students to develop the skills of democratic thinking in their groups in the context of specific activities.
- (c) To develop students' awareness of the importance of their role in effecting change so as to ensure democratic action through suggestions and participation in groups.

2. Time required: 1 hour.

3. Material required:

Paper, pencils, blackboard, round table.

4. Method:

Step 1: Students are divided into groups of five to six members. Each group is asked to take an example from the list of democratic functions in exercise 1.

Step 2: Trainer asks the participants to recommend changes that would improve the way democracy functions in their group. List each recommendation in accordance with the following functions:

- (a) encouraging responsibility
- (b) responsiveness
- (c) participation
- (d) openness to change

Step 3: Each group is asked to prepare a "role-play" activity so as to convey the recommendations or suggestions to the entire class, to compare and contrast the type of behavior that may or may not correspond with the functions of democracy and developing democratic actions.

Step 4: Each group performs the "role play" in front of everybody.

Step 5: Conclusion: Trainer has to conclude the results by linking them to the objectives focusing on evaluating students' work both individually and collectively.

Exercise 3: Group Responsibility.

1. Suggested Learning Objectives:

- (a) To enable students to realise the role of the democratic functions in working for the well being of the group.
- (b) To make community leaders realize students' ability to help in supporting useful projects..
- (c) To make students participate in setting-up beneficial social projects through democratic participation.
- (d) To develop in the student communication, participation, creativity, and planning skills.

2. Time required: 1 hour, provided that it is completed and evaluated after one or two months.

3. Material required:

Blackboard, chalk, paper, pencil.

4. Method:

Step 1: Students are asked to describe projects in which they may participate in an effective way. Each project should have a list enumerating the various ways students have participated, especially in making and implementing decisions.

Step 2: Trainer writes a list of these projects on the chalkboard as suggested by students.

Step 3: A discussion of each project follows. Discussion should revolved around how they may participate in an effective way. Then trainer sets priorities according to their wishes, emphasizing the importance of the project and its positive outcomes for the group.

Step 4: The students choose through voting and under trainer's supervision a project to be implemented.

Step 5: Students elect and organize a committee to draw a plan for project implementation within one or two months, and organize the process of contacting individuals or organizations with whom they should cooperate. Here it is important to stress the need to provide the opportunity for all to participate in one way or another.

Step 6: Upon completion of the project, the trainer and the students refer back to the original list of ways of making and implementing decisions. In so doing, evaluation may be done at the group level to determine students' feelings about their ability to participate in an effective way.

Exercise 4: Public freedoms and DEMOCRACY.

1. Suggested Learning Objectives:

- (a) To get introduced to some articles of the Lebanese Constitution, especially Art. 13.
- (b) To demonstrate the relationship that exists among individual and society and the general principles of the constitution, especially Art. 13.
- (c) To develop reading, comprehension, analytical and classification abilities.
- (d) To enhance the skills of dialogue, expression, communication, participation, and compromise.
- (e) To encourage students to join associations and participate in extra-curricular activities.

2. Time required: One hour.

3. Material required: Large sheet of paper, Article 13 of the Lebanese Constitution.

4. Method:

Step 1: Trainer writes on the chalkboard Article 13 of the Lebanese Constitution which states, "**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.**" Then trainer reads it slowly.

Step 2: Trainer asks students about the nature of the constitution and who formulated its articles and why they were formulated. Trainer asks them about the actions performed in

the country that are in agreement with Art. 13 of the constitution and the rules underlying the constitution.

Step 3: The class is divided into groups of five to six students. Then a large sheet of paper is divided into three columns as follows: In agreement, Not in Agreement, Recommendations. Such paper is given to each group. Trainer asks the groups to list the actions performed in the local community that are or are not in agreement with Art. 13, and write down recommendations to protect or rectify the situation.

Step 4: A representative of each group presents the implemented activity with emphasis on the recommendations presented by his/her group.

Step 5: Trainer writes a list of the recommendations that were presented by the students after classifying them into broad categories and eliminating repetition.

Note: the large paper that is distributed to students may be divided as follows:

Actions performed in Local Society:

Kind of activity	In agreement with Art. 13	Not in agreement with Art. 13	Recommendations
1-			1-
2-			2-
3-			3-
4-			4-
5-			5-

PEACE

A. What is peace?

Peace is an attitude and a 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 behavior which reflects this common attitude of enlightened self-interest. Peaceful behavior 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*.

B. Levels of peace

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 (sulh) 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.

C. Forms of peace

There are other levels of peace: related to agreements, pacts, conventions, armistice, neutrality, concords 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" nor a "salam" (peace) but submission and

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

oppression. Many Lebanese proverbs make 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, "Sallama Amrahu Ela Allah", he/she submitted to the will of God in peace, "Al-Salam", peace.

D. Description of 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 behavior that marks so much of human activity.

E. Peace and conflict

However, **why should conflict exist at all in a peaceful world?** A partial answer to this question lies in the following:

1. 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.
2. Conflict may also exist in part because, with the pressures of time in our lives, we focus primarily on our own interests, values and needs and overlook those of others with whom we interact.
3. 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 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.

F. Elements of conflict

Unfortunately, **conflict can also contain destructive forces** which may obstruct change, peaceful attitudes, behavior, 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 others 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.

G. Peace process

The process of peace therefore provides methods either to prevent the formation of these negative emotions, attitudes and behavior 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.

H. Foundations of peace

The foundation for peace is thus a recognition and fulfilment 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 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 organisations, 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 defences of Peace have to be built in the minds of humankind

Peace is a mode of behavior 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 1: What peace is like in your life?

1. Suggested Learning Objectives:

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

2. Time required: One hour.

3. Materials required:

In class: chalkboard, chalk.

Outside class: large sheets of paper, markers, a flip-chart.

4. Method:

Step 1:

- Ask students to think of a situation or event which occurred in their families, school or neighborhood/village that reflects their idea of what peace is like.
- Have students write out a description of the event which they chose as a short story: several lines.
- Listen to one or two students as they read their story to the group.

Step 2: Divide the group into sub-groups of four members depending on class composition.

5. Framing discussion:

Step 3:

- Ask each member in the small groups to tell his/her story to the others and discuss it with them until understood by all.
- Ask each group to develop a list of the common elements in the stories under the following headings: attitudes, modes of thinking, ways of behavior, and processes of decision-making.

Step 4: Return to the plenary whereby the group representatives write on the blackboard or prepare a list of the common themes in the stories. Trainer and students search for different or changing elements in some stories.

- The plenary compiles a unified and full list and comments on it with the trainer.
- Trainer and the students search for different or changing elements in some of the stories.

Step 5: Conclusion: Trainer discusses with the students the modes of behavior which stand in the way of consolidating peace, such as disrespect of others, violent and aggressive behavior, intolerant attitudes, lack of love and absence of human rights....

Exercise 2: A Tree of Peace in My Life.

1. Suggested Learning Objectives:

- (a) To develop a language of peace that can be used in programmes, in activities, and is reflected in attitudes.
- (b) To elaborate and deepen knowledge about the meanings and consequences of peace.
- (c) To stress the importance of concrete metaphors as effective means of learning about concepts of peace.

2. Time required: One hour.

3. Material required:

In the classroom: chalkboard

Outside class: large paper, markers, flip-chart

4. Method:

Step 1:

- Trainer draws a large tree, with a large trunk labelled “Peace” highlighting the roots and branches in a way suitable for writing on them.
- Trainer asks students to prepare pencils and white paper from their copybooks and asks them to draw the tree on their papers.

Step 2: Trainer asks each student to write on the roots some words that he/she finds necessary to build peace in his life and his society such as love, forgiveness, trust, understanding... and writes on the branches words that he/she thinks can be realized as a result of peace such as: prosperity, happiness, satisfaction, progress, peace of mind...

5. Framing discussion:

Step 3:

- Divide students into groups of five to eight members depending on class size.
- Trainer asks the groups to draw a peace tree that carries the appropriate terminology.
- The groups choose their representatives to draw their trees on the chalkboard.

Step 4:

- Trainer compares the words mentioned on the trees and discusses their meaning with the students and among them.
- Trainer draws a peace tree on the chalkboard which combines all suitable words that figure on the trunks and branches.

Step 5:

- Trainer asks students to think about the two similar tracks - how a tree grows and the stages of peace. Trainer asks them to suggest other writings which may be useful in understanding the elements of peace and its consequences: planting the seed and waiting for the crop, peace dove and olive branch ...
- Trainer asks students to hang the posters that present a tree of peace and which may be shown at school.

Step 6: Conclusion: Trainer deduces the values, concepts, attitudes, and rules of behavior that represent the process of peace in a way that can be taught.

Exercise 3: Peace-Building.

1. 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

2. Time required: One hour.

3. Material required:

In the classroom: blackboard.

Outside class: Large sheets of white paper, markers and flip-chart.

4. Method:

Step 1: Trainer asks students to select an example of a non-peaceful situation in their immediate life - family, school, neighbourhood, city, region - and describe that situation in a short paragraph.

Step 2:

- Trainer presents examples of peace-building: dialogue, understanding, concessions, mediators...
- Trainer divides students into suitable small groups of five to eight students each.
- Each student will share with others in his/her group the non-peaceful situation he/she had selected.

5. Framing discussion

Step 3: Students discuss among themselves in the small groups the ideas as well as individual or group projects that may change unpeaceful situations into peaceful ones. Each group develops a list of the ideas and suggested projects on one paper.

Step 4: The groups choose their representatives who write on the chalkboard the program devised for their project and peaceful ideas.

Step 5: Conclusion:

- Trainer stimulates a discussion among students about the proposed projects and ideas.
- Trainer writes on the chalkboard a unified and complete list and compares the circumstances and projects that enhance peace and the others which impede it.
- Trainer links conclusions to suggested objectives.

Exercise 4: Reconciliation as Peace-Building.

1. Suggested Learning Objectives:

- (a) To have students think about the psychological needs of people in conflict.
- (b) To build habits that reflect these psychological needs and deal with the consequences of conflict.

2. Time required: At least one hour.

3. Material required:

In class: Blackboard, chalk, paper, flip-chart, pencils.

Outside class: Larger sheets of white paper, markers.

4. Method:

Step 1:

- Trainer and students perform a role-play exercise of a conflict based on roles taken from the local community.
- The conflict should be based on a significant issue: sectarian bias, national trends, gender discrimination, family status, political beliefs...
- The role-play exercise should enable the students to provide several arguments on these issues and discuss them together. Stop the exercise at this point at this level of intensity..

5. Framing discussion:

Step 2:

- Trainer asks students what should happen in order to build peace in this conflict situation.
- Trainer puts answers in two main columns:
 1. The two parties need to establish better ways of communicating with each other.
 2. The two conflicting parties 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 could be that apologies need to be offered and accepted, which leads to consideration of reconciliation. A fourth suggestion is to find an acceptable reconciliation for both parties.

Step 3:

- Trainer asks students about what should happen in order to achieve reconciliation between the two parties:
- Priorities:
 1. Each individual needs to express clearly the feelings of anger and frustration and the violation of rights, pain, and oppression.
 2. Each individual needs to see the other listening to him and understand him/her when he/she tells their story (good listening)
 3. Each individual needs to see the other accepting the results of his/her actions.
 4. Each individual needs to abstain from any desire to take revenge and punish others.
 5. The need for reconciliation is accepted by both parties.

Step 4: Trainer in cooperation with students generates a list of examples of serious conflict, events which occurred in the community, nation, or world during the past few months. Trainer asks students to apply the reconciliation process they discovered in the role-play to one or more of these conflicts.

Another suggestion can be finding a compromise acceptable to both parties.

Students discuss what needs to happen for these two to be reconciled:

1. Each needs to express his/her emotions of anger, frustration, violation, hurt, grievance (articulation).
2. Each needs to see the other person listening and understanding when he/she states the story (attending).
3. Each needs to see that the other accepts responsibility for the consequences of his/her actions.
4. Each needs to waive the right to revenge or punishment against the other.
5. Find a compromise acceptable to both parties.

Step 5: Trainer concludes with the students that each student could play a role in developing the processes of reconciliation and peace in his social, national, and human community.

Step 6: Trainer asks students to suggest ideas on: how the nation or the world might develop well-organized and regular processes that may help people in other countries pave the way to successful reconciliation and peace.

Step 7: Conclusion: Trainer links the results to the objectives.

Exercise 5: Peace and the benefits of conflicts.

1. 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 signifies resolving conflict in such a way that its benefits are utilized and its costs and negative results are eliminated

2. Time required: One hour.

3. Material required:

In class: Blackboard, chalk, paper, pencils.

Outside class: large sheets of white paper, markers, flip-charts.

4. Method:

Step 1:

- Trainer asks students to think of a family or community event or situation which reflects their idea of conflict.
- Trainer writes a brief description on paper of that conflict situation and ask students to think of at least two good things which came about because of this conflict (write on student paper).
- Trainer provides an example from his/her personal experience or from the experience of students and life in general provided that the example had led to positive result e.g. teachers' conflict with the state, their strike and how they achieved some demands as a result.
- Trainer explains that the benefits of conflict may include awareness of personal and general important issues. Each individual looks at issues from the standpoint of others.

5. Framing discussion:

Step 2:

- Divide students into small groups of four to eight members depending on class composition.
- Trainer asks students to tell each other their stories about the conflict example and its benefits to others in his/her group.
- Trainer encourages dialogue between group members (within the groups) about all possible benefits of their examples about conflict.
- Trainer asks the groups to put a list of the benefits they had mentioned and approved during their discussion.

Step 3:

- Trainer asks the groups to choose their representatives (democratic exercise).
- The group representatives write on the chalkboard the lists of benefits of conflicts arrived at by their group.

Step 4: Trainer asks the groups to come back to the classroom and encourages discussion among students to suggest more benefits of possible conflicts.

Step 5: Trainer conducts a discussion among students about the losses that may result from conflicts if not controlled, managed, and resolved properly. (For example, violent agitation, harmful anger, lack of communication among parties, continuous tension, damaging chances of happiness in life, increasing violent behavior causing destruction and pain, negating others, fighting and wars...).

Step 6: Trainer urges students to compare between positive and negative aspects of conflicts. Trainer indicates differences in actions and results and inquires: Is it possible to resolve differences among people peacefully, provided that these conflicts are controlled and the parties use civilized and non-violent means?

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,

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 on June 25th, 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 José 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

polices 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.

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 existing 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 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 unfavourable 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 José, 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 neighbouring 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. *Underline* 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

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-

¹ Extract from "*An Agenda for Peace*" by Boutros Boutros Ghali, United Nations, New York, 1992.

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 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 BEHAVIOR AND 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: 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 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 incline to talk in terms of alternatives and problems. 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 honourable 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 behavioural 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 human 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 may be 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. 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" may be 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 universalism" than other social groups. The valuation of group images based on present "universalism" 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 universalism".

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

<u>Ecological foundations</u>	Field study (local)	Natural areas, nature and environmental centres, refuges, etc.
	Simulations and models	Computer programmes, printed simulations, diagrams
	Film viewing a 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

Investigation and evaluation of issues

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

Environmental action skills

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, behaviours; 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 decomposers, 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 behaviours 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 County, 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 confessionism 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, UNDP, Beirut, 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) 6160 00
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 11 23

Egypt

- (a) The Egyptian Organization for Human Rights (EOHR)
8-10 Mathaf El Manial Street
Manial El Roda
Cairo
Tel: (202) 36 21 613
Fax: (202) 36 21 613
- (b) Arab Organization for Human Rights
17 Aswan Square
El Mohandeseen
Giza A.R.E.
Tel: (202) 34 66 582.
Fax:(202) 34 48 166.

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) 349 83 99.
- (d) Cairo Institute for Human Rights Studies
9 Rustom Street
Garden City
Cairo
Tel: 354 37 15
FAX 355 4200
- (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: 84 35 55
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: 844 090.

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 37 53
Fax: 32 86 07.

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 the Holy Spirit - Kaslik (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) 948 729
(961 9) 957 455

- (e) Centre for Permanent Training on Non-Violence and Human Rights (CSA)
Cultural and Social Action (CSA)
169 rue Gouraud-Jemmaizé
POB 175 566
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 70 91 61
Fax: (212 7) 70 78 71

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 00 60
Fax: (212 7)77 00 60.

and

54 rue du Soldat Jeuvencel
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 WC1N 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) 767 003
Fax: (216 1) 750 911
- (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: 49 6261 12912

African Peace Research Association,
Nº 84 Femi Ayantuga Crescent
Surulere
Lagos
Nigeria
Tel: 633 437

Asian Peace Research Association (APRA),
Information Unit Peace Research ,Bonn (AFB)
Beethovenallee 4
D-53193 Bonn, Germany
Tel & Fax: (49 228) 35 36 03

Asociacin Chilena de Investigaciones para la Paz (ACHIP)
Casilla 19078
Santiago
Chile

Austrian Institute for Peace Research (APRI)
Rochusplatz
7461 Stadtschlaining
Burg-Schlaining
Austria
Tel: 03355 2498

Center for Peace and Conflict Studies (CPACS)
Dept of Government
Sydney 2006
Australia
Tel: (02) 692 3778 and (02) 522 3105

Center for Peace Research of the Catholic University of Leuven
University of Leuven
Van Evenstraat 2B
B 3000 Leuven
Belgium
Tel: 016 283241

Center for Security Studies and Conflict
ETH Zentrum
CH 8092 Zurich
Switzerland
Tel: 0041 1 256 40 25 and 0041 1 363 91 96

Center for War/Peace Studies (CW/PS)
218 East 18th Street
New York NY 10003
USA
Tel: 212 475 1077

Centre for Peace and Conflict Research
University of Copenhagen
Vandkunsten 5
DJ 1467 Copenhagen K
Denmark
Tel: 45 33 326432 and 45 33 326 554

Centre for Peace Co-ordination of the Hungarian Academy of Sciences
Egyetem ter 1-3
H 1364 Budapest
Hungary
Tel: 113 400

Centre interdisciplinaire de la paix et d'études stratégiques
71 boulevard Raspail
75006 Paris
France
Tel: (1) 42 22 01 07

Centro de Estudios Internacionales
Apartado 1747
Managua
Nicaragua
Tel: 506 2 670513 and 506 2 670 517

Consortium on Peace Research, Education and Development
Centre for Conflict Research
4400 University Drive
Fairfax VA 22030
USA
Tel: 703 323 2806

Council on Peace Research in History (CPRH)
Dept of History
Oxford OH 45056
USA
Tel: 513 529 5125

Dag Hammarskjöld Foundation
Ovre Slottsgaten 2
S 752 20 Uppsala
Sweden

Department of Peace and Conflict Studies
Uppsala University
Ostra Agatan 53 IV
S 75322 Uppsala
Sweden
Tel: 018 13 56 67

European Peace Research
Beethovenallee 4
5300 Bonn 2
Germany
Tel: (49) (228) 356032

Finnish Peace Research Association
c/o TAPRI
Box 447
33101 Tampere 10
Finland
Tel: 358 31 32535

Gernika Gogoratuz (Peace Research Group)
Centro de Investigacin 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. Für Politische Wissenschaft
Arbeitsgruppe rustung und
Allende-Platz 1
D-2000 Hamburg 13
Germany
Tel: 040/41 23 3689

Institute for Conflict Analysis and Resolution
440 University Drive
Fairfax VA
USA
Tel: 703 323 2038

Institute for International Peace
University of Notre Dame
POB 639
Notre Dame IN 46556
USA
Tel: (219) 239 6870 and (219) 239 6371

International Peace Research Institute Oslo (PRIO)
Fuglehaugsgt 11
0260 Oslo 2
Norway
Tel: 472 55 71 50 and 472 55 84 22

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) 39 3111 and 39 0584

Netherlands Institute of International Relations
Postbus 93080
2509 AB The Hague
Netherlands
Tel: 070 245384

Palestine Committee for NGOs
POB 554
Tunis Cedex 1080
Tunisia

Peace Education Program
Box 171
Teachers College
New York NY 10027
USA
Tel: 212 678 3972 and 678 4048

Program in NonViolent Conflict and Change
712 Ostrom Avenue
Syracuse NY 13244
USA
Tel: 315 423 2346

Pugwash
Palazzina dell'Uditorio
Via della Lungara 229
00165 Rome
Italy
Tel: 39 6 687 2606 and 687 8376

Stockholm International Peace Research Institute (SIPRI)
Pipers Vag 28
S-171 73 Solna
Sweden
Tel: 08 55 97 00

Tampere Peace Research Institute (TAPRI)
APO Box 447
SF-33101 Tampere 10
Finland
Tel: 358 31 32535

World Order Models Project
475 Riverside Drive Suite 460
New York NY 10115
USA
Tel: 212 870 2391/2

Others

Commission internationale des Juristes
BP 160
CH-1216 Contrin Geneva
Switzerland

References:

World Directory of Human Rights Research and Training Institutions, 2nd edition.
Paris, UNESCO, 1992.

Fédération internationale des Ligues des droits de l'homme
14 Passage Dubail
75010 Paris
Tel; (33 1) 40 37 54 26
Fax: (33 1) 44 72 05 86

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 *nulla 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 from 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. Metcalf (ed.). Random House, New York, 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)
- 1945 CHARTER OF THE UNITED NATIONS. Entered into force of 24 October 1945.
- 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.
- 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.
- 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.
- 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 OF PERSONS BELONGING TO NATIONAL OR ETHNIC, RELIGIOUS AND LINGUISTIC MINORITIES. Adopted by the United Nations General Assembly on 18 December 1992.

Reference:

Human Rights: A Compilation of International Instruments, Volume 1 (First and Second Parts), United Nations, New York, 1993.