

FROM MEMORY TO RECONCILIATION

Lesson Plans on Memory and Peace

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LESSON PLANS ON MEMORY AND PEACE



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FOREWORD BY THE PERMANENT PEACE MOVEMENT

The Permanent Peace Movement (PPM), has prepared a manual on the memory of war as a guide to be used when working with high school students on building the path to peace. This manual is one of the memory and reconciliation project outputs, that was carried out by PPM, with the financial support of the Institute for Foreign Relations (ifa) and the Foreign Office of the Federal Republic of Germany.

WHY THIS MANUAL?

This manual seeks to offer suggestions for high school teachers and civil society activists in tackling and deconstructing the memory of the Lebanese civil war. The targets are high school students. This is done by revisiting the memory of the 1990-1975 Lebanese civil war enabling students to learn the lessons and discover the damages of war, on all human, economic, social, environmental and psychological levels. On the other hand, the manual attempts to link the educational courses and disseminating the culture of accepting difference and diversity, as well as promoting the skills of peaceful conflict resolution.

This manual is an attempt to bring about and explore peace education methods in a Lebanon context calling upon a revisit of history, concentrating on individual and collective memories, learning the lessons from the harsh experiences of the Lebanese civil war and opting for youth to consider what reconciliation looks like. This manual is unique however in linking between the previous topics and lessons from high school courses, namely in the subjects of civic education, history, philosophy, among others. Furthermore, this manual offers high school teachers and civil society activists the possibility to work actively with high school students, using the method of interactive activities and participatory approaches in reaching the necessary conclusions of the training.

This manual is also the culmination between the theoretical work of the academics and professors from various faculties, experiential fieldwork with high school teachers and civil society activists, and the organization of student workshops.

Finally, the Memory and Reconciliation project started by criticizing the culture that called for dealing with the Lebanese civil war through oblivion, as experience has taught us that this can only lead to repeating the same actions. As an alternative to this culture, we put forth the slogan of Remember... Forgive ... Change, considering that by returning to the war memory, it will be possible to highlight its horrors. Moreover, transitional justice paves the way for tolerance and contributes to bringing about a change that cuts the way to the successive cycles of violence that break out every few years. In light of the current political bottleneck and as the entire region is boiling, peaceful conflict resolution and accepting diversity and plurality gain a multiplied importance. Therefore, we hope through this manual to contribute, even modestly, to this aspect, based on the famous adage, "better light a candle than curse the darkness".

PROJECT REFLECTIONS BY OLGA FARHAT

Peace education is not simply a manual or a textbook; it is a pedagogic approach to education that is not limited to a specific educational phase, as it starts from early grades and continues till high school and beyond. It is also important to note the role of school administrations in implementing the educational policy set by the Ministry of Education through curriculum development on one hand, and by selecting and training teachers and educational faculty on the other. Therefore, the Ministry of Education must be the first and main partner in this project; especially that peace cannot prevail unless it is sustained.

A culture of peace is expressed in societies through individual behaviors and daily practices, hence the importance of the Ministry in taking part in this project, namely as it might take several years to build a Lebanese society that has reconciled with its past, present and future as well as to work on all stages of education. Therefore, work must cover several subjects, as peace education is not simply a lesson students learn at school, but is rather a daily practice.

WHY IS IT SO IMPORTANT TO WORK ON THIS PROJECT AT THIS TIME?

- In many regions, the world is currently witnessing armed conflicts and tremendous violence. As a result, many young men and women are suffering and it seems that many societies have become exposed to different forms of violence.
- The youth is exposed, more than ever before, to images of violence disseminated by most media outlets amidst political and social tensions or during the societal reconstruction phase. Therefore, pedagogic projects may have a direct and indirect impact on peace promotion in societies.
- The promotion of the peace culture in educational curricula may contribute to the development of the human and social awareness of the youth and promote their civil responsibility.
- Interactive teaching methods, namely critical thinking, allow the youth to acquire many skills like communication, respecting different opinions, rational thinking, looking for solutions.
- The participation of students through their personal experiences about the devastating effects of war is an important incentive to promote a culture of non-violence in the society.

All of those reasons form the main objective for working on integrating peace education in the educational curricula, as they play a major role in sensitizing the youth about the risks of engaging in violent practices and in wars, in promoting the value of reconciliation with the past and in building a true dialogue with the other, in order to build the future of Lebanon.

FOREWORD BY MAYSA MOURAD

The Permanent Peace Movement's mission is to foster and proliferate a culture of peace through assisting the transformation of protracted social conflict by means of dialogue, conflict resolution, education, nonviolent action, advocacy and training. Our work in the training domain and particularly in schools has given us an understanding of the needs of schools and the educational sphere in conceptualizing topics related to peace education and the skills necessary to empower students to be active peace agents in society. This understanding was further consolidated between 2009 and 2012, where PPM in its project Memory and Reconciliation worked extensively with public and private high schools, targeting Lebanese and Palestinian youth, in providing extra-curricular activities dealing with the memory of the civil war and peace-related educational workshops and events.

Our work has allowed us to form committed relationships with teachers and students in the public sector mainly. Additionally, the formative years on the ground have allowed us to recognize the need for taking a step further in the impact world. With these modules, we aim to move our work from school-related activities to creating a sustainable mechanism to formulate our understandings of peace education and the skills we want to empower youth in Lebanon with.

We thought it would be best to create tools to critically read dominant narratives about the war that have in part contributed to reproducing the status quo in Lebanon. Our work has produced educational outputs such as student-researched films on memory of war, in addition to coordinating with schools on activities that commemorate events in our history. This work is based on the premise that a critical understanding of 'memory' can foster awareness of the role that the past plays in our present conditions. In other words, the role of this project is to provide the youth with the opportunity to engage with 'memory' to have the past bring the present into a critical state. Once we understand memory, we can have a better awareness of the history/past and its impact on the present, and hence seek relevancy in creating a positive vision for the future.

For the second draft, we integrated suggestions from teachers and constantly updated this volume, drawing lessons from piloting the modules in a class setting. As the social and political contexts keep on changing, this book might need further changes in the future.

FOREWORD BY RIDA AYACHE, AHLIAH SCHOOL PRINCIPAL

From Memory To Reconciliation is an innovative step forward in learning history for peace. It is an initiative that provides opportunities for change, both social and educational. Learners develop higher order thinking skills through teacher's guided and peer-led discussions, opportunities for students to engage in activities that make them reflect on experiences, define values, explore memory, understand concepts of transitional justice and story-tell an incident from different perspectives. It represents a teaching approach that emphasizes the developmental process of learning and not the mere transmission of information. We, at Ahliyah School, were happy to pilot this program within the grade 10 curricula, for its compliance with the school's mission in creating independent, conscious, motivated learners capable of critiquing and open to alternative points of view, and actively engaged in bettering their life and community. Denying learning about the Lebanese civil war or mentioning it as the horrible time from which we have emerged and now is behind us, is not enough to aspire our children to be better citizens. The significance of this program is that it provides the opportunity to use the incidents of violence and brutality of the Lebanese civil war to learn about peace and the role of individuals in building peace.

HOW THIS PROJECT CAME TO BE?

The project of creating a series of lesson plans was launched with a two-day conference of 44 participants. The first day was dedicated to teachers and school stakeholders of PPM's partner schools. The various activities, challenges, and successes of PPM's projects' implementation were discussed; in addition to the pivotal role peace education needs to play. The second day was dedicated to stakeholders committed to promoting peace education through the curriculum. It was divided into panel discussions from teachers, academics, civil society groups, and ended with a word from the Ministry of Education and Higher Education.

This conference was followed by two student workshops led by Olga Farhat and Ramzi El Hajj. The first of which students were asked to think of ways and ideas to activate existing peace-related concepts in civic education in Lebanon. The second of which aimed at creating captivating ways of teaching nonviolence, democracy, and active citizenship.

There were three teachers' workshops for teachers in public and private sectors. The first workshop led by Ramzi El Hajj and Ms. Olga Farhat involved a focus group on ways to promote building a culture of peace and activities where teachers created lesson ideas on democracy and non-violence. Dr. Maha Shuayb and Dr. Bassel Akar gave continuous feedback on the written modules. The second workshop led by Maha, Bassel, Maysa, and Olga was on peace education, setting criteria for what a module summary contains, and creating three lesson plans on peace & war, social justice, and active citizenship. Teachers facilitated the lesson plans they created.

The revision of the first draft came as a result of a testing phase in a private Lebanese school and following to that, a focus-group workshop led by Dr. Mahmoud Natout and Maysa Mourad. The discussions and recommendations made several references to the problematic of certain definitions of conflict and peace within the Lebanese context. Several comments and suggestions made reference to the social, political and historical factors and realities that continue to problematize and address the complexity of such notions as 'peace' and 'conflict'. Based on such discussions, the team working on developing the toolkit decided to implement the following amendments:

- A. Develop the Language, style, and structure of the lessons to make them more accessible to teachers of different subjects and grade levels.
 - B. Provide more specific assessment and guiding questions to facilitate thoughtful and purposeful dialogue as well as assess student learning.
 - C. Provide explicit and easy-to-access resources that are needed for the lesson exercises
 - D. Provide clearer and more specific learning objectives
 - E. Indicate relevance of the lesson plans to specific subjects in mainstream curricula to facilitate teacher implementation.
-

OVERVIEW OF THE WORK

We have created a compilation of lesson plans rather than a full-on curriculum in the traditional sense of the word. We generally decided to stick to the traditional structure of the lessons to create opportunities for classroom implementation, but the concepts and activities can be easily adapted for a separate target audience. We also tried to connect the concepts in the lesson plans to those existing in the Lebanese curricula to create potential niches for implementation. These lesson plans target grades 11, 10, and 12.

Our lesson plans are student-centered with guided facilitation questions for teachers. In them, we emphasize the continuous “teacher as learner” and “learner as teacher” roles of classroom stakeholders. We also aim to continue our efforts with the Ministry of Education and Higher Education in Lebanon with hopes of integrating the useful concepts and activities in the classroom.

We have divided our work into five modules. Below are the module rationales:

Module I: Exploring Memory, Narrative and Identity

This module is important in setting the tone for the start of the learning process. Learners and teachers will engage in a series of activities that will make them connect personally and emotionally with personal memories and their respective values. Students begin to grapple with concepts salient to their identity, from identifying important experiences to how they define values in addition to how they present oneself vis-à-vis others.

Module II: Exploring Memory

This module is important to explore the various components behind memory. Learners will engage in a series of activities that will introduce concepts of individual and collective memory.

Module III: Memory & War

This module is important to explore the complexity of narrative formation and the role of memory in it. Learners will delve into narratives formed post-war by engaging in a series of activities on the historical events of the Lebanese civil war. Learners will story-tell an incident from various perspectives.

Module IV: Peace Perspectives

This module allows learners to explore the theoretical aspects of peace studies (positive & negative peace, violence & nonviolence, conflict) in addition to their empirical understandings of main concepts. Learners will engage in a series of activities that will introduce these concepts, starting from their experiences and then moving on to theoretical understandings and opportunities for application. Activities in Lesson 2 can prompt discussions on sociological concepts of poverty and racism, forms of structural violence.

Module V: Memory for Peace?

This module will allow learners to explore if and how memory can be used to create “peace”. Learners will build up on the various definitions of peace exhibited in the previous Peace Perspectives module. Additionally, examining the role of memory in transitional justice by looking at South Africa’s case will allow them to see if any methods used can be lessons learned for Lebanon.

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I would like to start by thanking all the people who supported the ideas and writing of these modules. I would like to thank all the teachers and trainers we worked with: Pauline Yammine, Ghazwa Dalati, Mohammad Wardani, Nadwa Souki, Wafaa Awar, Nadia El Khatib, Hisham Abou Chakra, Effat Malass, Sabah Younes, and Loubna Dahrouj, Najwa Hseiky, Fouad Dirani, Mona Elhassan, Imane Khozam, Zaher Abou Khashbeh, Safaa Aridi, Mona Aridi, Sarah Sabbah and Mouhammad Sadek Abou Khashbeh.

Additional thanks to Dr. Nemer Frayha for his support and ideas on collective memory and ways to present historical concepts. I would like to send a big THANK YOU to Dr. Bassel Akar and Dr. Maha Shuayb for their continuous support with material, ideas, feedback on lesson structure, and their role in leading one of the teacher workshops.

Dr. Mahmoud Natout, thank you for always providing a critical lens of education and the realistic reminders of goals of lessons. I would like to thank Christina Foerch for the never-ending advice and support with concepts of these modules. Additionally, I would like to thank Nayla Hamadeh for her support in the module on Memory and War, and for her guided feedback. Thank you to the Lebanese Association for History (LAH) for allowing us to use one of their lesson plans on Lebanese civil war. Also, thanks to the United States Institute of Peace for allowing us to use some of their work from their Peacebuilding Toolkit for Educators. I would like to thank Manal Moukaddem for continuous idea bouncing and edits. Ziad Dallal for his feedback on work. Imane Khozam, thank you for thinking about the many connections between memory and peace. Thank you to Alexandra Asseily for all her work in healing the wounds of history, and the reminder of the personal journey of awareness and education. A big thank you to Ahliyah School and Ms. Rida Ayache for trusting us to pilot the work at Ahliyah School with Grade 10 students. A big thanks to Ziad Saab and Assaad Chaftari, who make me believe and help keep me committed to this work. A final thank you to Fadi Abi Allam, Ramzi el Hajj, and Olga Farhat for their passion and belief in this work.

With ample thanks & gratitude,

Maysa Mourad

MODULE I:

EXPLORING MEMORY, NARRATIVE AND IDENTITY

Rationale	This module is important in setting the tone for the start of the learning process. Learners and teachers will engage in a series of activities that will make them connect personally and emotionally with personal memories and their respective values. Students begin to grapple with concepts salient to their identity, from identifying important experiences to how they define values in addition to how they present oneself vis-à-vis others.
Key terms	History, memory, narrative, identity, Lebanese Civil War, values, attitudes, learning.
Components	Lesson 1: Introductions Lesson 2: Exploring Learning Values and Attitudes Lesson 3: Exploring Memory, Narrative and Identity
Resources	A4 papers, laptop, LCD projector with monitor, access to the Internet, flipchart, and markers.
Classroom applications	<ul style="list-style-type: none"> • Introductory activities can be used to begin the scholastic year/semester. • Conclusion activities can be used for 1) re-capping classroom experiences and 2) changing/improving forthcoming classes based on student suggestions.

Lesson 1: Introductions

Learning objectives:

- Student will be able to identify important personal values
- Students will be able to assemble a list of class norms and apply them

Procedure:

Activity A: Introduction and welcome note from facilitator

Facilitator/teacher introduces his/herself to the learning space. (Name, background, experience working with youth, connection to the target students in case teacher/facilitator has worked with them previously)

Activity B: Who are your classmates?

Facilitator/teacher can start with an icebreaker activity. Students and teachers take 15 minutes to write about their memory of an object that was important to them. In their short account, they describe the object without revealing what it is at first and then discuss 3 personal values that they believe are represented by this object. After each student introduces him/herself, they read aloud their written work.

Facilitator/teacher notes down the values associated with students' stories on a flipchart.

Activity C: Setting class norms

Facilitators/teachers build on this exercise from the values of student stories. Facilitator/teacher writes down the main values students want for their learning environment on a cardboard or flipchart and hangs it on the bulletin board. The development of the poster can be guided by the following question:

1. Based on all our personal values that you see in front of you on the board, what do you suggest are the values we want for our class?
2. What will we do if our values are breached?

Lesson 2: Exploring Learning Values and Attitudes

Learning objectives:

- To begin to set norms, intentions, and values for the learning space
- Students will reflect on their own learning values and attitudes verbally and in writing through group exercises

Procedure:

Activity A: Setting Learning Values

Facilitators/teachers start this activity by sharing their teaching and learning beliefs. One such example of teacher beliefs is the following. It can be catered to individual teachers' beliefs. The teacher can bring with her/him a poster with such statements and hang it on the wall and then read from it. Students in the following exercise will write on posters or flipcharts their values and attitudes towards learning. This exercise allows teacher to model and provide concrete examples towards learning.

Teacher: I wanted to share with you some of my beliefs regarding teaching & learning:

- I am a teacher and learner.
- As a teacher, I aim to promote knowledge and inspire learning.
- You, the students are each other's resources...Learning occurs when there is genuine collaboration in the classroom: peer-to-peer & teacher-to-students and vice versa!
- Asking questions is essential to your/our learning. So let's start asking questions!
- Curiosity is key to our learning. I hope to support you in making discoveries.
- I believe in a flexible learning environment, unique to your learning needs.
- I believe in pushing our thinking further, out-of-the-box thinking. Let's break out of the mold.
- Without feedback we (teachers and students) will not improve. So, let's be open and share constructively.
- If you need any type of extra support, please reach out to me.
- I believe in assessment for learning. I don't like to test for the sake of testing, but to see how much we have learnt or understood and where we need to improve. The same applies to work assigned as homework.
- I expect us to be deep thinkers who continuously ask questions and push each other's thinking a notch further.

Then do an exercise that allows students to reflect on learning values and attitudes and share with the class. Ask students to write answers to questions and hang them on the wall. Some sample questions:

- Why do we learn?
- What is my purpose in school?
- What are my goals?

Students will take some time and walk around the gallery of student reflections. After this activity, facilitators will ask students to reflect on their reading of peers' reflections.

- Is there anything you found particularly useful for your own learning?
- Is there anything that surprised you?

Lesson 3: Exploring Memory, Narrative and Identity

Learning objectives:

- To reflect on a video on identity of Lebanese youth
- Identify various narratives about the war in Lebanon
- Describe the various narratives in writing
- Appraise the various narratives about the war

Procedure:

Activity A: What is identity?

Facilitators/teachers conduct a brainstorm session with students on identity.

- What is identity?
- How do you define yourself?

Activity B: Video & debrief

Facilitators/teachers pick a short clip/film/documentary on memory and/or history and the complexity of connecting to it. One suggestion is "A Lesson in History", made by Aljazeera World, filmmaker Hady Zaccak, a five-minute documentary on multiple narratives of history in Lebanon, the various existing history textbooks, youth identity and the memory of the Lebanese civil war. The documentary can be accessed through the following link:

www.aljazeera.com/programmes/general/2010/04/20104673737483233.html

Video debrief questions:

1. What do you understand from this video?
2. What do you think the director asked students in order for them to represent their identity the way they did in the video?
3. How would you introduce yourself and why? Relate this back to the questions asked in the documentary about youth's depiction of their Arab/Lebanese identity.
4. Do you believe that we should be taught about the Lebanese civil war? Why or why not?
5. Do you feel the civil war has affected you in any way? If so, how?
6. Do you think learning about the stories and the events of our history is important for the future?
7. Just because something is painful or difficult, shall we forget it or remember it to potentially move forward?

Facilitators/teachers write down important themes on the board to later refer to them.

Activity C: Reaction Paper

Facilitators/teachers ask students to write a reaction paper for homework on suggestion "A Lesson in History".

The reaction/response paper should aim to answer the following questions:

- How do you feel about what you watched?
- What do you agree or disagree with?
- Can you identify with the situation?
- What would be the best way to evaluate this video?

Students must be able to summarize the video and come up with main point on what they agreed or disagreed with and be able to articulate it in an essay.

www.aljazeera.com/programmes/general/2010/04/20104673737483233.html

Conclusion:

Facilitators/teachers to ask students if they have any questions on this lesson and facilitate some reflection questions.

Debrief questions:

- What did you learn today?
- Is there anything you struggled with? Why?

MODULE II:

EXPLORING MEMORY

Rationale	This module is important to explore the various components behind memory. Learners will engage in a series of activities that will introduce concepts of individual and collective memory.
Key terms	Memory, neuroscience, individual memory, collective memory
Components	Lesson 1: The Science of Memory Lesson 2: Exploring Memory Lesson 3: Exploring Collective Memory (Part I) Lesson 4: Exploring Collective Memory (Part II)
Resources	Laptop, LCD project with monitor, access to the Internet, speaker's flipchart, dictionary, and markers.
Classroom applications	<ul style="list-style-type: none"> • Introductory activities can be used to begin the scholastic year/semester. • Conclusion activities can be used for 1) re-capping classroom experiences and 2) changing/improving forthcoming classes based on student suggestions. • Some of the activities embedded in the below lesson plans can be a useful resource for philosophy teachers using Grade 12 General Philosophy textbooks (specifically Unit 1: The Human: Recognition, Memory and Imagination). These exercises may be used to prompt students to think about key philosophical concepts in the Philosophy curriculum such as "memory", among others.

Lesson 1: The Science of Memory

Learning objectives:

- Students will recognize the impact of current neurological research on the understanding of memory
- Students will identify relationships between memory and emotion

Procedure:

Activity A: **Documentary & debrief: The Mystery of Memory**

Facilitators/teachers show a video on exploring memory from a neuroscience perspective. One suggestion is “The Mystery of Memory”, a documentary in English from Nobelprize.org. “The Mystery of Memory”, the first documentary within the AstraZeneca Nobel Medicine Initiative, is a 30 minute documentary which delves into the foundations of today’s memory research which was led by early 20th Century Nobel Prize-awarded pioneers, and uncovers how today’s neuroscientists are helping to find new treatments for disorders of memory.”

Using cc button on youtube, the facilitator can add a subtitle language (Arabic or French). Facilitator can write the following guiding questions on the board before watching the documentary or incorporate them into a worksheet that guides the students’ thinking about the contents of the documentary.

Points to focus on:

- How does one remember what he/she knows and does?
- What influences memory?
- What does research claim about the correlation between emotions and memory?

The documentary can be accessed through the following link:

www.youtube.com/watch?v=4sWnkBf5V7s#t=51

Facilitator/teacher asks students to take a few minutes post-documentary to respond individually to the questions. Then teacher will engage students with these debrief questions after they watch the documentary.

Documentary debrief:

1. What do you understand from this video?
2. What is the connection between memory and emotion?
3. Did you struggle with anything when watching documentary? What and why?
4. How has this documentary altered/contributed to your understanding of memory?
5. What is the biggest contribution of science to understanding memory?

Preparation for next lesson: Writing & drawing a memory

Facilitator distributes a handout or writes the instructions on the board for a take-home assignment for the upcoming class. Students are asked to individually **free-write about their choice of a personal “memory”** and **then express how they felt about this memory** in drawing. Tell the students that they will share (if they are comfortable) their feelings regarding their individual memories by presenting their drawings.

Ask students to choose memories that are either:

- About personal and specific events (ex. Pertaining to family, friends, school)
- About general events that relate to them in a certain way (ex. Pertaining to larger community or country).

Lesson 2: Exploring Memory

Learning objectives:

- Students identify differences and similarities amongst their peers' conceptions and understandings of individual memories.
- Students will identify the various relationships between memory and emotions both on individual and collective levels.
- Students apply various theories on memory to understand these relationships.

Procedure:

Activity A: Presentations of "memory" drawings

Students present their drawings to each other in groups and, in these groups, prepare key words that emerge from their explanations. They can then categorize these words according to whatever categories they see emerging. These categories may include the following: 'emotions', 'place and time', 'past experience', personal values, 'sensory (visual, tactile, vocal)', 'habitual', among others.

Facilitator/teacher will then lead a class discussion on the findings of the students. If the students did not show a variety of categorizations, teacher may probe to evoke various categories.

The debrief can consist of:

- Groups exhibiting their drawings and their findings on words and categories that relate to memory.
- Guiding questions such as: 'Can you define what personal memory is?'
Teacher/facilitator can then introduce a general definition of personal memory.

Activity B: Brief lecture on memory

Facilitators/teachers give a mini lecture on memory. They can use the information in Grade 12 humanities Lebanese textbook of philosophy as the resource. The key concepts can be presented using a PowerPoint and/or focus on main concepts/terms written on the board. Facilitators/teachers can ask students to comment on various concepts with allusions to class discoveries/understandings of memory.

Here is a brief list of key concepts related to memory as tackled in the grade 12 philosophy textbook. Teachers/Facilitators can also pick other salient concepts they would like to discuss with students:

- Andre Lalande's concept of memory
- How are memories preserved? (Ribot's theory, Henry Bergson's theory, etc.)

The facilitators can present the various theorists' work and then guide students to identify relationships amongst these concepts and theories. A guiding question may be:

- What are common themes between the various concepts/theorists presented?
- Based on our drawings and findings, would you agree with these definitions and understandings of memory? Explain?

Below are summaries of key theories on memory:

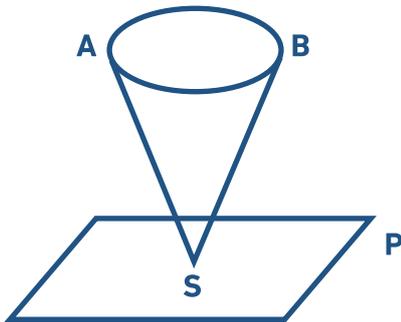
Andre Lalande's concept of memory

"physical function consisting in the reproduction of a past state of consciousness with the distinguishing feature of being recognized as such by the subject"

Henri Bergson concept of memory

From Stanford Encyclopedia of Philosophy

"...[Bergson] sees that our word "memory" mixes together two different kinds of memories. On the one hand, there is habit-memory, which consists in obtaining certain automatic behavior by means of repetition; in other words, it coincides with the acquisition of sensori-motor mechanisms. On the other hand, there is true or "pure" memory; it is the survival of personal memories, a survival that, for Bergson, is unconscious. In other words, we have habit-memory actually aligned with bodily perception. Pure memory is something else, and here we encounter Bergson's famous (or infamous) image of the memory cone. The image of the cone is constructed with a plane and an inverted cone whose summit is inserted into the plane. The plane, "plane P," as Bergson calls it, is the "plane of my actual representation of the universe." The cone "SAB," of course, is supposed to symbolize memory, specifically, the true memory or regressive memory. At the cone's base, "AB," we have unconscious memories, the oldest surviving memories, which come forward spontaneously, for example, in dreams. As we descend, we have an indefinite number of different regions of the past ordered by their distance or nearness to the present. The second cone image represents these different regions with horizontal lines trisecting the cone. At the summit of the cone, "S," we have the image of my body which is concentrated into a point, into the present perception. The summit is inserted into the plane and thus the image of my body "participates in the plane" of my actual representation of the universe."



Bergson's memory cone

Théodule-Armand Ribot's theory

From Encyclopedia Britannica:

"French psychologist whose endeavour to account for memory loss as a symptom of progressive brain disease, iterated in his *Les Maladies de la mémoire* (1881; *Diseases of Memory*), constitutes the most influential early attempt to analyze abnormalities of memory in terms of physiology."¹

How is memory remembered?

- Memory as a form of habit
- Memory holds something of a particular value and/or of an event that is important to a given context
- Emotional memory

Conclusion

Facilitators/teachers ask students if they have any questions on this lesson and facilitate some debrief questions.

Debrief questions:

- What did you learn today?
- Was the activity useful in helping you understand memory and how it works?
- Is there anything you struggled with? Is there anything you would like to do differently in the upcoming class?

¹Encyclopedia Britannica, "Diseases of Memory", Encyclopedia Britannica, <http://www.britannica.com/EBchecked/topic/165547/Diseases-of-Memory>.

Lesson 3: Exploring Collective Memories (Part I)

Learning objectives:

- Students will be able to identify relationships between their personal definitions and understandings of collective memory and those of their peers.
- Students analyze how one's collective memory is constructed.
- Students develop models either schematically or verbally on the relation of collective memory to society.

Procedure:

Activity A: **Introducing collective memory**

Facilitator divides the class into three groups. The task is: students prepare a short presentation on "collective memory". Students can create a PowerPoint or other resources to present that are accessible to them.

The groups are supposed to follow the following outline for the presentation:

- Provide a definition of 'collective memory'
- Provide examples of 'collective memory'.
- How do you think 'collective memories' are generated? How do they develop? How are they transmitted?
- Do you think 'collective memory' plays a role in society? Could you give examples of such roles?
- How do 'collective memories' influence how people feel about their present conditions?

Facilitator to alternate between the three groups and guide the process of responding to these questions and answer any pending questions from the students. Facilitators will refer students to existing scholars and scholarship on collective memory

Conclusion

Facilitators/teachers ask students if they would like to share anything about the day they felt, learnt or experienced.

Lesson 4: Exploring Collective Memories (Part II)

Learning objectives:

- Students will be able to identify relationships between their personal definitions and understandings of collective memory and those of their peers.
- Students analyze how one's collective memory is constructed.
- Students develop models' either schematically or verbally on the relation of collective memory to society.

Procedure:

Activity A: Student presentations

Each group will have 10 minutes to present their models from previous class. Facilitators should then open up the class for discussion on the various presentations. Below are some sample discussion questions (10 minutes):

- Do you agree with each other's definitions? Where do you disagree?
- What are common themes between the various ways you portrayed collective memory?
- What are some of the factors that influence the development of 'collective memory'?

Activity B: Bringing back collective memory to the "I"

Facilitator ask students to pair up and reflect on the following:

- What role does your family or the society around you have in influencing your collective memory?
- What specific emotions do you feel when you think about your personal 'collective memories'? Are these the only possible emotions? Can such memories evoke other emotions and feelings? What could these be? Based on our understanding of the relationships between memory and emotions, do you think we have a choice amongst these emotions? Can we choose how to feel about certain collective memories?

MODULE III:

MEMORY & WAR

Rationale	This module is important to explore the complexity of narrative formation and the role of memory in it. Learners will delve into narratives formed post-war by engaging in a series of activities on the historical events of the Lebanese civil war. Learners will story-tell an incident from various perspectives.
Key terms	Memory, narrative, Lebanese Civil War, storytelling, history, remembrance, war, personal & collective memory, historical sources
Components	Lesson 1: Memory & Narrative Lesson 2: The Lebanese Civil War in Remembrance Lesson 3: The Lebanese Civil War Student Researched Lesson 4: The Lebanese Civil War: A lesson in History ² Lesson 5: Storytelling
Resources	Laptop/computer, LCD projector with monitor, relevant newspapers, relevant books, resources on Lebanon and civil war, access to the Internet, speakers, flipchart, post-its, chalk and markers, printed sources, prepared materials for lessons 4&3, documentary: War Stories
Classroom applications	<ul style="list-style-type: none"> • The methodology in Lesson 3 can be applied to any historical incident or lesson. • Lesson 4 is based on a classroom model emanating from EBD (Education by Design). This model can be applied in faculty meetings, teacher training as well as directors' meetings. The idea is to work in collaboration with others to address a "key question" that involves one "critical skill" and one "fundamental disposition". The model is concept-based, student-centered, experiential and collaborative. • The storytelling in Lesson 5 uses elements of narrative mediation. Some of the techniques can be used in bringing together any two stories whether interpersonal, or other types, linked to different views, values, etc. • Other applications for these lesson plans can be training workshops taking place in schools or other settings on war, narrative, and storytelling.

² This lesson has been written by Nayla Hamadeh and Khadija Mawla, members of the Lebanese Association for History (LAH). It has been reproduced and adapted in this module after permission from LAH to use it.

Lesson 1: Memory and Narrative

Learning objectives:

- Students will analyze the roles of “narrative” in forming beliefs, dispositions, etc. about war
- Students will explore the connections between memory and narrative

Procedure:

Activity A: Understanding Narrative

Part 1: What is narrative?

Facilitator/teacher starts lesson with an activity that allows students to reflect on the notion of narrative. One activity is a group activity where facilitator writes the word “narrative” on the board and asks students to take a minute to think of a few words which describe or relate to narrative. Ask them to share and write on the board. After collecting responses on the board, facilitators ask students to arrange the words into categories. Some examples are “personal”, “collective”, “political”, etc...

Definition of Narrative:

Narrative is concerned with narration, can be a written or oral account/story of events “A narrative is some kind of retelling, often in words (though it is possible to mime a story), of something that happened (a story). The narrative is not the story itself but rather the telling of the story -- which is why it is so often used in phrases such as “written narrative,” “oral narrative,” etc. While a story just is a sequence of events, a narrative recounts those events, perhaps leaving some occurrences out because they are from some perspective insignificant, and perhaps emphasizing others. In a series of events, a car crash takes a split second. A narrative account, however, might be almost entirely about the crash itself and the few seconds leading up to it. Narratives thus shape history (the series of events, the story of what happened).”³

Debrief the responses and categories with the following questions:

- Was there diversity among your responses? If so, why do you think there were differences?
- Are these differences important to understanding narrative?
- How do these definitions/words connect to memory? What is memory’s role in narrative?
- Why is it important to think about the various aspects of narrative?

In the case that students have not highlighted the different forms of narrative (oral, written, where it is found) facilitator/teacher may want to probe or ask a question that relates to that.

Facilitator/teacher summarizes the activity by 1) highlighting the main points students came up with and 2) the connections between narrative and memory. When creating a narrative, what does one base the events on (reviving a particular memory, who is doing the “remembering” of the memory)? Is the narrative written or oral? Where is it found? When gathering evidence for a narrative, do we seek people’s memories of events? How does another’s memory of an event affect your account/narrative?

³ Technology as narrative, <http://www.units.miamioh.edu/technologyandhumanities/nardef.htm>

Part 2: What narratives influence you most?

Research:

Facilitator/teacher writes the following questions on the board:

- What narrative(s) influence your life the most? Or which narrative(s) do you hold dear the most?
- When do you draw on them the most? Why?
- How do they influence the way you 'see' the world and try to understand it?

Facilitator asks students to divide into groups and think about these questions. Students can use as support educational materials from existing books, newspapers (& archives), and/or online sources. Students can answer these questions generally or use particular examples. All students will then gather and present their findings to their classmates.

Part 3: Presentation

Groups will present findings and other students will ask questions.

Facilitator/teacher asks questions that bring conversation back to the role of memory in narrative.

Goal is to show that narratives have origins, and are interpreted differently, and that they play a role in society.

- How do you understand this narrative?
- How is this similar or different from how people close to you understand it?
- What kind of emotions does such a narrative evoke in you?

Preparation for upcoming class

Present the same event as narrated in two different newspapers and see if there are differences in the narrative.

Conclusion

Debrief questions:

- What did you learn today?
- Is there anything you struggled with?
- Is there anything you would like to do differently in the upcoming class?

Lesson 2: The Lebanese Civil War in Remembrance

Learning objectives:

- Discuss students' perceptions of the Lebanese civil war
- Discuss the impact of memory of the Lebanese civil war

Procedure:

Activity A: Reflections on remembrance

Facilitators/teachers ask students to write individually (for five minutes) what they know or have heard about the Lebanese civil war (facts, experiences, events, memories, etc) Then for the next few minutes, students can pair with adjacent classmates and discuss responses with them.

Facilitators then debrief the students' responses. Some question prompts are:

- What did you write about? Facilitator writes down main points on board/flipchart.
- Where did you get this information? What were your sources of information?
- Based on your understanding of the different forms of narrative and the role they play in memory and remembrance, how can you explain the different stories and information that we have compiled so far.

Facilitators discuss how these realizations and responses are important as students dig deeper into Lebanon's past and engage with it in upcoming activities.

Activity B: Documentary & Debrief- War Stories

Facilitators/teachers show parts of the student-produced documentary called "War stories". The documentary made by Lebanese high school students in the framework of the Permanent Peace Movement project "Memory and Reconciliation"; do not forget in order to not repeat one of Lebanon's darkest chapters of recent history, that is the purpose of this project and this film. The students ask witnesses about the civil war. The outcome: nine different interviews, nine different stories, nine different points of view. For the first time in Lebanese post-war history, Lebanese students confront witnesses with questions about the war in front of the camera.

Ask students to identify the various persons in the documentary, their role in war if they had any, where they came from, and how war has impacted them. Show students the following questions on the board/flipchart and tell students to answer them as they watch the documentary.

Debrief the responses and categories with the following questions

- What do you understand from this documentary?
- How did people in the documentary remember war? Facilitator asks students to give concrete examples.
- Which person in the documentary did you empathize most with? Why?
- If you were to show only one character in the final cut of this documentary, who would it be and why?
- What is the narrative that this documentary tells?
- Do you think that this documentary helps create a common narrative for most viewers? In other words, after viewing it, do most of you agree with the narrative that the video expresses?

Below is a list of resources on Lebanon and the Lebanese civil war:

Print resources:

- Traboulsi, Fawaz (2007) *A History of Modern Lebanon*. Pluto Press.
- Hovsepian, Nubar "The Lebanon Quagmire", *The Nation*, June 6 1991. Article included in the appendix of this module; used by permission of the author.
- Khalaf, Samir (2002) *Civil and Uncivil Violence in Lebanon*. Colombia University Press.
- Fisk, Robert (2001) *Pity the Nation: Lebanon at War*. Oxford University Press.
- Kamal, Salibi (1988) *House of Many Mansions: The History of Lebanon Reconsidered*. University of California Press.

Online resources:

- www.bbc.co.uk/news/world-middle-east-14649284
- <http://ddc.aub.edu.lb/projects/pspa/conflict-resolution.html>
- http://www.aub.edu.lb/fas/ife/Documents/downloads/series3_2003.pdf
- <http://www.memoryatwork.org/index.php/staticPage/2/10>
- <http://www.umamcollection.org/>

Lesson 3: The Lebanese Civil War Student Researched

Learning objectives:

- Develop students' responsibility in learning about an important aspect of Lebanon's history

Procedure:

Activity A: **Introducing the task & roles**

The task for the current and upcoming class sessions is to research and present about the Lebanese civil war. Students will be engaged in researching the history of the civil war to be able to identify some of its causes, its most important events and its impact. The facilitator may frame the activity as follows: 'You are a group of researchers that will be divided into 6 groups with the following tasks.' Divide the class into these 6 groups. Facilitators distribute a worksheet with the task and the various groups.

Group Timeline: This is the group that is the facts group. They will show us the important dates that relate to the civil war, will briefly explain the event, who the people involved were, and tell us why this date/information is important to know. In addition to the presentation of the timeline, this group should distribute their work to their classmates.

Group 1 Cause & Group 2 Cause: There will be 2 "cause of war" groups. The groups will try to show us what led to the outbreak of the Lebanese civil war. The two groups are not allowed to collaborate in their research.

Group Impact: This group is responsible to show us the war's impact on Lebanon: social, economic, political, and psychological.

Group Peace: This group is responsible to show us when there was peace (defined as a stop in violence or cease of fire) during the war, why was this suggested/created, by whom and how was it implemented.

Group End: This group is responsible to show us how the war ended. Facilitators ask students if they have any questions on the tasks of their respective groups.

Activity B: Presentation

After students work on their selected groups and tasks, they will present their work to the whole group in the following order: timeline, each of the cause groups, impact, peace, and end of the war.

Facilitators/teachers lead a debriefing session after the presentations.

Debrief session sample questions:

- Questions from peers (10 minutes) Invite students to ask their peers questions: clarification, challenging, opinions
- Questions from teacher/facilitator. Teacher/facilitator can comment on presentation, correct something
- What was the most fruitful learning moment in the various presentations?
- Was the timeline helpful for your understanding of the war? If so, how?
- Did the cause groups differ in their approach of outlining cause of the war? How did the cause groups differ in describing the outbreak of the war? Why do you think they differed?
- If you were to summarize the impact of war, what would you say?
- How did peace in war look like?
- What can you say or comment about the end of civil war in Lebanon?
- How did this exercise influence your previous narrative about the civil war

Conclusion

Facilitators/teachers invite students to reflect on their learning.

Lesson 4: The Lebanese Civil War: A lesson in History⁴

Learning objectives:

- Assess the complexity of the pre-war era.
- Identify the main factors that led to the war in Lebanon in 1975.
- Reflect on the causes of the war and evaluate their respective impact using historiographical tools and methods

Procedure:

Facilitators/Teachers explain to students the goal of this lesson and make sure students explore 'Why did the war erupt in Lebanon in 1975'. Facilitators will divide the students into groups of 5-6 members. Then, they will distribute at the beginning of class the task for this session, the sources for the lesson, and the assessment worksheet for exercise. After task's implementation, teacher will facilitate a debrief session and then distribute the homework prompt and assessment sheet.

And that is how the war in Lebanon started...

Inquiry question: Why did the war erupt in Lebanon in 1975?

Lebanon suffered from a war that lasted fifteen years and the country still feels its effects. The explanations of historians differ about the causes of the war that began in 1975 and continued until 1989.

You are a group of researchers who are looking into the causes of the Lebanese war. Your aim is to develop **your own view of the factors that caused the war.** You will be using the documents provided to address the inquiry question. You will be working in groups of 5-6 members. You will share your findings through a mind map showing the factors that led to the war and their significance. You have 30 minutes to prepare your work and then hang it to display it to your peers, where you will then give feedback to your peers on post-its.

Instructions to the facilitator:

To prepare your mind map, you are given a set of rectangular cards and one circle-shaped card with "war" written on it. You will write each of your factors on the separate rectangular cards given. You will stick the "war circle" card on the A3 paper and place the rectangular cards closer or further away from it depending on their importance. The closer the rectangular card is to the circle "war" card means that the factor was of stronger importance. You will also link the factor to the war with an annotated arrow that explains how this factor contributed to the war. For example you can say above/under the arrow indirect cause or main cause or have some other qualitative or quantitative category like caused a lot of deaths prior to start of war.

⁴This lesson has been written by Nayla Hamadeh and Khadija Mawla, members of the Lebanese Association for History (LAH). It has been reproduced and adapted in this module after permission from LAH to use it.

Your work should be posted on the wall to get feedback from colleagues. Students have ten minutes to go around the classroom and examine the work of their peers & write feedback on post-its. The feedback is to show if the exercise has been understood and see how other students have synthesized the information for themselves.

After the work is posted, teacher will distribute the assessment worksheet to show how she will grade/assess students' work.

	MOST			LEAST
	1	2	3	4
PROCESS				
Group members collaborated fruitfully.				
Members indicated main ideas while reading the documents.				
Members constructively discussed the documents content.				
Work was completed on time.				
CONTENT				
The mind map shows the causes of the Lebanese war.				
The mind map reveals how these factors contributed to the war.				
Historical evidence is accurate and documented.				
FORM				
The mind map respects the model provided.				
Short sentences are used to show the relationship between the cards and the "war circle".				
Each card features one factor that lead to the war in 1975.				
The mind map is clear and easy to read from a distance of 1 meter.				

And that is how the war in Lebanon started...

Debrief

Facilitators/teachers conduct a debrief session with the students after they accomplish their tasks:

- What did you learn today that was different from the work you researched previously?
- How did these particular sources contribute to your learning?
- Do you think lessons like these are important to be taught in school across the country? Why do you think?

Preparation for next class

Facilitators/teachers distribute a sheet of the homework for next class that includes essay prompt and assessment criteria. Facilitators determine the possible points for each given criterion.

As groups, you identified several different causes of the war that started in 1975 and then viewed the work of other groups. Write a short essay in which you describe three of the most important factors that, in your opinion, had the greatest impact on the eruption of the war in Lebanon.

Assessment criteria for essay	Possible Points	Self-Assessment	Teacher's Assessment
The three causes were chosen based on the documents given with the challenge.			
The factors and their impact were clarified.			
The essay reflects a depth of understanding of the factors leading to the war.			
The text is organized and divided into paragraphs.			
Language is correct.			
REMARKS:			

The war in Lebanon 1975 - 1990

In April 1975, a bus transporting a group of Palestinians and passing through Ain el Remmaneh, was attacked by kataeb militia gunmen; the incident contributed to an atmosphere of high tension and was perceived as the spark that started a very tough period, similar in many ways to the one prevailing between 1969 and 1973.

On the internal level, tension was growing: among conventional sectarian leaderships, between both leftist and rightist parties, as well as between the active union movement and a weakening political power. Finally, tension was growing between a Palestinian resistance movement tempted to create a state within another, and an army torn by internal political divisions.

On the regional level, winds of change were blowing: Egypt was about to sign a peace agreement with Israel, as a first step of retiring from the conflict in the Middle East, while Arab disputes were deepening and Syria was witnessing a growing isolation.

On the international level, the cold war was at its peak, the USA attempting to compensate its defeat in Vietnam by way of making a victory in the Middle East, weakening the role of the Soviet Union, and excluding it from that strategic region in the world. As for the Soviet Union, it was preparing a counter attack.

Kamal Hamdan, *The Lebanese crisis, religious sects, social classes and national identity*, p.168-169, Al Farabi Edition and UNRISD, 1988.

DOCUMENT 1



The Ain el Remmaneh bus hit by bullets

On April 13 1975, a bus carrying Palestinian Fedayeen was attacked as it passed in the Ain El Remmaneh suburb of Beirut. The bus carried 27 Palestinians who all died in the shooting. Fighting erupted on the demarcation line between Shiyyah and Ain el Remmaneh ... and a war that will last 15 years started.

Picture's source: *Days of Tragedy Lebanon 75-76*, Joseph G Chami and Gerard Castoriades

DOCUMENT 2

Movements started with a long strike organized by high school students in March 1976, calling for the reduction of schooling fees, the annulment of the eliminatory mark as for foreign language, and the unification of school textbooks. In Tyre, The ISF opened fire on a student demonstration, killing the student Edward Ghanimeh. During June and the following weeks, the country witnessed a hectic student activity regarding the Arab-Israeli conflict, leading to the official closing of schools and universities and to the occupation of the AUB campus in Beirut and the expulsion of strikers. In April 1968, students and teachers of the Lebanese University started a strike that lasted 50 days. Teachers called for salaries increase and titularization, while students asked for a unified university campus, the increase of scholarships and the creation of university restaurants. The university administration disregarded the requests.

...In March 1972, The Union announced a strike to achieve demands. Private universities, AUB, USJ as well as the Arab University closed their doors in solidarity with the students of the public university. The Lebanese University went back to strike in the following year and ceased its movement, only after the police intervention and the expulsion of teachers. In 1972, Lebanon witnessed a general strike on the national level, including 16000 teachers from the public sector, calling for salaries increase, and the right for union organization, and retirement after 25 years of service. The strike lasted for 2 months, and was suspended following the decision of the ministry of education to stop paying the teachers' salaries. Student demonstrations became a daily event in Beirut streets and across the Lebanese cities. The last student demonstration took place prior to the war eruption (1975).

Fawaz Traboulsi, *Lebanon Modern History: from principality to Taef Agreement*, p.300-305, Dar Riyad El Rayes, 2008.

DOCUMENT 3

Thousands participated in a demonstration that took place outside the Lebanese parliament after striking workers were shot and arrested at the Ghandour factory for sweets. Two workers were killed and 14 were injured. Workers' strike had started in November 1972.

Source: *Days of Tragedy Lebanon 76-75*, Joseph G Chami and Gerard Castoriades



DOCUMENT 4

According to a number of analysts, the crisis takes roots in an American-Israeli plan, aimed at imposing the peaceful settlement in the Middle East. This is done through the creation of a Palestinian state adjoining Israel, partially existing, however demilitarized on the Lebanese territory.

For this purpose, Lebanon and Syria would be divided into autonomous sectarian cantons, putting an end to an incurable and deeply rooted dilemma. Thus Israel lives within secure borders and the American domination prevails on the region.

In the light of this reality, analysts fully understand the American favorable position as for the escalating violence in the Arab region, namely in Lebanon. Indeed, since Israel categorically refuses the repatriation of Palestinian refugees to their homeland, and to cohabitate with them, it has convinced the American administration of the failure of coexistence between religions, quoting the Lebanese experience and its devastating aftermath.

... That was the beginning of the Lebanese crisis and its harsh events.

Antoine Khoueiry "Lebanese events and incidents" 1975, vol 1, Dar Al Abjadiya, 1976.

DOCUMENT 5



Following the "Black September" incidents in 1970, Palestinian factions were expelled from Jordan to Lebanon. As a result a war erupted in Lebanon where Yasser Arafat established the so-called "Fakhani Republic", an area inside Beirut under full Palestinian control.

Source: <https://uncarab408.web.unc.edu/>

DOCUMENT 6

When passing in review the pre-war period, one could not but notice the prominent role of the Palestinian Resistance on the Lebanese scene.

... the Palestinian organization, Fateh, present in camps dotted about the cities suburbs, within poor life conditions, whether in Lebanon, Gaza, Jordan or Syria, has witnessed a significant expansion. In fact, it has developed from a small group created by a number of activists in Kuwait in 1958, to a movement of national liberation, gaining in popularity. Following the initiation of the armed struggle in early 1965, camps residents started a self-organization process, some of them being trained secretly to the use of arms. Thus the camps became the birthplace of the armed conflict.

... The armed Palestinian presence in Lebanon started to expand following the year 1967, turning Lebanon to a "secure base" for the Palestinian resistance, on both political and armed levels, till 1975, and even till 1982. However, Lebanon was taking serious risks.

Samir Kassir, "The Lebanese War, from national discord to regional conflict" 1975-1982, p. 61-62, Dar Alnahar, 2007.

DOCUMENT 7

The Cairo agreement was concluded between Lebanese army commander General Emile Boustany and Yasser Arafat, head of the Palestinian Liberation organization (PLO), in the presence of the secretary of the Arab League, Mahmud Ryad.

The agreement recognized the political and military presence of the PLO on Lebanese territory, and tolerated the activities of Palestinian guerillas from Lebanon. It also protected Palestinians from attempts of disarmament. Some parties considered the agreement as violating the Lebanese sovereignty.



Picture's source: Days of Tragedy Lebanon 75-76, Joseph G Chami and Gerard Castoriades

DOCUMENT 8

A very important meeting was held between both presidents Bechara el khoury and Riyad el Solh, where agreement was reached regarding the outlines of the "National Pact" considered by Muslims as an independence from the French mandate, while Christians regarded it as a detachment from Syria and Arabs.

Notwithstanding the above said, the sectarian shadow was threatening the first ministerial statement stipulating in its draft "Lebanon is an Arab country of a Christian face." Following a long debate, the sentence was replaced by another: "Lebanon is an independent country of an Arab face".

The statement revealed new tendencies:

1. A number of Maronite politicians, among them Bechara el Khoury and Youssef el Sawda, abandoning the idea of French guarantees.
2. The National Syrian movement abandoning the four Lebanese cazas (Baalbeck, Al Meallaah, Hasbaya and Rachaya) and recognizing Lebanon borders drawn by the French mandate in 1920, in an attempt to convince Lebanese Maronites of the adoption of independent politics.
3. Muslims nationalists were claiming Lebanon's unity in spite of its division, and found out that annexing the 4 cazas to Syria meant that Mount Lebanon would remain an independent sectarian island under foreign protection.

Some considered the National Pact as issued by Christian and Muslim conservative politicians headed by the Maronite Bechara el Khoury and the Sunnite Ryad el Solh. It aimed at avoiding Lebanon's subjection to foreign protection or to Arab unity.

Hassan Hallak, Lebanon modern history 1903-1953, Al Nahda al Arabiya edition. 3rd edition, 2010, p.227-228

DOCUMENT 9

These differences may find justification in the state structure, revolving around Maronites, and in spite of the valuable contribution of Maronite intellectuals in the Arab-syrian nationalist movement, the ideological space of the new state was characterized by a Lebanese strict uniqueness.

Indeed, the ideology revealed a number of flaws resulting from the affirmation of Lebanon historical rooting in the mountain, far off the remaining parts of Bilad Al Sham. Therefore, the oblivious reading of history found its legitimacy in the alleged survival and continuity of an entity that enjoys a relative sovereignty since the Maani Emirate, and in the tradition represented by a national church since the 8th century. Legitimacy was sought, with further absenteeism, to justify the expansion of the mountain to the city by adopting the legacy of Phoenician commercial cities. This ideological space ignored Arab leadership who called the Muslims to join Great Lebanon, irrespective of the cultural Arabism of the Maronites themselves.

The division deepened due to controversial relationship with the west, inherited by the society from the period prior to the state constitution. In spite of abandoning the French protection reinforced by the National Pact in 1943, a constructive image of France was being projected among the Maronite circle. As for Muslims, things were for sure different, since the double shock resulting from the collapse of the Ottoman Empire and the defeat in Maysaloun was deeply felt, and was inflamed by the need of confronting the west.

Samir Kassir, Lebanese war, from national dissidence to regional conflict, 1975-1982, p.53-54, Al Nahar edition, 2007.

DOCUMENT 10

Supplementary Resources

The Taef Agreement, reached with KSA mediation in September 30, 1989, in Taef, Saudi Arabia, ratified by 62 Lebanese deputies out of 73. It put an end to the Lebanese civil war. National Reconciliation Accord- Taef Agreement

1- General Principles:

- A. Lebanon is a sovereign, free, and independent country and a final homeland for all its citizens, with its borders, stipulated in the Lebanese Constitution and internationally recognized.
- B. Lebanon is Arab in belonging and identity. It is an active and founding member of the Arab League and is committed to the league's charter. It is an active and founding member of the United Nations Organization and is committed to its charters. Lebanon is a member of the nonaligned movement.
- C. Culturally, socially, and economically-balanced development is a mainstay of the state's unity and of the system's stability
- D. Efforts (will be made) to achieve comprehensive social justice through fiscal, economic, and social reform.
- E. No authority violating the common co-existence charter shall be legitimate.

2- Political Reforms

- A. Chamber of Deputies
- B. Until the Chamber of Deputies passes an election law free of sectarian restriction, the parliamentary seats shall be divided according to the following bases:
 - a. Equally between Christians and Muslims
 - b. Proportionately between the denominations of each sect.
 - c. Proportionately between the districts
- D. The number of members of the Chamber of Deputies shall be increased to 108, shared equally between Christians and Muslims. As for the districts created on the basis of this document and the districts whose seats became vacant prior to the proclamation of this document, their seats shall be filled only once on an emergency basis through appointment by the national accord government that is planned to be formed.

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Samir Kassir, *Lebanese war, from national dissidence to regional conflict, 1975-1982*, p.53-54, Al Nahar edition, 2007.

Lesson 5: Storytelling

Learning objectives:

- Students use storytelling to describe an aspect of the Lebanese civil war.

Procedure:

This class will be divided into three groups, two of which will work on storytelling an incident shown in different lens, and the third will maintain observer status with **goal of reconstructing the incident presented and show similarities between stories.**

Choosing the event for the storytelling.

Teachers will work with the class on selecting a historical event (from the Lebanese civil war) that has multiple representations or ways of looking at. Then she will divide the class into three groups. One group, "Story 1" will prepare and tell a story of the event from a particular lens and the other group will tell a story from another different lens, "Story 2".

Preparing the story

Each of the two groups will prepare their different story accounts.

Mediating stories

The third group will assume the observer status. While the other two groups are preparing, the third group will work on creating questions that can allow for a presentation of both stories and the concerns they both share. The questions should help them identify similarities and differences between each of the accounts. The teacher will support this group. One tool to support in forming these questions may be the conflict management questions in module IV.

Some ideas of questions are:

- What is the issue presented?
- What were the actions? How was the reaction?
- How close is the storyteller/narrator to the historical incident?
- What emotions did you hear or observe through the storytelling?

As the "story" groups tell their stories, the observer group will be taking notes and then asking some questions they prepared. They will then take 7 minutes to prepare the recap of both stories by identifying similarities and differences from what they heard and deduced.

They will then present their findings for five minutes.

Debrief

The class will then debrief their experiences of storytelling:

- What was most difficult in this exercise?
- How did it feel to be in Story 1, Story 2, and the observer group?
- Did observers feel connected more to one story? Why do you think?

Appendix- "The Lebanon Quagmire"

Written by Nubar Hovsepien written in *The Nation* on June 6, 1981.

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The Nation.

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ARTICLES.

■ NATION—OR ARTIFACT?

The Lebanon Quagmire

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Over the past few weeks the Middle East has hovered on the precipice of war, with Syria, Israel and their proxies the main belligerents. Once again a weak, factious Lebanon has served as an irritant and a pretext for power moves by its neighbors.

For Prime Minister Menachem Begin, faced with a critical electoral challenge from the Labor Party, the crisis provides an opportunity for making political hay with calls for total Syrian withdrawal from Lebanon. He asserts Israel's total airspace hegemony and rallies support for the "beleaguered" Christian army of Maj. Saad Haddad. In turn, the ultra-right Lebanese Phalangists, who triggered the recent fighting in Zahle, have stepped up their drive to win acceptance as the sole political and military force in Lebanon before the 1982 Presidential elections. Whether this smoldering situation flares up in war or not, the questions remain: what are the underlying causes of the civil strife in Lebanon that has continued since the civil war of 1975-76? And is a resolution of the conflict possible?

Many of us who lived through the civil war of Lebanon in 1975 were driven to seek answers in history, and this led us to the consideration of the evolution of the "confessional" system derived from the Arabian "millet"—a system of quasi-autonomous ethnic religious communities instituted by the Ottomans, which provided for a form of centralized control over decentralized religious groups. The latter paid taxes to the former. This relationship has served both to strengthen existing sects and undermine the formation of an effective state. The millet system was also helpful to the Europeans in their successful political and economic penetration of the Ottoman Empire.

We concluded that this system led to the politicization of religious bodies. It produced and often required the existence of political organizations with feudal-style leaders representing the various sects and vying with other such organizations for a share of Lebanon's resources. This system evolved over two centuries, between the seventeenth and the nineteenth. In 1943, it was codified into a binding national charter, under French sponsorship. At present, there are fifteen officially recognized sects. By necessity each Lebanese must belong to one of these sects; otherwise he is a nonperson. Each sect has a formal leadership, prom-

ulgates laws governing marriage, inheritance and other personal matters, maintains courts and juridical procedures, elects deputies to parliament, sponsors political parties, runs schools with educational orientations that are often hostile to the other communities and provides hospitals, health and other social agencies.

All of these factors engender clannishness within Lebanese society and promote, to a limited extent, the geographical segregation of the religious-ethnic groups. The system promotes separateness among the Lebanese on the basis of their sectarian identity; it enhances sectarian suspicions and allegiances. Therefore, real power lies in the sectarian institutions, and the state's ability to govern is greatly diminished.

The system lacks the ability to resolve the internal conflicts that are endemic to Lebanon. Thus, intervention by foreign powers has always been necessary when internal conflicts rage out of control. In the 1970s, the system began to disintegrate because of two new elements. The first was the rise of disparities between classes, whose needs and demands could neither be accommodated nor forcibly suppressed. The second was the absence of foreign powers willing to intervene and resolve the conflict as in the past. This development came about primarily because of the basic split among regional and world powers caused by the Arab-Israeli conflict. But when direct intervention became unattractive, it was replaced by the use of local proxies.

Israel seems to have had the earliest and the most clearly formulated plans for the latter kind of intervention. David Ben-Gurion believed that Lebanon was the weakest link in the Arab chain. On May 16, 1955, during a joint meeting of senior officials of the Defense and Foreign Affairs ministries, Ben-Gurion insisted that Israel do something about Lebanon. Moshe Sharett, the then Israeli Foreign Minister, records the following in his recently published diaries:

According to him [Moshe Dayan] the only thing that's necessary is to find an officer, even just a major. We would either win his heart or buy him with money, to make him agree to declare himself the savior of the Maronite population. Then the Israeli Army will enter Lebanon, will occupy the necessary territory, and will create a Christian regime which will ally itself with Israel. The territory from the Litani southward will be totally annexed to Israel and everything will be all right. [Quoted in Livia Rokach's *Israel's Sacred Terrorism*.]

Some twenty years later Major Haddad became one of Lebanon's "Christian" saviors, providing Israel with a buffer zone to facilitate its systematic attacks against South Lebanon and many other parts of the country.

The 1970s witnessed a deterioration in the economic well-being of large parts of the Lebanese population. The increased foreign investment that entered Lebanon never filtered down to the working people. The economy could be characterized as a relay station between Western capital and markets of the East. Beirut's reputed affluence presented a

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facade of stability to outside observers, but internally it aggravated social tension because of the system's inability to deliver the needed goods to its people. Large-scale emigration and internal migration to the cities (by 1970, 19 percent of the labor force lived in rural areas compared with 49 percent in 1959) resulted in the founding of "poverty belts" and "tin cities" in and around Beirut, Sidon and Tripoli. These places were the center of the fighting in 1975-76.

Contrary to the sectarian-based system, economic protests broke out that were national in scale and class-based. Repeated strikes by workers, peasants, students and fishermen were staged. In 1974, during a thirty-five-day period from March 26 to April 29, there was at least one strike every day and a three-day national general strike. The strikes, which were precipitated by demands for higher wages and better working conditions, broke out in all corners of Lebanon; the Lebanese Army had to be mobilized to quell the protests. As a result, the central government's authority was severely hampered. The economic basis of the unrest was a new development.

On February 25, 1975, a fisherman's strike was organized in Tripoli, in part to protest the near monopoly control of the fishing industry by the Protein Company of which Lebanon's former president, Camille Chamoun, was board chairman and general manager. On February 26, the same strike moved to Sidon. All Sidon rallied to the fishermen's cause. The army, however, was sent in to crush it. Maarouf Saad, a leader of the progressive movement, received fatal wounds.

While the people in the South were engaged in a mass uprising against the army, the right-wing Catholic parties organized Army Day demonstrations on March 5. The civil

war had started. In large parts of the country the army was viewed as the instrument of the Maronite sect, and the political leadership of the Maronites had correctly perceived that the social unrest was a direct challenge to their hegemony over the sectarian system.

Meanwhile, after approximately two decades during which radical nationalism set the tone of Arab politics, a shift to the right took place in the 1970s. This shift was induced by the regimes and classes who benefited from the increasing oil wealth, which lowered the moral standards of civil and political life in the Arab world. Corruption became a way of life. Amassing huge windfall profits, rather than building national institutions, became the order of the day. Most of the Arab Middle East, because of its wealth, its geographical importance and its proximity to resources, was willingly incorporated into the Western and, more particularly, the American camp. This development meant that Arab progressivism was doomed.

Lebanon seemed to be a conspicuous exception to this pattern. In 1971, the Lebanese National Movement (L.N.M.), consisting of thirteen organizations, and the Palestinian Movement (P.M.) had forged an alliance, whose potential alarmed not only the right-wing political parties of the Maronite sect but also Lebanon's neighbors—Israel, Syria and the conservative Arab states. The latter feared an eventual challenge to the sectarian system in Lebanon, which would result in the formation of a democratic secular state animated by ideals of equality similar to those of the French Revolution of 1789.

For despite the conservative trend in the Arab world, Lebanon and its capital city of Beirut had become the center of the dissemination of ideas to the Arab world. Beirut was

the haven for political exiles, and the center of publishing and writing. Its ferment was an expression of silenced voices elsewhere in the Arab world and in occupied Palestine.

Events in Lebanon cannot be understood in isolation; they must be viewed as three concentric circles—local (internal Lebanese dynamics), regional (the role of the neighboring states) and international power politics (particularly by the United States). A corollary of this is that major events or the policies of any of the actors in the Lebanese drama can be explained only by viewing them within the context of the three concentric circles. Here an example will be useful.

In June 1976, the L.N.M. and the P.M. were in the ascendant. The central authority of the Lebanese state had for all practical purposes disintegrated. On the other side, the right-wing Maronite parties (the Phalangists and the National Liberal Party, or N.L.P.) were retreating. At this juncture Syrian troops entered Lebanon in full force and restored the internal balance of power. Syria's aims were, at first, to insure the continuation of the sectarian system and to preserve the status quo that emerged from the 1958 civil war, expressed in the slogan "No vanquished and no conqueror!" This policy gave the right wing a new lease on life. Second, Syria feared that the formation of a democratic secular state in Lebanon would pose a direct challenge to its own Moslem government. Ironically, Israel was also opposed to democratic secularism because it would prevent the establishment of its "Christian buffer." By this time, international efforts were under way to convene the Geneva Conference, and Syria was keen to maintain a "Palestine card" in its hand to strengthen its position in the possibly ensuing negotiations. Both the United States and the Soviet Union (potential cosponsors of the proposed Geneva conference) wanted Syrian participation in the settlement of the Arab-Israeli conflict and so supported its intervention. Maintenance of the status quo in Lebanon was imperative if the foregoing aims were to be realized. And so the Syrian presence in Lebanon was legitimized through the formation of the Arab Deterrent Force by the Arab League, to be bankrolled primarily by Saudi Arabia.

But by 1977-78, Syria's role in Lebanon had changed. The internal balance was shifting favorably toward the right wing, primarily because of the support by Israel, Syria and the West. As a result of this tilt in its favor, the right wing began to push for partition or cantonization to supersede the sectarian system; moreover, the Soviet Union's role in the Middle East was diminished as the United States became the guarantor of the Camp David "peace treaty." Both Syria and the Palestinians rejected the Camp David accord, however, believing that they were its targets. As a result, Syria's main interest lay in maintaining the status quo, and so the right wing's efforts, supported by Israel, to either partition or gain control of Lebanon, became a threat to it. The Lebanese National Movement, which still held to the belief that Lebanon must become a democratic secular state, but opposed the Phalangists and was Arabist in outlook, found an ally in Syria, its opponent in 1976.

The civil war flowed on like a river out of its banks, taking new twists and turns. In December 1980, the Phalangists

secured a foothold in Zahle, an area populated mostly by Greek Catholics (Melkites), and threatened to establish a strategic corridor through the valley to link up with Major Haddad's forces in the South. The potential danger in these developments to the internal balance was perceived by both the Syrians and the L.N.M. The timing of the Phalangist actions was in part based on their expectations of an increased Israeli role in Lebanon. And Israel's increasing bombing and shelling of Lebanon were in turn based on its expectation that the new Reagan Administration would not publicly criticize its actions. (National Security Adviser Richard Allen's ill-chosen reference to Israel's raids on Lebanon as a form of "hot pursuit" is a case in point.)

All these developments served to accelerate the process of political polarization in Lebanon, thus reducing the likelihood of any national accord among the various factions. From the outset of the war in 1975 two competing tendencies dominated the political stage. The first was represented by the forces of the right who sought to maintain the sectarian system intact. Its main representatives were the Phalangist Party under Pierre Gemayel, and the N.L.P. under Chamoun, which united in a right-wing coalition known as the Lebanese Front (L.F.). In July 1980, the Phalangists diminished the N.L.P.'s power, and thus established their undisputed dominance in the coalition.

For its part, the Lebanese National Movement has, since 1975, opposed the apportioning of political power through the old sectarian formulas. (Since 1943, political power in parliament has been based on a 6 to 5 ratio of Christians to Moslems.) Instead, they have continually advocated a restructuring of Lebanese society that would lead to a secular democracy. This campaign was dubbed by the late Kamal Jumblatt Lebanon's "1789 in the making."

On December 23, 1980, the Lebanese Front published its terms for a settlement in a "historic document." This affirmed the front's commitment to a "united Lebanon," which was defined as a collection of self-governing sectarian communities located within Lebanon's international borders, each of which was to have total autonomy with both political and geographic guarantees. There was, however, to be Maronite political domination of all important state offices. The front asserted that Lebanon "is not to be absorbed by its Arab and Moslem neighbors"; rejected resettlement of foreigners in Lebanon, particularly of Palestinians; and demanded an end to Syrian occupation. The proclamation claimed to speak on behalf of all Lebanese Christians—even though Amin Gemayel, Pierre Gemayel's son and a leader of the Phalangists, has admitted that "the great majority of Christians live outside" the rightist redoubt, and they in fact are not and have never been politically and socially homogeneous. The L.N.M. also demands a "united Lebanon," but one that is secular and democratic. Its leaders view themselves as part and parcel of the Arab world and its quest for liberation, social progress, democracy and unity.

To sum up: the L.F. is particularist and sectarian, and the

the early years of the civil war up through 1977-78, the Lebanese Communist Party had a sizable Shiite membership (estimated to be up to 65 percent of total membership). This number decreased noticeably due to Shiite defections to Amal—a sectarian organization that now claims to represent all Shiites.

Sectarian practices increased at an alarming rate in 1975-76. The cease-fire of 1976 did not end the conflict. On the contrary—it provided the climate of uncertainty in which it flourished. Moreover, since 1976 Lebanon has been the arena for several wars, both internal and proxy ones. Now, in view of the present "missile crisis," the composite picture is not very encouraging. Chaos seems to be the only possible order of the day. If the conflict continues much longer, the future of a united Lebanon will become an increasingly remote possibility. Indeed the state of Lebanon itself as an entity may soon become an artifact of history. □

MODULE IV:

PEACE PERSPECTIVES

Rationale	This module allows learners to explore the theoretical aspects of peace studies (positive & negative peace, violence & nonviolence, conflict) in addition to their empirical understandings of main concepts. Learners will engage in a series of activities that will introduce these concepts, starting from their experiences and then moving on to theoretical understandings and opportunities for application. Activities in Lesson 2 can prompt discussions on sociological concepts of poverty and racism, forms of structural violence.
Key terms	Violence, direct violence, structural violence, positive peace negative peace, Johan Galtung, conflict, resolve, peacebuilding transformation, conflict styles, conflict management, active listening, & nonviolent communication.
Components	Lesson 1: Exploring Peace Lesson 2: Exploring Violence & Peace Lesson 3: Exploring Conflict & Peace (Part I) Lesson 4: Exploring Conflict & Peace (Part II) Lesson 5: Elements of Conflict Lesson 6: Conflict Styles & Communication Skills
Resources	Prepared materials, laptop, LCD projector with monitor, access to Internet, Microsoft PowerPoint/ other software, flipchart, and markers, documentary: Friendship (Un)limited
Classroom applications	<ul style="list-style-type: none"> • Some activities in lesson plans 1,2,3,4 can be used in classroom settings to prompt students to think and activate concepts of “peace” and “conflict” included in the civics curriculum in classrooms in Lebanon. • Lesson 2 explores varying “kinds” of violence, specifically structural violence. The activities can be used to apply some sociology concepts/ themes of poverty, racism, which the Sociology Lebanese curriculum tackles. • Regarding time that exceeds classroom application, teachers can pick salient activities to fit class time frame or split lesson into two class sessions. • Other applications for these lessons can be training workshops taking place in schools or other settings.

Lesson 1: Exploring Peace

Learning objectives:

- Students reflect on their perceptions of peace and collectively define the concept

Procedure:

Activity A: Class reflection on “peace”

Facilitators/teachers start this lesson by asking students a series of questions to engage them in their normative definitions of “peace” in a whole-class discussion.

Debrief questions:

1. What are the words that come to mind when asked to describe “Peace”?
2. Can you categorize these words into larger groupings? (feelings, values, rights, systems..?)

Activity B: Group-work on “peace”

Facilitators/teachers divide the class into groups of 4-6 students (depending on class size) who will create a mini-presentation on these questions. Then students will present their findings/answers in whichever method/way they wish to present in. Allow students to answer these questions in their respective groups and the remaining activity time for their presentations.

- What does peace mean to you?
- How does “peace” manifest in various aspects of your life? (home, class, school, community, town, country) Allow students to suggest other contexts; examples may include religious spaces such as churches and mosques.
- Write a definition of “peace”.

Activity C: Collective definition of “peace”

Facilitators/teachers ask the class to collectively define peace.

Conclusion

Facilitators/teachers ask students if they have any questions on this lesson and facilitate some reflections questions.

- What did you learn today?
- Is there anything you struggled with?
- Is there anything you would like to do differently in the upcoming class?

Lesson 2: Exploring Violence & Peace

Learning objectives:

- Reflect on students' normative understandings and perceptions of violence
- Students recognize key concepts of violence and peace studies

Procedure:

Activity A: Portraying violence

Facilitators/teachers ask students to divide into groups of 6. The task is for them to select an image/video that portrays concepts/ideas on their perception of violence. Students can also create and role-play a scenario to show "violence". Students will then present their work.

Students will then showcase their work.

Activity B: Understanding violence

Facilitators/teachers debrief with students the previous activity.

Debrief questions:

- How do you connect with the scenes/images/video you saw?
- What scene/image/character did you most empathize with?
- How can we define violence collectively?

Facilitators/teachers make sure to reach a collective definition of violence

Activity C: Lecture on violence & peace

Facilitators/teachers create a mini lecture on violence and peace.

Key concepts to cover: the aspects of violence (direct vs structural violence), and concepts of positive peace and negative peace as defined by Johan Galtung. Explain that Johan Galtung (Norwegian & international figure) was an international key figure in establishing the discipline of peace and conflict studies; he was a mathematician and sociologist by training. To access his website:

<http://www.transcend.org/galtung/>

SOME CONCEPTS SUMMARIZED

Direct Violence:

- Verbal
- Physical
- Psychological

Structural violence:

- Poverty
- Exploitation
- Corruption

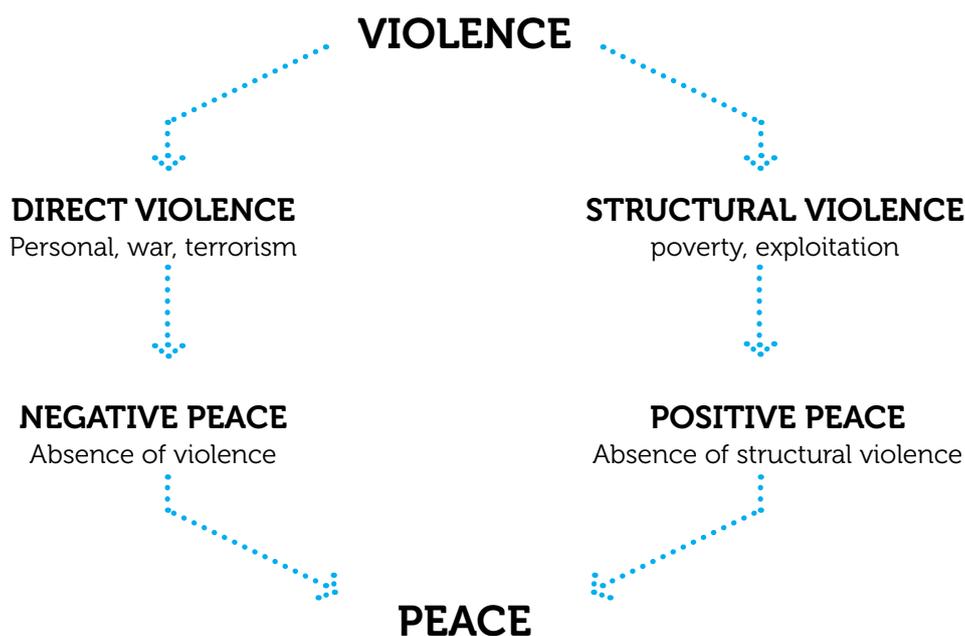
Negative peace: “absence of war or violence”

Positive peace: Johan Galtung’s “Integration of human society”; absence of war & violence, absence of structural violence, harmonious social relation

Structural violence is the result of social structures or institutions that prevent people from meeting their basic needs and accessing their basic human rights. Hizkias Assefa describes this form of violence as “killing people without the use of the gun.”

Negative peace: “absence of war or violence”

Positive peace: “Integration of human society”; absence of war & violence, absence of structural violence, harmonious social relations.



As facilitators/teachers lecture, allow opportunities to ask students or probe them on the concepts taught. For example: can one person give me an example of "negative peace". This example can be a local example or international. It is important for facilitators to see that students understand "structural violence". Allow for multiple examples on structural violence. Ask questions like: "Why is this structural?". How can we omit structural violence (using a particular example; what is needed to be done on a personal level, school, societal, political, etc.)?

Below is a list of resources/links to support facilitators/teachers:

To access English definitions and explanations of peace concepts:

- http://www.berghof-foundation.org/images/uploads/berghof_glossary_2012_10_peace_peace-building_peacemaking.pdf
- www.irenees.net/bdf_fiche-notions-186_en.html
- www.un.org/cyberschoolbus/peace/frame3.htm

To access an English resource on violence prevention and peacebuilding:

- www.unicef.org/lifeskills/index_violence_peace.html

To access Arabic resources on peace, conflict resolution and transformation:

- www.mokarabat.com/s8609.htm
- <http://www.tfpb.org/?page=view&id=79>
- [Lebanese national Civics textbook Grade 10 Unit 4 Conflict between Individuals and in Society](#)

To access a training manual on conflict transformation in Arabic:

- <http://www.ziviler-friedensdienst.org/sites/ziviler-friedensdienst.org/files/anhang/publikation/zfd-constructive-conflict-transformation-1745.pdf>

To access an English Lesson plan on peace from Lebanon:

- <http://www.haguepeace.org/index.php?action=resources&subAction=morePeace>

Conclusion

Facilitators/teachers ask students if they have any questions on this lesson and facilitate some reflections questions.

- What did you learn today?
- Is there anything you struggled with?

Lesson 3: Exploring Conflict & Peace (Part I)

Learning objectives:

- Recognize various types of conflict
- Discuss the relationship between conflict and peace

Procedure:

Activity A: Warm-up: conflict & peace

Facilitators/teachers ask students to share an example or two on a conflict they faced and how it can or led to peace.

Activity B: Art collages for peace⁵

Facilitators/teachers divide the classroom into groups of 4-6 students and assign them a context (below). Facilitators/teachers have prepared various images or objects that students can use to form art collages to express peace and peacebuilding. Ask students to use resources and draw their own images and ideas about peacebuilding in these contexts.

Each group will form/create a story/visual responding to one of these contexts:

- Personal
- Local
- National
- International

Facilitator/teacher writes these questions on the board as students are working and tells students to incorporate them when working on task:

- How does your collage represent peacebuilding?
- Who is responsible for building peace in society?
- How can you work on building peace?
- How is conflict related to peace?

Groups will present their collage activity. Facilitator/teachers debrief the questions post collage activity.

⁵From Peacebuilding Toolkit for Educators, High School Edition, edited by Alison Milofsky. Washington, DC: Endowment of the United States Institute of Peace, 2011. p.29. Used with the permission of the United States Institute of Peace. For more information go to: <http://www.buildingpeace.org>.

Lesson 4: Exploring Conflict & Peace (Part II)

Learning objectives:

- Identify various types of conflict
- Discuss the relationship between conflict and peace
- Develop skills related to conflict analysis

Procedure:

For this lesson facilitators can start with an open ended discussion to define conflict, move to a mini lecture on conflict as portrayed in the Lebanese civics textbook, and then do an application of concepts by implementing the scenarios (scenario activity can be reduced for time's sake - or they can start with a discussion on conflict and follow with a scenario activity).

Activity A: **What is conflict?**

Facilitators/teachers have an open-ended class discussion on conflict.

Activity B: **Conflict Scenarios**⁶

Facilitators/teachers divide class into groups of 4-6 students. Out of these, 2 will be acting, others will be members and one is directing. Allow students to pick those roles. Have the conflict scenario strips ready to give to each group and hand the scenario analysis sheet. Explain to students that in their acting they can either resolve conflict or choose not to resolve it.

Here are the four scenarios:

1. John and Sami are brothers living together as they study in college. John is studying for math test and he likes to study in silence. Sami is practicing for his guitar concert that will take place tomorrow. John is frustrated because he can't study properly and Sami keeps practicing.
2. Rami has decided that his family needs to eat less meat. He wants them to become vegetarian. Rami's mom cooks national foods with meat inside. She thinks food is an important part of culture and doesn't want Rami to give it up.
3. Sara, a 17-year old from Lebanon wants to apply to schools in the US. Sara's father thinks she should not travel at this young age and live alone. Sara thinks her dad is close-minded and that studying in the US will give her many opportunities.
4. Mohammad wants to marry Jenny, who is from another faith. His parents are very much against this and want him to be with someone from the same religion. It is important for Mohammad to marry the woman he loves but for his family, the most important thing is to keep the same religion in family. They are especially concerned for the religion of the children Mohammad and Jenny may have.

⁶ Exercise adapted (scenarios changed a bit to better suit Lebanon's context) from Peacebuilding Toolkit for Educators, High School Edition, edited by Alison Milofsky. Washington, DC: Endowment of the United States Institute of Peace, 2011. p.41. For more information go to: <http://www.buildingpeace.org>.

Lesson 4 Scenario Analysis Worksheet⁷

Instruction: use this worksheet while working on your respective scenario.

1. Describe the conflict. What is it about?

.....

.....

.....

2. Describe the objective of each character. What does each want and how do they feel?

a. Character 1:

b. Character 2:

.....

3. What strategies will characters use to achieve their mission?

a. Character 1:

b. Character 2:

.....

4. How will the conflict end? Brainstorm 3 options.

a. Option 1:

b. Option 2:

c. Option 3:

.....

Choose 1 option: write it here

.....

.....

.....

.....

5. Outline role-play. Use the back of the paper if necessary.

.....

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⁷Exercise adapted from Peacebuilding Toolkit for Educators, High School Edition, edited by Alison Milofsky. Washington, DC: Endowment of the United States Institute of Peace, 2011. p.42. Used with the permission of the United States Institute of Peace. For more information go to: <http://www.buildingpeace.org>.

Students act out the various scenarios to the class after they have prepared the scenario and filled out the worksheet.

Debrief the scenarios and their acting:

- How would you categorize each scenario (personal, cultural...)
- Which character did you most connect with? Why?
- Which case was hardest conflict to resolve?
- How did a case's conflict transform if it did?

Conclusion

Facilitator/teacher debrief with students about conflict and main ideas learnt in this lesson.

- What can you deduce about conflict?
- What does resolving conflict mean? Is there ever a final resolution?
- How is conflict resolution related to peace?

Facilitator/teacher to discuss that conflict is an inevitable part of life. It can be personal, local, cultural, and more.

Lesson 5: Elements of Conflict

Learning objectives:

- Develop skills related to conflict analysis
- Identify the multiple layers of conflict

Procedure:

Activity A: Watch Friendship (Un)limited

Facilitators/teachers show the documentary of Friendship (Un)limited, a film that explores the old fears of two former fighters from various sects that fought in the Lebanese Civil War.

Activity B: Debrief Friendship (Un)limited in elements of conflict lens

Facilitators/teachers divide the class into groups of 4. The task is to deconstruct the film in an "elements of conflict" framework; (refer to worksheet below). The framework has wide questions. Students can define/limit the questions to a scene, to the characters, and/or the general history outlined in the film. Facilitator moves around class and supports the groups.

Lesson 5: Elements of Conflict Worksheet⁸

Issue(s): What is the conflict about?

Conflicts are about multiple issues at many levels. Conflict analysis must look at all possible causes.

- Is it about resources (human resources, land, natural resources, things?)
- Is it about power and political control?
- Is it about emotional needs- fear, respect, recognition, friendship, love?
- Is it about values and beliefs?
- Is it about history?

Parties: Who is involved in the conflict?

Parties can influence those who are visible, as well as those behind the scenes? Identify persons/ groups/parties/...

- Is it an internal conflict- a conflict with oneself?
- Is it an interpersonal conflict- a conflict between two or more people?
- It is an intergroup conflict- a conflict between two or more groups?
- It is an international conflict- a conflict among two or more nations?
- It is a global conflict- a conflict that affects many people and all nations in the world?
- Outside of the people who are directly involved in the conflict, who has a stake in the outcome?

⁸From Peacebuilding Toolkit for Educators, High School Edition, edited by Alison Milofsky. Washington, DC: Endowment of the United States Institute of Peace, 2011. p.47. Used with the permission of the United States Institute of Peace. For more information go to: <http://www.buildingpeace.org>.

Relationship: What is the relationship between people in the conflict?

In some conflicts, the parties know one another and in others they don't. When parties know one another, conflict management includes rebuilding relationships. When parties do not know one another, establishing a relationship means making sure all parties act in good faith.

- Do the parties have equal power?
- How well do the people know each other?
- How much do people rely on each other? Does the action of one seriously affect the actions of the other?

History: What is the history of the conflict?

In each conflict, each party has its own story, its own history.

- How long has the conflict been going on?
- How often has the conflict come up?
- How intense is the conflict? Is the conflict life-threatening? How does the intensity affect possible solutions to the conflict?

Styles: How have the parties chosen to deal with the conflict?

Each party may use one or more styles to manage the conflict. It is helpful to identify styles used.

- Confront or compete
- Accommodate
- Compromise
- Problem solve
- Avoid

Management: What is the history of the efforts to manage the conflict?

It is important to know the impact of prior events to manage the conflict.

- Has this conflict gone on for a long time? What has been the result?
- Have there been attempts to resolve the conflicts?
- If so, who made the attempts and what happened? If not, why not?
- What can be done to resolve conflict now?

Conclusion: Debrief (10 minutes)

- What was difficult in this exercise?
- What did you learn?

Lesson 6: Conflict Styles & Communication Skills

Learning objectives:

- Distinguish amongst the various conflict styles and critically examine them
- Develop nonviolent communication skills

Procedure:

Both activity A and B can be used to focus the conversation on how one deals with conflict and how one communicates. From these two activities, teachers/facilitators can springboard to other related concepts or reflect on previous lesson plans.

Activity A: Conflict Styles

Facilitators/teachers distribute the worksheet on conflict styles. Students can fill it in groups of 4. The "situations" in the worksheet are ones students can pick: either a personal story or from their working group or a story that occurred in school, etc. Teacher has a separate worksheet that has uses and limitations filled out.

Students can fill the sheet and then reflect with the teachers in a whole-class discussion.

Note: The worksheets on conflict styles both the student and teacher are taken from *Peace-building Toolkit for Educators, High School Edition*, edited by Alison Milofsky. Washington, DC: Endowment of the United States Institute of Peace, 2011. p.54-55. For more information go to: <http://www.buildingpeace.org>.

Student Worksheet	Behavior	Uses	Limitations	Situation
Conflict Style				
AVOIDING <ul style="list-style-type: none"> Denying a problem Pretending nothing is wrong 	<ul style="list-style-type: none"> Leaving a situation Holding back feelings & opinions 			
ACCOMODATING <ul style="list-style-type: none"> Giving in to another's point of view Paying attention to others' concerns, not your own 	<ul style="list-style-type: none"> Apologizing and saying yes to end conflict Letting others interrupt or ignore your feelings and ideas 			
PROBLEM SOLVING <ul style="list-style-type: none"> Finding a solution that makes everyone happy Looking closely at sources of conflict 	<ul style="list-style-type: none"> Addressing your feelings, needs, and wants Listening to others 			
COMPRIMISING Each person wins some and loses some	<ul style="list-style-type: none"> Interest is in finding a solution Show desire to talk about the problem 			
COMPETING <ul style="list-style-type: none"> Getting what you want no matter what Some people win some people lose 	<ul style="list-style-type: none"> Interrupting, taking over Ignoring others' feelings and ideas Loud tone of voice, physical violence sometimes 			

Teacher's Worksheet	Behavior	Uses	Limitations	Situation
Conflict Style				
AVOIDING <ul style="list-style-type: none"> Denying a problem Pretending nothing is wrong 	<ul style="list-style-type: none"> Leaving a situation Holding back feelings & opinions 	<ul style="list-style-type: none"> Confrontation seems dangerous Need more time to prepare 	<ul style="list-style-type: none"> Problem may never be resolved Emotions may explode later 	
ACCOMODATING <ul style="list-style-type: none"> Giving in to another's point of view Paying attention to others' concerns, not your own 	<ul style="list-style-type: none"> Apologizing and saying yes to end conflict Letting others interrupt or ignore your feelings and ideas 	<ul style="list-style-type: none"> When you think you have made a mistake or you don't understand situation When "smoothing over" is needed to keep a friendship 	<ul style="list-style-type: none"> You may work hard to please others but never be happy yourself Being nice does not always solve problem 	
PROBLEM SOLVING <ul style="list-style-type: none"> Finding a solution that makes everyone happy Looking closely at sources of conflict 	<ul style="list-style-type: none"> Addressing your feelings, needs, and wants Listening to others 	<ul style="list-style-type: none"> Can make someone who is stubborn move toward resolving a problem 	<ul style="list-style-type: none"> Requires time and good communication 	
COMPRIMISING Each person wins some and loses some	<ul style="list-style-type: none"> Interest is in finding a solution Show desire to talk about the problem 	<ul style="list-style-type: none"> When you need a fast decision on a small issue When nothing else works 	<ul style="list-style-type: none"> You may fix the immediate conflict but not bigger problem Each person may not end up happy 	
COMPETING <ul style="list-style-type: none"> Getting what you want no matter what Some people win some people lose 	<ul style="list-style-type: none"> Interrupting, taking over Ignoring others' feelings and ideas Loud tone of voice, physical violence sometimes 	<ul style="list-style-type: none"> When immediate action is needed When you believe in the absolute rightness of action and don't see other choice 	<ul style="list-style-type: none"> This can make people defensive and can make conflict worse It can make it hard for others to express how they feel 	

Facilitators/teachers go over the uses and limitations of conflict styles.

Teachers/facilitators can create a separate lesson plan on nonviolent communication.

Activity B: Introducing NVC

Facilitators/teachers introduce Nonviolent communication (NVC. Discuss what NVC is and why it is needed and then the four-step process).

- Founded by Marshall Rosenberg
- Interpersonal communication based on compassion and solidarity
- Practical method for promoting peace in our lives, households, and communities.
- 4-step process based on: 1) Observations, 2) Feelings 3) Needs 4) Requests

For more information on NVC, please visit:

- www.cnvc.org
- <http://languageofcompassion.com/about/what-is-nonviolent-communications/>

To access a worksheet that summaries NVC:

- www.nonviolentcommunication.com/pdf_files/4part_nvc_process.pdf

Clearly expressing how I am without blaming or criticizing	Empathically receiving how you are without hearing blame or criticism
OBSERAVTIONS	
1. What I observe (see, hear, remember, imagine, free from my evaluations) that does or does not contribute to my well-being: "What I see (see, hear)..."	What you observe (see, hear, remember, imagine, free from my evaluations) that does or does not contribute to your well-being: "What you see (see, hear)..." (sometimes unspoken when offering empathy)
FEELINGS	
2. How I feel (emotion or sensation rather than thought) in relation to what I observe: "I feel..."	2. How I feel (emotion or sensation rather than thought) in relation to what I observe: "I feel..."
NEEDS	
3. What I need or value (rather than a preference, or a specific action) that causes my feelings: "...because I need/value..."	3. What you need or value (rather than a preference, or a specific action) that causes your feelings: "...because you need/value..."
Clearly requesting that which would enrich my life without demanding	Empathically receiving that which would enrich your life without hearing any demand
REQUESTS	
4. The concrete actions I would like taken: "Would you be willing to ...?"	5. The concrete actions you would like taken: "Would you like...?" (sometimes unspoken when offering empathy)

Another way to articulate NVC is expressed by trainer Matthew Pruen⁹:

OBSERVATIONS – I observe that, I notice, I experience ... In the light of this, the story I make up about you is ...

FEELINGS – (not I feel that you should, you shouldn't ...) I feel/felt (sad, hurt, guilty, frightened, angry etc)

NEEDS – (not I need you to ...) What would you have in your life if this situation was resolved fully? Eg: Peace, respect, support, love, friendship, attention, appreciation etc

REQUESTS – (not demands) Recognizing your freedom to accept or decline, what would help me is ... (keep to a maximum of three things and be willing to negotiate/compromise)

A HELPFUL EXTRA: WHAT COULD I BE DOING DIFFERENTLY - THAT WOULD HELP ME – REGARDLESS OF WHETHER YOU ALTER YOUR BEHAVIOURS...

SENTENCE STEMS

Saying what has not been said. Typically the following emotions can be left out of important communications. So offer the following sentence stems:

I feel hurt that ... I feel angry/resentful that ... I feel sad that ... I feel frightened/anxious about ... I feel embarrassed about ... I feel guilty about ... I feel shame about ... I feel responsible for ... I feel jealous about ... I feel hopeful that ... What I most want is ...Add others as appropriate.

Activity B: Acting NVC

Facilitators/teachers explain NVC and can distribute relevant material accordingly. Students get into groups and create real-life scenarios based on their personal conflict stories and carry them out in NVC framework.

Students will then role-play their created scenarios.

Conclusion: Debrief

Facilitators/teachers ask students about their scenarios and their learning.

- What did you learn from this exercise?
- What was difficult?
- Can you carry this methodology to your life? Where do you see it most applicable?
- What will keep reminding you to use NVC if you found it important/useful

⁹Healing the Wounds of History, December 2013 Training Module on Forgiveness, www.matthewpruen.com & www.lebanesestudies.com/hwh-training-module-i/

MODULE V:

MEMORY FOR PEACE?

Rationale	This module will allow learners to explore if and how memory can be used to create “peace”. Learners will build up on the various definitions of peace exhibited in the previous Peace Perspectives module. Additionally, examining the role of memory in transitional justice by looking at South Africa’s case will allow them to see if any methods used can be lessons learned for Lebanon.
Key terms	Collective memory, peace, Apartheid, South Africa, transitional justice, mea culpa ¹⁰
Components	<p>Lesson 1: A Discussion on War and Collective Memory</p> <p>Lesson 2: South Africa: A Lesson Student Researched</p> <p>Lesson 3: South Africa: A Lesson Student Researched presentation</p> <p>Lesson 4: Transitional Justice</p> <p>Lesson 5: Lebanon & Memory for Peace</p>
Resources	Laptop, LCD projector with monitor, access to Internet, speakers flipchart, dictionary, markers, writing paper, pens/pencils, Peace Perspectives module
Classroom applications	<ul style="list-style-type: none"> • Some activities in lesson plans can be used to prompt students to think about war, justice, and how peace can look like in post-war societies. • Lesson plans on South Africa can be used in history classes. • Lesson plan on transitional justice can be connected to the “justice” lessons of the civics curriculum in Lebanon.

¹⁰ Mea Culpa: a personal account or form of an apology; used in forgiveness initiatives at times in transitional justice processes.

Lesson 1: A Discussion on War and Collective Memory

Learning objectives:

- Analyze a textual source on collective memory
- Identify relationships between memory, war and peace

Procedure:

Activity A: Discussion on war and memory

Facilitator/teacher asks questions that bring the conversation back to the role of collective memory and war in society.

- How does war begin and end?
- Lebanon; bringing the discussion to the present: Are we in a post-war society? Explain/support your answer.
- Is it the right of people to know the truth of the past?
- Is it better to forget what has happened?
- How can we create a collective memory that promotes peace?

Activity B: Text on collective memory

Facilitator/teacher asks students to read text by Nemer Frayha on collective memory quietly then join groups of 4 and answer the following questions. Teacher will have compiled work of students from collective memory lesson (their definitions of collective memory) in module II, and will later show the students how their definitions compare.

- How is collective memory defined according to the text?
- How does this definition compare to your definitions?
- What is the author's position towards collective memory? Does he present reliable and sufficient evidence?
- How is peace exhibited in this excerpt?
- How is co-existence different than inclusion according to the text?
- What are the strengths of this text? Weaknesses?

الذاكرة الجماعية¹¹:

عندما نقول الذاكرة الجماعية نقصد بالتعبير ما هو مشترك من معارف بين المواطنين حول أحداث حصلت في بلادهم ويتذكرونها ويفسرونها بشكل واحد، وقد تركت أثراً لديهم سلبياً أم إيجابياً أكان الحدث عملاً عظيماً أو كارثة أصابت مجتمعهم في يوم ما.

ولكل شعب ذاكرة جماعية. لكن يحصل أحياناً أن تنعكس أحداث حصلت بين مكونات المجتمع بتفسير غير مشترك من قبل البعض حيث يصبح للحدث الواحد تفسيران أو أكثر ما يجعل المادة الأساسية المكونة لهذه الذاكرة تتشظى إلى ما يرضي كل فئة مجتمعية على حدة، وهنا يبدأ التباعد بين المجموعات التي يتألف منها المجتمع الوطني.

وإذا طرحنا السؤال حول أهمية الذاكرة الجماعية بالنسبة للطلاب الذين هم الجزء الشاب والمستقبلي للوطن، نرى أن هذه الأهمية تكمن في مدى انسجام المواطنين فيما بينهم إذا كان تفسيرهم للأحداث التي عصفت ببلادهم تختلف بين فئة وأخرى استناداً إلى الأيديولوجية التي يلتزم بها العالم الاجتماعي (Social Scientist) أكان مؤرخاً أو عالم اجتماع أو فيلسوفاً أو منظرًا سياسياً. فالمعلومة التي يخزنها الفرد في ذاكرته لا تبقى بحالة حيادية، بل على العكس فإنها تستعمل من قبل هذا الفرد ليبيّن عليها موقفاً عندما يرتبط الأمر بنظرته إلى الفئة الأخرى التي لا يشاركها الرؤية والتفسير ذاتهما. ومن هنا يبدأ التفريق بين «الأنا» والآخر، وأبين «نحن» و«هم».

بقدر ما يكون المواطنون منسجمين في تفكيرهم وتفسيرهم وفهمهم للأحداث المرتبطة بوطنهم، بقدر ما ينعكس ذلك في وحدة الشعب الذي يتشارك الماضي والحاضر، وتتكون لديه الرؤية نفسها بالنسبة للمستقبل. وهذا يتجلى في الأمور التالية:

- عدم التركيز على تجزيء المجتمع والذهاب به إلى القطبية (Polarization) أي «نحن» و«هم».
- عدم الخوف من أي آخر لأنه لن يكون هناك «آخر» كمواطن. سيكون هناك آخر ينتمي إلى دين آخر، أو عرق آخر، لكن لا يفسر هذا وكأنه ينتمي إلى وطن آخر.
- مشاركة في النظرة إلى العدو والصديق، أو بتعبير آخر، لا تكون تلك الدولة صديقة لشريحة من المجتمع بينما هي في الوقت ذاته عدوة لشريحة أخرى من المجتمع ذاته.
- عدم نظر أي مواطن إلى مواطن آخر بأنه عدو محتمل. بل هو مواطن قد لا يشاركه آراءه السياسية أو أيديولوجيته، لكن لا يتحول إلى عدو.
- القناعة ليس بالتعايش مع باقي المواطنين، بل بالاندماج معهم لأن الجميع يكونون المجتمع الوطني، ولهم مصير واحد ومشارك

لكن إذا انتقلنا لنتناول الذاكرة الجماعية والحرب، خصوصاً الحرب الداخلية، نجد أنفسنا أمام معضلة كبيرة ليس من السهل حلها. إن الجيل الذي يعايش الحرب الأهلية أو يشترك بها يكون مواقف متطرفة ضد الآخرين الذين اعتبرهم خصماً له وللغثة التي ينتمي إليها. وينقل هذه المواقف إلى أولاده وإلى من يستطيع التأثير فيهم فيساهم في إيجاد جيل يرث الحقد من دون أن يكون هذا الجيل قد تعرض لعمل عدائي ممن اعتبرهم خصماً له. وتبدأ الصعوبة في تأريخ الحرب لأنه لا يمكن للمؤسسات التربوية أن تقفز فوقها وكأن الحرب لم تحصل. وإذا حدث ذلك، فإن السيئات تكون أكثر من الحسنات.

لكن هناك مجتمعات عانت من حروب داخلية واستطاعت أن تتجاوز ما حدث بواسطة بناء ذاكرة جماعية لدى الجيل الذي ولد بعد الحرب وذلك عندما تم الاتفاق بين أصحاب القرار على أن الجيل التالي يجب أن يتعلم من الحرب لا أن يكررها.

¹¹ Frayha, Nemer, "Collective Memory", www.nemerfrayha.com; used by permission of author, November 27, 2013.

لكن السؤال الذي يطرح نفسه: ماذا يمكن فعله لتجاوز سلبيات عدم بناء ذاكرة جماعية لدى جيل ما بعد الحرب؟ يكمن الجواب في بضع نقاط واقعية وليس من المستحيل تطبيقها:

- أن يكون هناك مسؤول أو مسؤولون يدركون أهمية بناء هكذا ذاكرة في جيل الطلاب.
- أن تكتب الكتب المدرسية، خصوصاً في مواد الاجتماعيات، بحيادية، وأن تشمل على المعلومات من دون اجتزاء أو تحيز: تفسير واحد للوقائع وغير مؤدلج، توحيد كتب الاجتماعيات، إعداد مدرسين ذوي كفاءة وقدرة على قيادة جيل من المتعلمين، ومحاسبة أي مسؤول تربوي غير ملتزم باستراتيجية العمل الوطني.
- أن لا يخاف الكاتب من الإشارة إلى الأسباب التي أدت إلى الصراع الداخلي، وتسمية الأمور بأسمائها.
- أن يكون في الدولة مسؤولون بالفعل لا بالقول، أي ألا يضافوا من تعليق فلان أو اعتراض تلك الفئة طالما أنهم يضمنون حماية الذين يكتبون الوقائع بحيادية.
- أن تتولد قناعة لدى المثقفين، لا أزلام السياسيين، بأن الوطن والجيل الناشئ هما أمانة لديهم، وعليهم القيام بواجبهم الوطني كي يقربوا بين أعضاء مجتمعهم ويساهموا في تجنب أفراد هذا الجيل حرباً أخرى من خلال تبيان ويلات الحرب التي حصلت، ومن خلال إعدادهم للعيش بسلام مع بعضهم البعض.
- أن تكون تربية السلام جزءاً من مناهج المدارس والجامعات حيث يتعلم الطلاب التسامح وفهم الآخرين والعيش معهم من دون خوف، واحترام حقوق كل الناس وتقبل وجهات النظر المختلفة.

إن المجتمع الذي عانى من صراع داخلي هو الأكثر حاجة لبناء ذاكرة جماعية في نفوس أبنائه وعقولهم كي يستطيعوا أن يعيشوا مع بعضهم البعض بسلام، ويعملوا معاً لطوير بلدهم بدل تدميره، وإلا فإن هكذا وطن سيبقى عرضة للاهتزازات الأمنية والسياسية حيث تتوقف عملية النمو والتنمية، ويهجره رأس المال البشري، ويكون مستقبله غامض وغير داعٍ للتفاؤل.

This is text on collective¹² memory is written by Dr. Nemer Frayha. It has been translated from the (above) Arabic to English.

When we refer to collective memory, we mean what is common among citizens in their knowledge about past national events and the similarity in how they recall and interpret these events, whether they affected the citizens negatively or positively and whether the events were glorious or disastrous to society.

Each community/place has a collective memory. However, sometimes events that might have occurred within social communities can allow for an event to be interpreted or explained differently, in one or more ways, to fulfill a narrative of a/one particular group/sect. This can lead to a growing divide between the different groups (who have interpreted an event) in the national society....

The more citizens are harmonized in their thoughts, understanding and interpretation of national events, the more this is reflected in their unity in sharing the present and the future and developing the same vision about the future. This can be supported by aiming:

- To refrain from dividing and polarizing the society by using terms such as "us" and "them".
- To stop fearing the other as there is no "other" but a fellow citizen. There are perhaps others from another religion or race, but this should not be construed as belonging to another homeland.
- To share the same views about friends and foes, or differently said, not to have a state that is seen as a friend by one social faction and as a foe by another within the same society.
- To stop looking at any other citizen as a potential enemy, but rather another citizen with different political opinions or ideology, and not as an enemy.
- It is not about coexisting with other citizens, but rather being integrated with them as they constitute together the national society and share the same destiny (in the respective country).

¹² Frayha, Nemer, "Collective Memory", www.nemerfrayha.com; used by permission of author, November 27, 2013.

However, if we tackle the issue of collective memory and war, namely internal wars, we find ourselves faced with a big dilemma that is hard to solve. A generation that lives through a civil war and takes part in it develops a more extremist position toward others that can be seen as foes at the individual and collective levels. Such thoughts can be transferred to children and can be influential, resulting in a new generation that has inherited grudge without having been exposed to any aggression. Then appears the difficulty of adopting a historical interpretation of the war as educational institutions cannot simply overlook that war happened.

Moreover, some societies that went through internal wars were able to overcome that by building a collective memory at the level of the post-war generation, when an agreement was reached between decision makers that the emerging generation must learn about war to not repeat it.

The main question here is: what can be done to overcome the negative aspects of building a collective memory at the level of the post-war generation?

The answer in a few realistic and implementable suggestions:

- To have officials fully understand the importance of building such memory at the level of students.
- To produce textbooks, namely in sociology, in an objective manner, that include all information without any omissions or bias: a unified interpretation of facts away from any ideology, unified sociology textbooks, training qualified teachers capable of leading a whole generation of learners, and holding accountable any education official who does not respect this national work strategy.
- The authors of these to not fear to refer to the reasons of the internal conflict and being honest about it.
- The state must include officials, who are worthy of that name, who fear no comments or any party's opposition as long as they protect those who write with neutrality.
- The educators, and not the henchmen of politicians, must develop the conviction that the homeland and the younger generation are a responsibility entrusted to them. Therefore, they must fulfill their national duty in order to promote social cohesion and to prevent that generation from causing another war by highlighting the plights of war and preparing them for living peacefully together.
- Peace education must be part of the curricula at schools and universities, where students would learn about tolerance, understanding others, living with them without fear, respecting the rights of all and accepting difference in viewpoints.

A country that has suffered from an internal conflict is the most in need for building a collective memory for all its citizens, so that they live peacefully together and work for advancing their country instead of its destruction. Otherwise, the nation will remain prone to security and political shocks that hinder growth and development causing human capital to flee and leave the country with a dark future that leaves no place for optimism.

Dr. Nemer Frayha

Lesson 2: South Africa: A Lesson Student Researched

Learning objectives:

- Students inspect an international historical case
- Students formulate concepts of violence and peace while researching a historical case
- Students describe the process of peace and reconciliation from South Africa's history.

Procedure:

Activity A: Brief presentation of the task

The task is to research and present about the case of South Africa, Apartheid, and the Truth and Reconciliation Commission. Students will engage in researching the history of the country and how the commission came about, its role and achievements. Additionally, students will apply concepts of peace and violence from the previous Peace Perspectives module.

You are a group of researchers that will be divided for this session into various groups with the following tasks. Divide the class into these groups. Facilitators distribute a worksheet with the task and the various groups. This lesson is similar to the history lesson in Module III on Lebanese Civil war.

Activity B: Brief overview of South Africa and concepts

Teachers/Facilitators give a brief context on South Africa and recap concepts of "violence". (Teachers give an overview of structural violence and direct violence and how its absence promotes positive peace).

Activity C: Brief overview of South Africa and concepts

Teachers will be working consistently with each of the groups and can follow up/with group to ensure important information is included and students questions are answered.

Students will be divided into these three groups and working on the following: (Teachers can type these out in a worksheet and distribute them to students).

Group Background: This is the group that is the facts group. They will show us the important dates and events in South Africa's history; will briefly explain the events and significance in country's history. This group should distribute a summary of their work to their classmates on presentation day.

Group Structural Violence: This group will show systems or cases of structural violence embedded in South Africa that created apartheid. They will deconstruct some elements of racism and other institutionalized forms of violence, and explain why they are "structural violence" and how they continued in the history. They will also work with group direct violence.

Group Direct Violence: This group will work with structural violence and background group to discuss how direct violence occurred in South Africa. Make sure to also examine African National Congress' (ANC's) actions.

Group End of Apartheid: This group is responsible to show us how apartheid ended in South Africa.

Group Truth and Reconciliation Commission (TRC): This group is responsible to show us how TRC came about, its role and achievements. How does the TRC connect to promoting positive peace?

Teachers will be working consistently with each of the groups (background, structural, and direct violence group..) and can follow up with group to ensure important information is included. For example, facilitators will ask students to share some of their work-in-progress research findings. Then they can guide the research with questions as: What do we need to construct a bigger picture? Where do we look? Etc ...

These online resources can be used to support the research:

History in South Africa:

- <http://www.info.gov.za/documents/constitution/1996/index.htm>
- <http://www.nationsonline.org/oneworld/History/South-Africa-history.htm>

TRC in South Africa:

- <http://www.justice.gov.za/trc/>
- <http://truth.www.wits.ac.za/about.php>

Transitional Justice in Arabic:

- <http://ictj.org/ar>

Transitional Justice in English

- <http://ictj.org>
- <http://ictj.org/sites/default/files/ICTJ-Global-Transitional-Justice-2009-English.pdf>

Lesson 3: South Africa: A Lesson Student Researched Presentation

Learning objectives:

- Students inspect an international historical case
- Students formulate concepts of violence and peace while researching a historical case
- Students describe the process of peace and reconciliation from South Africa's history.

Procedure:

Activity A: Presentation

After students work on their selected groups and tasks, they will present their work to the whole class in the following order: Background, Structural Violence, Direct Violence, End of Apartheid, and TRC.

Activity B: Debrief

Facilitators/teachers lead a debriefing session after the presentations.

Debrief session sample questions:

- Questions from peers Invite students to ask their peers questions: clarification, challenging, opinions
- Teacher may probe using the following questions:
- How did "peace" in South Africa look like?
- What did you think of the TRC model?
- What made it successful?

Lesson 4: Transitional Justice

Learning objectives:

- Students explain terms of “justice” and “transitional justice”
- Students apply them in the case of Lebanon

Procedure:

Activity A: Reflections on justice and transitional justice

Some reflection questions:

- What is justice?
- What does transition mean?
- What do you think transitional justice means?

Activity B: Mini lecture on transitional justice

Facilitators create a lecture on transitional justice. Questions/points facilitators can focus on:

- What is transitional justice?
- Where has it been applied?
- What is needed for it to be implemented?

Refer to the TRC model in South Africa.

One main resource is the International Center for Transitional Justice’s website:

Transitional Justice website in Arabic:

- <http://ictj.org/ar>

Other sources on transitional justice and memory:

- <http://www.peacebuildinginitiative.org/index.cfm?pageId=1894>
- <http://www.csvr.org.za/docs/livingmemory/tiesthatbind.pdf>
- <http://www.usip.org/publications/trauma-and-transitional-justice-in-divided-societies>

Activity C: What can Lebanon learn from South Africa?

Facilitators/teachers ask students to reflect/think about the model that South Africa presented and what it can teach Lebanon (& if it can). Facilitator may ask students to work in 2 groups for example whereby one group lists the steps in transitional justice that they think can be implemented in Lebanon while the other list those that they believe cannot. Facilitator can then probe their answers.

Lesson 5: Lebanon & Memory for Peace

Learning objectives:

- Evaluate on the assumption that collective memory can prevent future wars
- Assess the possible role of collective memory for transitional justice in Lebanon

Procedure:

This lesson tackles aspects related to transitional justice and the role of memory in it. Facilitators/teachers can expand on subjects or key points they would like to focus on. Allow activities to reflect and/or challenge the assumption that collective memory can lead to peace in society.

Activity A: Visualizing activity & debrief

Facilitators discuss the objectives of this lesson then start the visualizing activity. They ask students to imagine a picture of Lebanon ten years from now.

What would the city you are living in look like? Who would be your neighbors? When you walk down the main street in that city, what do you see? Who do you see? How do you feel? What do they see? What kind of reconciliation is important for the picture to be real?

Debrief with the students their thoughts/findings/pictures.

Activity B: Discussion on transitional justice in Lebanon

Facilitators ask a student or two to summarize concepts learned in relation to transitional justice and the process that happened in South Africa, then move on to reflect on transitional justice in Lebanon.

- Why do you think transitional justice post the civil war has not happened in Lebanon?
- Based on our three-group discussion of structural and direct violence, what else is needed besides building a collective memory to have transitional justice?
- What other mechanisms of transitional justice/forgiveness do you think can be applied in Lebanon?

Activity C: Types of TJ in Lebanon

Teachers discuss some of the processes and examples that relate to transitional justice in Lebanon. Below are some examples. Teachers/facilitators can choose to focus on some.

- "Mea Culpa" from ex-fighters, one example is the open letter to the public by Asaad Chaftari.
- Conferences like Healing the Wounds of History (<http://www.healingwoundsofhistory.org/>)
- Public talks such as the ones of the former fighters in Lebanon ("Fighters for Peace")
- History and memory-related exhibitions in Lebanon
- Memorials
- Ministry of Displaced People: Government body that paid reparations to persons who were displaced during the war (for example for loss or damage of houses/ buildings/apartments)

Students can then reflect on these processes and their effectiveness in addition to thinking about solutions for beginning a process of transitional justice in Lebanon.

Assaad Chaftari's¹³ letter of apology to Lebanon:

I apologize

I do not want my attitude to be understood as a reaction, but as an action in response to another.

Something I wanted to do for a long time, over ten years. But I have not found enough courage to do fearing of being considered crazy or naive.

Today I want to apologize: apologize to all the people I could be the executioner or who have been my victims: having the knowledge of it or not, I had known or available to me these abuses have remained unknown. Have it been made personally or by proxy.

I apologize for the ugliness of war and what I did during the civil war in the name of "Lebanon", "Cause" or "Christendom".

I apologize for considering myself as representing the single protector of these concepts.

I apologize for considering myself a god, who has the authority to reorganize the affairs of my house and those of others, whatever the means, even if it was by force.

I apologize for, while defending what I believed to be the Christendom in Lebanon, I have never exercised real Christendom, which is the love of others, a total love not knowing violence.

I apologize for my fanaticism. I apologize for having always considered that my comrades and I were always right on behalf of a "cause".

I apologize for what some know even if the majority does not know.

I apologize for the atmosphere of disgust that was caused by what has been said, what we say or we say in English books, French or Arabic, or at dialogues television, that what is reported either true or false or imaginary whether it is known or unknown, covered by the law of amnesty or not, having exceeded the legal time limits for prosecution or not.

Let me say here that I forgive too those who did harm to me personally or my friends and family, directly or indirectly in this "dirty" civil war.

Only this way is that that will make me a new man, ready for the after-war. The build phase, the rebuilding of what has been destroyed and above compensation phase of what has been done during the long years of war.

I hope my attitude will be understood not as a weakness but as a responsible attitude. It is not connected to any decision that might take the justice in Lebanon on behalf of the Lebanese people that I respect and bow before.

The distorted picture that remains after 15 years of bitter war is that all those who have participated and whatever their allegations were war criminals.

I apologize in front of these "noble" from all camps and affiliations that have risked their lives or who have even offered it to design a given property of this country whether they were right or not.

Besides, could we know then who was on the good board?

The behavior of a shameless minority has extended its ugliness over all and made all war criminals.

I hope that my appeal will be understood as the only way out really and effectively to the Lebanese crisis. Souls would be then purified of hatred and bitterness and pains of the past, thus effecting a truthful reconciliation with yourself before reconciliation with the Other.

Finally my hope is that my Divine Father helps me to heal the wounds in my soul and the souls of others.

The newspaper archive below is the Mea Culpa Assaad Chaftari wrote in An-Nahar newspaper in 10 February 2000.

¹³ <http://theforgivenessproject.com/stories/assaad-emile-chaftari-lebanon/>

شفتري في "رسالة الى ضحاياها": اعتذر عن أفعالي باسم لبنان

اعتذر عن جو الاشمئز الذي قد يكون نشأ عما قيل ويقال او سيقال في كتب انكليزية او فرنسية او عربية او حوارات تلفزيونية ان كان صحيحا او خاطئا او مركبا. ان كان معروفا او مجمولا، نتمله قانون العلو او لم يشمله، مر عليه الزمن لم لم يمر.

اريد ايضا ان اقول انني سامحت منذ زمن طويل كل من اساء الي والي املي وصحبي مباشرة او غير مباشرة، من خلال هذه الاملية البشعة.

وحده هذا الطريق هو الذي سوف يصنع مني انسانا جديدا جاهزا لمرحلة بعد الحرب. مرحلة البناء. مرحلة إعادة ما دمر. والامم مرحلة التعويض عما صنع خلال سني الحرب الطويلة.

ارجو ان يخمم موقفي هذا ليس كموقف ضعف اما كموقف مسؤول. وليس نصنا علاقة بأي تدبير قد يقوم بها القضاء اللبناني باسم الشعب اللبناني اللذين اجل واحترم.

ان الصورة المشوهة التي وصلت بعد 15 عاما من الحرب للمريرة هي ان كل من شارك فيها ومن أي طرف كان هو مجرم حرب.

اعتذر منا ايضا من هؤلاء المشرفاء من كل الاطراف والآراء السياسية الذين وضعوا حياتهم على كلفهم ومنهم من قديما من اجل تصور معين لهذا الوطن، اكتبوا على صواب لم لم يكونوا. ومن كان يدري حينها أين الصواب؟

ان تصرف اقلية فاجرة مد صورة البشاعة على الجميع وصنع من الجميع مجرمي حرب.

املني ان يخمم نحلتي هذا كانه السبيل الوحيد الى الخروج الحقيقي من المحنة اللبنانية. فتتطمر فيه النفوس من الاحقاد والضفائن، ومن الامم الماضي، مصالحة حقيقية مع اللثت قبل المصالحات مع الآخرين.

املني اخيرا ان يساعدني ربي في شفا! الجروح في نفسي وفي نفوس الآخرين.

وجه السيد اسعد شفتري رسالة اعتذار من جميع الاشخاص الذين كنت جلاهم او كانوا ضحيتي.

وشفتري كان سابقا نائب رئيس جمار الامن في "القوات اللبنانية"، ثم تولى رئاسة الجمار حين اصبحت "القوات" برئاسة الوزير السابق ايلي حبيقة، ولدى انتقال حبيقة الى رحلة، بعد سقوط "الاتفاق الثلاثي"، تولى شفتري منصب نائب رئيس الهيئة التنفيذية في "القوات" ثم نائب رئيس "حزب الوعد".

وشفتري يعمل مهندسا ومو متزوج ولديه ولد. وجاء في رسالته "لا اريد ان يخمم موقفي هذا رد فعل، اما فعل بعد فعل. شي لربت ان اقوم به منذ مدة طويلة، أي نحو عشرة اعوام، ولكنني لم امتلك التسجاعة لفعل ذلك خشية ان يعتري الناس مجنونا او سانجا.

اود اليوم ان اعتذر، اعتذر من جميع الاشخاص الذين كنت جلاهم او كانوا ضحيتي. ان علموا لو لم يعلموا بذلك. وان كنت اعرفهم لم لا ان تم ذلك مباشرة او بواسطة وسطاء.

اعتذر عن بشاعة الحرب وما قمت به خلال الحرب الاملية، وذلك باسم لبنان، او "القضية" او "المسيحية". اعتذر عن اعتبار انني ممثل لهذه المفاهيم.

اعتذر عن اعتباري لنفسي الما قادرا وحدي على ترتيب امور بيتي وامور بيوت الآخرين بشتى الطرق، حتى بالعنف.

اعتذر لانني، وانا ادافع عما كنت اعتقد انه المسيحية في لبنان، لم امارس مطلقا المسيحية الحقيقية التي هي حب الآخر ومحبة كلية لا تعرف العنف.

اعتذر عن تعصبي. اعتذر لانني اعتبرت دائما انني ورفاقي دائما على حق باسم "قضية" ما.

اعتذر عما يعرفه البعض حتى لو كان يجهله الكثيرون.

