CYPRUS:
Bi-Communal Dialogue and Social Transformation

TRAINING MANUAL

International Training Office
Northern Illinois University
DeKalb, Illinois, U.S.A.

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Note
This monograph is a compendium of texts used for an education program conducted in the U.S.A. on bi-communal dialogue for Turkish Cypriot and Greek Cypriot youth. Our resource persons provided these materials for the Cyprus Summer Program, conducted from July 16 to August 5, 2006 at Northern Illinois University. The program is implemented by the International Training Office and is funded by a grant from the U.S. Department of State, administered by the Cyprus Fulbright Commission through AMIDEAST (Washington, D.C.). This workbook is meant to be used during the workshop sessions. This workbook is also available as an electronic book (eBook). To get your copy of the eBook, please contact Rey Ty at rty@niu.edu, if you are not in the electronic group list. In addition, the workbook will also be made available in the electronic group at http://groups.yahoo.com/group/NIUCyprus2006. Due to a host of reasons, other resource persons were not able to submit their handouts and bios in time for the reproduction of these materials in compiled form. Those materials will be handed out before or during their presentation as stand-alone documents. Please let us know of errors and omissions.

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From July 1, 1999 to the present, Dr. Lina Davide-Ong is the Director of International Training Office, Northern Illinois University. Her responsibilities include the following: provide leadership to and administer all training programs sponsored and organized by the International Training Office; develop and maintain collaborative linkages with academic colleges, departments, and faculty; assist faculty in the design of short-term training courses for international clients; oversee the conceptualization, design, monitoring, and evaluation of training programs; select faculty with appropriate expertise for implementation of training programs; oversee the conceptualization and coordination of marketing efforts to reach diverse client groups; interface with international development organizations for recruiting training program participants; oversee office budget and expenditures; develop training budgets and interface with program sponsors overseas over training budgets.

The following are some of her accomplishments: Administrative Director, ACCESS-Philippines Project, 2003-2004; 2004-2005, 2005-2006, funded by the U.S. State Department Bureau of Educational and Cultural Affairs, Youth Programs Division; Administrative Director of the Capacity Building and Advocacy for Women’s Participation in Grassroots Democracy in Sri Lanka project, funded by the U.S. State Department Bureau of Educational and Cultural Affairs, Office of Citizen Exchanges (July - August 2004); Administrative Director of the Fulbright American Studies Summer Institute on Contemporary Literature, funded by a grant from the U.S. State Department Bureau of Educational and Cultural Affairs, Study of the U.S. Branch (2002, 2003, 2004); Administered the Certificate Course in Adult Education for Educators from Chile (October -November 1999 & 2000); Developed and administered the HRD and Strategic Management Training Program for the Deputy Director of Yayasan-LIA (Indonesia). October -December 2000; Developed and produced the first official OITD Capability Statement; Instrumental in the production of the first OITD brochure; Researched, compiled, and developed a Cross-cultural Orientation Handbook for international training participants; Designed and developed the Predeparture Handbook for participants in the International Career Development Program in Costa Rica; Developed the brochure, application form, and all legal documents for the Certificate Program in English Language and American Culture; Developed, edited, and produced the HRD and the Effective Management program brochures.

Dr. Ong obtained her Doctor of Education degree (Instructional Technology) in 1995 from Northern Illinois University, DeKalb, Illinois. Her Dissertation title was: Toward Greater Involvement in International Development: a Case Study of Northern Illinois University. She received her Master of Arts degree (Literature) in 1980 from the University of San Carlos, Cebu City, Philippines. She received her Bachelor of Arts degree (Speech and Drama, English) in 1965 from the University of the Philippines, Diliman, Quezon City, Philippines.

Dr. Jaya Gajanayake
Dr. Jaya Gajanayake is the Senior Training Advisor (July 1999 to the present) of International Training Office (ITO), Northern Illinois University. Her responsibilities include the following: conduct training needs assessments, develop training program curricula, plan, implement and evaluate training programs; provide expertise on participatory training methods and materials; liaise with academic faculty on key concepts and methodologies in ITO-directed training programs; build linkages with international development organizations; develop funding proposals; and write reports. She is the Project Director for two projects funded by the Office of Citizen’s Exchanges, Bureau of Educational and Cultural Affairs, US Department of State (2002-2006), titled “Capacity Building and Advocacy for Women’s Participation in Grassroots Democracy in Sri Lanka, and “Strengthening Civil Society in Sri Lanka through Building Advocacy Partnerships and Developing Local Leadership.”
She obtained her Doctor of Education, with concentration in Adult Nonformal Education in 1983 from the University of Massachusetts, Amherst, Massachusetts. She received her Master of Education, Concentration in Adult Nonformal Education in 1980 from the University of Massachusetts, Amherst, Massachusetts. She got her Master of Arts with Concentration in Teacher Education in 1975 from the University of Peradeniya, Sri Lanka. She received her Post Grad. Diploma in Education with Concentration in Teacher Education in 1969 from the University of Peradeniya, Sri Lanka. She obtained her Bachelor of Arts with Concentration - Social Science in 1962 from the University of Peradeniya, Sri Lanka.

**Dr. Janice Hamlet**

Janice D. Hamlet, Ph.D. is an associate professor in the Department of Communication at Northern Illinois University. She teaches courses in intercultural communication, rhetorical criticism, and rhetoric and public issues. Prior to coming to NIU, she served as the founding director of the Ethnic Studies program at Shippensburg University of Pennsylvania for five years. Dr. Hamlet earned her doctorate in communication from the Ohio State University. She also has Master’s degrees in journalism and education from Ohio State University.

**Dr. Jorge Jeria**

Jorge Jeria, Ph.D. is a professor of Adult and Higher Education at Northern Illinois University (NIU) in United States. A native of Chile received a degree in History and Education from the Universidad Católica de Valparaiso, Chile. He began his involvement in adult education as a university student, teaching night classes to adult’s workers. Later with a group of university students developed evening classes for urban workers who could not enter the university in an attempt to create a workers university. During the mid 1960s, Chile went through an agrarian reform program developed by the government. Literacy was central to the idea of land reform and political participation and university students were pivotal to many of these efforts. The participation of Brazilian Professor, Paulo Freire in this process provided for a learning experience that will be felt for a lifetime. Professor Jeria later joined UNESCO working with the literacy unit that developed projects in Chile and Latin America during the period of 1969-73. In 1973, a coup d’état and the institution of a military government completely changed the political landscape of the country making literacy work virtually illegal. In 1977, Professor Jeria moves to the United States where he received his master and doctoral degrees at Iowa State University in Ames, Iowa. At Iowa State he became Assistant Director of the Minority Affairs Office and adjunct professor of education. At the same time he held State positions named by the Governor of the State of Iowa working with Latino population. In 1989, he began working at Northern Illinois University as an Assistant Professor of Adult Education. Together with Professor Phyllis Cunningham, and Professor Glenn Smith he centered his work in developing academic programs in the Latino and African American communities in Chicago as part of the adult education program. Professor Jeria international work reaches a number of activities from his participation with the Council for Adult Education in Latin America (CEAAL) an organization that comprises Latin American NGOs and social organizations working with popular education, to his works with the International Council of Adult Education (ICAE) a Toronto, Canada, based adult education organization. He is also a member of the board of publications and organizations such the Paulo Freire Center at the University of Pernambuco in Recife Brazil. He has lectured and held visiting professorships in Brazil, Chile, Mexico, Australia, Korea and Taiwan. He is also a consultant with the UNESCO Institute of Education in Hamburg, Germany and UNESCO/OREALC in Santiago, Chile. He also participated actively with CONFINTEA V the UNESCO world conference on adult education in Hamburg, Germany. At NIU he also participates with Sri Lanka program as a member of the advisory committee. Professor Jeria’s research interest and publications are on popular education, non-formal education, Paulo Freire’s educational concepts, and adult education as it relates to social movements and policy making as it relates to adult education. He works a great deal with North American, Chilean, Brazilian, Mexican and other adult educators in a number of related projects.

**Dr. Garth Todd Katner**

Garth has over ten years of professional experience working in multi-religious societies throughout the Balkans, the Middle East, and Central Asia. He has designed and led national capacity-building projects in civic education, higher-education reform, and leadership development. He has taught international studies at St. Nobert College in De Pere, WI and leadership studies at Sacred Heart University in Fairfield, CT.
Garth completed his Doctorate at the University of Illinois at Urbana-Champaign in Comparative Politics on a MacArthur Scholarship. He is an Aspen Scholar and serves on the boards of the Wisconsin Leadership Institute, the YMCA Camp Manitowish Leadership Programs, and Global Learning Works. His essays have appeared in Swords and Ploughshares, the Common Review, and The New York Times. He has given interviews on National Public Radio and the Fox Network. Dr. Katner has a Doctorate of Philosophy and Master’s degree in Political Science from the University of Illinois, Urbana-Champaign and a Bachelor’s degree in Political Science from the University of Wooster in Ohio.

**Steve Lux, MS**

Steve Lux, MS is a health educator at Health Enhancement, a department within the Division of Student Affairs at NIU. He has been working with college students his entire professional life and has resided in DeKalb since 1970. Steve has worked in the area of drug abuse prevention for 35 years and works hard to retain an understanding of young people’s ideas about drugs and related issues. Steve’s passions are his family and friends, the Beatles, the Chicago Cubs baseball team and the notion that we do an extremely ineffective job in the U.S. in preventing substance abuse and most other health problems.

At Health Enhancement, Steve works with a team of health educators that develop health related interventions designed to help keep NIU students as free as possible from health related illnesses and injuries that would interfere with their progress toward earning a degree at NIU. Steve is also President of his regional college health professional association and in his free time helps out with community programs involving girl’s softball and daycare for children.

Steve’s maternal grandfather is from Greece and emigrated to the U.S. in the early 1900’s. His mother is an active member of the Greek Orthodox Church and has traveled to Greece on several occasions. Steve is still waiting to be invited to go along.

**Phinette Maszka**

Phinette Maszka is the Assistant Director of Mediation and Diversity programming in the Affirmative Action and Diversity Resource (AADR) office at Northern Illinois University (NIU). She serves as a certified mediator (volunteer) with the center for Conflict Resolution (CCR) in Chicago. She has served as a community mediator (volunteer) for the DeKalb County/NIU College of Law juvenile mediation project in collaboration with the Assistant State Attorney Office. She has experience in working with faculty, staff and students on the issues of diversity, cultural awareness, discrimination, sexual harassment, disabilities and a variety of other climate and social concerns. She has developed trainings and workshops which address and promotes diversity programming to enhance workplace climates issues to both campus and the external community. She is committed to the blending of social and workplace topics in addressing conflicts of cultural competency, communication, and raising awareness of other civility treatment concerns within the higher educational setting.

Phinette is a member of Presidential Commission on the Status of Minorities, Disability Mentoring Day Committee, and Unity and Diversity Steering Committee. In addition, she is a member of the following professional organizations: American Association of Persons with Disabilities, Association of Conflict Resolution – Chicago Branch (ACR), American Association of Affirmative Action (AAAA), Illinois Counseling Association (ICA), and Center for Conflict Resolution (CCR) Certified Mediator.

**Gulin Guneri-Minton, M.A.**

Gulin Guneri-Minton was born and raised in Istanbul, Turkey. After grade school, she attended the American Academy for Girls and earned her bachelor’s degree in psychology at Bogazici University in Istanbul. Following graduation, Ms. Guneri-Minton worked as a human resources consultant for Arthur Andersen in the Istanbul office. During her consulting career, she participated in organizational development projects including team effectiveness, change implementation, and career development planning. Ms. Guneri-Minton moved to the United States in 2001 to pursue a doctoral degree in clinical psychology.
She earned her master’s degree in Clinical Psychology from the Illinois School of Professional Psychology in 2004 and is currently completing her pre-doctoral internship at Northern Illinois University’s Counseling and Student Development Center. She expects to achieve her doctoral degree in August 2006. Ms. Guneri-Minton’s counseling work has provided her many opportunities to provide a wide range of psychological services to college students and adults from diverse backgrounds. Her areas of specialization include eating disorders and multicultural and diversity issues.

**Dr. Richard Orem**

Dr. Richard Orem has taught at NIU since 1978. He currently holds a joint appointment in the department of literacy education and the department of counseling, adult and higher education. His primary teaching responsibility includes the teaching of classes that prepare adult educators and public school educators to teach English as a second language. He had his first cross-cultural experience at the age of 16 when he spent a summer in Italy as an exchange student sponsored by the American Field Service. Following graduation from college, he spent two years as a Peace Corps volunteer in Tunis, Tunisia, where he taught English as a foreign language, and where he also learned Arabic. He has studied French, Arabic, Italian, and German. He has conducted training workshops on multicultural education and cross-cultural issues in Finland, South Korea, and China.

**Dr. Tim Paquette**

As a psychologist at Northern Illinois University’s Counseling and Student Development Center, Dr. Tim Paquette is committed to providing beneficial counseling services to college students. After being born in Connecticut and living in South Dakota for two years, Dr. Paquette grew up outside of Chicago. When he was six years old, his family adopted his sister who was born in Seoul, South Korea. This event had a tremendous impact on Dr. Paquette and it provided the foundation for his interest in multicultural, diversity, and cross-cultural issues.

Dr. Paquette earned his bachelor’s degree in psychology from Truman State University in Missouri and a master’s degree in psychology from the University of Missouri. He worked in a residential facility for individuals who were homeless and a community mental health center before attending Purdue University to complete a doctoral degree in counseling psychology. Dr. Paquette completed his pre-doctoral internship at Purdue University’s Counseling and Psychological Services and began working at NIU in 2004. His areas of specialization include multicultural issues, relationship concerns, and anxiety concerns. Dr. Paquette’s professional interests include college student development, diversity training, social justice, and outreach and consultation.

**Dr. Deborah Pierce**

Dr. Deborah Pierce is the Executive Director of the Division of International Programs of Northern Illinois University. Under the Division of International Programs are the International Training Office, International Student and Faculty Office, and Study Abroad office. Dr. Pierce came to NIU from Loyola University in Chicago, where she served the past three years as director of the Office for International Affairs. Before that, she served as a professor of French and as director of the Center for International Studies and Programs at the University of Toledo. She received her Ph.D. in linguistics from the University of Michigan and speaks seven languages.

**Padma Siap**

Padma Siap has been an educator since 1979 in the fields of English, Speech and Theater Arts. She was active in theater since she was 13 where she played her first major role as Helen Keller, the deaf, blind and mute who became an author and one who inspired many to realize that success can be achieved even among obstacles. Padma continued in theater and pursued her master’s degree in that field from Trinity University in San Antonio, Texas. After that she returned to her home in Cebu, Philippines where she taught at 3 universities and then opened up her own school using arts as methodology to teach academic concepts. Padma also developed and conducted corporate training programs in management using the theatrical
approach. She was commissioned by government and non-government agencies to develop and run advocacy programs employing theater. Among the workshops she designed were Environmental Protection through Theater, HIV-Aids Advocacy, Work Values, all through the theatrical approach. Since the past 3 years she was involved in conducting NIU’s "Touching Hearts, The Integrated Arts Approach to Peace".

Shana Siap
Shana Dagny Mangharam Siap was born in the Philippines’s queen city of the south, Cebu. She was raised in her mother’s school, Arts Magnate, a school that took on a whole brain approach to learning and integrating academics with the arts into their curriculum. As a child, Shana involved herself in many theater workshops and extra curricular activities. Her first big break was when she was seven years old when she won the national title of “Rainbow Princess” in a nationwide television network competition of brains and talent. After winning, offers for TV opportunities came left and right, however many of them were declined as her family decided to have her grow up without the stresses of show business. Shana’s love for self-expression and conquering the stage did not end there. She acted in many school plays that her mother directed. Almost eight years after her coronation, and after a long hiatus of merely whetting her appetite in small school plays, Shana bumped into the internationally acclaimed director, Al Evangelio, her mother’s best friend and mentor of many known Filipino artists. Shana was asked by a friend to sing in a wedding and since she had never sang before she was advised to take voice lessons. Her parents had her trained by the best voice coach in the city. Her dreams of becoming a performing artist were again taking root. Shana has developed into a professional performing artist and honed her skills in acting, dancing, singing and hosting. She was cast in many plays such as, Gladys in Generoso, Anita in West Side Story, Claudia in the Passion of Christ, Kinume in Rashomon and The Lute Song. At age 16, she successfully directed a major school play, “Helen of Troy”, with a cast of 368 children. She also hosted many events for the city of Cebu, such as the Sinulog mardigras, Pasko sa Sugbo, Southwestern University’s Siglakas, and ABS-CBN’s Children’s Hour. She was the TV anchor of the annual Mardi gras in Cebu, the “Sinulog”. Her singing experiences include, guest performing in concerts of Joey Albert, IBU, Side A and Ryan Cayabyab while in Chicago, Sheryn Regis in the Philippines, and recently was asked by the Mayor of Cebu to perform for President Gloria Macapagal Arroyo in her visit. Besides theater, hosting and singing Shana assists many training workshops that her mother conducts. Both mother and daughter have traveled the Philippines doing training workshops in the arts and are extremely grateful that they are here to share their talent with the NIU team.

Reynaldo “Rey” R. Ty
Due to the grassroots people’s confidence in him, Rey has served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, has actively lobbied for human rights in different international and regional organizations, and is engaged in human rights and peace education for various beneficiaries in the different parts of the world. National human rights NGOs in the Philippines requested him to write the Draft Philippine Declaration of Human and People’s Rights (1990). Furthermore, over 240 Asian NGO representatives in the regional meeting in preparation for the World Conference on Human Rights in Vienna, Austria requested him to prepare the Joint Summary Asian NGO Statement read before the United Nations Regional Meeting at ESCAP in Bangkok, Thailand (1993). These over 240 NGO representatives asked him to be was one of the four spokespersons to speak to government representatives on behalf of Asian NGOs. Rey was one of the four co-editors of the NGO recommendations in the United Nations’ Asia Regional Meeting at UN-ESCAP, Bangkok, Thailand. The United Nations invited him as a “non-governmental individual” (NGI) to attend the 1993 World Conference on Human Rights in Vienna, Austria. The Federal Department of Foreign Affairs of Switzerland trained Rey who is a Certified Human Rights Field Officer. In the mid-1980s, along with the other members of a core group, Rey helped set up Amnesty International Philippine Section.

For over 5 years, he had been part of an international team of facilitators in Geneva, Switzerland, using English, French, and Spanish as the medium of instruction, teaching international human rights, international humanitarian law, and peace to teachers from all over the world. Funded by the United Nations, Rey has taught international human rights law to over 80 law-enforcement officials (i.e., police,
judges, prosecutors, as well as prison and administrative officials), lawyers, and NGO representatives in Kathmandu, Nepal in June 1993. He was also one of the two co-editors of the publication *Recommendations* which is a document produced by an international delegation that provided recommendations to the new Nepali Parliament when Nepal became a democracy. Furthermore, he was also the chief resource person in the international human rights training course in Bangalore, India for several years.

In addition, Rey has held such professional positions as Director and Technical Consultant of Education and Public Information (Philippine Presidential Committee on Human Rights under Corazon C. Aquino), Assistant Professor (University of the Philippines), and Teaching and Training Assistant at NIU. Currently, he serves as Training Coordinator of the International Training Office at NIU where he assists in the planning, implementation, monitoring, and evaluation of training programs, most of which deal justice and peace issues. He is the student representative to NIU’s International Programs Advisory Committee and to NIU’s Search Committee for the Annual Best Department in International Education Award. He wrote a proposal that successfully obtained funding from the Department of State through AMIDEAST for a peace-education program to be conducted in the summer of 2006 for 44 Greek-Cypriots and Turkish-Cypriots. Recently, at the behest of NIU administrators, he assisted in a closed-door crisis management, serving as a mediator in a dialogue between university journalists and the DeKalb-based Muslim community. The contents and context of the meeting are confidential. At NIU, he was actively working in coalition with students of all colors to organize the Asian and Asian American student community for the recognition of its voice and for political empowerment. His education includes B.S. in Foreign Service from the University of the Philippines, M.A. in Asian Studies from the University of California-Berkeley, M.A. in Political Science from NIU, and certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France. He is currently a doctoral student at NIU in the Counseling, Adult and Higher Education Program.

**Dr. Wei Zheng**

Dr. Wei Zheng is originally from China. She received her Ph.D in human resource development (HRD) from the University of Minnesota. She worked in a variety of HRD settings. She served as strategic HRD consultant, working with Fortune 500 companies such as Thomson and Medtronic. Her experiences also include serving as instructional designer for Inscape Publishing, intercultural training consultant for Window on the World, director of US-China training collaboration at International Academy of Minnesota, curriculum developer for the Institute on Community Integration at the University of Minnesota, member of the instructional team at Dale Carnegie Training, and management consultant for several Chinese companies. Dr. Zheng's research interest lies in knowledge management, strategic HRD, and international HRD.
Brief Historical Background
Rey Ty

Past
While Cyprus is the mythical birthplace of Aphrodite, the Goddess of Love, after Cyprus won its war of resistance against British colonial rule in the early 1960s, it has become a land where there is hostility and violence between Greek Cypriots and Turkish Cypriots. United Nations (UN) troops deployed in 1964 did not stop inter-communal violence. UN troops patrolled the “Green Line” that divides the island into two. In 1983, the Turkish Cypriots declared their territory an independent state, which Turkey recognized. Turkey deployed over 30,000 troops there.

Present
Today, Turkish Cypriots live in the northern third of the island and the Greek Cypriots in the southern two-thirds. Due to the prospect of Cyprus becoming a member of the European Union, negotiations sponsored by the UN were conducted in 2002 and a peace proposal was discussed. However, hopes were dashed because the Turkish and Greek Cypriot leaders did not reach an agreement on the U.N. plan by the March 2003 deadline. Thereafter, however, travel restrictions eased. For the first time in thirty years, people are crossing borders and contacts between the Greek Cypriots and Turkish Cypriots have been reestablished. Once again, there is hope for improvement of bi-communal relations.

Future Directions
Given that EU entry was imminent, a revised UN reunification plan was presented in two referendums in the two communities in April 2004. The plan failed because although the Turkish Cypriots approved it, the overwhelming majority of the Greek Cypriots rejected it. Cyprus remained split, as it joined the EU in May. In December 2004, Turkey agreed to recognize Cyprus as an EU member before the accession talks for Turkey was scheduled for October 2005. In May 2005, U.N. and Greek Cypriot officials started exploratory talks on prospects for new diplomatic peace efforts. By June 2005, Parliament ratified the proposed EU Constitution. There are continuing efforts to make Cyprus a united country a reality.

References:

Program Overview

Rey Ty

Program Objectives

The objectives of the summer camp are to offer a workshop that will provide high school Cypriot students with the opportunity to meet and interact with their respective peers from each side of the island and to provide a multi-cultural and intercultural perspective to the students and an understanding and appreciation of American culture. During the workshop, students will be introduced to the fundamentals of conflict management and be taught leadership skills through in-door and out-door challenges, bi-communal dialogue and community work. Sessions on issues concerning teenagers, such as drug awareness are incorporated as well as structured and unstructured social activities.

The following outcomes are envisioned: (1) the foundation will be laid for a new generation of youth leaders and activists who will contribute toward bi-communal dialogue and conflict management and resolution in Cyprus; (2) participants’ knowledge of strategies and tools for conflict analysis and resolution will be increased; (3) participants will gain understanding of the nature and causes of bi-communal conflicts; and, (4) participants will acquire a better understanding and appreciation for the cultural similarities and differences between U.S. and Cypriot cultures.

Program Content

In terms of substance, the training program uses a comprehensive framework that weaves together and unifies the training content. It shall expose the participants to both pro-active and reactive methods of bi-communal dialogue and conflict resolution. The pro-active method relates to involvement in different levels of working together in order to build a truly bi-communal community as well as avoid and deal with future conflicts, while the reactive method relates to how to manage existing conflicts. All the training sessions will meet the requirements of one or more of these models.

As far as pro-active methods of bi-communal dialogue and conflict resolution are concerned, the participants will be exposed to (1) the anti-reactionary model, (2) traditional or minimalist model, (3) coalition model, and (4) social transformation model. The aims of the anti-reactionary model are: not to condescend or disrespect other people’s differences, cultures or religions; not to self-righteously criticize other people’s religion and/or convert them to one’s faith; and, be blind to discrimination of any kind and not do anything about it. The aim of the traditional or minimalist model is to encourage people of one community to learn about people of other communities by “talking” about the issues, reading books or listening to audio books; inviting speakers; giving lectures; attending lectures; and, watching a documentary film or a movie. The aim of the coalition model is not just “talking” but “doing” things to encourage people of one community to learn about people of other communities by working side by side with people of different cultures and faiths to promote positive social change through community service efforts. By working together, people of different communities learn more about each other’s cultures by which they build a truly intercultural or interfaith community. Participants in the community model form friendship and trust which enable them to understand more deeply each other’s differences, similarities, cultures, and faiths. The aims of the social transformation model is to encourage people of different communities to come together as one group; empathize with and work to help downtrodden social classes or marginalized groups for social transformation through various direct and indirect services.

Furthermore, the participants will be exposed to different modes of reactive methods of interpersonal, domestic, and international conflict resolution, both formal and informal. Informal modes of personal and interpersonal conflict resolution include dialogue, forgiveness, meditation for peace, and community mediation. Formal modes of domestic and international conflict resolution include amnesty, pardon, negotiation, enquiry, community and international mediation, conciliation, peaceful coexistence, regional organizations, such as mechanisms in the European Union, and international organizations, such as the United Nations. The participants will also be trained in conducting dialogues and meetings using parliamentary procedures, building consensus, and writing declarations and resolutions. Learners will be exposed to these pro-active and reactive conflict resolution strategies through meaningful, fun, and sometimes formal indoor and outdoor activities, in addition to listening to lecturers.
The program will have two major types of activities, namely (1) formal sessions, such as workshops, seminars, lectures, and discussions, and (2) non-formal sessions, such as field visits and cultural tours, community and volunteer activities, meetings and dialogues with community leaders, theater, and sports, as well as other extracurricular activities that provide opportunities to learn, work, and play together.

The NIU program will focus primarily on conflict resolution and ways of working collaboratively across communal and religious lines. Training sessions will be a combination of activities which will involve role-play scenarios that enable participants to confront the nature of interpersonal, political, and social conflicts from all perspectives. These activities then lead into a discussion of the role of dialogue and peer mediation and strategies for resolving and managing conflicts. Overall, the program will provide the participant with a deep understanding of the diverse approaches to conflict resolution and bi-communal dialogue, community work, leadership, and how some of these exemplary models can be adapted to fit their community needs and circumstances. It will also provide them with a clear understanding of American institutions of tolerance, multiculturalism, and expose them to the culturally and religiously plural social life of the rural and urban Midwest. There will be ample opportunities for the participants to observe and participate in community service activities in DeKalb, where they will have substantive interaction with each other and with their American peers. They will volunteer service at Hope Haven – a shelter for the homeless.

This program takes full advantage of NIU’s geographical location and unique regional and scholarly resources. Participants will visit Chicago – home to nearly three million people from all over the world including Cypriots, Asians, African Americans, Europeans, Hispanics, Native Americans, and more. Chicago is also home to 400,000 Muslim Americans. The participants will be given opportunities to meet with youth leaders, and major actors of civil society in Chicago to gain an in-depth exposure to best practices and approaches to volunteerism and civic action. All participants will visit mosques, Christian churches, and other religious centers to enhance their understanding of diverse religious practices in America.

A major program output would be the development of a project plan that the participants are expected to carry out upon their return home, and which is part of our planned follow-up project activity. During the session on Project Planning for Follow Up Activities, participants will be asked to conceptualize and develop a meaningful social activity that focuses on how their experiences, tools and skills learned in the U.S. summer camp can be applied to their situation on the ground in Cyprus. By contextualizing the project plan in their social contexts, participants will transform, modify and adapt what they have learned in the classroom setting into the real-world community setting.

Program Methodology

The training program will use innovative and active learning instructional strategies. As the training methodology will be learner-centered, interactive, participatory, action-oriented, and experiential, participants will play an active role in the learning process. Places hitherto not treated as learning sites are transformed as learning sites. For instance, bi-communal roommates will be paired and “learn by doing” to live with one another and understand each other’s cultures. Furthermore, during bus rides from DeKalb to and from out of town trips, bi-communal music and songs will be played. The two communities will learn from one another and build a truly functioning bi-communal micro-society during trips in a most unlikely place -- the bus. Movies that promote inter-communal dialogue will also be shown during long bus trips.

The training methodology will include varied instructional techniques such as outdoor activities, field visits, role-plays, simulations, case studies, question posing, problem solving, peer interview, dyadic think-pair and share-pair, triadic focused group discussion, group and team work, panel discussion, plenary discussion, snap opinion poll, mock snap elections, snap debate, presentation of news and summaries, multimedia (video analysis as well as music files and MTV video clips that promote bi-communal dialogue and peace, including performances by prominent Greek and Turkish pop stars, who support reconciliation efforts in Cyprus), and lecture (computer-aided PowerPoint presentations, overhead acetate transparencies, or other audio-visual presentations using instructional technology). Because culture, the arts, and sports are critical elements in values formation and values transformation, participants will be engaged in “Music and Songs for Peace,” “Theater for Peace” and “Soccer and Sports for Peace.” The participants will be given lessons in utilizing theater as a tool for peace. Collectively, they will create and produce a skit dealing with a bi-communal conflict situation as well as conflict resolution during the graduation ceremonies. This theatrical production will be videotaped and used for the promotion of bi-communal dialogue and conflict.
resolution in Cyprus. At the end of the performance, the student-actors will also read their joint “Declaration for Bi-Communal Unity in Diversity and Community Building” – a document which the group collectively developed and wrote. Moreover, during their free time, students will have several occasions bi-communally to go bowling as well as play soccer and other sports.

Being essentially participatory, the training sessions will involve the interaction with the resource persons or training facilitators. Moreover, students will be paired—one Greek Cypriot and another Turkish Cypriot—and assigned each day to provide a short summary and their impressions of the preceding day’s activities and lectures, and to share with the group what values, skills and knowledge they have acquired. Their presentation can be in a narrative form or in an alternative or cultural expression, such as poetry, mural, or song. The paired bi-communal teams will also be in charge of providing ice-breakers, energizers, or action songs from their own or other cultures before the start of each session in the morning and in the afternoon as well as when sessions resume after a break. All participants will record their personal impressions in their individual journals and submit them to a web group online to allow sharing of learning. The participants will be asked to seriously reflect on the day’s activities and write in their journal their thoughts on how they can apply what they have learned to the local context.

Participants will be divided into four groups of 10 bi-communal individuals to ease the logistical management of the group and to enhance learning and group processing of ideas and action plans. Local staff will also work as escorts in all field visits and tours. Facilitators and presenters will be asked to contextualize all activities in the bi-communal Cyprus situation.

NIU is committed to promoting awareness, understanding, and appreciation of diversity both in program content and in program administration. In seminars/workshops, meetings, and field visits, relevant diversity issues will be addressed directly (as a topic) and indirectly through informal contacts with individuals of diverse backgrounds. The selection of training lecturers/facilitators, program participants, and NIU staff reflect all relevant forms of diversity communal, ethnic, gender, geographic region, and religion. Lecturers include European Americans, African-Americans, Asian Americans, and Latinos who are Christians, Muslims, Jews, and atheists.
Program Logistics
Dr. Lina Ong

Counselor to Student Ratio. There will be a multicultural team working on the training program: a Project Director, a Program Director, an Academic Director, a Training Coordinator, two Training Assistants, a Cypriot student studying at NIU, and at least two facilitators or presenters each day.

Welcome Orientation and Program Overview. In the afternoon of the first day of the program, the Project Director will provide an overview of the program, including its major objectives, central themes, and activities. To facilitate understanding of and adjustment to daily life in the United States, the staff will also provide a cultural and logistical orientation on Day One. The cultural orientation will include a discussion of the general and common characteristics of the American people, their way of life, diversity and affirmative action policies, and information on cultural adjustment. The logistical orientation will address administrative details of the program, including per diem disbursements, and will introduce campus and other support resources. A tour of the university library, campus, and local community will be given on Day Two.

To fully meet the needs of the students and escorts, NIU will provide them with a phone card (so they can call their families upon their arrival in DeKalb), an NIU OneCard to give them access to the library, computer laboratories on campus, a bank, the NIU bus, and the Recreation Center. E-mail accounts will be given to them on the second day of the program.

Housing and Meals. The participants will be housed in the Residence Hall and Lorado Taft Field Campus. The participants will be given meal tickets for continental breakfast and lunches catered by the NIU Food Services. For evenings, weekends and days when meals are not provided by NIU, the participants will be given cash food allowance.

Program Venue. For the most part, sessions will be conducted at NIU. The formal session will take place in different session halls at the Holmes Students Center in the heart of NIU campus as well as in open spaces by the university lagoon. The Center offers computer laboratories, relaxing lounges, a bookstore, multi-dimensional food service, a 1,000 seat auditorium, meeting areas that serve from 5 to 2,000 people, bowling and billiard facilities and computer lounge with Internet access. In addition, there will also be outdoor sessions at NIU’s Lorado Taft Field Campus in Oregon, Illinois. The Lorado Taft Field Campus is located adjacent to the Lowden State Park near Oregon, Illinois. Its 141 acres border the Rock River and contain a variety of terrain including heavily wooded areas, open fields, and ravines. The Taft campus is an excellent resource for the study of natural ecosystems and the impact people have on them. The campus hosts both environmental and conference programs year-round. More than 6,000 school children and their teachers from the northern Illinois region attend environmental education programs each year. Additionally, over 3,500 people of various ages attend retreats or workshops in the conference program annually.

Follow-Up Activities
At NIU, there will be a Commitment Session during which participants will pledge to do some doable and simple things that promote bi-communal dialogue and avoid conflict. A follow-up project activity organized and coordinated by the bi-communal adult escorts/leaders will be implemented three months after the U.S.–based institute to bring participants together to discuss their reflections and stories of success, problems, and lessons learned. The participants will conceptualize and design the follow-up activity during the session on Project Planning. This follow-up project will allow the Cyprus Fulbright Commission experts to assess and document the precise impact and lessons learned from the U.S. program. The NIU and AMIDEAST staff will continue to communicate with the alumni for at least a year after the end of the U.S. – based institute.

Program Monitoring and Evaluation
The program will be evaluated on a regular basis both in formal and informal settings. Continuous feedback evaluation will be conducted by the Academic Director and the Administrative Director to (a) determine the extent to which the objectives are being met, (b) estimate the effectiveness of weekly
activities, (c) determine whether the training needs and participants’ expectations are being met, and (d) find out if the logistical arrangements and the training environments are comfortable for the participants. Informal feedback evaluation will be carried out daily using group and individual discussions and itemized response technique. Two evaluations will be conducted, utilizing instruments designed specifically to measure participants’ learning and their level of satisfaction with their educational experiences. The responses for these evaluations will be analyzed and appropriate action will be taken promptly at the end of each evaluation. A detailed, summative survey evaluation of all participants (faculty, adult educators, administrative staff, and student participants) will be carried out at the end of the program so as to highlight structural program strengths and weaknesses as well as learning outcomes. Upon the completion of the program, a comprehensive evaluation report incorporating major findings of all the categories of evaluations conducted during the three-week program will be submitted to AMIDEAST and the Cyprus Fulbright Commission.

**Project Management Team**

Dr. Lina Ong is the Project Director. Dr. Jaya Gajanayake is the Program Director. Dr. Richard Orem is the Academic Director. Rey Ty is the Training Coordinator. Notrida Mandica and Nalika Diyadawa are the Training Assistants. Talia Yousuf, a citizen of Cyprus, is the student worker. Adult escorts from Cyprus will also play a very active role in the program. They are Sevda Isiktas, Christoforos Christoforou, Kyriaki Hadjithoma, and Erhun Shahali. Dr. Richard Orem chaired regular meetings every Monday afternoon to plan, monitor, and evaluate the program as it goes along.
Abstract

Making generalizations about US Americans and their cultural characteristics is difficult because of the diversity that characterizes residents of the US. The US is a land of immigrants and those immigrants have all contributed to the complexity of what we describe as American culture. Yet, there are certain patterns of behaviors, values, and assumptions that comprise a shared understanding among a large portion of US Americans that we can call the mainstream culture. Visitors to the US can easily receive mixed messages about the US when they compare what they observe in person to those perceptions they may have gained from the media. The purpose of this paper is to provide an overview of some of these major patterns of behaviors, values, and assumptions, and to highlight how an understanding of these aspects can facilitate a more enjoyable and rewarding stay in the United States.

Introduction

In my many contacts with visitors to the US, I often ask the question: What surprises you most about what you have experienced compared to what you expected to experience with Americans? Where did you gain your knowledge of the US? Responses to the first question vary greatly, but responses to the second question tend to focus on images and information received through popular media rather than from personal experience. Perhaps no other country in the world carries as much interest for those who have never visited it as the US. The purpose of this paper is to provide some insight into the values, assumptions and behaviors of Americans.

American Values and Assumptions

There are many values and assumptions held by most Americans (Althen, 1988; Stewart & Bennett, 1991) that carry both positive and negative connotations, depending on your own value system. Gunnar Myrdal (1944) argued that Americans shared a common value system which he labeled the American Creed. Samuel Huntington (2004) posited that this American Creed provided the basis of the American national identity. Common to the many interpretations of this American identity are the concepts of individualism and equality. These concepts can be found in our founding documents, the Declaration of Independence and the US Constitution. So let’s start with these two concepts.

Americans’ faith in the individual is unmatched by any other culture. It is represented in the American belief in achievement and competition. It stands in sharp contrast to the collective or community orientation commonly found in more traditional societies.

Faith in the individual is supported by Americans’ espoused belief in equality. Unfortunately, visitors to the US are often quick to point out that over 200 years of sanctioned slavery in this country stands in stark contrast to this espoused belief in the equality of man found in our Declaration of Independence. Even women were deprived of the right to vote until the 20th century. But belief in the worth of the individual over the group is a basic value and is manifested regularly in our language, in our laws, and in our everyday lives.

Informality is a shared value by Americans. This is manifested in our language. We have little variance in how we address others, compared to many languages in which forms of address vary depending on level of formality. Informality is also demonstrated in how we dress for class, church, and even work. Some organizations, especially in business and finance, hold onto a rigid dress code. But for the most part, Americans dress informally.

Change is a fact of life, and Americans more than most others have grown to accept this fact as a given. Perhaps this concept is manifested most starkly in our consumer society where obsolescence is built into virtually everything we own. No wonder Americans are so comfortable with technology, and yet complain about it constantly.

Americans believe in the basic goodness of humanity. This value is grounded in our religious beliefs and in our social practices. It is reflected in our philanthropy and in our foreign policy.
Americans value work. We value work so much that someone without work is often not trusted or not valued. Unemployed is a status that few Americans cherish. We tend not to talk openly about unemployment and tend to associate unemployment with being lazy. Our language reflects this value. When introducing strangers, one of the first questions is: What do you do for a living?

Most foreigners are quick to associate materialism with the American way of life. Americans like “stuff.” Our desire to accumulate material goods is fostered by our consumer-oriented business practices and our capitalist economy. Our worth as individuals is often linked to our earning power, the size of our residence, the cars we drive, the clothes we wear.

The final value on my list is directness, a reflection of our communication style. Americans don’t like to beat around the bush. They respect someone who can get to the point. Of course, directness is often associated with honesty and candor. We assume that someone is honest. A person who is indirect is therefore seen as someone who may have something to hide and cannot be trusted.

**Ways of Reasoning**

An alert visitor to the US can pick up on some essential ways of reasoning by Americans simply by observing some of our elected officials and other spokespersons of American foreign policy.

“Let’s get to the point!” Americans are direct in their communication patterns and in their reasoning. Americans tend to be linear in how we analyze a problem. We value anyone whose line of reasoning is direct and gets to the point!

“Where’s your evidence?” Americans like to make decisions based on evidence. Our rule of law is based on evidence.

“Give me the facts and just the facts!” Americans tend to avoid much time spent in reflection, in reading directions, in understanding a theoretical rationale.

“What does fate have to do with it?” Americans do not put much value in fate, in spite of a general belief in a superior deity. They tend to believe that they have ultimate control over their future.

**Basic Behaviors**

Here are some suggested behaviors when meeting Americans for the first time. Americans believe in establishing eye contact. If you don’t feel comfortable looking someone in the eye, you must have something to hide.

Shake hands firmly. Most Americans do not like a weak handshake, even among women. A weak handshake is associated with general weakness, and for men with femininity.

Smile. Americans expect to see people, even strangers, smile when they establish eye contact.

Americans have a social distance of about three feet that they are comfortable with when speaking to strangers, or to people that they have only recently met. Whatever you do, don’t invade that personal space.

Be on time! Americans are time conscious. Time is money. This applies even to social occasions. If you are invited to a party, plan to arrive within 5 to 10 minutes of the stated starting time. But whatever you do, don’t arrive early!

Treat females with equal respect. This is related to our value of equality. Men and women must be treated with equal respect.

Treat workers courteously. In the workplace or in the marketplace, be sure to treat others as you would want to be treated.

**Specific Aspects of American Life**

Many basic values of American culture are reflected in our social institutions.

Politics. American belief in democracy is not always evident to the outside observer. However, our faith in democracy is manifested through our belief in the rule of law and in our ability to compromise.
This ability to compromise has been severely tested in the last 30 years as respect for our politicians has declined in public opinion polls.

*Family life.* Visitors to the US can learn a lot about American culture by observing our family structures, the way children are raised and the way that our elderly are valued.

*Education.* Although our public schools tend not to compare favorably on standardized tests with schools in many other developed nations, you need to look beyond the test scores to see how American values are manifested in our education. American public schools are designed to provide access to education across the lifespan. Not only is attendance in school required until the age of 16, many adults are encouraged to continue their education through their working years and even into retirement. Unfortunately, quality of education is too often associated with personal wealth.

*Religion.* Religious diversity is a hallmark of American culture. And in spite of what one may see in the public media regarding tolerance or intolerance of certain religions, no other country compares to the US with respect to the level of participation of its residents in religious organizations. It is imperative for visitors to the US to understand the nature of religious practice in the US to understand its influence in American domestic and foreign policy. Huntington attributes the American penchant for democracy and egalitarianism to the fact that many of the early citizens of this country were members of Protestant groups who fled religious persecution in Europe as represented by the more hierarchical Roman Catholic and Anglican churches.

*The media.* Freedom of speech and freedom of the press are two important civil rights written into the US Constitution. Combine these freedoms with a generally literate society and you have a natural role for various media to cover just about any topic under the sun.

**Suggestions for Foreign Visitors**

Now that you are here in the US, you will want to take advantage of this opportunity to get to know Americans. Be warned, however, that most Americans aren’t going to reach out to you. Americans like their private space and are busy. They need a reason to make space and time for you. Therefore, here are three suggestions:

Take the initiative, but go slowly! Don’t be afraid to start conversations with Americans, but don’t expect to be invited into their homes right away.

Be patient, but persistent! This is similar to taking the initiative, but the message here is not to give up on forming a closer relationship with an American. You can learn so much more about Americans by getting to know them personally than by reading about them through the press or observing fantasy life styles in the movies.

Don’t criticize the US! Many visitors make the mistake of joining Americans when they criticize their elected leaders. After all, they may even share their dislike for the president or other leaders. However, think of how you might feel if you heard someone you hardly knew criticize a family member, even a family member that you had problems with. It is not uncommon for a family member to leap to the defense of that cousin, or brother-in-law when under attack. The same could be said for many Americans.

**Some Specific Behaviors**

The automobile plays an important role in the life of most Americans. Be mindful of its role and respectful of traffic laws. Americans who travel to Europe or Asia often come back with horror stories of “crazy” drivers who don’t respect pedestrians and have no respect for other drivers. Americans value their cars and their lives. It is not uncommon to see American drivers stopping at stop signs on deserted roads, or in parking lots with no oncoming traffic. In certain communities, traffic will actually stop if a pedestrian is standing on a curb waiting to cross the street.

Many Americans love to shop and spend hours in this activity. The American economy is built on buying habits of young and old. Americans are inundated daily with advertising encouraging us to spend our money. Even President Bush, immediately following the events of 9/11, attempted to reassure Americans that everything was fine by telling us to “go shopping.” But when shopping, don’t expect to challenge the prices that are marked. Also, respect the clerks. The frequently quoted store policy, “The customer is always right,” doesn’t give you permission to take advantage of your own carelessness.
Americans generally believe in cleanliness. An old adage often repeated is: cleanliness is next to godliness! Bathrooms in American homes are considered very important. Likewise, Americans are prone to talk about the sanitation facilities in other countries when traveling.

**Learning More about American Culture**

There is much more to say about American culture, but it would be impossible to include everything there is to know in this short paper. So how would you learn more about American culture? Ask questions. Before you visit the US, find informants, people who have lived in the US, and ask them questions about their experiences and insights into American culture. Once you are here, don’t be afraid to ask Americans questions to clarify concepts of American culture that you don’t understand. There are many paradoxes found in the US between what you may see in movies and TV, what you may read in books and the press, and what you may see acted out in everyday life. Also, in spite of some of the generalizations I have offered, there are regional variations in culture that can only confuse the visitor.

Learn and practice local English. There are wide variances in regional dialects, with unique vocabulary and expressions. If you are going to spend extended time in a region of the US, pay attention to the variations in the local language.

Explore your environment. The best way to learn about the culture is to experience it. Observe and listen to the people. This is good advice even for some local residents. I have worked with students who live only 60 miles from Chicago and who have never visited Chicago except maybe to visit a museum or theater.

Keep a journal. Reflect on your experiences and write them down.

Observe ritual social interactions. Watch Americans and how they interact. Look for nonverbal gestures and listen for topics of conversation.

Read. There are a number of good books that provide insight into Americans for foreigners.

Reflect. Don’t jump to conclusions. Think about what an outsider might think when visiting your country? What misconceptions might they gain from what they see? Be careful not to form stereotypes of Americans. The growing diversity of its population will only result in more and more variation among people in terms of values, assumptions, and behaviors.

**References**


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Evaluating Learning Mission, Goals, Strategies, and Outcomes
Rey Ty

Learning Process

I. Social Context
II. Learning Contract
   A. Assessment of the Need
   B. Expectation Check:
      Participants (Self & Others), Speakers, Content, Process
   C. Ground Rules
      1. Do’s
      2. Don’ts
   D. Action Plan
   E. Unity Declaration & Pledge of Commitment

IV. Learning Mission and Goal
   A. Mission
   B. Goal: to advance a dialogue & degree of mutual understanding between Muslim & non-Muslim youth from the Autonomous Region of Muslim Mindanao (ARMM) & surrounding provinces.

Learning Mission Statement

- For example:
  “We… are here to…”
- Work in groups of about 10 persons
- Must be
  - composed of people both you do not know yet & know
  - of different sexes, ethnicity, religion, sex, and language groups
  - from different schools and regions

PSOR

I. PURPOSE: Why are we here? What do we want to accomplish?
II. STRATEGY:
   A. Positive Traits: Do’s
   B. vs. Negative Traits: Don’ts

III. OUTCOME:
   A. Sharing Knowledge, Skills & Attitudes
   B. Action Plan & Implementation

IV. REVIEW:
   A. Formative Evaluation
   B. Positive Traits Already Experienced to be Reinforced
   C. Negative Traits Already Experienced to be Rejected
   C. Summative Evaluation
Leaders of the Day:
Who’s Got the Power
Rey Ty

Each one of the participants will be delegated powers and duties which you will perform on a daily basis. Be creative, colorful, and inspirational! These powers and responsibilities include, among others, the following:

1. Present a short summary of a world news item. You can read world news online.

2. Prepare a short summary of the previous day’s sessions. Include only the following:
   a. Substance of the lectures
   b. Applicability of the content of the presentations in your local context
   c. How you can apply what you have learned in your own local context when you go back home. Basically, you are making the “official” Journal of the Day.
   d. Do not mention trivial matters such as what time the session started or ended—those pieces of information are available in the program calendar.

3. “Job Well Done!” Recognize, thank and congratulate the participant who had been delegated powers and responsibilities for the previous day.

4. You will also introduce the guest speakers of the day. A short biography of each resource person is in your handbook. A copy of their full-length resumes will be available for your perusal. You can also easily find their professional resumes online.

5. Prepare some energizers, action songs, or other forms of ice breakers. You will present them before each session starts in the morning and in the afternoon as well as after the break during each session, and a last one to end each half day’s activities. Thus, these activities will be Openers, Breakers, and Closers. Thus, you need to have a total of at least six activities a day.
Workshop Mechanics
Rey Ty

Session Objectives: At the end of the session, participants will be able to:
1. learn in action how to conduct an orderly meeting using Robert’s Rules of Parliamentary Procedures
2. hold an orderly meeting, reflect, work on an issue under consideration, and come up with an workshop output

Resource:
Paper, pen, enough space

Procedures:
1. Make sure you all know each other. Wear your name tags. Introduce each other.
2. Work collaboratively. Think positive. No name calling. No bullying and the like. Remember, you can agree to disagree but do it respectfully.
3. Ask for volunteers to serve as the following:
   a. Chair: to moderate the discuss, make sure no one dominates the discussion, make sure everyone has a chance to speak up, make sure all sides are heard, make sure everyone is respectful
   b. Scribe: to inform everyone of the agenda of the meeting, take down notes, asks everyone to make sure s/he has the correct and complete notes, ask responsible parties to initial their names on the marginal notes for tasks they have to perform
   c. Rapporteur: to represent the group and present the group’s findings and report
4. If there are no volunteers, you can nominate each other, and agree consensually as to who will play which roles. If that fails, you can do show-of-hand votes.
Minimum Elements of Your Online Journal
Rey Ty

Your Name ______________________________________________________________

Today’s Day _____________________ Date _____________________ AM/PM/Evening

Name/s of Resource Person/s ________________________________________________

Title of this Session _______________________________________________________

I. What You Have Learned

A. Knowledge __________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

B. Skills ______________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

C. Values and Attitudes __________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

II. Personal Impact (Feelings) ________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

III. Social Impact (How to Apply What I Have Learned When I Go Home) ____
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
Fill-in-the-Blanks Online Journal

Rey Ty

Your Name_____________________________________ Today’s Date_______________________ AM/PM/Evening

Name/s of Resource Person/s _______________________________________________________________________

1. The greatest things that happened during this session were _________________________,
   and ________________________________________.
2. This session was _____________________, _________________________, and ______________________.
3. I was able to _____________________, _________________________, and ______________________.
4. I learned about these things: ____________________________________________________________,
   and ________________________________________________________.
5. Before this session, I felt ______________________________________________________________;
   but now, I feel ______________________________________________________________.
6. After this sessions, I learned the following skills: ________________________________________

7. Before attending this session, my attitude was _________________________ and I felt
   __________________________________________. But after attending this session, I now feel
   __________________________________________.
8. I liked the (lectures/workshop/game/etc.) on ___________________________________________
   because ______________________________________________________________.
9. I also liked the (lectures/workshop/game/etc.) on ________________________________________
   because ______________________________________________________________.
10. I would have wanted to ________________________, and ___________________________
    during this session.
11. What I liked best about this session were ____________________________________________
    and ________________________________________ because ________________________________________.
12. How is this session applicable to my local context? ________________________________________
13. You are not expected to simply re-echo when you return to your community what you have
    learned today. How would I apply what I have learned today to the situation on the ground in
    the community and social circumstances where I come from? How do I contextualize and apply
    what I have learned not just by talking but in concrete inter-ethnic or inter-community coalition
    work and social action?
14. I did not really understand ____________________________________________________________.
    I will talk to ____________________________________________________ so that s/she could help me.
15. If I were to plan this session’s activities back home, I would ____________________________
    because ____________________________________________________________.
16. I think I will ______________________ when I return home because ________________________
17. This session ________________________________________ my needs
    because ____________________________________________________________.
18. Other comments______________________________________________________________________

Use back page if necessary. Thanks!
# Personal Learning Contract

Rey Ty

## Bi-Communal Dialogue

<table>
<thead>
<tr>
<th>I WILL DO MY BEST TO MAKE THIS BICOMMUNAL DIALOGUE A SUCCESS.</th>
<th>I EXPECT MYSELF TO</th>
<th>I EXPECT THE COURSE CONTENT TO</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>I WILL REQUEST THE YOUTH PARTICIPANTS TO</th>
<th>I WILL REQUEST THE ADULT ESCORTS/LEADERS TO</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>I WILL MAKE SURE THAT THE LEARNING PROCESS WILL BE</th>
<th>TO MAKE THE LEARNING EXPERIENCE POSITIVE, I WILL</th>
</tr>
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</table>

<table>
<thead>
<tr>
<th>I WILL REQUEST THE RESOURCE PERSONS TO</th>
<th>TO MAKE THE LEARNING EXPERIENCE POSITIVE, I WILL NOT…</th>
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<table>
<thead>
<tr>
<th>I WILL PREPARE SIMPLE AND DOABLE PERSONAL &amp; REGIONAL ACTION PLANS.</th>
<th>I WILL IMPLEMENT THE PERSONAL &amp; REGIONAL ACTION PLANS BACK HOME.</th>
</tr>
</thead>
</table>

**IN THE UNLIKELY EVENT THAT THERE WILL BE A PROBLEM, I WILL...**

<table>
<thead>
<tr>
<th>Name in Print</th>
<th>Signature</th>
<th>Date</th>
</tr>
</thead>
</table>
Social Learning Contract

Expectation of Oneself
Rey Ty

I EXPECT MYSELF TO
Expectation of Colleagues
Rey Ty

I EXPECT MY COLLEAGUES TO
I EXPECT THE ADULT ESCORTS TO
Expectation of the Learning Process
Rey Ty

I EXPECT THE LEARNING PROCESS TO
I EXPECT THE RESOURCE PERSONS TO
Expectation of the Learning Content
Rey Ty

I EXPECT THE LEARNING CONTENT TO
# Social Learning Contract

Helpful, Facilitative, Promoting, Beneficial, and Useful Traits and Things in the Learning Process

Rey Ty

## To-Do List Worksheet

1. ______________________________________________________________________
2. ______________________________________________________________________
3. ______________________________________________________________________
4. ______________________________________________________________________
5. ______________________________________________________________________
6. ______________________________________________________________________
7. ______________________________________________________________________
8. ______________________________________________________________________
9. ______________________________________________________________________
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12. ______________________________________________________________________
13. ______________________________________________________________________
14. ______________________________________________________________________
15. ______________________________________________________________________
16. ______________________________________________________________________
17. ______________________________________________________________________
18. ______________________________________________________________________


Social Learning Contract
Negative, Distracting, and Destructive Traits and Things in the Learning Process
Rey Ty

Do-Not-Do List

1. Don’t

2. Don’t

3. Don’t

4. Don’t

5. Don’t

6. Don’t

7. Don’t

8. Don’t

9. Don’t

10. Don’t

11. Don’t

12. Don’t

13. Don’t

14. Don’t

15. Don’t

16. Don’t

17. Don’t

18. Don’t

19. Don’t
Getting to Know You
Rey Ty

Session Objective: At the end of the activity, the participants will be able to:
know something about their working partners

Procedure: Work with your partner. If you do not feel safe to answer any question/s, you can choose not to answer them. Use separate sheets, if necessary.
Name
What does your name mean? __________________________________________________________
Nickname, if any ______________________________________________________
How did you get your nickname? ______________________________________
Emails __________________________________________________________
Chat accounts ______________________________________________
Hobbies _____________________________________________________________________
Likes ________________________________________________________________________
Dislikes _____________________________________________________________________
Skills _______________________________________________________________________
What is your cultural background? _____________________________________________
Share with me some thing/s about your culture ______________________________________
Is there anything in your culture that can/will have a shock effect on me? _________
If so, what is it?: ____________________________________________________________
Success means ________________________________________________________________
Say something about your mom __________________________________________________
Say something about your dad ___________________________________________________
Say something about your school _________________________________________________
Say something about your brother/s sister/s _______________________________________
Favorite Type/s of Music _______________________________________________________
Favorite Music Groups _________________________________________________________
Is there an important event that happened in your life that you can never forget? ______
What are the advantages of your being a (sex) ________, (ethnicity) ____________,
(religion) ____________________________? Details _________________________________
Have you ever experienced discrimination because you are (sex) _________________,
(ethnicity) ____________, (religion) _________________________________? Details ______
If so, what was it? ____________________________________________________________
What do you want to be when you “grow up”? __________________________________
Why? ______________________________________________________________________
What do you want to do when you “grow up”? __________________________________
Why? ______________________________________________________________________
What do you want to have when you “grow up”? _________________________________
Why? ______________________________________________________________________
What other things about yourself do you want to tell me? __________________________
Despite our differences, let’s review what we have in common…
Dialogue and Community Building Activities
Rey Ty

1. Make a slogan, write a poem, or compose a song, using C Y P R U S as the first letters of each line
2. Birthday Groups: Group Introductions
3. Bi-Communal Logos for Cyprus
4. Find out as many features, experiences, or things you have in common with your dialogue partners
5. Learning Something Positive from the Other Culture/s
6. Positive Role Model from the Other Community/ies
7. Diversity: What is Unique in Your Own Culture/Community?
8. Unity in Diversity: What are Common to Both/All Communities?
9. String Ceremony
10. Blindfold
11. Trust & Drop
12. Five Years From Now
13. Meditation for Peace
14. Form a Circle and Massage Therapy
15. Introduce Yourself and Make an Original Noise
16. Who is someone from a different ethno-linguistic community who you admire and why
17. Community singing
18. Perform an original cheer
19. Favorite Persons & Things
20. Negativities
21. Dots
22. Points of Departure
23. If You Were a Non-Human Animal…
24. Social Group Membership
25. Closed Doors and Open Doors
26. If I could make Cyprus a better place for everyone, I would…
27. Trading Virtues
28. Stereotypes
29. Breaking Stereotypes
30. Art: Constructing a Just & Peaceful Society
31. Shout Out! (No Fouls)
32. Causes of Misunderstanding
33. How to Promote Bi-Communal Dialogue and Unity
34. Pat on the Back
35. 10 of your favorite things
36. Burning Negativities
Slogan or Poem for a Bi-Communal Cyprus
Rey Ty

C_________________________________________________________________________

Y_________________________________________________________________________

P_________________________________________________________________________

R_________________________________________________________________________

U_________________________________________________________________________

S_________________________________________________________________________

I (author’s name)................................................................................................................ offer
this creative writing to you (working partner’s name)..............................................
.................................................................. . Written in Northern Illinois University, DeKalb, Illinois, U.S.A.

Today’s Date ..............................................................................................................
One Society, Twin Solitudes?
Two Parallel National Situationers
Rey Ty

Session Objectives: At the end of the session, participants will be able to
3. learn in action how to conduct an orderly meeting using Robert’s Rules of Parliamentary Procedures
4. express their community’s views and interpretations of the history of their country
5. listen to and understand the point of view of the other community
6. passionately argue for and against alternative historical interpretations
7. agree to disagree

Resources:
Colored pens, large sheets of paper, big space

Procedures:
1. Split the plenum into two communal or ethnic groups:
   a. Turkish Cypriots work on one side of the hall
   b. Greek Cypriots work on another side of the hall
2. Form two lines, with each one facing each other.
3. The ground rules will be laid down: practice active listening, wait for one side to finish talking, raise your hands, be recognized before talking, mutual respect, no name calling, no cursing, etc.
4. Then, persons on each side shakes the hands of the people on the other side
5. Each group then goes to their respective work areas.
6. Each group designates a Chair, Scribe and Rapporteur.
7. Distribute to each subgroup copies of short articles about the history of Cyprus from, for example,
   a. BBC
   b. CIA World Fact Book
   c. Department of State Background Notes
   d. Economist, etc.
8. Read. Reflect on the articles. You may agree or disagree with them.
9. Now, after deconstructing these articles, reconstruct your community’s interpretation of the history of Cyprus. Mark down the chronological years, nodal points, and important events.
10. Once you are done with your illustration, post them on a conspicuous place on the wall.
11. When both groups are done, reconvene in the plenum. Please sit on a big circle, either on the floor or on chairs with or without table. Let Turkish Cypriots sit on one side of the circle and the Greek Cypriots occupy the other half of the circle.
12. A Mediator (resource person) will sit in the middle, and the two Adult Escorts will also be the Co-Chairs, each one in charge of keeping the order in one community. Likewise, the Turkish Cypriot and Greek Cypriot chairs will sit on his/her either sides. The Mediator will act as the overall chair. The Turkish Cypriot chair and one adult escort will keep the order insofar as Turkish Cypriots are concerned. The Greek Cypriot chair and one adult escort will keep the order insofar as the Greek Cypriots are concerned.
13. Ask for volunteers as to who will do the presentation first.
14. The chair repeats the ground rules: listen to one side first, then listen to the other side, do not interrupt, you may disagree, but be respectful, etc. Emotions might flare up—but inform them that it is ok and cathartic.
16. When done, everyone shakes everyone’s hands.
What Cause Conflicts? How Can They be Resolved?
Rey Ty

<table>
<thead>
<tr>
<th>DIMENSIONS</th>
<th>GREEK CYPRIOT AREA</th>
<th>TURKISH CYPRIOT AREA</th>
<th>INTER-COMMUNAL RELATIONS</th>
<th>SOLUTIONS</th>
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<td>Others</td>
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Understanding Conflict
Dr. Tim Paquette and Gulin Guner-Minton, M.A.

As demonstrated throughout history, conflict is an inevitable part of human interaction. Although conflict among groups of people is common, it is important to remember that these problems often originate from disagreements among individuals. Conflict occurs when two or more people need to examine and express their behaviors, thoughts, and feelings. The process of conflict resolution is focused on a positive and productive solution for all involved. Conflict resolution is about healthy, assertive, and open communication not aggressive confrontation.

In this experiential workshop we will identify areas of conflict that you have experienced in your own lives and provide opportunities for you to practice successful steps of conflict resolution. You will also practice what it is like to be a mediator (a person who helps to negotiate a solution when two or more people are in disagreement) in a conflict situation. At the end of this workshop, it is our hope that you will have developed skills to address conflict in healthy and constructive ways at both the individual and group level.

Addressing Prejudice & Stereotypes
Dr. Tim Paquette and Gulin Guner-Minton, M.A.

A stereotype is a preconceived belief about a person or group of persons. We develop stereotypes when we are unable or unwilling to obtain all of the information we would need to make fair judgments about people or situations. Prejudice is a negative attitude about individuals or groups based on stereotypes. Discrimination is the unfair and unequal treatment of a person or group based on characteristics such as race, ethnicity, gender, religion, sexual orientation, and disability. Discrimination involves the denial of opportunities and equal rights due to stereotypes, prejudice, or other arbitrary reasons. These social factors contribute to biases and generalizations that dehumanize individuals and groups. Challenging and confronting our preconceived beliefs, attitudes, and behaviors is difficult but this allows us to understand the experiences of others and for them to understand our experiences. In this way, we can acknowledge our biases, honor our similarities, and appreciate our differences. This process allows us to work together to promote tolerance and understanding.

The purpose of this workshop is to recognize the power of labels and what it is like to be judged by others based on assumptions and stereotypes. We will engage in an activity that will help us explore the impact of stereotypes on the person who is being stereotyped as well as the person who holds the stereotype. Another activity will demonstrate how prejudice and discrimination negatively impact the ability of groups to work together. Discussion will be focused on how the activities reflect your life experiences and ways you can continue to address stereotypes, prejudice, and discrimination when interacting with others.
Traditionally the birthplace of the ancient goddess of love Aphrodite, Cyprus's modern history has, in contrast, been dominated by enmity between its Greek and Turkish inhabitants.

Cyprus has been divided since 1974 when Turkey invaded the north in response to a military coup on the island which was backed by the Athens government.

**OVERVIEW**

The island was effectively partitioned with the northern third inhabited by Turkish-Cypriots and the southern two-thirds by Greek Cypriots.

A "Green Line" - dividing the two parts from Morphou through Nicosia to Famagusta - is patrolled by United Nations troops.

In 1983 the Turkish-held area declared itself the Turkish Republic of Northern Cyprus. Turkey recognises only the Turkish Cypriot authorities and keeps around 30,000 troops in the north of the island.

The prospect of EU expansion concentrated minds in the search for a settlement. UN-sponsored negotiations continued throughout 2002 and a peace plan was tabled. Soon afterwards the EU invited Cyprus to become a member.

But hopes that the island could join united were dashed when leaders of the Turkish and Greek communities failed to agree to the UN plan by the March 2003 deadline.

In the months that followed travel restrictions were eased enabling people to cross the border for the first time in nearly 30 years, raising hopes that progress might be on the way.

As EU entry approached, a revised UN reunification plan was put to both communities in twin referendums in April 2004.

The plan was endorsed by Turkish Cypriots, although not by their then leader Rauf Denktash, but overwhelmingly rejected by Greek Cypriots. Because both sides had to approve the proposals, the island remained divided as it joined the EU in May. EU laws and benefits apply only to the Greek Cypriot community.

Turkey has a particular interest in seeing the situation resolved as its own EU aspirations are linked to the island's future.

Anxious to avoid a possible Cypriot veto of its membership, Ankara agreed to recognise Cyprus as an EU member before the start of its own EU accession talks in October 2005. However, there was some consternation when it said that this did not amount to full diplomatic recognition.

Many hope that the key to a Cyprus solution might be found during the course of Turkey's negotiations with the EU.

**FACTS**
LEADERS

Cypriot president: Tassos Papadopoulos

Mr Papadopoulos won presidential elections just weeks before the spring 2003 UN peace plan deadline.

He defeated his veteran predecessor, Glafcos Clerides, who had been president since 1993 and at the forefront of Cypriot politics for many years before that. Mr Papadopoulos was thought to have picked up votes from those who believed Mr Clerides to have made too many concessions at UN-sponsored talks.

Mr Papadopoulos took over negotiations on whether or not to accept the UN plan, negotiations which ended without agreement.

On the eve of the May 2004 EU entry date, Mr Papadopoulos urged the Greek Cypriot community to vote no in the referendum on the UN's 11th hour revised settlement plan. He insisted that the deal for Greek Cypriots returning to their former homes in the north was not good enough.

Mr Papadopoulos, 69 at the time of his election, leads the centre-right Democratic Party but was supported during the election campaign by the Cypriot left. He is a lawyer by profession with expertise in constitutional affairs. He also has more than 40 years experience in Cypriot politics having first become a minister in his mid-20s.

Turkish Cypriot leader: Mehmet Ali Talat

Mehmet Ali Talat of the centre-left Republican Turkish Party won a convincing victory in Turkish Cypriot presidential elections in April 2005. Unlike his veteran predecessor, Rauf Denktash, he would like to see reunification and membership of the EU for the whole island.

He campaigned strongly in favour of the UN reunification plan which was put to a referendum in 2004 when the Turkish Cypriot community gave it firm backing.

He has urged the EU and UN to revitalise negotiations on the future of Cyprus and end the international isolation of the north.

Mr Talat has been Turkish Cypriot coalition prime minister since the end of 2003 when his party won general
elections. It did so again in elections in February 2005 after the previous coalition collapsed.

Mr Talat was born in 1952. He has a degree in electrical engineering from Ankara University and speaks fluent English.

Rauf Denktash, who retired at the April 2005 elections, had led the Turkish Cypriot community for three decades. He proclaimed the Turkish Republic of Northern Cyprus (TRNC) in 1983 and remained its leader through years of abortive talks.

He had threatened to resign rather than accept the 2004 UN settlement plan.

MEDIA

The Cypriot media mirror the island's political division, with the Turkish-controlled zone in the north operating its own press and broadcasters.

State-run services compete for audiences with a large number of private TV and radio stations. In addition, relays of Greek and Turkish stations are available across the island.

Newspapers on both sides of the divide are frequently critical of the authorities.

The press

Cyprus Mail - English
Cyprus News - English
Simerini - Greek-language
Kibris Gazete (northern Cyprus) - Turkish-language

Television

Cyprus Broadcasting Corporation (CyBC) - public, operates channels RIK 1, RIK 2
Bayrak Radio-TV (northern Cyprus) - operates channels BRT 1, BRT 2
Sigma - private station

Radio

Cyprus Broadcasting Corporation (CyBC) - public, operates Radio 1 (in Greek), Radio 2 (in English, Turkish, Armenian), Radio 3 (in Greek) and Love Radio
Radio Proto - commercial FM network
Astra 92.8 - commercial FM network
Bayrak Radio-TV (northern Cyprus) - operates Bayrak Radio 1 (in Turkish), Bayrak International (in English), Bayrak FM and Bayrak Klasik

News agency

Cyprus News Agency
Timeline: Cyprus
A chronology of key events:

1914 - Cyprus annexed by Britain, after more than 300 years of Ottoman rule.

1925 - Becomes crown colony.

1955 - Greek Cypriots begin guerrilla war against British rule. The guerrilla movement, the National Organisation of Cypriot Combatants (EOKA), wants enosis (unification) with Greece.

1956 - Archbishop Makarios, head of enosis campaign, deported to the Seychelles.

1959 - Archbishop Makarios returns and is elected president.

Independence

1960 - Cyprus gains independence after Greek and Turkish communities reach agreement on a constitution. Britain retains sovereignty over two military bases.

1963 - Makarios raises Turkish fears by proposing constitutional changes which would abrogate power-sharing arrangements. Inter-communal violence erupts. Turkish side withdraws from power-sharing.

1964 - United Nations peacekeeping force set up.

1974 - Military junta in Greece backs coup against Makarios, who escapes. Within days Turkish troops land in north. Greek Cypriots flee their homes.

Coup collapses. Turkish forces occupy third of the island, enforce partition between north and south.

Glaftcos Clerides, president of the House of Representatives, becomes president until Makarios returns in December.

1975 - Turkish Cypriots establish independent administration, with Rauf Denktash as president.


1980 - UN-sponsored peace talks resume.

1983 - Denktash suspends talks and proclaims Turkish Republic of Northern Cyprus (TRNC). It is recognised only by Turkey.

1985 - No agreement at talks between Denktash and Kyprianou.

1988 - Georgios Vassiliou elected Greek Cypriot president.
1989 - Vassiliou-Denktash talks abandoned.

1992 - Talks resume and collapse again.

1993 - Glafcos Clerides replaces Vassiliou as president.

1994 - European Court of Justice rules that all direct trade between northern Cyprus and European Union is illegal.

1996 - Increased tension, violence along buffer zone.

1997 - Failure of UN-mediated peace talks between Clerides and Denktash.

1998 - Clerides re-elected to a second term by narrow margin.

EU lists Cyprus as potential member.

Clerides' government threatens to install Russian-made anti-aircraft missiles. Turkey threatens military action. Clerides decides not to deploy missiles in Cyprus.

2001 June - UN Security Council renews its 36-year mission. Some 2,400 peacekeepers patrol the buffer zone between Greek and Turkish Cypriots. Turkey keeps 35,000 troops in the north.

2001 July - Dozens of police officers are injured as protesters attack a British military base at Akrotiri over plans to build telecommunications masts alleged to pose a health hazard.

2001 November - Turkey threatens to annex the north if the Republic of Cyprus joins the European Union before a settlement is reached.

2002 January - Clerides and Denktash begin UN-sponsored negotiations. Minds are concentrated by EU membership aspirations.

2002 November - UN Secretary General Kofi Annan presents a comprehensive peace plan for Cyprus which envisages a federation with two constituent parts, presided over by a rotating presidency.

2002 December - EU summit in Copenhagen invites Cyprus to join in 2004 provided the two communities agree to UN plan by early spring 2003. Without reunification, only the internationally recognised Greek Cypriot part of the island will gain membership.

2003 February - Tassos Papadopoulos defeats Clerides in presidential elections.

2003 March - UN deadline for agreement on reunification plan passes. Secretary-General Kofi Annan acknowledges that the plan has failed.

2003 April - Turkish and Greek Cypriots cross island's dividing "green line" for first time in 30 years after Turkish Cypriot authorities ease restrictions.

Twin referendums on whether to accept UN reunification plan in last-minute bid to achieve united EU entry. Plan is
endorsed by Turkish side but overwhelmingly rejected by Greek Cypriots.

**EU accession**

2004 1 May - Cyprus is one of 10 new states to join the EU, but does so as a divided island.

2004 December - Turkey agrees that it will recognise Cyprus as an EU member before the start of its own accession talks scheduled for October 2005.

2005 April - Mehmet Ali Talat elected Turkish Cypriot president.

2005 May - Greek Cypriot and UN officials begin exploratory talks on prospects for new diplomatic peace effort.

2005 June - Parliament ratifies proposed EU constitution.

2005 August - Cypriot airliner crashes near Athens, Greece, killing all 121 passengers and crew. It is the island's worst peacetime disaster.

2006 May - Greek Cypriots back ruling coalition in parliamentary elections, endorsing its opposition to reunification efforts.
A former British colony, Cyprus received independence in 1960 following years of resistance to British rule. Tensions between the Greek Cypriot majority and Turkish Cypriot minority came to a head in December 1963, when violence broke out in the capital of Nicosia. Despite the deployment of UN peacekeepers in 1964, sporadic intercommunal violence continued forcing most Turkish Cypriots into enclaves throughout the island. In 1974, a Greek-sponsored attempt to seize the government was met by military intervention from Turkey, which soon controlled more than a third of the island. In 1983, the Turkish-held area declared itself the "Turkish Republic of Northern Cyprus," but it is recognized only by Turkey. The latest two-year round of UN-brokered direct talks - between the leaders of the Greek Cypriot and Turkish Cypriot communities to reach an agreement to reunite the divided island - ended when the Greek Cypriots rejected the UN settlement plan in an April 2004 referendum. The entire island entered the EU on 1 May 2004, although the EU acquis - the body of common rights and obligations - applies only to the areas under direct Republic of Cyprus control. At present, every Cypriot carrying a Cyprus passport has the status of a European citizen; however, EU laws do not apply to north Cyprus. Nicosia continues to oppose EU efforts to establish direct trade and economic links to north Cyprus as a way of encouraging the Turkish Cypriot community to continue to support reunification.
Background Note: Cyprus

PROFILE

OFFICIAL NAME:
Republic of Cyprus

Geography
Area: 9,251 sq. km. (3,572 sq. mi.); about the size of Connecticut.
Cities: Capital--Nicosia (pop. 197,800, 2000 fig.). Other cities--Limassol, Larnaca, Famagusta, Paphos, Kyrenia, Morphou.
Terrain: Central plain with mountain ranges to the north and south.
Climate: Mediterranean with hot, dry summers and cool, wet winters.

People
Nationality: Noun and adjective--Cypriot(s).
Population (2004 est.): government-controlled area: 749,200; area administered by Turkish Cypriots 218,000.
Annual growth rate (2004): 2.3%.
Ethnic groups (1960 census): Greek (77%), Turkish (18%), Armenian and other (4%).
Religions: Greek Orthodox, Muslim, Maronite, Roman Catholic, Armenian Orthodox.
Languages: Greek, Turkish, English.
Education: Years compulsory--6 in elementary; 3 in high school. Attendance--almost 100%. Literacy--about 99%.
Health: Infant mortality rate--9/1,000. Life expectancy--73 yrs. males; 78 yrs. females.
Work force: Government-controlled area (2004), 333,100: agriculture and mining--5.3%; manufacturing and utilities--12.0%; construction--10.7%; trade, hotels, and restaurants--27.1%; transport--5.3%; finance, real estate, and business--11.9%; government, education, and health--18.4%; community and other services--9.3%. Turkish Cypriot-administered area (2003), 95,000: agriculture--14.5%; manufacturing and utilities--9.3%; construction--19.7%; trade, and tourism--11.2%; transport and communication--8.7%; finance--2.5%; business and personal services--15.3%; public services--18.8%.

Government
Type: Republic.
Branches: Executive--President elected to 5-yr. term. Legislative--unicameral House of Representatives, members elected to 5-yr. terms. Judicial--Supreme Court; six district courts.
Administrative subdivisions: Six.
Political parties: Greek Cypriot Community--Democratic Rally (right); Democratic Party (center-right); AKEL (communist); KISOS (socialist); United Democrats (center-left). Turkish Cypriot Community--National Unity Party (right); Democrat Party (center-right); Republican Turkish Party (left); Peace and Democracy Movement (center-left); Communal Liberation Party (center-left); National Justice Party (ultra-nationalist); New Party (Turkish immigrant party); United Cyprus Party (left).
Suffrage: Universal at age 18.

Economy*
GDP (2004): $15.4 billion.
Annual real growth rate (2004): 3.6%.
Per capita GDP income (2004): Greek Cypriots--$20,961; Turkish Cypriots--about $7,350.
Agriculture and natural resources (4.4% of GDP): Products--potatoes and other vegetables, citrus fruits, olives, grapes, wheat, carob seeds. Resources--pyrites, copper, asbestos, gypsum, lumber, salt, marble, clay,
earth pigment.

Industry and construction (19.3% of GDP): *Types*—mining, cement, construction, utilities, manufacturing, chemicals, non-electric machinery, textiles, footwear, food, beverages, tobacco.

Services and tourism (76.2% of GDP): Trade, restaurants, and hotels 20.4%; transport 10.9%; finance, real estate, and business 23.8%; government, education, and health 16.1%; and community and other services 4.9%.


* Section refers to the government-controlled area unless otherwise specified.

**PEOPLE AND HISTORY**

Since 1974, Cyprus has been divided de facto into the government-controlled two-thirds of the island and the remaining one-third of the island, which is administered by Turkish Cypriots. Greek and Turkish Cypriots share many customs but maintain distinct identities based on religion, language, and close ties with their respective "motherlands." Greek is predominantly spoken in the south, Turkish in the north. English is widely used. Cyprus has a well-developed system of primary and secondary education. The majority of Cypriots earn their higher education at Greek, Turkish, British, and other European or American universities. Both the Turkish and Greek communities have developed private colleges and state-supported universities.

Cypriot culture is among the oldest in the Mediterranean. By 3700 BC, the island was well inhabited, a crossroads between East and West. The island fell successively under Assyrian, Egyptian, Persian, Greek, and Roman domination. For 800 years, beginning in 364 AD, Cyprus was ruled by Byzantium. After brief possession by King Richard I (the Lion-Hearted) of England during the Crusades, the island came under Frankish control in the late 12th century. It was ceded to the Venetian Republic in 1489 and conquered by the Ottoman Turks in 1571. The Ottomans applied the millet system to Cyprus, which allowed religious authorities to govern their own non-Muslim minorities. This system reinforced the position of the Orthodox Church and the cohesion of the ethnic Greek population. Most of the Turks who settled on the island during the 3 centuries of Ottoman rule remained when control of Cyprus--although not sovereignty--was ceded to Great Britain in 1878. Many left for Turkey during the 1920s, however. The island was annexed formally by the United Kingdom in 1914 at the outbreak of World War I and became a crown colony in 1925.

Cyprus gained its independence from the United Kingdom and established a constitutional republic in 1960, after an anti-British campaign by the Greek Cypriot EOKA (National Organization of Cypriot Fighters), a guerrilla group that desired political union, or enosis, with Greece. Archbishop Makarios, a charismatic religious and political leader, was elected president.

Shortly after the founding of the republic, serious differences arose between the two communities about the implementation and interpretation of the constitution. The Greek Cypriots argued that the complex mechanisms introduced to protect Turkish Cypriot interests were obstacles to efficient government. In November 1963, President Makarios advanced a series of constitutional amendments designed to eliminate some of these special provisions. The Turkish Cypriots opposed such changes. The confrontation prompted widespread intercommunal fighting in December 1963, after which Turkish Cypriots ceased to participate in the government. Following the outbreak of intercommunal violence in December 1963, many Turkish Cypriots (and some Greek Cypriots) living in mixed villages began to move into enclaved villages or elsewhere. UN peacekeepers were deployed on the island in 1964. Following another outbreak of intercommunal violence in 1967-68, a Turkish Cypriot provisional administration was formed.

In July 1974, the military junta in Athens sponsored a coup led by extremist Greek Cypriots against the government of President Makarios, citing his alleged pro-communist leanings and his perceived abandonment of enosis. Turkey, citing the 1960 Treaty of Guarantee, intervened militarily to protect Turkish Cypriots.
In a two-stage offensive, Turkish troops took control of 38% of the island. Almost all Greek Cypriots fled south while almost all Turkish Cypriots fled north. Since the events of 1974, UN peacekeeping forces have maintained a buffer zone between the two sides. Except for occasional demonstrations or infrequent incidents between soldiers in the buffer zone, the island was free of violent conflict from 1974 until August 1996, when violent clashes led to the death of two demonstrators and escalated tension. The situation has been quiet since 1996.

GOVERNMENT
Since 1974, Cyprus has been divided de facto into the government-controlled two-thirds of the island and the Turkish Cypriot one-third. The Government of the Republic of Cyprus has continued as the internationally recognized authority; in practice, its authority extends only to the government-controlled areas.

The 1960 Cypriot Constitution provided for a presidential system of government with independent executive, legislative, and judicial branches, as well as a complex system of checks and balances, including a weighted power-sharing ratio designed to protect the interests of the Turkish Cypriots. The executive, for example, was headed by a Greek Cypriot president and a Turkish Cypriot vice president, elected by their respective communities for 5-year terms, and each possessing a right of veto over certain types of legislation and executive decisions.

Following the 1974 hostilities, the Turkish Cypriots set up their own institutions in the area they administered with an elected president and a prime minister responsible to the National Assembly exercising joint executive powers. In 1983, the Turkish Cypriots declared an independent Turkish Republic of Northern Cyprus ("TRNC"). Only Turkey recognizes the "TRNC".

POLITICAL CONDITIONS
In February 2003, Greek Cypriots elected Tassos Papadopoulos, leader of the center right Democratic Party, as president of the Republic of Cyprus. President Papadopoulos was supported by a broad coalition of parties ranging from his own Democratic Party to communist AKEL. None of the Greek Cypriot parties has been able to elect a president by itself or dominate the 56-seat House of Representatives. The 165,000 Greek Cypriot refugees from the area now administered by Turkish Cypriots are a potent political force, along with the independent Orthodox Church of Cyprus, which has some influence in temporal as well as ecclesiastical matters.

"TRNC President" Mehmet Ali Talat was elected in April 2005, replacing long-time nationalist leader Rauf Denktash. Talat’s political rise was due largely to his support of the UN Settlement Plan for Cyprus (the "Annan Plan"), which Rauf Denktash opposed, but which was supported by a majority of Turkish Cypriots in a 2004 referendum. Talat’s pro-settlement, pro-EU political allies in the Republican Turkish Party (CTP) hold 24 of the 50 seats in the "TRNC National Assembly." In March 2005, the CTP agreed to form a coalition "government" with the 5-seat Democrat Party (DP) under the leadership of CTP "Prime Minister" Ferdi Sabit Soyer and DP "Deputy Prime Minister/Foreign Minister" Serdar Denktash.

The first UN-sponsored negotiations to develop institutional arrangements acceptable to both communities began in 1968; several sets of negotiations and other initiatives followed. Turkish Cypriots focus on bizonality, security guarantees, and political equality between the two communities. Greek Cypriots emphasize the rights of movement, property, settlement, and the return of territory. Turkish Cypriots favor a loose grouping of two nearly autonomous societies living side by side with limited contact. Greek Cypriots envision a more integrated structure.

Direct talks began in January 2002 between the Greek and Turkish Cypriot community leaders under the auspices of the UN Secretary General, Mr. Kofi Annan.

In November 2002, Secretary General Annan released a comprehensive plan for the resolution of the Cyprus issue. This plan was revised in early December. In the lead up to the December 2002 EU Copenhagen Summit, intensive efforts were made to gain both sides' signatures to the document prior to a
decision on the island’s EU membership. Neither side agreed to sign. The EU invited the Republic of Cyprus to join on December 16.

Following the Copenhagen Summit, the UN continued dialogue with the two sides with the goal of reaching a settlement prior to Cyprus's signature of the EU accession treaty on April 16, 2003. A third version of the Annan plan was put to the parties in February 2003. That same month the Secretary General again visited the island and asked that both leaders agree to put the plan to referendum in their respective communities. Also in February 2003, Tassos Papadopoulos was elected as the fifth president of the Republic of Cyprus. On March 10, 2003, this phase of talks collapsed in The Hague when the then-leader of the Turkish Cypriots, Rauf Denktash, told the Secretary General he would not put the Annan plan to referendum.

On April 23, 2003, Mr. Denktash relaxed many restrictions on individuals crossing between the two communities, including abolishing all crossing fees. Since then, the relaxed crossing procedures have led to relatively unimpeded bicomunal contact for the first time since 1974. Since April 2003 there have been over 7,000,000 buffer zone crossings in both directions. Greek Cypriots are currently required to present identity documents at the checkpoints along the buffer zone, something many are reluctant to do. Greek Cypriots are permitted to drive their personal vehicles in the Turkish Cypriot community, provided they first obtain a policy from an insurance provider in the north. Turkish Cypriots are permitted to cross into the government-controlled area upon presentation of a Turkish Cypriot ID card. Turkish Cypriots must also obtain car insurance from an insurer in the south to drive their personal vehicles in the government-controlled area.

Until recently, visitors choosing to arrive at non-designated airports and seaports in the north were not allowed to cross the United Nations-patrolled "green line" to the government-controlled areas in the south. In June of 2004, however, Cypriot authorities implemented new EU-related crossing regulations that allowed Americans (and citizens of most other countries) to cross freely regardless of their port of entry into Cyprus. Visitors arriving in the south are normally able to cross the green line without hindrance, although on occasion difficulties are encountered at both the Greek-Cypriot and Turkish-Cypriot checkpoints. Policy and procedures regarding such travel are subject to change. More information on current procedures may be obtained at the UN "Buffer Zone" Ledra Palace checkpoint in Nicosia.

In February 2004, President Papadopoulos and Rauf Denktash accepted the Secretary General's invitation to resume negotiations on a settlement on the basis of the Annan plan. After a meeting with the Secretary General in New York, talks began in Cyprus on February 19. The two community leaders met nearly every day for negotiations facilitated by the Secretary General's Special Representative for Cyprus, Mr. Alvaro De Soto. In addition, numerous technical committees and subcommittees met in parallel in an effort to resolve outstanding issues and complete the legislative framework. Beginning on March 24, the talks moved to Burgenstock, Switzerland with the participation of the Prime Ministers and Foreign Ministers of Greece and Turkey. Negotiations concluded on March 31, and the Secretary General presented the two sides with a final settlement package.

Most Turkish Cypriot and Turkish leaders supported the agreement, but most Greek Cypriot leaders, including President Papadopoulos, urged the Greek Cypriot public to reject the settlement. On April 24, after a three-week campaign marked by accusations that the government of Cyprus was unfairly manipulating public opinion, Cypriots on both sides of the Green Line went to the polls in parallel and simultaneous referenda. Turkish Cypriots voted by a large majority (65% "yes" to 35% "no") to accept the solution. Greek Cypriots, however, voted by an even larger margin (76% "no" to 24% "yes") to reject it.

Cyprus entered the European Union on May 1, 2004 as a divided island. The Secretary General’s Good Offices Mission is suspended.

Principal Government Officials
President of the Republic--Tassos Papadopoulos
Foreign Minister--George Iacovou
Minister of Commerce, Industry, and Tourism--Yiorgos Lillikas
Minister of Finance--Michalis Sarris
Minister of Interior--Andreas Christou
Minister of Communications and Works--Haris Thrasou
Minister of Justice and Public Order--Doros Theodorou
Ambassador to the United States--Euripides L. Evriviades
Permanent Representative to the United Nations--Andreas Mavroyiannis


ECONOMY*
Cyprus has an open, free-market, services-based economy with some light manufacturing. Cyprus's accession as a full member to the European Union as of May 1, 2004, has been an important milestone in its recent economic development. The Cypriots are among the most prosperous people in the Mediterranean region. Internationally, Cyprus promotes its geographical location as a "bridge" between West and East, along with its educated English-speaking population, moderate local costs, good airline connections, and telecommunications.

In the past 20 years, the economy has shifted from agriculture to light manufacturing and services. The service sector, including tourism, contributes 76.2% to the GDP and employs 72.0% of the labor force. Industry and construction contribute 19.3% and employ 22.7% of labor. Manufactured goods account for approximately 58.0% of domestic exports. Agriculture and mining is responsible for 4.4% of GDP and 5.3% of the labor force. Potatoes and citrus are the principal export crops.

Following a classical pattern, growth rates have gradually begun to decline as the Cypriot economy has matured over the years. The average rate of growth went from 6.1% in the 1980s, to 4.4% in the 1990s to 3.4% from 2000 to 2004. In 2004, growth picked up to 3.6%, from 1.9% in 2003. Unemployment was fairly constant at 3.6% in 2004, while inflation declined to 2.3% in 2004 from 4.1% the year before. As in recent years, the services sectors, and tourism in particular, provided the main impetus for growth.

Trade is vital to the Cypriot economy: the island is not self-sufficient in food, and has few natural resources. The trade deficit increased by 18.4% in 2004, reaching $4.6 billion.

Cyprus must import fuels, most raw materials, heavy machinery, and transportation equipment. More than 50% of its trade is with the European Union, particularly with the United Kingdom.

The economic outlook remained bright in 2005: growth was expected to remain strong (around 4.0%), with low unemployment (less than 4.0%), and low inflation (around 2.3%). Equally important, public finances were expected to continue improving, with the fiscal deficit forecast to decline to 2.9% of GDP in 2005, from 4.2% in 2004, and 6.3% in 2003.

Investment Climate
Cyprus, a full EU member since May 1, 2004, has a liberal climate for investments. On October 1, 2004, the Government of Cyprus lifted most investment restrictions concerning non-EU residents, completing earlier reforms (introduced in January 2000) concerning EU investors. Through this decision, the Government of Cyprus has lifted most capital restrictions and limits on foreign equity participation/ownership, thereby granting national treatment to foreign investors. Non-EU investors (both natural and legal persons) may now invest freely in Cyprus in most sectors, either directly or indirectly (including all types of portfolio investment in the Cyprus Stock Exchange). The only exceptions concern primarily the acquisition of property and, to a lesser extent, restrictions on investment in the sectors of tertiary education and mass media.

The inflow of approved foreign direct investment reached $1.22 billion in 2004, compared with $1.0 billion in 2003, and $1.06 billion in 2002. The sectoral allocation of this investment in 2003 was as follows: manufacturing 0.8%; construction 0.8%; trading 14.6%; hotels and restaurants 0.2%; transport and communications 11.1%; financial intermediation 24.7%; real estate and business 41.0%, other services 6.7%. In terms of geographical origin, the majority of new investments in 2003 (58.1% of total value)
originated from the EU; 31.1% originated from other European countries; 4.6% from the United States of America; and the remaining 6.2% from various other countries.

The gradual liberalization of foreign direct investment regulations has made Cyprus progressively a more attractive destination for U.S. investors in recent years. Traditionally, U.S. direct investment in Cyprus consisted of relatively minor projects, mostly by Greek-Cypriot expatriates. New investment projects with U.S. involvement in 2003-2004 included a well-known U.S. coffee retailing franchise, an equestrian center, a hair products manufacturing unit, a firm trading in health and natural foodstuffs, and a financial services company. It should also be noted that the abolition of restrictions on investment originating from the EU allows U.S. investors to benefit as well, provided they work through subsidiaries in the EU.

Cyprus has good business and financial services, modern telecommunications, an educated labor force, good airline connections, a sound legal system, and a low crime rate. Cyprus's geographic location, tax incentives and modern infrastructure also make it a natural hub for companies looking to do business with the Middle East, Eastern Europe, the former Soviet Union, the European Union, and North Africa. As a result, Cyprus has developed into an important regional and international business center.

European Union (EU)
Along with the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia, and Slovenia, the Republic of Cyprus entered the EU on May 1, 2004. The EU's acquis communautaire is suspended in the area administered by Turkish Cypriots pending a settlement of the island's division.

Export Opportunities
Best prospects for U.S. firms generally lie in services, high technology sectors, such as computer equipment and data processing services, financial services, environmental protection technology, medical and telecommunications equipment, and tourism development projects. Moreover, alternative energy sources and the energy sector in general are attracting an increasing amount of attention, while the possible existence of natural gas and petroleum reserves off the southern and eastern coast of Cyprus opens up new prospects. Finally, the island's private sector has a growing appetite for U.S.-made office machines, computer software and data processing equipment, while U.S. food franchises and apparel licensors have found fertile ground for expansion in Cyprus in recent years.

Trade Between Cyprus and the United States
The U.S. Embassy in Nicosia sponsors a popular pavilion for American products at the annual Cyprus International State Fair and organizes other events to promote U.S. products throughout the year. The U.S. runs a significant trade surplus with Cyprus, on the order of $112.0 million in 2004 (exports of $131.2 million versus imports of $19.2 million—according to Government of Cyprus Statistics).

Principal U.S. exports to Cyprus include office machines and data processing equipment, electrical equipment, tobacco and cigarettes, passenger cars, and wheat. Principal U.S. imports from Cyprus consist of Portland cement, clothing, hunting rifle cartridges, canvas, dairy products, and fresh fish.

Bilateral business ties also encompass a healthy exchange in services. In 2004, the inflow of services (from the United States to Cyprus) was $585.9 million, against an outflow (from Cyprus to the United States) of $346.7 million, according to Government of Cyprus statistics.

Turkish Cypriot Economy
The economy of the Turkish Cypriot-administered area is dominated by the services sector including the public sector, trade, tourism and education, with smaller agriculture and light manufacturing sectors. The economy operates on a free-market basis, although it continues to be handicapped by the political isolation of Turkish Cypriots, the lack of private and governmental investment, high freight costs, and shortages of skilled labor. Despite these constraints, the Turkish Cypriot economy turned in an impressive performance in 2003 and 2004, with growth rates of 9.6% in 2004 and 11.4% in 2003. Over the same period, per capita income almost doubled reaching $7,350 at the end of 2004, compared with $4,409 in 2002. This growth has been buoyed by the relative stability of the Turkish Lira, the employment of over 5,000 Turkish Cypriots in the Greek Cypriot economy where wages are significantly higher, and by a boom in the education and
construction sectors. In 2003, the services sector accounted for nearly two thirds of GDP, industry accounted for 11.6% of GDP, agriculture 10.6%, and construction 10.1%, according to Turkish Cypriot statistics.

The partial lifting of travel restrictions between the two parts of the island in April 2003 has allowed movement of persons—almost seven million crossings to date—between the two parts of the island with no significant interethnic incidents. In August 2004, new EU rules allowed goods produced in the north to be sold in the south provided they met EU rule of origin and sanitary/phyto-sanitary requirements. In May 2005, the Turkish Cypriot "authorities" adopted a new regulation "mirroring" the EU rules and allowing certain goods produced in the south to be sold in the north. Suppliers of imported products in the government-controlled area cannot directly serve the Turkish Cypriot market and vice versa. Despite these efforts, direct trade between the two communities remains very limited.

Turkey remains, by far, the main trading partner of the area administered by Turkish Cypriots, supplying 60% of imports and absorbing over 40% of exports. In a landmark case, the European Court of Justice (ECJ) ruled on July 5, 1994 against the British practice of importing produce from the area based on certificates of origin and phytosanitary certificates granted by "TRNC" authorities. The ECJ decision stated that only goods bearing certificates of origin from the Government of Cyprus could be recognized for trade by EU member countries. The ECJ decision resulted in a considerable decrease of Turkish Cypriot exports to the EU—from $36.4 million (or 66.7% of total Turkish Cypriot exports) in 1993 to $13.8 million in 2003 (or 28% of total exports). Even so, the EU continues to be the second-largest trading partner of the area administered by Turkish Cypriots, with a 25% share of total imports and 28% share of total exports. Total imports increased to $853.1 million in 2004 (from $477.7 million in 2003), while total exports increased to $61.5 million (from $50.6 million in 2003). Imports from the U.S. reached $7.1 million in 2004, while exports to the U.S. were less than $10,000.

Assistance from Turkey is crucial to the Turkish Cypriot economy. Under the latest economic protocol (signed in 2005), Turkey undertakes to provide Turkish Cypriots loans and financial assistance totaling $450 million over a three-year period for public finance, tourism, banking, and privatization projects. Turkey also provides millions of dollars annually in the form of low-interest loans to mostly Turkish entrepreneurs in support of export-oriented industrial production and tourism. Total Turkish assistance to Turkish Cypriots since 1974 is estimated to exceed $3 billion.

*Section refers to the government-controlled area unless otherwise specified.

FOREIGN RELATIONS
The Government of Cyprus aligns itself with European positions within the EU's Common Foreign and Security Policy. Cyprus has long identified with the West in its cultural affinities and trade patterns, and maintains close relations with Greece. Since 1974, the foreign policy of the Government of Cyprus has sought the withdrawal of Turkish forces and the most favorable constitutional and territorial settlement possible. This campaign has been pursued primarily through international forums such as the United Nations. (See Political Conditions.) Turkey does not recognize the Government of Cyprus.

The Government of Cyprus enjoys close relations with Greece. Cyprus is expanding relations with Russia, Israel, Egypt, and Syria, from which it purchases most of its oil. Cyprus is a member of the United Nations and most of its agencies, as well as the World Trade Organization, the World Bank, International Monetary Fund, Council of Europe and the British Commonwealth. In addition, the country has signed the Multilateral Investment Guarantee Agency Agreement (MIGA).

U.S.-CYPRUS RELATIONS
The United States regards the status quo on Cyprus as unacceptable. Successive administrations have viewed UN-led inter-communal negotiations as the best means to achieve a fair and permanent settlement, but after the failure of the Greek Cypriots to approve the comprehensive settlement plan in April 2004, the path to a settlement is unclear.

The United States is working closely with Cyprus in the war on terrorism. A Mutual Legal Assistance Treaty, which has been in force since September 18, 2002, facilitates bilateral cooperation.
The United States has channeled $305 million in assistance to the two communities through bi-communal projects, the UN Office of Project Services, the UN High Commissioner for Refugees, and the Cyprus Red Cross since the mid-1970s. The United States now provides approximately $13.5 million annually to promote bi-communal projects and finance U.S. scholarships for Greek and Turkish Cypriots.

**Principal U.S. Officials**

Ambassador--Ronald L. Schlicher  
Deputy Chief of Mission--Jane B. Zimmerman  
Consular Officer--Henry Hand  
Defense Attaché--Col. Steve G. Boukedes  
Economic/Commercial Officer--Michael Dixon  
Management Officer--Katherine Munchmeyer  
Political Officer--Matthew A. Palmer  
Public Affairs Officer--Thomas S. Miller  
USAID--Thomas A. Dailey

The U.S. Embassy in Cyprus is located at the corner of Metochiou and Ploutarchou Streets in Engomi, Nicosia; mailing address: PO Box 24536, Nicosia, Cyprus. U.S. mailing address: PSC 815, FPO-AE 09836-0001. Tel. [357] 22 39 39 39; telex: 4160 AMEMY CY; fax: [357] 22 77 68 41.

**TRAVEL AND BUSINESS INFORMATION**

The U.S. Department of State's Consular Information Program provides Consular Information Sheets, Travel Warnings, and Public Announcements. **Consular Information Sheets** exist for all countries and include information on entry requirements, currency regulations, health conditions, areas of instability, crime and security, political disturbances, and the addresses of the U.S. posts in the country. **Travel Warnings** are issued when the State Department recommends that Americans avoid travel to a certain country. **Public Announcements** are issued as a means to disseminate information quickly about terrorist threats and other relatively short-term conditions overseas that pose significant risks to the security of American travelers. Free copies of this information are available by calling the Bureau of Consular Affairs at 202-647-5225 or via the fax-on-demand system: 202-647-3000. Consular Information Sheets and Travel Warnings also are available on the Consular Affairs Internet home page: [http://travel.state.gov](http://travel.state.gov). Consular Affairs Tips for Travelers publication series, which contain information on obtaining passports and planning a safe trip abroad, are on the Internet and hard copies can be purchased from the Superintendent of Documents, U.S. Government Printing Office, telephone: 202-512-1800; fax 202-512-2250.

Emergency information concerning Americans traveling abroad may be obtained from the Office of Overseas Citizens Services at (202) 647-5225. For after-hours emergencies, Sundays and holidays, call 202-647-4000.

The National Passport Information Center (NPIC) is the U.S. Department of State's single, centralized public contact center for U.S. passport information. Telephone: 1-877-4USA-PPT (1-877-487-2778). Customer service representatives and operators for TDD/TTY are available Monday-Friday, 8:00 a.m. to 8:00 p.m., Eastern Time, excluding federal holidays.

Travelers can check the latest health information with the U.S. Centers for Disease Control and Prevention in Atlanta, Georgia. A hotline at 877-FYI-TRIP (877-394-8747) and a web site at [http://www.cdc.gov/travel/index.htm](http://www.cdc.gov/travel/index.htm) give the most recent health advisories, immunization recommendations or requirements, and advice on food and drinking water safety for regions and countries. A booklet entitled Health Information for International Travel (HHS publication number CDC-95-8280) is available from the U.S. Government Printing Office, Washington, DC 20402, tel. (202) 512-1800.

Information on travel conditions, visa requirements, currency and customs regulations, legal holidays, and other items of interest to travelers also may be obtained before your departure from a country's embassy and/or consulates in the U.S. (for this country, see "Principal Government Officials" listing in this publication).
U.S. citizens who are long-term visitors or traveling in dangerous areas are encouraged to register their travel via the State Department’s travel registration web site at https://travelregistration.state.gov or at the Consular section of the U.S. embassy upon arrival in a country by filling out a short form and sending in a copy of their passports. This may help family members contact you in case of an emergency.

Further Electronic Information

Department of State Web Site. Available on the Internet at http://www.state.gov, the Department of State web site provides timely, global access to official U.S. foreign policy information, including Background Notes and daily press briefings along with the directory of key officers of Foreign Service posts and more.

Export.gov provides a portal to all export-related assistance and market information offered by the federal government and provides trade leads, free export counseling, help with the export process, and more.

STAT-USA/Internet, a service of the U.S. Department of Commerce, provides authoritative economic, business, and international trade information from the Federal government. The site includes current and historical trade-related releases, international market research, trade opportunities, and country analysis and provides access to the National Trade Data Bank.
europa/factsheets/Factsheet_Page11-en.html

Cyprus

October 2005

Sources include: Statistics Canada, IMF, EIU, Election World

General Information:

Title Republic of Cyprus
Total Area 9,250 km²
EU Status Member 2004
Capital Nicosia
Population 854,800
Currency 1 CAN$= 0.37 pound (2003 average)
National Holiday October 1, Independence Day (1960)
Language(s) Greek, Turkish, English

Political Information:

Type of State Republic
Type of Government Presidential democracy. The island is divided since the 1974 Turkish invasion of northern Cyprus. Turkish troops occupy 36% of the island. The self declared Turkish Republic of Northern Cyprus is recognized by Turkey only. Greek Cypriot area: Unicameral parliament with an 80-seat House of Representatives (Vouli Antiprosôponi). The President is both the Chief of State and Head of government. Administrative divisions: 6 districts. Governing coalition: Democratic Party (DIKO), Progressive party of the Working People (AKEL) & Social Democrats Movement (KISOS).

Economic Information:(2004)

GDP in Country: (billion) $19.46
GDP in Canada: (billion) $1,238
GDP per capita in Country: $24,908
GDP per capita in Canada: $38,756
Country GDP growth rate: 3%
Canada GDP growth rate: 2.6%
Inflation in Country: (%) 1.2
Inflation in Canada: (%) 1.4
Country Unemployment: (%) 3.4
Canada Unemployment: (%) 7.4

Head of State President Tassos Papadopoulos (DIKO)
Head of Government/President Tassos Papadopoulos (DIKO)

Ministers
Foreign Affairs: Georgios Iacovou (no party affiliation)
Finance: Markos Kyprianou (DIKO)
Commerce, Industry & Tourism: Yiorgos Lillikas (AKEL)

Canadian exports from country $27,769,942
Canadian imports from country $1,699,381
FDI in Canada: (million) $39

If blank, statistic unavailable


2005 figures will be available in early 2006
Main Political Parties
Progressive party of the Working People (AKEL), Democratic Rally (DISY), Democratic Party (DIKO), Social Democrats Movement (KISOS), New Horizons (NEO), Fighting Democratic Movement (ADIK), United Democrats Movement (EDI), Ecologists.

House of representatives: AKEL (20), DISY (19), DIKO (9), KISOS (4), NEO (1), EDI (1), ADIK (1), Ecologists (1)

Elections
President elected by popular vote for a five-year term; next elections 2008.
Members of the House of Representatives (56 assigned to the Greek Cypriots, 24 to Turkish Cypriots; note - only those assigned to Greek Cypriots are filled) elected for five-year terms by proportional representation; next elections, May 2006.
The Council of the European Union is the Union's legislative body; for a wide range of Community issues, it exercises that legislative power in co-decision with the European Parliament. The Council is composed of one representative at ministerial level from each Member State. Council members are politically accountable to their national parliaments [http://ue.eu.int/council-eu](http://ue.eu.int/council-eu).

The European Council brings together the heads of state or government of the European Union and the president of the Commission. It defines the general political guidelines of the European Union. The decisions taken at the European Council meetings are a major impetus in defining the general political guidelines of the European Union. The meetings of the European Council usually take place in Brussels, in the Justus Lipsius building. The European Council is not legally an institution of the European Union. Nevertheless it plays a vital role in all European Union fields of activity whether it be by giving impetus to the Union or defining general political guidelines, or by coordinating, arbitrating or disentangling difficult questions. For further information, please consult [http://ue.eu.int/european-council](http://ue.eu.int/european-council).

The Council of Europe is not part of the European Union but an international organisation in its own right. Its headquarters are in Strasbourg and its main role is to strengthen democracy, human rights, and the rule of law throughout its member states. Although the 25 member states of the European Union are all members of the Council of Europe, both organisations are quite distinct. You will find more detailed information on the Council of Europe on the following website: [http://www.coe.int](http://www.coe.int).
The European Commissioner on Human Rights
See: http://www.cid.bg/en/right/CoE_Activities_ENG.PDF

The European Commissioner on Human Rights is not connected to the former European Commission on Human Rights. Previously, there were two institutions: the European Commission of Human Rights (set up in 1954), which essentially performed a filter function, and the European Court of Human Rights (1959), which passed judgment on cases referred to it by the Commission. Reform of the procedure was necessitated by the increasing number of applications, their growing complexity and the widening of the Council of Europe's membership. A new Protocol N° 11 entered into force on 1 November 1998, setting up a single permanent Court in place of the Convention's two existing institutions.

The post of Commissioner for Human Rights was created in 1999. The web site address is http://www.commissioner.coe.int. The Commissioner is responsible for promoting education, awareness and respect for human rights in member states and ensuring full and effective compliance with Council of Europe texts such as conventions, recommendations and resolutions adopted by the Committee of Ministers.

The Commissioner plays a supporting and essentially preventive role, performing different functions from those of the European Court of Human Rights and other treaty-based organs. The Commissioner does not have legal powers but provides advice and information on the protection of human rights and the prevention of human rights violations.
This flowchart indicates the progress of a case through the different judicial formations. In the interests of readability, it does not include certain stages in the procedure — such as communication of an application to the respondent State, consideration of a re-hearing request by the Panel of the Grand Chamber and friendly settlement negotiations.
On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

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

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

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

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

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

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

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

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

Article 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.
Everyone has the right to life, liberty and security of person.

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5.**
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6.**
Everyone has the right to recognition everywhere as a person before the law.

**Article 7.**
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8.**
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9.**
No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10.**
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11.**
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

**Article 12.**
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**Article 13.**
(1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14.**
(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15.**
(1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16.**
(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17.**
(1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

**Article 18.**
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19.**
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 20.**
(1) Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
(2) No one may be compelled to belong to an association.

**Article 21.**
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Article 22.**
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**Article 23.**
(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.

**Article 24.**
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

**Article 25.**
(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.
Article 26.
(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.
International Covenant on Civil and Political Rights

Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966

entry into force 23 March 1976, in accordance with Article 49


Preamble

The States Parties to the present Covenant,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Recognizing that these rights derive from the inherent dignity of the human person,

Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights,

Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Agree upon the following articles:

PART I

Article 1

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.

2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.

PART II

Article 2

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

2. Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such laws or other measures as may be necessary to give effect to the rights recognized in the present Covenant.

3. Each State Party to the present Covenant undertakes:

(a) To ensure that any person whose rights or freedoms as herein recognized are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;

(b) To ensure that any person claiming such a remedy shall have his right thereto determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy;

(c) To ensure that the competent authorities shall enforce such remedies when granted.

Article 3

The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.

Article 4

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1. In time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed, the States Parties to the present Covenant may take measures derogating from their obligations under the present Covenant to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin.

2. No derogation from articles 6, 7, 8 (paragraphs 1 and 2), 11, 15, 16 and 18 may be made under this provision.

3. Any State Party to the present Covenant availing itself of the right of derogation shall immediately inform the other States Parties to the present Covenant, through the intermediary of the Secretary-General of the United Nations, of the provisions from which it has derogated and of the reasons by which it was actuated. A further communication shall be made, through the same intermediary, on the date on which it terminates such derogation.

(Article 5)

1. Nothing in the present Covenant may be interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at the destruction of any of the rights and freedoms recognized herein or at their limitation to a greater extent than is provided for in the present Covenant.

2. There shall be no restriction upon or derogation from any of the fundamental human rights recognized or existing in any State Party to the present Covenant pursuant to law, conventions, regulations or custom on the pretext that the present Covenant does not recognize such rights or that it recognizes them to a lesser extent.

PART III

(Article 6)

1. Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.

2. In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the time of the commission of the crime and not contrary to the provisions of the present Covenant and to the Convention on the Prevention and Punishment of the Crime of Genocide. This penalty can only be carried out pursuant to a final judgement rendered by a competent court.

3. When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and Punishment of the Crime of Genocide.

4. Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence. Amnesty, pardon or commutation of the sentence of death may be granted in all cases.

5. Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age and shall not be carried out on pregnant women.

6. Nothing in this article shall be invoked to delay or to prevent the abolition of capital punishment by any State Party to the present Covenant.

(Article 7)

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.

(Article 8)

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

2. No one shall be held in servitude.

3. (a) No one shall be required to perform forced or compulsory labour;
(b) Paragraph 3 (a) shall not be held to preclude, in countries where imprisonment with hard labour may be imposed as a punishment for a crime, the performance of hard labour in pursuance of a sentence to such punishment by a competent court;
(c) For the purpose of this paragraph the term "forced or compulsory labour" shall not include:
(ii) Any service of a military character and, in countries where conscientious objection is recognized, any national service required by law of conscientious objectors;
(iii) Any service exacted in cases of emergency or calamity threatening the life or well-being of the community;
(iv) Any work or service which forms part of normal civil obligations.

**Article 9**
1. Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law.
2. Anyone who is arrested shall be informed, at the time of arrest, of the reasons for his arrest and shall be promptly informed of any charges against him.
3. Anyone arrested or detained on a criminal charge shall be brought promptly before a judge or other officer authorized by law to exercise judicial power and shall be entitled to trial within a reasonable time or to release. It shall not be the general rule that persons awaiting trial shall be detained in custody, but release may be subject to guarantees to appear for trial, at any other stage of the judicial proceedings, and, should occasion arise, for execution of the judgement.
4. Anyone who is deprived of his liberty by arrest or detention shall be entitled to take proceedings before a court, in order that court may decide without delay on the lawfulness of his detention and order his release if the detention is not lawful.
5. Anyone who has been the victim of unlawful arrest or detention shall have an enforceable right to compensation.

**Article 10**
1. All persons deprived of their liberty shall be treated with humanity and with respect for the inherent dignity of the human person.
2. (a) Accused persons shall, save in exceptional circumstances, be segregated from convicted persons and shall be subject to separate treatment appropriate to their status as unconvicted persons;
(b) Accused juvenile persons shall be separated from adults and brought as speedily as possible for adjudication. 3. The penitentiary system shall comprise treatment of prisoners the essential aim of which shall be their reformation and social rehabilitation. Juvenile offenders shall be segregated from adults and be accorded treatment appropriate to their age and legal status.

**Article 11**
No one shall be imprisoned merely on the ground of inability to fulfil a contractual obligation.

**Article 12**
1. Everyone lawfully within the territory of a State shall, within that territory, have the right to liberty of movement and freedom to choose his residence.
2. Everyone shall be free to leave any country, including his own.
3. The above-mentioned rights shall not be subject to any restrictions except those which are provided by law, are necessary to protect national security, public order (ordre public), public health or morals or the rights and freedoms of others, and are consistent with the other rights recognized in the present Covenant.
4. No one shall be arbitrarily deprived of the right to enter his own country.

**Article 13**
An alien lawfully in the territory of a State Party to the present Covenant may be expelled therefrom only in pursuance of a decision reached in accordance with law and shall, except where compelling reasons of national security otherwise require, be allowed to submit the reasons against his expulsion and to have his case reviewed by, and be represented for the purpose before, the competent authority or a person or persons especially designated by the competent authority.

**Article 14**
1. All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law. The press and the public may be excluded from all or part of a trial for reasons of morals, public order (ordre public) or national security in a democratic society, or when the interest of the private lives of the parties so requires, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice; but any judgement rendered in a criminal case or in a suit at law shall be made public except where the interest of juvenile persons otherwise requires or the proceedings concern matrimonial disputes or the guardianship of children.
2. Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law.
3. In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality:

(a) To be informed promptly and in detail in a language which he understands of the nature and cause of the charge against him;
(b) To have adequate time and facilities for the preparation of his defence and to communicate with counsel of his own choosing;
(c) To be tried without undue delay;
(d) To be tried in his presence, and to defend himself in person or through legal assistance of his own choosing; to be informed, if he does not have legal assistance, of this right; and to have legal assistance assigned to him, in any case where the interests of justice so require, and without payment by him in any such case if he does not have sufficient means to pay for it;
(e) To examine, or have examined, the witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;
(f) To have the free assistance of an interpreter if he cannot understand or speak the language used in court;
(g) Not to be compelled to testify against himself or to confess guilt.

4. In the case of juvenile persons, the procedure shall be such as will take account of their age and the desirability of promoting their rehabilitation.

5. Everyone convicted of a crime shall have the right to his conviction and sentence being reviewed by a higher tribunal according to law.

6. When a person has by a final decision been convicted of a criminal offence and when subsequently his conviction has been reversed or he has been pardoned on the ground that a new or newly discovered fact shows conclusively that there has been a miscarriage of justice, the person who has suffered punishment as a result of such conviction shall be compensated according to law, unless it is proved that the non-disclosure of the unknown fact in time is wholly or partly attributable to him.

7. No one shall be liable to be tried or punished again for an offence for which he has already been finally convicted or acquitted in accordance with the law and penal procedure of each country.

Article 15

1. No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time when the criminal offence was committed. If, subsequent to the commission of the offence, provision is made by law for the imposition of the lighter penalty, the offender shall benefit thereby.

2. Nothing in this article shall prejudice the trial and punishment of any person for any act or omission which, at the time when it was committed, was criminal according to the general principles of law recognized by the community of nations.

Article 16

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

Article 17

1. No one shall be subjected to arbitrary or unlawful interference with his privacy, family, home or correspondence, nor to unlawful attacks on his honour and reputation.

2. Everyone has the right to the protection of the law against such interference or attacks.

Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others. 4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Article 19

1. Everyone shall have the right to hold opinions without interference.
2. Everyone shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice.

3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

(a) For respect of the rights or reputations of others;
(b) For the protection of national security or of public order (ordre public), or of public health or morals.

Article 20
1. Any propaganda for war shall be prohibited by law.
2. Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

Article 21
The right of peaceful assembly shall be recognized. No restrictions may be placed on the exercise of this right other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (ordre public), the protection of public health or morals or the protection of the rights and freedoms of others.

Article 22
1. Everyone shall have the right to freedom of association with others, including the right to form and join trade unions for the protection of his interests.
2. No restrictions may be placed on the exercise of this right other than those which are prescribed by law and which are necessary in a democratic society in the interests of national security or public safety, public order (ordre public), the protection of public health or morals or the protection of the rights and freedoms of others. This article shall not prevent the imposition of lawful restrictions on members of the armed forces and of the police in their exercise of this right.
3. Nothing in this article shall authorize States Parties to the International Labour Organisation Convention of 1948 concerning Freedom of Association and Protection of the Right to Organize to take legislative measures which would prejudice, or to apply the law in such a manner as to prejudice, the guarantees provided for in that Convention.

Article 23
1. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.
2. The right of men and women of marriageable age to marry and to found a family shall be recognized.
3. No marriage shall be entered into without the free and full consent of the intending spouses.
4. States Parties to the present Covenant shall take appropriate steps to ensure equality of rights and responsibilities of spouses as to marriage, during marriage and at its dissolution. In the case of dissolution, provision shall be made for the necessary protection of any children.

Article 24
1. Every child shall have, without any discrimination as to race, colour, sex, language, religion, national or social origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the State.
2. Every child shall be registered immediately after birth and shall have a name.
3. Every child has the right to acquire a nationality.

Article 25
Every citizen shall have the right and the opportunity, without any of the distinctions mentioned in article 2 and without unreasonable restrictions:

(a) To take part in the conduct of public affairs, directly or through freely chosen representatives;
(b) To vote and to be elected at genuine periodic elections which shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors;
(c) To have access, on general terms of equality, to public service in his country.

Article 26
All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 27
In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.

**PART IV**

**Article 28**
1. There shall be established a Human Rights Committee (hereafter referred to in the present Covenant as the Committee). It shall consist of eighteen members and shall carry out the functions hereinafter provided.
2. The Committee shall be composed of nationals of the States Parties to the present Covenant who shall be persons of high moral character and recognized competence in the field of human rights, consideration being given to the usefulness of the participation of some persons having legal experience.
3. The members of the Committee shall be elected and shall serve in their personal capacity.

**Article 29**
1. The members of the Committee shall be elected by secret ballot from a list of persons possessing the qualifications prescribed in article 28 and nominated for the purpose by the States Parties to the present Covenant.
2. Each State Party to the present Covenant may nominate not more than two persons. These persons shall be nationals of the nominating State.
3. A person shall be eligible for renomination.

**Article 30**
1. The initial election shall be held no later than six months after the date of the entry into force of the present Covenant.
2. At least four months before the date of each election to the Committee, other than an election to fill a vacancy declared in accordance with article 34, the Secretary-General of the United Nations shall address a written invitation to the States Parties to the present Covenant to submit their nominations for membership of the Committee within three months.
3. The Secretary-General of the United Nations shall prepare a list in alphabetical order of all the persons thus nominated, with an indication of the States Parties which have nominated them, and shall submit it to the States Parties to the present Covenant no later than one month before the date of each election.
4. Elections of the members of the Committee shall be held at a meeting of the States Parties to the present Covenant convened by the Secretary General of the United Nations at the Headquarters of the United Nations. At that meeting, for which two thirds of the States Parties to the present Covenant shall constitute a quorum, the persons elected to the Committee shall be those nominees who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

**Article 31**
1. The Committee may not include more than one national of the same State.
2. In the election of the Committee, consideration shall be given to equitable geographical distribution of membership and to the representation of the different forms of civilization and of the principal legal systems.

**Article 32**
1. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. However, the terms of nine of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these nine members shall be chosen by lot by the Chairman of the meeting referred to in article 30, paragraph 4.
2. Elections at the expiry of office shall be held in accordance with the preceding articles of this part of the present Covenant.

**Article 33**
1. If, in the unanimous opinion of the other members, a member of the Committee has ceased to carry out his functions for any cause other than absence of a temporary character, the Chairman of the Committee shall notify the Secretary-General of the United Nations, who shall then declare the seat of that member to be vacant.
2. In the event of the death or the resignation of a member of the Committee, the Chairman shall immediately notify the Secretary-General of the United Nations, who shall declare the seat vacant from the date of death or the date on which the resignation takes effect.

**Article 34**
1. When a vacancy is declared in accordance with article 33 and if the term of office of the member to be replaced does not expire within six months of the declaration of the vacancy, the Secretary-General of the
United Nations shall notify each of the States Parties to the present Covenant, which may within two months submit nominations in accordance with article 29 for the purpose of filling the vacancy.

2. The Secretary-General of the United Nations shall prepare a list in alphabetical order of the persons thus nominated and shall submit it to the States Parties to the present Covenant. The election to fill the vacancy shall then take place in accordance with the relevant provisions of this part of the present Covenant.

3. A member of the Committee elected to fill a vacancy declared in accordance with article 33 shall hold office for the remainder of the term of the member who vacated the seat on the Committee under the provisions of that article.

Article 35

The members of the Committee shall, with the approval of the General Assembly of the United Nations, receive emoluments from United Nations resources on such terms and conditions as the General Assembly may decide, having regard to the importance of the Committee's responsibilities.

Article 36

The Secretary-General of the United Nations shall provide the necessary staff and facilities for the effective performance of the functions of the Committee under the present Covenant.

Article 37

1. The Secretary-General of the United Nations shall convene the initial meeting of the Committee at the Headquarters of the United Nations.

2. After its initial meeting, the Committee shall meet at such times as shall be provided in its rules of procedure.


Article 38

Every member of the Committee shall, before taking up his duties, make a solemn declaration in open committee that he will perform his functions impartially and conscientiously.

Article 39

1. The Committee shall elect its officers for a term of two years. They may be re-elected.

2. The Committee shall establish its own rules of procedure, but these rules shall provide, inter alia, that:
   (a) Twelve members shall constitute a quorum;
   (b) Decisions of the Committee shall be made by a majority vote of the members present.

Article 40

1. The States Parties to the present Covenant undertake to submit reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made in the enjoyment of those rights:
   (a) Within one year of the entry into force of the present Covenant for the States Parties concerned;
   (b) Thereafter whenever the Committee so requests.

2. All reports shall be submitted to the Secretary-General of the United Nations, who shall transmit them to the Committee for consideration. Reports shall indicate the factors and difficulties, if any, affecting the implementation of the present Covenant.

3. The Secretary-General of the United Nations may, after consultation with the Committee, transmit to the specialized agencies concerned copies of such parts of the reports as may fall within their field of competence.

4. The Committee shall study the reports submitted by the States Parties to the present Covenant. It shall transmit its reports, and such general comments as it may consider appropriate, to the States Parties. The Committee may also transmit to the Economic and Social Council these comments along with the copies of the reports it has received from States Parties to the present Covenant.

5. The States Parties to the present Covenant may submit to the Committee observations on any comments that may be made in accordance with paragraph 4 of this article.

Article 41

1. A State Party to the present Covenant may at any time declare under this article that it recognizes the competence of the Committee to receive and consider communications to the effect that a State Party claims that another State Party is not fulfilling its obligations under the present Covenant. Communications under this article may be received and considered only if submitted by a State Party which has made a declaration recognizing in regard to itself the competence of the Committee. No communication shall be received by the Committee if it concerns a State Party which has not made such a declaration. Communications received under this article shall be dealt with in accordance with the following procedure:
(a) If a State Party to the present Covenant considers that another State Party is not giving effect to the provisions of the present Covenant, it may, by written communication, bring the matter to the attention of that State Party. Within three months after the receipt of the communication the receiving State shall afford the State which sent the communication an explanation, or any other statement in writing clarifying the matter which should include, to the extent possible and pertinent, reference to domestic procedures and remedies taken, pending, or available in the matter;

(b) If the matter is not adjusted to the satisfaction of both States Parties concerned within six months after the receipt by the receiving State of the initial communication, either State shall have the right to refer the matter to the Committee, by notice given to the Committee and to the other State;

(c) The Committee shall deal with a matter referred to it only after it has ascertained that all available domestic remedies have been invoked and exhausted in the matter, in conformity with the generally recognized principles of international law. This shall not be the rule where the application of the remedies is unreasonably prolonged;

(d) The Committee shall hold closed meetings when examining communications under this article;

(e) Subject to the provisions of subparagraph (c), the Committee shall make available its good offices to the States Parties concerned with a view to a friendly solution of the matter on the basis of respect for human rights and fundamental freedoms as recognized in the present Covenant;

(f) In any matter referred to it, the Committee may call upon the States Parties concerned, referred to in subparagraph (b), to supply any relevant information;

(g) The States Parties concerned, referred to in subparagraph (b), shall have the right to be represented when the matter is being considered in the Committee and to make submissions orally and/or in writing;

(h) The Committee shall, within twelve months after the date of receipt of notice under subparagraph (b), submit a report:

(i) If a solution within the terms of subparagraph (e) is reached, the Committee shall confine its report to a brief statement of the facts and of the solution reached;

(ii) If a solution within the terms of subparagraph (e) is not reached, the Committee shall confine its report to a brief statement of the facts; the written submissions and record of the oral submissions made by the States Parties concerned shall be attached to the report. In every matter, the report shall be communicated to the States Parties concerned.

2. The provisions of this article shall come into force when ten States Parties to the present Covenant have made declarations under paragraph I of this article. Such declarations shall be deposited by the States Parties with the Secretary-General of the United Nations, who shall transmit copies thereof to the other States Parties. A declaration may be withdrawn at any time by notification to the Secretary-General. Such a withdrawal shall not prejudice the consideration of any matter which is the subject of a communication already transmitted under this article; no further communication by any State Party shall be received after the notification of withdrawal of the declaration has been received by the Secretary-General, unless the State Party concerned has made a new declaration.

**Article 42**

1. (a) If a matter referred to the Committee in accordance with article 41 is not resolved to the satisfaction of the States Parties concerned, the Committee may, with the prior consent of the States Parties concerned, appoint an ad hoc Conciliation Commission (hereinafter referred to as the Commission). The good offices of the Commission shall be made available to the States Parties concerned with a view to an amicable solution of the matter on the basis of respect for the present Covenant;

(b) The Commission shall consist of five persons acceptable to the States Parties concerned. If the States Parties concerned fail to reach agreement within three months on all or part of the composition of the Commission, the members of the Commission concerning whom no agreement has been reached shall be elected by secret ballot by a two-thirds majority vote of the Committee from among its members.

2. The members of the Commission shall serve in their personal capacity. They shall not be nationals of the States Parties concerned, or of a State not Party to the present Covenant, or of a State Party which has not made a declaration under article 41.

3. The Commission shall elect its own Chairman and adopt its own rules of procedure.

4. The meetings of the Commission shall normally be held at the Headquarters of the United Nations or at the United Nations Office at Geneva. However, they may be held at such other convenient places as the Commission may determine in consultation with the Secretary-General of the United Nations and the States Parties concerned.
5. The secretariat provided in accordance with article 36 shall also service the commissions appointed under this article.

6. The information received and collated by the Committee shall be made available to the Commission and the Commission may call upon the States Parties concerned to supply any other relevant information. When the Commission has fully considered the matter, but in any event not later than twelve months after having been seized of the matter, it shall submit to the Chairman of the Committee a report for communication to the States Parties concerned:

(a) If the Commission is unable to complete its consideration of the matter within twelve months, it shall confine its report to a brief statement of the status of its consideration of the matter;

(b) If an amicable solution to the matter on the basis of respect for human rights as recognized in the present Covenant is reached, the Commission shall confine its report to a brief statement of the facts and of the solution reached;

(c) If a solution within the terms of subparagraph (b) is not reached, the Commission's report shall embody its findings on all questions of fact relevant to the issues between the States Parties concerned, and its views on the possibilities of an amicable solution of the matter. This report shall also contain the written submissions and a record of the oral submissions made by the States Parties concerned;

(d) If the Commission's report is submitted under subparagraph (c), the States Parties concerned shall, within three months of the receipt of the report, notify the Chairman of the Committee whether or not they accept the contents of the report of the Commission.

8. The provisions of this article are without prejudice to the responsibilities of the Committee under article 41.

9. The States Parties concerned shall share equally all the expenses of the members of the Commission in accordance with estimates to be provided by the Secretary-General of the United Nations.

10. The Secretary-General of the United Nations shall be empowered to pay the expenses of the members of the Commission, if necessary, before reimbursement by the States Parties concerned, in accordance with paragraph 9 of this article.

Article 43
The members of the Committee, and of the ad hoc conciliation commissions which may be appointed under article 42, shall be entitled to the facilities, privileges and immunities of experts on mission for the United Nations as laid down in the relevant sections of the Convention on the Privileges and Immunities of the United Nations.

Article 44
The provisions for the implementation of the present Covenant shall apply without prejudice to the procedures prescribed in the field of human rights by or under the constituent instruments and the conventions of the United Nations and of the specialized agencies and shall not prevent the States Parties to the present Covenant from having recourse to other procedures for settling a dispute in accordance with general or special international agreements in force between them.

Article 45
The Committee shall submit to the General Assembly of the United Nations, through the Economic and Social Council, an annual report on its activities.

PART V
Article 46
Nothing in the present Covenant shall be interpreted as impairing the provisions of the Charter of the United Nations and of the constitutions of the specialized agencies which define the respective responsibilities of the various organs of the United Nations and of the specialized agencies in regard to the matters dealt with in the present Covenant.

Article 47
Nothing in the present Covenant shall be interpreted as impairing the inherent right of all peoples to enjoy and utilize fully and freely their natural wealth and resources.

PART VI
Article 48
1. The present Covenant is open for signature by any State Member of the United Nations or member of any of its specialized agencies, by any State Party to the Statute of the International Court of Justice, and by any other State which has been invited by the General Assembly of the United Nations to become a Party to the present Covenant.
2. The present Covenant is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.
3. The present Covenant shall be open to accession by any State referred to in paragraph 1 of this article.
4. Accession shall be effected by the deposit of an instrument of accession with the Secretary-General of the United Nations.
5. The Secretary-General of the United Nations shall inform all States which have signed this Covenant or acceded to it of the deposit of each instrument of ratification or accession.

Article 49
1. The present Covenant shall enter into force three months after the date of the deposit with the Secretary-General of the United Nations of the thirty-fifth instrument of ratification or instrument of accession.
2. For each State ratifying the present Covenant or acceding to it after the deposit of the thirty-fifth instrument of ratification or instrument of accession, the present Covenant shall enter into force three months after the date of the deposit of its own instrument of ratification or instrument of accession.

Article 50
The provisions of the present Covenant shall extend to all parts of federal States without any limitations or exceptions.

Article 51
1. Any State Party to the present Covenant may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General of the United Nations shall thereupon communicate any proposed amendments to the States Parties to the present Covenant with a request that they notify him whether they favour a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that at least one third of the States Parties favours such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of the States Parties present and voting at the conference shall be submitted to the General Assembly of the United Nations for approval.
2. Amendments shall come into force when they have been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of the States Parties to the present Covenant in accordance with their respective constitutional processes. 3. When amendments come into force, they shall be binding on those States Parties which have accepted them, other States Parties still being bound by the provisions of the present Covenant and any earlier amendment which they have accepted.

Article 52
Irrespective of the notifications made under article 48, paragraph 5, the Secretary-General of the United Nations shall inform all States referred to in paragraph I of the same article of the following particulars:
(a) Signatures, ratifications and accessions under article 48;
(b) The date of the entry into force of the present Covenant under article 49 and the date of the entry into force of any amendments under article 51.

Article 53
1. The present Covenant, of which the Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited in the archives of the United Nations.
2. The Secretary-General of the United Nations shall transmit certified copies of the present Covenant to all States referred to in article 48.
Form for Communications Concerning the Optional Protocol to the International Covenant on Civil and Political Rights

Date: ................................................

Communication to:

Human Rights Committee
c/o Office of the UN High Commissioner for Human Rights
United Nations Office at Geneva
8-14 avenue de la Paix
CH 1211 Geneva 10, Switzerland,

Submitted for consideration under the Optional Protocol to the International Covenant on Civil and Political Rights.

I. Information concerning the author of the communication

Name.................................... First name(s)........................................
Nationality.............................. Profession...........................................
Date and place of birth........................................................................
Present address...................................................................................
________________________________________________________________________
________________________________________________________________________
Address for exchange of confidential correspondence (if other than present address)
________________________________________________________________________
________________________________________________________________________

Submitting the communication as:
(a) Victim of the violation or violations set forth below ....................... 
(b) Appointed representative/legal counsel of the alleged victim(s) ........ 
(c) Other ............................................................................................
If box (c) is marked, the author should explain:
(i) In what capacity he/she is acting on behalf of the victim(s)
(e.g. family relationship or other personal links with the alleged victim(s)):
________________________________________________________________________
________________________________________________________________________
(ii) Why the victim(s) is (are) unable to submit the communication himself/herself (themselves):
________________________________________________________________________
________________________________________________________________________
An unrelated third party having no link to the victim(s) cannot submit a communication on his/her (their) behalf.

II. Information concerning the alleged victim(s) (if other than author)

Name.................................... First name(s).................................
Nationality.............................. Profession........................................
Date and place of birth.................................................................
Present address or whereabouts...................................................
________________________________________________________________________
________________________________________________________________________

III. State concerned/articles violated/domestic remedies
Name of the State party (country) to the International Covenant and the Optional Protocol against which the communication is directed:

________________________________________________________________________

Articles of the International Covenant on Civil and Political Rights allegedly violated:

________________________________________________________________________

Steps taken by or on behalf of the alleged victim(s) to exhaust domestic remedies-recourse to the courts or other public authorities, when and with what results
(if possible, enclose copies of all relevant judicial or administrative decisions):

________________________________________________________________________

If domestic remedies have not been exhausted, explain why:

________________________________________________________________________

IV. Other international procedures

Has the same matter been submitted for examination under another procedure of international investigation or settlement (e.g. the Inter-American Commission on Human Rights, the European Commission on Human Rights)? If so, when and with what results?

________________________________________________________________________

V. Facts of the claim

Detailed description of the facts of the alleged violation or violations (including relevant dates)*

________________________________________________________________________

Author's signature: ................................

* Add as many pages as needed for this description.
Trading Human Rights
Rey Ty

Session Objectives: At the end of the session, the participants will be able to

1. learn on your own about the different types of human rights
2. understand the importance of different rights

Resources: Different Rights written in 8” x 11” sheets of paper

Procedure:
1. Form into groups of five.

3. Depending on how many groups there are, the facilitator hands out randomly as few or as many 8” x 11” sheets of paper with the following words in front: economic rights (Articles 23-24), social rights (Arts. 25, 28, 29), cultural rights (Arts. 26-27), civil rights (Arts. 4-20), and political rights (Art. 21).

4. On another sheet of paper, the participants will enumerate all the specific rights related to these more general rights, citing such sources as the Universal Declaration of Human Rights. Write down key words only, such as “no slavery,” “no torture,” and “employment.” The facilitator will guide the groups on this.

5. Each group will show everyone what “rights” they have.

6. Each group will then discuss the merits and demerits of having their “rights.”

7. The facilitator will ask one group to speak up first.
   a. First, they share with everyone what are the specific rights embodied in the “right” they possess. They teach each other about rights, while playing a game.
   b. Why as a group they want to keep their “right” or exchange their “right” with another one. If they decide to exchange, the group members now ask the other group which has the “right” of their choice to exchange “rights” with them.
   c. The first group has to explain their choice.

8. Then, the process continues with this second group now taking the lead whether to keep or trade “rights.”

9. The exercise can go on and on, depending on the time constraint. But as a minimum, make sure each group has a chance to keep or exchange rights at least once.

10. The facilitator ends by explaining that all rights are important. However, sometimes we cannot have them all and we need to make choices as to which rights are more important for us than others. That is when problems arise. Governments in the different parts of the world are debating as to what is or are the most important right/s.
Affirmative Action and Diversity Resources (AADR) ... is committed to ensuring that equal opportunity & diversity exists throughout the NIU campus and community.

The Diversity Rationale
The awareness and identification of personal biases, communication strengths and weaknesses, assumptions about other cultures, and the understanding of one’s own belief and value system is crucial to a successful diversity program. By increasing one’s own cultural programming reveals why we choose to value, act and believe a certain way. This in turn makes us aware that others are operating on their own personal biases as well. Having core fundamental principles and guidelines established in the workplace is essential in enhancing the quality of performance and services in a diverse climate. These programs have been designed to explore the general aspects of diversity and cultural awareness as it relates to performance and services.

Description of Workshop
This two and half hour interactive workshop will provide each participant with opportunities to increase their understanding of the influence of culture on communication and apply this understanding to their interactions with others. Specifically, this workshop has been designed to create awareness of the types of behaviors and thinking that may attribute to conflict in everyday interactions. Understanding and identifying individuals interactions based on their assumptions, biases thoughts and beliefs about others may be beneficial in improving the outcome of interactions with others.

The purpose of this workshop is to assist each participant with developing his/her own set of tools and skills on how to work together to transform an unwelcoming environment to a more positive one; assist students with increasing their awareness about differences and others; and encourage respectful exchanges of communication. Furthermore this workshop will examine the relationships between conflicts, cultural diversity and other concerns in regards to one on one interaction, communities, learning and working environments.

Workshop Materials
Each participant will receive professionally prepared handouts. The workshop will also include group discussions, activities and video segments.

Northern Illinois University is an equal opportunity institution and does not discriminate on the basis of race, color, religion, sex, age, marital status, national origin, disability, status based on the Victims Economic Security and Safety Act (VESSA) or status as a disabled or Vietnam-era veteran. Further, the Constitution and Bylaws of Northern Illinois University provides for equal treatment regardless of political views or affiliation and sexual orientation.
Understanding Cultural Diversity
10 TIPS ON INTEGRATING DIVERSITY

1. Respect the cultural differences of others by creating a safe, open and welcoming environment for all.

2. Actively participate in discussions regarding diversity and what it means to you.

3. Join a special group that supports diversity in college for all groups—or start one up! Talk about equality, inclusiveness and respect of others.

4. Share news about articles and journals on diversity issues.

5. Utilize the web to find out more information on diversity. www.tolerance.org and http://www.diversityweb.org/.

6. Create a resource book, video, and journal list of your favorite diversity materials and share it with peers, educators and community members.

7. Be willing to create and share a brief “Autobiography” about your life history and experiences to with others.

8. Visit all cultural organizations and groups in nearby communities.

9. Familiarize yourself with the diversity mission of other institutions and organizations within and around the community. codes of respect and conduct for all.

10. Utilize current notable individual’s works to expand upon your cultural diversity and awareness such as writings by Bell Hooks, Maya Angelou, Bill Cosby, and James Edward Olmos.

Understanding Cultural Diversity: Preparing Students for a Diverse Society.

What is Diversity?
- It is all the ways we are similar and different covering many dimensions of each individual person.
- This means race, color, age, ability/disability, religion, sexual orientation, marital status, gender, ethnicity and many more aspects.

What is Culture?
Culture is each individual’s unique set of values, rules, and preferences. Culture tells us about our everyday behavior and how to understand others’ actions.

What are Stereotypes?
Assumptions about a specific group, individual, and or a culture that are believed to be true. Comments, statements or beliefs that define and label a specific group of people. Stereotypes are used to examine beliefs and values about people and typically focus upon a characteristic such as like age and things. For example, small towns are safe and clean, or all elderly people drive slow.

Why is understanding cultural diversity important?
Learning about other people and their experiences promotes respect and equity. Our society is one of many cultures and by learning to live, work and learn in diverse societies will empower you to recognize and honor differences in race, ethnicity, gender, culture, class, language, religion, sexual orientation and disabilities. Acknowledging similarities and differences in others will provide you with the opportunity to engage in dialogue explore and experience meaningful exchanges which will help you to grow into an adult that can work with others in promoting a fair and just society for all. Stereotypes become harmful and powerful when individuals label others negatively and treat others with an “inferior or less than” mentality.
Abstract

Drug abuse is a significant problem in the U.S. (greater than in most other nations of the world). It causes unnecessary loss of life, injuries, and destroys lives. It accounts for millions of dollars in lost productivity and health care costs every year. However, science has developed many drugs that save countless lives, increase our life expectancy and improve our quality of life.

Why is drug abuse such a problem? What is the allure? Why are some people victims and others not? What can we do to protect ourselves and the people we care about? Are there “good” drugs and “bad” drugs? Why have almost 100 years of drug laws failed to make much progress? Does the use of drugs cause other health problems?

These are very important questions. No easy answers, but they are questions that we should all be able to discuss, offer opinions and formulate answers for ourselves. This session will discuss these and other related health issues in an interactive format designed to help you develop, modify and/or solidify your positions. While I know a lot about drug use in the U.S., I am hoping to learn from you about these same issues as they relate to life in Cyprus.
The stories in this video feature the courageous efforts of unsung heroes who toppled barriers in education, voting, employment, housing and other areas in order to participate more fully in American democracy. The video introduces 8 teenagers who voice the challenges of creating and sustaining an inclusive American society.

Questions:

- Does A Place at the Table present a troubling vision of America or a hopeful one?
- What special challenges will you and your colleagues face in championing liberty and equality for everyone and how will you meet those challenges?

What will you bring to the table of goodwill and humanity (in making your society a better place)?

Will you bring….

- Tolerance
- Respect
- Artistic talents

What do you have to offer?
Neighbourly relations as a resource for violence

Jan Philipp Reemtsma

Neighbourly borders are unique in that it is not what they delimit that is most important, but that they delimit. For this reason they are particularly conflict-prone. Good neighbourly relations, on the other hand, are cultivated by condoning border violations. Politics on the larger scale instrumentalizes conflicts within neighbourhoods. This can take the form of the culture of denunciation in totalitarian regimes, or ethnic and religious persecution in societies divided by civil war. Violence makes neighbourly border tensions tangible, sets off the spiral of retaliation, and creates solidarity between perpetrators. A micro-analysis of neighbourly border politics allows for an understanding of these processes.

People who have lived next to each other peacefully as neighbours strike out abruptly at one another. Neighbours suddenly define themselves as members of different ethnic groups, races, or political camps, rather than as inhabitants of the same street. Neighbours become enemies, at times even mortal enemies. How can this be? Those who have analyzed the history of a conflict sometimes tell us that conflicts that we think have developed before our very eyes are, in fact, longstanding. Peaceful neighbourly relations have merely concealed them. But does that really reframe the problem? Why were the conflict and its parties not pacified by peaceful coexistence? Or if peace was pure camouflage, how can peace camouflage – for years or even decades – what is in fact a state of war?

Those who study the phenomenon of violence are confronted sooner or later with these and similar issues and perhaps fascinated by them. Usually, this preoccupation is fruitless. At times, human beings are just enigmatic creatures. It rarely occurs to us that there is a misunderstanding inherent in the question and that, as long as we seek to answer it, our thinking stops in a dead end. How can someone who is a loving father be responsible for the murder of women and children? Is there, behind this question, the assumption that an individual is either a mass murderer – and then he or she is always just that, in every waking hour, and is essentially prepared to murder every and any potential victim – or he or she is not, not at all, never ever? First, we know this is not the case; we know that people can integrate very different things into their lives. This insight is our historical-anthropological knowledge, and we should not pretend to be naive. Second, the conception of those who maintain that a mass murder is also a good father often becomes warped as a result of the contrast. A much more disturbing question is how the Israeli psychiatrists who attested that Eichmann was a good father could have arrived at such a conclusion, given what we know about him.

Let us return to neighbours. How can peaceful neighbours...? No, this question falls short of what we know from everyday experience about neighbours: neighbourly relations are highly conflict-ridden. Neighbourly relations are a resource for violence of the highest order. What we must ask is this: what tames neighbourly relations in normal situations and how are such relations organized to resemble civil wars?

But first:[1]
What are neighbourly relations? Two territories, a border, the inhabitants on this side of the border view the other territory with suspicion, on their way into their own house.

This is an image from one of the many stories drawn by Carl Barks for Walt Disney Comics that centre on disagreements between neighbours. Because they concentrate on the essentials and because they are supposed to trigger in readers a feeling of "that's exactly how it is" (albeit, in an exaggerated form), these stories provide evidence of the structural patterns typical of neighbourhood conflicts. Border violations trigger such conflicts and regularly contribute to their escalation. This observation is not as self-evident as it sounds. People can have trouble with one another for all kinds of reasons, but neighbours have border trouble. We find this so obvious that we simply assume it is true. How do you define neighbours, anyway? By the fact that they share a border.
Two neighbours get along with one another. They get along across the border. It won't work. In this story, a ball accidentally gone astray sets off the disastrous chain of events.

The ball crosses one border and violates another; it smashes a window and penetrates the neighbour's house.
For the moment, everything is still all right.

Then, another misfortune occurs, with somewhat more serious consequences:
Still, everything should turn out all right, but the neighbour’s reaction is dangerous; he oversteps a border,

quite literally.
And now, whether he likes it or not, he is on enemy territory. Therefore, he interprets every occurrence as a hostile act:
Pfunk

Now, if that isn't a fine 'howdy-do'!

I believe that web-footed disease germ was tryin' to hurt me!

Yoo-hoo, Donald, ol' pal! Come out—I want to return a present!

With pleasure!

Oof
Now events are brought to a head intentionally, as the border separating the two becomes the front line and then the second border, the house, becomes a target:

Finally, the conflict escalates to a kind of Star Wars; the conflicting parties have filled their balls with dynamite:

The whole thing climaxes in the (successful) attempt by each party to flood the damaged home of the other and render it uninhabitable.
Another story deals with an attempt to begin communication; this is interpreted as a border violation:
KEEPING BORROWED THINGS IS WORSE THAN STEALING!

COME OUT, JONES, AND BRING MY CAN OF PUTTY WITH YOU!

YOUR CAN OF PUTTY? YOU NEVER BOUGHT A CAN OF PUTTY IN YOUR LIFE!

YOU BORROW EVERYTHING AND RETURN NOTHING! YOU'RE WORSE THAN A THIEF!

DON'T GET PERSONAL!

I SAID DON'T GET PERSONAL!

YOU WON'T GET MY CAN OF PUTTY AGAIN — SO SCRAM!

YOU'LL LEAVE WITHOUT YOUR SKIN IF YOU MAKE ME ANY Madder!

IT'S MY CAN OF PUTTY — AND I WON'T LEAVE WITHOUT IT!

I DON'T GET MAD OFTEN, BUT I FEEL A SPELL COMIN' ON!

THAT JONES WILL RUE THIS MOMENT!
Further border violations are repulsed and end in disaster, provoking manifest destruction:
In short, this is what remains as the normal state of neighbourly relations:

In order to understand how it comes to this, we must understand just what kind of border separates neighbours from one another. The borders of countries or states take many forms, from the imagined line through desert sands – which no one sees and which means nothing – to a fortified and guarded wall, dividing a street in the middle of a city; from a border relevant only for cartographers and public authorities, but not for people's dealings with each other, to a territory under surveillance, which might become an area for concentrating military forces for both sides and everything possible in between: coastlines, fishing zones, air space, and so on. Generally speaking, we might refer to two fundamental types of borders: mountain ranges and rivers. The mountain range (or the desert or the swamp) marks a territory lying between two regions, the claims to which are clear. No one lays claim to the territory in between; moreover, it impedes travel. This is a border because no one wants to enter the territory; at best, people want to pass through on their way to the other country. The river is, in a manner of speaking, the opposite case. As long as it primarily connects people rather than separating them, it is not a natural border. Although it is an obstruction to crossing in one direction, it promotes travel in the other direction, perpendicular to the first. And where a ford or a bridge can be built, traffic junctions and centres of trade develop, and an interesting cultural landscape emerges around them. Rivers (or certain parts of them) represent spheres of interest that bring countries together. On the other hand, rivers lend themselves to becoming lines of defence. So, if possible, both should be valid: "Wacht am Rhein" (The watch on the Rhine[2]) and "Deutschlands Strom, nicht Deutschlands Grenze" (Germany's river, not Germany's border[3]). A third type of border is the ceasefire line, which can become an ordinary border in time. All of the concrete manifestations of these types are historically contingent, as are the problems linked to possible border transgressions.

Does the border between neighbours resemble any one of these types? No, it does not – not even the ceasefire line, for neighbourly relations are not battled out and such conflicts do not usually end with borders being redrawn. A border between neighbours is in a category of its own. This type of border is so difficult to describe because its mode of existence as a border plays the decisive role: that, not what it delimits. Objection: in conflicts between countries as well, petty border infractions can become symbolically exaggerated to serve as a rationale for war. True, but such symbolic amplifications of events always include an appeal: "Just imagine, if we allow that to happen, what will happen then?" In other words, one can already see the boots that ignore boundary markers and proceed to trample down native soil. That was the lesson provided by Romulus, who killed his brother. Without such extrapolatory emotionalizing, the borders of countries would not be sensitive. The border between Neighbours is in and of itself sensitive to contact.

Carl Barks illustrated this in his own way. There is a hole in the border fence.
In the case of borders between countries, there is a custom of leaving a strip of land unused, wherever possible, on both sides of the border; this custom is also observed in the case of highly guarded ceasefire lines. This strip of land serves as a security zone and helps prevent unintentional border violations. But this security zone has another special purpose: it prevents occurrences in close proximity to the border from happening directly on the border. As a fence, the border has two sides, mine and yours, but as a border the fence has only one: if I touch the limits of my terrain, I touch the limits of yours. Here, Hegel's assertion that discussing a border is tantamount to overstepping it coincides with a curious parallel in reality: if I "go to the limits" of my terrain, then I have gone beyond them.
THIS UNDERCOVER DEVICE WILL WASH THAT SNICKER OFF HIS UGLY FACE!

HAAAA!

THAT DUCK IS MY PIGEON! HAW! HAW! HAW!

HAW! HAW! HEEEEE! THAT JONES IS MY PIGEON! HAW! HAW! HAAAR!

WHIRR

SO IT'S TO BE MECHANIZED WARFARE!

I THOUGHT I FELT THIS TUB GIVE A LURCH!

OH, MY! THEY SURE BUILD HOUSES FLIMSY THESE DAYS!

HAR! HAR! HAR!
Violating a border can offer a pretence for a war of conquest but, in itself, it does not call for a reciprocal border transgression. It is enough if the enemy is pushed back across the border and never dares set foot on our holy ground again. There is, however, another kind of border violation, which is more closely related to a neighbourhood border offence, as far as the emotions and the possible reactions it triggers are concerned, than to a violation of a country's border and it involves another person's body. Whoever lays hands on the surface of another person's body without permission encroaches upon the entire person. He or she makes the other person the object of his or her will – even if only for a moment – and forces the other person, if that person is unwilling to remain in such a state, to take action to re-establish the former status. This is the classic case of "an eye for an eye". By making the other person the object of my arbitrary will, I reassert my subjectivity and thus regain it. The injunction to turn the other cheek comes into play here; a cycle must be broken. The ethic of non-retaliation aims to find another way of asserting one's subjectivity; it promises a share in a higher moral order. Thus, someone who has been insulted by a member of the lower classes does not ask them for a duel, since a duel calls for an opponent of potentially equal status. A member of the lower classes cannot fulfil the demand for satisfaction and the insult is thus non-existent, the equivalent of being splashed by a passing carriage.

How might one prove, beyond the analogy, that the violation of a neighbourly border belongs to the same category as a violation of the bodily border? By pointing to the way the body's borders can be extended, to the fact that they are not limited to the body's physical surface. We know the gesture of "grabbing someone by their lapels"; it provokes physical defensiveness and anger. We know how people are perceived as aggressive if they regularly fail to keep the (culturally fixed) distance usually observed by people conversing with one another while standing in a given space. People have security zones – body surfaces, clothing, distance, homes – around them and they place great value on preventing any violation of these zones. Again, the relation to the body is more than just an analogy. The home is not only quite literally capable of protecting me (my home is my castle), it is also perceived in a way similar to the body, as anyone who has ever had their home burgled knows. Reactions to burglaries are always the same: agitation, helplessness, shame, repulsion, and the perceived need to wash one's body, before doing anything else. All of these – clothing, distance, house – are representations of the body; in most cases, the property around one's house is also such a representation. That is why a violation of this sphere has such an immediate effect and elicits a seemingly irrational response.

For the sake of completeness, I should note that there are two other representations of the body: the car and the dog. Laying hands on either of these is seen as an attack on one's own person and the response is decidedly aggressive. The same holds true for the cars and dogs of others. If we perceive the presence of a car or dog as an expression of unusual effrontery on the part of the owner, then this perception shares something of the sense of being threatened that is induced by the restriction of one's actual bodily space (the car blocks the way; the dog soils it; both violate one's sound insulation zone, just like the neighbour's lawn mower during a siesta).
No one is innocent of such responses to the outer world, but the role they play in each individual's psychological make-up differs. Being sensitive in this respect is not "neurotic" (if this word is to be used), but it would be, if the feeling dominated other emotions. That is not the issue here; the focus is solely on the fact that being a neighbour is a source of permanent psychological stress. When one lives on either side of a dividing wall, the activity on the other side always constitutes a possible infringement.

And yet, most of the time everything goes well, thanks to a variety of coping strategies. The first of these is "good neighbourly relations"; the second is the threat of social ostracism; the third is recourse to the law. I must first point out that conflicts between Neighbours that go beyond a certain level are undesirable.

They can – and the Barks Comics draw on this knowledge – release great destructive energies; for as in all conflicts, the issue that triggers them and the conflict profile that ultimately reveals itself to the observer differ. What makes things especially difficult in the case of neighbourly conflicts, however, is the fact that there is always an irreconcilable difference between the topic that triggers them and the emotional
commitment of those involved. Thus, a neighbourly conflict can never be "resolved"; it can only be disarmed in its current manifestation. The advantage of this is that neighbourly conflicts do not foster the creation of parties; and if they do, because the topic that triggers them is appropriate, then the conflict changes, and at least one of the original participants is left frustrated. The belligerent neighbour becomes a problem for his party, which interprets his cause and the border violation in terms of regional politics. Faced with compatriots who represent his interests unsatisfactorily because they are unable to share his agitation, he becomes a griper. This is the advantage of a conflict between neighbours for the social environment. Such conflicts lack the potential to spread by themselves; they remain limited to those directly affected, and if the conflicting parties make too much of an uproar, they can be ridiculed.

Ridicule is one of the strategies for social pacification. Such strategies are employed every day and everywhere to minimize neighbourhood conflicts and their influence is also felt within the family. At the dinner table there are negotiations about whether the whole family will "stand their ground" behind the initiator of the conflict or some family members will instead support "the others" — the bystanders, who find the whole thing ridiculous. Will the whole family become a homogenous, cantankerous group or will an accelerated process of internal individualization begin ("The old man with his lawn mower hang-up" and "Let's go out for the day, then you won't hear it").

Recourse to the law is a means of objectifying a conflict. A third party is brought in to determine what the conflict is actually about and to decide who is "right" and has the law on his or her side. In the courtroom, the parties in conflict must present their case in proceedings that are not their own and in vocabulary that is not their own; both force them to maintain the greatest possible distance to their emotional concerns. Thus, a legal case is in effect a process that continuously focuses on this distance and puts pressure on the participants to act according to it (now as well as in the future). Before a case goes to court, one might say that one of the parties exaggerated ridiculously but was seeking justice; once the case is decided, that can no longer be said. Either that party was judged wrong, or her or she was right but insists on continuing the dispute. Then that individual becomes a griper and threatens to end up on the fatal, slippery slope of the notorious troublemaker, spending the rest of his or her life seeking justice, although it is nowhere to be had.

Thus, there is social pressure to contain neighbourly conflicts, and it is effective, if for no other reason, then simply because neighbourly conflicts can only get out of hand at the price of changing their nature. Nonetheless, legal process puts an end to the conflicting parties' demonstrative claim to solidarity; it silences the adversaries. Legal process begins when and if this claim has not been effectively dealt with beforehand by ridiculing someone. "Conflict resolution" fails to describe either situation.

It would be better for those involved if the conflict never emerged in the first place. This is the purpose of establishing good neighbourly relations. Good neighbourly relations do not mean that border violations never occur (they always do, because — as noted above — activity on one's own border is already tantamount to, or might at least easily end in, overstepping the neighbour's border). Good neighbourly relations consist in wanting a border violation; in other words, they are the creation of intimacy.

Asking for a cup of sugar is not so much a request for a favour (and one which is indeed small) as it is a disclosure about one's own neediness. We uncover dimensions of our own instability in practical affairs: "See, I am incapable of taking care of myself properly." And we include an offer to act reciprocally. If the strategy works, sooner or later each family will no longer sit alone in front of their TV; the husband goes next door to watch sports, then both go to the local bar and harass the waitress together; the wife tells the woman next door embarrassing and derogatory things about her husband. Just like a term in prison together, this kind of thing creates communities of destiny. What drives people together is not a need for intimacy, but rather the desire to prevent unavoidable intimacy from undergoing catastrophic transformations. This is why vacation friendships ("On Mallorca we were a real clique!") cannot be continued elsewhere. When I don't have to keep myself from murdering someone, I don't have to make friends with him, either. But if people do become friends in such situations, the relationship proves to be extremely hard-wearing, at least as long as it is fed emotionally by mutual humiliation. In good neighbourly relations, people present themselves to one another in a manner that makes them even more disagreeable than they already are. In this respect, only family celebrations — which have humiliation built-in as an a priori, guiding perception — are capable of rivalling good neighbourly relations. The highest form of such
community-building, mutual acts of humiliation is the neighbourhood barbecue, at which people expose themselves physically to the gaze of others in an especially humiliating form and drink so much that the usual, recurrent elements of conversation are finally revealed for what they are: the babbling of uninhibited idiots. "I am at the mercy of your will; not my worthiness, only your will sustains me" is what we signal to one another and "You can be whatever you want, I won't kill you". As mundane and unsightly as it is, this relates unmistakably to one of the deepest theological mysteries: mercy. Noah and the rainbow and "I give to whom I give". Among neighbours, however, granting mercy is an act of reciprocity.[4]

The kind of civil wars that take hold of entire nations (rather than remaining limited to marauding gangs) depend on good neighbourly relations as an indispensable resource for violence. Neighbourly relations produce two things: fear and hatred, on one side, and strained but hard-wearing communities, on the other. Now all that is left to do is sort things out. This sorting out does not occur from within the neighbourhood setting. Civil wars do not develop when the small, eternal flame of neighbourly conflict spreads to become a large-scale fire. This is, as we know, impossible. To explain how civil wars develop calls for other forms of analysis. But to explain the unabashed enthusiasm for civil wars – enthusiasm on the part of people who "really" don't stand to gain by participating – we will have to resort to the thoughts about neighbours outlined here.

Those who take sides in a civil war don't "really" stand to gain anything. But sometimes they do. Perhaps something falls into the lap of a person who otherwise would have had no chance of obtaining it: a neighbour has been driven away or slain and the plot of land he leaves behind is a real bargain. This is like the promise of a farm in the Ukraine: an additional, imagined benefit. But since it's rare and generally still well out of reach, it is of little significance as an initial motivation. The gain is emotional: the neighbour's suffering and the perceived increase in one's own power that accompanies it. We are familiar with this phenomenon from totalitarian systems that rely on denunciation. Neighbours are hell-bent on denouncing one another, with no benefit to themselves, beyond the act of denunciation itself (and its awful consequences for those denounced): no bounty, no career, neither money nor goods, no prestige (on the contrary: no one should find out). If politics creates an opportunity to turn neighbourly relations into an arena for pure destruction for no other reason than to satisfy the desire to be destructive, the desire to do it, then this opportunity is used and used excessively.

As a resource for violence, neighbourly relations can be left to their own self-generated destructiveness; this suits the constellation of power in some regimes (one example was the Soviet Union). Other regimes allow the destruction of only specific groups by their neighbours, in other words, those who differ ethnically or politically. Here, denunciation triggers investigation, but the executors of the regime's will are left to decide whether or not they will act on the denunciatory categorization (as in National Socialism). In both cases, the neighbourly milieu as such remains diffuse and passive. Finally, part of the neighbourhood milieu can be structured politically as a party that sends a declaration of hostility to the other party (the rest). Then one becomes either Hutu or Tutsi, Serbian or Croatian, Catholic or Protestant. The border between friend and foe is no longer a real neighbourhood border; it must be constantly redrawn, based on the classification of a specific milieu's inhabitants. Just like the transformation of people I had never met before into "good neighbours", this is a mental operation based on a projection. Transforming a neighbourhood milieu into a patchwork of islands with good and bad neighbourly relations – which must be conceptualized as two neighbours separated by a border – is a difficult mental process that requires friend-foe feelings cut off from the sources of such emotions in everyday life. It is only in exceptional cases that I actually live door-to-door with my evil neighbour and there are no practices that build intimacy and forge a bond with my good neighbour. It is not easy to accept that this process can function, as we know it often does. Herein lies the problem so inadequately characterized by the question posed at the beginning of this essay. The answer is this: what is important is to take the first step. Resorting to violence means that the issue becomes tangible and abandons the abstract realm that fails to provide adequate motivation for further action. Once homes have been burned to ashes and people killed, two things become concrete. First, there is the threat: I have become the potential victim of retaliatory violence (which is why people like to claim that such an act has already occurred; retaliatory violence is more credible than initial violence). Second, a new dimension of the kind of intimacy that builds good neighbourly relations is revealed. This new dimension is violence: violence that is perpetrated collectively or violence that is common knowledge, condoned, concealed, hushed up, or boasted about collectively, as the case may be. This is the identity-
building realization that one belongs to a community of bastards who will only enjoy recognition and approval in the company of their peers. The barbecue is continued as a bivouac; each participant re-enters the state of grace again and again, by continuously committing unspeakably atrocious and cowardly acts of violence. But each is in a place where no one throws the first stone. Where else can one feel so secure?

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* [1] All images in the text are used by permission and are extracts from the following four stories authored by Carl Barks and reprinted in the respective issues of Carl Barks Library of Walt Disney's Comics and Stories in Color: "Feud and Far Between", no. 49 (images 1, 18-20); "Good Neighbours", no. 2 (images 2-12); "The Purloined Putty", no. 4 (images 13-15); "Unfriendly Enemies", no. 50 (images 16-17).

* [2] Patriotic song written by Max Schneckenburger in 1840, sung by Prussian troops during the defeat of the invading French armies and sung up to 1945 – trans.


* [4] An interesting question is whether this is, in fact, so unthinkable. What is the point of the Book of Job?

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The Moral Imagination: The Art and Soul of Building Peace
John Paul Lederach

Association of Conflict Resolution 2004 Annual Conference Keynote Presentation
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Introduction

It is an honor to speak with you this morning. I am humbled by the invitation. The title of this conference rings particularly appropriate for our times: “Valuing Peace in the 21st Century: Expanding the Art and Practice of Conflict Resolution.” If we are honest we must admit it clearly sets our feet onto the pathways of a complex journey through a most difficult terrain. These are not easy times we live in. They do not value peace, nor do they value the practice of conflict resolution. In this field we live a certain irony. We perhaps have never enjoyed a wider recognition for what we do and at the same time we have never experienced such a wide gap between our fundamental propositions and values, and the driving and far too often polarizing forces of national and global politics.

Clearly one of our challenges is how to make clear, accessible and relevant the growing body of knowledge and practice of conflict transformation and peacebuilding in the wider public and in particular political spheres. But that challenge is informed and pushed by a deeper quest: To find our way to the imaginative source that gives impulse to who we are and what we are about in this field. I am not sure who proposed the phrase “expanding the art and practice” but it lends itself to what has been preoccupying my professional journey for some years now. In these next few minutes I wish to speak about this phrase, about the essence, the “heart’s core”, the rhythms and pulse of what is required to build genuine constructive change, what it takes to heal deep divisions, what is vital and necessary to value peace in a polarized world. I want to explore the art and soul of this movement gathered here today.

There are no easy pathways that lead to the art and soul of anything, much less mediation, conflict resolution, or the building of peace. And even greater is the complexity of that pathway when you live in places like those where I have been working for nearly three decades, Colombia, Somalia, West Africa or the Philippines, places wrought with suffering, afflicted by war, hopelessly lost in what appear to be endless spirals of violence. Or are they?

People in those settings face a daunting question on nearly a daily basis: How do we transcend this spiral of violence while still living day-to-day in all that produces it? And lest we think that is a question relevant only to far off places, we should remind ourselves that this is the core question facing our nation and our globe in the Post-September 11 world in which we live.

In the weeks following September 11, 2001 I started writing a book, a book based on stories of people I had worked with who displayed an uncanny capacity to transcend violence while living in it. The book carries the title of this keynote. It starts with the question, what is essence of peacebuilding? Or put with a twist, what, if it were missing, would make peacebuilding collapse, would make it impossible?

One lesson I have learned over the years is that you rarely reach the essence of anything by going straight at it. As my African and Nicaraguan colleagues taught me long ago, when all else fails, tell a story. So stories it is, in the search for the art and soul of this craft we hold in our hands.

Wajir: How A Few Women Stopped A War

The women of Wajir did not set out to stop a war. They just wanted to make sure they could get food for their families. The initial idea was simple enough: make sure that the market is safe for anyone to buy and sell.

Located in Northeast Kenya Wajir District is made up mostly of Somali clans. With the collapse of the Somali government in 1989, Wajir soon found itself caught up in interclan fighting, with a flow of weapons
and refugees that made life increasingly difficult. Dekha Ibrahim recalls one night in mid 1993 that shooting erupted once again near her house. She ran for her first-born child and hid for several hours under the bed while bullets crisscrossed her room. While under the bed she had distinct memory of huddling with her mother as young child under the same conditions. By morning she had decided this had to stop.

Other women shared similar stories and so they gathered less than a dozen of them at first. We just wanted to put our heads together, they said, to see what we knew and we could do. We decided the place to start was the market. They agreed on a basic idea. The market should be safe for any woman of any clan background to come, to sell and to buy. Women were looking out for their children. Access and safety to the market was an immediate right that had to be assured. Since women mostly ran the market, they spread the word. They established monitors who would watch everyday what was happening at the market. They would report any infractions. Whenever issues emerged a small committee of women would move quickly to resolve them. Their initiative resulted in the creation of the Wajir Women's Association for Peace.

They soon discovered that the broader fighting still affected their lives. Sitting again they decided to pursue direct conversations with the elders of all the clans. Getting the men on board was not an easy thing to do in this highly patriarchal society. “Who are women to advise and push us?” was the response they feared they might get. So they sat and thought through their understanding of the elder system, the actual key elders, and the make-up of the Somali clans in Wajir. Using their personal connections they worked with concerned men and succeeded in bringing together a meeting of the elders. They aligned themselves carefully to not push or take over the meetings. Instead they found one of the elderly men, quite respected, but who came from the smallest and therefore the least threatening of the local clans. In the meeting he became their spokesperson, talking directly to the other elders and appealing to their responsibility. “Why, really,” he asked, “are we fighting? Who benefits from this? Our families are being destroyed.” His words provoked long discussions. The elders, even some of those who had been promoting revenge killings, agreed to face the issues and stop the fighting. They formed the Council of Elders for Peace.

Engaging the fighters in the bush and dealing with clan clashes soon led the women to recognize they had contact government officials from both the district and eventually the national representatives in Parliament. Accompanied by some elders, they transparently described their initiative and process. They agreed to keep the officials informed and in fact invited to various meetings, but they asked that in return the officials not disrupt the process that was in motion. They sought received the blessing from the government.

Soon the question became how to engage the youth, particularly the young men who were hidden and fighting in the bush. They formed a new initiative Youth for Peace and soon discovered that if the youth were to leave their guns and the bush, they would need something to occupy their time and provide income. The business community was then approached. Initiatives for rebuilding and local jobs were offered. Together, the women from the market, the elders commissions, the youth for peace, the businessmen and local religious leaders formed the Wajir Peace and Development Committee.

Ceasefires came into place. Local Commissions were created to verify and help the process of disarming the clan-based factions in coordination with local authorities and the District Police. Emergency response teams were formed who would travel on a moment’s notice to deal with renewed fighting, rustling, or thievery.

Ten years later Wajir District still faces serious problems though the Wajir Peace and Development Committee still actively works for peace and has continued to expand. Fighting has not stopped in Somalia and spills into Wajir. The elders meet on a regular basis. There is greater cooperation between the local villages, clans, and the district officials. And the women who stopped a war still monitor a now much safer market.

When I recently spoke with Dekha she said that since September 11, 2001 there is an increased presence of US personnel based in Wajir focused on anti-terrorism in Somalia. “Our challenge now is to engage the US government and convince them of better ways to approach this,” she said. “Insh’Allah we will be successful.”
“Insh’Allah indeed,” I whispered to myself. God knows we have not been to successful at that in our own land.”

A Story from Colombia: We Have Decided To Think For Ourselves

Josué, Manuel, Hector, Rosita, Excelino, Miguel Angel, Sylvia and Alejandro shared several things that forever bound them together.3 They lived along the Carare River in an area called La India, in the jungles of Magdalena Medio in the country of Colombia. They were campesinos, peasants. They considered themselves ordinary folk. And they faced an extraordinary challenge: how to survive the wicked violence of numerous armed groups that traversed their lands and demanded their allegiance.

In the late 1960s the leftist-oriented guerrilla movement FARC “entered” the territories of these campesinos. Military response from the national government followed and escalated. Unable to impact or eliminate the influence of the guerrilla movements in the region, landowners privately financed often in conjunction with the military, the “Paras” the self-defense armed groups of vigilantes. Battles took place not just for the land and for the informal war taxes where the campesinos had made their home, but for their very allegiance. As one armed group put it: “no one is obligated to follow our code; you always have the right to leave the territory.” The law of silence prevailed. “It is prohibited to talk about the death of any friend or family member, about those who killed them or the reasons why they were killed. If you open your mouth, the rest of your family will be killed.” Such were the realities faced by Josué, Hector, Manuel, Sylvia and the campesinos of the region.

In 1987 fighting and larger scale massacres began to take over. In response to the guerrilla, a notoriously violent Captain of the Colombian army convened more than 2000 peasants from La India and offered them forgiveness in the form of an amnesty if they would accept his weapons and join the ranks of local militia to fight against the guerrilla. In the eyes of the Captain many of these peasants were guilty of supporting the guerrilla. So the offer of forgiveness was considered an ultimatum about choosing sides in the conflict. He concluded with what he called the four choices before the campesinos: “You can arm yourselves and join us, you can join the guerrilla, you can leave your homes, or you can die.”

The crowd was stunned. In the midst of the pending silence a middle-aged campesino, Josué, spoke from the crowd and from his heart. His spontaneous speech was so memorable that up until today you will find peasants in La India who can recite his response to the Captain word for word even though they were not there.

Capitan, you speak of forgiveness, but what do you have to forgive us? You are the ones who have violated. We have killed no one. You want to give us millions in weapons paid for by the state, yet you will not facilitate even the minimum credit for our farming needs. There are millions for war but nothing for peace. And what has all this served? What has it fixed? Nothing. In fact Colombia is in the worse violence ever. We have arrived at the conclusion that weapons have not solved a thing and that there is not one reason to arm ourselves. Look at all these people you brought here. We all know each other. And who are you? We know that some years ago you yourself were with guerrilla and now you are the head of the paramilitaries. You brought people in to our houses to accuse us, you lied, and you switched sides. And now you, a side switcher, you want us to follow your violent example. Capitan, with all due respect, we do not plan to join your side, their side or any side. And we are not leaving this place. We are going to find our own solution (Garcia, 1996; 189).

Later that week a group of twenty campesino leaders decided to play the ultimate card: they would pursue civilian resistance without weapons. As one of them put it, we decided that day to speak for ourselves. In the weeks and months that followed they organized one of the most unique and spontaneous processes of transformation Colombia has seen in fifty years.

They formed the Association of Peasant Workers of Carare (ATCC). Their first act was to break the code of silence. The quota for entry was a simple commitment: Your life not your money expressed in the phrase “We shall die before we kill.” Listen to a few of their guiding principles:
1) Faced with individualization: solidarity.
2) Faced with the Law of Silence and Secrecy: Do everything publicly. Speak loud and never hide anything.
3) Faced with fear: Sincerity and disposition to dialogue. They set a single goal: We shall understand those who do not understand us.
4) Faced with Violence: Talk and negotiate with everyone. We do not have enemies.

And these were not just ideas. Within weeks local villages posted handmade signs with the title “What the people from here say” in which a declaration that no weapons would be allowed in their villages. They spontaneously declared their lands a territory of peace.

Delegations were sent to meet with the armed groups. Never conducted alone and always public, each meeting with each different armed group required careful preparation and choice of who would speak. But the message remained the same. Respect for the territory of peace and the campesinos. They approached each meeting seeking the connection with the person not the institution. The key, as several people reported it, was that they had to find a way to meet the human being, the real person. Informal and in some instances formal agreements and arrangements were reached. The Association held to its promise of never giving in to weapons and never giving up on dialogue. In the public debriefing of any meeting everyone was welcome, friend and foe alike. The doors were never shut. Transparency was carried to its fullest extent.

During the next years violence was greatly reduced, though Magdalena Medio remained and is yet today a hotbed of armed conflict. Nonetheless, the local campaign for respect and dignity came with its price. Josué and several other leaders were assassinated by unknown and yet undetermined sicarios (hired guns). Survivors believe it was due to local politicians not the hands of the armed groups. Their legacy lives on. Today in Colombia many speak of the potential of local groups to develop a capacity for civilian resistance as the key to building a permanent peace. As Alejandro Garcia, the history professor who extensively interviewed many of the early and subsequent participants in the Association, aptly wrote: “Born in the nucleus of violence, the ATCC introduced into the logic of war a sense of uncertainty, it broke the conventional cycle of spiraling violence and developed through lived demonstration the basic idea that solutions without violence were possible” (Garcia, 1996; 313).

Tajikistan: Talking Poetry With the Warlord

Notes from my journal, February, 2002

We are seated in a seminar room in Dushanbe with twenty-four Professors from eight universities across Tajikistan. I had just finished what I thought was quite an excellent presentation on the process of mediation when over tea Abdul, the only Professor in our group who knows some of the inner details of how the Tajiks negotiated while war raged and how they brought the Islamic movements into negotiation rather than isolating or trying to defeat them, draws me to a corner with a translator to tell me a story.

“I was tasked by the government to approach and convince one of warlords, a key Mullah-Commander located in the mountains to enter negotiations,” Abdul begins. “This was difficult if not impossible, because this Commander was considered a notorious criminal, and worse, he had killed one of my close friends.” Abdul stops while the translation conveys the personal side of his challenge.

“When I first got to his camp the Commander said I had arrived late and it was time for prayers. So we went together and prayed. When we had finished, he said to me, ‘How can a communist pray?’

‘I am not a communist, my father was,’” I responded.

Then he asked what I taught in the University. We soon discovered we were both interested in Philosophy and Sufism. We started talking Sufi poetry. Our meeting went from twenty minutes to two and half hours. In this part of the world you have to circle into Truth through stories.”
In the hallway Abdul’s gold capped teeth sparkle with a smile as he relays his message: “You see in Sufism there is an idea that discussion has no end.”

His point well conveyed, the Professor picks up the story again.

“I kept going to visit him. We mostly talked poetry and philosophy. Little by little I asked him about ending the war. I wanted to persuade him to take the chance on putting down his weapons. After months of visits we finally had enough trust to speak truths and it all boiled down to one concern.”

“The Commander said to me, ‘If I put down my weapons and go to Dushanbê with you, can you guarantee my safety and life?’” The Tajik storyteller pauses with the full sense of the moment. "My difficulty was that I could not guarantee his safety."

He waits for the translator to finish making sure I have understood the weight of his peacemaking dilemma and then concludes.

"So I told my philosopher warlord friend the truth, ‘I cannot guarantee your safety.’”

In the hallway Professor Abdul swings his arm under mine and comes to stand fully by my side to emphasize the answer he then gave the Commander.

"But I can guarantee this. I will go with you, side by side. And if you die I will die.’

The hallway is totally quiet.

“That day the Commander agreed to meet the Government. Some weeks later we came down together from the mountains. When he first met with the Commission he told them, ‘I have not come because of your Government. I have come for honor and respect of this Professor.’

“You see, my young American friend,” Abdul taps my arm lightly, “this is Tajik mediation.”

The Essence of Peacebuilding

What is the essence of these three stories? What happened here? As we might ask at the end of a tale, what is the moral of the story? With time, each of us could add our insight. That is the genius of story. It invites you to participate and there is always room for more.

As I reflected and continued to interact with the people whose lives built these stories, my journey took me toward four elements without which I have come to believe, peacebuilding is impossible. Combined the four comprise what I call the moral imagination, what I define as the wellspring that is rooted in the challenges of the real world yet is capable of giving birth to that which does not yet exist. Here are my four elements of this kind of imagination.

The first is the capacity to imagine the web of relationships. Time and again where the shackles of violence are broken we find a singular taproot that gives life to the moral imagination: the capacity of individuals and communities to imagine themselves in a web of relationship even with their enemies.

This kind of imagination envisions and gives birth to relational mutuality. Such a birthing is akin to the aesthetic and artistic process. Art is what the human hand touches, shapes and creates, and in turn what touches our deeper sense of being, our experience. The artistic process has this dialectic nature: It rises from human experience, then shapes, gives expression and meaning to that experience. Peacebuilding has this same artistic quality. It must experience, envision and give birth to the web of relationships. The perpetration of violence, more than anything else, requires a deep, though implicit belief that desired change can be achieved independent of the web of relationships. Breaking violence requires that people embrace a more fundamental truth: who we have been, are and will be emerges and shapes itself in a context of relational interdependency.

Such vision requires humility and self-recognition. People don’t just take notice of the web. They situate and recognize themselves as part of the pattern. Violence is rarely superseded without acts that have a confessional quality at their base. Spontaneous or intentionally planned, these acts emerge from a voice that
says in the simplest of terms: “I am part of this pattern. My choices and behaviors affect it.” While justification of violent response has many tributaries, the moral imagination that rises beyond violence has but two: taking personal responsibility and acknowledging relational mutuality.

I once wrote a single line poem about this reality and my struggle with the mediator’s dilemma. Titled the Parasite it reads:

The Parasite

I have
Traveled
Most of the
Globe
On the
The backs
Of people
Whose
Lives
Are
Held
Together
By the
Wars

They fight.

November 1999

Stated bluntly, if there is no capacity to imagine the canvas of mutual relationship and situate oneself as part of that historic and ever evolving web, peacebuilding collapses.

At second level we find what I would call the discipline to sustain curiosity, a kind of imagination that lives in the untamed and mostly unexplored geographies of human interaction that lie beyond forced dualisms and polarization. Curiosity suggests attentiveness and continuous inquiry about things and their meaning, but it is more.

The Latin root curiousus formed on the term cura literally meaning “to take care of” and having to do with both “cure” and “care” as in spiritual and physical healing. From this we get terms like caregiver and curator. In its negative form, curiosity pushes toward exaggerated inquisitiveness best seen perhaps in the snooping detectives or overly interested neighbors who poke around too much in the affairs of others. In its most constructive expression curiosity builds a quality of careful inquiry that reaches beyond accepted meaning. It wishes to go deep and in fact is excited by those things that are not immediately understood. We could say from this perspective that sustained curiosity in peacebuilding is about a deep caring for people and the meaning of their experience. Curiosity is about passion: A passion for people, for Truth, for meaning, for healing, for constructive change. If such a curiosity is at the essence of valuing peace and building the art of conflict resolution, then we must find ways to continuously incite the imagination that fuels our passion and our caring.

Third, peacebuilding requires an eternal belief in the creative act, the building and coaxing of imagination itself. Creativity moves beyond what exists toward something new and unexpected while rising from and speaking to the everyday. This is the role of the artist and why it is that imagination and art are at the edge of society. I believe that the primary role of the moral imagination is to provide space for the creative act to
emerge. Providing space requires a predisposition, a kind of attitude and perspective that opens up, even invokes the spirit and belief that creativity is humanly possible.

Bruno Bettelheim once commented that violence is the response of a person who can imagine no other alternative. This is the great myth of violence. It purports that the lands it inhabits are barren and without life. Artists shatter this myth, for they live in barrenness as if new life, birth, is always possible. They give rise to the unexpected. Creativity and imagination, the artist giving birth to something new as a way of looking at our craft, require that we think about how we know the world, how we are in the world, and most importantly, what in the world is possible.

The final discipline at the essence of this imagination can be described in simple terms but requires heart and soul that defy prescription. It is the willingness to take a risk. Risk is to step into the unknown without any guarantee of success or even safety. Risk by its very nature is mysterious. It is mystery lived, for it ventures into lands that are not controlled or charted. People living in settings of deep-rooted conflict are faced with an extraordinary irony. Violence is known--peace is the mystery. By its very nature therefore, peacebuilding requires a journey guided by the imagination of risk.

Relationship, curiosity, creativity and risk: These I believe are the art and soul of our craft as informed by those who miraculously break the shackles of violence. If we took them seriously would they not ask us to rethink the core of what sustains our work, how we prepare for it, and how we prepare others? Think for a moment of the intriguing questions this imagination poses and what it may require if we seriously pursued our craft as an artistic process as much as one of technical expertise.

What if mediation were more like birthing a poem, composing a song, or creating a choreography of movement, rather than primarily a process of communication management? How would this change the metaphor of what we do? Of how we prepare people? Of what we might suggest they attend to as part of their work?

Would we perhaps see and feel intuition as equally important alongside cognitive analysis? Would we perhaps envision process design as the developing of a relational canvass, seeking the poetics of social change? Would we venture the risk to introduce music, dance, papermaking into the very process of training and preparation? Would we perhaps give equal space in our conferences and educational endeavors to explore the vocation, the deepest voice of who we are and what we are called to be, to the time and space we give to skill development in process management? We would perhaps listen and learn in new ways from the indigenous and culturally diverse creativity of response to age-old problems, much like we might watch for insight and truth from an extraordinary painting, without an immediate proclivity to reduce them to techniques bartered in our marketplaces?

I do not have conclusive answers to those questions. The imagination of which I speak and hope to incite invites a journey not a solution. The moral imagination, the art and soul of building peace does however beckon us constantly toward three things that make this journey possible. And as I look back it is these things that drew me into the work in the first place: Passion, care and dreams.

We must I believe find ways to constantly stay in touch with and rejuvenate our passion for the work we do. When was the last time you genuinely sat and talked with colleagues about why we do this crazy work? We cannot face the challenges of this Century, from local to global levels, unless we tap into, unleash and follow our deepest passions. Twenty-five years ago you could barely count on one hand any place in the world to pursue studies and a profession in conflict resolution or peacebuilding. If you responded to your inquisitive uncle about what you wanted to do with your life and said “I want to study and work for peace,” The look on his face told you to say something quick like, “but I think I will probably become a lawyer or a doctor.” I would guess for a lot of us in this room, I know it is true for me, when I first pursued this work it was in large part because I was touched and felt the passion of people who dared to care, who aligned their lives in pursuit of a dream to build things that did not yet exist, and who encouraged me to fearlessly follow my passions. These are the marks of authenticity that will carry us through this Century, that will create the platforms from which our voice will be heard: That we have passion for what we do, that we care deeply
about our craft, and that we dream boldly and well beyond what is presented to us as the range of alternatives.

Conclusion

I want to conclude with a small anecdote and reflection. These past months we have been moving house. I have set up a new office and writing space. For years now whenever I set up a writing space I pick a couple of books and place them so I can see the cover or the author’s face, people that have influenced me, words that keep me alive. In this new space I chose two books to put in a prominent place watching over me. One is titled Africa Adorned. It reminds me from whence humanity came and that in spite of enormous suffering and injustice, grace is an interminable well exemplified more in Africa than anyplace I have ever been. The other is a pictorial essay of the life of Martin Luther King Jr. I like Martin’s face watching over me as I write.

Several weeks ago Bernie Mayer and Bill Potapchuk stopped by for a little tour of the house. When we arrived at the office, Bill intuitively pulled Martin’s book off the shelf and paged toward the back. We gathered for a short moment to look at a photo of the balcony where Martin Luther King Jr was assassinated. There seated on the balcony was a much younger Jim Laue. Jim was one of those people on whose coat tails of passion I rode into this field. He encouraged and help push the undergraduate program in peace studies where I finally found a place to study my passion. He tirelessly worked in the civil rights movement. He was a Methodist who encouraged us Mennonites to actually be Mennonites and do something useful with our tradition. He offered me access and mentorship in the early days of my work.

Later that night I sat again with the book and looked at the picture. On that balcony of the Lorraine hotel there is a small commemorative plaque that carries a verse from the book of Genesis drawn from the story of when Joseph’s brothers plotted to get rid of him. It reads: “Here comes the dreamer. Come now, let us kill him…and we shall see what will become of his dreams.”

What will become of our dreams? Do we have the passion, care and dreams to face the absolute daunting challenges of this Century? I say, “bring ‘em on.” Why dream small? We need big challenges to assure the authenticity of hope. This is our Century. It is our Century to shape and mold. Bring on the challenges. To the divide between the Islamic and Western world, this is the Century of great promise, awakening and reconciliation that will the bury myth of clash of civilizations. I say bring it on. To the Palestinians and Israelis, this is your Century. The spiral of destruction has but tilled the soils. The seeds are planted. The rising will come. To the peoples of Burma, Nagaland, Manipur, Tibet and Nepal, this is your Century. Let it rise. From Magdalena Medio to Choco, nuestra querida Colombia, this is the Century the fifty-year war will end. To the first peoples of this land we now share, Lakota to Mohawk, Cherokee to Navaho, this is the Century when we will see each other again for the first time with the eyes of the Ancestors. The Century of the circle is here. To the peoples of Africa, the land of grace and creation, that gifted to us the tenacious joy of life, this is your Century. Dreamkeepers do not give up on us. The rising is come.

Gather out of star-dust,
Earth dust
Cloud dust
Storm dust
And splinters of hail.
One handful of dream dust
Not for sale.

(Langston Hughes)
I have described in some detail the philosophical roots and goals of an elicitive approach to training, but the question still remains of how exactly you accomplish these ideals. A familiar saying in Spanish suggests that "Between what is said and what is done there runs a deep chasm." In other words, in real life it is never easy to fully accomplish the ideals and goals we set for ourselves. Specific to our concerns here, the elicitive format suggests that it should be possible to build a model of mediation through a training experience. In the next two chapters, I will present several approaches and exercises within an elicitive perspective aimed specifically at model building in mediation. First, I outline a training process that builds from people's natural understanding of providing help. In the following chapter, I suggest how role-play can be used as a tool for developing mediation models.

Seeking Help: An Elicitive Exercise

In many introductory workshops in North American mediation, training begins with an overview and description of the process. The format is often a short descriptive lecture about the purpose, structure, rules, expectations, and roles that comprise the mediation process. Implicit in the opening description are the cultural assumptions of how the process is accomplished and the naming of the process and its components. In settings where I work with groups from cultural and linguistic contexts other than my own, I have used a different opening exercise, one that takes several steps back from presenting a process or naming it. It is built around three key questions. It can be used as a shorter introductory piece or can easily provide the material for a longer, more exploratory effort. The exercise follows these steps for setup and implementation.

1. Open the exercise with a statement like this: "I want everyone to think back to a time when you found yourself experiencing problems with someone else. You know things are not right. This can be a problem in your family, among friends, at work, or in your neighborhood. Now, I want you to think through this question. If things got difficult and you felt you needed help with this problem, who would you go to for help? Get the image of this person or persons in your mind. Then work on and share the following with your small group: Why did you choose this person? What characteristics does he or she have? What do you expect from this person?"

2. Invite participants to think on their own for a short while and then to join a small group. These groups discuss their various answers and compile a list of ideas to report back to the large group.

3. Record the responses on a blackboard, on newsprint, or on index cards. Index cards are most useful if a longer exploratory process is desired. In the process of reporting, people are encouraged to talk about examples of what they mean or why they chose a certain concept or characteristic. As the responses come out, ideas that are repeated are marked or noted.

4. The final step moves toward a summary and conclusion, the detail of which varies with the time and purpose of the exercise. For example, if time is limited and the exercise is proposed as an initial step leading to more exploration of real life cases, summarize the emerging major themes by building from the key and repeated ideas. On the other hand, if time permits, it can be a very useful exercise to ask the participants to create their own interpretation and even the beginnings of a model. In this case, we might follow the storyboarding process.

Storyboarding in Model Creation

Walt Disney developed the process of storyboarding in outlining and producing cartoons. It has made its way into conflict resolution as a useful process for identifying problems and possible solutions. I have been using a variation of storyboarding in training as a tool for facilitating the discovery and creation of
mediation models that may be implicit in the culture. In essence, the storyboarding process involves working with index cards. A single idea, word, or image is written on each card related to a given theme. A story is then created by linking and grouping these cards together by commonality or sequence.

To create a mediation model, I have used the process in the following format:

1. First, the most significant and key ideas identified in the plenary sharing related to the three questions on seeking help are written, one per index card.

2. A complete set of these index cards is given back to each small working group.

3. Each group then works with the cards, almost as if they formed a puzzle, reflecting on questions such as: How do these ideas fit together? Is there a sequence? Are some ideas describing a particular aspect of providing help? What would we call this set of ideas or this aspect?

4. Each group then reports back on how it has arranged the cards and ideas and is asked, among other things, to name the key commonalities, or steps, or overall arrangements that have been identified.

At each step in this process, we can push out the purpose of the exercise as it relates to the objectives of an elicitive approach. First, rather than describing a predefined process, participants are invited to move back into their own experiences and identifying the elements that are relevant in seeking and providing help.

Second, as trainers, we move away from the temptation of naming the process or elements. The exercise tries to keep names generic and general, such as "help" rather than "mediation." Participants are the ones who provide concepts or categories that describe this help.

Third, the direction a training may go is never predictable. Many people will begin their reflection by saying, "it depends": "It depends whether I have an economic problem, or a family problem, or problem with my boss." On the surface, this may seem to be distracting. From the elicitive viewpoint, however, this is precisely the implicit knowledge that leads to explicit identification and appropriate model building. For example, in Uganda, one participant noted that if there were a problem with my brother we would go to my father or an uncle, but if the problem is with a neighbor, then we may need to seek out an elder. What begins to emerge are the ways people think about conflict, the resources and traditions they are intuitively aware of, why those are appropriate, and why they may no longer exist or are not used.

Fourth, working from a small group back to a larger group enhances the richness and the realism of what is discussed. This undergirds the proposition that people from the setting are not only the best resource for coming up with ideas about how things work; but they are also the best resource for providing a realistic check about whether an idea is valid.

Finally, especially if the longer process is followed, people can begin to push out key characteristics and ideas about how help is provided in their setting. Further steps often involve identifying obstacles, what things have been lost (for example, through modernization or immigration), what things hold promise that need to be worked on, and probably most importantly, what we call this process or processes. For example, in Panama among the Embere and Wounaan Indians, this early exercise resulted in the suggestion that providing help was a lot like guiding someone through the riverways of the dense jungle. For the remainder of our time we referred to third parties as guides.

An Example: Help in Central America

Because these descriptions and ideas appear somewhat abstract in the written form, let me describe several cases in Central America where time permitted us to look more carefully at the ideas. I have found that the questions-Who do you turn to? Why that person? What do you expect from them?-posed to different groups often identified a number of common words and themes. In a couple of cases, each of the words that came out more frequently in response to these questions was written on a card. People in smaller groups were then asked to take this set of cards-usually numbering between twenty and thirty-and arrange them accordingly to commonality, sequence, or whatever made most sense to them. On a number of
occasions, the following kind of arrangement or conversation would emerge. For the benefit of the reader, I have placed quotation marks around words that emerged with frequency in the initial exercise.

First, key to why certain people are chosen were the ideas of "trustiness," that "we know them," that "they know us" and can "keep our confidences." These terms often came together in a single overarching concept: confianza, a profoundly cultural term that is inadequately translated as trust or confidence. In several groups, confianza became a key to understanding how they work at conflict and how they think about resolution and healing. Confianza points to relationship building over time, to a sense of "sincerity" a person has and a feeling of "security" the person "inspires" in us that we will "not be betrayed." Confianza is a key for "entry" into the problem and into the person with whom we have the problem. From the eyes of everyday experience in Central America, when I have a problem with someone I do not look for an outside professional. Rather I look for someone I trust who also knows the other person and is trusted by them. This kind of person can give "orientation" and "advice." Through this person, entry is accomplished.

Second, a number of terms often emerged around the idea of "support," "talk," and "listening." These almost always involved a popular term for an informal chat, platicar. This is more than simply "talking." It involves cultural understanding of communicative mechanisms for "sharing," "exchanging" and "checking things out." Platicar is fundamentally a way of being with another, of reaffirming the relationship, and in many more delicate situations of preparing the way for "dialogue" that may involve confrontation. Through the platica people feel "supported," "heard," "understood," and "accompanied."

Third, people want "help," "advice," and "direction." From others we seek "paths" that can lead us "out of the problem." Often, in working with the these words and concepts, two ideas stood out. First, was the concept of looking for or giving consejo, or advice. At a popular level, conflict resolution thinking is advice driven and sought. But it is not in the sense of giving advice that North American helping professions may advise against. Seeking and giving advice often has more to do with participation in seeking solution-in other words, brainstorming-than in narrowing to choose action or impose solution. Looking for advice is seeking the pool of collective wisdom, seeking support and understanding. Thus, in the course of a conversation, much advice may be batted around, providing the seeker with a sense of solidarity and ideas. Additionally, people often talked about the idea of ubicarse, which literally is to "locate oneself," or in our vernacular, "figuring out where I am." Getting advice, "identifying the problems," providing "orientation" are all part of figuring out what's going on, where I am, and where I should go.

Finally, a number of terms emerge around the concern of how I "get out" of this mess. People look for "solutions" most often understood as an arreglo, an "arrangement." This term combines a number of ideas, from "fixing things" and "putting things back together," to "getting an agreement" or "understanding." Key to an arreglo is a way of thinking that is holistic in nature, that is, seeing oneself and the problem in the context of a network rather than as isolated from it. Thus, an "arrangement" creates a salida, a common term meaning a way out, but a way out that maintains the network and relationship and fosters dignity. In other words, it saves face.

Pulling these ideas together, one group in Costa Rica outlined their understanding of how we get in and out of conflict and provide "help" by building on their terms as guidelines (see figure 10). It is worth noting that this overall outline resonates with important metaphors and images common to the way people think about conflict in a Central American setting. The language of conflict describes a journey involving the tasks of getting in, figuring out where we are, and getting out. In fact, this set of concepts helps reinforce key cultural premises: a focus on relationship, trustbuilding, restoration of community, and use of people in the network. It focuses on being with others as a mode of restoration rather than applying technique as a mode of resolving problems.

In terms of model building, we are now in a position to take a further step. Each of these words-such as confianza or arreglo has rich cultural and practical meaning and represents important organizing categories
for model building. These common, everyday terms describing the action of working on the restoration of relationship and the resolution of conflict, renamed, become empowering tools. The model-building exercise rooted these words and processes within the culture and encouraged participants to name them, providing categories for further discovery, for exploration, and for use as the building blocks of a more explicit model.

Important questions can now guide the next steps in understanding more fully the applicability and implementation of the model: What are the approaches to building confianza? How does one pursue la platica? What are constructive elements for getting situated and arranging a way out?

Point of Convergence

The prescriptive-elicitive spectrum helps bring to the surface the question of cultural universality of conflict resolution and mediation practices. This question was posed in a sharper manner in a series of training workshops I conducted with the Northern Ireland Mediation Network. Having received early training in the North American mediation model, over the past years, community mediators in Northern Ireland have sought to "Irishize" the approach-creating a dilemma. In the Northern Ireland context, the early and current mediation training provided a vehicle of enrichment, a new way to look at and deal with conflict, which clearly created a sense of empowerment. Yet, the application of the training in real-life cases did not seem to bear the level of fruit expected in getting people into the process or carrying it to a successful mediated conclusion. People would come to trainings to learn models and skills, but the Irish people would not bring conflicts to be mediated along the lines proposed by the model. "How is it," I remember one participant asking, "that we can feel enlightened by learning the model and simultaneously uncomfortable that it does not quite fit?"

The question provided a rich and useful device for further exploration. In my analysis, it helped sharpen the underlying conviction that a convergence of universal and particular with prescriptive and elicitive was both possible and necessary. At a theoretical level, a heuristic framework was necessary, and at a training level a new tool was needed. These came together in what I consider to be one of the most basic of all sociological premises, that form follows function.

I would suggest we can bring the conflict functionalism of Coser (1956) together with a social constructionist view of Schutz (1967) and Blumer (1969). This is one way of looking at the seminal work of Gulliver (1979), who attempted broad case and cultural comparison in dispute resolution in order to establish the basic parameters of negotiation functions while recognizing the multiplicity of cultural forms. This approach was the general orientation of my early investigation into the cultural assumptions of the North American mediation model (1985), where I suggested mediation had a set of basic components that needed to be, met, but that varied significantly in terms of the specific mechanisms for meeting them. Moving from function
to form is like moving down a spectrum from universal to particular. As I outlined in chapter 5, the transfer modality in training rarely distinguishes analytically between these two. Most conflict-resolution and mediation training concentrates on "skills transfer," which are the more particular forms, as if the form was universal, when in fact the form tends to be more particular to the context and culture.

With this broad intuition in mind, over the course of the past year, I have devised and explored a training tool that suggests a convergence (figure 11). First developed in Spanish and shared in the Basque Country, and subsequently in Northern Ireland in early 1994, it remains in an experimental and rough form. It is built on four categories. Facets refers to basic aspects and components necessary for the work of any third-party process intervening in a social conflict. The functions respond to a set of key questions related to accomplishing the facets. The forms begin to answer the questions in terms of broader strategies and approaches, which are more culturally constructed for a given setting. The formulas are then seen as the specific tactics, skills, and mechanisms, or the technique, by which the forms are implemented.

The facet-function aspects suggest a series of things that will likely be dealt with in any mediated process. Based on earlier work and experience, I would outline these briefly as a circular, interactive process, although for purposes of analysis these appear as phases in figure 11.

Entry deals with the question of who will emerge as an acceptable third party and how the process and forum for dealing with the conflict will be constructed. In general, in one way or another, what is sought is a mechanism to bring to the surface and seek remedy for the problem. The third party, in this sense, provides a way to seek help. Involved is not only an initial negotiation of the proper place to lodge the conflict, but also a definition of the expectations for the roles and process that will be followed.

Gathering Perspectives, or what is often referred to as storytelling, responds to the question of "what happened?" In other words, it opens a space for looking at the past, providing opportunity for people to express and air their grievances and concerns. Important and widely shared needs in social conflict include the process of legitimation of concern through acknowledgement of pain and feelings, past wrongs and grievances, truth, and responsibilities. Perhaps most crucial is the element of legitimating a recognition and acknowledgment of the person or groups involved, in other words, being heard and taken seriously.

Locating the Conflict grapples with the question "where are we?" often metaphorically referred to by people in conflict who are trying to figure out where they are in relationship to others and problems experienced. It is the process of attaching meaning to events and people's action and situating what the conflict is about in order to know
how to deal with it. This is the fundamental need to create an understanding of the conflict and a common framework that permits people to move forward.

Arrange and Negotiate answer the dilemma of "how do we get out?" Here the focus is on dealing with the nature of the relationship and the issues posed by the conflict. "Arranging" points toward a broader process of how the relationship is understood by the those in conflict. Negotiate deals with the narrower focus of how issues will be resolved, at times referred to as problemsolving. In the end, the process will help create paths leading toward resolution of some aspects of the conflict and redefinition of the relationship.

Way Out and Agreement deal with the questions of "who will do what, when?" Agreement tends to be more specific in terms of concrete expected action and implementation. The way out, on the other hand, points toward the broader mechanism that acknowledges ongoing ebb and flow of conflict in the context of relationship. In other words, it points, metaphorically, toward conflict as part of relational journey, where paths may cross, broaden together, or part their ways.

The form-formula columns outline the increasingly more specific ways that the facets and functions are met in particular settings and situations. For the purposes of demonstrating the application of the tool, I have suggested in figure 11 two broad comparisons of form and formula emerging from radically different settings. The first is the approach that might commonly be used in community mediation in the United States; the second outlines some aspects of how conflicts have been handled in elders conferences in the Somali context. In brief narrative, and not assuming any attempt here to be comprehensive in either process, we could suggest the following:

In the community mediation approach, the general form for entry involves a formal mediator role, often a person who is trained as a volunteer, or in some instances views himself or herself as a professional. By formalization, I refer to the explicit, often written understanding of the role and expectations. The process is more often than not oriented toward providing faceto-face encounters between the disputants and facilitated by the mediator.

The entries under formula are more specific. Disputants contact a center. They are brought into a process aimed at gaining acceptance for meeting in a facilitated session. The session itself is governed by ground rules and takes place at a neutral location, often the mediation center itself. Sessions are conceived as blocks of time-usually two hours or less-and may be carried out in multiple meetings over several weeks to several months depending on the complexity of the case. A key in the development of the mediator role and early process are the mechanisms for creating trust and a safe atmosphere for the disputants.
Drawing from personal experience and the research of Dr. A. Y. Farah (1993) on Somali peace conferences in Northwest Somalia, currently declared Somaliland, we can describe some characteristics for dealing with inter-clan conflict. Generally, serious inter-clan conflict will call for the movement toward creating a guurti or a supreme council of elders. This involves a collective coordination over a considerable period of time, where elders are recognized as having traditional power for facilitating and arbitrating the process and events and monitoring the outcomes.

In the severely divided, war-torn context, the formula for entry involved among other things the use of delegations of women, who, by marriage, were now connected to one clan but who could also safely travel back to their clans of origin to pass on communication and encourage the initiation of cross-clan dialogue. The same may be true of a delegation of recognized elders that travels to meet another subclan's elders, referred to traditionally as an ergada. These early contacts make way for a space where fighting is stopped while consultations emerge.

An open, multiple, and cross-clan peace conference is preceded often by a combination of intra-sub-subclan deliberations about grievances, issues and representation and then a series of iterant, cross-subclan deliberations and consultations. Iteration refers to a process whereby no one meeting or consultation is seen as conclusive, but remains open and ongoing over time. This consultative process is where perspectives are gathered, procedural steps are negotiated, and the basic parameters are set for moving toward a more explicit forum guided by the guurti. The preparatory phase may appear like a traveling (literally as itinerate) set of inconclusive consultations. In fact, setting parameters, negotiating agenda, and establishing the beginnings of a reconciliation process are being conducted. What is described here meets the facets of entry, perspective gathering, and locating and arranging in a circular, iterative process. The process itself builds from smaller collectives toward a larger collective and forum-a bottom-up approach to peace building.

The actual forum or peace conference can take the form of large, usually public meetings, marked by lengthy oratory speeches and the extensive use of poetry People present have a basic felt right to speak. As a Somali proverb puts it, "You can deny a Somali his food but not his word." Poetry remains a revered art form and can move people toward war or toward reconciliation. As -a formula of conflict resolution it helps locate and situate grievances and meaning and justifies views and demands of different groups. It is a traditional mechanism that has modern parallel in the mass media's effect on public opinion and conflict analysis in terms of locating the conflict by arguing for causes, rights, and responsibilities.

Given these components, the preparation and the conduct of a peace conference can easily last four to six months. Throughout, the elders help prepare, moderate, listen, and,
in a number of cases, arbitrate procedural problems, as well as helping formulate an eventual consensus of the dans on the substance and relationship. While the open meeting provides one forum, simultaneously', a variety of inter and subdan deliberations continue on the side, at times involving lengthy, late-night qu'at sessions. (Quat is a leaf traditionally chewed and used for facilitating talks.)

In the community mediation model, disputants are expected to reveal their concerns and feelings. The mediator's tasks are to provide an atmosphere for hearing and identifying the issues and to work on the relationship. This is accomplished, for example, by paraphrasing and posing open questions to get more information and by helping to identify a common agenda or list of issues to negotiate as the process moves toward problem solving.

In the movement toward negotiation and arranging, mediation has a series of common techniques. For example, mediators will ask disputants to focus on one issue at a time, to separate their proposed solutions from their underlying interests, and to brainstorm a variety of options before they evaluate and move toward a solution. Generally, the focus of mediation is to discover mutually beneficial solutions and outcomes.

As these come together in pieces or packages, the community mediation process recommends formulating them in a final agreement that is written, concise, and clear. It usually outlines specific detail around expected actions. Mediators serve as a reality check in terms of whether the proposed agreements can be accomplished. Often, some form of follow-up contact with the mediators is included in the final agreement as a mechanism for monitoring or assuring the implementation.

In the Somali context, the agreements initially achieved in an oral format have taken written form in the recent peace conferences (1992-94). They may involve specific and traditional mechanisms for dealing with cross-clan conflicts and restitution, for example, the payment of female camels as compensation. Past grievances and restoration of relationship have also traditionally been accomplished by the exchange of women for marriage between two warring clans as both a symbolic compensation for the loss of life and a bond of blood connection between the groups (Farah 1993). In many instances, the elders and the elders councils continue to function as monitors and guarantors of the peace agreements.

Although brief and incomplete, the comparison provides an example of convergence in terms of universal/particular and prescriptive/elicitive. What I am suggesting is that training on third party roles and mediation can help participants recognize key needs and functions the process may serve. On the other hand, the training process must also recognize the limitations of given forms and formulas and seek to work with those that are more culturally rooted and adapted to the nature of the problem and the context within which it moves.
Facet/Function suggest the usefulness of prescriptive and universal perspectives. There are shared, common, and, in that way, transferable ideas and approaches that can be helpful and can cross-fertilize. Form/Formulas suggest the usefulness of elicitive and more particular cultural discovery work. There is a need to innovate, adapt, and work in appropriate ways in each and every setting. In the end, as trainers, we must be flexible to pull from both resources what is needed at a given time and for a given purpose in the training.

Conclusion

In this chapter, I have attempted to demonstrate the possibility of approaching training as the challenge of working together with a group to discover and develop a model of mediation. In a number of the examples, especially the Central American- and U.S.-based community mediation, it is important to note the difference between a more professional, formalized process and the informal, traditional mechanisms. The prescriptive and elicitive approaches are in part the distinction and comparison between the transfer of a formal, more professional model in one society, in this case the North American, and the more informal, folk model of another, as was described in the Central American model in figure 10. The question then arises of whether a similar folk model would emerge if an elicitive approach were to be applied in the North American setting. And whether, therefore, we are comparing apples and oranges. In other words, we may not be dealing exclusively with cultural differences between countries and societies, but rather with cultural differences between educational levels and economic classes within the same society.

This concern is not new to the research in some regards. In fact, the empirical work by Merry and Silbey (1984) suggested that the models of community mediation tested in the Northeastern United States, having developed in formal training under the heavy influence of what they regard as Western academic concern for rational analysis and problem solving, did not fit the modalities of more working-class constituencies, who were looking for different approaches in seeking remedy.

What I am proposing here is not that the one intervention model is better than another. Rather, I am pushing for the expansion of how we approach the training methodology to include the process of discovery of how people actually think and go about seeking remedy and solution and how that knowledge can be tapped as a resource and foundation for developing models that fit clearly in a given setting.

In sum, an elicitive orientation suggests that we consider what is present in a cultural setting the basis for identifying key categories and concepts to use as foundational building blocks for a conflict resolution model. It assumes that the culture is a resource and that
participants are capable of identifying and naming their own realities and tools. Practically, this means they dig into the mines of their own knowledge and setting. Rather than learning the language of a new model (for example, the North American mediation language about information gathering, assessment, and problem solving), and then needing to ferret out the implicit assumptions from that model for a particular cultural context, the elicitive approach initiates learning with the implicit but constructive images and assumptions present in the culture and builds toward an explicit model. It is therefore necessary for us to have available a pure elicitive approach in contrast with a pure prescriptive approach, in order to find the ways that these provide orientation, options, and convergence in terms of training methodology.
Bismillah Ar-Rahman Ar-Rahim.

One of the most hopeful walks in America is in my hometown of Chicago, at the Art Institute. Continuing past the grand entranceway on the lower level, you find yourself in a dimly lit corridor displaying the various instruments that the human family has used to shed its own blood across the centuries. It is a dark walk through the rifles and pistols, the swords and spears, the medieval armor and ancient slingshots. But keep moving, and a different color begins to emerge: the azure possibility of the human future celebrated in Marc Chagall’s America Windows. Mounted on those panels are symbols of freedom and welcome, song and study, work and worship.

Every generation either moves us closer to the azure of possibility or adds more darkness.

A hundred years ago, WEB Du Bois famously said: “The problem of the 20th century is the problem of the color line”. Even after the blood of postcolonial struggles and civil rights movements, the challenge of race is still with us.

You are coming of age at the dawn of a new century, one that may well be dominated by another line – the faith line. From Northern Ireland to South Asia, the Middle East to West Africa, people from different religious communities are murdering one another in the name of God. Most of the people doing the fighting, the killing and the dying are your age.

From the early days of this nation, Americans had a sense that people were watching us. John Winthrop promised to erect a “city on a hill” that would be an example for the world. America has always imagined that city with a steeple in the center, a symbol that affirms the key role that religion has played in the life of this republic, inspiring good and bad, slave-drivers and freedom fighters, war mongers and peace makers.

This distinctive religiosity did not escape the many foreign observers who have attempted to make sense of the American story. The British writer GK Chesterton once commented that America is a nation with the soul of a church.

Today, that is only part of the picture. The most religiously devout nation in the west is also the most religiously diverse country in the world. The 21st century city on a hill may still have the steeple of a church at the center, but it is now surrounded by the Hebrew script of Jewish synagogues, the intricate carvings of Hindu Temples, the minarets of Muslim Mosques and the chanting of Buddhist sanghas.

In America, these groups live, study and work together in close quarters. What type of spirit will characterize the new American city on a hill? Will the relations between religious communities here be marked by the suspicion, hatred and violence that characterize so much interfaith interaction elsewhere? Or will this city shine like the Chagall Windows, and become a model for how religious communities can cooperate? If we are to achieve this latter possibility, we shall have to focus far more attention on questions of religious diversity.

There are many places in our society where people from particular religious communities come together to talk about religion. They are synagogues, churches, temples and mosques, and their associated religious organizations. There are increasing numbers of spaces where people from diverse religious communities gather - public schools, shopping malls, universities, YMCAs and corporations, to name a few. But there are precious few spaces where people from diverse religions come together and are intentional about building relationships across religious differences.
My own high school experience in the western suburbs of Chicago mirrors this phenomenon. The group I ate lunch with included a Jew, a Mormon, a Hindu, a Catholic and a Lutheran. We were all devout to a degree, but we almost never talked about our religion with each other. Often, somebody would announce at the table that they couldn't eat a certain kind of food, or any food at all, for a period of time. Or somebody would say that they couldn't play basketball over the weekend because “of some prayer thing”. We all knew religion hovered behind these behaviors, but nobody ever offered any explanation deeper than “my mom said”, and nobody ever asked for one.

This silent pact relieved all of us. We were not equipped with a language that allowed us to explain our faith to others. Back then, I thought little about the dangers lurking within this absence.

A few years after we graduated, my best friend from high school, a Jew, reminded me of an experience we both wish had never happened. There were a group of thugs in our high school who, for a period of time, took up scrawling anti-semitic slurs on classroom desks and shouting similar obscene comments in the hallways. I did not confront them, nor did I comfort my Jewish friend. Instead I averted my eyes from their bigotry, and I avoided my friend, because I couldn’t stand to face him.

In this conversation, he described to me the fear he experienced coming to school those days, and his utter loneliness as he watched his close friends do nothing. Hearing him recount his suffering and my complicity is the single most humiliating experience of my life. My silence was betrayal. Betrayal of the very definition of friendship; betrayal of Islam, which calls upon Muslims to be courageously compassionate in the face of injustice; betrayal of America, which relies on its citizens to hold up the bridges of pluralism when others try to destroy them.

This personal experience, combined with the stories of religious violence we read about everyday, convinced me of the need to start a nonprofit organization that engages young people from diverse faiths in common service projects, and teaches them how to articulate their particular faith in a pluralist public square. One of the most important lessons that Interfaith Youth Core participants learn is that it is a religious duty to stand up for people from other religions when they are threatened. We share the story of Dietrich Bonhoeffer, who told his fellow Christians in Nazi Germany: “Those who do not speak out for the Jews do not deserve to sing Gregorian chants.”

3. For too long, religion has been left out of the diversity discussion in America. We continue to ignore it at our own peril. The religious violence that rages in Belfast and Baghdad has not yet had serious repercussions in Boston, but we may not be so lucky forever.

Still, I have faith that our destiny lies in a different direction. Harvard Professor Diana Eck uses jazz as a metaphor for America’s religious diversity: distinct instruments playing together, existing within a structure but creating as they go, each taking its turn as the lead, confident the others will support them. I know exactly what she means. I was listening to John Coltrane’s A Love Supreme as I wrote this.

The American possibility is most powerfully illustrated in the life of the Rev Martin Luther King Jr, a deeply devout Baptist who took his commitment to nonviolence from a Hindu, marched in Selma with a Jew and nominated a Buddhist for the Nobel Peace Prize. He understood the beating heart of each religious tradition, preaching: “The Hindu-Muslim-Christian-Jewish-Buddhist belief about ultimate reality ... is that the force of love is the supreme unifying principle of life.”

I see this vision in the words of our great religious poets. The Muslim poet Ibn Arabi, who said:

My heart has grown capable of taking on all forms
A pasture for gazelles
A convent for the Christian
A table for the Torah
A temple for idols
Ka’ba for the pilgrim
My religion is love.

The Jewish poet Yehuda Amichai, who wrote:

Half the people in the world
Love the other half,
Half the people
Hate the other half.
Must I because of this half and that half ...
Camouflage my love with worries

The words of the Christian poet William Blake:

We are put on earth a little space that we may
learn to bear the beams of love.

I see it in the example of Mahatma Gandhi, the Indian Hindu, who used his time in a South African jail to hand-make sandals for Prime Minister Jan Smuts, the man who ordered his imprisonment.

Sometimes it is new Americans, unheard of heroes, who show us the possibility of our country. Take the story of my friend Marios. Marios grew up in Greek Cyprus and, like other Greek Cypriots, thought the people who lived on the other side of the wall in Turkish Cyprus were ogres. His parents sent him to America for college and during a summer he went to see a dentist in New York City to take care of a toothache. Making casual conversation, the dentist asked, Where are you from? Marios answered, Cyprus. Me too, said the dentist.

They discovered that their homes were only a few miles apart in Nikosia, but on different sides of the wall. Anwar, the dentist, had grown up thinking in Turkish Cyprus Greek Cypriots were monsters.

New York City provided what Nikosia could not - an opportunity for a conversation. They went to a cafe. Marios ordered a Greek coffee. Anwar ordered a Turkish coffee. “Two Arabic Coffees” the Lebanese owner declared when he served them.

Several years later, Marios returned to Nikosia to found an organization that brings Turkish Cypriot youth and Greek Cypriot youth together for summer camps. The camps are held in Vermont. “I owe America so much,” Marios says. “It gave me new eyes with which to see the world. It gave me the tools to begin building peace in my country.”

Very often it is young people who lead the way. Right here at the University of Pennsylvania, under the guidance of my friend and mentor Reverend William Gipson, religious student groups organize interfaith programs throughout the year. The Muslim Students Association invited me to attend their interfaith volunteer project during Islam Awareness Week last fall. I spent a Sunday afternoon cleaning a children’s playground with the range of America’s religious diversity. “Why did you come to this program?” I asked a young Orthodox Jew from Washington DC. He told me: “This is what Judaism’s about, and this is what America’s about.”

The South African writer JM Coetzee once said, “All creatures come into the world with the memory of justice.” In the American tradition, memory is not good enough. We want the reality of justice. We want the kingdom on earth. It was not love in the abstract that moved King, it was the real-life hope of the beloved community - Muslim and Jewish, Hindu and Christian, Buddhist and Baha’i working together “in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.” Jane Addams did not just dream a “cathedral of humanity”. She built it, and called it Hull House.

The raw materials of the new city on a hill are love and hope and courage. These are God-given natural resources, and they occur in abundance in the souls of new college graduates. The more you use
them, the deeper you will find the reserves, and the more likely you are to attract a community of people who overflow with the same resources. When Dorothy Day risked her love and hope and courage, she sparked one of the most powerful movements in 20th century America, the Catholic Worker.

Class of 2005, architects of a new city on a hill, go forth and build a shining jewel, and remember James Baldwin’s great line: “If we (in America) ... do not falter in our duty now, we may be able to ... achieve our country, and change the history of the world.”

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Unity in Diversity
Rey Ty

Session Objective: At the end of the activity, the participants will be able to play a game, meet as many diverse people as possible with whom you hitherto have not interacted, and have fun at the same time.

Resources: Pens, Activity Sheet

Procedure:
1. Distribute this Activity Sheet to everyone. Make sure they have a pen.
2. Ask them to go around and ask people to put their initials on the appropriate boxes. For instance, Rey Ty’s initials are “RT.”
3. Each person can only fill out one box. Please feel safe, no one will force you in your answers.
4. When done, each individual shouts “Gotcha!,” “Eureka!,” “Yahoo!,” “I’m cool!”…
5. Spend some time to share your feelings after going through this game.

<table>
<thead>
<tr>
<th>I speak 2 languages fluently</th>
<th>I speak more than 3 languages fluently</th>
<th>I am Muslim</th>
<th>I am Christian</th>
<th>Someone told me we cannot prove God’s existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>I belong to a religion but I am not religious</td>
<td>I don’t believe in having any religion at all</td>
<td>I belong to at least 2 faith traditions (or religions)</td>
<td>I am bi-cultural, namely _______________</td>
<td>I have been to the U.S. before</td>
</tr>
<tr>
<td>Say something about Africa</td>
<td>Say something about Latin America</td>
<td>Say something about Europe</td>
<td>Say something about the Middle East</td>
<td>Say something about Asia</td>
</tr>
<tr>
<td>I want to have fun</td>
<td>I want to be happy</td>
<td>I seek wisdom</td>
<td>I want to be powerful</td>
<td>I want to be rich</td>
</tr>
<tr>
<td>I live in the south</td>
<td>I live in the north</td>
<td>I am not European</td>
<td>I am not American</td>
<td>I like blue jeans</td>
</tr>
<tr>
<td>I am a member of an organization</td>
<td>I like poetry</td>
<td>I enjoy reading novels</td>
<td>I like to try new things</td>
<td>I am open-minded</td>
</tr>
<tr>
<td>I enjoy meeting new friends</td>
<td>I am kinda shy</td>
<td>I sing well</td>
<td>I like to dance</td>
<td></td>
</tr>
<tr>
<td>I am very religious</td>
<td>I support the poor people’s struggle for economic rights</td>
<td>I am straight &amp; I respect gays &amp; lesbians</td>
<td>I enjoy being with my family &amp; clan members</td>
<td>I enjoy my independence</td>
</tr>
<tr>
<td>I like soccer</td>
<td>I like basketball</td>
<td>I like golf</td>
<td>I like swimming</td>
<td>I like tennis</td>
</tr>
<tr>
<td></td>
<td>This is my first trip to the U.S.</td>
<td></td>
<td>I like traditional culture</td>
<td>I like new songs</td>
</tr>
</tbody>
</table>

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LEADERSHIP

What are the qualities of a good leader (who works in a bi-communal society)?

1. BEGINNER’S LEVEL

BE A SECOND LINER.

JOIN AN ORGANIZATION

PARTICIPATE IN A VOLUNTARY COMMUNITY SERVICE PROJECT

COMMUNITY PROJECTS

- Projects
  - 1. Visitor and Tourist Bureau
  - 2. Vineyard
  - 3. Soccer Club
  - 4. Shelter for Homeless Persons
- SWOT
  - 1. Internal Strengths & Weaknesses
  - 2. External Opportunities & Threats
- Resources Needed
  - Human, Material, Financial

What are the Good Qualities of a Waiter or Waitress?
<table>
<thead>
<tr>
<th><strong>ATTEND A LOCAL WEEKEND WORKSHOP</strong></th>
<th><strong>2. INTERMEDIATE LEVEL</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BE A MEMBER OF A VOLUNTEER SOCIETY</strong></td>
<td><strong>TAKE AN EXECUTIVE BOARD POSITION</strong></td>
</tr>
<tr>
<td><strong>ATTEND A NATIONAL CONFERENCE</strong></td>
<td><strong>PARTICIPATE IN SEVERAL VOLUNTEER SERVICE PROJECTS</strong></td>
</tr>
<tr>
<td><strong>3. ADVANCED LEVEL</strong></td>
<td><strong>SET UP AN ORGANIZATION</strong></td>
</tr>
<tr>
<td><strong>ORGANIZE VOLUNTEER WORK</strong></td>
<td><strong>SERVE AS EXECUTIVE OFFICER OF A COALITION OR ALLIANCE</strong></td>
</tr>
<tr>
<td><strong>DO ACTUAL COALITION OR ALLIANCE WORK</strong></td>
<td><strong>DO WORK THAT HAS IMPACT ON THE NATIONAL LEVEL</strong></td>
</tr>
</tbody>
</table>
Promoting Equity and Celebrating Diversity
Dr. Janice Hamlet

PROMOTING EQUITY
&
CELEBRATING DIVERSITY

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Dept. of Communication
Northern Illinois University

Circles of my Multicultural Self

OUR MULTI-IDENTITIES

• ETHNIC IDENTITY
  - Ancestral line

• SOCIAL AND CULTURAL IDENTITY
  - Gender
  - Age
  - Skin/straight/religion
  - Class
  - National
  - Regional

• PERSONAL IDENTITY
  - That which makes you UNIQUE!

EQUITY

• Equity means justice, giving everyone what belongs to them, and recognizing the specific conditions or characteristics of each person or group based on race, ethnicity, sex, gender, class, religion, age, disability, etc.

• Equity is the recognition of diversity without these characteristics providing reasons for discrimination.

DIVERSITY

• Refers to the variety of expressions and perspectives which arise from differences in race, culture, religion, mental or physical abilities, heritage, age, gender, sexual orientation, and other characteristics.

Diversity ..................

• Is a significant component of multiculturalism.

Multiculturalism

• The active, purposedful and consistent valuing, respecting, and inclusion of people who come from different backgrounds and experiences.

Barriers to Cultural Diversity

• Ethnocentrism
• Stereotyping
• Prejudice
• Discrimination
• Hatred
HOW DO WE LEARN TO HATE?

WHY DO WE HATE?

Video Presentation
"The Shadow of Hate: A History of Hate in America"

• It recognizes the contributions that a variety of individuals and groups can make.

TOLERANCE

• The capacity for or the practice of recognizing and respecting the beliefs and practices of others.

Do you get upset over how your family and friends speak or behave?

Why Should We Value Diversity?

• It generates different ideas and viewpoints.
• It leads to more creative and efficient problem solving.
• It fosters an understanding and acceptance of individuals from different backgrounds, interests, beliefs, values, etc.

We could learn a lot from a Box of Crayons:

• Some are Sharp
• Some are Pretty
• Some are Dull
• Some have Weird Names
• And all are Different Colors

BUT ................

They All Have to Learn to Live in the Same Box.

YOU BE THE CHANGE YOU WISH TO SEE IN THE WORLD.

Mahatma Gandhi
Abstract

Education in the context of multicultural, multiethnic issues implies from the outset a political agreement which defines the relationship between the conflicting actors, but also implies the development of curricular methodologies and approaches adapted to the new situation.
Bibliography

London: Casell.
Chairman’s letter to the Fellows of Yale Corporation. December 23, 1974
A student at Yale University who was once a roving ambassador for the Taliban regime in Afghanistan has been denied admission to a degree-granting program at Yale, one of the student's financial supporters said yesterday.

The student, Sayed Rahmatullah Hashemi, apparently can continue to take courses at the university as an untraditional student in a non-degree program, as he did during the past academic year, said Tatiana Maxwell, the president of the International Education Foundation, which was created to raise money to send Mr. Hashemi to Yale.

It was uncertain yesterday whether Mr. Hashemi, who is 27, will do so; he is in Pakistan visiting his family and could not be reached for comment.

Mr. Hashemi became the focus of a contentious political and cultural debate this spring, after an article about his experience at Yale appeared in The New York Times Magazine on Feb. 26.

Yale was sharply criticized by conservatives in opinion articles in The Wall Street Journal and in other newspapers and magazines, as well as on cable news shows and blogs, for opening its classrooms to a former representative of the Taliban, who harbored Al Qaeda and are trying to destabilize the government of Afghanistan.

At the same time, a number of Yale students and professors supported Mr. Hashemi's presence at the university. They argued that he would benefit from a Yale education and from the culture of tolerance and open inquiry that prevails at a university in the West; they also said they would benefit from having him at Yale.

Yale officials declined to comment yesterday on the decision on Mr. Hashemi's application.
They indicated in a prepared statement, however, that admission into the degree-granting program for untraditional students had been made much more rigorous this year, more closely mirroring the difficulty of gaining regular admission into Yale's undergraduate college.

Mr. Hashemi was admitted a year ago to the nondegree program, which allows nontraditional students to take courses at the university part time.

Ms. Maxwell said Mr. Hashemi had informed her in the last few days that he had been denied admission into the degree track, which is known as the Eli Whitney Program.

"Rahmatullah found out that he was not accepted," Mrs. Maxwell said, "but we believe that he is still allowed to continue in the nondegree program."

Mrs. Maxwell said she did not know whether Mr. Hashemi wanted to remain at Yale after the outcry over his presence there last spring and after being rejected for the Eli Whitney Program.

"We hope he will come back and continue to do what he was doing," she said. "We really still feel strongly about the bridge he can be between two cultures that desperately need to understand each other."

But some critics of Mr. Hashemi's presence at Yale applauded the decision. Clint Taylor is one of four alumni who created a blog, Nail Yale, that questioned why someone who was part of a regime they described as a "terrorist-abetting tyranny" was allowed to attend one of the nation's most selective universities.

"They involved themselves in politics when they admitted Hashemi, and now they are trying to find their way out of it," Mr. Taylor said, adding, "I can't say I'm very surprised."

He said he was aware that the Yale administration had spoken of tightening up the admissions regulations for the Eli Whitney Program. "I don't think anyone thought it was unconnected to the controversy over Hashemi," he said.

"I don't think it's necessarily the most forthright way of rejecting him, but it's about what I would have expected," he added.

Yale's president, Richard C. Levin, declined a request for an interview. To preserve confidentiality, Yale officials do not publicly discuss specific applicants for admission, said Tom Conroy, a Yale spokesman.
In its statement yesterday, the university said that only 2 of 29 people who applied for the degree-granting program, or 6.9 percent, had been admitted. In previous years, nearly 30 percent of those who applied to the program were accepted, Mr. Levin had noted in a prepared statement in April. He also said 8 to 12 people had been admitted to the program each year.

Mr. Levin said at the time that Yale would review both the nondegree and degree-granting programs for untraditional students. He also directed that the standard for admission to the Eli Whitney Program this year be as rigorous as the standard used for admitting regular Yale undergraduates.

Yale announced in April that it had accepted 8.6 percent of the more than 21,000 high school students who applied for admission to the freshman class at Yale College, the lowest rate in its history.

Mr. Conroy did not indicate whether Mr. Hashemi could stay on campus. He noted, however, that someone in the nondegree program, which Mr. Hashemi was admitted to a year ago, can take a maximum of 18 courses at Yale. He has taken no more than five or six courses so far.

Mrs. Maxwell said she and Mr. Hashemi's other backers hoped he could apply again next year to the degree-granting program.

If he ultimately cannot pursue a degree at Yale, he will probably try to do so at another university in the United States, she said, adding that a number of alumni and others not connected to Yale had come forward to offer to help Mr. Hashemi after he became a controversial figure this spring.

"We would definitely try to help him," Mrs. Maxwell said.
Stereotypes:
The Past
Rey Ty

Session Objective: At the end of the session, the participants will be able to:
realize the impact of stereotypes on both the one who is labeled and one who labels

Resources:
Chairs formed in a circle

Procedure:
1. The facilitator informs the participants that they will be engaged in role playing. Each participant will be given a label. These labels include: arrogant, artistic, atheist, athletic, banker, billionaire, bright, center-of-attraction, cheap, childish, classy, clean, creative, cute, dirty, dishonest, elegant, emotional, executive, exotic, expensive clothes, forgetful, gay/lesbian, good-for-nothing, gossipy, helpless, honest, ignored, insecure, jealous, lazy, liar, loud, materialistic, millionaire, modest, muscular, musical, noisy, optimistic, overweight, paralyzed left leg, pessimistic, poor, popular, precious, quiet, rich, Roman Catholic, self-righteous, showy, shy, soft-spoken, special, strong, Sunni Muslim, talented, thin, tired, tropical, ugly, valedictorian, violent, weak, and factory worker.
2. Once everyone is given a label, placed where the recipient cannot see it.
3. Each participant will now stand up and move around the room as though in a social gathering where they are expected to engage in small talk with each and everyone.
4. Each participant will treat the others based on their labels.
5. After exhausting the opportunity to chitchat with one another in the allotted time, participants go back in the plenum, sitting in the formation of the big circle, for debriefing.
6. The facilitator tells the participants in the plenary session that the role play is over and ask the following questions:
   a. Was the label given you a good description of who you are?
   b. How did you feel being treated the way you were treated?
   c. Was it easy to treat others based on the labels they carry?
   d. Was the stereotype on others’ labels confirmed?
   e. Did you start to act the way you were labeled?
   f. Did participants with related labels cluster together?
Session Objective: At the end of the session, the participants will be able to:

Identify both the positive and negative stereotypes each religious group has of the other groups

Resources:
paper and different colored pens

Procedure:
1. Ask participants from the same religious groups to form a group. For instance, Muslims form one group. Roman Catholics form one group. Indigenous persons with an indigenous faith system form one group. If, for instance, there is only one indigenous person, make sure that at least one youth leader joins that person to form a group.

2. Each group picks (1) a facilitator, who makes sure that everyone has an equal chance of sharing their ideas, (2) a scribe, who takes down notes and makes sure that the notes reflects the sentiment of the whole group, and (3) a rapporteur, who will present the group report to the plenum.

3. Brainstorm and write down on a sheet of paper both the positive and negative stereotypes on two separate columns that other religious groups have about your group. For instance, the Roman Catholic group will jot down all the stereotypes that Muslims, Buddhists, and Jews have about them.

4. Put a check mark in one color on the stereotypes which are correct.

5. Put an “x” mark in another color on the stereotypes which are wrong.

6. Brainstorm on the ways by which these wrong stereotypes can be corrected.

7. Post the Graffiti on the Wall all around the session hall.
Session Objective: At the end of the session, the participants will be able to:

1. Pinpoint the correct generalizable images of one’s group
2. Correct the wrong images that the other groups have of one’s group

Resources:
If sitting on the floor, please make sure it is clean. Otherwise, clean it and put a mat.

Procedure:
1. Ask all participants to form a big circle and sit on the floor or chair.
2. Ask one religious group to volunteer to go inside the circle. They are the fish in the bowl. Attention is directed towards them.
3. The first group will share their feelings about the stereotypes others have of people in their religion. Members take turns in sharing their positive and negative experiences and suggest ways to break negative stereotypes.
4. Participants in the big circle ask the “fish” questions as well as answer questions raised by the “fish.”
5. The facilitator thanks the first group of “fish.”
6. The facilitator asks for another group to volunteer to be the “fish” for the second round, third round… Repeat the process.
7. Finally, all participants go back to form one big circle.
8. The facilitator asks participants to summarize the activities as a whole.
Essential Values
Rey Ty

Session Objective: At the end of the session, the participants will be able to:

1. Identify the basic values in your religions (Islam, indigenous religions, Christianity, etc.)

Resources:
Paper and different colored pens

Procedure:
1. Ask participants from the same religious groups to form a group. For instance, Muslims form one group.
2. List down the key values in your faith system. Use key words only.
3. Present your work creatively and colorfully.

Bi-Communal Core Values
Rey Ty

Session Objective: At the end of the session, the participants will be able to:

1. Identify the basic values common to all religions (Islam, indigenous religions, Christianity, etc.)

Resources:
Paper and different colored pens

Procedure:
1. Ask participants from different religious groups to form a group. For instance, Muslims, indigenous believers, and Christians form one group. Repeat and form different groups.
2. List down the fundamental values common to all religions. Use key words only.
3. Present your work creatively and colorfully.
Meditation for Forgiveness and Peace  
Rey Ty

Session Objective:
1. To learn one form of meditation
2. To meditate for forgiveness, universal love and peace for all beings

Resources:
1. Meditative music CD or MP3
2. CD or MP3 players
3. trance-like visualization on an Audio Player projected onto the screen

Procedure:
1. ask everyone to sit on the floor in a lotus position and form a big circle
2. ask everyone to hold the hands of the persons sitting on their left and on their right, their cultures permitting; or, pair up with somebody of another ethnic community
3. ask everyone to close their eyes
4. ask everyone to repeat after you, when you recite each short segment of the Meditation for Peace
5. This form of meditation can be done walking (walking meditation), sitting (sitting meditation), standing (standing meditation), lying down (lying down meditation), etc.
6. When done, ask the participants to open their eyes and give each other a sign of peace (of your choice)
7. Ask participants to share their feelings, after this meditation.

May all beings capable of pain be free from danger.  
May all beings capable of pain be safe.  
May all beings capable of pain be protected.  
May all beings capable of pain be free from mental suffering.  
May all beings capable of pain be happy.  
May all beings capable of pain be free from physical suffering.  
May all beings capable of pain be healthy.  
May all beings capable of pain be able to live in this world happily.  
May all beings capable of pain be peaceful.  

May all non-human animals be free from danger.  
May all non-human animals be safe.  
May all non-human animals be protected.  
May all non-human animals be free from mental suffering.  
May all non-human animals be happy.  
May all non-human animals be free from physical suffering.  
May all non-human animals be healthy.  
May all non-human animals be able to live in this world happily.  
May all non-human animals be peaceful.  

May all human animals be free from danger.  
May all human animals be safe.  
May all human animals be protected.  
May all human animals be free from mental suffering.  
May all human animals be happy.  
May all human animals be free from physical suffering.  
May all human animals be healthy.  
May all human animals be able to live in this world happily.  
May all human animals be peaceful.
May all plants be free from danger.
May all plants be safe.
May all plants be protected.
May all plants be free from mental suffering.
May all plants be happy.
May all plants be free from physical suffering.
May all plants be healthy.
May all plants be able to live in this world happily.
May all plants be peaceful.

May all women, men, young, old, straight, and gay be free from danger.
May all women, men, young, old, straight, and gay be safe.
May all women, men, young, old, straight, and gay be protected.
May all women, men, young, old, straight, and gay be free from mental suffering.
May all women, men, young, old, straight, and gay be happy.
May all women, men, young, old, straight, and gay be free from physical suffering.
May all women, men, young, old, straight, and gay be healthy.
May all women, men, young, old, straight, and gay be able to live in this world happily.
May all women, men, young, old, straight, and gay be peaceful.

May all my enemies be free from danger.
May all my enemies be safe.
May all my enemies be protected.
May all my enemies be free from mental suffering.
May all my enemies be happy.
May all my enemies be free from physical suffering.
May all my enemies be healthy.
May all my enemies be able to live in this world happily.
May all my enemies be peaceful.

May all my friends be free from danger.
May all my friends be safe.
May all my friends be protected.
May all my friends be free from mental suffering.
May all my friends be happy.
May all my friends be free from physical suffering.
May all my friends be healthy.
May all my friends be able to live in this world happily.
May all my friends be peaceful.

May you be free from danger.
May you be safe.
May you be protected.
May you be free from mental suffering.
May you be happy.
May you be free from physical suffering.
May you be healthy.
May you be able to live in this world happily.
May you be peaceful.
If I have offended you knowingly or unknowingly, please forgive me.

May I be free from danger.
May I be safe.
May I be protected.
May I be free from mental suffering.
May I be happy.
May I be free from physical suffering.
May I be healthy.
May I be able to live in this world happily.
May I be peaceful.
If you have offended me knowingly or unknowingly, I forgive you.

May we all be happy.
May we all be healthy.
May we all be peaceful.
May we all be safe.
May we all be free from suffering.
# Pro-Active Community Building:
Conflict Prevention and Conflict Transformation
Rey Ty

<table>
<thead>
<tr>
<th>I. ANTI-REACTIONARY MODEL: TALK THE TALK</th>
<th>Me</th>
<th>You</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will not condescend or look down on other people’s differences, backgrounds, sex, abilities, social status, economic standing, appearance, clothes, cultures or religions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not convert other people to my faith. I will respect their faith.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not give people of other faiths or cultures no choice but to pray with me and pray in my own way without taking into account other their cultural and religious sensitivities. I think that is simply insensitive and rude.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not invite people to socialize with them, have fun, eat, drink, play sports, “hang out”, or watch a movie with them, with the hidden agenda of converting them to my religion. There is no place for this hidden agenda in interfaith work. I will respect the religion of people of other faiths.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not be blind to discrimination of any kind and not do anything about it. If I witness it, I will do something about it, such as</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. TRADITIONAL OR MINIMALIST MODEL: TALK THE TALK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read books or listen to audio books</td>
</tr>
<tr>
<td>Invite speakers</td>
</tr>
<tr>
<td>Give lectures</td>
</tr>
<tr>
<td>Attend lectures</td>
</tr>
<tr>
<td>Watch a film or documentary</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III. COALITION MODEL: WALK THE WALK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work side by side with people of different cultures and faiths to promote positive social change through community service efforts. By working together, share our cultures and beliefs as well as learn about the values and beliefs of other peoples. For example, to provide shelter for the homeless, to feed the hungry, to build low-income houses, to clean the environment, or to produce a play</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV. COMMUNITY MODEL: WALK THE WALK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two or more different or cultural or faith groups join together to build community. I will form intentional relationships with people of different faith/s in order to learn more about each others’ cultures and faith journeys and thereby building a truly multicultural or interfaith community, such as worship together through truly interfaith invocation, eat together, play together, Form friendship and trust that enable us to more deeply understand each others’ differences, cultures, and faiths.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V. SOCIAL-TRANSFORMATION MODEL: WALK THE WALK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathize, support, work with, and work for the needs and demands of an outcast group, downtrodden social classes or minoritized groups for social transformation through various direct and indirect services, as well as legal, paralegal, meta-legal, and other means; exposure to and integration with the downtrodden classes and outcast groups</td>
</tr>
</tbody>
</table>

Name in Print, Sign and Date Above This Line
Disagreements and conflicts are a fact of life, due to miscommunication or differences in interests, cultures, beliefs, opinions, perceptions, and expectations. The key to success in any conflict resolution process is anger management and effective communication skills. But to attain peace, economic, social and political justice must prevail.

Conservatives, liberals, and Marxists have different views of peace. Conservative realists say that since there is conflict of interest among states with their own national interests, peace can be attained through war preparation and war itself. Liberals insist that peace can be attained through harmonization of interest through collective efforts in organizational work and legal agreements. Advocating class struggle, radical Marxists investigate the unequal economic, political, and cultural power relations and seek ways to transform society to rid it of injustice and to attain peace.

The Charter of the United Nations recognizes three general categories of conflict resolution in international relations. Depending on the circumstances, these provisions are can be modified for use at the national, regional or interpersonal levels of analysis. According to Articles 33 to 38 of the U.N. Charter, the first category involves the peaceful settlement of conflict through negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements or other peaceful means. According to Articles 39 to 41, the second category of settlement of conflict involves measures short of war, such as demonstration, boycott, embargo, blockade, and sanctions. According to Articles 42 to 51, the last category of settlement of conflict involves—if all else fails—the resort to armed conflict, especially for individual self-defense and collective self-defense, in an effort to resolve all economic, political, cultural, and social inequities and to attain peace. The Chinese word for peace is heping, which requires not only harmony but also equality. Clearly, peace (pax) is not merely the absence of war (absentia belli), but the resolution of economic, social, political, and cultural injustice.

I. Negotiation
   A. A process that involves the two adversaries themselves in the resolution of their conflict.
   B. It focuses on what party A wants to achieve, what party B wants to achieve, what is realistically possible to achieve, and what is the best way to influence your adversary.
   C. This process assumes that some people do not like conflict and would rather engage in negotiation to solve their differences or others thrive on and will create conflict. But all will engage in negotiation.
   D. Depending on the culture, the degree of conflict can be caused by and the settlement of differences can be facilitated or hindered by age, sex, hierarchy, etc.
   E. To succeed, negotiators must be in control of themselves; believable; put up with conflict and uncertainty; reveal information selectively and convincingly; get essential information; listen and understand the actual information being expressed; patient but persistent; and know when and how to finish the negotiation with an agreement or to end it since a sought-after agreement cannot be attained.

II. Enquiry
   A. A systematic investigation of a matter of public interest in order to arrive at the truth.
   B. Examples include a probe into alleged violation of the rights of prisoners, corruption, or violation of the rights of combatants.
III. Mediation
   A. A voluntary process of settling a dispute that involves recourse to a neutral third party who is called a mediator. Both parties must agree to undergo mediation and work together to reach an outcome acceptable to both of them or nothing would happen.
   B. The third-party mediator is only there to help facilitate the ideas and the process of negotiations that would help the adversaries reach a mutual agreement.
   C. It aims to let both parties themselves see the source of the problem by talking out their differences; to arrive at a resolution by concentrating on what should be done henceforth to resolve the conflict. Compromise is the key to success.
   D. The mediator guides the discussion to optimize the needs of both adversaries, takes into consideration their sentiments, and reframes questions.
   E. Mediation does not seek to decide who is innocent or guilty, blame, seek revenge, or punish.
   F. Mediators provide good offices or beneficial acts which are performed for both parties in the dispute.

IV. Conciliation
   A. It is a process of settlement of a dispute by mutual and amicable agreement in order to avoid litigation. The purpose is to overcome distrust and animosity, to regain goodwill by pleasant behavior, and eventually reconcile differences.
   B. Parties to a conflict agree to seek the services of a conciliator who talks with the adversaries separately (or “caucusing”). The conciliator conciliates. Both parties win by making concessions.
   C. It is a form of dispute settlement short of arbitration.

V. Arbitration
   A. A process of resolving conflict between adversaries by a third party selected by both the adversaries. The arbiter acts as a judge who renders a decision or award. Arbitration has a legal standing.
   B. The adversaries agree ahead of time to accept the decisions as binding. Adversaries enter into an agreement which specifies the matters to be settled and procedures to be followed.

VI. Judicial Settlement
   A. All of the above are alternative methods of dispute resolution which are non-judicial.
   B. Judicial settlement is settlement of dispute through litigation. Thus, a conflict is presented to an existing independent court for its judgment.

VII. Regional Agencies or Arrangements
   A. On an optional basis, parties to a conflict can bring their problems before an organization, such as the Association of Southeast Asian Nations (ASEAN) or the Organization of Islamic Conference (OIC) to inspect and verify situations, to ensure strict implementation of the provisions of resolutions, and to promote reconciliation and political settlement.
### Reactive Methods in Dealing with Conflict:
#### Conflict Settlement, Conflict Management, and Conflict Resolution
Rey Ty

<table>
<thead>
<tr>
<th>Method</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compromise</td>
<td>Win-Win Game; not optimal, not best solution, but “satisficing”</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>Forgive past mistakes, do not investigate abuses &amp; violations; move forward</td>
</tr>
<tr>
<td>Reconciliation</td>
<td>Shake hands, forget the past, move on, look into the future</td>
</tr>
<tr>
<td>Justice &amp; Peace</td>
<td>Address problems in order to solve conflicts &amp; attain peace</td>
</tr>
<tr>
<td>Negotiation</td>
<td>Discussion between individuals or groups with conflicting goals in order to reach an agreement acceptable to both sides</td>
</tr>
<tr>
<td>Mediation</td>
<td>Use 3rd party (mediator) to resolve conflict between 2 parties by reaching an agreement or reducing conflict over future arrangements</td>
</tr>
<tr>
<td>Conciliation</td>
<td>Intervention in conflict by a 3rd party who is non-partisan &amp; neutral in order to restore communication between the parties &amp; to help them to reach a better understanding of each other’s position</td>
</tr>
<tr>
<td>Arbitration</td>
<td>Determination of a dispute by independent 3rd party/ies (arbitrator/s) rather than by a court</td>
</tr>
<tr>
<td>Judicial Decision</td>
<td>Courts, Shariah Courts included</td>
</tr>
<tr>
<td>Regional Organization</td>
<td>e.g. ASEAN, European Union, League of Arab States, Organization of African Unity (OAU), Organization of American States (OAS)</td>
</tr>
<tr>
<td>Measures Short of War</td>
<td>Boycott, Economic Sanction, Trade Embargo</td>
</tr>
<tr>
<td>War</td>
<td>Conspiracy, Sporadic Acts of Violence, Localized Internal Armed Conflict, Internal National-Level Armed Conflict, Civil War, War of National Liberation, Internationalized War, International War, Global-Regional War, Global War</td>
</tr>
</tbody>
</table>
Bi-Communal Commitments
Rey Ty

1. Upon return to my home, school, work, or community, I am committed to do at least the following two things for myself (e.g., read a book, watch a movie, take a course, write a letter to the editor, etc. that deals with peace or discuss with people who make unjust, discriminatory, sexist, or racist remarks):

2. My buddy is committed to do the following for her/himself:

3. Upon return to my home, school, and community, I am committed to do at least the following two things for my community:

4. My commitment buddy is committed to do the following for her/himself:

My Name: _____________________________________________________________________________
My Commitment Buddy: _________________________________________________________________
Phone: ___________________________ Email: ___________________________
Address: ______________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________

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**Solemn-Pledge Partners Form**  
A Concrete Personal Plan of Action in Share Pairs  
Rey Ty

**Session Objective:** At the end of the session, the participants will be able to:
1. develop a simple but concrete plan of action to promote tolerance, mutual understanding, cooperation, conflict resolution, and peace as well as to elimination conflict, all forms of discrimination, and intolerance

**Resources:**
A sheet of paper, pens

**Procedure:**
1. Activity: Commitment Partner: Think-Share Pair, get each other’s emails and contact each other each month to share what you have done to fulfill your commitments.
2. Issues: After going through all the theories, issues/problems, and regions of the world and seeing how the US deals with the rest of the world, what issues do you personally believe need action that you can execute?
3. Plenary Presentation
4. Submit
6. Have big ideas but take small steps
7. Only commit to do things which are feasible. You do NOT have to fill all items.

<table>
<thead>
<tr>
<th>LEVELS OF ACTION FOR SOCIAL CHANGE</th>
<th>PERSON A</th>
<th>PERSON B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Person A’s Name</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Person B’s Name</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Person A’s Name**

<table>
<thead>
<tr>
<th>Personally, as an Individual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
</tr>
<tr>
<td>Clan</td>
</tr>
<tr>
<td>School</td>
</tr>
</tbody>
</table>

**Church, Mosque, Synagogue, Temple, or any other places of worship**

<table>
<thead>
<tr>
<th>Workplace</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organizations</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Community</th>
</tr>
</thead>
<tbody>
<tr>
<td>County/Province</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>State</th>
</tr>
</thead>
<tbody>
<tr>
<td>Country</td>
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</table>

<table>
<thead>
<tr>
<th>Other Country/ies??</th>
</tr>
</thead>
<tbody>
<tr>
<td>Etc. etc. (please specify)</td>
</tr>
</tbody>
</table>

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Abstract
Any change brings forth resistance. People prefer to stay in the status quo, even in unpleasant and uncomfortable situations, because it takes effort to change. The more pressure there is, the stronger the resistance. This is why, when change needs to occur for a higher good, the best way to bring this forth is to diminish the hard sell, high pressure approach by using a thing of beauty, the Arts. Arts touches the heart, the emotions, and goes into the soul of people. It is thus a very powerful, yet gentle tool in the journey towards peace. The use of arts is not a new approach. All through history, the arts have been used for self-expression. Thus it is in the very core of man’s nature. When primitive man wanted the grain to grow, or the rains to come, he would use his body in dance. When man wanted to express love, he wrote poetry and sang songs, when he was saddened by his fate, he would paint as Van Gough did. Every child role plays with friends, where he plays teacher or doctor, king or queen, or even servant. Every little girl has played “mommy”. Acting is in human nature.. And what is natural is almost always potent.

Why Art?
- Touches left and right brain hemispheres- logic and emotion
- Soft sell approach- audience is not guarded
- Less resistance- impacts values and attitudes
- High acceptance- learning is more likely to be applied to life
- Fun ☺ medium for learning
- Basic to human nature:
  - Primitive Man: praying for grain to grow though dance
  - Children: Role-play

Art Forms: Visual, Literary, Music, Dance & Drama
Drama:
- Allows you to create high impact teaching and learning experiences
- Medium for bringing forth paradigm shifts, thus change from small to large scale
- Potent tool for social awareness, social change and PEACE

Elements of Theater
Premise: Get BIGGER than life!
Elements of Theater:
- Voice Projection: Breathe & Speak
- Articulation:
  - Open mouth wide
  - Anything in motion attracts attention
  - Allow the vowel and consonant sounds to be clear
- Facial Expression: Show the message in your face
- Vocal Expression: Show the message in your voice
- Gestures: Maximize the use of your body in the given space, to send out your message.

Types of Vocal Quality
Orotund: Large, full movements of the speech mechanism
Aspirate: Whisper, vocal cords do not vibrate
Pectoral: Deep, hollow tone, voice thrown back
Nasal: Whiny breath, voice thrown towards the nose
Guttural: Throaty, doglike
Oral: Thin, feeble, high pitched
Falsetto: High pitched, piercing, shrill, voice thrown to the head
Normal: Muscular activity centered in chest and abdomen, relaxed
Enhancing Vocal Variety

Volume: loud, soft
Rate: slow, fast
Pitch: High and Low
Inflection: Upward, Downward
Enunciation
Pause

Theater Jargon

- Stage Right: Right side of the stage from the director’s point of view (actor’s left)
- Stage Left: Left side of the stage from the director’s point of view (actor’s right)
- Wings/Travelers: The sides of the stage by the curtains
- Blocking: Positioning of the actors on stage
  - Up stage
  - Center stage
  - Down stage
  - Off stage
  - Profile
  - Three-fourths (3/4)
  - Full front

I Want to Live
Words & Music by John Denver

There are children raised in sorrow
On a scorched and barren plain
There are children raised beneath a golden sun
There are children of the water
Children of the sand
And they cry out through the universe
Their voices raised as one
I want to live I want to grow
I want to see I want to know
I want to share what I can give
I want to be I want to live

Have you gazed out on the ocean
Seen the breaching of a whale?
Have you watched the dolphins frolic in the foam?
Have you heard the song the humpback hears
Five hundred miles away
Telling tales of ancient history of passages and home?

I want to live I want to grow
I want to see I want to know
I want to share What I can give
I want to be I want to live

For the worker and the warrior
The lover and the liar
I want to live I want to grow
I want to see I want to know
I want to share What I can give
I want to be I want to live

We are standing all together
We are standing on the threshold of a dream
No more hunger no more killing
No more wasting life away
It is simply an idea And I know its time has come

Because people are different
There will be conflict
Conflict can escalate to war
Or be resolved by love
Art is an expression of the inner core,
It is beauty,
It is love

Let the beauty inside you emanate, radiate, get bigger than life!

Touch HEARTS through ARTS!
If I Were To Receive an Award…
Rey Ty

Please print your answers legibly.

1. What is your name? ________________________________________________________________

2. If you were to win an award for your attendance and participation in this training/workshop and to receive a Certificate for it, what would it be called? ________________________________________________________________

3. Why? __________________________________________________________________________

4. Identify one co-participant from your ethno-linguistic and religious community who should receive an award. What is her/his name? ________________________________________________________________

5. What is the title of the award your co-participant deserves to receive? __________________

6. Why? __________________________________________________________________________

7. Identify a co-participant from a different ethno-linguistic and religious community who should receive an award. What is her/his name? ________________________________________________________________

8. What is the title of the award your second co-participant deserves to receive? ___________

9. Why? __________________________________________________________________________

10. Write down the name of one adult leader from your community. _______________________

11. What is the title of the award your adult leader deserves to receive? _____________________

12. Why? __________________________________________________________________________

13. Write down the name of an adult leader from the other community. _____________________

14. What is the title of the award the adult leader deserves to receive? _______________________

15. Why? __________________________________________________________________________

16. Others __________________________________________________________________________

*Return this form promptly to Rey Ty, please. Thank you!