



النهضة ANUHRE

الشبكة العربية للتربية على حقوق الإنسان والمواطنة
Arab Network for Human Rights & Citizenship Education

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Enforcement ✨

Promotion ✨

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Preface

All the Arab countries are my homeland ... I applied for a visa and no one granted it to me!!!



I heard this many times from Arab actors during their drama roles and I liked it a lot. It reminds me of the realities of the Arab countries in dealing with Arab nationals knocking at their doors, compared to non-Arabs. Certainly there is a difference. Probably each one of us witnessed such treatment during his/her travels and was subject to questions and interrogations in order to know simply what is the purpose of his/her visit to this given country. As if he/she would turn things upside down if he/she entered that country. Of course, we support the right of the State to ensure the enforcement and respect of its laws but not to the extent where border controls and airports are transformed into interrogation chambers. The traveler, after the interrogation, would then enter the country, frustrated, or would go back to the place he came from. Many people went through this experience and no one can deny it. How could we explain that many Arabs, after being granted a visa, are denied the right to enter the concerned country? The reason is simple: The officer at the border would reply: "I am free to do what pleases me, I decide if you enter or not". This leads us to the very important issue of violating the right of displacement

and travel of many people by individuals, God only knows what is their motive!

So, why do some Arab countries pretend that they are willing to host Arab nationals while in reality they close their doors in their faces. It is very rare that an Arab national can enter an Arab country without difficulties. We do need an answer to this issue from the Arab States and from some States that refuse access to Arabs and willingly host and welcome non-Arabs. I wonder also about those who criticize the Western countries in the different media and satellite channels for being "morally dissolute", where as we never heard, for instance, that a German citizen has been sent back from the French borders. They have full freedom in travel, displacement, work and marriage.

I believe that we need a special kind of antivirus to disinfect some of the Arab mentalities whose main concern is to segregate and deprive people from their natural rights. If this issue is solved, I would then be able to chant: "All the Arab countries are my homeland – I love and travel without suffering"

**Editor in Chief- Mohamad Al-Jubouri
Institute for the Protection of Human Rights
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Equality and non-discrimination: Absolute values, not subject to interpretation




Sometimes we live certain experiences that raise numerous questions without answers. They fill our hearts with fear, uncertainty and insecurity, especially if those situations are related to established facts that should not be subject to controversy. Not one sane person should question their validity. Equality and Non-discrimination, two deeply rooted principles in all Humans without exception, should not be subject to controversy or interpretation. If one of the two is not recognized by someone incapable of combating injustice he suffers from, this could generate harmful and violent reactions or isolation. I could assert that some victims of injustice, unequal treatment or discrimination, can not immediately fully assimilate its reasons or analyze its overall context. This does not of course mean that the victim is lacking the average assets of other people. The cruelty of discrimination could inhibit us from understanding the true reasons underpinning it. When someone is subject to such a scenario, he could not easily have an outsider's look to seize all its aspects to come back afterwards to the ground and act according to his analysis, this is what is generally described as thinking "inside" or "outside the box". The latter way of thinking needs an overall understanding, a sound analysis and the skill to find solutions and implement them. This does not of course apply to all categories; a child subject to discrimination would understand its reasons only many years later.

I would like here to share a personal experience worth being told, not because it is my own experience but because it concerns a whole generation of people from my forgotten nationality. A generation

used to inequalities and discrimination, since they enjoy a confusingly tiny amount of equality. The day my dad took my small hand in his to take me to school, I was only concerned about playing and candy. I kept, like all kids, a positive image of school, thanks to my dad. The good memories I hold from that period could not erase a series of events that could seem trivial to some, yet significant to me as a child. I kept asking myself "why" for decades. I should not stress the time span because the time of injustice can only be measured by its psychological impact and scars. It is also measured by the number of times I felt the urge to cry, to run to my father's arms, to hug my mother and to feel my dad's strong hand holding mine.

Once, I heard my colleagues whispering, they were talking about my nationality which is not theirs. Circumstances wished to deprive me from the pleasure of being schooled in my country. When they noticed that I was aware of their discussion, they presented the pretext that I was unfamiliar with their "language", although it is simply a different dialect, since I was in an Arab country. In spite of my efforts to change their impressions, I was not spared from their irony regarding my dialect or the kind of food I used to have during breaks. Instead of calling me by my name, they preferred to call me by my nationality and used to address me with my own dialect to mock me, accusing me of having abandoned my country. Some just opted for excluding me from playing with them. You could imagine what impact would the behavior of numerous people have on one person. This led me to feeling alienated; Yes, a feeling of internal and external alienation.

In spite of my young age, I managed to comprehend the lengthy explanations my dad excelled in presenting to me. I concluded that my peers were less mature



than me. Then, I started to understand diversity, difference, the importance of non-discrimination and equality. I also concluded that the blind are those who see reality only through their own narrow perspective. Yet, I had to talk and act like them, in order to dissimulate my difference. On one hand, I did not express my thoughts out of fear of being isolated, marginalized or excluded. On the other hand, I was looking for friends like me with whom I could be myself without wearing masks.

I was starting to emancipate myself from the feeling of injustice and feeling pity for them, wishing that they would see things, like me, from a wider perspective. Nonetheless, I kept my optimism. Many years later, I found out that what happened at school represented a small portion of inequalities and discrimination I would suffer from because of my nationality. After the personal discrimination, based on private attitudes and social backgrounds, a more institutionalized discrimination started taking place. Having had an excellent academic record at high school, my ambitions grew bigger and I became more reassured in my skills and capacities. The future loomed in my eyes, full of hope and promises. Suddenly, all my dreams collapsed; The government made an arbitrary decision, depriving me, and those holding my nationality, from entering university. Thus, I passed from personal discrimination at school to collective discrimination or punishment if I may say.

Then, successive dramatic events took place and affected me and some of my nationals, such as prohibition of travel even to visit our families, strict conditions on our access to education, the refusal of some Arab and European countries to grant us a visa, not to mention the difficulty to find a job; all that because of our nationality.

This is how, unconsciously, I found myself working in Human Rights. I do not recall when exactly. Since my early age, I kept thinking about the word “right”. I took interest in rights at school and it was the subject of my master’s thesis: I worked on the absence of international and regional protection for my co-nationals. The thesis concluded that there was no kind of protection for us, and that we were dealt with either by pity or charity or according to the political mood of the host country.

I found out that the discriminatory accumulations I have been subject to over the years were the main motive for choosing to work in this field and exploring the underpinnings of violations that often generate inequality and discrimination. The family environment I was raised in protected and oriented me towards changing the status quo. Nonetheless, this wasn’t everybody else’s case; they got to a point where those practices left them with no feeling of belonging and became introverted. I can not blame them or blame others who were discriminated on whatever basis; A violent and passive reaction is expected, but we could also expect a positive one. I was overwhelmed when the United Nations choose non-discrimination in 2009 as the theme of the 61st celebration of the Universal Declaration for Human Rights. Discrimination can be covert and practiced privately, we could even neglect it, but it hinders the very foundations of the society and renders it fragile and prone to collapse at any moment. Any discriminate society could witness its dislocation and breakdown at the simplest test simplest test.

**Arwa El-Burai – Coordinator of the Media Committee
Cairo – Egypt**



The women movements should make man an ally and not an adversary



Claiming women rights could involve tactical and strategic mistakes at a time. Activists should claim Women's and Men's rights as Human Rights for males and females.

It would be a great error that women pose their claims to men and address them as their torturers and enemies, although man is the woman's partner, even in pain and torture.

Most claims presented by women cover rights that the Man needs. Women insist on adopting a feminist approach, although the problem has its roots in the general problems of the Arab countries.

We should not talk about a women suffering from injustice and a man imposing it to her, we should rather talk about an accumulation of errors that had serious repercussions on men before women. The solution could never be based on a feminist approach. Women should gain the solidarity of men to achieve even a small part of justice and of women's claims.

The revolution of women to full-fill themselves and their humanity is part of the Arab man's revolution against the forces that deprive him from his rights and humanity. Thus, dissociating the deprived women's rights from those of which men are deprived renders their combat uni-dimensional and lacks the exhaustive human dimension.

The solution could not come for women alone, and individual salvation is linked to the salvation of all the oppressed categories, to start by men. Thus, there is no other option for women than gaining the solidarity of men to put an end to their sufferings. Women' suffering is similar to men's, not to mention the chastity belt and

inherited stereotypes about her "biological inferiority".

It is well known that the "woman's problem" is not a recent phenomenon, it goes back to thousands of years. Ancient legislations consecrated the submission of women: The ancient Indian books deprive women from the right to freedom and to dispose of their own assets, The Greek humiliated women and their philosophers consecrated their slavery: Plato asserted that women should become public property, Tertullian described the woman as the "way to devil", Aristot said that "a female is a female because she lacks certain qualities".

Yet, woman can not wash thousands of years of aggressive social thinking through ordinary democratic means. The solution consists in intensifying woman's fight and integrating it with man's fight in order to rid our world from the violence and hideousness that witnesses our contemporary world. The emancipation of man should become a women's claim and the emancipation of the Arab citizens, be it a man or a woman, should become a collective claim.


Man should be considered as a partner of woman in her fight against underdevelopment and not her personal enemy. The feminist movements leading this combat should be aware of this fact. Otherwise, the problem would remain the same and the suffering of both men and women would be exacerbated.

**Lawyer Issa Al Marazeeq- Head of Legislations Unit
National Center for Human Rights**



A tale from my city

I met him almost a year ago thanks to work and he was always informed about my different activities in the Humanitarian Gathering for Justice. He used to believe in modernization and combating corruption. He used to avoid me many times after reading our audacious articles



in which I expressed severely, publicly and clearly my opposition to many issues.

He had his problems; he suffered in particular from one problem. He did not ask for my help until he gave up and decided to charge me with transmitting his message in order to bring him justice. I will simply convey literally what this friend told me and let you ponder upon his story. You might then discover the reality of what is happening in the Arab world and my city too ...

Here is the story

I worked thirty years far from my country to provide food and a decent home for my family. After my hard work and defense in favor of rights, principles, security and humanitarian justice, I found no one to stand up for me ...

After thirty years of work I retired and came back to my city, parents and land. Great was my surprise when I knew that my brother used my absence to steal my land, exploiting the ignorance of my mother. His wife convinced him to register the land in her name, which led to a rupture between him and me. Thus, I decided to have recourse to justice especially that I used to ignore what was happening inside courts and justice palaces. When I came close to obtaining my rights, my brother started putting pressure on my family and me to give up the land.

At the outset, he used to break the trees in my farm and sabotaged the irrigation system more than once. I filed many complains at the police station in this regard. He repeated the same thing with my brother "Jihad"... The police did not take any action, since my brother allocated a monthly payment to the concerned Lieutenant and used to host him in his chalets. In return, the police officer would inform him about what is going on in the police station. My family and I kept waiting for the enforcement of the law. Afterwards, he attacked us at numerous occasions and threatened us with death. Once more, we filed a complain at the police station and the lieutenant hid the transcript. We looked for the police officer, we even filed a complain against him, we used all possible and imaginable means in order to have the transcript but nothing happened. We kept waiting for the law to be enforced.

One day, my brother sabotaged our house and threatened us with death if we do not concede him the land. Although another transcript was drafted, no one took action. My family and I kept waiting.

Then, armed, he kidnapped me with three of his accomplices and beaten me. When I filed a new complain, my brother used his money and the fair judge released all three of them and had me sent to jail for one month for threats of death. No one rearrested the perpetrators. I waited for the law. Then I complained to the concerned minister, the government, the different authorities and organizations that claim to protect Human Rights. I explained to them that he was threatening me with death, no one took action. Finally, twenty days ago, when my wife, my children, my brother Jihad and I were picking olives in my farm, he attacked us with a gun. He even shot at us and injured me, my brother and my son, then ran away. After having emptied his ten bullet charger trying to kill us, and while fleeing, he ran into a tree and his pistol fell from him, my son picked it up. My wife called the ambulance and the police. All of us, except my wife, were taken to hospital. My son gave the pistol immediately to the police. We were presented to the same fair judge who sent my injured son to jail for attempt of murder (he is a student at the law school). My brother is held in hospital for the same charge. He was set free after my brother used his money while in jail through his lawyer who was responsible for his crimes, since she convinced him that she holds the keys to any instruction judge. He is waiting for the lawyer to free him for self-defense after having brought a false medical report. My family and I kept waiting for the law to be enforced.

To conclude, should I become like my brother who was many times sentenced to jail for money counterfeit, shooting, theft, murder and escapes from jail. Should I pay a bribe to the judge, policeman, the forensic medicine and the State men to recover my right, my land and my dignity?

This is my story

Muna Al-Saeed
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White slave trade: A profession or an ordeal?



During the last two years, the white slave trade became a true profession and was addressed as one of the phenomena that Iraq knew after 2003.

War, economic crises and the deaths among men were among the main reasons. Media took interest in this phenomenon but there are no reliable statistics or research. Like any curious journalist, I tried during the last three months to enter this mysterious world, assisted by a fellow journalist who worked in a foreign press agency and who lost his job because of the financial crisis. Some local NGOs active in all Bagdad helped us achieve the first breakthrough.


First stop: Al Sha'ab (people's) district

I did not know the entries and exits to this district that used to be blocked at times. We took the main street in which one can see a Church in the middle. It didn't take us long to get to our destination, since there were no small roads or crumbling buildings. In one building, we took the stairs, my colleague rang the bell. We already made a phone call to secure the place. A woman at the end of her thirties opened the door and invited us in. The house was tidy, everything was just in the right place. The furniture was not new or fancy but it was clean and we could smell the incense. On the walls we saw some verses of the Coran used for decoration. We sat; the woman served us a bottle of mineral water and offered us cigarettes. Although I never smoked, I did not refuse, which shed some doubts on me. After a while, a four year old child came in and smiled. "Hiba" was calm and her mother said: "Say hello to uncle and aunt". The child stood up coldly and shook hands with us. I asked her "what is your name darling?" she replied "Hiba", her mother said: "feel free, feel at home".

My colleague and I entered the room. There was a double bed, a child's bed, a small table with two chairs, a white board with colors, a set of tidy and expensive toys, a side door that leads to the toilets where I saw many kinds of fancy soap and shampoo. Given that electricity cuts were frequent, Hiba's mother took some precautions and put hot water in two plastic colored pots. Clean towels smelling perfume were lying there too. Although there was a washing machine and a basket for laundry, the toilets still looked tidy. I went out of the toilets; my colleague was still immobilized were I left him. He thought that we went far enough since I was the one who pushed him to discover this world we hear only about in movies. I sat on the ground and leaned against the closet while he was standing, scared, I do not know why! "Where is your journalistic sense?" I whispered, then I heard the child asking her mom: "'Did they go to sleep?', her mother replied: "Never mind, go and play".

What she said was like a big slap to me and made me wonder on the future of this child who sees this scene many times a day. When we went out I asked her: "Do you accept to be with any client?", "why not?" she replied

- How many times a day?
- it depends
- Don't you have another job?
- No, I never worked and I have no academic degree
- And Hiba's father?
- He disappeared in 2007. My parents live in a remote area. Everyone cares for himself. My husband's family sends us 150 000 Iraqi dinars each month. For God's sake, what can I do with this amount?
- "Nothing", I said



I agreed with my colleague that I would pay the expenses. As Hiba's mother demanded, we paid 25 thousand Iraqi dinars as a sort of rent for using the place, since we came upon the recommendation of a good old client of hers. At the door, she said: "If any of your friends needs a place, here is my phone number, call me one day in advance to make necessary arrangements", I took the sheet of paper with her phone number on it and thanked her for the hospitality.


We left the house towards a second place in the same district; it was 2 km away, next to the Popular Market. This time we were received by Um Samer (Samer's mother). At her late forties, dark-skinned, chunky, kind of short, wearing light make-up, she kissed me as if I was one of the families. A group of girls were sitting waiting for customers. There was a cloud of smoke in the room. The place was crowded and not very tidy. The radio was loud. I asked: "what offers do you have?" she replied: "whatever you want: A party, spend the night, and if you offer the place you will have a reduction, with diner and a bath, or a quickie, each thing has a price". "One girl or two? You will get a discount for two... For you or for him?". Her question made me wonder but I did not ask her what she meant, I found myself asking: "One for him and one for me". My colleague, surprised, stared at me. I whispered: "I will pay". I entered one of the rooms with a girl named "Balqees", while my colleague entered another room. All rooms were the same and nothing special distinguished any of them. A double bed was lying in each of them. I asked Balqees if customers shared rooms at the peak time, she replied affirmatively. I asked if customers accepted that and she said "why not, each one has his own taste". Balqees was 20 years old; I later learnt that she is a university student.

- I am happy to be with you
- Why?

Some clients can be cruel, they beat us, curse, insult, and if they can't get there, they pour their nervousness on us. Anyway, two women are always quieter, nicer and better off. What do you want me to do for you?

- Nothing, just chit-chat. You are a respectable university student. In the future you will have a decent and honorable job. Why don't you quit this work? Where are your parents?
- My parents know nothing about my work. It is hard to quit now. Um Samer promised to let me go home early when a man proposes to me. She helped me once, since then I am paying the price. I also got used to easy money. As you know, I have many needs and the situation is difficult. I skip my courses twice or three times a week to follow a course with professor Um Samer. Her courses have a high moral value Balqees was bitter and a bit drowsy because of alcohol.
- How much do you charge?
- 50 thousand, half of them go to Um Samer.

I opened my purse and gave her 50 thousand. She said: "pay at the cash", alluding to Um Samer, "she will give me my share, but if it's a gift, I'll take it". I gave her 10 thousand and asked her not to tell her boss that we didn't do anything. When I left the room, my colleague was already out, the girl accompanying him was saying to Um Samer: "useless, just talks", laughs were loud. I commented: "it is because of the radiations during the war". I looked at Balqees and asked her: "How did I do?" she said: "A true tigress"... Everybody broke in laughs. We sat, some took fizzy drinks, others alcohol. Everything was available at a good price. Um Samer had doubts: "Would you be working here or there...?" I replied negatively, I was hiding the recording machine in my sleeve. She said: "At least you came upon the



recommendation of our friends". My colleague and I left. He said that his companion had a sad story.

Our tour for that day ended. A story from one district of Bagdad, getting more miserable day after day. Yet, we do not have a clear image about prostitution and brokerage business in Bagdad. Entangled violations that represent a major crime against the humanity of each individual inside or outside our scope of study, against the active and passive actors, victims and perpetrators alike. Crime is being committed at each moment against children and elderly alike. It affects their dignity, honor, morals and human relations. It disfigures the beauty of a normal life, according to all heavenly and secular standards, local and international legislations.

**Majida Mohammed – Al Biareq Center for Studies
Iraq – Bagdad**



Migrant workers in Lebanon

The Center of Migrant Workers and Refugees was created in 1994 as a branch of Caritas-Lebanon to help foreign residents (Refugees, asylum seekers and migrant workers) on the legal, social and humanitarian levels. Since its conception, the Center received more than 100 000 foreigners seeking legal and social assistance.

As far as we know, foreigners in Lebanon live in highly complicated situation; some are well treated while others suffer from violations of their basic humanitarian international rights or are simply subject to ill-treatment and exploitation.

In the framework of humanitarian service and in accordance with its raison d'être, the Center started since 2002 to cooperate with Caritas-Sweden, funded by the European Union, implementing a project aiming at ensuring the respect of migrant workers, refugees and asylum seekers

rights. This project comprises legal and social aid to help resolve their different problems, awareness raising courses on their rights and obligations towards employers as well as the cultural differences and the services made available to them. Awareness raising programs for Lebanese were organized regarding the rights of foreigners and the need to respect those rights. We also worked with official and private bodies to provide a legal framework for the protection of foreigners' rights.

Among the aims of this project lies the awareness raising among Lebanese regarding the rights of foreign workers, especially foreign domestic workers, in order to:

1. Put an end to the exactions that are contrary to the International Human Rights Chart.

2. Initiate a more equal treatment as well as the respect of those rights, especially that Human Rights are universal.

This awareness raising endeavor should target all Lebanese, from different categories, because each individual has a fundamental role to play in the society which has an impact on our daily life.

This is why we organize gatherings with all Lebanese, of different ages, all around the country on the situation of migrant workers in Lebanon as well as the violations they suffer from. During those gatherings, we show a documentary entitled "migrant workers in Lebanon", followed by a general discussion. We also diversify our activities according to the present needs and upon the request of the group we are working with.

**Nuha Rokos – Caritas – Lebanon
Beirut – Lebanon**



Awareness raising on Human Rights

The students of Journalism and Fine Arts faculties receive a training on the enhancement of the role of Media in disseminating Human Rights concepts

In Bagdad, 25 trainees from the faculties of Journalism and Fine Arts attended a training course under the title "The role of media in disseminating Human Rights", with the support of EQUITAS.

The training aimed at educating journalistic elite on integrating Human Rights concepts in their media messages and disseminating them at a wide scope. Journalism and Fine Arts students were chosen based on the role the media plays in delivering a daily message to the different categories of the society via the audiovisual means and the written press. Participants were educated on the history and evolution of Human Rights as well as their current situation in today's societies that ensure the respect of those rights through universal legislations. They were also initiated to international conventions and instruments that would constitute the basis of their work in the future.

Trainees participated in practical exercises on how to defend a given right and networking with others in order to learn and exchange information. This would ensure them the necessary qualifications in translating the concepts and culture of Human Rights into a language that all the categories of the society can comprehend.

Participants asserted that such training sessions constitute a basis for building media capable of embracing Human Rights in Iraq and putting in place monitoring teams charged with revealing violations against citizens, informing the concerned organizations about them and documenting the facts condemning the perpetrators of violence or exactions.

Participants were also introduced to the characteristics of a Human Rights journalist: A profound knowledge of



Human Rights, legal means and international instruments. They should also have information sources near the perpetrators (conventional perpetrator) and take their distance vis-à-vis the entities that constitute a threat to Human Rights, not defending them or becoming their victims.


The participants should be credible, impartial and independent; those three qualities are the very foundations of a true media supporting all Human Rights.



The Iraqi Woman Conference after 2003: reality and ambitions

Al Manahel Al Thaqafiyah/ Basra/ Iraq. The Iraqi Women Conference was held on the 23d of February 2010 to examine the gap between reality and ambitions after 2003. The women issue as well as that of equality with men had a long history on the Arab, regional and international levels. When the social, political and cultural outcomes of any stage are examined, they can not be dissociated from the woman issue as a main component of any society. There is no social structure that could function properly without the participation of women, as a link in all evolutionary processes.

Based on that, women, in the framework of this philosophical context of social evolution, live different and diverse political, social, cultural and economic situations, according to each society, its



positive and negative attributes. Thus, the women issue is a crucial pillar that should be examined at each stage, taking into account the continuous changes we constantly witness with all its innovations and novelties. This is where the controversy on the limits of women' rights and their social role stems from.

Main recommendations:

-To exert pressure on the government to reconsider all means of a true legal and legislative protection, to put an end to all forms of discrimination or violence against women by implementing all legislations regarding women, in accordance with the Human Rights international conventions signed by Iraq.

-To stress the importance of education and combating illiteracy among women, enabling them to have access to education, holding training sessions in IT, accountancy and the different fields to help women who did not have the chance to study because of their difficult situations.

-To involve the state in the economic empowerment of women through small projects addressing the needs of those capable of working in order to develop their practical skills and involve them in the production process.

-To enable women to access the financial resources (loans) and land lots, involving them in the production process, providing a legal framework for those activities and adopting alleviation poverty strategies which lie in the heart of the development process through the active participation of women.

-To ensure a wide participation of women in events, conferences and seminars with her man brother, out of true belief that they are equal in life and in all its political, economic and social aspects, that they complete each other and that the equation should be balanced.

-To empower women and put them in decision making positions and all functions, tasks and functions that require qualifications and capacities (putting the right person in the right place).

-To launch practical projects and a joint national cooperation effort in order to enhance the contribution of women in the economic life. Although women represent 65% of the Iraqi population, their economic contribution is not up to expectations and to their capacities and qualifications.

-To intensify the different programs and mobilizing available legal means in order to enable women to play their role and exert all media efforts in favor of Human Rights.

-To continue to disseminate the culture of Human rights, women and child's rights, to disseminate and implement the relevant legal concepts.

-To choose a leadership among women capable of coping with the Iraqi realities and enabling it through the regular and specialized training sessions in order to improve her administrative and cultural level. This would have a positive impact on her economic contribution.


-To promote the role of CSOs and women organizations, build their capacities and enable them to take part in the decision making process.

On the health and education levels:

-To cooperate with the Basra health service in order to raise awareness regarding the benefits of the women health services (maternal health, family planning, breast test).

-To improve the life standard of individuals, combat poverty, attain an equal distribution of wealth and suppress the economic and social gaps.

-To define mechanisms and fast solutions to under-equipped schools which constitute one of the main obstacles facing the development of education on the



urban and rural levels, especially in the remote areas. An exceptional effort should be made in order to prompt the different public and private bodies to use modern construction methods new planning schemes for schools that take the scientific developments into account.

-To use pedagogical methods, raise educational awareness and adopt the proper methods capable of creating a sound atmosphere for self-expression.

-To improve the life standard of the population, poverty alleviation and a better distribution of wealth on the national level.

-To hold more literacy programs and coordinate with the competent ministries to define the post-literacy mechanisms, thus providing the necessary incentives for continuation through granting certificates equivalent to the academic ones.

The use of modern techniques in the school curricula is a fundamental factor in combating illiteracy. They also contribute in attracting the population in general, females in particular, since this project achieved a huge success in Basra regarding the use of modern techniques in all of Iraq.



Challenge

Human Rights in Iraq 29/01/2010

Interview with Nadira Hanco

Human Rights Organizations admitted that Human Rights violations in Iraq go beyond their capacities, but they stressed that their presence is important and necessary.

Sami Shani, President of the Dar Essalam Organisation for Human Rights, said that Human Rights culture in Iraq is a new born and not well rooted in the society or in the Iraqi establishments. He added that Human Rights organizations are new-born and that they are growing and integrating. In the past, there was only one NGO in the country.

Concerning the achievements of those organizations, Shani said to Al Jazeera Net that they have proved their capacities and presence in Iraq in spite of the difficult security situation. He also underlined their contribution in disseminating Human Rights in the society and the State establishments, especially the ones concerned with security issues.

He added that they constituted lobbies to shed light on Human Rights issues; they also issued many statements and reports that reflect the Human Rights situation. They managed to involve their representatives in the experts' commission of the High Commission for Human Rights Commission in Iraq. The President of the Organization admitted that Human Rights principles do not get enough attention, especially with the huge numbers of detainees waiting their role at courts and judicial courses.

Engraving on the stone

According to Nadira Hanco, an activist who graduated from the international program for Human Rights education organized by EQUITAS, the belief of NGOs in their fair cause made them pursue their work in spite of challenges.

Hanco described the work of NGOs in Iraq as “engraving on the stone”, because of the various pressures, political influences and insecurity.

Murders and rape

Omar Abbadi, a Human Rights activist, vice-president of Hamurabi Human Rights Organization, said that Human Rights violations started when the American troupes and their allies entered Iraq, especially murder and rape crimes. Abbadi declared to Al Jazeera Net that in spite of the political developments, Iraq did not witness any development on Human Rights level. He affirmed that situation is suffering more setbacks. The NGOs are facing difficulties, yet they achieved some progress, even if they are below the ambitions.



Workshop on developing the capacities of Dhi-Qar police officers

EQUITAS, International Center for Human Rights Education and ANHRE, in cooperation with the General Directorate of Police, held a training session for officers and investigators in charge of arrests in order to develop their capacities in Human Rights, especially the rights of detainees, the legal protection guaranteed by the Iraqi Constitution, the procedural and punitive laws as well as the texts of the Universal Declaration on Human Rights.

The workshop started on the 24th of February 2010 with 22 male trainees (officers and investigators) as well as nine female trainees (investigators). The workshop addressed different issues based on the participative approach and brain storming.

A questionnaire was distributed to trainees in order to identify their educational needs and measure their basic skills. Another questionnaire was distributed at the end of the workshop in order to measure its impact.

On the 28th of February, a closing ceremony was held during which the Director General of Dhi-Qar police met the trainees and trainers and paid tribute to the close cooperation between the police and the CSOs. Certificates and symbolic gifts were distributed to trainees and trainers. To thank the Director General for his efforts, he was invited to participate in distributing the certificates. The Director General extended his thanks to ANHRE, the New Academics of Iraq Organization, Sada Center, Al Manahel Association and Equitas. He presented to each organization a souvenir from Dhi-Qar police for their efforts in making this workshop a success. He also addressed letters of thanks to the trainers.

On the margin of the workshop, Murtadha Al Shahtour, the coordinator of the workshop, said that "We felt a real need

on the investigators side to develop their capacities and knowledge of the legislation as well as training them on Human Rights, protection, the guarantees of a basic assistance to detainees".

He added that "most investigators ignore the rights of detainees as well as the anti-torture treaty that was ratified by Iraq on the 17th of August 2008; This treaty imposes commitments on Iraq and can not stay unknown to investigators ". "Knowing the treaty will immunize them against committing errors". According to statistics, tens of officers are pursued for violating Human Rights. Torture, physical and psychological coercion are punished by the law, rejected by the social conscious and despised by the noble humanitarian values".

Lawyer Ghassan Al Saleh said that "we are fully prepared to hold more workshops, given their importance in protecting citizens and promoting the skills of the trainers". Mr.Hassnain Abdel Latif, Director of the New Academics of Iraq Organization, said that "thanks to the participative approach, there has been a good knowledge of Human Rights, but they need to be developed". Hana' Mahdi, Director of Al Manahel Association, saluted this effort and said that she was "happy to see girls from Nassiryah working as investigators"; she added that "this effort is worth being followed up".

Lawyer Najm Al Khaffaji commented: "On my behalf, I consider that training on Human Rights is important. I agree with those who assert that the police should be a priority in this kind of training. Iraq is making progress and is getting more stable, we do not want to see anymore investigators who ignore the basic rights of people".

The trainer Shaker Quain saluted the content of the workshop and the enthusiasm of trainees. He called for more workshops because they would reduce



violations which result in most cases from ignoring the laws. Judge Jalil Adnan said that “we have a good arsenal of laws, compatible with Human Rights instruments, but the problem lies in social awareness” and that “the CSOs should play their role and prepare well for such workshops”.

The participants expressed their high satisfaction regarding the content of the training and the well conducted workshop. Major Raed Abdel Kathem Joudeh said that “the workshop made us reread the laws and regulations; our problem is that we get absorbed by work and tend to forget the basic issues and the ABCs of our work. I hope that other investigators will benefit from such training”.





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