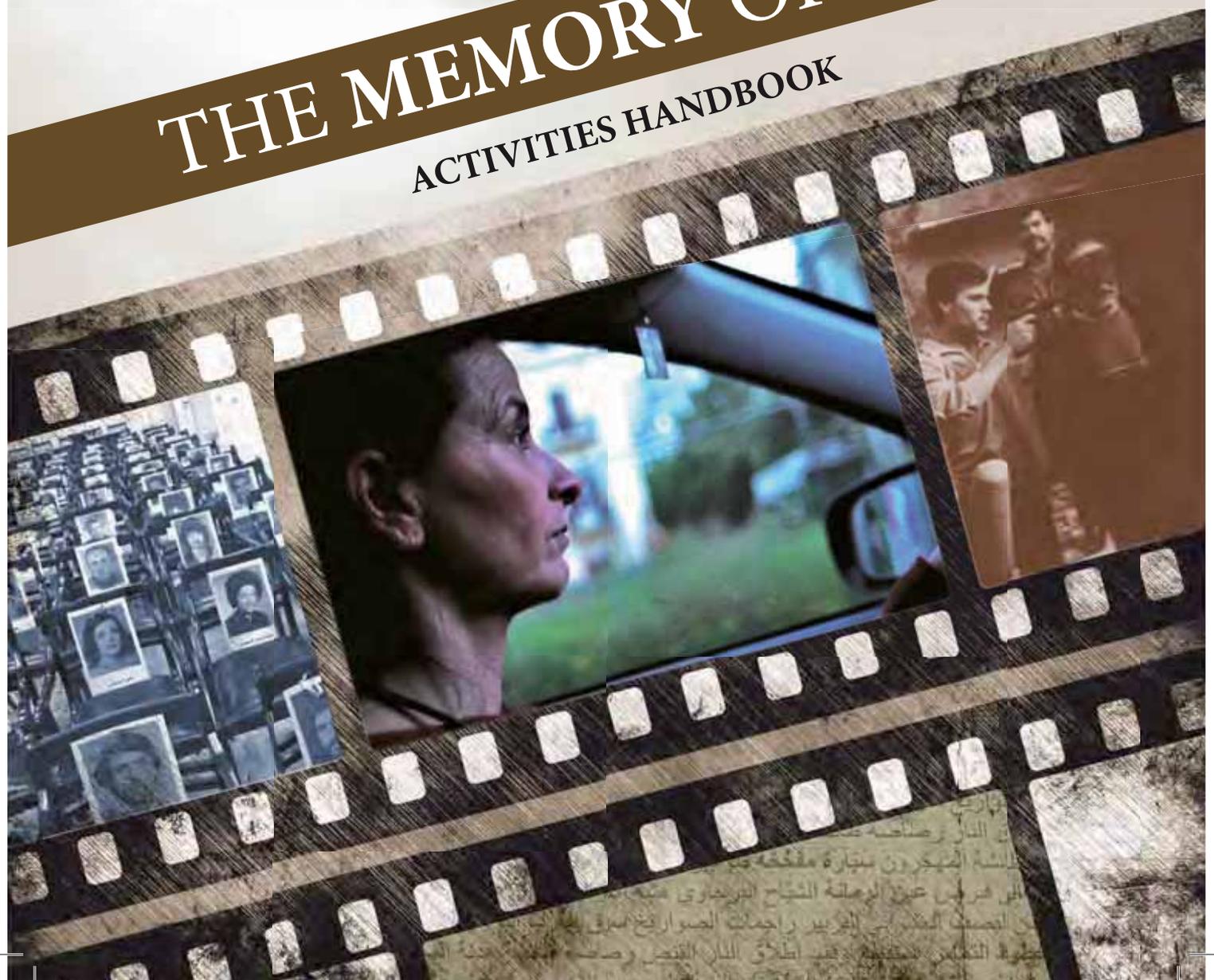
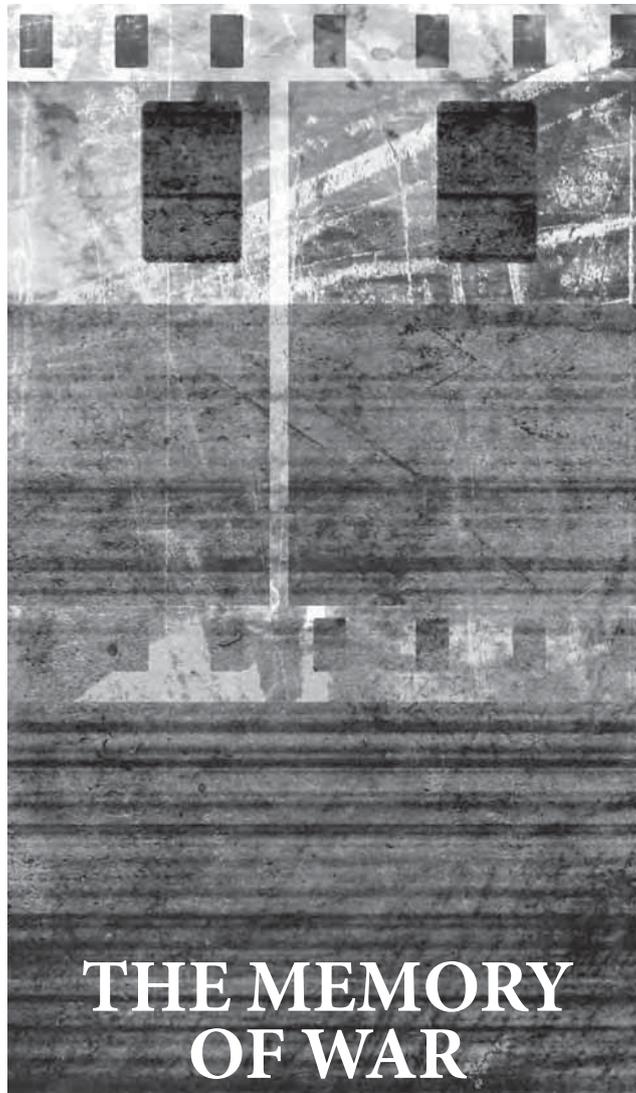


THE MEMORY OF WAR

ACTIVITIES HANDBOOK



النار صالحة عند
الليلة المتكررة نبتارة مقلقة
من فرط عين الرحمة الشياح البرقعاتي من
من نصف الضحك البريد رحمت الصور اربع امري
عقود النحاس تحفظه وقد اطلق النار القصر رصت



ACTIVITIES HANDBOOK



Project: **Tell me – I am listening to you**

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*In the rubble of my memory...
Shadows of pigeon flocks
Circle over the sorrow of houses,
And pass through the hemistiches of boredom.*

Joe Haddad

INTRODUCTION

The Lebanese Center for Civic Education (LCCE) created this training handbook on the memory of war as an activities handbook to be used alongside the documentary “When We Grew Up amid War...” which was produced by the organization “A Step Away”, with the support of *forumZFD*. The handbook is an outcome of “Tell me – I am listening to you”, a collaborative project between the three organizations.

Purpose of the Handbook

The handbook presents a new safe educational framework for launching the pressing public debate in schools and civil society about the memory of the Lebanese war in order to draw lessons from the atrocities committed by all conflict parties involved. These lessons will eventually form a body of knowledge, instructive examples and warnings from the past. These lessons are of special importance given the uneasiness of some about discussing the incidents of the war, especially at school level. Others have fallen victim to the culture of amnesia which has become characteristic of that period of our modern history.

Founded on the techniques of constructive management of memory, the handbook was created to enable the new generation to discover this painful period of war, 1975-1990, and to learn about its negative consequences and its political, social, economic, environmental and other implications, thus increasing their awareness of the adverse impacts of using violence in conflicts. Letting go of painful memories (experienced or inherited) and admitting mistakes can facilitate the process of reconciliation with memory and help build a joint future where civil peace will be established in Lebanon.

Handbook Methodology and Content

We chose to address the collective memory of the Lebanese population through the memories of people who lived through the war, who were teenagers at the time, rather than documenting the direct chronology of events. Narration was used as an effective tool for dealing with the past. These personal stories and experiences constitute a safe starting point for launching the discussion about the collective memory of the war.

The handbook contains educational material designed for teachers and civil society activists. It was tested with a number of teachers and in NGO activities; and lessons learned were factored in. The handbook is based on flexible and user-friendly interactive activities to be used as needed. The activities can be implemented as part of extra-circular activities in schools, and as part of civil society activities. The employed educational activities are founded on constructivism in learning and on the compilation of information related to the Lebanese war. They involve participation, debate, analysis and deduction, promote positive attitudes and informed behaviors among the new generation, and help raise awareness about the importance of building a collective memory for upcoming generations to draw upon.



FOREWORD

The activities handbook *Memory of War* will be now available in English. Having devoted 5 years to developing the Arabic version of the 2013 manual, *forumZFD* decided to issue an English-language version of the 121 page handbook for the non-Arabic speaking public. The international public will have now easy access to a useful resource for schools and civil society organizations wanting to work on the Lebanese past. With its worksheets, activity description, and useful information, *Memory of War* presents multiple narratives from the different sides of the conflict, with the aim of encouraging discussion of how to *deal with the past* and its impact on the present, in and beyond Lebanon.

forumZFD and our partners believe that *Memory of War* contributes to respectful coexistence and mutual acceptance among the different groups through a process of reflection among youth of a multitude of different perspectives and experiences of the 15-year-long Lebanese Civil War.

The Lebanese state and its institutions do not work on *Dealing with the Past* -- or else do so in only limited terms. Therefore the role of national and international civil society is crucial. We civil society actors can push for change, even within Lebanon's schools. Though the Ministry of Education and private schools expressed interest in our mission, the official curriculum's adoption of methodologies devoted to discussing and learning from the civil war is still a long way off.

During our trainings using the handbook, we felt that the eagerness of some teachers and concerned civil society activists to work with the book was promising. Many of them became dedicated *agents of change*. We felt that though there is a strong need to discuss the war, the available tools to do so seem to be limited. Therefore we and our partners wanted to introduce new approaches for work with the youth. We need also to move beyond the events of the war itself and encourage critical thinking on historical representation in general and the Lebanese Civil War in particular.

None of this would be possible without our partnership with LCCE and *A Step Away* within our *Dealing with the Past* program area. I would especially like to thank Joe Haddad, but also Lama Awad and Roula Mukhayel from *LCCE*, for their passion and dedication in the development of the handbook, and Fadi Yeni Turk and Roger Nasr from *A Step Away* for the enriching short video clips they contributed. Finally I would like to thank our colleagues from *forumZFD*, Dagmar Ihlau and Angelika Maser, who with our partners developed the Arabic version until 2014. Soha Fleyfil, deserves full credit for her great effort in preparing the English version of *Memory of War*.

It is hoped this project will be met with growing interest and spark challenging discussions on how to deal with the past in Lebanon.

Bernhard Hillenkamp, *forumZFD*, Head of Programme, March 2016

ACTIVITY



ASSORTMENT OF ATTITUDES

Goals

- Identifying the inclinations of participants regarding the memory of war and related dilemmas.
- Awareness that the memory of war has multiple dimensions and levels, and that it is useful not to neglect any of them.
- Forming an honest and objective opinion about perspectives and attitudes relating to the war.

Required Time: 20 to 30 minutes.

Material Needed: Flipchart, A3 paper, markers, paper strips, worksheet (1).



Activity Implementation

1. Prior to the activity, the facilitator prepares an assortment of attitudes and opinions which are usually expressed about and in relation to the Lebanese war, and writes them down on paper strips, according to or less than the number of participants, with each attitude or opinion on a separate strip. The facilitator can also cut out the attitudes and opinions contained in the worksheet (1) and use these after placing them in a bowl and shuffling them well.
2. The facilitator asks participants the below question in order to gauge their initial knowledge and opinions about the Lebanese war. The facilitator listens to the answers without commenting on or rejecting them, but rather attempts to clarify or direct the answer if necessary:
Have you ever heard or read comments or attitudes about the Lebanese war? Where? What are they?
3. Then, the facilitator invites willing participants to draw a strip of paper from the bowl, to read what it says out loud and comment on it briefly, as if answering the question: *Do you support or oppose this statement? Why?*
4. Following the drawing of and commenting on the statements and attitudes, the facilitator asks one or two participants, according to the remaining time, to comment on the content of another participant's paper, without interference from the facilitator, unless necessary.

5. The facilitator explains that the statements written on the paper strips are part of what is usually said about the Lebanese war, that some of these are preconceived notions, and that we should, therefore, build our opinions and shape our attitudes based on accurate, reliable and objective opinions, free from prejudice. The opinions and attitudes revolve around the following themes:
- The memory of war in school: timing, content, style and historian
 - The relationship between past and future
 - How the war began and how it ended
 - Reconciliation
 - Civil peace
6. The facilitator holds a general discussion, initiated by the following questions:



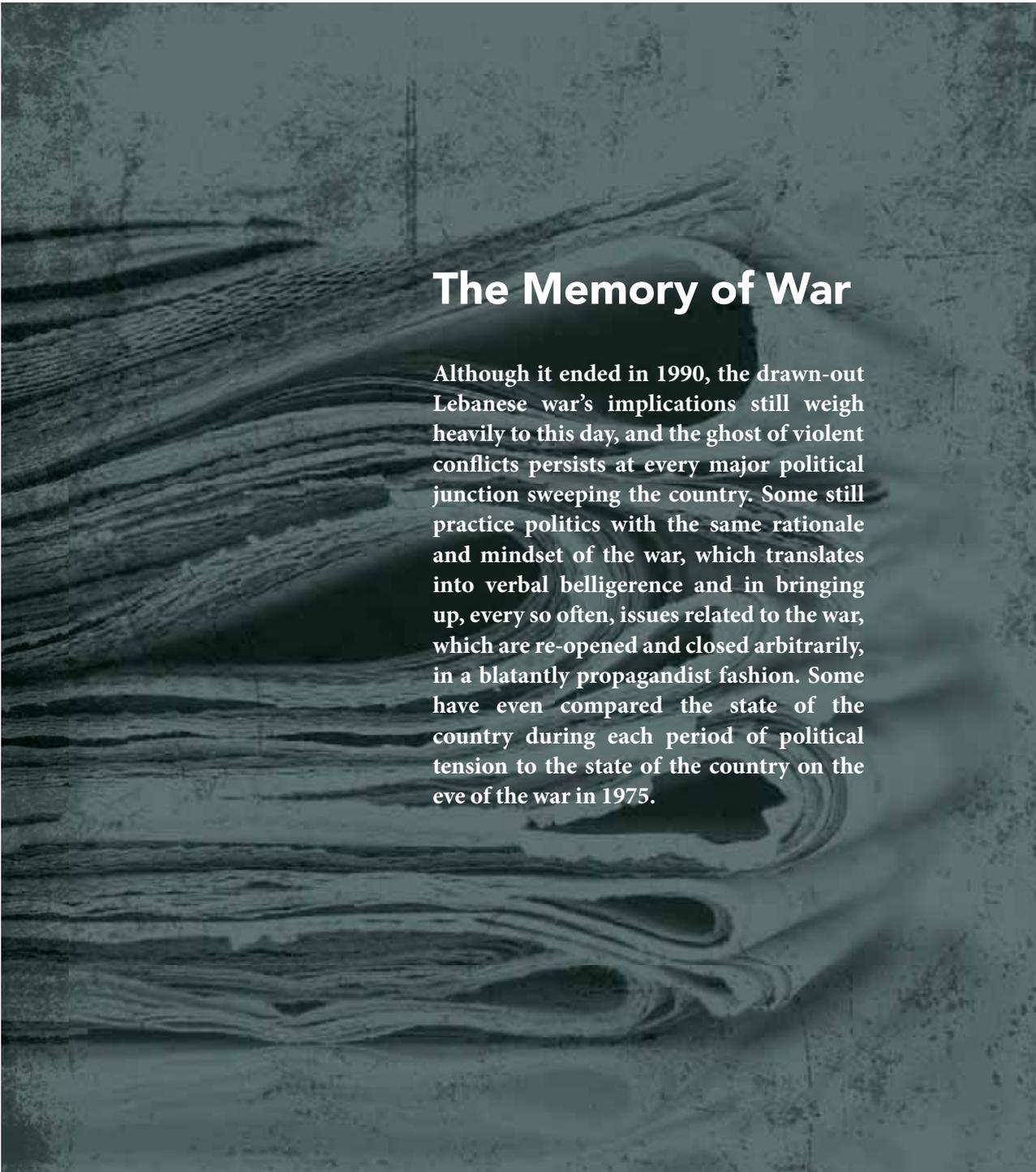
Questions for discussion

- How can we create a dialogue about the Lebanese war in schools?
- In your opinion, has the war in Lebanon ended? If yes, what are the indications for that?
- How can we deduce lessons from the war?

- 
- If the opinions from worksheet 1 are equal to the number of participants, then this would give each participant the chance to reflect on one statement. If the number of statements is more than the number of participants, then each participant will get the chance to reflect on more than one statement.
 - It is preferable to go back to these statements after completing all the stages of the activity, and to re-answer the questions in order to confirm the information and inclinations formulated by the participants.



It is better to forget the war so that we can build the future	Opening the war cases will renew tensions and fuel buried conflicts
The aftermath of the Lebanese war fully ended with the end of the war itself	The Lebanese war is not a suitable topic to be discussed at school
The Lebanese war began on the 13 th of April 1975	The Lebanese war was the war of "Others" in Lebanon
Only time can heal the wounds of history	The Lebanese deduced lessons and instructive examples from the war
The Lebanese war ended in 1990 and will not be repeated	Discussion of the atrocities of the Lebanese war, such as massacres, assassinations, and other..., should be avoided in schools
The memory of the Lebanese war is based on the narration of military events and accompanying political positions	History textbooks should contain the elements on which all parties agree, and leave out contentious issues
The reasons which led to the Lebanese war no longer exist and are no longer applicable	It is better to turn to foreign experts to write the history of the Lebanese war
Violence must be used to resolve some conflicts	It is impossible to reconcile the perpetrators and the victims
Before the history of the Lebanese war can be written, a period of time should be allowed to elapse to ensure the necessary distance	There is no problem with discussing the Lebanese war at school, only the names of the perpetrators should be left out
Issuing the amnesty law has contributed to the establishment of civil peace in Lebanon	Demanding to know the truth about what happened during the war will not bring back the victims and will not compensate for the losses



The Memory of War

Although it ended in 1990, the drawn-out Lebanese war's implications still weigh heavily to this day, and the ghost of violent conflicts persists at every major political junction sweeping the country. Some still practice politics with the same rationale and mindset of the war, which translates into verbal belligerence and in bringing up, every so often, issues related to the war, which are re-opened and closed arbitrarily, in a blatantly propagandist fashion. Some have even compared the state of the country during each period of political tension to the state of the country on the eve of the war in 1975.



Clearly, the wounds left behind by the war have still not healed. Lebanon has not addressed this phase of its modern history seriously, but has rather dealt with it lightly. One cannot, however, escape the past through denial and the erasure of such a war from history and from individual and collective memory.

One cannot pretend that the war never happened, because the war's past – its issues, circumstances and consequences – will haunt us forever. To this day, we remain unsure about what really happened, and unable to identify who was responsible for this war. Who are the victims? Who are the perpetrators?

In Lebanon, we moved from war directly into denial; our memory was disrupted. The memory of war, which has psychological, political, judicial and infrastructural dimensions, is still a taboo for many that very few people wish to talk about today.

The discussion about war crimes was ended by the issuance of the amnesty law and the integration of militias into the regular forces. But, despite the ratification of the Taif Agreement which halted internal fighting, civil peace has yet to be built in Lebanon.

Why Should We Confront the Past?

The majority of past experiences, especially the experiences of other countries that have undergone wars similar to the war in Lebanon, have shown that only by reflecting on the past can we understand the present and create a joint conception of the future based on all past experiences. In fact, it is impossible to turn over a new leaf as though nothing has happened.

There are war victims who must be treated fairly; forgetting them would constitute an insult to people's sacrifices and lives. The truth must prevail.

The right to know is a fundamental human right, and forgetting the past does not help build a collective memory that would prevent the re-occurrence of the war in the future.

Today, it is the right of the new generation to learn the truth about what happened and to open the subject of Lebanon's past for discussion and debate.



The Right Time

Sometimes, a country needs several generations before it can deal with its troubled past. However, Lebanon might not be able to afford to wait, as it still struggles with multiple crises and suffers from many flaws in the national reconciliation process. The existing tensions today might be in large part connected to unfinished business from the past. The country might go through several repeated rounds of violence as long as the root causes of violence in society have not been dealt with on a cultural and structural level, and any peaceful future might be in jeopardy.

The new generation is growing up without understanding the humanitarian and national aspects of the war experience, especially in the absence of any historical and humanitarian archives that would help in forming the generation's opinions and beliefs. The new generation hears fragmented talks, and falls victim to hearsay, preconceived ideas and prejudices.

"Those who cannot remember the past are condemned to repeat it."

George Santayana

*"Haven't 15
Years of Hiding
in the Toilets
Been Enough?"*

Art installation by
Nada Sehnaoui, on
the commemoration
of the civil war,
Beirut Central
District, 2008





*Fractions of
Memory*

Art installation by
Nada Sehnaoui,
Beirut Central
District, 2003

Cultivating Memory

Memory should be preserved to prevent denial from acting as a catalyst for the recurrence of events. But, “cultivating memory” (a term used by author Samir Kassir in the introduction to his book: “The Lebanon War”, published by Dar An-Nahar in 2007) must be dependent on scientific, systematic, and national rules, free from and transcending arbitrariness and fragmentation. There is no real and true chronicle based on rational criticism of that dark period in the history of the country.

Reconciling with memory, letting go of painful remembrances and admitting mistakes create an accumulation of enabling factors that would contribute to the building of a shared future in which civil peace can take root. Without such a constructive reflection we will fail to move towards social, political and cultural development and progress. In order to close the annals of the war, some demand a manner of ethical accountability, if no other manner of accounting can be attained. The aim is to critically examine the war and to call for a “reflection on the war” in its texts, events and terminology.

ACTIVITY

2

WHEN WE GREW
UP AMID WAR...

Goals

- Identification of certain circumstances connected to the memory of war.
- Analysis of the documentary “When War Sank In”.
- Development of participants’ skills in free expression.

Required Time: 30 to 40 minutes.

Material Needed: Flipchart, A3 paper, markers, cards, Worksheet 2.



Activity Implementation

The facilitator can use either of the two following methods:

Method 1

Let me have the last word (during the viewing of the documentary, and immediately after).

1. Before viewing the documentary, the facilitator distributes 3 cards to each participant and invites each one of them, while watching the documentary, to individually notice 3 scenes or incidents which they consider interesting or moving and wish to comment on. They are asked to mention the incident or the scene and to describe it on one side of a separate card, and to write their comments on the other side of the same card.
2. After watching the documentary, the facilitator asks any willing participants to head to the center of the room and to sit on a chair facing the audience. The participant chooses one of the 3 cards on which they wrote their comment, and reads out loud the notable incident or scene that they marked down, without mentioning the comments that they put on the other side of the card. After the note is read, the facilitator asks the other participants who were told about the scene or the incident to guess the reasons why their fellow participant was moved by or interested in this particular event. Participants are given the chance to freely express their comments on and reactions to the scene as they attempt to understand their colleague.

3. As a summary of the discussion about the scene or incident, the facilitator asks the participant to read his/her comments on the relevant scene or incident. Hence, the discussion is concluded and the person reading out their comment has the last word. Then the whole process is repeated again. The facilitator asks another participant to read their statement. Since it is not possible to listen to everyone's comments, it is enough to listen to a few participants. A general discussion can be subsequently held on the subject.

Method 2

Analysis of segments of the documentary (immediately after watching the documentary).

1. After watching the documentary, the facilitator asks the participants to express their initial impressions and feelings, without going into the themes and details of the documentary. Participants are then divided into four groups according to the four different segments of the documentary (4 to 6 participants in each group):
 - Part 1 Group One: Friendly Fire
 - Part 2 Group Two: Shrapnel
 - Part 3 Group Three: Borders/ Life
 - Part 4 Group Four: That's How We'll Continue
2. The facilitator distributes the worksheet (2: Analyzing Segments of the Documentary) to each group, and asks them to analyze one of the segments of the documentary and to answer the questions appearing on the worksheet.
3. After presenting the work of the four groups, the facilitator moderates a general discussion about the documentary, starting with the questions below, in order to give participants the chance to comment on the results and to express their opinions freely.



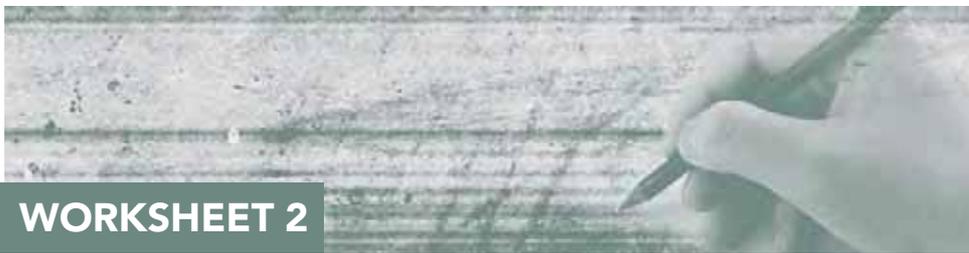


Questions for discussion

- What are the main messages conveyed by the documentary? What do you think of them?
- What do the characters in the documentary have in common? What distinguishes them from each other?
- Which character did you sympathize with the most, and why?
- How did each character deal with the circumstances of the war, each from his/her position?
- Which of the characters do you consider to be a victim, and which do you consider to be a perpetrator at the time of the war? Why?
- How did the documentary portray people's daily living conditions during the war?
- Are there still remnants of the Lebanese war to this day? What are they?
- What does the documentary title "When War Sank In" mean to you?



- 
1. In analyzing any documentary, it is important to focus on the following points:
 - Identifying the main messages of the documentary (70% of the message reach the audience through their viewing of the documentary and the remaining 30% of the message through discussions and the exchange of ideas)
 - Analyzing the main characters, their behaviors and attitudes, etc.
 - The coherence and succession of the events in time and space
 - Understanding the economic, social and political conditions surrounding the documentary
 - Analyzing the different aesthetic aspects: the actors' performance, costumes, lighting, colors, score, sound effects, etc.
 2. When facilitating the discussion about the documentary, it is important to pay attention to the following rules:
 - The duration of the discussion should not exceed 30 minutes
 - Encouraging participants to actively participate and freely express their opinions
 - Listening actively to the speakers and making sure that most students participate
 - Preventing the monopolization of the conversation by any particular person, and avoiding digressions, redundancies or boredom
 - Interference when necessary whenever conflict arises among participants, in order to redirect the conversation or the discussion
 - Summarizing and connecting attitudes and highlighting conclusions



Analyzing the Segments of the Documentary

Segment:

1. What do you think of the title of the segment?

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.....
.....

2. What are the main issues or dilemmas that were addressed in this segment?

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3. What do you think of the way in which the segment's character(s) dealt with the war?

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4. As portrayed in this segment, what circumstances did people experienceduring the war? What are your comments on them?

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5. How do you explain the current attitudes of this segment's character(s) towards the war now that it has ended?

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.....

Part 1: Friendly Fire

Issam and Morsel were two friends who went to the same school. They were both finishing secondary school when “the mountain (Chouf) war” began (Harb Al Jabal). In the prime of adolescence, they suddenly found themselves caught amid the chaos of war. They took part in the fighting against each other. After the war ended, they met again to talk about those days and the precious time they lost because of the war. Morsel and Issam are in their forties today: Morsel works as a building contractor and Issam owns a taxi cab and a riverside café.





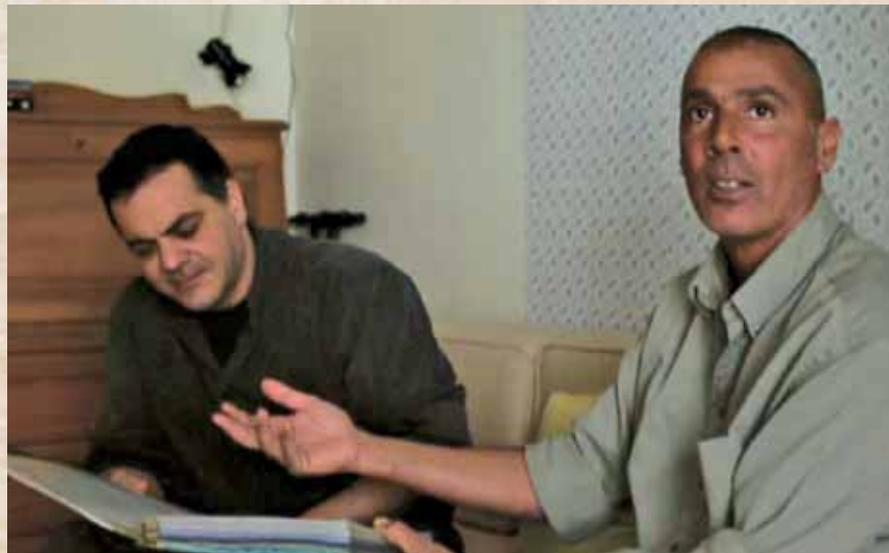
Part 2: Shrapnel

Because of the war, Omar moved from one school to another in different parts of Lebanon. At 18, he enlisted in the Lebanese army to defend his country. But he was injured in the battles at one of the fronts and woke up in the hospital to discover that he was paralyzed.

Today in his forties, Omar is in charge of the metal workshop at Arc En Ciel, a Lebanese NGO known for catering to people with disabilities by providing them with job opportunities. Omar works side by side with other people with special needs disabilities who were active in different militias during the war. Now, they work together to build wheelchairs.

Part 3: Borders / Life

Dima didn't lose her soul and didn't give in to the logic of the war. She refused to be imprisoned in one sector of Beirut, which was divided into West and East. She used to spend long hours risking her life traveling from one area to another, crossing demarcation lines separating the different zones. Today, Dima works in cosmetics. She has been involved in educational activities against sectarianism in Lebanon.





Part 4: That's How We'll Continue

Against the chaos of the war, Munir and Ghazi were both active in the field of music and used songs to criticize the tragic circumstances of the people during wartime.

Munir and Ghazi are now in their 40s. Both still work in the field of music.

ACTIVITY



**HOW
DO WE REMEMBER
THE WAR?**

Goals

- Identification of the individual and collective aspects of the memory of the Lebanese war.
- Analysis of how the war and the post-war generations dealt with this memory.
- Distinguishing information sources and their validity.

Required Time: 30 to 40 minutes (The activity is divided into two parts: class work and field work).

Material Needed: Flipchart, A3 paper, markers, Worksheets 3 & 4.



Activity Implementation:

The facilitator writes the following phrase on the flipchart: “the Lebanese war”, and asks the participants to share the first idea or perception that comes to their minds when they hear this phrase. The facilitator then writes the answers on the flipcharts exactly as they were stated by the participants.

1. Participants are divided into groups and are given the worksheet (4: This Is How Lebanon’s Youth Recount what They Have Heard About The War), one or more participants are asked to read it out loud in front of the group. The worksheet is then analyzed, in the light of the following questions:
 - How does today’s youth remember the war?
 - How have they dealt with its repercussions to this day?

The answers are summarized and written on a paper which is kept for later use.

2. The facilitator divides the participants into smaller groups. Each group is asked to identify the points that should be included on a form entitled: **How People Remember The Lebanese War**. The worksheet (3: Form: “How Do We Remember The Lebanese War?”) may be used as it is or altered according to what is necessary for the activity and for achieving the desired goals.

3. After preparing the form, a plan is devised to interview a large number of individuals who have lived through that period or who were born after the year 1990. Each participant is given a copy of the form to be filled by people of their own choice (People interviewed can be family members, teachers or neighbors).
4. After completing the form, sorting the answers and writing down the results, the findings are analyzed according to the following focuses:
 - People's primary perception about the war
 - Defining the war and its different designations
 - The content of the individual and collective memories of war
 - The victims of war
 - The goals of the war and whether or not they were achieved
 - The repercussions of the war to this day
 - How the memory of war is talked about today
 - Memory of war at school
5. In conclusion, the summary of what Lebanese youth report about the war is compared to what other people remember or tell about that war, in order to deduce that what the Lebanese remember and report about the war is not unified but differs according to their age, position and attitude. Their memories are sometimes irrational and lack objectivity. It is useful to avoid taking stands or forming opinions that are not based on facts or verified information.



Questions for discussion

- What was the reaction of the person you asked to fill out the form?
- What are the main common points and differences in the results of the forms?
- What are the individual and the collective elements mentioned by those who were interviewed about the war? And what is the relationship between those elements?
- Is there one memory of the war among all the Lebanese? Why/why not?
- What is the difference between what is said about the memory of war by today's youth and those who experienced the war firsthand? Why do you think there is a difference?
- What can be deduced about how the Lebanese deal with the memory of war in general?



Form: "How Do We Remember The War?"

1. Did you live through the Lebanese war?

.....
.....

Age (optional)

2. When you hear the term "the Lebanese war", what comes to your mind first?

.....
.....
.....

3. How do you define the Lebanese war briefly?

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.....
.....

4. What designation do you give to this war?

- The Lebanese war
- The civil war
- The incidents
- The two-year war
- The war of others in Lebanon
- The sectarian war

5. In brief, what do you remember about this war? (If you were born after the year 1990, what were you told about the war?)

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.....

6. Do you consider yourself a victim of the war? How?

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.....
.....



7. Do you think the Lebanese war has resulted in the achievement of the goals for which it took place? How?

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8. Do you believe that the war has ended today? Why?

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.....

9. Do you usually talk about the memory of the war? How?

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.....

10. Should school curricula and textbooks include lessons about the memory of the Lebanese war? If yes, why and how, if not, why not?

.....
.....
.....
.....



This Is How Lebanon's Youth Report What They Have Heard About The War

Rindala
(22 years old)

I don't want to talk about the war; it has not led to anything and I know nothing about it because there is no unified history textbook to this day to teach the new generation about that war which I only hear about from my parents. I am a Lebanese citizen and I am sick of all parties. The 13th of April is a condemnation of all parties and party leaders who participated in the war. There is no price worth killing hundreds of thousands, most of whom innocent citizens. I believe that each Lebanese citizen must only be loyal to Lebanon and its people, must abandon all parties and movements, join the demand for national unity, and call for peace and a life in safety.

The two-year war, as I have heard my parents talk about it, was against a group of people who held a grip over Lebanon and its resources, and monopolized authority, while other groups were oppressed and downtrodden and were living crushed, without rights in their country. But now we look to overcome the aftermath of the war and to overcome all of its negativities so that it becomes a lesson learned: war is destruction for everyone; dialogue and equality in rights and duties among the citizens of one country is what will help Lebanon prosper. The Lebanese war's brutality, which set the Lebanese up against each other, has not led to anything. The 13th of April must be a continuous invitation to all the Lebanese to reject war and its language, and to stand united. They must work to build a Lebanon strong enough to face all tribulations, to maintain its stability, and to prevent greedy aggressors from achieving their goals and from manipulating controversies among peoples to suit their own needs.

Hadi
(22 years old)

Tarek
(22 years old)

War is imposed by its circumstances and goals. Just as war occurred in the past, it might occur now given the intolerance and obstinacy of the different parties who have staked their decisions on foreign countries. Against the stubbornness and indifference of these parties who are holding the reins of power at the moment, they should not expect us to be patient and control ourselves forever. We will not remain silent before the attempt to eliminate us and their accusing us of subservience or even denying our existence. I believe that violence is the answer to their ignoring our rightful demands to partnership. At some point, we will even bypass our leaders if the provocations and insults against our friends and families continue.

The 13th of April came as a response to the sin of the Cairo Agreement of 1969 which allowed Western elements to have free rein to spread chaos throughout Lebanon. It was a response by the sovereign forces who wanted Lebanon to be a safe home for all its citizens, rather than an arena for conflicts and the sole Arab front against Israel. The latter of which has become an alibi for the Palestinians who tried to make Lebanon an alternative to their original homeland and a battleground for all Arabs and parties of the Cold War. I am afraid that history will repeat itself, that some of the Lebanese will take heart in foreign forces and strangers against their fellow Lebanese, and that we will arrive at the same result where, even though the characters and camps are different, the circumstances that led to the eruption of war and strife in the past will produce another outbreak.

Fadi
(21 years old)



Kamal
(23 years old)

The 13th of April was the start signal to the bloodiest incidents in the modern history of Lebanon and the memory of its population. I consider that the incident was not a cause for what happened later nor was it a result of the transformations that preceded it on the Lebanese scene. It is merely the officially circulated date for what became known as the outbreak of the civil war. The war was a regional decision for confrontation in Lebanon, a weak country, with many tensions, religious sects, fanaticism and many rightful but contradictory causes, a country which lacked a single unifying national identity. The many weaknesses of the structure of Lebanon constituted sufficient motivations and convincing excuses for the conflicting groups to accept to turn themselves into both instrument and fuel for the sake of neighboring countries and anyone wishing to join the game and settle scores with the other players in that vicious war.



ACTIVITY



WHY WAR?

Goals

- Identification of some of the political, social and cultural factors which may lead to the outbreak of the Lebanese war.
- Identification of some of the underlying reasons of violence in the “Lebanese war”.
- Determination of objective basis and standards for identifying the causes of the Lebanese war.

Required Time: 30 to 40 minutes.

Material Needed: Flipchart, A3 papers, markers, Worksheet 5.



Activity Implementation

1. The facilitator gives each participant a copy of the worksheet (5: Causes of the War). Participants are asked to identify the causes of the Lebanese war from their own perspective, by marking the appropriate box with an (X).
2. The facilitator then divides the participants into working groups and asks each group to discuss the points identified by each participant in the group on the causes of the war, to try to match them in order to develop a unified list of causes on which all group members mutually agree, and to write them down on an A3 paper. (Causes can be listed according to priorities agreed upon by the members of the group.)
3. Each team's rapporteur, or a team member, in turn presents their group's results, and a free discussion is led by the facilitator among the participants in order to categorize the causes, group them under larger headings, write them on an A3 paper, and list the conclusions reached following the discussions (the discussion questions can be used in order to identify their inclinations regarding their conclusions).



Questions for discussion

- Was it easy to identify the major causes of the Lebanese war? Why/why not?
- How did you identify those causes? And what are the facts on which you relied in forming your opinions?
- Is it possible to agree on these causes? Why/why not?
- Why was violence used in Lebanon during conflicts?
- Is it possible to identify the causes of the Lebanese war in a scientific and unbiased manner? How?
- What are the main standards that enable the search for the causes of the Lebanese war?
- Do any of the causes of the war still exist to this day? If yes, how should they be addressed?



If there is obvious discrepancy in the opinions of participants about the causes of the war, the facilitator can allow a debate between the participants with discrepant opinions, for a specified period of time, to reach an agreement. If no agreement can be reached, the facilitator asks those who voiced these opinions to research the points of discrepancy in order to probe the matter further and to clarify their point of view as a result of research, before presenting them to their colleagues.



Causes of War

Specify your point of view about the causes of the Lebanese war by marking the appropriate box with an X:

- The struggle between religious sects that would sporadically explode throughout the history of Lebanon.
- Israeli greed for Lebanon.
- The armed Palestinian community in Lebanon and its attempt to take over the Lebanese state.
- The Cairo Agreement which legalized the armed Palestinian struggle in Lebanon at the expense of the Lebanese state.
- The repercussions of the Cold War between the United States and the Soviet Union on the Lebanese soil.
- The ideological and political struggle between the right-wing and left-wing parties of Lebanon.
- The social and class discrimination among the Lebanese and between different Lebanese regions.
- The monopoly of one of the sects over major positions of authority in Lebanon, and the feeling of injustice among other sects.
- The Israeli – Arab struggle manifesting on Lebanese soil.
- Syrian interests and greed in Lebanon.
- The struggle between a number of Arab countries in Lebanon.
- The plan for resettling Palestinians in Lebanon.
- The structural weakness of the Lebanese state institutions.
- Absence of the culture of nonviolence/peaceful co-existence in Lebanese society, and poor skills for constructive response to conflicts.
- The flourishing weapons trade and the considerable interests of weapons producers being met.
- Other

Why War?

Discussing the history of the Lebanese war, in terms of the political incidents and the analysis of its circumstances and causes, might stir some disagreements, especially that each group fought the war according to its own vision and rationalizations. The stories about the causes of the Lebanese war are as numerous as the story tellers and writers. Each tells the story from their own perspective which is influenced by the circumstances of the narrator and their religious, political and social background. Against such contradictions, one must examine various stories and books that chronicle the events and dissect them objectively. Only few history books contributing to the analysis of the settings that paved the way for the war have been published since the end of the war. There are many reasons as to why wars erupt in societies. They include historical, economic, social, cultural reasons and/or natural resources. Some reasons are related to international and regional policies, and some are related to the internal policies of countries.



Defining the Meaning of War

How can we define the civil war in Lebanon (1975 – 1990)? Some say that it was a civil war between Muslims and Christians that started in the year 1975 and ended in the year 1990. Some called it the “War for Others” or “War of Others” on Lebanese soil. Some affirm that it is an ongoing war (it does not have a specific start date and has not ended yet), and that it has multiple forms: a civil war between sects within one faith, or between different social and economic classes, or even a media war. The Lebanese war was not the first internal crisis experienced by Lebanon. Dating back to the 19th century, Lebanese history is jam-packed of struggles which have ranged between political crises, armed conflicts and full-on wars. Lebanon’s real calamity continues to be sectarianism which has accompanied most of its crises. Bloody sectarian conflicts raged in the years 1841, 1845 and 1860.

The Use of Violence in Conflicts

Why war? A simple question that still haunts us and from which there is no escape... But the more relevant question concerning each Lebanese citizen of any generation (those who have lived through the war and who were victims of the war, or the new generation who is still experiencing its aftermath) would be: Why did we so easily turn to violence to solve our conflicts or to defend our causes, no matter how rightful they were? This is one of the most important questions which we should reflect on from an intellectual, existential and humanitarian perspective: Why did we join the crazy cycle of violence? What would ever make ordinary people carry arms and be fully prepared to commit the most atrocious crimes in the name of the cause they were defending? The main dilemma is not the existence of conflicts as such. It is rather the fact that wars are considered a means for resolving problems and conflicts, and that there is a lack of alternative nonviolent means and skills to deal with problems and conflict in society.

Conflicts are a part of life; they have causes which can be analyzed. There are also effective methodologies and tools for managing and resolving them, without violence. Constructive responses to conflicts help in transforming conflicts into opportunities for the development of societies and for building and strengthening relationships between groups. Constructive dealing with conflict contributes, to the redistribution of power in order to institute rights and justice, which paves the way towards just peace.



Justifying Violence

The violence that emerged in the context of the Lebanese war took many forms. It cannot be put down to one particular cause. This war did not only include countries, nor was it merely a war for independence between a resistance movement and a colonizing power. It was not simply a war of sectarianism or identity. The Lebanese war was actually made up of several different conflicts between different groups. It was a conflict between different countries, and it was also a conflict for national independence against an occupying force whose identity changed from one period and from one camp to another. It was an inter-faith war between Muslims and Christians, but it featured sectarian clashes between Sunnis and Shiites, even within a single sectarian or religious group at certain points: “the elimination war” between Christians (1990), and “the war of Iqlim Al Tuffah” between the Shiites (1987).

The war can be given different names, but violence is the common constant among them all: violence that is constantly present and ready to stir up historical memories weighed down with the wounds of the painful past. In war, violence has its roots, its own operating mechanisms and its own rationalizing logic... It begets blindness that makes us, in our own violence, unable to see anything other than a “justified” reaction against the violence of others. Violence during war has never been called by its real name; attacks were reported, retaliation, conspiracy, revenge and vendettas, defending a project, resistance... and other words used to shrug off responsibility that no one wished to assume.

Violence does not Resolve Conflicts

In violent conflicts, parties are trapped in a cycle of violence, where the perpetrator becomes the victim, and the victim becomes the perpetrator. Violence allows the escalation and deepening of hatred and the desire for vengeance among individuals and groups. It consumes massive societal energies at the expense of fundamental matters such as development and peace. Its implications and costs are detrimental on all levels.

The victors in wars write most of history, and people forget that, for there to be a winner, there must inevitably be a loser. They often overlook the long-term consequences and the fact that one war begets another later. They quickly delete from history books losses of lives, possessions, resources and money....



Julian Wasser
Time Life
Pictures
Getty Images

"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy, instead of diminishing evil, it multiplies it... Through violence you may murder the hater, but you do not murder hate. Returning violence for violence multiplies violence. Hate cannot drive out hate; only love can do that."

Martin Luther King Jr.

"We must not allow ourselves to become like the system we oppose. We cannot afford to use methods of which we will be ashamed when we look back, when we say, '...we shouldn't have done that.'"

Desmond Tutu

ACTIVITY

5

THE COST
OF WAR

Goals

- Learning some of the facts and numbers related to the war economy that emerged during the Lebanese war.
 - Understanding the negative implication of violence.
 - Estimating the steep and destructive cost of war for current and future generations at all levels.
- Required Time:** 25 to 30 minutes.
- Material Needed:** Flipchart, A3 papers, markers, Worksheets 6 & 7.

Activity Implementation

1. The facilitator divides participants into small groups, and gives each group the worksheet (6: Testing My Knowledge about the Cost of War). Each group is asked to choose one of three choices for each question and to specify the correct answer to all the questions in the worksheet by placing an (X) in the appropriate box.
2. The facilitator gives each group worksheet 7 which contains the correct answers. They are asked to compare it to the answers that they identified at the beginning of the activity. Finally, the team which answered correctly is given a point for each answer, and the team with the highest number of points wins.
3. The facilitator addresses the participants, using worksheet 6, asking them questions for discussion, in order to draw their attention to the costs of war at the various humanitarian, educational and economic levels.
4. After implementing the exercise, the facilitator asks the participants to freely express their personal impressions about the cost of war, and writes them down on the flipchart to discuss and draw lessons from them.



Questions for discussion

- What are the topics that were addressed with the questions on Worksheet 6?
- Who was surprised by the numbers that were mentioned in the questions? Why?
- What are the kinds of losses that resulted from the use of violence during the war in Lebanon?
- How were these damages dealt with at the level of public policies?
- Who paid the cost of the Lebanese war? And how?

Testing My Knowledge About the Cost of War

1. What is the number of abducted or disappeared persons in Lebanon?
 15000 abducted
 20000 abducted
 17000 abducted
2. What is the value of the damage to the Lebanese University until the year 1987?
 10 million dollars
 20 million dollars
 30 million dollars
3. What is the value of the material damages to the buildings of educational institutions in general until the end of the year 1987?
 313 million US dollars
 13 million US dollars
 300 million US dollars
4. What is the percentage of the population who emigrated yearly from Lebanon between the years 1984 and 1990?
 1% of the resident population
 2% of the resident population
 3% of the resident population
5. What is the total number of months during which lessons in schools were suspended from the start until the end of the war?
 45 months
 50 months
 43 months
6. What is the percentage of unemployment in Lebanon in the year 1989 according to the Chamber of Commerce and Industry?
 30%
 28%
 40%
7. What is the total number of fatalities throughout the war (1975 – 1990)?
 250,000 dead
 200,000 dead
 300,000 dead

Testing My Knowledge About the Cost of War

8. What was the percentage of fatalities among civilians?
 - 90%
 - 75%
 - 80%

9. What was the number of injuries and disabilities throughout the war (1975 – 1990)?
 - 350,000 injured and disabled
 - 400,000 injured and disabled
 - 300,000 injured and disabled

10. What is the number of the displaced during the war (1975 – 1990)?
 - 1,000,000 displaced
 - 1,500,000 displaced
 - 2,000,000 displaced

11. What is the overall cost of losses during the war (1975 – 1990)?
 - 200 billion dollars
 - 100 billion dollars
 - 50 billion dollars

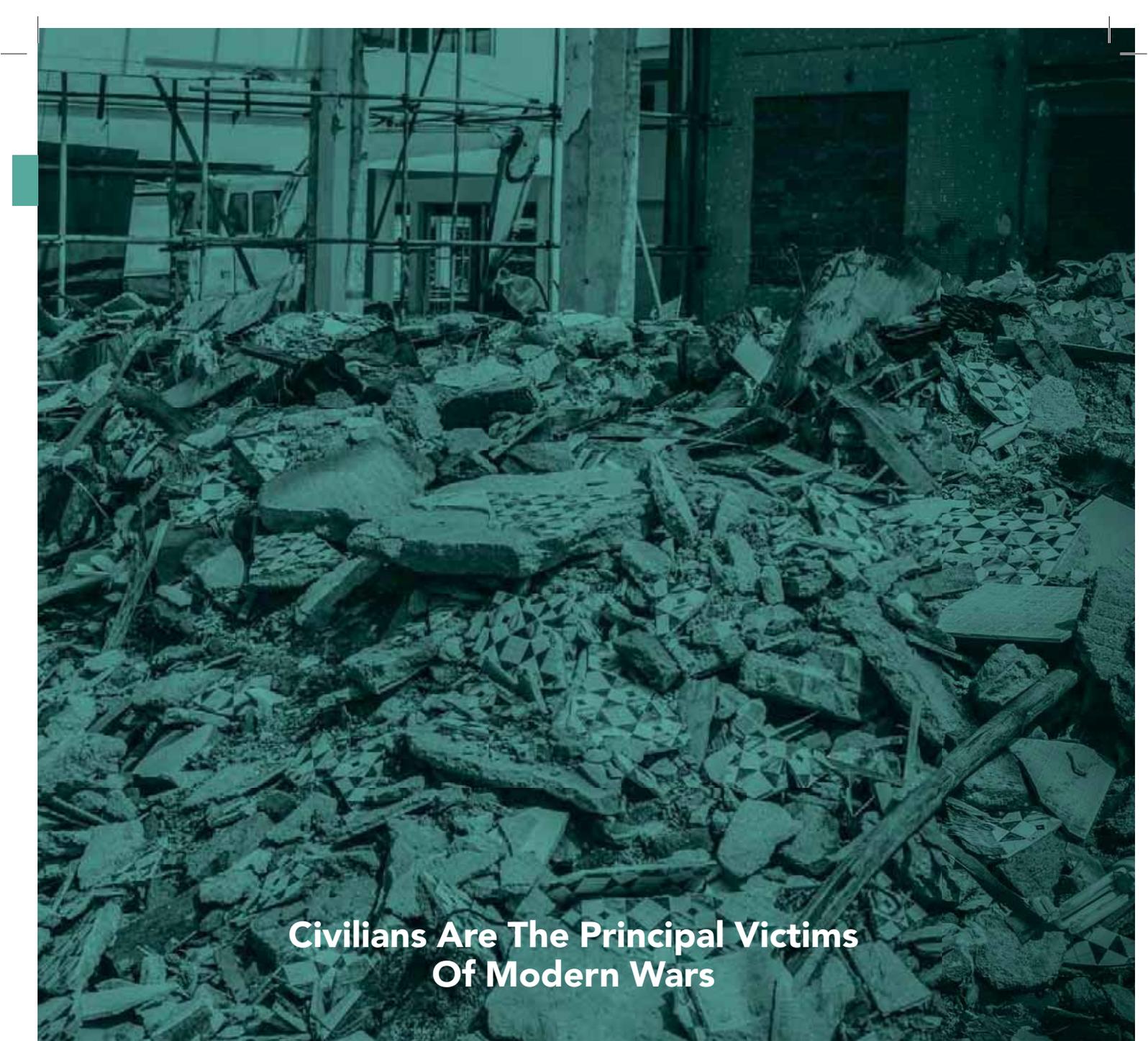
12. How many months were classes suspended during a year of war?
 - 9 months
 - 7 months
 - 10 months

13. What is the overall value of damage to the education sector as a result of the Israeli invasion of Lebanon in 1982?
 - 60 million dollars
 - 50 million dollars
 - 100 million dollars

14. How low did the exchange rate of the Lebanese pound drop in the year 1987?
 - 287%
 - 87%
 - 487%

Answers/ Testing My Knowledge About The Cost Of War

1. What is the number of abducted or disappeared persons in Lebanon?
17000 abducted
2. What is the value of the damages to the Lebanese University until the year 1987?
30 million US dollars
3. What is the value of the material damage to the buildings of educational institutions until the end of the year 1987?
313 million US dollars
4. What is the percentage of the population who emigrated yearly from Lebanon between the years 1984 and 1990?
3% of the resident population
5. What is the total number of months during which lessons in schools were suspended from the start until the end of the war?
43 months
6. What is the percentage of unemployment in Lebanon in the year 1989 according to the Chamber of Commerce and Industry?
30%
7. What is the total number of fatalities during the war (1975 – 1990)?
200,000 dead
8. What is the percentage of fatalities among civilians?
90%
9. What is the number of injuries and disabilities during the war (1975 – 1990)?
300,000 injured and disabled
10. What is the number of the displaced during the war (1975 – 1990)?
1,000,000 displaced
11. What is the overall cost of losses during the war (1975 – 1990)?
200 billion dollars
12. How long were classes suspended during a year of war?
9 months
13. What is the overall value of damages to the education sector resulting from the Israeli invasion of Lebanon in 1982?
100 million dollars
14. How low did the exchange rate of the Lebanese pound drop in the year 1987?
487%



Civilians Are The Principal Victims Of Modern Wars

- A report published by the International Committee of the Red Cross stated that civilians are the ones who pay the highest price in modern wars. The report, titled: “Our World: Views from the Field,” includes testimonials from 4,000 civilians from eight different countries, who told stories of their personal experiences with wars.
- 44% of those civilians said that they witnessed live armed fighting, while one out of three has seen a relative of theirs fighting.
- The civilians who gave testimonials are nationals of Afghanistan, Georgia, Haiti, Liberia, Democratic Republic of Congo, Colombia, Lebanon and the Philippines.
- 65% said that they were forced to move away from their homes, while almost half of them lost contact with their relatives due to the armed conflicts.

- The research on which the report was based was conducted on the 150th annual anniversary of the incident that led to the creation of the International Red Cross.

Henry Dunant founded the Red Cross after he witnessed dying soldiers in the Solferino battle on the eve of the Italian independence war. In 1859, that war resulted in the death of 40,000 soldiers and one civilian. According to the former Director of Operations at the International Committee of the Red Cross, Pierre Krähenbühl, civilians make up the majority of the victims of wars.

- Regardless of the events and of the groups involved in the fighting, wars which have taken place around in the world over the past decade have proven that civilians are the number one victims of fighting, as illustrated in the below table:

In World War I	10% of victims were civilians
In World War II	50% of victims were civilians
In the Vietnam War	80% of victims were civilians
In the Lebanese War	90% of victims were civilians

- Between 1975 and 1990, the Lebanese war resulted in the death and injury of thousands of people. Just imagine the impacts that it had and the magnitude of losses, whether in property or in lives. But more dangerous still is the fact that there are people who, to this day, continue to suffer from the wounds of the war: the disabled, the families of abducted persons in search of truth, the displaced who have not yet returned to their homes, people who continue to be arbitrarily detained.... How can we turn over a new leaf while the pain persists? How can we turn over a new page and forget that there are victims whose suffering continues and who have legitimate reasons reminding them of the war every day? It is impossible to turn the page unless we do justice to those victims.



A scene from
the film
**“Longing for
the Land of
War”** by
director
Maroun
Baghdadi,
1980



A scene from
the film
“Small Wars”
by director
Maroun
Baghdadi,
1982

ACTIVITY



**MONITORING
VIOLATED
HUMAN RIGHTS**

Goals

- Recognition of the painful circumstances experienced by the population during the periods of the Lebanese war.
- Awareness of the civil, political, socioeconomic and cultural rights of the population.
- Analysis of the major human rights that were violated during the Lebanese war.

Required Time: 30 to 40 minutes.

Material Needed: A3 papers/Flipcharts, markers, the documentary “When War Sank In,” Worksheet 8.



Activity Implementation

1. After showing the documentary, participants are divided into 4 groups. Each group is given the worksheet (8: Monitoring Violated Rights). They are asked to monitor and identify the basic civilian rights which they noticed were violated during the Lebanese war. Some of those rights are:
 - Civil Rights
 - Political Rights
 - Economic, Social & Cultural Rights
2. After the groups have finished their work, the facilitator asks the below questions, in order to confirm the correct answers of the participants:
 - What is the number of the different types of violated rights according to each group?
 - Was anyone surprised by the results? Why?
 - How did the characters of the documentary address these violated rights?

3. The facilitator asks each group to pick one of the above-mentioned four types of rights, and to create and act out a short scene which demonstrates the violated right during the Lebanese war. The scenes are performed by each group in turn, without any discussion, in the form of interpretive sketches. Two or three members of the plenary are delegated to observe the sketch of their colleagues, and to record their comments on a separate sheet of paper.
4. After watching the sketches, the facilitator asks the actors in each group to express the feelings they experienced while impersonating their characters. Then, the facilitator listens to the comments of the observers and to their impressions about the role play, and finally moderates a general discussion, using the below questions:



**Questions
for
discussion**

- Which one was the most moving performance? Why?
- Who is responsible for these violations? How?
- Have you ever wondered how you would act if you were in the characters' shoes?
- What rights do you believe are still violated to this day in Lebanon?



Monitoring Violated Rights

You are required to indicate the civil rights that were violated during the Lebanese war by placing an "X" in the appropriate box:

Violated Civil Rights

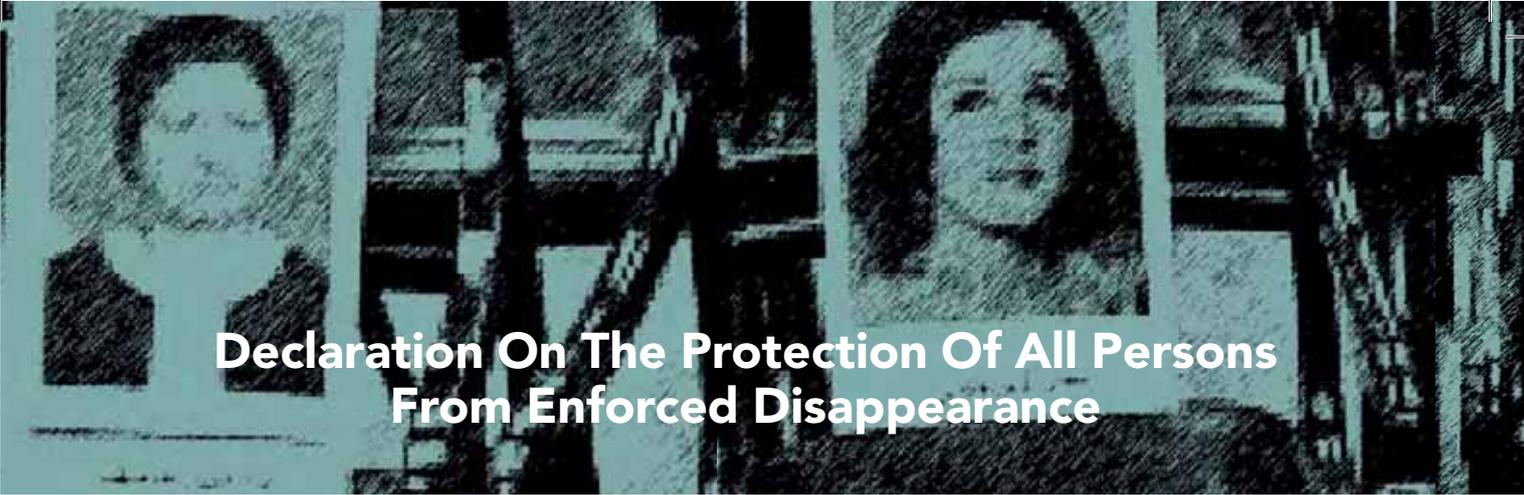
- The right to freedom
- The right to education
- The right to freedom of movement and choice of residence within the borders of the country and the right to leave it
- The right to own property
- The right to life and to not be subjected to torture and abuse
- The right to personal freedom and to not be arrested except in accordance with the law, and after being given the necessary guarantees (i.e. prevention of arbitrary detention)
- The right to peaceful gathering
- The right to belong, to have an identity and to acquire nationality
- The right to fair trial
- The right to freedom of opinion and belief
- The right to free expression of opinion
- The right to security
- The right to equality with others
- The right to knowledge

Violated Political Rights

- The right to nominate oneself and to vote
- The right to participate in the formation of the legislative authority and local government via legislation and voting
- The right to participate with others in peaceful gatherings
- The right to join parties, to organize rallies and attempt to influence political decisions
- The right to peaceful gathering
- The right to occupy public office within the state
- The right to participate in political decisions
- The right to peaceful protest

Violated Economic, Social and Cultural Rights

- The right to safety and to social, economic and cultural protection
- The right to a decent standard of living
- The right to social security
- The right to work, particularly in fair conditions
- The right to protection from unemployment
- The right to fair wage
- The right to health
- The right to leisure and recreation
- The right to social benefits and services
- The right to form unions and clubs
- The right to participate in cultural life
- The right to sufficient food
- The right to a clean and unpolluted environment
- The right to balanced development
- The right to marriage and housing
- The right to intellectual property



Declaration On The Protection Of All Persons From Enforced Disappearance

The issue of the disappeared is not only an issue for their families and children; it is a human rights issue, an issue of justice and fairness, and it needs to be dealt with in order to put an end to the gross violations of human rights and to safeguard freedoms. On 18th of December 1992, the United Nations adopted the Declaration on the Protection of All Persons from Enforced Disappearance, yet the Lebanese government has not ratified the instrument to date. The declaration consists of 21 articles, including:

Article 1

1. Any act of enforced disappearance is an offense to human dignity. It is condemned as a denial of the purposes of the Charter of the United Nations and as a grave and flagrant violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and reaffirmed and developed in international instruments in this field.
2. Any act of enforced disappearance places the persons subjected thereto outside the protection of the law and inflicts severe suffering on them and their families. It constitutes a violation of the rules of international law guaranteeing, inter alia, the right to recognition as a person before the law, the right to liberty and security of the person and the right not to be subjected to torture and other cruel, inhuman or degrading treatment or punishment. It also violates or constitutes a grave threat to the right to life.

Article 2

1. No state shall practice, permit or tolerate enforced disappearances.
2. States shall act at the national and regional levels and in cooperation with the United Nations to contribute with all means to the prevention and eradication of enforced disappearance.

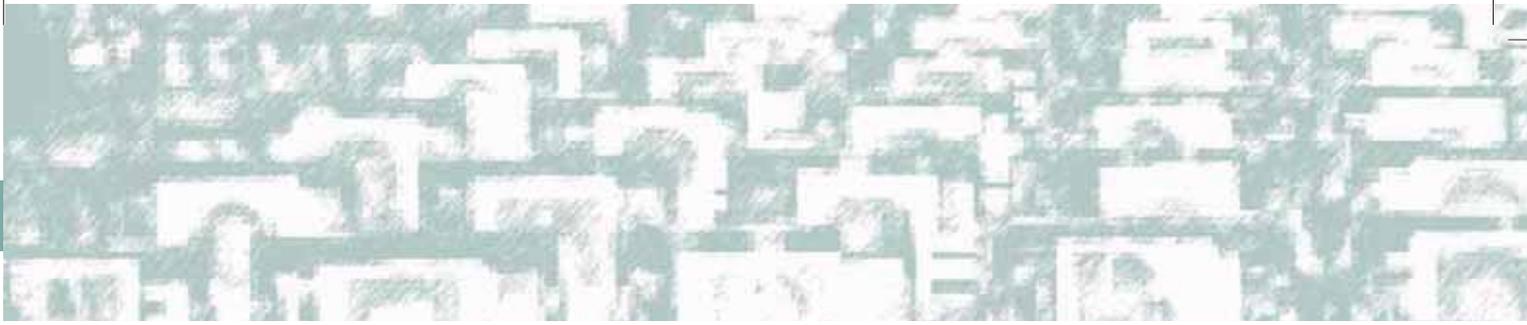
Article 3

Each state shall take effective legislative, administrative, judicial or other measures to prevent and terminate acts of enforced disappearance in any territory under its jurisdiction.

On 20th of December 2006, the General Assembly of the United Nations issued the Declaration on the Protection of All Persons from Enforced Disappearance. The 30th of August was set as the International Day against Enforced Disappearance. This day has become an occasion for the demand to reveal the fate of all disappeared persons, wherever they are and whatever their affiliation. Abduction is a crime against humanity and it affects the families of the abducted and society at large.

It is an occasion to urge governments to ratify the Declaration on the Protection of All Persons from Enforced Disappearance, and to cooperate with the UN working team on Enforced Disappearance and with the International Committee of the Red Cross to investigate all abductions.

On this day, Lebanese civil society remembers all the disappeared, condemns their abduction and denounces all the atrocities that were committed against them, in solidarity with their families. It invites the international community to give this cause serious attention for the sake of searching for the disappeared, for compensating their families and apologizing to them. The Lebanese civil society demands the creation of a Truth and Justice Commission as a national institution and a radical solution to the issue of the disappeared in Lebanon, similar to many other countries.



Exhibition as part of the actions of the families of the abducted



ACTIVITY



WHAT IS YOUR
STORY?

Goals

- Learning about individual tragedies and suffering of war.
- Relating to the people who lived through the war and suffered from consequences.
- Analysis of the effects and implications of war on the lives of civilians, especially the “forgotten victims” after the war.



Required Time: 30 to 40 minutes.

Material Needed: Flipchart/A3 paper, markers, Worksheet 9.

Activity Implementation

1. The facilitator cuts the statements mentioned on worksheet 9 (ID card) and then invites the participants to stand in a circle and to close their eyes. The facilitator places a card with a statement written on it in the hand of each participant, asks them to open their eyes, to silently read the statement on each card and to think deeply about what how they would feel if the statement was their own..
2. The facilitator asks each participant to: 1. make up a name for the character who made the statement on their card, 2. invent a short story expressing the situation connected with the statement on the card, and 3. read out the story in the first person in front of fellow participants (max. time for the story: 2 min.). For example: “My name is X. I lost my mom in the random shelling....” The story may include answers to the following questions:
 - Who am I? What happened to me?
 - Why am I considered a war victim?
 - How do I live today?
 - Which message do I want to share with the public?

3. The facilitator invites some of the participants to picture themselves as war victims who are guests on a television talk show that is known for its boldness and honesty, entitled “Memory of War,” and the rest of the participants can act as the audience.

The facilitator or one of the participants can play the role of the show host who moderates the conversation. The show begins, and the participants share their different stories, each in their own style, using the first person. After telling the stories and concluding the discussion, audience members (participants) are given the chance to ask the characters questions in order to better understand the realities of the characters’ lives or problems. The participants are addressed using the character names they invented.

4. The facilitator invites the participants who played talk show guests to go back to their seats. Then a general discussion is held with those who acted out the scenes and with the rest of the participants in order to reinforce the goals of the activity and sensitize the group on the importance of the issue, based on the below questions:



Questions for discussion

- How did you feel when you were speaking on behalf of the mentioned characters?
- What are the different types of war victims that were mentioned in the stories?
- How do those people live today and how are they treated? Why?
- Do you know people who are facing similar circumstances? Who?
- In brief, what is the message that you would like to share with the general public?



ID Card

I lost my arm in a car bomb	My dad has been abducted for 30 years
I was born in Australia after my parents emigrated because of the war	I lost my mother in the random shelling that hit our home
I saw my dad being killed at a militia checkpoint	To this day, I am still haunted by a buried fear of "the other region"
I was born during the war and I was placed at the doorstep of an orphanage so I was adopted by a French family	I lost part of my hearing after a shell fell close to me in the vegetable market
My family was displaced after massacres took place in our town	My father lost his life-savings after his shop in the market was robbed and burnt down
Most of my relatives emigrated from Lebanon because of the war	My brother used drugs during the war
My father took part in the fighting during the war	I did not have a proper childhood because of the war
I did not finish my studies because our school was destroyed during the war	My uncle committed suicide because of the desperation caused by the conditions of war
My father was killed by a sniper, so I dropped out of school and worked to support my mother and my younger siblings	After my fiancée was killed in front of a bakery during the war, I was no longer capable of love
I dropped out of high school to join the militias and today I am unemployed	Since the war I have been suffering from nervous anxiety and chronic insomnia

Those Who Don't Remember

We can list the names of all the parties involved in the war, and the names of the parties or actors who participated or were active elements in the war. The fighters are identified by their parties, weapons and faces, but we cannot identify those who made up the silent majority of citizens, such as the displaced and those who carried all their memories in a bag, those who were rendered face-less, those who lost their identity. The killers are anonymous, but the martyrs are known and are affiliated with the parties of the war. How do you differentiate between one death and another? All the wars were waged in the name of the people. Arms were used in their names and for the sake of defending them. Some people were kidnapped in protest for the kidnapping of others; some people were displaced in revenge for the displacement of others. But no one takes their lives and deaths into consideration....



Human History of Wars

Talking about the history of the Lebanese war might spur disagreements, especially since each party went into the war according to their own vision and justifications. But human history is not contested and it is important for it to be documented. The geopolitical circumstances change and characters change, but people will always be people, with their lives, experiences and reactions, even if the circumstances change. In war, people's experience was the same when it came to fear, pain, lack of stability and chaos... whether they were in the same zone or on the other side. War is war: it kills, destroys, displaces... War stories and accounts about the war are manifold; they differ in their particular details but their general heading is a joint one: pain and absurdity. Many people wrote about the war, such as fighters who took part in or eye witnesses who experienced the war firsthand. There were also some creative works produced by today's youth who were children or teenagers when the war began or who were born during the war.

What is your Story about the War?

Wars have rules and modes of living that are different from the routines of the everyday life that we live. Injustice can replace rights and people may become susceptible to the orders and pressures exerted by armed militias in the absence of the state.

Ask your parents about how they used to stand in line for bread and water, how they used to sleep in shelters to escape the shrapnel of random shelling, how many times they escaped sniper gunfire or the check points where people were killed because of their identity.

When I turned 15, I started to sit.
Not to study, because schools were closed.
Not to play, since there were electricity outages.
But rather, I sat to wait, just as many other Lebanese did at the time.

Nada Sahnawi



“All wars are similar. What I have lived through in Lebanon has been experienced by others in France, Spain, Yugoslavia, or other places. All wars are similar... because the instruments of destruction change but the people who wage war and those who suffer from its tragedies don't... The war was an unbearable nightmare to me, but it was also – how can I deny it? – a major life lesson... If it weren't for the war, I would be a totally different man. I will surely live the rest of my life feeling bitter because I did not have a peaceful youth (I was eight when the war started, and I was 23 when it was over) and because I often saw death closely. However, my bitterness and my experiences have given me a different vision of happiness. A day not clouded by shelling, a bridge without snipers lurking around, a night without electricity cuts, a street without checkpoints, a clear sky without rockets... All of these have become synonymous with happiness to me.”

Alexandre Najjar
Book: School of War



A scene from the movie “Zozo” by director Joseph Fares, 2005



A scene from the movie “West Beirut” by director Ziad Doueiri, 1998

“During the war, our roads became a cluster of holes; deadly silence that rose from deep within the trash and waylaid us at every corner. We were scared to wander from one neighborhood to another. Multitudes of rats owned the streets exclusively, moving between garbage dumps and the endless piles of garbage.

Luggage filled with light but precious items carried on the backs of those crossing from one sector of the capital to another; backs threatened by the bullets of snipers. We would take leave of each other in the afternoon, not knowing whether we were to meet with the sniper or abductor on the morrow! Fear, terror, sadness, death and misery; our death, the death of others. This war went on for too long; so long that of each family, one half had emigrated. In each town and village and city so many residents were dead, so many children mutilated, and all of us pauperized and displaced and so worried that our eyes changed color.

But we won’t forget to tell them that some of us, those who were not hit by the fire, got burned but didn’t die, they lit a candle. We were fighting the darkness of the night with the stubbornness of a candle. We were in the shelters, ignorant of sects and classes. We did not have a stranger among us, except for those who didn’t know to join our efforts to fight the darkness.”

Amal Deebo

ACTIVITY



**THEY NEVER
CAME BACK...**

Goals

- Understanding the suffering experienced by the families of the abducted and disappeared in Lebanon.
- Relating to the suffering of the families of the abducted.

- Reflecting on the issue of the abducted.

Required Time: 30 to 35 minutes.

Material Needed: Flipchart, A3 papers, colored markers, adhesive tape, Worksheets 10 & 11.

Activity Implementation

1. The facilitator writes each one of the paragraphs of Worksheet 10 and the text of Worksheet 11 on a separate A3 paper. The facilitator hangs up each of the A3 papers on a wall at a height that makes it possible for the participants to write on them.
2. The participants are then asked to walk around silently, read the papers and reflect on their content. It is preferable to use special and moving music (e.g. awe-inspiring and calm classical music) which will help with reflection.
3. Afterwards, the facilitator invites participants to freely comment on each paper, working in small groups. The groups are asked to write a few sentences or lines of poetry, or to draw or doodle on the papers. It is important to divide the time in a way that ensures all papers are commented on. To facilitate the process, it is possible to use a clockwise approach, with each group starting with one paper and then moving on to the next after a given amount of time. This process is repeated until each group has commented on every paper.
4. Finally, the facilitator asks the participants the below questions, inviting them to answer freely, facilitating the discussion, if there is enough time left:



Questions for discussion

- Which of the cases has affected you the most, how and why?
- What are the topics that were addressed in these documents?
- What would you like to know more about (abduction, circumstances/suffering of families...)?
- What comment written down by your teammates on the papers interested you? Why?
- What meaningful title could be given to each panel?

"Saadeddine Hussein Al Hajjar works as a driver, has been married for one year and lives in Tripoli. On the morning of July 8th (1975), he had his breakfast with his mother at her home in Tariq Al Jdideh, then headed to his home and never came back. If you have any information about him, please call Abou Hatti Café, telephone number..."

"Sarkon Younan (22 years) left his house a few days ago and went to Sabra to check on his broken car. If you have any information about him, please call the following number..."

Announcements published in newspapers in the year 1975

Salwa Shamiyah repeats her appeal: "To those who have abducted my son, Adel Shamiyah, please let him go. I pray to Allah that the hearts of your mothers are not broken as my heart is broken. In the name of the feasts of peace, love, and sacrifice, I beg you to return my son Adel."

Forsan Zeidan Diab, father of Jalil Diab "who went missing on the 2nd of the past June, next to the traffic control center in Baabda, on Kameel Shamoun Boulevard", sent out an appeal for the return of his abducted son. He said that he had not seen him in a long time, and calls on anyone who knows anything about his son's fate to bring him back or to call him in Dbayeh Camp where he has been living since his displacement from Palestine.

Appeals from the families of the disappeared during the war

"On the faces of the gunmen who kidnapped me, I read the silent misery in which they lived. I saw, in the gleam of their eyes, sincerity and sadness. They wanted, by kidnapping me, to rescue their kidnapped brothers. They treated me like one of their brothers, with the graciousness of friends. I thank them, hoping that all parties understand the truth of their struggle. Then, love would conquer hatred and peace will be restored to our scorched land."

One of the open thank-you letters sent by some of the released to their abductors or those who intervened to release them

"Odette, you are now living with pictures, you get photographed with pictures, you eat and drink with pictures, you sleep and wake up with pictures..." "For 30 years, we have been absurdly running after loved ones who were stolen from us, detained, disappeared... We want to assert our right to know the fate of our loved ones... we don't want more than that. We want to get out of the deadly state of uncertainty, out of the destructive state of waiting and the position of victim-hood that we were dragged into."

Widad Halawani

A statement to the press during an action by the Committee of the Families of the Abducted and Disappeared in Lebanon

"...Admit to murder to save your souls from insanity. Hand over the bodies or else your souls will die an eternal death having shrunk in decay. You have held all the people captive if you have held one of them captive, because this one person whom you persecute has become all of humanity, and you have gone away with the evil spirits. The joy of a mother when her son returns, the joy of a woman for the return of her husband, the happiness of a child for the return of its father will be repentance for your sins. Today, if you hear the weeping of those whose hearts you have broken, do not harden your hearts. Even devils can repent..."

Bishop George Khodor

From an article titled Abduction 1985 - Book: Hope in Wartime



To Ali...

*Tomorrow, my son, if you come back,
 You will find that my ship has sailed to the
 shores of the end
 You will wonder about the hastiness of the
 departure, but you will excuse me
 Tomorrow, my son, if you come back,
 You will find that I was tired of waiting
 without news from you or word...
 Tomorrow, my son, if you come back,
 You will make your way through life on your
 own
 Walk on, the way you did growing up while
 your mother watched over you*

*Forget, my son,
 I beg of you to forget this period of time
 during which you were forbidden from living
 your life the way you had gotten used to...
 Forget the deep-seated hatred which was
 inflicted on you by those weak-willed
 torturers...
 Go back to your humanity,
 I hope they did not plant in you the seed of
 evil
 Tear it out my son
 Rip it out from its roots and give it back; it is
 theirs, not ours...
 Tomorrow, my son, if you come back,
 Read these words of mine and remember
 your mother's commandments*

Nayfah Najjar and her baby
boy Ali (family archive)

A letter written by Nayfah Najjar to her son "Ali" who was abducted nine months prior, on the eve of her suicide in 1984.

The Case Of The Abducted And Disappeared In Lebanon

From the 13th of April 1975 until the 13th of October 1990, Lebanon witnessed a series of conflicts that were marked by gross violations of human rights, by war crimes and crimes against humanity. The generalized and bloody chaos was also marked by the fact that all involved armed groups resorted, at some point, to abduction, which often led to the disappearance of the victim. Over the course of the war, abduction evolved into an organized business. Thousands of individuals were abducted, mostly civilians, from their homes or at checkpoints, sometimes simply because they belonged to the wrong religious group. People were abducted for three main reasons: as political hostages who can be traded for those detained by the other camp; for money; or for political vendettas aiming to spread terror in the community of the victim and to create religiously cleansed areas. So the abducted and disappeared stemmed from all religious groups, areas, cultural and intellectual affiliations, and from all social classes.

“Official silence on the fate of the abducted – number of disappeared persons exceeds thirty?” This was the editorial of one of the Lebanese newspapers published in July 1975. Today, the number of the abducted and disappeared at the end of the war is estimated at 17,000. Out of all the cases related to the war, the case of the disappeared has proved to be the most difficult to resolve.

The slow, drawn-out emotional torture for those families has spanned over three decades. Many of them might pass away before the wounds are healed. They will never experience peace of mind unless they find out the fate of their loved ones, and time is running out.

Concerning this issue, the Lebanese state and society chose amnesia over the search for the truth. The authorities did not try to seriously address the heart of the matter. Instead, they exerted efforts to convince the families to relinquish their demands. A policy of denial, indifference, and marginalization has been adopted towards this issue and towards those involved in it (two official committees and a joint Syrian – Lebanese committee; the case of the abducted being mentioned in three ministerial statements and in the inaugural speech of the president; and wholesale pledges by officials).

Law no. 434, issued in 1995, provoked outrage among the families of the disappeared as it facilitated the declaration of the disappeared as dead. The wording of the law gave the families the impression that the government believed that paying compensation to the families would allow it to silence them.

But since the 1980's, civil society has taken action, especially the families of the disappeared, to demand information about the fate of the abducted and forcibly disappeared since the 13th of April 1975. They organized themselves into several bodies, most notably the "Committee of the Families of the Abducted and Disappeared in Lebanon", "Committee of the Families of Detainees in Syrian Prisons" and "Support of Lebanese in Detention and Exile – SOLIDE."

The families of the disappeared have always stressed the necessity to stop using their case as material for political bargaining and to end political exploitation of the dead. They have contributed in transforming the issue of the disappeared from a case related to the war into a national issue that has become a permanent fixture that cannot be ignored by officials.

Widad Halawani, whose husband, Ghassan Halawani, was abducted on the 24th of September 1982, in Beirut, founded the Committee of the Families of the Abducted and Disappeared in Lebanon. The committee consists of the families of the victims whose number grew by the day during the years of war. Members include the mothers, wives, sisters and children of those who were abducted or disappeared during the war. The committee succeeded in uniting a great number of families under its banner, in spite of their diverse sectarian, religious, regional and intellectual backgrounds. Through pressure and campaigns, the committee managed to turn individual cases of abductions into a nation-wide cause and to keep it alive to this day.

Odette Salem, the "lady of the tent", is the mother of two children, Richard and Christine, who left their home on the 17th of September 1985 and never came back... From the start, she shared with the Committee of the Families of the Abducted and Disappeared in Lebanon an unrelenting quest to learn the fate of the victims of forced disappearance. Odette has spent the past 24 years of her life on the street, searching for her two children, without losing hope. After the sit-in by the families of the victims of forced disappearance was established outside ESCWA headquarters in Beirut's central district, Odette moved her residence to the tent. At age 85, in a culmination of the absurdity of fate, Odette passed away when she was hit by a car as she crossed the street close to the tent. The "lady of the tent" who was punished first with the abduction of her two children seems to have been punished once again when she died without knowing their fate. The picture of Odette was added to the pictures of the disappeared at the tent.



Odette Salem at
the sit-in tent

“Asharq Al-Awsat” newspaper



Odette's two
children,
Richard and
Christine

ACTIVITY



**EDITORIAL OFFICE
... NEWS UPDATE**

Goals

- Identification of some of the ethical and professional rules for covering conflicts in the media.
- Understanding the role of the media during conflicts and wars.
- Analysis of how the media covers conflicts and wars.

Required Time: 40 to 45 minutes.

Material Needed: Flipchart, A3 papers, markers, newspaper samples from the time of the Lebanese war, Worksheets 12 & 13.



Activity Implementation

(This activity can be implemented in either of the two methods below or by merging the two together.)

Method 1

1. The facilitator reminds the participants of Munir, the character they were introduced to in the documentary they saw (Part 4: That's How We'll Continue), and asks them the following question: What do you think of the song composed by Munir using words from an editorial published in An-Nahar newspaper? The facilitator listens to the answers without commenting.
2. The facilitator then divides the participants into five groups and asks each group to prepare a segment of a radio news program (or write a newspaper article) that focuses on one of the following topics chosen by the group:
 - A night of destructive shelling on residential neighborhoods between the two sectors of the capital city, Beirut
 - A day of abductions based on secular/religious affiliation of people in different areas
 - Explosion of a car bomb in a residential neighborhood
 - Displacement of residents following religious massacres between two areas
 - Peace initiative or activity by the civil society to challenge the war

3. Once the groups are done, they each share their work with the plenary in the form of a program broadcasting segments of radio news reports (or a program in which selected newspaper samples are read), followed by comments and sharing opinions by the participants and a discussion of the group's work.
4. The facilitator distributes the worksheet (12: Different Types of Media), and explains its content. The facilitator asks each group to categorize the work that was presented in the first stage according to its type, based on the following five types of media with justification of the reasons:
 - Media that promotes peace
 - Media with common grounds
 - Unbiased media
 - Biased media
 - Media that promotes intolerance

After finalizing the categorization process, the facilitator asks each group to present a summary of their work, to justify the reasons as to why they chose a certain categorization and to discuss this with the rest of the participants.



Method 2

1. The facilitator asks participants the following question and listens to their answers without commenting on or dismissing them: How should the media cover the topics of violent conflicts and wars?
2. The facilitator divides the participants into small groups in order to analyze samples chosen from newspapers that were issued during the Lebanese war. The samples focus on the following topics:
 - Crazy Day in Beirut – An-Nahar 1978
 - War of Beaches – An-Nahar 1981
 - Dangerous Turning Point in War of the North – Assafir 1983
 - Car Bomb in Vegetable Market, Baalbeck – An-Nahar 1983
 - Report on Gunmen at Demarcation Lines – Assafir citing Reuters – 1987

The facilitator gives each group worksheet 13 (List of Ethical and Professional Rules for the Media in Covering Conflicts), and asks each group to analyze a sample chosen according to the criteria on the list.

3. The results of the group work are presented, discussed and commented on. The facilitator then holds a general discussion to reinforce the goals of the activity, based on the following questions:



Questions for discussion

- What is the role of conflict-related images in the print press?
- How is conflict reflected by the media? How do the media influence the course of the conflict?
- Do the media contribute to fueling violence and conflicts or to promoting civil peace today? If yes, how?
- How can media outlets contribute to reinforcing a culture of peace?



Different Types of Media



Media that promotes peace	Media with common grounds	Unbiased media	Biased media	Media that promotes intolerance
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Type of Media	Characteristics
Media that promotes peace	All its content promotes peace and the renunciation of violence. It focuses on the damages that wars and conflicts leave behind.
Media with common grounds	It is unbiased in reporting the facts. It shows the differences and commonalities of conflicting parties. It strongly focuses on the roots of the conflict, its causes and possible long-term solutions.
Unbiased media	It reports incidents exactly as they occurred.
Biased media	It is used as a mouthpiece for one of the conflicting parties to defend its stance and agenda.
Media that promotes intolerance	It is used to aggravate divisions and intolerance in the community and to incite one group to despise and hate another through propaganda, e.g. RTLM radio station in Rwanda.

List of Ethical and Professional Rules for the Media in Covering Conflicts

Ethical and Professional Rules	Very Good	Good	Average	Poor
Responsibility				
Balance and Fairness				
Relying on methodologies of conflict analysis				
Avoiding propaganda and incitement				
Means of dealing with violence				
Contextualization				
Separating opinion and facts				
Respecting privacy				
Avoiding discrimination and generalization				
Accuracy in use of language and terminology				
Accuracy in use of sources				

Ethical and Professional Rules for the Media in Covering Conflicts

In 1991, amid the hell of ethnic cleansing in Rwanda, RTML radio station, with an audience of more than 60% of the population, incited within less than three years the killing of the Tutsis group by spreading rumors and provocative speeches. The station went as far as broadcasting the names and means of reaching the residences of “those who deserved to be killed.” The absence of a law that clearly criminalizes the instigation of intolerance and incitement of violence under the guise of freedom of the press was part of the reason why Rwanda drowned in one of the most horrific of ethnic genocides.

This lesson learned in Rwanda and other places around the world, including Lebanon, raises the problem of the complex relationship between media outlets and conflict dynamics. In the heat of conflicts, some media outlets transformed into belligerent instruments of propaganda, supporting one side of the conflict, so much so that they became part of the fundamental arsenal for wars and the incitement of intolerance and violence. Of course, it is imperative to assert the ethical responsibility of media outlets in promoting freedom and justice and in striving to disseminate a culture of tolerance and peace. Therefore, media practices face serious ethical dilemmas starting with the development of a personal sense of responsibility, to arrive at the adoption of certain rules of conduct and ethical duties, including the following:

1. Responsibility

Constructive coverage of conflicts is simply to seriously exercise a set of ethics and principles founded on professionalism and commitment to the truth. A member of the media is responsible before the community to which they address themselves. They serve the public sphere and have, therefore, an ethical responsibility to avoid defamation, lies, bribery, instigation of public opinion, and other such practices.

2. Balance and Fairness

A good media outlet seeks to produce balanced material that allows all sides of the conflict to freely express their opinions in an atmosphere of frankness and dialogue. Fair coverage is ensured by covering the news of not just one political camp while obscuring the others, in the way information is collected and presented and response to accusations is allowed, and in casting light on the positive points of all other parties.

3. Relying on the Methodologies of Conflict Analysis

Constructive coverage of conflicts necessitates the application of conflict analysis methodologies by members of the media, including analysis of the main causes of the conflict to be able to understand and address at its roots. The different aspects of conflicts need to be highlighted and common characteristics and points of disagreement among the disputants determined. Different and new voices and ideas about the conflict need to be listened to and represented and alternatives and peaceful solutions need to be explored.

4. Avoiding Propaganda and Incitement

It is important to be aware of the dangers of the exploitation of the media by persons with selfish interests, especially those wielding political clout, and of turning the media into an instrument of propaganda to influence public opinion. Therefore, it is important to establish laws that reinforce the safeguarding of the independence of the media and the protection of the media against all interference.

5. Means of Dealing with Violence

The media can play a destructive role in the community through fear-mongering and fueling violence. For these reasons, the media should exercise caution when presenting images of violence and crimes. For example, if a car bomb explodes, the media should not transmit only the incident and repeat the statements of leaders; it must explain how it affected the lives of the people and solicit their opinions about the conflict.

6. Contextualization

Accuracy does not simply mean the mere publishing of information. It means placing information in their correct context. This is essential when dealing with conflicts. Therefore, the media must avoid defamation, exaggeration, misrepresentation, omitting certain material and producing malicious summaries.

7. Separation of Opinion and Fact

One of the key rules of professional media practice is to clearly distinguish between fact and opinion. When the material is not based on facts, but rather on opinions, allegations, rumors and assumptions, this should be unambiguously clarified.

8. Respecting Privacy

It is important to be accurate and careful when dealing with issues related to private life, and one should particularly respect people's right to their privacy. Therefore, it is important to avoid any unnecessary or inappropriate interference, and to refrain, for instance, from taking pictures or sharing the identity of rape victims or the pictures of children victims of violence.

9. Avoiding Discrimination and Generalization

It is important to avoid any discriminatory referral to a person's religion, race, color, sexual orientation, or any physical or mental disability. It is essential to avoid stereotyping people in regard to their cultural or religious difference or any other factors. Negative stereotypes imply that everyone who belongs to the other side behaves in the same manner and will never change. This creates tensions and aggravates the intensity of the conflict.

10. Accuracy in Using Language and Terminology

It is important to accurately choose words when dealing with conflict. For example, one should avoid aggressive language, atonement and avoid words that provoke sensitivity such as genocide or accusation of terrorism. One should refer to people the way they call themselves.

11. Accuracy in Using Sources

Journalists have the ethical responsibility to protect their sources (many people will not give them any information if they are worried about having their names revealed). Sometimes, such confidentiality may be breached under legal frameworks, but such cases often incur serious repercussions to the journalist or the concerned source.

الهكت الإشرافية وعين الرمانة والحادث ويعبدا والحازمية وس



الدخان الصليبي

وقد غطت سحب الدخان الاسود المتصاعدة من الحرائق سماء المنطقة الشرقية، والنتائج الاولية لهذه المعارك

لبنان حتى الآن، فالتراشق المدفعي والصاروخي لم يتوقف منذ ساعات الصباح الاولى حتى الثالثة والنصف بعد الظهر على كل المحاور

ما شهدته بيروت الشرقية واحياء وبعض قرى المتن بروان، امس من معارك، فاق في كل وصف وكل ما عرفته "حرب

ساحة الشهداء

محاور ساحة الشهداء والجميزة شهدت هجمات اشتباكات عنيفة بدأت الرشاشة الثقيلة والخف تطورت الى تراشق مدفعي منذ الساعات الاولى صباحاً أعمال القصف على محاور ساحة الشهداء والبنيات بالريجنيت اوتيل حيث من "الردع"، وتطور القصر تراشق بالاسلحة الثقيلة والتاسعة تساقطت قذائف في الال والجميزة وقرب بيت الكند المركزي ومحلة المرفأ وجادة حلو وشوارع المارسلياز والمند وفوش وبشارة الخوري والبيغال، وذكر ان 5 قتيلاً سقط في محلة المرفأ، واندلعت حرائق في بنيات قدي في الصيبي وشارع الارز وخلف ميد المباحث وشرق ساحة الشهداء، وبعد الحادية عشرة، ونتيجة تدهور الوضع في الاشرافية، شهدت محاور الصيبي - الجميزة - بيبولس - الريجنيت تراشقا عنيفا بالاسلحة الرشاشة وتساقطت قذائف مدفعية وصاروخية، وبعد الثانية عشرة ظهرا دارت اشتباكات ضارية استعملت فيها الدبابات في ساحة الريجنيتين والمند

الحرائق في الابنية والمتاجر والسيارات، وافادت مصادر قوى الامن ان عدداً كبيراً من القتلى والجرحى سقطوا وتعذر على رجال الاطفاء والاسعاف ان ينجسوا، وقد استقرت بنيات محلة الجميتاوي فقتل 19 شخصاً، وفي منطقة "أوتيل ديو" بلغ التراشق ذروته واشعل عدداً من الحرائق، وادي القصف الذي حصل في محيط الراعي الصالح الى اصابة منى اذاعة "صوت لبنان" اصابات مباشرة فتعطل الارسال الساعة العاشرة واحترقت حوله 6 بنيات، اما في حي السراسقة، فقد اصيبت بنيات عدة بقذائف منها بناية الوزير فؤاد بطرس وقصر الميدي كوكرن وقصر نقولا سرسق ومطرانية الروم الارثوذكس التي تحطم زجاجها واصيب سقفها وبعض جدرانها والحديقة، كذلك اصيب مبنى وزارة الخارجية وبنيات اخرى مجاورة بلغ عددها قرابة 13 بناية باضرار مادية جسيمة، وشوهد الدخان يتصاعد قبل الظهر من برج رزق الذي تعرض لقصف مدفعي مباشر خلال التراشق الذي عرف بعد الحادية عشرة، واصابت قذائف عدة "أوتيل ديو" وادت الى تعطيل العمل فيه، كذلك اصيب المستشفى اللبناني في الجميتاوي اصابات مباشرة فتعطلت غرفة الاشعة واحدى غرف الجراحة، وقالت رئيسة المستشفى ان العمل تعطل فيه وسقط في داخله 5 قتلى وعدد من الجرحى وانه تم

المناطق، فاصابت بنيات عدة واشعلت فيها حرائق، وتوسعت رقعة التراشق المدفعي لتشمل محيط وزارة الخارجية ونزلة العكاوي وحي السراسقة ومطرانية السيدة ومنطقتي الارثوذكس ونزلة السيدة ومنطقتي السيوفي والجميتاوي وشك، واتشاك، وشك في الايام ايضاً حرائق كبيرة في بنيات ومتاجر، وراج التراشق المدفعي يعنف بين برج رزق والمواقع الاخرى على شكل الهب المنطقة كلها وبات من المتعذر معرفة ما يجري لان كثافة الرمايات ادت الى انقطاع خطوط الهاتف والاسلاك الكهربائية واحداث دماراً في عدد من البنيات فتساقطت الحجارة والركام على الطرق وسدتها، ولم تتمكن سيارات الاسعاف والاطفاء من دخول الاشرافية لاحقاد الحرائق، وقرابة العاشرة الا ربعاً وقع اشتباك قوي في نزلة السلام حول صيدلية بارتي ومحل "جونيو مود كلوب" استعملت فيه قذائف "الآر.بي.جي" واستمر وقتاً غير قصير كان خلاله انفجار القذائف يتردد صده في كل الاشرافية وسحب الدخان تتصاعد من البنيات المصابة، وحصلت عمليات كرفر في الطريق المؤدية الى صيدلية بارتي، وازداد الاشتباك عنفاً بعد تبادل القصف بين طبقات البنيات ومن شارع الى شارع، واستمرت الاشتباكات عن مقتل الصيدي ميشال بارتي احد قادة "القوات اللبنانية" الذي كان في صيدليته التي اصيبت بقذائف صاروخية عدة، وقد انفجرت قذيفة "التي لم مقطعة الضاحية دت هذه فحصلت خفة"

NEWSPAPER SAMPLES

الإحد 1/10/1978

"النهار"

الصفحة ٤

يَوْمٌ مَجْنُونٌ عَاشَتْهُ بَيْرُوتُ وَالضَوَاجِي وَالْمَتْنُ الشَّمَالِي وَكَسْرَوَانُ اشْتَبَاكَاتٌ عَنيفَةٌ وَتَرَاشِقٌ مَدْفَعِيٌّ وَصَارُوخِيٌّ مِتْوَاصِلٌ الهُبَّتِ الْإِشْرَفِيَّةُ وَعَيْنُ الرَّمَاةِ وَالْحَدَثُ وَبَعْدًا وَالْحَازِمِيَّةُ وَسَنَ الْفِيلِ



وقد غطت سحب الدخان الأسود المتصاعدة من الترشاق سماء المنطقة الشرقية، والنتائج الأولية لهذه المعارك

لبنان حتى الآن، فالتراشاق المدفعي والصاروخي لم يتوقف منذ ساعات الصباح الأولى حتى الثالثة والنصف بعد الظهر على كل المحاور

ما شهدته بيروت الشرقية وضواحيها وبعض قرى المتن وكسروان، أمس من معارك، فاق في عنفه كل وصف وكل ما عرفته "حرب

إضافة إلى القذائف المضادة للطائرات.

ساحة الشهداء والصيفي

محاور ساحة الشهداء والصيفي والجميزة شهدت هي الأخرى اشتباكات عنيفة بدأت بالأسلحة الرشاشة الثقيلة والخفيفة ثم تطورت إلى ترشاق مدفعي غزير. منذ الساعات الأولى صباحاً كثرت أعمال القنص على محاور الصيفي - ساحة الشهداء والبنيات المحيطة بالبرجنت أوتيل حيث مواقع "الردع"، وتطور القنص إلى ترشاق بالأسلحة الثقيلة وبمسدات التماصق تساقطت قذائف في الصيفي والجميزة وقرب بيت الكتائب المركزي ومحلة المرفأ وحادثة شارل حلو وشوارع الماريسلياز والنلبسي

وقوش وبشارة الخوري والبيبر والبغال، وذكر أن ٥ قتي سقطوا في محلة المرفأ.

واندلعت حرائق في بنيات قديمة في الصيفي وشارع الازر وحلف مبنى المباحث وشرق ساحة الشهداء.

وبعد الحادية عشرة، ونتيجة تدهور الوضع في الإشرافية، شهدت محاور الصيفي - الجميزة -

بيبلوس - البرجنت ترشاقاً عنيفاً بالأسلحة الرشاشة وتساقطت قذائف مدفعية وصاروخية. وبعد الثانية عشرة ظهراً دارت اشتباكات ضارية استعملت فيها الدبابات، في سوق الارجنطين والنبي وقوش والأسواق التجارية المهذمة وسوق النورية وسرق وسوق المصاعة، وأضادت معلومات أجهزة الأمن أن هذه الاشتباكات دارت

الحرائق في الابنية وأمتاجر والسيارات. وأضادت مصادر قوى الأمن أن عدداً كبيراً من القتلى والجرحى سقطوا وتعذر على رجال الإطفاء والإسعاف نقلهم، وقد استقرت إحدى القذائف داخل ملجأ في إحدى بنيات محلة الجميناوي فقتل ١٩ شخصاً.

وفي منطقة "أوتيل ديو" بلغ الترشاق ذروته واشعل عدداً من الحرائق، وادى القصف الذي حصل في محيط الراعي الصالح إلى إصابة مئتي أذاعة "صوت لبنان" إصابات مباشرة فتعطلت الإرسال الساعة العاشرة واحترقت حوله ٢ بنيات.

أما في حي المراسقة، فقد أصيبت بنيات عدة بقذائف منها بنياة الوزير فؤاد بطرس وقصر اللبدي كوكرن وقصر نقولا سرق ومطراية الروم الارثوذكس التي تحطم زجاجها وأصيب سقفا وبعض جدرانها والحديقة، كذلك أصيب مبنى وزارة الخارجية وبنيات أخرى مجاورة بلغ عددها قرابة ١٣ بنياة بأضرار مادية حسيمة.

وشهد الدخان يتصاعد قسراً والظفر من برج رزق الذي تعرض لقصف مدفعي مباشر خلال الترشاق الذي عنف بعد الحادية عشرة. وأصابت قذائف عدة "أوتيل ديو" وأدت إلى تعطيل العمل فيه، كذلك أصيب المستشفى اللبناني في الجعيتاوي إصابات مباشرة فتعطلت غرفة الأشعة وأحدى غرف الجراحة. وقالت رئيسة المستشفى أن العمل تعطل فيه وسقط في داخله ٥ قتلى وعدد من الجرحى وأنه تعذر قبول جرحى من خارج المستشفى لظنورة الوصول اليه.

ونقل إلى مستشفى الروم ٥١ قتيلاً و٨٢ جريحاً، إضافة إلى آخرين أسعفوا وغادروه، واعتذرت إدارة المستشفى عن عدم إعطاء الأسماء لأن أكثر المصابين من قتلى وجرحى لم يكونوا مزودين ببطاقات هوية.

وقدرت مصادر أمنية عدد القذائف التي سقطت في الإشرافية حتى الثالثة والنصف بعد الظهر، موعد وقف النار، بنحو ثلاثة آلاف قذيفة مختلفة العيارات ومعظمها من عيار ٢٢٠ و١٧٥ و١٦٠ و١٥٥ و١٢٢ ملم،

المناطق، فاصابت بنيات عدة واشعلت فيها حرائق، وتوسعت رقعة الترشاق المدفعي لتشمل محيط وزارة الخارجية ونزلة العكاوي وحي المراسقة ومطراية الروم الارثوذكس ونزلة السيدة ومنطقتي السيوفي والجعيتاوي ومحلة اتشناك، وشيت في هذه الاحياء أيضاً حرائق كثيرة في بنيات ومناجر.

وراج الترشاق المدفعي يعنف بين برج رزق والمواقع الأخرى على شكل الهب المنظمة كلها وبات من المتعذر معرفة ما يجري لان كثافة الرمايات أدت إلى انقطاع خطوط الهاتف والأسلاك الكهربائية وأحدثت دماراً في عدد من البنيات فتساقطت الحجارة والركام على الطرق وسدتها، ولم تتمكن سيارات الإسعاف والإطفاء من دخول الإشرافية لاختام الحرائق.

وقرابة العاشرة الأربعة وقع اشتباك قوي في نزلة السلام حول صيدلية بارتني ومحلات "جونيو مود كلوب" استعملت فيه قذائف "الآر.بي.جي" واستمر وقتاً غير قصير كان خلاله انفجار القذائف يتردد صدها في كل الإشرافية وسحب الدخان تتصاعد من البنيات المصابة، وحصلت عمليات كرف وقر في الطريق المؤدية إلى صيدلية بارتني، وازداد الاشتباك عنفاً بعد استعمال الأسلحة الثقيلة، وكان تبادل القصف بين طبقات البنيات ومن شارع إلى شارع.

واسفرت الاشتباكات عن مقتل الصيدلي ميشال بارتني أحد قادة القوات اللبنانية الذي كان في صيدليته التي أصيبت بقذائف صاروخية عدة، وقد أصابته شظية قذيفة "آر.بي.جي" في رأسه وجرح عدد من الشبان الذين كانوا معه. وعلى الأثر حصل اشتباك قوي بين البنيات المحيطة بالصيدلية وتلك المحيطة بمخفر الإشرافية وبنياة "جونيو مود كلوب" وحوارها، أدى إلى اشتعال جبهة الإشرافية كلها، فتوالى سقوط القذائف في كل الاحياء وتركز القصف خصوصاً على السيوفي ونزلة العكاوي والجعيتاوي ومحيط مستشفى الروم واتشناك وأديب اسحق وحي السريان و"أوتيل ديو" مما أدى إلى اندلاع عشرات

كانت سقوط ما يزيد على ٧٠ قتيلاً و٣٠٠ جريح واحترق عدد كبير من البنيات والمنازل والمؤسسات والاحراج وأصابة معظم المستشفيات في الإشرافية بأضرار حسيمة مما أدى إلى تعطيل العمل في بعضها. وفيما كانت حدة الترشاق تتصاعد ودوي القذائف المدفعية والصاروخية يهز كل الانحاء، كان مجلس الوزراء الاستثنائي منصرفاً إلى بذل الجهود لوقف التدهور، وقد أجرى الرئيس الياس سركيس اتصالات شملت الرئيس السوري حافظ الأسد والمسؤولين الحزبيين في المنطقة الشرقية، فتم التوصل إلى وقف لاطلاق النار بدأ تطبيقه فعلياً في الرابعة إلا ربعاً، إلا أن رصاصاً منقطعاً ظل يسقط في كل المحاور إضافة إلى سقوط قذائف متفرقة في بعض المواقع.

محاور العمليات

ويقطع النظر عن الاسباب التي أدت إلى هذا الانفجار، يمكن حصر العمليات العسكرية، في المحاور الآتية: الإشرافية وحياتها، ساحة الشهداء ومناطق الصيفي والامبير والجميزة وضواحيها، الشياح - عين الرمانة وسدرو وقرن الشياك، الحدث وبعيدا والحازمية وجوارها، بعض قرى المتن الشمالي وكسروان. كذلك سقطت قذائف في المنطقة الغربية من بيروت.

في الإشرافية

أفادت احياء الإشرافية - التي لم تنم أصلاً - على اشتباكات متقطعة كانت تدور في محاور الضاحية الجنوبية، وسرعان ما امتدت هذه الاشتباكات إلى الإشرافية، فحصلت رمايات بالأسلحة الرشاشة الخفيفة حيناً والثقيلة أحياناً على الخطوط الممتدة من برج رزق والبنيات المجاورة لحد، حتى نزلة ملعب السلام ومنطقتي زهرة الاحسان وعبرين وشارعي ترابو وعبد الوهاب الانكليزي ومحيط المديرية العامة للامن العام في قصر شقير. ثم امتد الرصاص إلى ساحة ساسين وشارع اديب اسحق ومنطقة الراعي الصالح، وما هي إلا لحظات حتى بدأت القذائف تساقط في هذه

An-Nahar • Sunday 1/10/1978

Crazed Day in Beirut, Suburbs, Northern Matn and Kesrwan

Violent Clashes and Nonstop Exchange of Artillery and Rocket Fire Blaze through Ashrafieh, Ain el-Remmeneh, Hadath, Baabda, Hazmieh and Sin el-Fil

The level violence of the fighting that broke out in East Beirut, its suburbs and some Matn and Kesrwan villages, yesterday, was indescribable and beyond anything the "Lebanon War" has witnessed so far. The exchange of artillery and rocket fire did not ease from daybreak until 3:30 pm on all fronts, as clouds of black smoke from the fires covered the sky over the eastern zone.

According to a primary tally of casualties, the assaults have left more than 70 dead and 300 wounded, and a great number of buildings, homes, businesses and woodland burned, while most hospitals in Ashrafieh have sustained massive damage, with work being suspended in some.

As the exchange of fire intensified, and the roar of artillery and rockets shook the entire area, an extraordinary Cabinet session endeavored to prevent further escalation. President Elias Sarkis made calls to Syrian President Hafez Assad and party leaders in the eastern zone. A ceasefire was reached and was effectively implemented starting at 3:45 pm. But intermittent gunfire could still be heard on all fronts, in addition to miscellaneous shelling in some locations. Frontlines of Operations

Regardless of the causes of the outbreak, military operations were centered in Ashrafieh and its neighborhoods; Martyrs' Square, Saifi, Empire, Gemmayzeh and their suburbs; Chieh - Ain el-Remmeneh, Badaro and Furn el-Chebbek; Hadath, Baabda, Hazmieh and the surrounding area; and some villages in Northern Metn and Kesrwan. The western zone of Beirut was likewise shelled.

In Ashrafieh

The residents of Ashrafieh got up without having slept to intermittent clashes on the fronts of the southern suburbs. The fighting soon spilled into Ashrafieh proper, with light and heavy machine gun fire along the line extending from Rizk Tower and neighboring buildings to Salam Stadium, Zahret el-Ihsan and Aabrin, Trabo and Abdel Wahab el-Ingilzi streets, and the vicinity of the

Directorate-General of General Security in Choukeir Mansion. Gunfire then spread to Sassine Square, Adib Isaac Street and the Rahi Saleh area. Moments later, shelling began in those areas, striking and setting fire to several buildings.

The artillery assault expanded to the vicinity of the Ministry of Foreign Affairs, Akkaoui Street, Sursok neighborhood, Greek Orthodox Archdiocese, Saideh Street, Sioufi and Geitaoui areas and Achanak locality. Several fires broke out in buildings and stores of those districts.

Artillery fire intensified between Rizk Tower and the other locations, causing a flare-up across the entire area, so much so that it was impossible to know what was happening as the heavy fighting resulted in the outage of telephone and power lines and caused destruction in numerous buildings. The downpour of stone and rubble blocked the streets, obstructing access of ambulances and fire trucks into Ashrafieh to douse the fires.

At about 9:45 am, a horrific clash erupted in Salam Street, around Berty Pharmacy and the Junior Mode Club stores, in which rocket launchers were used. The action persisted for a considerable amount of time, during which the sound of explosions reverberated across Ashrafieh and plumes of smoke rose from struck buildings. Attack and retreat operations were carried out in the street leading to Berty Pharmacy and the fighting escalated with the use of heavy artillery. Shelling was exchanged between building floors and across streets.

The clashes resulted in the death of pharmacist Michel Berty, a Lebanese Forces leader, who was in his pharmacy when it was hit by several rounds of artillery fire. He was struck in the head by shrapnel from a rocket launcher, while a number of the young men who were with him at the time were wounded.

As a result, violent hostilities erupted with fighting carried out in the buildings surrounding the pharmacy and those around the Ashrafieh police station, Junior Mode Club building and its vicinity, resulting in the flare up of the entire

Ashrafieh front. Nonstop shelling was sustained by all neighborhoods, and was particularly concentrated in Sioufi, Akkaoui Street, Geitaoui, Saint Georges Hospital, Achanak, Abid Isaac, Syriac neighborhood and Hotel Dieu, setting buildings, stores and cars on fire. Sources within the Security Forces reported a high number of fatalities and injuries and the inability of firefighters and paramedics to move the injured. A rocket landed in the shelter of a Geitaoui building, killing 19.

In Hotel Dieu, the exchange of fire culminated in a number of fires. The building of the radio station Voice of Lebanon was directly hit by the shelling in the vicinity of Rahi Saleh, which cut off its broadcast at 10:00 am, as surrounding buildings were on fire.

In the Sursock neighborhood, several buildings were struck by rockets, including the building of Minister Fouad Boutros, the Lady Cochrane Mansion and Nicolas Sursock Mansion, as well as the Greek Orthodox Archdiocese which sustained damage to its roof and windows, some of its walls and the garden. The building of the Ministry of Foreign Affairs was also hit, along with other neighboring buildings – a total of 13 – resulting in extensive material damage.

Before midday, smoke was seen rising from Rizk Tower – the target of direct artillery fire during the exchange which grew in violence after 11:00 am.

Several rockets hit Hotel Dieu, disrupting the operation of the hospital. The Hôpital Libanais, Geitaoui, also received direct hits resulting in a dysfunctional x-ray room and one operating theater. The chairwoman of the hospital reported that work had been interrupted and that five fatalities and several injuries were recorded. Due to the ongoing shelling and fire in the streets, the hospital could not accept any of the people injured during the fighting.

51 fatalities and 86 injured were transported to the Saint Georges Hospital. Other victims were able to leave after being administered first-aid. The hospital administration refused to reveal any names as most of the people the hospital received were dead and the wounded did not have IDs on them.

Security sources estimated the number of rockets that fell on Ashrafieh up to 3:30 pm – the time of the ceasefire – at around 3,000 missiles of various calibers, mostly 260, 175, 160, 155 and 122 mm, in addition to anti-aircraft rockets.

Martyrs' Square and Saifi

The Martyrs' Square, Saifi and Gemmayzeh fronts witnessed violent clashes that began with light and heavy machine gun fire, and devolved into intense artillery shelling. From dawn on, sniper operations multiplied on the Saifi – Martyrs' Square fronts and the buildings surrounding Regent Hotel, where the Arab Deterrent Forces are positioned. The sniper fire deteriorated into an exchange of heavy artillery. After 9:00 am, rockets fell on Saifi, Gemmayzeh, near the Kataeb headquarters, the Port District, Charles Helou Avenue, and Marseillaise, Allenby, Foch, Bechara el-Khoury, Empire and Pigalle Streets, leaving five dead in the Port District.

Fires broke out in old buildings in Saifi, Arz Street, behind the Criminal Investigations building and east of Martyrs' Square.

After 11:00 am, as a result of the deteriorating situation in Ashrafieh, the Saifi – Gemmayzeh – Byblos – Regent fronts witnessed violent engagement with machinegun, artillery and rocket fire utilized. After midday, fierce clashes erupted in which tanks were used in the markets of Argentine, Allenby, Foch, the razed retail souks, Nourieh, Sursock and Sagha. According to security services the clashes took place...

An-Nahar • Monday 1/6/1981
Eighteen dead and 270 wounded...

This was the tally of casualties of the 18 hours of fierce clashes witnessed yesterday on the front of Beirut and its southern suburb. The engagement was accompanied by an exchange of random artillery and rocket fire that included the heart of the residential neighborhoods in the eastern and western zones of the capital and its suburbs, extending to a number of villages on the coast of Northern Metn and Kesrwan. As part of the recent developments of the latest escalation "war" broke out between the seaside resorts of the two zones, pushing the number of casualties to a record high in the two-year war, as the beaches were filled with many visitors after temperatures soared on Sunday. The beaches extending along the Jounieh coast, from Kaslik to Maameltein, were shelled, leaving many dead and injured. The woodlands of Ghadir, Bkerké and Harissa were similarly shelled.

In the afternoon, Ramlet al-Baida, Raouché, Jnah and Corniche el-Manara were shelled, with rockets striking a number of seaside resorts and promenades. Many casualties (fatalities and injuries) were recorded. Panic spread, emptying the beaches and the roads leading to them.

Against this backdrop, President Elias Sarkis called in Commander of the Arab Deterrent Forces Sami Khatib. They made calls to institute a ceasefire which was set for 5:00 pm. But the exchange of fire continued until 7:00, and only ended at 10:00 pm.

١٨ ساعة من الاشتباكات والقصف في العاصمة والضواحي
"حرب البلاجات" في بيروت والمعاملين
حصدت ١٨ قتيلاً و٢٧٠ جريحاً

الناشر: ١ حزيران ١٩٨١ - السنة ٤١ - العدد ٤١٩٦ - بيروت - لبنان
 AN-NABAAR - 1981 - 4196 - Beirut - Lebanon

كورنيش الطيارة بعد تعرضه للقصف.

العاصمة والضواحي: وامتد الى عدد من قرى ساحل القس الشمالي وكسروان. والسنطور الخطير الذي رافق التصعيد الجديد كان اشتغال "حرب بلاجات المنطقين جعلت عدد الاصابات يقفز الى رقم قياسي منذ حرب السنين، وذلك نظرا الى كثرة السامحين والمبايعات والمضرمين يوم الاحد مع ازدياد درجة الحرارة. فقد قصفت طهرا السلاجات المنصدة على طول شاطئ جوسيد من المكسبات حتى المعاملين، فسقط عدد من القملى والخرجى، كذلك قصفت اصراخ عمادسز وتكرين وخريضا.

وبعد الظهور قصف الرملة البيضاء والرؤوش والضاح وكورنيش الخمارد، وسقطت ذاتها في عدد من المنلاجات واماكس الفرد. فوقع اصابات كثرديين قتل وجرى، ودب هنا كما دب هناك دعر افرغ الفصاح والطرق المؤدنة اليها. وجمال هذا المدهوسر - اسعدسى الرئيس الماس سركيس فاند "قود السردع" العمسد سامي الحطيسب واحريا اصالات لوقف النار. ونقرر ذلك في الخامس بعد الظهور. لكن الترائق اسفر حتى السابع مساء ولم يتوقف الا في العاسردنلا.

١٨ قتيلا و٢٧٠ جريحا. هذه كانت حصيلة ١٨ ساعة من الاشتباكات الضارية عاشتها امس محاور بيروت وضاحيتها الجنوبية، ورافقها ترائق مدفعية وصاروخية عشوائية شمل عمق الاجزاء السكنية في المنطقتين الشرقية والغربية من

منعطف خطير في حرب الشمال: خطوط التماس تنتقل الى التسبابة ويعزل عمن المعارضة تتحكم بالطرقات إلى طرابلس وتسيطر على المنكوبين أكثر من خمسين قتيلاً في القصف الأخير... والنزوح مستمر إلى الضواحي



دمار العراقة في الممرات بطرابلس (اليمين) - الدخان الشدائ في ليبيا طرابلس - جبهة مزينة لطرابلس قبل طمس (اليمين) - (اليمين)

دار الفتوى ترحب بالاستجابة لدعوتها

صدر مساء أمس عن القضاء الإسلامي في دار الفتوى بيان رحب بوقف إطلاق النار الذي تم التوصل إليه في طرابلس، ما بين الأخوة المقاتلين في طرابلس، استجابة للمساعي الحميدة التي تقوم بها دار الفتوى في هذا الصدد. بعيد خفن الدماء الفلسطينية والبنانية وانقلا لدمية طرابلس من الضرس. لاحقاً فيها من جراء الاقتتال المرغوض. وجاء في البيان: «اطلع أركان القضاء الإسلامي مفتي الجمهورية اللبنانية الشيخ حسن خالد على الإطلاق التام الواعي لدعوتهم على وقف إطلاق النار من قبل الأخوة المقاتلين في طرابلس وما حولها فراود في هذه الاستجابة بوقف إطلاق النار والتسامح بيشربنا فرجاً قريب، ويشجع على بذل المزيد من مساعي الوفاق الإبلية في أحلال السلام والحفاظ على أرواح المواطنين الطرابلسيين وسلامتهم وانقلا المدينة الصابرة من العدم».

ان مساحه مفتي الجمهورية اللبنانية، إذ يحيي باسم المصنفين في دار الفتوى هذه العبارة الصليقة من الأخوة الفلسطينيين، بمنى عليهم جميعا الحفاظ على وقف إطلاق النار الذي التزموا به ريثما نتاج لوفود دار الفتوى التوجه بسرعة إلى الدول العربية المعنية للمساعدة في إنهاء الخلافات الفلسطينية بشكل جذري، وحتى يضمني لوفد دار الفتوى ان طرابلس العودة إليها من جديد لإجراء الاتصالات اللازمة بالاطراف المعنية بالتعاون معها على ما يحقق الوفاق والسلام للجميع.

وكان رئيس بلدية طرابلس عشر الداية قام بجولة على احياء طرابلس واطلع على ما خلفته القذافي العنوانية ورافقه في جولته رئيس مصلحة الهندسة في البلدية العقيب احمد فزال وعدد من المهندسين والفنيين.

كما استقبل وفداً من مهندسي لبنان، استعداداً للكامل للتعاون معنا واوقت مهندسيها وفنيها في طرابلس للقيام بكافة الاعمال التي تقتضيها الظروف الراهنة وسيتم اجتماع اليوم (أمس) اجتماع آخر يضم عدداً من مهندسيها ومهندسي بلدية طرابلس ليتعاون الجميع في اصلاح ما تخرب وبصورة خاصة لجنة تنظيف الشوارع من النفايات واكوامها المنتشرة بكثرة في المدينة.

على صعيد التحركات الجارية للافلا في الداية.

اصتلت المارحة (اسم الاول) بسماحة مفتي الجمهورية واطلعت منه على المقررات التي اتخذت في بيروت ورجونه التدخل شخصياً في بعض الامور الهامة التي تمكن المواطنين من الحصول على ما يحتاجونه من مساعدات في هذه الظروف العصيبة وقد استعدت من كل جانب على هذا الصعيد وتلقى عمليات الافلاقة الجارية تصل لطرابلس وبصورة مستمرة.

واجرى الداية في وقت لاحق اتصالاً هاتفياً برئيس رشيد فراسي الفواجي في دمشق الذي بعد ان اقر الرئيس كرام في تشاوره وعمل مسترجه متواصل لتجنب طرابلس الدمار وجعلها في امان واظننا.

كما تلمذ رئيس اتحاد نقابات عمال الشمال مدحت كوسا المواطن المتكسب بمنزلاتهم ومدينتهم وعدم النزوح عنها في مرحلة عصيبة ولا شك تحذرتهم هذه المدينة المأساة هذه المرحلة نعت بالعشرين من ابناءها الى مناطق الضمنية هي فيحاء لبنان ولقحة الوطنية ومواطنوها مدعون للمحافظة عليها قبل غيرها هذه المدينة تعودوا ان يجلبوها الصعاب ويحذروا المحن لان لهذه المدينة ربا ريعاها فهي مدينة الامل.

وقال كوسا نداني الى ابناء طرابلس ان يصونوا مدينتهم بيقانهم فيها ويتواجدوا المستر ولا مبرر للنزوح منها في ظرف تحتاج طرابلس الى جهود جميع ابناءها لتجاوز المحنة واز تحفظ هويتها الوطنية والقومية وتكون مؤسساتها وممتلكاتها.

احمد المصطفى خالد نعوس شحاده على وسام الابرش خليل عواد. فادي جندو، محمد عوض، سالم الاحيس، رياض مراد، حسن محمد حسن، وشوات جمعية الهلال الوطني اللبناني دفن ٢٦ جثة كانت نقلت الى مرادات المستشفيات.

واصيب عشرات المدنيين بجروح عرف منهم احمد فوال، يحيى محمد علي، خالد طماع، ميرفت اللى، فواز الحداد، مصطفى عيتاني، دلال احمد خضر، غازي الصعدي احمد محمد عود، سمير ناصر الدين، محمد علي، مازن محمد عارف، محمود داود، محمود خالد، عمر بريس ماهر بارود، محمود خالد ابو شام، محمد النعماني، مازن محمد عارف، محمود حدي، حسين الفا صلاح الدين شمس، هاني سليمان، عبد الاحد نصول، برهان خنيس، محمد الزعي، عبد الكريم الصيادي، علي فرصالي، احمد محمود عبد الحميد، حسن الدالي، برجي سليمان، مروان مساعد، سليمان الين، وائل الزيد، احمد احمد بركات خالد، عبد الله، احمد نعيم، ايهاب فواز، حسن عبد الفلاح، نهاد جبريل وبهجت العشر.

وضع طرابلس

وقان المواطنين قد خرجوا صباح أمس من ملاحتهم وسعدوا الاطعمة والفريش من داخل سالم الابنية والطواق السفل بعد ان تكووا من توقف القصف وانحسار اصوات انفجار القذائف منذ ساعات الفجر، وبدوا يتفقدون تنظيم السكنية ومخلائهم ويجوبون الشوارع.

وتوقف المواطنين امام العجوات وشظايا القذائف المنفجرة التي اخترقت المنازل وامام حطام السيارات المحترقة وحول اقاض الحلات المحترقة او المحطمة، فيما تسدلت الاسلاك الكهربائية واسلاك الهاتف وينتد في بعض الشوارع ساطل المياه نتجة الحفر التي سببتها القذائف الصاروخية والمدعية.

في غضون ذلك، استمر النزوح من طرابلس اس وبلغت حركة النزوح اشدها في مناطق التسابة ويصل محسن الفقة والمنكوبين والحارة الجديدة والزاهرة وابي سمره وبعض المناطق بحيث باتت وكاها احياء مهجورة الا من المسلحين والمقاتلين.

وقد بدأ المواطنون يشكون من بعض اعمال النهب والسرقات من داخل البيوت او عمليات تسليح في الطرقات الفرعية. ليلا، وتنادوا المعينين لوضع حد لهذه الفوضى والممارسات الشددة.

سوريا في التسابة، وقامت بزحف الانعام المزروع بين الدواي والمنكوبين كذلك دارت اشتباكات بين محوري طرابلس ودخول مسلحين من طرابلس في القتال الدائر بين الموالين لرئيس منظمة التحرير الفلسطينية وبين القوات المعارضة له التي احكمت سيطرتها على المنكوبين والحارة الجديدة ونطاق منطقة المولة، الذي يتحكم بطرقات عدة تربط طرابلس بعكار والشابة والفقة، وباتت هذه القوات على مسافة لا تتجاوز ٣٠٠ متر في اقصى المواقع عن مواقع الموالين.

وقد اصبح تقاطع المولة خط مجابهة فعليه يسيطر منه المعارضون على الطريق الدولية واللال المظلة على طرابلس بعد ان دخلوا مع محسن الذي يشرف على احياء التسابة والغراء والزاهرة مقر قيادة عرافة ومنطقة الفقة عن التسابة.

التفاصيل العسكرية

فبعد ليل من القصف المكثف العنيف على مختلف احياء طرابلس خافت حدته في الوحدة والنصف فجر، واصل المعارضون تقدمهم على محوريين يؤيدون اللى مستديرة المولة وما الحور الساحل مصفاة طرابلس - الداوي - سباتين التيمون في السلي حتى المولة.

الحور الوسطي خط تبول، محطة الفوار - المستنقفي الحكومي - بولفار ابو علي - المولة.

وفي الليلة والنصف فجر وصلت قوات المعارضة اللى مستديرة المولة بعد اقتحامات عنيفة وتقتل خلالها يعارك السلاح الابيض والقذائف اليدوية اتفقا خلالها الموالين في اتجاه احياء طرابلس الداخلة.

وتكتسب المواقع الجديدة التي اسول عليها المعارضون اهمية خاصة خصوصا تلك التي اتخذت في مستديرة المولة التي تعتبر المدخل الرئيسي للشمال طرابلس ومناطق يوق في المناطق الابنية.

جنود المولة - التسابة - طرابلس - الزاهرة - المولة - بعل محسن - الفقة - ابي سمره.

شمالا المولة - الداوي - الطريق الساحلية - عكار - واتمتت بذلك الاتصالات على الارض مع المناطق والاحياء الشمالية - الشرقية الطرابلسية كالفقة ومجدليا وتلال جبل محسن ويصل محسن حيث يتواجد الحزب العربي الديموقراطي الذي انضم الى قوات المعارضة.

وقد انحصرت رفة المعارك في مثلث لا يتجاوز طول ضلعه ٣٠٠ متر، وساحته ٥٠٠ متر، واشرفت قوات المعارضة على مثلث مدرسة لعقن الرسمية بولفار طرابلس الشمالي. شارع

دخلت معرفة الشمال منتصف ليل اس الاول منعطف حديدا وخطيرا، بعد انتقال محاور القتال الى داخل مدينة طرابلس ودخول مسلحين من طرابلس في القتال الدائر بين الموالين لرئيس منظمة التحرير الفلسطينية وبين القوات المعارضة له التي احكمت سيطرتها على المنكوبين والحارة الجديدة ونطاق منطقة المولة، الذي يتحكم بطرقات عدة تربط طرابلس بعكار والشابة والفقة، وباتت هذه القوات على مسافة لا تتجاوز ٣٠٠ متر في اقصى المواقع عن مواقع الموالين.

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مدينة طرابلس المحترقة في منطقة الشوير



مسلمون امام بناء عرقه القذافي

واجرى الداية في وقت لاحق اتصالاً هاتفياً برئيس رشيد فراسي الفواجي في دمشق الذي بعد ان اقر الرئيس كرام في تشاوره وعمل مسترجه متواصل لتجنب طرابلس الدمار وجعلها في امان واظننا.

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واجرى محافظ الشمال اسكندر غيريل اتصالاً بمدير عام وزارة النفط ومدير عام القصر الجمهوري من اجل العمل على تامين ارسال المحروقات الى عاصمة الشمال وتأمين المعينين بالعمل على تسهيل وصول هذه المواد الحيوية للمواطنين.

كان غيريل تلقى اتصالات بهذا الخصوص من قبل الفعاليات الطرابلسية منقذة اياه بذل قصارى جهده لوضع حد للممارسات التي تعجز وصول المحروقات.

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اصابة ٣ صحافيين وتدمير منزل رابع

اصيب من جراء القصف على طرابلس امس ثلاثة صحافيين، ودمرت قرية صاروخية منزل صحافي رابع فقد سقطت ذيفقة في شارع المطران اوت ان اصابة اثنين من مصوري الصحف المحلية، احدثها حاتم انون، الذي اخترقت سيارته وحمله.

كما اصيب مراسل - البيوت - الزميل علاء بشير بشظية، وسقطت ذيفقة صاروخية على منزل الزميل اسعد دندي في شارع الطيطان ما دمته فيه اضراسا مادية فاقحة وانت على محتوياته.

القتل والجرحى

وسقط اكثر من خمسين قتيلاً من المدنيين نتجة القصف عرف منهم جمال شعلان، محمد كحيل، علي عيسى، حسام الحموي، طالب مصطفى النعماني، محمود عبد الحميد عود، علي يوسف، هيلم سريطة، سعده هروش ابراهيم فوجي (طل)، راشد عبد الرحمن حمصي، عبد السميع (مجهول باقي الهوية).

Assafir • Tuesday 22/11/1983

**Dangerous Turning Point in the War of the North:
Demarcation Lines Move to Tabbaneh and Baal Mohsen
“Opposition” Commands the Roads to Tripoli and Controls Mankoubin
Over Fifty Dead in Latest Shelling... Displacement Continues towards Suburbs**

The Battle of the North took a new and dangerous turn after the fronts moved inside the city of Tripoli on midnight the day before yesterday. Local gunmen took part in the hostilities between the supporters of the leader of the Palestine Liberation Organization (PLO) and the opposing forces which tightened their control over Mankoubin, El-Hara el-Jdideh and Malouleh intersection – the confluence of several roads connecting Tripoli to Akkar, Tabbaneh and Qobbeh. The forces are now at a distance of no more than 300 meters, at best, from the supporters' positions.

The Malouleh intersection has become an actual confrontation line controlled by the opposition on the international highway and the hills overlooking Tripoli, after they entered Baal Mohsen which overlooks the neighborhoods of Tabbaneh, Ghoraba and Zahiria – the command headquarters of Arafat – thus severing the area of Qobbeh from Tabbaneh.

Military Details

After a night of violent artillery fire in the various neighborhoods of Tripoli, which decreased in intensity at 1:30 am, the opposition continued to advance on the two fronts leading to the Malouleh intersection:

- Coastal front: Tripoli refinery – Baddaoui – orange groves in Saqi to Malouleh

- Central front: Jabal Terbol, Faouar Station – public hospital – Abu Ali Boulevard – Malouleh

At 3:30 am, opposition forces reached the Malouleh intersection in the wake of violent incursions during which fighting broke out cold weapons and hand grenades being used, causing the loyalists to withdraw in the direction of Tripoli's inner neighborhoods.

The new positions captured by the opposition are especially important, particularly those established at the Malouleh intersection which constitutes the main northern entrance into Tripoli and the following areas:

South: Malouleh – Tabbaneh – Tripoli – Zahiria –

Malouleh – Baal Mohsen – Qobbeh – Abu Samra North: Malouleh – Beddaoui – coastal road to Akkar. Field communications are thus ensured with the northeastern areas and neighborhoods of Tripoli, such as Qobbeh, Mejdlaia, the hills of Jabal Mohsen and Baal Mohsen – the stronghold of the Arab Democratic Party which has joined the opposition forces.

The scope of the fighting was limited to a triangle with a hypotenuse no longer than 300 meters, and an area of 500 meters. The opposition forces now overlook the triangle of the Loqman Public School, Tripoli's northern boulevard and Syria Street in Tabbaneh, and have de-mined the area between Beddaoui and Mankoubin.

Three Journalists and the Home of a Fourth Destroyed

Three journalists were wounded in the Tripoli shelling yesterday and a rocket destroyed the home of a fourth journalist. The shell struck Moutran Street, leading to the injury of two local photojournalists, among them Hanna Antoun, whose car and shop were burnt.

Al-Bayrak journalist and colleague Aala' Bashir was struck by shrapnel. A rocket shell fell on the home of Assaad Dindali in Talban Street, resulting in grave material damage and the destruction of his home's contents.

Clashes also took place between the two fronts of Baal Mohsen – Tabbaneh and Baqqar – Shaarani, and continued intermittently throughout the day, after the artillery fire on Tripoli subsided.

There were reports that an agreement on a ceasefire was underway. This information was backed by Governor of the North Iskandar Ghobril who contacted the Prime Minister and informed him that a commission had been formed with the mission of working to consolidate the ceasefire.

But tensions persisted and, at 5:00 pm, fire was exchanged on the aforementioned fronts and shells hit Tabbaneh, Qobbeh, Zahirieh and Malouleh. Shells were likewise fired from the Quarantina, Orchards and Mena.

Tripoli was clear of shelling in the afternoon, allowing the residents to run pressing errands.

The day before yesterday, Tripoli witnessed intense shelling targeting the old marketplace. Shells struck the neighborhoods of Khan el-Khayatin, Tarbiaa, Souk el-Nahassin, Dabbagha, Souk el-Kindarjeh, Bab el-Hadid and Zkak el-Remmeneh. Shells also riddled the Abu Ali River waterfront; and Sharaf Eddine Mosque sustained material damage after being hit by a shell.

According to a security report, a rocket fell on the roof of the Tell police station building at 2:00 am, leaving a gaping hole in the roof and shattering the station windows.

The shelling also touched Zahiria, Tabbaneh, the municipal stadium, Thaqafa Street, Abu Samra and Mena.

During the night, Civil Defense and fire brigade sources confirmed that they, under strenuous efforts, were able to contain the more than ten fires that had broken out due to the shelling, notably in Batach and Bissar buildings, Lamia Center, Zahrieh, in a home in Ghoraba locality and in a carpet factory in Mina, in addition to a fire in Ahmad Soufi Social Center in Nejmeh Square.

The port fire, according to the sources, was only to 90% extinguished and is still raging in the oil reservoirs and plants of Beddaoui.

Meanwhile, water and electricity outages continued in the city's neighborhoods, specifically in Tabbaneh and the city of Mina. The residents suffered a severe shortage of supplies as the nonstop fighting made it impossible for residents to stock up on provisions during the last 48 hours. Yesterday, one thousand rations were distributed to the displaced in Mina, Deir Ammar, Bhennin and Rihanieh, under the supervision of MP Saleh el-Kheir and the Islamic Awqaf (endowments) committee in the area.

Fatalities and Injuries

Over 50 civilian fatalities were recorded as a result of the shelling. Among those identified were: Jamal Chaaban, Mohamed Khail, Ali Ghosn, Housam el-Hamoui, Taleb Mostafa el-Naamani, Mahmoud Abdul Hamad Aoudeh, Ali Youness, Haitham Srita, Saideh Harmoush, Ibrahim Qahouaji (child), Rashed Abdul Rahman Homeisi, Abdul Samii (last name unknown), Ahmad Mostafa, Khaled Naous Shehade Ali, Wissam el-Abrash, Khalil Aoudeh, Fadi Janho,

Mohammad Aawad, Salem el-Abiad, Riad Mourad and Hasan Mohammad Hasan.

The Lebanese National Crescent Association handled the burial of 26 bodies that were moved to the morgues of hospitals.

Dozens of civilians were wounded, among whom the following were identified: Ahmad Faoual, Yehia Mohammad Ali, Khaled Tabbaa, Mirvat el-Mel, Fawaz el-Hadda, Mostafa Itani, Dalal Ahmad Khodr, Ghazi el-Saaidi Ahmad Mohammad Abboud, Samir Nasser Eddine, Mohammad Aadel, Mazen Mohammad Aaref, Mahmoud Daoud, Mahmoud Khaled, Omar Breiss, Maher Baroud, Mahmoud Khaled Abou Sham, Mohammad el-Naanaai, Mazen Mohammad Aaref, Mahmoud Hamdi, Hussein Agha Salah Eddine Shams, Hani Sleiman, Abdul Ahad Nassoul, Borhan Khosheish, Mohammad el-Zobi, Eid el-Karim el-Siadi, Ali Qorsafi, Ahmad Mahmoud Abdul Hamid, Hussein Dallati, Merhi Sleiman, Marouan Mosaed, Sleiman el-Yen, Wael el-Zayad, Mohammad Ahmad Barghout Khaled Abdullah, Ahmad Ghonneim, Ihab Fawz, Hasan Abdul Fattah, Nohad Jibril, and Bahjat el-Maashar.

Situation in Tripoli

Yesterday morning, the residents emerged from their shelters and withdrew the blankets and mattresses from the stairwells of buildings and basements, having confirmed that the shelling had ceased and the sound of exploding shells had receded after dawn. They proceeded to inspect their apartments and shops, and ventured into the street.

Residents paused before craters and shrapnel of detonated shells which penetrated their homes and the rubble of burnt-out or destroyed stores. Power and telephone wires hung to the ground, while water pipes lay exposed in some streets, unearthed by rocket and artillery fire.

At the same time, displacement continued in Tripoli yesterday. The exodus was at its highest from the areas of Tabbaneh, Baal Mohsen, Qobbeh, Mankoubin, El-Hara el-Jdide, Zahiria, Abu Samra and other localities that were abandoned by all except gunmen and fighters.

The residents have begun to complain of thefts and robberies in homes or hijackings on side streets at night, calling on officials to put an end to the chaos and lawless practices.

The head of the municipality of Tripoli, Ashir el-Deye, toured the city neighborhoods and inspected the consequences of the random shelling. He was accompanied by the head of the municipality's engineering section/union leader Ahmad Fattal and a number of engineers and technicians.

El-Deyeh also received a delegation of Oger Liban engineers, and an agreement was reached to conduct a comprehensive survey of the damages in the city and to start repair works as soon as calm is restored.

"Oger Liban expressed its full willingness to cooperate with us and sent its engineers and technicians to Tripoli to undertake all the works called for by the current circumstances. [Yesterday's] meeting will be followed by another of a delegation of their engineers and those of the Tripoli municipality. Everyone will cooperate to repair what was damaged, especially in terms of clearing the streets of garbage and the piles of trash proliferating in the city," El-Deyeh said.

In terms of the ongoing relief operations, el-Deyeh stated, "[day before yesterday,] I called His Eminence the Mufti of the Republic for updates on the decisions made in Beirut. I begged him to personally intervene in certain key matters that would provide residents with the necessary assistance in these dire circumstances. He was responsive and he will ensure that urgent relief continues to reach Tripoli."

Later, el-Deyeh called PM Rashid Karame, who is currently in Damascus. He asserted that Mr. Karame was always active and working continually and strenuously to save Tripoli from destruction and keep it safe and peaceful.

The Chairman of the Federation of Trade Unions of the North Midhat Koussa called on the residents to remain in their homes and city and not to depart. "It is undoubtedly a stressful phase that this brave city is undergoing, which has prompted many of its residents to leave to the regions of Donnieh, Koura, Akkar and others. Tripoli is Lebanon's lung and its national fortress. Its residents are invited to preserve it. Before everyone else, the residents of this city were used to confront difficulties and overcome tribulations; this city is watched over by God watching and it is a city of faith," he said.

Koussa added, "I call on all the residents of Tripoli to safeguard their city by remaining and by their continued presence. There is no justification for

departure at a time when Tripoli needs the efforts of all its residents to overcome this trial, to conserve its national and nationalist identity and to protect its institutions and property."

Governor of the North Iskandar Ghobril contacted the Director-General of the Petroleum Ministry and the Director-General of the Presidential Palace to ensure the dispatching of fuel to the capital city of the North. He called on officials to work on facilitating the provision of such vital supplies to the residents.

Ghobril received telephone calls from Tripoli's leaders who urged him to make his utmost effort to put an end to the practices that were blocking the arrival of the fuel.

Dar al-Fatwa Welcomes Responsiveness to its Call for Ceasefire

Yesterday evening, the Islamic meeting at Dar al-Fatwa issued a statement welcoming the ceasefire that was reached in Tripoli between the fighting parties. Dar al-Fatwa called for an end to the bloodshed between Palestinians and the Lebanese and for saving the city of Tripoli from the harm of such inter-fighting.

The statement read as follows: "The members of the Islamic meeting held in Dar al-Fatwa, presided by the Mufti of the Lebanese Republic Sheikh Hassan Khaled, noted the conscientious responsiveness to their call for a ceasefire by the different groups fighting in Tripoli and its surrounding area. They have deemed such responsiveness as a responsible stance before Allah and the people and as a sign of an impending easing of tensions. It encourages further efforts for reconciliation towards peace between the advocates of the same cause, and towards preserving the lives and safety of Tripoli's residents and protecting their patient city from destruction. "His Eminence the Mufti of the Republic hereby sincerely salutes, in the name of the members of the meeting in Dar al-Fatwa, to our Palestinian brethren. He urges them all to maintain the ceasefire which they have committed to, pending the urgent dispatching of Dar al-Fatwa delegations to the concerned Arab countries for assistance in radically resolving the Palestinian disputes. Meanwhile the Dar al-Fatwa delegation to Tripoli will have returned to make the necessary calls to stakeholders in order to ensure their cooperation in instituting reconciliation and peace for all."

النضار

الاثنين ١٩٨٣/٨/٨

"الأحد الأسود" خضب مدينة الشمس بالدم

سيارة ملغومة انفجرت في سوق الخضار: ٢٩ قتيلًا و٧٥ جريحًا وتدمير عشرات الابنية والمتاجر



لحظة الانفجار.



مكان الانفجار في سوق الخضار.

عواضة (٣٠ عاما)، مصطفى جنبلط (٧٤ عاما)، حسين مرتضى (٧٤ عاما)، سليم زيك (٥٥ عاما) امية سلطاني (٤٦ عاما)، انصاف حسن مفلح (٢٢ عاما)، يوسف حيدر (٢٩ عاما) سوري، عبد الكريم العيب، شيراز بلوق، حسين الطفيلي، تهاني الاحمر، حسن المنيني، احمد محمود عيسى، وصفي الساهلي، قاسم مرتضى.

في مستشفى ابن سينا ١٠ قتلى عرف منهم: ابو اكرم عيسى، علي زعيفر، علي محمود اللقيس، علي الفوعاني (١٤ عاما)، الحاج عباس المنيني، فيصل ياغي، قاسم محمد - الختم في الصفحة ١١ -



(رامز اسعاعيل)

تولول

عواضة، فيصل ياغي، علي مويشان الديرس، سمير عثمان، ملحم شومان، محمود الخطيب، كامل عثمان، كما ادى الى تصدع الكثير من المحلات والابنية المجاورة والحق اضراراً بالمتعلقات وحطم واجهات المحلات في دائرة قطرها أكثر من ١٠٠ متر.

وتوزع القتلى والجرحى على مستشفيات المدينة كالاتي:

المستشفى الحكومي ١٩ جثة عرف منهم: عاصم عثمان، خالد حسن الجبيري (١٤ عاما) محمود اللقيس، خليل الاثاث، تميم بصال (سوري)، فؤاد مرتضى، جعفر ديب جعفر (٢٢ عاما)، زينة علي الجمال (٩ سنوات)، مراد اللقيس، غازي فيصل ياغي، فوزي فرحات (٤٠ عاما)، سائق يعمل على خط بعلمك - حمص، عبد الكريم عثمان (٤٢ عاما) وابنه احمد (١٣ عاما)، ابو قاسم محمد عثمان (٨٠ عاما)، محمد حسين عثمان (٣٠ عاما)، حسين سعيد سعيد (١٦ عاما) وهناك جثة امرأة مجهولة وجثة رجل مشوهة في العقد السابع من عمره.

اما الجرحى، وبلغ عددهم ٢٦ فهم: احمد مصطفى (٤٧ عاما)، علي مصطفى الجمال (٤٨ عاما)، عبد الرحيم العيب (٤٩ عاما)، محمد عواضة (٥٥ عاما)، عبد الرحيم غريب (٢٠ عاما)، زينات عثمان، عليا ابراهيم نجيبية، ابراهيم ملحم نجيبية، تركي حسين تركي (٥٠ عاما) سوري، فاطمة محمد

بعلمك التجارية كانت ناشطة، ككل يوم احد تستقبل المتبضعين من المدينة والحوار.

الثانية عشرة والدقيقة السادسة، اهتزت بعلمك على دوي انفجار هائل سمعت اصداؤه في معظم القرى المجاورة وارتفعت اعمدة الدخان. انها السوق التجارية تحول معظمها

في نوان الى ركام وخرائب وجثث وأبين جرحى. وتبين ان الانفجار

ناتج من سيارة ملغومة كانت متوقفة في ساحة السرايا عند اول مدخل سوق الخضار قبالة متجر ابو هاشم عواضة، تناثرت السيارة في كل اتجاه ولم يبق منها شيء، فيما تطايرت الحثث الى مسافات بعيدة.

وفي دقائق هرع الى السوق مئات من المواطنين لانتشال الجرحى والجثث، وساندتهم سيارات الاسعاف والصليب الاحمر والدفاع المدني. وانتشر المسلحون بسرعة في الاحياء والشوارع وضربوا طوقا حول مكان الانفجار. واطلقت النار بغزارة لتفريق الاهالي الذين توافدوا متفقدين ذويهم. واقامت حواجز مسلحة عند مداخل بعلمك دقت في هويات الوافدين والمعادين.

وادي الانفجار الى اشتعال النار في عدد من السيارات والى تدمير عدد من المتاجر كليا واتلاف كل محتوياتها وعرفت منها محلات: محمود كيار، فؤاد مرتضى، ابو هاشم عواضة، حسني مرتضى، صبحي نجيب طه، غازي الديرس، عباس المنيني، حسن ملحم عواضة، علي حليجل، الحاج عوض، نظير

بعلمك - "النهار":

الاخذ الاسود حصد ٤٩ قتيلًا وأكثر من ٧٥ جريحًا وهدم أكثر من ١٢ متجرا وترك "مدينة الشمس" تحت صدمة ما لبثت ان تحولت الى نقمة عارمة واستنكار ترجمته هيبة التنسيق في "جبهة الخلاص الوطني" في بعلمك - الهرملي دعوة الى الاضراب اليوم الاثنين "حدادا وطنيا" وادانة ل"المخطط الفاشي المتبضعين في السلطة وخارجها".

بدأت بعلمك نهارها امس هادئة ساكنة، مع بعض الحذر والترقب فرضته الاشباكات الاخيرة بين جناحي حركة "فتح" التي اودت بعدد من المدنيين. وهدمها سوق



على اطلال المحلات التجارية.

An-Nahar • Monday 8/8/1983

**Black Sunday Drenches “City of the Sun” in Blood
Car Bomb in Vegetable Market Leaves: 29 Dead, 75 Injured,
Dozens of Buildings and Stores Destroyed Site of the explosion
in the vegetable market**

Black Sunday has left 29 dead and more than 75 injured, and demolished over 12 stores, putting the “City of the Sun” in shock that soon curdled into overwhelming indignation and condemnation. This was translated by the coordination committee of the National Salvation Front in Baalbeck – Hermel into a call for a strike today, Monday, as a “national day of mourning” and denunciation of the “Zionist fascist plan for the Lebanese authority and beyond.”

Baalbeck began yesterday calm and peacefully, with some caution and anxiety due to the latest clashes between the two wings of Fatah which claimed the lives of many civilians. Only Baalbeck’s shopping district was active, like any other Sunday, welcoming shoppers from the city and the surrounding area.

12:16 pm: Baalbeck is rocked by the roar of a massive explosion, the reverberations of which are heard in most neighboring villages, and plumes of smoke are seen rising. It is the shopping district, most of which has been turned to rubble in a matter of seconds, leaving behind, fires, corpses and moaning casualties. The explosion resulted from a bomb placed in a parked car in Saraya Square, at the entrance of the vegetable market, opposite the shop of Abu Hashem Aouada. The car was blown to pieces, while bodies were scattered across a great distance.

Within minutes, hundreds of residents hurried to the scene to attend to the wounded, assisted by ambulances, the Red Cross and the Civil Defense. Gunmen soon deployed in the neighborhoods and streets and cordoned off the site of the explosion. Heavy shots were fired to disperse the crowds who had come in droves to check on their loved ones. Armed checkpoints were erected at the entrances of Baalbeck to inspect the IDs of travelers in and out of the city.

The explosion resulted in the burning of a number of cars and the complete destruction of several stores and their entire contents, among which the shops of Mahmoud Kabbar, Fouad Mortada, Abu Hashem Aouada, Hosni Mortada, Sobhi Najib

Taha, Ghazi el-Debs, Abbas el-Mneini, Hassan Melhem Aouada, Ali Hneihil, Haj Aouad, Nazir Aouada, Faisal Yaghi, Ali Moueishan el-Debs, Samir Othman, Melhem Shuman, Mahmoud el-Khatib and Kamel Othman. Many other shops and buildings in the vicinity showed cracks and further damage. Store windows were shattered across a radius of over 50 meters.

Fatalities and the injured were transported to the city’s hospitals as follows:

Public hospital, 19 bodies, among whom were identified: Aassem Othman, Khaled Hassan el-Hojeiri (14), Mahmoud el-Lakkis, Khalil Athath, Tahseen Bassal (Syrian), Fouad Mortada, Jaafar Dib Jaafar (22), Zeina Ali el-Jammal (9), Mourad el-Lakkis, Ghazi Faisal Yaghi, Faouzi Farhat (40), a taxi driver working the Baalbeck-Homs route, Abdul Karim Othman (43) and his son Ahmad (13), Abu Qasem Mohammad Othman (80), Mohammad Hussein Othman (30) and Hussein Said Hussein (16); the bodies of an unidentified woman and a disfigured man in his seventies were also found.

The 26 injured are: Ahmad Mostafa (47), Ali Mostafa el-Jammal (48), Abdul Rahim el-Eit (49), Mohammad Aouada (55), Abdul Rahim Gharib (20), Zeinat Othman, Alia Ibrahim Najibeh, Ibrahim Melhem Najibeh, Turki Hussein Turki (50, Syrian), Fatima Mohammad Aouada (30), Mostafa Joumblat (35), Hussein Mortada (72), Salim Yazbeck (55), Oumaia Soltani (46), Insaf Hassan Mofleh (22), Youssef Haidar (69, Syrian), Abdul Karim el-Eit, Shiraz Blouk, Hussein el-Toufeili, Tahani el-Ahmar, Hassan el-Mneini, Ahmad Mahmoud Issa, Wasfi el-Sahili and Qassem Mortada.

Ibn Sina Hospital, 10 fatalities, among whom the following were identified: Abou Akram Issa, Ali Zeiter, Ali Mahmoud el-Lakkis, Ali el-Faouani (14), Haj Abbas el-Mneini, Faisal Yaghi, Qassem Mohammad – Continued on page 11 –

Assafir • Monday 19/1/1987

Reuters Investigative Report on the Gunmen at Demarcation Lines Fed Up with War, Hostile towards Society, They Want to Secure Their Future but Have No Experience Doing Anything Else

The militia gunmen in Lebanon are fed up with war and violence and bad food and bad pay, and with watching rats the size of cats.

These are the conclusions drawn by Reuters in an investigative report on "Militias in Lebanon and the Civil War."

A Reuters reporter visited several military positions along the demarcation lines sectioning the two zones of the capital and met with numerous fighters in East and West Beirut. One fighter, Karim Youssef (35), told the reporter: "We want to secure our future. Fighting was our daily employment for eleven years. We have no experience doing anything else." He seemed to have lost his leg in a battle.

Youssef described the sandbags used as reinforcements against shells in the building where he was based located in the wreckage of a high-rise. He compared the rats that roam the reinforcements to cartoons, saying: "We have live footage of Tom and Jerry; these rats have become our companions since we're no longer welcome in our communities."

"The militiamen consider themselves the victims of the civil war almost as much as the civilians facing the dangers of car bombs, shelling and various acts of violence," according to Reuters.

In a complaint Walid Naim (28) said "We feel that people are hostile towards us, they even sometimes refuse to give us a lift in their cars when they come across us in our military uniforms."

"We try to mingle with people. We pretend to be kind in order to give the impression that we are calm and sociable. But our reaction to any disturbance, no matter how trivial, is violence mostly, and killing occasionally," Jamal (23), who refused to disclose his full name, stated.

"We prefer to return to our strongholds and to live together where we spent most of our youth with others like us," he added. Jamal pointed out that the connection with his fellow fighters was stronger than party loyalty within the troubled and fickle Lebanese political arena. He said "we

no longer care about politics or who our leaders are. But if they decide, some day, to end the war, they must find us jobs and reintroduce us in society; otherwise there'll be a bloodbath."

According to Reuters, many young Lebanese men join the militias simply to provide for their families due to the deteriorating economic situation. The majority of the gunmen interviewed by its reporter expressed concern over the economic conditions. They make around 2,500 Lebanese pounds, the equivalent of 30 US dollars, per month – barely enough to buy food.

Another fighter expressed his disgust at the food: "The food is bad and not enough. We usually buy food with our own money and sometimes we steal it." Reuters observed that "some militias are badly disciplined and trained, while the principal militias have considerable artillery, including cannons, tanks, mortars and multiple rocket launchers (MRLs).

"Amal is the biggest militia whose members count more than 12,000 men. Amal's strongholds are located in the southern suburbs of Beirut and in the South. The Progressive Socialist Party (PSP), overwhelmingly Druz, consists of some 7,000 men, with its main power located in Chouf. Amal and PSP jointly control West Beirut. In the eastern zone of Beirut, the Lebanese Forces, the members of which are believed to range between 6,000 and 8,000 men, is the principal Christian militia."

According to Reuters, the fighters exchange fire across an abandoned 8-km-long main road. Civilians rarely dare set foot in the shopping district. "The shared danger has induced a spirit of brotherhood among the fighters," the report noted.

Peter Haddad, a 25-year-old fighter, said "my friends and I were sent Christmas greetings over the walkie-talkie from our friendly enemies in the militias we are fighting."

Another fighter who wished to remain anonymous said "enemy fighters sometimes ask us to hide and keep our heads down when they're about to shoot."

السفير الاثني ١٩ / ١ / ١٩٨٧

تحقيق رويتر عن المسلحين في خطوط التماس تعبوا من الحرب ويشعرون بعداء من المجتمع يريدون ضمان مستقبلهم ولاخبرة لهم في مجال آخر

الاسواق التجارية .
ولفتت النظرات الى ان حالة من التأخر
تصيب المتقاتلين بفعل الخطر
المشترك .

ونقلت عن بيتر حداد (مقاتل عمره
٢٥ سنة) قوله: تلقيت انا واصدقائي
تهنئاً بمناسبة عيد الميلاد عبر أجهزة
اللاسلكي، توحي ووحي . من اعدائنا
الدوبدين، في الميليشيات التي نقلتها .

كما نقلت عن مقاتل آخر رفض
الاصحاح عن اسمه، قوله: يقوم
المتقاتلون المعادين لنا احياناً، طالبين منا
الاختباء وابقاء رؤوسنا منخفضة عندما
يكونون على وشك اطلاق النار .

واشارت رويتر، الى ان
المصالحة التي تجري بين فترة
واخرى بين قادة هذه الميليشيات
الاسلامية والمسيحية تعطي فرصاً
للاتصال المباشر بين رجال هؤلاء
القادة .

وفي لقاء مع رويتر، حذر منصور
توفيق وهو اختصاصي في علم الاجتماع
من عواقب اجتماعية وخيمة اذا استمرت
الحرب في لبنان .

وقال: لا يزال الافوف من رجال
الميليشيات يقاتلون لقضايا مختلفة .
ويكافح مئات من الزعماء لحل مشكلات
تعتبر غير ذات شأن، اذا ما قيست بما
يواجهونه وما قد يواجهونه وما قد
يواجه لبنان في المستقبل القريب .
وختم توفيق قائلًا: ليس المسلحون
سوى الممار الاولي لما زرعتهم الحرب في
شعبنا، فهم قنبلة موقوتة في مجتمعنا
ولست ادري ما اذا كانت هذه الحرب
تستحق ذلك .



٢ من المسلحين في القطاع الشرقي (من
خطوط التماس) اثنان منهم يداعبان كلباً
(رويتر)

وقال: لم نعد نهتم بالسياسة او بمن
هم قادتنا، ولكن اذا قرروا في يوم من
الايام انتهاء الحرب فان عليهم ان يجدوا
لنا اعمالاً نقوم بها، وان يعيدوا افعالنا
في المجتمع، والا فسيكون هناك حمام من
الدم .

ورات رويتر، ان كثيراً من الشبان
اللبنانيين في ظل الاوضاع الاقتصادية
المريرة ينضمون الى الميليشيات لمجرد
اعالة عائلاتهم فقط وولفت الوكالة الى ان
معظم المسلحين الذين التقاهم مندوبها
ايدوا قلقهم تجاه الاوضاع الاقتصادية لا
سيما وان اجر الواحد منهم حوالي ٢٥٠٠
ليرة يعني ما يعادل ٣٠ دولاراً في الشهر
ويكاد لا يكفي ثمن طعام لهم .

وابدى احد المقاتلين امتعاضه من
الطعام، وقال: الطعام رديء وغير كاف
ونحن نقوم عادة بشراء الطعام من مالنا
الخاص وفي بعض الاحيان نسرقة .

وقالت رويتر: بعض
الميليشيات سي الانضباط والتدريب .
اما الميليشيات الرئيسية فهي ذات قوة
نارية مهمة بما في ذلك المدافع والذبابات
ومدافع الهاون وراجمات الصواريخ
المتعددة الفوهات .

واشارت الى ان حركة امل هي
اكبر الميليشيات ويقدّر عدد افرادها
بنحو ١٢ الف رجل ومراكز قوة امل،
تقع في ضواحي بيروت الجنوبية
والجنوب، ثم الحزب التقدمي
الاشتراكي ذي الغالبية الدرزية يضم
حوالي ٧ آلاف رجل، وقوته الرئيسية في
الجيل و امل، و التقدمي، يشتركان
في السيطرة على بيروت الغربية . وفي
القسم الشرقي من بيروت هناك القوات
اللبنانية، التي يعتقد ان عدد افرادها
يتراوح بين ٦ الى ٨ آلاف رجل وهي
ميليشيا مسيحية .

وقالت رويتر، ان المتقاتلين
يتبادلون النار عبر طريق رئيسي مهجور
يبلغ طوله ثمانية كيلومترات، ونادراً ما
يجرؤ المدنيون على النزول الى منطقة

مسلمو الميليشيات في لبنان تعموا
من الحرب والعنف والطعام السيء
والاجور القليلة ومن مشاهدة الجردان
التي تبلغ احجامها احجام الهررة .

هذه النتيجة استخلصتها وكالة
رويتر، من خلال تحقيق اجريته عن
الميليشيات في لبنان والحرب الاهلية
فيه .

مندوب الوكالة جال على عدد من
المواقع العسكرية على خطوط التماس
الفاصلة بين شطري العاصمة والتقى
عدداً من المقاتلين في الشرقية والغربية .
احد المقاتلين يدعى كريم يوسف (٣٥
سنة) قال لمندوب رويتر: نريد ان
نضمن مستقبلنا، كان القتال شغلنا
اليومي طوال احدى عشرة سنة،
ولنست لنا اية خبرة في المجالات
ال اخرى، وقد بدا انه قد سلكا خلال
احدى المعارك .

ويصف يوسف التحصينات الرملية
بالمزبل، وهي تقع بين اطلال مبنى
شاهق، ويشبه الجردان المنقلبة من
مكان الى آخر بين التحصينات، بالفلام
الكرتون ويقول: لدينا مشاهد حية عن
توم وجيري، وهذه الجردان اصيحت
رفيقة لنا اذ لم يعد مرغوباً فينا في
مجتمعاتنا .

واشارت رويتر، الى ان رجال
الميليشيات يعتبرون انفسهم ضحايا
الحرب الاهلية شأنهم في ذلك تقريبا شأن
المدنيين الذين يواجهون اخطار
السيارات المفخمة والقصف واعمال
العنف المختلفة .

وقال وليد نجيم (٢٨ سنة) شاكياً:
نشعر بان الناس عدائون تجاهنا، حتى
انهم في معظم الاوقات يرفضون نقلنا في
سياراتهم عندما يصادفوننا في ثيابنا
العسكرية .

اما جمال (٢٣ سنة) فقد رفض
الاصحاح عن كامل اسمه، وقال: نحاول
الاختلاط بالناس، فنكتفاهر بالتحلف
ونوحى لهم باننا هادئون واجتماعيون،
لكن رد فعلنا تجاه اي ازعاج مهما كان
شأنه ضئيلاً هو العنف في معظم
الاحيان، والقتل في بعض الاحيان .

اضاف جمال: اننا نفضل العودة الى
مواقعنا المحصنة والعيش معا حيث
امضينا معظم ايام شباننا مع آخرين
مثلنا .

ويشير جمال، الى ان الرابط مع
زملائه المقاتلين كان اقوى من الولاء
الحزبي في السياسة اللبنانية المضطربة
والمتقلبة .

“The reconciliations that occur every so often between the leaders of the Islamic and Christian militias allow the chance of direct contact between those leaders’ men,” Reuters reported.

In a meeting with Reuters, sociologist Mansour Toufic warned of the serious social repercussions of the prolongation of the war in Lebanon. “Thousands of militiamen are still fighting for

various causes and hundreds of leaders struggle to resolve problems of no concern compared to what they are facing or what they and Lebanon will be facing in the near future.

“The gunmen are only the first crop of what the war has sown in our people. They are a time bomb in our society and I don’t know if the war is worth it,” he concluded.

ACTIVITY

10

ALTERNATIVE
MEMORY

Goals

- Identification of the attitudes or achievements of figures who expressed their rejection of war using different methods.
- Appreciating the role of civil society in creating a collective memory.
- Identification of figures who opposed the logic of war.

Required Time: 40 to 50 minutes.

Material Needed: Flipchart, A3 papers, markers, cards, Worksheet 14.



Activity Implementation

1. The facilitator reminds the participants of Dima, the character they were introduced to in Part 3: Life Crossings, and asks one or more participants to talk about what they remember about the character and to take notes on a flipchart. The facilitator does not comment. He/she will later deduce that Dima had rejected the logic of war and resisted it in her own way, according to her own means, thus exposing and objecting to the violence and absurdity of war.
2. The facilitator explains that throughout the activity different figures whose names became connected with the collective memory that opposed the Lebanese war will be introduced. The participants are divided into small groups and each group is given a card with a profile of a particular figure that played a special role in the memory of war (Worksheet 14).

Each group is asked to read and analyze the role of the figure featured on the card.

3. Each group is then asked to prepare a 3- to 5-minute presentation, introducing in a lively manner the figure and its relation to the memory of war:
 - Who is the figure?
 - What did they do for the memory of war?
4. After the presentations the participants share their impressions. A general discussion is held using the following questions:



Questions for discussion

- What attracted your attention? Why?
- Are there other figures you have heard of who have played a similar role? Who are they? What did they do?
- What are the common points among these figures? What are the things that distinguish each of them?
- What is the importance of the role of these figures in the memory of war?



- The collective memory that stood up to war cannot be reduced to a mere nine figures. However, the nine cards that were chosen for this exercise represent different examples of nonviolent civil struggle during the war. The cards represent the diversity of fields and tools that were utilized by members of the Lebanese society to express their opposition to the logic of war. What distinguishes these individuals is that they worked, each from their own position, to build this collective memory that opposed the war, by highlighting the role of the media, cinema, writing, poetry, social work, nonviolent civil movements and other fields.
- In order to develop the knowledge of the participants, it is possible to ask them to work in small groups on carrying out additional research on a greater number of figures who also rejected the logic of war and expressed this in different contexts. Participants may use different sources of information such as newspaper archives, websites, books, documents, libraries and civil society organizations. After conducting the necessary research, an identification card is created for each figure similar to the nine cards, and these can be used later on to enrich this exercise.
- In order to add diversity to the process of implementing the activity, the facilitator may utilize the following variations in application:
 1. Dividing participants into two groups. One group constitutes an inner circle, and the other group constitutes an outer circle, with each participant in the inner circle is facing a participant in the outer circle. Each participant holds the identification card of a particular figure.
 2. The facilitator asks each pair of participants to introduce themselves briefly impersonating the figure featured on their card. They are asked to explain what each of the two figures did in relation to the memory of war: Who are they? What did they do during the war? What is their relationship to the memory of war?
 3. The participants in the outer circle are then asked to move, clockwise, a single station (the participants in the inner circle do not move), and to introduce themselves to a new partner just as they did with their first partner. The implementation of the exercise continues until each person in the outer circle has spoken to all the persons in the inner circle, thus allowing participants to learn about the greatest number of figures.
 4. After offering their impressions, participants join in a general discussion under facilitated by the facilitator.





Gaby Ltief

“My story is similar to that of many Lebanese who lived through the war and were exhausted... and rejected the war.”

In those crazed days, when ordinary people were living “like mice that hide in the cellars of their fear,” they waited for some sign that would restore, even for a moment, hope in life and the dream of a better tomorrow, despite everything portrayed by the painful reality. The presence of media personality Gaby Ltief, who used to introduce television programs on Tele Liban, the only channel at the time, contributed in giving such a sign. Her elegant appearance and bright smile on the small screen and her apt choice of realistic and honest words was a sort of balm to the wounds of many.

Some compared her to a visual artist who used to appear every day in a different outfit and makeup – and that alone, in those days, constituted a slap in the face of the war and an invitation to rebel against the daily culture of death. Her most important appearance, which drew the attention of all, was just before the evening news broadcast, where she would supply viewers with a heartfelt dose of hope and faith in a brighter life, before they met with the dark faces calling for fighting and spreading fear in the name of the cause, and before watching footage of the latest random shelling and hearing the moaning of the wounded who were injured in a car bomb in the vegetable market...

She worked for Tele Liban for 13 years and was dismissed with a mere letter, without any financial or moral compensation. Before the end of the war, she moved to Paris, hoping to forget television and the limelight and worked for Radio Monte Carlo. She published a book about her experience in television titled “Fingerprints on Air,” which was released by Al Jadeed publishing house.

With her professional and humanitarian approach, the outstanding and pioneering media personality, who represented the golden age of Lebanon, was also a bright part of the memory of war.



Maroun Baghdadi
(1950 – 1993)

“...Through war, through death, I realized for the first time that I belong to a certain identity. I realized that people could die because of their identity.”

A Lebanese film director, he is considered one of the most successful directors of the Lebanese cinematic generation who wanted change and sought a reconsideration of the concept of cinema, its production and its relationship to the community, the environment, people and reality. In 1982, he directed his feature film “Little Wars” which was set in the Lebanese war in 1975. The movie begins on the eve of the outbreak of the war. The movie depicts the war with its destructive and chaotic violence, exposing the descent of humanity into the depths of barbarism. We see unarmed citizens being arrested and led, blindfolded and handcuffed, to their death because of their identity.

The movie brought him international recognition. He participated in numerous international film festivals, most importantly the Cannes Film Festival in France. Below is a list of his movies tackling the memory of war:

- Beirut Oh Beirut (1975)
- The Majority is Standing Strong (1976)
- The South is Fine, How About You (1976)
- Kafarkala (1976)
- The Most Beautiful of All Mothers (1978)
- The Story of a Village and a War (1979)
- Whispers or Longing to the Land of War (1980)
- Little Wars (1982)
- Lebanon, the Country of Honey and Incense (1988)

Maroun Baghdadi still occupies an important position in the hearts and minds of many. His movies are capable of moving viewers to this day, and are preserved in individual memory and collective memories. We remember his rebellious character, his knowledgeable awareness, and his questioning, argumentative and mischievous mind. He is also known for the shifts and contradictions of the characters in his movies. How can we forget his strange death (he fell in the elevator’s shaft), one night early on in Lebanon’s fragile and flawed civil peace.



Archbishop Grégoire Haddad

“Today, we are more sectarian and segregated and less accepting of other opinions than we were on the eve of the Lebanese war in the year 1975. When will we stop raising our children, whether directly or indirectly, intentionally or unintentionally, on sectarianism...?”

Archbishop Grégoire Haddad founded the magazine “Afaq” (Horizons) in which he published theological and spiritual articles championing the cause of the oppressed, which led to his dismissal from the Archdiocese of Beirut. After leaving the Archdiocese in 1975, he dedicated himself fully to social work, particularly working on healing the wounds of all the Lebanese who were bled dry by the war at the time. He organized different social activities in several regions that were divided. He worked through the development committee of Aley, other social and developmental coordinating bodies, and the “Collective of Community Volunteer Organizations” which consisted of 14 of the most prominent community organizations. He followed the activities of the “Social Movement” which he founded in the year 1957, and was licensed in the year 1961. The movement brought together young men and women from different regions and religious backgrounds in Lebanon.

One of the chief interests of Grégoire Haddad, in terms of thought and practice, was the institution of a Christian-Muslim dialogue in order to deepen daily conversation, especially among the youth, through joint social work. For this purpose, in the heat of the war, he strove to undertake numerous social, environmental, health and cultural activities that brought together young people from different religions and regions, thus allowing them to get to know one another to repair distorted images and eliminate prejudice among the Lebanese.

Grégoire Haddad is considered one of the founders of the Nonviolence Movement in Lebanon. To this day, he still calls for standing up to sectarianism which he considers to be the most dangerous disease plaguing Lebanese society.



Laure Moghaizel
(1929 – 1997)

“There is nothing more painful than the injustice of evil people but the silence of good people... Good people are the silent majority of the population; average citizens who are denied minimal human rights; those men and women who go about their lives day-to-day. They cross the streets of humiliation; they queue outside bakeries for hours; they risk their lives, weaving their way between sniper gunfire and random shelling. They live the lives of heroes, and they die anonymous...”

These words are taken from a speech by advocate Laure Moghaizel, addressing the “silent majority” of the population during the Lebanese war. Laure Moghaizel was a founder of the Nonviolence Movement in Lebanon, and a prominent leader and activist in nonviolent action that did not only aim to reject war, but also to reject the culture of silence, evasion of responsibility and surrendering to the existence of violence. She decided to develop nonviolent tools tailored to the situation of the country. She addressed the media in addition to organizing continuous activities, small and large. For example, she organized protests against violence such as: a large-scale campaign for distributing stickers about peace in schools; covering the wall adjacent to Parliament with thousands of anti-war posters; an anti-violence march for peace and human rights in Lebanon from the North to the South (1987); the peace tent in Mathaf Street (1998); and blood drives (1989).

Laure Moghaizel made the Nonviolence Movement an educational mission aiming at convincing Lebanese of the futility of war and the importance of adopting a nonviolent approach towards life in all situations, not only in wartime.

Laure Moghaizel, the human and women’s rights advocate, maintained her enthusiasm throughout her life. She was not familiar with boredom or frustration. Thanks to her, many laws and regulations were amended, and the culture of human rights was nurtured in our country.



Sharif El-Akhawi
(1928 – 1987)

“You, who have no conscience or heart... or mind, have mercy on the youth, the children, the women and the elderly.”

Sharif El-Akhawi with his resounding voice on the Lebanese radio station was a companion of the Lebanese in their joys and sorrows. He was a unique media personality during the height of the civil war. He stood out with his great boldness in dealing with the subject matter of the war. With his words on the radio he would point to realities, no matter how painful. With his words, he would provide comfort to the hearts of the Lebanese whose movements between crossings were paralyzed due to gunfire and snipers.

The memories of many people were imprinted with a two-word phrase “clear and safe.” Those two words constituted the title of a program he launched at the outset of the war. It was his signal to the people that sniper fire had ceased. The people would take advantage of this opportunity to cross the streets of Mathaf, Barbir, Bechara El-Khoury and others to check on loved ones or to gather their belongings.

He would say “the Mathaf – Barbir road is clear and safe” and people would quickly travel across before it turned dangerous again with a checkpoint that randomly took lives. “The Sodeco – Bechara El-Khoury road is clear but not safe,” he would state, so people would know that the snipers had left their positions to rest from the tiresome task of hunting down trouble-makers, but there might be more shooting very soon.

His role went beyond reports from the confines of the studios of the radio station; he began to travel along the axes of fighting inside the tanks of the Internal Security Forces guiding terrified and worried people towards open crossings which would take them to their homes during the hours when military operations ceased. He turned the entire communication room of the General Directorate of the Internal Security Forces into an operations room that broadcast news about explosive security situations, live on the air, around the clock.



Widad Halawani

“They tell me: Let’s turn the page of war! So I answer: How do we turn it, if we haven’t opened it yet?”

Widad Halawani is a Lebanese citizen whose husband, Ghassan Halawani, was abducted on 24/9/1982 in Beirut during the Lebanese war. Since then, she has stirred quite a fuss. She has not stopped demanding to know his fate, and she is still going strong to this day.

Her actions started with an announcement she placed on the radio, in which she invited the families of the abducted for a meet-and-greet on 17/11/1982. Following the success of this meeting, she founded an organization named “Committee of the Families of the Kidnapped and Disappeared in Lebanon” that included the families of those victims whose number was constantly increasing during the years of war. The committee was mostly made up of women: the mothers, wives, sisters and daughters of persons who were abducted or disappeared during the war.

Through this organization, Widad Halawani succeeded in uniting a large number of families, despite their different religious, sectarian, regional and intellectual backgrounds, and despite the fact that their children were abducted by different camps. With pressure and campaigns, the “Committee of the Families of the Kidnapped and Disappeared in Lebanon” managed to turn individual cases of abduction into a national cause and keep it alive to this day.



Nadia Tueni
(1935 – 1983)

*"I belong to a country
that commits suicide
every day/ While they
assassinate it."*

*"My country, where life
is a faraway country; my
country is a memory of
human beings who are
as harsh as hunger and
of wars that are older
than the waters of the
Jordan River..."*

The Lebanese Francophone poet Nadia Tueni revolted through her writings and her personal pain against the Lebanese war. She described the war as "the bullet of Cross or Crescent." Through poetic expressions she sought to depict the ugliness of the war, in a philosophical style that blended existentialism and mysticism, modernism, surrealism and symbolism.

In the poetry book "Lebanon: Twenty Poems for a Love" (1979), it seemed as if Nadia had nested a memory within a memory: the memory of pain (the homeland) within the memory of history (the war), to create a memory of a love that she holds in the heart of the nation and maintains for the eyes of generations, turning the features of the regions of Lebanon into stars in a pitch black sky.

"Sentimental Archives of a War in Lebanon" (1982) came as a faithful and accurate testimony of the ugliness of war in Lebanon, where the country, on the edge of death, becomes in complete harmony and total fusion with a person's dying. Writing becomes her tool for the creation of a poetic land above the ruins of a civil war and her means of raising endless questions about personal identity and the rupture it suffers:

"Was she born out of a lie/ In a nation that does not exist? / Am I a tribe at the confluence of opposing bloods? / .../ Who makes me a present tense?"

Nada Al Haj and May Mnassa translated her poetry book "Sentimental Archives of a War in Lebanon," from French into Arabic.



Alexandre Najjar

"It was as if I had removed something off my chest. I wanted to take revenge on those who stole the best days of our lives, who are today either dead or have become part of "high society," living as though nothing had happened. I wanted my book to be a scream in their faces; what right had they to steal the best days of our lives?"

Novelist and lawyer Alexandre Najjar was eight years old when the Lebanese war broke out. In 1999, he decided to document the scenes he lived through during the war with his novel "The School of War," a realistic testimonial on the absurdity of the war. Alexandre Najjar's novel constituted a collection of scenes founded on the glossary of war memories of the Lebanese. It and recalls human images created by the war, the suffering of people, and their tragic misery. He wrote about all the manifestations of misery and pain and humiliation experienced by the Lebanese during the war.

His novel, which was translated into six languages, was unique as he wrote it from the view point of a teenager and with the frivolity of a child. Shortages in water, fuel and bread, hospitals, checkpoints, death, emigration, lack of security and emotional stability, standing in line for four hours to fill a gallon of water, and moving from one school to another - these are some of the dramatic situations and tragicomic incidents Najjar describes, sometimes filled with bitterness. In his narration of a boy's daily life amid the war, Najjar combines dangerous and painful situations with those that are simply absurd, such as going to the cinema to hide from shelling, then falling asleep there only to later wake up and watch a movie. He says "Every person who reads about my experience will discover the experience of another person and will reflect on their own personal experience. I merged the experiences of several people in the narration, giving more realism to the words. I speak with the voice of a generation of people who were too young to fight, but old enough to understand what was going on."



Amal Deebo

“Come to me, welcome me, I am coming to you so talk with me. We work together and create tomorrow, your belief helps me. The differences between us do not scare us, the barriers before us do not hinder us, we are few but... we believe in the meeting... We must take the initiative and not wait, we chose to resist so we should not break, we are few... we will be victorious.”

These are some of the words that Amal Deebo sang to the rhythms of the guitar she played that night in the pitch dark, when candles were lit and protesters held a sit-in in the Mathaf area, one of the most infamous demarcation lines between the two sectors of the capital city, Beirut.

The Nonviolence Movement, of which Amal Deebo was a founding member and major activist, constitutes one of the collective nonviolence movements and protests organized against the war and against sectarian and religious fighting, where people would “take leave of each other in the afternoon, not knowing whether we were to meet with the sniper or abductor on the morrow!” She also contributed to the nonviolence march for peace and human rights in Lebanon from the North to the South held in October 1987. The march was organized by the federations of disabled and nonviolence movements from Lebanon.

The song, which was written by Amal Deebo, became the anthem of Lebanese nonviolence.

Amal Deebo worked at UNICEF as a program officer in charge of emergency assistance to the displaced during the war from 1981 until 1990. She also worked with the Lebanese Association for Human Rights from the 1980s on. She has published numerous research papers, lectures and articles on civil society, human rights, literature, and religious thought. Since 1998, she has been teaching at the American University of Beirut, lecturing in culture, history of thought and the French language.



Scenes from nonviolence movements in opposition to the war from the documentary
“Come to Me” by Forum Civil Peace Service, *forumZFD*, 2012



ACTIVITY

11

**ABDUCTOR AND
ABDUCTED**

Goals

- Forming of strong arguments and convictions in regard to violence.
- Distinguishing the roles of all parties involved in the abduction process and their responsibility (instigator/ planner/ implementer).
- Analysis of the relationship between the perpetrator and the victim in the process of violence.



Required Time: 30 to 40 minutes.

Material Needed: Flipchart, Worksheet 15.

Activity Implementation

1. The facilitator begins the activity by asking participants the following questions and listing the answers on the flipchart: You have, no doubt, heard the names of people who were abducted during the Lebanese war:
 - How do the abductions take place?
 - Is it possible for one person to make the decision to abduct someone and to then carry out the abduction by himself/herself? Who might support them?
 - In general, who are the parties involved in abductions?

The point is for participants to deduce that abductions are not carried out by one party, but rather, they are the result of several people or parties conspiring together. They should learn that abductions involve a large number of people. The facilitator collects the individuals involved in an abduction on a flipchart (instigator of the abduction – planner – executor – victim – family of victim – backer of victim – backer of the abductor – witness etc.)

2. The facilitator presents the details of the nine characters of worksheet (15: The Characters). They then ask the students what would happen if these characters were to meet face-to-face today, 25 years after the abduction. What would they say to each other?

3. The facilitator invites participants to play the role of these characters. The facilitator distributes the characters among them, based on their wishes, and asks them to invent and act out short, improvised and spontaneous scenes of confrontation between the characters according to the situations on presented worksheet 15 (Proposed Scenes).
4. The scenes are presented one by one without any discussion, in the form of interpretive acts in the play, while two or three of the participants act as monitors.
5. After the presentations, the facilitator asks the actors, each according to their role, to express in turn the feelings they experienced while playing the role. The facilitator asks them about the challenges or difficulties they encountered. The group then listens to the reports of the monitors, followed by a group discussion based on the following questions:



Questions for discussion

- Which scene moved you most? Why?
- How would you have acted if you were in these characters' shoes?
- What do you think drives a person to abduct another person?
- Would you imagine yourself doing something like that? If yes, why, if no, why not? In your opinion, which one of these characters is a criminal, which one a victim? Why?
- What is the difference between the character of the "instigator" and the character of the "perpetrator"?
- In reality, who does the character of the instigator of violence represent (e.g. abduction) and is that character still active to this day? How?
- As a high school student, what do you think your role is in this case?

Part I: The Characters

<p>The Abducted: They were abducted 25 years ago and are still abducted and alive to this day</p>	<p>Mother/Father of the Abducted: Mother/Father of the abducted who has been waiting for 25 years for the return of their child</p>	<p>The Abductor: The person who is directly responsible for the abduction of the abducted 25 years ago</p>
<p>The Gunman X: They carried out the abduction of the abducted, at the orders of the abductor, 25 years ago</p>	<p>The Gunman Y: They guard the abducted and keep them captive, at the orders of the abductor</p>	<p>The Political Leader: A person of prominence with influential power over public opinion and public policies</p>
<p>The Instigator: They instigated the abductions which were carried out by the abductor 25 years ago</p>	<p>The Released Abducted Person: A former abducted person who was released after being in captivity for 15 years</p>	<p>The High School Student: They were born after the end of the war, about which they have heard from their parents who experienced its horrors</p>

Part II: Proposed Scenes

A scene involving the mother/father of the abducted and the political leader
A scene involving the abducted and gunman X
A scene involving the released abducted and the abductor who is directly responsible for the abduction
A scene involving the instigator and the high school student
A scene involving the gunman Y and the mother/father of the abducted
A scene involving the mother/father of the abducted and the high school student
A scene involving the abductor and the high school student
A scene involving the abductor and the mother/father of the abducted

ACTIVITY

12

SO THAT
IT DOES NOT
RECUR...

Goals

- Development of possible strategies to avoid the recurrence of the Lebanese war.
- Proposing public policies related to the memory of war in different fields.
- Analysis of the components of the proposed plans and strategies.

Required Time: 20 to 30 minutes.

Material Needed: Flipchart, A3 paper, markers, Worksheet 16.



Activity Implementation

1. The facilitator begins the activity by asking participants to listen carefully because he/she is about to say something important and serious. The facilitator addresses them in a calm and serious tone, saying:

Most analyses, studies and statements by serious experts and international analysts confirm that Lebanon has entered a stage that is similar to that on the eve of the Lebanese war, in the year 1975.

Then the facilitator asks them the following question, for personal reflection rather than immediate reply: What should we do so that history does not repeat itself and so that the war does not recur?

2. After a minute of silence and reflection, participants are given three small cards each. The facilitator asks each of the participants to individually write down a suggestion on each card, specifying an action that can help prevent the recurrence of the Lebanese war, highlighting the role and responsibility of each active citizen in society to address this problem before it occurs.
3. Participants are divided into small groups and are asked to read out their cards and to discuss them among the group. Then each group is given a card from the worksheet (16: Action Plan, So That It Does Not Recur). The facilitator explains to them the mission that should be accomplished and how a strategy (or an action plan) can be developed that includes a number of measures, trends and activities

that aim to prevent the recurrence of the Lebanese war. Each group should represent one of the following entities:

- **Group 1:** Represents the municipal council of the area in which the school is located.
 - **Group 2:** Represents the Ministry of Education, the school administration, the school faculty, the parents' association and the student body.
 - **Group 3:** Represents all civil society organizations in Lebanon.
 - **Group 4:** Represents the Ministry of Information and media outlet directors and staff.
 - **Group 5:** Represents most Lebanese parties.
 - **Group 6:** Represents the leaders of most Lebanese religious sects.
4. After the groups develop their plans according to their interests, they are asked to write a summary of the plan on one of the A3 papers. The papers are then displayed as if in a gallery, with each group taking over a corner of the room. Each group chooses a rapporteur to explain their plan to the other groups.
 5. Participants move around the room to examine the plans of the other groups, with the rapporteurs of each group explaining how the group's plan will help in preventing the recurrence of the war.
 6. After finalizing this step, participants return to their seats, and the facilitator conducts a general discussion based on the following questions:



Questions for discussion

- What were the things that drew your attention? Why?
- Was it easy to agree on the action plan in the group? How?
- What were the common points among the groups? What are the points that distinguished each group?
- What is the importance of complementarity of the roles of all the parties for building civil peace in Lebanon?
- Is the content of some of the presented plans truly conducive to the desired goal, i.e. the non-recurrence of the war? How?
- Is the content of the plans realistic and feasible?
- What are the difficulties or challenges that may hinder or prevent the implementation of some of the points? Why?

Action Plan, So That It Does Not Recur**Group 1**

You represent the municipal council of the area in which the school is located. You are required to develop:

**An action plan at the municipal level
So that the Lebanese War does not recur**

Group 2

You represent the Ministry of Education, the school administration, the school faculty, the parents' association and the student body. You are required to develop:

**An action plan at the educational level in Lebanese schools
So that the Lebanese War does not recur**

Group 3

You represent all civil society organizations in Lebanon. You are required to develop:

**An action plan at the level of civil society in Lebanon
So that the Lebanese War does not recur**

Group 4

You represent the Ministry of Information, and the directors and staff of media outlets. You are required to develop:

**An action plan at the media level in Lebanon
So that the Lebanese War does not recur**

Group 5

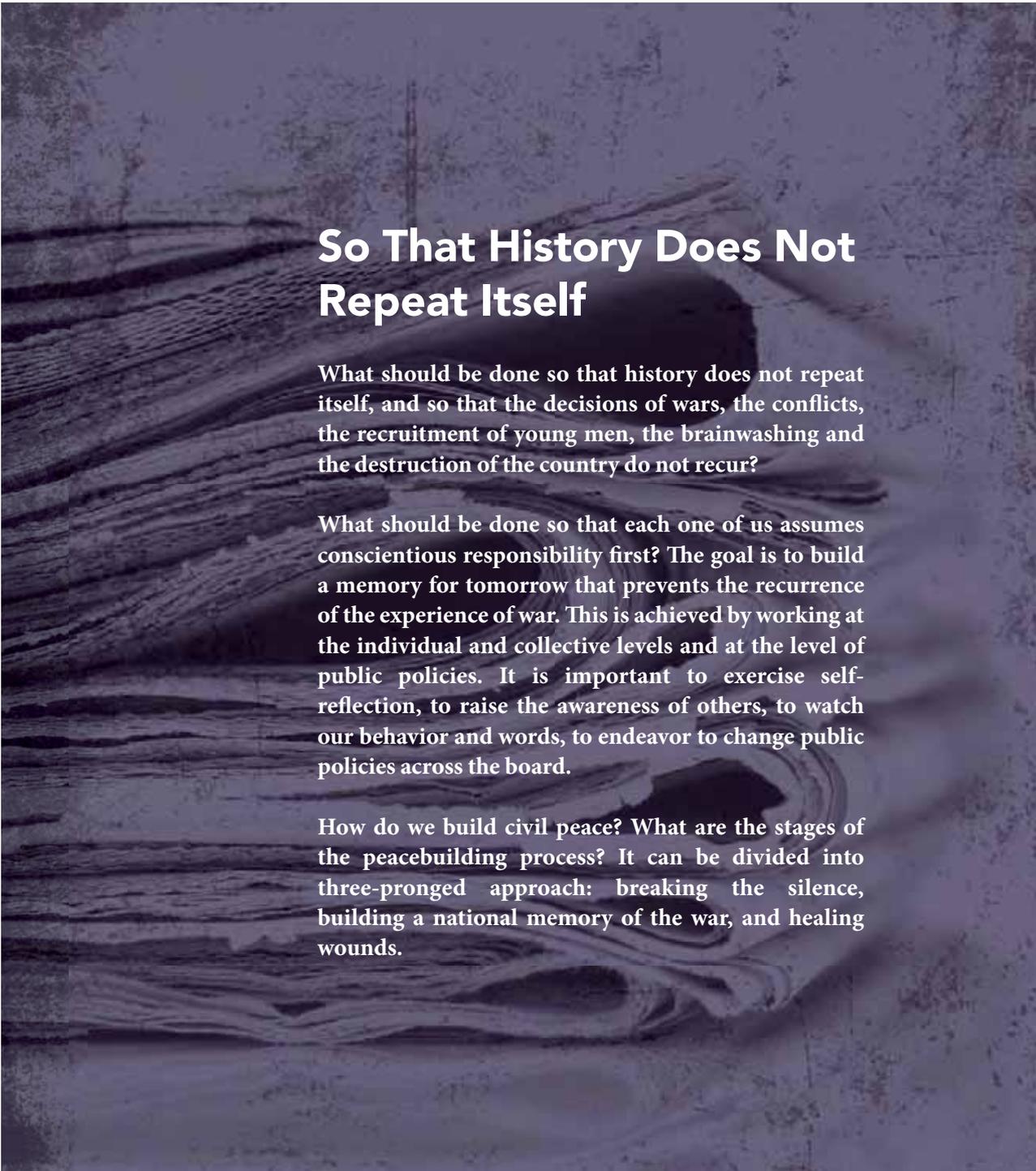
You represent most Lebanese political parties. You are required to develop:

**An action plan at the level of political party action in Lebanon
So that the Lebanese War does not recur**

Group 6

You represent the leaders of most Lebanese religious sects. You are required to develop:

**An action plan at the level of the religious institutions and sects
So that the Lebanese War does not recur**



So That History Does Not Repeat Itself

What should be done so that history does not repeat itself, and so that the decisions of wars, the conflicts, the recruitment of young men, the brainwashing and the destruction of the country do not recur?

What should be done so that each one of us assumes conscientious responsibility first? The goal is to build a memory for tomorrow that prevents the recurrence of the experience of war. This is achieved by working at the individual and collective levels and at the level of public policies. It is important to exercise self-reflection, to raise the awareness of others, to watch our behavior and words, to endeavor to change public policies across the board.

How do we build civil peace? What are the stages of the peacebuilding process? It can be divided into three-pronged approach: breaking the silence, building a national memory of the war, and healing wounds.



Breaking the Silence

Denial of the past leads to dysfunction: the more we suppress the suffering we feel, the more far-fetched the chance of a real national reconciliation becomes. If we treat the subject matter of war in depth and with all segments of society, including in schools and universities, we will prevent the transmission of intolerance of the other, of not understanding and of not knowing others to the upcoming generations.

Some people who consider the end of the war to have occurred in 1990 believe that it is important to teach the history of the war so that it does not recur. Those who believe the war has not ended yet deem it necessary to teach the history of the war so that the Lebanese can break the vicious circle of war.

Denial of memory promoted silence about the war. The “war lords” arranged it so that the people would forget what happened and forget their crimes. But how is it possible to turn the page of the past on thousands of persons: dead, injured, disappeared, displaced, imprisoned, who suffered forced expatriation, destruction and the horrors of war?

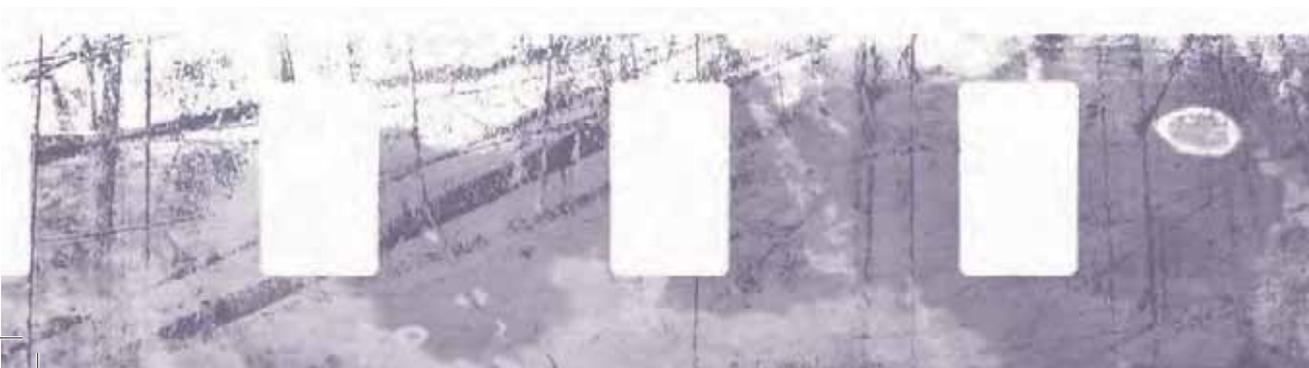
Of course this will not happen by erasing the pain but rather by acknowledging it and transforming it into constructive memories that allow us to overcome and eliminate the pain. This is achieved by building an individual memory and a collective memory of the war by narrating it and proceeding to critical analysis and self-criticism (through self-reflection). It is a rigorous project of mourning, rebuilding, and transformation.

Building a National Memory of War

Lebanon has no national memory and common narrative of the war. It is only witnessing the emergence of individual and collective group memories, especially the memory of the “war lords,” militias, main political parties and political leaders.

Therefore, unfortunately, thousands of young Lebanese inevitably attend the school of poor memory that buries the multiple tragedies the Lebanese people suffered; and this list of these tragedies grows over the years and its burden becomes heavier.

Therefore, it is necessary to build, or rebuild, a national memory and for it to include as much of the individual and collective memory as possible, especially the memories of people who have lived through the war.



Reconciliation and Healing Wounds

The process of building - or rebuilding - a national memory of the war must be accompanied by the healing of wounds on the national level or by a process of reconciling with ourselves and with others. In other words, the reconciliation process cannot be separate from the work of memory, just as the work of memory is closely connected to the relationship of the individual, the community and the nation with themselves. Thus, it is necessary for the Lebanese to reconcile with their history, which can be achieved by adopting a number of strategies, including:

- Creating spaces for shared knowledge, dialogue and forgiveness in universities, municipalities, youth groups, religious communities, public offices, private projects, media outlets etc.
- Establishing dialogue committees between the committee in charge of re-writing the history of Lebanon and the various civil society actors
- Building commemorative monuments on the basis of partnership between individuals and groups from different backgrounds
- Declaring a national day for commemorating the victims of all the wars in Lebanon
- Building academic departments and research centers on war and peace-building
- Creating a committee for truth and national reconciliation that is consistent with the Lebanese context and history

Concept and Evolution of Transitional Justice

Talk about the concept of transitional justice has begun in Lebanon. But Lebanon has not yet taken serious steps in this regard, especially in terms of seeking the truth of what happened in the past, of building commemorative monuments to revive collective memory, or compensating the victims. However, many countries which have experienced similar conflicts began working on facing up to the past through the lens of transitional justice. It is important to note that the field of transitional justice is concerned with developing a series of diverse strategies for confronting the legacy of human rights violated in the past in order to build a more just and democratic future. The development of the theory and practice of transitional justice dates back to the period following the World War II in Europe, in the wake of the Nuremberg trials and the eradication of Nazism. The concept of transitional justice was further probed with the institution of human rights trials in Greece in the mid 1970s and the follow-up against military rule in Argentina in the 1980s. Moreover, there have been efforts to conduct inquiries in southern Latin America, such as the two truth-seeking commissions in Argentina in 1983 and in Chile in 1990. The efforts of Argentina and Chile in providing different forms of compensations to victims have contributed, to the institutionalization of the definition of justice for the victims of human rights violations. In addition, different approaches of dealing with the violation of human rights were explored in such as the opening the files of former internal security agencies in Germany, the preventing of former violators of

human rights from accessing public office through a cleansing process in Czechoslovakia in 1991. All of these efforts have helped in driving forward the discussion on transitional justice.

In 1995, South Africa created the famous Truth and Reconciliation Commission for dealing with past gross human rights violations. The two international criminal tribunals for Yugoslavia and Rwanda are also widely known as attempts to rely on international human rights law to guarantee accountability. Furthermore, achievements in Chile and Guatemala echoed previous efforts in both Greece and Argentina and strengthened the argument for such efforts being an efficient method for confronting the past.

Experience of South Africa

Presented with the choice of either prosecuting the perpetrators of atrocities in trials of the Nuremberg type or resorting to a general amnesty, the de Klerk government of South Africa chose the compromise of creating a truth and reconciliation commission with the slogan “Truth: The Road to Reconciliation.” The Commission was considered a framework for the reconciliation process between the oppressors and the oppressed with the goal to confirm the truth about the atrocities committed in South Africa and to rebuild the fractured memory of the country in order to make way for reconciliation with the past and for uniting the nation.

To achieve this goal, the Commission undertook the following steps:

- Formation a list of human rights violations committed between the years 1960 and 1994.
- Restoring of the civil and human dignity of the victims by giving them the chance to voice their suffering and helping them overcome their experiences.
- Reviewing of amnesty requests filed by the perpetrators, and granting amnesty to those who expressed serious regret and who could be believed that they would not repeat the crimes they committed.

The Commission helped expose the truth about the crimes committed without omitting the memory of the oppressors – a process necessary to rebuild the collective memory and allow the breaking of the silence which is imperative for mending society. The Commission contributed to assisting in resolving the conflict between the different camps and in moving them towards forgiving each other.

“I don’t want revenge or retaliation; all I want is for them to confess their crime...”





From the public hearings of the Truth and Reconciliation Commission in South Africa where witnesses who were victims of gross violations of human rights confronted the perpetrators of violence who were allowed to offer their testimonies and to plead for pardon from civil and criminal prosecution



Truth and Reconciliation Commission, South Africa, 1996

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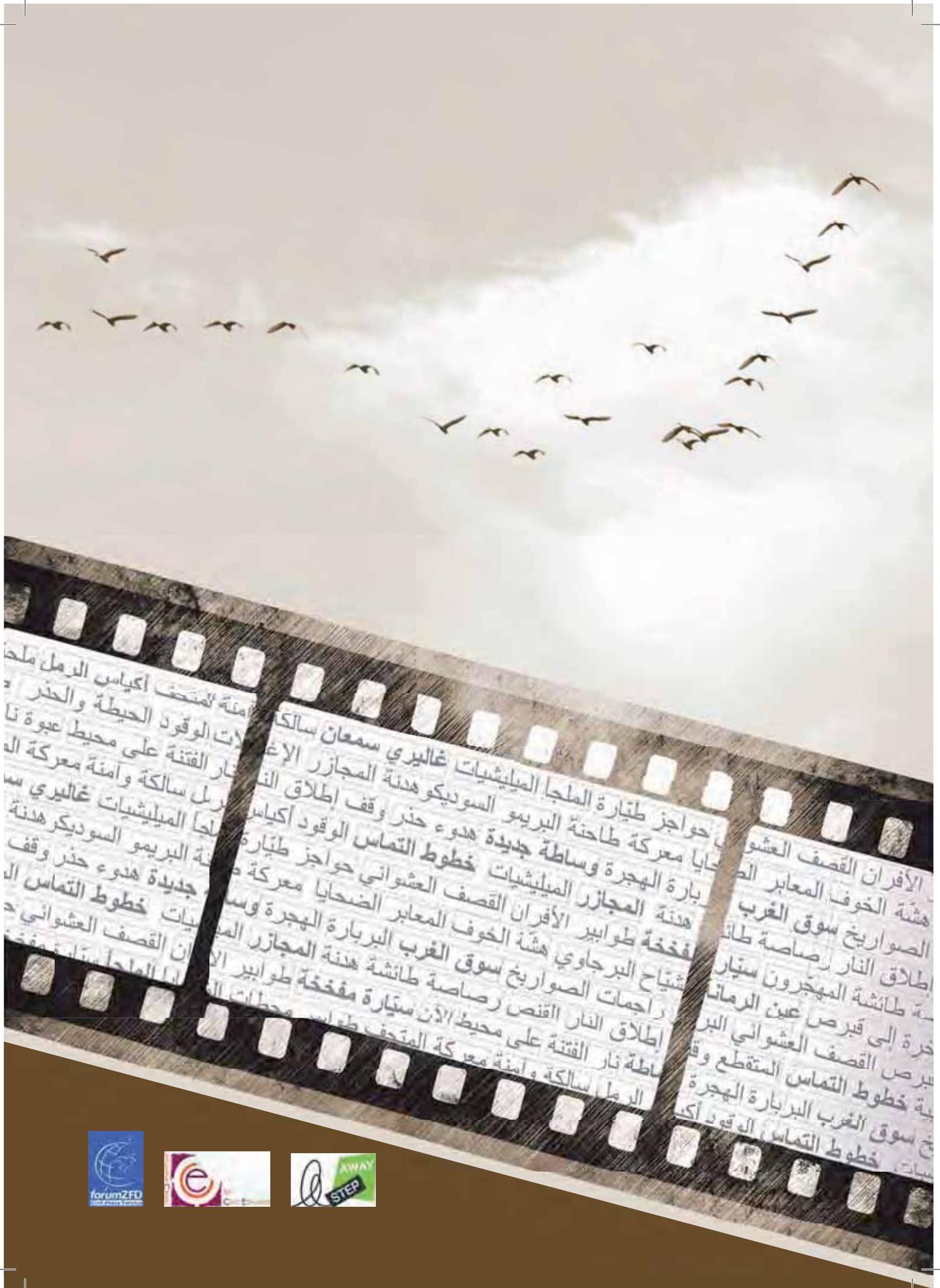
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الأفران القصف العشوي
هشة الخوف المعابر الغرب
الصواريخ سوق الغرب
إطلاق النار رصاصه طائر
هشة طائشة المهجرون سيار
خزة إلى قبرص عين الرمان
قبرص القصف العشوائي البر
ية خطوط التماس المتقطع وقف
سوق الغرب البربارة الهجرة
خطوط التماس الوقود أكد

حواجز طائرة الملجا الميليشيات غالييري سمعان سالكا
معايا معركة طاحنة البريمو السوداني هذنة المجازر الإغ
بارة الهجرة وساطة جديدة هدوء حذر وقف إطلاق النار
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