



**FINAL REPORT FORM
for
WACC-SUPPORTED PROJECT**

This document is for end-of-project reporting. It has two parts: a) Narrative Report; b) Financial Report.

You will need to refer to your Project Application Form, the Agreement with WACC, and your bank statement when completing this form. Please return it with supporting documents and materials to WACC. Please answer the questions as fully as possible.

THE NARRATIVE REPORT

1. Project Title: (as appeared in the Agreement)	<i>Documenting Training on Non-Violence and Non-Sectarianism on DVD</i>
2. Project Reference Number: (as appeared in the Agreement)	xM11-34
3. Full Name of Project Holder:	Lebanese Association for Civil Rights (LACR)
4. Full Address:	Beirut, Gemayzeh, Youssef Al-Hani Street, Rizk Bldg, 2nd Fl. P.O. Box: 17 5227 Gemayzeh.
5. Name of Country:	Lebanon
6. Period the project was implemented: (from month/year to month/year)	From May 2008 – Jan 2009
7. Project Grant received:	Amount in local currency: 15,940,800 Lebanese Lire. Amount in Euros or US\$ (circle as appropriate): 7,200 Euros
8. Date(s) Project Grant(s) were received: (as in your bank statement) 1 st remittance 2 nd remittance	1st remittance: 7,200 EUR on 26/12/2007 2nd remittance: not yet received

9. Activities

Give a summary of the major activities carried out during the reporting period in comparison with those planned. In case of changes from the original objectives, please explain the reasons.

Please describe in detail the activities of the project that were implemented such as content of production, programmes, workshops or training

9.1 If the project is a workshop, seminar, or consultation, please attach the list of participants, the themes/topics of their speeches/papers, and any statement, declaration, or book published.

9.2 If the project is primarily purchase of equipment, please describe what kind of impact / change the equipment is bringing to the beneficiaries.

Positive Modification

The start of the workshops was delayed due to the political crisis that occurred and the security situation; hence the filming was delayed as well.

We planned, in the proposal that was sent to you, to make the filming cover 40 exercises of “live” training through:

- 6 Days training on non-sectarianism
- 6 Days training on non-violence (including 4 days during a Regional summer workshop)

We have decided to film **8** days training on non-sectarianism for the benefit of the harmonization of the DVD, due to the inability of WACC to cover the budget needed for whole filming and due to our conviction that the project should be harmonized and complete to be effective; so we have filmed the training on non-sectarianism to produce an audio-visual material of 35 exercises. While the filming of the training days on non-violence had took place during the Regional Workshop on Non-Violence (9 – 16 August, 2008) but within a separate budget supported by IKV/PAX Christi Netherlands.

Inclusive Project

The documenting of trainings on non-sectarianism took place within the implementation of the project: “Training of Trainers on the Manual of Non-Sectarianism”, this project was supported by Heinrich BOLL Stiftung and LACR, in addition to huge voluntary work, as a continuation of macro project to disseminate non-sectarianism through trainings and exercises. The project with Heinrich BOLL Stiftung started by:

- (1) Publishing a Training Manual “How can we avoid being raised on sectarianism”, it is a pedagogic manual/book concerns: sectarianism like racism, the sectarian system in Lebanon and ourselves. It also presents

means that enable us to get out of this crucial issue, in a sound, productive and creative, as well as humane manner.

- (2) Then followed by launching the Manual in the Beirut Book Fair in order to encourage the endorsement of such pedagogic material.
- (3) Then we created an Information Kit for this project.
- (4) And then the Training of Trainers project which aimed at creating a national team of trainers on non-sectarianism.

Technical Aspects of the Filming

Prior to the beginning of the sessions, several coordination meetings between the DOP Mr. Yasser El-Bokeili and the author of the Manual “How can we avoid being raised on sectarianism” Dr. Ogarit Younan were held. The author provided the DOP with all necessary literature on the workshop, the content of each session and its set-up. This information enabled him to conceive the filming scene and to specify the technical and professional needs in terms of crew; furthermore, before each session, the filming crew used to visit the filming location in order to finish all the preparation needed.

Given the interactive nature of the exercises, it was agreed that it is best to have two cameras filming simultaneously: one captured the group shots and one captured close ups of the participants and the moderator. That necessitated a director of photography and one cameraman. In some situations a crane for the camera movements was used because it offered a wider margin of freedom and diversity in framing. In other situations a hand held camera with wrist shot steady cam was used. The assistant cameraman used tripod for fixed frames as well as hand held camera.

For the sound capture, one sound engineer/perchman was needed to record sound, using a fixed neck microphone on the trainer and a boom microphone alternating on the participants.

The requirements in lighting equipment were determined according to each filming location, interior and exterior locations. For some locations, special lighting setup had to be built, for example, light box in the ceiling, etc.

One assistant/gaffer was hired for diverse tasks on location such as helping in lighting set-up, carrying and setting the cameras, etc.

DVCAM cassette was used.

Filming Team

The filming team was a young team who got used to the participants and had spent time with them; the team was involved in the training and was excited with the methods of implementation which made the mission of filming an interesting one to them. The active methods used during the exercises made them

enthusiastic to participate themselves. This kind of atmosphere gave them a great push to work hard in filming because they felt that they should, in their turn, serve the values that we were aiming to achieve.

- ⊗ *Find attached in the annexes: the contract with the DOP and his curriculum vitae, (Annex 2 & 3).*

Filming of the Activities

Out of **71** exercises implemented during **12** training days, **55** exercises were filmed within **8** days to produce an audio-visual training material of the **35** most significant and essential exercises.

The filming of the activities aimed at producing two kinds of audio-visual material:

- 1.** An audio-visual training material to be used in schools, universities, associations, etc as a training material on non-sectarianism, and as a tool to guide the trainers on how to implement such exercises. The editing of the DVD will produce a training guide on how to implement 35 exercises from the Manual, the editing will be as follows:
 - a. Name of each exercise.
 - b. Explanation about the exercise from the trainer.
 - c. Implementation of the exercise by the participants.
 - d. The objective behind the exercise.
 - e. The conclusion.

In addition, screening of such audio-visual material in schools, universities, associations, etc, will be a tool to disseminate non-sectarianism.

- 2.** Furthermore, a new idea had emerged to be achieved out of the huge filming when we secure budget for it. Another type of audio-visual material will be produced; it will be a documentary on sectarianism in Lebanon. The documentary will show the deep rooted sectarian thoughts within the Lebanese society through behaviours and thoughts presented within the trainings in a very obvious and honest manner. Such documentary will be unique in its content because it is a filming of youth expressing their thoughts and acting and behaving freely and normally without any preparation, especially that the exercises being implemented and the questions being tackled within the trainings were letting the sectarianism emerge from within themselves through social psychological methods in a way that some never felt that it really exists within themselves because they always thought that they are non-sectarian. Furthermore, the documentary will illustrate the change that such trainings had achieved in the participants and how they admitted that are going to change themselves and re-consider their thoughts and behaviours. The documentary will include subtitles, one in English and one in French.

Activities Carried out during the Filming Period

In the project “Training of Trainers on the Manual of Non-Sectarianism”, 71 exercises and methods from the Manual were implemented, within 12 training days, related to 8 main issues about the sectarian system in Lebanon: (1) our daily behaviour and attitudes, (2) our education, (3) the sect’s institutionalized network, (4) traditions and customs, (5) the personal status, (6) the law and the constitution, (7) the civil war, (8) the alternatives and the hope.

Brief examples on the exercises being implemented and filmed:

1. Behaviours & attitudes: Exercises highlighting the infiltration of sectarian connotations into the simplest aspects of our acquaintance and relationship with the ‘different other’ from the ‘hello’ and outer appearances into more profound meanings. They tackle details and behaviour which have been so unquestionable and familiar in our daily life that they have become transient and insignificant.

“From a Mere Look”

This exercise showed how much the sectarian stereotypes in Lebanon have become deeply rooted in us.

“Are you a believer?”

This exercise showed the participants two basic matters: First, every human being believes in certain values. Second, their conviction in the freedom of belief is supposed to mean respecting what every person believes irrespective of his/her origin and sources. Furthermore, this exercised showed that the question “Are you a believer” is always referred to, in Lebanon, religions and religious beliefs.

“Against”

This exercise drew attention to the fact that, in life, matters complement each other, and can’t be absolutely contradictory as *‘two mountains that never meet’*.

“A Bunch of Questions”

This exercise unveiled the participants’ attitude in the shortest time possible and in a motivating atmosphere. At the end the attention was dragged to the fact that sometimes we are alike and at other times we differ but difference does not mean that people are divided into ‘two contradictory poles’.

“Two Poles”

This exercise helped in exploring the ‘self’ and the ‘other’ and showed the participants that sometimes we are alike and at other times we differ; noticing that difference does not mean that people are divided into ‘two contradictory poles’, and keeping in mind that Man does never belong to just one group or community.

“Corners”

This exercise helped in examining the self and the other at a moment of adopting certain attitudes with respect to important issues, and it proved that our attitudes and those of others are not all the time in one ‘corner’, as well as, even if we are different, sometimes we share the same opinion.

“I am Sectarian Because...”

This exercise is from a sample of the Lebanese society, it helped unveiling the intimate self of each participant, and was a survey that stated the reasons that made us sectarian or not and called for a reconsideration for what is really within us.

“It is Very Good I am...”

This exercise provided the opportunity to express the real meaning of belonging to a sect. And it showed how some people perceived this belonging as a basic principal and a source of pride, while others showed a state of indifference.

2. Education: Exercises probing into the depth of our hidden feelings without masks or covering up: the evolution of our sectarian belonging since childhood and how we have absorbed sectarianism.

“How Were You Raised?”

This exercise, through recalling the mode of the sectarian belonging since childhood, shed light on the role of education in implanting the seeds of sectarianism within each one, and it drew the attention to the fact that the mode of sectarian belonging shaped the biography of the society as a whole.

“The Tree of Our Families”

This exercises showed the participants that any family tree belongs to the society and is not a private issue, because society and the sectarian laws affect the composition of the family, and the social situations affect the individuals; the family is a model of the wide society and the country as a whole.

“Statue of Sectarianism”

This exercise helped the participants in expressing their feelings towards sectarianism in an honest way, and the distance shows how much each one is working on themselves to move far away from the statue, for instance some of the participants said that if they had to implement this exercise before, they would be very close to the statue but now they are far after attending many sessions like this one.

“Compliments... Appearances”

This exercise shoed how much expressions the Lebanese use as a fake opinion, and how much it was easy by the participants to recall all such expressions due to the numerous times that they have heard them.

“Trust and Fear”

This exercise illustrated to the participants that sometimes we create fear from the other because we don't know them and because we are raised and get used to be far from the different other but that fear may not be logic.

“A Back against Another”

This exercise showed the participant how hard it is to communicate when we are back to back and that is what is happening in the society whose members turn their backs to each other.

“What do you like and what do you dislike in others”

This exercise is a self inspection about viewing the other who comes from a different religion or sect. It showed the stereotypes that are widely spread in society and made the participants hear them all; furthermore, it showed the participants that we should get use to present our opinion about the different other regardless from the religious and sectarian texts.

“Do you like any other Religion?”

This exercise helped in examining the openness of the participants to other religions and their knowledge about the different others. In addition, it encouraged the participants to present their positive opinion about the different others and to work on knowing them.

“The Inward is reflected outward”

This exercise showed that everyone is affected by his/her environment but everyone has the power to change him/her self.

“Potato”

This exercise is related to the approach that one should use in disseminating thoughts and ideas, even if they are good thoughts, we have to use non-violent approaches in education.

3. Sects’ institutionalized network: Exercises recognizing and discovering the hidden place of sectarianism in the Lebanese system.

“I am... a Part of the Sect”

This exercise showed that the matter of sects is related to the structure of the political-sectarian system in Lebanon, and is not decreed by the religious personal status laws as many people believe.

“Religion / Sect / Sectarianism”

This exercise helped the participants to start acquiring an accurate definition of religion / sect / sectarianism, and to realize the importance of understanding and rationalizing the concepts in the face of the misconceptions and demagogical explanations that are implemented in our minds.

“The map of the religious and sectarian Schools”

This exercise, showed the reality of the big network of the religious schools in Lebanon that overcome the secular ones.

“More than a History”

This exercise highlighted the fact of the sectarian and religious domination in Lebanon even in studying the history of the same country, and it showed how Lebanese were raised on different views to the nation figures and issues with no unified view, hence Lebanese view.

4. Traditions & Customs: Exercises dealing with sectarianism rooted in tens of official political customs and daily social traditions.

“Imitation”

This exercise showed that the society wants us to imitate and keep the rituals and traditions without thinking, and this is not a healthy situation, we should always think about the social issues before doing them.

“Rituals, signs and traditions”

This exercise made the participants acquainted with sectarian traditions that have been established within the political regime; understood the role of these traditions and how they evolve into habits which we become used to and live with, irrespective of whether they benefit or harm us; realized how they turn into confirmed laws.

5. Personal Status Laws. Love. Marriage: Exercises dealing with the laws of Families in Lebanon, sectarian laws, right to mixed love and civil marriage.

“Personal Status Law”

This exercise showed that it is important to know the different laws that exist in Lebanon, we should have clear position of them, and the most important is that we should know the law before signing papers related to it. Furthermore, this information should lead us to demanding a “Lebanese Personal Status Law”.

“Parliamentary Session:”

The trainer gave a short informational session on the way the thoughts should be presented through an exercise in which he played the role of the head of the parliament, and the participants are the deputies where 4 of them had to present a “Lebanese status law” and another 4 had to oppose this law. A discussion took place between the deputies; each 4 deputies defended their thoughts regarding the law. The exercise taught the participants how to be with and against, how we answer each other with arguments, how we reach a common position even if we have different opinions, and we have to carry the responsibility to reach common grounds, because the aim is not arguing for the sake of arguing but for the aim of reach a solution.

6. The Law & the Constitution: Exercises elaborating sectarianism that resides in Lebanese law and in the political system.

“Portraying Lebanon”

This exercise helped in making the participants aware of how they should approach certain beliefs and values.

“Our Sect in our ID”. “Deletion...”

The trainer tackled the issue of deleting 'religion' from the identity card, the issue that has always been a demand of every person who wanted to confirm the loyalty of the citizens to the state rather than to the sects and it has become more urgent during the late civil war after kidnapping and killing people according to their identity card prevailed. With the Taef Agreement – National Accord Document – the apparent deletion of the name of the confession from the identity card took place. Thus it was replaced by a code number which hides what is under its lines so they can not be seen

with the naked eye. This is the case while the register has stayed the way in keeping the sectarian/confessional classification of the Lebanese open.

“We Change... and Move out of the Sect”

The participants were introduced to the Lebanese legal articles that give the individual the right and the freedom to move from one sect to another and delete the name of the confession from the sect register without having to follow another sect. This is a right for the Lebanese citizens and a space for personal liberty which is confirmed by law.

Discussion questions were followed such as: Who had the courage to do so? When? What are the aims? What is the impact? Has it remained within the frame of an individual outcry or 'escape' from the sectarian system?

“Wall/Street Newspaper”

This Exercise is about live political discussion between the participants leading to write a “collective” article on a giant board. This method led to spontaneous discussions between participants without having to wait for occasions and organized programs to become enlightened and introduced to opinions. The participants exchanged their opinions and ideas on these two topics orally and written through answering each other on the board.

7. Civil War: Exercises on the drastic emotional and psychological effect of the aspects of violence on the individual and on the society as a whole. We recall events and emotions that profoundly lead us to think of handling in depth the gross and monstrous violence that is founded on sectarianism.

“The Law Calls to Account”

In connection with the issue to sectarian incitement and civil war, the trainer raised the questions: What can we do? How can we stop this? She introduced articles of the Lebanese Penal Code (Law of 11 January 1958, Articles 295, 317, 318).

The trainer provided a conclusion that the Lebanese legislatures tried to fortify the society against its civil peace violators, and they allocated clear and precise legal materials that punish sectarian people, and this is in itself an important step that we are supposed to benefit it.

“Sniper / Arrow Game”

It is a game full of action and requires swiftness. Through it, the participants discovered the pleasure of hitting the target and the success in penetrating or breaking the body that we aim at a sign of our victory. Victory bespeaks of our strength, power, intelligence, excellence and superiority in such moments as if we forget what and who is on the opposite side.

The exercise was of 2 stages: the arrow game and then linking the game with sectarianism. The participants played the arrow game and then they watched 3-minute reportage on snipers from the civil war and the 2007 and 2008 conflicts. Then the trainer asked them to link their feeling when playing the arrow game to their feeling when seeing the film and a strong discussion was held about the war and the meaning of the term 'sniper'.

At the end of this session, the trainer questioned the participants if they know a sniper and how they know him, if they have been sniped, and if they were ever training on sniping. Many testimonies were said, for instance, one participant spoke about how her father was sniped, another participant spoke about how she was sniped but survived and that she can't forget this incident, and other participant admitted that he was trained

during the last conflict this year to be a sniper with certain party but he didn't succeed and he said that he is now working on changing himself and that he is not anymore participating in the militia training because he is not convinced in them.

Everyone concluded, after watching the film, and hearing strong testimonies, that sectarianism kills and lead us to using the ugliest ways in killing.

8. Alternatives & Hope: Exercises introducing non-sectarian spaces that are present and acknowledged in the system and the laws, as well as in reality and actual choices of thousands of the Lebanese people and exercises to innovate alternatives by ourselves.

It's about suggesting alternatives to empower the hope within us.

“Self Immunity”

Examples of initiatives building Immunity to not repeat the sectarian customs without questioning them:

- TV program on these workshops
- Making non-sectarianism an academic course
- Encourage reading
- Magazine that covers issues such as sectarianism, customs, rituals, traditions, etc.
- Annual award for the most non-sectarian figure.
- Support non-violent songs
- Support common trips

“Calendar”

Examples of a Lebanese non- sectarian common calendar:

- Enhance a day for celebrating people that had achieved non-sectarian achievements.
- A different TV day that covers new issues, such trainings, associations' activities, etc.
- A national day that is celebrated by eating sweet called “national sweet”.

“Mixed... Civil”

Example of initiatives building a powerful space defending the rights of mixed love, mixed marriages and civil marriages:

- Establish a center for listening, support and guidance which encloses: A team of different professions, volunteers with “mixed” married also, and works on: direct intervention with the parents, building a plan for protection in coordination with the government, secure loans and legal advices for civil marriage, etc.

“Inside Our Families & Schools”

This exercise gave a clear idea of what was achieved in the sector of non-violence and non-sectarianism and what should we develop. There are some specific and practiced thoughts in some individuals, the individual initiatives may be the roots of the change, because the beginning is always with a minority that becomes the root and gives power to the group to make similar actions.

From this exercise, we can sense that the participants are aware that the violence and sectarianism are predicaments, and that the objection of this reality is the first key to achieve change, in addition they discovered that there are small things within themselves that they didn't give attention to, these things are the hope for change.

“As if we are One Body”

This exercise showed that in life and when struggling for a case each one should take the right position and there should always be coordination in order to achieve success.

“Stand up Back to Back.. Together”

The aim of this exercise as the previous one is to prove the same idea of the ability to communicate in such situations.

“Statement about non-sectarian act”

This exercise aimed at recalling the non-sectarian acts and achievement within each one and it encouraged the participants to implement such acts.

“Dreams on a Trust Mall”

The participant had to sleep on the “Trust Mall” (non-violent game) that is carried by the others, and had to close their eyes and dream of a better non-sectarian system in Lebanon and say it out loud, here the carriers had to react by moving the carpet in specific ways that express their positive or negative opinion in the dreams said.

- ⊗ *Find attached in the annexes: lists of the participants in the whole training sessions of the project: “Training of Trainers on the Manual of Non-Sectarianism”, (Annex 1).*

10. Was the project successful? (If possible, please give measurable indicators.)

Despite the whole conditions and despite the shortage in the budget needed to achieve such project, we can say that this project was successful from LACR side, from the beneficiaries’ side and from the filming team side which was the first experience for them to film such kind of activities and exercises.

Furthermore the comprehensiveness of the project is an indicator of its success. Such inclusive project had proved its effectiveness throughout the implementation of the activities, and the audio-visual material at the end came to secure the sustainability of such project.

Throughout the sessions, we had sensed the effect of the exercises on different people from different gender, religions and regions. Many had expressed honestly that such trainings made them reconsider their thoughts and attitudes regarding non-sectarianism, many had acquired persistence to work for non-sectarianism, many had acquired enthusiasm to implement these exercises in different regions and places, many had acquired alternatives and felt that there is hope to make a change in the Lebanese society, etc.

The effectiveness of such exercises is filmed on DVD in order to be used as a training tool in future sessions, the DVD will help the trainees to acquire skills and information on how to implement such exercises; in addition, a documentary on sectarianism will be produced out of the filming.

Progress Achieved

- (1)** A DVD on the trainings is prepared and it will be considered a training material and an audio visual copy of the Manual, this will help in wide dissemination and it will simplify the process of learning to the future trainees. Within the DVD there are 8 chapters and inside each a series of activities. There will be DVD containing the whole chapters, in addition to set of DVDs, where each DVD contains one chapter.
- (2)** A huge audio-visual material was accomplished: 51 hour of filming various exercises.
- (3)** A unique documentary on non-sectarianism will be produced of the audio-visual material. *(It is fundamental for us if WACC could finance the editing of this documentary).*
- (4)** 15 trainees graduated as the first national team trainers & animators on non-sectarianism.
- (5)** 88 participants from different gender, religions and regions benefited from the trainings directly and reconsidered the sectarian thoughts and behaviours that they had.
- (6)** 11 trainees benefited the 2 primary projects that the Lebanese Association for Civil Rights had established:
 - a.** BILAD Houses – the Pedagogic Non-Violent Houses: 6 of the trainees are activists in the “houses”, after the trainings and the experience that they have acquired; they will be able to implement such trainings within the houses activities.
 - b.** CHAML Association – Non-Violent Non-Sectarian Youth Lebanese Citizens: 5 of the trainees are active members in CHAML; they will implement what they have learned in the trainings, activities and workshops that CHAML will organize.
- (7)** 5 of the trainees are teachers; schools will benefit from their experience to organize training sessions for their students and to make training on non-sectarianism an academic material in schools.
- (8)** 4 of the trainees are social activists in other NGO; this will benefit their organizations that they work with; and the rest trainees will benefit their fields with the experience that they have acquired.
- (9)** Professional programs and methodologies on implementing the exercises as sets of related themes were prepared to be used in future trainings.
- (10)** Brochure on the inclusive project is accomplished ad it will include a part about the audio-visual material, and 1000 copy will be distributed.

11. Project Beneficiaries

Please describe the actual direct beneficiaries and indicate the number of women and men. Please also mention any indirect beneficiaries.

The beneficiaries are of both gender, and from different religions and regions:

Direct Beneficiaries:

- The participants in the training sessions who had lived new experience of being involved in trainings and being filmed at the same time:
 - o 15 trainees of different gender, religion, belongings, regions (Beirut, Mount Lebanon, North and South) and professions.
 - o 88 participants were from different gender and religions, from different regions: Tripoli, Al-Shouf, Tyre, Nabatieh, Beirut, etc.
- The “Pedagogic Houses” created by LACR will use the DVD as a training material.
- The NGOs, Training Centres & Institutes, Universities, Schools, etc. in Lebanon, around the Region and the interested International organizations who will use the DVD as a training material.

Indirect Beneficiaries:

- Tens of thousands of people, particularly of the young generation contacted through NGOs, schools, universities and also the trainers that will be using the DVD.
- The TV channels that will benefit from the audio-visual material when tackling the issue of sectarianism in certain talk-shows, they can use such unique filming of the predicament of sectarianism.

12. How have the beneficiaries reacted to the programme activities? What were the impacts of the project and different effects on women and men in the project?

The beneficiaries of this project are from men and women and of different age.

The beneficiaries had expressed their interest and enthusiasm in participating in such activities because they were given space to express their feeling and thoughts and to behave honestly and freely, in addition, these activities gave them chance and presented them alternatives to re-consider their thoughts and change.

Furthermore, women throughout the activities sensed that such sessions will raise awareness on their rights, and men felt the importance of equality between man and woman.

The participants didn't present any disagreement with them being filmed, they were comfortable with the idea and they behaved normally because as being

explained to them before any filming, that the filming is to serve the value of non-sectarianism that we all look to achieve and disseminate.

The filming team was also very involved in the activities; they have lived the activities with us and sometimes wanted to participate.

Impact

In addition, the beneficiaries, mainly the trainees, will start using the DVD because they will be applying soon activities by their own and in their own regions, whether in schools, associations, universities, etc. Such DVD will help them acquire more skills on how to train people and it will help them disseminate awareness on non-sectarianism. Also, the participants are asking for the audio-visual material in order to be trained on the exercises and to be able to implement awareness on non-sectarianism.

13. Outcome and Outputs of the project: What has your project achieved and what has changed?

If your project produced media, please send a sample copy of audio/video cassettes, CD, VCD, or DVD and label it with title, duration, language used, and date of production. If you can, please send photos with informative captions (digital photos, if possible), newspaper/radio clips, homepage links, etc.

- For the first time in Lebanon and the region, an audio-visual training material is produced to train on non-sectarianism and to disseminate non-sectarianism.
- The macro project of disseminating non-sectarianism is empowered with the existence of audio-visual training material along with the Training Manual.
- An audio-visual tool is produced to help the trainers acquire skills and information on training on non-sectarianism.
- DVD is produced to be used as a training material to disseminate non-sectarianism in schools, universities, associations, etc.

(The DVD will be distributed and a symbolic contribution will be required for each copy in order to secure making copies of it all the time when needed).

- 77 DVCAM cassettes of 40 minutes each cassette were filmed, this is equal to 51hr20, which is considered huge audio-visual material.
- A documentary on sectarianism will be produced, unique in its content because it is a filming of youth expressing their thoughts and acting and behaving freely and normally without any preparation

☉ *We will be sending the DVD and photos of the training.*

14. Evaluation

14.1 What were the results of evaluating the project?

We will be organizing an event to screen the DVD to tens of schools, universities and associations; this will help disseminating the idea of the DVD. We believe that 2009 will show us the real impact of the project and its results and success.

Currently, the implementation of the trainees will start and they will be using the DVD; in addition, many schools are asking us about the DVD for they want to screen it to their teachers and students. This year, new trainees will join our march in non-sectarianism to be trained to be trainers, and this DVD will be from the main training material to be used during the sessions.

We see this project as a strong inclusive project constituting of Manual training book, graduation of trainers, and audio-visual training material and documentary. This project is effective and beneficial in our march of disseminating non-sectarianism starting from the grassroots and in achieving change and spreading alternatives to the predicament of sectarianism. We look forward this year to make this project components be part of the curriculum in some schools, as well as, we aim at producing the unique documentary on non-sectarianism.

We usually take the beneficiaries self-evaluation and impressions as key points in evaluating our projects, below some of the impressions stated by the filming team and the participants who attended the training sessions that were filmed:

The Filming Team Impression and Evaluation:

DOP

- When I was contacted by the Lebanese Association for Civil Rights concerning filming their training sessions on non-sectarianism, I was immediately interested by the project because this theme, sectarianism in Lebanon, is an issue that affects me personally as a citizen, and it is a source of political and social unrest constantly affecting the country. So I was interested to see and hear how the young people from different backgrounds reacted to this sensitive issue.
- The technical crew who usually works with me had the same interest and was motivated by this experience.

Technical Crew

- Our involvement as a crew was beyond the mere artistic and technical aspects of the job. It was about sharing.
- What was remarkable during the sessions is that our presence amidst the participants was not distracting for them at all; since the first day of filming, they got used to our presence among them as if we were part of the workshop. That in itself is a rewarding feeling.

The Trainees:

- The sessions are educating us and are giving us methods.
- These training days make me think that I can achieve a change.
- As much as we have such sessions as much as it is beneficial.
- After each session, I feel that I am more enthusiastic to work for change.
- I feel happy because I am not alone anymore and we can work in a group.
- These sessions are helping me to develop myself.
- I am reconsidering many thoughts and concepts after each session, and I am doing self evaluation to develop myself.
- I am acquiring more persistence after each workshop.
- I liked the way the thoughts were tackled, especially that they were tackled deeply
- This day was special and different from other days; I felt that we had consumed all what we had talked about in practical thoughts.
- The bottom line of each exercise is meaningful and I realized the value of things.
- When I see the program, I think that the sessions are not related to each other, but when we finish I discover the great methodology.
- I want to start implicating the thoughts as much as I can.
- I want to implicate such thoughts in schools because I am a teacher.
- Hopefully we will have a chance to organize such sessions in different regions in Lebanon.
-

The Participants:

- I had met new people from different religions, and I had seen new things which benefited me a lot.
- We had interacted well and we had many discussions in a comfortable way and nice spirit despite the divergent difference between us.
- I have discovered that we are not aware of many things, lived new feelings, and highlighted many corners in myself.

- I am not sectarian but I used to be sectarian in implication and now my view has changed.
- I had met many people from different sects and I took with me questions to re-question myself.
- I was shocked in the idea of secularism in some people, I didn't like the idea first, but then I felt that they are people like me. I would like to benefit the others in such works.
- I was surprised, I felt that there is hope, and I am waiting to get out of here to tell everyone that there is a step that is being implemented in Lebanon towards non-sectarianism.
- I discovered sectarianism in its real face... I want to work on myself in certain issues.
- I felt that this is how Lebanon should be.

- The work done was great, this is the first time I lived such interaction, and the issues tackled are sensitive and led me to reconsider my opinion.
- The nice part is that you are working on building the "person".
- Some exercises moved me back to remember my past and reconsider it and to think of our future as Lebanese.
- It is the first time I participate in a workshop on non-sectarianism, all the exercises made me remember my childhood, and I benefited a lot... I liked the nature of the work.
- I took positions regarding some issues that I never thought about before.
- I have discovered things inside me that I didn't know it exists.
- Every time I attend such workshops, I feel that I have more arguments.

- We are learning solutions and methods out of these sessions for the problems in our society.
- Today there were suggestions to practical thoughts; we can achieve change if there is a will.
- I liked the effort exerted to collect information through the sessions.
- I found the session of suggesting alternatives very useful and we should develop these ideas.
- The session was very positive; I didn't expect that people will speak in such honest way.

14.2 What were the challenges, difficulties, and/or failures in carrying out the project? Please explain how you addressed these issues.

Challenges:

- The ability to make people participate although they will be filmed, and the challenge of making them behave normally as if they were not filmed. We passed this challenge.
- We have exerted time on finding the right filming team, because we want the team to be also non-sectarian and to know how to work with such trainings, so professionalism was not our only demand. We succeeded in find the right filming team.

Difficulties:

- The training program was implemented within short period of time, due to the delay in starting it because of the security conditions, it was implemented in summer, so a number of trainees could not attend the trainings due to other commitments
- The shortage in the budget was a difficulty due to the increasing rates of the filming and editing.

15. Other comments, if any.

We own now a huge audio-visual material in least cost possible but with high level of professional work; such material is very rare in the region. In addition to the training audio-visual DVD, we are preparing a script of unique documentary on non-sectarianism to be produced later on.

We thank WACC for the financial support that had supplied us with; we are looking forward to continue such relation to be able to produce as much beneficial audio-visual materials as we can to serve the values that we both aim in achieving.

ANNEXES:

- ***Annex 1: Lists of Participants***
- ***Annex 2: DOP Contract***
- ***Annex 3: DOP Curriculum Vitae***
- ***Annex 4: Pictures***
- ***Annex 5: Budget Note***

16. Name of the person submitting the report:

Position: Executive Assistant for Funding Projects

Date: 23rd of January, 2009

Signature: Diana Assaf