



Final Administrative Report

The project of “Promoting the Concepts of Human Rights and Good Governance within Sharia Faculties’ Students

An Administrative Report from 15/10/2011 until 31/12/2012

Subject: Final Administrative Report for the project of “Promoting the Concepts of Human Rights and Good Governance within Sharia Faculties’ Students

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An executive summary:

Final report template:

Grantee: Human Rights & Democracy Media Center “SHAMS”

Project’s title: The project of “Promoting the Concepts of Human Rights and Good Governance within Sharia Students in the Palestinian Universities.

The period which the report covers: from 15/10/2011 until 31/12/2012.

Date of report’s submission:

Grant amount:

1) Summary:

1. Workshops during the period of project’s implementation: 33 workshops with different titles were conducted and divided on Sharia faculties in An-najah National University, Alquds University and Hebron University as well as the Sharia faculty in Qalqilya.

2. Media:

a) TV episodes: 5 TV episodes were conducted in which many civil society activists, clergymen, academics and Sharia students have participated. They tackled issues highly related to the project and were broadcasted in local televisions especially in cities in which Sharia students live, they were copied to CDs and then uploaded on the website of the center as well as on YouTube.

These episodes were about:

- Are Human rights a western novelty or a human development?
- Good governance.
- Sexual harassment against women is an infringement to her rights and a humiliation of her dignity.
- Woman’s economic rights.
- University’s specialization between family’s and students’ fancy and market’s need.

- b) Radio episodes:** 4 episodes were conducted in which many civil society activists, clergymen, academics and Sharia students have participated.

They were about:

- Penalty's punishment in the Palestinian territories on the occasion of International Day of Opposing penalty's punishment on the 10th of October every year.
 - International Day of Tolerance on the 16th of November.
 - Youth and public participation.
 - International Day of Human Rights.
- c) Radio drama:** a set of ideas concerning radio drama has been suggested by Sharia students and the center's volunteers, staff and project's coordinator, and meetings were held with a production company to develop ideas related to radio drama. 3 scripts were produced about several subjects.

- 3. Round table:** a round table was conducted with the participation of female and male Sharia faculties' students, a set of questions and points was prepared then it was filmed and broadcasted twice. A roundtable about youth participation in the public affair was conducted in Watan Television with the participation of many students from Palestinian universities – Sharia faculties of those who were selected from the university itself. It tackled many points regarding ways to encourage constructive and active involvement of Palestinian youth in practicing political work, managing the local public affair since it is a matter of trust rebuilding in young people who themselves should improve trust in officials and elected people in the political work as a whole.
- 4. Training manual:** a training manual was arranged, produced and distributed on Sharia faculties' students as well as human rights trainers then uploaded to our website.
- 5. Training course:** as an implementation of the project's activities, a training course about human rights and good governance was conducted for 20 hours in 4 days. Students from targeted Sharia faculties participated, the attendees were of both sexes, and the students were trained by a group of academics as well as human rights and civil society activists.
- 6. Poster:** during workshops and discussion, in addition to the efforts of the advisory body and the project's coordinator, a poster that tackles the ongoing discussion about human rights was prepared from supporting and opposing perspectives.

- 7. Documentation and media coverage:** workshops were documented by photos; report's writing and disseminating the project's news in local newspapers and news agencies, and publishing it in many websites. The center was also hosted by several mass media programs to talk about project's activities.
- **Changes in the original implementation's plan:** two workshops were supposed to be conducted in Qalqilya Islamic college, which were then conducted in An-najah National University due to the college's strikes and the final exams.
 - **Achievements:** in addition to implementing all project's activities and events, many unplanned activities were achieved, besides attaining the project's objective like radio drama, media pictured reports and hosting in mass media as well as Face book.
 - **Main obstacles:** the main obstacles which the project faced that led to changes on the original plan in terms of the time of implementing workshop or some activities.
 - i. University students were taking final exams which hindered conducting some workshops, as well as students' preoccupation with registering for summer course.
 - ii. Faculties' commitment to other university activities.
 - iii. Some Sharia students attacked the center because of tackling issues relating to human rights in general and women rights in specific, and they described these issues as disbelieve and not connecting to Islam.
 - iv. Going through Ramadan month and stopping activities due to shortage of time for lectures.

2) Activities details.

Workshops: coordination for workshops included the following:

- ✚ Sending official letters to universities – Sharia faculties via Fax or email in order to clarify the project's details and to get administrative approvals to hold activities with faculties.
- ✚ Contacts with academics and lecturers outside the university.
- ✚ Setting titles for workshops that go with project's title and objective.
- ✚ Specifying times and places of the workshops through coordination with academics in universities.
- ✚ Preparing the essential documents for each workshop in terms of: lecturer's contract, list of names, survey, a copy of the lecturer's identity and the material of the workshop.

- ✚ Arranging the minutes, report and the journalistic news of each workshop including details about the workshop's time, place, title and publishing it in local newspapers and websites according to the following:

Implementing workshops:

No.	Attendees	Place	Date	Speakers	Workshop/meeting title
1.	45 students (27 females/ 18 males)	Islamic Call, Qalqilya	2011/11/28	Fida'a Barghothi	Freedom of opinion, expression and journalism
2.	16 students (6 females/ 10 males)	Sharia Faculty- Alquds University	2011/11/26	Advocate: Majdi Hardan	Historical development of human rights
3.	62 students (49 females/ 13 males)	Sharia Faculty- An-najah University	2011/12/7	Mu'een Kou'a	Freedom of journalism
4.	17 students (males)	Sharia Faculty- Hebron University	2011/12/11	Dr. Ja'afar Dassa	Good governance
5.	20 students (males)	Sharia Faculty- Hebron University	2011/12/12	Dr. Ja'afar Dassa	Religion and state
6.	28 students (16 females/ 12 males)	Sharia Faculty- An-najah University	2011/12/19	Jihad Harb	International Bill of Human Rights
7.	164 student (109 females/ 55 males)	Sharia Faculty- Hebron University	2011/12/27	-Dr. Mutaz Qfeshah. -Dr. Loai Ghazawy. -Dr. Omar Rahhal.	A meeting about public and private rights as well as freedoms
8.	20 students (males)	Islamic Call, Qalqilya	2012/2/11	Bashar Aldeek	Right of Association and meeting
9.	112 students (78 females 34 males)	Sharia Faculty- Hebron University	2012/2/14	Dr. Mutaz Qfeshah. - Dr. Muhannad Stetah Advocate: Fareed Atrash dr. Omar Rahhal	Right to life: opposing execution's penalty

10.	26 students (9 females/17 males)	Sharia Faculty- An-najah University	2012/2/29	Dr. Ala'a Maqboul	The guarantees of human rights and freedoms
11.	24 students (12 females/ 12 males)	Sharia Faculty- Alquds University	2012/3/6	Dr. Nidal Abu Ayyash	Minorities' rights
12.	18 students (7 females/11 males)	Sharia Faculty- Alquds University	2012/3/14	Advocate Ali Abu Hilal	Right to believe
13.	21 students (8 females/31 males)	Sharia Faculty- An-najah University	2012/3/15	Dr. Basel Mansur	Eradicating all kinds of discrimination against woman
14.	42 students (18 females/14 males)	Islamic Call, Qalqilya	2012/3/30	Dr. Ishaq Ya'qoub Dr. Sa'ad Rostum	Political rights: right of woman to undertake political positions
15.	12 students (2 females/10 males)	Sharia Faculty- Hebron University	2012/3/24	Islam Tamimi	The cultural privacy and internationalism of human rights
16.	18 students (7 females/ 11 males)	Sharia Faculty- Alquds University	2012/4/12	Imad Mousa	Right to marriage and establishing a family
17.	15 students (males)	Sharia Faculty- Alquds University	2012/6/20	Imad Mousa	Public rights and freedoms
18.	47 students (30 females/ 17 males)	Sharia Faculty- An-najah University	2012/4/17	Dr. Suheil Khalaf	The image of woman in media
19.	18 students (6 females/ 12 males)	Sharia Faculty- Hebron University	2012/4/28	Dr. Imad Bashtawi	Democratic dialogue and accepting the other
20.	15 students (5 females/10 males)	Sharia Faculty- Hebron University	2012/5/16	Fahmi Shaheen	The development of International human Law
21.	12 students (5 females/7 males)	Sharia Faculty- An-najah University	2012/5/22	Dr. Raed Nairat	Political systems and separation of powers
22.	16 students (10 females/6 males)	Sharia Faculty- An-najah University	2012/7/12	Dr. Ala'a Maqboul	The intellectual base of basic human rights and freedoms
23.	15 students (males)	Sharia Faculty- An-najah University	2012/9/1	Dr. Suheil Khalaf	The modern speech for human rights and its current challenges
24.	19 students (males)	Sharia Faculty- Hebron	2012/9/1	Islam Tamimi	Banning torture and inhuman treatment

		University			
25.	40 students (18 females/22 males)	Islamic Call, Qalqilya	2012/9/30	Dr. Sa'ad Rostum	Right to participate in meetings and societies
26.	(25 students (15 females/9males)	Sharia Faculty- Alquds University	2012/11/6	Basem Azzouny	Adoption between Islamic doctrine and Child rights convention
27.	22 students (8 females/14 males)	Sharia Faculty- Alquds University	2012/11/18	Basem Azzouny	Right to peaceful association
28.	38 students (14 females/ 24 males)	Islamic Call, Qalqilya	2012/11/28	Sameer Abu Shams	The role of human rights' defenders
29.	38 students (17 females/ 21 males)	Islamic Call, Qalqilya	2012/12/1	Dr. Yousef Awad	Youth and good governance which relation?
30.	18 students (4 females/ 14 males)	Sharia Faculty- Alquds University	2012/12/4	Jibreel Muhammad	The legal values of human rights' international declaration

Training course:

- Preparing the training course before the beginning of the program in terms of administrative preparations such as brochures, letters for faculties, attendees lists, evaluation's questionnaires, transportation form, certificates' form and trainers' invitations.
- Coordinating with faculties and contacting with selected participants of the training course, and giving them a review concerning course's activities, time, place, subjects in addition to other related details.
- Arranging the course's programs and agreeing with trainers about the subjects.
- Conducting a training course titled "human rights and good governance" in collaboration with the project's staff, trainers and all participating students.
- Delivering the trainees' certificates.
- Writing reports regarding the course's subjects, taking into consideration all notes, suggestions and recommendations for each subject.
- Drafting the journalistic news regarding the training course and publishing it in the center's website in addition to publishing it in local newspapers.

Training course:

Dates of the Training course: 25 training hours in 3 days 27-28-29/9/2012.

Place of the Training course: Rocky Hotel – Ramallah city.

Number of participants: 46 students (21 females / 25 males).

Program of the training course: 27-28-29-30/9/2012

The first day: Thursday 27/9/2012

#	Speaker	Time	Subject
1		9:30-8:30	Reception of participants, registration and delivering rooms
2	Bashar Suleiman Imad Hussein	10:00-9:30	Official opening , Foundation for Future speech
3	Iyad Shtayeh	11:00-10:00	Introduction and ice- breaking
4		11:15-11:00	Break
5	Dr. Ahmad Abu Daye	1:15-11:15	Introduction about good governance
6		2:30-1:15	Lunch
7	Bashar Suleiman	4:30-2:30	Democratic dialogue and accepting the other
8	Advocate Isam Arouri	6:00-4:00	Human rights in the International Bill
9		8:00-7:00	Supper

The second day: Friday 28/9/2012

#	Speaker	Time	Subject
1		8:30-7:30	Breakfast
2	Dr. Waleed Shurafa	11:00-9:00	Social media and human rights which relations?
3		1:00-11:00	Prayer break & lunch
4	Bashar Suleiman	3:00-1:00	Gender
5	advocate: Fatin Bulifah	5:00-3:00	The cultural privacy and internationalism of human rights
6		5:30-5:00	Break
7	Advocate Nasser Alrayes	7:30-5:30	International Human Law
8		8:30-7:30	Supper

The third day: Saturday 29/9/2012

#	Speaker	Time	Subject
1		8:30-7:30	Breakfast
2	Dr. Ishaq Barqawi	10:30-8:30	Public rights and freedoms in the second caption of the Palestinian basic law
3	Dr. Sameer Awad	12:30-10:30	The political participation of youth
4		1:00-12:30	Break
5	Dr. Nasha't Aqtash	3:00-1:00	Open discussion: the process of democratic transformation . – Islamic domination over authority.etc
6		8:30-7:30	Supper

The fourth day: Sunday 30/9/2012

#	Speaker	Time	Subject
1		8:30-7:30	Breakfast
2	Bashar Suleiman	10:30-8:30	Evaluation and feedback
3	The center's staff	12:00-10:30	Delivering certificates
4		12:30-12:00	Delivering rooms
5		1:30-12:30	Lunch
6		2:00	Participants' departure

The most important discussion's point during the training course:

Dr. Ahmad Abu Daye

Basics of good governance are represented in transparency and accountability:

- Good governance: government's practicing of authority in its different levels in order for this practicing to be active, safe, fair, and transparent. Good governance should include the existence of special flexible leadership as well as circulating, transparent and common laws and legislations, besides active participation of all civil society organizations.
- Basics of good governance (transparency and accountability), rule of law, country's capacity, committing to public interest, involvement, dialogue and direct participation through these organizations lead to the best ways to achieve political compromise, or at least minimize disharmony between different interests and values, enhancing the stability and fostering mutual trusts among social and economic categories.

Dr. Waleed Shurafa

Media has a role in protecting human rights:

- ❖ The relation between media and human rights is robust, pivotal, and multi-dimensional, since each subject is connected and integrated objectively and theoretically. In addition to their occupational importance, significant role syndical or objectively in this domain. Media keeps its considerable status in human rights not just in its central position in the system of public freedoms which form the heart of human rights, but also in its great influence regarding building awareness, forming the public opinion as well as its role in providing information and raising issues.
- ❖ The impact of the media's role has multiplied recently alongside with the rapid development of communication techniques; the horizon of this development is still open infinitely. There is no debate that there is a strong connection between media and human rights since each of them affect the other, and we can't speak about freedom of journalism and media without a democratic atmosphere being prosperous with public basic freedoms defending human rights and enforcing law on everybody in light of fair justice, with a legislative system elected with honesty, clear pluralism, transparency and separation of powers.

Advocate Isam Arouri

Human rights are interrelated:

- Human rights in the International Bill consist of the International Declaration of Human Rights (1948) and the International Convention of economic, social and cultural right (1966), the International Convention of civil and political rights (1966) and the two additional elective protocols.
- There is an obvious importance for Human Rights International Bill of Human Rights as well as International Declaration of Human Rights since it is considered as the joint goal that all peoples and nations should reach. It became an indicator of the standard for respecting international criteria of human rights and committing to it. From the issuance of this declaration up until present time, it is considered as one the UN most important declarations and has the biggest impact, and forms a major source which inspires national, regional and international efforts so as to protect and promote human rights and basic freedoms. It also specifies the coming works in the domain of protecting and promoting human rights. It also affords the main philosophy for a number of international and regional instruments that bind law which aims at protecting freedoms and rights that the law declares.

Bashar Aldeek

Dialogue begins in the home:

- ✚ The concept of democratic dialogue and accepting the other: the weakness of dialogue's language and the deterioration of committing to it are not because of negative accumulations of the political partial fights or the social classical contradiction, but as a result of a combination of that long era of negative social cultural education which mixed for a long time to form those strange results in behavior in addition to worsening dialogue's language consequently, these will be reflected in family education at home as well as school and society.
- ✚ The phenomenon of cancelling dialogue's language which stabilized in several eras and even if it was subjected to the community's culture and circumstances but it extended to the circles of political and social work until it became a negative phenomenon of community and a sharp sword hanged within a community committed to strict values, norms and traditions, and it is difficult to revolt against them since they limit any movement. So, the process of cancelling, neglecting the others and being extreme in fighting them and assaulting their honors and reputation as well as social behavior (which have a big influence on ethnics) represent moving away from practicing the human understanding of dialogue process so, all texts need a practical translation which reflect the real belief in commitment to dialogue's culture and respecting the other's opinion.

Advocate Fatin Bulifah

Violating human rights shouldn't be justified by the cultural privacy:

- Human rights' speech is one of the current changes for the duality of right and culture which indicates to the right in a culture. It means peoples' rights in traditions, language, religion, local rights, ethnicity and tribal rights which points to rights as a culture, here rights should embody the culture considering rights' speech includes the aspects of culture or to a community.
- Finding a mutual area for establishing some rights requires enhancing the internationalism of rights from one hand, and realizing the cultural dissimilarities from the other hand, this is embodied in the existing debate between internationalism and cultural relativity. In other words, to what extent can we benefit from adopting an international system of human rights while preserving at the same time the cultural diversity and local cultures?
- From the other side, some people perceive the issue of internationalism and privacy in the field of human rights as one of the challenges and obstacles relating to the aspect of internationalism on these rights. Here, supporters of human rights internationalism differ between the political usage or politicization of the cultural relativity and the cultural differences which should be admitted, and compromising between the latter and human rights' idea so as to be international.

Advocate Nasser Alrayes

There are challenges stand against International Human Law:

- International Human Law is a set of rules and principles that preclude using violence during armed fights or impacts resulting from war towards humans in general, it is a branch of International Law aimed at protecting vulnerable people in armed disputes, like protecting money and properties which are not related to military operations. It seeks to defend citizens who are not directly involved or who stopped involvement in military operations injured, drowned or prisoners.
- We can say that the International Human Law began with Geneva Convention for 1864, and it was followed by many conventions and protocols. The International Human Law was affected regarding the protection of war victims and the manner of organizing fight by international important instruments in the field of human rights like the International Declaration of Human Rights, European Convention of Human Rights, International Convention of political civic rights, starting from the point that human has the right to enjoy all rights linked with humanity and human dignity equally in the time of peace and war.
- International Human Law is based on a number of principles, including dividing principle between civilians and military goals, banning some weapons (poisonous, chemical and biological besides some explosives), restricting the usage of the traditional random weapons including mines, snares and burning weapons, as well as forbidding the betrayal within fight and this differs from legislative war deceptions.

Dr. Ishaq Barqawi

Respecting freedoms is one of the democratic system's pillars:

- Public rights and freedoms are subjects of great importance, as they are pillars of the democratic system at the present time since the latter has developed with times and minds due to peoples' revolution against the ruler's dictatorship. Recognizing the dignity which is inherent in human beings and their absolute equal rights is the base of freedom and peace in the world which is not formed without acknowledging "rights and freedoms" as Islam has a previous credit in declaring and showing rights and freedoms in general. And declaring the principle of equality in public rights and duties in the seventh century (more than 14 centuries), then many constitutions and declarations have called for rights and freedoms and invited to guarantee and adopt them.
- The basic Palestinian Law in its second caption confirmed the public rights and freedoms as article (18) indicates the right to believe, pray and practice religious rituals is guaranteed (unless any breach of public system and morals happen). Article (19) indicates that there is no bearing to the right to opinion and each person has the right to express his/her opinion, disseminate it or write it and other ways of expression or arts taking into consideration law's regulations.

Dr. Sameer Awad

Young people are half of the present and the whole future:

- ✓ Youth political participation is a continuous process which expresses youth and their active involvement in decision-making at all levels, especially things that directly concern them. It is one of life's basic skills which can take several forms: consultation, association and free initiatives. While political participation means administrative activities that citizens perform either directly or indirectly so as to influence selecting rules or affecting policies and adopted decisions.
- ✓ Political participation: it can be of many kinds, including voting in elections, and in this case they should be registered in electoral lists, following up with public conferences and seminars, participating in electoral campaigns, joining interest's groups or civil society organizations, engagement in political parties and finally by being candidate to public positions and taking charge of political ranks.
- ✓ Citizens' participation in managing public affairs even in contradictory levels is considered a standard of democracy. Youth are also a significant part of the community, so we can't neglect them or exclude them from anything. Participation as a culture or as a behavior is important in many regards in order for projects and services provided to young people to be more energetic since they themselves can specify their needs.

Dr. Nasha't Aqtash

Democratic transformation process requires efforts' unifying:

- The concept of democratic transformation indicates in its verbal meaning the transitional stage between a democratic system and undemocratic system. The political system that witnesses a democratic transformation passes in a transitional stage of undemocratic system toward a democratic one. The process of democratic transformation in this regard is a stage between two contradicted limits and from both sides. In the early stages of this transformation, the majority is for pre- transformation characteristics and this if the transformation occurs gradually and changes the system from undemocratic to a democratic one.
- Starting to make the democratic transformation means destroying the old dominating system, and this is relative and it is not necessary that each transitional stage leads actually to democracy. Democratic transformation may stop next to specific limits in achieving the political ease and doesn't get democratic system, while this achievement may represent regression later, and this is related to the type of democratic transformation before these factors and entries which led to it.

Main comments and recommendations about the training course:

1. The training course taught students new things concerning the concepts of human rights and rule of law.
2. The training course enhanced the participatory spirit and broke the ice between them especially as they are Sharia students.
3. Raising issues in the training course which are relevant in reality.
4. The training course should be longer since the program is long and the training days are not sufficient.
5. Number of attendees in the training course was more than expected as the number was supposed to be maximum 35 female and male students while the actual number of attendees was 47 upon their request.
6. The majority of participants joined such activities for the first time, and there was a sense of satisfaction and acceptance.
7. The training course targeted Sharia students from Hebron University, Alquds University, An-najah University and Islamic Call College in Qalqilya, and there were contacts from Sharia students in Alquds Open University requesting to participate in the course.
8. Some female students, especially from Hebron University, brought their young sons, and this indicates the category's interest in joining such course and activities.
9. There was an interaction and easiness from lecturers in universities and they nominated a number of students to join the training course.

Obstacles and problems:

- 1- Some female students wrote their names, emails and numbers incorrectly.
- 2- Some female students have comments regarding the way they sat in the training course and they recommended sitting behind male students instead of being opposite to them.
- 3- Some female students objected on the way of introduction as most of them didn't want to introduce themselves in front of male students.
- 4- Some female students recommended that in coordination with them or contacting them from the center, they don't want to talk to males in the center.
- 5- Some participants mentioned that trainers deal with them as mental patients.
- 6- The training course was unique for Sharia students and especially in terms of housing so there was a curiosity from participants' parents about activities, housing and the donor.
- 7- A problem occurred in the training course on the third day on 29/9/212 since an unveiled woman came with the trainer, and it was rejected from participants and they refused to continue until she left.
- 8- There was strictness and sensitivity from participants towards tackling political or religious issues.

TV episodes

#	Episode's dates	Points	Speakers	Episode's title
1.	2012/1/16	<ol style="list-style-type: none"> 1. The concept of human rights and its impact on issuing laws related to these rights. 2. The values of human rights grew out of the west for a colonial purpose and for violating rights. 3. How to apply the concepts of human rights inside the country. 4. How to separate human rights? 5. The concept of human rights in relation to a religious or modern perspective, and raise students' awareness about this concept. 6. Deducing human rights' concepts. 7. The role of religions in contribution to human rights' freedom. 8. The gap between religious people and secular ones. 9. The silence about human rights in some areas. 	<ul style="list-style-type: none"> - His eminence, sheikh Khamees Abdah/ assistant agent of preaching and guidance. - Advocate Fatin Bulifah, an expert in human rights. - Diab Karaja, Sharia student in Alquds university. 	Are human rights a western novelty or a human development?
2.	2012/2/16	<ol style="list-style-type: none"> a. The Islamic doctrine and modern concepts of good governance. b. Enhancing the concept of good governance. c. The impact of independence and stability absence on good governance. d. The consequence of legislative council's absence and division on good governance. e. Palestinian universities, knowledge methodologies, research systems and good governance. f. Encouraging scientific research in the field of good governance especially in faculties of sociology and politics or others. g. Platforms, mosques and good governance. 	<p>Dr. Azmi Shuaibi, commissioner general of AMAN for anti-corruption.</p> <p>Dr. Ahmad Abu Daye, professor of politics in universities of Birzeit and Alquds.</p> <p>Taleb Sabri, a student in Islamic College-Qalqilya.</p>	Good governance

3.	2012/3/19	<ul style="list-style-type: none"> ○ In law, what is the penalty of sexual harassment, and how can we guarantee female’s right while preserving her dignity and reputation at the same time? ○ What are the reasons behind sexual harassment problems in our society despite the fact that society is described as “conservative”? ○ Does woman’s fear of scandal affect this phenomenon? ○ Is the responsibility of solving this problem the burden of youth in light of openness, modernization or globalization, or on family and education in light of cultural system of any Palestinian area? Or on civil society organizations and their role in education and awareness? ○ Is extremism in relation to clothing in religious communities and what accompany it in terms of stress especially to what we witness of other liberal cultures affecting this phenomenon? ○ In light of daily stresses and emotional deprivation in the Palestinian territories, and discharging these feelings and stress in the electronic sex and pornographic websites, then applying electronic sexual imaginations in reality reaching the sexual harassment. What is the role of clergymen in organizing the life of Muslims and other comers in the Palestinian territories especially in work and study? ○ It is known that each person has rights and freedom in his behaviors if not hurting others’ rights. But from the perspective of some who see that females’ clothes lead youth and men to sexual harassment is this right remains one of female’s rights? And if she is free to wear whatever she wants does men have the right to comment on her clothes and harass her? ○ How we can encourage our sons and daughters to tell us if they were exposed to sexual harassment and then we can do something or at least preventing new 	<p>Sheikh Muhammad Said, a member of Palestinian Dar-alifta.</p> <p>Fatin Wathaefty: a feminine activist, director general of Planning Department in the Palestinian Ministry of woman Affairs.</p> <p>Idrees Muhammad, a Sharia student in Alquds university.</p>	<p>sexual harassment against woman is an infringement to her rights and a humiliation to her dignity</p>
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		<p>harassments as much as we can?</p> <ul style="list-style-type: none"> ○ It is known that prevention is better than a cure, how can we protect our children from this phenomenon? 		
4.	2012/5/2	<p>Economic rights indicate all the things related to woman's economic privilege are either materialistic or moral such as the right to ownership, hereditary, disposition of properties, production and investment, work and other following rights like (fair wage and syndicalistic rights) or other rights.</p> <ul style="list-style-type: none"> A. Right to ownership (the husband doesn't have the right to ask his wife to spend on herself since the outlay is his duty). B. Right to production and investment (woman's investment to capital in several domains exactly like man). C. Right to work and wage (she is free in managing works with what pertains her scientific qualification and expertise). D. Right to hereditary (inheritance issues and getting her share). 	<p>Sheikh Yousef Dais, the supreme judge. Majid Saqer: Sharia students. Zuheira Kamal, director of Palestinian Woman Center for researches and documentation.</p>	<p>Woman's economic rights</p>
5.	2012/7/16	<ul style="list-style-type: none"> a. The social dimension has a big role for student to choose a specific study. Youth ambitions are killed by traditions, the priority is for market. !!! b. The Palestinian reality and lack of partnerships between labor organizations and education organizations to specify the market needs and to reduce unemployment. <ul style="list-style-type: none"> ▪ The chance for students to apply to technical studies which give students a greater chance of employment. Then students will select a specialty according to a suitable program. ▪ Specialized authorities should draft a strategic plan that all people adhere to its results, which balances between the 	<p>Mr. Muhammad Qubbaj, field director general in Ministry of Education. Mr. Huzaifah- Director of ILHAM- Palestine. Dr. Muhammad Alahmad, dean of students' affairs, Birzeit university.</p>	<p>University studies between families and students interests and market needs.</p>

		<p>market needs for different studies and the number of students who are admitted in each study.</p> <ul style="list-style-type: none"> ▪ The state of hesitation makes students in a case of conflict and high stress which is directly vanishing when he decides. ▪ It is better for parents not to intervene and force students because this way makes the students dissatisfied by studying that specialty which lead to failure. Students themselves should choose studies relevant to their capacities and interests regardless of their friends or families. ▪ There is an importance for parents to involve their sons and daughters in selecting their university studies in light of limited guidance for students at schools which is considered as procedural not guiding, and here the challenge increases. <p>The culture of selecting university study in the Palestinian community needs restudying and reevaluation. There is a high trend from students to some studies and departing from others.</p>		
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Radio episodes:

#	Episodes' date	Points	Speakers	Episodes' title
1.	2012/11/18	<p>In 1996, the United Nations General Assembly called upon member countries to celebrate the International Day of Tolerance on 16th of November, by conducting appropriate activities guided to public and educational institutions. This procedure came after the declaration of the General Assembly in 1993 I order for 1995 to be the year of UN tolerance.</p> <p>This year was declared according to an initiative from the public conference for UNESCO on 16th of November in 1995, the member countries adopted the declaration</p>	<p>His honor, the metropolitan Atallah Hanna: the archbishop of Sabastya.</p> <p>Mr. Sameeh Muhsin: a poet and activists.</p> <p>Dr. Barakat Qasrawy</p>	International Day of Tolerance

		<p>of concepts related to tolerance and action plan to follow up the year of UN for tolerance.</p> <p>On the International Day of Tolerance and on each day, we should all be tolerant, friendly, collaborative and united rather than divided. We should encourage tolerance, respect, dialogue and collaboration between us and others.</p> <p>We need tolerance in a time that people understand it as weakness and fear, but actually it is the green light for continuing progress. Tolerance means that hatred and disputes shouldn't stop life. Tolerance is one of religions' vitals and it's the religion of great, virtuous and scientists. Where is tolerance in our life, what are the kinds of tolerance we should adopt, what we have to do on the occasion of the International Day of Tolerance?</p> <p><u>Raised questions:</u></p> <ul style="list-style-type: none"> - You are a lawful activist, and one of those who worked in subjects related to tolerance, you are the editor of a significant periodic concerned in tolerance, my direct question: what is your evaluation after this long time with tolerance in Palestine? - Religions call for the significance of tolerance, but it motivates them to be tolerated, God also commands human beings to be merciful and tolerated between each others, but still we see the opposite. Do we want to understand more about what religions call for? - Schools are educational social institutions, my question: you are one of those who 		
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		<p>worked for a long time in methodologies, how is tolerance tackled from values' perspectives in curriculums of schools' students.</p> <ul style="list-style-type: none"> - There is no present political tolerance in Palestine, but division, media exchange, fights, spread of mutual accusations, and there is no acceptance in the game's rule in light of status quo. In the mean time, where is the Palestinian community moving to, on the other hand what are the mechanisms to get out of this dilemma? - You are one of those who have a unique role in stabilizing the basics and principles of tolerance between Christians and Muslims, and people who love you describe you as Sheikh Atallah since your face is full of brightness, and this is a respect and appreciation to you. At present, how do you describe the determination-relation between Christians and Muslims? - From your experience, how can parents and educational institution in school or university play a role in promoting tolerance values? - It is clear that there is a regression in tolerance values in the Palestinian community, civil society organizations work seriously in this subject, and religious people have their positive role. What is the way for progress? - What do religious people have to do in order to deepen the concept of tolerance and work more in it from a religious perspective? 		
2.	2012/10/10	○ How do international charters and	- Mr. Majed	Execution's

		<p>conventions define and perceive the execution's penalty, and what is their attitude of countries that allow this penalty.</p> <ul style="list-style-type: none"> ○ Some people recognize the execution's penalty as a human rights violation? ○ In some cases where the execution's penalty is decided, it occurred due to the pressure of Palestinian community and street? ○ Some people think that Palestinian penalties' law is unconstitutional? ○ The execution's penalty is the only punishment that can't be taken back ○ In many cases where the execution penalty was enforced without an approval from the president, can the families of those people judge the government according the disapproval of the president? In this case are the issued trials considered applying the fair conditions to judge the accused? ○ In light of the Palestinian enforced laws' dispute, what is the way to get out this crisis? ○ From a religious perspective, how does the Islamic doctrine perceive the execution penalty? 	<p>Arouri, an expert in human rights. - Dr. Na'el Taha law lecturer in An-najah university - His eminence, Sheikh Muhammad Saed, a member of Fatwas' Supreme Council.</p>	<p>penalty in the Palestinian territories on the occasion of international day for opposing execution on 10th of October each year</p>
2012/12/10	<p>Dr. Abdullah Abu Eid if I start with you and you are the well-known academic, everybody talk about the International Declaration of Human Rights you as experts, academics or human rights' activists, it is important for all of us to acknowledge the historical context of the International Declaration of Human Rights?</p> <p>Mr. Mousa Abu Dheim, the Independent Commission of Human Rights and other</p>	<p>Dr. Abdullah Abu Eid, an expert in human rights and the international human law.</p> <p>Advocate: Mousa Abu Dheim, Independent Commission of</p>	<p>International Day of Human Rights 10th of December</p>	

	<p>organizations not only in Palestine, but also in the world recognize the International Declaration of Human Rights its reference? As well many countries enrolled some texts of the International Declaration of Human Rights in the introduction of its constitutions. My question is that in spite of the great importance of it why are human rights continuous in our countries and other countries?</p> <p>Dr. Abdullah: there is a legal argument and there are two opinions in the modern international jurisprudence about how the International Declaration of Human Rights is binding or not, because some people perceive that this declaration isn't strongly binding since it is not in the form of an international convention considering it as a recommendation issued by the General Assembly. While others see the declaration binding in some limits this means that it is difficult to denude the declaration from its legal value. As an expert, which opinion do you agree with?</p> <p>Mr. Mousa Abu Dheim: from your position which overlooks the different violations of human rights? Can you supply us with a summary of violations that take place in our country?</p> <p>Dr. Abdullah: some people see that Israel neglects all international charters related to human rights law, some see that it is sinful toward the International Law. The violations are continuous so why the United Nations are biased to Israeli and neglect these violation? Why the International Law punishes some countries and ignores others?</p> <p>Mr. Mousa Abu Dheim: do the reports, conferences and activities that human rights</p>	Human Rights.	
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		<p>organizations including yours implement have usefulness and impact, or do we still need new techniques?</p> <p>Dr. Abdullah: after getting the non-member observer state for Palestine, what are the new responsibilities of the Palestinian Authority? Will it join the international conventions? What is the new legal status of Palestine? What are the rights and duties towards the international world especially regarding the conventions of human rights and charters of the International Human Law?</p> <p>Mr. Mousa Abu Dheim: the movement of human rights has a clear effect, and despite the fact that Palestinian human rights' organizations have a great history but still its impact is less than expected, why?</p> <p>Dr. Abdullah: can we move forward to Court of Assizes? Can we judge the occupation for its crimes?</p>		
3.	2012/12/30	<p>Youth participation in public life means youth integration in decision-making which affects their lives, including their contribution to specifying their personal needs as well as community's needs besides raising solutions and suggesting the intervention's ways that will develop and update their communities. Youth participation requires community's interest dominations over the personal interests. This participation arises by enrooting values of cooperation by the community's organizations including the social, political and religious ones to accomplish the best values that reserve profit and advantage on youth and their communities.</p> <p>Questions:</p> <p>❖ Ihsan Naser, individuals can't affect or actively participate in public life unless others acknowledge his/her role, you as young man do you feel that political parties and organizations acknowledge your role?</p>	<p>-Ihsan Naser, young activist- Ramallah.</p> <p>-Saleh Ra'afat- the assistant General Secretary of FIDA Party, a member of the executive committee for Palestinian National Authority.</p> <p>- Sheikh</p>	Youth and public participation

		<ul style="list-style-type: none"> ❖ Mr. Saleh Ra'afat, you are today a member of executive committee and you were a secretary general for an active political party, and you were in the leadership of a surreptitious formation and many kinds of torture have been practiced on you. Between today and yesterday how do you evaluate the role Palestinian young people and their participation? ❖ Sheikh Muhammad Saed, you are a religious man and you have your active societal role, some people see that Sharia students' involvement in the public affair is less than their counterparts, why do think that? Is there any manner or mechanism to motivate youth participation? ❖ Ihsan Naser, there are young females and males and there are as well potential energies, do you prefer that organizations move toward you or you move toward it? ❖ Mr. Saleh Ra'afat, some people discount the government because there are no obvious plans, programs or policies directed to youth, from your position how do perceive and analyze the situation? ❖ Sheikh Muhammad Saed, prophet Muhammad said "I supported youth" and this support can be in different forms mainly in participation. Can you describe in brief how that is? ❖ Ihsan Naser, according to the previous questions, what do you want from organizations? Do the programs and activities of organizations meet your ambitions? ❖ Mr. Saleh Ra'afat, some people perceive that youth is the fuel of parties, and they take care of them especially in elections to mobilize and get support. Do you think this is an expression of youth status quo? ❖ Ihsan Naser, what are the obstacles which preclude youth participation in public life. ❖ Sheikh Muhammad Saed, voluntary work with all its forms is an essential part of involvement in public life, what are the fruits of voluntary work? ❖ Mr. Saleh Ra'afat, youth sharing in the processes of decisions-making guarantee a 	<p>Muhammad Saed, Director General of planning and researches in Dar- alifta, a member in the National Committee for Opposing Violence against Woman.</p>	
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		societal future leaderships capable of carrying the burden and responsibility in preserving the community's security and safety and upgrading its capacities. Why do we find that aged people dominate over parties while not having actual involvement of youth in making crucial decisions particularly those related to youth needs?		
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Roundtable:

The vision of Sharia students for human rights in the positive laws:

Discussion's points:

- The discussion tackled many points starting from ways to enhance constructive active involvement of Palestinian youth in practicing political work as well as managing the local public affairs as it is a matter of rebuilding the trust in Palestinian youth who themselves should renew their trust in officials and elected people in the political work.
- Encouraging youth doesn't need debates but needs actual mechanisms to build a society free of illiteracy, injustice and bribery. Here we can talk about encouraging youth and gathering them for political work and being engaged in public affairs.
- Poverty and social economical elimination preclude youth involvement in public life. This is a right principle but “ we are aware that youth from wealthy families of at least from a relatively rich families don't face obstacles if they actually think to join political work or reach decisions” positions.
- Change is a long and hard process. While it is slow, it also accumulates. Therefore; youth are the core of the wanted positive change. We'll start with the big title of the conference, your vision as Sharia students and studying human rights as stipulated in countries' constitutions which are based on the International Declaration of Human Rights as well as international conventions and charters.
- I believe that freedom is one of the great vested rights for each person, how do you perceive freedoms in light of these laws.
- There are many rights which are requested to be accomplished including woman's rights.
- Many values and practices that a lot of people call for, wise governance, tolerance and dialogue with others. How do we look at these terms?

- The talk in this domain is long, and we may need for many hours to attempt to transform to the possibility to make the change and promote human rights' values. We live in "Arab Spring" how do you look at the data of this stage and its impact on human rights?
- Do you think there is a crisis of trust between religious and secular people, why? And how?
- How do you perceive democracy?
- Islamic movements dominated over the ruling system by voting, while Tunisia has a different case of coalition with seculars?
- In your opinion, what is desired? Where is the role of youth?
- Are young people marginalized, why?
- What can enable youth to shift from the state of marginalizing to affecting in many fields including the political, social and intellectual ones?
- What are the mechanisms through which youth can contribute to applying the concepts of good governance on the local level?
- I wouldn't say that there is a crisis of trust between Palestinian civil society organizations and Sharia students, but there is a dead relation, in your perspective how can this relation be improved and at the same time what is required from both sides?
- Media has a key role in disseminating and generalizing the culture of human rights via mass media as well as awareness programs, especially when utilizing social media, how important is it to disseminate and generalize the culture of human rights and familiarize the citizens with their rights according to international criteria of human rights? Who is in charge of this, is it the burden of media or of youth as being the targeted group or decision- makers?
- Is the local election that Palestinian youth took part in 2012 considered a step forward in the process of democratic transformation, in your opinion?
- Sunday 25/11/2012 concurred with the international day for eradicating violence against women, and it is a great occasion to confirm the woman's right in enjoying all basic rights and freedoms equally with man. In the Palestinian context, women are harmed socially, ethically and in family, what are the procedures that Palestinian youth should take into consideration to support woman to defend her rights?
- In light of internal political discrimination since 2007, and what resulted in terms of huge violations of human rights and freedoms in Palestine, especially related to freedom of expression and opinion, journalistic freedoms, freedom of peaceful association, forming societies, right of Palestinian citizen to access information. What has the reaction of youth

been, especially university students to these violations, what are the actual procedures that youth adopted to affect decision-makers and reconciling the discrimination?

- Is there a relation between democracy and Islamic doctrine; is there a contrast between them?
- There are many positive laws especially some conventions that denounce the execution penalty, what do you think? Is this contradicting the Islamic doctrine?

Main comments and recommendations about the roundtable:

- ✚ Students' interest in the roundtable's issue and their insistence to join even those from other remote governorates. The idea was hugely welcomed.
- ✚ Getting feedback and comments from participating students that the discussion was deep, and there was an enrooting for the idea that youth are the basic motivator for the social, political, cultural and economic changes.
- ✚ Request to conduct activities that combine university students from several governorates.

Problems and obstacles:

- ✓ Some students had final exams so they weren't able to attend.
- ✓ There was little participation from females since the majority was from males as they move from different governorates to come to Ramallah.

Radio drama:

A radio drama was produced with the following titles:

- Youth and participation in the public affair.
- Youth and expression of opinion.
- Women and human rights.
- No right is lost if there is a demand behind it.
- On the subject of democracy and good governance.

Face book:

A page designed especially for Sharia students in which many subjects are raised, and these subjects are raised on this link:

<https://www.facebook.com/pages/%D9%85%D8%B1%D9%83%D8%B2-%D8%B4%D9%85%D8%B3-%D9%85%D8%B4%D8%B1%D9%88%D8%B9-%D8%AA%D8%B9%D8%B2%D9%8A%D8%B2-%D9%85%D9%81%D9%87%D9%88%D9%85-%D8%AD%D9%82%D9%88%D9%82-%D8%A7%D9%84%D8%A7%D9%86%D8%B3%D8%A7%D9%86-%D9%88-%D8%A7%D9%84%D8%AD%D9%83%D9%85-%D8%A7%D9%84%D8%B5%D8%A7%D9%84%D8%AD-%D9%84%D8%AF%D9%89-%D8%B7%D9%84%D8%A8%D8%A9-%D8%A7%D9%84%D8%B4%D8%B1%D9%8A%D8%B9%D8%A9/228641860545281>

The subjects including:

Will the Islamic movements dominated over the ruling systems in Arab countries will influence public and personal freedoms:

Some people perceive that there is a gap between Sharia university students and societal activities including ones linked to human rights. What do you think?

Is human right a western novelty or a human development? What do you think?

Discussions were on this link:

<http://www.facebook.com/pages/%D9%85%D8%B1%D9%83%D8%B2-%D8%A5%D8%B9%D9%84%D8%A7%D9%85-%D8%AD%D9%82%D9%88%D9%82-%D8%A7%D9%84%D8%A5%D9%86%D8%B3%D8%A7%D9%86-%D9%88%D8%A7%D9%84%D8%AF%D9%8A%D9%85%D9%82%D8%B1%D8%A7%D8%B7%D9%8A%D8%A9-%D8%B4%D9%85%D8%B3/169517043105289?sk=wall>

Third: documentation and media coverage:

Journalistic news:

#	Date	Day	Page	Newspaper	News' title
1.	2011-12-19	Monday	Internet	Maan	Qalqilya- SHMAS conducts a workshop about freedom of opinion, expression and journalism
2.	2011-12-25	Sunday	42	Alquds	SHMAS conducts a workshop about freedom of opinion and expression
3.	2011-12-20	Tuesday	8	Alhayat	Emphasizing that freedom of opinion and expression represents one of the vital basics for democratic society.
4.	2011-12-28	Wednesday	14	Alquds	A conference in Hebron University about human rights between the international law and the Islamic

					doctrine.
5.	2011-12-28	Wednesday	27	Alhayat	Rights conference in Hebron University
6.	2011-12-28	Wednesday	28	Alayyam	Rights conference in Hebron University about human rights between the law and doctrine.
7.	2011-12-28	Wednesday	Internet	Maan	Emphasizing the promotion of the controlling role for mass media to defend human rights.
8.	2011-12-29	Thursday	10	Alhayat	During a workshop that SHMAS conducted at Sharia faculty in An-najah university” Emphasizing the promotion of the controlling role for mass media to defend human rights”
9.	2011-12-29	Thursday	15	Alayyam	During a workshop that SHMAS conducted at Sharia faculty in An-najah university” Emphasizing the promotion of the controlling role for mass media to defend human rights”
10.	2011-12-7	Tuesday	Internet	Maan	Emphasizing the promotion of the controlling role for mass media to defend human rights.
11.	2012-1-1	Sunday	11	Alquds	A conference in Hebron university about public and personal rights and freedoms.
12.	2012-2-13	Monday	14	Alquds	SHMAS enhances the rights to association and meeting as a basic for law country.
13.	2012-2-13	Monday	13	Alquds	Call for participation in a legal conference about right to life: request to cancel execution’s penalty between opposing ad supporting.
14.	2012-2-12	Sunday	6	Alayyam	During a workshop that SHMAS conducted” call for legislative amendments to secure organizing the right to association within the criteria of democratic community.
15.	2012-2-13	Monday	21	Alhayat	During a workshop that SHMAS conducted in Qalqilya Islamic College: emphasizing that right to association and meeting is a basic of law country.
16.	2012-2-13	Monday	8	Alayyam	Call for participation in a legal conference about right to life: request to cancel execution’s penalty

					between opposition and support.
17.	2012-2-15	Wednesday	14	Alquds	Hebron university Hosts a Swedish expert in and conducts a conference about execution's penalty between international law and Islamic doctrine
18.	2012-2-22	Wednesday	12	Alayyam	Call for promoting the tolerance's culture and exchange the execution's penalty to life - imprisonment.
19.	2012-2-22	Wednesday	12	Alhayat	A workshop in Hebron recommend to the significance to disseminate and promote the tolerance's culture.
20.	2012-3-16	Friday	6	Alayyam	During a workshop that SHMAS conducted" call for respecting minorities and refugees' rights by virtue of the international law.
21.	2012-3-28	Wednesday	14	Alayyam	During a workshop that SHMAS conducted in Qalqilya "call for raising the level of awareness about the importance for woman's participation in decision-making.
22.	2012-3-28	Wednesday	15	Alhayat	During a workshop that SHMAS conducted in Qalqilya Islamic College "woman's participation in managing public affairs of its country is one of the essential basis of human rights.
23.	2012-3-29	Thursday	13	Alquds	SHAMS conducted a workshop about the right of woman to take over political positions.
24.	2012-3-31	Saturday	8	Alayyam	During a workshop that SHMAS conducted in Hebron "call for generalizing the culture of human rights and enrolling it in school's curricula.
25.	2012-3-27	Tuesday	Internet	Maan	A conference about woman's participation in managing public affairs is one of human rights' basics.
26.	2012-4-27	Friday	8	Alhayat	A workshop in Nablus" call for respecting local and international criteria for human rights.
27.	2012-4-29	Sunday	9	Alayyam	During a workshop that SHMAS conducted in Nablus, call for enforcing the principle of separation of powers and enhancing the role of legalism in controlling.

28.	2012-5-13	Sunday	12	Alquds	During a workshop that SHMAS conducted, call for setting a policy for media work and translating it into programs tackling woman's issues and rights.
29.	2012-5-13	Sunday	12	Alayyam	During a workshop that SHMAS conducted in An-najah university" call for setting a policy for media work and translating it into programs tackling woman's rights.
30.	2012-6-3	Sunday	2	Alhayat	A workshop in Hebron "call for arranging a national conference about international human law"
31.	2012-6-3	Sunday	11	Alayyam	A workshop SHMAS conducted in Hebron" call for arranging a national conference about international human law"
32..	2012-6-19	Tuesday	6	Alquds	A workshop in Nablus regarding the controlling role of human rights' organizations.
33.	2012-6-19	Tuesday	11	Alayyam	A workshop in Nablus regarding the controlling role of human rights' organizations.
34.	2012-6-18	Tuesday	Internet	Maan	During a workshop that SHMAS conducted in Nablus "call for establishing an Arabic Commission for human rights"
35.	2012-6-30	Saturday	Internet	Maan	A recommendation of setting a national plan to upgrade the human rights' reality.
36.	2012-7-2	Monday	12	Alquds	SHMAS organizes a workshop in Alquds university concerning fundamental rights and freedoms.
37.	2012-7-24	Tuesday	6	Alayyam	During a workshop that SHMAS conducted in Hebron " call for promoting the values of freedom, democracy and political pluralism"
38.	2012-7-24	Tuesday	7	Alhayat	SHMAS organizes a workshop in Hebron about freedoms.
39.	2012-7-29	Sunday	11	Alquds	SHMAS holds a meeting in An-najah university about the mental base for human rights.
40.	2012-7-29	Sunday	11	Alhayat	SHMAS organizes a meeting in An-najah university about the mental base for human rights.

41.	2012-8-27	Monday	Internet	Maan	SHMAS organizes a meeting about current discourse for human rights and its present challenges.
42.	2012-8-28	Tuesday	12	Alayyam	During a workshop that SHMAS conducted in Nablus “call for benefitting from regional as well as international expertise in disseminating human rights ‘culture.
43.	2012-8-28	Tuesday	13	Alhayat	SHMAS organizes a meeting in Nablus about current discourse for human rights and its present challenges.
44.	2012-8-29	Wednesday	13	Alquds	SHMAS organizes a meeting regarding current discourse for human rights and its present challenges.
45.	3012-9-30	Sunday	33	Alquds	SHMAS opens a training session concerning human rights and good governance for Sharia student.
46.	2012/10/15	Monday	9	Alhayat	SHMAS concludes a training session concerning human rights and good governance for Sharia student
47.	2012-10-21	Sunday	42	Alquds	SHMAS closes a training session concerning human rights and good governance.
48.	2012-10-21	Sunday	Internet	Maan	SHMAS holds a meeting in Sharia faculty in Qalqilya.
49.	2012-12-8	Saturday	Internet	Maan	SHMAS organizes a meeting on the occasion of annual memorial for the international declaration.
50.	2012-12-8	Saturday	9	Alquds	A meeting in Alquds university titled as” the legal value for the international declaration of human rights”
51.	2012-12-9	Sunday	9	Alayyam	During a workshop that SHMAS organized in Alquds university “ call for the Palestinian approval on rights conventions and guarantee equality between woman and man”
52.	2012-12-30	Sunday	Internet	Maan	SHMAS conducts a workshop about the right to peaceful association.
53.	2012-12-31	Monday	24	Alquds	SHMAS conducts a workshop in Alquds university about the right to peaceful association.
54.	2012-12-31	Monday	10	Alayyam	During a workshop that SHMAS

					organized in Alquds university regarding the right to peaceful association, a recommendation to draft specific mechanisms to organize associations that are peaceful and committing to their international criteria.
55.	2012-1-2	Wednesday	Internet	Maan	SHMAS conducts a workshop about youth and good governance.
56.	2013-1-5	Saturday	9	Alquds	A workshop in Qalqilya about youth and good governance.
57.	2013-1-5	Saturday	9	Alayyam	During a workshop that SHMAS organized in Qalqilya” call for involving youth in decision-making process and opposing corruption of all types”

The training manual:

List of contents:

1. Introduction:
2. Gratitude and appreciation.
3. Manual’s summary
4. Objectives:
5. Manual’s body (training content) including:
 - Source and development of human rights.
 - Training sessions and exercises.
 - Obstacles and problems which preclude enforcement rule of law and good governance.
 - Terms connected to human rights, rule of law and good governance.
 - Annexes.

1. Evaluation (mistakes, truth, obstacles and lessons learned)

Impact:

Implementing such project for a group which is difficult to communicate with takes a long time to see the impact in reality because it requires more follow up, efforts and sustainability to these projects so as to enroot the required idea. In spite of that, **SHAMS** center was able to keep in touch with this group even with difficulties that faced it since the beginning as students think that civil society organizations are utilized to implemented outer agendas. As well, not collaborating with human rights' organizations as they convey western values, and the idea of cooperating with the foreign community is rejected by Sharia students.

In spite of that, **SHAMS** center was able to overcome these difficulties and establish bridges of mutual trust with students and academics in several Palestinian universities. One of the most positive effects on the targeted group is linking Islamic principles to human rights' principles and defending them since Islam is the nominal constitution which protects and honors human rights.

The evidence for this is providing suggestions by students to strength the work in similar activities within many universities about human rights and good governance. They provided many recommendations and discussion points and they are in touch with the center's staff via social media (Face book).

Lessons learned:

- i.** The importance of working with this group.
- ii.** The substance to conduct a revaluation to the work of civil society organizations in Palestine so as to strongly direct to work with this category and not neglecting or excluding them from its activities and programs.
- iii.** Continuous work with this group may affect the orientations and certainties of some individuals. This group needs organizations to listen to them and dialogue them as well.
- iv.** They actually require knowledge on the subjects of human rights, good governance and civics in general since their expertise in these subjects is limited.

SHAMS center was able to break the ice between civil society and Sharia students, and they showed their willingness to join all voluntary works of the center. This indicates that Sharia students aren't hard to reach but need persuasion and follow up to benefit from their capacities.

SHAMS center through all its activities with the targeted group was able to form new relations with many categories in the community like academics, students, faculties' heads, and sheikhs therefore, reaching a large important category in the Palestinian community.

Community's reaction about the project:

At the beginning, there was an objection to cooperation between academics, Sharia students and **SHAMS** staff. When conducting the initial workshops, there was collaboration between students

and SHAMS coordinators and they pointed that it is important for students to contribute to these activities. Students themselves advised their relatives as well as friends to join in the project's activities. In addition to the positive reaction of the Palestinian street to Radio drama especially that it is in easy, clear and near to public understanding. Academics also were interested and showed their readiness to conduct any activity related to Sharia students and SHAMS and suggesting some titles.

3) Changes in the project:

No changes happened in the project's implementation it happened according to the plan, and some other activities were added.

4) Outputs:

Expected outputs	Actual outputs	Verifiable criteria for achievement and completion
1- Creating a new nucleus of young females and males who depend on themselves, which will enhance the factors of social and political empowerment, and remove cultural, social and legal obstacles. 2- Supporting religious youth females and males to be active participants in the community's development. 3- Openness to others. 4- Increasing youth involvement in forming the public opinion and decision-making as well as events in local community. 5- Restricting the social moral problems: resulting from values' contradiction between youth generation and parents' generation and within youth themselves. Also resulting from religious extremism, not utilizing free time, lack	1- Establishing bridges of trust between the center's staff and targeted Sharia students in targeted universities. 2- Believing in the idea of human rights, defending it and linking it with Islamic doctrine. 3- Sharia students' openness in the Palestinian universities to each other and the community in general.	1- Regular contact with project's coordinator and collaboration with him so as to select the workshops' titles. 2- Dynamic sharing in workshops and raising effective recommendations regarding the principles of human rights and good governance. 3- The participation of Sharia female students in the training course and housing in the hotel, also students' communication amongst themselves in many faculties and their contact with the center.

of entertainment and reaching other problems.		
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5) Outcomes:

Outcomes	Activities related	Verifiable criteria for achievement and completion
Sharia students' openness on each others and on the whole community.	Training course, workshops, Radio drama, roundtable and Radio episodes.	1. Students' (females-males) housing in the hotel within workshops' conducting. 2. Regular contact with the project's coordinator and showing readiness to cooperate with other universities in any activity.

6) Impact of the project:

We can say there are levels in project's impact, on **SHAMS** organization, on the targeted group, on Sharia faculties and on the community generally.

- i.** Impact on **SHAMS** : we can say that the center at present has sufficient experience to work with Sharia students since the center's staff and volunteers have acquired skills in working within the issues of human rights and good governance, the center has become more specialized in this domain. Consequently, this was reflected in the performance of the staff.
- ii.** Impact on the targeted group (Sharia students): we can say that working with Sharia students left an important impact on them. The beginning was in their acceptance to join extra-curricular activities for civil society organizations. Then a kind of movement, contact and participation became more dynamic in the several activities, after that they shared in suggesting titles for workshops and joining the dialogue on Face book to take part in the different activities.
- iii.** Impact on faculties and teachers: they welcomed conducting activities in faculties, and some of them participated in opening the workshops.
- iv.** Impact on community: through the project's diverse activities, some of these activities had a great impact represented in receiving calls from members of the community, beside direct talk about the significance of some conducted activities. Some activities gained the attention of mass media, especially Radio and TV. The center also was hosted in many TV and Radio programs which tackled the project's significance and activities.

7) Durability/ sustainability:

Through the bridges which were built during the project's period, their enthusiasm and readiness to volunteer in the center's activities due to their beliefs which accomplish their targets. Also providing suggestions to conduct workshops and conferences in university's faculties or even in the center's venue, they are prepared to attend and join. Many activities as well are described to be sustainable, such as the following:

- ✓ There are a number of Sharia students on the center's page on Face book, we regularly contact with them and they are ready to discuss and raise issues that are connected with supporting human rights and youth involvement in the public affair.
- ✓ Radio drama: it can be used and rebroadcasted.
- ✓ Training manual and poster.
- ✓ TV and Radio episodes.
- ✓ Pictured media reports.
- ✓ Inviting them to join the center's several activities and events.

All the mentioned points are from the project's outputs, which will be built on and used frequently to keep in touch with Sharia students.

8) Continuation: there are a set of causes we can depend on in order to support this initiative or any similar initiative for many reasons including:

1. Foundation for the future FFF has with a national agenda which means lack of fear by the targeted group to participate in activities easily funded by this group.
2. Donors are usually not interested in working or collaborating with Sharia students.
3. Palestinian civil society organizations are not concerned with working with this Sharia students.
4. Sharia students in general are excluded from programs or activities for the Palestinian civil society organizations, which create a crisis of trust between them and these organizations.
5. This category needs essentially to work with them in order to identify human rights and positive laws either the international or national ones as their culture in this side is simple.
6. They perceive human rights and democracy generally as a western novelty aiming at affecting the religious and societal values.

9) Lessons learnt:

SHAMS center was able to break the ice between civil society and Sharia students, and they showed their willingness to join all voluntary works of the center. This indicates that the category of Sharia students isn't hard to reach but needs persuasion and follow up to benefit from their capacities.

SHAMS center through all its activities with the targeted group was able to form new relations with many categories in the community such as academics, students, faculties'

heads, and sheikhs therefore, reaching a large important category in the Palestinian community.

10) Other donors/ partners/ stakeholders: None.

11) Project visibility/ Documentation:

1. In the project's journalistic news which are published in newspapers and internet websites.
2. At the beginning of each activity, it is indicated directly that the project is implemented and funded by Foundation for the future.
3. The logo and the name of organization (Foundation for the future) are shown on the center's page.
4. The logo and the name of organizations (Foundation for the future) are shown on the certificates which were delivered to participants.
5. At the end of Radio drama the following sentence is said" this was implemented through the support and funding of (Foundation for the future).
6. The logo and the name of organization (Foundation for the future) are shown on the publications in the poster, brochure, training manual and other materials.
7. The logo and the name of organization (Foundation for the future) are inserted in the special project's tablet.
8. In media through putting the logo and the name of organization (Foundation for the future) at the beginning of each TV or Radio episodes, the presenter also mentions the foundation for future at the beginning and the end of each episode.
9. In attendees' lists and evaluation's questionnaires that include the logo of both Human Rights& Democracy Media Center "SHAMS" and (Foundation for the future).

12) Rapport with FFF:

The Foundation for the future FFF has had a great role in guiding the project to the right direction either by meetings with the staff or by public meetings with partners. Their follow up affected the project's progress and impact positively as there was a regular follow up from the staff of FFF in terms of administrative and financial affairs. The size of our correspondences indicates that FFF staff was flexible and generous in providing comments and assistance when needed. It is not a compliment or praise; we can say that the relation as well as the level of coordination and cooperation was to the fullest and the staff of FFF was highly collaborative, kind, professional and respecting the partners. The (Foundation for the future) before, within or after signing the agreement was highly organized in coordination, follow up and in preventing any problems, and the staff's standing next to us had a great positive influence in the center's development. We don't exaggerate that the infinite support from partners is something important for us as an organization and we highly appreciate it. We touched the cooperation from

Foundation for the future in a great way; therefore Foundation for the future is not only a donor, but also a partner. We thank you for this.

13) Annexes: