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the Elimination  
of all Forms of  
Racial Discrimination**

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COMMITTEE ON THE ELIMINATION  
OF RACIAL DISCRIMINATION

**REPORTS SUBMITTED BY STATES PARTIES UNDER  
ARTICLE 9 OF THE CONVENTION**

**Initial periodic report of States parties due in 2004**

**OMAN\* \*\***

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[3 October 2005]

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\* This document contains the initial periodic report of Oman, due on 2 January 2004.

\*\* This report has not been edited before being submitted for translation.

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**Initial national report by the Sultanate of Oman on measures adopted to give effect to the provisions of the International Convention on the Elimination of All Forms of Racial Discrimination**

**PART I**

**BACKGROUND INFORMATION**

1. A discussion of the situation of human rights in the Sultanate of Oman and its relations with international institutions, indeed with the world at large, would not be complete without an allusion, even a brief one, to its history. Oman had been an empire with a flourishing civilization until the nineteenth century when it lapsed into an almost complete isolation from the outside world. Manifestations of its civilization, such as education, health facilities, administration and road network disintegrated. The first step towards revival was taken only in 1970 and efforts had to start from scratch. Today the Sultanate of Oman as a country and a State has such advanced public educational and health facilities and services and a level of development that place it in a top category among developing countries. The Sultanate has taken wide strides to catch up with the world and has managed in a very brief period of time to eradicate all vestiges of underdevelopment.

2. Following is a brief account of some of the achievements not only in the area of building a modern State pursuing development and improving the welfare of citizens but also in the area of advancement of the rule of law and the establishment of freedoms for all citizens without discrimination of any kind.

**Geographical location and area**

3. The Sultanate of Oman is situated in the southern-eastern extremity of the Arab peninsula and covers an area between latitudes 26.16° and 30.39° to the north and longitudes 52.00° and 59.50° to the east. Its coastline stretches 3,165 kms on the Gulf of Oman and the Arabian sea, starting from the Arabian sea and the tip of the Indian Ocean, extending along the Gulf of Oman and ending at Musandam in the north on the Strait of Hormuz and the Arab Gulf.

4. The Sultanate of Oman is bordered on the south west by the Republic of Yemen, on the west by Saudi Arabia and on the north by United Arab Emirates. Oman also controls a number of small islands such as Sallama and its group of isles in the Gulf of Oman and the Strait of Hormuz, and Masirah and Halanyat group of islands in the Arabian sea. The total area of Oman is 309,500 km<sup>2</sup>.

5. Due to this situation Oman controlled the oldest maritime trade route between the Arab Gulf and the Indian Ocean. The situation of Oman has also made it a major stop-over for all caravans across the Arabian peninsula from west to east and from north to south.

**Population**

6. According to the latest census figures (2003), Oman has a total population of 2,340,815, of whom 1,781,558 are Omanis and 559,257 are resident foreigners. Expatriates in the country represent 23.9 per cent of total population. Male to female ratio is 128 to 100. The largest number of expatriates are workers from south east Asia.

7. The following table shows the demographic distribution of population as established by the general census of 2003 by each of the eight administrative divisions.

Governorate/region	Omani	%	Expatriate	%
Mascot	381 612	21.4	250 461	44.8
Batinah	564 407	31.7	89 098	15.9
Musandam	20 324	1.1	8 054	1.5
Zahirah	147 689	8.3	59 326	10.6
Dakhiliyah	235 337	13.2	31 803	5.7
Sharqiyah	264 369	14.8	49 392	8.8
Wusta	16 861	1.0	6 122	1.1
Zufar	150 959	8.5	65 001	11.6
Total	1 781 558	100.0	559 257	100.0

8. Arabic is the official language of the Sultanate of Oman and the majority of the population are Muslims. Non-Muslims are mainly expatriate workers coming from all parts of the world. All inhabitants of Oman live in harmony and exemplary religious tolerance; any manifestations of religious or sectarian bigotry are shunned and unaccepted in Omani society. The State ensures the freedom of religious practice and the society lives in total accord and harmony. As a coastal State Oman had been a destination as well as a source of many waves of immigrants from and to Asia and Africa; however, the Omani society has not known any social disruption.

### Political system

9. Oman is moving steadily towards the complete development of State institutions in various areas. Thus the Consultative Council of the State was established in 1982 and the Shura Council was created in 1991 and finally the Basic Law of the State (the Constitution) was promulgated in November 1996. This marked the initiation of the process to redefine the institutions of the society, including the judiciary, and the legal instruments which organize the society on the foundations laid down by the Basic Law in order to respond to the major developments which have occurred in Omani society since 1970. The Basic Law enshrines the guiding principles of the State as well as the fundamental rights and duties of citizens. In particular, it ensures equality for all citizens before the law and the freedom of religious beliefs. It also stresses that justice and equality are the foundations of political, economic and social life in the Sultanate.

10. Article 5 of the basic law specifies that the Government is an hereditary Sultanate. On this basis the State is made up of the following principal organisms:

(a) The Sultan, who is the head of State and the Supreme Commander of the armed forces. He is the symbol of national unity as well as its guardian and defender. Article 42 of the Basic Law enumerates the functions of the Sultan;

(b) Council of Ministers, which is the body entrusted with implementing general State policies;

(c) The Oman Council, which consists of the Shura Council and the Council of State.

### **Shura Council**

11. The Shura Council was established in 1990 to replace the Consultative Council of the State. The Council exercises its authority as provided for by the law in economic and social areas. It is composed of 83 members democratically elected to represent the administrative divisions of the country. The term of office of members of the Council is four years which may be renewed. The Council holds four ordinary sessions every year in which it examines various files and issues submitted from the Ministries and formulates views and recommendations thereon. Recently, the Shura Council examined and adopted recommendations on issues such as privatization of transportation and communications, reform of basic education, improvement of higher education, questions related to environmental protection, upgrading health services and overhaul of the civil service. The Council may also hold closed meetings to discuss specific issues in the presence of ministers and government officials concerned.

12. The Council considers draft laws submitted by the Government and reviews laws in economic and social fields in order to formulate recommendations for their revision or amendment. Various commissions of the Council draft reports on specific issues for discussion and decision in the Council and their eventual submission to the Sultan.

13. The latest elections of members of the Shura Council were held in October 2003. Candidacy for the Council seats was open to all Omanis, male or female, aged 30 or more. Voting in these elections was open to all Omanis, males and females, aged 21 or more. There were 485 candidates including 14 women.

### **Council of the State**

14. The Sultan appoints members of the Council of State for a term of three years that may be renewed. They are chosen from Omanis with competence and experience in different fields. In 2003 the Council was made up of 55 members including 7 women. Functions of the Council of State include examination of files and issues referred by the Sultan or the Council of Ministers for proposals and recommendations.

15. The Council of State submits an annual report on its activities to the Sultan. It contributed to the formulation of the sixth five-year plan (2001-2005), examined a large number of draft laws and submitted a number of recommendations to the Council of Ministers. It has completed a number of studies especially on matters which constitute challenges to the Sultanate such as water resources and economic diversification. The Council holds four ordinary sessions every year in January, March, May and October but its chairman may convene a special session when necessary.

### **Human rights, and in particular rights of women**

16. The modern Omani State has focused since 1970 on ensuring fundamental human rights in accordance with provisions of international covenants, declarations and conventions. Consecutive legislations were enacted to guarantee human rights to such freedoms as residence, movement, personal liberty, expression and opinion, etc. This policy was confirmed with the promulgation of the Basic Law of the State which guaranteed human dignity and freedom in an

orderly manner. Thus the Basic Law proscribes violation of personal liberty except within the terms of law. Rule of law has become a fundamental principle in penal policy under which no crime or punishment is established except by law.

17. With the inception of the new age of the Sultanate, the State officially declared that Omani women would no longer be marginalized and would enjoy their full rights under the law and Islamic sharia. With this declaration Omani women enjoyed progress towards the enjoyment of their rights with continuous encouragement by the State. Today Omani women play an increasingly important and concrete role in the efforts for national development through their membership in the Council of State and the Shura Council and their high positions in the administrative structure of the State and in various fields. As an evidence of the high status of women in the society three women fill three ministerial posts: higher education, social development and tourism. Another woman with the rank of a minister heads the General Organization for Small Industries. The Sultanate has also ratified the Agreement Establishing the Arab Women Organization by virtue of Sultani Decree No. 93/2002, thus endorsing in the efforts undertaken by this organization to strengthen the role of working Arab women.

18. Since the revival, the Omani Government has viewed women as an essential partner in social development and in the education of future generations of Omani citizens who will be responsible for the development of the country. This indicates that all aspects of development that affect the life of human beings in Oman apply equally to men and women. Strict observance of this principle has yielded concrete results in the area of integrated development of the Omani society. Females represent almost half the number of all students in various stages of education, accounting for 49 per cent, and enrolment rates of females in the age group 6-23 is not different from male enrolment rates of about 69 per cent.

19. Omani women have proved themselves in university education, graduating to become doctors, social workers, civil servants, teachers and policewomen, etc. Today there are large numbers of females who are teachers or civil servants and in the private sector. Omani women enjoy the same rights and duties as men and receive equal pay for any equivalent work both in public and private sectors.

20. Bearing in mind that successful development in any country requires cooperation and solidarity, the Omani Government paid special attention to the creation of the first Women's Association in Oman since the revival in 1970. The Association has been engaged in the advancement of social, cultural and health conditions of Omani women on all levels and in all fields. With dedication and persistence the Association has addressed the problem of illiteracy among women and has also undertaken various activities to raise awareness of women in various fields. The society continues to expand its efforts and extend its presence to the different regions of the country and has now several centres in the towns and villages of the Sultanate, with thousands of members. It publishes a monthly review to discuss issues concerning women, and collaborates with the Ministry of Social Affairs in educational programmes for women in remote areas, with emphasis on childcare, health education and guidance on the use of modern household appliances.

21. These achievements in the development of Omani women were possible only because of the responsiveness of Omani women and the continued State support of initiatives taken in this respect. The Omani Government spares no effort to encourage women to occupy their proper

place in the society. Today women are involved in all activities, including political activities, by standing for, or voting in, elections. Women also contribute to economic activities, and there is already a number of women who are owners of enterprises, general managers of companies or members of senior management.

### **Social development**

22. Social services extended by the State are only part of other State efforts to ensure a decent living for Omani citizens throughout their life and in all possible circumstances they may face anywhere in the country.

23. These services reflect the humane aspect of the contemporary revival in the country with a focus on the human person. They also emanate from the family spirit in Oman where families continue to be closely knit and mutually supportive. The Ministry of Social Affairs plays several roles under its all-inclusive concept of social welfare. It provides social care to the haves and have not in all categories and segments of the society, and encourages voluntary social work, in order to spread the umbrella of social security. Furthermore it seeks to rehabilitate the poor to enable them to obtain gainful employment and to engage in individual or collective activities and projects to be self-sufficient and provide for themselves.

24. Social care covers a number of fields and direct and indirect initiatives in a complete system to provide social solidarity, taking such forms as social security, special care programmes, job creation programmes, welfare societies, the national programme for the development of local communities and programmes for the rehabilitation of women. The State also provides for the basic needs of underprivileged families. It also provides the necessary care for disabled persons with special needs through community rehabilitation programmes and the provision of facilities to enable them to lead a better life.

### **Health**

25. One of the most salient features of the revival which was launched in Oman in 1970 is the fulfilment of basic needs of citizens. Thus the State provides health care not only free of charge and of the best possible quality but also in all regions of the country including remote areas, out of its conviction that this is a prerequisite for the empowerment of citizens to participate actively in the development process. Achievements in this field were commended by international organizations such as World Health Organization and UNICEF. At present the State owns 87 per cent of hospitals and 90 per cent of health centres and sanatoriums. In 2002 there were 17,740 employees in the health sector, including 2,497 physicians and 7,057 nurses of whom 58 per cent were Omani nationals.

### **Education**

26. Perhaps the most impressive achievement of Oman in the period of its modern revival was in the field of education. It may be said that education, like other sectors, started from scratch in 1970. At that time there were only three schools in the whole of the country, one for each of the three biggest cities, Nasqat, Mattrah and Sallalah. Those who received education before 1970 were the lucky ones who left the country to seek employment and study abroad without any hope of returning to Oman.

27. In 2003 there were 1,022 schools, not counting 132 private schools, which receive 600,000 schoolboys and girls. They all find seats in general education schools and basic education schools, and a big number of them eventually go to Sultan Qabus University which received about 3,000 students in the academic year 2002/03. Apart from the university there are several specialized institutes and colleges.

28. The State spared no effort to encourage education for all and to develop the educational sector, aware that it is the most vital sector for the advancement of the individual and consequently of development and the society at large. This tremendous qualitative and quantitative leap in education – the number of schools multiplied by more than 322 times and number of students multiplied by more than 510 times - was not an end in itself but was considered as the inevitable road to increase the potential of Omani citizens to contribute to national development.

29. The efforts of the Sultanate to combat female illiteracy started after the propitious revival in 1973. The educational policy recognized the principle of equal enjoyment of the right to education. This principle has become a tenet of its educational philosophy. The State has thus taken a tremendous step in its literacy programme which covered both rural and urban areas, men and women. One of the objectives of the literacy programme was to ensure the adoption of integrated curricula, in parallel with various stages of general education, to allow for the movement through the literacy programme to the highest possible level of education.

30. Since its initiation the literacy programme embraced all strategies and concepts in this field, starting with the traditional alphabetization towards the selective approach which focuses on the specific vocation of the illiterate person. Finally the comprehensive concept of illiteracy was adopted in the framework of the Arab strategy to combat illiteracy in the Arab world, on both the alphabetical and cultural levels. In the same direction, efforts are now being concerted in order to combat illiteracy as a problem of the society. This will be achieved through the programme for the reduction of illiteracy in the National Plan for Education for All (2006-2007 and 2015-2016).

31. Literacy programmes were not for men only as women joined regional literacy centres where they received some skills to help them in their daily life. The elaboration of gender-specific pedagogical and cultural syllabus was a focus of attention. Two books of general education were developed, one for the first level and the other for the second level. Both books provide information to help individuals to raise their standard of living and to improve family conditions to cope with the fast-paced social developments and their impact on the life of individuals and family, with the ultimate objective of improving living conditions in the society.

32. Annual statistics indicate a steady increase of female enrolments in literacy programmes since 1983-1984. In addition to the increase of numbers, the geographic coverage also expanded as literacy classes were opened in each school and specific facilities set up for this purpose. The expansion of premises was also combined with the expansion in class hours as classes were given at all times of the day, in the morning, the afternoon and in the evening, to take into account the special circumstances of individual women. Literacy activities have also become an essential element in the plans of relevant ministries and of civil society organizations. In 2004 and 2005 there were 534 literacy divisions in the various literacy centres attended by 7,641 persons of whom 95 per cent were women.



33. The Government efforts since the educational revival to enact legislation, develop policies and mechanisms, update programmes and renovate institutions stem from its recognition of the importance of continuous development to cope with changes and to face challenges. The objective is to enable all educational institutions to perform their tasks and achieve their noble objectives. A major policy decision was the adoption of the principle of Education for All in response to the needs of Omani society. The Basic Law of the State ensures the right of education to all citizens. Article 13 stipulates that “education is a fundamental element for the progress of society which the State fosters and endeavours to make available to all”. The article further specifies that “the State provides public education, combats illiteracy and encourages the establishment of private schools and institutes under State supervision and in accordance with the provisions of the law”.

34. In the implementation of recommendations made by several local, regional and international educational conferences, and particularly the Conference on the World Vision of the future of the Omani Economy (Oman 2020), the Ministry of Education elaborated plans to develop general education in the Sultanate. The first step was to apply basic education in some schools and to expand this education both vertically and horizontally in a progressive manner to reach the post-basic education stage (levels 11-12).

35. Over the last three decades the educational sector in the Sultanate has been transformed by major developments both in quantity and quality. In quantity, the number of educational institutions in various categories and at various levels multiplied in response to the requirements of social and economic development and to cope with increasing demand for education. Numbers of student enrolments also grew rapidly every year. In the school year 2004-05, there were 1,038 schools of which 430 schools were for basic education and 608 for general education. Basic education schools accounted for 41 per cent of the total of Government schools. On the side of quality, there was a diversity of educational institutions and specialized syllabi. There are also private schools in addition to public schools.

36. At present the educational system in Oman is undergoing a process of comprehensive development in the context of an overall strategy for educational development. This has included the introduction of sciences and mathematics and the adoption of a new approach that highlights individual aptitudes of students in artistic, technical, engineering, health and educational fields, and fosters skills for problem solving, deduction and cross-relationships. Emphasis was also laid on teaching English at the early stages of basic education, the addition of rooms for learning materials and laboratories at basic schools and the introduction of computer studies in gradual steps. Student evaluation has also been developed to cover, in addition to examinations, assessment of projects and research papers submitted by students. Evaluation has also become a continuous process in which individual differences and learning capacities of students were taken into account and each student is given assignments accordingly.

37. Educational objectives in Oman are based on social and cultural values of Omani society as provided for in the Basic Law. Article 13 states that “education aims to raise and develop general cultural standards, promote scientific thought, kindle the spirit of enquiry, meet the needs of economic and social plans, and create a generation strong in body and moral fibre, proud of its nation, country and heritage, and committed to safeguarding their achievements.” Educational objectives and principles also aim to meet the requirements of scientific progress and requirements of information technologies in a globalized world.

38. The Ministry of Education in the Sultanate has pursued to the elaboration of general objectives for education, specific objectives for basic education and other objectives for levels 11 and 12, that are consistent with the characteristics of the Omani society and the Omani student and in harmony with the Sultanate's future directions and developments in various walks of life. On the basis of these objectives the plan for the development of general education was formulated and implemented.

39. Educational levels were restructured in accordance with this plan to cover two stages: basic education which covers 10 years, followed by the stage of post-basic education for two years. This division fits perfectly with the requirements of future development of education in Oman, and is also applied in many countries of the world. The number of study years currently applied in Oman is equivalent to the corresponding number in many Arab countries. Thus an Omani student would not have difficulty joining any other school outside of Oman or in joining Arab or foreign universities after finishing school in Oman.

40. On the level of educational philosophy the Ministry of Education adopted advanced theories and concepts that build on the latest scientific developments in the area of education. The Ministry encourages teachers to diversify their teaching methods to meet the requirements of learning and teaching. The Ministry also endeavours to foster relationships between teacher and student by directing teachers to allow for a bigger student participation in learning and to renounce conventional methods which led to passivity of students and perpetuated rote learning. The Ministry also embraced the concepts of self-education and learning through work as well as other modern concepts and created a favourable educational environment for the application of these concepts.

41. In its efforts to develop education at various stages and levels Oman seeks to create an integrated and uniform educational system which is both coherent and smooth in the passage from one stage to another, including the involvement of other government departments to achieve the cherished goals, objectives and hopes.

42. The State has established various kinds of general, vocational and Islamic schools. At the enrolment age of 6, children enjoy the opportunity to enrol at schools without any discrimination, and enrolment rates at this age reached 8\* per cent in 2003. Currently the educational process is being developed to divide the 10-year basic education into two rounds, the first for 4 years and the second for 6 years, after which comes secondary education for 2 years. The process of curricula reform, expansion of language courses, social studies, science and Islamic education as well as the use of computers and other techniques are meant to enrich the educational process by making it more effective.

43. The attention of the State to education as a prerequisite for development was extended to higher education, where efforts culminated in the establishment of Sultan Qabus University in 1986 which marked a dramatic development of higher education in the Sultanate. Undergraduate and postgraduate studies were introduced as an essential phase for the formation of high level Omani cadres in various fields to support the process of national development.

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\* Translator's note: Original text: has reached 99 (8 per cent in 2003).

## **The judiciary**

44. The basic law of the State (articles 59-71) provides, inter alia, that “judicial power is independent ... there is no power over the judges in their rulings except the law”. The law issued in 1999 by Sultani Decree No. 90/99 organizes the Omani judicial system in an integrated structure. The system is made up of a higher court in the capital Muscat, and six courts of appeal, one for each governorate or region of the major divisions of Oman, and 40 courts of first instance spread over various wilayas (divisions). With the exception of cases related to administrative disputes, these courts hear penal/criminal, civil and commercial cases as well as other cases related to personal status, labour and taxes.

45. The Supreme Court is the top of the Omani judicial pyramid. Its function covers examination of consistency in the application and interpretation of laws. Thus its function is to ensure that judges observe the law and apply it correctly. With the exception of administrative disputes, the Higher Court has also a mandate to consider all criminal, civil, commercial, personal status and tax cases, whatever their nature.

46. In 1999 the Court of Administrative Justice was established by Sultani Decree No. 91/99 to hear administrative disputes in two chambers. This court reviews decisions taken by government departments and has the authority to abrogate government decisions and to grant compensation within its competence.

47. The system of the courts established within the judiciary authority is considered to be a modern development to ensure the right of litigation. The former judiciary system was composed of religious courts, the commercial court and the penal court. Several laws have been enacted to organize judicial work, including the criminal procedures law and the law of civil and commercial procedures. A Supreme Council of the Judiciary was also established, in addition to other laws which organize the professions of lawyers and court clerks.

48. In 1999 the Law on Public Prosecution was enacted creating an independent body to institute public prosecution.

## **National economic profile**

49. The Omani economy is an open market economy and is heavily dependent on oil. The general economic situation has improved since 2000 due to several factors, including rising oil prices, the development of the liquefied natural gas sector, increased public investments in infrastructure and the steady economic diversification which reduced dependence on oil. Since 2000 a surplus in the balance of payments was achieved in the national economy and the consumer price index fell by 7 per cent in 2002. The State’s financial situation improved tremendously and it was decided to use the surplus to reimburse foreign debts and to expand Omani assets abroad.

50. The Omani economic policy is implemented through successive five-year plans which define the Government objectives in all sectors. The Oman 2020 Conference identified the broad areas of the Omani development policy for 20 years, taking into account world economic changes and the impact of the revolution of information and communications technology on production in general and on services. One of the objectives set by the Conference is to reduce

by 2020 the share of crude oil in gross national product to 9 per cent from 41 per cent in 1996, and to raise the contribution of natural gas to 10 per cent in 2020 from 1 per cent in 1996. It is expected that industry will account for 20 per cent of GNP in 2020 up from 7.5 per cent in 1996.

51. Starting in 1999 the private sector in the Sultanate of Oman began to grow at a faster rate. In that year the sixth five-year plan (2001-2005) identified its major three objectives as the development of human resources and infrastructure, further diversification of the economy and the development of the private sector, thus accelerating the process of privatization in Oman.

52. National production from non-oil sources improved steadily at an estimated 7.2 per cent in 2001 and 22.2 per cent in 2002. Government expenditure increased by 1.7 per cent in 2001 and 5.4 per cent in 2002. The Government devotes special attention to tourism, and agriculture and fisheries are highly important in the national economy. Today Omani agricultural exports account for 26.5 per cent of total non-oil exports, while agricultural products cover 53.8 per cent of local consumption needs. According to the latest census (2003) some 48,800 workers are engaged in agriculture while 9,300 are engaged in fisheries with a total of 58,100 workers in both sectors.

## **PART II**

### **LEGISLATIVE, JUDICIAL, ADMINISTRATIVE AND OTHER MEASURES ADOPTED BY OMAN TO GIVE EFFECT TO THE PROVISIONS OF THE CONVENTION**

#### **Article 1**

53. As pointed out above, the Sultanate of Oman has, since the beginning of its revival in 1970, relentlessly endeavoured to establish foundations of justice and equality among all citizens. It consolidated the values of tolerance, fraternity and solidarity which are deeply rooted in the culture of Omani society and has supported these values with a series of laws and measures to guarantee fundamental rights for all Omanis without discrimination. Islam in Oman is considered the main source for legislation and constitutes the national culture and a pattern of life for the overwhelming majority of the population. If we keep in mind that Islam combats discrimination in all its forms and rejects acts of discrimination among human beings on any grounds, we may realize that discriminatory practices are alien to the Omani society and are naturally objectionable to the mass of population even if they were not punishable by law.

54. We may therefore state that the general policy of the Sultanate of Oman towards acts of discrimination in any form stem first of all from the religious sentiment of the population who view discrimination as contradictory to Islam, consider any practice of discrimination as a sin; and secondly from the laws which consecrated this principle and consider discrimination as a punishable act that is contrary to morals and public ethics.

55. In implementation of the provisions of this Convention which guarantee in general the enjoyment by all individuals and groups, without any kind of discrimination, of human rights and fundamental freedoms on an equal footing in all walks of public life, laws and especially the Basic Law of the State and other relevant laws, were enacted to establish clear rules and procedures to give effect to provisions of this instrument.

56. In confirmation of this orientation, Part Three of the Basic Law is devoted to public rights and duties. Article 17 in this Part states that “all citizens are equal before the law, and they are equal in public rights and duties. There shall be no discrimination between them on the grounds of gender, origin, colour, language, religion, sect, domicile or social status.” The Basic Law also contains a number of constitutional controls in the area of justice, the judiciary, law enforcement and the organization of the judiciary authority. Article 9 specifies that: “Rule in the Sultanate shall be based on justice, shura consultation and equality. Citizens shall have the right to take part in public affairs – in accordance with this Basic Law and the conditions and circumstances defined in the law.”

## Article 2

57. Legal provisions in force in Oman in the area of the administration of justice among the population and the prohibition of discrimination against any group on grounds of gender or race or any other ground apply to all individuals and, a priori, applies to the State and its machinery and institutions. The State as represented by its institutions guarantees the prevention of all forms of discrimination and is required by law to abstain from any act or practise of racial discrimination. State institutions in Oman are not above the law and are accountable for their acts before the law. Legal remedies are also open for both citizens and residents regardless of the status of perpetrators. Article 59 of the Basic Law states that “the sovereignty of the law is the basis of governance in the State. Rights and freedoms are guaranteed by the dignity of the judiciary and the probity and impartiality of the judges.” Article 25 stipulates that: “the right to litigation is sacrosanct and guaranteed to all people. The law defines the procedures and circumstances required for exercising this right and the State guarantees, as far as possible, that the judicial authorities will reconcile the litigants and settle cases promptly.”

58. As the State makes a point of setting the example in the area of combating all forms of discrimination, State institutions and organs operate accordingly and abstain from any act or practice that implies, encourages, supports or protects discrimination regardless of its source. Thus article 80 of the Basic Law of the State says “Nobody in the State may issue rules, regulations, decisions or instructions which contravene the provisions of laws and decrees in force, or international treaties and agreements which constitute part of the law of the country.”

59. It should be noted that the Sultanate of Oman never had any laws or actions that lead to discriminatory practices and thus need to be cancelled or amended. Since its revival the Sultanate applies only a political, judicial and social order based on justice and equality and is working hard to consolidate these values in Omani society.

60. The Sultanate has enacted laws incriminating any act of racial discrimination. The Omani Penal Code issued by the Sultani Decree No. 7/74 incriminates any call for racial discrimination in the context of promoting religious or sectarian conflicts. Article 130 *bis* of this law states that: “Any person who promotes or incites religious or sectarian conflicts or theorems of hatred or strife among the population shall be punished by imprisonment for a maximum of 10 years.”

61. In the Sultanate there are no integrationist multiracial organizations and movements and there are no barriers of any form or kind between races in the first place. As for the creation of national societies, article 33 of the Basic Law stresses that “the freedom to form associations on

a national basis for legitimate objectives and in a proper manner, in a way that does not conflict with the stipulations and aims of this Basic Law is guaranteed under the conditions and in the circumstances defined by the law.”

62. The Sultanate has taken all necessary measures to ensure the full and equal enjoyment of human rights. It has enacted relevant laws to ensure protection of special groups and similar groups that live in difficult conditions in order to integrate those categories in various national programmes and plans, to satisfy their needs and to enable them to enjoy human rights and fundamental freedoms in social, economic, cultural and political fields. Of special relevance is the Social Security Act which enshrines the State policy in the advancement of social solidarity among individuals. As for measures taken to protect ethnic groups, it should be noted that there are no such groups in the Sultanate and there are no groups that live separately or outside the social mainstream.

### **Article 3**

63. The Sultanate has never known any system of racial discrimination or segregation and cases addressed by this article have never appeared in any part of the Sultanate to require measures to prohibit or eradicate them. Moreover, provisions of the Omani Criminal Law leave no scope for such practices. As a matter of course the Sultanate strongly condemns all these practices on both official and popular levels and in all forums.

### **Article 4**

64. Legislators in the Sultanate have made a point of stemming any currents that may nurture racist tendencies and discriminatory practices or any such acts. The Omani Criminal Law incriminates any participation in, support of or incitement to such acts. Article 130 *bis* of the Criminal Law provides that “any person who promotes or incites religious or sectarian conflict or feelings or hatred and strife among the population shall be punished by imprisonment for a term of no more than 10 years.” There are no recorded incidents of instigation, promotion, publication or incitement of ideas based on racial superiority or racial hatred in the Sultanate, or participation in such acts by individuals, groups, institutions, organizations or governmental organs. Nor had there been any incidence of violence or incitement to violence against any individual, group or organization on ethnic or racial grounds or on grounds of colour or origin. As indicated in paragraph 50 above, there have been no such crimes in the Sultanate. There are no organizations or organized or non-organized propaganda activities that advocate racial discrimination or instigate, promote, finance or assist in any way such acts. Such acts are considered contrary to the traditions and laws of the society and are condemned by all. Therefore the Sultanate has no need to take any measures to ban the formation of such organizations or to prohibit or punish membership in these organizations. Accordingly, Omani authorities and institutions do not perform any acts of racial discrimination or acts that may lead to support of or incitement to such acts.

### **Article 5**

65. It is an established tenet of the State of Oman that the human person is the major asset of the nation and the main factor for its development. For this reason emphasis is clear in Omani laws and regulations on the importance of Omani and non-Omani human beings and on respect

of their rights. It has been already noted that laws and regulations in the Sultanate basically aim to ensure justice and equality, establish the rule of law, propagate the values of tolerance and brotherhood and preserve the Omani social structure founded on Islamic teachings and culture. The State of Oman continues to spread these values and principles among various segments of the society and in various walks of life, on social, economic or political levels, in order to realize human rights without any discrimination in all fields.

66. On the question of the right to equal treatment before the law, article 17 of the Basic Law of the State provides that “all citizens are equal before the law and they are equal in public rights and duties. There shall be no discrimination between them on the grounds of gender, origin, colour, language, religion, sect, domicile or social status”. In Part 6 of this Law, article 59 specifies that “the sovereignty of the law is the basis of governance in the State. Rights and freedoms are guaranteed by the dignity of the judiciary and the probity and impartiality of the judges.”

67. In respect of the right to security of person and protection against any harm, article 18 of the Basic Law provides that “personal freedom is guaranteed in accordance with the law. No person may be arrested, searched, detained or imprisoned, or have his residence or movement curtailed, except in accordance with the provisions of the law.” This right is further strengthened by article 20 which specifies that “No person shall be subjected to physical or psychological torture, enticement or humiliating treatment, and the law lays down the punishment for anyone who is guilty of such actions. No statement shall be valid if it is established that it has been obtained as a result of torture, enticement or humiliating treatment or threats of such measures.”

68. In the area of political rights, legislation has ensured that citizens shall enjoy their political rights. A close look at the rules and regulations governing the electoral process will make it clear that the Sultanate has taken measures to ward off all forms of discrimination in the enjoyment of the right to participate in elections as may be seen from the following:

(a) Right to participate in elections: Article 9 of the Basic Law guarantees the right to take part in public affairs to all citizens without any discrimination, in accordance with the Basic Law and the conditions and circumstances defined in the law;

(b) The right to vote: Article 2 of the Elections Regulations of the Shura Council (a representative council) issued by Ministerial Decree No. 26/2003 provides that the right to elect members of the Shura Council is guaranteed for any Omani:

- Who has reached the age of 21 on 1 January of the year in which the elections are held;
- Who is included in the electoral register.

This article also gives to every Omani the right to participate in elections without any discrimination as provided for in the above-mentioned regulations.

(c) Right to stand for election: Article 10 of the above-mentioned regulation states that every Omani may stand for elections to the Shura Council if he/she:

- Has reached the age of 30 or more on the day preceding the call for candidates;
- Is a native or a resident of the Governorate of the contested seat; and
- Has an acceptable level of culture and appropriate practical experience.

It is clear from the above that the right to stand for elections to the Shura Council is guaranteed to each Omani man and woman without discrimination on grounds of origin, colour, gender or religion once the above conditions are fulfilled.

69. On the right to equal access to public service, article 12 of the Basic Law states that “Justice, equality and equality of opportunity between Omanis are the pillars of society, guaranteed by the State ... Citizens are considered equal in taking up public employment ...”.

70. In respect of other civil rights, article 11 of the Basic Law specifies that “Public property is inviolable. ... private property is protected. No one shall be prevented from disposing of his property ... except for the public benefit in those cases defined by the law and in the manner stipulated by the law, and on condition that the person whose property is expropriated receives just compensation for it ... confiscation of property is prohibited.”

71. The right to freedom of movement and residence and the right to leave the country: Article 18 of the Basic Law declares that “Personal freedom is guaranteed in accordance with the law. No person may be arrested, searched, detained or imprisoned, or have his residence or movement curtailed, except in accordance with the provisions of the law. Article 16 further affirms that “It is not permitted to deport or exile citizens or prevent them from returning to the Sultanate”. Article 35 addresses the rights of foreign residents in the Sultanate and states that “Every foreigner who is legally resident in the Sultanate shall have the right to protection of his person and his property in accordance with the law. Foreigners shall have regard for society’s values and respect its traditions and customs.”

72. The right to nationality and the right to marriage: Article 12 of the Basic Law provides that the family is the basis of society and safeguards its legal structure. The State has ensured all appropriate conditions for family life which is especially sacrosanct in an Islamic society. On the matter of nationality article 15 of the Basic Law specifies that “Nationality is regulated by the law. It may not be forfeited or withdrawn except within the limits of law.”

73. Article 1 of the Omani Nationality Law No. 3/83, as amended, considers as legally Omani (the Omani legislation accepts any of the following three criteria without any discrimination among human beings on grounds of colour, gender or religion):

- Whoever is born inside or outside Oman to an Omani father. (Blood link on the father’s side);
- Whoever is born inside or outside of Oman to an Omani mother and unknown father, unless filiation by the legitimate father is established, or if his father was Omani and has become stateless. (Blood link on the mother’s side);
- Any person born in Oman to unknown parents;



- Any person born in Oman and has taken regular residence in the country, and his father was born in Oman, provided that his father was stateless and continued to be stateless at the time of the birth of the child (territorial link).

74. Article 2 of the same law specifies conditions for obtaining Omani nationality without any discrimination among applicants. Article 17 further clarifies that in application of the law the word “foreigner” covers both males and females, unless otherwise stipulated, which confirms the principle of equality between men and women in applying for nationality. However, the length of residence required to obtain nationality is shorter in the case of a foreigner married to an Omani woman. Articles 4 and 5 of the same law have also exempted a foreign woman married to an Omani citizen from some of the conditions enumerated in article 2, out of a desire to foster the principle of uniform nationality within the same family. The same principles apply in matters of marriage and inheritance as elaborated in the Code of Personal Status, which is inspired by the spirit of Islamic sharia.

75. Part 4 of the Omani Penal Code entitled “On crimes related to religion and family”, article 209 states that “A penalty of imprisonment from 10 days to 3 years, or a fine from 5 riyals to 500 riyals shall be imposed on any person who:

- Blasphemes in public against Almighty God or the great prophets;
- Makes insulting remarks, in public or through publication, against revealed religions or religious beliefs with the intention of denigrating them;
- Commits an act that disturbs a meeting held in accordance with the law for the performance of religious rites.

The above provision indicates the concern of the Omani State with guaranteeing the freedom of thought, conscience and religion.

76. Freedom of opinion and expression: Article 29 of the Basic Law of the State has assured this freedom and expressly states that “freedom of opinion and expression, whether spoken, written, or in other forms, is guaranteed within the limits of the law”. Article 31 further states that “freedom of the press, printing and publication is guaranteed in accordance with the conditions and circumstances defined by the law. It is prohibited to print or publish material that leads to public discord, violates the security of the State or abuses a person’s dignity and his rights.”

77. The right to assembly: Article 32 of the Basic Law deals with this matter and states that “Citizens have the right of assembly within the limits of the law.”

78. In respect of economic, social and cultural rights, articles 11-13 of the Basic Law guarantee the rights of citizens in these areas. Thus article 11 enumerates a number of economic principles on which the system of government is based and which promote justice, equality, freedom and human dignity so that the human person will enjoy them with dignity. Legislation has been enacted to ensure that every person is empowered to exercise his economic freedom and the right to own property alone or in association with others. The following are some of the principles enumerated in this article:

(a) The basis of the national economy is justice and the principles of a free economy. Its chief pillar is constructive, fruitful cooperation between public and private activity. Its aim is to achieve economic and social development;

(b) Freedom of economic activity is guaranteed within the limits of the law and the public interest, in a manner that will ensure the well-being of the national economy;

(c) Confiscation of property is prohibited and the penalty of specific confiscation will only be imposed by judicial order in the circumstances defined by the law;

(d) The basis of taxes and public dues shall be justice and the development of the national economy.

79. The right to work and the right to housing: Article 12 of the Basic Law of the State stipulates that the State enacts laws to protect the employee and the employer, and regulates relations between them. Every citizen has the right to engage in the work of his choice within the limits of the law. It is not permitted to impose any compulsory work on anyone except in accordance with the law and for the performance of public service, and for a fair wage. To consolidate the provisions of article 12 the Sultanate has ratified ILO Convention No. 29 on forced labour of 1930 by Sultani Decree No. 96/75, ILO Convention No. 182 on worst forms of child labour of 1999 by Sultani Decree No. 2001/38, and the Convention on the Rights of the Child by a Sultani Decree. Another Sultani Decree has enacted the Act on Social Security which provides social protection for workers and their families and ensures their social security.

80. Legislation in the Sultanate builds on Part 3 of the Basic Law, entitled "Public Rights and Duties" where article 17 states that "All citizens are equal before the law, and they are equal in public rights and duties. Thus the Omani Labour Law issued in 2003 contains a number of principles which affirm equality among all workers, regardless of their nationality, gender, religion or any other distinction. Article 1 of the Labour Law defines the worker as a natural person, male or female, who works in return for a wage under the management or supervision of an employer. This definition of a worker who is protected by law covers all workers without any distinction on the basis of gender or nationality. The same applies to the employer, who is defined in such a way as to give no hint of any form of discrimination or differentiation. Non-discrimination established by the Labour Law is not restricted to the general terms of the definition, but also covers all consequences of a work contract, both in respect of the rights of the worker, such as wages, annual leave, or sick leave and termination payments or in respect of the obligations of the worker, foremost of which is his commitment to perform the work required of him. Non-discrimination also applies to the obligations of the employer, especially his commitment to pay any money due to the worker and to provide for a sound work environment as well as security and safety and other obligations imposed by the Labour Law.

81. The right to form associations: Article 33 of the Basic Law guarantees the freedom to form associations on a national basis for the legitimate objectives and by peaceful means under the conditions and in the circumstances defined by the law in order to protect the rights of workers. In confirmation of article 5 (d) (ix) of the Convention, the right to freedom of peaceful assembly and association, chapter 9 of the Omani Labour Law contains specific articles on the formation of representative committees to protect the interests of workers and defend their rights that are legally established in all matters. The State has implemented the requirements of

article 110 of the Labour Law and issued regulations for the formation and functioning of representative committees at the workplace, which are contained in decision No. 135/2004 and decision No. 136/2004 on the constitution and functioning of main representative committees.

82. Public health, medical care and social security: article 12 of the Basic Law stipulates that the State cares for public health and for the prevention and treatment of diseases and epidemics. It endeavours to provide health care for every citizen and to encourage the establishment of private hospitals, clinics and other medical institutions under State supervision and in accordance with the rules laid down by law. It also works to conserve and protect the environment and prevent pollution. The State also guarantees assistance for the citizen and his family in cases of emergency, sickness, incapacity and old age in accordance with the social security system. It also encourages society to share the burdens of dealing with the effects of public disasters and calamities.

83. The Social Security Act enacted by Sultani Decree No. 87/84 ensures social care to eight categories of citizens: orphans, widows, divorcees, women evacuees, unmarried women, the elderly, the disabled and families of prisoners (on condition that they have no source of adequate income or no person to support them, without any discrimination on grounds of race, gender, colour, sect or ethnicity).

84. The right to education and training: Article 15 of the Basic Law states that “Education is a fundamental element for the progress of society which the State fosters and endeavours to make available to all. Education aims to raise and develop general cultural standards, promote scientific thought, kindle the spirit of inquiry, meet the needs of the economic and social plans, and create a generation strong in body and moral fibre, proud of its nation, country and heritage, and committed to safeguarding their achievements. The State provides education, combats illiteracy and encourages the establishment of private schools and institutes under State supervision and in accordance with the provisions of the law. The State fosters and conserves the national heritage, and encourages and promotes the sciences, literature, and scientific research”. The State has also devoted its attention to technical education as a prerequisite for coping with modern developments. For this reason it has established five technological colleges including a college for high technology in Muscat. They teach a modern syllabus, including many scientific specializations, and thousands of students graduate from these colleges every year. The colleges are under the supervision of the Ministry of Manpower which is required to provide and develop vocational training. Training courses are also upgraded to the highest applicable standards in order to contribute to the national effort to provide programmes for vocational guidance and raise awareness of the value of work and work ethics.

### **Article 6**

85. In confirmation of the right to litigation, and building on the principles contained in the Basic Law as enunciated in article 25 stating that “the right to litigation is sacrosanct and guaranteed to all people”, the Sultanate of Oman has enacted laws on litigation to give effect to this right. These laws include the Judiciary Authority Code, the Law of the Court of Administrative Justice, the Law of Public Prosecution and the Law of Criminal Procedures.

### Article 7

86. School curricula of Oman are designed to give effect to the principle of equality throughout the educational process. Courses are the same for all national and resident students, males and females. These courses stress combating racial discrimination, highlight human rights and promote concepts of tolerance, cooperation and constructive dialogue among individuals and groups. They inculcate in students the principles of equality and social justice by designing the syllabus and selecting the concepts and teaching methods that achieve these ends. This is especially clear in the teaching of humanities, especially courses of Islamic education, Arabic language, social studies and individual skills. The following is an elaboration of how such courses are designed to combat racial discrimination and to promote human rights, understanding and tolerance.

87. A. How objectives of school courses address these points.

Courses on Islamic education, Arabic language, social studies and practical skills are designed to realize the objectives of combating racial discrimination, highlighting human rights and promoting tolerance. These objectives are:

1. To familiarize the student with his right and his duties towards his family and his country;
2. To gain more knowledge about the relationship of the student with the family, school and society;
3. To build positive social relations with others;
4. To understand the importance of cooperation with respect for others;
5. To explain human rights in general and the rights of women, children and workers in particular;
6. To raise awareness of rights and duties and to provide a chance to practise them in a context of responsible freedom;
7. To understand the importance of international cooperation, peaceful coexistence among peoples and the role of Arab, Islamic and international organizations towards its realization;
8. To acquire desirable attitudes, such as coexistence with others, treating others as brothers, accepting responsibility, observing rules and regulations and preserving public property;
9. To acquire noble values such as equality, tolerance, dialogue, truthfulness and honesty, generosity, love of others and sincerity;
10. To develop faith in the values of shura, justice, equality and love of work;

11. To raise awareness of and encourage interaction with contemporary human experiences;
12. To appreciate the essential role of the family and to respect public order and morals;
13. To accept commitment to the principles of international cooperation, just peace and peace with neighbour States;
14. To foster teamwork in students and encourage them to engage in collective activities without egoism or selfishness;
15. To acquire skills to communicate with others and the ability for balanced and lucid expression of ideas and emotions.

88. Example of treatment of the subject in syllabus content.

The contents of the syllabus of Islamic education, Arabic language, social studies and practical skills address through its various lessons concepts of tolerance, understanding and all kinds of rights and duties. This content also focuses on combating racial discrimination in all its forms. The following is a review of some of the lessons which focus on these ideas:

Example of treatment of the subject in syllabus content

Treatment of subject	Title of lesson	Level	Concept
Complementary lessons on the rights of the child, the rights of a neighbour, the right of a teacher, with a discussion of the prophet's saying: "The obligation of a Muslim towards another Muslim ...". The objective of this lesson is to acquaint the pupil of these rights and to ensure their commitment to these rights	<ul style="list-style-type: none"> <li>- rights of the child in Islam</li> <li>- rights and duties of the neighbour</li> <li>- rights and duties of the teacher</li> </ul>	5	Tolerance
A complete lesson to highlight that every member of the family has both rights and duties	Mutual rights among members of the family		
Two complementary lessons, elaboration of the Prophet's saying on relations between Muslims, to enhance the sense of brotherhood and good relations with others and establish the principle of tolerance and explain how Islam eradicated racial discrimination	<ul style="list-style-type: none"> <li>- brotherhood</li> <li>- organization of relations of Muslims with non-Muslims</li> </ul>	8	

Treatment of subject	Title of lesson	Level	Concept
A series of lessons to present the rights of the categories under discussion to make students aware of the equality of everyone in rights and duties	- human rights - rights of women - rights of workers	9	
Three lessons to explain the need to safeguard a human person's life, mind, property, honour and religion; and that human dignity is well preserved and protected regardless of gender or race without any distinction between one human being and another	- purposes of sharia	10	
Three lessons to clarify the meaning of social solidarity and to show that solidarity and cooperation are required among members of the same society without any distinction, and among various societies, showing the Islamic approach to eradicate poverty; with a focus on ways to achieve this objective. This will certainly inculcate the spirit of solidarity, cooperation and equality in the students	Social solidarity		
Complementary lessons that address the same subject from different aspects: kindness towards the young, towards animals and towards all creatures; focus is on the need for compassion among members of the society and among various communities	Mercy	2 and 4	Tolerance
Two lessons on the ethic of tolerance in Islam and how Islam has shown tolerance towards others regardless of religion or colour	Lesson on tolerance Lesson on magnanimity and forgiveness	3	
Third advice: a lesson dealing with the importance of goodness in dealing with others	Advice by the Prophet	5	
A lesson on the importance of	Promoting good relations among people		

Treatment of subject	Title of lesson	Level	Concept
A lesson on Islamic ideology to show the tolerance of Islamic ideology towards others and its recognition of them by enjoying belief in all revealed books	The position of Muslims towards divine books	6	
Explanation of the Prophet's saying urging tolerance among Muslims even if the other side has committed a wrong	Proscription of forsaking others	7	
Two lessons of interpretation of the Koran, on tolerance towards all people, even the wrongdoing, and urging to avoid aggression on a human person	The qualities of the servants of God the Beneficent		
A lesson on good manners to deal with all people	Goodness of treatment of others	8	
A unit of four lessons to explain the concept and consequences of peace through the interpretation of some Koranic verses, the saying of the Prophet: "A Muslim is someone who does not harm Muslims ..."	Islam the religion of peace		
Explanation of the principles of shura and forgiveness and their importance through lessons from the biography of the Prophet; who is the ideal to be followed by all Muslims; and how the Prophet was tolerant towards members of other religions and his forgiveness of those who did him wrong	Situations in the life of the Prophet	9	
A complete lesson on tolerance: its meaning and its purposes	Tolerance	11	
Interpretation of a Koranic verse highlighting Islamic manners and dialogue with others, especially with people of the Book	Good manners in a dialogue	12	
A lesson highlighting the manners that a Muslim should observe in talking with others in terms of abiding by the truth and listening to the opinions of others	Good manners in a conversation	3	

Treatment of subject	Title of lesson	Level	Concept
A lesson highlighting the good manners of Muslims in dealing with other people	Goodness of treatment of others	4	
A lesson that teaches the duty to keep a covenant between two human beings regardless of race or religion	Keeping Covenant	5	
Part of a lesson that confirms the unity of the human race as descendants of Adam and Eve	Social ethics		
A lesson teaching the obligation to observe a trust between two human beings regardless of race or religion	Honesty	6	
Two lessons highlighting the need to respect human beings since God the Almighty has dignified man and proscribed aggression on the human person and honour, granted him freedom that should not be violated and made them equal without any preference among them on the basis of colour or lineage	Dignity of human beings		
A lesson highlighting the good manners of a Muslim in dealing with other people; that he should be just and kind in dealing with them	Manners of dealing with others		
A lesson showing that the call of the Prophet is addressed to all people without any discrimination between genders or races	Presentation of Islam to delegations visiting the Prophet	7	
Interpretation of a Koranic verse affirming the unity of human origin and that dignity is based on obedience to God	Those who are most dignified in the sight of God	8, part 2	
Explanation of a saying of the Prophet to highlight the equality of people before the law	People are equal before the law	9, part 2	
A lesson showing that Islamic ideology calls for a human society characterized by cooperation and mutual compassion	Effect of Islamic ideology on the society	3	



Treatment of subject	Title of lesson	Level	Concept
A complete lesson on the basis of a saying of the Prophet showing the rights of the young and the rights of the elderly	Kindness to the young and respect of the elderly	3	Rights
Part of a lesson on compassion towards everything on earth, a treatment based on a saying of the Prophet	Compassion		
Complete lesson on the obligations on a Muslim towards his Muslim or non-Muslim neighbours	Rights of neighbours	4	
A complete lesson based on a saying of the Prophet on the rights of the young and the elderly	Respect by the young towards an older person		
A lesson on social rights and obligations of a Muslim towards another Muslim	Directives by the Prophet	5	
Two lessons in one unit dealing with the importance of giving charity to the needy and to extend moral assistance to the weak	Unit: morals and manners	6	
A Koranic text instructing that Islamic manners should be observed in dealing with others, avoiding suspicion or tracking their weaknesses, and abstaining from backbiting	Social manners	7	
A unit on the obligation to give workers their dues as reported in a saying of the Prophet	Ethical manners	8, part 2	
A lesson highlighting Islamic stipulation of the rights and obligations of workers	The status of a worker in Islam	10, part 1	
Two Koranic verses showing the need to abide by Islamic manners in dealing with others by avoiding sarcasm of others, calling others by bad nicknames, avoiding suspicion, abstaining from tracking their weaknesses and from backbiting	Social ills	10, part 1	

Treatment of subject	Title of lesson	Level	Concept
A lesson highlighting the rights of women in Islam	The status of women in Islam	10, part 2	
A saying by the Prophet banning exposing a Muslim or revealing his secrets	Welfare of Muslims	12, part 1	
A saying of the Prophet calling for avoidance of causing any material or moral harm to old people	Proscription of causing harm		
A saying of the Prophet enumerating the obligations of a Muslim towards a Muslim	To initiate greetings, to accept invitation, to give him advice and counsel, to pray for God's mercy when he sneezes, to visit him when he becomes ill and to attend his funeral	12, part 2	
A lesson highlighting the rights and duties of women in Islam	Women in Islam		
A lesson elaborating the rights and duties of both spouses towards their own family	Organization of family in Islam		

### Conclusion

89. As the Sultanate of Oman submits its initial report under article 9 of the International Convention on the Elimination of All Forms of Racial Discrimination it feels more than ever that practises and acts of racial discrimination in any form and from any source should be condemned on all levels. At the same time the Sultanate of Oman believes that all societies should be rid of this inhumane blight, and surely that the Omani society should be completely free from it. The teachings of Islam which are deeply rooted in the Omani society, and which condemn segregation and discrimination among people on any ground except piety and good deeds, were indeed a safety valve that protected our society from this scourge. Nevertheless, the State, aware that the law may deter whoever is not deterred by his religious feelings, has enacted a series of laws and measures as shown above to incriminate discriminatory acts and practices as abhorrent, unacceptable in Islam, and punishable by law.

90. Although cases of racial discrimination are non-existent in the Sultanate, the competent authorities make it also a priority to make sure that such acts and practices are completely eradicated from the society and to deal very sternly with its perpetrators, considering these acts and practices as abnormal and abhorrent in the society and as a factor of division that could threaten its cohesion and spread hatred and rancour. The Sultanate is also proud of the great progress it has achieved in a short time towards building up a modern State with modern institutions where the rule of law, justice and equality prevail.

### **References**

1. The Basic Law of the State
2. The Oman Penal Code
3. Law governing Omani nationality
4. The Civil Service Code
5. The Judiciary Authority Code

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