

Rami Hage Obeid

**How can I, as a visual communicator and design student, present a solution to the ongoing political crisis in my home country, Lebanon by focusing on its central and most crucial part; “the separation of religion from politics”?**

Final thesis project 2009

Design Masters thesis project 2009, HDK-Högskolan för design och konsthantverk,  
University of Gothenburg

## Contents

<b>1. Background</b>	
<i>Historical background</i>	p.1
<i>Personal background in relation to this project</i>	p.2
<b>2. Problem</b>	p.2
<b>3. Purpose and goal</b>	p.4
<b>4. Method</b>	
<i>My initial method s brief background</i>	p.6
<i>The method I began with in the earlier stages of developing this project</i>	p.6
<i>The current method</i>	p.7
<b>5. Result</b>	
<i>Visual result</i>	p.9
<i>Psychological result</i>	p.9
<b>6. Discussion</b>	p.10
<b>7. Reflection</b>	p.10
<b>8. Appendix</b>	
<i>Appendix #1</i>	p.13
<i>Appendix #2</i>	p.14
<i>Appendix # 3</i>	p.15
<i>Appendix # 4</i>	p.16
<b>9. Reference list</b>	
<i>Literature</i>	p.17
<i>Internet</i>	p.17

# Background

## *Historical background*

Lebanon's civil war began in 1975 and ended 'roughly' in 1990 claiming more than 150,000 lives<sup>1</sup>. The conflict and bloodshed was widely spread over the entire country where people from different religious and political backgrounds fought endlessly over territories and power. Consequently and up to this day, Lebanon has been witness to its own long term social and political distress<sup>2</sup>. The purpose of my thesis research has been to contribute to the separation of religion and politics in Lebanon. It has been my driving force and one of my greatest concerns as a Lebanese citizen and a human being.

Religious conflicts in Lebanon date back to the mid 1800's when the Ottoman Empire ruled over the country, and "where certain analyses tend to make the division of the Lebanese populations into confessional communities the single key to the explanation of the conflicts. According to this view, religious ties play a primordial role in the formation and organization of political mobilization; organization around a power must involve the en-framing religious and confessional apparatus; and the fundamental cause of the conflicts lies in the incompatibility between the confessional identities, an incompatibility that has remained unchanged for centuries<sup>3</sup>." In my opinion, Elizabeth Picard's statement proves a very important point which reflects the reality of how the situation truly is today in Lebanon by discussing how far this conflict dates back as well as the difficulties Lebanon is faced with in finding new ways to resolve its conflict.

Historical background has a great effect on this situation and on its consequence. However, it is of a greater interest for me to focus on the now and the conflict that I, personally, have a recollection of.

---

<sup>1</sup> [http://news.bbc.co.uk/2/hi/middle\\_east/country\\_profiles/791071.stm](http://news.bbc.co.uk/2/hi/middle_east/country_profiles/791071.stm)

<sup>2</sup> By social and political complications I mean everything from lack of employment opportunities, to a properly functioning social welfare system and the involvement of foreign powers in Lebanese politics as well as the blind process of following both political and religious leaders by today's youth.

<sup>3</sup> Elizabeth Picard, *Lebanon A shattered Country Myths and Realities of the Wars in Lebanon* (1988 Flammarion, Paris), p.16

## ***Personal background in relation to this project***

This project is a personal one, dealing with matters very close to my heart. What I am speaking of here is Lebanon; my home country and a big part of why I am what I am today. Lebanon is a place of potential and great possibility for growth. Establishing a solution for making it a better place is therefore my main concern. As a visual communicator and graphic designer who grew up in Lebanon, I believe that over the years and out of much personal experience, I am capable of presenting you with the most rational arguments of how to shape up a demolished country as such.

Throughout the years of growing up in Lebanon I was witness to many social and political problems helping me become familiar with the dangers of belonging to one political affiliation or the other, as well as the resulting dangers of wanting to believe in one religion or the other. My upbringing was a neutral one, thanks to my father, where politics was not to be discussed outside the walls of our home or even with anyone other than our nuclear family. However, one could still not compete with the powers of the government which forced every one of its citizens to carry an identification card (Appendix #1, **p.13**) stating what religion that specific person was born to belong to. The subjection of human beings to branding allows the people in power to make assumptions of and about a person through the religion stated on the identification cards along with political party affiliations.. In other words, if you were of either a certain Christian or Muslim faith, it was automatically assumed that you were a follower of certain political parties and leaders. This eventually resulted in great hatred amongst the Lebanese citizens causing many counted an uncounted for kidnappings, murders, and a huge wave of immigrating people.

## **Problem**

Lebanon is and has always been a multi-confessional society where religion plays a major role in its political system. This system implements what is known as confessionalism <sup>4</sup>,

---

<sup>4</sup> A system of government that distributes political and institutional power proportionally among religious communities. Posts in government and seats in the legislature are apportioned amongst different groups according to the relative demographic composition of those groups in a society.  
[http://en.wikipedia.org/wiki/Confessionalism\\_\(politics\)](http://en.wikipedia.org/wiki/Confessionalism_(politics))

which “is intended to ensure that sectarian conflict is kept at bay and attempts to fairly represent the demographic distribution of the 18 recognized religious groups in the governing body.”<sup>5</sup> The Lebanese president must be a Maronite Christian, the Prime Minister a Sunni Muslim, and the Speaker of the Parliament a Shi’a Muslim. This decision to divide the highest government seats among the three major religious faiths, is based on a census that was taken in 1932 which reflected Lebanon's political sensitivity over confessional balance. That was the last year an official census was taken.<sup>6</sup> I believe that such a division according to an old census should be reconsidered in our day and age, and better yet forgotten. Since parliament members themselves represent their communities which already belong to certain faiths and political backgrounds, then in my opinion the three highest seats should be neutral.

Most Lebanese citizens are born into their families with their future religious and political beliefs already determined for them. For me, this is a form of brainwash. For example, a while back I had a personal incident in which I met a 16 year old Lebanese boy who was too young to have lived through and experienced the cruelty of the civil war, and too young in my opinion to even have an in-depth understanding of this real conflict. This young man simply refused to go to certain areas of Beirut because of their political and religious affiliations, and because for him, he believed that he considered these areas to be dangerous. I was shocked to say the least. The civil war in itself is long gone but mental barriers and invisible ground borders exist in many of today’s youth and adults, which does in hand cause a form of division between neighborhoods and different parts of the city itself.

Politics and religion have their own separate agendas. Mixing these two will never work in a multi confessional society like Lebanon especially after all the conflict these two elements have caused throughout the years. We should be living under one rule of law that governs everyone regardless of religious and or political affiliations; a rule of law that is in favor of the nation and its citizens’ needs. The thought of implementing the idea of all Lebanese people adopting one belief system is just not possible, and for that reason, there cannot be one single religion ruling over the entire country. In a multi confessional

---

<sup>5</sup> Politics of Lebanon, [http://en.wikipedia.org/wiki/Politics\\_of\\_Lebanon](http://en.wikipedia.org/wiki/Politics_of_Lebanon)

<sup>6</sup> Demographics of Lebanon [http://en.wikipedia.org/wiki/Demographics\\_of\\_Lebanon](http://en.wikipedia.org/wiki/Demographics_of_Lebanon)

society, respecting everyone's beliefs is key in order for a unified and functioning nation to exist. Every individual should have the right to practice his/her religion freely. The civic laws are the ones that rule under a neutral government<sup>7</sup>, where citizens should be able to express themselves and their opinions freely.<sup>8</sup>

Another aspect which supports and adds weight to my statement for the need of separating politics from religion is an interview with Mr. Noam Chomsky. In this interview, Mr. Chomsky was asked whether or not secularism was a vital component of politics, his answer was: "I think that secularism is a vital component of democratic politics, for reasons that seem evident. A secular democracy that upholds human rights is neither pro- nor anti-religion. Rather, it is neutral with regard to personal belief systems."<sup>9</sup>

## **Purpose and goal**

My project is one which is intended to merely create awareness amongst the members of a society feeble for its manipulative powers. This is what I would refer to as a form of 'reversed brainwashing'. I chose the latter term for I believe that it closely reflects and justifies what I see in Lebanon's youth today; a youth which feverishly follows leaders and religions because they are told to do so by family members who raise their children in such a way for them to be blind followers of what they primarily believe in. The people affected rarely change sides or cut loose from the walls of their political or religious backgrounds after a certain age. In my opinion, this is not entirely wrong however; these youth do not end up developing their own personal point of views which in turn affects the society as a whole.

My goal has been to reverse this notion of separating religion from politics in Lebanon by the process of visual repetition and the introduction of new conceptions to the Lebanese

---

<sup>7</sup> A government that has no religious involvement and foreign interference.

<sup>8</sup> The ideas mentioned in this paragraph are extracted from a press release dated Jan. 24, 2009, from a conference held in Northern Lebanon by The Layman Youth Gathering.

<sup>9</sup> On religion and politics by Amina Chaudary link:

[http://www.islamicamagazine.com/index2.php?option=com\\_content&task=view&id=345&pop=1&page=0&Itemid=5%22PRIVATE%20%22TYPE=PICT;ALT=Print](http://www.islamicamagazine.com/index2.php?option=com_content&task=view&id=345&pop=1&page=0&Itemid=5%22PRIVATE%20%22TYPE=PICT;ALT=Print)

which will ultimately untie the narrow bonds and increase their awareness.

I chose the process of visual repetition because I believe for it to be very effective in re-educating people. Some interesting theories on this matter are discussed in articles such as, "Can brainwashing be used to fight corruption?" by Priyanko Sarkar. In this article, Sarkar discusses different methods and theories of when brainwashing actually works and how is it most effective. If brain washing can provoke people to act terribly then surely it can be as easy to make people do good things. In another section of this article, according to Psychotherapist Anjali Chhabria, the important elements that make this work are exposure, repetition, and reward. "You inform people about your message and then simply bombard them with the same message over and over again. This is followed up by rewarding the subject for good work." Chhabria also says that the usage of all audio-visual, textual, and auditory medium together can have a significant impact. All this should be done at an early age. <sup>10</sup>

It is my concern and wish to spread awareness in Lebanon, and emphasize on separating religion from politics. This project will be one of the first steps to achieve this. I firmly believe that if my message reaches one individual and makes him/her aware of its damaging consequences, I would already be half way there. The goal is to provoke awareness among the Lebanese people which is surely easier said than done. However, by taking this project with me back to my home country and spreading it publicly I would have already made my statement.

In my question I chose to focus on one fraction of the solution; "the separation of religion from politics" in Lebanon. The following step is the one in which I carry out my method. So as to clarify the thinking process I adopted while working on this project, I am initially to summarize my first method and how it evolved into what the project is today.

---

<sup>10</sup> Can brainwashing be used to fight corruption: December 10, 2008: Anti corruption: News Articles: [www.karmayog.org](http://www.karmayog.org)  
<http://epaper.timesofindia.com/Repository/ml.asp?Ref=VE9JTS8yMDA4LzEyLzEwI0FyMDExMDA=&Mode=HTML&Locale=english-skin-custom>

## **Method**

### ***My initial method's brief background***

Before I even began my graduate studies at HDK, I had an idea of what I would want my thesis project to be about. The idea had to be personal and relating to Lebanon. It all began in 2007 with the concept of creating a board game based on Lebanese politics, sociology, and economics. The purpose of this game was to bring Lebanese people together in a social setting and make them understand the repercussions and dangers of how different decisions taken during the game will affect certain political, social, and economic situations in the game itself; an exact reflection of how things happen on the ground. I worked on this concept for quite some time until I reached a point where I felt that the project had become very complicated, unoriginal, and most importantly impersonal. This would not satisfy my vision of creating a strong visually communicating piece of work. I laid the idea aside and went back to my thinking process. Though a very complex process, creating a form of solution or awareness for Lebanon's political and social problems remained the basis of my thinking process and inspiration.

### ***The method I began with in the earlier stages of developing this project***

With time, my concept took on a few different forms and started veering towards an artistic<sup>11</sup> direction.

My first method began with three projections in three different languages (Swedish, English, and Arabic) in a large dark room with a chair placed in front of each screen. The initial content that was to be displayed on these three projections included myself working manually with the three words (religion, politics, and Lebanon). By working manually I mean manipulating the three words in front of a video camera by writing statements over them and at some instances changing their letters to bring forward the awareness statements that I initially had in mind. I worked on a form of textual warfare. After rethinking and discussing this concept, I arrived at the conclusion that this would not project my message effectively and would be too complicated for the viewer to comprehend. Filming myself writing over three words would require a lot of camera work, space, and a number of peo-

---

<sup>11</sup> A portmanteau word that combines Art & Activist. Definition found on <http://en.wikipedia.org/wiki/Artist>

ple to assist me with this method. Most importantly, it was not simple enough. A basic model of the idea can be seen in (Appendix # 2, p.14).

Instead, I removed myself and my 'performance' from the picture and focused on the content in the following way.

### ***The current method***

I decided to stick to one large projection in a dark room. I chose this dark setting in order to remove all types of distraction and focus the viewer's vision only on what the projection displays. This would signify the importance of what is seen on the screen. The bigger the visual, the bigger the impact it will have. The projection will be more like a presentation of awareness statements (Appendix # 3, p.15) that promote the separation of religion from politics (which I will discuss further on in this text) paired with faint background sounds from everyday life.

"Polireligiotics", is the Portmanteau <sup>12</sup>, a fictional word that I have created to be the starting point of this final concept. To begin with, it will be printed and defined visually as it would appear in a dictionary. This printed term will be placed next to the entrance of my dark room and is key to understanding the meaning behind each projected statement. The term and its definition can be seen here below:

---

#### **poli.reli.gio.tics** [polly-relly-jotics]

##### **-noun**

1. a combination of religion and politics with an inherent tendency to destroy life or impair nations.
2. something harmful, as to multi-confessional societies, happiness, and well-being.

##### **-verb (used with object)**

3. to administer polireligiotics to a country (typically seen in **Lebanon**).
  4. to ruin, vitiate, or corrupt: Hatred had polireligiotized citizens' minds.
- 

---

<sup>12</sup> A Portmanteau word is used to describe a linguistic blend namely a word formed by blending sounds from two or more distinct words and combining their meanings. Definition taken from <http://en.wikipedia.org/wiki/Portmanteau>

This description as seen above will familiarize the viewer with this new word and its exact meaning in order to make the connection between the new word and the projected statements. Every projected statement will include the formerly defined term “Polireligiotics”.

Throughout my method, I will play on the element of repetition. I will include my word in as much of the text as possible in order for it to be remembered in a certain context, which can then systematically change attitudes or alter beliefs. The sizes of these statements will occupy a large portion of the projection screen. The timing between the appearance of one statement and another will be carefully thought out in order for the viewers to focus on the screen without any loss of interest. Emphasis on the word “Polireligiotics” in this process of repetition, is key. This is why I have chosen to use a different color for each time the word is mentioned. In this way, the word will stand out and be remembered in comparison to the rest of the statement. Eventually, this will be the only thing remaining after the statements fade out and switch to new ones. (Appendix # 4, p.16 images 1, 2, and 3)

The total duration of this visual presentation of statements will be four minutes before the whole visual loops and begins all over again.

The other important aspect of this presentation is the simple message that I use randomly between some of my statements to place weight on the importance of not mixing religion and politics. The statement says: “Believe in politics, Believe in religion, do not mix the two.” This statement appears as a reminder throughout the visual presentation, in the same color used for the word “Polireligiotics”. (Appendix # 4, p.16 images 4, 5, and 6)

## **Result**

Before I go into the details, I find it important to make a short note concerning my result. My result is based on my personal observation of the project’s visual outcome and the effect it has mentally on myself as a viewer, as well as the observation of some teachers and fellow classmates at HDK. I believe that when the times comes for me to display my pro-

ject publicly in Lebanon, I will be able to arrive at a more concrete result initiated more from my own beliefs. Since I also view the project as an artistic installation that is both political and religious in a sense, I would like for it to carry a significant social statement which I would like to surprise the viewers with, without having any prior knowledge of its existence.

### ***Visual result***

After going over my final concept and method, reviewing its stages, and reworking all the small elements from the statements on display, I reached the desired visual result that I was after in the first place. I use the term 'visual result' because it is the result that we all see in front of us as opposed to the psychological result or effect that this visual piece hopefully creates for the viewer. My creation of a new word "Polireligiotics" by combining the two words politics and religion, providing a detailed definition of it, is just as simple as any other word we would look up in a dictionary; a new word that can be taught and learned. The usage of the word in the projected statements puts it into use and creates awareness against what it stands for. The dark room, in which this is presented, acts as the surrounding block which in itself makes the projection the main focus point for the viewer. The transitions between my statements in the projection, go from white background with black text where the white color lights up the entire dark room, to black background with the word "Polireligiotics" standing alone in complete darkness leaving it as the only visible element in the dark room. I have chosen to work with such an effect of going from light to dark since it creates a stimulating effect visually.

### ***Psychological result***

I immediately start to think about this new word when I see it; I think it is a good word that ought to be spread out in one way or the other. If we teach it to children in school from a young age then maybe they will learn to keep religion separate from politics since the word points at nothing positive. Repeat the word in different statements over and over again and it will make an impact on people's minds, just like anything else that we are repeatedly exposed to.

## **Discussion**

Whether my result as a whole will create real significant change on the ground in Lebanon and act as a real solution to a bigger problem or not, I cannot tell even though I do believe that exposing the public to such an installation would create some form of awareness against the dangers of mixing politics with religion. The topic that my installation revolves around is quite sensitive in Lebanon and could cause controversy and be seen while keeping different opinions in mind. In my opinion, it is already positive when something stimulates discussion which means that people have paid attention to my word and statements.

The next step of this project will be to take it with me to Lebanon and push for it to be displayed publicly in the right space.

Future plans also include spreading the word “Polireligiotics” and its definition in public places as displayed in earlier on in my report. I believe this can be done through large or small stickers, stencils, posters, or any other medium that will allow me to easily place the term anywhere indoors or outdoors which is also an effective medium of communication. In other words, spreading it in the form of street art can reach a larger audience.

Small printed individual cards which include the definition of “polireligiotics” on one side and an awareness statement from the projections on the opposite side is also an idea I am considering. This small package can be mass produced and distributed in conjunction with the installation as a souvenir and reminder of the word’s importance.

## **Reflection**

When I look at my project as a whole, I am very satisfied with my work. Every time I come across the word “polireligiotics” it sticks more and more in my mind. I believe that my approach method to my initial question can be effective in reality and not only in theory. Over

the years and for a very long time, repetition has been proven to be an efficient method of remembering for both children and adults. My aim was not to attack either politics or religion, but to keep it all neutral. When I read the definition of the new term “polireligiotics”, I am convinced about its meaning. I find it to be well defined and in my opinion, it points at a very important matter that needs to be avoided from now on in Lebanon if change is in fact sought. I also strongly believe that it is very possible for people to adopt the word and in their daily lives.

One of the things that I would like to work on for this project after this current one has been implemented, is to translate its visual aspect into Arabic and French.

The thinking process, planning and development of this project undertook many different changes during the last year. Concerning the initial concept, the early stages of my work were very crucial to the final result. The board game which I mentioned under my first method was the beginning to all. It felt like a great approach at the time, but as I dwelled more into its concepts, I knew I was getting myself into a method too large for me to be able to complete; something that became more commercial than personal. I thought I could design this board game and sell it to Lebanese people worldwide; however, I was so overwhelmed by this idea that it took over all my concerns for the current method. It wouldn't be just to myself and my capabilities to say that this method wouldn't have worked since I firmly believed that it was a good idea, but not as my thesis design project. The initial goal was for the project to be personal which I have managed to achieve through this final concept.

It took a lot of re-thinking to get to where I am today with this project. My problem throughout has been the personal over excitement that I went through while working and developing new ideas, especially ideas that deal with such a large problem. This notion worked against me a few times when I ended up finding solutions and sticking to them, until I discussed them with people who pointed out that these ideas were not the best way to tackle the questions at hand. As time went by, it all became clear to me and I went back to the idea on the drawing board, which was always a very positive method.

Challenges are my driving force. This, like most design projects that I have undertaken, has been a challenge. Finding the final solution to my question; **How can I, as a visual communicator and design student, present a solution to the ongoing political crisis in my home country, Lebanon by focusing on its central and most crucial part; “the separation of religion from politics”?**, has been a difficult part of my project along with deciding how to present that solution. However, as I managed to achieve such a complex task, both on a personal and practical level, I believe I was able to do so. How the Lebanese public will react to such a project and whether or not it will be accepted is the next challenging part that I am looking forward to. Who knows, “polireligiotics” could be the next new word.

Thank you

Appendix #1 (my personal ID cards from 1979,87,94, the arrow points at religious faith)

الجمهورية اللبنانية  
وزارة الداخلية  
المديرية العامة للأحوال الشخصية


رقم ٦٠٠٧٠١

العضو: السيد  
الهبة اوهنية اسير شرفي  
رقم الجواز: ٤٨٨  
مقام الطلب: راملا  
تاريخ تقديمه: ١٥/٦/١٩٧٩

صورة اخراج قيد افرادية  
عن سجلات المقيمين  
لاحصاء ١٩٦٢

الاسم: راجي  
الشهرة: الحاج عميد  
اسم الاب: ابراهيم  
اسم الابن: طارق  
تاريخ ولادة: ١٥/٦/١٩٧٩  
الجنس: ذكر  
الوضع العائلي: متزوج

الديانة: **المسيحية**



الجمهورية اللبنانية  
وزارة الداخلية  
المديرية العامة للأحوال الشخصية

رقم ٢٢٢٩٢١٩

العضو: السيد  
عبدالله الشهاب شرفي  
رقم الجواز: ٤٨٨  
مقام الطلب: راملا  
تاريخ تقديمه: ١٦/٤/١٩٧٩

بيان قيد افرادي  
من سجلات القيد لاصحاء ١٩٦٢

الاسم: راجي  
الشهرة: الحاج عميد  
اسم الاب: ابراهيم  
اسم الابن: بيان  
تاريخ ولادة: ١٦/٤/١٩٧٩  
الجنس: ذكر  
الوضع العائلي: متزوج

الديانة: **المسيحية**



الجمهورية اللبنانية  
وزارة الداخلية  
المديرية العامة للأحوال الشخصية

رقم ١٢٢٢٢٢٩

العضو: السيدة  
عبدالله الشهاب شرفي  
رقم الجواز: ٤٨٨

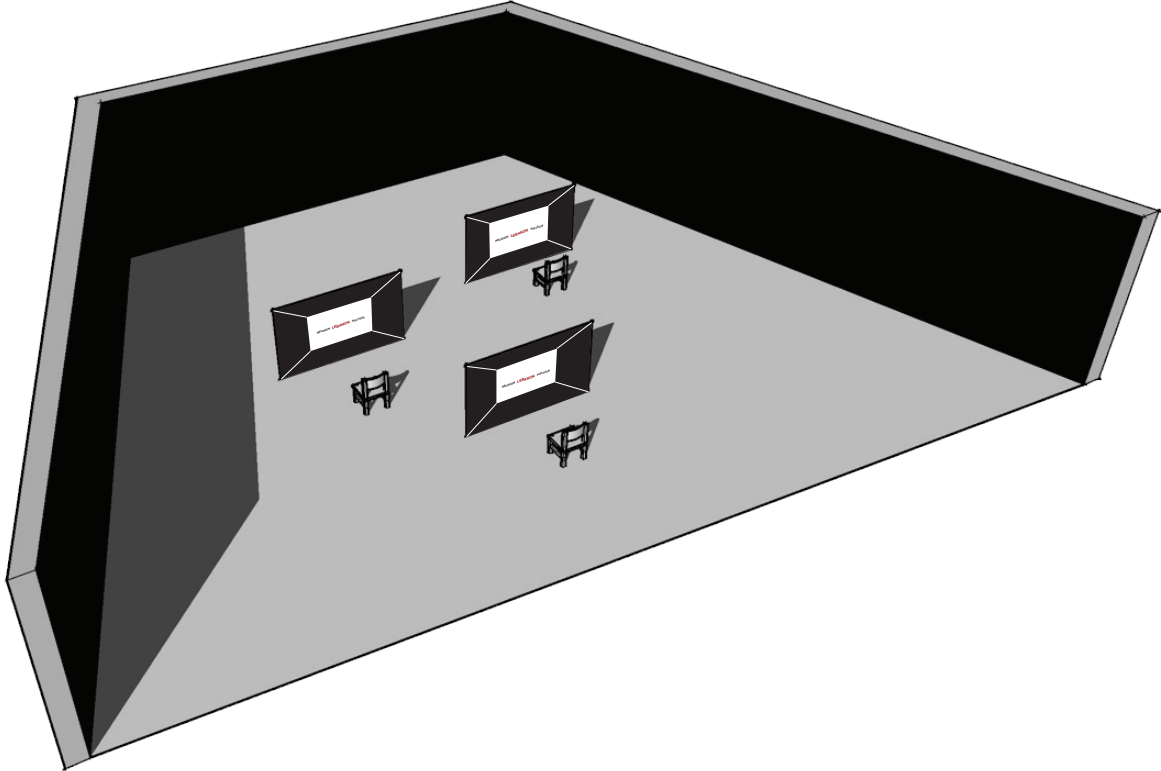
بيان قيد افرادي  
من سجلات القيد لاصحاء ١٩٦٢

الاسم: راجي  
الشهرة: الحاج عميد  
اسم الاب: ابراهيم  
اسم الابن: راجي  
تاريخ ولادة: ١٦/٤/١٩٧٩  
الجنس: ذكر  
الوضع العائلي: متزوج

الديانة: **المسيحية**



Appendix # 2



**GOD**  
**DOES NOT**  
**BELIEVE IN**  
**polireligiotics**

**FREE YOUR**  
**MIND**  
**FROM**  
**polireligiotics**

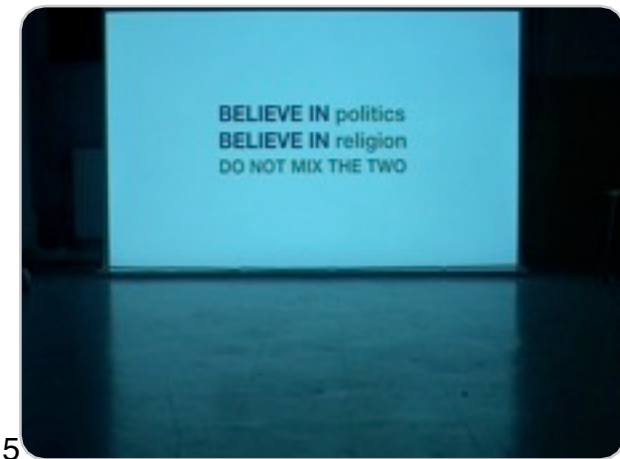
**SOLVING**  
**polireligiotics**  
**BEGINS AT**  
**HOME**

**OUR**  
**POLITICS**  
**OPPOSE**  
**polireligiotics**

**PUT AN**  
**END TO**  
**polireligiotics**  
**IN LEBANON**

**WARN**  
**YOUR KIDS**  
**ABOUT**  
**polireligiotics**

Appendix # 4



## Reference list

### **Literature**

- Elizabeth Picard, Lebanon A shattered Country Myths and Realities of the Wars in Lebanon, (1988 Flammarion, Paris), p.16
- Translated from Arabic.  
Press release dated Jan. 24, 2009, from a conference held in Northern Lebanon by The Layman Youth Gathering.

### **Internet**

- [http://news.bbc.co.uk/2/hi/middle\\_east/country\\_profiles/791071.stm](http://news.bbc.co.uk/2/hi/middle_east/country_profiles/791071.stm)
- [http://en.wikipedia.org/wiki/Confessionalism\\_\(politics\)](http://en.wikipedia.org/wiki/Confessionalism_(politics))
- [http://en.wikipedia.org/wiki/Politics\\_of\\_Lebanon](http://en.wikipedia.org/wiki/Politics_of_Lebanon)
- [http://www.islamicamagazine.com/index2.php?option=com\\_content&task=view&id=345&pop=1&page=0&Itemid=5%22PRIVATE%20%22TYPE=PICT;ALT=Print](http://www.islamicamagazine.com/index2.php?option=com_content&task=view&id=345&pop=1&page=0&Itemid=5%22PRIVATE%20%22TYPE=PICT;ALT=Print)
- <http://epaper.timesofindia.com/Repository/ml.asp?Ref=VE9JTS8yMDA4LzEyLzEwI0FyMDExMDA=&Mode=HTML&Locale=english-skin-custom>
- <http://en.wikipedia.org/wiki/Artivist>
- <http://en.wikipedia.org/wiki/Portmanteau>