



COUNCIL OF EUROPE CONSEIL DE L'EUROPE



DJS/TC religion (2007)

Training seminar

Religion and religious diversity in youth work

European Youth Centre Strasbourg,

30 May - 6 June 2007

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**Seminar
Documentation-
Session Outlines**

Session Outlines

This part of the “Religion and Religious Diversity” training seminar documentation represents the complementary document to the publication named “Seminar Documentation” and it focuses on emphasising the educational approach of the seminar, in particular the detailed description of the sessions and activities together with the materials used by the trainers and guest experts.

The session outlines will present according to a template proposed by the team, all the structures and main aspects of each specific activity, grouped by day and generally divided in 2 main sessions: the morning session and the afternoon session. The session outlines were written down by the team members responsible for each specific part of the programme.

Here are the following session outlines:

Session Outlines		page
<u>Day 1, Wednesday 30 May 2007</u>		
Session Outline 1	Welcome Evening	5
<u>Day 2 Thursday 31 May 2007</u>		
Session Outline 2	Setting the Scene	6
Session Outline 3	Challenges and Realities	11
Session Outline 4	Terminology	16
Session Outline 5	Diversity Evening	21
<u>Day 3 Friday 1 June 2007</u>		
Session Outline 6	History of religions	24
Session Outline 7	Religion, culture and identity	32
Session Outline 8	Religious and cultural identity: values and beliefs	38
<u>Day 4 Saturday 2 June 2007</u>		
Session Outline 9	Religion and Human Rights	41
Session Outline 10	Field visits to religious communities	49
<u>Day 5 Sunday 3 June 2007</u>		
Session Outline 11	Entering Dialogue	52
Session Outline 12	Human Rights Education in practice	64
<u>Day 6 Monday 4 June 2007</u>		
Session Outline 13	Human Rights, Religion and Cultural Relativism	73
Session Outline 14	Practical workshops	79
Session Outline 15	Project planning	89
<u>Day 7 Tuesday 5 June 2007</u>		
Session Outline 16	Final Evaluation	96

Transversal Session Outlines

page

Day 2, Thursday 1 June 2007- Day 7, Tuesday 5 June 2007

Other Session Outline 1

Spiritual Moments

98

Day 2, Thursday 1 June 2007- Day 7, Tuesday 5 June 2007

Other Session Outline 2

Reflection Groups

114

Here is the template used for the present outlines:

<p>Session Outline (SO) Template Religion and religious diversity in youth work</p>
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1. Title + Date+ time	<ul style="list-style-type: none"> • What was the name/title of the session? • When did it take place?
2. Background	<ul style="list-style-type: none"> • What was the context in which the session took place? • Why was it needed? Which aims/ objectives of the seminar did it relate to?
3. Aims	<ul style="list-style-type: none"> • What was the main aim/purpose of this session?
4. Objectives	<ul style="list-style-type: none"> • What was the objective of this session? What specific goals did the session intended to achieve? • Which skills, knowledge and attitudes did the objectives address?
5. Methodology and methods (<i>proposed and used</i>)	<ul style="list-style-type: none"> • What was the approach used during this session in order to achieve the proposed objectives? • What specific methods were used?
6. Programme	<ul style="list-style-type: none"> • What was the timeline of this session?
7. Outcomes	<ul style="list-style-type: none"> • What was the final result of the session? • What was actually achieved during this session? • What did the participants learn? • Which competencies did the participants achieve/develop? • Any unplanned outcomes?
8. Evaluation	<ul style="list-style-type: none"> • How was the session evaluated by the participants? • How was the session evaluated by the team? Are there any comments, suggestions/ warning regarding this session?
9. Materials needed	<ul style="list-style-type: none"> • What materials (e.g. space required, helping tools, printouts) were used for this session?
10. Further reading	<ul style="list-style-type: none"> • What books, website or any other source were considered for this session?
11. Appendices	<ul style="list-style-type: none"> • What are the documents/materials worked out by the participants? • What are the presentations, background documents, handouts, etc. used during this session?

Here are the day-by-day session outlines:

<p>Session Outline 1</p> <p>Welcome Evening</p>
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1. Title + Date+ time	Welcome Evening Wednesday, 30 May, 20.30
2. Background	
3. Aims	The aim of the sessions was to welcome the participants, initiate the communication between the group and the team, foster a creative, respectful and positive atmosphere for interaction learning and participation
4. Objectives	<ul style="list-style-type: none"> • Welcome the participants at the EYC Strasbourg and to this training seminar • Get to know each other, in general terms- names, organisation, age • Break the ice within the group and initiate the group building process • Set up the multicultural dimension, personal borders, cultural communication and dynamics of the group • Initiate the bilingual (English/ Russian) communication without interpreters
5. Methodology and methods <i>(proposed and used)</i>	<ul style="list-style-type: none"> • Informal relaxed atmosphere • Informal approach of the group through specific games and methods
6. Programme	<ul style="list-style-type: none"> • Compass games (3 truths and 1 lie, human map, silent line-up, shoe size, language game, geographical) • Informal drinks and food

7. Outcomes	All the participants were part of the evening. The objectives were reached.
8. Evaluation	Participants appreciated this first occasion to get together and felt that it help to break the ice and create a nicer atmosphere afterwards.
9. Materials needed	
10. Further reading	
11. Appendices	

Session Outline 2

Setting the Scene

1. Title + Date+ time	<p>Setting the Scene</p> <p>Thursday 31st May. 9-12:30 First morning of the training Course, 3,5 hours</p>
2. Background	Participants just met the evening before and are still landing on the course, everything is new and an excitement boom should be done.
3. Aims	To bring the participants together on the course and understand the frame of the course-seminar.
4. Objectives	<p>To provide the conditions for participants to discover about:</p> <ul style="list-style-type: none"> • The training course: objectives, methodology, technical • The other participants • The venue: house and surroundings? Ideally in the welcome evening • The Programme of the course • Expectations and contributions • Group Cohesion
5. Methodology and methods (<i>proposed and used</i>)	Diversity of methodologies for creating a dynamic engaging first morning.
6. Programme	<p>Welcome and Opening Welcome speech: Andree Jacques Dodin</p> <p>Presentation of the day, the team... and a round of names with the microphone</p> <p>Council of Europe and Directorate of Youth and Sport (DYS)</p>

	<p>Presentation Power point presentation</p> <p>Getting to know each other:</p> <p>Bingo on Religious Diversity</p> <p><i>Coffee Break</i></p> <p>Images Ask each participant to take an image that would help him/her to talk about him/herself.</p> <p>Sharing in pairs and then in buzz groups</p> <p>Presentation of the objectives</p> <p>Programme of the Course Visual Dynamic Presentation of the programme (a path in the wall) Methodology a couple of words about NFE, invite to taste...</p> <p>Expectations Keeping in mind the objectives of the course</p> <p>“What I would like to get from this programme?” “What I would like to contribute to this programme?”</p> <p>We asked participants to try to be concrete in the space of the programme (general expectations and contributions are as well allowed)</p> <p>Finalise the morning with the technicalities</p>
<p>7. Outcomes</p>	<p>The outcomes of the morning session were mainly the visualization of the diversity and religious diversity in the group of participants. Another outcome was the concrete expectations and contributions participants could bring to the course.</p> <p>The introduction made by Andree-Jacques Dodin, the interim of the director of DYS, offered the participants a general view over the values of the Council of Europe, presenting the participants the White Paper on Intercultural Dialogue as a tool to create more participative and diverse societies. The role of young people in the</p>

	process was emphasised, as well as the opportunity the participants within this seminar have to actually submit proposals for the White Paper, at the end of the event.
8. Evaluation	The morning could have been more challenging and dynamic but it was enough to bring participants together, introduce the course and the religious diverse group.
9. Materials needed	Bingo on Religious Diversity Images (photos) Colour
10. Further reading	
11. Appendices	See attached the Bingo of Religious Diversity Objectives and Programme of the training-seminar

Appendices to Session Outline 2 (SO 2)

Appendix 1/ SO 2: Presentation “Introduction to the Council of Europe”

The presentation focused on the following points:

- What does Council of Europe represent and the main differences between Council of Europe and European Union
- Basic values and aims of the institution
- The structure of the Council of Europe
- Introduction to the Directorate of Youth and Sport
- The Cultural Convention
- Co-management working system and structures within the Directorate of Youth and Sport
- Priority Programmes of Youth Sector 2006-2008
- European Youth Foundation
- Youth Partnership between the Council of Europe and European Commission
- European Youth Centre in Strasbourg
- Short introduction to the “All Different- All Equal” Campaign

Appendix 2/ SO 2: Bingo of Religious Diversity

The BINGO of Religious Diversity!

Training Seminar on Religion and Religious Diversity in Youth Work
European Youth Centre Strasbourg 30 May - 6 June 2007

The game was adapted to the topic of the seminar in order to allow participants to start getting to know each other and on the same time to familiarize with the background and experiences of other participants. Each participant had to ask questions regarding the issues expressed in the boxes, the first to fill in all the boxes with names becoming the winner of the game.

Find a person (and write his name) who...

Has never been to a synagogue	Knows the name of the Baha'i faith founder	Changed (or plans to change) his/her religion
Is a religious minority in his/her country	Has a family member that belongs to a different religion	Follows dietary restrictions for religious/cultural reasons
Has friends belonging to more than 3 different religions	Fully read the Holy Book	Knows the 1 st article of the Universal Declaration of Human Rights (UDHR) (Check!)
Represents a non religious organization	Visited a Holy City	Works in a field of inter-religious dialogue with young people

Appendix 3/ SO 2: Objectives and Programme of the training-seminar

The presentation emphasised the aim of the course, main objectives, methodology and programme. The description of these elements may be found in the first part of the course documentation, at points 4, 5, 6 and 7.

Session Outline 3

Challenges and Realities

1. Title + Date+ time	Challenges and Realities Thursday 31 May, 14:30 – 16:30
2. Background	Near the beginning of the training seminar, it was important that participants were given an opportunity to exchange experiences with each other, in relation to the issues presented in the seminar. After ‘setting the scene’ and providing the framework of the seminar in the morning, participants began by identifying the challenges they, and the young people they work with, face. By sharing the realities and contexts that the different participants live in, the needs for further work were expressed and identified.
3. Aims	To identify the challenges and realities, as experienced by the participants, in working on religion, religious diversity and inter-religious dialogue in youth work.
4. Objectives	<ol style="list-style-type: none"> 1. To exchange experiences and discuss the challenges relating to religion and religious diversity in youth work. 2. To identify some of the obstacles in working on inter-religious dialogue with young people. 3. To allow participants to get to know each other better and help build group cohesion.
5. Methodology and methods (<i>proposed and used</i>)	<p>Participants used small group work to discuss the concrete challenges they and the young people they work with face when dealing with religion and religious diversity.</p> <p>Each group made short presentation of the main challenges to the rest of the participants and also submit a written/visual report to the documentalist.</p>
6. Programme	14:30 – Introduction to the afternoon and the session on challenges

	<p>and realities.</p> <p>14:35 – Individual reflection (mind map, writing, drawing) on the questions for group discussion.</p> <p>14:45 – Participants are split into predetermined groups, based on geography. Participants from a similar region should be in the same group. This also hopefully allows for some solutions in terms of the working language of each group. One group can use Eng/Russ interpretation.</p> <p>Each group has 2 questions to discuss:</p> <ul style="list-style-type: none"> - What are the main challenges faced by young people in terms of religion and religious diversity in your country? - What do you think is needed to help foster inter-religious dialogue with the young people in your country? <p>15:45 – Each group will be given the task to prepare a 5 presentation (visual front page, using images) that sums up their discussions, especially concerning the first question.</p> <p>16:30 – Short 5 minute presentations from each group, including comments and conclusions.</p> <p>Each group should also submit a written report to the documentalist.</p>
7. Outcomes	<p>This session represented one of the first opportunities for participants to “put on the table” their beliefs, experiences and personal positions regarding the religious aspects of their societies.</p>
8. Evaluation	<p>For the participants, this was the first opportunity in the programme where they could spend a large amount of time in small group discussions which was greatly appreciated by all participants. It was somewhat difficult for one group to get started, due to technical difficulties with interpretation, however, all groups soon were engaged in challenging discussions and produced interesting and effective ‘front pages’ to present. The presentations started off with some difficulty and disagreement in presenting style in one group; however, the next few groups were more structured in their presentations. It would have been good to allow for even more time for small group discussions as the groups had to cut discussions short in order to come back to plenary and there was no time in plenary for questions and further discussions.</p>
9. Materials needed	
10. Further reading	

Appendices to Session Outline 3**Appendix 1/ SO 3: Challenges and Realities- Participants Answers***1. What are the main challenges faced by young people in terms of religion and religious diversity in your country?*

- Low level of awareness about other (and own as well) religions
 - Aggressive behaviour and speeches of some religious leaders
 - Lack of information on the topic
 - “Uncoolness” of Church, not appreciated anymore. The “European secularisation” effect?
 - Old-fashioned, Catholic countries; blaming everything on Communism; Church is unpopular.
 - People think in stereotypes a lot: people going to church = good people.
 - Lack of recognition of Tatars’ “Muslim-ness”.
 - Religious and non-religious young people feel threatened by religions because of homophobia and intolerance.
 - No awareness of religious diversity. “It exists, but not here, not in my country”. Mythical.
 - No Mosque in a country with 95% Catholicism. This leads to a political situation where the media manipulate public opinion.
 - Assumption that religious faith is linked to nationality; refusal of common roots
 - Discrepancies between older people’s conception of religion and young people’s. Leads to young people leaving practice aside as old-fashioned.
 - Religiosity considered a private matter, and therefore not talked about enough
 - Emergence of new-age spiritualities, a lot of new things but maybe illegitimate and fake.
 - Prejudice and ignorance towards religion, lack of education; Fanaticism and media fanaticism.
-
- There are too many different new religious groups and streams
 - Corruption inside of churches and active role in politics of religious leaders
 - Prejudices in society like “being very religious leads to monastery”, “religious people are very close – aggressive – intolerant to others” etc. To be religious is not a fashion, it’s rather exotic, even religious people are shy to demonstrate their religiousness...
 - In society where the Slavic phenotype dominates any person with other appearance could be considered as “enemy” like terrorist or crime.
 - 70 years of destroying of all religions and respect to them by Soviet Government
 - Religious communities usually are quite closed and active community life is accessible only for its members.
 - Contradictions between State legislation and main religion privileges
 - Unwilling to start the dialogue and to search for compromises in society in general and particularly among youth.

- Christian and Muslim are not coexisting or entering in any form of dialogue
 - Most of the Muslim people in Europe are immigrants and they are mostly isolated from the society. People are mostly unaware that the immigrants are in their majority Muslims
 - There are tensions between the two religious communities and there is no support from the Media or the local government to help to inform and bring together the two religions.
- Stereotypes promoted and provided by media
- Generalizations about some cultures and religions
- Biased and distorted perception of a different reality due to inflexible worldviews
- The way people make borders between groups (our group versus foreigners): borders in the head!
- Reducing the religion to the church and rules of some institutions and some values without taking into account the spirituality that is the source and the common need of everyone human being
- In the context of migration religion as a part of origin identity can „mutate“ to rigid inflexible forms.
- Lack of recognition that other people are free to choose their religious denomination/confession
- Lack of acceptance and lack of the willingness to understand a different worldview
- Lack of knowledge of other cultures and religious and some false interpretations and assumptions caused by the lack of knowledge

2. *What do you think is needed to help foster inter-religious dialogue with the young people in your country?*

- Space for communication (e-forums, special events, centres of Interreligious dialogue etc...)
- Tolerance increasing campaigns among believers, priests, students of Spiritual Seminaries.
- Educational campaigns about different religions
- All kind of resources – people, funds, informational materials, etc
- Institutional support of the dialogue (the government is not interested in dialogue)
- Media support of the dialogue (more often media just escalate conflicts)
- To provide easy access to information about all religions
- Organizing common community events where the young people can meet each other and learn more about their religions and enter into constructive dialogue.
- Initiating community development programs that would benefit both the Christian and the Muslim communities.
- Organizing non formal education events, such as trainings with support from the educational ministry as well as the local communities.

- Bringing together the religious leaders, initiating and enhancing an interreligious dialogue, and passing on the conclusions and recommendations to their communities in the form of education and awareness campaigns. Securing media support in order to stimulate and educate the young people about other religions and also to avoid heavily stereotyping religions with biased reporting.

Session Outline 4

Terminology

1. Title + Date+ time	<p>Terminology</p> <p>Thursday 31 May, 17-18</p> <p>First day, last session afternoon, 1 hour</p>
2. Background	Participants were already introduced to the course and to Religious diversity session
3. Aims	To open a moment of reflection on the terminology we are going to use during the course
4. Objectives	<p>To create the space for allowing a discussion on terminology used when talking about:</p> <ul style="list-style-type: none"> • Faith • Religion • Belief • Culture • Inter-religious Dialogue • Interfaith Dialogue • Intercultural Dialogue • Religious Diversity
5. Methodology and methods <i>(proposed and used)</i>	Huge dynamic Mind Map, where links are done (a silent wall, exchange of opinions)
6. Programme	<p>Explanation of the Mind Map concept and how we are going to make the links (string fragments).</p> <p>Presentation of the terminology words and Individual reflection: What do they mean for you those terms? What is the connection among them?</p>

	<p>Sharing through a silent floor in a huge Mind Map.</p> <p>A final debriefing/conclusion on the complexity of this terminology and how is differently approached.</p> <ul style="list-style-type: none"> • Did you observe any similarities among the ideas raised by the group? • Could you make any links among terms? Which ones? • Was something that surprised you? <p>Finally, hang diverse definitions on the themes addressed during the exercise (no comments on that, just showing complexity and diversity of such terminology)</p>
7. Outcomes	<p>The results showed that participants were more confused than enlightened on these terms (tolerance of ambiguity probably is not the best thing to try on the first afternoon)</p> <p>Participants realised how difficult it is to already frame these concepts before starting dialogue, and that the same things do not necessarily mean the same for everyone, depending on language, culture and experiences.</p> <p>The idea of adding at the end several definitions of these terms have shown not effective.</p> <p>There was little interest from participants' side as the majority didn't go through them (lack of time and lack of interest on going deeper on the understanding of the different concepts that are presented?)</p>
8. Evaluation	<p>The exercise showed the complexity and difficulty of finding a common definition or even vision of the terminology that we are using while addressing Religious Diversity.</p>
9. Materials needed	<p>Diverse Definitions on some of those terms</p>
10. Further reading	
11. Appendices	

Appendix 1/ SO 4: Mind Map- Participants Reaction

8 key- words

1. Intercultural Dialogue

- Different prospective working together on a topic objective → conflict → power → empowerment
- Process of definition of “relativism”
- Understanding the others → enrichment → creative change
- Acceptance of different cultures
- Dialogue between equals
- Safe place

2. Belief

- Basis of somebody’s entity
- Inner strength → human need → security
- Truth → process of definition relativism or truth → personal
- Trust
- Life values
- Love → sacrifice
- Not only God → love in humanity
- Personal sphere

3. Inter-religious dialogue

- Social development
- Recognition of different ways of life
- Open society
- Together → respecting diversity
- Education → necessity for all human beings
- Breaking self stereotypes and prejudices
- Understanding

4. Religion

- Moral values, quietness, spirituality
- No force
- Differences → conflicts → intolerance
- Rituals → meaningful moments or rituals → celebration → path, or rituals → man, women



- Ritualized + cultivated spirituality
- Islam and others
- Peace
- Rules → man, woman → people
- War

5. Human rights

- No blood
- Respect each other
- Universal issues
- Universal values → personal values
- A universal value
- Equal → we/other
- Here we are
- Violations
- UN → Council of Europe
- Manipulation

6. Faith

- Meaning of life
- God → Christianity
- Essence
- The best future → in my life
- Focus, power → peace
- God → Allah → Islam → connectedness
- Heart → peace
- In others
- Life
- Religions

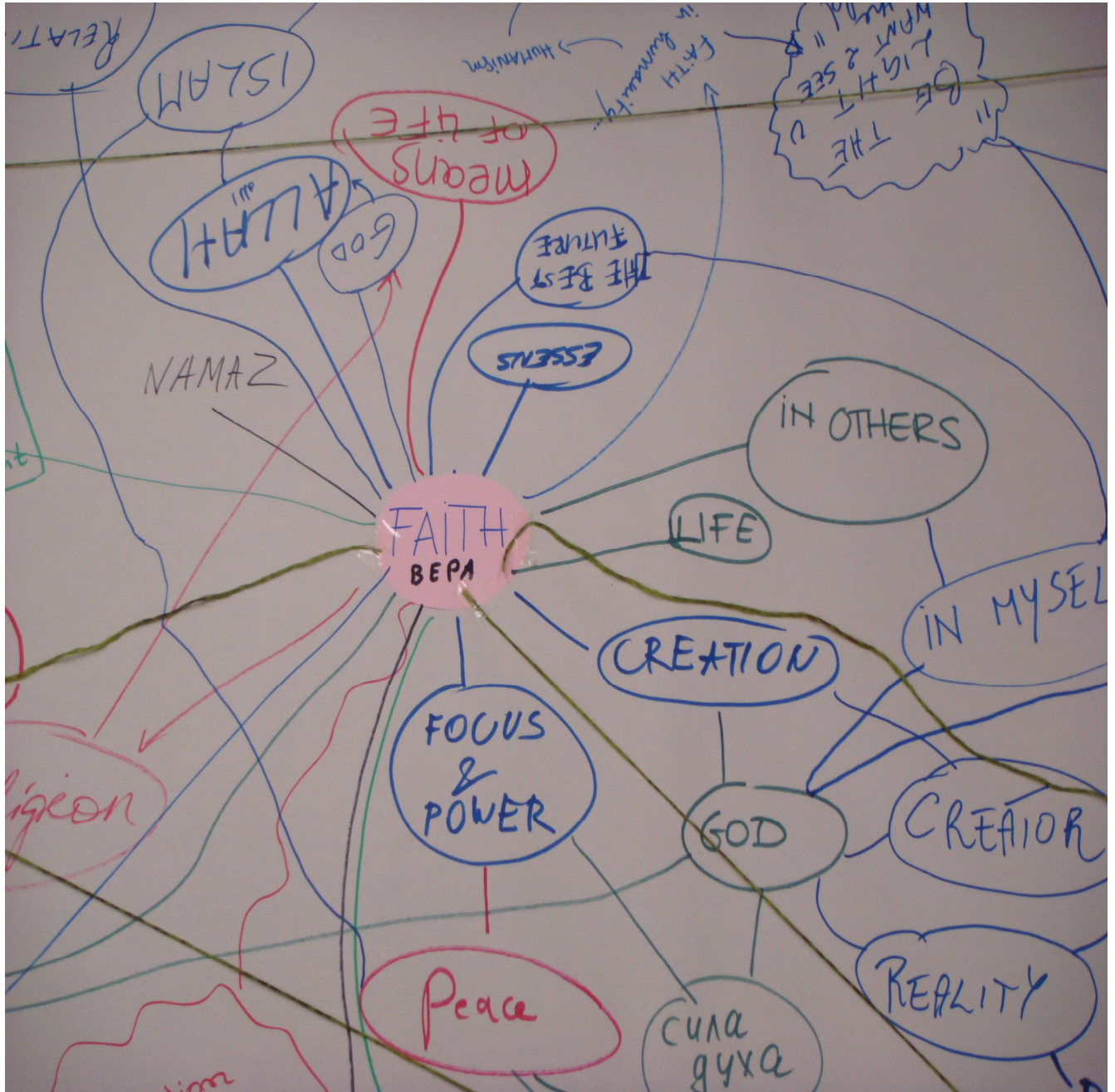
7. Inter-faith dialogue

- Recognition → self-confidence
- Sharing or overlapping
- To be tolerant
- Ecumenism
- Dialogue between religious faiths and secularism
- Better future → hope
- Peace → conflicts → negotiations

8. Culture

- Cultivation

- Tradition → old-fashioned → collective identification or tradition → history → heritage → knowledge, or tradition → food
- Mentality → identity
- The main part of civilization or civilization itself
- Who you are
- Travel



Session Outline 5

Diversity Evening

1. Title + Date+ time	Diversity Evening 31 May, 20.30
2. Background	<p>The second evening, thus still very early in the training course.</p> <p>Participants have started working on concepts related to the course. The diversity evening was a way to present their culture and traditions in a nice, informal atmosphere. It was also an occasion for participants to continue the started discussions and to practice intercultural learning</p>
3. Aims	To further breaking the ice, creating enthusiasm and initiating motivation for intercultural learning. Enjoying diversity.
4. Objectives	<ul style="list-style-type: none"> • To share and learn about objects, texts & traditions that represent personal values or identity • To increase the awareness and appreciation of the rich diversity of cultures and believes at the seminar • To increase the motivation for intercultural and inter-religious learning • To foster the group dynamic and interaction between participants: have fun & break the ice
5. Methodology and methods <i>(proposed and used)</i>	<p>An informal evening with diverse elements:</p> <ul style="list-style-type: none"> • presentations • games • dancing • snacks
6. Programme	

	<p>About 2 participants are asked to help out with the coordination of the program.</p> <p>8.00-8.30 h</p> <p>Participants build up their tables with food, drinks and items from their respective countries.</p> <p>8.30 – 9.30 p.m.</p> <p>Reception. Official opening. Participants present their dishes & items. Eating and Drinking & Socializing.</p> <p>9.30 – 10.15 h</p> <p>Presentations:</p> <ul style="list-style-type: none"> • Move the World, Slideshow with texts from different religions and leaders on the topics of peace, diversity & human rights • Short movie about Uzbekistan • Slide show of traditional wedding in Ukraine & presentation of traditional dresses & shawls • Short movie about Poland • Short movie about the Turkish Dancing Derwishes <p>10.15 h – open end</p> <p>Dancing to traditional music from all over Europe. Traditional dances are shown & taught to other participants from Belarus, Italy & Romania.</p>
<p>7. Outcomes</p>	<p>The participants were connected to the theme of the evening, more likely trying to establish new contacts and icebreaking than attracted by movies or any other activity which would have required concentration. The first day was full of information and required high participation.</p>
<p>8. Evaluation</p>	<p>The diversity evening turned out very well. Participation was high in all three parts of the program. Many participants had brought different kinds of foods and drinks from their countries. All tables</p>

	<p>were filled and it was a huge variety of things, ranging from dried fish, over frozen shark to all kinds of sausages, lots of wine and special sweets.</p> <p>Some people were wearing traditional pieces, such as hats and shawls from their countries and one girl was dressed in a complete dancers outfit from Armenia.</p> <p>The presentations & short movies were interesting and showing a high diversity.</p> <p>The participation for the dancing part was still high, the mood was very good and people seemed to be eager to try out dances from other countries.</p>
<p>9. Materials needed</p>	<p>The participants had to bring a lot, in order to make this evening a success. There was a choice of: sweets, objects, dresses, music.</p> <p>We needed an appropriate room with:</p> <ul style="list-style-type: none"> • beamer and screen • space & atmosphere to dance
<p>10. Further reading</p>	
<p>11. Appendices</p>	

Session Outline 6

History of Religions

1. Title + Date+ time	Religions of the World: History & Development 1 June, 9.00 – 10.30 a.m.
2. Background	This session took place on the second training day. In the morning, after the ice has been broken and the overall scene was set.
3. Aims	Building a common knowledge base, increasing the understanding of the historic development of the diverse religions, recognizing relationships and gaining an insight into contents and purposes.
4. Objectives	<ul style="list-style-type: none"> • To explore historic facts of some of the world religions • To understand the development process that religions underwent in history • To learn about the expansion of religion and the interaction between religions • To create awareness about religious diversity in Europe and open-mindedness towards dialogue
5. Methodology and methods <i>(proposed and used)</i>	Time Line, Plenary Discussion
6. Programme	<p>The religions(their diverse streams) & world views that are included in this session are:</p> <ul style="list-style-type: none"> • Christianity • Islam • Hinduism • Buddhism • Judaism • Baha’i • Agnosticism

- Atheism

These were selected on basis of the major 8 of organized religion based on the number of adherents. But leaving out Confucianism (5) and Sikhism (6) and including Judaism (7. high relevance in Europe) and Baha'i (8, second most globally spread religion).

9.00 – 9.10 a.m. Introduction

Power Point presentation showing graphs that display the geographic expansion (global and European) and number of adherents of different beliefs.

9.10 – 9.45 a.m. Humanity's religious history

Time Line

One time line is drawn on a long and big stretch of paper hanging on the wall. No milestone is given.

The participants were asked to put in important historic dates and respective locality of their religion. One starts and then the others write their event & locality at a spot on the time line when they think it took place, relative to the first date. If they know it they write the correct date in their respective time next to it.

Different religions should have different colours. If participants from the same religion don't agree on a date, or there are different streams they have to indicate that by circling the date in question and by drawing connecting lines between the different incidents. Thus it becomes visible when religions split up and how the respective streams developed.

Participants that see themselves as being agnostics or atheists can contribute by writing their knowledge about a certain religion down or by adding dates that they find important for world history.

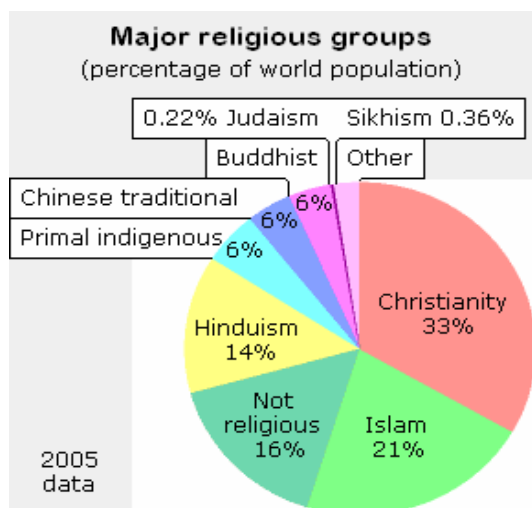
Based on this chart the chronological order and development of individual religions is visualized and humanity's religious history as a whole and linkages between different religions can be discussed, e.g. in the case of the historic connections between Baha'i, Islam, Christianity and Judaism.

Also differences in opinion about the history of a faith become apparent.

	<p>Looking into the future...</p> <p>Finally, the participants are asked to write their religion's view about the future of mankind/ the time of fulfilment. What has been promised to the "believers", (also regarding life after death)? Do they know, if there was announced to be an event similar to the Parusia in Christianity? Here visions of the future, similarities of purpose and differences shall become apparent.</p> <p>Short clarification of questions (not getting into discussions)</p> <p>9.45 – 10.30 a.m.</p> <p>Plenary Discussion about the Outcomes</p> <p>Questions for consultation:</p> <ul style="list-style-type: none"> • How do you think about the time line? Were there things that surprised you or that you don't agree with? <p>Time is given to discuss the issues that arise.</p> <ul style="list-style-type: none"> • How does the knowledge and understanding of different religions contribute to interreligious dialogue?
<p>7. Outcomes</p>	<p>Collecting the participants' ideas and knowledge in relation with the Time line helped them to formulate their opinions (historically) and to express some of their comments in relation with the outcome of the exercise. The debriefing took place in the plenary room, each participant having the opportunity to present their feedback on the History of Religion presentation (which took place at the beginning of the session) and the Time line exercise.</p> <p>More details of the outcomes in Appendix 3/ SO 6.</p>
<p>8. Evaluation</p>	<p>The use of a timeline in order to visualize religious history and differences in world views was effective.</p> <p>Participants were very eager to put down all the historic dates they were aware of. They were able to relate particular incidents with</p>

	<p>each other. E.g. putting the destruction of the temple of David close to the birth of Jesus in the timeline. The sheet of paper was much filled with information in a very short time. It was interesting that many incidents on the chart were very individualized according to one's country: e.g. Orthodox church re-established in Ukraine, Christian church established in Armenia.</p> <p>Especially interesting were the different views that came up regarding the future promises of the respective religions. Participants started to discuss on the paper by means of linkages and new statements and visualized their disagreements with certain beliefs. E.g. The end of everybody (not Jew) - Jesus returns and we will live in peace with him >>> as Islam the Truth for all >>> Jesus said: "I am the Truth".</p> <p>The plenary discussion didn't go as in depth as was hoped for. Although there have been strong statements on the chart, participants didn't pick up on that too much. Two questions were raised regarding one statement that 'Jesus came back' and regarding the promise of 'world peace, established for all and by all.'</p> <p>In general the entire discussion was focusing on the fact of having different future promises, which seem to exclude each other.</p> <p>The exercise with the time line turned out well and showed many interesting views, similarities and differences. The plenary discussion was interesting; however the controversial points haven't thoroughly been discussed. Probably more time should have been allocated to this discussion.</p> <p>All in all the session was a good introduction and with its outcomes built a good basis for the afternoon session on culture/identity & understandings of different beliefs.</p>
<p>9. Materials needed</p>	<p>Beemer and screen Big sheets of paper stuck on the wall. A few meters long and at least one meter high. Markers to write on it in many different colours. At least 6.</p>
<p>10. Further reading</p>	
<p>11. Appendices</p>	<p>Power Point Presentation: 'history_beliefs.1June'</p>

Appendix 1/ SO 6: History of Beliefs- Handouts



How do your religions see the following aspects?

- Innate spirituality of the human being
- Existence of a spiritual power influencing the universe
- Purposeful life
- Spiritual practices: prayer, meditation, fasting, pilgrimage, holy days, marriage, places of worship & holy places
- Life after death / Nirvana
- Acknowledgement of other prophets
- Promise of continuation of the Faith (e.g. Messenger promises to come back)
- Laws appropriate to the time & needs of society

Quotes from different Faiths:

• The Golden Rule

- Do unto others as you would have them do unto you. *Christianity*
- No one of you is a believer until he desires for his brother that which he desires for himself. *Islam*
- What is hateful to you do not to your fellow man. That is the entire law; the rest is commentary. *Judaism*
- Hurt not others in ways that you yourself would find hurtful. *Buddhism*
- Never do to others what would pain thyself. *Hinduism*
- Blessed is he who preferred his brother before himself. *Bahá'í Faith*

Quotes on Peace

- Blessed are the peacemakers: for they shall be called the children of God. And goodness is the harvest that is produced from the seeds the peacemakers plant in peace. -Christianity
- God guided all who seek His good pleasure to ways of peace and safety, and led them out of darkness, by His will, unto the light, guided them to a path that is straight. - Islam
- I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints. - Judaism
- He brings together those who are divided, he encourages those who are friendly; he is a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace. -Buddhism

- By this invocation of peace may peace be diffused! By this invocation of peace may peace bring peace! ..., so that peace may prevail, happiness prevail! May everything for us be peaceful! - Hinduism.
- Therefore, it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among humankind. – Baha’i Faith

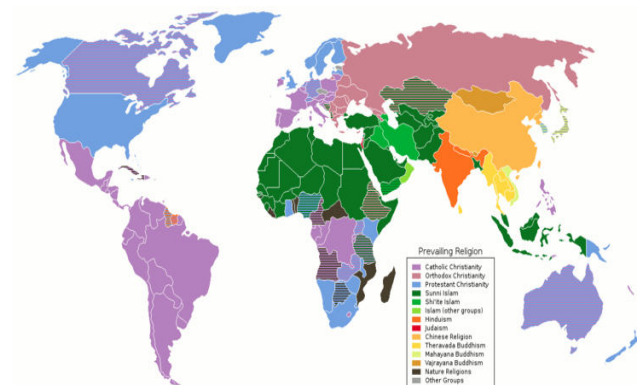
Group work:

- How do you think about the time line? Were there things that surprised you or that you don’t agree with?
- Please discuss the information given on this page and share your views on these aspects
- Do you think the knowledge and understanding of different religions is necessary for interreligious dialogue and why?

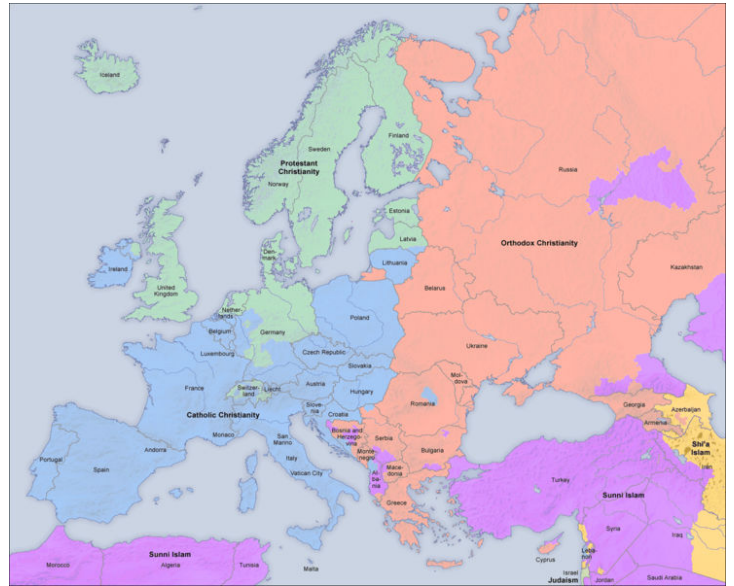
Appendix 2/ SO 6: History of Beliefs- Presentation (source: Encyclopaedia Britannica)

Religion	Believers
Christianity	2.1 billion
Islam	1.3 billion
Atheism	2.3% of world population
Agnosticism	1.1 billion
Hinduism	900 millions
Buddhism	376 millions
Judaism	14 millions
Bahá’í-	7 millions

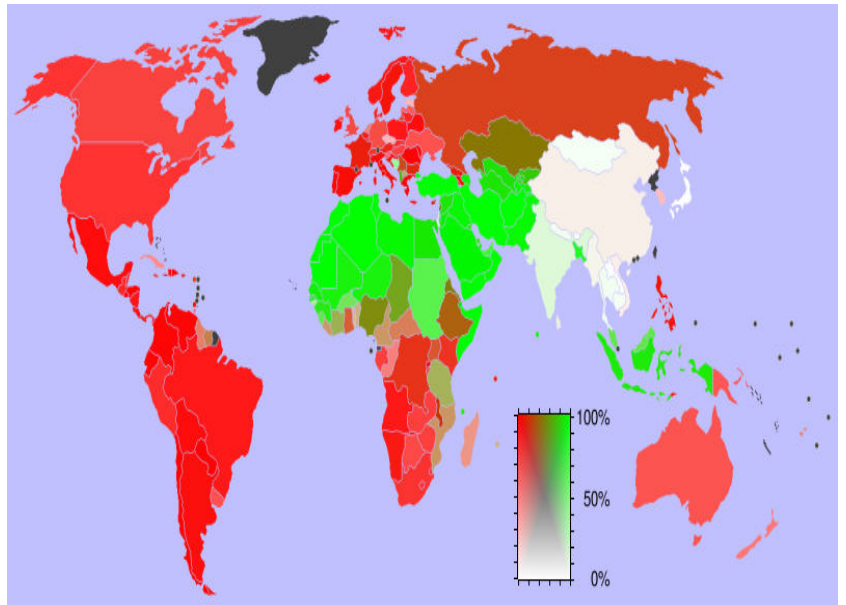
Religions in the World



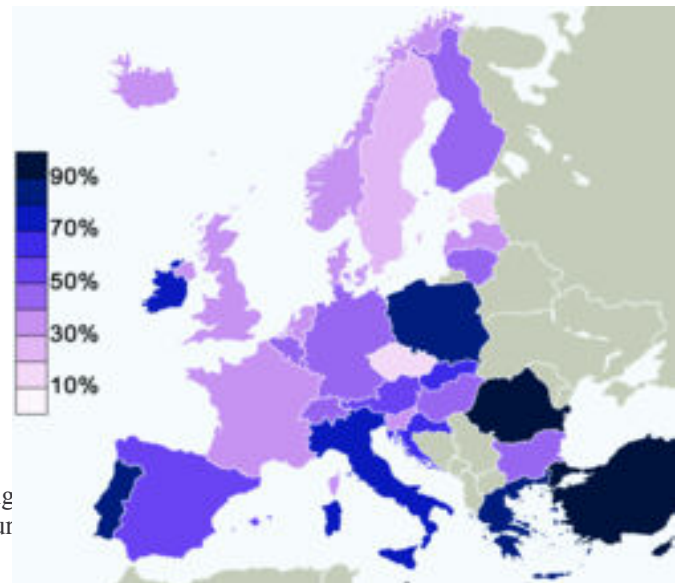
Religions in Europe



Islam and Christianity



Believe in God



Many Religions Promote...

- Innate spirituality of human beings
- Spiritual power influencing the universe
- Purposeful life
- Spiritual practices: prayer, mediation, fasting, pilgrimage, holy days, marriage, places of worship & holy places
- Life after death / Nirvana
- Acknowledgement of other prophets
- Promise of continuation of the Faith
- New laws appropriate to the time & needs of society
- Coming of Kingdom of God on Earth, Time of Fulfilment, Most Great Peace

Appendix 3/ SO 6: History of Beliefs/ Time Line- Participants reaction

The group did not create a set of rules or an agreement regarding the historical outline. The personal interpretation of the history of religions prevailed, particularly on the past and present of the religious timeframe.

However, the future development of religions (including the controversies regarding “the end of the World”) was the main area the participants focused on, during their discussion.

The participants discussed the conflicts in the world today, conflicts which have religious backgrounds or take place between two or more religious representatives.

Other points expressed during the plenary discussion:

- religious extremism
- terrorism connected to Islam
- a potential Christian unity between the main two churches (Catholicism and Orthodoxism)/ the marriage conflictual- policy- the need to chose
- personal spiritual evaluation
- the manipulation of people with less economic and social status/ connection to geopolitical, economic realities
- the use of religion as an excuse to achieve geopolitical goals (e.g.: Kosovo)
- “Higher level of true dialogue is possible only when religious leaders around the world will stay at a round table and talk. Like us, today”
- Identify the religious reasons behind conflicts
- “We are in favor of great values, but when dialogue comes, we separate”

Finally, the participants agreed on the need of interreligious dialogue, as an important step towards world peace, which represents the main concern of the humanity.

Session Outline 7

Religion, culture and identity

1. Title + Date+ time	Religion, culture and identity Friday 1 st June, 11:00-12:30
2. Background	In the morning session, participants have explored the history of religion(s) and made some links regarding similarities/ differences. This session will now be leading them to themselves and to religion on a more individual basis
3. Aims	To analyse the links between religion, culture and identity
4. Objectives	<ol style="list-style-type: none"> 1. To explore the concepts of religion, culture and identity 2. To individually reflect on the role of religion for the participants' identity 3. To analyse how religion and culture are interlinked and difficult to separate
5. Methodology and methods <i>(proposed and used)</i>	Input by lecturer Discussion in plenary
6. Programme	<p>11:15 Input by lecturer Dr. Pradeep Chakkarath on religion, culture and identity, with the example of the Indian society</p> <p>12:00 Discussion in plenary</p>
7. Outcomes	<p>For most of the participants, the psychological approach used by the guest- speaker, as well as the concepts expressed during the presentation, was very abstract and they didn't necessarily think about it very often.</p> <p>The presentation made them realised how personal the interpretation of concept may be, how much the societies differ from all point of view- cultural, religious, political. At the end of the presentation, the participant realised that is very difficult to choose a position in a collective, so long as they face social</p>

	<p>individualism and how hard it's to behave individualist in a collectivism society.</p> <p>Finally, all participants agreed that tolerance and understanding should prevail, as the first step to ensure a peaceful society, and that they need to be more conscious about it.</p>
8. Evaluation	<p>Participants liked this input which questioned the place of culture and religion in our behaviour, attitudes and beliefs. The input challenged participants' perception of their own identity and the role played by religion and culture in this definition of self. Although the examples given about Hinduism and Buddhism were very interesting and added a new religious dimension to the course, it would have been more beneficial to participants to get examples from the major religious communities in Europe so that they could relate to them.</p> <p>In the discussion afterwards, the polarism of the presented models was questioned by participants. But the expert also invited them to think about themselves and their own behaviours when acting and meeting people from other backgrounds. The input brought food for thought and the fact of adding an external, psychological perspective was enriching. Many more discussions with the lecturer continued during lunch and dinner time.</p>
9. Materials needed	Colored paper, photocopies of 20 statements test
10. Further reading	
11. Appendices	PowerPoint presentation 20 statements test

Appendix 1/ SO 7: Psychological Evaluation Exercise

20 statements Test (Kuhn & Mc Partland)

Please complete the following sentences without repeating any of your sentences.

1. I am -----
2. I am -----
3. I am -----
4. I am -----

5. I am -----
6. I am -----
7. I am -----
8. I am -----
9. I am -----
10. I am -----
11. I am -----
12. I am -----
13. I am -----
14. I am -----
15. I am -----
16. I am -----
17. I am -----
18. I am -----
19. I am -----
20. I am -----

Appendix 2/ SO 7: Religion, culture, and identity - Presentation

Dr. Pradeep Chakkarath
Chemnitz University of Technology

What is religion?

Religion is a worldview.

And what is a world view?

From a psychological perspective, a worldview is a systematically elaborated cognitive framework that helps us to *perceive*, to *interpret*, and to *understand* the world and ourselves.

More specifically, worldviews are expressions of societal and individual efforts that give *meaning* to

- one’s own existence and actions
- the experience of the unfamiliar and extraordinary
- the world as a whole

Worldviews go beyond the limited biological lifespan and specific historical contexts.

In addition, worldviews provide and sometimes even prescribe evaluation and coping strategies that help us to deal with existential experiences as for example:

- fear
- injustice

- suffering
- pain
- sorrow
- desperation
- death

In order to fulfil these functions, worldviews provide:

- Myths (e.g., the myths of Adam and Eve, Albert Einstein, the German *Wehrmacht*)
- Rituals (e.g., pilgrimage, celebrations of anniversaries and achievements, vows)
- Utopia (e.g., eternal life, a world free of diseases, paradise, a world of Aryans)

These features can be found in all cognitive frameworks that we call “worldviews”:

- philosophical worldviews
 - (e.g., rationalism, idealism, materialism, empiricism)
- political/ideological worldviews
 - (e.g., liberalism, communism, fascism, capitalism)
- scientific worldviews
 - (e.g., geocentrism, humanism, Marxism, positivism)
- religions
 - (e.g., traditional religions, Judaism, Christianity, Islam, Hinduism, Buddhism, Taoism, Confucianism)

Religions have specific features that make them different from other worldviews and different from each other:

- the importance of the belief in a single *God* or many godly figures
- the importance of *spirituality*
- the differentiation between the *profane* and the *sacred*
- the differentiation between *here* and the *hereafter*

Due to their functions as cognitive frameworks that give meaning to the world and ourselves, religions have influenced and shaped cultures enormously.

In the following, we will:

- look at some of the basic features that characterize different religions and
- try to understand how much influence religious concepts and beliefs have on our thinking, feeling, and behaviour

Self-Concepts

Independent and Interdependent Self Concept

A person with	A person with
----------------------	----------------------

an <i>independent self-concept ...</i>	an <i>interdependent self-concept....</i>
feels separate from the social context	feels connected with the social context
has a unitary and stable structure	has a flexible and variable structure
has an internal orientation and focuses on personal aspects (abilities, thoughts, feelings)	has an external orientation and focuses on social aspects (status, role, relationships)
wants to be unique, express him/herself, and promote his/her own goals	wants to belong, fit in, promote others' goals
expresses himself/herself	expresses his/her (context- dependent) role
behaves according to personal standards	behaves "appropriately," i.e., according to his/her role
communicates directly; says what's on his/her mind	communicates indirectly; "reads other peoples' minds"
has a self-esteem that depends on ability to express self, validate internal attributes	has a self-esteem that depends on ability to adjust, maintain harmony, restrain self

Hindu Deities

While monotheistic religions emphasize the highest individuality and independence of a sole and almighty God, so-called polytheistic religions, e.g., Hinduism, worship many gods and goddesses and emphasize their interdependence and their familial relatedness.

The meaning of jibun [self / "I"]

My share of the common space between us"

The self is understood here as a dimension that only exists between two people and is constituted by them. Thus, an individual alone does not have a "self" in the Western sense.

Cognitive Styles

INDIVIDUALISM and COLLECTIVISM

Analytic Cognitive Style (preferred in the "West")	Holistic Cognitive Style (preferred in East Asia)
People count ("One fish is swimming behind	People don't count as much (e.g., "One fish is

<p>four other fish,” etc.).</p> <p>They specify a lot of details (“Yellow-blue-black-green-red fish,” “green seaweed on the bottom”; “air bubbles are moving upwards,” etc.).</p> <p>Descriptions involving separation (“One fish is faster”; “... is leading the others”; “... is being ostracized,” etc.)</p> <p>Focus on the individual fish</p>	<p>swimming behind a group of fish.”).</p> <p>Instead of details, stories are told (“The group has lost a tired fish and is letting it catch up.”)</p> <p>Descriptions involving harmony (“The group is accepting the fish again.”).</p> <p>Focus on the group</p>
Individualism emphasizes	Collectivism emphasizes
Individual autonomy	Group unity and Harmony
Self-orientation	Group orientation
Personal goals	Group goals
Uniqueness and independence	Conformity and interdependence
Importance of privacy	Feeling of belonging to a group
Nuclear family	Extended family
Individual reward (<i>equity</i>)	Equal distribution of reward (<i>equality</i>)
Competition	Cooperation

Session Outline 8

Religious and cultural identity: values and beliefs

1. Title + Date+ time	<p>Religion and Culture</p> <p>Friday 1st June afternoon, 14:30-18:00 3 hours session</p>
2. Background	<p>During the morning sessions participants had an overview of the history of religions and an analysis of religious identity through the input of external expert.</p>
3. Aims	<p>In this session the aim was to analyse the links between religion and culture.</p> <p>See the levels (visible and aware, and invisible usually unaware) representing the Traditions- behaviours, the believes, and the values Comparison on the core values of main religion: looking for common grounds.</p>
4. Objectives	<p>To explore religious diversity concepts as well from a cultural perspective.</p>
5. Methodology and methods (<i>proposed and used</i>)	<p>Not an specific method to be used (we can think in a creative dynamic way... expecting to know what will be proposed for the morning session and how to make the links without repeating methodology)</p>
6. Programme	<p>Technical points</p> <p>Impact images of the Religious Diversity - Baraka</p> <p>Iceberg of culture transposition to Iceberg of religion.</p>

	<p>Example of the Zoroastrian celestial burials (the door of silence with vultures) visible and invisible parts of the religious tradition.</p> <p>Personal Reflection on the visible and invisible parts of my religion behaviour believes and values.</p> <p>First part of the exercise we move to the five icebergs created (identified by the group identities) Christianity (due to the number of participants we split the group in 3 subgroups representing Catholicism, Protestantism and Orthodoxy) Islam, Judaism, Agnosticism/Atheism, and Other religions icebergs.</p> <p>All participants circulate freely through the different Icebergs (but not their own religious community one) and write down the elements that they know about the others' icebergs. (15-20 min)</p> <p>Coffee break</p> <p>Participants go to the iceberg that represents their beliefs or community beliefs (groups of participants sharing the same religious context)</p> <p>Read the comments that have been written by the rest of the group and comment on them completing the missing points and refuting the points that they disagree with.</p> <p>Create an Iceberg on own religious context and share it (traditions, beliefs and values)</p> <ul style="list-style-type: none"> • Presentation of the results • Questions for clarification • Debriefing on how was the process inside each subgroup • Look for the values associated to the concrete religion and its links or not with the values of other confessions. (This last question was finalised next morning in the following session)
7. Outcomes	<p>Though we didn't enter into discussing the implications towards youth work, the exercise allowed participants to have a reflection on the complexity of own religion and stereotypical views and prejudices on the other religions.</p>
8. Evaluation	

	<p>Recommendations</p> <p>It could have been interesting to ask participants to be aware of their religious complexity, to be asked when receiving the invitation with simple study case, questionnaire...</p>
9. Materials needed	Big paper (flip charts) to draw the Iceberg and to draw a parallel iceberg with the comments of the won religious groups.
10. Further reading	
11. Appendices	

Session Outline 9

Religion and Human Rights

1. Title + Date+ time	<p>Religion & Human Rights</p> <p>Saturday 2 June, 9:15-10:30</p>
2. Background	<p>This section was placed after the session on Religion & Culture and before the field visits to the religious communities and practical sessions HRE</p>
3. Aims	<p>The aim of the session was identification, analysis and discussion of interconnections between Religion and HR in their historical development and today</p>
4. Objectives	<ul style="list-style-type: none"> • to introduce the participants to the concept of HR in its historical development (as related to religion and beliefs) • to elaborate on the controversies that exist between the Religion and HR • to analyse and discuss the prospective dialogue and links between Religion and HR
5. Methodology and methods (<i>proposed and used</i>)	<p>Proposed methodology includes: input (power point presentation); statements & take a stand exercise; discussion and short final input (power point presentation)</p>
6. Programme	<p>25 min - input on the concept of HR in its historical development as related to religion and beliefs (power point presentation - attached)</p> <p>35 min – statements & take a stand exercise</p> <ul style="list-style-type: none"> • Some people have more human rights than others • Human rights are purely western concept • Human rights need to be earned

	<ul style="list-style-type: none"> • Human rights are fundamental value of all religions • Human rights should be more respected than religious practices <p>15 min – discussion and short power point presentation based on the Nazila Ghanea’s article on the perspectives of dialogue and links between Religion and HR.</p> <ul style="list-style-type: none"> • Is there a future in the HR-Religion dialogue? • How could it be useful for religion? • How could it be useful for HR? <p>Giving out a handout <i>Baha'i Faith and Human Rights</i> and the UDHR</p>
7. Outcomes	Participants were introduced to the concept of human rights in its historical development in relation to religion and beliefs; several controversial issues that exist within Religion and Human Rights had been discussed; prospects of Human Rights-Religion dialogue were highlighted.
8. Evaluation	Because of the time pressure (the session started 20 min later than it was initially planned because of the technical announcements, and was limited by the schedule of the field visits), it was not enough time during the session to discuss the perspectives of a dialogue between the HR and Religion in contemporary world. However, these issues had been raised during the field visits and other following sessions.
9. Materials needed	Power-point + projector Statements – power point Handout <i>Baha'i Faith and Human Rights</i> UDHR
10. Further reading	Nazila Ghanea <i>Religion and Human Rights</i>
11. Appendices	Power point presentation on Human Rights and Religion (including statements)

Appendix 1/ SO 9: Religion and Human Rights- Presentation

1. Definition and Evolution:

Human rights is what no one can take away from you.

René Cassin

Human Rights start with breakfast.

Léopold Senghor

Human rights are the basic rights and freedoms to which all humans are entitled, often held to include the right to life and liberty, freedom of thought and expression, and equality before the law.

www.wikipedia.com

”All human beings are born *free and equal in dignity and rights*. They are endowed with *reason and conscience* and should act towards one another in a spirit of brotherhood.”

UDHR, article 1

All human rights are:

- *Universal*
- *Indivisible*
- *Interdependent...*
- *and Inalienable*

Vienna Declaration on Human Rights, 1993

Granted Rights:

<p>By God By religion By the ruler/s</p>	<ul style="list-style-type: none"> • Conditional • Temporary • Exceptional • Moral • Limited • Relative universality • Accepted limitations • Conscience of justice • Humanity
--	---

Specific groups

- Rulers' family

- Nobles
- Members of religious communities

Enlightened Despotism

- The Code of Hammurabi (Babylonia, 2000 BC)
- Magna Charta (England, 1215)
- Bill of Rights (England, 1689)

Natural Rights:

- Philosophers of the 17th-18th cc (Locke, Descartes, Montesquieu, Rousseau... The *Enlightenment*)
- Rights that belong to a person because s/he is a human being, and not a citizen or believer
- The birth of individual freedom (as opposed to individual freedoms [*privileges*]) - secularism
- Natural rights cannot be taken away by the state or church, they **limit** their power

- American Declaration of Independence (1776)

- The French Revolution and the Declaration of the Rights of Man and Citizen (1789)

XIX – XX Century:

- Critique of the "formality" of natural rights
- Marx and workers rights
- International agreements
- WW I & II
- League of Nations and UN

International Bill of Rights

The International Bill of Rights...

1st Generation rights (*liberty*)

- Civil rights
- Legal rights
- Political rights

2nd Generation rights (*equality*)

- Social rights
- Economic rights
- Cultural rights

3rd Generation rights (*solidarity*)

- Peace, Development, Environment...

2. Human Rights and Religion:

Religious Rights and Freedoms:

Universal Declaration of Human Rights, Article 18:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance (...)

European Convention on Human Rights, Article 9:

(...) Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

Understanding Human Rights:

- Morally or legally binding...

Religion and Human Rights: Statements:

- Some people have more human rights than others
- Human rights are purely western concept
- Human rights need to be earned
- Human rights are fundamental value of all religions
- Human rights should be more respected than religious practices
- How human rights and religion could be mutually beneficial to each other?

Religion and Human Rights: Perspectives of Dialogue:

Human rights could

- Further guarantee freedom of religion and belief
- Contribute towards fostering inter-religious dialogue

Religion and religious communities could

- Explain origins of human rights in their scriptures
- Support/promote human rights at the grassroots level
- Contribute to conceptual advancement of human rights

Appendix 2/ SO 9: Human Rights Statements
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The game “Human Rights Statements” represented one of the most interesting exercises which took place in the first part of the seminar. After a short introduction into the human rights field (PowerPoint), the participants were required to take a position on an imaginary line (left-centre- right) in relation with some statements which were dictated by one of the trainers. If the statements the participants heard were considered to be true, they had to move to the left of the

imaginary line. If they considered the statement inapplicable, they had to move to the right. The ones which couldn't have decided remained in the centre.

The observations are based on the reaction of the participants, reaction which reflected precisely the background of the participants, the experiences (social- political- cultural) and nevertheless, the understanding of human rights norms, values and applications.

1st statement: *“More people have more human rights than others”*

Agree: 45%
Disagree: 45%
Undecided: 10 %

Observations:

- Social discrimination
- West- East differences

2nd statement: *“Human Rights need to be earned”*

Agree: 25%
Disagree: 65%
Undecided: 10%

Observations:

- People affected by war- fight for your right!
- Understanding the meaning of the sentence, *ad literam*
- No need, people are born with them
- Governmental attribution to provide, respect and apply the respective rights

3rd statement: *“Human Rights are purely a Western concept”*

Agree: 60%
Disagree: 40%

Observations:

- Majority of Eastern Europe representatives agreed
- Reasoning: gender unbalance in East (more men than women), compared with an eventual Western gender balance
- The participants coming from the Western Europe didn't agree
- Difference of perception: human rights concept in Middle East, compared with the one from the US or China
- Different cultures- change?
- Disagree: the origin of the Code of Hammurabi (Iraq, today)

4th statement: *“Human Rights are a fundamental value of all religions”*

Agree: 80%
Undecided: 20%

5th statement: “*Human Rights to be respected more than the religious practices*”

Agree: 40%
Disagree: 40%
Undecided: 20%

Observations:

- Balance between the two concepts
- In Africa, human rights must be more respected than religious practices (e.g.: FGM)
- Human Rights are a product of religion (including the religious practices)
- Traditions are sometimes more important than some human values, particularly in East

6th statement: “*Human Rights and religion could be mutually beneficial to each other*”

Agree: 90%
Undecided: 10%

Appendix 3/ SO 9: Human Rights and Baha'i Faith
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Baha'i Faith and Human Rights

Bahá'u'lláh taught that an equal standard of human rights must be recognized and adopted. In the estimation of God, all men are equal; there is no distinction or preferment for any soul in the dominion of His justice and equity. [...]

There shall be an equality of rights and prerogatives for all mankind.

Abdu'l-Baha, The Promulgation of Universal Peace

The source of human rights is the endowment of qualities, virtues and powers which God has bestowed upon mankind without discrimination of sex, race, creed or nation. To fulfil the possibilities of this divine endowment is the purpose of human existence. Human rights can be established in terms of social status when members of the community realize that the gift of life and conscious being obligates them to meet responsibilities owed to God, to society and to self. Mutual recognition by members of the community of the truth that their lives emanate from one and the same universal Source enables them to maintain ordered relationships in a common social body.

Baha'i International Community, 1947 Feb, A Baha'i Declaration of Human Obligations and Rights

The goal of the international community is to build a world family of nations, whose members have equal rights, privileges, duties and responsibilities, and share a dedication to peace and to the upholding of a common set of human values; to create a global society which protects the human rights of every member, respect his dignity and individuality, and provides for the full development of his potential, so that he may be of service to his fellow human beings and make his contribution toward the building of an ever-advancing civilization.

Bahá'í International Community Statement, Geneva, 26 August 1980

O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you. O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

Bahá'u'lláh

Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart. If religion becomes a cause of dislike, hatred and division, it was better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure; but if the remedy should only aggravate the complaint it had better be left alone. Any religion which is not a cause of love and unity is no religion. All the holy prophets were as doctors to the soul; they gave prescriptions for the healing of mankind; thus any remedy that causes disease does not come from the great and supreme Physician.

Prejudices of Religion, Race or Sect destroy the foundation of Humanity. All the divisions in the world, hatred, war and bloodshed, are caused by one or other of these prejudices. The whole world must be looked upon as one single country, all the nations as one nation, all men as belonging to one race. Religions, races, and nations are all divisions of man's making only, and are necessary only in his thought; before God there are neither Persians, Arabs, French nor English; God is God for all, and to Him all creation is one. We must obey God, and strive to follow Him by leaving all our prejudices and bringing about peace on earth.

The Law must reign, and not the individual; thus will the world become a place of beauty and true brotherhood will be realized. Having attained solidarity, men will have found truth.

Women have equal rights with men upon earth; in religion and society they are a very important element. As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs.

Abdu'l-Baha, Paris Talks, p. 128

Session Outline 10

Field visits to religious communities

1. Title + Date+ time	<p>Field visits to religious communities & Feedback</p> <p>Saturday 2nd June, 10:30-12:30 (or so) Sunday 3rd June, 9:00-10:00</p>
2. Background	<p>This session was placed in the middle of the course, and was aimed to serve a link between more ‘theoretical’ and ‘practical’ parts of the training seminar.</p>
3. Aims	<p>The aim of the session was practical research of peculiarities and commonalities of different religions in regards to the aims of the course (HR, ICD, and IRD).</p>
4. Objectives	<ul style="list-style-type: none"> • to learn more about different religions, their attitudes towards HR and IRD • to analyse commonalities of diverse religions towards IRD in HR context • to present and discuss findings of the field visits
5. Methodology and methods <i>(proposed and used)</i>	<p>Proposed methodology included: interviewing and observation techniques; group presentations and discussion; I-net and library search, if needed</p>
6. Programme	<p>10 min - short introduction and orientation, giving the assignment (structures questionnaire + taking pictures, making drawing, collecting artefacts/symbols that represent diversities and commonalities of different religions)</p> <p>90 min—small groups’ filed-visits, including interviewing/ observation to the Jewish, Muslim, and Protestant communities. As an option, Baha’i community and Buda festival could be also visited in the afternoon during the free time.</p>

	<p>5 min – preparation of the 10-min group presentations (in a form of PPT, Slide-show, posters, drama, etc.)</p> <p>60 min - group presentations and general discussion on opportunities and challenges of IRD in HR context</p>
7. Outcomes	Participants got an opportunity to visit one (or two) of religious communities and understand them better; to learn from and discuss the experiences of other groups
8. Evaluation	Field visits were highly appreciated by the participants. Some of them expressed the wish to visit all the communities that was impossible because of the logistical reasons. Special time should have been devoted in the program of the seminar for preparation of the presentations.
9. Materials needed	<p>Handout: Structured questionnaire for the visits and guidelines for presentations</p> <p>Digital cameras, etc.</p>
10. Further reading	
11. Appendices	Handout for the filed-visits

Appendix 1/ SO 10: Field visits to Religious Communities

Questions for the visits

Try to get as much information as possible during the visit according to the following structure:

1. *Title of the community*
2. *Symbols, appearance, architecture, etc. - what makes the religion look different from others?*

3. *What are the main teachings of the religion?*
4. *What values associate with these teachings?*
5. *How Human Rights are linked to these values?*

Try to make pictures (**if allowed!**), make sketches, etc. of everything you consider relevant!

Guidelines for presentations

1. After the visit, decide the best way to present the results of your visit to other participants of the seminar (you will have no more than **10 minutes!**):
 - a. What information should be presented (use the structure above as a model)?
 - b. How should it be presented (power-point presentation, flip-chart, pantomime, etc. – be as creative as you can!)?
 - c. Who is making presentation during the next day plenary?
2. Once you need additional support, feel free to approach any member of the team. You could also use I-net, library, and other additional resources you feel necessary.

Session Outline 11

Entering Dialogue

1. Title + Date+ time	Entering Dialogue Sunday 3 June, 10.30 – 12.30 a.m.
2. Background	<p>This session took place half way through the training course. Before this session, units on religious values in relationship to culture and identity have taken place. Also the participants have visited different religious communities in Strasbourg and had the chance to interview the representatives.</p> <p>After this session the course got into the practice of HRE in relation to interfaith work with the aim of developing good practice and specific actions.</p>
3. Aims	Becoming aware about the values of religions, their relationship with human rights and the prerequisites for dialogue.
4. Objectives	<ul style="list-style-type: none"> • To explore the values of different beliefs • To analyse the relationship between religious values and human rights • To develop a common understanding of inter-religious dialogue • To determine the prerequisites for dialogue
5. Methodology and methods <i>(proposed and used)</i>	Group consultation
6. Programme	<p>10.30 – 12.00 h Group consultation</p> <p>The participants are split up in groups of about 5 people. One trainer accompanies each group and will facilitate the discussions.</p> <p>Questions for consultation:</p>

	<ul style="list-style-type: none"> • What are some of the values that are shared or not among the diverse religions (at least the ones that participants represent)? • How can religion and religious values contribute to Human Rights? • How do Human Rights support interreligious dialogue? • What is interreligious dialogue (how does it work)? • In your reality or context, what re the steps needed to enter into dialogue
7. Outcomes	<p>The outcomes are presented more detailed in the appendix of the session outline.</p>
8. Evaluation	<p>The outcomes and focus of the five different groups were apparently quite different.</p> <p>In general the values of different religions were discussed and compared to the standards set by human rights. Consequently, challenges and opportunities for the combination of Human Rights and religion were analysed.</p> <p>In two groups there was a deep discussion about ‘human rights as a Western concept’ seeking to influence Eastern Europe and other parts of the world. The focus was on the issue of cultural relativism. Human Rights were criticized to be insensitive to cultures, and as a result they were seen as being harmful for societies.</p> <p>Regarding prerequisites for dialogue the groups pointed out the challenges to dialogue brought about by harmful values and practices of religions. Human rights were assessed in this regard as a possible standard for all.</p> <p>Discussions in all groups were reported to have been very lively and the issues seemed to be very much of interest to the participants. However after the session and at the end of the seminar many participants remarked that they would have wanted to have more time to discuss the concrete ‘hot issues’; namely practices and values of other religions that are contested. Especially regarding cases where religions are violating human rights.</p>
9. Materials needed	

10. Further reading	
11. Appendices	

Appendix 1/ SO 11: Participants Answers
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Group 1:

- 1 Muslim
- 2 Orthodox
- 1 Protestant
- 1 Catholic

1. What are some of the values shared or not among the diverse religions?

- | | |
|--|--|
| <ul style="list-style-type: none"> • Self- preservation of the community • Love • Respect • Sharing – finances, support, charity • Non-Violence/Peace • The value of Life • Social Values – helping neighbour, assisting the poor, the sick, widows etc. • Importance of Family • Purity – of body, of attitudes • Discipline – physical, spiritual • Humility • Modesty | <ul style="list-style-type: none"> • Self-empowerment – improving oneself, improvement • Divine perfection – all humans created in the image of God • Responsibility – toward others, toward creation • Freedom • Forgiveness • Self-Sacrifice • Being Hardworking • Non-Judgment of others’ behaviour • Constant search for truth and knowledge • Faith |
|--|--|

All values listed above are common to all religions represented in session. The only differences arose when discussing the interpretation of those values.

Examples:

The value of life- in Muslim you are expected to defend your life with any means necessary. After peaceful means have been exhausted there may be occasions when violence is acceptable. Ideal, however is to remain calm when threatened. This is a sign of strength.

Value of Family – in Catholicism and Orthodoxy, priests are celibate (not all in Orthodoxy) and this is virtuous but what of the importance of family? This relates to the value of self-sacrifice. In Islam, you are not expected to do something beyond your capabilities.

Self-sacrifice - Idea of Martyrdom different between Islam and Christianity: Christianity- result of passive resistance; Islam- more active participation.

Search for truth and knowledge – some proposed the importance of not questioning beliefs of the religion but there was disagreement. In protestant tradition, one is encouraged to question and search.

3. *If there is so much in common among the religions, then why are there so many religions?*

- Interpretation of the values- the diversity of humankind in seeing the “same thing” in different ways
- Human creativity.
- A person’s religious identity – how strong it is, depends on the values held.

4. *How can religion and religious values contribute to Human Rights?*

Governments may wish to provide a definition of Human Rights and provide implementation of Human Rights into laws. It may also help to seek input from religious communities to help further define these Rights and Laws.

Example: Religious communities should have a voice when addressing the issue of the right to life.

5. *When the right to life is not respected, should the religious communities help formulate sanctions in the event of violations of this right?*

Muslim participant answered yes, protestant, says she disagrees. Governments made up of all people need to do that through democratic means.

Religious communities need to be able to voice their interpretation of Human Rights just as any non-religious community would have the same opportunity.

Issue: When religious “law” conflicts with Human Rights?

Examples:

- Vatican: Homosexual marriages are not accepted.
- Iran: Homosexual marriages are not accepted but one can be killed for this.

If all people want something, that cannot be ignored. Argument: But an individual has a right to be unique, minorities need to be protected.

6. *What is Inter-religious dialogue (how does it work)?*

- Active listening to the other, empathy, asking questions, asking for clarification, understanding.
- It requires effort.
- Establishing a communication link – speaking, media etc.
- Not reinterpreting the words of the other
- Sharing and trying to understand
- Two sides or more discussing and issue to reach a satisfactory solution – not just coexistence because that is too passive.

Question: Is it a collective activity?

Answer: No. It can occur between individuals and in a collective setting.

Question: What about challenging beliefs?

Answer: It depends on the person's attitude. Must not be done arrogantly:

7. *How can we do inter-religious dialogue?*

- **Solving problems together.** On a grass roots level focussing on social issues and working together to work on the problem i.e. child poverty – there are common values related to this shared by all religious and non-religious groups. By trying to work on this together dialogue will organically happen.
- **Meetings, Conferences “days of open doors”** – where people can meet and ask questions.
- **Mass media** – more coverage of inter-religious activities.
- **Education in Schools, exchange visits** i.e. a Palestinian young person in a Christian's home.
- **Support for national campaigns and community projects.**

Group 2:

- 1 Muslim
- 4 Orthodox
- 2 Jewish

1. *What are the common values that are shared among diverse religions?*

We came to agreement on the following values:

- The understanding of love in diverse religions is common. Either if it's an act of adoration (of God, the Supreme, nature, etc) or respect (toward man, life, etc), love is being expressed on 2 levels: divine and human. All agreed that we need and experience love as spiritual communication with a feedback either positive or negative. An example of love as religious value is the idea of loving (not harming) your neighbor as yourself, declared in Christianity, Judaism, Islam, Baha'ism etc.
- Sacrifice, moderation, benefactions, and mercifulness are parts of any faith and religion
- Religious heritage, which supposes any religious tradition to study rituals and practices and pass them to generations. Historical memory of religion through written tradition.
- Freedom through religion, salvation, an exit
- Conscience, moral bonds (understood in each specific context)

2. *What are the values that aren't shared among diverse religions?*

- The individual concept of God/Supreme Difference exists most noticeably at the level of basic theistic systems. For instance, while within Christianity, Judaism, and Islam it is believed that God is a personal deity, within Hinayana (Theravada) Buddhism God's existence is denied and within Hinduism the concept of a personal deity is, in an important sense, illusory.
- Moral value of good and evil, its interpretation at different levels. For example, Judaist tradition calls for an eye to eye, replying evil to evil, while Christianity promotes the idea of forgiveness and kindness versus evil.
- Chastity and its understanding according to a specific religious context,
- Homosexuality and marriage is issue causes an extremely controversial attitude. While some religions or confessions are strictly against homosexual marriages, other are more flexible in this issue.

3. *How can religion and religious values contribute to Human Rights?*

- Tolerance as a basic value of promoting human rights. The principles underlying any solution to religious intolerance may be found in the teachings of all religions and in all spiritual traditions in the world. We are, therefore, convinced that religious has e a special responsibility, because of their own teachings, to work toward dissolving divisions, ending conflicts, and establishing security, which are among the human rights priorities.
- Freedom of will, which is present in all world religions. Free will is characteristics of the image of the Creator assumed by the human being by birth and is therefore one of the core human rights.
- HR declaration is itself considered to be based on and consulted with Holy Scriptures from main religious traditions; therefore it has common values with HR declaration and promotes it.

4. *How can Religion contradict Human Rights?*

- Religious rigidity/ traditionalism/fundamentalism
- Gender inequality, where men are considered superior to women due to religious traditional outlook.

5. *How do Human Rights support inter-religious dialogue?*

- When human rights move beyond theory and become more fully implemented in societies and cultures of the world

6. *Can human rights threaten the identity of religious communities?*

- There is no exact answer to this question.
- From some points of view the answer is yes, i.e. because of destruction of the community traditions. New philosophies, new customs, and new social movements have seriously challenged traditional religious doctrines and institutions. Many have grown disillusioned with traditional dogma and distrustful of traditional ecclesiastical forms. A range of theistic and atheistic sects have emerged, offering teaching and experiences that are radically new.
- And sometimes there are conflicts between written theory and practice, for. ex. Amnesty International maintains that all people, regardless of their sexual orientation or gender identity, should have access to all human rights described in the Universal Declaration of Human Rights. But a lot of traditional religions don't share this opinion and think that human rights destroy the traditional religious rules.
- There is also an opinion that Human rights can become a new religion one day.
- Without mystic experience, but with believes (in equality and absolutism of human rights), with code book (a lot of declarations can formed a kind of holly book), with special place of justice (ex. Court on human rights), with no god (but with national/people spirit)...etc may be one day human rights become saint)

7. *What is inter-religious dialogue?*

- Inter-religious Dialogue is concerned with the encounter between religious traditions and world views. It welcomes all contributions to stimulate a deeper understanding of the systematic and practical issues concerning inter-religious relations and includes discussion of the various questions which are implicated in the modern situation of a pluralist culture.
- Inter-religious dialogue is not an ambulance

8. *In your reality or context, what are the steps need to enter into dialogue?*

- In such regions as East Europe and Transcaucasia it is important to implement specific activities in the framework of inter-religious dialogue, for these areas need special attention given their fragile situation and local traditions. Meanwhile inter-religious situation in Eastern Europe is totally different from the one in Transcaucasia, so it is important to consider context before starting any dialogue.

Group 3:

- 1 Protestant
- 1 Orthodox
- 1 Muslim
- 1 Agnostic
- 1 Atheist

1. *Shared values and not shared values among the diverse religions*

- We have to emphasize two things: First of all this is the selection, who benefits from the Human rights. What does strike me is the fact that there is no this word “all” there: **All** human beings have to be equal, but they are not in the practice. The implementation of the human rights is not universal. The second thing that we should take into consideration is tolerance and acceptance. They are not presented. In the dialogue they say always such things like “you are good, but we are better” or like “protestant church is the elder brother of Muslim community from the point of the history”
- There is no real acceptance. This word is often used without sense. The case of homosexuals is an example of it
- Unfortunately exceptional-ism is one of the most spread tools for setting up and strengthening the community
- Yes, it is like to say: “I don’t hate sinners, but I hate the sin”. It is just a doubled morality.

2. *Contribution of the religious values to the Human Rights*

- Still there are some shared values like e.g. the golden rule: “don’t do something to others, what you don’t want to be done to you”.
- Some values are shared only by the name but not by the notion. They fail on the level of the Family if the question of children education arises.
- Everybody talks about peace, but means: belief in my conception, then you will have peace with me. It is the question of personal consciousness. It is very convenient to divide everything in “right-wrong” or “good-bad”. If someone is just different he is wrong and bad. That is the reason enough to start the “war” or discrimination of any sort.
- Peace depends also on relationship between religious leaders
- Peace is not just the absence of war.
- Peace is a political issue. That is why it is always tricky. At the same time it is an abstract notion and it depends who and how interprets it.
- Peace depends on the leaders in countries without individualist cultures, it means where a human being is not really allowed to determine his/her freedom. And it is also important to make the work on the level of ordinary people in such countries, because they even separate children in school education. A Muslim would never allow his child to be educated in a catholic school.

3. *Do Human Rights support the inter-religious dialogue?*

- Human Rights are for me the feeling inside and they are an agreement about dignity and value of the life. So, how one can learn it?
- As for me, Human Rights are not the dignity, they are principles to act.

4. *What is the inter-religious dialogue?*

- Communication, Talking, Acting and working together,
- ID is a chance to say what is important for one. Following issues are important for ID: acceptance of different point of view, to be tolerant and honest with each other.
- I think, it is important in this sense that the Dialogue does not “mutate” to the talks about what is right for others. The wish to “force” others to think the way one thinks and to believe in the “Rights” and “Bads” one has decided for oneself scotches every dialogue.
- Dialogue is not the peace. Tension is normal for the dialogue. Dialogue it is not just understanding but also a changing.
- It is also important to reach the balance in changing.

5. *Steps needed to enter into dialogue?*

- Important are also the questions: What to change and what for to change. Dialogue is to some extent an adjustment. How far one should give up his identity and value without losing one's identity?
- One of the ways is e.g. to bring some Muslims in a protestant community. It could foster the Dialogue.
- For dialogue is important that one gives the freedom to another person to be different, and to be the way one just is with all his/her values and ways to express these values. That is the meaning of the words “open”. It is a very difficult process, because one should accept the otherness of other people. Often people are not even able to accept themselves and their own reality. It is more convenient to live the life without accepting the difference. Acceptance means working on the own person, first of all.
- We should also refuse the words like universal or “good/right for everyone”
- We should understand that the human being is more than his/her behavior or some of his/her deeds. If we understand it so everyone will always have a chance.

Group 4:

- 1 Jewish
- 2 Catholics
- 1 Agnostic
- 1 Atheist

1. *Shared values and not shared values among the diverse religions*

- Often dialogue is prevented because instead of stressing on the similarities of the religions, leaders or public opinion insists on their differences.
- The political influence of leaders on the freedom of religion: problems might arise when one religion is given more rights and support than the others
- In reference to the visit to the various communities we visited, the people to whom we talked were very open and tolerant: this attitude is however not present everywhere and among all believers and followers. This also might be a fact that prevents interreligious dialogue
- Most religions have an institutional and a spiritual side
- Tolerance, ideal of peace, the concept of brotherhood that leads to equality, belief in a better world, solidarity and love.

Reasoning on these common values, we saw that they (or the understanding of these values) influence people's lives also on the social and maybe political side.

Leaders have great importance and power in their promotion. As values influence people decisions, it might be that the values of a leader influence more people's lives.

We stressed on the importance, to the end of a dialogue that communities reflect on their own values. Deep knowledge of our own behaviour and beliefs could bring to a better understanding of ourselves and of others.

2. Contribution of the religious values to the Human Rights

- The necessity, before anything, of thinking about the concept of Human Being. This concept is deeply cultural, even if we don't realise.
- The concept of human being has not been always the same throughout history (i.e. colonialism: the indigenous were considered non human – animals).
- Different cultures have different concepts of what a human being is (i.e. incarnated souls; physical, spiritual, rational, emotional...)

3. Do Human Rights support the inter-religious dialogue?

- The universality of Human Rights is obvious (though not always applied) for us/ it might be different and even refused somewhere else.
- Methodologically, it is important to focus on this aspect, before defining any right but even more before applying these rights.
- People's lives inserted in a culture different from ours can have problems in accepting what we claim universal and want the whole world to accept and implement.
- Take an active role, as we all believed in the rightness of human rights

4. How religion can influence Human Rights?

Positive:

- It can give input on the value of life

- The equality of people, solidarity, respect of others
- Stress the need of the spirituality of a being

Negative:

- Often religions separate people and their humanness
- Most religions provide with a universal interpretation of life which can collide with other universal interpretations (other religions, human rights).

5. *Influence of Human Rights on religions and interreligious dialogue?*

- Importance of human rights as an opportunity to talk about the common aspects of religions through the recognitions of human rights
- It can help with a notion of respect of others people's rights (within and outside the religious communities)

Group 5

- 2 Orthodox
- 2 Catholics
- 1 Agnostic

1. *Common values for different religions*

- Values in different religions have a lot in common. But statements of each religions are very dependant of conditions of people living (e.g., to compare Judaism and Protestantism).
- Life is the main value in all religions.
- People from different religions can have strong belief.
- Religious unity is possible
- Common values in religions: love, belief, tolerance, peace, family.
- New forms of family challenge the traditional models of all religions.
- Personal observation – Islam is more active than other religions.
- When people are strict, it stops dialogue.
- Universal values should not be changed (like love, friendship, peace).
- Values are not about religions only, but traditions also. It is bigger than religious identity

2. *How religion can contribute to human rights?*

- The environment and circumstances are very important.
- Close societies are more problematic it terms of that.
- Religion is not an opposition to human rights. They are actually based on religion.
- In non-religious countries there is no contribution of religion to society. But traditionally other values can be strong

3. *How to involve religious issues to human rights work on local level?*

- Workshops with people from different communities/ religions not especially about faith and religious issues, but to work with different problems together
- Working together, having the common objectives, finding common values.

4. *How human rights can support interreligious dialogue?*

- Re-enforcement a law in countries to limit religious communities
- Human rights education tools to promote a dialogue
- People of different beliefs can express themselves free in term of human rights
- It can be a floor for dialogue

Session Outline 12

Human Rights Education in practice

1. Title + Date + time	Human Rights Education in practice Sunday 3 rd June, 14:30-18:00
2. Background	In the previous days, participants have had a chance to explore their own experiences, to look at the reality of religion and interreligious dialogue in Strasbourg and to analyse the links between religion, culture and identity. This session on Human Rights Education in practice introduced them to the methodology and the concepts of experiential learning through HRE, using an exercise related to the topic
3. Aims	To experience Human Rights education from an individual and groups point of view
4. Objectives	<ol style="list-style-type: none"> 1. To use experiential learning for reflecting on HRE in the context of religion and religious diversity 2. To understand what HRE is and how it can be used for working with young people on religion and interreligious dialogue 3. To reflect on the links between religion and Human Rights in reality
5. Methodology and methods (<i>proposed and used</i>)	A simulation exercise from Companion could be used as a method for experiencing HRE in the context of religion. Time for a deep debriefing was planned
6. Programme	<p>14:30 – Introduction to the afternoon and the session on HRE in practice</p> <p>14:40 Simulation exercise “A mosque in Sleepyville” (companion p. 19)</p> <p>17:00 Debriefing in plenary (coffee break integrated)</p>
7. Outcomes	The participants have learnt a new non-formal education method (simulation- game) and gained some experience. They entered their roles very fast, allowing the exercise to become a very realistic one, with some passion and frustration. However, the tolerant approach which

	characterised the entire seminar was present, the participants avoiding direct confrontations or disputes with their colleagues. This affected somehow, the outcome of the game.
8. Evaluation	<p>The participants enjoyed the exercise and got into their roles without any major difficulties. The discussion afterwards was difficult, as participants focused more on the simulation itself than on the transfer into their realities. The fact of playing a role which could be very opposite to the personal opinions and values was also challenging and made participants realise how others behave, react and think.</p> <p>The main difficulty for participants was to find the link of the exercise to Human Rights. For them, no Human Rights had been violated, and the concept was unrelated to this situation. Some strong statements were made and some hot issues came up, but they were not discussed and debated.</p> <p>In general, the exercise was a great opportunity to practice argumentation skills and face different points of view when it comes to the practice of religion and Human rights</p>
9. Materials needed	Sheets of paper for name-tags
10. Further reading	http://eycb.coe.int/eycbwwwroot/hre/eng/documents/Companion_final.pdf Link to the companion exercise
11. Appendices	

Appendix 1/ SO 12: Human Rights in Practice- A Mosque in Sleepyville

A Mosque in Sleepyville

Wake up to Europe in the 21st Century!

Themes

Diversity, Intercultural dialogue, Religion

Group size

15-30

Complexity

Level 2

Time

2 – 2½ hours

Overview

This activity simulates a dispute over the building of a new mosque in a traditionally Christian area.

Related rights

Right to non-discrimination, the right to religion, freedom of conscience, freedom of expression.

Objectives

To experience real conflicts that can arise in meeting the needs of diverse communities

To explore the right to religion

To develop skills of debate and analysis

Materials

Sheets of paper for name-tags, flip chart paper, a watch or clock and small bell for the Mayor

Preparation

Photocopy the role-cards, the description of the problem and the rules of debate (optional).

Prepare name-tags for the different parties / groups that will be represented at the meeting.

List the different roles on a flip chart so that everyone can see them.

Make sure you have a space for the ‘Council Meeting’ and separate spaces for the different groups, so that they can discuss their position beforehand or meet with others.

Introduction

1. Read out the description of the problem in the handout. Explain that all participants are members of Sleepyville and all are troubled by the problem of whether a new mosque should be built on a piece of derelict council land.
2. Show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the description of the problem and indicate where people and groups can meet up beforehand, and where the ‘Council Meeting’ will take place later on.

3. Explain the rules of debate that will be used during the meeting.
4. Explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the Town Council meeting will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make.
5. Use the preparation phase to set up the space for the Council Meeting. Ideally people should sit in a semi-circle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name-tags on the tables in front.
6. After 30 minutes, call the citizens for the meeting (or ask the Mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.
7. At the end of the meeting, after 40 minutes, the Mayor should call for a vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

Debriefing and Evaluation

Start the feedback round by greeting everybody by their real names. This is important to allow the participants to give up the roles they had assumed during the simulation.

Ask the participants what they feel about the process they have just been through:

- Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
- How much influence do you think you (in your role) had on the result?
- Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
- How easy was it to identify with your role?
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- How would you react if this case arose in your town / place of residence? Did the activity alter your attitude at all?
- What do you understand by the right to freedom of thought, conscience and religion? Do you know of any cases in history (or today) when this right has been denied?

- Why do you think that religious freedom should be considered to be a fundamental human right?
- To what extent do you think this right is observed in your community?

Tips for facilitators

If possible, you should run this activity together with another trainer in order to be able to answer questions and co-ordinate each step of the activity at the same time.

The activity could benefit from having more time available, particularly during the actual meeting, in order that people have the chance to respond to comments made by others. You may also allocate the roles beforehand in order to save time during the session. During the preparation phase, it may be useful to check that people are using the time to meet others or to plan what they are going to say during the meeting.

When assigning the roles, note that the role of the mayor is a very demanding one, and that the person playing it will need to feel confident about facilitating the meeting and – if necessary – cutting people short in order to allow everyone to speak. You will need to go through the task with the participant playing the mayor before the actual simulation.

It is highly desirable that after that, you try to leave facilitation entirely to the person playing the Mayor, both in order that he/she feels your trust and in order that other participants respect his/her decisions rather than looking to you. Of course, if difficulties arise, you may find it necessary to intervene in the course of the simulation. You should, however, try to do this without undermining the authority of the participant playing the Mayor.

If the simulation gets out of control – for example, because people stray off the topic or new pieces of information are invented – or if the Council gets caught in a deadlock and cannot come to an agreement, point out that this can reflect a result in real life, and does not indicate that the activity has failed. You can use this in the debriefing at the end to discuss the difficulty of reaching agreement on issues such as these.

During the debriefing, it is very important to try to avoid repeating the simulation.

People need to try to detach themselves from the role they played in the activity in order to be able to reflect properly on what they have been through. You should help them to look back on the simulation with their normal ‘hats’ on rather than in their assumed roles.

Variations

Depending on the context you are working in, it may be more appropriate to build the activity around ‘A Church in Sleepyville’, or ‘A Temple in Sleepyville’ and to situate it, for example, in a predominantly Muslim area. Or you may prefer some other combination.

You can add news reporters to the activity in order to get a view on the process which is slightly detached; this, however, can add to the time, if you are to discuss the reports with the group (see below for suggestions).

Suggestions for follow-up

If you have reporters taking part, you could use their analysis of the process in a separate session. In particular, it would be useful to look at any differences between the reports in order to raise questions about the role and impact of the media. The activity 'Front Page' in *Compass* could also follow on from this.

Ideas for Action

Encourage participants to look at their own surroundings and explore the extent to which different religious communities have their rights respected. Try to arrange meetings with representatives of some of these communities and get them to speak about whether they feel their rights are being respected.

HANDOUTS

A Mosque in Sleepyville

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 60 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for 3 generations, but they are still treated with suspicion as 'newcomers' by many people in the town. They now make up almost 15% of the total population.

The issue that is now dividing the town is the desire of Muslims in Sleepyville to have a Mosque built on a piece of derelict land belonging to the council. This land has been undeveloped and has been a source of complaints to the council for years: it is near the main shopping street and is an area where vandalism and drug-taking have been a regular problem.

So when a rich businessman offered to take the problem off the Council's hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community.

Building was meant to start this week... but the Council has been flooded with complaints from angry residents who object to the project. They have called a special meeting, to which all are invited, to resolve this issue. The meeting will take place in 30 minutes and will be covered by the press.

List of participants

- The Mayor of Sleepyville
- Town Council Members: 3 parties should be represented. 1 or 2 people in each party
- “Young Sleepies for Human Rights!”: 1 or 2 representatives
- “Past and Present Association”: 1 or 2 representatives
- “Muslim Association of Sleepyville”: 1 or 2 representatives
- Ordinary Citizens: as many as you need
- Optional: 1 or 2 journalists who will report on the meeting

Rules of Debate

- The meeting will be chaired by the Mayor, and his/her decision on all matters is final.
- If you wish to speak, you should raise your hand and obtain permission from the Mayor.
- Comments should be brief, and should not exceed 2 minutes.
- The meeting will close after 40 minutes, with a vote on whether or not the Mosque should be built.
- Anyone attending the meeting is entitled to speak in the debate and to vote at the end.
- Try to keep the numbers balanced by having the same number of representatives for each political party, and the same number in each of the citizen’s groups.
- You can have as many ‘ordinary citizens’ as you like. You may wish to alter these rules according to the size of your group and the time you have available.

ROLE CARDS

The Mayor of Sleepyville

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome the participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.

Town Council member: Traditionalist Party (1 or 2 people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the Mosque could become a meeting area for recruiting terrorists.

Town Council member: Populist Party (1 or 2 people)

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them. But you have been very worried by complaints from residents and do not want to create an unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

Town Council member: Diversity Party (1 or 2 people)

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not at the moment have the money to develop it themselves.

Members of the “Past and Present” Association of Sleepyville (2-4 people)

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives. The site that is proposed for the Mosque is very central and it would be visible from most places in the town centre. In particular, the Mosque could block out the view of the main church from the town square. You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

Members of the Youth Action Group “Young Sleepies for Human Rights!” (2-4 people)

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the Mosque as a solution both to the Muslim community’s need for a place of worship, and as a solution to the numerous social problems which have been a result of the land being left derelict for so long. You support the building of this Mosque but you are concerned that other social problems may be neglected by the Council if they have to contribute to the building. In particular, the youth budget over the past 5 years has been cut to a level where it cannot begin to meet the needs in the town.

Members of the “Muslim Association of Sleepyville” (2-4 people)

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has 11 different places of worship and these are used by far fewer people than the mosque would be. You feel that the

contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this Mosque, the council is denying members of your community their fundamental right to religious worship.

Citizens of Sleepyville

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind.

Further Information

The Right to Religion in International Human Rights Law

European Convention on Human Rights, Article 9:

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

Universal Declaration of Human Rights, Article 18:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance (...)

Convention on the Rights of the Child, Article 30:

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

Session Outline 13

Human Rights, Religion and Cultural Relativism

<p>1. Title + Date+ time</p>	<p>Human Rights, Religion and Cultural Relativism (Group discussion on dilemmas and Interactive Presentation) Monday 4th June, from 9-12:30 2 morning Sessions : 3,5 hours</p>
<p>2. Background</p>	<p>Initially was planned to provide the space for participants to complete their training needs and share best practices.</p> <p>Due to the dynamic of the course the team estimated relevant to dedicate the morning to complete the discussions concerning Human Rights, Religion and Cultural Relativism, and therefore the programme was adapted.</p>
<p>3. Aims</p>	<p>To explore concepts related to religion and religious diversity in youth work, in relation to Human rights and conflict transformation</p>
<p>4. Objectives</p>	<p>To visualize conflicting situations that appear in communities when addressing Human Rights</p> <p>To raise awareness on the importance of keeping Human Rights as a frame were to develop inter-religious dialogue.</p>
<p>5. Methodology and methods <i>(proposed and used)</i></p>	<p>The first session was an interactive input-presentation-discussion on Human Rights, Religion and Cultural Relativism.</p> <p>In the second morning session to have a facilitated discussion around a challenging question/ dilemmas about Human Rights, Religion and Cultural Relativism.</p> <p>Presentation of the results in plenary.</p>
<p>6. Programme</p>	<p>Introduction, programme of the day</p>

	<p>Technicalities.</p> <p>In the first session Rui Gomes made an interactive input-presentation-discussion on Human Rights, Religion and Cultural Relativism.</p> <p>Facilitated discussion around a challenging question/ dilemmas about Human Rights, Religion and Cultural Relativism. Participants are invited to choose one of the following questions and discuss it with the facilitation of a trainer:</p> <p>Questions for the groups</p> <ul style="list-style-type: none"> • Are Human Rights a threat to your community religious identity? Why? • Should religion adapt to human realities of the XXI realities? And yes how it would be possible? • Can we have dialogue without challenging the “Hot Issues” in religion? How? • Can you enter into inter-religious dialogue without being religious? <p>The main conclusions/points of discussion of the subgroups are presented in plenary and questions for clarification are allowed (here they are presented in the appendix 1 of this session outline).</p>
<p>7. Outcomes</p>	<p>This programme block constituted an essential part on the course when making the link among Human Rights, Religion and Cultural Relativism.</p> <p>The outcomes (not clear for a number of participants) were mainly the questioning of several facts that we have present in our communities. Some of the questions would still need further reflection back in their own realities.</p>
<p>8. Evaluation</p>	<p>Despite the relevance of this session (from team perspective) participants in general didn't appreciate the presentation.</p> <p>The conclusion could be that for a number of participants still was not discussed enough the concept and understanding of Human Rights.</p>

	<p>The link that had to underline the connection between the core values of the religions and the principles of the Human Rights was probably not explicit enough for some participants that continue to perceive Human Rights as a western imposition over the true religious/cultural values.</p> <p>In any case the team estimates that the interactive presentation addressed the very essence of the course and it was absolutely relevant at this moment of the course.</p> <p>The exercise on dilemmas was a good as it allowed participants to retake some of the points of the previous days and previous presentation. Probably participants would have appreciated to discuss more than one dilemma.</p>
9. Materials needed	
10. Further reading	...
11. Appendices	Handouts of the presentation of Rui Gomes

Appendix 1/ SO 13: Human Rights, Religion & Cultural Relativism- Presentation

Rui Gomes

Head of Education and Training Unit of Directorate of Youth and Sport, Council of Europe

”We suffer from an incurable disease: Hope.”

”Nous souffrons d’un mal incurable: l’espoir.”

Mahmoud Darwich

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

Universal Declaration of Human Rights, article 1

All human rights are...

- Universal
- Indivisible
- Interdependent...
- and Inalienable

Vienna Declaration on Human Rights, 1993

Cultural relativism

“...the assertion that human values, far from being universal, vary a great deal according to different cultural perspectives. Applied to human rights, it means that they could be interpreted differently within different cultural, ethnic and religious traditions. According to this view, human rights are culturally relative rather than universal.”

Diana Ayton-Shenker for the UNHCHR

The problem with cultural relativism is that it is so cultural.

The problem with culture is that it is so relative.

The fact is that...

- Human rights respect cultural and minority rights
- Human rights “preserve” cultural diversity
- Human rights are minimum standards
- Human rights are alive and evolving

A possible answer...?

Human rights are universal, but the understandings and meanings of dignity are pluriversal....

Strong questions

- How far should principles and reality coincide?...
- How can we accept ever-growing levels of inequality and injustice?
- Why is political theology getting back to the front scene?
- Why are radicals for tolerance not heard?

Human rights are also...

- Norms
- Values
- Codes of conduct for personal and collective behavior

Human rights based approach

- Human rights considerations take the primacy over other factors
- Human rights are mainstreamed
- a network of interlocking attitudes, beliefs, behaviors, norms and regulations

More questions...

- How to integrate historical injustices? (e.g. colonialism)

- How to react to political abuse of human rights?
- How to remain credible in the face of injustice...

Intercultural dialogue

“Intercultural dialogue is an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a *deeper understanding of the other’s global perception.*”

Conditions for dialogue

- Equal dignity of all participants;
- Voluntary engagement in dialogue;
- A mindset (on both sides) characterised by openness, curiosity and commitment, and the absence of a desire to “win” the dialogue;
- A readiness to look at both cultural similarities and differences;
- A minimum degree of knowledge about the distinguishing features of one’s own and the “other” culture;
- The ability to find a common language for understanding and respecting cultural differences.

Human Rights and Religion

- Are Human Rights a new religion?
- Religious globalisation is transnational in nature...
- Intercultural dialogue works on the assumption that all cultures are incomplete. But not so with religion
- Does dialogue make sense if we cannot touch upon the points of disagreement?
- Does ”religion” vs ”secularism” make sense everywhere?
- Can you work for religious dialogue if you are not religious? Whom do we choose for dialogue?

Competences for dialogue

- Tolerance
- Openness
- Ability to self-criticism
- Awareness of own prejudice
- Awareness of own moral values
- Recognition of multiple dimensions of identity
- Empathy
- Tolerance of ambiguity

HR and intercultural dialogue

We ought to claim the right to be *different* whenever equality is oppressing
We have to fight for *equality* whenever we risk discrimination

Boaventura Sousa Santos

Human rights education is...

"...About reducing the accepted levels of humiliation"

Shulamith Koenig, PDHRE

Session Outline 14

Practical workshops

1. Title + Date+ time	Workshop – Good Practice in Dialogue, Monday, 4 June 2007, 14.30 – 16.00 h
2. Background	This session took place on the second last day before participants start with the planning of their individual workshops.
3. Aims	To exchange on the possibilities for dialogue and develop good practices for dialogue.
4. Objectives	<ul style="list-style-type: none"> • To learn about the views of different beliefs and philosophies on dialogue • To discuss about the possibilities for implementation of dialogue • To develop characteristics for good practice in dialogue • To practice dialogue
5. Methodology and methods <i>(proposed and used)</i>	<p>Personal reflection on quotes.</p> <p>Group discussions.</p> <p>Adapted Fish bowl</p>
6. Programme	<p>2.30 – 2.45 p.m.</p> <p>Texts on dialogue from different religions and philosophers (see attachment) are put up on the walls and participants are asked to read them and reflect on them individually and with other participants.</p> <p>2.45 – 3.15 p.m.</p> <p>The group of participants is split up into two groups with one facilitator in each group.</p> <p>Group discussion on the texts.</p>

	<ul style="list-style-type: none"> • What do these texts say about dialogue? • What conclusions can be drawn from the quotes about dialogue among religions? <p>3.15 – 3.45 h</p> <p>Group consultation on good practice in dialogue. Putting the results down on flip chart paper.</p> <p>3.45 – 16.00 h Practicing Good Practice</p> <p>Two chairs were put in the centre of a circle. Two people were selected to start. They were given a statement on a paper and were asked to discuss their opinions about this statement, being aware of and using the jointly defined characteristics of good practice in dialogue. If another participant wanted to shift in and say something, he/ she could have done so by standing behind the one person that s/he wants to replace. Consequently they switched places.</p>
7. Outcomes	<p>The outcomes of the workshops are presented below in the appendix number 1 of this session.</p>
8. Evaluation	<p>Participants made very positive remarks about the texts on dialogue. They found it interesting to learn about the views of different beliefs.</p> <p>Participation in the group discussion was good. Participants exchanged their views on the different quotes and consulted on similarities and on the validity of advice that is given in the quotes. It was interesting that in spite of the fact that all the quotes were speaking about dialogue in a positive way and were encouraging readers to engage in dialogue participants were still looking for differences between the individual quotes, based on who said them.</p> <p>The practical points that participants came up with in the third part of the session came directly from their experiences. Phrases were used like: “I really don’t like it, if...” or “I feel understood and respected, if...”. Participants engaged in a good discussion amongst each other and a thorough list of characteristics for good practice in dialogue was developed this way.</p>

9. Materials needed	
10. Further reading	
11. Appendices	Quotes on Dialogue.

Appendix 1/ SO 14: Practical Workshops- Participants' Dialogue

Group 1

Should Human Rights be a value based and normative framework for inter-religious dialogue?

Q: Human rights are a western concept. Is it an appropriate framework in order to understand religions?

Human rights are clearly based on values and these are principles that should not be changed. Perhaps we are approaching interreligious dialogue from the wrong direction. Maybe we should look at the problems/negative examples in our lives and compare those with Human Rights principles, then apply these values/principles to these examples.

The values within human rights and values in religions, do not conflict. This is why it should be used as a framework for dialogue.

Challenge: Human rights values are indeed the same as religious values, but the norms can conflict.

Q: What are the norms of Human Rights?

Articles i.e. all people are born free with dignity. These don't change with culture.

Q: Have you engaged in Interreligious Dialogue?

It is impossible to avoid it. Every dialogue is inter-religious and inter-cultural.

Q: What is Interreligious Dialogue? Is it just every day conversation or something that changes each other's world views?

We don't need to have the same understanding for Interreligious Dialogue. Competencies need to be in place for it to happen.

Q: Can there be Interreligious Dialogue without Human Rights?

According to the basic values of each religion, Interreligious Dialogue is a normal activity. If there is healthy dialogue, the basis should be Human Rights values. For centuries however, before definition of Human Rights, religious communities have been able to engage in Interreligious Dialogue. We didn't invent it now.

It is possible to engage in Interreligious Dialogue without consciously thinking about Human Rights. If your natural motivation for engaging in it, is based on your core values- openness, tolerance, respect, love for the other, sincerity etc.

Human Rights must be a reflection of my cultural and religious values.

Q: Almost every country has signed the Universal Declaration of Human Rights but how is it put into practice?

Every nation signs it for a reason; some due to political and/or economic pressure. Clearly there are imbalances i.e. the right to access to health care, is it the same in Sweden as it is in Sudan?

Q: Where to rights come from?

Humans. Some rights evolve. Is it the job of a Westerner to tell someone in another country about his Human Rights? For example, information is a Western concept. But looking at indigenous people from South America for example, maybe that person wants to live that way. If you put him or her in Lima, s/he can have many things: hospital, transportation etc. But maybe s/he doesn't want to know about his/her right to information. When we see them, maybe we think that they are "primitive" but they are just themselves. Who are we to impose our values on them? It is difficult to export the Universal Declaration of Human Rights to another country. Human Rights evolve. Interreligious Dialogue questions you and changes you.

Q: Is it possible to have dialogue when Human Rights is not respected and person is not open respectful, interested etc.?

No. Negotiation is not dialogue either. There can be two kinds of dialogue. Daily dialogue with people I meet daily i.e. friends and when people sit and talk in a constructive way about hot issues. Openness – and important concept: Openness to hear another. Thinking openly but acknowledging that we are human and have prejudice. How interested are we in the other person? What am I prepared to listen to?

Human Rights- I respect you as a human being just as I respect myself.

This is a predisposition to any dialogue. Dialogue – has a goal.

Group 2

Should religion adapt to human realities of the 21st Century and how?

Major changes in our society:

- Science development (Genetics)
- Technology
- Globalization
- Changes in family values and structure
- Society of knowledge and information

- AIDS
- Power of mass media
- Major political changes and the emergence of a new superpower (China)

Statements:

With globalization and consumerism as a value attached to it, moral values became more important. How adapt religion and its values to what is happening in societies? The question is not how to adapt, but how to accept the new realities?

For example, with the Pope XXI, the Catholic Church changed the language in which the masses were celebrated, from Latin to the national languages, representing a major change, in what it concerns the understanding of the religion.

What are the challenges facing religion?

- Contraception facing the reality of AIDS and other sexually transmitted diseases and to avoid abortion practices.
- Acceptance of homosexuality
- Transparency and accountability– open religious institutions to the large public.

Where are the limits of this change and who puts them? Local communities should respond to the needs of the populations. There should be a re-evaluation of values.

Religion should offer an alternative for youngsters and adults to feel safe, by offering some concrete norms and values as well as guidance.

NGO's and religious communities should work together to provide youngsters with less opportunities and problematic backgrounds a moral and educational support.

Group 3

Can you enter into inter-religious dialogue without being religious?

I believe it is possible because of 2 facts: I think all people are believers, even atheists believe in something, make myths around some notions like freedom or democracy. Such examples like Nationalism or Communism show that there is a civil religion. So called atheists believe just in a different content but they believe because a belief is just a function of human psyche and at the same time a need. The second fact is a syncretism, when people create a patchwork-religion consisting of many elements of different religions. This practice is widely spread in democratic and individualistic societies, where there is no strong and to some extent compulsory beliefs/religions. These facts show that all people are believers. That means they are in one or another way religious. That is why inter-religious dialogue has to be open for every human being.

I think that the inter-religious dialogue is possible even not being religious. But there must be some conditions to be met. First of all it is knowledge about other religions. Otherwise the participants of the dialogue will talk about something they don't really understand. The second condition is tolerance to a different point of view. One has to be mature enough to be able to accept the otherness and differences.

In other words the maturity can be called consciousness. I would add another condition: skills in dialogue and mediation.

I would differ between really religious people who live and practice their religion and spirituality. And between people who believe in omens. Omens are not a religion. As for the dialogue, I think one of the conditions for people entering inter-religious dialogue is sensitivity to other religions. Because religious issues for religious people are sacred. If they feel that other people don't respect their sacred values they feel insulted and hurt. I would say that I am not ripe for a dialogue with other religions. What does it mean, to be tolerant? I can always claim that I respect the different view, but this value does not mean anything for me personally, so it has no value for me. How can I respect it without being able to value the different way of thinking? Inter-religious Dialogues has to have deep roots, otherwise it degrades to the level of lesson on political information.

I agree with Svetlana in the point that Sensitivity is very important for Inter-religious Dialogue. I think every conflict is roots in the lack of knowledge and the lack of patience. Any person is a believing person, because personality is based on the values. I think not religious people can rescind easier from their concepts and values. I think religious people are more biased. I think the most important thing for the inter-religious dialogue is the tolerance on the spiritual level and profound information on the issues as a tool for understanding each other, because the knowledge can also be dangerous.

Q: So you mean that the lack of knowledge can be also interpreted as the lack of respect.

I want to bring up the questions: What does it mean to be religious? And I want to add a statement: Dialogue is not only the way to find a compromise good for every participant of this dialogue. For me it is like a major river that takes in all other streams.

Q: One of the challenges in the inter-religious dialogue is the question: who is permitted to decide what is valuable for everybody.

We should ask ourselves also the question: What is the aim of the dialogue? Is it just to know and learn something or is it to find a compromise. The aim would define the methods, the process of the dialogue. There is important to have skills in dialogue processing.

I think a big problem is that the religious communities of really religious people are closed and self-satisfied/self-fulfilling. They are not aware of the necessity of the dialogue. The only one goal of them is the salvation in Jesus Christ. On the other side we have not religious people who have problem to understand the meaning, the importance and the deep value of

religion for religious people. The question is: should religious people be attracted to the inter-religious dialogue.

I would underline the importance of following questions: who can participate in his dialogue and who can moderate and initialize the inter-religious dialogue. It is the question of legitimating and identification. Only people who can identify themselves with religious values can participate in the dialogue. Important is also the experience of being in dialogue.

One of the conditions for dialogue is the free will to participate. There must be an attempt to participate in a dialogue. Nobody can force the other to participate.

It has to be decided whether it is an interpersonal dialogue or the dialogue between institutions and whether the State can participate in the inter-religious dialogue. There are some answers already in a Bible (Old Testament) how to lead/execute the inter-religious dialogue.

I think that the dialogue has big preventive functions. If the leaders of religions are in a dialogue, it is a sign for some openness towards each other. But the “revolution” has to occur not from the “above”, but from the “down”.

Group 4

Can we have dialogue without challenging the “Hot Issues” in religion? How?

- *Hot Issues*: are homosexual, mixed marriage, contraceptive, disable people and many others that it need time to discuss. Pope is *Hot Issues* too because he is so conservative.
- *Hot Issues* is Reformation of Islam, Human Rights dealing with religious, Subjective view, Human Rights dealing with religions
- It is very important *Hot Issues* Terrorisms everywhere. How the society can make softer this issue. Leaders of religion are main actors of this process.
- *Hot Issues* that needs to be discussed and to work on that is Terrorism and the Abortion.
- Religion domination, spiritualities are very important, Religion stepping on minorities, Religion & Homophobias.

Q: Did these issues come during this week?

- Passed these issues without discussing
- Leaders of our religion are *Hot Issues* too. I am not agreeing with everything that they are saying even with representatives of my Religion.
- Nobody can force some other to think or to do something even the leaders of the religion
- People have to respect every rule include the leaders of religions.

Q: Are you going to have dialog during this week?

- From different people in different Issues.

- Sometimes we haven't dialog
- in work-groups it is easier

Q: Do you have dialog for these Hot Issues during these days or you are discussing in small groups?

- Face to face with people that believe in these *Hot Issues* it is really difficult.

Q: Did you speak to these persons (dialog)?

- Impossible.
- Sometimes it is good if we provokes about these *Hot Issues*.

Q: I am surprised: you are talking about provoke and I haven't seen reaction from you and the others.

- Because we were waiting for *Hot Issues* in this seminar if this is coming than will be really hot situation in our group
- Another reasons was that we were waiting to discuss *Hot Issues*

Q: Also yesterday in simulation it was not challenging for Hot Issues?

- It is our responsibility for bringing up *Hot Issues*
- What can we do with different youngsters that are coming from poor families and without education, **can we do interreligious dialog without Hot Issues?**
- It is really difficult, like you are playing with fire
- We have to do it.

Appendix 2/ SO 14: Quotes on Dialogue- Handouts
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O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, That ye may know each other, not that ye may despise each other.

Verily the most honoured of you in the sight of God is he who is the most righteous of you.

Mankind was one single nation, and God sent Messengers
With glad tidings and warnings;

Holy Qur'án
Behold, how good and pleasant it is when brothers dwell in unity!

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the

Lord commanded the blessing, even life for evermore.

Old Testament

In every man, there is a spark of the Divine Soul.

Jewish rabbinic teaching: Rabbi Isaac of Worka

The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule:

"Love your neighbour as yourself." Love does no harm to its neighbour. Therefore love is the fulfilment of the law. And do this, understanding the present time.

Bible

Why not let people differ about their answers to the great mysteries of the Universe? Let each seek one's own way to the highest, to one's own sense of supreme loyalty in life, one's ideal of life.

Let each philosophy, each world-view bring forth its truth and beauty to a larger perspective that people may grow in vision, stature and dedication.

Algernon Black

'Consort with the followers of all religions in a spirit of friendliness and fellowship.'

Baha'u'llah

God sent His Prophets into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the light, and so in his turn, to be the source of guidance to others.

The Heavenly Books, the Bible, the Qur'án, and the other Holy Writings have been given by God as guides into the paths of Divine virtue, love, justice and peace.

Therefore I say unto you that ye should strive to follow the counsels of these Blessed Books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Most High!

Bahá'í Writings

THE GOLDEN RULE

Blessed is he who preferreth his brother before himself.

—Bahá'í Faith (Tablets of Bahá'u'lláh, p. 71)

Hurt not others in ways that you yourself would find hurtful.

—Buddhism (Udana-Varga, 5:18)

Do unto others as you would have them do unto you.

—Christianity (Matthew 7:12)

Never do to others what would pain thyself.

—Hinduism (Mahabharata 5:1517)

No one of you is a believer until he desires for his brother that which he desires for himself.

—Islam (Sunnab)

What is hateful to you, do not to your fellow man. That is the entire law; the rest is commentary.

—Judaism (Talmud, showboat Shabbat)

"Let us embrace the beauty of every culture and faith to create peace in our world."

Mitra Sen

It is the duty of every cultured man or woman to read sympathetically the scriptures of the world.

If we are to respect others' religions as we would have them respect our own, a friendly study of the world's religions is a sacred duty.

Ghandi

In the matter of religion, people eagerly fasten their eyes on the difference between their own creed and yours; whilst the charm of the study is in finding the agreements and identities in all the religions of humanity.

Ralph Waldo Emerson

Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart.

If religion becomes a cause of dislike, hatred and division, it were better to be without it, and to withdraw from such a religion would be a truly religious act.

For it is clear that the purpose of a remedy is to cure; but if the remedy should only aggravate the complaint it had better be left alone.

Any religion which is not a cause of love and unity is no religion. All the holy prophets were as doctors to the soul; they gave prescriptions for the healing of mankind; thus any remedy that causes disease does not come from the great and supreme Physician.

Bahá'u'lláh

Session Outline 15

Project Planning

1. Title + Date+ time	<i>Future and Follow up</i> Monday 4 June, 17:30 – Tuesday 5 June, 13:00
2. Background	<p>The main elements of the programme should have been concluded. It was important for the participants to spend time planning what they will do in order to follow up the training seminar in their individually or in their organisations and use the time to network and to discuss with other participants how they can cooperate, work together and/or support each other in the future.</p> <p>It was also important to collect ideas on how to work further on this issue in the Directorate of Youth and Sport and through youth work in general.</p>
3. Aims	The aim of this session was to use the experiences had throughout the seminar and previously, to develop a follow up process for the participants and for the Directorate of Youth and Sport.
4. Objectives	<ul style="list-style-type: none"> • To plan and develop projects and actions that will follow up the work done within the training seminar. • To reflect on and contribute to the “White Paper on Intercultural Dialogue” and the religious dimension of this document. • - To make proposals on how to work further on the topic and the issues raised throughout the seminar.
5. Methodology and methods <i>(proposed and used)</i>	<p>Participants would work individually or in groups to network and develop projects. They were given a lot of freedom to organise this amongst themselves, however, there was available support from the team throughout the process. Participants would present their project proposals</p> <p>Guided discussion would be used when developing proposals for</p>

	future work in this area.
6. Programme	<p>17:30 – Short introduction to networking and project development. Individual reflection on possible follow up activities for young people from the participants’ communities related to inter-religious dialogue and human rights. Putting the ideas on the post-its.</p> <p>17:45 – Participants started sharing their ideas with the group (sticking the post-its with the ideas to their organizational posters).</p> <p>18.00 - Break</p> <p>20:00 – Participants continued sharing their ideas and break into groups (optional) to work further on their follow up projects (What to do? How to do? What is needed?). During this time, participants were given as much freedom as possible to discuss with each other what they would like to do and eventually to form possible partnerships or group projects, as well as general networking opportunities for future collaboration. The trainers were available during this time as well for consultations and to support the process of project development.</p> <p>Participants had all evening to continue working on the future projects.</p> <p>10:00am (following morning) – Participants started presentations of their projects. The presentations did not take longer than 5 – 10 minutes per presentation. Conclusions and introducing the ‘proposals’ session.</p> <p>11:30am – Coffee</p> <p>12:00pm – Presentation of the European Youth Foundation as a possible support measure for funding projects. Other support measures are discussed and presented.</p> <p>13:00pm – A short presentation on the White Paper on Intercultural Dialogue was made and possibilities for contributions were given. Participants worked individually or in small groups to answer the following questions:</p> <ol style="list-style-type: none"> 1. What is the place of religious communities in a policy promoting intercultural dialogue? Which significance has the dialogue among religious communities? 2. Should the Council of Europe engage in dialogue with religious communities? If yes: how? <p>13:20pm – Lunch</p>
7. Outcomes	The participants’ projects may be found in the Course Documentation at point number 8, as well as the proposals made by the participants for the White Paper on Intercultural Dialogue

	(Course Documentation, point number 12)
8. Evaluation	Although participants had been very tired at the end of the first day, the session of sharing the project ideas was really useful and productive for those who took part in it. Some group projects were developed, along with individual projects that participants will implement within their organisations. The presentations of the projects, including their contents, demonstrated the importance and necessity of the training seminar. The participants were also eager to contribute to the consultation process of the White Paper on Intercultural Dialogue; however, more time would have been needed to discuss and think about proposals, as 10 minutes was not enough.
9. Materials needed	- White Paper on Intercultural Dialogue – Consultation Paper.
10. Further reading	
11. Appendices	

Appendix 1/ SO 15: European Youth Foundation- Presentation

*Ms Karen Palisser,
Administrator in charge of projects and reporting*

European Youth Foundation

What is the EYF?

- A Fund set up in 1972 to provide financial support for European youth activities.
- A Division in the Council of Europe's Directorate of Youth and Sport
- Annual budget: approximately 3 million Euros
- Some 300 projects funded per year

Its purpose is to encourage co-operation among young people in Europe by providing financial support to such European youth activities which serve the promotion of peace, understanding and co-operation in a spirit of respect for the Council of Europe's fundamental values such as human rights, democracy, tolerance and solidarity.

The EYF thus provides financial support to the following types of activity undertaken by non-governmental youth organisations or networks or by other non-governmental structures involved in areas of youth work relevant to the Council of Europe's youth policies and work:

- educational, social, cultural and humanitarian activities of a European character;
- activities aiming at strengthening peace and co-operation in Europe;
- activities designed to promote closer co-operation and better understanding among young people in Europe, particularly by developing the exchange of information;
- activities intended to stimulate mutual aid in Europe and in the developing countries for cultural, educational and social purposes;
- studies, research and documentation on youth matters.

What can the EYF finance?

1. International youth meetings
2. Youth activities other than meetings
3. Administration of international non-governmental youth organisations and networks
4. Pilot projects

What it cannot finance

- Commercial activities
- Construction, purchase or equipment of buildings
- Tourist activities
- Statutory meetings
- Activities part of a school or university programme
- Vocational training

1. International youth meetings (**Category A**)

- contribute to the work priorities of the Council of Europe's youth sector;
- involve at least **seven** member states of the Council of Europe;
- have a duration of at least **4 working days**;
- are partially financed from other sources than the EYF (at least for **one third** of its total cost);
- are attended by participants of whom at least 75 % are under the age of 30;
- be likely to have a multiplying effect.

International youth meetings for youth leaders include seminars, conferences, workshops, camps, festivals, etc.

Other conditions

They must:

- be held (as a general rule) in one of the member states of the EYF; a venue in a non-member state must be justified accordingly;
- be run in accordance with the educational principles of the Council of Europe's youth sector and, in particular, promote education for youth participation as well as intercultural learning;
- be prepared and run by an international team (at least 4 nationalities represented).

2. Youth activities other than meetings (**Category B**)

- specialised publications (such as training manuals);
- newsletters or magazines produced by international youth organisations and networks;
- information campaigns;
- exhibitions and audio-visual materials;
- websites and CD-Roms;
- posters, badges and stickers;
- research projects on youth related issues.

The EYF can also grant study visits enabling youth organisations and networks to make new contacts in Europe and expand partnerships and develop co-operation.

3. Administration of international non-governmental youth organisations and networks

Category C

The EYF can allocate annual grants to international non-governmental youth organisations and networks to cover part of the administrative costs related to activities for which the EYF provides financial support.

Financial support for the administrative costs of international non-governmental youth organisations and networks with an established European structure

Category C Bis (limited to three years)

Financial support for the administrative costs of international non-governmental youth organisations and networks to help them set up European structures

An administrative grant can only be allocated to organisations and networks

- whose members have joined voluntarily;
- which have European structures or a European secretariat;
- which received an EYF grant during the year and at the date at which the administrative grant is requested;
- which have active branches in at least seven member states of the Council of Europe, and at least 100 active members in each national branch.
- whose aim is to promote youth participation;
- which have a democratic structure;

- which reflect the Council of Europe's values and are capable of contributing to its youth activities sector.

The amount of the grant is calculated by the Secretariat and depends on criteria such as the average grant received during the previous 3 years, the number of CoE member states in which the NGO has branches, whether it employs staff, etc.

4. Pilot projects (**Category D**)

- are youth activities (by, with or for young people);
- have a European dimension, either by involving more than one country, and/or by taking into consideration the European context;
- contribute to youth participation;
- are innovative in terms of methodology for the target group and/or organising body;
- follow the basic educational principles of the Council of Europe youth sector's work;

Pilot projects are youth meetings or activities other than meetings (as described under A and B), which are likely to contribute to the following objectives of the Council of Europe youth policy:

- to help young people, in particular the **disadvantaged**, to find ways of meeting both the challenges facing them and their own aspirations;
- to encourage **new forms** of youth participation and organisation;
- to contribute to social cohesion, in particular by combating exclusion and by preventing phenomena specifically affecting young people;
- to adapt and open up programmes and structures to the changes in society.

There are 2 categories: general pilot projects and pilot projects on Human Rights Education. See the web site for details on specific priorities for this category.

Working Priorities 2006-2008

Programme 1: Human Rights Education and Intercultural Dialogue

- Youth promoting global solidarity and the peaceful transformation of conflict
- Youth promoting intercultural dialogue, inter-religious co-operation and respect for cultural difference
- Developing networks of trainers and multipliers in Human Rights Education with young people
- Supporting and promoting good practice in Human Rights Education and Intercultural Dialogue at the local level
- Supporting the recognition of human rights education and intercultural dialogue in formal and non-formal education

Programme 2: Youth participation and democratic citizenship

- Promoting and sustaining the role of youth organisations in the development of democratic participation
- Promoting citizenship education and participation of and by young people

- Promoting access of young people to decision-making

Programme 3: Social cohesion and inclusion of young people

- Facilitating the access of young people to working life and to social rights
- Youth work and policy responses to violence

Programme 4: Youth policy development

- Developing and promoting standards for youth policies, in connection with Child policies in the Council of Europe and its member states
- Fostering the recognition of youth work and non-formal education competences in the member states
- Developing and sharing knowledge on the situation of young people
- Support measures for the quality and sustainability of European youth work training and policy

Who can apply?

- International non-governmental youth organisations or networks
- National, regional or local non-governmental youth organisations or networks
- Non-governmental structures involved in areas of youth work relevant to the Council of Europe's youth policies and work

How to apply?

Go to the EYF website

www.coe.int/youth

Register online

Submit your application online

- Non-governmental youth organisations must be registered online in the EYF database before being able to submit an application. Explanations are given on the site. See: How to register.
- Only registered youth NGOs can access the application forms, submit an application and follow their projects through the administrative procedure.

When to apply?

- 1 February for Category C
- 1 April or 1 October for Categories A and B
- At any time for Category D

Session Outline 16

Final Evaluation

1. Title + Date+ time	Final evaluation Tuesday 5 th June, 16:00-19:30, 23.30-24.00
2. Background	<p>Evaluation represented an integral part of the whole course, being integrated in every activity and daily actualized during the meetings of Re-groups. Current session was a final evaluation of the training seminar as a whole and its elements; of the group of participants and the team; of the learning outcomes and process of the course; as well as follow up of the changes that happened to the participants during or as a result of the course.</p> <p>The final evaluation was designed to employ different approaches in order to correspond to the different learning styles of the participants. That is why a combination of written and oral evaluation have been proposed to the participants.</p>
3. Aims	The aim of this session was to receive reaction and feedback from the participants
4. Objectives	<ul style="list-style-type: none"> • to fill in the evaluation forms; • to gather participants reflections on the course • to close the course officially
5. Methodology and methods <i>(proposed and used)</i>	Filling the evaluation forms; Group reflections; Visualization of the group reflections.
6. Programme	<p>15 min - refreshing the program of the course, getting back to expectations</p> <p>30 min – “story of the week”</p> <p>60 min – filling the evaluation forms</p> <p>75 min – group evaluation in the Reflection groups (including overall reflection, identifying key learning points gained by the</p>

	<p>participants, and preparation of a 2-minutes presentation of the process of the week using one of the following styles: Greek tragedy, opera, soap opera, ballet) 30 min – group presentations</p> <p>Break</p> <p>30 min – official closure of the course and certificates (during the farewell party)</p>
7. Outcomes	<p>During the session participants got an opportunity to reflect on the process of the training and their learning achievements as well as to share (not in every group!) their achievements, concerns and further needs with other participants and the team. The results of the evaluation may be found in the Course Documentation, at point number 9.</p>
8. Evaluation	<p>Since main objectives of the session were achieved, the session could be considered as successful.</p> <p>However, although the session took twice more time than it was initially planned, it was not enough time for the participants to go through the process of thorough group evaluation and self-evaluation.</p> <p>One of the critical remarks from the participants was non-organized communication during the farewell party. Although it was stated as responsibility of the participants, the team should have taken more responsibility in its organization.</p>
9. Materials needed	Evaluation Forms
10. Further reading	
11. Appendices	

Transversal Session Outlines

Transversal Session Outlines documentation refers to the session outlines which took place for the entire period of the training seminar, every day. Spiritual Moments sessions were optional taking place each morning and the Reflection Groups sessions were mandatory for all participants, taking place in the afternoon, after the seminars' activities.

Here are the Transversal Session Outlines:

<h3>Transversal Session Outline 1</h3> <h4>Spiritual Moments</h4>

<p>1. Title + Date+ time</p>	<p>Spiritual Moments, May 31st – June 5th, every morning between 8.00 & 8.15 h</p>
<p>2. Background</p>	<p>This session was optional. This session took place in the very beginning of the day, even before breakfast. This way, participants had the opportunity to start the day off together and get their minds tuned in on the topics of the day.</p>
<p>3. Aims</p>	<p>To contribute to the spiritual content of the seminar, to inspire, give food for thought, and create personal learning experiences through meditation and personal reflection.</p>
<p>4. Objectives</p>	<ul style="list-style-type: none"> • to create the experience of joint spiritual/contemplative moments for participants with different worldviews, beliefs and cultural backgrounds • to be inspired and encouraged by the quotes on peace, positive human potential, love, unity of mankind, human rights and religious dialogue • to learn about contents and statements of other religions and philosophies • to achieve personal reflection of participants on the quote and to create learning experiences, e.g. the discovery of similarities in the utterances of different philosophies and religions • to achieve a deeper understanding on the respective topics

<p>5. Methodology and methods <i>(proposed and used)</i></p>	<p>Creating opportunities for active listening, meditation and individual, personal reflection</p>
<p>6. Programme</p>	<p>This program point was optional for participants.</p> <p>Texts were related to the following topics:</p> <ul style="list-style-type: none"> • Inter - Religious Dialogue • Positive Human Potential • Unity of Mankind • Peace • Love, life & Happiness <p>Texts are used from:</p> <ul style="list-style-type: none"> • Diverse religions of the world • Leadership figures & great thinkers (Gandhi, Nelson Mandela, Martin Luther King) • Philosophers <p><u>Participants themselves brought in the following:</u></p> <ul style="list-style-type: none"> • General texts on the topics above • Readings from the bible and from Buddhism • Songs • And people were telling stories <p>The program took place in the Austrian room, EYCS. The last morning was conducted on the roof.</p> <p>Background music was played:</p> <p>classic, meditative, Spanish & Italian</p> <p>Before the program started the texts were put on a table in the middle for the participants to choose from. Background music started.</p> <p>Then there was a 15 – 20 min. meditative program, where people read texts or just listened to others. Also consultations between the</p>

	<p>participants came up with positive statements about the contents of particular quotes.</p>
<p>7. Outcomes</p>	<p>The participants founded the Spiritual Moments a good place to start the day in a spiritual mood, even that the time was inappropriate (too early) considering the (sometimes) late activities, and other in-formal night activities. The texts provided by the facilitator were considered to be diverse and equidistant, taking in consideration the variety of religious affiliations within the seminar.</p>
<p>8. Evaluation</p>	<p>The spiritual moments took place every morning, with the following attendance:</p> <p>Day 1: 18 Participants (Some participants thought it was not optional.) Day 2: 7 Participants Day 3: 6 Participants Day 4: 5 Participants Day 5: 2 Participants Day 6: 3 Participants</p> <p>Every day the group of participants changed a little in its composition.</p> <p>The mood of the people that were there was generally very good and good conversations took place. Some participants read out loud the things they wanted to share others were just listening.</p> <p>The early time was a problem for participants to attend every morning; especially the later it was in the course of the seminar.</p> <p>The participants gave a good feedback on the texts. It was especially good that some brought their own contributions to the session. Generally the participants mentioned that it was a nice way to start the day. To listen to texts about Peace & Unity, would help to prepare for the day and to learn about the views of other beliefs was very good for the participation in the course in general. Participants also engaged in consultations on different views on quotes and studies, some of them quite thoroughly.</p> <p>One interesting observation was that participants were first hesitant to read quotes from other Faiths. However the ones that participated</p>

	<p>regularly in the sessions changed to reading quotes of all beliefs without distinction of their source.</p> <p>The number of participants is satisfactory considering their time and involvement in the course. And the conversation in these small groups, e.g. on the understanding of different issues, were very constructive.</p>
9. Materials needed	<p>A room with a nice atmosphere. Possibility to sit on the floor, or on chairs in a circle. (without tables in the way) CD Player</p>
10. Further reading	<p>Bible – New and Old Testament Qur'an Bhuddist Writings Bhagadvagita Bahá'í Writings: Tablet of Bahá'u'lláh, Paris Talks, Promulgation of World Peace Writings of different philosophers & leadership figures enclosed in attachment</p>
11. Appendices	<p>Quotes Spiritual Moments that were used during these six days.</p>

Appendix 1/ Transversal SO 1: Quotes Spiritual Moments

Peace

We will not build a peaceful world by following a negative path. It is not enough to say we must not wage war. It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war but on the positive affirmation of peace. We must see that peace represents a sweeter music, a cosmic melody that is far superior to the discords of war. Somehow, we must transform the dynamics of the world power struggle from the negative nuclear arms race, which no one can win, to a positive contest to harness humanity's creative genius for the purpose of making peace and prosperity a reality for all the nations of the world.

Martin Luther King, Jr.

If there is to be peace in the world, there must be peace in the nations.
If there is to be peace in the nations, there must be peace in the cities.
If there is to be peace in the cities, there must be peace between neighbours.
If there is to be peace between neighbours, there must be peace in the home.
If there is to be peace in the home, there must be peace in the heart.

Lao Tzu

There is no way to peace; peace is the way.

A.J. Muste

In the hearts of people today there is a deep longing for peace. When the true spirit of peace is thoroughly dominant, it becomes an inner experience with unlimited possibilities. Only when this really happens - when the spirit of peace awakens and takes possession of men's hearts, can humanity be saved from perishing.

Albert Schweitzer

O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that ye may know each other, not that ye may despise each other. Verily the most honored of you in the sight of God is he who is the most righteous of you. And God has full knowledge and is well acquainted with all things.

Holy Qur'án, Súrih XLIX: 13

"By three things is the world sustained: by truth, by judgement and by peace."

Judaism

Mankind was one single nation, and God sent Messengers
With glad tidings and warnings;
And with them He sent the Book in truth,
To judge between people in matters wherein they differed;
But the People of the Book after the clear Signs came to them,
Did not differ among themselves, except through selfish contumacy.
God by His Grace guided the Believers to the Truth,
Concerning that wherein they differed.
For God guides whom He will to a path that is straight.

Quran, Súrih II: 213

May God be gracious to us and bless us and make his face to shine upon us,
That they may be known upon earth, thy saving power among all nations,
Let the peoples praise thee, O God; let all the peoples praise thee!
Let the nations be glad and sing for joy, for thou dost judge the peoples with equity and guide the nations upon earth.

Let the peoples praise thee, O God; let all the peoples praise thee!

Old Testament, Psalms 67: 1-5

To dwell in a peaceful land, with right desires in one's heart—this is the greatest blessing.

Buddhism: Words of the Buddha

Blessed are the peacemakers: for they shall be called the children of God. And goodness is the harvest that is produced from the seeds the peacemakers plant in peace.

Christianity: The New Testament, Matthew 5:9; James 3:18

God guided all who seek His good pleasure to ways of peace and safety, and led them out of darkness, by His will, unto the light, guided them to a path that is straight.

Islam: Muhammad, Qur'an: 5:18

The truest and greatest power is the strength of Peace...because Peace is the will of the Great Spirit.

Native American: Hopi Declaration of Peace

Blessed are the peacemakers, for they shall be called sons of God.

Christianity: Matthew 5.9

He brings together those who are divided, he encourages those who are friendly; he is a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

Buddhism. Digha Nikaya xiii.75, Tevigga Sutta

Peace be to earth and to airy spaces! Peace be to heaven, peace to the waters, peace to the plants and peace to the trees! May all the gods grant me peace! By this invocation of peace may peace be diffused! By this invocation of peace may peace bring peace! With this peace the dreadful I appease, with this peace the cruel I appease, with this peace all evil I appease, so that peace may prevail, happiness prevail! May everything for us be peaceful!

Hinduism. Atharva Veda 19.9.14

“There is no way to peace. Peace is the way.”

M. K. Gandhi

Therefore, it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace.

...I charge you all that each one of you concentrates all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love.

Baha'i Faith: `Abdu'l-Bahá, The Promulgation of Universal Peace, p. 31; Paris Talks, p. 29

The Great Peace towards which people of good will throughout the centuries have inclined their hearts, of which seers and poets for countless generations have expressed their vision, and for which from age to age the sacred scriptures of mankind have constantly held the promise, is now at long last within the reach of the nations. For the first time in history it is possible for everyone to view the entire planet, with all its myriad diversified peoples, in one perspective. World peace is not only possible but inevitable. It is the next stage in the evolution of this planet....

Baha'i Faith: The Universal House of Justice, The Promise of World Peace, 1985

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he makes his sun to rise on the evil and on the good, and sanded rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

New Testament, Matthew 5: 43-48

And hold fast, all together, by the rope which God stretches out for you,
And be not divided among yourselves;
And remember with gratitude God's favor on you;
For ye were enemies and He joined your hearts in love,
So that by His Grace, Ye became brethren;
And ye were on the brink of the Pit of Fire,
And He saved you from it.
Thus doth God make His Signs clear to you;
That ye may be guided.

Holy Qur'án, Súrih II: 103-105

I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly. Surely His salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.

Judaism: The Old Testament, Psalms 85:8-11

Unity of humanity

A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty

Albert Einstein

You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.

Ghandi

O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men....

Gleanings from the Writings of Baha'u'llah, p. 215

...When you love a member of your family or a compatriot, let it be with a ray of the Infinite Love! Let it be in God, and for God! Wherever you find the attributes of God, love that person, whether he be of your family or of another. Shed the light of a boundless love on every human being whom you meet, whether of your country, your race, your political party, or of any other nation, color, or shade of political opinion. Heaven will support you while you work in this in-gathering of the scattered peoples of the world beneath the shadow of the almighty tent of unity.

Abdu'l-Baha: Paris Talks, p. 38; Selections from the Writings of Abdu'-Baha, pp. 20-21

In the beginning, the Great Spirit made this world for His pleasure. He piled up the mountains, scooped out the lakes, traced the rivers, planted the forests; and to dwell in them, He created the insects, the fish, the reptiles, the birds, the beasts, and man- all of one flesh, and in all, the breath of life, which is a measure of the Great Spirit. All are His children....

Native American tradition: from The Gospel of the Redman, p. 73

Grandfather, Great Spirit, all over the world the faces of living ones are alike...
Teach us to walk the soft earth as relatives to all that live.

Native American: Sioux prayer

Every being in the universe is an expression of the Tao....

Taoism: Lao-Tzu, Tao-Te-Ching, no. 51

In every man, there is a spark of the Divine Soul.

Jewish rabbinic teaching: Rabbi Isaac of Worka

Thou art My lamp, and My light is in thee.

Baha'i Faith: Baha'u'llah, Arabic Hidden Words, no. 11

There is one body, and one Spirit...one God and Father of all, who is above all, and through all, and in you all.

Christianity: The New Testament: Ephesians 4:4,6

...And when a man sees that the God in himself is the same God in all that is, he hurts not himself by hurting others: then he goes indeed to the highest Path.

Hinduism: Krishna, The Bhagavad-Gita, XIII, 28

The utterance of God is a lamp, whose light are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Day-Star of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testified to the truth of these words.

Epistle to the Son of the Wolf, page 14

Behold, how good and pleasant it is when brother dwell in unity!

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

Old Testament, Psalms 133: 1, 3

O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

Baha'u'llah, The Arabic Hidden Words

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country and mankind its citizens.

Baha'u'llah, Tablets of Baha'u'llah, p. 167

Love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and greatest commandment and the second is like unto it: Love thy neighbor as thyself.

The Bible, Matthew 22:37-39

Personal potential

“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.”

Nelson Mandela

Though one should conquer a million men on the battlefield, yet he, indeed, is the noblest victor who has conquered himself.

Buddhism. Dhammapada

Though a man should conquer thousands and thousands of valiant foes, greater will be his victory if he conquers nobody but himself. Fight with yourself; why fight with external foes? He who conquers himself through himself will obtain happiness.... Difficult to conquer is oneself; but when that is conquered, everything is conquered.

Jainism. Uttaradhyayana Sutra 9.34-36

Know that the Self is the rider, and the body the chariot; that the intellect is the charioteer, and the mind the reins. The senses, say the wise, are the horses; the roads they travel are the mazes of desire...When a man lacks discrimination and his mind is uncontrolled, his senses are unmanageable, like the restive horses of a charioteer.

But when a man has discrimination and his mind is controlled, his senses, like the well-broken horses of a charioteer, lightly obey the rein.

Hinduism. Katha Upanishad 1.3.3-6

"Happiness depends on being free, and freedom depends on being courageous."

Thucydides

"How wonderful it is that nobody needs to wait a single moment before starting to improve the world."

Anne Frank

He who knows both knowledge and action, with action overcomes death and with knowledge reaches immortality.

Hinduism: from the Isa Upanishad

When the Yogi has full power over his body composed of the elements of earth, water, fire, air, and ether, then he obtains a new body of spiritual fire which is beyond illness, old age, and death.

...Even as a mirror of gold covered by dust, when cleaned well shines again in full splendour, when a man has seen the Truth of the Spirit, he is one with him, the aim of his life is fulfilled, and he is ever beyond sorrow.

Let there arise out of you a band of people inviting to all that is good,
Enjoining what is right, and forbidding what is wrong:
They are the ones to attain felicity.
Be not like those who are divided among themselves
And fall into disputations after receiving Clear Signs...

Hinduism: From the Svetasvatara Upanishad

O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.

Baha'u'llah, Tablets of Baha'u'llah, p. 137

Now there was a day when [Job's] sons and daughters were eating and drinking wine in their eldest brother's house; and there came a messenger to Job, and said, "The oxen were

plowing and the asses feeding beside them; and the Sabeans fell upon them and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The Chaldeans formed three companies, and made a raid upon the camels and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "Your sons and daughters were eating and drinking wine in their eldest brother's house; and behold, a great wind came across the wilderness, and struck the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you." Then Job arose, and rent his robe, and shaved his head, and fell upon the ground, and worshipped. And he said, "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord." In all this, Job did not sin or charge God with wrong.

Judaism. Job 1.13-22

Love, Life & Happiness

True religion is real living; living with all one's soul, with all one's goodness and righteousness.

Albert Einstein

To everything there is a season, and a time to every purpose under the heaven:

A time to be born and a time to die;
A time to plant, and a time to pluck up that which is planted;
A time to kill and a time to heal;
A time to break down and a time to build up;
A time to weep, and a time to laugh;
A time to mourn and a time to dance;
A time to cast away stones and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to seek and a time to lose;
A time to keep, and a time to cast away;
A time to rend and a time to sew;
A time to keep silence and a time to speak;
A time to love, and a time to hate;
A time for war and a time for peace.

Judaism (Kesuvim (Writings), Koheles (Ecclesiastes))

"Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

Martin Luther King

"Full of love for all things in the world; practicing virtue in order to benefit others, this man alone is happy."

Buddhism

"Do not wait for leaders; do it alone, person to person."

Mother Teresa

Know thou of a certainty that Love is the secret of God's holy Dispensation,
The manifestation of the All-Merciful, the fountain of spiritual outpourings.
Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul.
Love is the cause of God's revelation unto man, the vital bond inherent,
In accordance with the divine creation, in the realities of things.
Love is the one means that ensureth true felicity both in this world and the next.
Love is the light that guideth in darkness, the living link that uniteth God with man,
That assureth the progress of every illumined soul.
Love is the most great law that ruleth this mighty and heavenly cycle,
The unique power that bindeth together the divers elements of this material world,
The supreme magnetic force that directeth the movements of the spheres in the celestial realms.
Love revealeth with unfailing and limitless power the mysteries latent in the universe.

Selections from the Writings of Abdu'l-Baha, pp. 27-28

"What you do may seem terribly insignificant but it's terribly important that you do it anyway."

Ghandi

O Friend! In the garden of thy heart, plant naught but the rose of love, and from the nightingale of affection and desire, loosen not thy hold....

Baha'u'llah: Persian Hidden Words, no. 3

The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule: "Love your neighbour as yourself." Love does no harm to its neighbour. Therefore love is the fulfilment of the law. And do this, understanding the present time. The hour has come for you to wake up from your slumber ...

(The Bible, Romans 13:9-11)

The law of the Lord is perfect, reviving the soul; The testimony of the Lord is sure, making wise the simple; The precepts of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes; The fear of the Lord is clean, enduring for ever; The ordinances of the Lord are true, and righteous altogether. More to be desired are they than gold, even much fine gold; Sweeter also than honey and drippings of the honeycomb. Judaism and Christianity.

Bible, Psalm 19.7-10

Beloved, let us love one another: for love is of God; and every one that loveth is born of God. He that loveth not knoweth not God; for God is love....If we love one another, God dwelleth in us, and his love is perfected in us.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things....And now abideth faith, hope, love, these three; but the greatest of these is love.

The New Testament: 1 John 4:7-8, 12; 1 Corinthians 13:4-7, 13

Health is the supreme possession. Contentment is the supreme wealth. A trustworthy friend is the supreme relation. Nirvana is the supreme happiness.

Buddhism: Dhammapada, v. 204

When a man turns his face to God, he finds sunshine everywhere.

Abdul-Baha, Paris Talks, p. 1

And as ye would that men should do to you, do ye also to them likewise.

The Bible, Luke 6:31

Diversity

Why not let people differ about their answers to the great mysteries of the Universe? Let each seek one's own way to the highest, to one's own sense of supreme loyalty in life, one's ideal of life. Let each philosophy, each world-view bring forth its truth and beauty to a larger perspective that people may grow in vision, stature and dedication.

Algernon Black (20th Century Humanist)

"I see myself in every stranger's eyes."

Roger Waters

We all live with the objective of being happy; our lives are all different and yet the same.

Anne Frank

There are no whites and blacks before God. All colors are one, and that is the color of servitude to God. Scent and color are not important. The heart is important. If the heart is pure, white or black or any color makes no difference. God does not look at colors; He looks at the hearts. He whose heart is pure is better. He whose character is better is more pleasing.

"Let us embrace the beauty of every culture and faith to create peace in our world."

Mitra Sen

Religious Diversity

THE GOLDEN RULE

Blessed is he who preferreth his brother before himself.

Bahá'í Faith (Tablets of Bahá'u'lláh, p. 71)

Hurt not others in ways that you yourself would find hurtful.

Buddhism (Udana-Varga, 5:18)

Do unto others as you would have them do unto you.

Christianity (Matthew 7:12)

Never do to others what would pain thyself.

Hinduism (Mahabharata 5:1517)

No one of you is a believer until he desires for his brother that which he desires for himself.

Islam (Sunnab)

What is hateful to you, do not to your fellow man. That is the entire law; the rest is commentary.

Judaism (Talmud, showboat Shabbat)

That nature only is good when it shall not do unto another whatever is not good for its own self.

Zoroastrianism (Dadistan-i-Dinik, 94:5)

It is the duty of every cultured man or woman to read sympathetically the scriptures of the world. If we are to respect others' religions as we would have them respect our own, a friendly study of the world's religions is a sacred duty.

Ghandi

In the matter of religion, people eagerly fasten their eyes on the difference between their own creed and yours; whilst the charm of the study is in finding the agreements and identities in all the religions of humanity.

Ralph Waldo Emerson

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every

one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared- and Our Word is the truth --: 'Consort with the followers of all religions in a spirit of friendliness and fellowship.'

(Baha'u'llah, Tablets of Baha'u'llah, p. 86)

God sent His Prophets into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the light, and so in his turn, to be the source of guidance to others. The Heavenly Books, the Bible, the Qur'án, and the other Holy Writings have been given by God as guides into the paths of Divine virtue, love, justice and peace. Therefore I say unto you that ye should strive to follow the counsels of these Blessed Books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Most High!

(Compilations, The Compilation of Compilations vol. I, p. 200)

"The rights of all men are diminished when the rights of one man are threatened."

John Kennedy

Transversal Session Outline 2

Reflection Groups

<p>1. Title + Date+ time</p>	<p>Reflection groups - small resource groups for collective and individual reflection Every day 31/5/07 – 04/5/07, Time - 18:00</p>
<p>2. Background</p>	<p>During the training seminar, it was important to look back at what has been learnt during the day and how that can be transmitted in participants' reality. This programme element provided the necessary space where they have been able to express their opinion on different elements of the programme, their potential transfer into the participants' reality and reflect on how far the programme provided fulfilled their needs and expectations. It addressed both individual and collective learning. This was a space to share experience and discuss how to use the experience gained during the training course.</p>
<p>3. Aims</p>	<p>To reflect on the learning achievements of the day and to provide participants with the space and time to enable them to review the day, to deepen some elements of the daily programme, to connect the experience and the learning achievements with their realities.</p>
<p>4. Objectives</p>	<ul style="list-style-type: none"> ▪ To reflect on and to evaluate the programme elements of the day ▪ To link the daily experience to the participants reality and context ▪ To share experience of being a trainer/multiplier working on religion and religious diversity in youth work.
<p>5. Methodology and methods <i>(proposed and used)</i></p>	<p>The participants met regularly in fixed groups at the end of each working day. A team member facilitated these groups. The programme, experience and the outcomes of the day were used as basis for learning. Methods used allowed for both individual and collective reflection and were decided by the facilitator of each re-group.</p>

6. Programme	<p>Each day, at the end of the daily programme, the participants met in predetermined spaces around the EYCS and spend 30 minutes as a group, reflecting on what happened during the day and the overall learning process taking place throughout the seminar. The learning points of each participant was recorded somehow so that at the end of the training course, each participant had a documented individualised learning process that can be used as a basis for preparing their certificates.</p>
7. Outcomes	<p>The participants reacted well, most of them finding the reflection groups the time and place to share everything, becoming very confident with the other members of the group, as well as with the facilitator. The Learning Points exercise (to be found in the Course Documentation at point number 10) represented the structure of each reflection group, on which the participants built reflections for the respective day, personal perceptions, etc. Based on the final evaluation of the seminar, they founded the reflection group the most relaxing and comfortable place to share their opinions, being much preferred than the plenary or even other working groups.</p>
8. Evaluation	<p>The reflection groups were an important part of the course for both the team and the participants. In each group – participants were able to give feedback on the various programme elements, identify their programme and learning needs which then would assist the team in preparing the following sessions in the seminar. Participants were given an opportunity to reflect on their individual learning needs with a small group of people and a trainer who could also follow the process throughout the week. Documenting the learning points at the end of each day was useful for participants as they had the opportunity to reflect on previous days and can help them recall their learning outcomes in the future. The pressure to type the key learning points in the last reflection group in order to have them presented to the participants, took away from the general reflection and discussion at the end of the seminar and took a lot of time from the team in the evening which could have been better spent speaking to participants.</p>
9. Materials needed	
10. Further reading	
11. Appendices	

