



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

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## **1. Introduction to the training seminar**

During May 30 and June 6 2007, 34 young people representing 23 European countries gathered at the European Youth Centre in Strasbourg for a training seminar named “Religion and religious diversity in youth work”. The event was organised by the Council of Europe’s Directorate of Youth and Sport. All the participants invited to this seminar were actively involved in youth work, (youth leaders/ youth workers) 28 representing different faith based youth organisations, or being professionals/ volunteers working with young people from different religious backgrounds, 5 representing a multicultural team of experienced trainers of the seminar and 1 documentalist. There were 4 experts invited to the training seminar in order to provide the participants with different supporting presentations related to the topic or the future planned projects. The official languages of the seminar were English and Russian, the translation being covered by the professional translators of the Council of Europe.

This training seminar is considered to be an activity within the European Youth Campaign “All different- All Equal” of the Council of Europe’s Directorate of Youth and Sport.

Within a defined structured framework, the topics of religion and religious diversity were amply discussed in relation with the existing youth work and policies, creating a new, young and complex interreligious dialogue, which finally conducted to an objective disposure of the religious realities and different approaches of the young people around Europe, in relation with the topics. Concepts related to religious diversity in youth work such inter- faith dialogue, human rights or multiculturalism were discussed and analysed, together with introductions to “All different- All equal” campaign and White Paper on Intercultural Dialogue, both programmes of Council of Europe. Nevertheless, final comprehensive conclusions of the seminar were extracted, relevant follow- up and future projects were carefully planned.

For 6 days, the participants were able to receive intensive training within an interreligious learning process coming from various activities of the seminar. Simultaneously, the seminar offered “free space for creativity and self- expression of the group”. The participants related their experiences and gained knowledge to “home projects”, which at this time, are in full process of becoming reality, at regional/local or international level, within the respective youth organisations, represented at this training seminar.

Furthermore, the participants formulated recommendations for the White Paper on Intercultural Dialogue and for future religion related youth activities and created a forum in order to exchange information and further developing youth religious projects.

## 2. Introduction to religion and religious diversity

In the international debate, intercultural and interreligious dialogue are sometimes seen as two separate, though interrelated issues; whereas others, like the Council of Europe, stress that religious beliefs and traditions- like agnostic, atheist or secularist convictions- are one dimension of culture.

In the past, the Council of Europe has essentially been dealing with religious beliefs under two aspects:

- The protection of the freedom of thought, conscience and religion, and the of the freedom of expression, as laid down in the Council of Europe Convention for the Protection of Human Rights and Fundamental Freedoms (Articles 9 and 10);
- The role of religious beliefs as an important cultural fact, similar to other identity sources such as languages, history or cultural heritage.

Over recent years, religious issues have gained in importance in Council of Europe activities. Since 2000, the Commissioner for Human Rights has developed a dialogue with religious communities on various practical issues related to human rights. At the same time, the role of religions in the context of social cohesion and mutual understanding has been increasingly acknowledged. Which has led to initiatives e.g. on the relationship between religious diversity and intercultural education (including the teaching of religious facts in schools), and to a general encouragement- addressed to religious communities- to engage in interreligious dialogue.

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

This fundamental human right, proclaimed and protected by the Universal Declaration and by the European Convention on Human Rights provides, together with the other human rights, the framework under which interreligious and intercultural dialogue can be held. Human rights, however, require the commitment of all, young people included to uphold them. Questions such as **“what is interreligious dialogue?”**, **“are all religions the same?”**, **“is faith the same as religion?”**, **“how can different religions live together?”**, **“how do human rights and religion interact?”** or **“are there differences between belief, practice and fundamentalism?”** don’t have straight forward answers, particularly when reflecting on the situation many young people face today. The resurgence of spirituality and religion among young people in Europe is often portrayed as a characteristic of the 21<sup>st</sup> century, even though this perception is also countered by the decline of religious practice in most European countries. This would seem to confirm that the religious and spiritual features are closely related to contemporary issues such as identity and citizenship building.

Regardless of one's opinion on these issues, one cannot ignore that religion does play a major role in the shaping of mutual perceptions in today's Europe and that these perceptions influence and are influenced by what is happening in the rest of the world- the consequences of the terrorist attacks since 11 September 2001 and the consequences of the "war on terror" are probably the most striking examples. The rise of Islamophobia in most European societies is among the most grave consequence of this and an example of the combination of religious, ethnic, cultural and political phobias, often identified with religion only. The unfortunate examples of this nature abound and they are not restricted to Islamophobia: the resurgence of Anti-Semitism and the intolerance towards Christians in predominately non-Christian societies would indicate that the phenomenon is widespread and cuts across different cultures and religions. Another consequence and indicator of the growing intolerance on these matters is the question of secularism, which is at the heart of many democracies in Europe and which is either put into question or accused of being intolerant towards religion. The sum of all these facts affects the whole of our societies and has direct consequences for young people as they undermine the very values of human rights, democracy and respect upon which our societies should be based.

The training seminar on religion and religious diversity was organised in order to focus on different approaches to working with young people on these topics. Religion is an issue that every young person in Europe has to deal with and religious tensions that have become evident in our societies are addressed in different ways through youth work. Understanding the role of intercultural learning, inter-religious and intercultural dialogue and conflict transformation plays a part in this analysis, along with the core elements of a human rights framework. The training seminar included both a theoretical and practical approach, building on past and present experiences in Europe, including those of the young people present.

### **3. Council of Europe, religion and religious diversity in youth work**

The training seminar is an important element in the Council of Europe's youth programme "Youth promoting human rights education and intercultural dialogue".

The Council of Europe is currently running an "All different – All equal" European Youth Campaign for Human Rights, Diversity and Participation and throughout the 49 member states, various initiatives addressing religion and religious diversity are taking place. One such campaign event that will take place is the symposium on Intercultural and Inter-religious Dialogue. This took place in Istanbul, March 2007, the results of which were taken into account during the training seminar. The outcomes of the symposium and this training seminar both play a role in determining the future work and follow up that is needed within this priority area.

Human Rights Education and Intercultural Dialogue is one of the main priority areas of the Directorate of Youth and Sport 2006- 2008. This programme area includes study sessions, training courses, symposia, etc. of which some have had a focus on religion and interreligious dialogue. This training seminar was built upon the outcomes of these previous activities at the same time as setting a new agenda of work in this field.

The "All Different- All Equal" European Youth Campaign on Diversity, Human Rights and Participation was launched in June 2006 and is currently active throughout all the Council of Europe member states. Many different activities at local, national and European level are being organised in the framework of this campaign.

The European Youth Foundation provides financial support to numerous projects promoting interreligious dialogue in youth work at regional/local, national and international level in Europe.

The most recent activities dealing with issues of religion and interreligious dialogue organised in the framework of this programme are the following:

- Symposium on Interreligious and Intercultural Dialogue, 27- 31 March 2007 , Istanbul, Turkey
- Crossing the Border: Young Women's role in Contributing to Interfaith Dialogue in Europe, study session, 2- 9 April 2006, European Youth Centre Strasbourg
- Overcoming Islamophobia: Promoting Interreligious Dialogue and Cooperation, study session, 19- 26 March 2006, European Youth Centre Strasbourg
- Religion Contributing to Human Rights Education, study session, 26 February- 5 March, European Youth Centre Strasbourg
- Interfaith Dialogue: Religious Dimension in Youth Work- Contribution of Young People to Today's Religious- Based Conflicts, study session, 26 June- 3 July 2005, European Youth Centre Strasbourg

## **4. Aim and objectives of the course**

### The aim of the seminar

The main aim of this training seminar was to widen the perspectives of youth workers and youth leaders on religion and interreligious dialogue in a human rights context through analyzing concepts, realities and ways for developing them through youth work.

### Objectives of the seminar

- a. To explore concepts related to religion and religious diversity in youth work, in relation to human rights
- b. To address and review pre-existing approaches of intercultural dialogue and their connection with human rights and human rights education
- c. To share experiences in and understanding of religion and religious diversity in youth work, including interreligious or interfaith youth work
- d. To develop competences needed for working on inter-religious dialogue with young people
- e. To identify ways for young people to contribute to the development of interreligious dialogue in youth work and everyday life
- f. To develop action plans and make proposals for concrete follow-up after the seminar

## 5. Methodology

The working methods of the seminar were based on and facilitated the exchange of knowledge, skills, attitudes and best practices and provided training for the development of new competences. The projects and experiences of the participants served as a basis for reflection and discussion of good practice.

Contributions by participants and invited experts also provided a closer look at existing theories, initiatives, projects and approaches to human rights education and conflict transformation, specifically in relation to religion and inter-religious dialogue.

Inputs and discussions in plenary sessions, thematic working groups, exchange of experiences and competency building workshops provided further understanding of the issue.

A particular emphasis was put on exchanging non formal educational practices and establishing links between human rights education and intercultural learning.

The Training- Seminar concept represents a new method, the Training Unit of the Directorate of Youth and Sport tries to implement within the activities which take place under its umbrella. The concept represents a mixture between the definition of a seminar and a training course, trying to combine the comprehensive inputs and strong participatory outcomes of a training seminar, with the more relaxed and opened approach of a seminar. The volume of information disseminated during the training-seminar is high, but due to sensitive subjects (as religion) or innovative goals (implementation of religious practices in a cultural framework), does not require high expectations. The training seminar is trying to challenge new topics in the diversity field, “hot issues” without expecting immediate results, but to open a new door in the youth work.



## 6. Main actors

### Participants

The team has selected the participants based on the following criteria:

- a. geographical balance
- b. gender balance
- c. motivation
- d. level of experience in youth work
- e. role in participants' organisation
- f. language competencies

The training seminar was targeting at participants who were:

- a. youth leaders and youth workers who are actively involved in faith based youth organisation or projects
- b. other professionals or volunteers working with young people from different religious backgrounds or intending to develop interreligious or interfaith projects with young people
- c. actively involved within youth or human rights non-governmental organisations, associations and initiatives or within relevant governmental organisations, institutions and agencies in Europe
- d. motivated to contribute to the seminar and share experiences in the field of human rights education, intercultural learning and conflict transformation relating to religion and interreligious dialogue
- e. experienced in non-formal education practices
- f. in the position to act as trainers or multipliers in organisations and projects at local, national and European level after the seminar
- g. at least 18 years old (one exception)
- h. able to work and communicate in English or Russian
- i. committed to attend the full duration of the activity.

There was created a group of 28 participants representing the most spread religions in Europe- Christianity, Islam and Judaism, as well as representatives of Agnostics and Atheism.

The selection process did not comprehend a religion- based criterion and therefore, the participants were not asked (at the time of selection) about their religious affiliations or beliefs. There were not participating representatives of Hinduism, Buddhism or other religions not mentioned here.

### Team of trainers and support staff

The team consisted of:

1. Saskia Law- trainer
2. Xavier Baro Urbea- trainer
3. Siarhei Salei- trainer
4. Annette Schneider- educational adviser
5. Nadine Lyamouri- Bajja- educational adviser
6. Cosmin Corendea- documentalist

The diverse background, experience and expertise of the team helped this seminar to successfully achieve the initial goals. However, the work of the team was supported by administrative and technical staff of the European Youth Centre Strasbourg. A special thanks goes to: Lesley King, Sophie El Gayan as well as to the team of interpreters.

### Experts and guests

1. Andree- Jacques Dodin- Interim Director of the Directorate of Youth and Sport
2. Rui Gomes- Head of Education and Training Unit of Directorate of Youth and Sport
3. Dr. Pradeep Chakkarath- Chemnitz University of Technology/ Philology and Psychology
4. Karen Palisser- Administrator in charge of projects and reporting within the European Youth Foundation

The experts and guests were invited to join specific elements of the seminar programme and to contribute to the seminar by offering keynote speeches, running specific related presentations and/or being available for consultations with the participants.

## 7. Programme of the seminar

The final programme of the training seminar was as follows:

The programme was designed in order to create a truly experience in diversity of cultures and religions. It had to reflect and achieve the objectives of the training seminar, while also considering:

- The need to give visibility to discrimination, prejudices and stereotyped issues and how they affect young people today
- Concrete and diverse examples of youth work practice in addressing religious issues and dealing with challenges posed to diversity on a regular basis
- The possibility to take advantage of the diverse religious patrimony of Strasbourg, by taking field visits in different religious communities

The programme relied on the experiences of the participants, to be shared and discussed in thematic working groups. Plenary sessions served to communicate results and feed-back from the groups, as well as to present guest speakers' reflections and proposals, especially on human rights, psychological analyses (social impact) and religion

Day by day programme

### Wednesday 30 May 2007

Arrival of the participants

20:30	Welcome by the team
20:45	Round of names and name games
21:00	More of introduction each-other
21:30	Survival information in the house
21:45	The introduction continued...

### Thursday 31 May 2007

8:00	Spiritual moments
9:00	Plenary welcome of the team, intro day, team, participants (name, country, organisation)
9:15	Speech by Andree-Jacques Dodin
9:30	Introduction to the Council of Europe and the Directorate of Youth and Sport
10:00	Getting to know each other
10:30	Coffee break
11:00	Images

11:20	Objectives and programme
12:20	Technical announcements
13:00	Lunch
14:30	European realities- challenges faced in regards to religion and interreligious dialogue
16:00	Coffee break
16:30	Presentations
17:00	Terminology
18:00	Reflection groups
19:00	Dinner
20:30	Interreligious evening

### **Friday 1 June 2007**

8:00	Spiritual moments
9:00	Introductions
9:15	History of religion: World religions Timeline of the history of beliefs Group discussions Plenary
10:30	Coffee break
11:00	Religion, culture and identity
12:20	Technical announcements
13:00	Lunch
14:30	Religious and cultural diversity: values and beliefs
16:00	Coffee break
16:30	Religious and cultural diversity: values and beliefs (part II)
18:00	Reflection groups

### **Saturday 2 June 2007**

8:00	Spiritual moments
9:00	Introductions
9:15	Human Rights, Religious Rights and Human Rights Education
10:30	Coffee break
11:00	Field visits to: church, mosque
15:00	Filed visit to synagogue
16:00	Free afternoon (Buddha Day in Strasbourg?)
19:15	Dinner in town

### **Sunday 3 June 2007**

8:00	Spiritual moments
9:00	Feedback from field visits

10:30 Coffee break  
11:00 Entering dialogue  
13:00 Lunch  
14:30 Human Rights Education in practice  
16:00 Coffee break  
18:00 Reflection groups  
19:00 Dinner  
20:00 Organisations' Bazaar

### **Monday 4 June 2007**

8:00 Spiritual moments  
9:00 Human Rights, Religion and Cultural Relativism  
10:30 Coffee break  
11:00 Discussion groups with plenary presentations  
13:00 Lunch  
14:30 Practical workshops on human rights education and interreligious dialogue  
16:00 Coffee break  
16:30 Project planning  
18:00 Last reflection groups of the seminar  
19:00 Dinner  
20.00 Project planning (part II)

### **Tuesday 5 June 2007**

9:00 Spiritual moments  
10:00 Project presentations  
11:00 Coffee break  
11:30 Support measures  
12:00 Presentation of the European Youth Foundation  
12:30 White Paper and participants' proposals  
13:00 Lunch  
16:00 Final evaluation  
19:15 Official closing of the seminar  
21:00 Farewell party

## 8. Participants' future projects

In the last 2 days of the training seminar, after a previous intensive input of religious information for the present participants, the team decided to explore deeper their resources and future direct implication in religious projects within their own organisation or community. Representing leaders or active youth workers, the participants were selected also on their potential of "multiplier" role, which according to the Council's of Europe policy represents the main achievement within organising such training activities.

Naturally, the role of potential multiplier participants have is the main and most efficient communication tool which can be used to disperse the information and knowledge received during the time the participants were trained. Together with the new networking web created among the participants, this multiplier potential may easily transform into realistic and achievable project ideas, which in the future become regional/ national or international youth projects, with 2 or more participants directly implicated in the process.

All the future project ideas had to answer to the following question:

***"What can you do back home, with young people in your community, to foster and to promote Interreligious Dialogue?"***

The plenary presentations were based on 3 main criteria (extracted of the "5 Ws"):

1. "what and why" (idea)
  2. "how" (methods, activities)
- and*
3. "what is needed" (resources).

Therefore, here are the groups' project ideas:

*\*All the below expressed ideas and concepts belong exclusively to the participants.*

Group 1 (8 participants, 8 countries)

Title: "Leave, learn, create"

What and why	<ul style="list-style-type: none"><li>• The need to break down religious barriers and stereotypes</li><li>• Involving young people in interreligious dialogue</li></ul>
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	<ul style="list-style-type: none"> <li>• Use of arts as a method</li> <li>• Human rights education</li> </ul>
How	<ul style="list-style-type: none"> <li>• Preparatory training for participants involved</li> <li>• Youth exchange</li> <li>• Art workshops- theatre, music, photography, painting</li> <li>• Follow up: booklet with pictures, stories, performances</li> <li>• Follow up: exhibition in home countries</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Youth in Action</li> <li>• European Youth Foundation</li> <li>• Local authorities</li> <li>• Local religious communities</li> <li>• Partnership with schools, which later are responsible for implementing the outcome of this project</li> <li>• Other youth organisations</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Young people 14- 20</li> <li>• After 18 years old, people have already their own perspective, harder to convince them to enter the interreligious dialogue</li> </ul>

Group 2 (1+ participants, 1+ countries)

Title: “Religious Diversity in Turkey”

What and why	<ul style="list-style-type: none"> <li>• Big religious diversity in turkey</li> <li>• Lack of knowledge about this topic, due to regional differences</li> <li>• Necessity to promote information about religious diversity</li> </ul>
How	<ul style="list-style-type: none"> <li>• Presenting short films about religious diversity in Turkey, created by cinema students of TOG and Isik University Club</li> <li>• With the support of the “All different- All equal” campaign</li> <li>• To be presented in September 2007, within the Summer School of Local Youth Councils</li> <li>• The film students can make a presentation about the ideas in the movies</li> <li>• Offering the floor to youth participants for debate</li> </ul>

	<ul style="list-style-type: none"> <li>• Religious diversity website</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Technical: Habitat and Bilgi University</li> <li>• Human: Isik TOG, TOG office and Habitat office</li> <li>• Financial: Isik University, TOG, Habitat organisations</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• 15-25 years old</li> </ul>

Group 3 (1+ participants, 1+ countries)

Title: “Building Bridges for Peace”

What and why	<ul style="list-style-type: none"> <li>• A dialogue training seminar between youth religious/faith based organisations and human rights NGOs</li> <li>• Creating a dialogue for people in local communities</li> </ul>
How	<ul style="list-style-type: none"> <li>• 2-3 days seminar</li> <li>• Main topics: non- violence, human rights, diversity, stereotypes, identity in terms of building dialogue</li> <li>• building cooperation (project planning)</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Local community</li> <li>• Local authorities</li> <li>• Human resources</li> <li>• Financial resources</li> <li>• Trainers and Training room</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• No target group established</li> </ul>

Group 4 (1participant, 1 country)

Title: “Intercultural and Interreligious Week/ Weekend”



What and why	<ul style="list-style-type: none"> <li>• A necessity project for increasing knowledge, understanding, tolerance and unity in the local society</li> <li>• Need to prevent eventual racism</li> <li>• Local and long term project</li> <li>• Youth leaders from other religious groups</li> <li>• Strengths: different but all the same</li> <li>• Weakness: different, not agreeing on methods used</li> <li>• Why: because “Sleepyville” is waiting to happen- a mosque is going to be built</li> </ul>
How	<ul style="list-style-type: none"> <li>• Organised at institutional level</li> <li>• Train the trainers (big step) and after that, to multiply in regional communities (small step)</li> <li>• Social, cultural and educational dimension</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Local authorities</li> <li>• Local religious community</li> <li>• Big companies interested in youth work</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Christians, Jewish and Muslim people</li> <li>• Jewish and Muslim minorities</li> </ul>

Group 5 (3 participants, 3 countries)

Title: “Religious Youth in Europe”

What and why	<ul style="list-style-type: none"> <li>• Article for the youth work newspaper about this training seminar</li> <li>• Writers from different countries</li> <li>• Intellectual input coming from the participants</li> </ul>
How	<ul style="list-style-type: none"> <li>• Local language, translated in English</li> <li>• Eventual use by the Directorate of Youth and Sport publications</li> </ul>

Resources	<ul style="list-style-type: none"> <li>• Local organisation</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Local youth groups</li> </ul>

Group 6 (2 participants, 2 countries)

Title: “David’s Rainbow”

What and why	<ul style="list-style-type: none"> <li>• Local study visit</li> <li>• Project between LGBT and Jewish communities</li> <li>• Both communities face the same problems (discrimination)</li> <li>• Finding common solutions</li> <li>• Follow up: sustainable partnership, internal policy review</li> </ul>
How	<ul style="list-style-type: none"> <li>• 12 people (6 +6)</li> <li>• 2 days</li> <li>• 1 day in each community</li> <li>• LGBT visit in Jewish community: synagogue visit, youth projects presentation, exchanging experiences</li> <li>• Jewish young people visit LGBT community: panel debate, issue-based approach, sharing solutions, projects presentations</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Little resources (printing, time)</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Jewish and LGBT communities</li> </ul>

Group 7 (1 participant, 1 country)

Title: “Theatre of Cultures”

	<ul style="list-style-type: none"> <li>• Art training seminar</li> <li>• Bringing people together</li> </ul>
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What and why	<ul style="list-style-type: none"> <li>• Try to overcome ethnic stereotypes</li> <li>• Learning to cooperate and communicate in internationalised groups</li> <li>• Paying attention to the uniqueness of the countries involved in this project</li> <li>• Promoting national heritage</li> <li>• Learning all verbal and non- verbal communication</li> <li>• Breaking language barriers</li> <li>• Fostering mutual understanding between young people in different countries</li> <li>• Inter- ethnic and interreligious dialogue</li> </ul>
How	<ul style="list-style-type: none"> <li>• 7- 10 days</li> <li>• Date of application: September 2007</li> <li>• Date of activity: March 2008</li> <li>• 4 programme countries and 4 countries from East Europe and Caucasus</li> <li>• 3 participants from each country</li> <li>• Methodology: theoretical part (lectures, presentations), workshops (“the values market”, costume design, chorographic routine, writing skills), cultural visits, scholars presentations</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• National Agencies of the Program countries</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• 18- 30 years</li> </ul>

Group 8 (1 participant, 2 countries)

Title: “International Summer School”

What and why	<ul style="list-style-type: none"> <li>• Non Muslim in Muslim countries</li> <li>• Muslim in non Muslim countries</li> <li>• Raise awareness on human rights and democratic citizenship</li> <li>• Reasoning about the local discrimination</li> <li>• Islamophobia</li> <li>• Diminish prejudices/ stereotypes</li> <li>• Foster mutual; understanding/ respect</li> </ul>
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	<ul style="list-style-type: none"> <li>• Facilitate coalition building across different cultural/ religious communities and NGOs/ civil society</li> <li>• Promote networking/ active participation</li> </ul>
How	<ul style="list-style-type: none"> <li>• 4 trainers</li> <li>• 30 participants- young researchers, representatives of NGOs/ civil society</li> <li>• Academics/ legal practitioners</li> <li>• Booklet publishing</li> <li>• Language: English</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Sponsors</li> <li>• Place</li> <li>• Booklet publishing</li> <li>• Financial resources: not established yet</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• The age of the participants was not established yet</li> </ul>

Group 9 (1 participant, 1 country)

Title: “Religion in Schools”

What and why	<ul style="list-style-type: none"> <li>• Religion classes in schools</li> <li>• Train the teachers</li> <li>• Religious diversity</li> <li>• Working with governments</li> <li>• Interreligious dialogue in education</li> <li>• Mandatory/ non- mandatory classes</li> </ul>
How	<ul style="list-style-type: none"> <li>• Mediators (formal and non- formal education)</li> <li>• Use trainers with experience</li> <li>• Why a teacher cannot be a trainer?</li> <li>• Specialists in the field</li> </ul>
	<ul style="list-style-type: none"> <li>• Local/ regional communities and schools</li> </ul>

Resources	<ul style="list-style-type: none"> <li>• Educational governmental bodies</li> <li>• Local authorities</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Young pupils in the classes and terms when religion represent a class</li> </ul>

Group 10 (28 participants, 22 countries)

Title: international seminar

What and why	<ul style="list-style-type: none"> <li>• Intense training course about interreligious dialogue</li> <li>• Identify participating organisations and countries</li> <li>• Practice IRD in each country</li> <li>• Step by step reporting of practical experiences</li> </ul>
How	<ul style="list-style-type: none"> <li>• Media coverage</li> <li>• Individual and collective experiences</li> <li>• Bank documentaries</li> <li>• School curriculum</li> <li>• Reports</li> <li>• Booklet publishing</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• Logistics</li> <li>• Country representatives/ coordinators</li> <li>• Media contacts</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Actual participants of this present training seminar</li> </ul>

Group 11 (1 participant, 1 country)

Title: “HRE 4 IRD”- “Human Rights Education for Interreligious Dialogue”

	<ul style="list-style-type: none"> <li>• Local project</li> <li>• Involvement of young people from religious communities into IRD</li> </ul>
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What and why	<ul style="list-style-type: none"> <li>using HRE and “Compass” approach</li> <li>• Training for trainers and multipliers</li> <li>• 5 major religions representatives</li> <li>• Preparation of articles on religious issues</li> </ul>
How	<ul style="list-style-type: none"> <li>• Manual- handouts “Human Rights and IRD in youth work”</li> <li>• T-kits for Human Rights Education programs</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• European Youth Foundation- pilot project</li> <li>• Council’s of Europe trainers</li> <li>• Youth NGOs</li> <li>• Youth governmental representatives</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• Not yet established</li> </ul>

Group 12 (1 participant, 1 country)

Title: “Interreligious Dialogue”

What and why	<ul style="list-style-type: none"> <li>• Workshops within the network “Team Global”</li> <li>• Development of integration courses for integration programs in regard to religious groups</li> <li>• Mediation between religious communities and local authorities</li> </ul>
How	<ul style="list-style-type: none"> <li>• Use of various religions and traditions</li> <li>• Human rights protection</li> <li>• Inclusion of non- religious communities</li> </ul>
Resources	<ul style="list-style-type: none"> <li>• European Youth Foundation</li> </ul>
Target group	<ul style="list-style-type: none"> <li>• 16-30 years</li> </ul>

Group 13 (2 participants, 2 countries)

Title: not yet established

What and why	<ul style="list-style-type: none"><li>• Sharing religious experiences</li><li>• Gathering religious diversity groups</li></ul>
How	<ul style="list-style-type: none"><li>• 10 days seminar</li><li>• 30- 35 participants</li></ul>
Resources	<ul style="list-style-type: none"><li>• Pilot project</li><li>• European Youth Foundation</li></ul>
Target group	<ul style="list-style-type: none"><li>• 18- 25 years</li></ul>

Other ideas suggested by participants, but not clearly expressed into project perspective:

- Religion as optional classes for school curriculum in upper classes
- Interreligious Dialogue summer camp
- Interreligious Dialogue in the 15 former Soviet republics
- Closer cooperation with governmental organisations
- Manual for social workers on Interreligious Dialogue
- Creative Bus in Europe

## 9. Participants' evaluation of the seminar

At the end of the training seminar, the participants had the chance to offer some feedback regarding the course. The final course evaluation form was structured in 9 parts, each segment having several questions, which allowed the team to compare and measure the outcomes of the event. Here are the chapters of the evaluation form and some of the relevant answers of the participants.

### 1. Learning achievements

What has changed in your understanding and perception of religious diversity and human rights?

- During this days I have planned to do something concrete in this field of religious diversity and human rights, when I'll get back home this course motivated me to really do something
- Living in community with people that are coming from different countries, religions, cultures, backgrounds have helped me to view some things in different way (positive).
- The conception of human rights and religious diversity appeared to me to be more real and palpable as they were before, especially due to the diversity of the group
- I learned a lot about the way people relate themselves with religions/religious values; and is this connected (or can be connected) with human rights. I also explored the concept of inter-religious dialogue and its relation to the real living conditions
- My perception on that "believers of a religion have always stereotypes toward the others" changed in this training, because I say that people could also be assertive, open-minded. I changed my mind about youth trainings are not very useful, because I say that non-formal education is the best way for learning
- To be in a community, listening to others of different religions and cultures has helped make the concepts personal. When I think Muslim I think of two of my colleagues within this seminar and think of them as sisters.
- I could not imagine before that I can talk/party/walk together so warmly with Muslim people and I have [weakened] a lot my stereotypes about people from other religions than mine. I have lot of emotions that need to be clarified
- How people react to each other's cultures and/or religions. Although people should be open and understanding, if they are willing to work with IRD and HR
- I enriched my knowledge in both subjects
- Start with yourself!
- Sources of human rights in religion
- Experience and skills
- New training methods
- Different point of view on religious issues
- Better understanding of interrelation between human rights and religious diversity



- Strong interrelation between human and religious diversity- religious diversity is both ‘problematic area’ and source for human rights

What has changed in your understanding and perception of your role in these issues?

- Now I understand what Gandhi said: be the Change you want to see in the world and I want to follow these words. I’ll do the first step on changing some wrong perceptions on religious issues when I go back home and I hope that I have the power to motivate people to help me
- My role in these issues changed to be a listener and mediator between groups who discuss not issues that I am not involved with, due to my country of residence situation
- Living in a society divided in a national and religious basis I believe I have the responsibility to further influence the current situation, in terms of co-existence and cooperation of young people
- My stereotypes for some other beliefs also changed when I spoke with people and listened to the religious scholar. I also realized a very important thing for me: “Human Rights are human!”
- Dialogue among religious communities has to be attached to specific competencies. Inter-religious as well as within religious groups dialogue is required. Re-thinking, re-analyzing and re-evaluating religious values is a value
- Just a confirmation that my motivation and attitude to these issues of on the right track. Some things haven’t changed. I still believe what I believe with runs contrary to the other beliefs I heard of, but it was good to listen to what other “Europeans” and Central Asians were thinking
- As a representative of a non-religious organization, where actually religious is not much dealt with, I think my role should be to try and focus more on the role of religious beliefs, but mostly of the cultural behaviors and values in the context of youth exchanges. Whether this role is considered ‘positive or negative’ is not assessed and will depend on the person, the situation and the context. My role is to focus on the topic
- I realized that agnostics can be a part of interreligious dialogue. I do believe in God of any religion and thought that I can’t be a part of IRD because I do not participate in any religion. During the seminars I understood that IRD is a process for believers as well as non-believers to take part
- As a human being: yes, changed. I should even be more active in my struggle for rights. As a trainer: I found new aspects that I should work on and then put into HRE work.
- I understood that I was disillusioned as previously I overestimated my understanding of inter-religious dialogue attributive to my religion
- Must be more understanding and tolerant. Must have a less belligerent, more dialogue based approach
- I would like to make a training on this issue
- I can start
- I should work in this field in my country
- I need to learn more about other religions and beliefs (in academic and personal terms)

- Youth organizations and non-religious people should participate in Interreligious Dialogue.
- It is very difficult sometimes to be tolerant towards representatives of other religious groups. It demands great efforts. The first step- inter-personal communication.

Look back at your expectations: Were they fulfilled? What was missing?

- I think my expectations can be considered satisfied to the end of the course.
- My expectations were fulfilled in terms of reflection although they were not fulfilled in terms of reality transfer. I think that there should have been more practical workshops about activities and training in this subject.
- From the first 3 days I was a bit disappointed and the reason was level of this course. For me was so low. My expectations were higher and I expected higher level of abstraction. But today/yesterday I changed my mind, because when I look inside of me I want to cry, because now I know how necessary human rights are
- My expectations about learning “theoretic sides of the issue and discuss about inter-religious dialogue” were satisfied. On the other hand I was expecting much more practical study, real cases, related with the subjects, more self-criticism from the participants and much more time for hot issues
- I expected to know what practically was done in the religious and non-religious organizations. I have seen that mostly both organizations just bring together people with same belief or not in order to help mostly local communities. In this sense probably I should have gone deeper into discussions with people/representatives, but I believe I’ll find a way! I like the way I was not given many definitions, but I was invited to think about them and try with time and experience to find mine in relation to my context and activities
- Yes on professional level I had my previous expectations realized. No on emotional level- I couldn’t feel excitement, common cohesion. There were moments of total disappointment and frustration
- An actual debate on religious views on sexual minority and HR
- It was very interesting and helpful to meet so many members of different religions. I think it took me my fears. I will surely enter into IRD more self-confidently
- 100%
- Yes. I got new experiences, changed my point of view, understood that success of IRD depends on us
- My practical expectations were met; however I miss theoretical basis

## 2. **Transfer**

As a young person working with young people, what do you feel more confident in doing or undertaking as a result of the course?

- Yes, it gives me motivation and self-confidence that I need to do something back home
- Maybe in dialogue. I gained new methods for introducing people. I also met people who will help me with their good practice examples

- I feel more confident in understanding activities that would involve youth from different religions. I feel that I have more knowledge of the religions, the basic values and people's relation with them and this I feel bit more prepared to initiate discussions regarding religious issues – and even to open certain “hot issues”
- I feel comfortable for using non-formal education methods and workshops on human rights, diversity. However I am still not comfortable about the exploration of these questions for disadvantaged and less skilled youth groups that I work with: “Why should I respect diversity and human rights?”
- Investigating networks, tools resources for diversity training. It's good to hear about other views.
- Asking questions about differences
- My knowledge has structured more. More competence in religious values and things they have in common with human rights. Points of realization the inter-religious dialogue
- Firstly organizing religious education courses at local level. Secondly exchanging (regional and international) with a focus on religious diversity & cultural relativism
- This course gave me direction for my further development. I am aware that for organizing training on this topic with youth I need more background information and more material
- Competences for participating in a dialogue
- How to deal with different communities
- What specifically I can afford to young people in my country. Thank you for that!
- Stating the goal, strategy to implement the goal, motivation, understanding values and pluralism
- Interrelation between religious values and human rights
- Running long-term training course and role plays
- Facilitating of meeting religious diversities
- Creative group work
- How to deal with group conflicts based on religious grounds during the training (in practical terms)

How can your organization (if you belong to one) benefit from the knowledge and competences you have gained as a result of this course?

- My organization will benefit: I will transmit the knowledge I gained here to the youngsters
- My organization benefits from my knowledge, since I am a foreigner working in it, therefore my observations tend to be objective and more practical for my understanding of the Turkish situation in terms of religion
- I am more “human” than before. My organization can also use me like a connection/contact with other participants. I'm also more [knowledgeable] person than before and more free: this is one of my competences
- I think I am bringing new and fresh ideas home
- We can apply the same training experience in the Middle East and moving toward inter-religious dialogue in practice. Publishing and documenting practical experience.

- I think I can bring back to my organization an insight on the religious youth work as well as this better understanding of the role a religious feeling might play in daily life and in the context of speaking about values and intercultural learning. Insight on interesting projects, new ideas. More knowledge on some issues; minorities, migrants.
- Both organizations will have a worker that has made an effort to learn especially about this subject. I will now work on project planning and action for the next years about religious diversity
- Contact people/organizations for cooperation
- I will enrich our education course, devoted to ‘Judaism, reality and HRE’. As a board member and educational top-m. I’ll put in new aspects (value-studying, psychological issues, more analytics) in our other educational and cultural courses
- By helping me to put them into practice, full feedback, place provision, presentation materials and additional requirements to be provided and fulfilled
- Methods. Contents. Connections and Networking.
- I could transfer good experience and practice in the field to my organization
- I have new ideas to implement in my organization, I can cooperate with representatives of other organizations
- New knowledge and information; new partners; strategies of starting Interreligious Dialogue
- How to deal with group conflicts based on religious grounds

What do you expect to be the main obstacles/challenges in implementing some of the results of the course in your context, work, and reality?

- Some barriers will be represented by the small reality of my city and the difficulty to find good networks
- The context of living – the actual conditions and the social/political/economic difficulties. As my population is strongly divided and there is a great lack of trust and cooperation, also communication, I believe starting and inter-religious dialogue would be very challenging. Though not impossible
- Non-motivation to learn something new. Prejudice for the “other”, not being open-minded to discuss
- Inter-religious dialogue between Palestinians and Israelis has been viewed as political normalization rather than inter-religious dialogue between Muslims/Christians & Jews due to long military occupation and political inequalities
- HUMAN RESOURCES: religion is not a core issue within my local organization and it might interest people to work on the topic. Strong prejudices against religion as identified with religious institutions (of Catholic Church): religion causes controversy and sometimes we rather skip the topic rather than engage ourselves in long painful discussions.
- What is Islam really about? What are the main misunderstandings among the religions? How we can impart this situation? I myself can do so much about this topic. Who are nowadays the religious groups? I have found some very important friends.
- Religious Homophobia, LGBT’s “religion-phobia”, unwillingness to compromise on hot issues from both sides; active avoidance of dialogue (like this seminar)

- The main challenge is financing
- Intolerant attitudes and unwillingness to compromise back home
- Lack of resources (methodological, financial), trainers, institutional support

### 3. **The Training Programme**

Looking back at the programme of the training course...Was the programme relevant to your training needs? How? Why?

- This training was more than I expected. Because succeeded to motivate me to do something back home. It was also very important that it was a big diversity between participants so I could realize that even if we belong to different realities and backgrounds we have so much in common
- It provided me with theoretical input, new knowledge, raised awareness about certain issues, as well as practical project ideas
- Needed more practical application, tools resources
- I learned here a lot, experienced a lot. I talked personally with so many interesting people who shared their ideas and values. Even with the different topics I hoped that young generation can change the world – I can change something in my community
- I would pay more attention to group work. It was very difficult to discuss everything in the plenary hall and because of translation sometimes I had difficulties. I would exclude some games and better adjust them to the goals and tasks of the whole training. Not just for occupation of participants. In the whole the training was very interesting
- It was my first ever seminar on this topic
- I received answers to many questions that I had; however I did not learn how to manage conflicts and how to run effective Interreligious Dialogue
- Exchange of experience, new knowledge, personal contact, partners
- Partially. Although everything gained was useful. It was more reflection than training. I missed practicalities, i.e. how to organize Interreligious Dialogue.
- Pluralism of thoughts, different methods, etc.

Which programmed elements should be emphasized or developed?

- I think the presentation of Human Rights should be more concrete. It more confused us than making us understand. I believe also that when we cannot agree on a subject the facilitator of the working group should take a conclusion
- Religious explanation and no philosophical explanation, no history explanations. I didn't find it proficient enough. I would say that what way really missing were theoretical experts on subjects that could complement and comment thinking. Dialogue sessions of participants.
- The re-elaboration of the working groups. In a setting like this it is really important that trainers make a summary of the conclusions
- Intercultural dialogue

- The transfer should be much more developed, maybe in half of the course. Transfer and theory could be perhaps always together and not leave transfer just in the last part of the course
- More simulations and practical activities, like role-plays and similar
- More practical tools, resources
- The controversial coexistence in daily life that might occur
- Hot issues, practical workshops, role playing, more time for presentation of smaller group works
- Sleepy Ville – role-play if successfully very good. Roundtable discussions where good and needed more time
- More individualistic approach. More games. Plenary room–big distances between the participants. More smaller group works and practical things
- Discussions and more practical skill training/interactive exercises. I would suggest to pay more attention on ice-breaking and team-building exercises at the beginning
- Educational and value-oriented part of the program is fine. Still, somehow participating in group dynamics (by leaders / team) may be a little more.
- Time management and dynamics to be developed. Methods
- More time for group discussion. Terminology
- Human rights and religious rights
- Human rights defense, conflict management, cooperation between different religious minorities
- Conflict management, dialogue and negotiations
- Practical skills. Mediation of conflicts
- Conflict resolution
- International group work

#### 4. **Methodology**

Please comment on the *working methods* used throughout the course: were they adequate? Why?

- The non-formal methodology is the best way for working with young people
- Working in small groups, non-formal education
- The working methods were adequate with exception of the spiritual moments. There should be more energizers – every morning after breakfast and always after lunch. They are essential to motivate the participants.
- The methods were great; especially adequate was simulation “Sleepy Ville”. These methods show who we are and how we react in strange situation. Visit in church/mosque/synagogue also was good, it was example for real life: more than theory. Workshops were great, because it was opportunity to discover people and make friends.
- I am satisfied with the working methods used. We were well guided through the process of exploring religions and religious diversity, and then going back on a local, practical level and transferring the knowledge into our realities

- Small groups better than one large group for discussion and dialogue. Non-formal methods great, interactive, cooperative methods great.
- There was enough time for a more rational/ scientific approach and at the same time for learning through experience, sharing, emotional involvements, introspection, self-evaluation
- It was well planned.
- More small group work would have helped to know the other participants better and to develop a dialogue eventually
- Methods are adequate and completely satisfactory
- Non-formal (role plays, lectures, discussions, reflection), make a real good base for us to take as much experience/knowledge as one can
- Some dealt, others didn't. I like mapping. Meditation/reflections made me dizzy and sleepy. Simulation with defining dialogue was not understandable to me, therefore a waste of time.
- Entirely. However, translation needs impeded a non-formality. Perhaps the group building could have benefited from more time?
- Good methods
- Everything was nice. Each method had its own place and meaning
- Interesting and productive. However, difficulties in translation caused low participation in some cases
- For this sensitive topic we would have needed more professional experts in order to skip useless 'debates'.

## 5. Course Objectives

Please look back at the course objectives: How far do you think the learning objectives have been reached?

To explore concepts related to religion and religious diversity in youth work, in relation to Human rights and conflict transformation:

- There was no conflict transformation.
- No mediation techniques.
- No scientific basis.

To address and review pre-existing approaches of intercultural dialogue and their connection with human rights and human rights education.

To share experiences in and understandings of religion and religious diversity in youth work, including interreligious or interfaith youth work.

- Too little spare time.

To develop competences needed for working on interreligious dialogue with young people.

To identify ways for young people to contribute to the development of interreligious dialogue in youth work in everyday life.

## 6. Follow-up

What do you concretely plan to do as a follow-up of this course?

- Develop educational program on subject in question and I will implement it
- Write an article for an intercultural newspaper. Create networks with people from other cultures with the aims of sharing ideas and projects.
- Workshops with volunteers, youngsters, pupils
- Recommend the training for my organization as well as faith-based organizations. See the opportunity to share practical inter-religious dialogue as well as documentation
- Attempt to do a diversity workshop in a school with students and teachers
- The great creative bus Balkans tour – for the youth exchange I have to decide with Ismail
- An exchange with fellow NGO representatives I met here. Feedback through yahoo group & blogs
- Training on these issues. Researching on these issues.
- Implement projects presented during the last day
- Short-term training courses on HR for representatives of different religions
- To initiate Intercultural Dialogue and Interreligious Dialogue in Caucasus (Turkey, Armenia, Azerbaijan)
- International training for representatives of different confessions, academicians and NGOs
- Regional inter-confessional youth forum
- Youth actions
- Youth Intercultural Learning Centre for my region
- Interreligious Summer School and Youth Forum

What kind of support do you need for this?

- A recommendation of Council of Europe for my project. Some contacts with experts in the field of religious diversity.
- I need literature and references that would help me develop concrete methods for interreligious dialogue with high- school youth
- For local activities we don't need any significant support, while funding is needed for the international youth exchange. Support in training tools and additional materials would be very welcome.
- Training, information, resources
- Help in the definition of the aim and objectives, fitting all my expectations – ideas to a defined project reality.
- Organizational approval/ help in setting up the project proposal
- I need partners. Will to cooperate and motivation



- Financial resources. Human resources (experts to facilitate/give a training)
- Contact info. Materials, those that were used during the course
- Knowledge, finances, partners
- Informational, technical, methodological

#### Who could provide you this support?

- Probably participants with good practice examples
- Council of Europe, FEMYSO
- Documentation. Improvement of skills.
- Strong network
- My future collaborators. Asking for some experts' opinions on the project and on the practical side
- My organization. People who have already submitted a project proposal
- Especially my organization and my church. Yet to be seen, but I will share and I can find it.
- All participants of the seminar, including trainers
- European Youth Foundation – with your support, if possible
- Foundations, trainers, Council of Europe training materials
- Youth in Action Program

#### **7. Other comments, suggestions, critics...**

- Put some strict norms on people who constantly are missing from courses
- I did have a really nice time, thank you for the opportunity to meet all of you. That I believe is the most important thing.
- Continuity of the training.
- Kitchen was great, coffee was terrible
- Relate spiritual moments with spiritual movements such as Yoga and Tai Chi in the morning. It really helps to start better the day (more active) in a not sleepy way. Most participants did not feel motivated by the spiritual moments, do to be repetitive and static
- If it's possible please accept more applications from Muslims, especially from Muslim countries. They need training sessions.
- I hope the contact of this group stays alive and we can get feedback from each other about work in our own countries.
- Provide more ice-breaking games, especially in the beginning. Less number of participants and longer presentation time.
- No correct answers- what is right or what is wrong. I understand that it is difficult to remember everything at once, but I am sure that in some course of time I will manage to understand more
- Cooperate and work together pro-actively. Time management.
- Thank you!

## 10. Learning Points

Transversally to the development of the training-seminar, the team introduced a programme element (key groups) to engage participants in the reflection of their personal learning outcomes. This space allowed participants to look back at what was learnt during the day and how those learning outcomes could be transferred to participants' reality.

These key groups provided the necessary space where participants were 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. This was the space to share experience and discuss how to use the new experience gained during the training-seminar. In this sense it addressed both individual and collective learning.

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 helped them recall their learning outcomes.

More, this exercise aimed at encouraging participants to think concretely of the added value of the training seminar for them and to realise what impact it could possibly have on the continuation of their work after the course.

At the end of the course, the personal main learning outcomes were identified by each participant and shared in the subgroups. These personal learning outcomes were added individually to each certificate of attendance of the course that included as well the general description of the course.

Hereby, the personal learning outcomes can be read as a summary of what participants identified at the end of the course (note that a big part of the learning outcomes are not automatic and need time to be reflected)

The learning points belonging to the participants are structured in paragraphs and not relevance of topic for a better perception and understanding of individual reflections, thoughts and ideas expressed during the seminar. The energy of the words used by the participants helps this process.

- I've got more experience about the real values which have really much in common in different religions
- Widening my own outlook/worldview in what concerns interreligious dialogue, it's limits and purposes/aims
- New view on what is the situation in other communities/countries

- Religion dialogue is first of all a PERSONAL thing, so one must match personal aspects of believers and non-believers.
  - Real practical knowledge about human rights education
- 
- Obtained knowledge about world religions and relevant skills for facilitating interfaith and interreligious dialogue among young people
  - Raised awareness on such concepts as a cultural relativism, value-based approach, human rights framework and competences in using them in practice
  - Knowledge in the question of religious diversity and in the field of religious conflicts,
  - Getting new methods of training in human rights education with young people;
- 
- Religion matters more than spirituality in human rights work.
  - Atheist and irreligious communities are oftentimes overlooked when it comes to inter-religious dialogue.
  - There are many prejudices against atheist and agnostic communities.

Two things are crucial regarding holy texts:

- Their content (the text);
- The situation in which they have to be interpreted and followed ( the context)

#### Skills

- Inter-religious dialogue
- General dialogue competences
- Knowledge about different religions and cultures
- Listening skills
- Insight into personal interpretations of religious issues
- Information about different religions.
- The values behind religion.
- The connection between Human Rights and inter-religious dialogue;
- Working in an intercultural group and skills in group dynamics.

#### Methods

- Simulations and role-play games.
- Warming-ups and games appropriate to inter-religious debates.
- Methods for moderation and group organisation.

#### Attitudes

- The importance of acceptance and recognition of otherness.
- The importance of tolerance towards others' sacred values.
- Human beings are not limited to their behaviors; feelings and emotions are also a part of their construction of subjective reality

The main challenges for young people are:

- Lack of awareness of diversity of faiths and non-faiths;
  - Ignorance and prejudice towards other faiths and non-faiths.
- 
- Understanding the importance of the environment and practical aspects are important for the learning process
- 
- Deeper understanding of relativism of interpretations of meanings
  - Awareness about the importance of putting attention to non-verbal communication and communication skills in general
  - The importance of negotiating contents according to the needs of participants of a working group
  - Recognition that human rights apply to all factors in everyday life
  - Understanding the importance of support and acceptance
  - Learned to be an active participant and not a silent observer of the status quo
  - Increased awareness about the factors that are facilitating successful inter-religious dialogue, such as equality, recognition, openness, non-judgmental environment
  - Learned that cognitive styles might be linked to one's religion
  - The importance of introspection, working on ourselves and also challenging ourselves
- 
- I learned that Human rights are human
  - I learned that everyone has some stereotypes and we should be open to discuss them
  - I learned a lot about religious beliefs and differences between sects
  - I learned that I should improve my knowledge about diversities in my country
  - I learned that non-formal education is the best method for training of youth
  - I learned that all the religions have the same basic values, but interpretation is diverse and depending on the context
- 
- I learned that big and formal rooms are obstacles for good communication
  - I learned that developing our own project is giving us the motivation to challenge problems and the chance to realize our own goals

- To engage in non-religious communities is as important as in religious communities in terms of forming human rights policies
- Not to demand religious rights is legally a sin
- Human rights can be hindered by crucial elements such as politics and economics
- Awareness that it is important to learn from within religious communities as well as among religious communities
- There are similar values between different religious and non-religious groups, but also many prejudices
- Recognition that centralization or ranking of religions can hardly lead to an effective dialogue
- Re- evaluating religious values is a value

*I learned that I brought my own prejudices with my an and realised now I realize that I have learned that I see the OTHTERS differently than I thought and I learn how the OTHERS see me. I learned that I must remind me more often to put myself in the shoes of others to understand, to try to understand the context of others and also my own.*

*Many share my interest in finding harmony and unity through IRD and HR and that can bring us together in work that matters not only to us but every human if we do not give up!*

- I learned that the efficiency of dialogue is dependent on interest and openness of both parties and shallowness in as important barrier that is hard to overcome
  - I learned new approaches in non-formal education and how to transform its output into concrete and practical knowledge.
  - I learned about the connection of inter-religious dialogue and human rights as facilitators of inter-religious dialogue.
  - I learned how religions can affect our social behaviour towards others and analytical skills.
  - I learned new facts about different religions.
  - I learned how to develop and structure my ideas in terms of proposing concrete solutions and create projects.
- 
- Learning to love the other is the key to Human Rights.
  - Dialogue has three dimensions: physical (doing), intellectual (thinking) and spiritual (a mystical element that cannot be defined).
  - True openness, tolerance and dialogue are rarities but I must be salt and light and begin with my community.
  - Understanding and acceptance must be present in a climate where beliefs are communicated.
  - To understand the other I must humbly try to understand myself.

- I learned what a real inter-religious dialogue means and how a good practice of it can effect societies and individuals
- I learned how to put in practice and how to explain a certain terminology
- I learned how to be objective with myself and be aware of my personal stereotypes
- I learned how to interact with people with other realities, other way of being –inter-human development

*I have broken down different stereotypes I had.*

- I gained knowledge concerning inter-religious values, peculiarities, conflicts, tolerance.
  - I learned to analyze the situation, change my mentality and understanding of culture of different religious traditions and minorities.
  - I turned my knowledge into practice and shared it with other participants.
- 
- Awareness of the Council of Europe and priorities of the Directorate of Youth and Sports for 2006-2008

## 11. Main outcomes of the seminar

One of the main functions of the seminar was to address issues related to the interreligious dialogue, youth work and educational responses required in and beyond the “All different- All equal” campaign. The seminar produced a proper environment for the participants to affirm the key values, principles and purpose of intercultural and interreligious dialogue, and created an opportunity to develop contacts and partnership between participants and organisations represented. The present documentation may be considered to be a set of guidelines for the (good) practice of interreligious and interfaith dialogue in youth work.

Here are more findings of the evaluation meeting:

### Related to the relevance of the seminar:

- The “training-seminar” hybrid idea is relevant and is a good starting point. However, a clarification of the concept is required, in order to be more clear on the kind of methodology to be used
- The topic of the seminar is relatively controversial and very new in relation with other activities developed by the Council of Europe. Because of this novelty aspect of the topic, the seminar meets high interest
- The seminar successfully promotes the interreligious and intercultural dialogue
- It plans to put interreligious dialogue on the agendas of European youth organisations
- The activity brings such a diverse group from all around Europe to discuss on these issues
- Understanding that interreligious dialogue should be an issue concerning everybody, not only religious leaders

### Related to the seminar itself

- The design and implementation of the seminar was successfully achieved
- The objectives and aims opened up an area which needs to be addressed further
- The participants’ evaluation is very positive towards the methodology used during the course
- Quite challenging to run religious a diversity seminar with human rights issues
- The length of the course was adequate. Russian represented the second language of the course. It created some subgroup division on participants that could only speak one of the languages. Differences in the group regarding language and intercultural approach. Team tried to bridge it mixing sub-groups and having both of them with translation. However, translation difficult- interpretation should adapt to the participants and not the contrary.
- More time needed for preparing the sessions with the external experts, for a better clarification of the expected outcomes, and their link to the previous parts of the seminar

- Further improvement and development of new methodological structures for practical skills- dialogue skills are possible for a better connection between the input and practical transfer of the assimilated information during the training- seminar

#### Related to the impact of the seminar

- The training-seminar provided the first approach of interreligious dialogue and youth work
- Due to its diversity presence, it confronted (de-constructed) religious stereotypes, it developed improved attitudes and skills in regards to first confrontation-facing other groups. It also defined new learning needs
- There is a good outcome on follow up: group community, activities planned
- Awareness was raised on the importance of interreligious dialogue and implementation of basic human rights norms
- After a short time (one month) since the end of the activity, participants reported improved projects, submitted related articles and already initiated plans in regard to this event. The communication among the participants still continues
- Participants were very positive on their capacity to transfer, being very motivated to continue (or to start) the work back in their realities
- A “manual” on Religious Diversity should be created, as this lack of reference could generate frustration among participants without too many links and experience in youth work and training
- Further actions and projects, along with new networks were created, in relation with the “All Different- All Equal” campaign’s elements, which would increase the motivation and improvement of participants’ work



## 12. Follow- up of the seminar

After one month since the training seminar ended, the team sent out to the participants a follow-up form and impact evaluation, ensuring this way a proper and efficient follow- up of the seminar. Mainly, the follow- up questionnaire focused on the new perspective the participants had have, after the experience and knowledge gained at the seminar. Certainly, the questionnaire helped the team to evaluate the present situation of the participants in regard to the proposed projects during the seminar, calculate the impact of the event, but also revealed the challenges and the difficulties the participants are facing back home, in their own local realities.

The questions and answers of the questionnaire were the following:

### Question 1:

*One month after the course, what can you identify as the three main outcomes of the course on organisation level or personal level? Try to be as precise as possible, explaining also why...*

### Answers:

- I became more active within my organization, organizing new projects with the student clubs under the theme of religion
- Based on my experience gained in Strasbourg I agreed with my organization on organizing a training course for young volunteers on human rights and interreligious dialogue for a period of time 6 months
- We delivered information on interreligious dialog and human rights to community during different activities, such as with Roma people, youngsters from poor families and mountain areas
- The most outstanding experience and outcome of the seminar was the opportunity to deal and to communicate with people/youth of such a different religious and social background, as well as the opportunity to learn to accept and to respect their personal borders concerning their beliefs and ways of living (for example homosexuality, experience of converting from Catholicism to Islam etc.).
- By doing we were able to learn some new methods of working with youth groups that we can use in our work at home after the seminar (reflection groups, praying in the morning, spiritual energizer etc.). As the team of trainers had the different social and cultural background, there was also interesting to experience the different approaches/methods in their work.
- Religious diversity forum– practical method of maintaining contact and expression of ideas.
- Enhanced awareness about the sensitivity of the topic. I've realized that distancing and keeping discussions at a more superficial level may be a way to avoid conflicts which could not be solved in only a few days. I missed having the possibility to deepen the dialogue, but at the same time I realize that much more time would be needed to feel such a safe space which would facilitate opening and tackling more hot issues.

- Confirmed belief of the need of combining and balancing formal and non-formal education (lectures and courses by experts of different fields and informal creative and unconventional trainings/peer-to-peer learning)
- empowerment and encouragement to speak out and express myself and my views more even in a larger group
- A very good network with other youth organisation from a different European country
- I'm more open-minded about the diversity issue in every base.
- Personal level: understand better the relation between religious and non-religious people regarding various issues (social issues, personal interaction in general). Going beyond my stereotypes on faith-based organisations as well as hearing out loud other people's stereotypes.
- Introduced to larger Europe experiences in term of religion diversity and different ways approach in such diversity in a more peaceful way, with an opportunity to understand individual understanding of different religions as well.
- I tried to adjust training skills & modules of the seminar addressing particular thematic needs to my national context.
- On a personal level I came to a conclusion that respect for diversity in society is impossible without developing empathy, promoting self-esteem, encouraging critical thinking, demonstrating diversity and inclusion in the environments in which we live.
- A common project between an Islamic country and a Christian one will probably serve as an example of anti-prejudice diversity project addressing some of the specific religious and national issues that confront our societies today.
- As a result of this Seminar, I have been thinking a lot about working on religious diversity and having an inter-religious dialogue when working with young people. On organizational level, the greatest benefits from this event are the concrete project activities that we have planned and will start implementing soon
- I learned much about different religions, about religious diversity and other related issues
- How less I know about religious diversity in youth work
- Facts and information are one thing, but group feeling and motivation to work and communicate together as a one team is very important in all training courses.

## **Question 2:**

*Are you still in touch with some other participants/team members of the course? How many? Please describe whether these contacts are based on general updates, concrete project planning, and exchange of information*

## **Answers:**

- I am preparing a joint project with one of ,my friends from the seminar
- I wrote an article to for an issue of a Youth Magazine about my experience in intercultural dialogue in the country I currently live
- I forwarded seminar information to the first and only legal homosexual and transgender youth club in my country

- I am in touch with all these people and we have exchange of information and concrete project planning
- In the yahoo group mail on religious diversity we regularly exchange information to many topics of religion life generally.
- I made some very good friends during the seminar, with which I can discuss issues concerning dealing with and managing diversity. It helps to find out some new strategies and I appreciate this possibility much
- General updates and personal interest.
- I'm following up the current news from our e-mail group.
- I am in touch with very few participants. With one of them, it's just general friendly chatting on various topics. I got in touch with other two participants regarding one article to be written and about some ideas for a project– we are discussing them but it's not going very fast or anything.
- Other than that I read the posts from the other participants, but we're not such an active group regarding this issue. I was planning to be more active, I'll try!
- Three people with more focus contact and everyone else through the yahoo group. It is both personal and general knowledge and related to religion diversity and Europe.
- I sent an invitation to join a project (“Different religions- common values”) to be held in my country, next year. I already received few confirmations, but I still need more programme countries, so I also rely on EU member participants' interest in the project.
- Concerning general updates and information exchange, I keep track of yahoo group mailings and try to multiply information available to me.
- I am regularly contacting with 2 participants, and these contacts are related to concrete project planning. Together with them I am working on preparation of two different activities. I am also using these contacts for sharing ideas and positive experiences, since we have found that our three organizations have many things in common, particularly in terms of mission and way of work.
- From time to time, I have also been in touch with few other participants, exchanging news and updates about activities.

### **Question 3:**

*Please explain whether you have had opportunities to multiply your experiences from the training seminar, and if yes at which level (in your organisation, community, family...)*

### **Answers:**

- I am multiplying my experiences through a presentation made within my organization and a report about the outcomes of the seminar, through an article which was also published in the site on religious diversity. I preparing a project on short-films about religious diversity with the cinema students of a local university, to present it in a future cinema festival on diversity and in the divided god project.

- We have multiplied experiences with our volunteers. This approach is to be use in the Summer School– Camp organized this summer, for 150 children, Roma children, children coming from mountain areas and 45 young volunteers.
- I have written 2 articles/report to my organization and to the local newspaper (the last is not published yet)
- I exchanged views about intercultural dialogue with some other people
- I organize a seminar about the interreligious dialogue with some university professors. We are planning a small course like the course that I did in Strasbourg about the dialogue in the religious diversity. We are going to propose this course to some high school of the city that has a lot of migrant students
- I wrote an article on my experience for the international newsletter– I'll post it in the group.
- Within the group of my friends here I initiated really interesting conversations on the topic but we did not follow-up much.
- Indeed especially by being introduced to different organization experiences and work in the field. The project proposals were of significant importance in networking as well implementing similar projects.
- I had several opportunities to share my experience with my family, my NGO members & volunteers, as well as within an informal meeting organised by our colleagues from International Centre for Intercultural Learning, Research and Dialogue
- The only thing I've done so far was to transfer my experiences and knowledge gained at this seminar to some of the volunteers in our organization. Some of our members were very interested to hear about my experiences from this event and we used few informal meetings to discuss about the seminar and its results.
- In my organisation we started dialog with religious youth organisations. Now, I am more familiar with their work, what problems they are facing, etc.

#### **Question 4**

*Please describe what you have concretely done and which steps you have undertaken in relation to the seminar since you're back home. You are most welcome to give a short description of several activities, ways of working.*

#### **Answers:**

- During this period I have worked hard in a Summer School Camp with Roma children and children coming from rural areas. During our activities, different topics such as basic information on children's rights, developing new ways of communication between each other, developing tolerance, accepting each other for who and what they are, share of experiences etc have been a very important aspect in working with children coming from different family backgrounds. The method for the activities has been learning through participation but this has been alternated with some theoretical explanation and examples on children' issues.

- Suggested a diversity training seminar to teachers in school where our refugee project operates but the response was not positive.
- Got in contact with a member of the Bengali Association of Immigrants describing the event I attended and my draft project. He will help me with its implementation at local level and most likely at international level as well. Beside the project on “Muslim minorities in non-Muslim countries” (10 days summer school to be held in Strasbourg in Sept. 2008), he provides me help networking with people who are ready to answer to questionnaires/interviews thus helping me with the data collection for my research work (on the perception about Islam and attitudes towards Muslim immigrants, perception of discrimination by the immigrants)
- Have found other people interested in my mirror project on “Non-Muslim minorities in Muslim countries” (10 days summer school to be held in Istanbul, combining formal lectures and non-formal trainings)
- Had started researching the dynamics of religious conversion
- Have written 2 articles on religious diversity and the training course
- I am planning to offer/co-create some workshops with the religion teacher at the school where I worked (I still need to write down the draft to present to the Principle, even though a general presentation of various possible activities following Compass– to be implemented in the next school year - was already given to the school in March)
- Concretely I have just talk about the topic with other volunteers of my organisation and I organized the above mentioned event.
- I’m responsible for the organisation of the national and regional meetings of the local youth councils. I offered to put a training/seminar on religious diversity on the schedule of our programmes. And it was approved by the members of our NGO.
- I have put a section for all different-all campaign movies in our programme for the Summer school which we will be holding with the participation of almost 150 youth delegates from different youth councils all around the country.
- At my return I organized follow up on an organizational level where using presentation materials from the seminar I shared my knowledge with our volunteers from universities and youth from ethnic communities
- I wrote an article for a local journal “Religion and Society” on religious diversity in modern society. At the moment it is being edited for printing.
- During this period, we are working only on projects that we have previously started, with the young people already involved in their implementation.

*Has something happened since that you had not planned? Had you planned some things that have not happened?*

- I was invited to participate as a trainer and give a module on communication in youth organization
- I didn’t plan a cross border project with Turkish organization, and it was a surprise to receive a social project suggestion from them.
- I met a European trainer from Armenia and she suggested me to further work on the direction of religious diversity at a larger scope than my previous work with local ethnic-

confessional minorities. Though I never thought of it, I also hope to get opportunities to try myself in an interdisciplinary field of religion & human rights as they prove to be closely interlinked.

*Had you planned some things that have not happened?*

- I had to shift my exchange project from autumn 2007 to spring 2008 as we didn't have equal quantity of participants from Program & Partner programs by the deadline for Action 3.1.

*Think back of the project you developed at the end of the training seminar: Have you started it? Please describe the process and where you are*

- Yes, I have started one of the projects with deals with peaceful coexistence and now we are in the phase of programme planning of the activities. We made a draft of the project after several talks, to send it to our main partner.
- Enhanced motivation and support
- Found people interested and motivated in working on it as team. With 2 of them I started to write down the main points and to think about possible topics/lecturers/trainers. Received a clearer view on fundraising and deadlines for applications. Received some information on the new campaign for the year 2008 about inter-cultural/religious dialogue
- Yes I have started. I am now getting other religious community's on board and discussing how they would like to see this happen. That stage is not quite finished and next step is approval from the church and money.
- I'm still working on the program of the national meeting, which we would like to use the film about religions in Turkey and religious diversity.
- As we planned, we would like to show some documentary films about cultural-religious diversity in this summer camp. The film will be prepared by students. And we will use these films in or summer camp.
- I did start the project I've planned during the TC, sent exchange program description (venue, date, program, conditions) to the interested parties. My next step depends on their prompt response.
- I have started writing my article for the magazine. I do it together with some participants from the seminar. But unfortunately the participants' feedback was very poor and we must change the plan how we publish the article on the web.

#### **Question 5:**

*Problems/obstacles you faced or are still facing within your organisation/local reality/project in relation to the results of the course (Please describe them and try to analyse the problem)*

#### **Answers:**

- The main obstacle in local level projects is the language and the fact that I am a foreigner and other obstacle in dealing with student projects is the fact that they have different working hours and lack some organization skills, but actually that is my part on the project since I am just their coordinator
- There are not other organizations in our region that actually are working in this field,
- Local government does not give any support to NGO–s for addressing such subject.
- Physical distance with others involved in the project and with the organization (e-mail and chat contacts only); no clear rules yet on work subdivision
- Lack of understanding. It seems as people think we do not need to work to reach tolerance, understanding and cooperation.
- The problems I currently face are of organizational character only. Day by day I see the results of the seminar bringing benefits to me and the quality of my work. The only difficulty is in keeping the knowledge I got at the course alive and updated.
- No specific problems or obstacles.
- Very difficult is to get information from the participants after the seminar– perhaps it is summer, people have other plans already and they don't want to work anymore with things what was in past.

#### **Question 6:**

*What remain your training needs in order to make your follow up work better? What do you still identify as skills or competences that you're lacking in this specific context and for your project/activity?*

#### **Answers:**

- The lack of funds available to address the subject.
- I lack some skills that are not directly connected with the seminar. But the seminar showed me the evidence of them.
- Communication skills; intercultural dialogue
- I need skills when it comes to inter-religious and fundamentalism.
- Specifically for this project, it would be nice if I can get some All Different- All Equal Campaign films which would support the session I will hold. Maybe the support of European Youth Centre
- I need some practical training about how to manage non-formal education and organisation. For promoting diversity in youth groups.
- More focus on empirical examples in Europe in term of human right and religion rights
- I would appreciate a practical approach, directed towards sharing positive experiences and ideas for activities among the participants. I also think that it would be very useful if I am engaged in training for conflict management when developing inter-religious dialogue with young people

### **13. Participants' recommendations for the White Paper on Intercultural Dialogue**

In November 2007 the Council of Europe is to publish a White Paper on Intercultural Dialogue. Governmental and non-governmental organisations and religious organisations were invited to play an active part in its preparation. The White Paper is part of the strategy of the Council of Europe to promote intercultural dialogue, set as a priority by the Third Summit of Heads of State and Government in 2005.

As part of the White Paper consultation process, involving the governments of member states, experts, local and regional authorities, civil society organisations and various ethnic and religious communities across the continent, the participants of the "Religion and Religious Diversity" training seminar were invited to share their vision of intercultural dialogue and to submit recommendations.

There were 2 consultation questions to be answered and here are the participants' contributions:

#### **What is the place of religious communities in a policy promoting intercultural dialogue? Which significance has the dialogue among religious communities?**

- It has a most important place. The main thing is: to raise their interest and openness to dialogue. Till then, it's necessary to establish contact among those religious communities that are 'at odds' (intolerant with others)
- Religion is part of culture. To meet is important, otherwise you don't know each other.
- Important within respects of human rights. The Council mustn't forget that both its SG and its Commissioner for Human Rights committed the institution to a certain stance regarding LGBT rights and human rights of sexual minorities (e.g. Poland)
- Religious communities respond to the needs of their communities therefore they should contribute with recommendations for promoting intercultural dialogue, since it will reflect a bigger stability within their space of action with other communities.
- Promoting intercultural dialogue depends on religious communities as well. Interreligious dialogue can bring peace and harmony for the country.
- Religious communities often act as repositories of moral and spiritual values. A dialogue is necessary for the regulation of the observance of human rights in all the society.
- Religious communities shall participate equally as other communities in a policy as well as practice. The significance of which is to bridge gaps between different groups.
- The role of religious communities is very important and practically irreplaceable and influential. Religious communities are carriers of traditional values. Dialogue is important it has not only a preventive function but also worldwide importance.
- It underlines the value of dialogue as some preventive issue and condition for freedom. If dialogue is promoted among religious communities it will aid in mutual learning and understanding and each other and build peaceful, tolerant societies. It will also strengthen the individual communities and hopefully encourage cooperation in solving the social,



Human Rights issues pressing Europe at this time ( child poverty, affordable housing, empowerment of women).

- It also protects religious diversity.
- It protects the individual in relation to dangerous traditions.
- Religious communities have an important role to play in providing a framework for intercultural dialogue by providing interpretation of values embodied in Human Rights.

### **Should the Council of Europe engage in dialogue with religious communities? If yes, how?**

- Yes, the CoE should be a moderator of this kind of dialogue. Also, the dialogue should be not only with religious diversity groups, but also with the scholars of the same religion, for example different sects in the same religion inside the community.
- Yes, it should. The dialogue should start with the ordinary members of communities (expression of their opinion , stereotypes) and then it should continue on a higher level (leaders). Questionnaires are very important.
- Yes, as long as it ensures the dialogue is initiated with as many communities as possible. However, de-secularisation must not be the price to pay. Giving more weight to religious concerns on the one hand must go along with hearing secular and non-believers communities where they can be found.
- It should, once they are also part of the civil society of countries and their main teachings such as peaceful coexistence and tolerance, as well as the support of youth should be taken into consideration, as promoters for peace and intercultural dialogue.
- By organising events that can bring together the religious communities and initiate and promote dialogue. Provide a central place for accessing and using information of other religious communities.
- The youth centre, as part of the Council of Europe can enter into dialogue with religious communities. I'm thinking about seminars, trainings, etc.
- The Council of Europe should initiate dialogue. The concept of introducing interreligious dialogue should be elaborated and meetings with religious leaders should be organised.
- Yes, not only in finalising but also in providing protection measures for minority religious groups.
- In my opinion, the participation of the Council of Europe is extremely important. But not only with religious communities but with the whole civil societies, understanding that religion (as culture) has an influence on the complexity of communities.
- Yes, the religious communities have much to contribute, by creating more events to provide forums for discussion, and by approaching communities directly and asking for feedback. It can also do it through supporting local activities and projects of local organisations.
- Yes, it should, by trainings, seminars, study courses. The religious community influences the system of values, all around the world. And Human Rights also try to build a universal system of values.
- Religious communities should be involved in a dialogue that would concentrate on Human Rights and would contribute towards mutual understanding based on the basic common values.

## 14. Key conclusions and recommendations regarding future religious youth activities

At the end of the evaluation meeting, the team formulated a number of key conclusions and recommendations addressed in particular to future organisational and educational teams which will intend to implement such a training seminar in the future.

Nevertheless, the recommendations have been expressed in relation to:

- the actual European religious context
- the main organisational actor represented by the Directorate of Youth and Sport  
*and*
- the time frame, the participants' beliefs/ religious affiliations and the outcomes of the training seminar.

The recommendations have been formulated as follows:

- As a further participatory motivation and engagement, a new letter of follow up should be sent in half a year, in order to encourage their involvement, to respond on their e- group the eventual questions, etc.
- As part of the letter, or as part of launching some questions articles that could be asked on the e-group created, some issues would be relevant and interesting to discuss:
  1. What activities have been created as an impact of the course?
  2. What would you like to develop in coming training/activities?
  3. Any cooperation among participants still going on?
- The final report of the seminar will be sent to the participants, and eventually published as booklet.
- There are no plans of the Directorate of Youth and Sport for 2008 on Interreligious Dialogue, therefore, the final report should serve as well, to be sent to the statutory bodies and to influence the priorities for 2009 activities programme of the Directorate of Youth and Sport of the Council of Europe.
- This Training-seminar together with the Symposium in Istanbul should be the first step of a long term strategy on Interreligious Dialogue of the Directorate of Youth and Sport
- Encourage to have a training strategy and a training publication.
- Collection of training materials as research focus
- During the course were established several contacts with religious communities that are willing to cooperate in the process on Interreligious Dialogue, which should be further cultivated
- More focus on “ways to develop it in youth work”, which was not completely achieved during this event

- Further deeper exploration of the concepts related to religion and religious diversity in youth work, as a single element, in relation to human rights and conflict transformation. Two questions still need to be addressed: how diversity can contribute to human rights and the topic of diversity as a social issue
- Further review of the pre-existing approaches of intercultural dialogue and their connection with human rights and human rights education
- More sharing of experiences in and understandings of religion and religious diversity in youth work, including interreligious or interfaith youth work would be required. This was transversal during the course, but missing spaces in the programme to use the richness of the group diversity
- The future courses on interreligious dialogue, should development more the competences needed for working on interreligious dialogue with young people
- A proper impact study should be conducted for a deeper identification of ways for young people to contribute to the development of interreligious dialogue in youth work in everyday life. This should be an analysis made by participants on their realities
- Field visits represent a helpful and interesting part of the programme. They should be repeated.
- Future debate proposal: it is difficult to jump to the “How to dialogue?” when still participants are not clear about “Why dialogue?”

## 15. List of participants, trainers, experts and guests

### Participants

NAME	COUNTRY	ORGANISATION
ANAR SULEYMANOV	AZERBAIJAN	Youth Leader for Intercultural Cooperation
ANNA BRATOWSKA	POLAND	Student Society of Muslims
ANNE-LIIS KALDOJA	ESTONIA	Estonian National Youth Council
BRUNO SELUN	UK	IGLYO
DANIELA CRACIUN	ROMANIA	Pro Democratia Association
DRAGAN ATANASOV	The former Yugoslav Republic of MACEDONIA	Youth Association CreACTIVE
EDIT SOGHOMONYAN	ARMENIA	World Independent youth Union NGO
EKATERINA KYLCHYK	MOLDOVA	Adept' Regional Information-Research Study Centre
FIDA SHAFEE	AUSTRIA	American Friends Service Committee-Quaker Palestine Youth
FRANCESCA BRAGAGNOLO	BELGIUM	EFIL
HANDE DIKER	TURKEY	Youth Association for Habitat
HANNA BARANOVSKAYA	BELARUS	Beit Ghilel' European Student Org. of Minsk
HILDUR INGA RUNARSDOTTIR	ICELAND	Ecumenical Youth Council in Europe
ISMAIL ADEMI	ITALY	Migrantes
LEFTERIS SARDELIS	GREECE	Human Rights Club at BCRD
MARIANNA KOSIC	ITALY	EIP- SI- School for Peace-Centre for Citizenship Education
MARIKA GOROMBAY	HUNGARY	Reformed Church in Hungary- Synod Office
NARGIZA ABDULLAEVA	GERMANY	Azerbaijan Youth Euro-Atlantic Org.
OLGA IVASHCHENKO	RUSSIAN FEDERATION	Jewish Youth Union
OLGA MICHEL	GERMANY	Network "Team Global" Institute for prospective analysis
ORJETA CUNGU	ALBANIA	Malteser Helps in Albania MNSH
ROMANA ZAJEC	SLOVENIA	Mirovni Institute
SARA BRANDO ALBINO	TURKEY	Toplum Gonulluleri Vakfi
SVITLANA TYMCHENKO	UKRAINE	Human Rights Education Youth Network
TETYANA LESINA	UKRAINE	Goodwill' South- Ukrainian Youth Org.
VITALI NIKANOVICH	BELARUS	YMCA Minsk
ZARINE STEPHANIAN	GEORGIA	YC the Diocese of the Armenian Apostolic Church in Georgia
YULIA BALASANOVA	RUSSIAN FEDERATION	Building Peaces

Trainers' team, experts and guests

<b>NAME</b>	<b>COUNTRY</b>
SASKIA LAW	Trainer, GERMANY
SIARHEI SALEI	Trainer, BELARUS
XAVIER BARO URBEA	Trainer, ESTONIA
PRADEEP CHAKKARATH	Guest, GERMANY
COSMIN CORENDEA	Documentalist, ROMANIA

Council of Europe Secretariat

ANNETTE SCHNEIDER	Educational advisor
NADINE LYAMOURI- BAJJA	Educational advisor
ANDRE- JACQUES DODIN	Director ad Interim
KAREN PALISSER	European Youth Foundation administrator
RUI GOMES	Head of training and education Unit

## Appendix 1: Programme of the seminar

Wednesday 30 May	Thursday 31 May	Friday 1 June	Saturday 2 June	Sunday 3 June	Monday 4 June	Tuesday 5 June	Wednesday 6 June	
Arrival of participants	<i>Spiritual moments</i>							D E P A R T U R E
	Opening  Official welcoming  Presentations	History of religion, global development and religions of the world	Human rights, religious rights and human rights education	Feedback from the field visits  Entering dialogue	Human rights, religion and cultural relativism	Projects' presentations  EYF		
	Setting the scene	Religion, culture and identity	Field visits to religious communities					
	<i>Lunch</i>							
	European realities/ challenges faced in regards to religion and interreligious dialogue  Terminologies	Religious and cultural diversity  Values and beliefs	Free afternoon	Human rights education in practice	Practical workshops on human rights education and interreligious dialogue  Project planning (I)	White Paper proposals  Evaluation and official closing		
	Reflection Groups			Reflection Groups				
	<i>Dinner</i>			<i>Dinner</i>				
Welcome evening	Interreligious evening	Free evening	Dinner in town	Organizations' Bazaar	Project planning (II)	Farewell party		

