



# **Educational Exchanges involving people with Muslim Cultural Background**

Report of the Study Session held by  
EFIL-AFS & EEE-YFU  
in co-operation with the  
European Youth Centre  
of the Council of Europe

European Youth Centre Budapest  
2-9 December 2007



This report gives an account of various aspects of the Study Session. It has been produced by and is the responsibility of the educational team of the Study Session. It does not represent the official point of view of the Council of Europe.



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# Acknowledgements

It is a pleasure to share the outcomes of an international meeting which brought together over 30 volunteers from 17 countries, to talk about issue of such importance as intercultural exchanges involving people with Muslim cultural background. It is a particular privilege to hold such a meeting in the premises of the European Youth Centre in Budapest, with the support of the Council of Europe.

Organising this event in a close cooperation between EEE-YFU and EFIL was a great and enriching experience. The combination of similarities and differences brought a very constructive outcome and opened doors for further synergies in the future. This report includes the key elements of the programme, the outlines and main outcomes of the sessions, evaluation and recommendations, as well as a list of useful resources. Among the annexes you will also find a special manual with useful tips for dealing with Muslim/non-Muslim exchanges - one of the fruits of this Study Session.

A great round of thanks goes to:

- the valuable assistance and service provided by the secretariat and staff of the European Youth Centre in Budapest;
- the European Youth Centres of the Council of Europe for their generous financial support and exceptional flexibility;
- the competence, support and open attitude of Mohammed Dhalech, our Educational Advisor designated by the Council of Europe;
- the efficient, competent and motivated team of facilitators of the Study Session: Anna Littke, Sara Vanhoyland, Tolga Dorken, Izabela Jurczik and Clara Christensen;
- the people who further contributed to the development of this project:
  - Oliver Wagner (YFU) who initiated the idea of this Study Session,
  - Jenny Hennecke and Simon Reinhold (YFU) who actively participated in the content preparation,
  - Peter Bekes (YFU) who took care of a guided tour in Budapest for the Study Session participants,
  - Elizabeth Niland and Stefanie Müller (EEE-YFU) who helped with the financial details of the project;
- all the preparatory team members for the hard work they put into compiling this report and Lara Svoboda (EFIL) for putting the finishing touch to the report.

We would also like to thank all the participants of the Session for their commitment and active involvement during the event. It is their competence and experience which brought the major content of the meeting!

We hope that this report can be used not only by the participants of the event but also by other volunteers, trainers and youth leaders. Since the document outlines not only the outcomes but also methods and structure of sessions, it can be used by those who would like to repeat some programme elements. Do not hesitate to contact the team members (or the participants) for further details.

The Preparatory Team

European Federation for Intercultural Learning (EFIL)  
European Educational Exchanges – Youth for Understanding (EEE-YFU)



Study Session  
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people with Muslim Cultural Background**  
2-9 Dec. 2007 - Budapest, Hungary



## Content

1. Executive Summary .....	6
2. Introduction.....	9
<b>2.1. EFIL and EEE-YFU</b> .....	9
<b>2.2. Why Partnership</b> .....	10
<b>2.3. Framework</b> .....	10
<b>2.4. Objectives</b> .....	11
<b>2.5. Agenda</b> .....	11
3. Workshops .....	13
<b>3.1. Arrival session</b> .....	13
<b>3.2. Introduction</b> .....	14
<b>3.3. Teambuilding</b> .....	14
<b>3.4. Session on Stereotypes</b> .....	19
<b>3.5. Intercultural Learning – Fatima’s Story</b> .....	20
<b>3.6. Personal stereotyping</b> .....	22
<b>3.7. Personal values</b> .....	22
<b>3.8. Living Together</b> .....	24
<b>3.9. Media Session</b> .....	26
<b>3.10. Speaker: Constructive Dialogue</b> .....	30
<b>3.11. Application in our organisations</b> .....	31
<b>3.12. Integration and Best practices</b> .....	32
<b>3.13. Existing practices and remaining challenges</b> .....	33
<b>3.14. Sum up and personal experiences</b> .....	34
4. Reflection groups .....	35
5. Personal Action Plan and follow up.....	36
6. Participants' Evaluations.....	37
7. Final conclusions and recommendations.....	45
<b>Appendix 1: Tools for Reflection Groups</b> .....	46
<b>Appendix 2: List of Energizers (Before and during sessions)</b> .....	51
<b>Appendix 3: Outcome of the session “Existing practices and challenges remaining”</b> .....	52
<b>Appendix 4: Template of the action plans</b> .....	60
<b>Appendix 5: List of participants</b> .....	64

# 1. Executive Summary

The Educational Exchanges involving people with Muslim Cultural Background Study Session, co-organised by EEE-YFU and EFIL-AFS, took place in the European Youth Centre Budapest on December 2<sup>nd</sup> – 9<sup>th</sup> 2007.

With the aim of promoting interaction and understanding by means of intercultural exchanges between people from Muslim and non-Muslim background, the Study Session was built on two main segments which influenced the working agenda.

The first part was aimed to look with a wider view to issues affecting today's world with regards to Muslim and non-Muslim cultures and their interrelations. The objectives were to have a general look and try to understand each other's stance to issues such as stereotypes, personal values, immigration, cultural diversity and media.

Second part of the Study Session was aimed to focus on practical aspects and approaches to this intercultural topic, bearing in mind the area of expertise, aims and targets of the two participating organisations. Personal action plans were the important element of this section with 'multiplication' of knowledge and experience being the main target.

## **Personal Stereotypes:**

The Study Session started with digging into personal stereotypes that exist both in the participants' minds and in the environment they are coming from. The first discussions started on the topic of 'men and women are the same'. A heated discussion in the group also enabled the participants to set out the ground rules that would be followed throughout the week.

Following, with the Human Chart Game, the participants shared their views on how they think people of different cultural & socio-economic background would react in similar situations. Different characters were handed to the participants. They were asked to explain whether they would be able to do the same everyday tasks as well as how they would take some important life choices according to their characters.

In another small group exercise, participants were asked to share their personal experiences, as to how they have been stereotyped with reflection of where they are coming from, what stereotypes they have and if / when they have ever changed these stereotypes.

## **Personal Values:**

Similar to the well-known "Abigale story" exercise, the participants were asked to discuss the story of Fatima, a young Muslim Arab girl who had recently moved to Europe and found herself in a difficult situation. Participants were asked to rate the characters and share their reasoning. The heated discussion was still ongoing even on the last day of the Study Session and opened up a lot of new topics feeding curious minds.

In continuation to Fatima's story, the participants were divided again into



small groups to discuss their own personal values, what shaped them, how they react to other people's values.

Following this, in a picture aided exercise called 'Living Together', participants again focused on their personal values and looked at the issue of diversity with a more political view point, touching issues that affect different people living together.

### **Media, Society, Dialogue:**

Guest speaker Zubair Butt Hussein from Denmark drew a picture of integration – and lack of it, the good practices as well as challenges for the Muslim minority in Denmark. The focus of this session was media, especially worldwide media reaction to the publications of caricatures depicting Prophet Mohammed in a Danish newspaper in 2006.

In the following session, participants gathered in small groups to create collages on media's role when it comes to relations between Muslim and non-Muslim groups.

Our second guest speaker, Rasmus Boserup, focused on political dialogue throughout history, past and current relations and how to achieve constructive dialogue. This was followed by a small group activity, encouraging participants to look with a critical eye to their own ideas as well as the existing political and cultural approaches.

### **Current Application, Existing Practices:**

In the 'Application in Our Organisations' session the participants had the chance to discuss their choice among three different topics in small groups. These topics were hosting & sending (finding host families, preparing non-Muslims and Muslims for exchange in each other's environment, etc.), attracting cultural minorities to our organisations and chapter / organisation development (recruiting volunteers to work on these issues, starting exchanges with new countries, etc.)

Following this activity, in an open session, participants shared their existing practices and remaining challenges in their own organisations. Participants put down their ideas on flipcharts posted all around the plenary, which remained until the end of the Study Session for everyone to share their views.

### **Personal Action Plans (PAP's):**

The final and the most important session of the week was the development of Personal Action Plans. Participants had half a day to sit down by themselves to have time to reflect and prepare a PAP to execute once the Study Session would be over. The SMART model was introduced, encouraging the PAP's to be specific, measurable, achievable, relevant and time bound.



## Conclusion:

In front of the breathtaking panoramic view of Budapest, some thirty young and highly motivated volunteers from all around Europe and the Mediterranean basin had a very fruitful and uplifting week, with discussions spreading on all four floors of the youth centre and to all hours of the days up until early morning hours. They put on the operating table one of the most important issues of our global world and it is to our belief that they took some very important small steps.

Now it is up to these thirty young people to take every step needed to realize their personal action plans and multiply their experience by sharing what they gained in Budapest, spreading the word.

The first co-organised training activity of EEE-YFU and EFIL-AFS has been a big achievement, not only in terms of the aims and objectives of the Study Session, but also becoming the first successful example of such cooperation for more opportunities that may come up in the future.





## 2. Introduction

### 2.1. EFIL and EEE-YFU

#### Presentation of EFIL

European Federation for Intercultural Learning (EFIL) is the umbrella organisation of the AFS Organisations in Europe. AFS (formerly American Field Service) is a non-profit volunteer based educational organisation offering educational exchanges for young people around the world. The Members of EFIL are voluntary, non-governmental, non-profit organisations providing intercultural learning opportunities to help people develop the knowledge, skills and understanding needed to create a more just and peaceful world, and to act as responsible global citizens. EFIL Member Organisations participate in a network of partner organisations with operations covering 56 countries worldwide.

EFIL's activities revolve around our four main service areas: **networking and lobbying, training and sharing, managing pan-European projects and programmes and new partner development.**

All of EFIL's activities are led and implemented through a combination of volunteer and staff resources and are carried out jointly by EFIL and its Member Organisations.

More information on <http://efil.afs.org/> !



#### Presentation of EEE-YFU

Youth For Understanding (YFU) is an international non-profit youth organisation for educational exchanges of young people among more than 50 countries worldwide. The mission of YFU is to promote respect for cultural diversity, friendship among nations and opportunities for personal development through international home-stay exchange programs. Its educational mission aims at creating youth oriented toward values of cooperation, solidarity, tolerance, and moved by a spirit always open to new challenges.

European Educational Exchanges - Youth For Understanding (EEE-YFU) is the umbrella organisation for the national YFU organisations based in Europe, responsible for the **organisations' external communication** on European Level as well as for **facilitating intra-European educational activities** and **assisting with planning training measures** for staff and volunteers.

More information on <http://www.eee-yfu.org/> !



## 2.2. Why Partnership

Although EFIL and EEE-YFU have already co-operated on specific issues in the past – in particular when representing exchange organisations towards external parties – this Study Session is the first time they organised a joint training activity.

The obvious similarities between the two organisations and the shared interest in the topic provoked the idea of combining their forces. The challenges of intercultural encounters between Muslims and non-Muslims are not yet explored enough in the context of long-term exchanges. There aren't enough volunteers and trainers competent in this field. Consequently, both organisations have a strong intention of training and increasing the knowledge of volunteer leaders in the topic. Moreover, the AFS and YFU networks cover very different countries, where the Muslim context has had diverse facets.

Working together on this Study Session aimed therefore at making the best use of resources and competence already available in AFS and YFU. Both organisations also wished to contribute through this project to the debate on interreligious and intercultural relations, taking place currently in Europe.

The co-operation of the two partners deserves a special notice, taking into account the mostly competitive character of their relationship in the past. It was the importance and urgency of the topic which motivated the encounter; it proved that our ideals are still the driving force in the organisations' work!

## 2.3. Framework

It is important to put this Study Session into a broader framework of political tensions, Nationalist right wing tendencies in European countries and the increasing divide between Muslims and non-Muslims amongst the populations in both Europe and the Middle East. Especially since 9/11 many western politicians and media are trying to group Muslims almost daily as the potential dangerous 'other'. This tendency is a rising curve which we need to break.

Student exchange started after World War II in order to bring people from Germany and USA together, who otherwise had a tense relationship because of the war. Today there is exchange going on between countries all over the world, and AFS and YFU are trying to expand their programs in countries with a Muslims majority. There is a need to improve and increase these exchange programs, as students returning will be ambassadors for respect and understanding in their home countries, contributing to a currently especially important issue. Therefore this seminar has been an attempt to share experiences and motivate volunteers to work further on improving the exchanges with youth with Muslim cultural background, as this is a time where this is especially making a difference.



Study Session  
**Educational Exchanges Involving  
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2-9 Dec. 2007 - Budapest, Hungary



## 2.4. Objectives

The main aim of the Study Session was to promote interaction and understanding by means of intercultural exchanges between people from Muslim and non-Muslim cultural background.

More specifically the session objectives have been defined as:

- To bring out the problems, tensions / clash points, prejudices and stereotypes, common generalisations and reasons behind them, within relations of people from Muslim and non-Muslim cultural background;
- To increase mutual awareness and understanding among participants of the Study Session;
- To motivate and inspire the participants to take actions within their organisations leading to better understanding of the issue;
- To create space where existing practices and approaches of the organisations involved can be exchanged;
- To explore best / new approaches to address the issue in educational exchanges within the two organisations;
- To create feasible action plans for multiplication of the competence gained by participants;
- To improve co-operation and interactions between AFS and YFU, by proving usefulness of common approaches.

## 2.5. Agenda

Please find the agenda overview in the following table:



Study Session  
**Educational Exchanges Involving  
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2-9 Dec. 2007 - Budapest, Hungary



	Sun 2 <sup>nd</sup>	Mon 3 <sup>rd</sup>	Tue 4 <sup>th</sup>	Wed 5 <sup>th</sup>	Thu 6 <sup>th</sup>	Fri 7 <sup>th</sup>	Sat 8 <sup>th</sup>	Sun 9 <sup>th</sup>	
08:30–09:30	<b>BREAKFAST</b>								
<b>Session 1</b> 09:15–11:00	<b>ARRIVAL DAY</b>	Introduction  Expectations and Fears Aims and Objectives  Agenda	Personal stereotyping   Intercultural Learning exercise	Media & Society (Guest speaker)  Collage	Constructive Dialogue (Guest speaker)  Workshop: Dialogue without conflict	Integration: Best practices and successful experiences	Personal Action Plan Development	<b>DEPARTURE DAY</b>	
11:00–11:20		<b>BREAK</b>							
<b>Session 2</b> 11:20–12:45		Teambuilding	Intercultural Learning exercise – cont.	Media and Society  Collage + Discussion	Sum up of lessons learned  Mid term evaluation	Continuation	Presentation and sharing of Action Plans		
12:45–14:30	<b>LUNCH</b>								
<b>Session 3</b> 14:30 to 16:30	<b>ARRIVAL DAY</b>	Teambuilding  Ground rules	Personal values  “Living together”	Free afternoon	Exchange organisations - application in practice	Existing practices and remaining challenges in our organisations	Evaluation (Plenum and in reflection groups)  Closure + Certificates		
16:30–16:50		<b>BREAK</b>							
<b>Session 4</b> 16:50–18:00		Stereotypes, Prejudices	“Living together” - continuation		Council of Europe Presentation	Continuation			
18:00–18:45		<b>REFLECTION GROUPS</b>							
19:00–20:00	<b>DINNER</b>								
<b>Evening programme</b>	Welcome Evening	Intercultural evening		Dinner out			Goodbye PARTY		

### 3. Workshops

#### 3.1. Arrival session

<b>Objectives:</b>	<ul style="list-style-type: none"><li>• Introduce each other and the project,</li><li>• Create a welcoming atmosphere to prepare people to work with each other during the time of the session</li></ul>
<b>Location:</b>	Main plenary
<b>Duration:</b>	About two hours in the evening (after every one arrived and had dinner)

#### Description of Activity:

The whole group sits in a circle. After a short welcoming, everyone introduces her/himself to the others (name, exchange year and place, etc.).

Afterwards all standing in a circle and the first person begins with saying her/his name and doing a gesture. Next person has to repeat what the person has said and says her/his own name + gesture. Next one has already two names+ gestures, and so on.

To change the environment a little bit the next game is outside on the long balcony. Here the group has to line up without speaking – meaning that they have to communicate in a different way. The first line shows the duration of travel to arrive here. Another one the age difference and the last one the duration of participants voluntary work for their NGO.

Main plenary again. North, South, East and West is pointed out {Budapest being in the center of the room. Everyone had to position her/himself to show geographically where they are coming from.

The last game “Me, too!” was again in a circle, this time sitting on chairs. One person has to stand up one after the other and narrate something he/she things that he/she is unique in. Everybody else doing, having or being the same has to jump up and shout “Me too!”. The person has to come up with things till he/she is really unique in something, then it's the next person's turn.

#### Debriefing:

After this session the group was quite open and chatted to each other in smaller groups. As we had several drinks after this session everyone could get to know each other on a more individual basis.

#### Outcomes of the Session:

- getting to know the group
- for the group getting to know the team and the other participants.

### 3.2. Introduction

<b>Objectives:</b>	• Introduce the project
<b>Location:</b>	Main plenary
<b>Duration:</b>	Two hours in the morning
<b>Material:</b>	Powerpoint (pc and projector)

#### Description of Activity:

The group is welcomed by the Educational Advisor Mohammed Dhalech and Zsuzsa Molnar, the local representative of the European Council from the Department for Youth and Sport [DYS].

Zsuzsa introduced the key values and work fields of the Council, which is composed out of 47 member countries, using a power point presentation to visualise those contents.

She emphasized the importance of the 'European Youth Foundation' that promotes and funds Pilot Projects and projects about 'Youth Mobility' all over Europe. She also mentioned that between 2000 and 2007 the central focus was on the topic of 'Human Rights Education'.

Zsuzsa presented further the methodological tools developed by the European Council e.g. Compass, Companion and Compasito, on disposition to run any kind of youth projects.

She gave also briefly information about the 'Euro-Med-Programme' as well as about the 'White Pager on Intercultural Dialogue' and stressed 2008 as being the 'Year of Intercultural Dialogue'.

Two short presentation of what AFS and YFU as well as their umbrella organisations EFIL and EEE-YFU are about followed, held by two participants, Stefanie (YFU) and Lara (AFS).

Following was the session on AIMS and OBJECTIVES and the introduction of the PROGRAMME.

**Debriefing:** Participants could ask question concerning the work of the Council of Europe.

**Outcomes from the Session:** Participants found out more about the work of the Council of Europe (some urging for more information, others being just fine with the amount) and realized the similar work fields of ASF and YFU.

**Recommendations:** A more interactive introduction to the Council would have been appreciated by the participants.

### 3.3. Teambuilding

**Overall aim of the session:** Creating a closer atmosphere between the participants to be able to act as a team; discover limits and sensitivities in behaviours and interactions between participants.

**Overall duration:** about 2 hours (lunch break in between)



The session consisted of four different exercises:

1) The “magic carpet”

<b>Specific objectives:</b>	<ul style="list-style-type: none"> <li>Physical closeness (and related limitations),</li> <li>Learn to support “less advantaged” members of the group,</li> <li>Get the feeling of group achievement</li> </ul>
<b>Location:</b>	Two groups of about 15 participants next to each other in the big plenary room, all members of each group standing on a small blanket.
<b>Duration:</b>	About 20-25 minutes
<b>Material:</b>	<ul style="list-style-type: none"> <li>2 small blankets (each group has to fit standing on one blanket but with not much space)</li> <li>Tape or string to tie legs / hands</li> <li>Scarves to cover eyes</li> </ul>

**Description of Activity:**

Each group had “disabled” members: one person was blindfolded, another one was not allowed to speak, one participant’s wrists were tied together and another person’s ankles were tied together. The members of both groups had to step on “their” group’s blanket. The goal was to turn the bottom side up, in other words: to stand on the other side of the blanket.

Both groups succeeded in the task. The game involved a lot of close body contact, which in some cases was challenging.

2) The “egg(ex)ercise”

<b>Specific objectives:</b>	<ul style="list-style-type: none"> <li>give a chance to co-operate in small groups where different team roles can be taken;</li> <li>stimulate participants’ creativity,</li> <li>practice communication patterns under time pressure.</li> </ul>
<b>Location:</b>	5 small groups (about 6 people) working in different corners of the main plenary
<b>Duration:</b>	About 30-35 minutes, including the presentation of the outcomes
<b>Material:</b>	<p>5 identical sets, the same for each small group (any other choice of materials possible):</p> <ul style="list-style-type: none"> <li>a few paper towels,</li> <li>a few pages of a newspaper,</li> <li>a marker,</li> <li>a little bit of tape,</li> <li>one flipchart paper sheet,</li> <li>a glue-stick,</li> <li>an empty can of beer,</li> <li>a balloon,</li> <li>a raw egg.</li> </ul>

### Description of Activity:

Every group was given the same set of materials. The groups had 15-20 minutes to build a construction which would protect the egg from crashing when letting drop from the 4th floor. No other material was allowed to be used.

The final objects looked all very different from each other, BUT the final action: all the eggs survived!! The exercise involved communication and creativity.

### 3) The “electric fence”

<b>Specific objectives:</b>	<ul style="list-style-type: none"><li>• practice communication in a bigger group,</li><li>• let participants reach their stretching zone in terms of physical barriers,</li><li>• learn to support less advantaged members of the group,</li><li>• manage frustration and discomfort.</li></ul>
<b>Location:</b>	Two groups of about 15 participants next to each other in the big plenary room (the idea of holding the activity outdoors changed because of weather conditions)
<b>Duration:</b>	About 25 minutes
<b>Material:</b>	<ul style="list-style-type: none"><li>• string or rope (at least 3 meters per group) stretched at about 1m height</li></ul>

### Description of Activity:

Two groups were competing. All members of a group had to hold hands (the hands were tied to each other at the beginning). The goal was to get the whole group on the other side over a rope, which was fixed between two tables, without touching it. One person was blindfolded. If the rope was touched by any member of the group, the whole group had to start over again.

The exercise turned out to be difficult, both groups took a long time to succeed. Several participants were frustrated, one withdrew from the activity. Both physical and psychological limitations came into play (participants' religious background was one of the important factors).

### 4) Short discussion: “Men and women are the same”

<b>Specific objectives:</b>	It was expected that participants would have many discussions during the week. This would be an opening discussion, discussing a controversial statement, actually not because of the topic itself, but in order to afterwards debrief how the discussion went, and find some ground rules for how to have discussions during the week
<b>Location:</b>	Main plenary
<b>Duration:</b>	About 15 minutes
<b>Material:</b>	<ul style="list-style-type: none"><li>• Flipchart to write down ground rules during the debriefing</li></ul>

### Description of activity:



Study Session  
Educational Exchanges Involving  
people with Muslim Cultural Background  
2-9 Dec. 2007 - Budapest, Hungary





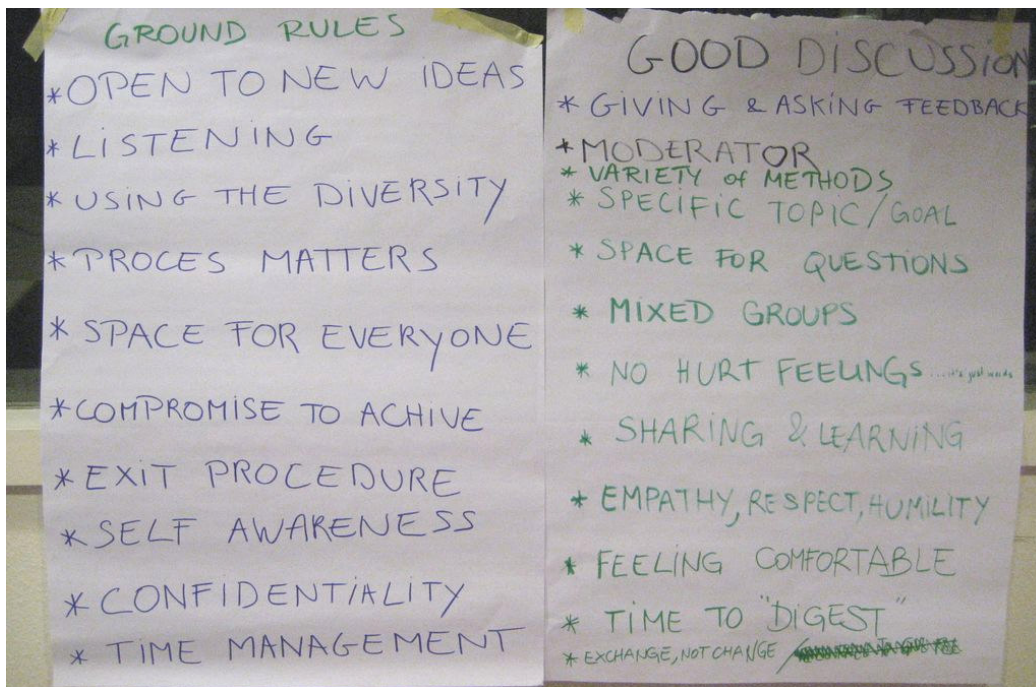
Participants sat in a circle, and on the flip chart the statement was written: 'Men and women are the same'. Participants started to discuss the statement, and the discussion was moderated by a trainer. After 15 minutes the trainer stopped the discussion, which had become quite heated, and said the discussion was interesting, but was not because of the theme itself, but rather for us all to see how the group is and find out how we can discuss during the week.

### Debriefing

The debriefing session summed up all the teambuilding games and the group discussion exercise. Participants answered the questions such as:

- How did they feel/participate in the group?
- Has everyone had space to talk/contribute?
- What was the communication like?
- What is a good discussion / co-operation?
- What are the key recommendations / ground rules for communicating and co-operating in the group during this Study Session?

The list of key points was put down on flipcharts:



### Comments / recommendations from participants:

- Overall the reactions to the games were positive. They were fun and well chosen.
- Some of the games (magic carpet and electric fence) could contain a little bit too much body contact for some people.
- The risk of breaking people's "no go" zones has been mentioned by participants in the feedback. On the other hand, however, it is noted that without this risk limitations and sensitivities could not be discovered.
- Recommendation: A short break between the discussion and the debriefing. It took some time for participants to understand that the aim of the discussion was not actually the discussion itself.
- The discussion might have been too controversial to begin with, since participants did not know each other very well. Some were very shocked by the opinions of others, and it might have made the participants judge each other from early on.



### 3.4. Session on Stereotypes

#### Orange game

<b>Objectives:</b>	The objective of this game was to get participants to come up spontaneous descriptions, in order to afterwards reflect on if they were stereotypical, or if participants tried to avoid stereotypes (thereby maybe still first having the stereotypes in their heads)
<b>Location:</b>	Main plenary
<b>Duration:</b>	About 30 minutes
<b>Material:</b>	<ul style="list-style-type: none"><li>An orange, a ball or something participants can throw to each other</li></ul>

#### **Description of Activity:**

Participants stand in a circle. They are asked to describe Mustafa 24 years old from Algeria. By throwing the ball around to each other, every person that gets the ball can say a sentence describing Mustafa. This goes on for about 5-10 minutes. Then they describe Nina 19 years old from the Netherlands. A trainer takes notes from their descriptions.

#### Human Chart game

<b>Objectives:</b>	Finding out about own stereotypes and reflecting on them. Why do we have stereotypes?
<b>Location:</b>	Main plenary
<b>Duration:</b>	1 hour
<b>Material:</b>	pieces of paper, having one of the characters descriptions written on it

#### **Description of Activity:**

All the participants receive a character with different religious and cultural background. Participants stand in a line in the centre of the room. They are only allowed to answer yes and no to questions asked by the facilitator by moving one step forward for yes and one step backward for no. None of the participants know the characters of the rest of the participants (there are always three participants having the same character). At the end all the participants are in different places from where they started. The participants with the same characters sometimes ended up in very different places. All the participants sit down where they ended up the game and the debriefing starts.

Characters:
<ul style="list-style-type: none"><li>You are a girl from Kosovo who has lost her father during war</li><li>You are an American Muslim girl wearing a burka</li><li>You are a disabled boy in a wheelchair from Spain</li><li>You are a 19 year old Polish boy who has not told anybody that he is homosexual</li><li>You are a Catholic boy from Northern Ireland going to a catholic boys school</li><li>You are a Norwegian boy, single-child, parents separated, living with father</li></ul>

- You are a Roma ["Gypsy"] boy living in Slovakia
- You are a Dutch girl, married to a Turkish Immigrant, and you converted to Islam
- You are an Italian girl, lesbian, from an upper-class family, your girlfriend coming for dinner every Sunday
- You are an Iranian boy, son of an Ambassador going to the private, international boarding school in Switzerland

- Questions asked during session:
- Can you easily go to the supermarket after 7pm?
  - Can you go abroad for holidays with your friends from school?
  - Can you take part in a study-session in Budapest?
  - It is possible to do a Ph.D. in Construction Engineering?
  - Would you feel comfortable to introduce your partner to your parents?
  - Do you feel comfortable to hold hands with your partner on the street?
  - Can you drive a car yourself to visit friends far away?
  - Can you have a partner with different religious background?
  - Can you decide not to marry and not to have any children but instead to focus on career?
  - Can you live with your partner and have children without being married?
  - Can you be political active and organise a political event?
  - Can you hitchhike home after missing the last bus to get home?

**Debriefing:**

Participants had to reflect on their own stereotypical thinking. Where are the other participants with the same character standing? How did they feel during the session. What did they like/dislike. What do you think to we have stereotypes (where do they come from, what are they for?)

Going into a discussion of what stereotypes are, and where they come from. In the orange game, where did participants get their ideas from to form the descriptions?

**Recommendations:**

A more structured debriefing would have been needed, maybe even splitting the groups in smaller debriefing-groups to let everyone talk.

**3.5. Intercultural Learning – Fatima’s Story**

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• Discover and discuss polemic topics related to cultural and religious aspects</li> <li>• To become aware that it's difficult to change your values and that they also have an influence on your behaviour and the position you take in a discussion</li> <li>• Learn how to better communicate and come to a consensus</li> </ul>
<b>Location:</b>	Five small groups (about 6 people) working in different locations of the Youth Centre.
<b>Duration:</b>	About 2h15min (coffee break included)
<b>Material:</b>	<ul style="list-style-type: none"> <li>• Printout of the Fatima Story for each participant</li> <li>• Flipcharts, A4 paper and writing material</li> </ul>



## Description of the Activity

Participants are divided into small groups, each group had a moderator (prep team member). First, everyone read a story about Fatima. Each person had to rank all the seven characters in the story, based on how fairly we thought these characters acted (most fairly #1, least fairly #7). After that participants were supposed to discuss and agree upon a common ranking within each small group.

Through this activity participants had to clarify value for themselves and the engage in a discussion on what value were at stake while making the decisions.

### Fatima's Story

Fatima is a 17 year old girl who has just moved to Europe from the Middle East with her Arab Muslim father and her European Christian mother. She spent her life in the Middle East and since the age of 9, she has worn the veil and has never been left alone with a boy. Now that the school year is beginning, her father goes to the headmaster to enrol Fatima in classes. He insists that Fatima be able to wear the veil and attend a girl only gym class so as not to mix with boys. The headmaster responds saying, "I'm sorry, but now that you're in Europe now, your daughter has to learn to behave like all the other European girls."

So, Fatima begins attending classes without the veil. Her older brother (who is eighteen) tries to help her integrate into the school environment as he was an exchange student there the year before. Fatima starts making friends, especially with Sharifa whose family immigrated from the same country before she was born. Shortly after, Mark, a classmate, becomes good friend with Fatima and they quickly fall in love. After a few months, Mark starts talking to Fatima about having sex. Fatima is confused and doesn't know how to deal with Mark's advances. So, she goes to her mother for advice. Her mother says, "You're old enough to make your own decisions now." In the meantime, Mark starts pressuring Fatima saying "I love you very much, but I can't live loving you without touching you. I would rather break-up."

When Fatima asks her friend Sharifa for advice, Sharifa encourages her to sleep with Mark and even offers her an alibi and her house. Fatima accepts Sharifa's offer and after having told a lie to her family, spends an intimate afternoon with Mark. For some time, Fatima doesn't tell anyone about the afternoon, but she eventually tells her mother who doesn't make any comment. The next day, her brother beats Mark to a pulp.

## Debriefing

Debriefing took place both in small groups and then in the plenary. The questions to answer were such as: Were you surprised about other people's judgements? How did you find consensus? What issues/values were at stake? Which values we weren't ready to negotiate? What did we learn about stereotypes from this exercise?

## Session outcomes, comments from participants

1 Everyone had a different ranking, and it was surprisingly different, almost opposite, between every person in the group. The most controversial characters were the brother and the mother.



- 2 The reasons for ranking go above religion. There were differences between the opinions of men and women - male view on the brother's actions was the one of a "big brother" who is protecting his little sister while the female view was against the violence. There were discussions on the role of the parent - the mother's words were criticised heavily and it was said she should have given advice to her daughter when she came to ask for it.
- 3 Depending on one's cultural background the stress was on different values. For example, how a person was looking at using violence, even if angry and emotional, and having sex at the age of 16.
- 4 One group thought it would be interesting to discuss on a new story, where characters are turned around, for example, a European girl getting adjusted in a society of a Muslim background.
- 5 Participants found it good to have people with very different backgrounds in the discussion group, to see the other view.
- 6 Some people used the question "For whom it would have been the easiest to act differently?", based on that it was easier for them to understand the brother.
- 7 Some people found the situation described in the story extra complicated and said it was difficult to put themselves in the place of these characters.

### 3.6. Personal stereotyping

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• To discuss personal experiences with having or being stereotyped after having discussed the topic previously in bigger groups</li> </ul>
<b>Location:</b>	Main plenary and hall way where there was space for small groups
<b>Duration:</b>	About 1h30min

#### Description of activity

Participants were divided into groups of 3 people and discussed the two questions:

- 1) When have you been stereotyped,
- 2) When have you changed your stereotypes.

#### Outcomes of the session:

It was one of the activities, where participants could get to know each other better. The topic was quite open and there was enough time, also to find out about each other's lives.

It's good it came after Monday's discussion of stereotypes, so this time it was more relaxed and people found themselves free to even joke about stereotypes.

It was strange to see, how people are uncomfortable while admitting they have stereotypes themselves, so the conclusion of "it is okay to have stereotypes as long as they're not prejudices" was reached several times.

### 3.7. Personal values



<b>Objectives:</b>	To get participants to discuss their personal values in smaller groups
<b>Location:</b>	Plenary and open space
<b>Duration:</b>	1½ hour
<b>Material:</b>	Flipchart, pens

### **Description:**

Participants were divided into small groups (4-5 people), with no moderator. Each group had one hour to reflect on the following questions:

- \* Give examples from your life which have shaped your values (made you who you are)
- \* When have your values been challenged or changed?
- \* What values do you find difficult understanding?

Each group was given material for feedback if they wished to share their thoughts with the group.

The starting point for the discussion was a mind-map the group had come up with at the end of the morning plenary session, which showed which sources can shape our values. We realized all these sources overlap and influence each other.

### **Debriefing:**

After group discussions there was a half an hour debriefing where the different groups presented what they had discussed in the groups. In plenum discussion took place on where values come from.

### **Outcomes**

Since it was based on personal experiences, each group came up with a different content, although similar questions were raised.

- \* Definition of the term "values"
- \* Basic values in a family structure
- \* The discussions focused also on how religion/culture shape individual values.
- \* Values are flexible, evolving, not always precisely defined (can be ambiguous), and can change.
- \* You give different priorities to values or even change values according to the situation (the structure of your set of values is adaptable).
- \* Religion can have a direct or indirect (via societal values) influence on personal values.
- \* The discussions confirmed there are very different sources for values but they are all interrelated.
- \* We seemed to agree that (at least in our experiences) the primary source for values, regardless of cultural/religious background, would be family.
- \* There were not really values that we didn't understand from the others, but rather the importance and priority order of certain values, i.e. "I don't mind other people having different values as long as they tolerate mine".
- \* It's about explaining, not convincing.

- \* Understanding others' values is always an effort; dismissing/intolerance/ignoring would be easier. But solving problems and building a peaceful society requires mutual efforts towards understanding.
- \* The flipchart below summarises the discussion on where our values are shaped:



### 3.8. Living Together

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• Examination of personal values,</li> <li>• Discovering variances and diversities in different countries,</li> <li>• Personal look-back at different factors that is held in different countries, exploring key reasons behind immigration</li> </ul>
<b>Location:</b>	Small groups at different locations in the centre (small meeting room, lobby, etc.); big group in main plenary
<b>Duration:</b>	1 ½ hours. (30 min. small group activity, 30 min. big group activity, 30 min. debriefing)



<b>Material:</b>	<ul style="list-style-type: none"> <li>• Set of pictures defining different aspects of life in four different countries (Categories used for this game were as follows: Environment / Nature, Lifestyle, Fashion, Love, Law &amp; Order, Family, Education, Work, Science and Fun).</li> <li>• Scotch tape</li> <li>• Chairs</li> </ul>
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**Description of Activity:**

For the first section of this activity, participants are divided into four groups. Each group meets in a different location with a facilitator.

Facilitator explains the following:

- There are four countries and 10 categories depicting different aspects of life in each of these countries.
- Each picture represents only the category that it is assigned to (e.g. the picture in the lifestyle category only shows the lifestyle. The background does not represent the nature or what people wear does not represent the fashion)
- Participants do not have to look at the pictures with their face value. They can interpret the pictures whichever way they would like.
- When and if they decide to change countries, they have to take all categories into consideration.

Pictures representing the first category are then laid on the floor. Each participant is asked to choose a country to live in and explain why. Afterwards, the second category is laid. Participants are asked whether any of them wish to change the country they have chosen or do they wish to stick to their original choice and why. This continues until the last category is laid down. At the end each participant chooses the country he / she wants to live in.

Following this, it is asked from the group to decide on one of these four countries to live together. However, this time everybody has to interpret the pictures the same way. When the group makes a decision they will have to explain it in the big group with their reasons.

Participants gather back in the main plenary where they find borders of four different countries are drawn using scotch tape. These countries are as follows:

**Country 1:** Medium size with enough chairs for all participants of a small group to sit on, a table with water and snacks placed

**Country 2:** Medium size with enough chairs for half of the participants of a small group to sit on

**Country 3:** Large with only one chair

**Country 4:** Small enough to fit the participants of a small group standing up only, no chairs.

Each group explains which country they chose to live in with their reasons.



Then they take their place in the physical countries drawn in order of presentation, starting from Country 1. Each physical country is matched with one of the picture groups. If more than one group chooses the same pictures as their country, they're asked to change their choice and choose from one of the remaining countries.

At the end of presentations, the facilitator asks if anyone would like to move to another country. This can only happen if the country he / she would like to go also accepts the participant.

**Debriefing:**

Participants are asked to think how the game reflects the real world. They are asked to discuss which of the categories they chose are vital for their life and what can they tolerate. The differences between various countries, how some things can be very favorable and others intolerable in different countries are explored.

**Outcomes of the Session:**

Following issues have been explored during the session:

- Is economic power a criteria of superiority?
- What is it that bonds people in a country or in general together (reasons of bonding, effects of bonding, origin of bonding and outcomes)? In what circumstances, this bonding reflects as nationalism.
- How do we interpret certain situations (why do we change views, how could we make others changing their views...)
- Do we have a choice, choosing our own country? What are the compromises we have to make? What are the reasons behind people's desires to immigrate.

**Recommendations:**

The group in general expressed their wish to be able to discuss more in small groups with less time pressure.

**3.9. Media Session**

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• Examination of source of stereotypes by focusing on Media,</li> <li>• Discovering similarities and diversities in different countries</li> </ul>
<b>Location:</b>	First big group to listen to the guest-speaker, then dividing into small group at different locations in the centre (small meeting room, lobby, etc.)
<b>Duration:</b>	whole morning session
<b>Material:</b>	<ul style="list-style-type: none"> <li>• PC and projector for power point</li> <li>• cardboard, newspapers, magazines</li> <li>• scissors, glue, pens, etc.</li> </ul>



## **Description of Activity:**

Guest speaker: Zubair from Denmark, economist. He lectures at the university Macroeconomics and Statistics.

### Speech:

Zubair started by giving an overview of how ethnic minorities came to Denmark through migration process. He explained the different waves of migration. The first wave was during late 60s and 70s. That was a result of lack of labour in Europe. They needed cheap labour to be able to have a quick economic reform. These labours were mainly unskilled and not highly educated. The second wave started in the 80s and early 90s. These were mainly refugees from Iraq, Iran, Somalia, and Balkan area. Most of these immigrants came from countries where Islam is the main religion, but not necessarily Islamic states.

Further he explained that firstly, the migrants were planning to leave to go to their home countries but that was changed after a while. Instead of leaving, there were family reunifications and new buildings of families. The immigrants started to build their communities with places to practice their religion. The Danish society did not help integrating the immigrants in the society. These immigrants are still treated as 2<sup>nd</sup> or 3<sup>rd</sup> generation immigrants not as Danish citizens with different ethnical backgrounds. The youngsters of the 2<sup>nd</sup> and 3<sup>rd</sup> generations do not feel at home neither in Danish society nor in the home countries of their parents.

After September 11, many people in the Danish society used what is happening in the global scene to judge the Muslim in Denmark. He discussed the "freedom of speech" issue and the role of media in society. The Danish media made the premise of either you are with the cartoons or you are against the cartoons. As a personal view of Zubair, he supports the cartoonist in the argument of freedom of speech but he disliked the misuse of this freedom. The media should play a neutral role in society. It blames the Muslims in the society for any injustice going. He also stressed that ideology should not be condemned and democracies should support the right of youngsters to be part of the community. Also, the society has the responsibility to ask for an explanation for any incomprehensible behaviour. The community has to handle the situation and not to ignore it. He added that countries and people are judged on their ideologies and beliefs.

### Collage Session:

As everyone had got the task of focusing on national media dealing with Muslim-minority and Christian-Minority a month before the seminar started, they now had to split into small groups with participants from different countries to discuss their conclusions. At the end they should come up with a collage representing their discussion and show it to the rest of the group.

## **Debriefing:**

After the speech there was a discussion and questions.

Many topics were discussed such as:

- The role of internet in society
  - The usage of propaganda by governments.



Study Session  
**Educational Exchanges Involving  
people with Muslim Cultural Background**  
2-9 Dec. 2007 - Budapest, Hungary



- Political agenda and media are creating the identity of the immigrants
- Topics sometimes are misused during elections
- Judging of people through the name and their appearance
- The role of society in helping immigrants to integrate and not to be filed as 2<sup>nd</sup> or 3<sup>rd</sup> generations.
- The community has to be more open-minded, and more acceptable.
- Politicians in dictatorships misuse the media in order to influence the citizens in the name of religion.

After the collage:

Each group introduced their collage, which should idyllically show their group's discussion.

### Outcomes of the Session:

See above the topics of discussion, furthermore vivid discussions in the small groups talking about their own experiences with national media, and broader reflection on Media in general. Here are some photos of the collages prepared by participants:





### Recommendations:

The group would have preferred a more specific speech dealing only on stereotypes evolved by media. Many would have preferred a more structured task given to them via Email a month before the Study Session, to be able to focus more precisely. There was not enough time to make collages so many continued to work on them during free-time. Some mentioned that it would have helped to have a facilitator in each small group to lead the discussion.

### 3.10. Speaker: Constructive Dialogue

<b>Objectives:</b>	<ul style="list-style-type: none"><li>Rasmus Boserup should give a presentation giving on dialogue, getting the participants to think deeper of the concept from what they had been discussing during the week, also putting dialogue into a political context.</li></ul>
<b>Location:</b>	Main plenary
<b>Duration:</b>	3½ hours (including break)

#### Description of Activity:

##### Presentation:

Rasmus talked about how political dialogue has been through history. He drew a parallel from colonial times, when Europeans came to civilise the Africans with the best intentions. Today we talk about dialogue, but what does it mean?

Today there is political dialogue going on, with an undertone of democratisation, but who is listening to whom, and how much is the political dialogue actually a project of one way communication instead of two way communication.

Rasmus suggested that what is needed in order to have constructive dialogue is self criticism. If political actors cannot criticise themselves, but only the other part, the other part will naturally be defensive, and the dialogue will lead nowhere.

The presentation ended with an open discussion about what dialogue meant to the participants, and participants also asked questions to Rasmus about his presentation.

##### Exercise:

Participants divided themselves into three groups; Middle East, Western Europe and Eastern Europe. They should go into the group in which they could identify themselves with. Participants got 20 minutes in the groups to find points of self-criticism of their own mentality or political system. Afterwards points were presented and discussed in plenum.

#### Outcomes of the Session:

Participants got to reflect deeper on what Dialogue means, and the perspective with self criticism was new and interesting for many participants.

For some the introductory presentation was quite academic



and political, which for others was challenging and much appreciated. Overall there was great satisfaction with the speaker.

### 3.11. Application in our organisations

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>To create time and space to work further on the key issues and find some new ideas and possible solutions</li> <li>To create a manual with the participants can use in their own organisations</li> </ul>
<b>Location:</b>	Plenary room
<b>Duration:</b>	2 hours
<b>Material:</b>	input from the session "existing practices and challenges remaining", flipcharts

#### Session description:

The key issues are ordered in 3 groups. Every participant will choose a subject he/she likes and will work on it in group. After 1 hour the participants can decide if they want to stay with the topic or go to another topic for the next hour. The 3 topics were the following:

#### Orientation (hosting/sending)

- Finding host families: practical incompatibilities, stereotypes
- Living with the family: understanding the rules and counselling
- Hosting a non Muslim in a country with Muslim background
- How to prepare a non Muslim which goes to a country with a Muslim cultural background
- Hosting students with a Muslim cultural background

#### Minorities

- Attracting exchange students from a financially disadvantaged group
- Voluntary work

#### Country development

- Recruitment of volunteers
- Recruitment of exchange students for less popular destinations
- Starting exchange with new countries

#### Outcome:



In the session the participants were able to exchange experiences and ideas on the topics. How we can improve the processes in our national organisation, are there some new ideas? The outcome of this session is gathered in a manual which you can find in the appendix.

### 3.12. Integration and Best practices

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• Sum up what we have learnt so far</li> <li>• Refreshing everything so it can be used for the rest of the week and the PAP</li> </ul>
<b>Location:</b>	Plenary room
<b>Duration:</b>	2 hours
<b>Material:</b>	Computer, Power point projector

#### Description:

We had started with an activity in the morning about the bomb attack in Paris which took place one day before. We shared our impressions about the reports of the media from our national news agencies. We agreed on the fact that different resources have different interpretations of motive and causes of the event. Most of us realized that we read only one source of information.

Working on best practices:

1. 3 minutes to convince the parents of the Muslim boy to go on an exchange with our associations. (Muslim family, lots of activities, trips abroad) What will be the benefits for the boy and the family?
2. 2 pictures of two Muslim siblings pushed in very different directions. We had to choose one of them. The majority chose the girl but she was in fact the bad one. Her physical appearance had the most impact on people's decisions.
3. What assumptions have you made concerning the Muslim family and the possible exchange student?
  - Common values
  - Security
  - Academic
  - Not minority
  - Financial
  - Identity
4. Why would you want to attract Muslim volunteers/families/students? Why not?
  - Combat racism and prejudices
  - Diversity brings diversity
  - Volunteers with special background can be useful to solve issues related to special backgrounds.



5. How has AFS-EFIL and EEE-YFU developed and changed?
6. What is your public image? Do you have one?
  - Profile of organisation might not be appealing to Muslim citizens.
7. Who are your natural customers? Why?
  - Vicious circle of middle and upper-middle class participation.
  - We should increase scholarships to involve more people with economical disadvantages.
  - Organisations can be more ambitious to involve minorities, other social classes etc. within the organisation.

There were some statistics shared about the immigrant Muslim families in the UK.

Concluding from these statistics volunteers need to pay attention to the different family, living conditions, identities etc. of Muslim Immigrants. Many young Muslims in the UK volunteer in their own communities. An organisation is therefore competing with other volunteer possibilities. To convince Muslim participants to volunteer for one's organisation an organisation might have to adjust their profile.

### 3.13. Existing practices and remaining challenges

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• To make the participants reflect and think about the activities that are already done in their own organisations.</li> <li>• To write down the good practices but also the main challenges concerning the key issues</li> <li>• Creating a space and possibility to share with the other participants and learning from the good practices</li> </ul>
<b>Location:</b>	Plenary room
<b>Duration:</b>	2 hours
<b>Material:</b>	Flipcharts, pens

#### Key issues:

- Hosting non-Muslims in Muslim families or countries with Muslim cultural background
- Hosting Muslims in non Muslim families/countries
- Sending/preparing non Muslims to go to countries with a Muslim cultural background
- Sending/preparing Muslims (and students from Muslim cultural backgrounds) to go to non Muslim countries
- Minorities (how to attract them, values of the organisation)
- Country development (new countries, improvement of national organisations)

#### Session description:

The facilitators formulated the key issues to the group (extra issues can be added by the participants). Flipcharts with the key issues written on are spread all over the room. Each flipchart has 2 parts, one with space for the



good practices and one with the challenges remaining.

The participants walk around and write down their experience and ideas, individually or in groups of the same organisation and country. They will also write down their organisation and country on the flipchart. The other participants can see if there already exists an answer / good practice for their challenges – they can find the person who can help them among participants.

The information gathered on the flipcharts will be used in the session “application in the organisations”.

### Outcome

The participants were in general satisfied with the exercise. It gave a lot of useful information and it was good to start thinking how their organisation is working, or not working, on the topic. All the information is gathered in a document.

Outcome of the session “Existing practices and remaining challenges”: see Annex 3.

### 3.14. Sum up and personal experiences

<b>Objectives:</b>	<ul style="list-style-type: none"> <li>• Sum up what we have learnt so far</li> <li>• Refreshing everything so it can be used for the rest of the week and the PAP</li> </ul>
<b>Location:</b>	Plenary room
<b>Duration:</b>	1 hour
<b>Material:</b>	program overview, pens, paper

### Session description

- Starting with a energizer
- Short overview of the activities so far by the facilitators
- Reflecting what the participants have learnt so far by writing it down in a letter or dairy or drawing a picture
- This is a personal activity so no need to share the reflections with the group
- They need at least 40 minutes to write everything down for themselves



## 4. Reflection groups

At the end of each day, participants gather in reflection groups. Reflection groups are formed at the beginning of the Study Session, 6-7 participants and one facilitator per group. (Reflection groups are also known as tree groups, key groups, etc. around the world)

### Objectives:

- Daily personal evaluation of the course.
- Help participants to assess their progress during the course.
- Regular feedback for team members. Possibility for participants (with a team member) to clarify learning elements which may have been unclear;
- Assuring everybody's integration into the participants' group;
- Promoting the habit (and usefulness) of regular evaluation.
- Reinforce the dimension of training through/within a group.

Location: Isolated locations around the centre. It is important to avoid disturbance during the group.

**Duration:** 30-45 minutes, can be extended depending on the dynamics of the group. Time pressure should be minimum in the group and the participants should decide when to end it. However, facilitator should interfere if only one or two participants want to continue. Facilitator can spend extra time with those who need more time.

**Material:** Paper and pens, print-outs if needed. Mature reflection groups often do not need any material.

### Description of the activity:

At the first gathering of the reflection group, the facilitator explains the objectives of the activity. It is important for the facilitator to emphasise confidentiality of the groups, that what is said in the group remains in the group, unless participants have a message they want the facilitator to pass to the prep team.

It is practical to start the reflection group using tools such as 'the tree', 'hand', etc, especially if the participants are not familiar with the concept of reflection group. The issues discussed in reflection groups are:

- How did the participants feel at that moment, during the day and during the whole Study Session.
- Going over the activities of the day, objectives of the activities.
- Anything that remains unclear and require clarification
- Dynamics of the big group

Facilitator should remain almost invisible, letting the participants speak freely.

Facilitators' job is to steer the reflection group in a very subtle



way to make sure participants remain focused to the objectives.

**See Annex 1 for the Tools for Reflection Groups.**

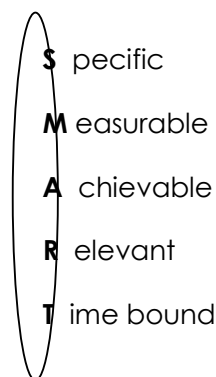
## 5. Personal Action Plan and follow up

<b>Objectives:</b>	<ul style="list-style-type: none"><li>• Multiplication plans are made by each participant of the Study Session</li><li>• Participants come up with objectives, as well as concrete steps to be undertaken at national and local levels, as a follow-up of the Study Session</li><li>• When relevant, they team up with other participants for joint project ideas, at national or international levels</li></ul>
<b>Location:</b>	Individual and group work in the main plenary room
<b>Duration:</b>	About 3h (coffee break included)
<b>Material:</b>	<ul style="list-style-type: none"><li>• Printouts of the Personal Action Plan template</li><li>• Printouts of the "Interest in cooperation" template</li></ul>

### Description:

Participants were first introduced to the idea of Personal Action Plan. The distinction between aims and objectives, concrete actions and desired outcomes has been outlined.

To choose and design objectives, the SMART model has been introduced:



Following the introduction, participants were invited to work independently on their Action Plans to bring the outcomes of the Study Session to their organisations. A Personal Action Plan template (see Appendix 6) was used both for individual plans and for initiatives in bigger groups. In addition, participants were encouraged to invite others to co-operate / give input on their project ideas, by using the "Interest in cooperation" template.

At the end of the session, the Action Plans were shared in the plenary group, giving time for questions and feedback from others.

## 6. Participants' Evaluations

<p><b>Study Session: Educational Exchanges involving people with Muslim Cultural Background</b> 2-9 December 2007, Budapest, Hungary</p> <p>◆</p> <p><b>Evaluation and follow up form</b></p>
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Please give your evaluation of the different activities:

### What is your general impression on this Study Session?

Please tick a box:	15x Very good 12x Good	Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• The group was very interesting and open minded</li> <li>• Slow start, it took a while to get into the subject</li> <li>• Fruitful informal interaction with the others</li> <li>• Sometimes confusing to try to work on massive issues without sharing general basics with others.</li> <li>• Well organised</li> <li>• I didn't see where the activities were leading to in the first part of the week but I ended up with a lot of ideas to work with</li> <li>• The group was very well put together which made the seminar really fruitful, much better compared to other Study Sessions</li> <li>• I would have loved more controversial discussion</li> <li>• I learned a lot on Muslim-related issues and how it's relevant in the sending and hosting process</li> <li>• Sometimes off the focus</li> <li>• Perfect balance between theory and practical work</li> <li>• Straight to the point</li> </ul>	

### How did you find the communication before the Study Session started?

Please tick a box:	2x Very good 9x Good	13x Average 3x Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• Some information on the topic of the Study Session beforehand would be nice.</li> <li>• It would have been nice to have a discussion beforehand</li> <li>• We need a program in advance, more details on the program</li> </ul>	

### Welcome evening & Get to know games (Sun evening)

Please tick a box:	17x Very good 9x Good	1x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• That is the right way to start.</li> <li>• By the food you reach the heart</li> <li>• Gave an overview of the diversity of the participants</li> <li>• exhausting</li> </ul>	

### 1. Introduction, expectations, program overview (Mon AM)

Please tick a box:	6x Very good 18x Good	4x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• I would have loved to talk to the woman from the council.</li> <li>• I liked the garden of expectations and fears</li> <li>• Quite ambiguous objectives and aims</li> <li>• It would have been nice if we could discuss at the end about the achievement of the aims</li> <li>• Clear, colorful methodology</li> <li>• I needed more elaboration</li> </ul>	

### 2. Teambuilding exercises (Mon AM & PM)

Please tick a box:	14x Very good 11x Good	3x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• Too long.</li> <li>• Maybe too much body contact for the Muslim girls</li> <li>• Good for the group dynamics</li> <li>• I expected some new exercises</li> <li>• Worth taking so much time for it otherwise the session would probably not have been so fruitful</li> <li>• Challenging personal sphere but important to open up later</li> </ul>	

### 3. Stereotypes – short movie, human chart (Mon PM)

Please tick a box:	3x Very good 14x Good	9x Average 2x Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• I really liked the human chart game, I'm taking it back to my country. Interesting outcome</li> <li>• Too much time, it's good to be aware of stereotypes but we all were</li> <li>• I didn't like the games but I saw the point of the session</li> <li>• Too general</li> <li>• I didn't like the human chart game, it's a prejudiced game but the discussion afterwards was fruitful</li> <li>• Too short description of the character in human cart game</li> <li>• Orange game didn't reach its goals and the human chart raised some interesting thoughts</li> <li>• After a time a bit to much but really good</li> <li>• Useful to experience that we all have stereotypes even when we try to ignore them</li> </ul>	

### 4. Intercultural Learning exercise – Fatima's story (Tue AM)

Please tick a box:	13x Very good 9x Good	4x Average 2x Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• We had very interesting discussions and we needed more time.</li> <li>• It highlights the fact that we have different values and they are really deep into us.</li> <li>• Maybe too much time spend on the basics as most of us played this game before.</li> <li>• Excellent exercise, it was really easy to start talking about delicate issues from the base of the story</li> </ul>	

	<ul style="list-style-type: none"> <li>• It's hard to have an opinion about someone or their behavior and that's realistic</li> <li>• I felt hurried and couldn't connect it to the Study Sessions aims</li> <li>• Very good feeling of exposing our different approaches and values without raising a conflict</li> <li>• I already knew the story, so nothing new and a difficult topic for some people</li> <li>• It made us explore different points of view</li> </ul>
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### 5. Living together – pictures activity (Tue PM)

Please tick a box:	8x Very good 16x Good	2x Average 2x Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• Very good and very hard, it made me think and realize things I would never think of.</li> <li>• We should have forced everyone to go back to the country they individually choose in order to force more debates, immigration is big source of arguments in a lot of places en stereotypes reflect in that.</li> <li>• Personally I didn't get anything new from this topic but perhaps others did.</li> <li>• Possibilities of reflection on many levels</li> <li>• Forced to decide something based upon feelings or guesses instead of learning more/new things</li> <li>• Next to being relevant to the goal it was so much fun</li> <li>• Tense discussion afterwards, maybe smaller groups?</li> </ul>	

### 6. Personal experience – small groups discussion (Tue PM)

Please tick a box:	13x Very good 12x Good	1x Average 2x Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• I learned some individual values</li> <li>• I liked to listen to the other views</li> <li>• Direct exchange was very fruitful</li> <li>• There was no need to do this, nothing new</li> <li>• I learned a lot about Muslim values</li> <li>• Hard to grasp the topic</li> <li>• Not very profound</li> </ul>	

### 7. Media & Society – Guest Speaker (Wed AM)

Please tick a box:	4x Very good 5x Good	10x Average 9x Bad/irrelevant
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Comments:	<ul style="list-style-type: none"> <li>• The presentation techniques were poor and the content was not clear.</li> <li>• Too short a time, he couldn't make his point clear</li> <li>• Didn't relate enough in the context</li> <li>• Talked too much about Denmark</li> <li>• I was both satisfied with the way the speaker presented himself as with the fact he presented a different but very specific point of view. Unfortunately it had nothing to do with media.</li> <li>• Lack of content, I didn't get his point, did he had one?</li> <li>• Good to hear a different point of view</li> <li>• Revolving around the questions sometimes</li> <li>• In this kind of session it is not appropriate to invite an Islamist speaker, he represents a minority of Muslims</li> </ul>
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### 8. Media & Society – Discussion in small groups and collage

Please tick a box:	3x Very good 6x Good	14x Average 4x Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• It wasn't clear what we had to do.</li> <li>• Lack of time</li> <li>• No focus in our discussion</li> <li>• Fruitful discussion, good idea to compare how the problem of Islam is presented in different countries</li> <li>• A bit confusing in the beginning but it gave some new points of view in the end</li> <li>• Important for awareness</li> <li>• No real new outcome</li> <li>• A very creative idea to make such a collage</li> </ul>	

### 9. Constructive Dialogue – Guest Speaker (Thu AM)

Please tick a box:	14x Very good 11x Good	3x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• Spoke really fast</li> <li>• I really liked the Middle-East and West Europe game, the self criticism exercise.</li> <li>• I really felt that I learned from that.</li> <li>• Too confused</li> <li>• The highlight of the Study Session</li> <li>• Intellectually very challenging</li> <li>• Good intro on communication but not much time for discussion</li> </ul>	

### 10. Our exchange organisations' practice – open space (Thu PM)

Please tick a box:	12x Very good 11x Good	3x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"> <li>• Lots of useful information</li> <li>• This exercise put us in front of the reality, how we practice and what actions we do to achieve our aims</li> <li>• Too late for such a core content</li> <li>• Some of the information shared was quite irrelevant</li> </ul>	



### 11. Presentation of the Council of Europe (Thu PM)

Please tick a box:	11x Very good 13x Good	3x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"><li>• fun methodology, the game was a nice touch</li><li>• Better to do this kind of presentation before the start of the Study Session</li><li>• Was fun but useless</li></ul>	

### 12. Integration – inclusion of minorities (Mohammed's son) (Fri AM)

Please tick a box:	10x Very good 14x Good	5x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"><li>• Highlighted the difficulties in approaching minorities without creating discrimination in itself.</li><li>• Started very well for me but the discussion didn't make sense to me</li><li>• I didn't understand the relevance of the pictures of the man and the woman</li><li>• I missed some input</li><li>• Awareness of not treating minorities alike</li><li>• Format of teaching was a little bit frustrating</li><li>• Very practical, advice on does and don'ts could have been better</li><li>• Important discussion</li></ul>	

### 13. Application in our organisations – group work (Fri PM)

Please tick a box:	17x Very good 11x Good	1x Average Bad/irrelevant
Comments:	<ul style="list-style-type: none"><li>• Good to have it on a document</li><li>• Nice way to float around and talk to the people you wanted to.</li><li>• Very good work in the small groups</li><li>• Lack of time</li><li>• One of the most challenging sessions</li></ul>	

### 14. Personal Action Plan (Sat AM)

Please tick a box:	16x Very good 8x Good	2x Average 1x Bad/irrelevant
Comments:	<ul style="list-style-type: none"><li>• We should have done this in the beginning of the week so we would have more time seeing what's possible and what's not, contacting our organisations and talking to them.</li><li>• Lack of time</li></ul>	

### 15. What do you think of this co-operation Study Session between AFS and YFU?

Please tick a box:	21x Very good 5x Good	2x Average Bad/irrelevant
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Comments:	<ul style="list-style-type: none"> <li>• I didn't really feel that we are AFS or YFU.</li> <li>• I liked how open-minded all participants were about sharing with the other organisation, no tensions</li> <li>• Difficult to make some cooperation because different organisations, in size, members,... But nice atmosphere</li> <li>• On volunteer level the money doesn't count but on organisational level it does so however motivated we are it's difficult to do projects together</li> <li>• Why don't we cooperate in general? Should be repeated to promote more exchanges and understanding between the organisations.</li> <li>• Pity that we can't cooperate that much in real life because of the competition</li> </ul>
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**Indicate and classify the sessions in the following columns:**

	<b>Topic</b>	<b>Very relevant</b>	<b>Somewhat relevant</b>	<b>little relevance</b>	<b>Not relevant</b>
1	Introduction	6	7		
2	Teambuilding	17	3		
3	Stereotypes	12	5	3	
4	ICL-Fatima's story	12	5	5	
5	Living together	6	9	4	1
6	Personal experience	8	6	3	2
7	Media, guest speaker	6	6	7	2
8	Collage media	5	10	5	2
9	Constructive dialogue	15	5	3	
10	Exchange of own organisations	14	3		
11	COE presentation	3	8	7	1
12	Integration / minorities	13	4	4	
13	Application in organisations	17	2		
14	PAP	18	2		

### **My reflection group**

Was it helpful for me? Did I feel comfortable in the group? How do I evaluate the atmosphere in my group? Other comments about the reflection group concept in general?



- There was always a warm atmosphere and I think everybody felt very comfortable.
- I didn't think it was so necessary. I got the feeling sometimes like we had to say something for the sake of communicating.
- It's important to have a ritual, like the reflection groups, every day to end the day
- At the end of the day you are tired so it's difficult to focus and to have fruitful reflections
- A good place to share feelings and thoughts
- Good to hear other opinions about the day
- I didn't like the reflection groups, it was useless, it's like being forced to speak and very boring.
- The concept of reflection groups wasn't really necessary because we did a kind of reflection during the activities
- It was helpful to get my thoughts in a order after the long and very much filled day
- I didn't feel like I could express myself that much because of the reactions of others.
- Helpful to clarify messages of the sessions
- Place to let go of negative emotions

**What elements should we take into account organising a similar session in the future?**

- Be clear and send the schedule of the session beforehand.
- More free time
- More activities in small groups because then people are more comfortable to talk
- More emphasise on media and society
- Some more information on how to prepare ourselves so we could have gone more in depth during the discussions.
- A bit more hard facts, facts input, if there is such a thing upon this topic would be nice
- Maybe starting with PAP in the beginning of the week so that you can work on it with the things you learn
- Discuss expectations before the actual session
- Demand more from the participants in advance
- Pick good guest speakers and keep them longer
- Keep the same methodological approach
- More work and discussions in small groups (better discussion and more time)
- To have more time for discussions

### **About the facilitators... (be as personal as you wish ☺)**

- They were extremely nice to all of us but at the same time they managed to keep on order.
- Need to be more clear
- It was great to have different people leading different exercises.
- Well prepared on the content of the topic and creative exercises
- Knew how to motivate us to work and were also part of the group.
- They were tolerant
- Seemed that they got along very well, good teamwork
- The facilitators played a rather passive role, the discussions should have been moderated better.
- They were the only people I didn't get to know personally but they had a lot of work
- Caring, open understanding
- Great variation in styles, very harmonic and well organised

### **Anything else I would like to add...**

- Hope to see you all again in some future Study Session/seminar
- It was one of the best Study Sessions I have had in my whole life
- We were sometimes too politically correct
- Good respect between the participants
- This session is an island and I fear that getting to the mainland (my life) many ideas might drown or get lost; be it for lack of time, interest, unrealistic aim and objectives
- Sometimes the time was running out.
- I'm actually amazed by the plan that was put together. This week gave me a lot

## 7. Final conclusions and recommendations

The participants at the seminar enjoyed being in an environment of youth from 17 different countries, getting a chance to discuss, play, work, listen and having great fun at the European Youth Center in Budapest.

They were challenged in some of their opinions, as discussions could get intense, and participants realised that they all had different backgrounds and reasons to think as they did. There were different exercises during the session, ranging from discussing why we often encounter so many stereotypes, going to a more personal level giving participants an opportunity to discuss their own beliefs and values in smaller groups, in order to get in the depth of intercultural dialogue.

Giving inspiration for a session on how media portrays minorities in the different countries, the speaker Zubair Butt Hussein gave his input giving examples from his life in Denmark. The second speaker on the seminar Rasmus Boserup gave the participants a chance to think more critical about the whole concept of 'dialogue' putting it in a historical and political context, leaving participants with the thought 'maybe we should be more self critical, instead of only looking at flaws on the 'other', in order to get to a real constructive dialogue.

Besides the presentations, team building and personal interactions and various discussions and exercises, the participants also got a new experience on the organisational level. Current practices and challenges were outlined and discussed, and new ideas for improvement came up. It was difficult to notice which participant came from which organisation, as they realised they were practically working with the same methods for the same goal. This led all the group to the conclusion that AFS/EFIL and EEE-YFU should consider organising more activities together.

This led to a common ground of inspiration to come up with the personal action plans, in order to go back to home organisations, and implement the new ideas that came up, and multiply the experiences from the seminar.



# APPENDICES

## Appendix 1: Tools for Reflection Groups

Below are three tools that can be used in reflection groups. These are common tools, however there exists many more and facilitators can be imaginative and introduce new things. Reflection groups, by nature, are very flexible and open to innovation.

### The Tree:

Facilitator hands out print-outs of the tree. Participants are asked to mark which character(s) represent best how they feel or they have felt through the day. Participants are free to mark one or as many characters as they wish. Afterwards, each person goes through their own tree and explains the reasons.

### Hand:

Blank sheets of paper are given to the participants and they are asked to put their own hand on the paper and trace around it. Then they write one thing for each finger that represents how they felt through the day. They need to write:

Something good – thumb

Something they would like to point out – index finger

Something bad / annoying – middle finger

Something about group dynamics – ring finger

A detail – little finger

### Weather Report:

Blank sheets of paper are given to participants and they are asked to draw the weather report of the day. (e.g. The day started foggy, I was confused. Then in the next activity it started to get sunny as I started to understand more, followed by a thunderstorm of discussions, etc.) Then each person goes through their weather report and explains it to the group.

**The tree:**



Study Session  
**Educational Exchanges Involving  
people with Muslim Cultural Background**  
2-9 Dec. 2007 - Budapest, Hungary



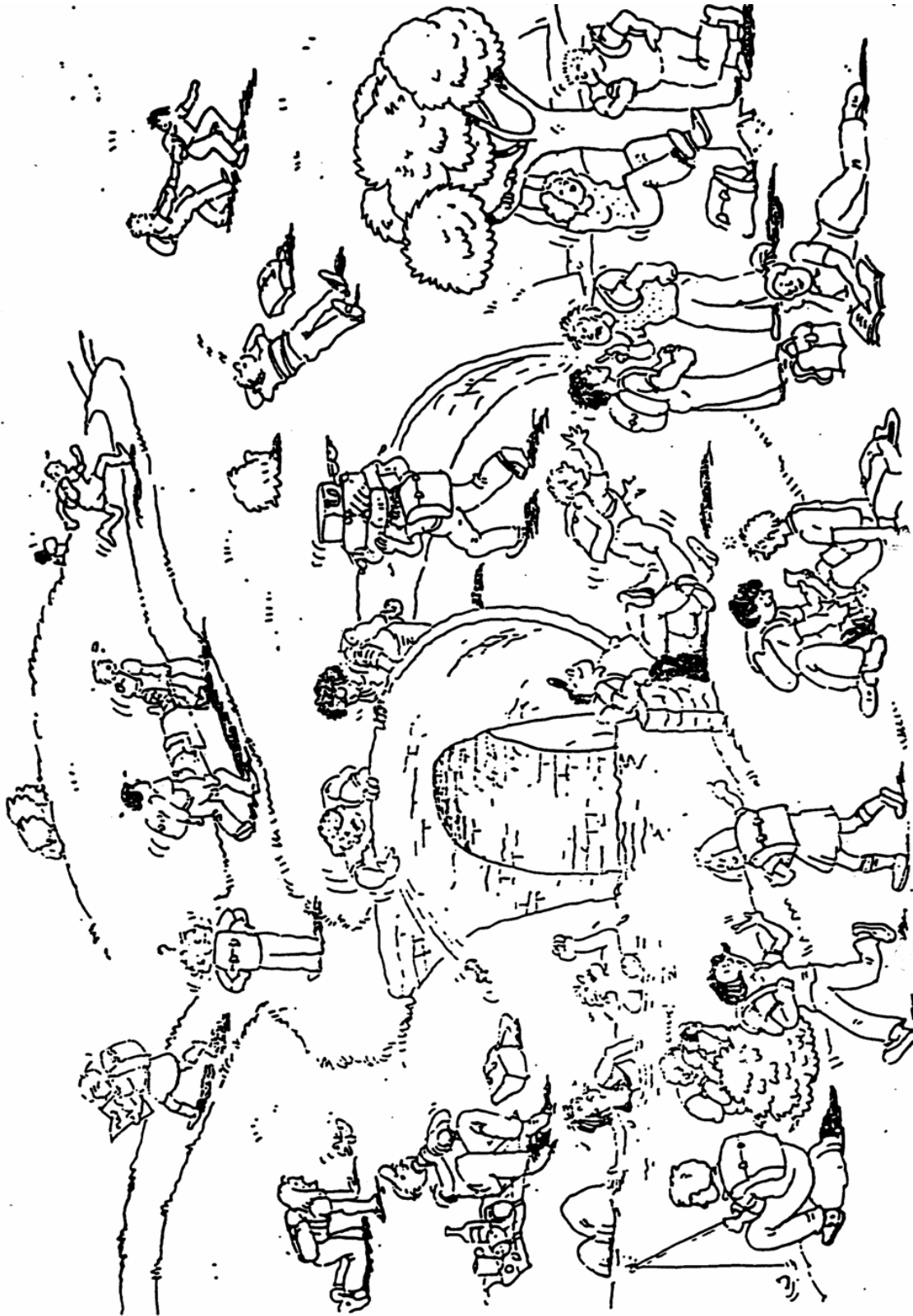


Study Session  
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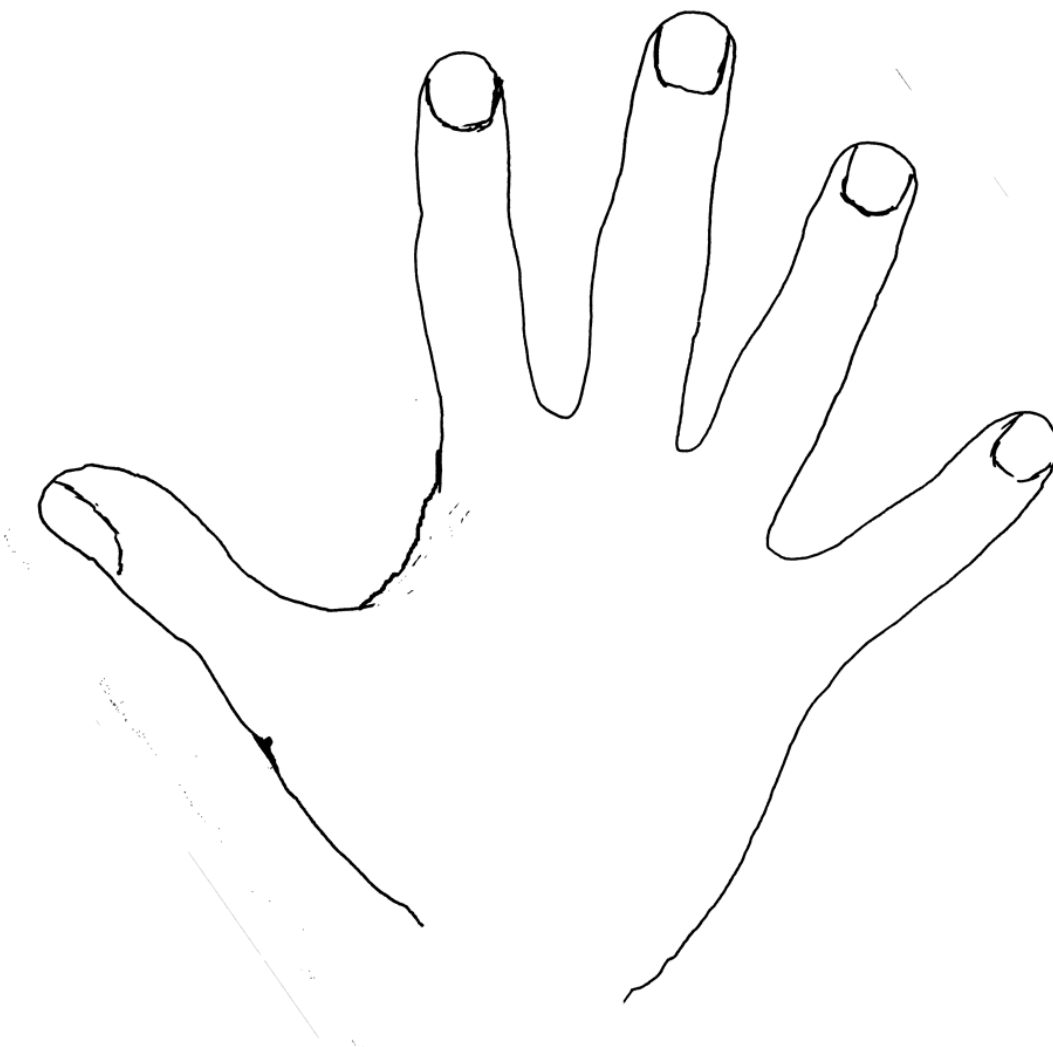




Alternative picture to the tree:



**The Hand:**



## Appendix 2: List of Energizers (Before and during sessions)

**Objectives:** Getting ready to be able to follow a session by getting energetic (and waking up)

**Location:** different locations in the centre, on the balcony or in the garden

**Duration:** variably, sometimes only 5 min, in the morning often a bit longer.

### Description of Activity:

- Big Fat Pony
- Line with chairs (groups of 4-6, as many chairs as person in a group, lining up this chairs at the one end of a big room, groups have to stand on their chairs, the last person has to pass his/her chair to the front and then move to the front to: it's a competition of which group will faster reach the other end of the room)
- Aramsamsam (group stands in a circle, clapping first on their own lap while singing, then clapping the lap of their left neighbour, then having to touch the head of the right neighbour, while singing and getting faster)
- Squirt (all participants standing in a circle. In the middle is the squirt-master. If he/she shoots with her imagined water-pistol at somebody. This person has to bend, both standing next to him have to turn to each other and squirt each other. The goal is to react as fast as possible. If somebody does a mistake or is not quick enough he/she is out of the game. At the end two are left. They have to stand back to back to each other and the squirt-master counts, with each number they have to do a step forward, by counting 7 they have to turn around and squirt each other as fast as possible.)
- Gymnastic on the balcony (getting some air at the very long balcony, standing in the sun and stretching before going back to the session)
- German relaxation at night (everyone gets blind folders and has to move in a dark room, listening to some instructions and music, at the end everyone lies with their heads on the belly of somebody else and relaxes)
- The lion, grandma and Samurai-game (two big groups, each has to decide on one character, then line in the group and on the count of three showing it to the other group. The lion beats the grandma, the grandma the Samurai and the Samurai the lion. The group that wins chases the other group members)
- Funky Chicken (group in a circle: one person says: 1 2 3 4 and the others replay 5 6 7 8; first one: let me see your funky chicken the others reply: what is that you said? first one: i said funky chicken fun funky chicken pakpak heheheh (doing a chicken-sound ). Repeating the first part then first one says: let me see you john travolta; the others replay again and at the end they sing: john travolta, john john travolta (and move in a funny way). Other itmes can be: shoot the moon, your underwear, etc.)
- Banana dance (group in a circle singing: dance banana, dance dance banana, dance banana, dance dance banana – while dancing and moving to circle center and back, then diversify by saying jump banana, etc.)
- Song-dance „En un salon frances, se baila minuette“ (participants in a circle, one behind the other holding the waist of a person in front, move in a circle following the song; then they have to do the same holding the

- waist of the second and then third person in front)
- Kush kasahou - divide the group into two lines (one of boys and other of girls) - they repeat what the leader says: Hush Kasahou, Woumasa masa masa, Eist geist, gust, hoop)
  - Austrian Song (text: once an Austrian was joddeling in the mountains so high when around came a cuckoo, interrupting his cry. joladi joladihiha hola cuckoo cuckoo joladihiha hola cuckoo cuckoo...) - instead of the cuckoo other things come around: a skier, an avalanche, a Bernadine, an ambulance, two lovers and an elk. Pax stand in a circle, and repeat what the facilitator does. All figures have a different move and with each round one more figure comes along. Together we have to repeat the whole line.

### Appendix 3: Outcome of the session “Existing practices and challenges remaining”

<b>HOSTING MUSLIMS in non Muslim families</b>	
<b>CHALLENGES</b>	<b>GOOD PRACTICES</b>
<p>To leave stereotypes and prejudices about Muslims. (AFS Bosnia and Lithuania)</p> <p>The demand for Muslim exchange students in quite low.</p> <p>Provide a deeper understanding of the Muslim culture for host families (AFS Germany and Austria)</p> <p>Exchange with Muslim society (countries has not priority, special promotion of these partners, special interest in increasing numbers, special interest in finding new partners) (AFS Germany and Austria)</p> <p>Making potential host family hosting a Muslim kid. (AFS Austria)</p> <p>Political neglecting and conservatism starting with informational evenings with guest speakers. (AFS Switzerland)</p> <p>There has been only one Muslim student in Estonia, I do not know the reason of why not more. The group of inbound student is dominated by the German students. (YFU Estonia)</p>	<p>I have made it. (AFS Bosnia ☺)</p> <p>Hosting DVD for Asia. Preparation of schools before the students arrive. (AFS Germany)</p> <p>There are not many students coming to Estonia, so YFU can have a very personal approach to everyone’s problems. Families, schools... (YFU Estonia).</p> <p>Growing number of Muslim students from Egypt, Turkey, Malaysia, Indonesia and India. For Asian Muslim minorities, never heard of any problems. (AFS France)</p> <p>We try to prepare the volunteers and the families with a CD-Rom and workshop in the training for the volunteers. In the CD-Rom there is a document called “how should a family act, when hosting a Muslim student”. Speaking about food restriction rather than prayer. At the moment we are hosting from few Muslim countries. (AFS Italy)</p>

<p>Hosting (finding host-families in Switzerland is in general very challenging) (AFS Switzerland).</p> <p>Even Turkish Muslim family are afraid that their student might be a religious person. Most of the families do not practice their religious affairs, so they are not always ready for them. (AFS Turkey)</p> <p>We don't have enough host families and the families we found want a student who has good English language and background. (AFS Turkey)</p> <p>Problem with wearing the veil. Forbidden in public schools. Lack of systematic preparation directed towards host families. Nor is there any focus on hosting Muslim students when such preparation exists. (AFS Hungary and AFS France.)</p> <p>There are very few mosques in Lithuania, Pork is very important in national cuisine. (YFU Lithuania).</p> <p>Too big cultural gap between the religions. Pork is the national cuisine too. Little racism. (AFS Hungary)</p>	
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<b>SENDING/ PREPARING NON MUSLIMS TO MUSLIM COUNTRIES / FAMILIES</b>	
<b>Challenges</b>	<b>GOOD PRACTICES</b>
<p>No Muslim volunteers, very few students that want to go to Muslim countries. (YFU Lithuania and AFS Austria)</p> <p>No Muslim volunteers Bad stereotypes from the media I think sending only happens if somebody is very interested in it or if the family includes a Muslim. (AFS Hungary.)</p> <p>We don't have that many Muslims in Estonia, so we don't have Muslim volunteers, we also do not have that many countries where you can get into a</p>	<p>Scholarships (AFS Hungary)</p> <p>People are interested going to Muslim countries, we send first students to India. Scholarships We are making trainings for volunteers about different religions and also about Islam and Muslim culture. (YFU Estonia.)</p> <p>We have a CD-Rom with 1: a presentation to show the kids about Muslim countries. 2: more information for the volunteers about Muslim countries. The idea is to avoid volunteers giving wrong information and having volunteers saying I don't</p>



<p>Muslim family. (YFU Estonia and AFS Austria)</p> <p>No Muslim volunteers for preparation camps available. How to get them? (AFS Swiss and AFS Austria).</p> <p>Not really good preparation for the kids travelling and to the volunteers preparing the kids, but we are working really hard on that. (AFS Italy and AFS Switzerland).</p> <p>Lots of dis- and misinformation about Islam/Muslims in general. Sometimes the students would like to go, and the parents are afraid of letting their kids go. (AFS Germany).</p> <p>To get more participants for those countries lacking structure, initiative, No interest in increasing participant numbers for some countries. Knowledge about Muslims presented in an independent module, that can be applied in different camps or handbooks. (AFS Germany).</p>	<p>know. 3: How “a perfect participant for a Muslim country” should be. We have a special national organisation for the kids travelling to Muslim countries. This orientation is led by returnees and prepared volunteers. (AFS Italy)</p> <p>We prepared and send 152 sending projects over the Euro med region for both Muslim and non-Muslim countries and for projects that helping them to involve and to know about the other side. (SDA Egypt)</p> <p>Special preparation on region, handbooks on the countries. South East Asia and Latin America. Bring returnees and hopes and hosted students together. (AFS Germany). (AFS France)</p> <p>One week country/region specific preparation/orientation camps. Somehow similar countries together, not necessarily geographically close, Ideally trainers with experience from all these countries. Hasn't been practiced on exchange with Muslim countries, because we don't have programs yet, it is common practice. (YFU Germany)</p> <p>Scholarships for people going to Muslim countries, especially India and Indonesia. Muslim volunteers help a lot. (AFS France)</p> <p>Two different preparation camps to this issue and directly referring to the country where the students are going. Handouts before going to the country from the chapter and the main office. Handouts from the countries for the students before they go. Exchange/connection between hopes and exchange students about the country where they are going. (AFS Germany).</p>
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<b>SENDING/ PREPARING MUSLIMS TO NON MUSLIM FAMILIES/ COUNTRIES</b>	
<b>CHALLENGES</b>	<b>GOOD PRACTICES</b>
<p>Also re-entry!</p> <p>How to prepare a student to deal with stereotypes about a host country, and about themselves as host students.</p> <p>How to deal with religious rules in non-Muslim countries, how strict can you be, are you ready for compromise? (AFS Bosnia)</p> <p>Be aware of the stereotypes about Turkish and Muslims. (AFS Turkey)</p> <p>Few Muslim exchange students and lack of preparation for them. (AFS France)</p>	<p>Veiled girls going abroad/ successful experiences.</p> <p>One Egyptian guy year 05/06 was hosted in a Jewish family in USA.</p> <p>Preparation orientations in Egypt were important useful and efficient. (AFS Egypt)</p> <p>We don't have problems with veiled girls, because we have never met with any of them. Preparing orientation to make students aware of prejudices about them. (AFS Turkey)</p> <p>I've succeeded because I was ready for compromise. (AFS Bosnia)</p>

<b>Hosting non-Muslims in Muslim countries/families</b>	
<b>challenges</b>	<b>good practices</b>
<p>Very few Muslim families, they are very closed and focused on preserving their culture and not exchanging (YFU Lithuania)</p> <p>We have no host-families of Muslim background or in general of any other ethnic background then Danish (YFU Denmark)</p> <p>Already heard of cases of exchange-students not wishing to go to families of Turkish origin in Germany (AFS Germany)</p> <p>Very few Muslim families (AFS France)</p>	<p>Now we have in Egypt hosting of "Jews" and of "Atheists" which is something new. The 1<sup>st</sup> yr we had only "Christians" ... now everyone! (AFS Egypt)</p> <p>The number of hosted students has increased (AFS Egypt)</p> <p>Training and preparing volunteers: we had last year a training camp for volunteers and this year we are continuing on (AFS Egypt)</p> <p>Preparing Christmas Parties for Students and Halloween Parties</p> <p>Our families' decisions are not based on religion that's why we do not have challenges. We do not distinguish them according to their religious views.</p> <p>We have an emergency situation chain within the counsellors in case of any extreme natural or terrorism events (AFS Turkey).</p>

<b>Minorities</b>	
<b>- how to attract – values</b>	
<b>challenges</b>	<b>good practices</b>
<p>Money and programme cost. (AFS Switzerland, AFS Belgium, AFS Hungary, AFS Austria)</p> <p>Make it more attractive to pupils who don't have the support of their families (not money-wise but from valuing intercultural experience). (AFS Austria)</p> <p>Very few students from minorities come to go on an exchange year. It may also be because of the language barriers (e.g. most of the Russians in Estonia barely speak the local language) but there is a programme in Estonia not related to YFU were Russian teenagers living in Estonia go on an "exchange" in Estonia. They live in an Estonian family (usually in the country-side to learn the language). (YFU Estonia)</p> <p>No scholarships. (AFS Turkey)</p> <p>It is quiet related to our three-fold school system. Immigrants have in general not such good chances to get a good education as "native Germans" and it is an issue in Germany to send people from other schools than Gymnasiums. (Germany)</p> <p>Minorities already receive different culture every day (Russians, Polish). How do we proof then that they need more of it? Or make them want to go not to their home country. (YFU Lithuania)</p> <p>Financial and family support of resources of minorities are lacking. (Germany)</p> <p>General politically based suppression of minorities ⇒ starting informational programmes in schools and for general public. (AFS Switzerland)</p>	<p>Try to attract minorities</p> <ul style="list-style-type: none"> <li>- going to schools (presentations) which don't belong to the "elite" (AFS Austria, YFU Germany, YFU Lithuania)</li> </ul> <p>Scholarships (AFS Hungary, AFS Belgium, AFS Switzerland, AFS Austria, AFS Italy, YFU Germany)</p> <p>There are scholarships offered by YFU. YFU also organises fundraising seminars. (They share experiences of how it is to better approach companies give tips on what are the "better" companies to approach, etc.)</p> <p>There are some big companies that have a contract with YFU to support the scholarships funds for every year. (YFU Estonia)</p> <p>A great variety of specific scholarships – <i>Migrantenstipendium</i> (migration scholarships) from the Bosch-Foundation. (AFS Germany)</p> <p>Financial support of many AFS/EFIL project/ programmes and administration</p> <ul style="list-style-type: none"> <li>- study tours/ sessions</li> <li>- great fundraising open for mostly everything</li> <li>- open for everybody disregarding school marks</li> </ul> <p>(AFS Germany)</p> <p>Treating everyone as equal. (YFU Lithuania)</p> <p>"Diversity scholarships" offering scholarships for students from socially diverse backgrounds as indirect way of promoting cultural diversity (affirmative action in France cannot be based by directly on ethnical backgrounds). Promoting AFS programmes in very diverse environments (fairs, etc. and direct presentation at schools) and peace</p>





<p>Hosting Jewish/ Muslims people is a bit hard because of the Hungarian society. (AFS Hungary)</p>	<p>building projects instead of framing them as elitist linguistic trainings, which appeal to minorities. (AFS France)</p> <p>A growing number of homosexual families = great experience. Some homosexual volunteers – helpful with gay students. Some deaf families that host for a few weeks to show how is life with a disability. Diversity brings diversity ⇒ volunteers who are Jewish/ Muslims, etc. (AFS France)</p>
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<b>Country development</b>	
<b>- new countries – improvement of national organisations</b>	
<b>challenges</b>	<b>good practices</b>
<p>We need more scholarships, some people can't afford paying (AFS Egypt and YFU Lithuania)</p>	<p>We have a scholarship programme, we don't pay full amount (AFS Bosnia)</p>
<p>Governmental rules and restrictions towards taking permission for every single thing we do (SDA Egypt)</p>	<p>Improvement of national organisations by involving active and inactive volunteers, gathering ideas and forming projects and project groups. (AFS Switzerland)</p>
<p>Lack of contact persons in new countries with Muslim majority (YFU Denmark, YFU Germany, AFS Austria)</p>	<p>Pool of trainers in the country. (AFS Switzerland, AFS Austria, AFS Germany)</p>
<p>Not allowed to set up project about minorities in Egypt (SDA Egypt)</p>	<p>Start finding new supportive organisations, helping us to set up intercultural projects to host volunteers from abroad. (SDA Egypt)</p>
<p>Big potential of volunteers but few active volunteers. The potential is decreasing year by year (AFS Turkey)</p>	<p>New countries: political approach via government to other countries. (AFS Switzerland)</p>
<p>Threat to “successful” exchange when people are sent to countries where the structures are not yet working ⇒ bad reputation for AFS (AFS Germany)</p>	<p>Volunteers organised a chapter exchange in Vienna for “Muslim integration”</p>
<p>Tell/ Inform people about new countries/ programmes (AFS Germany)</p>	<p>- included volunteers of four different countries - improved the volunteers' knowledge of minorities/ Muslims.</p>
<p>The idea of a pool of volunteers that comes to different chapters and train and share good practices (in progress) (AFS</p>	<p>(AFS Austria)</p> <p>Having good relationships with other AFS</p>



<p>France) – travelling trainers? (AFS Germany)</p> <p>Some chapters are great, but many chapters are inactive. Difficult to find host-families. Money-problems. (AFS Hungary)</p> <p>To put the Middle-East on the agenda (YFU Denmark)</p> <p>Separation between regions and office. Majority of volunteers are less than 18 years old. (YFU Lithuania)</p> <p>No experience in exchange with Muslim-countries. Fears of making mistakes, sometimes too much talking – no action. (YFU Germany)</p> <p>Increase partnership programmes - Community service and 6 month exchanges - with other NGOs and AFS countries. (AFS Egypt)</p>	<p>organisations all around the world, with AFS international staff training. We share information, talked about disturbances we had about the programme to person who is responsible on international level. (AFS Turkey)</p> <p>We have very good relationships with AFS in different countries. Scholarships for going to unknown countries. (AFS Hungary)</p> <p>We had an international community service programme in Egypt. AFS Egypt and FEDA organisation (community service) did the community service project. It was very successful. We had another CSP project with scouts. It was very successful. (AFS Egypt)</p> <p>In 2007 we host five non-Muslim volunteers in several community integration projects. (SDA Egypt)</p> <p>Partner twinning: delegations help developing structures and practices in young/ growing AFS organisations. (AFS Germany)</p> <p>We offer different scholarships (don't cover all costs). We also offer workshops in how to find sponsors from the local companies, etc. Sponsor workshops are working very well and more and more people get most of their money from sponsors. (YFU Estonia)</p> <p>Cooperation with other NGOs from the Youth field in countries where YFU doesn't exist to build up new national organisations ⇒ establishing YFU Turkey. (YFU Turkey)</p> <p>We are trying to include new countries every year from all over the world. We have lots of volunteers who are helping with in- and out-bounding and</p>
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	<p>YFU Estonia organises lots of fun events to keep volunteers interested in continuing with voluntary work. (YFU Estonia)</p> <p>First AFS Egypt had one chapter in Cairo. Now it has six chapters ... wohooooo.</p> <p>We used to exchange students only with the US but now we exchange with other countries. (AFS Egypt)</p> <p>We are trying to send more kids to “difficult” countries (India, China, Egypt) and include new countries. (AFS Italy)</p>
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## Appendix 4: Template of the action plans

### The Personal Action Plan

#### 1. Aims of the PAP

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Now it is time to think about how to implement the things you have learned in your own organisational environment. But first you need to know what you want to achieve. And be aware: Sometimes small steps which you know you can implement lead further than big steps which never are accomplished!

And remember, are your objectives

**S**pecific  
**M**easurable  
**A**chievable  
**R**elevant  
**T**ime-bound

?

<i>Aims and Objectives</i>	<i>Actions Required</i>	<i>Outcomes you want to achieve</i>	<i>Time frame</i>	<i>Resources Required</i>	<i>Comments</i>

## 2. Support and obstacles for implementation

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What kind of obstacles do you foresee when implementing your PAP? What kind of support/ input can you get? Apart from people in your surrounding, during 6 months following the Study Session you can also stay in touch with one of the trainers and ask for advice when necessary!

<i>Possible blocages, obstacles</i>	<i>How do you plan to overcome them</i>	<i>What kind of support will you need?</i>	<i>Provided by whom?</i>	<i>How to get this support?</i>

## 3. What should never be forgotten

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- Monitoring - How do you plan to monitor the development of your Personal Action Plan?

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- Having fun - How do you plan to make sure you have fun/ other people have fun when you run the Personal Action Plan?

- Keeping track - How can you personally keep track of your Personal Action Plan and stay in touch with decision makers in your organisations / with the Study Session trainer helping you?

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Signature

**Name and organisation:**

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**I am open for co-operation / advice in the following initiative (short description):**

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**Who is interested?**

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**Comments / input:**

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## Appendix 5: List of participants

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