



Religious Rights - Human Rights? Developing an inter-religious concept of Human Rights and Human Rights Education

Report of the study session held by
Ecumenical Youth Council in Europe
in co-operation with the European Youth Centre Strasbourg
of the Council of Europe

European Youth Centre Strasbourg
11th – 18th March 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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1. GREETINGS

1.1 Executive summary

The Study Session “Religious Rights – Human Rights? Developing an inter-religious concept of Human Rights and Human Rights Education” gathered together more than 30 young people from all over Europe, from Christian, Jew and Muslim background, to gain knowledge, skills and to encourage to a constructive dialogue to reach a “common” understanding of Religious Rights and their relationship to Human Rights.

Another important aim was to provide young multipliers with information and practical skills how to increase an open and inclusive dialogue about Religious Rights in their national and local contexts.

The Study Session was held from the 11th – 18th March 2007 and was hosted by the Council of Europe in the European Youth Centre in Strasbourg, France.

The first days provided theoretical background for understanding the main concepts of Human Rights and Religious Rights, for use the principal documents that define and protect HR and RR and to manage the law language that is used in these documents. Whereas the rest of the week was dedicated to getting to know topical tools for acting in intercultural and inter-religious dialogue to find a constructive way to reach a “common” understanding of RR and their relationship to HR.

The week ended with making plans which will be implemented back home using the newly gained skills, tools and knowledge.

One of the most important aims of the week was to engage participants into inter-religious dialogue, to benefit as much as possible during the week was done in small group. Working together in mixed groups provided participants with numerous opportunities to share experience and viewpoints. Also sessions as the Round Table or the Life Cycle in which participants shared information and experience contributed greatly to this aim. This participatory approach was very successful and was in general considered one of the highlights of the week by the participants. Further, as the week also included regular Christian, Jew and Muslim prayers that were open for everyone to attend, the participants also experienced different religious approaches.

The prayers were much appreciated by the participants since they provided a unique opportunity to observe the practices of the represented religions. This deepened their understanding of religions – also of their own as well.

In addition, theoretical inputs on Human Rights and Religious Rights were important elements of the study session. Many methods ranging from visual presentations, lectures, small group works and role-plays were used throughout the week to ensure balance in various learning styles. As to the lectures, Mr. Ugur Erdal, a case lawyer at the ECHR, introduced participants to basic Human Rights treaties, the structure of the Court and the operation of the judges. He also presented the conditions of the application and legal procedure of the Court; Mr. Gerald Dunn, a lawyer from the Human Rights Directorate General, gave examples from the practice of the Court about abusing of Religious Rights, in particular focusing on the topic of the wearing of religious symbols in public areas.

These inputs together with a power point presentation introduced by the Planning Committee offered a wide overview for the participants of Legal instruments in the field of Human Rights and Religious Rights.

Further, to get acquainted with the current situation in different countries and also the different points of view of the religions present at the Study Session the participants engaged themselves to a Questions and Answers session during a Round Table.

Having been provided with information about the Human Rights and Religious Rights international legislation, the procedure of the European Court of Human Rights, the framework of the situation of the European legislation regarding Religious Rights, the main position of the three Abrahamic religions, the participants were equipped with essential knowledge about reality of Human Rights and Religious Rights protection in Europe and the topical development.

As inter-religious and intercultural dialogue was experienced by the participants during all the study session, one moment pointed out clearly the difficulties of the dialogue between different religious and cultural backgrounds, the session on: Intercultural learning and Inter-religious dialogue. The participants received theoretical knowledge about intercultural learning, but also through a role-play they experienced how often prejudice and stereotypes shape dialogue and the encounter of different cultures. During the session the Tool Kit on Intercultural Learning was introduced as useful resource to approach intercultural and inter-religious dialogue.

Another fundamental moment was the Human Rights Educational Session. Here as well participants received a presentation of different levels of Human Rights Education, discovered “experiential learning”, that helped to fix in a cognitive and experiential level and share experience on HR Education.

During the Action Planning session participants developed projects to be carried out in their local and national contexts and made joint plans for future co-operation. Resourced materials were presented during this session such as DOMINO, COMPASS, the Living library of the Council of Europe and the Tool-Kit on Intercultural Learning. Also the “All different all equal campaign” was presented with the materials related.

EYCE will be updated on the progress of these projects and will share the information in its networks.

The social programme of the week included among other things the Intercultural Banquet and Intercultural Evening, which were full in taste and music. The programme of the week contained an excursion to the town and free time for the participants.

Also a visit to the Buddhist and the Baha’i community were part of the programme.

The community visit had the main scope to identify Human Rights basic aspects that religions have in common. During both visits participants were informed about differences in religious and cultural customs which were respected.

In the evaluation of the study session the participants have found useful the variety of methods used and the construction of the programme.

Some criticism was expressed concerning the language barriers and the tight schedule of the week. Overall the week was evaluated as a very good experience and the participants felt they had learned a lot. All the suggestions will be valuable for the planning of future events.

The study session was a very intensive and demanding event, but at the same time enjoyable experience for everybody present. As the course director for the event I want to

express my deepest gratitude for the International Planning Committee for all the work they did, for the commitment and the enthusiasm they put in planning and implementing the Study Session. Also I would like to express my personal and sincere thanks to our External Advisor Maria Koutatzi for her excellent and professional support, but also for the fruitful support she gave to the Planning Committee. A special thanks to Nadine Lyamouri-Bajja for her valuable help.

I would like to take this occasion to thank the Council of Europe for making this event possible.

Mariangela Fadda
Course director

1.2 Greetings from EYCE Executive Committee

Dear Friends,

The Ecumenical Youth Council in Europe (EYCE) together with the European Youth Centre in Strasbourg is happy to present you the Final Report of the study session “Religious Rights – Human Rights? Developing an inter-religious concept of Human Rights and Human Rights Education”, which was held in Strasbourg, France from 11th – 18th March 2007.

The Seminar aimed mainly to engage into a constructive dialogue and developing a viable concept of Human Rights (HR) and HR education that also considers the specific context of faith-based youth organisations. Moreover, it was meant to provide young people with practical skills and information to contribute with ideas for concrete co-operation regarding the issue between youth organisations on a local, regional and national level.

This was the first time when EYCE organised an event for the three monotheist faiths together and though it was a bit scaring for the team, thanks for your constructive and active participation, we managed to really engage in dialogue, learn about and from one another, and look into future co-operation among our organisations. EYCE would be more than happy to hear how you implement your projects planned during the study session and provide you with the information and help you might need in your work.

Thank you for all those who contributed to the success of this seminar, first of all of you, the participants, without whom it would have not been possible, the team, our guest speakers, Mr. Ugur Erdal and Mr. Gerald Dunn from the European Court of Human Rights, who helped us to understand how the Court works, Nadine Lyamouri-Bajja for the great session and all the other help and our External Advisor Maria Koutatzi who was guiding us through the whole time with her great experience.

I hope this study session is something to always remember. As for myself, I will keep it in my memories as a hard, but fruitful week of work with rich outcomes, time of making new friendships and contacts, meeting and learning from all of you.

Mónika Fedor
EYCE Executive Committee

1.3 Greetings from participants

Andrzej Wowra, Poland (Roman Catholic)



May it happen again! May this conference last forever!!!

Dear Readers,

My name is Andrzej Wowra. I am an English and German teacher, translator and a youth leader. I come from a beautiful country, Poland. The conference was an unforgettable experience for me. It certainly broadened my mind as well as cast a new light on some of my world-views.

I have some experiences with the inter-cultural dialogue. I was a Socrates Comenius Language Assistant in Austria. I taught English as well as Polish culture to the Austrian *Bundesrealgymnasium* students for eight months. I also participated in the Inter-cultural Youth Exchange in my local community. This exchange gathered young people from Austria, France, Slovakia and Poland. These experiences as well as the EYCE conference contributed to my knowledge and skills about the European-wide concept of integration.

My mind is full of images, tastes, information, practical skills and experiences which I took home with me from this wonderful week at The European Youth Centre. Surely, a thorough reflection upon them will take a lot of time. However, in this impressionistic letter, I am going to share some of my thoughts and reflections.

The conference gathered the youth belonging to different cultural and religious contexts. Therefore, it created a perfect opportunity for inter-cultural and inter-religious dialog. Having been a part of it made me extremely joyous. I was very happy that I could contribute to the discussions with my values, beliefs, knowledge, experiences and world-views. At first, I felt a bit overwhelmed by the diversity of cultures and religions represented by my friends. I felt a little confused in this ocean of opinions expressed by such a diverse group of people. However, as the time passed I began to feel more relaxed and open for discussing various issues. I integrated very quickly with the group. I soon felt the great atmosphere of the place. I was simply one of them!!! Ready to talk with my friends about some important matters!!!

Our discussions were focused on the issues concerning Human Rights and Religious Rights. We touched upon various issues concerning HR and RR. We not only tried to define RR but also talked about their practical implementation to our different national contexts. We were presented with the most fundamental documents which mankind has come up with in order to protect the basic HR e.g. The Universal Declaration of Human Rights. During to the visit in The European Court for Human Rights we got to know how it works and what it does to ensure respect for human rights in the countries. I

was a bit disappointed to learn that The Court does not have any executive power over the countries when they do not want to obey its decisions. It may only put political pressure over these countries. Therefore, many states do not obey the Court's verdicts for a long time. The Planning Committee prepared a number of interesting and involving activities during which we discussed the themes connected with HR and RR. I think that round table and plenary discussions made me realize how different we are, but, despite this, we are still able to think of some common goals and aims e.g. we want strive for respect of our HR and RR. I personally believe that the activity 'Step forward' with Nadine was of great value. It showed us that there is a really huge gap between the richest and the poorest people in our societies. I took a role of a successful Senegalese football player living in Spain. As this activity progressed different feelings were evoked in me. They ranged from happiness and fulfilment to compassion and helplessness.

I learned a very important lesson at this meeting. Namely, that most of us are ready for an inter-cultural as well as inter-religious dialog and cooperation. There is still a very long and uneasy path to go but as the proverb says 'Where there's a will there's a way'. Most of my expectations about the conference were met. However, I somehow feel that too little time was devoted to the discussion of some specific examples of the violation of HR and RR in various contexts.

The conference provided all participants with a chance to present traditional food as well as culture of their countries. I very much liked this social aspect of the conference. It not only gave us a chance to taste various traditional delicacies but also gave us an opportunity for fun and nice conversations. Various flavours, tastes, music, dances all created an unforgettable atmosphere. Evening activities were a perfect opportunity for integration. Fun till late hours usually ended up with 'getting up' difficulties!!! However, the 'morning voice' at the Centre solved the problem. It woke up everyone without exception.

Thanks to this wonderful week in Strasbourg I made a lot of friends from different parts of Europe and Africa. I got to know many interesting personal stories as well as interesting information about various countries. I do hope that our friendships will last forever. I also believe that many of us will get involved in various projects. Maybe we will work on some of them together!!!

Talking about the conference I cannot omit Strasbourg. I was amazed by its delightful architecture. During a very long Sunday Walk with Beata I admired narrow streets dating back to the earlier centuries as well as beautiful facades of a whole number of buildings. I tried the local cuisine – I liked Tarta with mushrooms and cottage cheese – it was yummy!!!

Last but not least, I want to say a big Thank You to the Planning Committee members. Mariangela, Maria, Fei, Monika, Daniel and Ciprian – guys, you did a fantastic job!!! Due to your devotion, passion, competence and enthusiasm we had not only a great seminar and inter-cultural adventure but also the real experience of a lifetime!!!

Andrzej

Klodjana Malushaj, Albania (Muslim)



Dear Friends

Nearly one year ago, at the same place, the European Youth centre in Strasbourg, was held an inter-religious study session, "Overcoming Islamophobia and promoting inter-religious dialogue and co-operation" in collaboration with EYCE and FEMYSO, between Christians and Muslims. Briefly saying that study session would remain to my mind as an unforgettable and very fruitful, efficient experience.

And now once again I feel really happy having the opportunity participating in another event of EYCE, but this time slightly different from the first study session, in dialogue were participating not only Christians and Muslims, but Jews and agnostic as well, unfortunately we missed the lack of participants from other religious backgrounds. Anyway, this deficiency was substituted in the best form within the programme by a visit to the Baha'i and Buddhist communities, exchanging questions and learning more of these religions. It was quite an interesting and beneficial dialogue.

The most impressive thing of this seminar was the diversity of thinking, the tolerance and openness of discussion among all the young people and ultimately the respect showed for each religion.

A fundamental thing that I have learn from this study session and I wish keeping on to follow up, it is that for each of us as representative of youth voice of different religions, it is a very crucial element promoting dialogue and emphasising, raising awareness of the common religious values, because only in this way, working together, we can improve and develop further the concept of the Religious Rights within Human Rights. I wish this event will help us being multipliers in our local or national level where we live for the betterment of our realities and the diminishing the stereotypes and prejudices based on religion.

I have deeply appreciated being part of this event and it would be my pleasure as well to meet any of you in such kind of events in future.

Finally I would like to thank all the participants and the organising team for their efficient communication and kindness showed during the whole week.

Warmest Regards

Klodi

Brussels, Belgium

2. INTRODUCTION TO THE STUDY SESSION

2.1 Background

EYCE has been committed to strengthening Human Rights in Europe and the world through different activities, which include a training course on small scale HR enhancing projects which was held in spring 2005. Following this training course the 2005 General Meeting of EYCE decided to focus in more depth on HR.

EYCE's 1999 General Meeting decided that EYCE should focus on inter-religious dialogue. A first seminar on interfaith dialogue was held in 2001 with the support of the European Youth Foundation (EYF). A training course on inter-religious dialogue was held in November 2004 in co-operation with FEMYSO – Forum of European Muslim Youth and Students Organisations. EYCE and FEMYSO agreed to foresee annual inter-religious activities. In the year 2005 we implemented a seminar focussing on the role of women in different religions, supported by the EYF. In 2006 EYCE held a study session that explored tools and methods useful for overcoming Islamophobia in European societies.

EYCE is also a founding member of an inter-religious expert group which is facilitated by the European Youth Forum Jeunesse. The discussions in this expert group cemented the decision to focus on European inter-religious dialogue for the coming years.

In order to link the different programme activities of EYCE, this particular Study Session on Human Rights had a strong inter-religious component, in order to merge the reflections and the expertise gained by EYCE and FEMYSO on these two big fields of common work.

This study session was part of EYCE's activities in the framework of the "All different – all equal" campaign – one of the working priorities of EYCE during 2006 and 2007.

2.2 Aims and objectives

The main aim of the Study Session was engaging youth from different faith backgrounds into a constructive dialogue to reach a "common" understanding of Religious Rights and their relationship to Human Rights.

In order to achieve this aim during the Study Session, the following objectives were developed:

- to deepen the knowledge of HR, particularly by elaborating which generation of HR needs the most consideration by faith based youth organizations;
- to clearly define RR and get to know international Human Rights documents (Universal Declaration of Human Rights, European Convention on Human Rights etc.) that refer to RR;
- to reach a good overview of HR protection system (historical and social background);
- to share and understand different situations of respecting or not respecting RR in different countries around the world;

- to understand and become familiar with the perspective of the other religions on RR;
- to offer an experience of Intercultural and Inter-religious dialogue and provide tools to become active actors in the field of inter-religious and inter-cultural dialogue;
- to develop and give access to educational tools and methodological resources to be used by multipliers in promoting HR in particular religious contexts;
- to support networking and exchange of best practices among youth leaders from different religious communities and their organisations active in the field of Human Rights education;
- to provide the participating youth leaders with a concept of Human Rights education applicable in their specific context;
- to empower young people from faith-based youth organisations to be actors in Human Rights education;
- to offer an experience of friendship and networking.

2.3 Main topics and methods

The main aim of the Study Session was engaging youth from different faiths to a constructive dialogue to reach a “common” understanding of RR and their relationship to HR. We studied cases of the European Court of Human Rights which were based on Religious Rights issues. Participants shared their own experience and the religious communities’ attitude to certain issues connected to the practice of Religious Rights.

The participants coming from different religious and denominational backgrounds, and visiting local religious groups in Strasbourg fostered a unique opportunity to compare the practices and the national legal frameworks of Religious Rights. Special attention was paid to discuss and highlight the value of differences in religious and cultural context.

The programme was divided in two parts. The first part aimed at getting acquainted with the international legal documents on Human Rights and Religious Rights in order to provide participants with knowledge about the universal and inalienable features of Human Rights. Visiting the European Court of Human Rights and studying court cases helped to understand that Religious Rights are protected by international instruments, and individuals have the right to hand in applications to the ECHR against states when they abuse their citizens’ rights.

Building up from this background, the second part focused on analyzing and sharing the concept of Religious Rights in different churches and countries in consideration of the international HR law and practice. Besides, sessions about HR education contained useful information and tools for the participants on how to act in youth groups when spreading the acquired knowledge in their respective contexts.

The final stage of the programme was dedicated to developing action plans with the purpose of empowering and facilitating the participants and their sending organisations to be actors in Human Rights education.

In this study session inter-cultural learning was an essential element of the programme. In a context of a multi-national composition of the group and with the aid of cultural presentations, the problems of Human Rights and HR education were made sensitive for

various religious and cultural backgrounds and traditions of the participants and their sending organisations.

The program of the study session offered possibilities for various methods. We implemented the majority of the programme elements as small group work in various mixed group setting. Other methods of the study session included creative workshops, Questions and Answers session in plenary, role games, guest speakers, etc. Multi-national and inter-religious composition of the working groups, as well as cultural presentations were used to make participants aware of the challenges of intercultural and interfaith encounters and dialogue. However, intercultural learning did not only take place during the structured sessions, but a European cultural night and an international banquet provided for a more relaxed approach to intercultural learning. As prayers are an essential part of religion, regular prayer times were also included in the programme.

2.4 Timetable

Timetable of the study session as executed:

	Sunday 11.03.	Monday 12.03.	Tuesday 13.03.	Wednesday 14.03.	Thursday 15.03.	Friday 16.03.	Sat 17.03.	Sun 18.03.
8.15 – 9.00	BREAKFAST							
9.00 – 9.30	I P C M E E T I N G	TIME FOR PRAYER AND REFLECTION						D E P A R T U R E S
9.30 – 11.00 Session 1		Introduction EYCE, IPC, EYC, the participants, the Agenda	Protection of Human Rights - Visit at the Human Rights Department	HR Education Exercise	Meeting religious communities in Strasbourg	Intercultural learning/ Interreligious Dialogue	Action Planning	
11.00– 11.30		COFFEE						
11.30 – 13.00 Session 2		Expectations hopes and fears	Continue	HR Education	Continue	Exercise	Continue	
13.00 – 14.00	A R R I V A L S	LUNCH						
15.00 – 16.30 Session 3		Definition Religious Rights	International HR Text Study	Round table “Religious perspectives of RR”	Excursion	Action Planning	Evaluation	
16.30 – 17.00		COFFEE					COFFEE	
17.00 – 19.00 Session 4		Text Study	Life Cycle	Questions & Answers			Continue	Continue
			Introduction Round Table discussion	Mid-term evaluation				Closing
19.30 – 20.30		EVENING MEAL				EVENING MEAL		Closing prayer
21.00 Evening Programme	Welcome, Icebreakers	International Banquet	International Presentation	Movie	Dinner in Strasbourg	Free evening	Farewell Party	

2.5 Participants



Participants selected were young adults aged 18 – 30 from EYCE and other faith-based youth organisations who had some experience in Human Rights education and were willing to commit to an open and respectful dialogue. Preference was given to those participants who have had only limited experience on a European level in order to make the study session accessible for young people who had not yet benefited from international youth work on a pan-European level. However, as a basic criterion, participants were identified as potential multipliers and well acquainted with the theme of the study session. They were also able to actively contribute to a concept of Human Rights education that is applicable beyond their own organization and faith.

Altogether 34 participants came from 17 different countries. However, it is worth noting that many participants were living in a country different from their country of origin.

The participants came from the following countries:

Albania	2	Morocco	2
Belgium	1	The Netherlands	2
Denmark	2	Poland	3
Estonia	1	Romania	5
Georgia	1	Russia	2
Greece	2	Serbia	1
Hungary	3	Spain	1
Iceland	1	Ukraine	2
Italy	3		

2.6 International Planning Committee – IPC

The following persons composed the International Planning Committee that was in charge of planning and implementing the study session.

Fei Skyvalaki	Greece	fei_skyv15@hotmail.com
Daniel Barton	Czech Republic	barton.dan@gmail.com
Ciprian Magda	Romania	ciprian.magda@gmail.com
Mónika Fedor	EYCE Executive Committee, Hungary	monika.fedor@gmail
Mariangela Fadda	EYCE General Secretary, Italy	general.secretary@eyce.org
Maria Koutatzi	EYC Educational Advisor, Greece	koutatzi@hol.gr



2.7 Guest speakers

Ms. Nadine Lyamouri-Bajja is one of the Educational Advisors of the Directorate of Youth and Sports of the Council of Europe. The Educational Advisors guarantee the educational / pedagogical support (directly or through external trainers) for all activities organised by the Directorate.

At the European Court of Human Rights we had two speakers:

Mr. Ugur Erdal works on the ECHR as a case lawyer. He introduced us to basic Human Rights treaties, and the structure of the Court, the operation of the judges. He also presented the conditions of the application and legal procedure of the Court.

Mr. Gerald Dunn is a lawyer from the Human Rights Directorate General. In his lecture he provided us with the recent practice of the Court through cases concerning violation of Religious Rights, in particular focusing on the topic of the wearing of religious symbols in public areas.

2.8 Venue of the Study Session

The venue of the Study Session was the European Youth Centre Strasbourg (30, rue Pierre de Coubertin, Strasbourg, FRANCE)

More information about the venue can be found at www.coe.int/youth.

3. DAY BY DAY PROGRAMME

This part of the report is based on the daily reports written by the participants. Different groups of participants were in charge of the reporting for one day. For Sunday Krisztina; Monday, Daniel with Kostya, Hildur Inga, Ákos and Tamás; for Tuesday Thomas, Emma, Adriana, Robert, Elene and Daria; for Wednesday Andy, Nino, Klodi and Marta; for Thursday Ahmed, Nicolaos, Annika and Adriana; for Friday Beata, Vera, Christian and Vakhtang; for Saturday Misha, Ouaffa, Rachida, Manar and Youness.

3.1 Sunday, 11th of March

Participants arrived in the afternoon and in the evening, some during the night. After dinner we had some Icebreakers. With the leading of the IPC we played funny games to get to know each other and to create a warm atmosphere.



3.2 Monday, 12th of March

Introduction

The first day started with the greetings from the organizers and the official opening of the Study Session on Human Rights - Religious Rights? After the greetings of the EYCE General Secretary we had some introductory games to sense the importance of punctuality, to get to know each other and to improve team cohesion. This was followed by presenting the whole week schedule.

Expectations, hopes and fears

Each of us had come here because he/she had some expectations regarding the topic, and in order to get deeper insight in other cultures and others' points of views. In this activity we had to write down our good experiences, the bad experiences and the missing things that we would imagine occurring at the end of the session. For the activity to be more effective we were divided in small groups and we had to collect all the ideas and resume them in one sentence. Then all teams presented their results in the Plenary (See Appendix 2).

Introduction of the Council of Europe



After lunch Maria Koutatzi held a detailed and interesting presentation about the Council of Europe. We heard information about its mission, goals, structure, delegation of counsellors and other interesting – and until then unknown – pieces of information.

Definition Human Rights and Religious Rights

One basic thing was to define the concept of Religious Rights. In order to be more efficient we gathered in groups again, where we had to answer the following questions:

What rights do you consider to be “Religious Rights”?

What relation is between Human Rights and Religious Rights? Should we consider Religious Rights to be basic Human Rights?

Do you have a concept of Religious Rights in your respective countries?

Does your religion have a concept of Religious Rights? Does your religion protect Religious Rights of other religions from yours?

After having discussed the answers, each group presented their conclusions. They came up with different definitions.

One group identified Human Rights with its elements, namely with freedom of choice, practice, worship and practice.

For others Human Rights meant most of all Freedom and Respect and that “I can dance all that I want as long as I do not step to anyone’s toes”.

This session showed up clearly the different approaches related to the topic, according to the participants’ personal religious and cultural background.

Presentation of International Human Rights law

We got information about International and European summits and agreements and the main documents regarding Human Rights through a power point presentation titled “The Basic Legal Instruments in the Religious Rights Field” and a short course on International Human Rights law which was fundamental to increase the knowledge and deal with the issue on the next days (See Appendix 5).

Here I stand

In this session we had an experience on the difficulties of communication and debates by playing “Here I stand”. The game was lead by Daniel Barton, from the Planning Committee, who showed us different statements, for each of them the participants had to move on the left or on the right of the room to show to the others if they agreed with the statement or not.



Then both groups could try to convince members of the other group to move from their position and join the other one. There was always a lively debate between the groups, but only a few participants changed position. We learned that short statements without any further explanation can be understood differently, it depends on personal point of view determined by cultural and religious backgrounds.

International Banquet

At the end of the day we had the international banquet where each country presented their national food and drinks.



It was a really funny way to get more information about other cultures while we tried different, delicious specialities.

After a little Greek dancing lesson we went to bed to be fresh for the next day.



3.3 Tuesday, 13th of March

Protection of Human Rights – Visit at the Human Rights Department / Court Cases

The day started early with a visit to the European Court of Human Rights where Mr. Ugur Erdal and Mr. Gerald Dunn gave us short presentations on protection of Human Rights. The aim was to make us familiar with Human Rights law and their implementation nowadays.



The first presentation, from Mr. Ugur Erdal, focused on Human Rights and the legal instruments we have in this field. An important concept was that of the dynamic interpretation; the rights and freedoms are interpreted by the Court in the light of present day conditions. We heard also about different cases concerning Human Rights violations.



The second presentation concerned Religious Rights and gave us precise examples of Religious Rights violations through practical cases. One thing came out clearly: European countries haven't got a common interpretation of the definition of Religious Rights (See Appendix 5).

After that, we divided into five groups and evaluated the session: what made us good impression; what we disagreed on; what we did not expect and what we expected, but did not hear. The discussions were lively and the answers gave almost a positive feedback on the first session of the day.



International HR, Text Study

Working in small groups we had one hour to discuss and to prepare common answers to different questionnaires. The first one was on Article 18 UDHR, Article 18 ICCPR and Article 9 ECHR: we compared these articles to better understand the way they protect Religious Rights and the meaning of term such as "religion" and "belief".

The second one put in relation freedom of religion and freedom of expression (Article 9 and 10 ECHR) and using a case study (Otto-Preminger-Institut v., Austria) we talked about the preventive measures that can be taken to reduce the possibilities of conflict between the freedom of religion and freedom of expression.

The third one pointed out problems related to intolerance and discrimination, using the "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief".

The fourth one clarified the differences between freedom of religion and proselytism, using the case study of the European Court for Human Rights "Kokkinakis vs. Greece".

The last one tackled the collective and personal dimension of "Protection of Religion or Belief" using Article 18 UDHR, Article 18 and 22 ICCPR, Article 9 ECHR and Article 1 and 6 of UN 1981 Declaration.

In all questionnaires we had a couple of questions related to the situation in our country or the position of our religion regarding that particular issue. We had the opportunity to discover the differences but also the wide range of positions there can be inside the HR and the RR frame (See Appendix 6).

When the groups were ready, they joined the plenary room to expose their work.

In the plenary room one or two persons from each team exposed their group's work.



Life cycle

Joining one of the five groups the participants had the opportunity to present their religion/denomination position as well as to expose their ideas, points of view on the following topics:

Woman

Holydays/workdays

Prayers

Family/Community

Ritual initiations

Due to the various national, cultural and regional backgrounds many different experiences and facts from the home countries could be shared.

Coming back to the plenary room a member of each team made a short summary of the group's discussion.

All participants found these discussions very interesting and inspiring: thanks to the friendly atmosphere even a hot topic such as the role of women were openly approached by all participants. The main concern was regarding the time: not enough to really delve into each religion's opinions and habits.

International Presentation



The International Presentation was the session where each country tried to show their most interesting customs, songs, dances, places and music. For example Italy did a sketch on Italian habits, Iceland taught us some lullabies, Morocco taught us about their cuisine and their beautiful clothing, Greece taught us how to dance Sirtaki and other countries made Power Point presentations with pictures and music.



3.4 Wednesday, 14th of March

Wednesday schedule was introduced pointing out the main objectives of the day:

- human rights education;
- to present and discuss different levels of human rights education;
- to give the participants opportunity to discover other experiences of HR education;
- to share personal experiences about HR education.

Human Rights Education – Theory and Exercise

The morning sessions were held by Ms. Nadine Lyamouri-Bajja, who is a trainer of the Council of Europe.

In this session we were provided with information about Human Rights Education.

The main aim of the Human Rights Education is to establish a culture where Human Rights are understood, defended and respected, as in the Official definition of Human Rights Education for the Council of Europe "... educational programmes and activities that focus on promoting equity in human dignity, in conjunction with other programmes such as those promoting intercultural learning, participation and empowerment of minorities".

After the brief introduction she guided us in the role play "Take a step forward" in the garden of the Youth Centre.

In this game, participants had to imagine for 20 min that they were another person using the short description on the social status prepared by the trainer and to imagine how it would be to think and to live like him/her. When in the role, everybody was asked to take a step forward if they could say "yes" to a statement that was read aloud (e.g. "You feel media respect people like you"). The game was very exciting and all participants took part in it with their heart and soul.



The game was followed by a discussion about feelings: someone felt restricted or adjusted with her or his new role, someone felt depending on others. The different roles were interpreted differently but the conclusion was clear: our society is unequal. This game helped us to understand that there are people in our society who haven't got opportunity for development due to social exclusion, often linked with discrimination related to faith, culture or political convictions.

After the coffee break we were split into groups and each group received three pictures. Topics of the pictures were: democracy, citizenship, children, education, and media. Participants had to choose one of the pictures and express the connection between the pictures and the situation about that specific topic in their country.



Back in the plenary Nadine explain us what we have done during the exercise sessions: we have learned through experiential learning. Experiential learning has the following features: reported, reflected, and generalized (bring back to reality). We understood that experiential learning is a possible way of education, and this is exactly what we did in the morning. First we had an experience (e.g. role-play "Take a step forward" or discussion regarding the pictures) and afterwards we report and share with the others our experience, we reflect and discuss together, and finally we used our reflection to approach the reality. This way of learning encourages the solving of concrete social issues, using the know-how and the practical experience of the participants and also fix this experience on a cognitive and experiential level.

Round Table discussions

The session consisted of two parts. During the first part we got involved in a round table discussion. According to the religions and confessions represented at the Study Session we had four groups:

1. Non-Protestant Churches (Catholics and Orthodox)
2. Islam
3. Protestant churches (Reformed, Lutheran, Methodist, Baptist)
4. Jewish.

The groups had to answer the following questions:

- Can you identify any religious rights violation in your own context?
- Do you think that your religious group should have more rights than it already has? If yes, can you identify some?
- What do you think about the interference between HR and RR? (Example: do you think that from your religious perspective the prohibition of abortion or marriage between same-sex persons would be an obvious violation of human rights or a normal way of thinking?)
- Do you think that a stronger co-operation between religions would help the religious groups to have a stronger voice in the society? (e.g. The 'Christian Right' in the United States, Canada and the United Kingdom, has made efforts to reach out to Orthodox Jews and Muslim social conservatives, especially in building coalitions against abortion and same-sex marriage).

The Non-Protestant group presented some cases of Religious Rights violation in Turkey, Albania and Russia:

- in Russia some orthodox churches which were transformed into restaurants by the Communist regime are still used in this way and not given back to the church; authorities refuse to let children have religion lessons at school;
- in Albania the government doesn't recognize Diplomas issued by the Theological Academy.



Regarding abortion they agreed that in some cases abortion can be allowed e.g. when the mother's life is in danger. However, the group had a wide variety of opinions on this topic. Almost everyone agreed that a stronger cooperation will give a stronger voice to different denominations.

Protestants mentioned some cases of Religious Rights violation:

- in Poland media sometimes refer to the Catholic Church using the words "Christian Church", thus picturing it as the only one and not allowing differentiating between various churches.

This group emphasized that there should be more religious equality in various countries. As far as the issue of abortion is concerned, it differs from country to country, despite the same religious context. In Denmark abortion is accepted, whereas in Poland it is not approved. They agreed that more unity would make the voice stronger.

As far as the Jewish group is concerned, they declared Holocaust as the tragic violation of Human Rights and emphasised that:

- in some countries the Jewish Communities should have more Religious Rights;
- some states do not recognize the Israeli passports.

Regarding the issue of abortion, this group expressed the opinion that it may be accepted in certain circumstances e.g. when the mother's life is endangered. Same-sex marriages are not accepted in Judaism. However, an individual has the right to make a decision in that matter.

The Muslim group highlighted as a violation of their Religious Rights:

- the issue related to their religious holidays: in countries where Muslims are a minority their religious holidays are not taken into consideration as a day off from school and work;
- problems of unemployment, and the fact that women are not allowed wearing scarves in workplaces (the same applies to schools in France).



Abortion is prohibited, except when the woman's life is threatened. Procreation is important and therefore same-sex marriages are not approved. This group was totally in favour of dialogue with other religions.

Questions and Answers

After the break the discussion continued. It was time to ask questions if some part of the presentations demanded further clarification or better explanation.



Mid-term evaluation:

The Mid-term evaluation was divided in two steps.

At the first step participants had a look back to the personal expectations and fears which they wrote at the beginning of the Study Session, then at the second step participants shared on the plenary whether their expectations had met, how they felt generally or if they had any proposals. Participants made positive comments on the programme; they expressed satisfaction with the received information about the topic and about other religions. They were generally pleased with the dialogue, the debate, the international evening. Time pressure was mentioned as a negative point as well as the simplified answers to the questions. It was suggested to be aware of the way of using words and expressions as English is not mother tongue for most of them and without explanation it is easy to misunderstand each other. Somebody suggested that in the future further religions should be involved in the dialogue.

Movie

Taking into account the multi-religious context of our meeting, we have watched the movie "Keeping the faith", telling the story of the friendship and love between three people coming from different religious backgrounds.

3.5 Thursday, 15th of March

Meeting with Religious Communities in Strasbourg

In the morning we were divided in two groups, one visited the Buddhist community and the other one the Baha'i community.

The community visits had the main scope to broadening the knowledge about different religious communities participants had already gained during the first days of the Study Session, by including communities not represented in the group; this element was very helpful for our ongoing task to identify Human Rights basic aspects that religions have in common.



During both visits we therefore had the opportunity to deeper understand these two different religious communities.

During the visit at the Buddhist community we were welcomed in the prayer room. We listened to the presentation of some basic features of this religion sitting on the carpet without shoes. Buddhism is a dharmic, non-theistic religion; it is also a philosophy and a system of psychology. Buddhism is also known as *Buddha Dharma* or *Dhamma*, which means the "teachings of the Awakened One" in Sanskrit and Pali, the languages of ancient Buddhist texts. Buddhism was founded around the fifth century BCE by Siddhartha Gautama, hereafter referred to as "the Buddha".

In Buddhism, any person who has awakened from the "sleep of ignorance" (by directly realizing the true nature of reality), without instruction, is called a *buddha*. If a person achieves this with the teachings of a *buddha*, he or she is called an *arahant*. Siddhartha Gautama, the Buddha, is thus only one among other *buddhas* before or after him. His teachings are oriented toward the attainment of this kind of awakening, also called enlightenment, *Bodhi*, liberation or *Nirvana*.

Part of the Buddha's teachings regarding the holy life and the goal of liberation is constituted by the "The Four Noble Truths", which focus on *dukkha*, a term that refers to suffering or unhappiness, ultimate characteristic of the not awakened, worldly life. The Four Noble Truths regarding suffering state what its nature, its cause, its cessation and the way leading to its cessation are. This way to the cessation of suffering is called "The Noble Eightfold Path", which is one of the fundamentals of Buddhist virtuous or moral life.

During the visit at the Baha'i community a young girl introduced us to the basic principles of the Baha'i believers which are:

Men and women must seek for truth in spite of tradition.

Men and women must have opportunities, rights, and privileges.

The nations must choose one common languages (such as Esperanto).

All children must receive a basic education.

Men and women must make a systematic effort to overcome all prejudices which divide people.

Men and women must work to abolish extreme wealthy and extreme poverty.



Baha'i believers had different religious backgrounds. They had been Buddhists, Jews, Muslims, Hindus, Zoroastrians, Protestants, Catholics or atheist.

The Baha'i faith develops world-mindedness and offers a clear pattern of world order.

It does not have any secret mystic doctrines.

Baha'i believers believe in one God, even though mankind has called Him by different names.

Since there is one God, these Manifestations of God have each taught the same religious faith.

Excursion to Strasbourg

After the visit to the communities we had the entire afternoon for ourselves, to walk around the city, to enjoy a boat trip, to taste different kinds of food.

In the evening we all met in front of a restaurant near the Cathedral and had a delicious dinner.



3.6 Friday, 16th of March

Intercultural Learning / Interreligious Dialogue

During the plenary session Maria Koutatzi, the external trainer of the Study Session, introduced the plenary to the concept of Intercultural learning.

Firstly she defined what is learning: learning is defined as a gaining knowledge of or skill in, by study, practice or being taught. Learning takes place on three different, interrelated levels: on a cognitive, an emotional and a behaviours level.

Also we can learn in a structured or in an unstructured process.

After Maria explained to the plenary the roles and the methods of learning, she introduced us on the concept of culture.

Using the image of the iceberg she explained that the elements that make up a culture are not always easily visible; most of them are like the submerged part of an iceberg. That means they are not so easily understandable from a different culture (See Appendix 6).

After the presentation we were challenged to meet with an unfamiliar culture through a role game. Through this experience we could apply to reality the principles of intercultural approach we were just presented.

The only rule was to be absolutely silent for the entire role game.

The group, sitting in random order, was greeted by two other participants, a man and a woman, who were playing the role of a strange and different culture.

The male leader had strange and maybe too friendly greeting rituals with all the men of the group. He appeared to be the leader of the community, and he was communicating with signs to his female partner to arrange the sittings. The female representative of the strange culture was arranging the sittings: every man was led to sit on a chair and every woman on the floor beside

a man. After this, the female leader silently ordered all women to take off their shoes. Some kind of food and drink was then shared among the group through a sort of a ritual, serving the men first. At the end the couple chose one female, apparently to be a second wife for the male leader, and took her out of the room. During these rituals some participants refused to obey the rules of the culture and were punished by being excluded from the game. They were mostly female because it seemed to them this culture had no respect for women.



After the coffee break we had a discussion about the role game.

At the beginning Maria asked us to describe just what we had seen and what had happened. Building upon this recapitulation we then shared our feelings and thoughts about the experience: it was soon clear that we had interpreted differently the same experience because we had used our stereotypes to understand the alien culture. All of us were frustrated by the impossibility to ask questions to the couple during the game and to communicate by a common language.

So we discovered that even if almost all participants thought women were inferior in this culture - called "Albatross" – this was not the truth. The woman in this culture was the holy person, and all rituals were linked with her holiness: for example, she was serving the food because she was the only one so "clean" that she could touch it with her hands.



The task was found to be very challenging because it deeply questioned our way to approach and understand a different culture, the stereotypes and prejudices we often have about rituals we are not informed upon, and the importance of a communication.

Open-space discussion

During the last few days many topics related to the theme of the event were touched briefly during the working groups, without the time to deeply discuss them. Open-space discussion provided participants the opportunity to thoroughly explore these topics.

Each participant was asked to present open questions connected to the general topic of the event. These questions were collected and grouped by the planning committee. As a result, several working groups were formed to discuss the following topics:

- Women's role and rights;
- Love, marriage, friendship;
- Religious symbols in public places;
- Integration, unity, unification;
- New age philosophy and religions, taboos of society and one big why (this group intend to discuss the needs and the taboos of the society and which kind of answer the New age philosophy and religions are giving and why there have such a great success)
- Values, citizenship and human rights;
- Messengers (this group intend to discuss how are identified the God's messengers by the three Abramitic religions and in which way they are used);
- The future of mankind and society;
- Bioethics, abortion and euthanasia.

Such a number of topics show that people were very eager to discuss big variety of burning issues in an inter-religious and intercultural setting.

The Planning Committee deemed useful to suggest some principles for the discussion in working groups:

- Whoever comes is a right person;
- Whatever happens is the only thing that could have;
- Whenever I start is the right time;
- When it's over it's over.

These small rules were made to let each group be always open to anyone coming at any time of the discussion, to let the different point of views and ideas come out and not feel frustrated if no agreement is reached, to avoid stress regarding the starting and ending time in connection with the fact that many participants express the interested to reach different groups. The result of these rules were group discussion informal but very effective. Some groups chose to meet outside by the river. The reflections were quite emotional. The participants were busy speaking about the topic from 15:00 to 17:00 and some people managed to contribute to two or three groups.



Project planning

In the last session of the day we were introduced to Project planning. During the last couple of days we had participated in different sessions and exercises related to the topic of Human Rights, Religious Rights and Inter-religious dialogue. This session was focusing on how we could use these abilities to implement projects in our local organizations.

At the beginning we discussed the topic of “Project” and which elements define and put limits to a project. The following description was given:

- Projects have a purpose;
- Projects are realistic;
- Projects are limited in time and space;
- Projects are collective;
- Projects are unique;
- Projects are an adventure;
- Projects are made up of stages;
- Projects can be assessed.

By emphasizing that the projects should be realistic we talked about “aims” and “objectives”. Aims are the things you try to achieve, and the objective is the way you could get to this point. For example if you want to be a good archer (the aim) you should consult a person who teaches archery (the objective). The objectives could then be divided into these SMART Objectives:

S pecific

M easurable

A chievable

R ealistic

T imed

Some resources were also mentioned:

- “All different all equal” campaign;
- DOMINO;
- COMPASS;
- Living library.

We then began to brainstorm and think about which projects are relevant in our countries. At the beginning we wrote post-it notes with the needs in our country. The needs were different depending on the countries, but 3 general needs were presented to overcome prejudice:

- Information about minority religions in one’s country;
- Information about immigrants coming to one’s country;
- Information about Human Rights and how they are fostered and preserved in one’s country.

To all participants with similar topics it was suggested to join the same group to prepare a common project, to find partners in the whole group and to use internet, but everybody was also free to write a project individually.

In the small groups we ended the day brainstorming about the needs of our projects and we began to talk about the ways to achieve the aims through which the needs could be satisfied.



3.7 Saturday, 17th of March

Action planning



From 10 till 15 participants kept on working on their projects, preparing a wide presentation of their own ideas and thoughts of human and religious rights. They worked in small groups or individually formulating main ideas and objectives for the projects.

Presentation of the projects

All projects were presented to the group. The presentations were made in different forms – either individually or by a few authors of the project. The projects were very different, but all were about securing or implementing human and religious rights. The topics covered most the important and complicated sides of society life.

The following projects were presented:

- *Integration of Muslim minority in Georgian society*
To help Muslim minorities (with a focus on Azery Muslim minority) in job-hunting process;
- *“Albatros” Youth Exchanges Program*

To facilitate intercultural learning and dialogue among various youth groups in order to increase tolerance;

- *Interfaith ~ Intercultural project*
To build stronger bonds between religions and people;
- *“Look who’s there”. Raising awareness of traditional religions*
To secure inter-religious and ecumenical peace;
To encourage dialogue of traditional religions on the basis of mutual respect;
To reduce the impact of religious stereotypes and prejudices;
- *Minority rights*
To raise awareness about minorities;
- *Overcoming prejudice about religious minorities – especially Islamic minorities*
To get knowledge and a realistic picture of Muslims living in Denmark;
To overcome prejudices (for example that all Muslims are terrorist);
- *“Where you come from?”*
Inter-cultural and inter- religious education in Iceland

(For the detailed description of the projects, see Appendix 5)

Evaluation and closing of the study session

After the presentation of the projects the study session was to be closed, as the main aim was reached – participants from different cultures and countries have worked over their opinions and ideas in the whole group. But one very important thing was still to be done: the evaluation of study session. With the help of a special form the participants had to express their opinions and critics about the study session. Every programme element was to be valued by every participant. Also they could write their own comments. After filling all forms, which were given back to the Planning Committee, the unofficial evaluation began. The participants were proposed to write on a sticker their most sweet memory, and worst memory, and, third, the thing they will bring home.

After the unofficial evaluation, the EYCE General Secretary had a speech, where she thanked everybody and expressed hope and encouragement for dissemination actions in the participant’s countries.

As a memorable conclusion, an inter-religious prayer was held. Muslims, Christians and Jewish participants read to everybody some pieces of their Holy Scriptures – Koran, Bible and Deuteronomy.

The day was ended by the farewell party, where participants had the possibility to watch pictures, taken during this week, to receive the certificate and a CD with all materials and photos taken during the Study Session and just to enjoy the last special moments with each other.

4. EVALUATION

4.1 Methods and results

The evaluation elements of the Study Session were carefully planned by the International Planning Committee, which dedicated a lot of energy firstly in providing the participants, at the beginning of the event, with the tools they will need afterwards to clearly evaluate it (reflection on the expectations, fears, needs, both on the emotional and the thematic level), and secondly in creating proper and welcoming spaces for these evaluation to take place, namely the mid-term and the final evaluation.

Furthermore, the IPC monitored and evaluated the development of the study session on a daily basis. In these meetings, thoughts, impressions and possible problems were thoroughly discussed, as well as the interpersonal and social dynamics within the group, taking into account the comments and attitudes of the participants. Where necessary, the team amended the programme of the following day in order to best meet the expectations of the participants and to ensure the coherence and smooth flow of the programme.

Mid-term evaluation

Half way through the programme of the event, a mid-term evaluation took place. It was identified by the IPC as a very important element to meet a twofold need: on one side, it provided the IPC with a more extensive feedback from the group to check whether the programme was meeting the aims and objectives identified for the Study Session; on the other side, it provided the participants with the possibility reflect upon and realise the overall logical development of the programme by linking together the different programme elements.

The Planning Committee asked all participants to recall expectations and fears they had indicated at the beginning of the Study Session as their own. They were asked to share on the plenary whether these expectations were met, whether they were realistic, what was needed in the second half of the study session in order to meet them and, on a more emotional level, how they felt generally about the development of the event and in relation to the fears and hopes they had indicated. The outcomes of the mid-term evaluation were in general positive and the work of the Planning Committee was greatly appreciated; they provided valuable inputs to review and adjust the programme according to the needs of the group.

Final evaluation

In the final evaluation various methods were used. A more formal evaluation was carried out by using evaluation forms. In these forms, the participants were asked to rate on a scale from 1 to 5 what they had liked about each programme element. Space was also given for comments on each point.

It was followed by an evaluation more focused on the contents and outcomes of the event. (For the details of both evaluations, see Appendix 3).

The evaluation of the Study Session was in general positive. The participants expressed their satisfaction about the possibility to meet and discuss this topic with people from different cultural

backgrounds and different religious denominations. They appreciated the opportunity to deepen their knowledge about HR, to discuss together the relationship between Human Rights and Religious Rights and also to share different positions and approaches. One of the more appreciated sessions was the roundtable on religious perspectives about Religious Rights. During this session participants were able to compare and analyse hot topics from their religious perspective and to learn from each other. It was also highlighted that the practical knowledge and the theoretical materials on Human Rights had been helpful and stimulated reflection.

The participants expressed great motivation to use what they had learnt during this week and the relationships they had created to realise projects back home, especially focusing on:

- how to facilitate intercultural learning and dialogue;
- how to increase tolerance;
- how to encourage dialogue of traditional religions;
- how to reduce the impact of religious stereotypes and prejudices;
- how to raise awareness about HR for minorities.

One of the difficulties that the participants reported during the week was the level of English used. Some felt they were not able to express themselves well enough in small groups due to their language skills and some felt the speakers at the Court too difficult.



5. OUTCOMES

The main aim of the study session was to gather together young people from different faith based organization to gain knowledge and to encourage to a constructive dialogue to reach a common understanding of RR and their relationship to HR.

Another important aim was to provide young multipliers with information and practical skills how to increase an open and inclusive dialogue about Religious Rights in their national and local contexts.

5.1 Outcomes for the participants

1) Level of personal learning

Participants were young people from Christian, Jews and Muslim background who were active in the youth work in their national and/or local context. Outcomes of the session for the participants included the new knowledge and experience gained on personal, theoretical and practical level, as well as the motivation and tools to multiply the effects of the Study Session in their own context.

As to the level of personal learning, the participants were faced with challenging questions and topics throughout the week. They were asked to explore their own stereotypes and prejudices, to think about their cultural identity, to discuss their views from the religious and political to the very personal level. The evaluation showed how participants were provided with many opportunities for personal growth.

During small groups participants shared their thoughts and views, their knowledge and experiences, their questions and wonders. They engaged themselves into an inter-religious and intercultural dialogue while they were trying together to find a definition of HR or to RR or presenting each other their position on issues such as euthanasia or abortion.

The participants reported that this non-formal approach helped them to learn a lot about the different religions as well as their own and how young people lives and practices the personal faith.

2) Intercultural experience and inter-religious learning

Beside the ongoing exposure to an intercultural and inter-religious environment, the Study Session presented a few sessions directly aimed to offer participants a better understanding of the different cultures and religions present at the event.

During the “Life Cycle” session the following topic were discussed in small groups:

- Woman
- Holydays/workdays
- Prayers
- Family/Community
- Ritual initiations

During the round table session hot questions were presented to the three religions:

- Can you identify any religious rights violation in your own context?
- Do you think that your religious group should have more rights than it already has? If yes, can you identify some?
- What do you think about the interference between HR and RR?
- Do you think that a stronger co-operation between religions would help the religious groups to have a stronger voice in the society?

And others where proposed by the participants.

Not only the participants could present their religious background, but the atmosphere of openness allowed questions and clarifications and none felt judged for his or her behaviour and ideas. Most participants expressed their initial ignorance on the others’ culture and tradition. All of them agreed on recognizing the needs of this kind of “information discussion” to overcome prejudices and stereotypes, to better understand positions that often are far away from our point of view, to experience that young people with different backgrounds, cultures and faiths can discuss together animatedly but in a friendly, open and welcoming atmosphere, to build respect, openness and tolerance.

To create an open, friendly and warm atmosphere where stereotypes and lacks of knowledge could be overcome with a respectful approach, informal moments such as the International Banquet, the Intercultural Evening, the excursion, the prayers, the visits to the Baha’i and

Buddhist community were fundamental. These elements of the programme were essential steps of inter-cultural learning, where participants experienced lively each day differences.

3) Knowledge and tools

During the preparation process the Planning Committee clearly developed the idea that the first part of the Study Session should deepen the knowledge and reach a good overview of HR, to clearly define RR and get to know the text that refers to them and in the second part to develop and give access to educational tools and methodological resources.

At the end of the Study Session participants were familiar with the main concepts of HR and RR, able to use the principal documents that define and protect HR and RR and understand the legal expressions that are used in these documents. They were informed about real case studies of HR and RR violation presented at the Human Rights Court and their development; also they reached a good knowledge of the structure of the Court and the life cycle of a case.

Through role plays, round table discussions and working groups, participants discovered that while they were playing, discussing, studying, they were also learning from each other, sharing their knowledge and building an expertise on different issues such as managing cultural diversity, understanding different behaviours and points of views without prejudice and building bridges between different cultures and religions.

Most of the participants recognised experiential learning and non-formal education as valuable ways of education and growing.

Materials from the Council of Europe such as Domino, Compass, Educational Pack “all different-all equal”, T-Kit on Intercultural Learning and Living Library were considered very good tools. The electronic version of some of these materials was also given to the participants at the end of the week to be used in their own projects and shared in their own context.



5.2 Outcomes for EYCE

For EYCE the Study Session was a new step forward towards strengthening Human Rights in Europe and to foster intercultural and Interreligious dialogue and cooperation among young people.

Having succeeded in training young people on deepen the knowledge on Human Rights and Religious Rights, to understand and become familiar with the perspective of the other religions' RR, to offer an experience of Intercultural and Inter-religious dialogue and offer tools to become active actors in inter-religious and inter-cultural dialogue and making them able to multiply this knowledge in their own context is the most important outcome of the study session.

Projects the participants have developed during the Study Session to be implemented back home are the first practical and measurable consequence of the success of the event.

Participants will use what they have learnt during the study session and the relationships they have created to answer the needs of their local area and of the young people they work with.

EYCE's office will keep in contact with the participants and encourage them to keep EYCE updated about the progress in their projects. EYCE national members will follow the participants' projects locally and send to EYCE's office the reports and bring to date all developments to be shared with the other participants and within EYCE's network. We will offer to the projects a space on our website to be more visible and to be used as examples of good practices by the website visitors, thus increasing the multiplying effect of the Study Session.

During this Study Session EYCE has enlarged its network getting in contact with different local and national organisations involved on Human Rights and Inter-cultural and inter-religious dialogue. It has been the occasion to reinforce good relationship with old partners such as FEMYSO and EUJS, as well as to learn about different experiences from small organisations from the far Eastern Europe, such as Georgia or Ukraine.

The event also gave the participants the opportunity to get to know each others' organisations and to make contacts – which will result in planning future joint activities with other organisations from EYCE's network.

During the last EYCE General Meeting a clear mandate was given by the delegates to contribute to the inter-religious and inter-cultural dialogue equipping young people with the required knowledge and skills. The Study Session was a concrete implementation of the mandate.

Working with Council of Europe's External Advisor and the resources available in the Youth Centre gave new experiences and ideas for pedagogical approaches. In particular, the IPC members further developed their skills in group leading and facilitation, learnt new methods and tools, and increased their knowledge about working in an intercultural and inter-religious environment.

5.3 Recommendations for the future European youth work

The enthusiasm of the participants and their willingness to listen and learn from each other has proven that young people are eager to break down barriers and get rid of their prejudices. Experiential learning can give a new approach for those who have had the opportunity to meet and talk with other young people from different faith and cultural backgrounds, even the new friendships can lead to a long-term co-operation between various groups or organisations. EYCE is pleased to have contributed to the beginning of such dialogues and still consider inter-religious dialogue as a hot topic must be facilitated and carried on.

The outcomes of the study session outlined the capacity of faith-based organisations to take an active role in inter-religious and intercultural dialogue, a work which should be supported and fostered in the future.

The increasing cultural and religious diversity in Europe is potentially generating new tensions daily. Assuming that "the future of Europe is based on migrants", the increasing number of migrants in the European countries will certainly change the profile of the nations and rise up several questions. The positive outcomes of this Study Session show that these tensions and questions can be positively tackled before they become a problem, through competent inter-religious and intercultural education for citizens.

In this field, many challenges are ahead, and EYCE hopes that adequate space and resources will be provided, and to contribute to addressing these challenges for the European society.

The challenges for the future are very often linked to the concept of identity in a rapidly developing intercultural and inter-religious context. Do people with the same nationality or same passport have the same identity? What are the pros and contras to differentiate between second- or third-generation migrants and “ordinary” citizens? How will next generations integrate in the often vague concept of “European identity” and how will this relate to national identity? Besides, terrorism is also an important but ambivalent concept that needs deeper and careful reflection. Young people can meet it daily, often briefly presented as a current and threatening danger but no reflection – and in many cases information neither – is provided on this reality. Consequently, the young people’s demand of analyzing and learning about terrorism has been exponentially increasing, without, in many cases, meeting an adequate response.



6. FOLLOW UP

The participants of the study session committed themselves to continue working on the plans they developed during the study session. They will keep the EYCE office updated on the progress of their projects and EYCE will help and support them in the implementation.

For sharing thoughts and information in the future, the participants set up an electronic email group. The group has been very active ever since its launch. On this list the participants have reported about inter-religious activities in their countries, about the progress of their own plans, shared articles and news on inter-religious topics, and discussed their thoughts about the issues. This email list will keep working as a forum of further development of the ideas and plans created in the study session.

Right after the event EYCE published a press release of the event which was published on its website (www.eyce.org). In addition to that, this report will be also uploaded and widely distributed among EYCE members and partners, to serve as resource material and example of good practices.

EYCE is committed to working for promoting inter-religious dialogue in the future and will continue to empower young people to take action on this field.



7. CONCLUSION

Human Rights are considered the basic rights of every human being and Religious Rights are part of the Human Rights, but during this Study Session we have discovered that the approach and the understanding of these rights are different from the different religions and countries, for example the European countries haven't reached yet a common agreement on the interpretation of the definition of Religious Rights, although they have signed the Universal Declaration of Human Rights and the European Convention on Human Rights.

This happened because interpretation of words like "practice" or "believers" are different for different religions and cultures.

We found it essential to start a dialogue with youth from different religions and cultural backgrounds in order to get acquainted with the approach of RR in different religions and try to reach a common interpretation of RR.

To achieve this goal participants engaged themselves into an intercultural and inter-religious dialogue to better understand each other position and approach. During this dialogue they experienced the diversity as a positive thing and they changed their attitude to listen people with different culture and backgrounds.

The approach of EYCE to bring together the three main Abrahamic religions even in the difficulties to manage differences was paid off by the outcomes of the event: participants despite their religion, denomination or country prepared national and international plan to be implemented jointly.

EYCE believes that providing the possibility for young people to meet, to face diversity and to experience inter-cultural and inter-religious dialogue on a very personal level fosters respect, openness and tolerance for cultural difference.

This study session succeeded in taking a definite step into this direction. The participants gained a considerable amount of knowledge about the different religions and denominations, about prejudices and stereotypes, about cultural identity and about inter-religious dialogue. They also experienced inter-religious and intercultural dialogue sharing daily life with young people from different cultural, religious and national backgrounds, witnessing differences and discussing various topics, plus working together for a common aim.

At the end of the Study Session most of them understood the powerful experience they have experienced: living in peace with, in spite and thanks to differences.

APPENDICES

Appendix 1- List of team members, guests, participants

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Appendix 2 – Expectations hopes and fears

Participants had to imagine that they are after the Study Session and answer the following questions:

What was your best memory?

- Group 1. Meeting interesting youth with which we share various religions, cultures, way of thinking, nationalities
- Group 2. Meeting and having inter-religious dialogue with young people with different believes/identities
- Group 3. Inter-cultural and inter-religious experience
- Group 4. Meeting different people/ religions.

What was your worst memory

- Group 1. Not enough time to get to know each other better.
- Group 2. Having a bad memory.
- Group 3. We didn't reach the aims and we forgot this experience
- Group 4. Misunderstanding, communication, abuse of inter-religious prayers

What are you still missing?

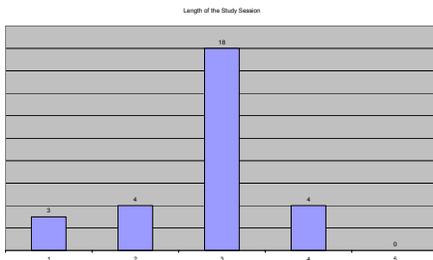
- Group 1. Not enough participants from other religions.
- Group 2. The follow up of this event
- Group 3. Inter-cultural and inter-religious experience
- Group 4. No balance in religions

Appendix 3 - Detailed evaluations

Numerical evaluation with comments

The individual written evaluation of the study session was done using an evaluation form. The participants were asked to rate each programme element on a scale from 1 to 5 (1 = did not like, 5 = liked a lot). Space was left for additional comments regarding each question. The comments are summarized below.

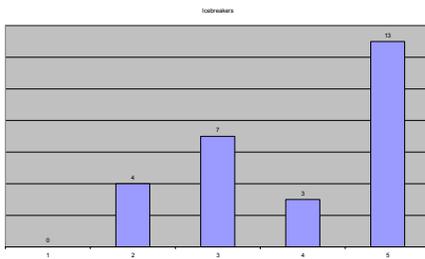
LENGHT OF THE STUDY SESSION



The participants considered the length of the study session suitable.

(Note: 1 = too short, 3 = suitable, 5 = too long)

ICEBREAKERS

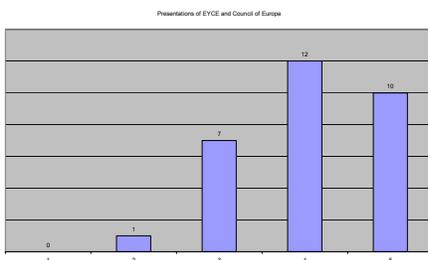


Participants enjoyed the icebreakers in general and found them a good way to let people feel in a very friendly and welcome atmosphere as well as favourite friendship and boosted the team spirit.

Someone would have more icebreakers.

(Note: Not all participants were present for the icebreakers)

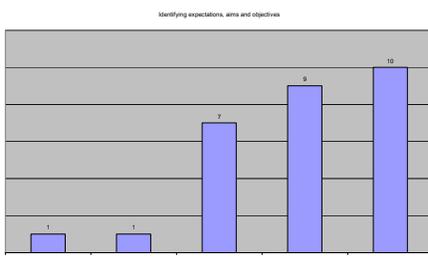
PRESENTATION OF EYCE AND COUNCIL OF EUROPE



Some participants noted that the session was quite long, even if the Council of Europe presentation was considered too short.

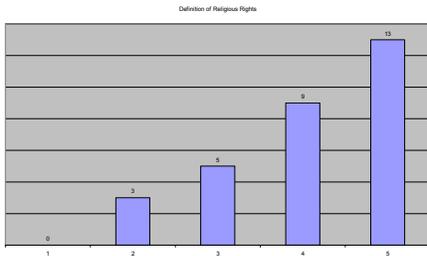
Overall they were considered interesting and fundamental to learn how they function.

IDENTIFYING EXPECTATIONS, AIMS AND OBJECTIVES



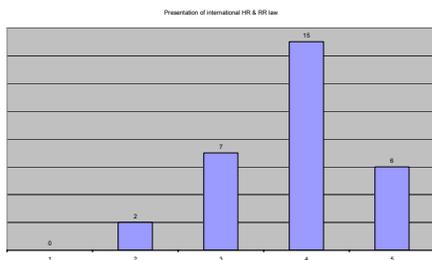
Participants found quite difficult to predict what they will like and what not before starting the Study Session. Some participants remarked the fact that at the beginning shouldn't be identified the worst memory.

DEFINITION OF REILGIOUS RIGHTS



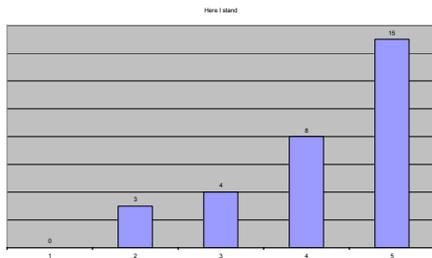
Participants felt that this session was very important to start familiarize with the definition since as point of departure for the rest of the week. Some participant would prefer spending more time on discussing to be sure to reach a common starting point.

PRESENTATION OF INTERNATIONAL HR & RR LAW



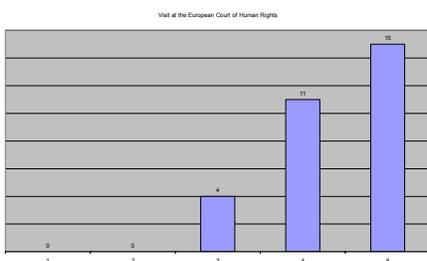
Participants felt the presentation clear and structured, useful and helpful. Some hoped for longer presentation more detailed. Some had difficulties to follow due to the language constraints.

HERE I STAND



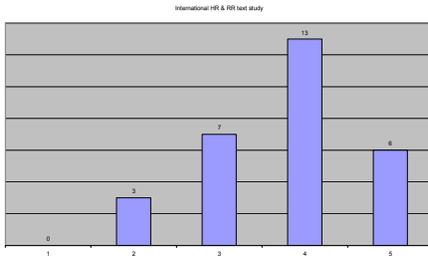
The session was considered a good exercise of how cultural and religious backgrounds shape our point of view. Some however noted that maybe it could work better in smaller groups were everyone could speak.

VISIT AT THE EUROPEAN COURT OF HUMAN RIGHTS



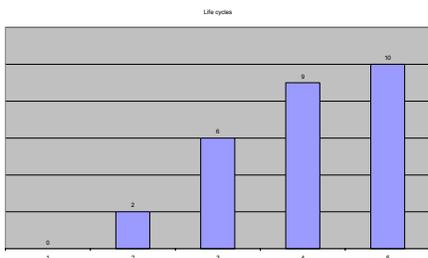
The visit at the European Court of Human Rights has been considered one of the most interesting by the participants, full of practical and useful information.

INTERNATIONAL HR & RR TEXT STUDY



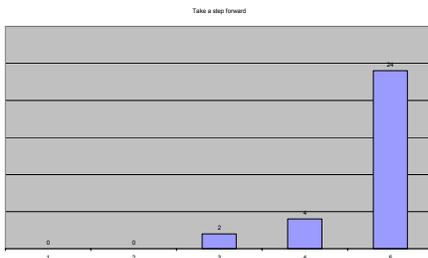
The comments were varied: some expressed frustration with a short time frame and some experienced difficulties to manage the language of the documents. Overall the participants considered the session well organised, also they appreciated the material. Some found the session too theoretical.

LIFE CYCLES



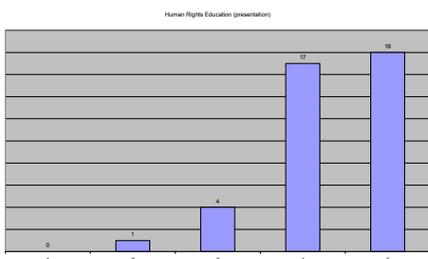
Participants found in general this session very interesting and inspiring, but at the end they felt frustrated by the lack of time, most of them would prefer have more time to discuss the issue presented.

TAKE A STEP FORWARD



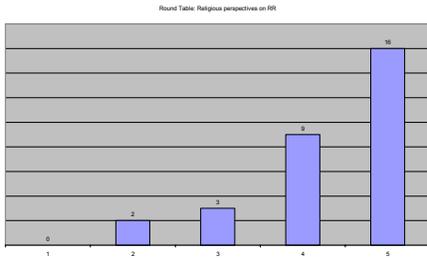
This session was considered to be one of the best ones of the week, and was in general much liked by the participants. The majority described the activity as extremely educative, useful and efficient. They explained that it helped to understand what it is like to be different.

HUMAN RIGHTS EDUCATION



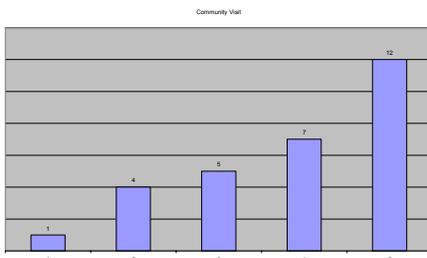
Nadine was considered to be clear, professional, a specialist and an expert, and her inputs were much liked by the vast majority. Participants stated that they learned a lot from this session. A few appreciated the soft music during the evaluation.

ROUND TABLE: RELIGIOUS PERSPECTIVES ON RR



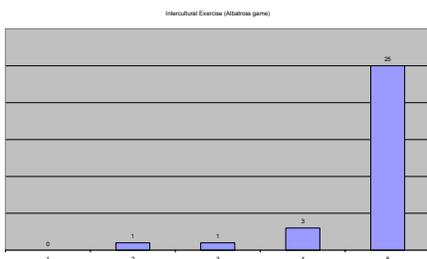
The Round Table was very much liked by the participants as a working method and also the session helped them to get to know each religion better. Some of the participants found the time too short for the Questions and Answers at the end of the Round Table.

COMMUNITY VISIT



It was considered a very good experience and an opportunity to have other dimension of religion. Some felt the session was not well structured by the fact that the time for questions was not enough.

INTERCULTURAL LEARNING / INTER-RELIGIOUS DIALOGUE (THEORY AND ALBATROSS GAME)



Much overwhelmingly positive feedback was given about this session. The session was considered to be one of the best ones of the week and many participants expressed their wish to use in their youth groups. It was considered a very good experience to reflect about our reaction in the context of unknown culture and our interpretation of the other cultures.

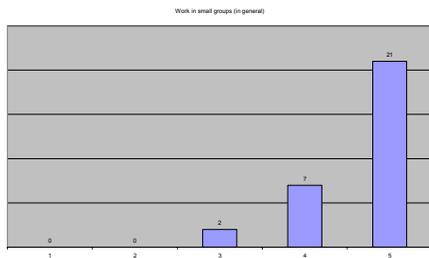
ACTION PLANNING



On one hand the participants were feeling the first explanation very general and confused, on the other hand they found important and exiting to be all ready to take action. Some appreciated the session for forcing them to think concretely and that everything has been focused on action.

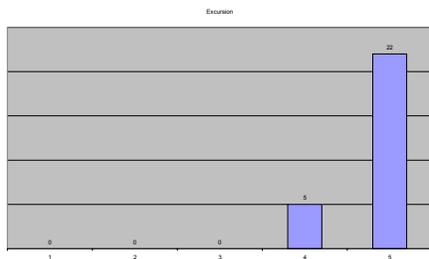
Some found the planning in small group very effective.

WORK IN SMALL GROUPS (IN GENERAL)



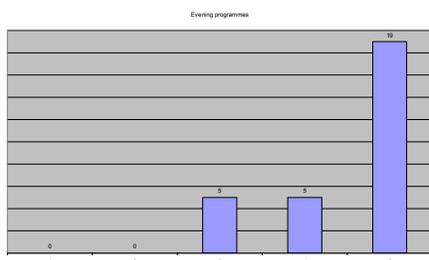
The participants liked working in small groups a lot. They felt it was the most effective practice to engage into dialogue, even if some were more productive than others, overall an enriching experience. All the participants enjoyed working with people with different backgrounds.

EXCURSION



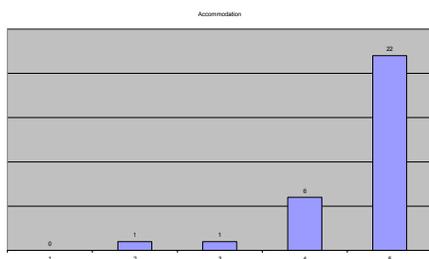
Participants enjoyed greatly visiting Strasbourg. Some wished that there would have been a guided tour to town, but the majority appreciated that the afternoon was not scheduled and that there was time for just relaxing and having informal talks.

EVENING PROGRAMMES



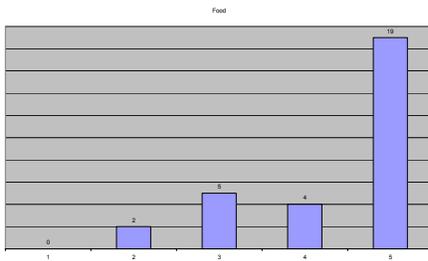
In general, the evening programmes were considered fun. The International Banquet was mentioned as great, and the social committee received thanks. Everybody enjoyed the opportunity to learn songs, dances and music from different countries.

ACCOMMODATION



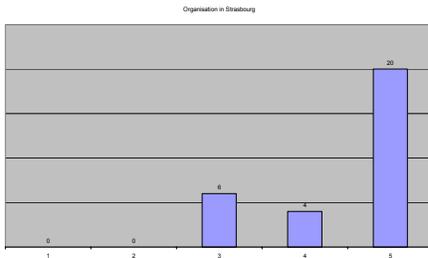
Accommodation was considered good and own rooms appreciated, even though some would have liked to have their rooms cleaned during the week. Not having a possibility to use the sauna was noted with regret.

FOOD



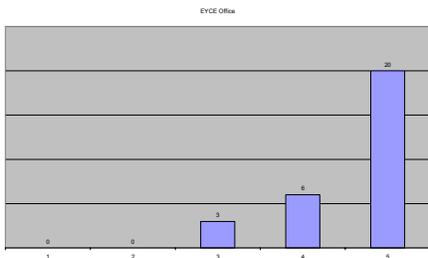
Food was (with few exceptions) considered excellent, and the participants really enjoyed the good attitude of the kitchen staff and sent them their warmest greetings.

YOUTH CENTRE



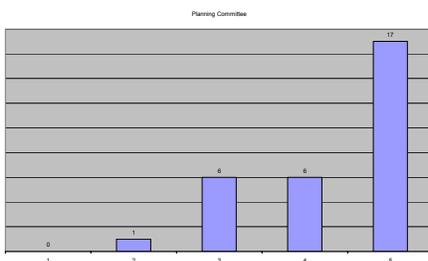
In the few comments the Centre was considered as practical and having lots of space. The staff was mainly considered helpful and the Wi-Fi system very appreciated.

EYCE OFFICE



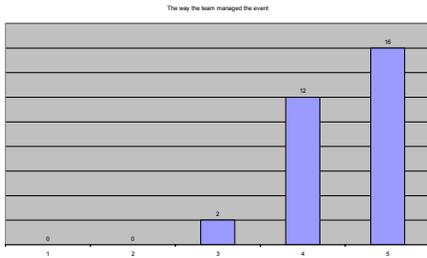
The office was experienced as were very operative, polite and easy-solving all the problems. The participants considered overall the event well organised by the staff.

PLANNING COMMITTEE



The extensive feedback was overwhelmingly positive, describing the team nice and friendly, as well as lovely, professional, supportive and enthusiastic. Participants said that the team made them feel like they were at home.

THE WAY THE TEAM MANAGED THE STUDY SESSION



The participants identified the topic as very difficult to manage and were very pleased by the way the Planning Committee organized and connected the whole week.

Appendix 4 - List of methods

Socializing

At the beginning of the Study Session it was fundamental to let the participants feel all welcomed and greeted. In such environment where cultures, religions as well as different backgrounds meet together it is important to know each other better to create an atmosphere of cooperation and mutual trust.

Games help participants to learn names, countries, small information about each other (age, student/worker, etc). Besides, the Planning Committee received important information about the participants' profile that could be used to implement further methods and sessions.

Getting to know each other

Participants sit in a circle. Ask each of them to tear some pieces of toilet paper. Having everybody tore some pieces; ask them to tell as many characteristics from themselves how many pieces of paper they have.

Learning names

Standing in a circle, throw a ball to somebody in the circle and tell his/ her name. Who receives the ball must pass the ball to somebody else and tell the name from whom he / she received and to whom he / she is passing the ball. E.g. "I received the ball from Fei and I am passing the ball to Kostya". The next one is doing the same until everybody has got the ball. This is an effective game to memorize names.

Getting to know the place

Ask participants to form groups of 6 which should take into consideration our 'physical contact policy'. Every person in the group has to bind himself/herself to the second one (the person in the middle to both other members of the group). The joints should be: (1) somewhere between the ankle and the knee. For making joints it is possible to use scarves (various types) or bandages. Do not use ropes, strings or something like that (it's too thin, it hurts, it unties during the game or it is hard to be untied after the game). The teams receive a list of places where they have to go – places we want them to know where they are (e.g. plenary rooms, prayer room,

cyber centre, Austrian room, sauna). On each place there is a piece of a puzzle: a part of a postcard or a poster cut in pieces. The task for 'cripple teams' is to collect all pieces of the puzzle and take them to assigned person who is waiting in the Austrian room.

Introduction

Ask the participants to work in pairs. Give them 10 minutes to get to know each other, then ask them to introduce their partners in 3 sentences in the plenary, by touching the shoulder or standing behind their partner.

International banquet, international presentation, excursion and the farewell party: these sessions provided a more relaxed approach to intercultural learning as participants were able to experience diversity with all their senses.

Expectations, hopes and fears

Participants receive sticky papers to write down their good experiences, the bad experiences and the missing things that they would imagine occurring during the session. Then divide them in small groups where they can share and compare their thoughts and form one sentence to define a common attitude. Then all teams present their results in the plenary.

Working groups (small groups)

Working groups are the most effective way to learn together and from each other. Working together in mixed groups provided participants with numerous opportunities to engage in actual grass-root dialogue, to share and compare experiences and viewpoints. It has been fruitful to give participants the chance to work in small groups because that means giving to everybody the opportunity to talk and contribute.

Small groups were also used to deeper discuss identified topics such as:

Definition of Human Rights

In small groups of 7 participants have to answer the following questions: What rights do you consider to be "religious rights"?

What relation is between Human Rights and Religious Rights? Should we consider Religious Rights to be basic Human Rights?

Do you have a concept of Religious Rights in your respective countries?

Does your religion have a concept of Religious Rights? Does your religion protect Religious Rights of other religions from yours?

Having discussed these questions the groups have to define Religious Rights and write on a flip chart. In the plenary each group present their definition.

International Text study

Studying the international human rights documents participants have to answer some questions given in small groups and discuss with the others. Small groups had different questions and different texts. One group studied Article 18 UDHR, Article 18 ICCPR and Article 9 ECHR, the second the Article 9 and 10 ECHR, the third one the "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, the fourth group analyzed a case of the European Court for Human Rights "Kokkinakis vs Greece". The fifth group examined

Article examined 18 UDHR, Article 18 and 22 ICCPR, Article 9 ECHR and Article 1 and 6 of UN 1981 Declaration. (for the detailed questionnaire see Appendix 6)

Life cycle

Give the possibility to the participants to choose on of the topics they would like to talk about (e.g. the role of women in the society, Holydays/workdays, Prayers in my church, Family/Community, Ritual initiations). In small groups they can change their thought on the certain issue, explain the position of their community, the attitude and regulation in their country and church. Due to the various national, cultural and regional backgrounds many different experiences and facts from the home countries can be shared.

In the plenary a member of each team reports the group's discussion.

Choose a picture

To introduce Human Rights Education, divide the participants in groups of 4-5 and distribute them 3 pictures. Ask them to choose one of the pictures and explain to the others the reason of the choice.

Action Plan

Helping participants to develop an action plan during the Study Session served the purpose of empowering the participants and their sending organisations to be actors in Human Rights education and Inter-religious dialogue.

The projects they will realise locally will be the successful outcome of the knowledge and the skills they have gained during the Study Session, the experience and expertise they have shared as well as the new relationships they have establish between their organisations.

Role plays

Here I stand

The space is divided into two with a line in the middle. One side is "I agree" side and the other the "I disagree" side. The line in the middle is the neutral "I don't know" area. The facilitator makes statements and participants choose their position from the three areas. Those standing either on the plus or the minus sides have the opportunity to argue for their opinion and try to persuade those on the other side to switch sides. (Education pack, Council of Europe)

Take a step forward

Instructions can be found in COMPASS – Manual on Human Rights Education with Young People (Council of Europe), p. 217.

In this exercise the participants take a role of a privileged or non-privileged person, and silently take steps forward according to whether they can answer yes to statements like "I have access to medical care". The following debriefing was used in the study session:

Debriefing of the exercise in the whole group, people sitting on the floor.

- How did it feel to step forward
- How did it feel to step forward often or not at all?

- For the ones who stepped forward often, when did you begin to realise that some people were left behind or not moving as fast as you?
- How did that make you feel?
- Did anyone feel discriminated against?

Reveal the roles

- On which basis did those who felt discriminated feel that?
- Can you recognize any of the situations of discrimination described or referred to in your local/home situation?

Albatros

Aim: to explore a new culture and reflect on the differences between cultures.

Choose a male and a female participant and explain them their role. They belong to the Albatros culture and they will have to act how this culture demands. Dress them in similar clothes which differ from the casual clothes of the others. They can communicate each other only in an invented language; find out some expressions and meaning that they will use. They can not communicate in any other way just in this language.

Go back to the other participants and explain them that they have been invited to somewhere (other room) where they will be guests so they should behave like guests. They are not allowed to speak. They should observe everything carefully.

Entering the room everybody has to take off the shoes. The Albatros people greet the participants as they usually do in their culture and offer them food and drink, one by one. The Albatros woman is in contact with the participants, while returning back regularly to the man who touches her head. At the end of the game the Albatros woman choose one of the female participants (the one wearing the bigger size of shoes)

Debriefing:

Go back to the plenary to discuss the role play.

First ask only the facts, what the participants observed, what they saw.

Second, ask them about their feelings. Ask them what they think where they were and what happened, and let them express their ideas.

Third step: give them the answer. They were in a fictive culture, in the Albatros culture. In this culture women are holy and they can connect with the earth by feet and gain energy. Men don't have this ability, so they connect to the earth by touching women's had. The ceremony aimed at choosing a new holy woman who wears the bigger size of shoes, which means she can receive the most energy from the earth.

Highlight that this role game aimed to show that in different cultures there are different meaning of act, and different cods of conduct.

Plenary Session

The Plenary Sessions were used to inform and gain knowledge, often using instruments as power point presentations or prepared tables and handouts.

We had plenary sessions:

- during the presentation of International Human Rights law, where the main articles on Human Rights and Religious Rights definition and protection were presented;
- at the Human Rights Court we had two speeches: one lawyer introduced the basic Human Rights treaties, the other the recent practice of the Court on religious Rights
- for the presentation of the Human Right Education and Intercultural Learning.

We also used plenary sessions to share the results of the working groups.

Round Table

The Round Table used during this Study Session was identified by the Planning committee as a method to discuss hot topics related to religious behaviours, giving a clear overview of each religious/denomination points of view and rules.

The questions on the hot topics identified by the Planning Committee were:

- Can you identify any religious rights violation in your own context?
- Do you think that your religious group should have more rights than it already has? If yes, can you identify some?
- What do you think about the interference between HR and RR? (Example: do you think that from your religious perspective the prohibition of abortion or marriage between same-sex persons would be an obvious violation of human rights or a normal way of thinking?)
- Do you think that a stronger co-operation between religions would help the religious groups to have a stronger voice in the society? (e.g. The 'Christian Right' in the United States, Canada and the United Kingdom, has made efforts to reach out to Orthodox Jews and Muslim social conservatives, especially in building coalitions against abortion and same-sex marriage)

Questions and Answers

At the end of the Round Table also participants asked questions and clarifications to the “representatives” of the religion/denomination. This was a very successful session where participants shared information to contribute to the common overcoming of prejudices.

Appendix 5 - Projects of the participants

1. Title: “Albatros” Youth Exchanges Program

Aim

The main aim of the project is to facilitate intercultural learning and dialogue among various youth groups to increase tolerance.

Type of Activities

- Youth exchange
- Volunteer work
- Leadership training courses
- Cultural exchanges

Objectives

- Involve young people to participate in volunteer work
- Raise awareness for the intercultural differences
- Educate young people from different cultures to intercultural dialogue
- Bring together young people from different backgrounds and religious believes
- Contribute to the “all different- all equal” campaign of the Council of Europe

Participants

Young people between 18-30 from different cultural and religious backgrounds, who can work as multipliers in their own respective context.

The participants should come from to the EU countries and should belong to Christian, Muslim, Jewish religious group or ecumenical youth organization.

Organizers

“Albatros” Association is a faith based, ecumenical Christian Youth organization working on intercultural and inter-religious education since 1990 in Transylvania (Romania).

“Albatros” is working with university students, professional staff, and permanent volunteers.

Our organization coordinates helps and facilitates the youth work in the regions and local communities.

“Albatros” has already organized several events in cooperation with local churches and initiatives to help with volunteers in building and renovating orphanage, elderly homes youth centres.

Partners

- The Reformed Church in Transylvania
- European Alliance of YMCA
- USAID
- EYCE

Name of organizers: Akos Peterffy, Krisztina Rajos

2. Title: Interfaith- Intercultural project (IIP)

Aim

To build stronger bonds between religions and people

Type of Activity

During one day we will have

- icebreaker games at the beginning
- a round table session with two guest speakers, coming from different religions, introducing their religion, at the end a round of Questions and Answers
- a debate with the speakers about inter-religious dialogue
- fun activity in the evening (for example a theatre play)

Objectives

Increasing tolerance for each religion

Participants

10 up to 20 participants with ages between 16-25, from two different religions

Organisers

A group of sociologists

Partners

Local religious communities, youth group from that region

Name of organisers: Filipescu Adriana, Emma Somhegyi and Daniel Varkonyi

3. Title: Look who's there. Raising awareness of traditional religions.

Aim

- To secure inter-religious and ecumenical peace;
- To encourage dialogue of traditional religions on the basis of mutual respect;
- To reduce the impact of religious stereotypes and prejudices.

Type of Activity

- Planning meeting for team visits/exchange;
- Role playing games;
- The internet website, forum, blog;
- Team visit/exchange;
- Sports integrative activities;
- Round table discussions;
- Collective projects.

Objectives:

- To look at religions from inside and outside;
- To provide access to operative and objective information;
- To establish personal contacts and the ground for sharing experiences;

- To organize sport events with multi-religious participants;
- To hold discussions in forms of round-tables, conferences, seminars;
- To involve representatives of traditional religions in collective projects

Participants

- Traditional religious communities;
- Interreligious and ecumenical councils;
- Youth organizations;
- Common people.

Organisers

International/local team of organizers

Partners

- Traditional religious communities;
- International organizations;
- NGOs;
- Interreligious and ecumenical councils;
- Central authorities;
- Local authorities;
- Universities;
- Mass media agencies;
- Sponsors.

Name of organisers: Marta, Beata, Eleni, Misha, Andy, Nicolas, Vakhtang

4. Title: Minority rights

Aim

Raise awareness about minorities

Type of Activity

Seminar

Objectives

- increase knowledge about different cultures and religions
- developing higher level of tolerance regarding cultural behaviour
- pleasure activities
- enhance dialogue
- connecting all the aspects of learning about differences between minorities and majorities in ways of practical implementation

Participants

Young people between 18- 30

Organisers

Youth Organisations

Partners

NGO's, Governmental Organisations

Name of organisers: Vera, Thomas, Line, Adriana, Robert, Susanna, Noemi, Tamas, Nino

5. Title: Overcoming prejudice about religious minorities – especially Islamic minorities**Aims**

- To get knowledge and a realistic picture of Muslims living in Denmark
- To overcome prejudices, that for example all Muslims are terrorist

Type of Activity

Study session connected with an interactive game

- *Introduction*
A short introduction, not theoretical at all, but mostly focusing on "reality". Two Muslims one conservative and one liberal should give the introduction. After the conflict with the Mohammed drawings in Denmark a union of "Liberal Muslims" was founded: one of the speakers could be from that group.
- *Game*
This is the most important thing!
Learning by role-play. We have to be another person, such as we were playing the game about human rights.
Questions should be asked about the freedom, limits and reasons. For example why to wear a scarf at school, and what it actually means. Other Ideas for the question could be inspired by compass or specific topics important in Denmark at that particular time. For example would it be relevant, to ask questions about the Drawings of Mohammed in Jyllandsposten, which caused a lot of trouble in Denmark.
- *Reflection*
The reflection should have the starting point in the participants own experience: how did you feel?
From the game we should try to understand the Danish situation from the inside.
Probably you could call this learning by playing. It is interactive, at the young people remember this more easily than if they were informed of this by an old teacher only.

Objectives

- Short introduction by two different Muslim denomination
- Game, interactive playing
- Commenting on the plain
- Reflection, which makes the game universal

Participants

Youth between 13-20 years

Organisers

Christian groups in Denmark who lives in a multicultural environment.

Partners

Muslim groups

Name of organisers: Line Buchholt

6. Title: Where do you come from?**Aim**

The main project activities would be spontaneous and also organised and institutional with focus on social, cultural and educational dimensions. The projects impact on these dimensions would be increasing knowledge, understanding tolerance and unity in the society

Type of Activity

A small seminar (maybe a weekend)

Objectives

- Compass
- Leaders and youth from other religions (but the same society as Æskir)
- Role playing –and reflection
- Group work
- Short sessions with discussion (not long speeches not for teens)

Participants

The social context of the project would be Icelandic society and participants should be young Christians and Muslims.

Partners

Applying for funding from the Church is one way and also is possible to involve companies that have interest in youth work.

Organisers

Æskir for the youth (teenagers) with leaders from other religion groups.

Name of organisers: Hildur Inga Rúnarsdóttir

Appendix 6 - Resources and materials

COMPASS – Manual on Human Rights Education with Young People. (Council of Europe, 2002)

DOMINO – Peer group education (Council of Europe 2005)

Education Pack “all different – all equal” (Council of Europe, 1995/2004)

Tool Kit on Intercultural Learning – T-Kit n. 4 (Council of Europe, 2000)

www.eyce.org

www.coe.int/youth

Material table:

During the study session there was an open material table where participants could examine and take copies of material related to the theme. Also material used and produced in the study session was put on the table, as well as material the participant had brought with them. Materials available included for example

European Convention on Human Rights
(ECHR)

Universal Declaration of Human Rights
(UDHR)

Case of Kokkinakis

Liliya Sazonova : The role of interfaith
dialogue in the process of protection and
implementation of Human Rights

Proselytism (wikipedia.org)

Report of the Special Rapporteur on
Freedom of Religion or Belief and the
Special Rapporteur on Contemporary Forms
of Racism on the incitement to racial and
religious hatred and the promotion of
tolerance

The Basic Legal Instruments in the Religious
Rights (PowerPoint presentation)

The Evolution of Religious Liberty as a
Universal Human Right

Egypt court rejects blogger appeal (APP press release)

Nadine's presentation of HRE
Books, brochures and other materials from various countries

Materials from the study session:

Monday

Power point presentation used during Definition Religious Rights

The Basic Legal Instruments in the Religious Rights Field

General Overview

- United Nations
 - Universal Declaration of Human Rights
 - International Covenant on Civil and Political Rights
 - Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief
- Council of Europe
 - European Convention on Human Rights
 -

Universal Declaration of Human Rights (UDHR)

- Adopted on December 10, 1948 (The Human Rights Day)
- Universality: rights and freedoms to be enjoyed by all people of the earth, for all time
- Generally recognized, however, not legally binding

Universal Declaration of Human Rights (UDHR)

Article 18

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

International Covenant on Civil and Political Rights (ICCPR)

- Adopted 16 December 1966
- Entered into force 23 March 1976
- Together with International Covenant on Economic, Social, and Cultural Rights forms International Bill of Human Rights
- ICCPR is legally binding
- Human Rights Committee monitors its implementation

Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.

Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (Declaration 1981)

- Proclaimed by General Assembly on November 25, 1981
- Declaration 1981 is not legally binding
- The first international instrument recognising a range of specific freedoms as part of the general freedom of religion and belief

European Convention on Human Rights (ECHR)

- Full name: Convention for the Protection of Human Rights and Fundamental Freedoms
- Signed in Rome November 4, 1950
- Protected by European Court of Human Rights

Article 9

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

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

Conclusion

- Religious Rights are contained in different types of documents of various organisations; the most important for us are United Nations and Council of Europe
- The main differences among the documents are in how binding, how enforceable and how detailed they are

Repetition of the Documents

- United Nations (UN)
 - Universal Declaration of Human Rights (UDHR, 1948)
 - International Covenant on Civil and Political Rights (ICCPR, 1966)
 - Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (Declaration 1981)
- Council of Europe (CoE)
 - European Convention on Human Rights (ECHR, 1950)

Tuesday

Material used by Gerald Dunn, Administrator, Directorate General of Human Rights, Council of Europe during his speech

**Presentation on freedom of thought, conscience and religion,
with special focus on the wearing of religious symbols in public places, 13/3/2007**

– The Steering Committee for Human Rights (CDDH): The Committee of Ministers is the decision-making body of the CoE and is composed of representatives of the 46 member states' governments. Its human rights specialised committee is the CDDH: it deals with outstanding human rights issues and notably the drafting of human rights instruments such as conventions, protocols, recommendations, declarations or guidelines.

– The CDDH is more and more often called on to interpret the European Court of Human Rights' case-law. Several steps can be identified concerning this exercise: first, there is the text of the Convention in which are enshrined the various human rights and fundamental freedoms in general terms. Secondly, the Court applies these rights and freedoms in individual cases, shaping them in the light of the current European trends (it is often recalled that the Convention is a living instrument which evolve according to European trends thanks to the Court's case-law). Finally, and this is what the CDDH does, general principles are drawn from the case-law, which will inform on how the Court applies the Convention in a certain set of cases.

– For instance, the CDDH has done such an exercise on human rights and the Environment, which led to the production of a manual bringing together principles extracted from the Court's case-law on this question. It is now working on the topic of *human rights in a multicultural society* and, as part of it, on freedom of thought, conscience and religion included in the ECHR, on which I will come back in a moment.

(i) First, I intend to give you a short overview of the relevant provisions of the Convention which are of relevance, illustrated by cases of the Court;

(ii) Following this, I will focus on the wearing of religious symbols in public places, and the Court's view on this matter. Finally, I will go through an interesting case.

I. Overview of the relevant provisions of the European Convention of Human rights and case-law of the Court

- The right to freedom of thought, conscience and religion is enshrined in Article 9 of the European Convention on Human Rights. In one of its leading cases regarding this Article, the European Court of Human Rights unambiguously stated that this right is one of the foundations of democratic societies.

It also held that it is "one of the most vital elements that go to make up the identity of believers and their conception of life, but also a precious asset for atheists, agnostics, sceptics and the unconcerned" and that

“the pluralism indissociable from a democratic society, which has been dearly won over the centuries, depends on it” (Kokkinakis v. Greece, judgment of 25 May 1993).

- Article 9 also covers the right not to belong to and not to practise a religion (Buscarini v. San Marino, judgment of 18 February 1999).

- No restrictions on these rights are permissible.

- On the other hand, freedom to manifest one’s religion or belief, which is also protected by Article 9, can be subject to certain limitations.

Indeed, the Court has held that “in democratic societies, in which several religions coexist within one and the same population, it may be necessary to place restrictions on [freedom to manifest one’s religion or belief] in order to reconcile the interests of the various groups and ensure that everyone’s beliefs are respected” (Kokkinakis v. Greece, *ibid.*).

However, states cannot impose any sort of restriction they wish as for them to be permissible they must fulfil the requirements contained in the second paragraph of Article 9, namely be *in accordance with law*, pursue a *legitimate aim* (such as the protection of public order or of the rights and freedoms of others – these aims are listed in paragraph 2 of Article 9) and be *proportionate* to the aim pursued.

By way of example, in its Leyla Sahin v. Turkey judgment (10 November 2005, Grand Chamber), the Court determined on the merits whether a regulation banning wearing of the Islamic scarf in a Turkish university was compatible with freedom of religion. Because there is no European consensus on the matter, the Court allowed the authorities a broad margin of appreciation in deciding what was the best measure to take in the given circumstances.

The Court concluded that the applicant's freedom of religion had not been violated as a result of the University regulation stopping her from wearing the veil, on the ground that the interference with her right to freedom of religion, which was based, *inter alia*, on principles of secularism and equality, was justified by the Turkish political context. The Court added that, in a country where the majority of the population, which showed a strong attachment to women's rights and a secular lifestyle, were Muslims, a restriction on wearing the headscarf could be perceived as answering a "pressing social need", especially since this religious symbol had taken on political significance in Turkey in recent years.

- As regards conscientious objection, the case-law’s position is that the right to conscientious objection is not as such guaranteed by Article 9 or any other provision of the Convention or its Protocols (see Autio v. Finland and Julin v. Finland, decisions of 6 December 1991). States are therefore not obliged under this provision to recognise the status of conscientious objector. The Court has so far not addressed the question whether the imposition of sanctions on conscientious objectors to compulsory military service may in themselves infringe the right to freedom of thought, conscience and religion under Art. 9 (Thlimmenos v. Greece, judgment of 6 April 2000 and Ülke v. Turkey, judgment of 24 January 2006). However, in its Recommendation (87) 8 the Committee of Ministers calls on member states to recognise conscientious objection to compulsory military service.

- As regards the relationship between states and religions, the Court has held that the role of a state is to organise in an *impartial* and *neutral* way the exercise of the different religions coexisting within a democratic society with a view to ensuring public order, religious harmony and tolerance (Hasan and Chaush v. Bulgaria, Judgment 26 Oct. 2000: State action favouring one leader of a divided religious community or to force the community to come under a single leadership against its wishes would likewise constitute an interference).

- In addition, it should be noted that there may be interactions with other rights of the Convention such as Article 10 on freedom of expression. In this respect, the Court stated that: “[t]hose who choose to exercise the freedom to manifest their religion [...] cannot reasonably expect to be exempt from all criticism. They must tolerate and accept the denial by others of their religious beliefs and even the propagation by others of doctrines hostile to their faith. However, the manner in which religious beliefs and doctrines are opposed or denied is a matter which may engage the responsibility of the State, notably its responsibility to ensure the peaceful enjoyment of the right guaranteed under Article 9 to the holders of those beliefs and doctrines”. (Otto-Preminger-Institut v. Austria, judgment of 20 September 1994).

In another context, the Court found a violation of Article 14, prohibiting discrimination, taken together with Article 9, on the ground that the authorities had refused to appoint an applicant to a post of chartered accountant on account of his criminal conviction for disobeying, because of his religious beliefs, the order to wear the military uniform during his compulsory military service (Thlimmenos v. Greece, judgment of 6 April 2000). Protocol No. 12, which establishes a general ban on any form of discrimination, *inter alia* on religious grounds can also be mentioned but since it only came into force in 2005 there has been no case-law as yet.

- Article 2 of Protocol No. 1 to the ECHR safeguards the right to education and provides, *inter alia*, “[i]n the exercise of any functions which it assumes in relation to education and to teaching, the state shall respect the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions”. The Court considers that the state must not pursue any aim of indoctrination that might be considered as not respecting parents' religious and philosophical convictions (Valsamis v. Greece, judgment of 18 December 1996). In its view, although this provision does not prevent states from imparting through teaching or education information or knowledge of a directly or indirectly religious or philosophical kind, they must take care that information or knowledge included in the curriculum is conveyed in an objective, critical and pluralist manner, in a calm atmosphere without any misplaced proselytism (Kjeldsen, Busk Madsen and Pedersen v. Denmark, judgment of 7 December 1976).

At the same time, the rights enshrined in Article 2 of Protocol No. 1 may be subject to certain restrictions. Following a similar logic to that of Article 9, states have left with a margin of appreciation when adopting measures which restrict the full enjoyment of the right to education. That said, in order to ensure that restrictions do not limit the right in question in such a way as to denature it and render it entirely ineffective, the Court verifies that restrictions are foreseeable by the persons concerned and pursue a legitimate aim. In addition, the means employed must be reasonably proportionate to the aim pursued. I will come back to that in the case study.

II. The wearing of religious symbols in public places

The CDDH's Committee of Experts for the Development of Human Rights (DH-DEV) recently adopted a report on this specific question and what follows presents the conclusions reached.

Coming back the right to freedom of religion, thought and conscience, I should like to be more specific:

The right to manifest one's religion or beliefs (external freedom) may be subject to certain limitations, under certain conditions which I already explained (prescribed by law, legitimate aim and proportionate to that

aim). The other rights potentially involved are also not absolute and can be restricted under certain conditions.

The challenge for authorities is therefore to strike a fair balance between, on the one hand, the interests of individuals as members of a faith community to have their right to manifest their religion or their right to education respected and, on the other hand, the general public interest (e.g. public order, safety or morals) or the rights and interests of others (e.g. others with different beliefs or religions).

- Restrictions imposed on schoolchildren and students in the state education system

I will not come back on the Leyla Şahin v. Turkey case which concerned the prohibition of wearing the Islamic scarf by a student in a Turkish university.

The Court has also recently delivered a decision of inadmissibility under Article 2 Protocol No. 1, on the right to education, in a case which concerned pupils of a religiously oriented state secondary school in Turkey who were prohibited from wearing the Islamic headscarf on the school premises except during religious classes – I will come back on that one later in the form of case study.

I can already indicate that the position of the Court as it transpires from its the case-law regarding state universities is that the authorities' refusal to allow the wearing of the Islamic scarf cannot be considered as an interference with the applicants' freedom of religion on the ground that secular universities can regulate the display of religious rites and symbols with a view to ensuring harmonious coexistence between students of various faiths and protecting public order as well as the beliefs of others.

- Restrictions in the context of employment

(i) Restrictions on civil servants

In the context of employment by the state, the Court has found that the principle of freedom of thought, conscience and religion also applies to civil servants. That said, it also held that it is legitimate for a state to impose a duty of discretion on civil servants, on account of their special status. It therefore falls to the Court, having regard to the circumstances of each case, to determine whether a fair balance has been struck between the fundamental right of the individual to freedom to manifest one's religion and the legitimate interest of a democratic state in ensuring that its civil service properly furthers the purposes enumerated in Article 9 para. 2.

Specific case of teachers: In the decision Dahlab v. Switzerland, the Court found inadmissible the application lodged by a state primary school teacher who had been ordered to remove her headscarf to comply with the principle of denominational neutrality of the Swiss state school system. The Court held that it was difficult to assess the impact that a powerful external symbol such as the wearing of a headscarf may have on the freedom of conscience and religion of very young children and that it could not be denied outright that the wearing of the headscarf might have some kind of proselytising effect, seeing that it appears to be imposed on women by a precept which is laid down in the Koran and which is hard to square with the principle of gender equality. It allowed the Swiss authorities a wide margin of appreciation and, in view of the above, found that the outcome of balancing the teacher's right to manifest her religion against the need to protect the pupils - who, in view of their tender age, could easily be influenced - could not be considered unreasonable. The young age of the children was thus considered an important factor by the Court in its examination of the case.

Along the same lines, the Court declared inadmissible the application of a university lecturer who was prohibited from wearing the Islamic headscarf at work (Kurtulmuş v. Turkey). The Court referred to the

importance of respecting the principles of neutrality of state education and secularity. The Court first noted that the regulations on the dress code of civil servants apply in an equal manner to all civil servants, irrespective of their functions and their religious beliefs. The applicant should have been aware of the need for her as a university lecturer to be discreet about her religious beliefs in the exercise of her functions.

In this case, it also noted that preserving the principle of secularity was one of the founding principles of the Turkish state and, in this respect, that it has found in the past that a democratic state is entitled to require civil servants to be loyal to the constitutional principles on which it is founded. Bearing in mind the requirements of neutrality and secularity within the state education system and the margin of appreciation left to states in such matters, the Court decided that the interference was justified and proportionate and therefore found the application inadmissible.

In the particular context of the *armed forces*, the Court has found that a person who chooses to serve in the armed forces accepts a system of discipline which by nature implies the possibility of placing on certain rights and freedoms of members of the forces, including their freedom to manifest their religion, limitations incapable of being imposed on civilians (*Kalaç v. Turkey*).

Concerning in a broader manner the *public sector*, in the *Konttinen v. Finland* case, where an employee of the state railways had been dismissed for failing to respect his working hours because working after sunset on a Friday was forbidden by the Seventh-Day Adventist Church, of which he was a member, the Commission held that he had not been dismissed on the ground of his religion but for having refused to respect working hours. It considered that although the refusal was linked to his religious convictions, such a situation did not give rise to protection under Article 9 para. 1. Furthermore, the applicant had failed to show that he was pressured in changing his religious views or prevented from manifesting his religion or belief (he was, *inter alia*, free to resign).

(ii) *Restrictions in the private sector*

The European Commission of Human Rights, which merged with the Court in 1998, examined a case in which the applicant had been dismissed for failing to agree to work certain hours rather than her religious belief as such and was free to resign, which she did. It considered that, had the applicant been employed by the state and dismissed in similar circumstances, such dismissal would not have amounted to an interference with her rights under Article 9 para. 1. It further held that “the United Kingdom cannot be expected to have legislation that would protect employees against such dismissals by private employers”. It concluded that in the absence of the dismissal itself constituting an interference with the applicant’s rights under Article 9, the fact the applicant was not able to claim unfair dismissal before a competent court, could not, of itself, constitute a breach of Article 9.

=> these two last employment cases appear a bit dated and far from the idea of accommodation which nowadays is generally given more weight (i.e. taking into account people’s religious or cultural duties).

- Restrictions linked to public security or health reasons

An recent decision of the Court (*Phull v. France*) concerned a Sikh who was asked to remove his turban at an airport security check, although he had agreed to pass through the security screen and to be checked with a hand-held metal detector. As regards the necessity in a democratic society of the interference with the applicant’s right to manifest his religion by wearing a turban, the Court held that security checks undoubtedly served the legitimate aim of public security and the related implementation measures came within the margin of appreciation of states, all the more so as they were only sporadic measures.

The now defunct Commission examined a case where the applicant, a Sikh, had been prosecuted, convicted and fined twenty times for failing to wear a crash helmet when riding his motor cycle. He complained that the requirement to wear a crash helmet, which obliged him to remove his turban, whilst riding his motorcycle interfered with his freedom of religion. The Commission considered that the compulsory wearing of crash helmets was a necessary safety measure for motorcyclists.

III. Case study

The Court has recently delivered a decision of inadmissibility under Article 2 Protocol No. 1 protecting the right to education in a case which concerned pupils of a religiously oriented state secondary school in Turkey who were prohibited from wearing the Islamic headscarf on the school premises except during religious classes (Köse and 93 others v. Turkey):

- The first part of the complaint based on the first sentence of Article 2 Protocol No. 1:

“No person shall be denied the right to education.”

* 1st requirement: *measure in accordance with the law* – The Court considered that the measures taken against the pupils were foreseeable, i.e. they knew what they were exposed themselves to in not respecting them: these were based on the school dress code which they had agreed to respect upon joining this school.

* 2nd requirement: *legitimate aim pursued by the authorities* – The Court found that it pursued a legitimate aim, that of protecting the freedom of others and order, since the stricter application of the dress code regulations responded to a request of the Istanbul prefecture following the growing protest against the dress code regulation in order to preserve serenity in schools. It also held the fact that the headscarf had been tolerated by the school for a number of years should not be interpreted as tacit approval since pupils and parents were expressly informed about the dress code upon the children’s enrolment.

* 3rd requirement: *proportionality of the measures taken by the authorities with regard to the aim pursued* – the Court noted that the dress code in force in secondary schools was the same for all pupils without distinction and, more importantly according to me, it did not constitute a full prohibition in the school in question in this case since it left open to pupils whether to wear the Islamic headscarf during religious classes or not. This regulation serves notably the legitimate aim of neutrality of secondary education which concerns teenagers more sensitive to pressure.

The Court recalled that states enjoy a certain margin of appreciation where school regulations are concerned. It held that the measure at stake was only taken as a result of the unrest caused by this regulation forbidding the headscarf and after mediation steps taken with the families concerned had failed. It found that in the present case the prohibition was justified by the risks of unrest in the school resulting from the growing hostility towards the impugned regulation in certain circles. It concluded that the measures taken were justified and proportionate to the legitimate aims of protection of the rights and freedoms of others, of order and of the principle of neutrality of secondary education. It rejected this complaint as manifestly ill-founded.

- Part of the complaint based on the second sentence of Article 2 Protocol No. 1,

“In the exercise of any
functions which it assumes in relation to education and to teaching, the
State shall respect the right of parents to ensure such education and
teaching in conformity with their own religious and philosophical
convictions.”

The Court held that the aim of this provision was that states ensure that the information or knowledge which are part of the school curriculum be imparted in an objective, critical and pluralistic manner, calmly and free from any proselytism. The school at stake in this case although religiously oriented is not a confessional school and therefore the principle of secularity applied to it as to any other state school in Turkey. Parents as well as pupils were made aware of the consequences of a breach of the school regulations and the refusal to let the pupils on the school premises were not accompanied by any disciplinary measure (the simple fact of respecting the dress code would open the doors of the school to them and would allow them to attend the classes).

In addition, the Court was of the view that the fact that headscarves were only permitted during Koran classes did not deprive them of the opportunity of carrying out a guiding role towards their children. It therefore concluded that this part of the complaint was equally manifestly ill-founded.

Questionnaire and various material used during the session “International Human Rights - Text Study”

1. Compare wording of Article 18 UDHR, Article 18 ICCPR and Article 9 ECHR.

- a. What differences do you see?
- b. Which article is the most precise? Why?
- c. Which article is the most important? Why?
- d. Which article is able to protect religious rights in the most effective way? Why?
- e. What differences can you find in understanding the legal texts on basis of your religion and culture?
- f. Read also Articles 2, 20 and 27 of ICCPR and think about how these provisions constitutes concept of religious rights.
- g. What falls under “religion” or “belief”? See UN Human Rights Committee, General Comment 22, Article 18, para 2.

UN Human Rights Committee, General Comment 22, Article 18, para 2

(more details: Download section on www.eyce.org)

2. Freedom of religion and freedom of expression (Article 9 and 10 ECHR)

- a. What relation do you see between freedom of religion and freedom of expression?
- b. Do you have any specific regulation of relation of freedom of religion and freedom of expression in your country? Is it compatible with ECHR?
- c. Read part of reasoning from the **Otto-Preminger-Institut v. Austria** (case decided by the European Court of Human Rights in 1994).
- d. What preventative measures, if any, can be taken to reduce the possibilities of conflict between these freedoms?

Otto-Preminger-Institut v. Austria:

(for the case please see: Download section on www.eyce.org)

3. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief

- Read the UN 1981 Declaration.
- Do you think that your state adheres to the provisions of the Declaration?
- Does the UN 1981 Declaration comply with your religious beliefs?
- Isn't it enough to have UDHR and ICCPR for protection against intolerance and discrimination based on religion or belief? Why do we need a separate declaration?
- Do you think that it is enough to have a declaration for achieving the aims contained in it?

4. Freedom of religion and Proselytism

- Does religious freedom concern only inner sphere of an individual or does it concern also her/his behavior in public?
- What is proselytism according to you? According to your national legislature? According to your religious beliefs?
- Read part of the reasoning from **Kokkinakis v. Greece** (case decided by the European Court for Human Rights in 1993)
- Should proselytism be banned?

Kokkinakis v. Greece

(for the case please see: Download section on www.eyce.org)

5. Protection of Religion or Belief – Who benefits?

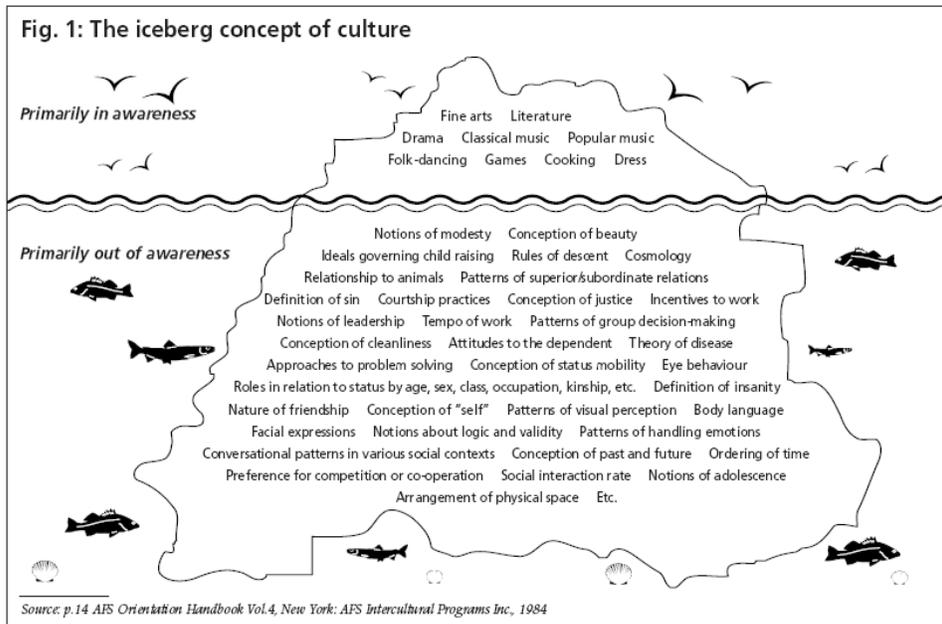
- Is it only the individual that enjoys freedom of religion or belief, or does this right necessarily enshrine a collective dimension as well?
- If there is a collective dimension to this right, how is the religious community to be defined?
- Do religions or beliefs per se benefit from protection within the human rights framework?
- Read Article 18 UDHR, Article 18 and 22 ICCPR, Article 9 ECHR, Article 1 and 6 of UN 1981 Declaration.
- See selected paragraphs of Report of the Special Rapporteur on Freedom of Religion or Belief and the Special Rapporteur on Contemporary Forms of Racism on the incitement to racial and religious hatred and the promotion of tolerance.

Report of the Special Rapporteur on Freedom of Religion or Belief and the Special Rapporteur on Contemporary Forms of Racism on the incitement to racial and religious hatred and the promotion of tolerance; 20 September 2006, A/HRC/2/3, (selected paragraphs can be download from: Download section on www.eyce.org)

Friday

The theories and the iceberg concept of culture was presented by the Educational Advisor Maria Koutatzi

Concept of intercultural learning



The presentation was based on T-Kit on Intercultural Learning Council of Europe p. 17-32. , Chapter 2. Concept of intercultural learning (<http://www.training-youth.net>)

Appendix 7 - Prayers

Roman Catholic Prayer

In the name of the Father, the Son and the Holy Spirit. Amen

Song : Magnificat p.1

Gospel: Luke 1:39-56

Prayer:
Hail Mary.
Full of grace,
The Lord is with you.
Blessed are you among women
And blessed is the fruit of your womb.
Holy Mary, mother of God,
Pray for us sinners
Now and at the hour of our death.

Song: Lord I Lift Your Name on High p. 15

Individual Prayers (passing on candle)

Prayer: Our Father (own languages, holding hands)

Peace be with You (Shaking hands)

In the name of the Father, the Son and the Holy Spirit. Amen

Orthodox Prayer



ORTHODOX PRAYER PROGRAM

- A collage of orthodox music of 2 minutes (greek, russian, serbian and romanian)

Leader:

In the name of the Father, the Son and The Holy Spirit.

All:

Amen. Glory to you, our God, glory to You.

Person reading: Have mercy upon us, O God, according to your great mercy, we pray you, hear us and have mercy.

All: Kyrie eleison, Kyrie eleison, Kyrie eleison.

Person reading: We pray for all Churches of Christ in Europe and overseas, and for all our sisters and brothers in Christ.

All: Kyrie eleison, Kyrie eleison, Kyrie eleison.

Person reading: We pray for all nations of the world and their leaders, for this country, its government and people.

All: Kyrie eleison, Kyrie eleison, Kyrie eleison.

Person reading: We pray again for this community, this place, and all who have gone to rest eternal before us, who lies here and everywhere.

All: Kyrie eleison, Kyrie eleison, Kyrie eleison.

Person reading: We pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins of all people, especially of the travelling, imprisoned, suffering, poor and sick.

All: Kyrie eleison, Kyrie eleison, Kyrie eleison.

Person reading (and after he/she announce that we are gonna pray the Lord's Prayer in our own language):

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen

- Our father in our own language.

- Orthodox chant. (one of us will sing).

Person reading:

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.





ORTHODOX PRAYER PROGRAM

Person reading:

O Most Holy Trinity, have mercy on us. O Lord blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for your name's sake.
Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. **Amen**

St. Ephrem Prayer:

Making a prostration (ALL)

Person reading:

O LORD, Master of my life, grant that I may not be infected with the spirit of slothfulness and inquisitiveness, with the spirit of ambition and vain talking.

Making a prostration (ALL)

Grant instead to me, your servant, the spirit of purity and of humility, the spirit of patience and neighborly love.

Making a prostration (ALL)

O Lord and King, grant me the grace of being aware of my sins and of not thinking evil of those of my brethren.

For you are blessed, now and ever, and forever.

Amen.

Lord Jesus Christ, King of Kings, You have power over life and death. You know what is secret and hidden, and neither our thoughts nor our feelings are concealed from You. Cure me of duplicity: I have done evil before You. Now my life declines from day to day and my sins increase. O Lord, God of souls and bodies, You know the extreme frailty of my soul and my flesh. Grant me strength in my weakness, O Lord, and sustain me in my misery. Give me a grateful soul that I may never cease to recall Your benefits, O Lord most bountiful. Be not mindful of my many sins, but forgive me all my misdeeds. O Lord, disdain not my prayer - the prayer of a wretched sinner; sustain me with Your grace until the end, that it may protect me as in the past. It is Your grace which has taught me wisdom; blessed are they who follow her ways, for they shall receive the crown of glory. In spite of my unworthiness, I praise You and I glorify You, O Lord, for Your mercy to me is without limit. You have been my help and my protection. May the name of Your majesty be praised forever. To you, our God, be glory. Amen.

**All: Lord have mercy, Lord have mercy, Lord have mercy.
Bless us, O Lord!**

Person reading:

May Christ our true God, for the prayers of His Most Pure Mother and all the Saints, may have mercy upon us and save us, for He is good and loves human mankind.

Amen.



Jew Prayer

Deuteronomy 6:4-9

Sh'ma

Sh'ma Yis'ra'el Adonai Eloheinu Adonai echad.

Barukh sh'em k'vod malkhuto l'olam va'ed.

V'ahav'ta et Adonai Elohekha b'chol l'vav'kha uv'chol naf'sh'kha uv'chol m'odekha.

V'hagu had'varim ha'eilah asher anokhi m'tzav'kha hagom al l'vav'kha.

V'shinan'tam l'vanekha v'dibar'ta bam

B'shiv't'kha b'veitekha uv'lekh't'kha vaderekh uv'shakh'b'kha uv'kume'kha

Uk'shar'tam l'ot al gadekha v'hagu l'totafot bein einekha

Ukh'tav'tam al m'zuzot beitekha uvish'arekha

English translation

Hear, Israel, the Lord is our God, the Lord is One.

Blessed be the Name of His glorious kingdom for ever and ever.

And you shall love the Lord your God with all your heart and with all your soul and with all your might.

And these words that I command you today shall be in your heart.

And you shall teach them diligently to your children, and you shall speak of them.

when you sit at home, and when you walk along the way, and when you lie down and when you rise up.

And you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes.

And you shall write them on the doorposts of your house and on your gates.

Muslim Prayer

1. The Opening (Al-Fatiha)

The Opening Chapter of the Holy Quran Revealed before the Hijrah. This chapter has 7 verses.

1. *In the name of Allah, Most Gracious, Most Merciful.*
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;
3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. Thee do we worship, and Thine aid we seek.
6. Show us the straight way,
7. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

112. Purity of Faith (Al-Ikhlās)

Revealed before the Hijrah. This chapter has 4 verses.

In the Name of Allah, Most Gracious, Most Merciful.

1. Say: He is Allah, the One;
2. Allah, the Eternal, Absolute;
3. He begetteth not, nor is He begotten;
4. And there is none like unto Him.

2. The Cow (Al-Baqarah)

Revealed after the Hijrah. This chapter has 286 verses.

In the Name of Allah, Most Gracious, Most Merciful.

255. Allah. There is no god but He,-the Living, the Self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is thee can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).

256. Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Taghut (evil) and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

286. On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Grant us victory over the unbelievers."

