AN INTERACTIVE GUIDE FOR YOUTH PROJECTS ON INTERFAITH DIALOGUE

salto|youth

Support, Advanced Learning and Training Opportunities within the European Youth in Action programme

SALTO Cultural Diversity Resource Centre

SALTO stands for 'Support, Advanced Learning and Training Opportunities'.

SALTO-YOUTH is a network of eight resource centres working on European priority areas in the youth field: European citizenship, participation of young people, inclusion of young people with fewer opportunities and cultural diversity. SALTO supports the Youth in Action programme.

The SALTO Cultural Diversity Resource Centre (www.salto-youth.net/diversity) is based at the British Council, the UK National Agency for the Youth in Action programme. We provide support, information and training courses on cultural diversity issues relevant to different countries and regions in and around Europe.

Our website has tools, training and a partner search database which those active in the youth field and youth organisations can access for free:

www.salto-youth.net

You can also follow us on Facebook: http://tinyurl.com/3zenxjs

And Twitter: https://twitter.com/#!/SALTOdiversity

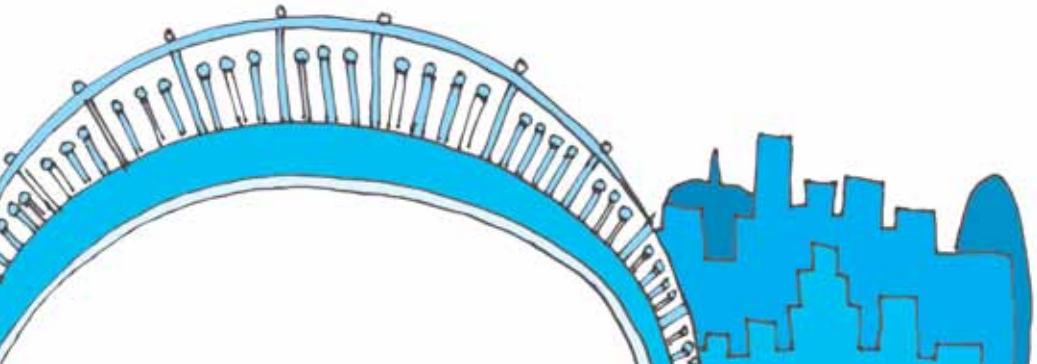
The Youth in Action programme

The Youth in Action programme (2007–2013) is funded by the European Union. It provides young people and those active in the youth field with a variety of opportunities for non-formal and informal learning with a European dimension. The general objectives are:

- Promotion and development of young people's active citizenship;
- Solidarity and social cohesion;
- Development and promotion of quality support systems;
- European-wide cooperation.

The Programme supports a wide range of youth projects. Find more information about them on page 22 of this booklet or at:

http://ec.europa.eu/youth/index_en.htm



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introduction

Why interfaith dialogue?

- Faith and religion influence our world in many ways.
- We all question our philosophy of life sooner or later.
- Different beliefs enrich society and should not be used as easy justifications for conflict.

'The word 'faith' has no meaning to me if it excludes those who do not have a definite belief.'
(Ishtiaq, United Kingdom)

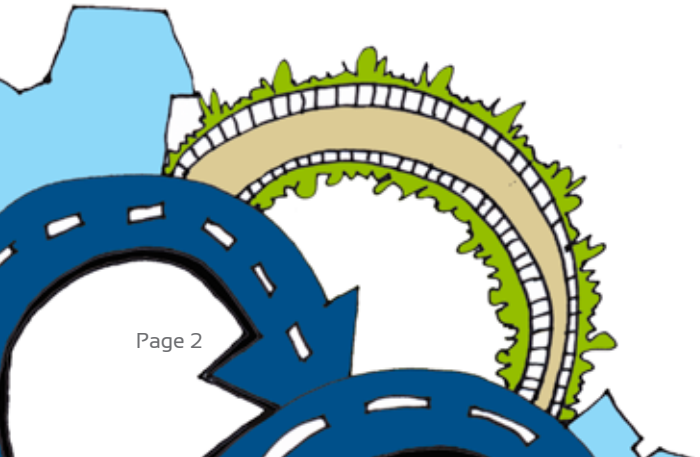
Who is interfaith dialogue for?

Interfaith dialogue is not only for 'religious people'. Everybody can participate; believers, non-believers and agnostics.

Summary and contents

The Sky Is the Limit is an interactive guide for the creation of youth projects on interfaith dialogue. It is composed of three parts:

1. 'Start from you' helps you develop a project based on your and young people's needs.
2. 'Take the road' gives you some ideas on how your local reality can benefit from interfaith dialogue, and vice-versa.
3. 'Change the scenery' is a step-by-step guide to project-making.



Key

Interfaith dialogue can be compared to a journey, so the terminology used in the booklet is inspired by this theme. Each chapter contains:

Space for your reflections

Tools for youth work

Inspiration for research

You can decide either to read the whole booklet, or to pick the sessions that interest you most. We hope you enjoy the trip!

The Sky Is the Limit stems from the SALTO Interfaith Dialogue Training Course, Manchester (UK), April 2011. At the beginning of the training, a question was raised:

'Are there any limits to interfaith dialogue?'

We did not come away with a definitive answer. What do you think? Before starting your journey, collect your thoughts about interfaith dialogue. You will find similar spaces throughout this booklet.

Who are you and what defines you?

It is a simple question but many people struggle to find a straightforward answer. That is because we are all characterised by different dimensions of identity. For example, you can be a black, Catholic woman, a white, Muslim, 20 year old student or a 15 year old girl, who received a religious education, but consider yourself a non-believer.

The different categories that compose our identity constantly interact with each other. For example, your gender influences the way you experience religion and other dimensions of life. The intersection of different aspects of our identity influences the way we live and the way people see us.

Belief constantly influences other dimensions of identity. Interfaith dialogue therefore can be useful in all aspects of our life and not only religion. It is also a powerful tool to fight against stereotypes. People are much more than their religious affiliation, even if this is an important part of their identity.

Explore: Intersectionality and identity in youth work

Intersectionality

Intersectionality is a feminist sociological theory and research methodology. It highlights that **every individual is characterised by a mixture of identities such as religion, age, sex, family, social status, race and culture**. It suggests that different dimensions of human identity influence the participation of individuals at all levels of society and may contribute to reinforce social inequality.

Recognising the different layers of identity that characterise every individual is a crucial step in empowerment processes; in fact, it makes people more aware of themselves and the way they interact with the rest of the world.

Intersectionality was first developed during the 1990s within the Black Feminist Movement, particularly by Kimberle Crenshaw and Patricia Hill Collins. It can be used as a theoretical base to fight against discrimination, and applies to the entire gender spectrum.

Find out more about Intersectionality in Annex II.

The 'Mandala of Identity'

This is a non-formal education tool to help young people discover and reflect on the different layers that make up their identities. You can download it here: http://tinyurl.com/69ckba5 or visit the SALTO online toolbox at http://www.salto-youth.net/tools/toolbox/

Identity in youth work

'Understanding You(th) – Exploring identity and its role in international youth work'

This is a SALTO booklet that contains practical examples and tools around identity and youth work. You can download it for free here: http://www.salto-youth.net/understandingyouth/

I consider myself a Westerner, but not everybody agrees to this.
Faouzi, France

I am a bit of everyone. Who I appear to be depends on who observes me.
Billy, UK

Interfaith dialogue is a journey

When you are running your first interfaith project you will probably encounter different challenges and discover you still have a lot to learn in this area.

In fact, we all have preconceptions about other groups of people, especially if we do not know much about them. Meeting people with different religious backgrounds can be a powerful experience in discovering more about other realities and also about ourselves. It is also an excellent reason to run projects in this area.

Interfaith dialogue is a great opportunity not only for young people, but also for youth leaders.

Stop and think – what do you want in your suitcase on this journey?

Our prejudices influence our relations with others and also the way we work. Reflect on your own ideas and knowledge of different religious groups and how these can influence your work.

The teacher is no longer merely the one who teaches, but one who is himself taught in dialogue with the students, who, in turn, while being taught also teach.
Freire

Being Christian and an artist can be difficult. People ask me if I am allowed to draw naked people. Since I am a Christian, I am supposed to be a moralist or narrow-minded.
Teresa, Germany

I am a person who believes in people. I think, ultimately, that everybody can contribute positively to society.
Anna, Poland

2 TAKE THE ROAD BUT NOT ALONE

What is going on in the surroundings?

Important historical and social changes have happened in Europe and beyond over the last two decades. For example, increased migration and immigration processes have made societies more diverse, while modern technology has made travel, communication and cultural exchanges easier. In European towns it is often possible to explore one's spirituality in various ways, for example, through meditation, yoga, and other practices. Moreover, places of worship from different religions, such as Mosques or Sikh temples, are much more common now than 30 years ago. However, spiritual diversity and religious expression are not welcome everywhere. The media often offers a negative portrayal of relationships between different faith communities both inside and outside Europe; episodes of intolerance sometimes spread – especially in times of economic crisis – and, in some countries, religious expression is becoming more and more limited. What do you think are the major changes happening in Europe nowadays? How do global events such as wars and terrorism impact on how different faiths are perceived in Europe? What is the place of interfaith dialogue among these transformations?

The collage of European identity (Chaudhry and Sallah, 2011)

Group size: any

Time: varies according to group size – from half an hour to two hours

Material needed: magazines and newspapers, flipcharts, scissors, glue and colouring pencils.

Aim: This is an excellent tool in order to create an interfaith dialogue project starting from young people's point of view.

Activity:

1. What is happening around Europe? What are the key issues in politics, economics and society now? Brainstorm with your group of young people. Ask them to explore issues that affect them at the personal, local, national, European and global levels. However, do not limit the discussion to global and European issues, but also take into account the participants' personal experiences.
2. Divide them into groups of about four people and ask them to create a collage about 'the main issues in contemporary Europe and how they affect my reality'. The groups will then have to present their views in front of everyone.
3. Listen to the groups' views and observe the posters they produce. Current problems in Europe are often represented in the media in terms of 'clash of identities', or of religions, but the groups may see it differently. Religion and interfaith dialogue are interconnected with every aspect of life. How does interfaith dialogue link with the issues portrayed in the collages? Which projects can be inspired from these ideas?

Global Local

We don't live in a bubble. Our local reality is often affected by things that are far away. By working on how the global relates to the local context we can explore our reality from a fresh perspective.

Women's condition and religion(s)

How do different beliefs represent women and how does this influence society? Have there been changes in history? How can women make a difference in interfaith dialogue? What are the next steps?

→ Interview women belonging to different religious groups in your local area. How do they feel about their roles in the religious community? Are they happy with it, or would they like it to change? If so, how?

Migration, multiculturalism and faith

Islam is not a new religion in Europe but one with historical roots. How did we influence each other in the past, and what do we have in common?

→ Are there any signs of Islamic or Arabic cultures in your neighbourhood? When did Islam first appear in your town? And how many words in your language come from Arabic?

Globalisation, 'Individualisation' and multiple identities

In how many ways can people explore their spirituality nowadays in Europe? Is there more or less freedom to explore this in Europe or the wider world? Are these activities all related to institutional religions? Can disciplines such as yoga and tai-chi work as tools to bring people with different beliefs together?

→ Explore how many different beliefs are practised in your local area. Where can people explore their spirituality in your neighbourhood? Why do people with different beliefs go to the same yoga school?

Religion and modernity

Which religions were developed in the last two centuries? What are the differences between religion, cult and sect?

→ Invite to your interfaith activities believers from 'new' confessions such as the Church of Latter Days Saints and Jehovah Witnesses. A respectful debate with them can surely help you answer these questions.

Religion and sexuality

How much does religious affiliation influence sexuality? Is virginity the new taboo? How do lesbian, bisexual, gay and transgender (LBGT) individuals reconcile spirituality and sexual orientation?

→ Are there any religious LGBT groups and associations that support virginity as a free lifestyle choice in your area? Explore.

Religion(s), imperialism and power relations

In which ways do religion(s) interact with power relations? And how much does religion influence politics in modern Europe? Does religion cross borders and allow for greater communities to form?

→ Are there any religious political or lobbying groups in your town? Which themes do they support and how? Do different confessions have similar political goals?

Create an interfaith project

The creative management of interfaith dialogue

Interfaith dialogue brings together an incredible variety of lifestyles and points of view. The following activities will help you get everybody's voice heard.

Create common ground

At the beginning of a project, it is a good idea to create a shared set of rules with the young people you are working with. Young people should be actively involved in the process and negotiate the rules among themselves.

During the interfaith training, youth workers created the following 'Ten Commandments of Interfaith Dialogue'. Which commandments is your group going to create?

The Ten Commandments of Interfaith Dialogue

1. Explore – be curious.
2. Introduce yourself, smile, say 'hi'. Try to communicate with everybody else.
3. Respect other people when they are speaking.
4. Respect diversity and difference of opinion.
5. Think globally, but act locally.
6. Remember: All we need is love! Everybody wants to be accepted and respected. It makes everybody feel happier and more relaxed.
7. Be brave enough to try and make a difference.
8. Be on time!
9. Be a shepherd, not a sheep.
10. Listen.

The Ten Commandments of Interfaith Dialogue (Chaudhry and Sallah, 2011)

Group size: from 6 to 28

Time: at least 30 minutes for the activity and at least 20 minutes for the debriefing.

Aims:

- To make participants aware of the challenges of intercultural communication and give them tools to handle difficult situations related to interfaith dialogue.
- To encourage young people to act responsibly.
- Youth empowerment.

Phase 1:

1. Divide the group into two subgroups. Group One is to consist of at least six people, whereas Group Two should consist of ten or more participants.
2. Group One should be given the following brief:

   'You are a group of youth workers and have to create collectively 'The Ten Commandments of Interfaith Dialogue'. 'The Ten Commandments' will be written in a youth friendly language and will be applied in a youth work context. For this task, you can provide them with magazines and newspapers from which they can cut out images and text.'
3. Whilst Group One are working on 'The Ten Commandments', Group Two will be given a scenario which they will need to act out. This can be the scenario provided in this booklet, or a case study that reflects your local experience.

Phase 2:

1. The two groups gather together in the same room.
2. Group Two will be asked to act out the situation.
3. After the play, Group One will be asked to use 'The Ten Commandments' to intervene in order to manage the situation. Ask the group to imagine that the intervention begins a week after the actual incident.

Debriefing:

1. Ask the group to explain whether they felt their interventions were appropriate or successful.
2. What could have been in place before the incident, to reduce the risk of it happening?

This exercise can be repeated with different scenarios.

Explore the Dialogue Decalogue, by Leonard Swindler (http://globalethic.org/Center/decalog.htm)

Stop and think

How easy is it to put 'The Ten Commandments' into action?

What happened during your role-play? How could you change 'The Ten Commandments' to make them work better in your reality?

the map of active listening

Interfaith dialogue brings together different ways to see the world. Our point of view, however, is not obvious to everybody; that is how misunderstanding and conflict happen.

Bringing different points of view together requires creativity: 'Misunderstandings are accepted as occasions for entering the most exciting field of all; the creative management of conflicts' (Sclavi, 2003).

In a conflict situation, step back and observe carefully what is happening around you. People may not be as distant as they seem. Use this map to guide you through the process. The blank space is for your own thoughts.

A **Use your feelings as a compass**. Feeling confused about how to act is a typical reaction in difficult or new situations. Accept your emotions; they give you important information about yourself and the way you relate to others. 'Emotions are basic tools of knowledge if you understand that they speak a language of analogies and relationships. They don't tell you what you are looking at but how you are looking at it' (Sclavi, 2003).

B If you don't know how to react to a situation, start the conversation by asking. **Learn more about each other**, before starting a discussion.

C Are you feeling stereotyped, or victim of a prejudice? **Be patient**. Sometimes, people have little knowledge of other religions and are not used to talking with people of different cultural backgrounds – they might need an explanation.

D **So... Share something about yourself**. It helps people understand you and builds trust within the group.

E Burning issues on the agenda? **Seek harmony before advocating for a cause**. Start small and aim at creating a common ground first. This can have an important ripple effect.

F **When you explain your point of view, take emotions into account**. Expressing your feelings can enrich the discussion and lower the tension. Start phrases with 'I feel', rather than with 'I think'.

This poster is a summary of the whole booklet. It is a step-by-step map that guides you in the trip from you, to your reality, to your project.

Hang it on your wall and use it as a reference while you are planning your activities.

Some Simple Steps to Transform Ideas into Reality
This poster is a step-by-step map that guides you in the trip from you, to your reality, to your project. Hang it on your wall and use it as a reference while you are planning your activities.
1
2
3
Start from you
Think about your motivation. Why do you want this project? How can it benefit other people? The answers to these questions are at the base of your strategy.
Take the road but not alone
Build networks with like-minded people –
1. Investigate your local community – which religious organisations, interfaith forums and youth groups with experience in interfaith dialogue are present?
2. Meet up with youth workers with an interest in interfaith dialogue, discuss ideas and share practices. Take part or create a peer support group on interreligious issues.
3. Join a virtual community. Many online tools and forums exist. We have listed some for you in Annex II.
Change the scenery! Create an interfaith dialogue project
If you have a good idea, do not ask for permission. Just go for it!
A. Think SMART. SMART is a project planning method that follows five principles. Your project should be:
S = Specific
M = Measurable
A = Achievable
R = Realistic and
T = Time-bound
Many publications on 'SMART' and project management in youth work are available for free on the Internet. We have listed some for you in Annex II.
B. Choose the right tools. Put young people at the centre and let them contribute to every aspect of the project. Find out more about tools in SALTO's toolbox www.salto-youth.net/tools.
C. Apply for funding. The EU finances a wide range of youth projects including through the Youth in Action programme – find out more in Annex II.
• Reapply! If your Youth in Action proposal gets rejected, ask for feedback, improve your proposal and reapply for the next round.

Role play – Are we living in Pureland? (Chaudhry and Sallah, 2011)

Group size: from 10 to 20

Time: at least 20 minutes for the activity and at least 20 minutes for the debriefing

Aims:
Improving the participants' skills in active listening and conflict management.

Material:
- The scenario is outlined in Annex I (please see p. 20).

Activity:
1. Invite volunteers to act out the characters in the role play – the scenario and roles are outlined in Annex I (please see p. 20).
2. Tell the volunteers that they do not know who the other characters are, but will be introduced by the facilitator to other characters, when required.
3. Give the volunteers some time to think about the role they will be playing and give them opportunities to ask you any questions in a separate room.
4. Ask the facilitator of the meeting to decide how to set up the room.
5. Let all the participants read the scenario.
6. Let the role play continue until it feels that it has come to a natural break (15 minutes and above).
7. In the meanwhile, assign to the participants who are not acting out a character to observe during the role play.

Debriefing:
1. Ask each character how they felt and ask the observers to share their thoughts about the character they were following.
2. Lead a broader discussion around how the situation could have been managed differently in order to address successfully the conflict areas.

The world of active listening

This section is based on youth workers' reflections. The following resources will provide you with a more thorough approach to active listening and conflict management:

'The Seven Rules of the Art of Listening', by Marianella Sclavi:
http://tinyurl.com/3sqq96b

Conflict management sites and resources:

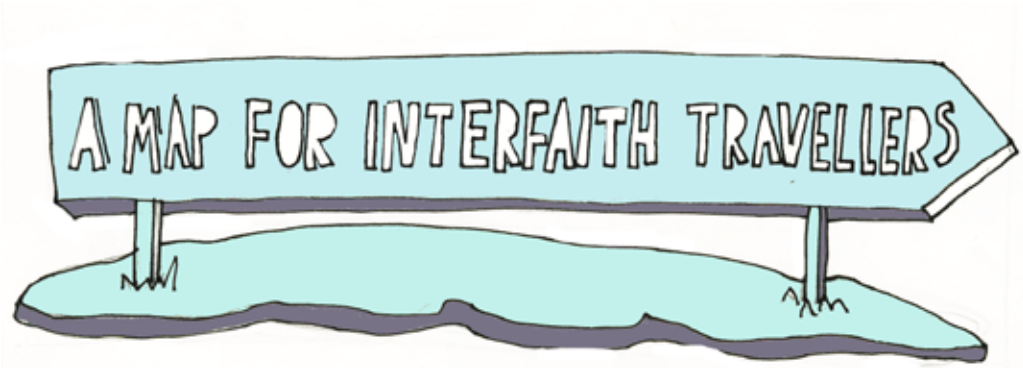
http://www.salto-youth.net/rc/cultural-diversity/topics/peace-education-conflict-management/resources/learn-more-about-conflict-management/

'Building bridges in conflict areas' – SALTO publication:

http://www.salto-youth.net/rc/cultural-diversity/publications/building-bridges-in-conflict-areas/

'Our organisation often notices a lack of trust and uneasiness between the media and members of the Muslim community, so we set up a project aimed at giving a different perspective of Muslim communities through using media. It enabled young people to use different tools in this area. However, the project did not always yield the desired outcome. Some young people who carried out the interviews were not aware that communication with religious authorities requires a certain degree of formality. For example, it is not generally considered appropriate for a woman to touch an Imam repeatedly, or expressing remarks on his private life. This attitude influenced the Imam's perception of the group and the outcome of the interview, in which he kept on blaming the media for the public image of Muslims. Moreover, after the project the two groups were more reluctant to communicate with each other than before.'
Abdi Hassan, Somali Integration Society, UK **www.sisuk.org**

What can be done to improve this project and make the situation better?



Ready to start?

This map will guide you through the world of interfaith dialogue.

A. Include young people from different communities effectively

Involve parents

Reach parents before children. Parents should know and trust youth workers and your organisation should build trust within the communities young people come from.

'In our organisation, girls are always accompanied to activities and events by a female youth worker who their parents know.' (Maria Afsar, Bolton Interfaith Forum, UK)

Reach young people through different means

1. Attract young people directly. Use personal networks, promotion in religious centres and face-to-face activities.
2. Create a network of multipliers. Multipliers belong to different religious groups. They mediate between your organisation and their communities and involve in the project people of different faiths.

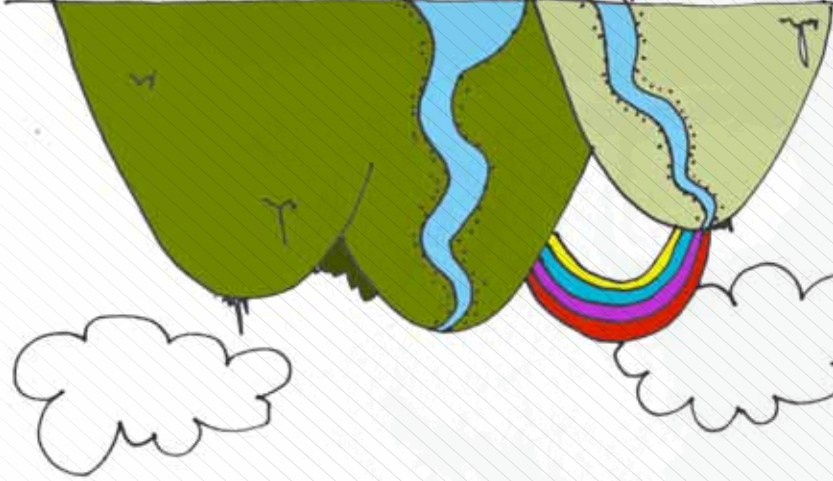
B. Bring different faith communities together

1. Compile a list of the groups that you want to involve in your project and create a strategy to reach them.
2. Meet people from different religious groups in your local area.
3. Research into interfaith groups in your area and take part in their activities. If there are none, you could create a group or activity.

Interfaith dialogue through tai chi

'Non-verbal activities are a good tool to make different people talk together, if you want them to discover their commonalities. Tai chi and other physical activities can really help start interaction. After the tai chi, we have a tea session in which people share their sensations about the day. Often people stay on and on and talk as if they have always been friends.'

Frode, Norway



C. Identify commonalities

It can be difficult to convince young people that they have a lot in common.

1. Create a neutral space through common interest. Activities like music, sports or arts and crafts are good tools.
2. Start small. Count on the ripple effect of your initial activities to start bigger projects.

'I have been a follower of the Church of Jesus Christ of Latter-day Saints since my birth, like my family. My church aims at being inclusive and looks for ways to contribute to society proactively. I myself started to become involved in interfaith dialogue in Norway through my church. I was invited to a meeting to be introduced to the organisation 'Young Dialogue' and I later volunteered to be a part of their board.'

Vegard, Norway

D. Deal with power relations and uneven representation of different groups

It can be hard for minority religious groups to start interfaith projects, or even to become involved; these groups have far less resources and connections with the local community than established faith communities.

1. Bear in mind that established religions are generally in an 'easier position' in interfaith dialogue; it is often the majority religion's responsibility to make interfaith dialogue happen and to ensure that minority groups feel at ease.
2. Choose a neutral location for the interfaith activities.
3. Find a balance where everybody can practise their belief, respecting each other.
4. Ask minority groups about any special requirements they may have.

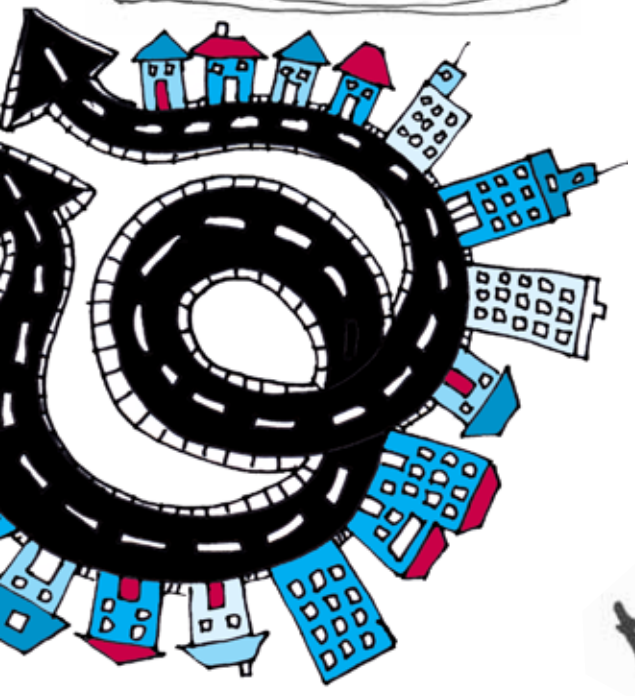
E. Involve atheists, agnostics and other philosophical believers – Their views can significantly enrich the exchange

1. Promote your activities in schools, youth centres, concerts and other places where all sorts of young people gather. Do not only participate in interfaith forums.
2. Invite people with different religious, political and philosophical perspectives to your activities.
3. Atheists, agnostics and religious people can be regarded as groups with different sets of beliefs. We do not all see the world in the same way but it is important to respect each other. This will allow you to fund an open space to start a discussion.

F. Fight the spread of extreme right ideas and religious intolerance

Minority religious groups are often negatively represented by the media and discriminated in everyday life. Your project can contribute to fighting against these practices and provide a positive image of all faiths.

1. Be aware of Europe's history! Religious diversity has been a European feature long before globalisation. Since 711 Islam has existed in Europe. In Spain, Muslims and Christians have co-existed peacefully for several centuries.
2. Examine historical and post-colonial relations between faith communities. In order to improve future relations, we must examine our past.



'I work with communities that generally do not interact with Muslims at all in their daily lives. I guide groups to attend the Mosque in different periods of the year – including Ramadan. After the visits, I usually invite people to my house for a cup of tea. During these events we discuss and learn from each other a lot. I also organise the same sort of events for people from the blind community. I think interfaith dialogue should include all layers of society and especially those groups who experience more barriers for their participation.'
Amina, United Kingdom

Are there any limits?

This space is for you. This booklet has an open conclusion, which you are free to fill with your experiences and thoughts. Once you are finished, compare your lines now to what you wrote at the beginning. Are there any differences in your thoughts? What did you learn? And what would you still like to explore? We hope you enjoyed the trip.

Scenario: 'Living in Pureland'

'Living in Pureland' (Chaudhry and Sallah, 2011)

Scenario

This is the story of two communities in the lovely town of Pureland. The two groups are called the Shinshons and the Pure, and they follow different religions. The Shinshons have arrived in the area only recently and have the reputation of causing trouble.

One night, the house of a Pure family gets robbed. The family has two young children and the Pure community suspects that the robbery has been perpetrated by a Shinshon boy.

Two days after, a group of Pure young people hanging out on the street is approached by a group from the Shinshon faith. A violent interaction between the two groups follows. The fight leads to mild injuries with one Shinson boy suffering a black eye.

In town, rumours are spreading about a huge hexagonal religious building that the Shinshons want to build next to the local secondary school. Residents are worried about the adverse effect this building will have; many Pure parents do not want their children to walk past a place where lots of Shinshons will be coming and going.

A group of parents have called a meeting. The leader is a father who is extremely vociferous that this building should not be erected. However, the incident around the 'scuffle' has also been noticed, together with the injury suffered by the Shinshon boy.

Roles:

SPure

You have called the meeting by putting posters in the school and in public places. You are confident that during the meeting you will be able to convince people quickly that it is very dangerous to build the Hexagon in the neighbourhood. You are very convinced that the 'Pure' way of life is being threatened and that the Shinshons need to adapt and live like them.

JPure

You hold the same views as your partner SPure and have discussed many times with your Pure friends how backward the Shinshons are. You think that they have no etiquette, greet each other in weird ways and you do not like them meditating in the local park. You have always told your children to stay away from them. For you, it is always the Shinshons' fault.

APure

You have lived in majority Shinshon areas, have friends across the two groups and feel that the incident with the boys needs to be tackled before it gets out of hand and someone is seriously injured. You think the Hexagon building is a great idea because it will be a resource for the Shinshon community and will give them the opportunity to reach out to the majority Pure. You argue eloquently for co-operation and mutual understanding.

Shining Light

You have lived in the area for more than ten years. You are a Shinshon doctor and you advocate for the creation of the Hexagon. In the Shinshon culture, the building plays an important role in community building and democracy. You therefore think the Hexagon would provide the Shinshons with a feeling of belonging and an important meeting place. You wish for better understanding and co-operation across the two faiths.

Shining Sun

You are the father of one of the Shinshon boys who was involved in the fight, which left your son with a black eye. You are angry because your son has been beaten up by the Pure boys and the police did not take it seriously. You are afraid that these types of interactions will lead to something very serious. Your understanding of the 'puritan' language is not good and you have difficulty explaining yourself well.

Son of Shining Sun

Your father has brought you here to show how badly you have been beaten up. You did not want to come as it is embarrassing to be brought to a gathering of older people. You know that your father can get quite emotional and you want to make sure that he is alright. You do not think that you are old enough to be involved in these kinds of meetings. However, if asked to speak, you have a lot of good ideas to share.

GPure

You belong to the local anti-fascist group and albeit you are from the 'Pure' faith, you ally yourself with the Shinshons. You also get angry very quickly. You want to make it very clear that we need to deal with any kind of discrimination head on with collective actions and marches. You are aware that discrimination is going on in the streets, schools and workplaces.

XPure

You are one of the local councillors and have been invited by JPURE to show that even local political figures are against the construction of the Hexagon. For you, the Shinshons should not even think about building a Hexagon in the city. This idea is very repulsive to you and you get quite patriotic about the greatness of the 'Pures' and what they have achieved. It is also time for elections and you are looking for votes.

Shining Flower

You are one of the co-ordinators of a Shinshon youth group. You have experienced meetings across the two groups with TPure, the co-ordinator of a Pure youth group. You strongly believe that the communities can overcome any misunderstandings, if there are more opportunities for each other to meet.

TPure

You are one of the co-ordinators of a group for 'Pure' young people. You have been experimenting with meetings across the two groups along with Shining Flower, the co-ordinator of a youth group for Shinshon young people. You strongly believe that the communities can overcome any misunderstandings, if there are more opportunities for each other to meet.

Journalist

You write for the local paper. You have come to the meeting because you saw it being advertised and you want to write an article about it. You will write an article about the meeting, and, as part of the programme, we will read it on the following morning. You are a journalist who wants to be successful in your field and move up to write for one of the top national newspapers. You are from the 'Pure' background and have never spoken to any Shinshons, whilst you do a lot of reporting about them and the ills that they bring.

More resources

European funding for youth projects

The European Union provides funding for a wide range of youth projects through the Youth in Action programme. The youth activities supported are listed under five Actions:

- **Youth for Europe (Action 1)** provides grants for Youth Exchanges, Youth Initiatives and Youth Democracy Projects.

i) **Youth Exchanges (Action 1.1)** gather together young people from different European countries. They are open for young people from 13 to 25 years old and can last from one to three weeks. The groups should plan together their Youth Exchange around a theme of mutual interest.

ii) **Youth Initiatives (Action 1.2)** are designed and run by groups of young people from 15 to 30 years old. The projects are community-based and help young people develop their initiative and creativity. They can be developed at local, regional and national level. Young people from 15 to 17 years old can participate with a coach.

iii) **Youth Democracy Projects (Action 1.3)** support young people's participation in representative democracy at a local and international level. They are based on partnerships between at least two countries. They are open to non-profit organisations, local authorities and groups of young people from 13 to 30 years old.

- **European Voluntary Service (Action 2)** is a period of full-time voluntary service in an EU or neighbouring country, covered by a European grant. EVS is open to young people from 18 to 30 years old and lasts from two months to one year. Non-profit organisations are also welcome to host or send volunteers.
- **Youth in the World (Action 3)** supports Youth Exchanges, Training and Networking Projects in the youth field with Neighbouring Partner Countries. It aims to promote dialogue, mutual tolerance and intercultural awareness outside the borders of the EU.
- **Youth Support Systems (Action 4)** supports training courses, seminars, meetings, study visits, job shadowing and networking for European NGOs active in the youth field. This Action is mainly directed to youth workers, youth leaders and all those working with young people and has no age limit.
- **European Co-operation (Action 5)** supports seminars and structured dialogue between young people and those responsible for youth policy, in order to promote European co-operation in the youth field.

Find more about Youth in Action here: http://eacea.ec.europa.eu/youth/index_en.php

A list of the National Agencies implementing the Programme in different EU countries is availble here: http://ec.europa.eu/youth/youth/doc152_en.htm#sectNAS

Online Resources

The Training kits (T-kits) are a series of manuals written by experienced youth workers and produced by the Council of Europe. These are guides on different youth work topics, from language learning to organisational management. They are published in English and several other European languages and can be downloaded for free here:

http://tinyurl.com/3m73w82

A couple of titles you may be particularly interested in are the following:

The **SALTO network** produces high quality handbooks and resources to improve youth work. These are downloadable for free from the SALTO site www.salto-youth.net Two titles you may be particularly interested in are:

Inclusion by Design; a booklet on how to develop an effective inclusion strategy within your organisation.

http://www.saltoyouth.net/rc/inclusionbydesign/

Making waves – creating more impact with your youth projects; in this booklet, you will find inspiration to raise the visibility of your project.

http://www.saltoyouth.net/makingwaves/

The SALTO Toolbox for Training & Youth Work is an online catalogue you can browse through freely and contribute to. It contains training methods, simulation games, background texts, presentations and official reports addressing various topics related to youth work. You can find the toolbox here: http://www.salto-youth.net/tools/toolbox/find-a-tool

Organisations, networks and more online resources

Tools for Trialogue from the Three Faiths Forum: www.3ff.org.uk/prog_t4t.htm

Find an archive of prayers from all traditions at http://www.worldprayers.org/

Find more SALTO resources on interfaith and intercultural dialogue at:

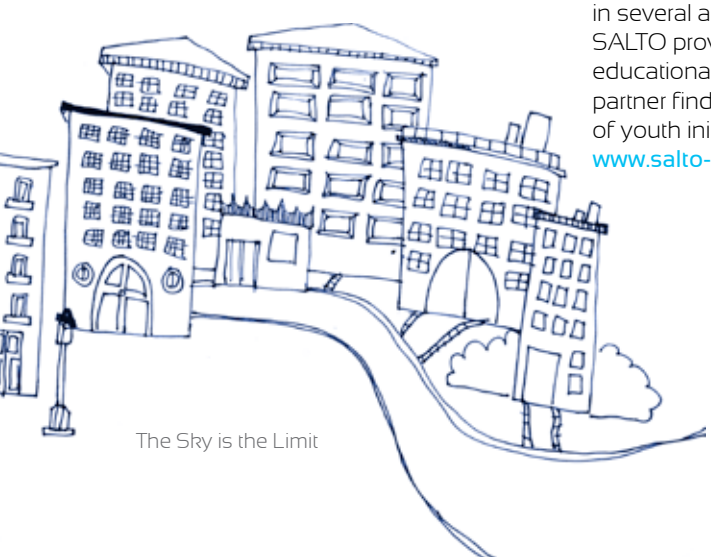
http://www.salto-youth.net/rc/cultural-diversity/topics/intercultural-inter-religious dialogue

The Ecumenical Youth Council of Europe (www.eyce.org) is the European forum for young people and youth workers from all Christian denominations.

St Ethelburga's Centre for Reconciliation and Peace (www.stethelburgas.org) is a Christian-led organisation based in London. They provide several online resources for interfaith dialogue, ranging from an online space for interfaith facilitators, to practical booklets to foster and protect religious diversity in various environments. They also organise training courses and events on different themes, such as dialogue facilitation and meditation techniques.

The European Interfaith Youth Network (EIYN, www.facebook.com/rfp.eiyn) is a part of the Religions for Peace Global Youth Network. It serves as a platform aimed at bringing together youth organisations and young individuals from all religions present in Europe, advancing common action for peace.

The Interfaith Network for the United Kingdom (www.interfaith.org.uk). The Interfaith Network for the UK was founded in 1987 to promote good relations between people of different faiths in this country. On the site you can find useful material on interfaith action for young people and communities.



Religions for Peace – Global Youth Network (www.religionsforpeace.org) is an international, multi-faith organisation dedicated to the promotion of peace, poverty reduction and environment protection. The site contains a series of toolkits and manuals on how to tackle various global issues from a spiritual or religious perspective.

Summatheologica (http://summatheologica.wordpress.com/) is an interesting blog on the involvement of 'new Christians' in interfaith dialogue. It highlights audio and video lectures and articles by individuals who participate in the Evangelical-Mormon dialogue, or present subject matter relevant to various faith communities.

Think Humanism (www.thinkhumanism.com) is an independent online forum that concentrates on humanism, secularism and free thought. It offers a place of exchange for people of all world views, a selection of readings about humanism and other food for thought.

The United Religions Initiative (URI) is an international interfaith network active in 78 countries. The URI connects grassroots change-makers across religious, cultural and geographic boundaries, in order to stop religiously motivated violence and tackle poverty through interfaith action. The site contains various resources on themes such as interfaith ceremonies, appreciative enquiry and multi-faith prayers. Find out more at: www.uri.org

The SALTO network supports youth organisations and young people to create and carry out youth projects in several areas. Through its website, SALTO provides training courses, educational tools, a database for partner finding and several examples of youth initiatives. Find out more at: www.salto-youth.net

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The Interfaith Dialogue Training Course, Manchester, 3–8 April 2011

This booklet is the result of the thoughts and discussions of a group of 15 youth leaders from all over Europe, who gathered together to explore concepts and issues related to interfaith work. The participants came from France, the UK, Poland, Italy, Norway, Iceland, Belgium and Germany. Their beliefs spanned from atheism and agnosticism, to different interpretations of Islam and Christianity (including a representative of the Church of Jesus Christ of Latter-day Saints). Their cultural backgrounds often spanned beyond the parameters of Europe, to cover different parts of Africa and Asia.

The training course was facilitated by two experienced trainers on interfaith issues. Its main objectives were to: explore the needs for interfaith dialogue in youth work and its challenges, exchange best practices in this area and equip participants to implement future Youth in Action projects on this theme. The first day was dedicated to group building and exploration of concepts such as the construction of social reality. The second day explored the participants' personal and youth work experience around interfaith issues. The third day focused on good practices and challenges in this area and outside visits. The last day focused on future perspectives and project creation.

More pictures from the training are available here: http://tinyurl.com/4xrwdtw

THANK YOU VERY VERY MUCH.

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The Sky is the Limit: An interactive guide for youth projects on interfaith dialogue

This is an interactive guide to set up youth projects on interfaith dialogue. It contains tips from practitioners, tools for youth work and space for your own reflections and experiences. *The Sky is the Limit* originates from the SALTO Interfaith Dialogue Training Course held in Manchester (UK), from 3 to 8 April 2011, which gathered together practitioners in this field from all over Europe.

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