

Bringing both sides together...



Let's meet the three cultures

EuroMed Youth educational report

SALTO-YOUTH
EUROMED
RESOURCE CENTRE



Education and Culture



In November 2001, the Spanish National Agency for the Youth Programme, INJUVE, organized a Euromed Seminar in Molina (Malaga, Spain). On this occasion, I visited Granada's milestones, the Alhambra where I was imbued by its legendary architecture and its history, then I went to the Cathedral. Imagine an edifice built with extraordinary norms and, suddenly a magical soundtrack was played and sounded inside these walls as a revelation. The music is entitled "the three cultures".

An idea occurred then to me as to giving the opportunity to motivate partners in the youth field to work together on the three cultures theme with the primary concern of promoting knowledge about and from each other's cultures.

The Spanish National Agency was immediately won over and eagerly welcomed the proposal. Thus, after reflecting, we have chosen as a place Cordoba and its Mezquita which represents, embodies the presence of the three cultures related to the three monotheistic religions during a considerable span of its history offering to the city of Cordoba today an invaluable heritage and a unique significance. The first edition of the Training Course (2004) was the opportunity to reflect on the deep-rooted connexions between the three cultures with a particular focus on the Andalusian¹ period and to explore through time and history the following questions: how was it then? How is it today? and what are the possibilities for the future?

One of the participants at the Cordoba edition, Françoise Cafri², was working at the international exchange division of the Jerusalem municipality. Moved by this experience, she offered to renew it in the city of Jerusalem; again a city with a high symbolic potential and value to worshippers in Judaism, Christianity and Islam. The holy city of Jerusalem stands at the heart of ongoing passions and constant fights that cross time and faith. This highly spiritual dimension brought into the second edition of the Training Course (2005) an obvious concern with Religion as a mainstream issue. I remember a scene which is one of the strongest moments I have ever known, the visit to the Wailing Wall where a Jewish, a Christian and a Muslim girl, head to the Wailing Wall, hand in hand and with tear sin their eyes...

In the following year, the Flemish community in Belgium expressed its wish to host the Training Course. After a series of fruitful negotiations, it was settled that the 2006 edition would take place in Antwerp that enjoys a high number of religious communities. That was definitely not the only criterion. The year witnessed as well a major event on the political field. The local elections were planned in October 2006 with the extreme right wing Vlaams Belang growing scores. Moreover, the religious calendars for the Jewish and the Muslim communities made it possible for Ramadan and Succoth to coincide. Having in this perspective politics crossed by religion and bringing the youth workers to closely explore the three cultures reality in a European context increased the inherent stakes of the project.

In 2007, the demand came from the French National Agency to organize the fourth edition of the Training Course. The concept of Laïcité as it is defined and put into practice in everyday life in France offered a new approach to the Three Cultures issue. The course shed some new lights on the way the three cultures are lived, practiced and expressed in a European democracy where no state religion is promoted. Seen from the outside, the concept of Laïcité often appears paradoxical to a certain extent. That is why concept clarification was required right from the outset. Close and full immersion came progressively to build up a better understanding of "laïcité à la française". The three cultures vis-à-vis laïcité inspired for the 2007 edition the pedagogical content of the course with again a privileged status granted to the city of Paris; cosmopolitan, diverse and strongly rooted in its tradition.

This report, through a very ambitious title, aims to share with you all these experiences and to help you to develop partnerships dealing on the specificity of the 3 Cultures with a better understanding, respect and acceptance.

Bernard Abrignani

Coordinator of SALTO-YOUTH EuroMed RC

1. Andalusia is a historic region in southern western Spain. The Arabic name *Al-Andalus* was originally coined by Muslims (Moors), who occupied Spain in the 8th Century. It was a reference to the Germanic tribes who settled in the Peninsula in the 5th century. In the 11th century when the Christians begun to reconquer the peninsula, *Al-Andalus* came to mean the area still under Muslim control.

2. Françoise Cafri produced an article on her experience from a participant to an organizer's point of view on the 7th edition of Meet in Euromed, the Salto Youth Euromed Quarterly magazine, July 2006, pp. 9-10.

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Training Course

“Let’s meet the three cultures”

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These 4 Training courses had been co-organised in cooperation with:



Introduction

The Three cultures key values

As a training strategy launched with the European commission youth programme, the SALTO Youth runs a wide an intensive range of activities on the defined priority areas of the youth field. Dialogue, cultural diversity, mutual understanding and acceptance are key issues that the eight SALTO resource centres promote actively.

Dealing with very sensitive topics as religion, cultures, identity and education is challenging in more than one aspect. That is why the approach was carefully designed and adapted to the various environments where the course was run. More than an adaptation, the choice of the venue was an integral part of the pedagogical strategy put forward by the SALTO. It expressed the attempt to heighten youth workers' awareness on issues related to their own personal cultures as shaped by various elements; religion, politics and history as well as everyday life and ways of thinking and acting.

All along the four editions of the Training Course, the participants got to know different aspects of the local culture. They were invited to live it and experience it from within. They were assigned to bring over whatever cultural component they considered significant and reflect on the possible ways of interaction in order to understand how cultures have, in a similar way, been constantly in contact.

Providing quality training for youth workers and safe environments for encounter and learning are more than essential to achieve the learning objectives.

The input included thus, concepts clarification and a number of activities and group sessions whereby participants could understand and put finger on their personal understanding of common issues connected to their national, personal or religious realities.

The Research & Development phase of the programme was definitely the most demanding and to some extent the most revealing for the participants. They had to manage time and schedule, to show autonomy and curiosity, to reflect attentively on the various possibilities that could constraint or promote group dynamics and activity management, to experience and develop new tools based on the clear and supporting instructions of the training team.

It was hard sometimes, time-consuming often, needed adjustments and called for compromise and effective problem-solving strategies. It came up with fun and interesting creations and performances when the youth workers staged situations where they played unexpected parts and put themselves in some other's shoes.

If the present report offers a considerable space to this particular aspect, it is to acknowledge the enormous efforts done by the participants involved actively and to celebrate their inspired and informative output that we as editors and "raporteurs" aimed to sum up and compile in a comprehensive way for potential users.

The educational philosophy of SALTO

The methodological strategy developed by SALTO-YOUTH EuroMed is founded on the following principles:

T.A.P.E. Related to the contents of the TC	S.T.A.R. Related to the Spirit of the TC
To T est – Taste	S olidarity
To A nalyze	T olerance
To P roduce	A utonomy
To E xchange - Evaluate	R esponsibility – R espect

T.A.P.E.

Test-Taste

The TEST and TASTE phases are considered as a first approach to the environment in which the participants get the chance to be introduced to and to discover the place they are in. The Training Courses offers them different situations that allow self-Testing. At some other moments, the participants have the unique opportunity to Test new tools or methods. All the activities are conducted within the spirit of Tasting i.e. enjoying each single moment especially those linked to traditions (food, feasting...) but also related to the particular Taste of the Three Cultures.

Analyze

The ANALYZE phase concerns the act of analyzing the activities that have been run during the TEST/TASTE phases. Then comes the step of reflecting on the mutual links and interactions between the different pieces of information and experiences.

Produce

The PRODUCING phases are different moments that involve the participants directly. They take shape in the presentation of any prepared task required before coming to the Training Courses; such as the possible and existing ways in which the two other cultures are represented in each country. It is also revealed through the didactic material the participants have to design in the Research & Development activity according to the main topics proposed:

- Art of living group
- Women group
- Religion group
- Thinking group (scientists, philosophers, teachers); (*only in Cordoba and Jerusalem*)
- Political power (*only in Cordoba and Jerusalem*)
- Economy group (commercial activity); (*only in Cordoba and Jerusalem*)
- Three cultures/religions groups versus laïcité (*only in Paris*)

Exchange - Evaluate

The EXCHANGE is one of the two transversal processes during the Training Course. It is through the exchange of opinions, ideas and skills that the participants are given a chance to learn from each other and enrich their competences, knowledge and abilities.

To EVALUATE is the second transversal process that supports and checks whether the activity reached the defined aims or not. This means to work with the participants in order to get a meaning out of the activity and to build up a common and shared "sense" for it.

S.T.A.R.

Solidarity

Means to support each other to learn, to appreciate, to translate, to understand and to create.

Tolerance

Means to accept various points of view, ideas, ways of thinking and acting.

Autonomy

Means the opportunity given to the participants to take responsibility and initiative when managing on their own some stages of the programme bringing these last mentioned a personal touch with their own rhythm, aims and contents.

Responsibility

Means accepting and assuming the task given before or during the Training Course.

Respect

Means an extremely difficult aim to achieve. It turns to be very difficult to have and to show sometimes. It is based on reciprocity and allows a trustful atmosphere and a good learning process along with empathy.

Examples

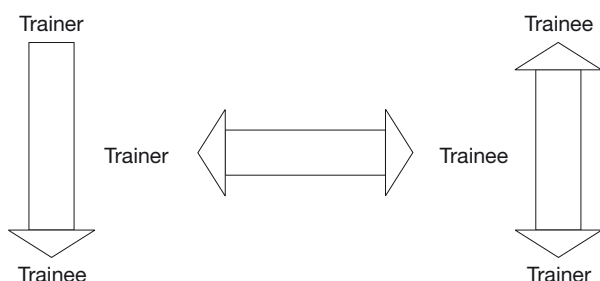
- Debriefings after Research and Development activities
- Daily evaluation group
- Mid-session evaluation
- Final questionnaire
- Final evaluation, using the local metaphors such as “The City of Emotions”

The previously mentioned points sum up precisely the methodological structure of the training course. The later has to allow each participant to TASTE the atmosphere of the learning situation. This process can be compared to the one of setting the participant in some sort of “amniotic fluid” to facilitate the awareness about and the acquisition of a new knowledge. Each new context offers as well the opportunity to test the individual and the tools or methods used.

No progression can be achieved without an accurate and systematic analysis of all the elements involved. That is why enough time must be dedicated, after each learning session, to ANALYSIS. In a similar way, without a true desire to exchange with the other members of the learning community, it is very difficult to successfully achieve the settled goals. Each step needs to be EVALUATED before moving to the next point. Last but not least, no method can compensate for a lack of a real learning “spirit”.

Because no type of learning can be achieved in a one-way process, the relationship established between the trainer and trainee lies on a double-oriented or bidirectional communication, equality and mutual activation of the educative process.

Roles and communications are based in “Peer Education” (as equals):



Presentation

Organizational framework

The four editions of this training course were organized by SALTO-YOUTH EuroMed Resource Centre in cooperation with:

- The Spanish National Agency - INJUVE: 1st edition in Cordoba, 27 April - 4 May 2004,

- The National Coordinator in Israel and the Municipality of Israel: 2nd edition, 4-12 December 2005,
- The Belgium National Agency of Flemish community - JINT: 3rd edition in Antwerp, 7-14 October 2006,
- The French National Agency for the Youth in Action Programme – AFPEJA: 4th edition in Paris, 27 October- 4 November 2007.

The working languages were English and French.

Aim

The overall aim of the Training Course was to develop Euro Mediterranean cooperation through the existing EUROMED YOUTH and YOUTH IN ACTION Programmes within an intercultural context. The focus was put on increasing the youth workers and youth leaders’ skills in EuroMed cultures and enhancing their active participation in bringing both sides of the Mediterranean together.

Goals and Objectives

The goal of the training course was to highlight the Euro Mediterranean cooperation and to increase the participants’ skills in cultural management and their active participation in the Euro Mediterranean process.

The following concrete objectives were set based on the above-mentioned goals:

- To know EUROMED cultures and their relation to Judaism, Christianity and Islam
- To reflect on the participants’ own cultural identity
- To identify the common elements in relation to the other cultures
- To be able to create together using the past to prepare a better future
- To prepare the framework and coach the participants in the realization of concrete partnerships within the Youth in action Programme

Main Features

Intercultural activities were organized using different techniques and methods linked to communication tools namely; languages, art forms, food, traditions requiring as much as possible of the five senses.

Activities were organized as well using different techniques and methods linked to verbal and non-verbal communication.

Each group had to deal with a given topic relevant to the three cultures and the concept of secularism when applicable. Each group had to make the necessary research in order to develop and deliver a two-hour non-formal education activity to the rest of the group. A special emphasis was constantly put on its transferable characteristics with the perspective of practically implementing it in the youth work within the EuroMed region.

Participants’ profile

The training course is designed as a complementary training session for youth workers and leaders who:

- Enjoy considerable experience in the Euromed Youth & Youth in Action Programmes
- Do the upstream preparatory research required and any additional research requested by the team once accepted on the course
- Have the backing of their organization and the green light for a Euromed Youth & Youth in Action projects
- Are motivated by the training course and free to attend the entire session

■ Introduction

- Can communicate and work in at least one of the two working languages (English or French)
- Are resident in a European Union Member State or in a Mediterranean country that signed the Declaration of Barcelona

What does it mean to be a trainer?

- To experience an intense level of feelings
- To work in an area of conflict
- To deal with the topic from the trainer perspective
- To be trained on a pre-designed TC

What does it mean to be a trainer and a coordinator?

- To have the capacity to work in an international environment
- To promote a Euromed identity vis-à-vis of the participants' national identity
- To show the ability to train in an area of conflict
- To have the necessary body of knowledge
- To coordinate teamwork and to support staff and local organizers
- To step out
- To promote constant intercultural learning

Expected outcomes

The participants are expected to:

- Enrich their knowledge and awareness regarding the three cultures
- Deeply understand the interferences among the three cultures within the Euro-Mediterranean region
- Develop projects, based on an intercultural approach, for a Youth Exchange, EVS and Support measures at the end of the training course within the Euromed Youth & Youth in Action programmes

Methodology

The four training courses are based on non-formal education principles and practices. They use a learner-based approach and implement active and interactive methods in generating an experiential learning experience.

Participants are expected to manage some activities with the view of making them involved and responsible for their own learning process. They need to show an evident willingness towards experimental learning methods.

Focus and main resources

Cordoba: 3 Cultures and “How it was, How it is and how it could be?” Torre de Calahorra – The Old City

Jerusalem: 3 Cultures and Religions
Tower of David Museum – The Old City

Antwerp: Election vis-à-vis 3 religious communities
ATLAS organization and the maritime character of the city

Paris: Laïcité vis-à-vis the three cultures
The three worship places - The City of Paris

Context

The introduction sets it clearly that the choice for the venue was not neutral. The city was regarded in each edition as a resource in terms of the potential institutions to look at. Each city was as well a unique moment to illustrate the way in which cultures and religions coexist

together connecting the concrete objectives of the Training Course to the local reality.

Why Cordoba?

The choice for the city of Cordoba seemed quite obvious after the revealing experience reported in the introduction. A music coming out of the antique walls of the Granada Cathedral and a journey to the marvellous Mezquita unveiled the layers of each culture and followed the tracks left behind those who lived there before. The Mezquita first hosted a temple then a Christian Cathedral. It was during the Umayyad Dynasty¹ in Cordoba the second-largest Mosque in the world and was turned again since the 15th century into a church. Most of the religious and architectural landmarks were genuinely preserved over time and it is almost impossible to draw a clear cut between the various influences that contributed to construct the highly symbolic value of the city.

The whole city covers a wide range of cultural landmarks strongly connected to the three religions that shared overlapping time periods and spaces. Geographically speaking, Andalusia faces the Atlantic Ocean and opens on the Mediterranean Sea reflecting cultural cross-currents from the neighboring areas. It symbolized for a long period the borderline between the Christian kingdoms of Europe and the Muslim countries around the southern coast of the Mediterranean Sea. Under Muslim control, Cordoba enjoyed a privileged status for being the capital of the Caliphate. It drained large numbers of people coming from different backgrounds and abiding by various religions. As a matter of fact, the three religions of the book were tolerated in Cordoba, as it was the case in any other city, as long as the non-Muslims were defined as *Dhimmi*².

With up to eight centuries of common life, Cordoba stands therefore as a privileged space for the construction of a Euro Mediterranean intercultural dimension. Starting from the way it was, and how the relationships among the cultures were established, to closer concerns for defining possible ways and values to open up dialogue and interaction among people today.



1. The Umayyad Dynasty was the first dynasty of the Muslim Caliphate (660-750) then (756-1031) stretching from the Middle East to the Spanish Peninsula.

2. *Ahl al-dhimma*, the people of the *dhimma* or pact of protection, is a non-Muslim subject of a state governed in accordance with the Sharia Law in Islam. It implies an obligation on the state to protect the individual, including the individual's life, property and freedom of religion and worship and required loyalty to the Empire and a poll tax known as the *Jizya*.

Cordoba is a city in Andalusia, southern Spain. It is located on the Guadalquivir River. Today a moderately sized modern city, the old town contains many impressive architectural reminders of the time when Cordoba was the thriving capital of the Caliphate of Cordoba that governed almost all of the Iberian Peninsula. That was during the tenth century. It has been estimated then, that Cordoba, with up to 500,000 inhabitants, was the largest city in Western Europe and, perhaps, in the world.

Some prevailing illustrations of the Roman presence in Cordoba are the bridge over the Guadalquivir River and the mosaics that can be admired at the Fortress of the Christian Monarchs (**Alcazar de los Reyes Cristianos**).

The most important legacy of the Muslim civilization is the Mosque (**Mezquita**), which is said to be the largest Muslim mosque in the world.

The construction of the Mezquita started around the 6th century A.D., as a Christian Visigoth church. Later, the Mezquita (originally the **Aljama Mosque**) was reworked for over two centuries to refashion it as a mosque, starting in 784 A.D. under the supervision of the first Muslim Emir Abd ar-Rahman I.

In Medieval Spain, Cordoba was an important centre of Jewish culture, especially from the 11th century onwards. Nowadays, the interesting Jewish quarter (**Juderia**) is well preserved and full of old narrow streets and alleyways. It is still possible to visit the Synagogue named "**Judios**".

Christian art begun to flourish in Cordoba after the Reconquest. In 1236, Fernando III ordered the building of fourteen Romanesque and Gothic churches with obvious Moorish influences. Some of them are known today as **Santa Marina, San Lorenzo, San Miguel** and **San Nicolas**. After the capture of Cordoba (1236), the **Mezquita** Mosque was renamed as the Christian church of the **Virgin of the Assumption**.



Cordoba

Why Jerusalem?

The symbolic character of the city and its deep and long connexion to the three great monotheistic faiths are fairly obvious to everyone. According to the opening address delivered at the Tower of David during the Training Course, a Rabbi raised attention to the fact that the very name of Jerusalem draws from a compromise between a

tribute to both the "King of Shalayim" (Hebrew Yerushalayim) and to the prophet Abraham. The resulting name of Jerusalem carries hence a symbol for the coalition and dialogue of the civilizations that were living there and the civilizations that are present on this land today. The invitation was thus addressed to all participants to learn about and from these former experiences and also to bring their own experiences and cultures to reveal and share.

Those common values were evidently known to the training team who saw the unique character of the city and its relevance to the course and engaged to exploit it.

Once the proposal came from the National Agency to host the Training Course in Jerusalem, the SALTO-Youth resource centre undertook immediately to explore and exploit the various resources of the city related to Religion and culture in the light of the Cordoba experience. The highly spiritual status of Jerusalem around the world and among the three religions of Judaism, Christianity and Islam demanded a careful preparation and a thoughtful adaptation. The particular status of the city that became a point of contention among neighbours required a particular treatment as well.

To understand the present-time claims in the light of the historical episodes involving the three cultural and religious communities represented a high stake for the second edition on the Training Course. It nonetheless offered a valuable opportunity to experience a new form of co-existence and to understand the strong impact of stereotypes on religions and cultures. This edition was expecting some new constraints in terms of potential tensions within the group. These expectations turned to be right indeed. Yet, they revealed the importance of unfolding realities and weaving new possibilities for dialogue and understanding.



Jerusalem

The three religions and along with them the three cultures, Judaism, Christianity and Islam, have been present in Jerusalem since early times.

The city has a history that goes back as far as the 4th millennium BCE, making it one of the oldest cities in the world. Jerusalem is the holiest city for Judaism and the spiritual centre for the Jewish people since the 10th century BCE.

The city counts a number of significant ancient Christian shrines among which **the Church of the Holy Sepulchre** and is widely acknowledged to be the third-holiest city in Islam because it was, prior to Mecca, the original **Kiblah** (direction for prayers)

The walled area of Jerusalem, which constituted the entire city until the 1860s, is known as the **Old City**, and was added to the List of World Heritage Sites in danger in 1982. The **Old City** has been traditionally divided into four quarters corresponding to four religious and cultural communities: Jewish, Christian, Muslim and Armenian. The “Old City” was named as one of the New Seven Wonders of the World in 2006.

Modern Jerusalem today is expanding into a cluster of urban centres. It is as well a scene for perpetual conflicts between some groups of Arab and Israeli populations. On a cultural level, the ongoing hordes of people make of the city a cosmopolitan and living centre.

Why Antwerp?



As a matter of fact, Antwerp has always been one of Belgium's important cities. A major centre for trade, the capital of Antwerp province, in Flanders region is hosting around 162 different nationalities. It became over time a major centre for Orthodox Jews due to a significant Hasidic population based in Antwerp. It is also home for a large number of immigrants from countries such as Turkey and Morocco who settled there in the late thirty years. These groups are largely Muslims. The social tensions between different religious groups,

A sightseeing tour in Antwerp will lead you to the statue in front of the town hall. This statue is a celebration of the legend giving birth to the very name of the city. According to folklore, a mythical giant called *Antigoon* lived near the river Scheldt and exacted a toll from anyone who wanted to cross the river. Those who refused were hand-severed. Their hands ended up in the river.

Comes a day when the giant was granted an equal treatment. He was slain by a young hero who cut off the giant's hand and throw it into the river.

Hence the name *Antwerpen* from Dutch *hand werpen* (akin to Old English *hand* and *wearpan* (= to throw), that has changed to today's *warp*

Another etymology claims a Gallo-Roman origin to this name. It is said to refer to the former situation of the city within a curve of the river.

No doubt that the link with the water is obvious on both grounds. Antwerp's port is one of the world's largest ports, with a high level of cargo shipping and oil refineries traffic. On the European scale, Antwerp's port stands on the second position after Rotterdam's port which is larger.

Antwerp had an artistic reputation in the 17th century, based on its school of painting, which included Rubens, Van Dyck, Jordaens, the two Teniers and many others. Antwerpenaren (Antverpians, people from Antwerp) speak a dialect which is recognized by Dutch-speaking people because of its A-sound, which sounds more like the 'o' in bore.

Sukkôt or Succoth

From Hebrew sukkôt, or feast of Tabernacles is a Biblical pilgrimage festival that occurs in autumn on the 15th day of the month of Tishri (late September to late October). The holiday lasts 7 days. The first day celebrated as a full festival with special prayer services and holiday meals. The remaining days are known as *Chol HaMoed* (“festival weekdays”). The seventh day of Succoth is called *Hoshanah Rabbah* and has a special observance of its own.

In Judaism it is one of the three major holidays known collectively as the *Shalosh Regalim* (three pilgrim festivals), when historically the Jewish populace travelled to the Temple in Jerusalem.

During this holiday, Jews are instructed to build a temporary structure in which to eat their meals, entertain guests, relax, and even sleep. The *sukkah* is reminiscent of the type of huts in which the ancient Israelites dwelt during their 40 years of wandering in the desert after the Exodus from Egypt, and is intended to reflect God's benevolence in providing for all the Jews' needs in the desert

On each of the seven days of Succoth, the Torah requires the Jew to take Four Species of plants and to grasp and shake them in a specific manner. These species are: the *lulav* (date palm frond), *hadass* (bough of a myrtle tree), *aravah* (willow branch)— these three are actually bound together and collectively referred to as the *lulav*—and the *etrog* (a citron, a lemon-like citrus fruit).

All over Succoth days, people are saying specific prayers, asking the New Year to bring prosperity on earth and grace upon mankind (*Hocha' ana*, meaning: save us by grace!). Prayers during Succoth include the reading of the Torah every day, saying the Mussaf (additional) service during morning prayers, reading the Hallel, and adding special supplications into the Amidah and grace after meals.

basically “ghettoized” immigrants and wealthy Christian and Jewish families have more than once given potential to conflict. The situation was growing crescendo lately with the world's general context of suspicion and the local emergence of the extreme right wing party *Vlaams Belang*. The local election acquired a significant importance because immigrants were, for the first time, granted the right to vote.

Ramadan

Ramadan is the ninth month of *Hijri* (Islamic) calendar. It is considered the most venerated, blessed and holiest month for Muslims around the world. Prayers, fasting, self-accountability and charity have special association with Ramadan. The religious observances of Ramadan occur throughout the entire Islamic calendar month.

During Ramadan, the revelation of the Koran to the Prophet Muhammad began and lasted for twenty three years. The entire month is spent fasting from dawn to dusk. Fasting during this month is often thought to figuratively burn away all sins. The first day of the next month is spent in great celebrations and rejoicings and is observed as the 'Festival of Breaking Fast' or 'Eid ul-Fitr.

Eating, drinking and smoking are not allowed between dawn (*fajr*), and sunset (*maghrib*). During Ramadan, Muslims are also expected to put more effort into following the teachings of Islam by refraining from violence, anger, envy, greed, lust, angry and sarcastic retorts, and gossip. Sexual intercourse during fasting in the day is not allowed, but is permissible at night. People are meant to try to get along with each other better than they normally would.

Fasting during Ramadan is not obligatory for several groups such as children before the onset of puberty and elderly or ill persons.

If one's condition preventing fasting is only temporary, one is required to make up for the days missed after the month of Ramadan is over and before the next Ramadan arrives. If one's condition is permanent or present for an extended period of time, one may make up for the fast by feeding a needy person for every day missed.

Most practicing Muslims have a light meal or snack before dawn. This light meal is called *Suhoor* or *Sohoor*, and is considered an act of *Sunnah*. This tradition is practiced by Muslims worldwide. Cafes and restaurants, in Muslim countries, stay open till early morning hours in Ramadan to serve food and drink for *Suhoor*.

Food Interdicts

For Jews the *kashrut* is the set of rules that governs food. Only meat from particular species is permissible. The pig, the rabbit, the horse, etc, are prohibited. In addition, the fish comprising neither fins nor scales, the reptiles, the molluscs are excluded. The animal, cut down ritually, must be emptied of its blood as much as possible. One should not consume meat and a dairy product during the same meal - "you will not cook the lamb in the milk of his mother". Foods are kosher when they meet all criteria that Jewish law applies to food and drinks.

Food restrictions in Islam are less strict than in Judaism. Food interdicts proscribe drinking alcohol and eating pork or any pig-based product, carnivorous, dogs, cats and the *Equidae*. The animal should not be killed but slaughtered according to the religious standards "*halal*" which implies taking the direction of *Kiblah* and starting with the name of God. The animal is emptied if its blood as well. Koran and the comments of the Prophet evoke, also, prohibition to consume the frog, the ant, the bee, the bat, the snake and the rat.

Catholics consider that nothing in creation of God is unsuitable for consumption. What is impure is what man leaves. The apostles abolished the food interdicts resulting from the Judaism in the first century. Remains today the prohibition of meat for the Good Friday and during the forty days of the Lent.

Youth work comes accordingly within the scope of the possible actions to run in similar situations with short and long-term objectives for enhancing dialogue and releasing concrete and efficient cooperation at different levels of the society. The National Agency and the SALTO-Youth resource centre engaged hence in a third edition for the Training Course on the three cultures with a particular concern for politics exploring a local reality: elections.

As far as time scheduling was concerned, the calendar offered in 2006 a unique opportunity to seize. From 23 September 2006 to 22 October 2006, Muslims all around the world were observing Ramadan (see text) the one-month fasting period that precedes one

of the two most important religious celebrations, the *Eid*. The *Succoth* celebrations (see text) by the Jewish community were literally overlapping this period because of a lunar calendar both religions, Islam and Judaism abide by. Next to these outstanding dates, the local elections were planned on October 8, 2006. The third edition could draw thus from these very significant events and offer a living experience of the many cultural, religious and local components of the Training Course's environment.

Some participants were fasting. Others observed food interdicts and required kosher food (See text). A particular concern was given from the organizers and the training team to show proper respect and offer the necessary facilities to any of these requirements. All participants were similarly invited to run an election campaign to better understand the issue at stake locally. Within such circumstances, the city of Antwerp could offer both a valuable and unique insight on the three cultures phenomenon.

Why Paris?



The acknowledged success of the previous editions of the three cultures Training Courses made the French National Agency decide to renew the experience in Paris in 2007. The SALTO team eagerly followed the proposal because of the obvious impact of the three cultures' issue on local and world level.

As the capital of France, Paris enjoys a world image of a multicultural city. The ongoing flood of individuals and groups creates its cosmopolitan figure. Some of its twenty districts have acquired a recognisable cultural touch connected to the various communities that settled some years ago. Besides its tourist-appealing sites, Paris with a cosmopolitan population draws a comprehensive picture of the way religious, ethnic, linguistic and cultural diversity is dealt with in a laic country like France today.

Laïcité as it is coined in French and as we have decided to keep named is a fundamental principle for the Republic since 1901. It gives French citizens equal rights under the state provided that no expression of a religious obedience is expressed on the public sphere.

During the Training Course, this very specificity of the city was highlighted in many ways. The fragile but necessary distinction between *Laïcité* and secularism was clarified to avoid misunderstanding and shortcuts.

One of the major concerns during this edition was to avoid using the word secularism as a direct translation for *Laïcité*. Preference was given instead to a better understanding of this concept's meaning in the light of national, historical and cultural perspectives particular to France and French people.

The other concern was to avoid the participants think or believe that because or thanks to this principle, all problems related to religious and cultural issues could be solved simply by abiding by the basic recommendation of *Laïcité*.

Considering the three cultures vis-à-vis *Laïcité* in Paris allowed a full discussion of the French experience and gave the participants a clearer view about this specific concept.

All along the four venues, the three cultures as well as the three religions, Judaism, Christianity and Islam have brought a specific conception for people to live together. In periods of peace or conflict, the interactions between groups built up a unique reality.

The series of the Training Courses strove to highlight the specificity of every venue designing a particular perspective and a defined concern. It has to be mentioned that the fourth edition of the training courses has benefited greatly from the previous experiences even though the Cordoba course was the most accomplished in terms of pedagogical options.

The Champs-Élysées is a seventeenth century garden-promenade turned avenue connecting the *Concorde* and *Arc de Triomphe*. It is one of the many tourist attractions and a major shopping street of Paris. This avenue has been called "*la plus belle avenue du monde*" ("the most beautiful avenue in the world").

Le Marais is a trendy Right Bank district. With large gay and Jewish populations it is a very culturally open place.

Quartier Latin is a twelfth century scholastic centre formerly stretching between the Left Bank's *Place Maubert* and the *Sorbonne* campus. It is known for its lively atmosphere and many bistros.

Montmartre is a historic area on the *Butte*, home to the *Basilica of the Sacré Cœur*. *Montmartre* has always had a history with artists and has many studios and cafés of many great artists in that area.

The Louvre where visitors can enjoy many works of notorious artists including the *Mona Lisa* and the *Venus de Milo* Statue.

Paris is today one of the world's leading business and cultural centres.

Around AD 500, Paris was the capital of the Frankish king *Clovis I*, who commissioned the first cathedral and its first abbey dedicated to his contemporary, later patron saint of the city, *Sainte Geneviève*. On the death of *Clovis*, the Frankish kingdom was divided, and Paris became the capital of a much smaller sovereign state.

The Industrial Revolution, the French Second Empire, and the *Belle Époque* brought Paris the greatest development in its history and contributed largely to make up its status as one of the world's major global cities.

Paris is famous for its cultural artistic livelihood and nightlife. It probably owes this reputation to the inter-war period when the city wide-opened its arms to cultural and artistic communities coming from around the world.

The most famous Parisian landmarks are the twelfth century **Cathedral Notre Dame de Paris** on the *Île de la Cité* and the nineteenth century **Eiffel Tower**, The Eiffel Tower was a "temporary" construction by Gustave Eiffel for the 1889 Universal Exposition but the tower was never dismantled and is now an enduring symbol of Paris.

Laïcité (à la française)

This is a very complex concept especially to put into English. Some would consider the word Secularism a light and approximate translation. Yet, if the word secular conveys indeed an idea of the absence of any religious, *Laïcité*, according to the French model at least, is much more concerned with allowing individuals a complete freedom to practice the religion of their choice and guarantying that no pressure whatsoever is preventing groups and individual alike from enjoying one of the fundamental human rights. It stresses on the other side the complete cut between Religion and State.

Laïcité is not exclusive to France. In the Meda area, Tunisia and Turkey are experiencing their respective models for it, making provision in each situation for specific laws and regulations.

Contents of the programme

Referring to the unique character of the venue and using each city, as a tool was an underlying value of the four editions of the Training Course. Considering the process and the spirit of the SALTO, a combination between an active method and a challenging content encouraged immersion and effective participation. It helped adjusting the pedagogical content to the specificity of the project.

The progression throughout the four editions made it possible to strike a balance between a comprehensive input and an elaborate production done by the participants.

There were sessions dedicated to share knowledge among participants and to heighten their awareness about the very common grounds on the issue of culture and religion.

In terms of content, definitions ranged from various sources and helped draw the framework of the Training Course. The training team brought the necessary support in terms of methods and perspectives to cover the issues. The working rooms and plenary were arranged in a way to create a friendly atmosphere favourable for interaction and exchange in formal and informal sessions.

Using the patio in Cordoba and setting a library corner where documents and materials could be checked and arranging cultural artefacts brought by the participants in a visible way provided a stimulating learning environment and helped everyone to reflect and work in a place they fell comfortable.

As a substantial contribution to building up an objective knowledge about cultures and religions, the Research & Development process generated an experimental learning and offered creative modes of expressions to the participants.

CONTENT	METHODS
<ul style="list-style-type: none"> • EUROMED historical framework and cooperation • Culture, multicultural and intercultural (flower of identity, pedagogical itineraries) • Working in an intercultural context and in international teams 	<ul style="list-style-type: none"> • Research & Development • The intercultural dimension • Generating an experimental learning process • Final evaluation of the course

Programmes

Cordoba, 2004

Tuesday 27	Wednesday 28	Thursday 29	Friday 30	Saturday 1	Sunday 2	Monday 3	Tuesday 4	Wednesday 5
BREAKFAST								
“Let’s Meet the 3 Cultures” Cordoba 2004 11.30 - 12.00 14.00	ENERGIZER							
	10.00 <i>Official Opening</i> by SALTO, INJUVE, IAJ-Junta	9.30 <i>Looking for a common ground: T&T</i> Culture, Multicultural & Intercultural	10.00 <i>R&D: Research and Development explanation</i> Group building	10.00 <i>Review of the Programme: “What we did & what we will do”</i>	10.00 <i>R&D: Working in groups. (P&P)</i> Preparation	9.30-10.30 Debriefing 1	10.00 Visit Mezquita 11.30 R&D: <i>Developing</i> Space 4: Art of Living (P&P)	Departure of Participants after Breakfast
	COFFEE-BREAK	COFFEE-BREAK	COFFEE-BREAK	PRODUCTION PHASE	COFFEE-BREAK	COFFEE-BREAK	COFFEE-BREAK*	
	<i>Introducing aims, contents, methodology, programme. Hopes and fears</i> Practicalities	TEST & TASTE (T&T) Flower of Identity	<i>Round Table: “Meet in the Three cultures”</i> ANALYSE	<i>R&D: Working in groups</i> <i>Researching</i> Preparing Multimedia Production	Cont. (P&P)	11.00-13.00 R&D: <i>Developing</i> Space 2: Economy (P&P) 13.00-14.00 Debriefing 2	12.30-14.00 Debriefing 4	
LUNCH	LUNCH	LUNCH	GOURMET CH.	LUNCH	LUNCH	LUNCH		
Arrival of participants, Accommodation 20.00	15.30 <i>Preparation of exhibition</i>	15.30 Flower of Identity ANALYSE	15.30 <i>Visit to Medina Al-Zahara</i> T&T	R&D: Working in groups <i>Preparation</i>	Cont. <i>Preparation</i> (P&P)	16.00-18.00 R&D: <i>Developing</i> Space 3: Political Power (P&P)	15.00 Follow Up SALTO, INJUVE, IAJ-Junta (T&T) ANALYSE	
	17.00 <i>Pedagogical itineraries in Cordoba:</i> T&T	17.30 BREAK 18.00 <i>Understanding</i> Euromed historical framework.	18.30 Free Evening	PRODUCTION PHASE (P&P)	BREAK	BREAK	17.00 Final Evaluation End and last words at 18.30	
	Daily Evaluation	Daily Evaluation		Cont. (P&P)	18.30-20.00 Debriefing 3	19.30 Daily Evaluation		Daily Evaluation
	8.30 DINNER		GOURMET CHECK		8.00 DINNER	8.30 DINNER	21:00 : T&T Closing Ceremony. Final presentation & Farewell Party	
21.30 <i>Welcome Dinner</i> Ice Breaking	21.30 <i>Opening of Exhibition.</i> Presenting organizations	20:30 <i>Intercultural Evening & Dinner</i> T&T	Free Night	Cont. (P&P)	21.00-23.00 R&D: <i>Developing</i> Space 1: Thinking (P&P)	21.30 <i>Evening in a typical Cordoba Patio</i> T&T		

Jerusalem, 2005

Sunday 4	Monday 5	Tuesday 6	Wednesday 7	Thursday 8	Friday 9	Saturday 10	Sunday 11	Monday 12
7:30 -8:30-BREAKFAST								
9:00 GOOD MORNING!!								
“Let’s Meet the Three Cultures” Jerusalem 2005 12:00 – 17:00 Arrival of participants	Getting to know games <i>Introducing</i> Aims, contents, methodology, programme; Hopes and Fears <i>Practicalities</i>	Guided Visit to the Old City of Jerusalem <i>Visit to the Dome of the rock</i> T&T	R&D: Research and Development explanation Group building R&D	Visit to the Holocaust Museum T&T ANALYSE	R&D: Working in groups. <i>Preparation</i>	R&D: <i>Developing</i> Space 1 Debriefing 1	Visit to the Holy Sepulchre R&D: <i>Developing</i> Space 4 Debriefing 4	Departure of participants after breakfast
	BREAK	BREAK	BREAK		BREAK	R&D: <i>Developing</i> Space 2 Debriefing 2		
	Looking for a common ground: Culture, Multicultural & Intercultural TEST & TASTE	Cont. ANALYSE	Three Cultures Today Panel Presentation		Cont.			
	13:00 – LUNCH							
«The Journey» at the Tower of David Museum T&T	Flower of Identity T&T ANALYSE	R&D: Working in groups <i>Preparation</i> Cont.	Mid-term evaluation Free Evening	Cont.	R&D: <i>Developing</i> Space 3 Debriefing 3	The three cultures – “The Future” Networking and projects planning		
BREAK	BREAK			BREAK	BREAK	Debriefing 3		
Preparation of exhibition	Understanding EuroMed Historical Framework			Visit to the Western Wall	Daily Evaluation	Daily Evaluation	Final Evaluation End and last words 20:30 Farewell Evening at the Jerusalem Municipality <i>Farewell Party</i>	
Daily Evaluation	Daily Evaluation			Daily Evaluation	Daily Evaluation	Daily Evaluation		
20.30 DINNER								
21.30 <i>Opening of Exhibition.</i> Presenting organizations Opening networking	21:30 <i>Intercultural Evening & Dinner</i> T&T	R&D: Working in groups <i>Preparation</i> Cont.	Free Night	21.00-23.00 Cont.	21.30 Free night			

Antwerp, 2006

Saturday 7	Sunday 8	Monday 9	Tuesday 10	Wed. 11	Thursday 12	Friday 13	Saturday 14	Sunday 15		
7:30 -8:30-BREAKFAST										
9:00 GOOD MORNING!!										
“Let’s Meet the Three Cultures” Antwerp 2006 12:00-17:00 Arrival of participants 18:30 Welcome Evening at ATLAS	Getting to know activities Elections: Active Citizenship in Antwerp	Poetry moment Antwerp Mosaic: Active Discovery of the City	Poetry moment R&D: Research and Development Explanation & Group Building	Poetry moment R&D: Preparation	Poetry moment R&D: Preparation	Poetry moment R&D: Activity 2	Poetry moment R&D: Activity 4	Departure of participants after breakfast		
	BREAK									
	Introducing Hopes and Fears Practicalities	Cont.	Three Cultures Today Panel Presentation	Rotative workshops	Cont.	Debriefing	Debriefing			
	13:00 LUNCH									
	Looking for a common ground: Culture, Multicultural & Intercultural	Cont.	R&D: Preparation	Rotative workshops Free afternoon	R&D: Activity 1	R&D: Activity 3	Networks and projects presentation			
	BREAK				BREAK		Debriefing		Debriefing	The YOUTH Programme: “The Future”
	Rudder of Identity	Understanding EuroMed Historical Framework			Daily Evaluation				Closing ceremony	
	19:00 DINNER									
	21.00 Intercultural Evening & Dinner	20:30 NGOs Exhibition Preparation	R&D: Preparation	Free Night	Free Night	Free Night	21:00 – Dinner in the city Farewell Party			

Paris, 2007

	Saturday 27 th	Sunday 28 th	Monday 29 th	Tuesday 30 th	Wednesday 31 st	Thursday 1 st	Friday 2 nd	Saturday 3 rd	Sunday 4 th
BREAKFAST									
9.00	Arrival of participants	Energizer Introduction Hopes and Fears	9.30 Cross-cultural discovery at the Louvre	Energizer 9.30 Laïcité: Jacqueline Costa Lascoux	Energizer 10.00-12.30 R&D Prep. Gr-1: Scouts Gr-2: Leisure centre Gr-3: Institute of the Arab World Gr-4: Museum of the Art and History of Judaism	Energizer R&D Prep.	Energizer R&D: Activity 5	Energizer Partner matching	Departure of participants
10.30		BREAK	11.30 Free Visit	BREAK		BREAK	BREAK	BREAK	
11.00		Practicalities Building a common ground on history and religion	12.30 Debriefing	10.30 Laïcité: Part 2 R&D Prep.		R&D: Activity 1	R&D: Debriefing	Partner matching	
12.30	LUNCH	LUNCH	13.00 Lunch box	LUNCH	13.00 Lunch at the St Etienne-du-Mont Church	LUNCH	LUNCH	LUNCH	
14.30	Preparing the NGOs Bistro	Flower of Identity	14.30-16.30 Notre Dame “Casa International”	R&D Prep.	Mid-term evaluation Luxembourg Garden	R&D: Activity 2	Neighbourhood policy and key actors in EuroMed	Presentation of project ideas The Bahais	
16.30	BREAK	BREAK				BREAK	BREAK	BREAK	
17.00	Group Dynamics Opening	R&D Presentation Groups’ building	17.00-18.00 Synagogue	17.00- 18.30 Great Mosque of Paris	Free afternoon and evening	R&D: Activity 3	EM Programme EM in the YiA Programme Situation in EM	Final evaluation Closing	
19.00	DINNER	DINNER	Dinner at a Jewish restaurant The Marais	Dinner at the Great Mosque of Paris Restaurant		DINNER	DINNER	FRENCH DINNER	
20.30	NGOs Bistro	Intercultural Evening				R&D: Activity 4		Farewell Party	
Salle Trichaud		Salle de stage		Luxembourg Garden		Cultural Meal		Outdoors	

Part 1. Let's understand...

Religion and culture or culture and religion?

*Does one choose religion because of culture
or does one choose culture because of religion?*

Very often, confusion is created between religion and culture. Without really being aware of it, one might think systematically about religion when he/she hears Judaism, Christianity or Islam.

Religion is commonly defined as a belief concerning the supernatural, sacred, or divine, and the moral codes, practices, values, and institutions associated with such beliefs. In a similar consideration, "Culture is a collective programming of the mind which distinguishes the members of one group or category of people from another."¹

To cover an exhaustive definition for the two complex concepts of culture and religion, we might need a greater number of pages and elaborate speeches. For a comprehensive view then, and to put it shortly, let's consider the obvious link between the two concepts as being collective constructions of a sum of principles and values that underlie valuable references for their holders.

Religion is not a matter of identity nor is it exclusive to national or geographical boundaries. To be a Christian, a Muslim or a Jew is part of an acquisition process that can be grounded on culture. On a similar way, culture is learned and not inherited.

Every person carries with him/her a definite pattern of thinking, feeling, acting and expressing. Some can even display a combination of patterns they develop throughout their lifetime because facing different environments and interacting with various people. Such an acquisition is part of a learning process, an ongoing knowledge that starts right from early childhood

The various experiences one goes through over time reinforce his/her beliefs, convictions, views or shake and question them. The multiple relations we built with the others feed our knowledge about how individuals and groups act, think, speak and interact.

1. Geert Hofstede. *Culture and organizations, software of the mind. Intercultural cooperation and its importance on survival.* McGraw-Hill Book Company Europe. England. 1991. p 5.



Right from the outset, a child acquires from his family and initial restricted environment the fundamental information that leads him smoothly towards adulthood. This knowledge is constructed progressively within the school, the worship place and the workplace. Thus, the transfer of the fundamental values (part of the cultural heritage of human societies) is carried out by and reinforced through basic institutions like the family, school and state.

Culture is made of the sum of experiences one collects. It also serves as a identity marker. When it is exclusively embedded in religion, culture closes up into "normative" patterns. When religions take into primary consideration cultures, they appear as friendly and respectful and integrate different and complementary components.

It may not always be obvious to draw a clear cut between the two. And despite extensive debate, ongoing questions remain relevant:

- Does a change in religion imply systematically a change in culture?
- To what extent do culture changes impact on religion?

As a tentative reply we may refer to Herriot's quotation, "*culture is what remains when everything else is forgotten*"

The "Let's meet the three cultures" Training Course was designed to offer the youth workers a ground and an opportunity to re-

flect on the concepts of Culture and Religion; their own and the others' as well.

To emphasize the added value in each learning situation, each one of the four editions was planned during a specific period of the religious, cultural or national calendar.

Ramadan in Islam, Succoth in Judaism, National elections, were all relevant moments in the life of the participants referring to various traditional, emotional, cultural components.

They paved the way to stimulating exchanges that bring into the surface issues such as:

- Which is the place of secularism in the TC?
- Which is the place of other local cultures?
- What is influencing the most: Tradition or Religion? (je propose: which is the most important in terms of influence?)

As working actors, the young people are involved in different ways into the construction of their countries. They engage through such activities into active participation in dealing with hot issues that produce visible impacts on the local, regional and international levels. Awareness-raising about these issues are constructive ways to link the past to the future and smooth projections into the future.

Part 2. Let's discover...

What do the three cultures within Judaism, Christianity and Islam mean in the hosting cities?

Focusing on cultures and daily life aspects

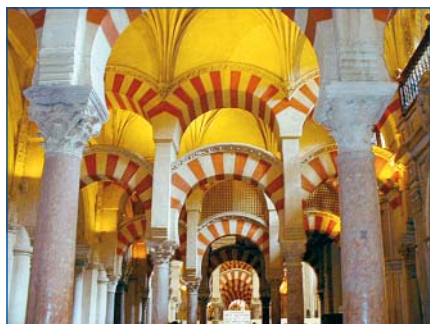
Pedagogical itineraries in Cordoba: "The five senses"

As any learning experience this one starts with a discovery. The trainers have included in the programme some field visits. To avoid a tourist-like perspective, the discovery was an active one.

Preparation phase

The active visit of the city of Cordoba took place during the afternoon of the first day of the training course. Four itineraries were designed and four groups formed. Each was concerned with one aspect of the intrinsic link between religion and culture. The "Three Cultures" steps chosen were:

- **The Mosque Zone:** the Mosque, The Low Court of Naranjos, del Panuelo Alley, The Leather Workshop, las Flores Alley, de la Hoguera Street, the Synagogue, Alcazar de los Reyes Critianos.
- **The Judería Zone:** Arco de la Luna, The de Averroes Statue, Muralla, Puerta Almodóvar, Judíos Street, The Andalusi House, Zoco, The de Maimonides Statue.



Activity description

TITLE	Knowing Cordoba: The five senses
AIMS	To facilitate the first contact with this city, through space and educational appeal To experiment and discover the different presence of the Three Cultures in this city through the five senses (sight, hearing, touch, taste, smell) To share the life aspects among the participants and recognition of the symbolic connections of the Three Cultures
GROUP SIZE	All the participants
TIME	3 hours
CONTENTS	Using the urban-historical circumstances as a didactic appeal Experimenting through the five senses of the different sensations and emotions which can be discovered in the Three Cultures in Córdoba
DESCRIPTION	<p>- The activity consists on carrying out 4 different walks in the antique parts of the city, dividing the group in 4 different subgroups; - Each group is accompanied by a "Lazarillo", a native of Córdoba and who plays the role of the group's "sensitive" guide in each of the itineraries designed to discover the city and its surroundings; - The four itineraries per groups are:</p> <ol style="list-style-type: none"> 1. The Mosque Zone: the Mosque, The Low Court of Naranjos, del Panuelo Alley, The Leather Workshop, las Flores Alley, de la Hoguera Street, the Synagogue, Alcazar de los Reyes Critianos. 2. The Judería Zone: Arco de la Luna, The de Averroes Statue, Muralla, Puerta Almodóvar, Judíos Street, The Andalusi House, Zoco, The de Maimonides Statue 3. The Axerquía Quarter Zone: The del Potro Square, The Artisan Workshop, The Guitar Workshop, The de Semana Santa Wood Workshop, de la Ribera Alley, The Roman Bridge, The de la Calahorra Tower 4. The Archaeological Museum Zone: del Panuelo Street, Osio, The Rey Heredia Court, The Archeological Museum, The Comic Theatre, la Feria Street, Cardenal González Street, The Mosque Court <p>During the itinerary: it is all about knowing and recognizing the city and the Three Cultures through the five senses. Each chosen spot of the city will be used for discovering a sense:</p> <ol style="list-style-type: none"> HEARING: having the eyes covered, the participants will go around Alcázar Gardens in order to recreate the sound of the water, awakening in this way the hearing. At the end, the eyes will be uncovered SMELLING: the leather will be smelled in The Artisan Workshop TOUCHING: the stone, the stucco will be smelled among the columns of the Mosque HEARING: a Sufi story will be listened to in del Panuelo Alley; SEEING a perfect panorama of Córdoba and Rio will be discovered from The Calahorra Tower SMELLING: the wine flavours will be smelled in The Guzman Winery TASTING: Arabian sweets and mint tea will be tasted in The Andalusi House

TITLE	Knowing Cordoba: The five senses (next)
DESCRIPTION	h. HEARING: A Hebrew and Arabian lecture will be held in The Maimónides Square i. TOUCHING: to recognize the form and texture of the different materials used in the artisan workshops (leather, wood, etc) j. SMELLING: the smell of the orange white flower and jasmine will be discovered in the Juderia Alley k. TASTING: the flavour of a delicious beverage will be tasted in the Court from the Rey Heredia Street l. TOUCHING: the texture of the antique pieces of the Archeological Museum m. HEARING: the sound of the water in the fountains (del Panuelo Street) n. SEEING: an interesting sightseeing of the Mirador quarter of the Comic Theatre will be discovered Final: once the itineraries are over, the 4 groups will join to expose and share the sensed perceptions
DEBRIEFING & EVALUATION	Bringing together the connexions with the five senses in a highly symbolic manner. Introducing the link with the next activities of the course.
MATERIALS	- Blindfolders: material to cover the eyes for each participant - A small notebook to write down the different sensations (one for each one) - Pens and pencils
VARIATIONS & RECOMMENDATIONS	- Each ("Lazarillo") guide appeals to contact persons who hold a special interest in the city. Their contributions provide the walks with a considerable amount of intensity and emotion



David Tower Museum - participants

The following steps after completing the tour at the museum were the Dome of the Rock, the Western Wall and the Holy Sepulchres.



David Tower Museum - Jerusalem

- **The Axerquía Quarter Zone:** The del Potro Square, The Artisan Workshop, The Guitar Workshop, The de Semana Santa Wood Workshop, de la Ribera Alley, The Roman Bridge, The de la Calahorra Tower
- **The Archeological Museum Zone:** del Panuelo Street, Osio, The Rey Heredia Court, The Archeological Museum, The Comic Theatre, la Feria Street, Cardenal González Street, The Mosque Court

The four-guided walks into Cordoba are sense appealing. The participants are only required to maintain their five senses active throughout the activity in order to profit from the rich amount of feelings the city could radiate.

Jerusalem: The Journey

The Tower of David Museum was a highlight. A guided visit to the site was conducted in order to provide the participants with the historical input necessary to construct the knowledge about Religion along with the evolution of the three cultures in Jerusalem.

The visit took place during the afternoon of the first day of the Training Course.

The participants had an *avant-goût* of the place the night before, as they were welcomed for the official opening of the event at the same place.

Obviously, the educational department of the museum was of great help in providing the material needed for clear explanations and informative talks.

Activity description

TITLE	The "Journey" at the Tower of David Museum
PLACE	Old City of Jerusalem
RESPONSIBLE	Educational Department of the Museum and the Team
AIM	To get to know the Old city of Jerusalem from an historical point of view, focusing in the holy places mostly representative of the three monotheistic religions
CONTENTS	In two groups than in smaller sub-groups, the participants are accompanied with guides to discover what the Old City of Jerusalem contains in terms of religious and cultural attractions
DESCRIPTION	The tour will depart from the Tower of David, visiting the Dome of the Rock, the Western Wall and the Holy Sepulchres
MATERIALS	Dress-code according to the Holy places

Antwerp's Mosaic

The active discovery of the city

Chronologically, the active discovery of the Antwerp mosaic took place in the second day of the program.

The previous day was used in a way that offered the participants the opportunity to perform a citizenship act.

Elections were held on Sunday and because they were at the very core of the issue related to the three cultures and their living together, a whole session was dedicated to them. This latter will be described further.

The active discovery of the city was facilitated by *Antwerp Averecht* (offering a view on the life and history of the three cultures in the city) and *Cordoba* organization that promotes community dialogue.

Following the maritime metaphor used during the seminar, the tour departed from the Zeemanshuis Centre and performed back and forth movements according to the migration waves. The trip included stops at:

- The Red light district
- The old harbor area
- The historical city centre – cathedral, grand place, city hall
- The Jewish quarter – diamond centre and neighbourhood with typical shops and Jewish restaurants
- Lunch stop and talk from Pieter-Jan Eggermont
- The Turkish and Moroccan Quarter including the visit to the Mosque

To get to know the different faces of Antwerp and develop their orientation within the city, the participants were assigned the following:

Description of the assignment

Throughout the walk around Antwerp, each group had to collect a symbol or any artefact related to one religion and connected to the five senses. The symbol can be as well a souvenir bought at a shop, a snapshot, any object with strong connection to the culture.

On a provided grid, they had to specify the object and comment on it before the NGOs' exhibition.

	Islam	Judaism	Christianity
SMELLING			
HEARING			
TOUCHING			
SEEING			
TASTING			



Brabo - Antwerp

A unique activity: The elections

Sunday, October 8th 2006 is a local election day. In Belgium, voting is compulsory to the extent that it impacts substantially on the Training Course, the trainers and the participants.

For the first time non-EU resident citizens can vote. Lots of local organizations and cities run a campaign to get people registered. The Belgian trainers, organizers and participants are granted a leave from the Training Course so that they can go and vote.

Along with those who perform one of the fundamental civic rights, the participants paid a visit to a voting bureau. In an extremely discrete and respectful way, they were invited to question the voters on the following:

- What are the people voting for?
- Who is voting?
- Are all the different communities voting?
- Which political parties are involved (describe in some words each one)?
- Which are the main issues around these elections?

The input collected during this activity will serve the continuing discussions on:

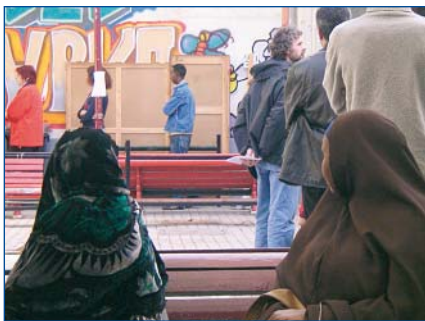
- Any possible connexion or comparison with the original countries and any personal experiences
- The effect of the elections' results on the life of the three communities/cultures

Activity description

TITLE	Active Citizenship in Antwerp
AIMS	To give the participants an original opportunity to experience a democratic process To give information on the Belgian democracy, the new voting and election system and the active participation of the different communities living in Antwerp
METHODOLOGY	Street questionnaire Active visit to a voting bureau (special organized office, usually in local schools, where people go to vote)
TOOL TYPE	Instructions for the activity
OUTCOME	The participants understand the Belgian democracy and have a first glance at the local situation in Antwerp The participants make use of the information obtained throughout the whole Training Course and especially in designing the Research & Development activity

Understanding the local elections in Belgium

The organisation of the local authority



The closest form of administration to the Belgian citizen is the local authority or the commune. When the Belgian State was created in 1831, there were 2739 communes. Since the amalgamation of communes in

1975, there are still 589. The communes already existed before the Belgian State and were recognised by the 1831 Constitution. Their organisation is laid down in the law of 1836. In 1988, the new communal act was enacted.

From the time they were set up, reference was made to “communal autonomy”. That does not mean that the local politicians can do anything they like, but they do have extensive autonomy in the context of the powers that they exercise, under the supervision of higher authorities.

Each region exercises its supervision over the communes in its territory. The Communities and the Federal State, is limited to the fields for which the Communities and the Federal State hold powers.

In Belgium there are 589 communes. The 308 Flemish cities and communes are spread over five provinces, i.e. Antwerpen (Antwerpen), East Flanders (Oost-Vlaanderen), Flemish Brabant (Vlaams-Brabant), Limburg and West Flanders (West-

Vlaanderen). The 262 Walloon cities and communes are spread over five provinces, i.e. Hainaut, Liège, Luxembourg, Namur and Walloon Brabant (Brabant Wallon). The Brussels-Capital Region covers nineteen communes.

The law of 19th March 2004 allowed non EU-citizen to vote for local elections on 8th October 2006. They had to sign up on the voting lists before the end of July 2006. These elections acquired thus a historical dimension. A lot of NGO's and local politicians have been struggling for a long time to gain the right to vote for the non EU-citizens. In Antwerp, about 108.617 persons were concerned. Only 14, 94% of these citizens have registered actually and proceeded for voting. The choice for the word “right” is done on purpose because in Belgium only this part of the population can decide to use this right or not. For the other citizens, the obligation to vote is common.

With the growth in power of the extreme right party Vlaams Belang these last years, Belgium was undergoing a swing of rule between the different parties that refused to share the rule with the right wing parties. This is what added to the political situation a higher level of concern among Belgian citizens.



Feedback from a candidate

Fadoua El –Quakili was a participant at the Training Course and actively involved in politics. She delivered the following testimony in order to share her experience and explain some local realities to the youth workers.

“...I am an immigrant, Belgian citizen and it's important for me to share with you my experience about the elections, which took place in 8th of October in Brussels for the city council.

Two years ago the Minister of the Flemish Community and Mobility, Youth and Sport asked me to join party (Flemish Socialist Party). At that time, I refused because the politicians are used to ask immigrants to get on a list as candidate just to have more votes from the immigrants.

I was asked again to join. The second time they didn't ask me to be on their elections list, but to be an expert in the party for youth and education.

When I noticed that I could really contribute to the changes in the city or at least for the people in Brussels by sharing with them my opinions about the solutions, I took the chance to be on the elections list. I was elected, but pretty amazed that many of my people voted for me. So, I received 287 votes.

Unfortunately, we had only 2 seats and I was on the 5th place. For me, it did not matter because it was not necessarily about winning. I only wanted the council would not disappoint the citizens. As I am involved in the youth work since 10 years, I had the opportunity to be confronted with different needs of the citizens.

I have noticed that not all the politicians are aware or at least able to figure out what people's needs are. So, I made the step to do it myself to run as a candidate for the council of the city. I have always been an active participant of the society. The social work that I have done until now was really in the field. Now, I have decided to work on a higher level.

I am interested in contributing with my experience and knowledge in the changes that will be introduced in the field of education, youth and sports. It is for the first time when I am running for elections and this experience made me understand how our system is working in reality. My intentions are that for the next year I will run for the regional elections.”



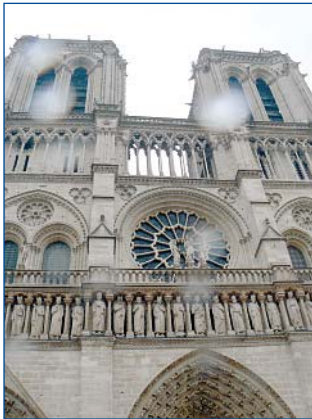
Active discovery of Paris

Field visits



For the fourth edition of the Training Course, there was no such a thing as a guided tour in Paris. The city of Paris was used as a resource and all the cultural or religious landmarks contributed substantially in building up the input.

At different moments of the programme and as part of the Research process, organized visits were held at the following sites:



Notre Dame (Paris)

- **The Notre Dame Cathedral: Notre Dame de Paris**, known simply as **Notre Dame** in English is a Gothic cathedral on the eastern half of the *Île de la Cité* in Paris. Its construction began in 1163, during the reign of Louis VII. Construction of the west front, with its distinctive two towers, dates back to 1200. There are five bells at Notre Dame. The great bourdon bell, Emmanuel, is located in the South Tower, weighs just over 13 tons, and is tolled to mark the hours of the day and for various occasions and services. Under the 1905 French law on the separation of Church and State, Notre Dame remains state property like all cathedrals built by the Kingdom of France but its use is granted to the Roman Catholic Church. It is the seat of the Archbishop of Paris.

The visit was held on the second afternoon of the Training Course. Casa International is a catholic organization that offers guided and English-speaking historical visits of the Cathedral. The guides put much stress on the architectural splendour of the building and emphasized some relevant references to the religious significance of the Cathedral in a city like Paris.



Church visit (Paris)

- **The Grande Mosquée de Paris** ("Great Mosque of Paris"), located in the fifth district, was founded after World War I as a sign of France's gratefulness to the Muslim "*tirailleurs*" from the colonies who had fought against Germany. The Mosque was built following the *mudéjar* style, and its minaret is 33 meters high. Most of the raw materials used were originally brought from Muslim countries. Wood from Lebanon and Morocco, Ceramics from Egypt. President Gaston Doumergue (1863-1937) inaugurated it on July 15, 1926. Its location in the very heart of Paris makes of the building a highly attractive monument not only for Muslim observers but also for a considerable number of international tourists who appreciate walking around the gardens and the patios before stopping for a tea break at the terrace or a copious traditional meal at the restaurant. The mosque hosts as well an open library and a centre for Islamic studies that provides religious and linguistic trainings. It also maintains yearly campaigns of providing assistance and daily meals to homeless and needy people.



Grande Mosquée (Paris)



- **The synagogue of the Mouvement Juif Libéral de France** (MJLF), founded in 1977, is one of the largest and most dynamic synagogues in France. The 1500-family Liberal congregation in Paris has a staff of three rabbis (two of whom are fluent in English) and two community centres: the main branch is located in the



MJLF



MJLF

fifteenth district and a new centre has just opened in the twentieth district. The MJLF is a culturally diverse congregation, representing the rich mosaic of French Jewry. Next to the fact that the movement was representative of the liberal trend in Judaism that developed mainly in the United States of America and some parts of Europe, the synagogue that welcomed the participants during the Training Course was headed by one of the two first women Rabbis in France. In an extremely interesting and interactive way, the participants were offered a historical overview of the movement as well as valuable talk about the synagogue's integration into the French stream of religious expression and manifestation.

The above-mentioned visits were conducted in a way that the participants were not only introduced to the place but acquired a comprehensive knowledge about how such places could inform about the role and place of religions in a laic country.

During the Notre-Dame Cathedral visit, the participants did not have the opportunity to meet or talk to a religious representative. They did so during the second visit paid to the Saint-Etienne du Mont church where a priest from the bishopric of Paris welcomed the group and answered to their questions mostly related to the church activities and youth involvement.

A second opportunity was opened at the Grande Mosquée library where a discussion

was launched at to various forms of Muslim religious practice in the French society. Questions related to marriages, headscarf and religious education were put forward and directly connected to current affair facts reported largely by national and international medias.

The most intense encounter took place undoubtedly at the synagogue. Among the numerous synagogues in Paris, the MJLF was among the few that accepted to open its doors for the project. The most interesting part was that the second woman Rabi in France was among the leading figures. She indeed welcomed the group and delivered an informative talk about the synagogue's role within the Jewish liberal community. That was among the most intense moments of the Training Course because of the unexpected reactions on behalf of some participants.

Each time, the visit was followed by a **community meal**, a new concept designed specifically for the fourth edition. In a highly symbolic place, the participants met significant representatives of the respective communities. All joined and shared the tastes and flavours of a culture. There were three community meals during the Training Course plus a typical French dinner at the end of it. The food that was served in each of these places is known to be as close as possible to the traditions of the culture.

A typical Ashkenazi restaurant offered the taste of a Jewish cuisine. A traditional Northern-African couscous was offered at the Mosque restaurant, and a friendly frugal



Pitchi poi (Paris)



Pitchi poi (Paris)



snack was savoured on the stairs of the church *St. Etienne-du-Mont* while young Christian volunteers were settling the decorum for a night concert celebrating All-Saints day.

Of course, Paris is known for its legendary nightlife and great cuisine. No other place could better fit to keep alive Paris' everlasting reputation than *Montmartre* and its cutting-edge Parisian atmosphere. Indulging into a gastronomic menu, listening to Edith Piaf's songs and swinging on French cancan rhythms were the final steps of this tasty discovery of Paris.

A unique activity: The Cross-cultural discovery of the Louvre

The tool has been designed specifically for the fourth edition of the SALTO Training Course "let's meet the three cultures" in Paris¹.

It was meant to offer the participants the opportunity to discover and visit the world's biggest museum through a series of works related to the issue raised by the seminar. The use of the Louvre as a resource place was a working activity despite the fact that the very nature and size of the place could have made it difficult.

A questionnaire was designed according to some masterpieces and their symbolic relation to Religion.

1. For a detailed description of the activity see the article produced by Dalila Ferhaoui in Meet' in Euromed magazine, number 10. June 2008. pp. 9-10.

Rules of the game

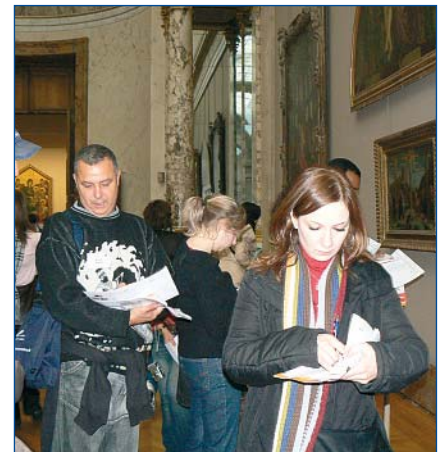
The questionnaire contains 21 pictures of paintings taken at different rooms and galleries of the museum all related implicitly or explicitly to Religion. With the help of the room number, yours and your partners' knowledge, energy and curiosity, find an answer to the 17 questions.

In small groups, each accompanied with a facilitator, you have two hours to go through the suggested itinerary to reach the meeting point at last for the debriefing.

Answers to the questions and more will be provided then.



Louvre - Pyramid (Paris)



Activity description

TITLE	Cross-cultural discovery of the Louvre
AIMS	To discover the history and values of the three cultures and of the concept of <i>laïcité</i> through the use of visual arts
OBJECTIVES	To introduce participants to the theme of the TC To develop a creative group-building activity To understand the representation of the three cultures and of <i>laïcité</i> in visual arts. To discover Le Louvre, the biggest Museum in the world.
METHODOLOGY	Group division: The groups are divided. All participants are handed the questionnaires containing the main instructions. They are asked to keep to the journey's plan throughout the various rooms. They are welcomed to share and reflect collectively and to take down the answers individually on the questionnaire. Activity: The real-time activity lasted 2 hours. This time can be adapted to the place where the activity is run. Debriefing: All the groups meet at the end of the itinerary to share the answers and the comments on the painting and their representations.
MATERIAL NEEDED	Copies of the questionnaire, pens.
OUTCOME	According to the objectives, the participants were expected to get to know more about the artistic representations of Religion. To share their knowledge and to interact in a way that achieve (inter)cultural learning.

Cross-cultural discovery of the Louvre

The present questionnaire was delivered in a French/English version during the Training Course.

*The aim of this visit is to allow you to discover the World's biggest museum through a series of works related to the issue raised by the seminar. Some of these masterpieces perform different acts and topics relevant to the "three cultures"... It's up to you now to find them out and to answer to the following questions.

















Photo	Location	Question?	Answer
	Italian Paintings	1. What is the role of the three main characters? To which religion do they refer to?	The Three Wise Men announcing Jesus' birth.
	Grande Galerie	2. What is a martyr? What is the name of the one on this painting? To which religion does he refer to?	It is the symbol of the first Christians who died for their faith. The painting shows Saint Sebastian.
	Idem	3. Do you know the story behind this painting? Can you tell it? Do you know where the corpse is buried?	Salomé is receiving the head of Saint Jean Baptist. The corpse is buried in Damascus..
	Idem	4. What is particular about this painting?	This painting is unfinished.

Photo	Location	Question?	Answer
	Idem	5. Which ceremony is celebrated according to the paintings? What are the religions concerned?	The celebration concerns circumcision. It is mostly known and practised for Islam and Judaism.
	Floor 1 Room 8	6. Which story is told through this painting? What is its main symbol?	The fight between David and Goliath is the metaphor for the weak taking over the strong thanks to faith.
	Floor 1 Room 13	7. Who is the character, capital to the three religions, represented here?	This is Abraham, the Patriarch of the Hebrews and first prophet for monotheism.
	Floor 1 Room 13	8. Who spurts water out of the rocks? How is he regarded in each of the three religions?	It is Moses...
	Paintings Room 77	9. Where do you think the scene is taking place? What is particular about this painting?	The painting is called "Algerians ladies" ... yet, the faces are European-like.
	Sully Room 74	10. The two paintings draw a very famous episode in one of the three religions. What is it about?	The episode concerns Amman and Murdoch.
	Floor 1 Paintings	11. The two paintings offer views of the everyday life. Do you recognize them?	It is a Jewish wedding and a Moorish funeral.
	Floor 1 Paintings	12. Who is the main character here? Which place does he hold in Religion?	It is Joseph the prophet OR Joseph the husband of Mary.
	Richelieu Room 9	13. Here is a very important event for different religions? What is it exactly?	The judgment day.
	Floor 2 Room 9	14. Is there any link between the painting and some religious feasts? Which one?	The sacrifice Day is celebrated in Islam and Judaism.

■ Part 2. Let's discover...

Photo	Location	Question?	Answer
	Floor 2 Room 13	15. What is the main symbol out of this painting?	The Babel Tower is the metaphor for the difficulty to communicate between people.
	Rembrandt	16. Look very carefully at the painting! Do you think love and religion go hand in hand?	Bethsabee having her bath (open question).
	Islamic arts	17. You are reaching the last step of this journey with the Islamic art department. What is its main specificity?	Open question!

Recommendations

- Work in team
- The questionnaire is individual, but some questions may accept a collective answer
- Follow the journey's plan
- Feel free to observe, appreciate but don't touch the works
- Read the boards and plates offered in the rooms available in different languages
- Join the other groups at the meeting point at the end of your journey. Be on time for the final debriefing



They said, from Antwerp

"Going in a church is like entering into another life. I have noticed the candle lights and I heard the bells ringing. The architecture of the cathedral was quite amazing with the Rubens pictures. I had the feeling that we are going into a museum. I have smelling the incense which is used to send away the bad spirit or to avoid the bad spirits..." **(Maisa, Egypt)**

"I touched the holly water which is specially used to say a praery. IT GAVE ME THE FEELING THAT SOMETHING VERY SPECIAL happened. I know that it is used for example to bless a new boat when it is launched in a harbour..." **(Agnieszka, Poland)**

"Concerning the Muslim religion, I tasted the cakes and fruit tree. We saw in the mosques the CORAN inscription. We touched carpets; we saw the place of the Imam" **(Tamas (Hungary)**

"We saw Jewish bakery and the restaurant. We touched the lemon and the bamboos in the Sukkoth feast and we tested the Sukkoth cakes" **Dajana (Poland)**

"I also remarked the bells and the candles. I was impressed by the fact that here I saw the minarets because this is really forbidden in Switzerland. Now it's a real debate in Switzerland between the Muslim community and the government in order to give access to show the minarets..." **Mady (Switzerland)**

"We were observing in the street how the Jewish people were feasting the Sukkoth. I was impressed by the richness of the Jewish food which is similar to the Moroccan one" **Najat (Morocco)**

"Please I am inviting you to test a Turkish yoghurt which is enjoyed by many communities here – not only Turkish people, but also Jewish, Greek. I want you present also the calendar of the Jewish feast which I received from the people who were feasting Sukkoth..." **Fadoua (Belgium)**



Part 3.

Let's meet the people

The first days of the Training Course offer a good opportunity for the participants and the team for getting to know each other. In addition to the ice-breaking activities practised extensively, the concept of identity is worked in a number of ways. The following gives instances about the method used to involve the specificity of each city in introducing who the participants are, how their cultures are and can be defined in very schematic ways.

Dealing with the issue of identity is likely to produce more positive effects if the methodology is a non-frontal one. The concept of the flower of identity was developed previously and appeared extensively on the SALTO toolbox. Yet some adaptations were brought according to the venue. Talking about a flower in both Cordoba and Jerusalem appeals to the visible diversity and richness in its most attractive ways. The rudder connects directly to the surrounding sea in a city like Antwerp where a boat stands for a practical and a most useful means of weaving different sorts of relationship between individuals.

The bistro in Paris draws from a deeply rooted tradition of a friendly socialization.

1st Activity: The Flower of Identity



Cordoba and Jerusalem

In both cities, Cordoba and Jerusalem, the concept of a flower of identity¹ was used to

1. The Flower of Identity exercise is available on the SALTO online toolbox for trainers. www.Salto.net/find-a-tool/

celebrate the rich and diverse components that make up self-definitions.

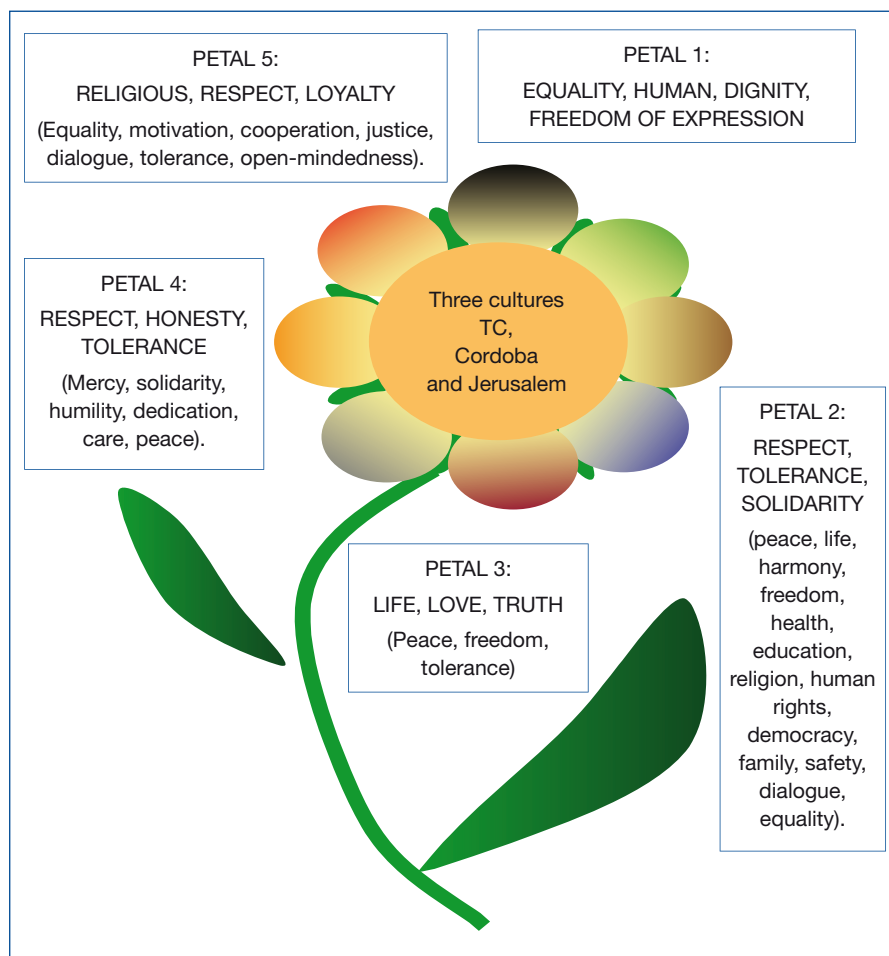
Using elements and concepts that best describe, even partly, individual and group identity, the participants are invited to use colours and shapes to create a flower that reflects the most valuable elements of their identity.

The basic aim behind this exercise is to offer the participants a creative tool to consider the idea of identity otherwise than a monolithic and a taken-for-granted block. They are made to reflect on the various fragments

that belong to their own identity/identities, to pin down the possible terms (values, feelings, principles, etc.) that it covers and to put them in relation in pulling the different petals together in order to draw one common flower of identity.

Once the concept of identity unpacked, the second part of this exercise was dedicated to put the finger on the existing connexions between the various identities we carry as individuals belonging to larger national, linguistic or cultural groups. This common ground was illustrated in a number of ways: music, art, words, etc.

This is **the flower of Cordoba and Jerusalem**, the world of values for the participants.



■ Part 3. Let's meet the people

Exercise in Antwerp and Paris

Words	Which country is this word coming from?
GUITAR	Qitar ARABIC + SPAIN guitarra
ZERO	Skt. sunya-m "empty place", desert, Sanskrit + Arabic sifr
ALCOOL	al-kuhul "kohl," the fine metallic powder used to darken the eyelids Arabic +in Eng.; definition broadened 1672 to "any subliminated substance"
ADMIRAL	Arabic Amir-al-bahr (commander of the sea)
ORANGE	Naranga-s Sanskrit + Persian Arabic Italian
RICE	From Gk. oryza "rice," via an Indo-Iranian language (cf. Pashto vriz, O.Pers. brizi), ult. from Skt. vrihi-s "rice." The Gk. word is the ult. Source of all European words
AZUR	From O.Fr. azur, false separation of Arabic lazaward "lapis lazuli," as though the -l- were the French article l'. The Arabic name is from Pers. lajward, from Lajward, a place in Turkestan, mentioned by Marco Polo, where the stone was collected.
MINARET	From Arabic manarah, manarat "lamp, lighthouse, minaret," related to manar "candlestick," derivative of nar "fire." from Heb. menorah "candlestick," from Sem. stem n-w-r "to give light, shine" (cf. Ar. nar "fire," manarah "candlestick, lighthouse, tower of a mosque,"
BAZAR	From It. bazzarra, from Pers. bazar (Pahlavi vacar) "a market."
SOUK	From Arabic suq "marketplace.". In Spanish Zoco
ABRICOT	From Catalan abercoc, related to Port. albricoque, from Ar. al-birquq, through Byzantine Gk. berikokkia from L. (malum) præcoquum "early-ripening (fruit)"
ALBUM	Latin of albus "white"
BAZOOKA	English "Metal tube rocket launcher," 1942, from name of a junkyard musical instrument used (c.1935) as a prop by U.S. comedian Bob Burns (1896-1956), extension of bazoo, slang for "mouth" or "boastful talk" (1877), probably from Du. bazuin "trumpet."
BLUE-JEANS	Italian Genoa," the city in Italy
BUNGALOW	From Gujarati bangalo, from Hindi bangla "low, thatched house," lit. "Bengalese," used elliptically for "house in the Bengal style."
CAVIAR	From Fr. caviar, from It. Or Turk., from Pers. Khaviyar, from khaya "egg"
COMEDY	From Gk. komoidia "a comedy, amusing spectacle,"
KETCHUP	From Chinese (Amoy dial.) koechiap "brine of fish." Catsup (earlier catchup) is a failed attempt at Anglicization, still in use in U.S. Originally a fish sauce, early English recipes included among their ingredients mushrooms, walnuts, cucumbers, and oysters. Modern form of the sauce began to emerge when U.S. seamen added tomatoes.

2nd Activity:
Rudder of Identity

Antwerp

Just like a crew engaging on an unknown sea, the participant embarked in this project with not very much equipment except their own knowledge and experience about how to live and interact in a group. As a matter of fact, Antwerp and its surrounding sea require safe wrecks. The metaphor of the rudder is highly symbolic of how a small wooden piece is essential to keep safe control over a vessel and ensure its destination.



Rudder of identity in Antwerp

3rd activity:
Bistrot of Identity

Paris

Sitting at a Parisian bistro and enjoying a fresh drink or a hot coffee is not only the landscape for a postcard. The bistro is to Parisians what the pub stands for Irishmen. It offers a pleasant and friendly atmosphere for people to have nice drinks and grubs and to socialize.

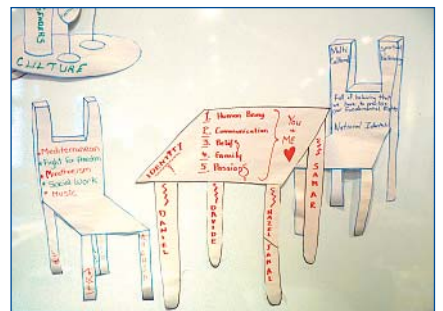
The scenery could not fit better into the purpose of the session. The participants were introduced to this cultural component through an interactive activity and experienced during the evening a pleasant moment of sharing and gathering in a bistro designed by the trainers.

A series of exercises was designed in order to let the participants reflect on the various levels and connexions between cultures. They were invited to name the most prominent elements they considered essential and draw a picture of a bistro with a table, chairs and waiters. The pictures as displayed on the photos were hanged on the walls of the working room in order to refer to during the following sessions.

TITLE	Rudder of Identity
AIMS	To understand the diversity within the group and then to use it as a tool to taste the diversity in Antwerp
OBJECTIVES	<p>To let the participants recognise and share their personal identity with others</p> <p>To let the participants experience the diversity and richness in the group</p> <p>To create the TC group identity</p>
IMPLEMENTATION	<p>Step 1: "Where does it come from?" a quiz on language, music and pictures of EuroMed ¹</p> <p>Step 2: Designing the rudder</p> <ol style="list-style-type: none"> 1. Each participant has 10 minutes to define individually the elements of his/her own identity 2. The participants are split into six groups of five, and they are requested to share what they have written 3. The groups have 30 minutes to negotiate the creation of their small group identity. Due to the speciality of the venue, they will write the results on a triangle shaped paper that composes a part of a Rudder 4. The trainers collect the six triangles and attach them to form the TC group Rudder, and one representative of each group will present the different elements his group came up with 5. The trainers ask if it was easy to come up with the small group identity, and then the slot will be closed by explaining that, starting from participants own identity, a common identity was created putting in their hands the direction they want to follow and how far they want to reach.
MATERIAL NEEDED	Big papers in the shape of triangles, markers, masking tape, and ROER drew on a flip chart.



Bistro of Identity (Paris)



Bistro of Identity (Paris)

1. See full activity detailed in the EuroMed Training Box, 2002, at the SALTO website.

TITLE	Bistro of identity
AIMS	To understand the diversity within the group and use it as a tool to taste the diversity in Paris
OBJECTIVES	<ul style="list-style-type: none"> • To let the participants recognise and share their personal identity with others • To let the participants experience the diversity and richness in the group • To create the TC group identity
IMPLEMENTATION	<p>Step 1: Reflect on culture and level of personal knowledge:</p> <ul style="list-style-type: none"> • Different music tracks are presented to the participants in plenary asking them to figure out the origin of the music. • Different pictures are presented to the participants asking them to connect the pictures with one of the three cultures (Islam, Judaism and Christianity). • In the same way of the plenary presentation, the participants are asked to recognize the origin of words through EuroMed countries. • The participants are asked to write on an individual piece of paper 5 elements closely related to their identity. The exercise is individual and so enough time should be given to reflection. <p>Step 2: Sharing and arriving to the group common Bistro of identity:</p> <ul style="list-style-type: none"> • The participants join into groups of five and share their individual papers. Each group has to reach a compromise and decide for the values representing the culture of its five members. • Each group receives then an element of the bistro (chairs, table, waiters, tray, drawn on flipcharts papers) on which they can write down the selected elements. • The point is to come up with a bistro symbolizing the different components the participants identify as relevant to create a TC group identity.
MATERIAL NEEDED	Flipcharts papers on which to draw a tray, waiter, chairs, table, markers, masking tape

Part 4. Let's build...

A common ground: Culture, Multicultural and intercultural

Some concepts clarifications made in Antwerp

As a ground for the ongoing discussions, the session aims at providing the participants with a theoretical input on the concepts that hardly reach a unique and definite definition.

The main objectives of the session were to:

- Help the participants get a common understanding on what does concepts like INTERcultural, MULTicultural and CULTURE mean
- Help the participants reflect on their own opinion and knowledge about these three concepts and how they relate to their own life
- To give the participants a brief insight on what is INTERcultural, MULTicultural and CULTURE through as understood by Hofstede, Hidalgo and the Iceberg of Culture
- To create a common understanding on these 3 concepts to facilitate their future group work

Groups were then divided in order to facilitate the discussion; each one favoured a suitable position to tackle the three concepts:

Group 1:

CULTURE: history, food, music, customs, traditions, art of thinking and living

Multicultural: mixture of cultures

Interculturality: interaction between different cultures

Group 2:

CULTURE: way of life (food, music, history) – unites a group through a set of norms and traditions and separates them from the others

Multicultural: made-up of many cultures which are co-existing (living side by side); no “melting pot”

Interculturality: (ever-changing process) communication among existing cultures, maintaining unique the parts of your own cultures

Group 3:

CULTURE: history, tradition, customs, religion, language, geographic area

Multicultural: many cultures in the same area

Interculturality: the intersection of the cultures

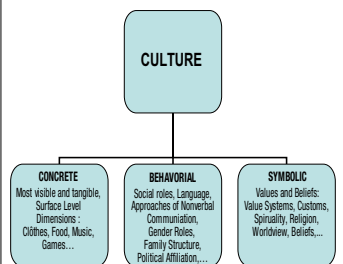
The concept definitions

MULTICULTURAL
MULTICULTUREL

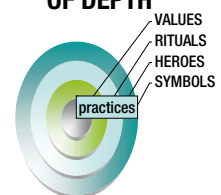
INTERCULTURAL
INTERCULTUREL

CULTURE

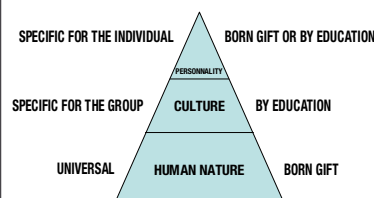
THREE LEVELS OF CULTURE NITZA'S HIDALGO



MANIFESTATION OF CULTURE AT DIFFERENT LEVELS OF DEPTH



THE CULTURAL DIMENSION by GEERT HOFSTEDE



The previous schema show how elaborate the discussions were while clarifying such complex concepts like culture, multicultural and intercultural. This step is necessary when working in youth field were clear and updated knowledge is a prerequisite for proper practice.

It would be nonetheless inappropriate to burden this paper with an abstruse theoretical framework and list down the available definitions of these terms. And any attempt would stand closer to a description than to a sheer definition.

The universal Declaration on Cultural Diversity produced by UNESCO states it clearly that *“culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up mankind”* (Article 1).

This being said, one should understand culture in its broader sense as a large set of features. If it is not unique then, what are the elements that serve to make it? How much are we, youth professionals, informed about being cultural, multicultural and intercultural?

Drawing from their respective experiences and field works, the participants produced a comprehensive input about the issue as specified in the displayed scheme.

Introducing a cultural dimension in any pedagogy does not simply include the compulsory knowledge about the target culture but an ability to identify diversity and to deal with it in a value-increasing process developing out of the natural inclinations or tendencies towards people and their different ways of being, thinking and doing.



Jerusalem



Cordoba



Paris

Part 5. Let's understand Euromed Historical Framework

Four editions, four activities dedicated to raise awareness to extremely relevant issues related to:

- The historical context of the great civilizations
- The interaction between intrinsic factors such as, economy, politics, arts, cultures and different sorts of human networks (war, peace, conflicts, migrations... etc.)
- The common grounds shared between several and sometimes, distant cultures
- Religions are not restricted to monotheism.
- Illustrative and thought-appealing activities were designed each time in order to spark off group discussion.

Cordoba

The Wall of History

Rules

Into small groups, the participants are handed some pictures referring to cultural and historical milestones. They have to identify each picture with the event that best corresponds to it and arrange them all in a chronological order.

Once the activity performed and the debriefing done, the pictures are hang on a wall of the plenary room. It will stay so until the end of the Training Course to serve as a background, an illustration of the common references shared between the different cultures of the Mediterranean basin.

The following grid – used in Jerusalem – serves as the canvas for a further use of this activity.



Wall of history

Grid to fill in

EVENT	PICTURE N°	CHRONOLOGICAL ORDER
Highest point of the Kingdom of Funan (Cambodge)		
Beginning of Shogun reign		
Vikings surrounded Paris		
Foundation of the Tang Dynasty		
Birth of Mani		
Destruction of Jérusalem		
Martin Luther is publishing his 95 thesis and starts the Reform		
Invention of paper		
Chinese People create editing mobile characters		
Launching of Byzance		
Copernic says the earth is turning around the sun		
1 ^{er} Martyr en Gaule		
Kubilya, emperor of China meets Marco Polo in Peking		
Kingdom of Champa (Vietnam)		
Building of the mosque of the rock in Jerusalem		
Massacre from st Barthélemy		
Charles Martel wins the battle of Poitiers		
Launching of the Christmas Feast		
Alaric the Visigoth surrounds Rome		
Marc Aurèle		
Napoléon defeats the Russians & Austrians at the battle of Austerlitz		
Foundation of Cairo		
Baptism of Clovis king of the Francs		
Mayas occupy the peninsula of Yucatan		
Launching of Agios Sofia		
Beginning of Hegira		
Birth of Roman art		
The Mauro surround Toledo		
Destruction of la Bastille in Paris		
Chinese are defeated in Central Asia which becomes Moslem		
The Mogol emperor built Taj Mahal in India		
Angkor, the capital of Cambodia		
The Goths destroy Greek cities		
Gutenberg creates editing house in Strasbourg		
Alexander defeats the Teutonic knights at Tchoudes lake		
Birth of Omar Khayyâm, philosopher, poet, & mathematician Persian		
Battle of Kosovo		
Chimes between Oriental and Occidental Churches		
Ottoman Sultan Alp defeats the Byzantines. Anatolia is Turkish		
English victory against France: beginning of the 100 years war		
The first crusade surrounds Jerusalem		
Saladin defeats the crusaders		
The king Saint Louis dies in Tunis		

Answers

No.	Event	Year
1	Destruction of Jerusalem	77
2	Invention of paper	101
3	Marc Aurèle	173
4	The first Martyr at Gaule	177
5	Kingdom of Champa (Vietnam) – the 17 th century	192
6	Birth of Mani	216
7	the Goths destroy the Greek cities	268
8	Launching of Byzance	330
9	Launching of the Christmas Feast	354
10	Alaric the Visigoth surrounds Rome	410
11	Highest point of the Kingdom of Funan (Cambodge)	480
12	Baptism of Clovis king of the Francs	496
13	Mayas occupy the peninsula of Yucatan	514
14	Launching of Agios Sofia	537
15	Foundation of the Tang Dynasty (3 centuries)	618
16	Beginning of Hegira	622
17	Building of the mosque of the rock in Jerusalem	691
18	The Mauro surround Toledo	711
19	Charles Martel wins the battle of Poitiers	732
20	Chinese are defeated in Central Asia which becomes Moslem	751
21	Vikings surround Paris	885
22	Angkor, the capital of Cambodia	889
23	Foundation of Caire	969
24	Birth of Roman Art	1010
25	Chinese People create editing mobile characters	1050
26	Birth of Omar Khayyâm, philosopher, poet, & mathematician Persian	1050
27	Chimes between Oriental and Occidental Churches	1054
28	Ottoman Sultan Alp defeats the Byzantines. Anatolia is Turkish	1071
29	The first crusade surrounds Jerusalem	1099
30	Saladin defeats the crusaders in Jerusalem	1187
31	Beginning of Shogun reign	1192
32	Alexander defeats the Teutonic knights at Tchoudes lake	1242
33	The king Saint Louis dies in Tunis	1270
34	Kubilay, emperor of China meets Marco Polo in Peking	1275
35	English victory against France: beginning of the 100 years war	1346
36	Battle of Kosovo	1389
37	Gutenberg creates editing house in Strasbourg	1440
38	Martin Luther is publishing his 95 thesis and starts the Reform	1517
39	Copernicus says the earth is turning around the sun	1543
40	The St. Barthelemy Massacre	1572
41	The Mogul emperor built Taj Mahal in India	1631
42	Destruction of la Bastille in Paris	1789
43	Napoleon defeats the Russians & Austrians at the battle of Austerlitz	1825

The quiz on Religion

Rules

The participants are offered a quiz on Religion. A series of questions is asked. For practical reasons, only the questions used will be mentioned below. The following steps are a group discussion on the fundamental values common to religions such as: Animism, Hinduism, Buddhism, Judaism, Christianity and Islam. A good and up-to-date documentation is highly recommended to run this activity.

Questions

1. What are the conflicts based on diversities of religions in the World?
2. What is the only religion in EuroMed to have a woman as a chief?
3. What was the religion of Jesus Christ?
4. What is the difference between Sephardi and Ashkenazi?
5. What are the differences between Sunnis, Shiites and Kharidjites?
6. What is the difference between Orthodox, Protestants & Catholics?
7. How many different religious communities are in Lebanon?
8. What is it the Talmud?
9. Where does the word Ghetto come from? Were Ghettos only in Europe?
10. What is the most famous Islamic country in the world?
11. What countries in EuroMed have the concept of laïcité (secularism) as central pillar of their constitution?
12. What are the most Catholic countries of the EU?
13. What are the differences between the three prophets (Moshe, Jesus Christ, and Mohamed)?
14. Which places, in the past, have been protecting Jewish people the most (through law)?
15. Which Muslims and of which area are the only ones to have known 4 centuries and a half of domination by a Christian power?
16. Which Christians and of which area are the only ones to have known 8 centuries of Muslim domination?
17. Is Islam related to the countryside or the cities?
18. Is Christianity related to the countryside or the cities?
19. Is Judaism related to the countryside or the cities?
20. Who are the "poors of God"?
21. Did the pope always reside at the Vatican?

■ Part 5. Let's understand Euromed Historical Framework

Here are some elements that may serve to help defining the answer to the quiz: Users of this exercise may refer to the Harper Collins Dictionary of Religion. Good and well documented knowledge about Religion is essential to run the activity.

Q4. Sephardic Jews are a subgroup of Jews originating in the Iberian Peninsula usually defined in contrast to Ashkenazi Jews who in a great majority used to live in Eastern Europe

Q5. The Sunnis are the largest group in Islam compared to a minority groups referred to as Shia, Kharijites, Mu'tazila and others. Because the word Sunnah means the words and actions of the Prophet Mohamed, Sunni Islam is considered to be the most orthodox form of religion. Most of these groups were initially supporting the first Caliphate and with the Islamic expansion, the first to reject it were the Shia (end of the 3rd century) who believe that the family of the Prophet Mohamed including his descendents (Imams) are endowed with spiritual and political rule over the community. In the 7th century, The Kharijites rejected as well the mainstream theological and legal doctrines. They are mostly concentrated in today's southern Iraq. **Q6.** Orthodox, Protestants & Catholics are related to Christian religion that involves these three major sub-types that differ significantly on issues of doctrine and rituals

Q9. The term 'Ghetto' was originally used to refer to the Venetian Ghetto in Venice, Italy where Jews were forced to live

Q21. The city of Avignon in France hosts the massive Gothic palace where Roman Catholic popes resided following the Great Schism in the 14th century. The Popes' Palace stands today as a landmark

- 22. Which churches have a calendar based on a former heritage?
- 23. What are the religious specificities of the Maghreb (Northern Africa) and the Mashrek (Middle East)?
- 24. How many religions are indexed in the USA?
- 25. What are the foods interdicts in the 3 great monotheist religions?
- 26. What is the 3 Religions' position on sexuality?
- 27. What is the 3 Religions' position on marriage?
- 28. What are the rites, prayers, and the ceremonies most significant for the 3 religions?
- 29. What is women's status in the 3 religions?

Historical EuroMed Framework

1	Assyria (Messopotamia)
2	Kingdom of Egypt (A civilisation which was present on the cost of Africa)
3	Etruria (A former civilisation which preceded the Italian civilization)
4	Greece (During the golden age of Greece the leaders of Athens started to build the Parthenon, Acropolis, etc., vestiges which are considered as landmarks for world heritage)
5	Crete (Was the place for Minotarius and for a civilisation which disappeared because of natural causes – the earthquake generated by the volcano eruptions)
6	Phoenicia (Lebanon today). The Phoenicians were considered the best sailors of that time and they created Carthage being present around the Mediterranean cost until Africa.
7	Roma (The Romans succeed to create the first empire around the Mediterranean Sea, despite the fact that they were not sailors)
8	Byzantium (4 th century A.C) – Schism of the Western and Eastern churches of Roma, considered hence as a bridge between the Middle East and Asia
9	Christmas celebrations
10	South America (Maya civilisations), which disappeared without leaving much explanation. Not to confuse with the Aztec civilisation form Spain
11	Aya Sofia – in Istanbul
12	Chinese civilization – Other people in different parts of the world are conducting high achievements. Europe was not the centre of the world.
13	Persia - there are no pictures or physical representations of people
14	The mosque in Jerusalem
14	The symbol of the creation of the French Kingdom. The extreme right-wing party in France uses it today.
16	Normandy - The land of the war between the France and England
17	Cambodia
18	Cairo – One of the most important cities in the Muslim world

Antwerp

Historical EuroMed framework

Rules

With the view of introducing the participants to the major civilizations that had an acknowledged influence on the Mediterranean area, the following session was designed.

A PowerPoint presentation, which has to include images about the civilisations before the 3 monotheistic religions, browses a number of images all referring to known places or key sights of forlorn times. A specific knowledge about history and culture help the participants bring an interactive input. The images are connected to the following items:

Paris

Let's visit the past

Rules

This exercise will help the participants establish the basis for their group work and assignments throughout the week. It will reveal a proper understanding of the development of kingdoms, empires and religions around the Mediterranean basin and geographical area stretching to the Arab peninsula and the Persian Gulf.

Step 1. The participants are divided into five groups. Each group receives a set of empires (21 empires). They are requested to list them following a chronological order.

BCE (Before common era)

1	1340: Kingdom of Egypt
2	1050: Hittite Empire
3	721: Kingdom of Israel
4	600: Assyrian Empire
5	550: Babylonian Empire
6	336: Persian Empire
7	70: Macedonian Empire

CE (Common Era)

8	70-400: Roman Empire
9	565: Byzantine Empire
10	610: Sassanid Empire
11	750: The Caliphate rule
12	1100: Seljuk Empire
13	1140: The Crusader Kingdoms
14	1187: Saladin's Empire
15	1279: Mongol Empire
16	1500: Ottoman Empire
17	19 th Century: European Colonialism

Era of Independence

1922	Egypt
1932	Irak and Saudi Arabia
1946	Lebanon, Syria, Jordan
1948	The state of Israel
1951	Libya
1956	Morocco, Tunisia
1962	Algeria
1967	Yemen
1970	Oman
1971	Qatar

The presentation of the answer is done through a playing map that indicates the different eras and empires ending with the current map of the different countries.



Step 2. The participants are given a list of five religions since the year 3000 BCE. They are assigned to organize them chronologically. The final list reads as follows:

YEAR	RELIGIONS
3000 BCE	Hinduism
2500	Judaism
2000	Buddhism
32 CE	Christianity
700	Islam

The above list gives significant information about the birth of religions.

In terms of actual numbers and facts, the participants are asked to consider the current situation in the world today and suggest a classification of these five religions on the basis of their respective numbers of believers. The classification gives the following outcome.

1. Christianity
2. Islam
3. Hinduism
4. Buddhism
5. Judaism

Part 6.

Let's talk to experts

In each of the four Training Courses and in addition to the field visits included in the programme, it was essential to back up the various input collected by some experts' contributions primarily concerned with giving a comprehensive knowledge about the relevant issues.

The methodology was interactive and non-frontal. The panels were given clear and upstream guidance on the expectations of the Training Course and were invited as much as possible to focus on factual issues.

The quality of the delivery was highly depending on that of the panel. Equal time and representative ness were respected and debate with the participants was stimulated with more or less overlapping efficiency.

Panel contribution in Cordoba: The three cultures round table

For twenty minutes each, three experts were invited to open a discussion on the cultural management offered to the three cultures from three different angles and fields. The contributors had very specific experiences in their respective institutional bodies. They were invited to introduce the participants to the three cultures' situation in Spain.

Followed a nourished talk between them and the participants.

D. Sebastian de la Obra (Sevilla), Assistant of the Andalusian People Advocate, Historian and Researcher, Founder of the de Al – Andalus Memory House in Sevilla.

Contribution title: **THE PERSPECTIVE OF THE PARTICULAR CULTURAL ACTIVITY**

Antonia Bueno (Madrid), Dramatist and Theatre Manager. She is taking care of the Investigation and Theatre Production of the Women of the Three Cultures.

Contribution title: **THE PERSPECTIVE OF THE ARTISTIC CREATION**



Ana Riano (Melilla), Sephardic Language and Literature Professor at the University of Granada

Contribution title: **THE PERSPECTIVE OF THE UNIVERSITY INVESTIGATION)**

Panel contribution in Jerusalem

The same methodology of a panel discussion was followed for the second edition of the training course. Yet it proved to be somehow lacking preparation and balance.

The initial aim was to offer an open space for talk and debate with the representatives of the various communities. For some uncontrolled reasons, a balanced visibility was not possible. The debate could not then take place properly.

Rabbi SYLVESTER, from the Conservative Jewish Movement

A representative from the Arab-Jewish Community Centre in Jaffa

A representative from the Franciscan Order in Jerusalem

Panel contribution in Antwerp

The previous experience helped make a better preparation for the third panel. The three cultures were equitably represented and their significant roles and experiences helped build a constructive exchange with the participants.

Catholic priest of Saint Egidio community: Tim De Mey, vice-president of Antwerp council of churches.

"I am representing the Antwerp cathedral and I am the youngest catholic priest in Antwerp. I am here because I am interested in the inter-religious dialogue. I want to add that the second Vatican council declaration had a big impact at the level of the Catholic Church.

So, the dialogue among religions became a key word. We have to speak with everyone having respect for everyone religion.

In 1986, Pope Paul II invited in Assisi all the representatives of the religion in order to pray for peace in their own religion. Now in our community we are praying for peace.

Peace it is an important issue in many religions. It's in the heart of the religion and the religious books.

Here in Antwerp, we are trying to dialogue and to understand everyone religion and situations. For example, we were invited to the Muslim community to have evening's meals with them and to show our friendships one to each other. It's not necessarily to be the same to be equal."

Representative of the Jewish community: Nadine IARCHY

"I have started my work in 1965. The Vatican was indeed looking for non-catholic people. Antwerp has been hosting Jewish people for over 800 years. The inter-religious dialogue is a part of my daily life. The biggest umbrella of the Jewish community in Brussels is actively carrying the dialogue between the community and the government. I am representing the Antwerp community in the council of this umbrella community. I am also the only woman representative.

We have lunched a dialogue platform among Muslims, Catholics, Orthodox and Buddhists. I noticed that there is a huge interest in Judaism and I consider that we have a lot in common. We are witnessing as well a growing interest on behalf of international tourists that is starting to have considerable impacts economic wise nowadays."

Representative of the Muslim community: Nasser Ahmed SHAHID

"The intercultural dialogue should be open to every religion. Koran says that the moral and spiritual development has to be opened to everyone. The human beings have to work on this issue. The globalisation is creating a global religion. The moral development is universal and every religion has to play a role in this spiritual development. It is written in the Koran "there is no contradiction among religions." Yet, due to sheer ignorance, huge misunderstandings are pointed here and there. I have been involved since 1986 in the organization of a series of meetings and conferences on intercultural and inter-religious dialogue. What I want to point out is that violence has nothing to do with religion. It's utterly a political issue."

Raising the different topics related to the three cultures in Belgium helped introduce the panel's members and their concrete local wise.

The following grid sums up the questions that the participants forwarded to the panel. It gives an overall view of the debate that followed.

Round of questions and discussion in Antwerp

Questions	Comments & Answers
<p>To what extent does the economical power of the Jewish people influence the Antwerp environment?</p>	<p><i>"I know that you already visited the Diamond areas were a lot of Jewish people are involved, but at the same time, I am sure that you noticed that a lot of Indian and south African people are more and more involved. Diamond trade is globalizing nowadays because of the Internet. Also, the diamond businesses are now in the hands of other nationalities. Indeed, after the Second World War the Jewish went into diamond trade because there was a huge potential for a lot of Jewish people, but now things are changing."</i></p> <p>Nadine IARCHY, Representative of the Jewish community</p>
<p>How do you feel about the Pope's declaration?</p>	<p><i>"The relation between the different religions and the ways they look to each other have changed. We have different points of understanding each other and to live all together becomes difficult today because cultural differences. Of course, a lot of people are using conflict but this goes too far. Presently we are trying to involve people from different religions into having a productive inter-religious dialogue."</i></p> <p>Tim De Mey, vice-president of Antwerp council of churches.</p>
<p>Why didn't he (the Pope) say sorry and get out of this?</p>	<p><i>"Why pope should do this? Actually he said, I am sorry that the people understood this message in a wrong way. It was not in my intention that the people will get my message in such a way."</i></p> <p>Tim De Mey, vice-president of Antwerp council of churches.</p> <p><i>"Politicians were more involved in writing a letter against what the Pope said. The media were very happy, two weeks before the elections here in Antwerp. We have to accept the criticism."</i></p> <p>Nadine IARCHY, Representative of the Jewish community</p> <p><i>"You have the right to dislike somebody and to leave that place. Many incidents took place, but they didn't react against the blasphemy. It's clearly written in the Koran how you have to behave in such situations. There are situations concerning the religion situation not political one. So, you have to explain to the people to understand what they have to do. (In Denmark we ask them to meet the journalists and to give clarification) We have the freedom of expression, we are living in civilized societies, but still we have a lot of conflicts and the politicians are using and abusing the conflicts among different religions positions in order to manipulate sometimes."</i></p> <p>Nasser Ahmed SHAHID, Muslim representative</p>
<p>How are religious people taking part in such situations of conflict?</p>	<p><i>"So, as I mentioned politicians may abuse religion and the humanity is suffering. This is a problem. We condemn such types of reactions; we are educating our Muslims to react with patience; so the injured people have to exercise the patience and to be aware of the impact of their actions."</i></p> <p>Nasser Ahmed SHAHID, Muslim representative</p>
<p>What is the position of the church regarding the marriages between men and women of different religion?</p>	<p><i>"The Catholic priest in the Catholic Church is open to marry a non-catholic person; but as a beginning we are asking for the catholic education of children. Otherwise it is impossible for me as priest to do a wedding ceremony in a catholic church. There is also the influence of the family partner who is catholic. For Islam, the prophet says that you can choose your partner on the basis of values like beauty, wealth, nobility, integrity, sincerity and faith; the most important thing is to make things working. In Judaism the most difficult part concerns the Orthodox Judaism. In our religion, it is said that both should be Jewish. But if it happens that she is a Jewish and he is not the people are considered Jewish. If she is not Jewish and he is Jewish the children are not Jewish, but only if, later, the children choose to be so."</i></p> <p>Bernard Abrignani, Coordinator of Salto EuroMed</p>

Expert's talk on *Laïcité* "à la française" in Paris



Deeply concerned with the importance of clarifying the concepts we work on, provision was made for the fourth edition of the Training Course to deliver a talk by a distinguished expert on *Laïcité*. The talk was planned at an early stage of the programme to help the participants acquire a good and clear knowledge of the specificity of the field. It took place in the venue where *Jacqueline Costa Lascoux*¹ delivered an informative talk followed by a very interesting discussion with the participants.

The concept of *Laïcité* is related to the absence of interference between religion and state. It is well established that the English translation "secularism" does not capture the exact meaning of the word coined according to the French tradition.

In order to better understand this evolution through time and history the following address is focusing on three main issues:

- History and definition
- Daily life with(in) *Laïcité* (educational system for example)
- *Laïcité* in some European countries.

Fundamentally based on a philosophical conception, *Laïcité* relies on the respect of freedom of thought and freedom of religion. It does not necessarily imply any kind or expression of hostility toward religion. According to it, any individual should appear on the public sphere, as a citizen, devoid of any ethnic or religious particularities.

1. **Jacqueline Costa Lascoux** is a lawyer, a psychologist and a polytologue. She is currently a research centre director at the CNRS. Her most recent researches are concerned with immigration in France and Europe. She has been tackling various issues related to education, violence, citizenship and *laïcité*. Member in different local commissions, she has joined the French Commission at the UNESCO. She has published widely in scientific reviews and some of her academic productions include; *De l'immigré au citoyen* (1989), *les trois ages de la laïcité* (1996), *République et particularismes* (2005), *La laïcité à l'école. Un principe, une éthique, une pédagogie* (2006).

Likewise, the state should keep from supporting morally or financially religions and their respective places of worship unless these are considered as being part of the common heritage. Thus the absence of a state religion, and the subsequent separation of the state and Church, is considered a prerequisite for such freedom of thought

Despite a long Christian history and tradition the French Republic strongly promotes freedom of thought and freedom of religion. No legal recognition for the state of any religion is possible. Instead, a great number of cultural organizations created according to the 1901 pattern are addressing various issues in a legal model.

France did not fully separate church and state until the passage of its 1905 law on the separation of Church and State, prohibiting the state from recognizing or funding any religion.

Yet, some problems still appear in terms of appointing the appropriate representatives of each community and organizing the places of worship. This has been the case of France's large Muslim population. Controversial debate and discussion risen at how to cope with the value of the republic and one's personal and spiritual convictions might be the sign that laic societies are perfective.

Careful about giving an interactive dimension to the debate, the trainers collected during the break the various questions from the participants. The questions served subsequently to direct the discussion towards very significant facts about the three cultures vis-à-vis *Laïcité* in France.

Here follows some questions summed up followed by the expert's clarifications :

Some questions

- Q1.** What do you think about the relationship between the state and the Catholic Church?
- Q2.** *Laïcité* can become a problem as more religions, cultures and beliefs are being practiced in France. What is the state doing to bring these different communities together and also educate the children on *Laïcité* and tolerance?
- Q3.** What is the main differences between secular and laic?
- Q4.** What a country can do to pave its way to *Laïcité*?
- Q5.** Can you explain and comment on the issue of the "veil" between the Muslims and France a few years ago?
- Q6.** Which role does a laic state take in a moment of an inter-religious conflict?
- Q7.** How flexible is *Laïcité* and how can it be adapted to different ideologies?
- Q8.** How can it protect/support human rights, freedom of religion and ease any conflict between cultures?
- Q10.** Is *Laïcité* relevant with the late regulation concerning immigration and the NDA test?
- Q11.** What is the real implementation of *Laïcité* as compared to the theory?
- Q12.** Quelle place a la laïcité dans un pays où la religion est une religion d'état ? (Which place has *Laïcité* in a country where religion is a state one?)
- Q13.** Quelle est la relation entre laïcité et fait religieux ? Et comment faire pour enseigner celui-ci ? (Which relation exists between *Laïcité* and the religious fact? How is this latter introduced into school?)



The expert went on clarifying concepts and ideas as follows

Strongly relying on the feeling of fellow-citizenship, *Laïcité* is currently accepted by all of France's mainstream religions. It stems from the French Revolution. Till then there were one king, one land, one law and one religion. The church endorsed the position of compiling information on people, marriages, property, etc; The Mayors took over the task since 1787 stripping the clergy from a very

influential role and paving the way to the settling of a civil service. In 1905, the law was voted to separate fully church and state.

Laïcité was first established in public education with the 1880s Jules Ferry laws. At present, and after long years of controversies, provisions were made on behalf of The French Ministry of Education to give leave to students for important holidays of their specific religions, while food menus served in secondary schools pay particular attention in ensuring that each religious observer may respect his religion's specific dietary requirements.

The most recent debate has been over whether any religious apparel or displays by individual, such as the *hijab*, and (large) Christian crosses and Stars of David, should be banned from public schools. Finally after much political debate the law on secularity and conspicuous religious symbols has been recently voted to ban them in schools.

Some preconceived ideas consider that *Laïcité*, instead of promoting freedom of thought and religion, actually prevents the believers from observing his/her religion. As an answer to this, *Laïcité* acknowledges the superiority of civil law over religious law. But in terms of family affairs, the law of the original country are predominant over the French ones.

Religious plots are dedicated in cemeteries and graveyards to such specific demands. Full recognition of religions is granted as well in hospitals and prisons provided that its practise does not compromise public order and the legal functioning of these institutions.

The distinction this grid draws point out the historical constructions of the European nations. Some are locked into notions of blood and race. Others overcame this view when opening up to diverse resources and perspectives.

Identity	Citizenship
Filiation	Choice
Heritage	Social Contract
Tradition	Civil Law
Land	Territory
Memory	History

The comparison between France and some European democracies shows how specific *Laïcité* is in each case. European nations that are grounded on the first scheme leave little space to individuals and groups of migrant descents to take part fully in the mainstream. The second scheme is the founding

principle of the French republic and thus individuals like groups are granted equal treatment in all matters related to rights and duties as long as it engages only individual choice and responsibility.

The following examples point the way religious identities are handled in Europe:

- Sweden is a laïc country
- Germany is a Christian country that recognizes differently Judaism and Islam despite the high number of Turkish immigrants living on its soil
- Belgium is a Christian country
- Great Britain observes the beliefs of the Anglican Church
- France gives no official recognition to a religion and the state guaranties individual expressions of religious and cultural rights.

To conclude with, *Laïcité* should be clearly distinguished from secularism, basically on the grounds that "*Laïcité à la française*" has much more to do with the history of the land and the people than with a conceptual distinction.

Laïcité draws heavily on secular thought. Secularism, in turns, refers to a belief that human activities and decisions, especially political ones, should be based on evidence and fact rather than religious influence.



Part 7. Now, let's go into the Research & Development phase

Specificity of each course

The “Let's meet the Three Cultures” Training Course is based on an innovative process of knowledge and creation on the basis of collective research. Cordoba, Jerusalem, Antwerp and Paris were all seen as a meeting space of reflection and discussion. The cities were used in a way that highlighted their deeply educational dimension. They were all alike approached as privileged spaces for the construction of a Euro-Mediterranean inter-cultural dimension.

As it has been said previously, each Training Course appealed to the specificity of its venue. The Research & Development phase connects to a long-standing priority in the programme. As a methodology, it has been developed, improved and adapted along the four editions.

To exploit in an interesting and optimal way the characteristics of each city and to promote participants' active involvement in the implementation of the activities, the participants were allowed chance and time to organize and deliver intercultural activities using different techniques and methods linked to communication tools such as like: language, art forms, food, traditions, advertising, as well as using the five senses.

The choice for the hosting cities was not done at random. Likewise, the Research & Development methodology drew directly from the background. In Cordoba, the Research phase explored the various forms of co-existence between the different religions in the past and their impact on the present day situation. Visiting highlight religious shrines, talking to experts and religious representatives and discovering the city in an active way helped construct the input. The development phase was deeply inspired by this input and gave a clear expression of the participants' understanding and expectations.

In Jerusalem, the spiritual and emotional charge of the city and its people was a clear illustration of the way Religion and Culture are entwined. The research phase was a first step into exploring the immense diversity of religious and cultural features. From the way people live, think and coexist and regarding the place and role of women in this very particular society, the development produced by the participants was a way to explore the past, get acquainted with the present and design the future. In Antwerp, the combined time-period between Ramadan, Succoth

and the local elections served as a leitmotiv running through the whole Training Course unveiling the transversal issues research-wise and produced creative and innovative activities to transfer and reproduce in the youth work. The rules in Paris were the same as far as the city was considered as an agent together with the specific feature it brought into the course and its central issues: the three cultures vis-à-vis *Laïcité*. The field visits were a major step taken during the research and exploration sessions. They allowed close look into the various backgrounds. The Development phase came up accordingly with a series of activities sketching the various forms of expressions and (co) existence between the three cultures in France.

Right from the group division and the selection of the main axes to deal with, the participants reflected together on the collected data and information that would help clarify the topic and back up their prior individual knowledge and preparatory work. It was then an opportunity to cross reflection, share opinions and learn from and with each other.

They could as well benefit substantially from the collective research through an innovative process of developing and creating a self-organised activity. As an intercultural learning experience, the activity would foster, in turn, innovative educative strategies and valuable multiplying effects and reveal working and transferable tools.

The learning process takes into great consideration the integrative process. Such a high diversity in terms of intercultural belongings, ways of thinking and acting needs necessarily to be looked at closely by all the partners. When undertaking group tasks the participants were directly concerned with the huge disparities due to their respective ways of doing things individually or together. When being involved personally in looking at a culture from within, through experiencing it, touching it, smelling it, and creating new things in it, they are learning at the same time new ways of making compromises, negotiating meanings, changing opinions and adapting attitudes. Multiplying effects are then possible when the tools and instruments used in a learning situation can be transferred into various ones.

The very topic dealt with throughout the four Training Courses offers an interdisciplinary view that helps to comprehend the “Three

Cultures” phenomenon. The cultural heritage constitutes for the great part an educational content in itself.

The Research & Development process relies on the progressive construction of a specific knowledge gleaned at different moments and circumstances of the project. The Research & Development process unfolded in different slots in the form of guided sessions dedicated to sub-groups or all the participants together. Still, the one activity had to be run by each group working together on one specific topic.

Clues

- Transfer of knowledge (meaningful learning by means of contextualization, interpretation of reality)
- Personal implication in the process (self-regulation, self-construction and motivation)
- Interaction with the others and the environment (communication, valuing of the different points of view, contact with experiences)
- Participation in the learning process

Aim

To create a two-hours activity on a given topic and relevant axe in relation to the three cultures based on non-formal education and innovative methods which can, in turn, be used by participants and youth workers in their daily work with youngsters.

All participants had the same input related to a common background from which to start investigation and creation. At different moments of the programme and according to the facilities provided by each venue and the worthwhile character of the hosting cities, they were assigned to work in smaller groups. The priority was given then to a closer treatment of the topic set up, namely: women, religions, art of living, economy... etc.

From the first to the fourth edition of the Training Course, improvements have been made in order to achieve optimal results.

Description of the methodology

The methodology is based on constructive dialogue, collective learning, facilitating initiatives and active participation of trainees, following an integrating process for the collective creation of educative resources and artistic manifestation; fostering the sense of identification from the historic recovering, the creation of new educative strategies through artistic expression and the elaboration of future projects in the Euromed YOUTH Programmes framework. For this reason, the briefing and evaluation process need to be rigorous, being aware of the tools that are used and their impact.

How did the Research & Development sessions work in the four Training Courses?

Cordoba



Among other methods promoted actively during the course were the Research & Development sessions.

The approach was inspired and developed in relation to the Three Cultures Museum (Torre de Calahorra). A documented and inspiring visit paid to the Cordoba of the Caliphate suggested that each topic needs to be crossed by two themes: the place of women and religion in each of these 4 topics:

Group 1 – Art of Living: Andalusí House, the Arab Baths and Alcazar Gardens

Group 2 – Thinking: the University, Three Cultures Museum

Group 3 – Political Power: the Caliphate's Palace

Group 4 – Economy: the Guadalquivir, the Zoco

Each group had to work as a team in order to achieve the objectives of the activity and to fulfil the different requirements. During the Research phase, reasonable time was allowed to visit different places in Cordoba, working fields, reading/viewing materials, and conducting full analysis of the subject in the past and the relations to the present.

It unfolds into two major phases:

I - RESEARCH	It includes the visits to different places in the hosting cities, working field, reading/viewing materials and analysis of the subject in the past and its relation to the present; compilation of information in a prospective stage in order to collect the necessary elements for the ultimate productions within a process of true and faithful reconstruction of reality and understanding.
II - DEVELOPMENT	<p>A – Draft of the activity to be handed to the team member chairing the activity. It is important to keep balance within the group, to diversify the proposals and organize the spaces for their “<i>mise en scene</i>”. It should clearly state the background (including theoretical concept and ideological principles), aims and objectives, capacities to be approached and methods. The session outline can serve as a template to be filled by each group.</p> <p>B – Final creation of an activity performed by each group for two hours maximum, using active and interactive methods as well as experiential learning. The activity will refer to the two axes, showing / teaching and experiencing how to tackle the subject nowadays within the methods of non-formal education. The activity will be delivered to the rest of the participants. To support the activity, participants are encouraged to prepare poster presentations, articles or any relevant tool.</p> <p>C – Implementation: realization of the activity, animation of the whole group applying the creative activity. It is the moment of stepping from the theoretical part of knowledge to practice and the projection of intercultural working teams.</p> <p>D – Debriefing: This step will take place at the end of all workshops. It consists of a reflective process on how the activity was designed and run – criteria of research, production and presentation (why, how, etc.), going in depth into the activity from a pedagogical point of view and establishing indicators for the evaluation according to quality, satisfaction and impact in relation to the fulfilment of the expected aims of the activity and the TC.</p> <p>E – Reporting: Writing and editing the didactic development of the activity according to the template provided. It will be done during and after the activity to serve as a material for the final reporting of the course.</p>
III - GROUP DIVISION	<p>In each of the four editions, the participants were divided into four groups assigned to work on issues and concerns raised by the Training Course. The group division is based on the participants' free choice. Each group will have to be balanced according to gender, culture, country and region (north-south, east-west).</p> <p>Each group will nominate the following</p> <ul style="list-style-type: none"> • Group Representative: he/she will be in charge of the activity representation, working closely with the trainer chairing the subject-group • Multimedia Representative: he/she will work on the creation and production of a multimedia device (tape, video, PowerPoint presentation ... etc.)
IV - TIME OF PRESENTATION	It will be negotiated by each group with the R&D responsible, according to its needs and the used method. There are four moments during the TC to be chosen for presentation. Each group will have two hours maximum to run the activity. A debriefing session will follow the activity.
V - THE TRAINERS' ROLE	<p>For a better an optimal group size management, the participants were divided into four groups each time. Each trainer could then accompany a group during the different steps of the activity design. Yet, in Antwerp, due to a reduced trainers' team the groups numbered three only.</p> <ul style="list-style-type: none"> • To support and facilitate group work • The coordination of the group towards a diversity and balance of outputs • In case of a “weak” group, to create and spread a group dynamic and to think about renewed pedagogical proposals • The trainer has to prepare him/herself widely on the subject of his/her group

Jerusalem



Due to the specific place of the city of Jerusalem each activity was related entirely to the sacred significance of the city of Jerusalem where the coexistence of the three monotheistic religions is a fact despite the notorious difficulties it embodies:

- Group 1** – Art of Living: Family houses in the Old City
- Group 2** – Thinking: “Coexistthink” activity
- Group 3** – Women: } Dream of a woman
- Group 4** – Religion: } in Jerusalem

The four groups once divided had to work deeply on the selected theme and connect it to the overall reality of the three cultures in Jerusalem.

Antwerp



Due to the unique multicultural character of the city of Antwerp and the wide variety of communities that share its space, each topic has to relate to:

- Continuous migration flows
- Future perspectives for the three cultures in Antwerp
- The influence of the elections on the three communities (Christian, Jewish and Muslim)

The Research & Development phase was run according to the following group division
 Group 1 – Art of Living: Archer’s house
 Group 2 – Women: visit to Red Light District
 Group 3 – Religion: Visit to a Buddhist Temple

Paris

Right from the outset the concern was to regard the three cultures vis-à-vis *Laïcité*. Putting forward all the necessary input to all the participants in order to understand the French situation. Once the participants democratically put themselves in four groups, they were driven to explore and reflect on some distinctive features of a chosen religion/culture. As previously done in Antwerp, each group had the opportunity to support the Research phase with a visit paid to a relevant site.

- Group 1** – *Laïcité*: Leisure centre
- Group 2** – Christianity: The French Scouts
- Group 3** – Islam: The Arab World Institute
- Group 4** – Judaism: The museum for Jewish Art and History



The four groups worked simultaneously on collecting data from the various places they visited collectively or separately. They worked during formal and informal sessions, supported by a trainer or autonomously to design a living performance in front of the others.

The grid below provides a possible visibility to the abundant character of the activities run and performed throughout the four editions of the training course. A flat description would inevitably miss the overall organization and the implicit link between the various aspects and numerous resources dealt with.

This being said, some explanation is required when it comes to describing with details the most prominent approaches and tools used in setting up an activity. A narrative text will as well compensate the impossibility of attending some exciting performances. It will instead offer general guidance to further (re) creations.

In a first step, a series of activities descriptions is provided. The common template is the one previously used for the activities. This introductory part is followed in a second step by some artistic achievements made by the participants. The general layout is variable.

	Cities		Research & Development Groups		
	Cities	Research & Development Groups			
Group division and principal axes for research	Cordoba	Art of living	Thinking	Political power	Economy
	Jerusalem	Art of living	Thinking	Women	Religion
	Antwerp	Art of living		Women	Religion
	Paris	Judaism	Christianity	Islam	<i>Laïcité</i>
Resources places and activities designed	Cordoba	Andalusi House, Arab bath, Alcazar gardens	The University/ The Three cultures Museum Activity: Meet the stars (all)	Caliphate Palace	Guadelquivir Activity: The Souk play
	Jerusalem	All different but not indifferent (3 groups)	Coexist think (all)	Dream of a woman in Jerusalem (all)	
	Antwerp	Archer’s House Activity: Be the change you want to see (Group 1)		The Red Light District Activity: The Second Sex (Group 2)	Buddhist temple Activity: 3 religions, one Antwerp (Group 3)
	Paris	The museum for Jewish art and history Jewish life and culture	The Scouts Milestones in Christian religion	The Arab World Institute Work on Stereotype and Interview	A leisure Centre Looking for compromises: role-plays

Only the capital information are kept to give the reader and any potential user of this document the opportunity to visualize the outcome. The pictures serve as well to illustrate the group work.

Research activities

Art of living in Cordoba



To introduce the participants to the activity, they were taken to Bodegas “El Churrasco”. The place is an al-Andalus house from the XIII century. They arrived there with eyes blindfolded. Upon their arrival, they were overwhelmed by the magic and the extreme beauty of the house. The owner was a charming lady who explained the very purpose of maintaining this house with a kind of architecture that could reflect a whole mood of living, of thinking and of acting. They received throughout the visit an explanation about the house and the way of life of the families at that time. After touring the two floors, the group reached the roof of the house that overlooked the neighborhood and the Cathedral. The following extracts from the poem “*Interpreter of Ardent Desires*” by Ibn Arabi, a Muslim Sufi from al-Andalus, were read in Spanish, English and French.

Spanish text

“Hubo un tiempo en que yo rechazaba a mi prójimo,

Si su religión no era como la mía.

Ahora, mi corazón se ha convertido en el receptáculo de todas las formas:

Es pradera de gacelas

Y claustro de monjes,

Templo de ídolos y Kaava de peregrinos,

Tablas de la Ley y pliegos del Corán.

Porque profeso la religión del amor

Y voy adonde quiera que vaya su cabalgadura,

Pues el amor es mi credo y mi fe.”

English text

*“There was a time I rejected my fellow,
if his religion was not like mine.*

My heart has become capable of every form:

it is a pasture for gazelles,

and a convent for Christina monks,

and a temple for idols and the pilgrim’s Kaaba,

and the tables of the Torah, and the book of the Koran.

I follow the religion of love:

Whatever way love’s camels take,

That is my religion and my faith.”

French Text

“Jadis, je ne reconnais pas mon compagnon,

Si sa religion ne va pas avec la mienne.

Mon cœur est devenu capable d’entrer dans toutes les formes :

Pâturage pour les gazelles, et couvent pour le chrétien ;

Temple pour les idoles et pèlerin de la Ka’ba ;

Tables de la Torah et livre du Coran.

Ma religion est de l’amour :

Quel que soit le chemin que prenne la caravane de l’amour,

Ce chemin est celui de ma foi.”

Activity description

TITLE	The art of living: the family during the Andalus period
AIMS	To know the family and community life during this period in Spain To learn how the 3 different cultures could live together in harmony and bring progress to each other To use the past to reflect on the present and a possible future
PLACE & DURATION	Bodegas “El Churrasco” (2 hours)
MATERIAL	The poem
CONTENTS	To visit a typical house of the Andalus times and get to know closely the way people from the three cultures run a common life. To appeal to the visual impact while letting the participants see, touch, experience and witness substantial artefacts of the three cultures. Visiting the house with a local informant makes the experience livelier. The visit ends with a deep reflection launched with the reading in three languages of the poem staging the city’s roof.

Following this trip back in time, the participants joined the Youth Hostel to prepare the activity.

Inspired by this experience and supported by the trainer, the group managed to run an activity around the art of living issue tackling three main parts:

1. Practice of religion, public and private:

During this first part, the group delivered a lively performance of some outstanding rites and ceremonies specific to the three different religions. The performance was followed by a short quiz on the three cultures.

2. Family and education

To give the participants an idea about the quality of social relationship and the har-

mony that was particular to the Andalus period, a second performance dealt with education and family affairs.

3. Music and Art

During this last part, the group explored the different ways whereby Religion impacts on artwork and artistic production. They uncovered the mutual influences between the different cultures in terms of artistic expression: music, design...

The venue was exploited in a way to recreate the various spaces to cross; the plenary room and the patio served as a stage. The activity lasted two hours and involved the whole group as an active audience.

■ Part 7. Now, let's go into the Research & Development phase Specificity of each course

As a start, the storyteller set the stage. This would definitely be the “Golden Age” of Cordoba, a unique period when mutual respect and harmony characterized the relationships between the existing three cultures in Middle Ages Spain. Then the story goes telling the life of three families, of three different confessions sharing the same house, as was the case then.

The eight members of the Art of living group gave a lively performance to their peers, participants and first public about how Cordoba was before, connecting it to present time reality and reflecting about the possible ways to transfer any working model into future opportunities of working and living together.

Despite some technical weaknesses and the obvious constraints of intercultural communication in terms of compromise settling, the activity clearly provided an enjoyable and interactive environment to test, taste, learn and appreciate.

Art of living in Jerusalem

During the Research phase, the group acquired a good sense of the diversity of Jerusalem and set it clearly to dive into it. Looking closely at the art of living in the Holy city meant talking to its inhabitants and getting acquainted to their daily lives. Three very interesting encounters took place at three families; Jewish, Christian and Muslim.



Activity description

TITLE	All Different but not Indifferent
OBJECTIVES	To find and understand differences and similarities To find out the intercultural relationship today and in the future in Jerusalem To discover the daily and family life To create an affective educational tool
PLACE AND DURATION	Jerusalem / The Old City (2 hours)
CONTENTS	Daily life - Family life - Relations with neighbours - Costumes Intercultural relationships
DESCRIPTION/ METHODS	Participants walk to the Top of The Roof in the middle of Old City of Jerusalem. There, some excerpts from three holy books are read. Follows a description of the activity and its purpose. The activity starts with the visit of three families from the three different religions in their own homes. After the visit, participants gather in the head of Muslim community home, where every group gives a presentation of its visit. The participants are asked to write a story about the cultures' futures according to the given instructions. Each group is handed a paper with written on it one sentence. Each person from the group has to write a sentence after having read the ones previously written in a way that construct a coherent narrative. Each one writes one sentence and passes the paper over to the next one. At the end, each group comes up with a story. All the stories are then collected and read continuously. Then a comparison is made by the participants who launch a discussion about the other possibilities about Jerusalem. After this activity, a tale which is created by the trainers telling about the whole day of the participants is read out loud. The aim is to make the participants remember the day's highlights. While listening to the tale, they are expected to pick up paper and write or draw their emotions. The participants are then invited to talk about their emotions. A final conclusion ends up the day's activity.
MATERIAL	Information and question sheet, families, Old City place, pens, papers, flip cards, holy books
DEVELOPED BY	Osman Yavasca (TR), Nikita Pedrin (IL), Jeny Rengman (SE), Dmitri Shmorgun (EST), Giancarlo Vettori (IT), Fatima (NL)



Art of living in Antwerp

A first immersion into the city was planned as a Research step. Using the Cordoba experience when appealing to the five senses, the participants were introduced to the various features of daily lives. Supported by the informative input delivered by the guide, they acquired an authentic taste of the city and usual but significant components of the three cultures.

Activity description

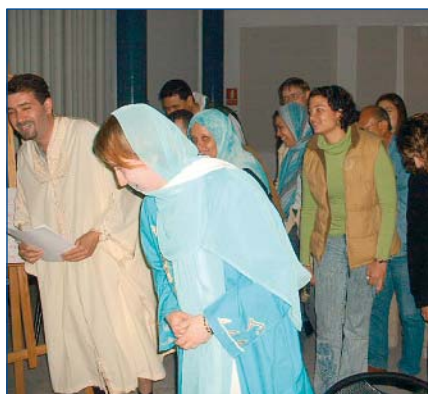
TITLE	Art of Living – Opening Activity
AIMS	To allow participants to reflect on the Art of Living in Antwerp, having a creative and active experience
OBJECTIVES	To learn about the way of living of local people, customs and interests in the present and the past To allow a space for creative thinking To build the group
METHODS	Experiential learning - Guided visit - Brainstorming
DESCRIPTION	The activity will focus on four of the five senses: smell, taste, touch and listen. The group visits Paardenmarkt St. Before arriving to the street the participants wear blindfolds and are asked to say their first associations related to the experiences they are going to have. In the street, in a row of covered-eyes people, they visit a Video Store (listening), a fish shop and a French Fries Kiosk (smell); cloths shop (touch) and taste pralines (taste). The next step takes all the participants to the Golden Ring St. Sebastian Guild of Archery (founded in 1281). As a last task the participants will receive two big flipchart papers: - The first paper to write words which reflect the experiences they lived - The second paper to write words related to the name and task of the group After a closing conversation, the group is left to start working on their own and to identify the main points of their task.
TIPS FOR THE TEAM AND THE PARTICIPANTS	The presence of a guide is highly recommended. His task will be to write down the associations said by participants in the closed-eyes activity, helping the participants to move from one place to another as well as reporting with notes and pictures the activity.
MATERIAL NEEDED	Blindfolds to cover the eyes, two pieces of flip-charts, markers, digital camera

Thinking in Cordoba

The most obvious step in the issue of thinking was to clarify what each member of the group understood by thinking and to decide on the proper aspects to use for a general illustration stressing on the most relevant contributions brought at the universal level. A point of compromise set it clearly that no matter definition to consider, a proper knowledge of (thinking, culture, traditions...) would foster tolerance, respect and peace.

The coming step was to choose the technique to work with appealing to the various backgrounds and individuals experience and knowledge.

The visit paid to the Three Cultures Museum in the Calahorra Tower offered the group the perspective of using the three prominent thinkers: Alfonso X "El Sabio", Maimónides and Averroes.



Activity description

TITLE	Meet the Stars
AIMS	To know the contribution of the thinkers of the three cultures in Cordoba To know how the development of culture was related to the periods of peace and to develop this idea of culture as a vehicle of peace and a tool of development of society To look for the connections with the present To create a pleasant atmosphere To work together as a team
CONTENTS	Biography of the thinkers: man and woman To develop methods of cultural transmission in this period: oral tradition (hearing sense), writing poetry, influence of thinking in society To know some rites of each religion and traditions of the three cultures: Free choice is left to all to take part or not
DESCRIPTION AND METHODS	Welcome by a narrator (medieval traveller) to the entire group explaining the trip in time and space they are doing. They are taken to the middle ages in Cordoba to discover different characters very important at that time and nowadays still. A couple in disguise for each religion (man and woman) performs a presentation of each culture in three different rooms settled with candles and music. Brief dramatization of the three couples explaining who they are and what the main contributions in terms of Thinking are. Another trip in time takes the participants to another period where the stream of thought and aspects of the three cultures are looked at with a special concern on the place and role of women, poetry and knowledge transmission. Finally, the entire group gathers again in the first room and as a symbol of pacific coexistence will sing a song in English, French, Spanish, Arabic, and Hebrew.
MATERIAL NEEDED	Disguises and fancy dresses for each couple and the narrator symbolising the time period and cultures Music of the time of the three cultures (CD "Las Tres Culturas") Candles to create a proper atmosphere. To establish the rooms or the spaces where the dramatization is going to take place. The performance took place in a covered Patio



Cordoba

Baring into mind the choice previously made for particular transversal topic such as the role of women; the group had the task as well to identify some women figures. The guidance offered at that stage of the Research process, by Ana Riano expert in the round table was of great help.

Once the material gathered and the methodology selected, participants compiled their contributions and delivered a night performance of their activity. The setting was enhancing a charming atmosphere of storytelling under the stars. Drawing upon the thousand-year-old oral tradition, the characters representing the above mentioned thinkers went on telling delightful stories about culture, religion and ways of thinking.

The working rooms and the patio served perfectly well the decorum. Candles were used and a relaxing music was played. The participants could move around the stage and follow the performance from different perspectives. The group performing the activity made a proper use of the input compiled during the Research phase and produced an attractive activity.



Jerusalem

Thinking in Jerusalem

Activity description

TITLE	"Coexistthink"
OBJECTIVES	To make the participants aware of how the thinking of the 3 cultures have influenced each other through the ages To develop abilities related to direct thinking To develop abilities related to conflict management To develop thinking in coexistence of religions
CONTENTS	Direct knowledge (Exhibition) Conflict management (Theatre forum) Directed thinking & Conflict management (Group activity) The notion of conflicts management in this activity was vital
DESCRIPTION AND METHODS	The activity is run according to six phases: 1st: Energizer 2nd: Wise man speech Introductory activity. It starts with "stop thinking", it's a moment in which participants are invited to, literally, stop thinking, not to let any thought get inside their brains. They close their eyes while a soft and slow music is played in the room. It lasts three minutes. With their eyes kept closed, the participants listen to one of the trainers talking about what thinking is and evolution of thought. 3rd: Exhibition Wall exhibition on main thinkers of the three monotheistic religions, promotion for freedom of thought, belief, etc. The participants are invited to go through the exhibition and learn. A Questionnaire can be as well used. 4th: Table activity "Theatre forum" activity, consists on a conflict situation to be solved by participants. 5 members of a family (mother, father, grandpa, grandmother and little daughter) are seated talking about the kind of education they should give to their little daughter of 15 years old, to which school she should go after primary school... etc. The peculiar thing here is that each member of the family has a different religious belief: Father is atheistic, mother is Jew, grandfather is Muslim, grandmother is Christian and the daughter doesn't know. She just wants to be with her friends. The first 5 minutes of discussion are introduced by the trainers generating the conflict, establishing each personality and, after that, with a clap of hands every 5 minutes, each participant, one by one, takes the role of the one character he chooses. The aim is to discuss about the issue of education in the three cultures and to see different points of view trying to confront and manage the conflicts between religions. 5th: Group activity "Building the city of Jerusalem" The participants are split into three different groups according to religions: Muslims, Jews and Christians. They are using papers, glue, scissors, markers, carton to make little constructions (houses, churches, synagogues, schools, Mosques, playgrounds...) On the floor lies a big carton where they are asked to place their achieved constructions (four big cartons together with another one placed in the centre, above the others). After 25-30 min. all the groups gather together and one group starts placing their buildings wherever they want (but always inside the carton in the middle) till they finish. Then the next group makes the same and finally the third one. Soon they realize they don't have enough space to place everything they've built, but they have to put them inside anyway.

TITLE	“Coexistthink” (next)
DESCRIPTION AND METHODS	<p>They can negotiate with other groups, place things above others or even “destroy” constructions to place theirs. After all buildings are placed inside the carton, trainers put a simulated wall made of paper around the “city” and a debriefing starts (all together) to analyse how was the process of construction, negotiations, conflicts between cultures, feelings, etc.</p> <p>The trainers decide which group starts placing their buildings.</p> <p>6th: Evaluation activity “Pizza”</p> <p>Finally the activity is evaluated by the participants using a simple method. A carton circle divided in six parts, one for each part of the activity: energizer, wise man speech, exhibition, table activity, group activity and the pizza itself. It is placed on the floor and each participant puts a personal mark to state how he/she evaluates it.</p> <p>The lowest evaluations are located at the middle of the pizza and the best at the extreme.</p>
MATERIALS	<p>Phases:</p> <ol style="list-style-type: none"> 1. None; 2. Wise man disguise 3. Cartons, markers, and everything you want to put in the exhibition 4. 3 cultures symbols 5. Paper, glue, scissors, markers, cartons 6. Markers, cartons

Political power in Cordoba

As part of the Research process, the participants visited the Three Cultures Museum in the Calahorra Tower. This emblematic place served to clarify the contents and to define the topic of the activity. In the Museum, the participants learned about the political thinking of the three most important thinkers from the three cultures in Al-Andalus: Alfonso X, Maimonides and Averroes. The group working on political power got the inspiration to design the Development of the activity around these characters.

They also used the bibliographical resources of the library and Internet to look for more information about the fundamental contributions made by Averroes, Maimonides and Alfonso X on the political field.

A series of interactive games and activities were run around these thinkers. The following description provides the essential details to follow for a further use.

Activity description

TITLE	Political Power in Al-Andalus
AIMS	<p>To start up a reflection about the common values in the three cultures</p> <p>To learn to connect the past with the present and with the future</p> <p>To facilitate the intercultural learning, with each other and from each other</p>
CONTENTS	<p>The Political Power in Al- Andalus: political thinking of the three most important thinker from the three cultures (Alfonso X, Maimonides, Averroes)</p> <p>Women’s role in Al- Andalus</p> <p>The role of Religion at that period</p> <p>The “intercultural” aspect of Al- Andalus</p>
DESCRIPTION AND METHODS	<p>The participants are split in 2 groups of 15 people</p> <p>Introducing the activity’s three phases (in different rooms of the house) and a plenary at the end to comment and evaluate the activity</p> <p>The three different steps are:</p> <p>Averroes: The activity starts with a brief sketch where Averroes (one disguised performer) explains his thinking. Afterwards the participants have to find different statements about Averroes’s thinking hidden at different place of the house and written in different languages. At the end the participants have to read what they found and to comment what the statement means; (25 minutes)</p> <p>Maimonides: Two youth workers (women) dressed in costumes of that period receive the participants “their house”. The two women talk about women’s situation referring to some current topics (divorce, women’s right to have a job, etc.) They keep evoking now and then Maimonides’s thinking.</p> <p>At the end, the participants have to make banners claiming women’s right and move to the next phase in a demonstration; (25 minutes)</p> <p>Alfonso X: A person dresses like Alfonso X who opens the first intercultural university in Spain. The group is split into three sub-groups and each group attends a class with a different “teacher” (Muslims, Christians and Jews). In the three classes the teacher shows a picture to the participants about a current situation of intercultural conflict (demonstrations against immigrants, poverty, immigrants’ situation...). After a brief introduction about Alfonso’s thinking (especially the importance of the intercultural approach in political issues and his promoting equal right to every person and every religion and culture) the participants are invited to discuss the photo.</p>

■ Part 7. Now, let's go into the Research & Development phase Specificity of each course

TITLE	Political Power in Al-Andalus (next)
DESCRIPTION AND METHODS	<p>The teacher can ask three questions to promote the discussion among participants</p> <ul style="list-style-type: none"> • What do you see in this picture? • Which relation you find with Alfonso X' s thinking • Which values do you think are important to solve the conflict, for people and for the politicians? <p>Plenary (25 minutes). All the participants meet again in the plenary and discuss together the new element they learned.</p> <p>Methodology: ARC (Catalan word for Arch)</p> <ul style="list-style-type: none"> Analyze the Past Reflect about the Present Create a Future together <p>The importance of the Arch is its role in the architecture; it holds the weight of the building. This acronym holds the weight of the activity.</p> <p>The arch is symbolic in every culture as well as in the Andalus Culture.</p>
MATERIAL NEEDED	Costumes, papers, markers, pictures, things for the setting (tee, food, candles...)

Economy in Cordoba

That was one of the highlights of the Training Course. The 'Souk' play as it was commonly labelled summed up the multiple features and components that were involved in the economic life during the Andalus period with visible and long-lasting influences on the present-day situation. The souk was considered as a metaphor for encounter and exchange, a place and a moment of sharing goods, words and casualties between all the

persons regardless of their religious orientation, social class or/and cultural backgrounds. The language in which all forms of interactions were conducted was a working and efficient one as it guaranteed mutual understanding and task fulfilment.

The cheerful atmosphere that characterized this session was evidently drawing from the respectful and peaceful relationships.

When performed, the activity was giving the opportunity for all the participants to interact and learn actively from the past.

The music played, the cheerful and lively atmosphere made it easy for all to play parts and make encounters.

It recreated a faithful mood of a scenery where people from different origins, backgrounds, and religions mingled in everyday life and shared common concerns and interests. As a learning experience, the play did achieve very concrete objectives of illustrating and understanding the deep-rooted influences between cultures and religions.

Activity Description

TITLE	Economy in Andalusia in the Islamic era crossed by the 3 religions & the role of women
AIMS	<p>To know the role & the influence of each culture on the economy in the period of the 7th & 15th century</p> <p>To understand the economic internal relation between the 3 cultures</p> <p>To understand the external economic relation between the 3 cultures & the other countries</p> <p>To raise awareness about the role & the place of women in the economic relations</p>
CONTENTS	<p>Power Point Presentation includes:</p> <ul style="list-style-type: none"> • Pictures • Illustrating map • Play • Dance • Video clip CD of song
DESCRIPTION AND METHODS	<p>The activity starts with a brief presentation of the aims, objectives & subject and the important role played by economy in stabilizing Islam making of Cordoba an attractive site for a lot of people of different origins and various religions. It reflects how the three cultures interacted and gathered in this part of Spain.</p> <p>Start with a brief definition of economy stressing on the main aspects: industry, agriculture & irrigation, the external commercial affairs crossed by the role of women & the three religions.</p> <p>Power Point Presentation on the topics:</p> <p>The industry and the different industrial products that were traditional at that time explaining their origins and how these products were manufactured then. A point is made at the famous product or industry each culture/ religion somehow specializing in: metal and wooden products, ceramic cups and plates, textile and clothing.</p> <p>A power point presentation shows some illustrations.</p> <p>Agriculture & irrigation by using a simulation game.</p> <p>One performer plays the role of a reporter making a research on that issue the other is an instructor. The questions were about the famous agricultural products at that time and the agricultural products that Muslims introduced to Al-Andalus during this era stressing on the way Muslims developed the irrigation system which impacted greatly on economy at that time</p> <p>They highlight as well the famous Christian & Jewish agricultural products as ham, cattle and grapes for wine.</p>

TITLE	Economy in Andalusia in the Islamic era crossed by the 3 religions & the role of women (next)
DESCRIPTION AND METHODS	<p>Then the entire group perform a play to experience the souk or the market at that time. A place and a way to illustrate the commercial affairs between the three cultures at the Islamic era and how the three religions lived together in peace and harmony.</p> <p>The roles of the play:</p> <ol style="list-style-type: none"> 1. Jewish seller who sells spices, fruits and traditional Jewish toys used for religious ceremony 2. Jewish buyer 3. Muslim buyer and henna woman 4. Student who asks her grandmother, Spanish girl selling flower 5. Christian man selling wine 6. Gypsy Spanish girl knowing future by reading people's hand 7. Husband of gypsy girl playing guitar 8. Muslim man selling silk, texture and Arabic carpets 9. Grandmother who answers the questions of the student 10. Man playing drums <p>The costumes in the play: Different costumes symbolic for the three religions according to role.</p> <p>The play's setting: It start by the entry of the old grandmother walking slowly in the play scene, followed by her grand daughter asking her how the Muslims used to live, at the ancient times, because she is making a school research on that topic. The grandmother starts telling the story.</p>
MATERIAL NEEDED	<p>Pictures and map from books in the library of the three cultures Songs Materials of the play includes</p> <ul style="list-style-type: none"> • Costumes • Products famous at that time (the Islamic era)
VARIATIONS & RECOMMANDATIONS	<p>To use the market and to make a game, giving to participants "money" to take full and active part in it. In this case, the youth workers of the group will be the sellers and the participants the customers.</p>

Women in Antwerp

Dealing with very concrete realities meant necessarily finding proper ways of illustrating some of them. As far as women issue in Antwerp was concerned, the Research Phase introduced the group to a very specific

problem. Talking to social workers and to a prostitute cannot be taken for granted if one considers the emotional impact such encounters can produce.

One of the participants, who happened to be a social worker, declared indeed that she

was facing considerable difficulties when dealing with women prostitutes. Most of these difficulties drew from the extremely precarious way any form of dialogue actually turns to be.

Activity Description

TITLE	Women
BACKGROUND	<p>This opening-activity helps the group working on "women" start their research and construct their workshop together. A special attention is given to daily reflection, communication and understanding between participants, keeping all options open to reflect and approach the topic, respect for different opinions and cultural approaches.</p>
OBJECTIVES	<p>To spark off a deep reflection on the topic and question the participants' approach on women To encourage the participants to use their own knowledge and attitudes towards the topic To promote mutual respect, open-minded approach, cooperation and empathy among the participants</p>
METHODS	<ul style="list-style-type: none"> - Meeting with the social worker from gh@rpo NGO - Visit the Red Light district and generate a discussion with a prostitute - Research with interesting websites, books in three cultures library
DESCRIPTION	<p>Introduction to the topic "Women" and on how to prepare and to run the R&D in order to optimise the quality of their workshop Departure and meeting with social worker from Gh@rpo a local NGO working with prostitutes Visit and meeting with a prostitute Break and open discussion on possibilities Group work and preparation of the workshop according to the defined template</p>
TIPS FOR THE TEAM AND THE PARTICIPANTS	<p>To take into consideration that some people could be offended or ashamed to enter the red-light area and to enter in the workplace of a prostitute To pay attention to empathy needs and mutual understanding among the participants</p>
OUTCOME	<p>To distinguish two possible roles of women in the present society: active citizen or prostitute</p>

■ Part 7. Now, let's go into the Research & Development phase Specificity of each course

Religion in Antwerp

Activity Description

TITLE	The Buddhist Temple
BACKGROUND	The group is prepared "to enter" a new religion – Buddhism, which is considered as a philosophy. The participants are invited to broaden their knowledge about other religions. It is an opportunity offered also by the Antwerp environment that is used as a didactic issue: the Buddhist temple "Fo Guang Shan".
AIMS	To experience the personal and intimate dimension of a new culture
OBJECTIVES	To give participants the opportunity to experience a "fourth" culture To reflect on the differences and the common elements of the three cultures
COMPETENCES	Personal reflection Availability to dialogue Be open to accumulate knowledge
METHODS	Visit, work and share in small groups
DESCRIPTION	The activity runs through the visit paid by the group to the Buddhist Temple "Fo Guang Shan" After an explanation of the R&D in details, the participants receive a small flower of coloured paper. They are asked to write one word that represents the religion. Then, they exchange flowers and share what they wrote. Tips for the team and participants Respect the holy place Be on time at the meeting place To be open to discuss about a new culture – Buddhism
MATERIALS NEEDED	Small flowers of coloured paper
OUTCOME	Participants becomes aware of other cultures besides "Three Cultures"

Paris

Activity Description

TITLE	The field visits
AIMS	Group work To get the participants to witness the field illustrations of the three cultures/religions and <i>Laïcité</i> To collect material for the activity to design
DESCRIPTION AND METHODS	The participants are divided into four groups according to the four items selected: Judaism, Christianity, Islam and <i>Laïcité</i> . Each group depart to visit a resource place that is directly linked to the topic The participants are assigned to conduct interviews, to ask for documents, pictures, illustrations, in a way that guarantees a full exploitation of the resource place The visits last two hours. All the groups meet again for lunch at the church where a priest and a group of young scouts are waiting to welcome them
RECOMMENDATIONS	Respect time schedule.
OUTCOME	The visits are conducted according to the following organization. The participants acquire a clearer sight of their research topics

■ Part 7. Now, let's go into the Research & Development phase Specificity of each course

R&D	Topic	Trainer	Hosting person	Logistics	Working Language	Translation
Leisure Centre	Laïcité	Cathy	Rosalyne.	Faiza	English and French	Cathy
IMA	Islam	Heba	Mrs Delage	Dalila	French	Dalila
MUAHJ	Judaism	Claudio	Mrs Fiendel	Sabrina	English	
Scouts	Christianity	Giuseppe	Bruno/ Yasmine	Nadia	English	
Meeting Point		All	St Etienne du Mont Church for a snack lunch with the Scouts			13H00



Some activities designed and performed by the groups

Women in Jerusalem (managed by participants)

The field visits conducted during the Research phase were inspiring in many ways. From the guided tour in the city to the Tower of David, the participants were discovering the chronological landmarks of its history and its people.

After visiting the Museum of the Holocaust, the group met at the exit a lady who happened to be a survivor of the Genocide. The encounter was not planned. It nevertheless was an intense moment because of the talk that followed. It probably brought a new perspective. In the way the group was planning the activity.

Activity description

TITLE	Dreams of a woman in Jerusalem
OBJECTIVES	To highlight the importance of women life in Jerusalem (Jewish, Christian, and Muslim) in the past, present and the future from the following perspectives: <ol style="list-style-type: none"> 1. How to choose your partner (relationships) 2. Children 3. Freedom of movement Visualizing the future women' lives in Jerusalem in 2030
CONTENTS	Energizer game Introducing the subject through a quiz Drama scenes that represent women's lives in the past and the future for the three religions Working groups to visualize women lives in the future for the three religions Presentations by the groups Active review for the activity
MATERIAL NEEDED	
	Photos, interviews (Field work), previous experience and background, CD from the library
VARIATIONS	This activity can be adapted and used on other subjects related to women such as equality, violence, education, employment and others
DEVELOPED BY	Willem, Stefan, Paloma, Amin, Sami, Katrin and Manal

■ **Part 7. Now, let's go into the Research & Development phase Specificity of each course**

Religion in Antwerp (managed by participants)

Activity description

TITLE	Three religions, one Antwerp
BACKGROUND	The group of participants should have different religious backgrounds Particularly useful to explore religious issues and relations within a multi/intercultural environment
AIM	To encourage inter-religious communication
CONTENTS	<p>Divide the group in 4 sub-groups, representing: the Muslim community, the Jewish community, the Christian community and a political party.</p> <p>Hand out general information about the communities: history of the three cultures in Antwerp, statistics about the population, maps (geographic areas), socio-economical situation of the three communities and a general philosophy of the three religions, history and background of the political party.</p> <p>Groups read, discuss and play the role of the community or political party they are assigned to. An announcement is made from the political party: they are in power and decide to forbid any kind of religious sign in public places</p> <p>A panel is set up: the three communities have the possibility to express their points of view to the politicians</p> <p>All sub-groups have the possibility to present their ideas, focusing on the relationships with the other religious communities</p> <p>The groups are brought out of the role-play and the team asks participants: "What can be done in the future to have better relationships between the different religious communities?"</p>
MATERIAL NEEDED	<p>Updated statistics and data</p> <p>Maps of geographic setting of the communities</p> <p>Maps, statistics, historical development and some basic definitions on Religion</p>
VARIATIONS	<p>The activity can be adapted to the reality of different multi/intercultural environments</p> <p>To find a recent issue that can be relevant to different religious communities</p> <p>To seek a political connection, in order to reflect upon social change</p> <p>To add a facilitator per subgroup to support discussion</p>



3 cultures

Women in Antwerp (managed by participants)

1st Activity description

TITLE	The Sketch
CONTENT	<p>The activity started with an energizer.</p> <p>Participants were divided in 3 groups: diamonds, chocolates, and beer to include some of the Antwerp elements. The three groups were given a puzzle made up of 7 topics to introduce the 3 religions.</p> <p>The topics were:</p> <ul style="list-style-type: none"> • Women in a spiritual position • Prostitution • Abortion • Lesbian • Intercultural marriages • Dress code • Domestic violence against women <p>Based upon these topics the participants had to participate in a debate about 4 the above-mentioned topics. 6 participants were chosen for the debate, while all the others are active audience.</p> <p>The participants performed the “sketches” of role-playing;</p> <p>The participants were divided in 3 groups to write a final manifest on a topic of their choice.</p>
SKETCH	<p>Your name is Sarah. You are 22 years old conservative Jewish young women. Last year you were doing a research, at the University library, and you met Rachel a fellow university student.</p> <p>You hit it off on the spot and became good friends. During the past six months, the relationship got to a different level: you and Rachel fell in love.</p> <p>Now you are thinking to leave together, but before taking this big step, you decided to bring the big news to your parents.</p> <p>Your parents are very conservative and out of your previous conversations you know their position on this issue.</p> <p>Try to get their blessings and convince them that this will not be the end of the world</p>



2nd Activity description (managed by participants)

TITLE	The second sex women on the verge of Christianity, Islam, Judaism
BACKGROUND	To emphasize the difference and similarities in the status of women in the three cultures – Book vs. Reality
AIMS AND OBJECTIVES	<p>To raise awareness about the position of women in the three cultures from a theoretical and practical perspective</p> <p>To come out with a general “Manifest” to improve the women position in their own environment</p>
CONTENT	<ul style="list-style-type: none"> - Presentation through jigsaw puzzles - Debate via a T.V panel - Simulation of role-playing situations - Writing the manifest <p>Competences</p> <ul style="list-style-type: none"> - Women in religious positions - Abortion - Domestic's violence - Dress Code - Lesbian relations - Prostitution - Inter-cultural marriage
MATERIAL NEEDED	Coloured paper, pens, printed info and handouts, puzzle
DEVELOPED BY	Afif, Dajana, Kathia, Jude, Nathalie, Meriam, Ruth
OUTCOME	The manifest

Art of living in Antwerp (managed by participants)

Activity description

TITLE	Be the change you want to see
BACKGROUND	We are witnessing the growing influence of the extreme right party, and also the increasing incidents and issues because of the inequality of rights, inequality of religions, etc. There are no good or bad people. There are only situations.
AIMS AND OBJECTIVES	To make the participants feel how the people are living in Antwerp To promote active citizenship To raise the awareness of the problems of the communities, and find a common policy of solutions To Promote integration to the society
CONTENT	1. Research Collect problems on issues such as 9/11 and process them Distribute the problems between the parties Make reports with people tasks, cameramen and the journalist Launching the campaign for the parties 2. Production Simulation an election campaign raising issue connected to the three communities concerns. Interviewing the voters: different community members Describing the political programs and shooting a video about the parties
MATERIAL NEEDED	Camera, microphone, computer, flyers, flipcharts, voting cards and boxes, pens, attributes of communities
DEVELOPED BY	Maisa, Maddy, Avital, Cedar and Agnieszka
OUTCOME	Interviews

A great number of activities was run during the four editions of the Training Course on the Three Cultures. As it was the case for Religion in Jerusalem and most of the sessions performed in Paris, the groups were in favour of an activity that followed a similar framework. To fill it up, they used various tools, such as pictures, short sketches and role-plays.

Going through the production process was not an easy task, as most of the participants would agree.

It would take sometimes a whole day for the group members to come up with a satisfying decision in terms of content or methodology. And because time was finite, they had to make it. Debate, negotiation and compromising revealed how culture(s) interfere in the way we act and interact.



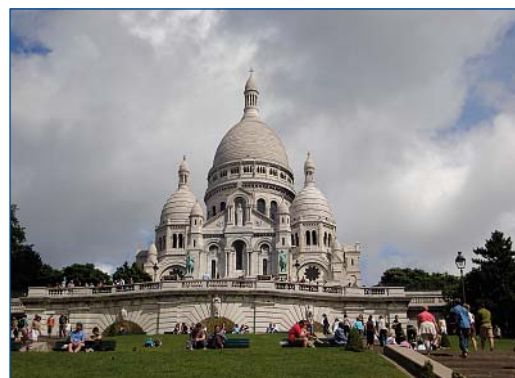
Cordoba - Medina



Antwerp - The Sentinel



Jerusalem - Western Wall



Paris - Sacré Cœur

Part 8.

Evaluation techniques

Introduction

When implementing a training course, three evaluation moments should be considered carefully:

- Daily evaluation in small groups that meet before dinner for a half-hour session
- Mid-session evaluation that is both gives some fun and boost up the group dynamic. Usually followed by a discussion
- Final evaluation in three forms:
 1. Dynamic – Fun, allowing participants to express what they “feel”
 2. Dynamic – Active, with time to clear the air on certain technical aspects
 3. Written with time to think, allowing participants to go into greater details on both the content and the methods

Unlike Cordoba, Jerusalem and Antwerp, there was no daily evaluation in Paris. The decision was due to the very design of the program and the methodology run throughout the training Course. Mid-term evaluation served to take the temperature and measure the progression.

In Cordoba, Jerusalem and Antwerp, at the end of the day, the daily evaluation was conducted in four groups by a trainer during half an hour.

In Cordoba during the morning, before the presentation of the day, there was a short feedback in plenary.

During the daily evaluation, there were two questions to inspire the evaluation and to support the dialogue:

- Which key you received today?
- What is the sentence of the day?

The word Key stands for: object, knowledge, attitudes, emotions or any other thing that defines what the participants perceive as being acquired during the day. Taken for its figurative meaning, the key is supposed actually to open doors and minds.

The sentence is another metaphor used to convey the idea of a summary, a general idea about how the day went. The symbolic representation of a channel kept the stream going and created a smooth connection between the training days.



Here follows some illustration of the participants' outputs in Cordoba.

- **Words of the day:** Exchange, bridge, communication, value, dialogue, and knowledge



- **Sentences of the day:**

“Give a chance to tolerance”,
 “Consciousness about cultural diversity”,
 “Get to know the present and build the future together”,
 “Building bridges between your culture and my own”

Mid-session evaluation used in Jerusalem and Cordoba

Evaluation, in the context of a Training Course, means looking at one's work objectively with the view of improving the weaknesses that might appear. It relies on spotting the exact or most approximate location of the participants regarding the objectives of the training session. The participants are invited to visualize their individual progression along the input and assess their ability to assume autonomy after the Training Course.

At the middle of the Training Course in Cordoba, a mid-term evaluation was used as a resource to construct a new vision on what was going on and to continue the “trip” together.

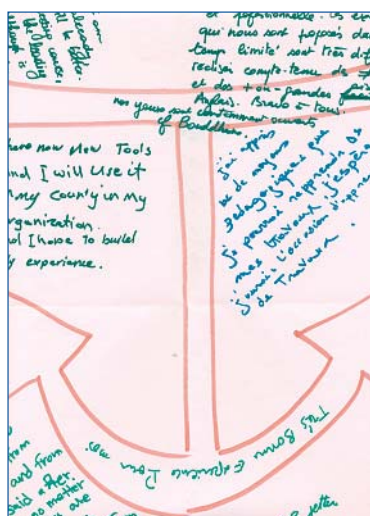
Description of a daily evaluation

TITLE	Daily Evaluation
RESPONSIBLE	Each trainer for its own group
BACKGROUND	The evaluation process is important because it provides the opportunity to learn from the mistakes and to readjust the future work day by day and step by step
AIMS	To identify the comments, impressions and feelings of the participants about the daily experience; To check if the objectives of the day were reached or not
OBJECTIVES	To understand/identify what mechanisms are working/are not working in the TC implementation process; To apply corrections, if it is necessary, to the pedagogical learning process
COMPETENCES	Create an open and safe space were the participants can express themselves
METHODS	Group dialogue
TIPS FOR THE TEAM AND PARTICIPANTS	Every participant in the group expresses his/her feelings, opinions, functional and non-functional aspects of the daily programme
MATERIAL NEEDED	Paper and pencils
OUTCOME	Identify the positive and negative aspects of the learning experience and to suggest corrections within the TC implementation

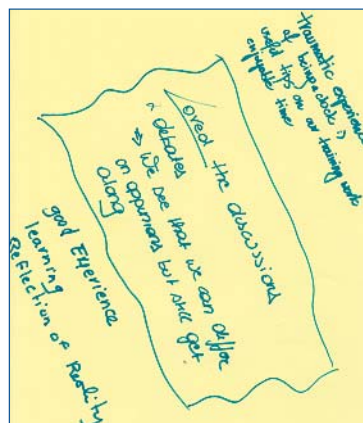
■ Part 8. Evaluation techniques

Description of a final evaluation

TITLE	Final Evaluation
BACKGROUND	Evaluation is considered a very important component of the program that takes different forms through all over the training course. In addition to the debriefing and evaluation of the activities, at the end of the training course took place the final evaluation.
AIMS	To allow participants to evaluate the TC on the different stages, especially at the end, being a tool for the trainers to adjust the contents To improve the quality of the Euro-Med training courses
OBJECTIVES	To allow participants to express and evaluate the training course from different aspects: logistics, educational materials, team, participants' level of involvement and emotions To check if aims the and objectives of the TC were reached To react, if possible, to the participants' needs
COMPETENCES	Critical and individual thinking Good self expression
METHODS	Interactive evaluation methods Metaphoric evaluation using the venue (city of emotion) Written final evaluation form
IMPLEMENTATION	Two different techniques are used for the final evaluation: a. Final Evaluation Questionnaire to be filled b. City of emotions – relating to “Hopes and Fears” Revisiting the hopes and fears implemented in the first day asking the participants if their hopes were realised and their fears were over come; Revisiting the city of emotions asking participants to reallocate their figures according to what they feel and explained symbols; Reviewing three cultures concept for each participant but using a stone from Jerusalem (the venue of the 3 culture TC 2005);
TIPS FOR THE TEAM AND PARTICIPANTS	The evaluation methods can be adapted according to the venue; Participants should be short and direct to the point;
MATERIAL NEEDED	Drawing papers, paints, brushes, crayons, markers, crepe papers, brochures, pictures, posters, etc.)
OUTCOME	Identifying the level of aim and objectives accomplishment and the final impact of the training course.



Evaluation



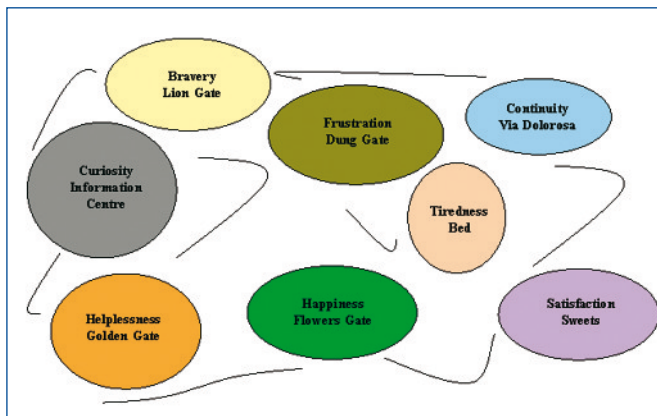
Evaluation

The city of Emotion

Each participant is requested to do its own figure and place it in what is called” City of emotions”. The city of emotions is a 3 D city that contains several symbols inspired by the real city of Antwerp. The city is presented to participants explaining that each symbol refers to one emotion according to following:

Jerusalem

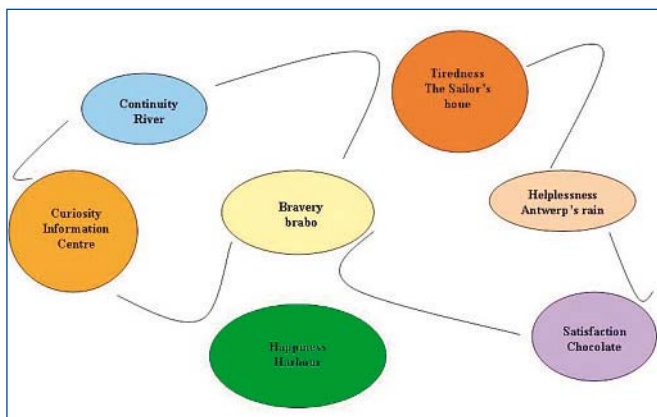
- Continuity: via dolorosa.
- Bravery: lion gate.
- Helplessness: golden gate.
- Tiredness: bed.
- Happiness: flowers gate.
- Satisfaction: sweets.
- Frustration: dung gate.
- Curiosity: information centre.



The City of Emotions “Jerusalem”.

Antwerp

- Continuity: river
- Bravery: Brabo
- Helplessness: Antwerp rain
- Tiredness: international Sailor’s house
- Satisfaction: chocolate
- Happiness: harbour
- Curiosity: information centres

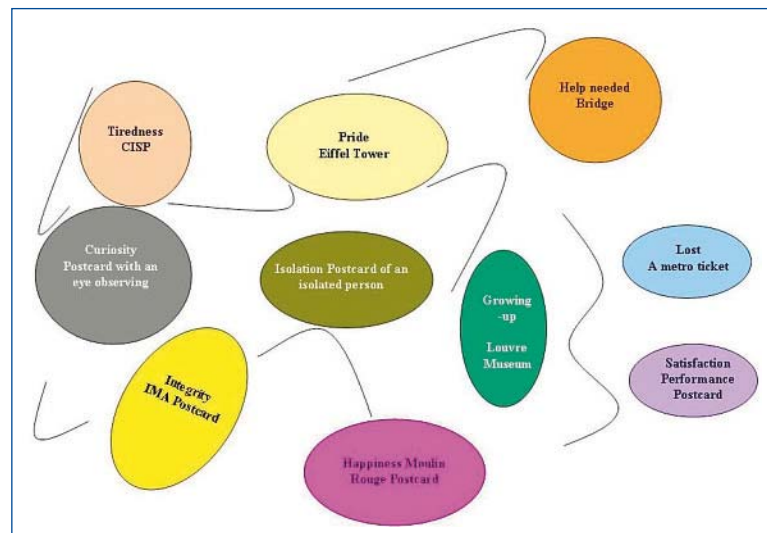


The City of Emotions “Antwerp”.

Paris

- Pride: Eiffel Tour
- Help needed: bridge
- Tiredness: CISP
- Satisfaction: performance post cards
- Happiness: Moulin Rouge post card
- Curiosity: a post card with an eye that is observing
- Growing-up: Louvre museum
- Integrity: a post card of IMA
- Isolated: a post card on an isolated person
- Lost: a metro ticket

After finding the place of the figure according to the feeling, the participants are requested to explain why they illustrated their feeling this and that way.



The City of Emotions “Paris”.



City of emotion - Jerusalem



Conclusion

Dealing with issues like religion and culture is delicate and demanding quite careful and deep reflection. In order to elude conflict and misunderstanding, no frontal approach is permitted. Adding to the very complexity of these two concepts, culture and religion strongly connect to notions of identity, belonging and significant values.

That is the reason why it was extremely important to consider the emotional impact



such content would possibly have on the participants.

The methodology promoted was hence horizontal and transversal, laying on the existing connections between the various elements relevant to the topic and facilitating therefore collective tasks.

A committed and properly prepared team was essential to lead the journey. Task divi-



sion and smooth communication between the trainers facilitated everyone's role.

The Training Course "Let's meet the three cultures" was a four-year adventure launched with the pilot project in Cordoba and closed up in Paris after having gathered over 100 youth workers from most European and Meda countries involved in the Youth programme.

As far as the initial objectives are concerned, it is fair to say that they have been reasonably reached. More than a valuable comprehensive knowledge the participants acquired about the Euromed common ground on Culture, Religion and History, they developed reflective insights on their learning skills and collected quality techniques and innovative tools to disseminate on their local organisations and institutions.

With effective networking and ongoing support, the Euro Mediterranean cooperation is likely to develop and increase on positive grounds.

Without a far ambitious claim to solve all problems rising upstream or downstream any task or encounters, the SALTO Training Course offers valuable opportunities to youth workers of diverse cultural, linguistic, national, religious backgrounds to bridge together the gap between both sides of the Mediterranean.

Follow up...

Following up the Training courses on "3 cultures", two projects had been carried out:

■ 2005: "Meet the history – understand the present – improve the future"

A youth meeting for building bridges among the three cultures - Germany

Karl Luster-Haggeney, a youth worker from the Casino Youth Centre in Hamm, Northwest Germany, organised a youth exchange between 16 young people from different Euro-Mediterranean countries. The purpose was to bring together young people from different countries where the three cultures Islam, Judaism and Christianity. Aged from 15 to 22-years-old, participants from Egypt, Israel, Palestine and Spain, spent a fortnight together tackling racism, xenophobia and intercultural learning and how to improve mutual respect in intercultural discourse.

This project was awarded in 2005, during the EuroMed Youth Award held in Cairo (Egypt).

■ 2007: "Children of Abraham" - Netherlands

The exchange is a result of the Seminar Religion and State held in January 2006 in The Netherlands. It is also a follow up of the Salto Training 'Three Cultures in Jerusalem' (D December 2005) in which Code-X has participated.

The aim was to bring youth of the three monotheistic religions of Europe and the partner countries together in a exchange to discuss the relationship between cultures and religions. Its objective was to reach the symbolical point where the participants become the '*children of Abraham*' through insight, understanding and knowledge. In this exchange, youth worked on how they could become equals and unite. The open exchange of opinions and experiences coupled with social and team building activities promoted the idea of freedom and cultural diversity. This project promoted and developed the sharing of visions and opinions and cultivated a common ground for youth exchanges, cooperation of sending and hosting volunteers. The Netherlands was the perfect setting for this exchange as it is a multicultural society with a rich past of cultural and religious tolerance.

Annexes

Webography

Religion and history of religions

[Islam

<http://vos.ucsb.edu/>
<http://www.bbc.co.uk/religion/religions/islam/>
<http://www.iad.org/>

[Judaism

<http://www.bbc.co.uk/religion/religions/judaism/>
<http://vos.ucsb.edu/>
<http://www.jewfaq.org/>

[Christianity

<http://www.mnsu.edu/emuseum/cultural/religion/christianity/christianity.html>
<http://www.bbc.co.uk/religion/religions/christianity/>
<http://vos.ucsb.edu/>

Philosophy and history of Philosophy

[Islam

<http://www.muslimphilosophy.com/>
<http://www.rep.routledge.com/article/H057>

[Judaism

<http://www.bu.edu/wcp/Papers/Reli/ReliShea.htm>
<http://www.rep.routledge.com/article/J066>

[Christianity

http://en.wikipedia.org/wiki/Christian_philosophy
<http://www.iep.utm.edu/a/aquinas.htm>

Previous Training Courses 'Let's meet the three Cultures'

<http://www.salto-youth.net/threeculturesisrael/>
<http://three.jerusalem.muni.il/>

Melting Pot

<http://www.uscirf.gov>
United States Commission on International Religious Freedom.
Documents also in Arabic
<http://www.oslocoalition.org/>
The Oslo Coalition on freedom of religions or beliefs. A coalition of experts and representatives from different religions or beliefs, communities, academy, NGOs, international organizations and civil society.
<http://ias.berkeley.edu/orias/slideshow/slide.htm>
Centre for Middle Eastern Studies - University of California – Berkeley,
Three Monotheistic Religions: Judaism, Christianity, Islam
www.interfaithdialoguebasics.be
Links to inter faith dialogue organisations
Inside the Kingdom - Part II:
http://www.pbs.org/newshour/bb/middle_east/jan-june02/saudi_2-15.html

NewsHour explores the debate over Islam, education, and culture in Saudi Arabia.

Christians in the Middle East:

<http://search.npr.org/cf/cmn/cmnpd01fm.cfm?PrgDate=04/23/2002&PrgID=5>
Talk of the Nation looks at the role of Christians who live in Israel and the West Bank. This story was aired during the military standoff at Bethlehem's Church of the Nativity.

The Pope's Journey:

http://www.pbs.org/newshour/bb/religion/jan-june01/pope_5-8.html
NewsHour conducts a discussion on Pope John Paul II's journey of reconciliation to Greece, Syria, and Malta.

Islam: Empire of Faith:

<http://www.pbs.org/empires/islam/index.html>
The companion Web site for Islam: Empire of Faith, a PBS film about the world's fastest growing religion

Inside Out: Revolutionary Islam:

<http://insideout.wbur.org/documentaries/revolutionaryislam/>
This radio documentary examines the manifestations of political Islam around the world.

Guide to Religions of the World:

http://www.bbc.co.uk/worldservice/people/features/world_religions/
A guide to six world religions: Buddhism, Christianity, Hinduism, Islam, Judaism, and Sikhism

Beliefnet Web Site:

<http://www.belief.net/>
A Web site on religion

Judaism 101 Web Site:

<http://www.jewfaq.org/index.htm>
An online encyclopedia on Judaism

Lexicon of Israeli "English":

<http://www.iyba.co.il/lexicon.htm>
A glossary of Israeli terms, acronyms, and abbreviations found in English-language publications

Exploring Religions:

<http://uwacadweb.uwyo.edu/religionet/er/default.htm>
Information on Buddhism, Christianity, Hinduism, Islam, and Judaism

Who Are Eastern Christians?:

<http://www.arimathea.co.uk/whoare.htm>
The origin and definition of Eastern Christianity

Syria and Christianity:

http://atheism.about.com/library/world/KZ/bl_SyriaChristianity.htm
The history of Eastern Christianity in Syria

Islam:

http://www.cqpress.com/context/articles/epr_islam.html
An encyclopaedia entry on Islam

Islam: A Worldwide Religion:

<http://www.seasite.niu.edu/crossroads/russell/islam.htm>
Islam's impact on Southeast Asia

Persian Poet Top Seller in America:

<http://www.csmonitor.com/durable/1997/11/25/us/us.3.html>
An article on the popularity of mystic Islamic poet Jalaluddin Rumi

Historical Maps of Islam:

<http://ccat.sas.upenn.edu/~brvs/pages/maps.html>
Historical maps of Islam

Islam in Iran:

http://www.pbs.org/visavis/islam_in_iran_mstr.html
Vis à Vis explores the origins of Islam and its evolution in Iran.

Understanding History, Religion, and Politics in Jerusalem and Beyond:

<http://www.pbs.org/pov/pov2001/promises/intheclassroom.html>

Readers will acquire historical knowledge of the conflict between Israelis and Palestinians in the region, learn how to interpret a conflict from multiple perspectives, advocate for a point of view, and develop greater conflict resolution skills.

Gender Issues in Islam:

<http://www.pbs.org/wgbh/pages/frontline/teach/muslims/>

Readers will compare and contrast the roles of men and women with regard to various topics in the six countries featured in the film.

Belgium, Antwerp and the Three Cultures

<http://www.tau.ac.il/Anti-Semitism/asw2002-3/belgium.htm>

<http://www.brusselsjournal.com/node/1065>

<http://www.trabel.com/antwerp/jewishantwerp.htm>

<http://www.opendemocracy.net/xml/xhtml/articles/1910.html>

<http://www.jewishvirtuallibrary.org/jsource/vjw/Belgium.html>

<http://www.bh.org.il/communities/Archive/Antwerp.asp>

Euro-Mediterranean Programmes and Foundations

SALTO Youth Euro-Med Resource Centre

<http://www.salto-youth.net/euromed/>

European cooperation in education and training

http://ec.europa.eu/education/policies/introduction_en.html

The partnership on Euro-Mediterranean Youth Cooperation in the field of Training

<http://eycb.coe.int/eycbwwwroot/Euro-Med/index.html>

The European Knowledge Centre for Youth Policy

<http://www.training-youth.net/INTEGRATION/EKC/Intro/index.html>

Publications Coyote

<http://www.training-youth.net/INTEGRATION/TY/Publications/coyote.html>

Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures

<http://www.euromedalex.org/En/Proposals.htm>

R&D resources

The Great Mosque of Paris

<http://www.mosquee-de-paris.org/>

Notre-Dame Cathedral

<http://www.notredamedeparis.fr/index.php>

The scouts and guides of France

<http://www.scoutsetguides.fr/-Actualites->

http://www.scout.org/front/index_f.shtml

<http://www.wagggsworld.org/fr/home>

Institut du Monde Arabe

<http://www.imarabe.org/>

Musée d'art et d'histoire du judaïsme

<http://www.mahj.org/>

Louvre museum

<http://www.louvre.fr/lv/commun/home.jsp>

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- “De Abrahán a Maimonides – III Los Judíos en Córdoba (SS. X-XII)”; by Jesus Pelaez del Rosal (ed.); Ediciones El Almendro: Córdoba;
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SALTO-YOUTH

stands for “Support and Advanced Learning & Training Opportunities within the **YOUTH IN ACTION** programme”. It is a network of eight Resource Centres to enhance the implementation of the **YOUTH IN ACTION** Programme by providing support, information and training to National Agencies and Euromed Youth Units. In particular **SALTO-YOUTH** EuroMed Resource Centre aims at enhancing cooperation in youth work between the two sides of the Mediterranean area. Accordingly we run specific international and national training courses, produce educational materials as well as disseminate good practices in youth work. We operate in close partnership with several European and Mediterranean institutions.

Let's meet the three cultures

The three cultures, Christianity, Islam and Judaism, have been present in Europe since early times. Europe today reflects the rich and intrinsic relations between the cultures along the times, showing in itself meeting points as well as the result of conflicts along the years.

In January 2003, at the SALTO-YOUTH EuroMed Evaluation Seminar “Sailing Together for the Future”, which was held in Barcelona (Spain), the team started working together to design the Training Course proposal, with the main aim of training youth workers to run and develop intercultural activities at local and international levels, with a strong focus on peace dialogue and inter cultural awareness through artistic expression and common heritage. From this moment the collaboration started via internet and phone, defining the proposal for the Preparatory Meeting and a draft document for the Training Course.

4 training courses entitled “Let's Meet the Three Cultures” were born:

- **1st in Cordoba in 2004**, the focus was cultural, rather than religious – how it was, how it is and how it can be, using the past as a starting point,
- **2nd in Jerusalem in 2005**, due to the uniqueness of the place, the focus was on the history of the city and the three monotheistic religions,
- **3rd in Antwerp in 2006**, the Training course was linked to the political power and the communities, the connivance of the communities within a multinational city.

At the end of this TC, and due to “Chirac's law of scarf”, the idea of a Training course vis-à-vis *laïcité à la française* has been born to be held in Paris:

- **4th in Paris in 2007**, focusing on *laïcité vis-à-vis* the three cultures. The challenge was to tackle from the first time the four topics – four cultures living in Paris in peace nowadays.

The four approaches are described and compiled in this educational report to bring you the more complete glance on the three cultures in Euromed context.

Read it, Enjoy it and Read it!



SALTO-YOUTH
EUROMED
RESOURCE CENTRE



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