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Method Kit for International Inter-Religious Youth Work

Produced by 14km e.V. in the context of

ReliXchange – a German-Egyptian youth exchange ¹

for a group of 20 young Germans and Egyptians from the ages of 18 to 26.

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Introduction

The aim of this method kit

This method kit aims to provide anyone interested in inter-religious dialogue with a set of methods that can be used in projects, and other activities, which pertain to foster inter-religious dialogue and cooperation. The method kit can serve as an inspiration, or as a concrete toolbox. It might be helpful for youth workers, teachers, NGO workers, church groups, staff at foundations, free lance trainers, young people planning their own project, to list but a few, though this is certainly not exhaustive.

The background of this method kit

The methods included in this kit were all applied in an inter-religious youth exchange titled **ReliXchange – a German-Egyptian youth exchange** implemented by the NGO **14km – the shortest distance between North Africa and Europe (14km)²** and its Egyptian partner organisation **New Horizon Association for Social Development³** in Berlin and Cairo.

We at **14km⁴** and four specialist trainers⁵ collected, adapted and developed a variety of methods⁶ which were designed especially for this project to suit our focus on learning about religion and religious communities in Germany and Egypt. These methods dealt with aspects such as the situation of religious minorities, inter-religious dialogue, and inter-cultural learning. At the end of this youth exchange, all the methods applied were evaluated by the young participants in the projects and (if necessary) further developed together with them.

Why we want to share this

We are very proud of our successful project. But the important thing about this project is not that we implemented it, but rather that it helped to foster inter-religious dialogue and cooperation between young people from different religious and cultural backgrounds. This was our aim, which we did not give up on but maintained also after the project. In light of this, we would love to see other people contributing to this goal as well. For this reason, we decided to compile the methods we used and developed during the project into this method kit, which is available to anyone interested.

By the way, we are by no means the first ones to adopt this philosophy of sharing. Increasingly, there are wider developments towards supporting free education and publishing so-called *open educational resources*, often under Creative Commons (CC) licences⁷. And it makes sense! If you produce materials for the purpose of education, their application is not limited to the small circle of people who are the first to enjoy them. Instead, a much larger community can potentially benefit from them. Additionally, the internet makes it so much easier to share information that there are hardly any reasons left to keep your educational materials to yourself if you really want them to fulfil what they were meant for: to educate.

The kinds of methods included in this kit

The exercises described in this method kit are particularly suited to young adults between the ages of 18 and 26, from different religious and cultural backgrounds. However, many of these methods can (and should!) be adapted to suit other age groups, group constellations and themes.

As you will discover, the method kit includes many creative-artistic methods (such as theatre, music, and digital media works) for dealing with religious/cultural differences and promoting inter-religious dialogue and cooperation. We emphasised this in our project as we believe that artistic and playful methods have the potential to foster positive group experiences across (actual or assumed) social barriers. These methods form an important complement to the more cognitively oriented activities such as discussion rounds, which always run the risk of over-emphasising differences. Also, such creative-artistic methods, which do not rely primarily on language as a tool for communication, are particularly well suited for international exchanges where language may be another barrier to connecting people.

Let us know what you think...

...and continue sharing! We wish you all the best for your project or activity! Tell us about your experiences using our method kit, as we would be very happy to receive your feedback! If you know of other methods that are suitable for inter-religious youth work and you would like to share them, please send them to us⁸ and we will be delighted to include them on our web page created especially for this purpose:

<http://14km.org/relixchange/method-kit/?lang=en>

² <http://14km.org/?lang=en> (in English)

³ <http://newhorizon-egypt.org/> (in English)

⁴ Dr. Anja Carolin Gebel and Johanna Block

⁵ Specialist trainers on the project included Gihan Abou Zeid, Sara-Duana Meyer, Giovanni Santo and Islam El-Ghazouly.

⁶ This means that this method kit also includes methods that have not been developed by 14km itself or others in the context of “ReliXchange” but that have – in this or a similar form – been created by others and are freely available online (such as for example the “Journey to Solidaria”).

⁷ You can find the Creative Commons licence of this publication in the final pages of this document. For more information about Creative Commons and licensing see <http://creativecommons.org/> (in English).

⁸ Please send an email to Anja Carolin Gebel at info@14km.org.

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01 Homework [preparation for visiting a new country]

AIM OF METHOD

- ▶ Motivate participants to gain some background knowledge by informing themselves about religion and the religious history of a particular country
- ▶ Prepare input to be given by participants during the programme in self-organisation

Material required: Internet and PC at home

Time required: 2 to 5 hours

DESCRIPTION OF METHOD

The participants receive the questions beforehand via email and are asked to prepare for the programme through prior research. Possible questions for a programme in Egypt include:

- ▶ Make up your mind: How would you define religion? What does faith or ethics mean for you personally?
- ▶ Read the information kit that you received (see also method **Information Kit** in this method kit) – in it you will already find some basic information on religion in Germany and Egypt.
- ▶ From there go into more depth and research the following for the Egyptian exchange week:
 - *What is the relation between early Christianity and Egypt?*
 - *When and how did Islam get established as the dominant religion in Egypt/the region?*
 - *Which factions exist in Islam and what are the major differences?*
 - *Research the history of Cairo and see what information you find on the presence and influence of different religions!*
- ▶ In addition, we ask half of you to research general information on the *Citadel* in Cairo (put names of respective participants here) and the other half please research general information on **Coptic Cairo** (put names of respective participants here) – please do it thoroughly because you will have to brief your colleagues on these topics during the exchange week.
- ▶ Watch this short report by BBC on the Jews in Egypt:
<http://m.bbc.com/news/world-asia-29249033> (in English)
- ▶ Watch this comedy film on the challenges of the co-existence of Copts and Muslims in Egypt („Hassan wa Murcus“) online:
https://www.youtube.com/watch?v=_qrullPatHs (in Arabic with English subtitles)

02 Information Kit [for preparation of participants before the start of the programme]

AIM OF METHOD

- ▶ Prepare participants for the intercultural and inter-religious experience in their own country and abroad
- ▶ Communicate important technical information to the participants

Material required: Internet and PC

Time required: 1 to 3 days of preparation

DESCRIPTION OF METHOD

The info kit can include things such as:

- ▶ a short description of the project/programme and its aims
- ▶ important addresses
- ▶ names of contact persons
- ▶ telephone numbers
- ▶ maps
- ▶ travel details
- ▶ packing advice
- ▶ basic information about the religions in the programme
- ▶ basic information about the country context(s)
- ▶ preparatory advice regarding the intercultural experience etc.

Special information:

An example for an info kit that was produced for a German-Egyptian inter-religious youth exchange can be found on the **14km website at <http://14km.org/relixchange/?lang=en> (in English).**

03 Getting to know my Other [getting-to-know exercise]

AIM OF METHOD

- ▶ To introduce participants (and trainers) to each other at the start of the programme

Material required: Paper, pens (for taking notes if needed)

Time required: Approx. 45 min. for 20 participants

DESCRIPTION OF METHOD

1.

Participants are to pair up with their neighbours and, in pairs, are each given 5 minutes to interview one another on the following topics (these should be recorded on a flip chart/board):

- ▶ nationality
- ▶ birthday
- ▶ current place of residence
- ▶ religion
- ▶ education/work (what have they studied? where are they working?)
- ▶ hobbies and interests
- ▶ social or civic engagement

2.

Back in the group circle, each person must present what he or she has learned about their partner as if s/he were the interviewed person, such as, *I am 19 years old and I was born in Alexandria, Egypt.*

Special information:

It is a good idea to also have the trainers participate in the exercise. However it is advisable to let them interview each other while the participants interview participants.

04 Hopes and Worries [day one exercise]

AIM OF METHOD

► Identify each participant's hopes and worries at the beginning of the programme in order to be able to deal with them throughout the course of the programme

► Lay the groundwork for assessing the realisation of hopes and worries at the end of the programme

Material required:

- Random objects (at least as many different ones as there are participants),
- A bag to transport and keep the objects until the end of the programme.

Time required: 20 min

DESCRIPTION OF METHOD

1.

The group sits in a circle; the random objects are placed on the floor in the middle of the circle.

2.

The trainer tells the participants to take a minute of silence to think about their feelings regarding the programme, identifying any hopes and/or worries they might have.

3.

Then the participants are told to each choose one object and take it back to their seat. The object should, as best as possible, symbolise what they feel or at least an aspect of what they feel in that moment in time. They need to be creative in order to make a connection between the object and their feelings, hopes and/or worries.

4.

After the objects have been chosen, one participant after the other quickly explains what their object means to them and what it symbolises. This is a playful and creative way of getting everyone to talk about their feelings.

5.

There is no discussion. Participants are told to put back their chosen object into the bag but to remember it for the evaluation at the end of the programme.

Special information:

The random objects can for example be taken from any household and can include things such as a candle, umbrella, fork, pen, lantern, thread, box of matches, hammer, bottle etc. They should not be symbolic in themselves, i.e. no pictures of religious symbols, photos with relation to the topic etc. The logic behind the exercise is that the participants should creatively establish a connection themselves.

05 Question and Problem Box

AIM OF METHOD

- ▶ Reveal and address important, and perhaps problematic, questions and other issues that might arise for the participants throughout the course of the programme.

Material required: Box, paper, pen

Time required: all time possibility to put questions into the box anonymously

DESCRIPTION OF METHOD

1.
At the beginning of the programme, introduce the idea and the aim of the box. The box is a way to anonymously (if preferred) and voluntarily ask questions and raise any problems.

2.
At the end of each programme day, trainers must read what is in the box alone and decide on whether, and how, to address the issues during the programme.

3.
The trainers should address any questions/issues/problems either in the group, with participants directly, and/or by adapting the programme accordingly.

Special information:

The exercise should be introduced at the beginning of the programme. At the end of it, it should be addressed again in order to discuss how it functioned and to clarify why certain questions have not been addressed in the programme (if this was the case).

SPACE FOR PERSONAL NOTES

06 Self-Organised Blogging [e.g. during an exchange week]

AIM OF METHOD

- ▶ Create a group experience which is different from the general programme
- ▶ Increase participation and motivation by enabling participants to publically express their opinions on the project
- ▶ Provide an experience in self-efficacy
- ▶ Gain publically available information on the project: one blog entry for each programme day, written by the participants

Material required: Blog (website with blog function), tablet or laptop PC
cable for transferring photos, internet

Time required: 1 to 1 ½ h every evening (blogging group rotates daily)

DESCRIPTION OF METHOD

1. On the first day of the programme, the participants are introduced to the purpose of blogging and self-organisation.
2. A chart is produced showing the programme days and a blank space is provided for the participants to write down their names on the days they wish to blog.
3. The participants are asked to divide themselves on their own into as many groups as there are programme days, paying attention to ensuring a cultural, religion and gender mix within the groups.
4. They are given instructions for the self-organisation:
 - Which material to produce for the blog entry (e.g. text according to specific questions or completely free, photos, personal profiles with or without photos)
 - Where and how to deliver the material (text, photos) for their blog entry
 - At what time the material must be delivered
5. At the end of the programme, the experience of self-organised blogging should be reflected upon.

Special information:

The blogging group should be given a specific time for blogging. It could be part of a fixed daily 'mandatory work time' during which all participants are given specific tasks to do. During this time the respective blogging group for the day writes their blog while the others work on other things. If personal profiles of the participants are included in the blog entries (as authors), personal rights and data protection must be taken into account.

In addition to the blogging, it can be suggested to the participants to set up a Facebook group for the exchange. On Facebook, they can share their blog entries but also any other information regarding the topic or any other aspects of the project. Like this, they can also keep in touch even after the project ends.

07 Daily Reflection

AIM OF METHOD

- ▶ For the participants: Take a step back and reflect on the insights and experiences of the day
- ▶ For the trainers: Gain a quick overview on the participants' mood and thoughts about the day in order to be able to respond accordingly during the following days, if necessary

Material required: Internet and PC at home

Time required: 2 to 5 hours

DESCRIPTION OF METHOD

1. Every evening at the end of the programme, the participants are asked to write down a few words on their impressions of the day (their most exciting experience, most interesting insight, most dominant feeling) on the flip chart paper.
2. The paper is collected and reviewed by the trainers afterwards.

Special information:

One option is to keep the daily reflection papers until the end of the programme and use them as a reminder before the final reflection and evaluation.

SPACE FOR PERSONAL NOTES

08 Religions Quiz

AIM OF METHOD

- ▶ Offer a playful introduction to the different religions (in the respective country context) and provide some factual information
- ▶ Assess how much the participants know about this topic

Material required:

- ▶ Quiz questions in electronic version. See version provided on the 14km website: <http://14km.org/relixchange/quiz-of-religions/?lang=en>
- ▶ Laptop
- ▶ Data projector
- ▶ Flip chart or board, pen
- ▶ Umbrellas (as many as there are groups)
- ▶ Printed questions and answers for the trainers
- ▶ Hand-out with all the questions and the right answers to be distributed to the participants
- ▶ Prize for the winning team

Time required: 2 to 5 hours

DESCRIPTION OF METHOD

- 1.**
The participants are distributed into teams of 4 or 5 persons from mixed religious and cultural backgrounds.
- 2.**
Each team gives themselves a name.
- 3.**
The team names are written on the board/flip chart so that the points they achieve can be written underneath.
- 4.**
Each team receives an umbrella.
- 5.**
The trainer explains the rules of the game.
- 6.**
The first question including the possible multiple-choice answers (denominated by letters a, b, c, etc.) appears on the screen.
- 7.**
The teams quietly discuss amongst themselves which answer might be the right one.
- 8.**
The team that thinks they have the right answer raises the umbrella.



08 Religions Quiz

DESCRIPTION OF METHOD

9.

The first team to have raised the umbrella is allowed to give the answer they think is right (the other teams are not allowed to talk at this point).

10.

The trainer compares the given answer with their printed answers from the quiz.

- ▶ If it is right, the right answer is displayed on the screen and the team is given a point (on the board/flip chart) by the assistant and the next question is displayed.
- ▶ If it is wrong, a point is deducted from the team who raised their umbrella first, the right answer is NOT displayed on the screen, and the other teams (who have not given an answer yet) are given the opportunity to answer the question, i.e. to raise their umbrella if they think they know the answer. The game continues as described (i.e. the group that raises the umbrella first is allowed to give an answer etc.).
- ▶ If the team that has first raised the umbrella does not come up with an answer in the first 3 seconds after being given the chance, their chance expires and a point is deducted. This avoids teams sticking up their umbrella in order to be the first and only afterwards discussing their answer.
- ▶ If none of the teams gets the right answer, the right answer is displayed and none of the teams receives a point.

11.

At the end of the quiz, the points of the teams are counted and the team with the most points receives a prize.

Special information:

The quiz needs to be prepared beforehand by the trainers or organisers. An example for a quiz about the three Abrahamic religious communities in relation to Germany can be found at <http://14km.org/relixchange/quiz-of-religions/?lang=en> (in English). It might be necessary to adapt, update or create a new quiz according to the specific programme.

At least two trainers (or one trainer, one assistant) should conduct this exercise. It is advised to if possible, have three persons running it. In this constellation, the lead trainer reads the questions from the screen, compares the answers with the printed copy, and decides on whether the answers are right or wrong and how to continue; the first assistant takes care of displaying the questions and answers on the power point presentation (or similar) and pays attention to which team raises the umbrella first and the second assistant is in charge of giving and deducting the points on the flip chart/board.

A decision needs to be made beforehand as to whether multiple right answers are included in the quiz and how they are to be dealt with (e.g. first answer from a team including any of the right answers will be taken as correct, point is awarded and complete answers are displayed, or else).

It is advisable to hand the questions with the right answers to the participants afterwards, because during the game itself there is not enough time to reflect on the answers properly. Also, the trainers should be ready to discuss the answers with the participants afterwards.

09 Everyone's Religion? [short awareness raising exercise]

AIM OF METHOD

- ▶ Raise awareness of the differences in perspectives (on life, religion/ethics, society), and their origins (personal and community level)
- ▶ Promote inter-religious tolerance

Material required: A watch

Time required: 10 minutes

DESCRIPTION OF METHOD

- 1.**
The trainer introduces the exercise.
- 2.**
The participants stand in a circle, so that no person touches another person.
- 3.**
Then they must turn around so that their backs face the middle of the circle, close their eyes and silently count to 60 seconds in their head.
- 4.**
After that, they open their eyes again, turn around to face the circle, and shall sit down very quietly and slowly so that no one else can hear them. They just sit and watch until everyone has finished counting.
- 5.**
When everyone is sitting, the trainer asks the group whether anyone has noticed what happened (everyone finished at a different time) and tells them how many people (and who) finished in the actual minute.
- 6.**
The trainer discusses with the participants what this experience can teach us, and what it might mean for our understanding of religion (with regards to counting 60 seconds, the differences might arise from a different feeling of time - with regards to religion, they might arise from culture, family and wider social environment, education etc.).

Special information:

This exercise is suitable for the early part of a programme. However, it also has the potential to lead to deeper philosophical discussions about the nature and meaning of religion and faith.

10 Life Stories

AIM OF METHOD

- ▶ Get to know each other's religion. Find out how it is practised by different people and what this means for them
- ▶ Lay the basis for further personal discussions about this topic outside of the official programme

Time required: Depends on the length of the programme (around 5 to 7 minutes per participant).
During a multiple-day programme it is an option to have a day each for a number of participants to share their life stories.

DESCRIPTION OF METHOD

- 1.**
The group comes together in a circle.
- 2.**
The trainer shows a flip chart/board displaying questions such as:
 - *Are you religious, and if yes, what is your religion?*
 - *How did you come to your belief/faith, or to be an atheist? (Was it by free choice, a family tradition or due to your wider social environment/culture/education?)*
 - *What are the most important ethical/religious values for you and why?*
 - *How do you practice these values and/or your religion? (In your religious community/services and in the rest of your life).*
 - *Have you ever struggled with your religion /your stance as an atheist?*
- 3.**
The respective participant whose turn it is can freely choose which questions to answer and whether or not to share their religious life story with the group.
- 4.**
The life stories are not discussed in the group but participants are encouraged to follow them up with their peers later.

Special information:

This method was developed by the participants of ReliXchange out of the desire to know more about each other's personal religiousness and/or ethics. They felt they needed some kind of introduction to this in the programme in order to then be able to follow up on it in private conversations.

It is important to explain that both religious persons and atheists are invited to say something about their belief or non-belief, their own history in this regard, and their religious/ethical values. However, no one should be persuaded to answer questions they do not want to answer.

11 Journey to Solidaria [warm-up]

AIM OF METHOD

- ▶ Strengthen group spirit
- ▶ Experience solidarity as something more rewarding than competition

Material required: CD player or laptop for playing music, speakers, stable chairs

Time required: 15 min.

DESCRIPTION OF METHOD

1.

There are chairs located in the room (similar to the game *Journey to Jerusalem*) and at the beginning there are as many chairs as participants, or a bit fewer to save time.

2.

The trainer plays music: Every time the music starts the participants have to walk around the chairs in a special way. Each time, another participant is chosen to be the *leader* of the group and walks/dances in a special way. All the others have to copy the *leader*. The task is to use as many different kinds of *walks* as possible, including using the three different levels in space (high, middle, low – see **Variety of small theatre exercises** in this method kit).

3.

As soon as the music stops the participants have to climb the chairs and make sure no one touches the floor anymore. As soon as nobody touches the floor anymore, all the participants must count together from five to zero. If they achieve this with no one touching the floor whilst counting, they “win” and one chair is taken away and the game starts anew. Even if just one person touches the floor, the whole group “loses”.

Special information:

The aim is to get down to only a few chairs. For this to be possible, the chairs need to be stable.

12 Self-organised Warm-Up Exercises

AIM OF METHOD

- ▶ Let everyone regain their energy and motivation in between programme units
- ▶ Let participants take over some responsibility for the programme
- ▶ Have fun and strengthen group spirit
- ▶ and give them an opportunity to try out being a leader of the group

Material required: Flip chart/board for dividing teams into days
Eventual further material will be needed (clarify with respective warm-up leaders beforehand)

Time required: 10 min. every day

DESCRIPTION OF METHOD

- 1.**
At the beginning of the programme, explain the purpose of warm-ups and invite participants to take over some of the warm-ups themselves.
- 2.**
Prepare a flip chart or board listing the programme days, so that participants can write their names under the different days they want to lead. The best option is to have all participants join one warm-up team.
- 3.**
Communicate the specific time-slots and locations for the warm-ups to every team.

Special information:

It is advisable to have the participants self-organise warm-ups at some point during the days. For the morning warm-ups, it might make more sense to have the trainers lead them as they can be used as a means to get participants into the mood for the topic(s) of the day. Furthermore, the participants need to first get an impression of how warm-ups are supposed to work.

Warm-ups can also take place outside, e.g. before entering a church for a visit. It is just important to plan with the participants beforehand which materials they will need and whether it is possible to warm-up in the selected location.

13 Religion on the Individual, Community and State Level

[establishing an analytical structure]

AIM OF METHOD

- ▶ Gain awareness on how questions of religion are closely intertwined with individual, social, political and legal questions
- ▶ Establish an analytical structure through which participants can understand what they learn about religion and religious communities in different country/cultural contexts throughout the programme
- ▶ Learn and share important information about the relationship between religion and individuals, society and the state in each other's countries

Material required:

- ▶ Flip chart/board
- ▶ Pens
- ▶ Prepared sheets of paper with one statement related to religion written on each of them.

Time required: 1 hour

DESCRIPTION OF METHOD

- 1.** The trainer writes the three levels on the flip chart/board: individual level, community/society level, and state level.
- 2.** In a short discussion round, the participants think about what each level might involve (e.g. individual: personal decisions and preferences, community/society: family traditions, social rules, rules and institutions of religious communities; state: politics, laws, institutions etc.).
- 3.** The participants arrange themselves in groups of 3 or 4.
- 4.** The trainer randomly distributes a number of statements to them and asks them to discuss (and eventually write on the sheets) which levels the respective statement refers to (several are possible), and in what way. This should not take more than 5 minutes per statement.
- 5.** Then each group tells the rest of the group their statements and findings about them. The others are invited to comment and discuss. One major insight will be that almost always, different levels are involved on religious issues; or the other way round, religion pervades our societies/states in a number of ways.

14 A Variety of Small Theatre Exercises [introduction to theatre]

AIM OF METHOD

- ▶ Become familiar with different forms of physical expression (three levels and five speeds)
- ▶ Experience oneself differently in different roles
- ▶ Let go of possible inhibitions through low-level entry acting

Material required: A room large enough for the participants to be able to move around physically

Time required: 30 minutes in total (every exercise only takes a few minutes)

DESCRIPTION OF METHOD

The trainer announces what the participants are to do. After one exercise is finished, everyone stops and listens to what is next.

- 1.**
Freeze/Go: Everyone walks around the room and stops immediately when the trainer says *Freeze!*. Continue when the trainer says *Go!*.
- 2.**
Clap/Jump: Everyone walks around the room and claps when the trainer says *Clap!* and jumps when the trainer says *Jump!*.
- 3.**
Freeze!, *Go!*, *Clap!* and *Jump!* are now combined.
- 4.**
Freeze/Go - Clap/Jump reversal: The meanings of the orders are now reversed. *Freeze!* now means *Go!* and vice versa. *Clap!* now means *Jump!* and *Jump!* now means *Clap!*. The trainer announces the orders.
- 5.**
Greeting I: Everyone walks around the room and greets as many people as possible (e.g. by saying *Hi*, *Hello*, waving etc.).
- 6.**
Greeting II: Everyone walks around the room and greets as many people as possible by calling them by their names (e.g. *Hi Sara*, *Hello Omar* etc.).
- 7.**
Greeting III: Everyone walks around the room and greets as many people as possible by calling their names and telling them something s/he remembers about them (e.g. *Heeey Ahmed*, *you are the guy who likes to stay up late reading!* etc.).
- 8.**
Everyone walks around and gives the others the feeling that everything is fine - just by looking at them.



14 A Variety of Small Theatre Exercises [introduction to theatre]

9.

Everyone walks around and each person must join together with two other people just by looking at them, no talking! Everyone needs to remember the people they have grouped up with.

10.

Everyone walks around at different speeds (from 0=standing to 5=running). The trainer announces the speeds.

11.

Everyone walks around at different levels (high=stand/walk tall), middle=bent, low= crawling on the floor). The trainer announces the levels.

12.

Everyone walks around at different speeds **and** levels. The trainer announces the combinations (e.g. high 3, low 2, middle 5 etc.).

13.

In the groups of three that were formed before: Everyone walks around, and when the trainer claps, the groups must divide into the levels. Afterwards, the groups should continue to split into different levels (without speaking), but this time without the trainer announcing it.

14.

The participants should get together in mixed pairs: One is *blind* (they need to close their eyes) whilst the other one must lead their *blind* partner through the room only by making a noise which is typical from their country/culture. Participants are given 10 seconds to choose the sound (it must be proper sounds, no words are allowed). After 2 minutes the pair switches roles. (This last exercise can be easily followed by the exercise **The Cultural Choir** described in this method kit.)

Special information:

These exercises (or similar ones) can be used as an introduction to the other theatre methods presented in this kit. The participants need to 'get into the mood' in order to become familiar with theatre as a means of expression and overcome any fear they might have about acting, before engaging in more advanced theatre methods such as the Theatre of the Oppressed involving the topic of religion.

If the group includes people with disabilities, some exercises may have to be modified to ensure inclusiveness.

Recalling the **Freeze/Go** exercise, the trainer can now use the word *Freeze!* to get the participants' attention if making announcements. This is a particularly useful tool when the participants are getting too loud or excitable during the exercises.

15 The Cultural Choir [theatre method]

AIM OF METHOD

- ▶ Learn about the country and culture of the participants involved in the exchange in a fun and playful way
- ▶ Become aware of one's own stereotyping of the other country and its culture

Time required: 20 minutes

DESCRIPTION OF METHOD

1.

The trainer announces that the participants are going to listen to two famous choirs. The participants are divided into two choirs (if it is an exchange project with two countries, they can be divided per country – if not, another division can be chosen).

2.

The participants of the first choir (e.g. the **Choir of Egypt**) take 10 seconds to think about and decide upon a sound that best represents their country/culture (each participant chooses his/her own sound). It needs to be a proper sound/noise, words are not allowed.

3.

The trainer acts as the conductor and points to different sections of the choir to 'sing' one after the other (as real conductors do). Then, the whole choir 'sings' together. The audience (the rest of the participants) claps.

4.

Next, the second choir (e.g. the **Choir of Germany**) performs their piece in the same manner as above.

5.

The exercise ends with a reflection:

- *First, the second choir analyses the first choir: The participants in the **Choir of Germany** are asked what they have learnt about Egypt solely from the sounds sung by the **Choir of Egypt**. Were they able to identify any of the noises sung and if so, how would they describe or interpret what they heard?*
- *After the participants of the **Choir of Germany** have reflected on the sounds they identified, the participants of the **Choir of Egypt** are invited to comment on how accurate these assumptions were.*
- *Similarly, the first choir should reflect on their assumptions about the sound sung by the second choir.*
- *Finally, the participants are asked about their own individual interpretation of the choirs. Was their initial interpretation right or false, and what does this mean? (Maybe they were interpreting some things according to existing stereotypes?)*



16 Guided Tour of Religious Sites [Temples]

AIM OF METHOD

- ▶ Learn about a particular religion and its customs, stories, rituals, sacred symbols and relics in the place of worship

Material required: Eventual hand-out with most important information about the respective religion for the participants

Time required: 1 ½ hours

DESCRIPTION OF METHOD

- 1.** At the venue, the trainer explains the aim of the visit and introduces the guide.
- 2.** The guide introduces the participants to the religious site including its history, and explains aspects of the respective religion via the things that can be seen at the religious site (for example information about the church windows or wall paintings, seating arrangements for physical separation of genders, role of carpets for prayers, location of baptisms or other rituals, location for lead prayer, religious symbols and ways of worshipping etc.).
- 3.** Questions to the guide can be asked either during or after the guided tour through the religious site (see also the special method **Ask a Jew** for an example of how the discussion can be more structured in certain cases).
- 4.** After the visit and discussion with the guide, the experience should be reflected on with the participants.

SPACE FOR PERSONAL NOTES

16 Guided Tour of Religious Sites [Temples]

Special information:

Before the visit takes place, the participants should have gained some knowledge about the respective religion/religious community and its place in the respective country already. If this is not possible, then the guide should give an introduction at the beginning of the tour.

Importantly, a knowledgeable guide needs to be arranged beforehand with a suitable date, time and location to be visited (prayer times need to be taken into consideration!). For this, one can approach religious communities and institutions, or other institutions supporting interfaith dialogue. The content of the guided visit should be agreed on beforehand.

The language of the guided tour should be clarified beforehand – if necessary, a professional interpreter and respective technical equipment (in the case of simultaneous interpretation) should be organised.

It should be clarified with the guide and/or the place of the visit whether and where a discussion between the guide and the participants can take place. If it is not possible to hold a discussion at the religious site itself, a nearby café or meeting room should be arranged.

If different religions are the subject of the project/exchange, then a temple visit should be considered for every religion under concern, especially in order to keep the balance and not to offend anyone if the project includes participants from each of these religions.

SPACE FOR PERSONAL NOTES

17 Meeting with Guest Speaker

AIM OF METHOD

- ▶ Provide the participants with an in-depth and expert knowledge and/or personal experience on a topic in the area of religion or inter-religious issues

Material required:

- ▶ Eventual interpreter
(including technical requirements for simultaneous translation)
- ▶ Eventual data projector, laptop and speakers
(in case speaker wants to present photos, text or audio/video material)
- ▶ Eventual hand-outs with the most important information from the speaker's presentation (recommended)

Time required: 1 ½ hours

DESCRIPTION OF METHOD

- 1.**
The meeting should be organised well ahead of time in order to find a suitable speaker and agree on a date and time.
- 2.**
At the meeting, the aim and proposed content of the unit are explained. The speaker should be introduced by the trainer.
- 3.**
The speaker presents.
- 4.**
The presentation should be followed by a discussion between the speaker and participants, which is moderated by the trainer.
- 5.**
After the speaker has left, a reflection on the experience with the participants should take place.



17 Meeting with Guest Speaker

Special information:

A meeting with a guest speaker is a good option to enhance the content of the programme and provide a sense of depth and discussion on the topic, which cannot perhaps be delivered by the trainers with the same quality.

Possible topics include: Judaism, Christianity, Islam, Women in any of these religions, smaller religious communities such as Bahá'í or Sufi, the role of religious institutions in a particular country, relations between state and particular religious communities in a chosen country, the legal situation and history regarding the treatment of religion and religious minorities in a given state etc.

Accordingly, the guest speaker can be representative of a religious community, but also someone working at a university or another research institution, a political representative, or someone from an NGO or another organisation dealing with the topic.

When organising a meeting with a guest speaker, the language of the talk should be clarified beforehand – if necessary, a professional interpreter and any technical equipment (in the case of simultaneous interpretation) should be organised.

If possible, give time for speakers and participants to talk personally afterwards, e.g. over lunch or during a break, as some might be interested in asking specific or personal questions.

SPACE FOR PERSONAL NOTES

18 GPS Educational Tour *Religion in Berlin* [Actionbound]

AIM OF METHOD

- ▶ Learn about the present and history of different religious communities in Berlin and Germany, become aware of their presence and absence
- ▶ Think about and discuss questions regarding the relations between religious minorities and majorities or the state in Germany
- ▶ Discover important sights of the city
- ▶ Strengthen the group spirit among the team members of different backgrounds

Material required:

- ▶ Tablet PCs (as many as there are teams) with mobile internet access (alternatively, participants can use their own mobile phones)
- ▶ App **Actionbound** installed on all tablets/phones
- ▶ Proper clothing
- ▶ Eventually maps and public transport maps of Berlin (so different team members can take over different tasks)

Time required: 4 hours

DESCRIPTION OF METHOD

The basic principle is that the participants are divided into teams of 3 to 5 and move through the city or another place trying to complete different tasks. The concrete method depends on the technical tools used.

- ▶ If using the app **Actionbound**, it is best to familiarise oneself well with the app before applying it in a project, and to try out the route that one wants to use (the app itself provides tutorials and helpful information which does not have to be repeated here). 14km has designed an educational GPS tour through Berlin on the topic of **Religion in Berlin** which is now freely available via the app **Actionbound**. A detailed description of the Actionbound GPS educational tour **Religion in Berlin** and its implementation with a group can be found on the 14km website at

<http://14km.org/relixchange/gps-tour-religion-in-berlin/?lang=en>

However, it is also possible to create one's own *Bound* (=GPS Tour) for a project. For use with a group in the context of an inter-religious dialogue project, an educational licence can be purchased from Actionbound for just a few Euros per participant.

- ▶ The mentioned GPS tour **Religion in Berlin** developed by 14km exists also in a quite sophisticated software called *iChallenge* and can in this form be booked via **mediale pfade.de – Agentur für Medienbildung** in Berlin, who also offer support during the implementation. Prices will be individually agreed.



18 GPS Educational Tour *Religion in Berlin* [Actionbound]

- ▶ Apart from that, however, there are also simpler possibilities to do a city rally on religion. For example, one can use traditional **Geo-Caching** methods, i.e. hide so-called *caches* at relevant places throughout the city and equipping participants with GPS devices (and optionally also maps and a road book) to find them and complete the tasks hidden in the caches.
- ▶ Not least, a city rally can be done completely without GPS devices: Equipped with a road book and a map, participants can be sent round the city to different places at which they must complete different tasks related to religion and religious communities.

Special information:

When doing the GPS Educational tour **Religion in Berlin**, the participants' cultural and religious backgrounds but also their experience in getting around in a big German city should be taken into account when creating the teams, in order to provide for a balanced mixture.

In order to get the participants back in time, a rule can be applied that gives the first team to arrive some extra points and deducts points from the teams that arrive late.

SPACE FOR PERSONAL NOTES

19 Public Space Tour and Photo Essays

AIM OF METHOD

- ▶ Gain awareness about the presence and absence of religion and religious communities (in different cultural environments)
- ▶ Gain awareness about who dominates and shapes public space, and who does not (in different cultural environments)
- ▶ Gain an understanding of public space as a place of discursive struggle

Material required:

- ▶ Paper, pens
- ▶ Maps with indicated route (as many maps as there are teams, showing different routes prepared by the trainers)
- ▶ Road books (as many as there are teams, with different contents according to the routes, prepared by the trainers)
- ▶ Cameras or smartphones with camera
- ▶ Cables or other devices to transfer photos to laptop
- ▶ Laptop
- ▶ (Data) projector

Time required: 4 hours

DESCRIPTION OF METHOD

1.

The trainer gives an introduction to the theory of public space as a discursive construct and, importantly, explains its relevance for the topic of religion/religious communities.

2.

The participants come together in mixed teams.

3.

Each team gets a map indicating a particular route, and a road book, which

gives important information about what they will see on their tour. If the tour includes different topics and questions, the teams should be able to choose a route that interests them.

4.

The trainer explains the task for the photo essay: In sum, the team members are to take pictures of things/scenes/sceneries that reveal something interesting about the presence, absence or role of religion in the public space. The trainers can decide upon more specific questions and/or topics.



19 Public Space Tour and Photo Essays

5.

The teams go off by themselves but are given a time when they must be back at the training location (make sure to include a buffer in the time planning).

6.

Back at the training location, the teams are given 30 minutes to select 8 to 10 photos that they want to present to the rest of the participants. Ensure that these are brought in the right order and format, and transfer them to the presentation laptop.

7.

The teams present their choice of photos and explain the most important things about each one.

8.

After all teams have presented, a joint reflection in the group takes place, discussing any insights gained about the place of religion in the public space.

Special information:

For this programme unit, the trainer needs to be well informed about the concept of public space and have an understanding of the role of religion in the discursive construct that is public space. In a nutshell, public space is not something static and stable, but is defined, shaped, contested and re-defined by many different actors and processes. Religious actors, communities, symbols, buildings, institutions, and rules play an important role in the shaping and definition of public space. This exercise wants to draw participants' attention to the ways in which this occurs. Apart from this focus, the 'public space tour' can also direct participants' attention to other questions and topics that are relevant to the programme, such as the presence of different cultures, or gender relations.

This is a selection of literature that might be helpful for preparation:

Public Space and the Revolution:

Rabbat, Nasser, "The Arab Revolution takes back the Public Space," *Critical Inquiry*, 39:1, Autumn 2012, available at: criticalinquiry.uchicago.edu/past_issues/issue/autumn_2012_v39_n1

Public Space and Art:

Meyer, Sara-Duana, "How Space becomes Public," in *Shaware3na, A Documentation: An art in public space project in Cairo and Giza, January to June 2012*, available at: http://issuu.com/mahatat/docs/shaware3na_documentation (in English)

Public Space and Gender:

De Koning, Anouk, "Gender, Public Space and Social Segregation in Cairo: Of Taxi Drivers, Prostitutes and Professional Women," *Antipode*, 41: 3, May 2009, pp. 533 - 556, available at: http://www.researchgate.net/publication/230267641_Gender_Public_Space_and_Social_Segregation_in_Cairo_Of_Taxi_Drivers_Prostitutes_and_Professional_Women (in English)

In the case of an international exchange, the exercise can be done in both countries in order to compare the differences between the public spaces in two different cultural areas. If this is done, it might be helpful to re-display the photos from the first tour before showing and discussing the photo collection from the second tour, in order to enable a direct and interesting comparison.

20 Ask a Jew: Discussion with an Expert

AIM OF METHOD

- ▶ Learn about Judaism
- ▶ Tackle latent stereotypes, prejudices and resentments regarding Jews and Judaism
- ▶ Provide a space for discussing the relationship between Judaism and the state of Israel

Material required:

Paper, pens, flip chart (to write the three questions on beforehand)

The meeting and method needs to be arranged beforehand by the trainers/organisers with a respective expert on Judaism, ideally someone from the local Jewish community who has experience in working with youth and is also willing to discuss the relationship between Judaism and the state of Israel, and the social and political dimensions of the Middle East conflict (as this topic might come up, especially when working with young people of Arab origins).

Time required: 1 to 1 ½ hours plus preparation

DESCRIPTION OF METHOD

1.

Before meeting the expert on Judaism, the meeting and the topic should be prepared with the participants. This can already be done a day before the meeting.

- ▶ They should receive a short introduction on the long history of Judaism by the trainers or be allowed some time to read up on it themselves.
- ▶ Before the meeting (either the day before or 15mins before) the participants are given the task to choose one out of the following three questions and write a one-sentence answer/question on a sheet of paper:

- *What did you always want to ask a Jew?*
- *What did you always want to tell a Jew?*
- *What did you always want to know about Judaism?*

- ▶ The papers are folded and collected by the trainer who reviews and sorts them according to similar themes.

2.

Before the start of the meeting (or even the day before), the trainer explains to the expert on how the questions were sorted.



20 Ask a Jew: Discussion with an Expert

3.

At the beginning of the meeting, and after being introduced by the trainer, the expert gives an introduction on the central features of Judaism.

4.

The expert then continues by answering the sorted questions (in bulk), in particular, taking into consideration the sensitive questions that participants might not dare to ask themselves.

5.

After having answered some questions in this general way, the floor can be opened. Participants are asked whether they still want to ask their prepared or any other question, and are invited to also share anything they know about Judaism with the group.

6.

After the expert has left, the meeting should be reflected on with the group.

Special information:

This method was invented by someone who regularly guides groups of young people through a synagogue and speaks to them about Judaism. According to this experience, this way of asking questions lends itself favourably towards groups where prejudices and resentments against Jews are clearly present. It allows the expert to tackle these issues without forcing the person(s) to expose themselves. In groups where participants are open-minded and no strong resentments can be expected, it might be more convenient to have the participants ask their own questions directly (as it turned out to be the case in our exchange project).

This method can be easily combined with a guided tour through a synagogue. For example, before the questions, you can start with a tour of the outside of the building and then continue inside with an introduction to Judaism and subsequently, an explanation of the different aspects of Judaism on the basis of the interior of the synagogue. The guide can then answer the questions in the course of this tour or afterwards.

SPACE FOR PERSONAL NOTES

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21 Visit to Anne Frank Centre (Berlin) and Reflection

AIM OF METHOD

- ▶ Learn about the history of the Jews in Germany
- ▶ Develop an understanding and empathy for the suffering of oppressed religious minorities
- ▶ Become aware of mechanisms of oppression and discrimination
- ▶ Increase motivation to stand up against religious-based discrimination

Material required:

A hand-out with the most important information about the Third Reich and the Holocaust to distribute to participants afterwards (might be particularly relevant to non-German participants who possibly have very little knowledge about the topic)

Time required: 1 ½ to 2 hours

DESCRIPTION OF METHOD

1.

Visit to Anne Frank Centre in Berlin: Participants visit the exhibition by themselves for around 45 minutes or a guided tour can be booked (the exhibition is made especially for young people and is easily accessible even without a guide).

2.

After that, participants watch a 30 minute long film on the life of Anne Frank which provides important insights into her personal experiences as well as the political and social context in which she lived. The film also complements the exhibition.

Short break

3.

The film room can be used for a discussion:

- *Participants are asked how they feel (brief opportunity to state personal feelings after such an intense experience).*
- *Discussion of information gained during the visit and film, including thoughts about how such a horrific treatment of a specific group of people could come about socially, and politically.*



21 Visit to Anne Frank Centre (Berlin) and Reflection

Special information:

The Anne Frank Centre should be contacted beforehand in order to book the group visit, the film, and the room for the discussion.

The participants should be introduced to the history of Anne Frank and her diary and the purpose of the visit beforehand. In the course of this, trainers should find a constructive way of dealing with the fact that German participants might already know parts of the information offered during the unit (group experience, remembering, explaining things to their non-German peers etc.).

For the discussion, the trainer should be knowledgeable and well prepared on the background of Nazi policies towards Jews during the Third Reich. They should also have some things to say about the perspectives in German society on the Jews during Third Reich, before and after.

This includes the long history of anti-Semitism and the expulsions of Jews in Europe as well as the myth of “we didn’t know what was going on” in regard to the Holocaust. They should also mention examples of moral courage and resistance during the Third Reich, the current culture of Holocaust remembrance, present day anti-Semitism, and the complicated German-Israeli relationship, to list a few.

The discussion should be handled according to the sentiment of the participants after the exhibition and film. If they feel too overwhelmed and shocked by the experience, they should be given a longer break to recover or go back to the seminar place before starting the discussion.

SPACE FOR PERSONAL NOTES

22 I Am You: Debate/Role Play

AIM OF METHOD

- ▶ Train critical thinking on differences in perspectives and their origins
- ▶ Gain an understanding of religion as something socially and culturally constructed
- ▶ Increase inter-religious understanding and tolerance

Material required: Laptops/tablet PCs with internet access (as many as there are teams), Paper, Pens

Time required: 1 ½ hours

DESCRIPTION OF METHOD

1.

The trainer introduces the exercise: A debate will be held between different religious/non-religious groups. First, two groups debate with each other and the other half of the participants acts as the audience. Then, the second half of the participants debates in two groups with each other and the other half acts as the audience. The topics and groups of the debate can, for example, be:

- **Debate 1:** *How did mankind come about? (Conservative Christian creationists vs. atheist evolutionists)*
- **Debate 2:** *What is better for society, a secular state or a theocracy/an Islamic state? (moderate Muslims vs. Muslim fundamentalists)*

2.

The participants are divided into 4 groups with different ideologies/religious stances. Importantly, nobody shall play a role that is congruent with or close to her/his actual stance (i.e. a participant who is Christian can act as either an atheist, a moderate or a fundamentalist Muslim, but not as a Christian).

3.

The groups are given 15-20 minutes to familiarise themselves with *their* position and develop arguments to be used in the debate. Two speakers are selected for each group (can rotate for each input).

4.

Debate 1 starts: First, both debating groups are given 3 minutes (one after the other) to present their position on the question of evolution or creation in front of the audience.

5.

After that, they are given 3 more minutes (one after the other) to react to what their counterparts have said.

6.

Now, the audience is allowed to ask a limited number of questions. Make sure that the questions are formulated in a way so that both debating groups can answer them. One after the other, the debating groups respond to the questions.



23 Storytelling

AIM OF METHOD

- ▶ Acquire an understanding of how people make sense of the world in different ways and develop/choose their own stories and explanations (can be used as preparation for **Life of Pi** film exercise)

Time required: 20-25 minutes for a group of 20 people

DESCRIPTION OF METHOD

- 1.** Participants sit in a circle and are asked to make up a story in their heads.
- 2.** Requirements: The story should have a climax and must include a certain number of specific details. An example of details includes:
 - *The story must be about a girl.*
 - *She has to have a sister and a dog.*
 - *She must live in a city.*
 - *Somewhere in the course of the story, she will steal a book, find a key and break her toe.*
- 3.** Participants are given 5 minutes to think of a story being sure to integrate the decided upon details.
- 4.** These stories are not told. Instead, the participants are asked to jointly tell the story in a special way: Going in a circle, each person reveals one sentence of their story; before the end of the round all details must have been included.
- 5.** Reflection: Question to the participants: Was the story that came out similar to the story that you had imagined in your head beforehand? Why do you think this was the case/what does that mean?

Special information:

In the end, more specific questions about religion as a story can be asked.

This depends on the group and the level (and direction) of reflection that has been reached up until this point in the project.

24 *Life of Pi*: Film and Analysis

AIM OF METHOD

- ▶ Encourage philosophical thinking and discussion about the meaning and role of religion and faith in both one's own individual identity and the larger society
- ▶ Suggest a perspective on religion as a 'chosen beautiful story' and on faith as a 'human searching for meaning, explanation, self-expression and wholeness'

Material required:

- ▶ DVD *Life of Pi* with language options and subtitles
- ▶ Laptop with a video player
- ▶ Projector
- ▶ Speakers/sound system
- ▶ Curtains/sun-blinds to darken the room
- ▶ A hand-out on the most important aspects of the film including plot, levels of analysis etc. (This should be distributed after the discussion)

Time required: The total length of the film is 122 minutes, but it can be shortened, Discussion 45-60 minutes

DESCRIPTION OF METHOD

After watching the film and taking a short break: Discussion of the film according to different topics (see below) and with any questions that the trainer wants to raise, depending on how and where the discussion is going. The aim of the discussion is not to reach a specific analysis of the film; rather it is open to interpretation. Some possible topics/questions:

- *The film (as well as the book on which it is based) tells several stories on different narrative levels – which ones did you recognise? (e.g. the author's voice, the talk with the journalist, the ship wreck story etc.)*
- *What are the big themes of the film? (e.g. survival, cruelty, faith, religion, death, miracle, family, self-experience, love, animal-human relationship, nature-human relationship etc.)*
- *What are the big questions that the film brings to light? (e.g. the meaning of faith in people's lives, the power of stories, the reason for living etc.)*
- *How are religion/faith/ethics/spirituality (and the differences between them) presented in the film? (e.g. through the tension between idealism and rationalism, private vs. public, light vs. dark or enlightenment vs. ignorance/blindness, paganism/polytheistic vs. monotheistic religions, animals, crises, forces of nature etc.)*
- *The film is packed with religious allegories – which ones do you recognise? (e.g. **Tsimtsum** - the name of the ship)*
- *How is space presented in the film? (e.g. as infinitely wide sea and very small boat, territory, exodus from the Holy Land, Pi's ark, sky, borders that are trespassed, monistic whole etc.)*
- ***Life of Pi** as post-postmodern piece? [for this, postmodernism and post-postmodernism need to be quickly explained] Does it send the message that what we believe in matters, and that we have the power to choose what to believe in?*
- *Which other characteristics and themes did you discover in the film?*
- *In your opinion, what does the film want to convey in providing two alternative stories about Pi's time on the boat?*



24 *Life of Pi*: Film and Analysis

Special information:

The trainer in charge of the exercise should thoroughly prepare by reading up on the various interpretations of the film (and book) being sure to inform themselves about important concepts such as monism, paganism, post-modernism and post-postmodernism. Numerous analyses and interpretations can be found online.

Below is a selection of literature that might be helpful for preparation:

Life of Pi and Post-Postmodernism:

Eshelman, Raoul, "After Postmodernism: Performatism in Literature," *Anthropoetics*, 11: 2 (Fall 2005 / Winter 2006), available at: <http://www.anthropoetics.ucla.edu/ap1102/perform05.htm> (in English)

Hassan, Ihab, "Beyond Postmodernism: Toward an Aesthetic of Trust," *Open Journals*, 11, 2003, available at: <http://openjournals.library.usyd.edu.au/index.php/MGST/article/view/6313> (in English)

Given that watching the film with the participants takes up a lot of time, the following options for shortening the unit can be considered:

- *The participants watch the film beforehand (problem is that probably not everybody will have it at home)*
- *The participants watch the film beforehand as part of the evening programme (problem is that participants will favour outside activities, especially if they are visiting a new country)*
- *Some sections of the film can be skipped (e.g. some scenes on the open sea such as the flying fish scene and the complete island scene) (the exact minutes and technical procedure need to be well prepared by the trainer beforehand in order to avoid upsetting the film experience too much)*

In the case that some participants have watched the film recently (and remember specific details) they can be given other (topic-related) special tasks to carry out whilst the rest of the group watches the film.

SPACE FOR PERSONAL NOTES

25 Media Work on Pop Culture and Religion

AIM OF METHOD

- ▶ Raise awareness on how religion and faith is present in pop culture
- ▶ Raise awareness on how, and which, messages about religion are communicated to us on an every-day basis via pop culture
- ▶ Raise awareness on how religious pop culture influences gender images

Material required:

- ▶ Laptops or tablet PCs (as many as there are groups) with good internet connection
- ▶ Data projector
- ▶ Eventually a cable to connect tablet PCs to the data projector
- ▶ Speakers

Time required: 1 hour

DESCRIPTION OF METHOD

1. The trainer introduces the topic and exercise.
2. The participants form mixed groups of 3 to 5 persons.
3. Each group discusses the topic and thinks about any pop culture product that they know has a religious content or contains religious references.
4. Then every group researches on the internet (e.g. youtube) for these examples. If the participants come from different countries, then the trainer should make sure that different groups concentrate their research on different countries, i.e. that there is a country balance in the final presentations.
5. The groups analyse the material they have found (audio/video material, lyrics, writing – concentrating on 1 or 2 examples) thinking about questions such as:
 - *How is religion, faith and/or God portrayed in the material?*
 - *How are genders/gender roles portrayed in the material?*
 - *What other message might the product be sending to the recipient?*In order to answer these questions, they can also use other online sources.
6. Back together, the groups present their findings to the other participants. For this purpose, they can play the songs or display the lyrics or any other relevant material to the group.
7. The whole group can comment on and discuss the different analyses of pop culture together with the trainer.



26 Media Work on Cases of Religious-Based Discrimination

AIM OF METHOD

- ▶ Become (more) aware of religious-based discrimination (in society or politics)
- ▶ Develop an understanding of how religious-based discrimination works (motives, consequences) and how it interrelates with other aspects of society, politics and the media
- ▶ Gain knowledge on religious-based discrimination in different countries (e.g. with different religious minorities/majorities) and thus develop a more sophisticated and informed perspective on the issue

Material required:

- ▶ Tablets or laptops (one or two for each working group)
- ▶ Internet access
- ▶ Etherpads
(=online, e.g. from <http://www.yourpart.eu/> or <https://medienpad.de/>)
- ▶ Flip chart, paper and pens/markers

Time required: 3 hours

DESCRIPTION OF METHOD

- 1.**
The trainers set up as many Etherpads as there will be groups for the exercise. Ensure they are named or numbered.
- 2.**
Ten minute discussion with the whole group: “What does discrimination mean, which forms of discrimination do you know, and what does it have to do with religion?”
- 3.**
The trainer provides a definition of discrimination and religious-based discrimination (including source). This definition is discussed with the participants.
- 4.**
Participants divide into groups of 4 or 5 groups (mixed nationalities/religions).
- 5.**
The groups are given the task to think about and quickly discuss a case of religious-based discrimination (or a case of discrimination where religion played a role), research about it online and document all the relevant links in the Etherpad.



26 Media Work on Cases of Religious-Based Discrimination

6.

The next step for the groups is to prepare a presentation, on the flip chart, on their chosen case of discrimination in order to present it to the other groups. It should include the following aspects:

- *Facts of the case*
- *Broader problem behind the case (if any)*
- *Type/category of discrimination (if not only religious-based discrimination)*
- *Agents relevant to the situation/case*
- *Who benefits directly/indirectly?*

7.

The groups present their cases. The audience can ask questions if they do not understand something in the case.

8.

Group discussion:

- *Which differences and similarities did you recognise between the different cases and situations?*
- *So far, in the exercise you have used online media as a tool to gather information. If you now think about how your case was portrayed and discussed in the different pieces of information, what insights can you draw on the role that media plays in these cases?*

Special information:

Etherpads are online text documents allowing for easy collaborative work. Even if you have never worked with an Etherpad before, there is no need to worry, as it is extremely simple to use. Just click on one of the links to

Etherpads provided above and you will be able to open one. No need to create an account or log in.

SPACE FOR PERSONAL NOTES

27 Inter-Religious Relationships – Luck or Challenge?

[creative workshop]

AIM OF METHOD

- ▶ Gain awareness of the social, legal and individual challenges involved in inter-religious relationships in different contexts
- ▶ Share and learn important information and personal experiences concerning how inter-religious relationships are dealt with in different contexts
- ▶ Strengthen the participants' conviction of freedom of belief and inter-religious tolerance

Material required:

- ▶ Paper, pens
- ▶ Coloured pens
- ▶ Plasticine
- ▶ Coloured paper
- ▶ Scissors
- ▶ Tape
- ▶ Glue
- ▶ Cameras or tablet PCs with camera
- ▶ Laptop
- ▶ Cable or other devices to transfer photos to laptop
- ▶ Data projector

Time required: 3 hours

DESCRIPTION OF METHOD

1. The trainer introduces the topic of inter-religious relationships, i.e. explaining that religion can have important implications on our life choices, such as whom we engage with in a relationship. S/he can also share some examples of persons for whom this was the case (positively and/or negatively).
2. The participants should form mixed groups of 4 or 5 and have to share for around 10 minutes what they know (and think) about inter-religious relationships and the advantages and challenges of them.
3. Then the groups are asked to gather their thoughts, experiences and/or visions on this topic and produce a creative storytelling presentation, for which they can use any of the materials listed above. The storytelling presentation can include creating a picture/photo story, presenting a short theatre piece, producing an arts exhibition, a trick film, a hand puppet scene, a song/musical etc.
4. Afterwards, the stories are presented to the whole group.
5. The trainer and the group reflect on them, also thinking about the inter-relations between religion and personal, social and political level regarding this topic (see exercise 'Religion on the Individual, Community and State Level' in this method kit).

The following three methods are based on the **Theatre of the Oppressed** developed by Augusto Boal and have been adapted for the context of an inter-religious youth exchange between Germany and Egypt. The methods rely on the assumption that a picture can sometimes reveal more about reality than a discussion can. As such, they serve as

a complement to methods that are more cognitively oriented. Moreover, these methods were developed as a tool to constructively deal with issues of social tensions, prejudice and oppression and thus lend themselves towards working on the topic of religion, more specifically, religious minority-majority relations and inter-religious dialogue.

28 Religion and Values [statue theatre method based on the Theatre of the Oppressed]

AIM OF METHOD

► Understand the (religious/ethical) values of other participants

► Think about the differences between the theory and practice of religious values

Time required: 3 hours

DESCRIPTION OF METHOD

Part 1:

The first part of the exercise serves as a warm-up for the second part.

1.

Half of the participants pair up. The others sit down and watch as an audience.

2.

All pairs do the following at the same time: Person 1 makes a random movement or gesture towards person 2. Person 2 watches, and after a short thinking pause, responds with another movement or gesture and so forth. The gestures need to refer to the other person, but do not have to be a direct and logical reaction to the movement done before. For example, if person 1 takes a big step as if to attack person 2, person 2 can decide to

step out of this situation and crawl between person 1's legs and stay there; person 1 can then for example react by kneeling down, facing person 2 like two sphinxes. The aim is to interact both playfully and creatively.

3.

After some minutes, the exercise is stopped and the trainer asks the audience: Which poses (gestures or movements) did you see that reminded you of things to do with religion, values, or culture? (Note: Although the task was not to explicitly act out values, the audience will identify and interpret some accordingly.)



28 Religion and Values [statue theatre method based on the Theatre of the Oppressed]

Part 2:

Now the *Statue Theatre* is continued with an explicit focus on values. For this, the participants are given a minute to think about their most important ethical and/or religious values. To start with, volunteers are invited to act out a religious or ethical value. Other persons can be included to help act it out if needed.

4. The others watch whilst one volunteer (1) acts out a religious or ethical value, called the *Present*. The statue can either represent or negate the value; for example, giving to a poor person, in an act of charity, is a representation of the value of charity, while ignoring a beggar is a negation of this value.
5. Another volunteer (2) is asked to act out the *Past* of the picture, i.e. they should perform another statue (on the left of volunteer 1), which shows what happened before (e.g. thanking God for a good life, or being sick oneself). What is acted out is up to volunteer 2 (volunteer 1 is not allowed to speak at this point in time).
6. Then another volunteer (3) is asked to act out the *Future* or last scene of the image started by volunteer 1. On the right side of volunteer 1 he or she should act out (in form of a statue/a picture) what might happen after this scene (e.g. both characters end up happy, or sad). What is presented in this final scene is decided upon by only volunteer 3. Volunteers 1 and 2 are not allowed to speak at this moment.
7. The trainer then invites the other participants to reflect and discuss on the scene:
 - *What is this story about?*
 - *Does this or a similar story figure in any religious text that you know? Which and how?*
 - *Is this a religious/ethical value? If so, why?*
 - *Which values did the volunteers want to represent in their play? How valuable was this representation? Where does this value come from?*
8. Any of the participants are invited to modify the scene in order to present it in a way to better represent the value (or ideal).
9. If the scene signified the negation of a value. The participants are invited to discuss which scene we see more frequently in reality, is it the representation or the negation of the respective value?
10. Several scenes (representing or negating ethical values) can be acted out and discussed with the group if there is time available. Examples of values that could be represented are compassion, respect, patience, justice etc.

Special information:

This is a more advanced exercise, so it is advisable to have completed (e.g. right before, or the day before) the other theatre variations presented in this method kit as an introduction to theatre.

29 Who's Got the Power?

[theatre exercise on power and oppression]

AIM OF METHOD

- ▶ Raise awareness on situations of religion-based discrimination and oppression
- ▶ Develop ways of dealing with/countering religion-based discrimination
- ▶ Think critically about power structures and how they influence our dealings with religious minorities

Time required: 2 ½ hours

DESCRIPTION OF METHOD

Part 1:

Again, the first part of this exercise functions as a preparation for the second part.

1.

The participants are told to walk like elephants, with stiff legs and their hands on the floor.

2.

Then they are to walk like apes, arched over, always with three extremities (hands and/or feet) on the floor.

3.

Now they pair up: One is the leader, one is the follower. The task is to walk around so that the one following always ensures they follow the hand of the leader in a distance of exactly (approximately) 20 cm. The leaders must make the follower move in all directions, slowly enough so that the follower can actually manage to follow them. After 3 minutes, the pairs switch their roles.

4.

Next participants must get together in groups of 5: One is the leader, two must follow the leader's knees, whilst the other two must follow the leader's hands at a distance of 20 cm. The groups can switch roles several times. If there is not enough space in the room, the groups can take turns.

5.

Finally, the participants sit down in a circle. The trainer asks all of them how they felt during the exercise (humiliated, powerful, ridiculous, funny, helpless, responsible, guilty, uncomfortable etc.).

6.

The trainer also asks the followers why they actually followed, especially if it was an unpleasant experience. (Possible insight: the power relations in the room made them do it!)



29 Who's Got the Power? [theatre exercise on power and oppression]

Part 2:

At this point, it is advisable that the trainer gives a short introduction to the **Theatre of the Oppressed** in which Boal's goal and philosophy is to have everyone act in his theatre, not just the actors, even spectators become *spect-actors*.

7.

The participants are now told to choose a scenario based on religious oppression/discrimination, following one of the following motivations:

- *Personal identification (a scene that has happened to oneself, however one should not be too traumatised by it)*
- *Analogy (a scene similar to a scene one has experienced)*
- *Solidarity (a scene that we saw happen to others or that we read about)*

8.

Furthermore, the scene needs to fulfil the following criteria:

- *The oppression in the scene must be related to religion, i.e. it must be a scene where either someone oppresses another person based on their religion or where someone is being oppressed on the grounds of their religion.*
- *It must not be a scene involving a victim, i.e. someone who is helpless in his/her situation.*
- *The scene should not be too specific but one where the 'spect-actors' can potentially solidarise (empathise) with the oppressed.*
(An example for a possible scenario is: A veiled Muslim woman being harassed on a bus in Germany by a right-wing person who is trying to take her seat.)

9.

Participants should break up into groups of 5 to 7 persons, discuss the task at hand and decide on 3 pictures in the form of statues - past, present and future (see also theatre exercise **Religion and Values** in this method kit):

- *Picture 1: The oppression takes place (e.g. oppressor discriminates against the veiled woman on the bus)*
- *Picture 2: The oppression reaches its climax (because the oppressed makes a bad choice) (e.g. veiled woman decides to sit still, oppressor pulls the veil off)*
- *Picture 3: The oppressed is defeated/surrenders/gives up (e.g. veiled woman gives up her seat)*

10.

Each group presents their three pictures (one after another) to the larger group (in the form of statues).

11.

The participants decide through a majority vote which image/scene is the most interesting one and should be worked on further (as time is usually too short to work on all scenes).

Now the chosen scene is developed further:

12.

The crisis picture (picture 2) is acted out with 5-7 persons, i.e. instead of standing like statues and freezing their scenario, the actors of the respective group now have to act it out. The crisis must be performed in such a way that the *spect-actors* feel they want/need to interfere.

29 Who's Got the Power? [theatre exercise on power and oppression]

13.

In the next step, the oppressed person is replaced by volunteer *spect-actors* from the *audience* in order to get an impression of different end results and to better understand how the oppression can be stopped, whilst the oppressor(s) continue(s) acting within their role. The other, less involved people in the picture can also choose to act differently (e.g. the bus driver can choose to interfere and stop the bus etc.).

- *Importantly, the oppressed person always needs to be worked on, because in a real life situation of oppression you can only ever change yourself, not the people around you.*
- *It is important that the participants always try to be realistic and act like real people as they would in real life.*
- *One of the insights to take away from the exercise will probably be that aggression from any allies/friends will not help solve the situation but instead could escalate the aggression of the oppressor.*

14.

In between scenes, the trainer should lead discussion amongst the participants on what is happening within the scenario and why it is still not satisfying. What does still need to be changed, before the next person volunteers to jump in to try and rectify the situation? The goal is to get everyone to really engage, express their ideas on how to change things so that the participants get the feeling that the situation has somewhat improved through their intervention.

15.

At the end, everyone comes back in a circle to reflect on and discuss the experience. Questions can be asked such as:

- *What have you learned?*
- *Were you able to identify with the oppressed?*
- *Non-violence or aggression? What is the better strategy to end oppression?*
- *What is the role of bystanders? How can we deal with feelings of paralysis versus solidarity in a situation of oppression? How can we become allies rather than bystanders?*
- *Is it at all possible to solve these situations through logical argumentation?*
- *What are our tools for resistance in a situation of oppression and how can we use them?*
- *Where/when would intervention have to start?*
- *Who has the power to change relations of oppression?*
- *Can all situations of oppression be solved? If not, why should we still try to?*

Special information:

Information on Augusto Boal's approach to theatre can be easily found online. However there are also a number of more detailed publications in book form.

30 Image of a Word [statue theatre method on prejudices]

AIM OF METHOD

► Become aware of one's own stereotypes regarding religious communities

► Promote critical thinking about different religions and religious communities

Time required: 1 hour

DESCRIPTION OF METHOD

Part 1:

The first part of the exercise serves as a warm-up for the second part.

1.

The trainer introduces the exercise, telling participants to prepare for presenting stereotypes (not just their own, but also those that exist in their societies).

2.

The participants stand in a circle facing outwards and with their backs facing the inner of the circle.

3.

The trainer tells them to act out a specific idea/emotion/concept chosen by the trainer (e.g. friendship, happiness, surprise, a reunion etc. - something positive is helpful) in the form of a pose (statue, picture) still facing the outside of the circle.

4.

In total they will have to increasingly exaggerate their pose on three different levels, the first pose (above) determines level 1. Next step is to act it on level 2, then on level 3, each time making it bigger and exaggerating it more.

5.

Now everyone turns around and shows the other participants their pose.

6.

Participants now develop a one-second movement out of their pose; this can include a sound as well. Participants then walk around constantly repeating this movement in order to find their *family*, i.e. other people who are acting out the emotion/idea/concept in a similar way.

7.

After all *families* have formed, they separately perform their unified movements to the rest of the group, one *family* at a time. The others clap.



30 Image of a Word [statue theatre method on prejudices]

Part 2:

8.

Now exactly the same steps are followed with an idea/concept, which refers to a religious community, e.g. *Christian* or *Muslim*. Remind participants that they can use ideas they see in their own societies. What they perform does not necessarily need to reflect the image they themselves hold about the respective religious group. (Basically, this explanation also serves to free them from any inhibitions to act out their own stereotypes.)

9.

Every time a *family* presents their image (if possible with sounds), the trainer asks the other participants to reflect on the following questions: What aspects of Christianity (or the religion under concern) do you see in the image?

10.

After every *family* has presented, the participants are invited to reflect on for example...

- *the two most diverse expressions of the idea/concept – how can they both signify the same thing (e.g. Christianity)?*
- *which pictures were most frequent – where do these pictures come from?*
- *Are they correct or are they stereotypes and prejudices?*

11.

At the end, the trainer leads a final discussion: What did you find interesting in this exercise, and what did you learn? (Everyone should contribute at least one opinion).

12.

In this discussion, those participants who chose not to make a pose/picture should be asked for their reasons for not doing so. For example, they might say that there is nothing in particular defining a Christian, or that they did not want to reinforce any stereotypes (both of which are completely legitimate reasons).

Special information:

The same exercise can be done for different religious communities. If there is not enough time for this, the participants, instead, can be asked what they think would have been the most frequent pictures performed by the group.

This is the end of the methods which are based on the Theatre of the Oppressed developed by Augusto Boal.

31 Hip-Hop Workshop [on religion and culture, conflict, tolerance]

AIM OF METHOD

- ▶ Deal in a creative/artistic way with inter-religious conflict and resolution
- ▶ Learn about the philosophy of Hip Hop
- ▶ Experience self-efficacy

Material Required:

To be arranged with the external trainer conducting the Workshop

Time required: 1 day

DESCRIPTION OF METHOD

A one-day Hip-Hop workshop for the participants on the topic of religion and culture, conflict, and tolerance offers itself as an entertaining and fun ending for the programme or (in the case of an exchange) for the end of the

first half of the programme. Arrangements need to be made with a respective external trainer to discuss how the topic will be introduced and worked on.

Special information:

Products can be for example a joint song including rhymes of all participants (some separate, some in groups), the lyrics of all rhymes, and a “making-of” video. For an example of such a workshop (in this case with

Amin Saleh from Rap4Respect) and respective products you can visit the 14km website at <http://14km.org/relixchange/hip-hop-workshop/?lang=en> (in English).

SPACE FOR PERSONAL NOTES

32 What Can I do for Inter-Religious Peace and Tolerance?

AIM OF METHOD

- ▶ Set the analytical frame for developing options for action
- ▶ Think about, and identify, space for action regarding fostering inter-religious dialogue, cooperation and understanding
- ▶ Arrive at an understanding of what one can do personally to support inter-religious dialogue and how this relates with broader issues
- ▶ Prepare for work on individual, concrete ideas for action and active engagement regarding inter-religious understanding

Material Required:

- ▶ Moderation cards
- ▶ Pens
- ▶ Two sheets of paper:
one stating *Space for Action* and the other one stating *No Space for Action*

Time required: 45 to 60 minutes

DESCRIPTION OF METHOD

- 1.**
The trainer asks the participants to think about factors that influence the role and situation of religious communities in a country, the relations between them, and between them and the state, society, individuals etc. They should write each factor on a separate moderation card (this will help bring up things such as education, culture, religious rules, community or family traditions, laws, international conflicts, individual belief).
- 2.**
The trainer then introduces the topic of individual active engagement for inter-religious understanding and cooperation. S/he should mark a space on the floor to act as a continuum between the two extremes, *Space for Action* and *No Space for Action*.
- 3.**
The participants sort the moderation cards with the factors on the continuum in self-organisation (the trainer stays out). The discussion they will need to have in order to agree on sorting them is the most important part of this exercise.
- 4.**
The trainer re-enters the circle and summarises the insights with the group, highlighting that the factors that were identified closest to the “Space for Action” offer themselves to be worked on when conceptualising one’s own activities for fostering inter-religious peace and dialogue. A respective exercise should follow (see also exercise “My action for inter-religious peace” in this method kit).



33 My Action for Inter-Religious Peace

[treasure hunt, best towards the end of the programme]

AIM OF METHOD

▶ Promote active engagement for inter-religious dialogue, understanding and cooperation

▶ Develop concrete plans for action in a playful way

Material Required:

- ▶ Paper, pens
- ▶ Flip chart and separate flip chart paper
- ▶ Markers
- ▶ Prepared envelopes in 4 different colours, containing the questions to be worked on (3 envelopes for each colour, numbered 1, 2 and 3)

Questions in envelope 1:

- Which problem do you want to tackle and why? (needs assessment)
- Which factors are you aiming to influence?
- What is the activity that you propose? (brief description)
- Who are your target groups?

Questions in envelope 2:

- How exactly are you going to go about reaching your intended outcome? (steps)

Questions in envelope 3:

- Design your advertisement/plan public relations activities: Give a name to your project, draw a logo and make a slogan

Time required: 1 ½ to 2 hours

DESCRIPTION OF METHOD

1.

Before the exercise starts, the trainers need to prepare the envelopes and hide them in the room.

2.

At the beginning of the exercise, the trainer gives out definitions of inter-religious dialogue and discusses them with the participants.

3.

The trainer explains that the participants will now work on their own ideas on how to translate the experiences they have had during the programme into action which promotes inter-religious dialogue.

4.

Four different types of activities are proposed:

- *Educational activity*
- *Campaigning*
- *Mainstreaming inter-religious inclusion into social practice*
- *Debating event*

5.

The participants get together in 4 mixed teams. Each team chooses one type of activity and gets 2 sheets of flip chart paper.



33 My Action for Inter-Religious Peace

[treasure hunt, best towards the end of the programme]

6.

The teams are told that their tasks are written in coloured envelopes hidden in the room and they are told which colour they need to look for (each team gets one colour). It is important to ensure that they work in order, with envelope labelled no. 1 first and envelope no. 3 last (even if they find envelope no. 3 first).

7.

The teams search for their envelopes in the room, they should also discuss the questions and tasks at hand and work on how they are going to present their ideas on the flip chart to display to the other participants. The trainer keeps track of the time so they know when to start with the next question.

8.

After each team has finished the last task, the teams present their proposed activity to the other participants.

9.

After each presentation, the others can ask questions and comment. The trainers can also help by asking questions and giving suggestions.

Special information:

For the public relations part of the exercise, the App **Vine** can be a helpful tool (if tablets are available) as it allows one to make very short, simple videos where teams can creatively record slogans and logos. This would require the following additional material:

- Tablet PCs with cameras and app **Vine** installed on them
- Data projector
- Speakers
- Cables to connect tablet PCs to data projector

To make the exercise participatory from the very beginning, it might be a good idea to already ask the participants beforehand for their ideas on how to apply their experiences (either in the application form or during the programme, in the case of an exchange after the second half of the

exchange). Their answers are categorised and these categories are used as types of activities for this exercise. The types of activities listed above (educational activity, campaigning, mainstreaming inter-religious inclusion into social practice, and debating) came out of such categorisation within the **ReliXchange** project. *Mainstreaming of inter-religious inclusion into social practice* refers for example to mainstreaming the consideration of religious diversity and plurality at university, or in state institutions etc.).

If the programme includes a follow-up seminar, it makes sense to come back to the plans for action in this seminar, have the participants think about them again and give them some more time to work on them, develop them further and modify them or plan something new.

34 Working on Methods for Inter-Religious Youth Encounters

[in self-organisation, at the end of the programme]

AIM OF METHOD

- ▶ Get participants' feedback on the methods used
- ▶ Foster group spirit and social competence
- ▶ Improve the existing concepts and methods for inter-religious youth work (as one means of promoting interfaith dialogue, tolerance and peace)

Material Required:

- ▶ Moderation cards
- ▶ Pens
- ▶ Blank method sheets (including title of method, aim of method, time needed, material needed, description of method, special information)

Time required: 1 ½ hours

DESCRIPTION OF METHOD

1.

The participants are handed a pack of moderation cards and are asked to self-organise to evaluate the methods used in the exchange according to three categories:

- **Perfect** (*this method was just right, I have nothing to add*)
- **Yes, but...** (*this method was good, but should be revised to be even better*)
- **Never again** (*please do not use this method again as it was not good*)

For this, they will need to remember and collect the methods first in order to then find a way to discuss them and agree on their categorisation.

2.

When all methods are sorted, the trainer asks whether someone has a method in mind that was not, but should have been used, because it would have been helpful for the programme.

3.

Then, participants are asked to pair up and choose 1 or 2 methods (depends on the number of participants and methods) categorised under *Yes, but...* and to

develop them further according to their ideas. The persons who have suggested a new method can also pair up with someone and develop this new method.

4.

For every method, the pairs are handed one blank method sheet and are given time to discuss the method and fill it in on the sheet.

5.

The completed method sheets are handed back to the trainer.

Special information:

It will be great if these improved or newly developed methods are also made available online as open educational resources and shared with others so that they can be developed even further to the benefit of other inter-religious youth work and interfaith peace and cooperation.

Please share them also with 14km e.V. – you can contact us at info@14km.org

35 Goodbye Ritual

AIM OF METHOD

- ▶ Conclude the programme with lots of positive vibrations
- ▶ Strengthen bonds between participants

Material Required: Thick paper or carton, Pens, Tape

Time required: 15-20 minutes

DESCRIPTION OF METHOD

1. Every participant receives a sheet of paper/carton and tapes it on their back.
2. Then everyone is called to write something nice on each person's sheet, leaving space for others to write something. Whilst doing so, the participants are to make sure that by the end of the exercise, everyone has got more or less the same amount of nice things written on their sheet.
3. Finally, the exercise is finished and everyone can take off their sheets, read them and take them home.

Special information:

This exercise is best suited for the very end of a programme. The trainers can also participate.

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