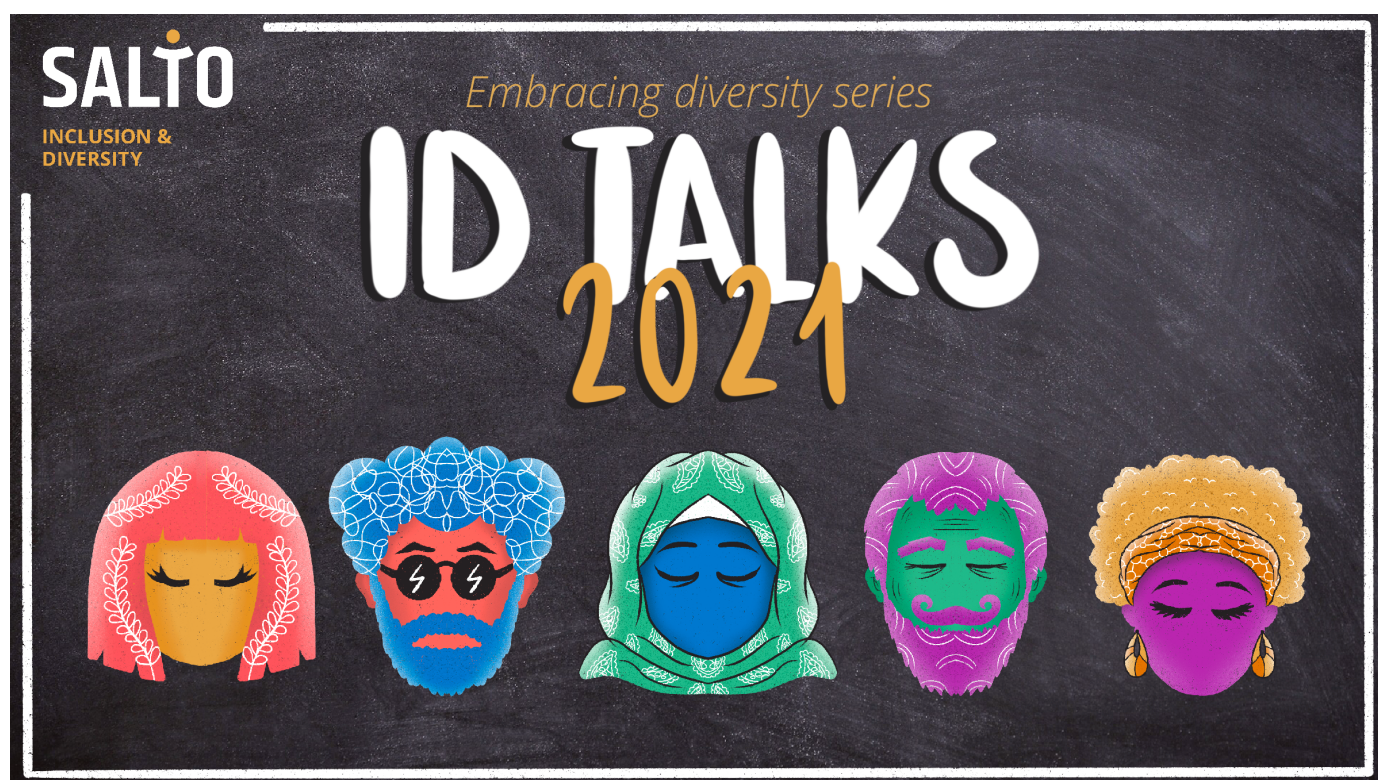


ID TALKS!

*A series of 5 online workshops on 5 major topics in the promotion of "Embracing Diversity".
How can differences become a source of learning rather than conflict or prejudice?*



ID Talks:

FAITH
ABILITIES
MIGRATION
INTERGENERATIONAL
INTERSECTIONAL

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ABOUT SALTO

...‘Support and **A**dvanced **L**earning and **T**raining **O**pportunities within the Erasmus+: Youth in Action and European Solidarity Corps programmes’. The European Commission has created a network of seven SALTO-YOUTH Resource Centres to enhance the implementation of the EU Erasmus+: Youth in Action and European Solidarity Corps programmes, which provide young people with valuable non-formal learning experiences.

SALTO’s aim is to support the implementation of the European Erasmus+: Youth in Action and European Solidarity Corps Programmes with regard to priorities such as Social Inclusion, Diversity, Participation, and Solidarity. SALTO also supports co-operation with regions such as EuroMed, South-East Europe, or Eastern Europe and The Caucasus and coordinates all training and co-operation activities, as well as information tools for National Agencies.

In these European priority areas, SALTO-YOUTH provides resources, information, and training for National Agencies and European youth workers. Most of these resources are offered and disseminated at www.SALTO-YOUTH.net. Find online the [European Training Calendar](#), the [Toolbox for Training and Youth Work](#), the database of youth field trainers active at the European level ([Trainers Online for Youth or TOY](#)), links to online resources, and much more.

SALTO-YOUTH actively co-operates with other actors in the European youth field, among them the National Agencies of the Erasmus+ and European Solidarity Corps programmes, the Council of Europe, the European Youth Forum, European youth workers and trainers, and training organisers.

THE SALTO-YOUTH INCLUSION AND DIVERSITY RESOURCE CENTRE WWW.SALTO-YOUTH.NET/INCLUSION/

The SALTO-YOUTH Inclusion and Diversity Resource Centre (based in Belgium Flanders) works together with the European Commission to support the inclusion of young people with fewer opportunities in the Erasmus+: Youth in Action and European Solidarity Corps programmes. Through that, it works to contribute to social cohesion in society at large. SALTO Inclusion and Diversity also supports the National Agencies and youth workers in their inclusion work by providing training, developing youth work methods, disseminating information via the newsletter, etc. By offering opportunities for training, exchange, and reflection on inclusion practice and diversity management, SALTO Inclusion & Diversity works towards the visibility, accessibility, and transparency of its inclusion & diversity work and resources, and towards making ‘inclusion of young people with fewer opportunities’ and ‘positive diversity management’ a widely supported priority.

For more information and resources, have a look at the Inclusion & Diversity pages at www.SALTO-YOUTH.net/Inclusion/



DISCLAIMER

This magazine contains pictures as a result of the Graphic Recording which is an integral part of all the ID Talks events. There are four types of styles throughout the whole magazine.

- **General Cover Picture.** It is used for promotional reasons throughout the social media channels and the dissemination materials and it depicts the logo of SALTO Inclusion & Diversity, the title, and the graphic elements of each version of the ID Talks events. It is displayed as a cover picture of each ID Talks version.
- **Portrait of Speaker.** It depicts each speaker and a few graphic recording elements such as written parts of their "speech" and/or any other graphics according to the style of each ID Talks version. It is displayed on top of the speaker's description page.
- **Main Graphic Recording Card.** It is used for promotional reasons throughout the social media channels and the dissemination materials and it depicts the logo of SALTO Inclusion & Diversity, the title, and the graphic elements of each version of the ID Talks events, including the specific name of the event, the portrait of the speaker, written quotes of their "speech" and/or any other graphics. It is displayed on top of the first page of each article.
- **Graphic Recording Elements.** Throughout each article, the graphic recording elements complement the text with essential parts of each speaker's "talk".



ID Talks "Embracing Diversity"

What is it all about?

A short description

ID Talks is a series of 5 stand-alone online events (workshops) of up to 90 minutes each, with inspiring guest speakers, thought-provoking insights, discussion in small groups, and Q&A sessions.

How can differences become a source of learning rather than conflict or prejudice?

This is a key question "ID Talks" want to help individuals and organisations to reflect upon and try to answer. After a successful first edition in the autumn of 2020, we are organizing the second edition of ID Talks this spring, with new topics and under the motto "Embracing Diversity".

For whom?

Youth workers, youth leaders, professionals, and volunteers involved in ID in the EU youth programmes, as well as all those interested in youth work and Inclusion & Diversity topics.

Main objectives:

- To provide food for thought and learn from inspirational ID stories;
- To provide an opportunity to learn about ID topics from the youth work sector and beyond;
- To get information, inspiration, methods to help the youth sector address ID;
- To inform about and contribute to quality (international) youth work;
- To identify and learn how to tackle existing and future challenges within ID;

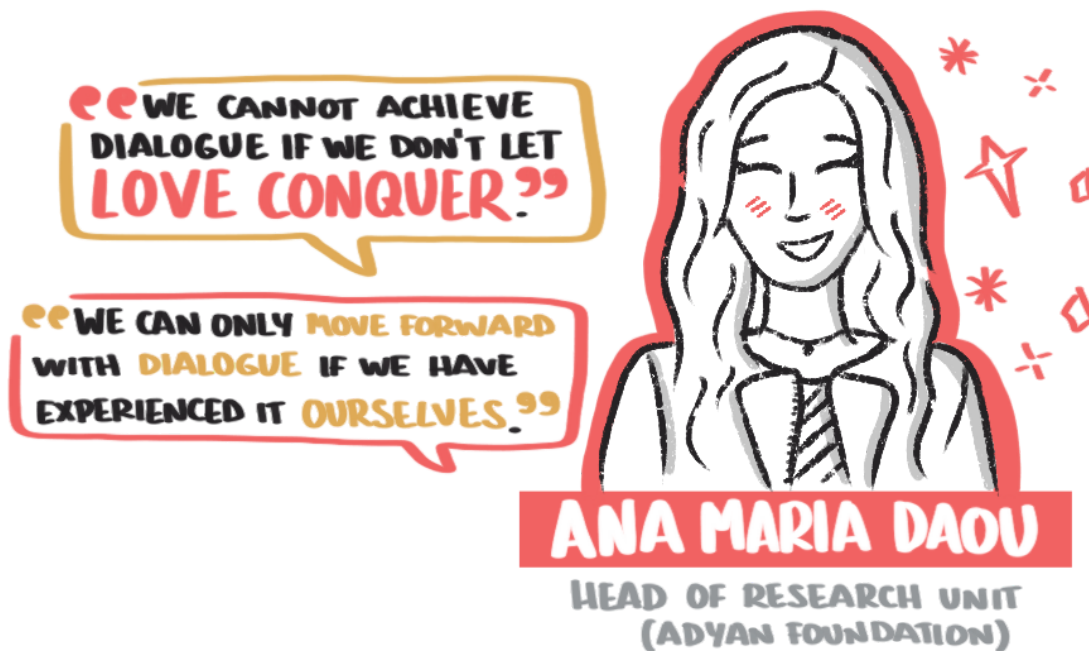


Event Dates:

- 24 February 2021 > **ID Talks Faith:** People all believe different things. How can we be amazed by these diverse looks on life, rather than letting faith divide people? Come and discover how youth work can address religious diversity and provide space for constructive, open, and positive interaction between people with different beliefs and traditions? Guest speaker: **Anna-Maria Daou**, Community Engagement Coordinator & Researcher - Interreligious Dialogue, Lebanon
- 10 March 2021 > **ID Talks Abilities:** Approximately 15% of people have some form of disability. How many do you know? Come and discover personal stories and changing systems! Are you ready to learn from people with a disability who, while fighting for their rights, succeed in making a positive impact on the lives of everyone? Guest speaker: **Önder İşlek**, Assistant Professor at Aksaray Üniversitesi, Turkey
- 24 March 2021 > **ID Talks Migration:** We all like to move around in this beautiful world. So what happens if we (or our parents) want to stay in another place? Learn how youth work can reach out and co-create programmes with and for young people of migrant background, and to build more open and diverse societies? Guest speaker: **Dr. Lorenz Wiese**, migration policy scholar, Germany
- 07 April 2021 > **ID Talks Intergenerational:** Is 'youth' work passé? Young people are not an island. So how do we bridge age gaps in communities and organisations for the benefit of all? Discover how you can create projects that bring people of different ages - both participants, volunteers, and staff - together and make it work? Guest speaker: Gea Sijpkes, Director of Humanitas Deventer, The Netherlands
- 21 April 2021 > **ID Talks Intersectional:** We are all so different in different ways. Intersectionality embraces the magic that happens at the crossroads of differences. Sounds good? But how can your organization develop an intersectional perspective and incorporate intersectional approaches in your practice? Guest speaker: **Georgiana Aldessa Lincan**, Roma Feminist Activist, Organisation E-Romnja, Romania

ID Talks: Faith

People all believe different things.

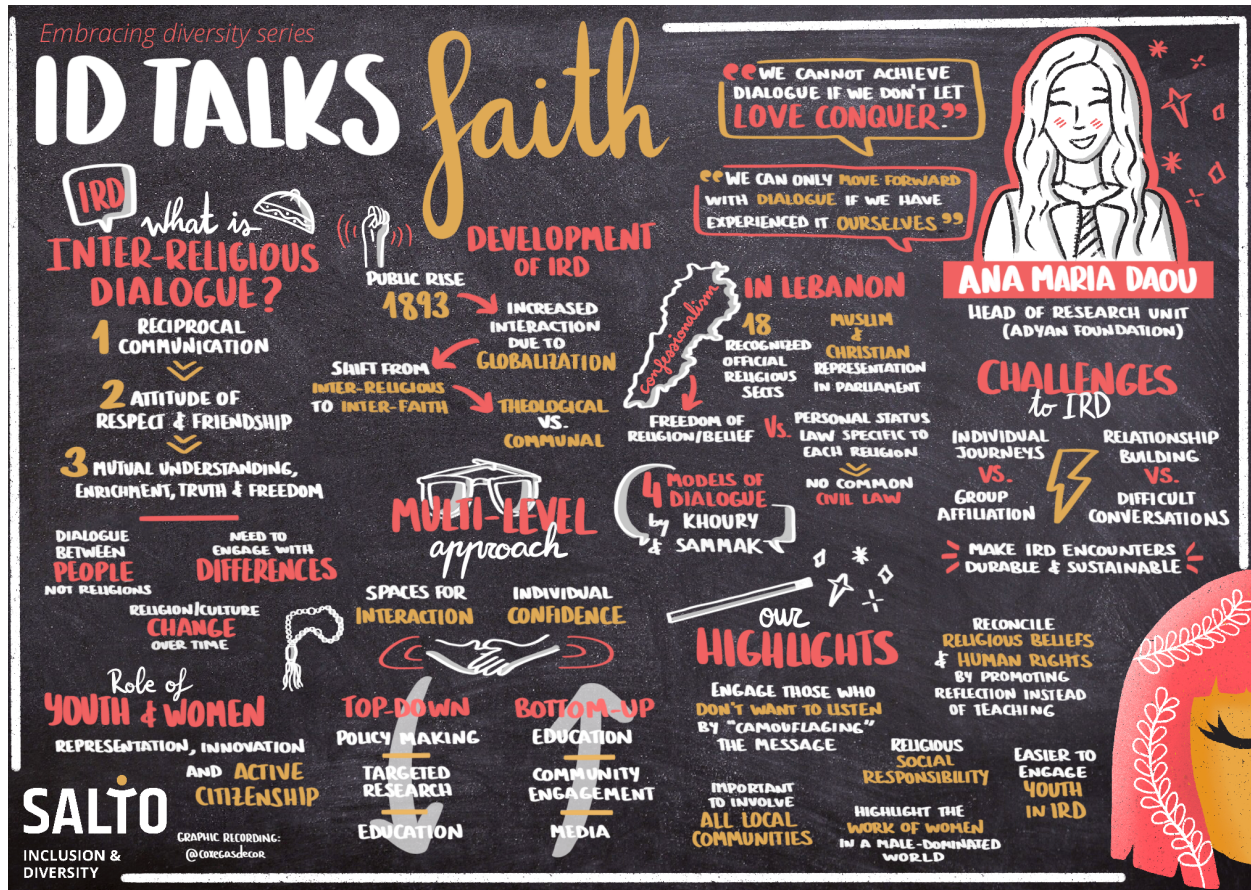


GUEST SPEAKER: ANNA-MARIA DAOU

Ana Maria Daou, as a Chevening scholar, completed her M.A in Conflict Resolution in Divided Societies at King's College, London. Her thesis, entitled “Know Thy Neighbour: Interfaith Dialogue, Peacebuilding and Reconciliation in the Lebanese Context” explored the role of practical interfaith dialogue in the Lebanese peacebuilding and reconciliation process, and received academic praise. Valedictorian of the Faculty of Humanities, she also graduated with a B.A., Summa Cum Laude, in Communication Arts, Journalism and Electronic Media and a B.A. in Translation and Modern Languages. She currently holds the position of Community Engagement Coordinator at Adyan Foundation. Her scope of work focuses on the organization’s networks in Lebanon and Iraq as well as the programme of Religious Social Responsibility for religious leaders and activists. Daou has also co-authored the book chapters, journal articles, and reports on topics of inter-religious dialogue, peacebuilding, and sustainable development. Last but not least, she participated as a trainer and speaker in several workshops and conferences in Lebanon and abroad.

Article

by Anna-Maria Daou



Who's My Neighbour? A Discussion on Religion, Dialogue, and Diversity

During the last twenty years, dialogue between people from different faiths has increased significantly. Although it first started at the level of theologians, professionals, and academics who were primarily concerned with theological differences and diverging religious interpretations, it recently shifted to the communal and grassroots level and went past the traditional theological debate to discuss social, economic, humanitarian, and environmental topics.

The literature on dialogue, in general, and interfaith dialogue, in particular, is quite abundant. For that reason, it can be defined and understood in a variety of ways. However, one should always focus on three main things when speaking about inter-faith dialogue: individuals are not representatives or “mirrors” of their religious or faith groups; religion and culture are salient concepts that change over-time; and engaging with differences is far more important than simply focusing on similarities. Inter-faith dialogue has passed through various ups and downs in Lebanon and the World. It took individuals, organisations, and governments a while to realize that conflict resolution, peace-building, reconciliation, and development are not quite possible without the cooperation of religious activists and faith-based organisations.

However, this does not mean that it has been an easy journey, as the challenges to inter-faith dialogue are abundant. In their book chapter Religious Pluralism, Inter-faith Dialogue and Postwar Lebanon, Gutkowski et al. identify various common challenges to inter-religious dialogue including but not limited to: transforming IRD encounters to more sustainable relations, balancing relationship-building and difficult religious/political conversations, and harmonizing individual journeys with group affiliations. They also specify specific challenges to Lebanon by highlighting the normalization of “identity politics” in the country and the strong impact of religion on politics and on state-society relations.



In order to overcome the aforementioned challenges (and many more!), youth practitioners should realize that inter-faith dialogue is simply a tool that necessitates a two-pronged approach: on one hand, its role is to create physical and virtual spaces of encounter between people from diverse religious, ethnical, and cultural backgrounds, as well as to build individual confidence and increase empathy towards the “different other”. Thus, eliminating the “culture of fear” is one of the most important steps towards a successful inter-religious/inter-cultural dialogue process. Furthermore, it is also important to note that IRD can only function if both religious elites and community members are involved. In other words, both top-down and bottom-up methods should be taken into consideration when developing relevant projects.

Joint statements between high-level religious leaders and religious organisations are an important aspect of the overall dialogue process (see Footnotes 1). However, the question remains: how can such texts and statements be turned into reality? When speaking of the top-down approach to inter-faith dialogue, one has to particularly focus on fair and equitable policy-making, targeted scientific research and recommendations, as well as developed and diverse curricula in the fields of Civics, Philosophy, History, and Religious/Cultural education.

Adyan Foundation for Diversity, Solidarity, and Human Dignity is a Lebanese organisation that works locally, regionally, and internationally for pluralism, inclusive citizenship, community resilience, and spiritual solidarity, through homegrown solutions in Education, Media, Policy, and intercultural and interreligious relations. Through its multi-level approach, the organisation presents itself as an example of the promotion of “living together” through the participation of communities and community leaders in the process itself. Adyan uses inter-faith and inter-cultural dialogue as tools for inclusive citizenship, which generally recognizes both individual and collective rights and establishes an appropriate framework of respect for different religious and cultural identities. Like-minded organisations also recognize the role of schools and education in creating a positive outlook towards diversity and eliminating the culture of fear, while strengthening the role of students as active and engaged citizens.

Furthermore, through the newly-coined concept of Religious Social Responsibility, religious leaders and activists become more aware of their role as influencers and work together to consolidate their religious discourses and actions. For instance, members of the Forum for Religious Social Responsibility, established by Adyan in 2019, played an important role after the big explosion that shook Beirut on August 4th, 2020 through implementing tens of initiatives and reaching thousands of beneficiaries who were severely affected by the blast. In other words, in addition to being trained on concepts related to political literacy, human rights, Freedom of Religion or Belief, and dialogue, religious leaders and activists are also expected to concretely help members of their communities, regardless of their religious affiliation or belonging. RSR also highlights the importance of governments and international organisations collaborating with religious leaders and faith-based organisations to achieve positive peace, as presented and explained by Galtung in 1969. Other tools such as spiritual solidarity events and media content that focuses on existential narratives, through highlighting the stories of heroes who are promoting diversity and inter-faith initiatives, are also strong and innovative approaches to the whole IRD process.



In conclusion, this paper is not but a brief summary of how inter-faith dialogue and cooperation can facilitate reconciliation and developmental processes all over the world. With an increased focus on the importance of a gendered understating of religion, conflict, and peace-building, countries are increasingly realizing the importance of women and youth inclusion in the IRD process to guarantee proper representation, to promote more malleable and salient identities, to create active citizens, and to implement innovative approaches to dialogue. In order for the overall IRD process to be successful, one has to take the following three basics into consideration: inclusion (gender, age, geographical location, ethnicity, religious/faith or non-faith background), relativism (taking contexts into consideration and implementing what works), as well as diversity (finding the right way to manage diversity and balance individual and collective identities).

Reuel L. Howe's description of dialogue perfectly encompasses its reciprocal nature and transformative essence, "Dialogue is to love, what blood is to the body, when the flow of blood stops, the body dies. When dialogue stops, love dies and resentment and hate are born. But dialogue can restore a dead relationship. Indeed, this is the miracle of dialogue. It can bring back a relationship that has died. There is only one qualification to the claims of dialogue. It must be mutual and proceed from both sides, and the parties to it must persist relentlessly."



FOOTNOTES:

1. See, among others:

- “Nostra Aetate,” Declaration on the Relation of the Church to Non-Christian Religions (Vatican City: The Vatican, 1965), http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html.
- “The Madrid Declaration,” World Conference on Dialogue (Madrid, 2008), <https://www.kaiciid.org/node/1021>. “Athens Declaration,” United Against Violence in the Name of Religion (Athens: KAICIID Dialogue Center, 2015), <https://www.kaiciid.org/publications-resources/athens-declaration>.
- “A/RES/58/128 - Promotion of Religious and Cultural Understanding, Harmony and Cooperation” (United Nations, 2003), <http://www.un-documents.net/a58r128.htm>. “A/RES/59/23 - Promotion of Interreligious Dialogue” (United Nations, 2004), <http://www.un-documents.net/a59r23.htm>.



RESOURCES:

- 'Adyan | Profile', Adyan Foundation, accessed 20 August 2018, <http://adyanfoundation.org/about/profile/>.
- Ayse Kadayifci-Orellana, 'Inter-Religious Dialogue and Peacebuilding', in *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, ed. Catherine Cornille, *The Wiley-Blackwell Companions to Religion* (Hoboken: Wiley, 2013).
- Chandra Muzaffar, 'Interfaith Interaction: Contradictions and Conflicts', in *Religion and Ethics in a Globalizing World: Conflict, Dialogue, and Transformation*, ed. Luca Anceschi (New York: Palgrave Macmillan, 2011).
- Johan Galtung, 'Violence, Peace, and Peace Research', *Journal of Peace Research* 6, no. 3 (1969): 167–91, <http://www.jstor.org/stable/422690>.
- Stacey Gutkowski, Craig Larkin, and Ana Maria Daou, 'Religious Pluralism, Interfaith Dialogue and Postwar Lebanon', in *Emergent Religious Pluralisms*, ed. Jan Jonathan Bock, John Fahy, and Samuel Everett (United Kingdom: Palgrave Macmillan, 2019).
- Priti Chaudhari, 'Interreligious Dialogue as a Way to Peacebuilding', *International Education and Research Journal* 2, no. 1 (15 January 2016): 22–24.

Embracing diversity series

ID TALKS *faith*



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On behalf of the SALTO Inclusion & Diversity!

