



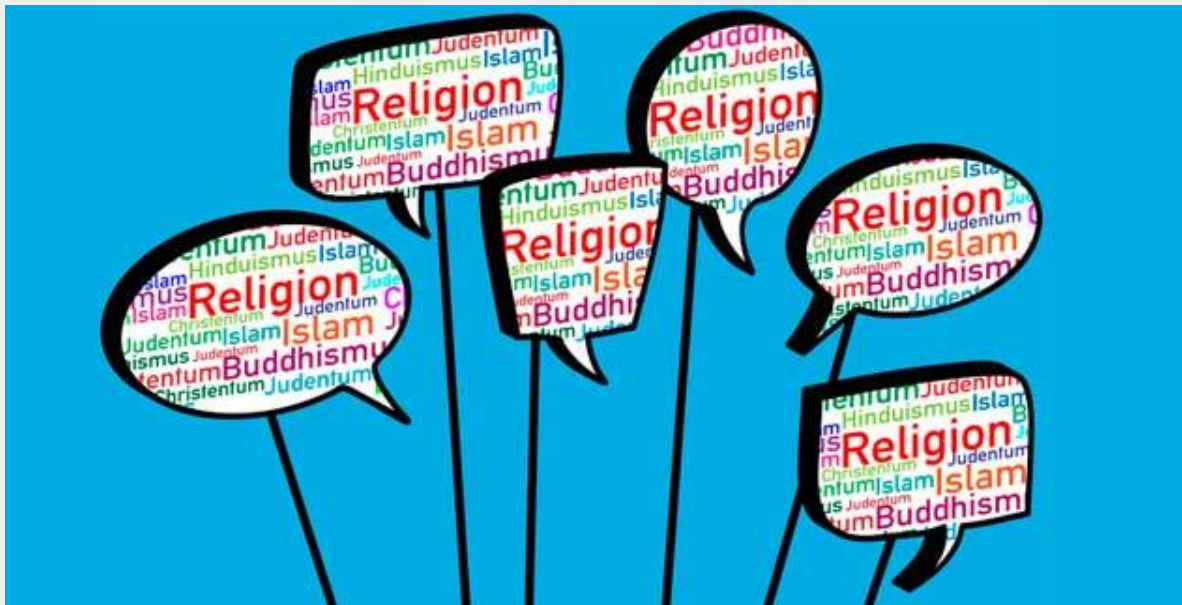
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RELIGDIALOG PARTNERS' MEETING

Barcelona
17-18 July

2017

Book Project: Talking Dialogue (Prof. Dr. Karsten Lehmann)



11 Episodes on the
History of the
Modern IRD-
Movement

1. **Summary** of a research project – results ready to be published this summer with De Gruyter
 2. **Presentation** of an approach to Interreligious Dialogue (IRD) that is informed by the ‚cultural turn‘ in the Academic Study of Religions
 3. **Discussion** of a number of features of the Modern IRD Movement
-

1. General Layout of the Study
2. Design of the Project
3. Features of the Modern IRD Movement

General Layout of the Study

- Project with international group of 11 young researchers (e.g. Argentina, Russia, Korea, USA, Australia)
 - Funded by my former employee in Vienna
 - Undertaken in 2014
-

Bias of mainstream research on IRD:

- Focus on conceptual, normative dimensions of IRD
- Focus on individual understanding

(see: Catherine Cornille 2013; Leonard Swidler 2014; Diana Eck 2003)

“Dialogue is connected deep down with the search for truth and a striving for wisdom. It excludes fanaticism. A fanatic is a person who, convinced that he is absolutely right, locks himself up in his own position and refuses any critical testing or challenge. Dialogue presupposes precisely the engagement of people with critical minds, who question the obvious and also allow others to challenge them.”

[Moyaert, Marianne, Interreligious Dialogue, in: Cheetham, David / Pratt, Douglas / Thomas, David (ed.), Understanding interreligious relations, Oxford 2013, p. 193-217, here: p. 206.]

General Approach of the present project:

- Focus on the understanding of international IRD activities in their socio-cultural context (Gritt Klinkhammer 2011; Council of Europe 2008; Dussert-Galiant, Delphine 2013)

Concrete Questions:

- Who is (not) doing IRD?
 - Why and how do they (not) do IRD?
 - Is there an IRD Movement?
 - How can we describe ist development
-

Design of the Project

Empirical / historical Research design

Two criteria for the selection of cases:

- they are inter-religious (as opposed to e.g. intra-religious or bi-religious) – in terms of their over-all set-up as well as their concrete activities;
- they either pioneered local efforts at establishing international IRD activities, or worked from the beginning internationally to establish an IRD organization.

→ Respective Bias: North-American / European

- World's Parliament of Religions (1893)
 - *Religiöser Menschheitsbund* (1921)
 - World Congress of Faiths (1933-1950)
 - WCC-Committee on the Church and the Jewish People (1961)
 - Temple of Understanding (1968)
 - International Association for Religious Freedom (1900/1969)
 - World Conference on Religion and Peace (1970)
 - Council for a Parliament of the World's Religions (1989-1991)
 - Oxford International Interfaith Centre (1993)
 - United Religions Initiative (2000)
 - Universal Peace Federation (2005)
-

- The project was primarily based upon archive material
 - The researchers worked for two months in the archives
 - They selected an episode in the establishment phase
 - Analysis according to general structure
 - Sociocultural context
 - General development
 - Specific episode
 - Place in the history of IRD movement
-

Features of the Modern IRD Movement

- There is an IRD Movement
 - Reference to ,1893-World Parliament‘ as starting point
 - General aim to do IRD
 - Loose forms of cooperation

 - **Underlying motivation: to ‘give a voice to religion’**
 - ‘Parliament‘ as side event to Chicago World Fair
 - Religiöser Menschheitsbund parallel to League of Nations
 - Etc.
-

Phase 1: First Attempts to IRD ‘from the Margins’

- A Symbol for Interreligious Dialogue: The Beginning of the Modern Interreligious Dialogue Movement (The 1893 World’s Parliament of Religions)
 - Adolf Allwohn and his practical take on the ‘Weltgewissen’: Establishing an early Intercultural and Interreligious umbrella Organisation for Dialogue (Religiöser Menschheitsbund / 1921)
 - Mysticism meets Inception: Interreligious Dialogue emerging in Great Britain (World Congress of Faiths / 1933-1950)
 - Transformation from ‘Mission’ to ‘Dialogue’: The World Council of Churches’ Engagement with Jewish People (WCC-Committee on the Church and the Jewish People / 1961)
-

Phase 2: Towards an Increased Activism in Public Space

- Grassroots of interreligious Dialogue Activities: Founding a 'Spiritual UN' (Temple of Understanding / 1968)
 - An Encounter with Change: Opening Perspectives Beyond Europe and the US (The International Association for Religious Freedom / 1969)
 - When Fear becomes Peace: Transforming Interreligious Dialogue into a Social Movement (World Conference on Religion and Peace / 1970)
-

Phase 3: Towards an Establishment in Religious Hierarchies

- From a Historical Event to a Modern Institution: Interreligious Dialogue and global 'Critical Issues' (Council for a Parliament of the World's Religions / 1989-1991)
 - A Centre for Cooperation: Uniting Interreligious Dialogue Efforts (Oxford International Interfaith Centre / 1993)
 - Search for inclusive language: A new stage of awareness inside the Interreligious Dialogue Movement (United Religions Initiative / 2000)
 - Implementing Interreligious Dialogue as a Solution for International Challenges (Universal Peace Federation / 2005)
-

kphvie.ac.at

Doris Lindner/Thomas Krobath (Hg.)

VIelfalt(EN) ERFORSCHEN

tag der forschung

Helene Miklas
Helmar-Ekkehart Pollitt
Georg Ritzer

„Ich wünsche mir aufrichtige Anerkennung unserer Arbeit ...“

Belastungen

Henning Schluß/Susanne Tschida/
Thomas Krobath/Michael Domsen (Hg.)

Wir sind alle »andere«

Schule und Religion in der Pluralität



Ingrid Kromer, Michaela Hajszan
Jungschar-Studie 2014

Kinderpastoral in Österreich
Empirische Belunde und An

rechtlich geschütztes Material
Ingrid Kromer, Michaela Hajszan (Hg.)
Rudolf Beer, Elisabeth Amtmann (Hg.)
Eibhart, Ritzer

Lernen erfolgreich gestalten

Modelle und Fakten
für wirksames Lehren
und Lernen

Otto Hörmann, Ingrid Heihls (Hg.)
Primarstufe – Zukunft gestalten
Grundschulkongress 2014



ENTREPRENEUR



STARTE
DEIN PROJEKT

rechtlich geschütztes Material

SCHULTISCHE PÄDAGOGISCHE GEDACHT
EIN PLADDOY FÜR VIelfALT



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INTERRELIGIOUS AND INTERCULTURAL DIALOGUE IN EDUCATION

Previous research and future directions (ReligDialogue)





1st regional research

MANAGING RELIGIOUS AND CULTURAL DIVERSITY IN EDUCATION THROUGH THE INTERRELIGIOUS AND INTERCULTURAL DIALOGUE

The attitudes of future agents linked to the
social and education realms



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(1) Analysis of the 'normative' and 'felt' needs

(2014 RELIG 00019)





Research Goals (part 1)

- Detect the normative needs from literature
- Detect the needs felt by the academics, administration and entities





Method: needs assessment

'Normative' needs

Documental research of theoretical references in specialized literature

Identified needs: 4 dimensions

- Need for conceptual clarification
- Need to manage religious diversity
- Need to promote intercultural and interreligious dialogue
- Need for actions, initiatives and improvements from education

'Felt' needs

Semi-structured interviews based on the previous 'documental research'

- 11 people interviewed representing the management of religious diversity and interreligious dialogue in Catalonia

Nvivo



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Conceptual clarification

- Normative and felt perspective: **difficulty in finding a single definition of religion and religions**, due to 'different interpretations', 'their complexity' and 'openness'.
- Authors who consider religions to be definable and separated vs. others who consider them as parts of culture.
- **An intermediate position links 'religion' with 'culture'**: religions as expressions of culture but not limited to 'culture itself'.
- Interviewees use the notions of '**individual**' and '**community**' and the '**relationship between culture and religion**', although there is no mutual agreement.





Management of religious diversity

Identification of the plurality of experiences and religious experiences and the diversity of its forms of expression. A diversity with difficulties

1. **Paper of the media** described by the professionals
2. **Discrimination in religious matters.** Need for a legislative path to go through both perspectives: normative and felt.
3. **Overcome the patriarchy** indicated by both visions





Foster intercultural and interreligious dialogue

Dialogue benefits all partners
but the 'fear of identity loss' can prevent this dialogue
(normative and felt perspectives).

- To reduce this fear, we must work with **shared values** in **shared spaces** as well.
- **Shared spaces as natural spaces** shared by the whole population and the school.
- Need for a dialogue between active agents in the territory, **networking** at a community level.





Actions & initiatives through education

- **Initiatives at school** with students and their families.
- Proposals to **create networks and avoid the isolation** of good practices of some educational centers.
- Importance of **the independence of politics in educational decisions** to promote dialogue and work on religion from a plural perspective.
- Need of a **subject that addresses religion** from the perspective of **dialogue** and knowledge of **religious diversity**.





(2) Attitude of the future socio-educational agents of Catalonia towards religious diversity and intercultural and interreligious dialogue

(2014 RELIG 00019)



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Research goals (part 2)

Analyze the attitudes of future socioeducational agents towards religious diversity, intercultural dialogue and the role of education.

Do our 'future professionals of education' have the attitude needed for the management of religious diversity and interreligious dialogue with the groups with whom they will work?





Methodology by survey: participants

		Bachelor's degrees					
		Pedagogy	Teacher of Primary Eduation	Teacher of Early Childhood Education	Social Education	Social Work	Total
University	URV	7,5%	6,6%	5,6%	,2%		(114) 19,9%
	UdL		13,2%	,3%			(78) 13,6%
	UdG	,3%	1,9%	,5%	,3%	1,4%	(26) 4,5%
	UB	13,8%	21,4%	9,8%	8,0%	9,1%	(356) 62,0%
Total		21,6%	43,2%	16,2%	8,5%	10,5%	(574) 100,0%



Methodology: participants

Course: last year of the degree

Sex: 85% women

Average age: 23 years old

Place of birth: 93% Catalonia, 5% Spain, 2% others





SCALES	DIMENSION	Alpha
	<ul style="list-style-type: none">Religious diversity is a threat to peaceful coexistence in a territory.Discrimination against certain religions threatens coexistence and peace.The state acts in a neutral way when it limits the construction of spaces of worship, especially of the religions that are not part of its own cultural ethos.	
	TOTAL Items : 19	0,75
	<ul style="list-style-type: none">Religions share values of great value (peace, justice, etc.) that need to be strengthened and put into practice through dialogue and cooperation.Interreligious dialogue can guarantee acceptance of the beliefs of others.	
	TOTAL Items :15	0,8
	<ul style="list-style-type: none">Religions should be better considered in the school curriculum.It is necessary to favor the participation of the local religious communities in the civic life of the municipality.It is important to promote teacher training on intercultural and interreligious dialogue.	
	TOTAL Items Survey tool: 49	0,9





Results: religious experience

39% of the students
are believers

76% Christianity
6% other religions
15% spirituality
3% agnostic, atheist

Beliefs

80% have
participated in some
religious ritual,
regardless of beliefs

50% have experience
in religious diversity





Results: religious experience

15% have studied some religious content in the university

72% think it is insufficient for dialogue

Pre-service training

46% have studied some religious content in another context

74% think it is important to be trained





Results: religious experience

50% think they are interesting to know about religious diversity

21% believe they are useful for interreligious dialogue

The Role of Networks

17% believe that they favor the spread of fundamentalism

3% use them with some religious purpose





Results: attitudes

	N	Theoretical min	Theoretical intermediate	Theoretical max	Min	Max	Average	SD
Religious diversity	574	19	57	95	35	93	67,98	9,35
Intercultural and interreligious dialogue	573	15	45	75	23	73	55,84	8,06
The Role of Education	573	15	45	75	21	75	51,25	10,22





Results: Attitudes according to university

Religious Diversity		Discrimination		Presence in the public space	
		Average	SD	Average	SD
University	URV	21,38	3,30	20,68	3,99
	UdL	20,83	3,25	20,44	4,14
	UdG	20,04	4,94	21,23	5,70
	UB	21,87	3,50	21,63	4,07
Contrast Stats		F=3,767 p=,011		F=2,724 p=,044	





Results: Attitudes according to studies

		dim1.1	dim1.2	dim1.3	Total Diversity	
Bachelor	Pedagogy	Average	24,70	21,15	21,12	66,98
		SD	3,87	3,53	4,08	9,18
	Teacher in Primary Ed.	Average	25,36	21,44	20,90	67,70
		SD	4,01	3,23	4,02	9,13
	Teacher in Early Ch. Ed.	Average	24,30	20,86	20,56	65,72
		SD	3,66	3,44	3,84	8,84
	Social Education	Average	26,61	23,53	23,27	73,41
		SD	3,81	3,65	4,25	8,80
	Social Work	Average	25,55	22,23	22,50	70,28
		SD	3,43	4,16	4,72	10,00
Contrast Stats		F=3,661 p=,006	F=5,951 p=,000	F=5,506 p=,000	F=7,090 p=,000	





Conclusions

- The attitude towards religious diversity and interreligious dialogue is moderate in students, being lower in the role of education. An attitude possibly influenced by the lack of formation and the historical heritage of our country linked to Catholicism.
- The greater favorability found in the University of Barcelona towards cultural and religious diversity could be explained according to the reality of the city.
- The greater favorability found in the degrees of Social Education and Social Work towards cultural and religious diversity could be due to the fact that its professionals work with groups of diverse settings
- In general, we can say that the students live a religious plurality, because although many do not consider themselves as believers, they have been brought up around different religions and beliefs.
- They are aware of the lack of training in this regard in the university and they agree with the need to be trained as future socio-educational agents.
- The results encourage to promote a plural formation in this subject in the degrees of education.





2nd regional research

ASSOCIATIONS AND HIGH SCHOOLS IN RELIGIOUS DIVERSITY

Possibilities of convergence in 'SL processes' for
the interreligious and intercultural dialogue



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(3) Organizations facing intercultural and interreligious dialogue





Introduction

Research
goal 1

Research 'Relig 2015'

- Analyze how organizations linked to religious diversity in Catalonia see/deal with:
 - Religious diversity
 - And intercultural and interreligious dialogue
- Identify the projects and actions they develop to promote intercultural and interreligious dialogue
- **To** favor the possibilities of confluence with schools.





Method

a) 23 interviews with professionals from entities with socio-educational initiatives aimed at youth

Cultural and religious centers of different confessions.

Inter-religious organizations and specialized services in religious diversity and intercultural dialogue.

Foundations that work on networks to favor the roots of community-gathered migrants.

Network of professionals to contribute to the scientific and cultural diffusion of the Arab world and also of Europe as a transnational entity

b) SNA



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- Acadèmia catòlica
- ACESOP
- Associació Intercultural Llatins per Catalunya (Barcelona i Sta. Coloma Gramanet)
- Associació UNESCO per al Diàleg Interreligiós
- Centro Investigadores y Profesionales Euro-Árabes – EUROARAB
- CIDOB
- Comunitat de Sant'Egidio (Barcelona, Manresa, Sant Adrià del Besòs, i Terrassa)
- Consell islàmic cultural de Catalunya
- Església Scientology (Barcelona)

UCINET

Sociocentric.

Complete network, finite group



- Federació Islàmica de Catalunya (FIC)
- Fundació Bayt al-Thaqafa (Barcelona i Sant Vicenç dels Horts)
- Fundació Ibn Battuta (Barcelona)
- Fundació Migra Studium
- IDEM
- Institut Diversitas
- Joventut Multicultural Musulmana
- Nous catalans
- Nova Ciutadania
- OAR
- Sikhs Barcelona
- Xarxa de convivència (Figueres, Roses i Tarragona)

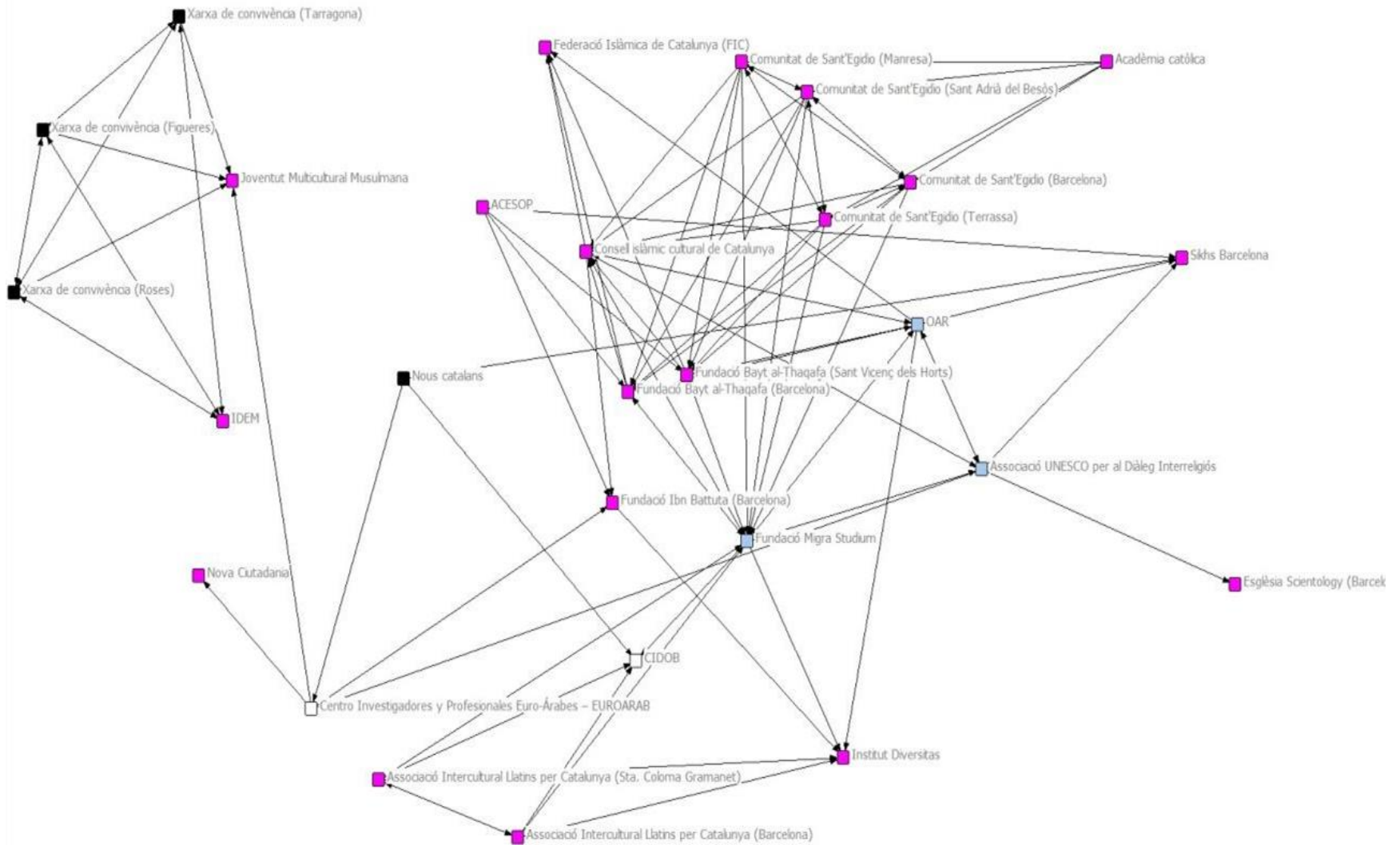
1. To what degree do you interact with the following organizations?
2. To what extent are these relations about interreligious dialogue with young people?

Network survey



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Results



36 organizations
of religious and cultural diversity



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Typology of entities

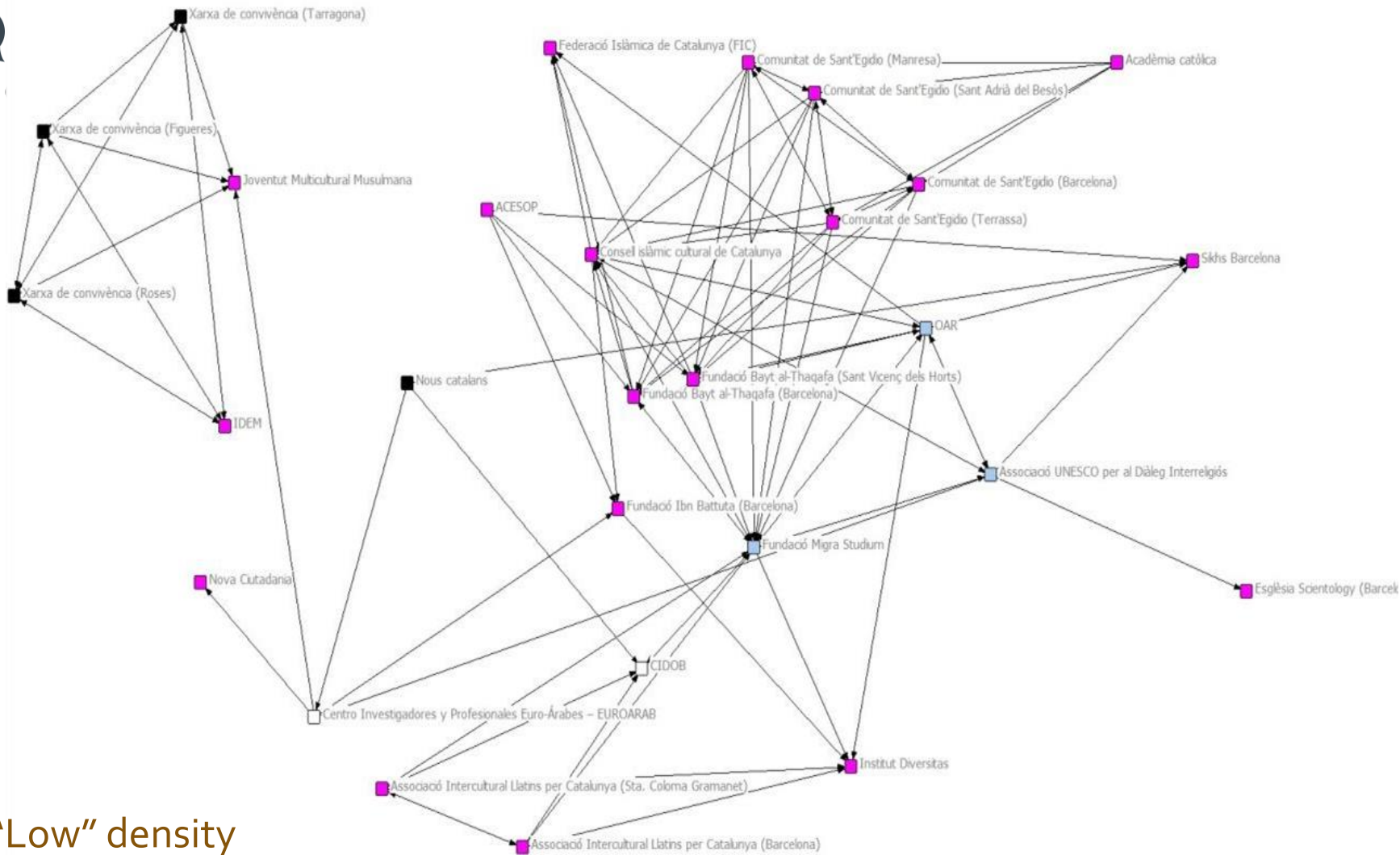
- Most entities: Barcelona province / city.
 - Work not delimited to the local context. Some regional / even national level
 - Activities aimed at young people except two organizations (Scientology and Sikhs Barcelona).
- Is it a priority for the organizations?

- Interreligious Dialogue
 - Only 35.71% say they promote it as a goal
 - 25% do so indirectly
 - And the 10.71% partially

Relationship with schools

- 11 organizations (39.25%) say they have no relationship with schools
- The others say, their relationship (past / present) is punctual and sporadic





- “Low” density
- Networking as a challenge
- Dependence is a first step towards greater articulation
- Central organizations such as MigraStudium.
- 'Intermediary' organizations like AUDIR or Ibn Battuta





Concept of religious diversity (RD).

The nuances of a polysemic concept

"It is an opportunity, it means wealth because it has some values and has some elements that are necessary in society ... where there are differences there are opportunities for connection, to be a whole"

"Ours is more spiritual than religious, right? purely."

"Religion is a part of the culture ... interreligious dialogue goes further but I believe that in Catalonia the most important is interculturality because many people are not believers"

"We understand it as a part of who we are and as a another diversity that adds to other diversities (political diversity, ideological diversity, or other levels...) we must try to demystify this view we have towards people"

"... with the building of the two mosques ... there were problems, and this is still not solved ... by the opposition from the neighborhood and citizens, and sometimes also from politics"



Concept of religious diversity (RD)

Opportunity and at the same time "need" to promote a better coexistence

It is understood from the spiritual dimension

Interreligious dialogue: predisposition to rethink own ideas

Reality inherently human
and another dimension of Interculturality

It is linked to conflict, intolerance and rejection



Concept of religious diversity by type of organization

Religious and cultural centers	Organizations Interreligious Dialogue	Foundations from networks	Network of professionals
<ul style="list-style-type: none">• Concept of generic RD framed within other multiple diversities.• RD is not treated directly or specifically.	<ul style="list-style-type: none">• More inclusive speech.• Priority is given to the concept of spirituality as a personal space in which to situate interreligious dialogue.	<ul style="list-style-type: none">• RD related to the worldview and the beliefs that it entails• There is a need to promote public policies that respond to RD.	





What to do with 'religion'

- A. Projects oriented to the knowledge and expression of religious diversity in the public space: visits, talks, exchanges ...
- B. Projects from a non-professional perspective
- C. Cross-sectional projects: ApS, hip-hop, the bridges project ...
- D. Punctual proposals for networking between entities and high schools to promote RD/ foster interreligious dialogue

Cultural and religious centers	Organizations Interreligious Dialogue	Foundations from networks	Network of professionals
<ul style="list-style-type: none"> • Do not work IID directly <p>They work with multiculturalism and from the intercultural perspective.</p>	<ul style="list-style-type: none"> • They work at the level of awareness and training <p>Global work aimed at diversity of beliefs and spiritualities.</p>	<ul style="list-style-type: none"> • Broader focus <p>Actions aimed at proposals in the Parliament of Catalonia, seeking opinion leaders, etc.</p>	<ul style="list-style-type: none"> • Work directed with specific objectives towards coexistence. In some cases with processes of mediation and encouraging the political involvement of young people.



Conclusions: Challenges

A) **normalization** of a complex reality, a diverse and globalized society

B) greater access and **involvement of young people** in cult centers

C) **better knowledge** from young people of religious diversity and religiosity

D) **development of the identity** of young people with this religious dimension;

E) **overcoming the suspicion, the fear** of society towards the spaces of worship of other creeds and beliefs.





(4) Role of secondary schools in interreligious and intercultural dialogue





Research goals



Attitudes of the management teams of the public and private secondary education centers of Catalonia

- Religious diversity and the spiritual dimension.
- Intercultural and interreligious dialogue
- Role of high school in the promotion of interreligious and intercultural dialogue.
- Experiences and educational possibilities



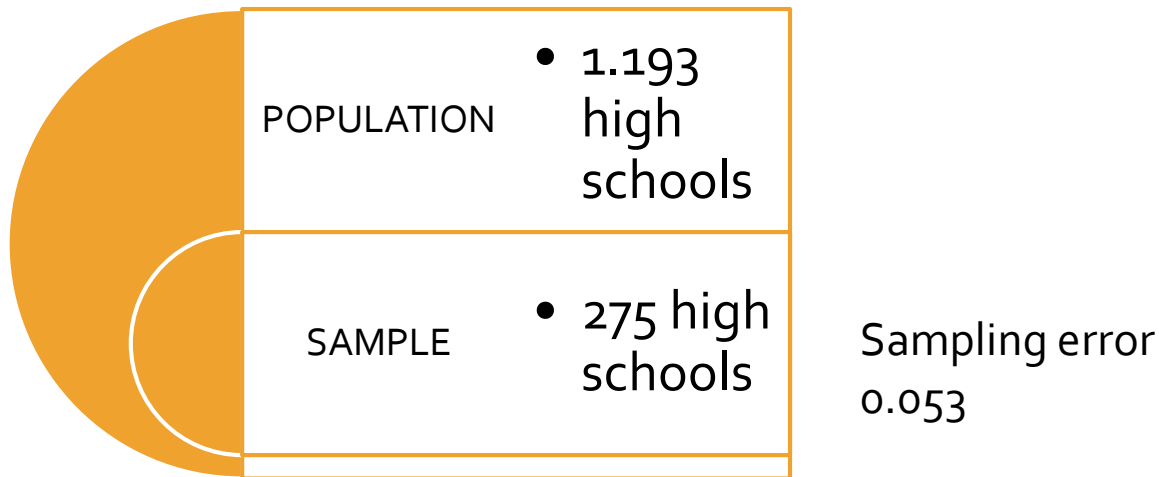
Possibilities of confluence between organizations and schools for interreligious and intercultural dialogue





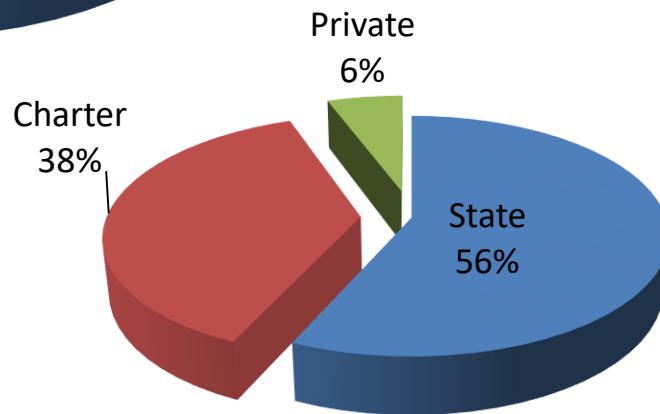
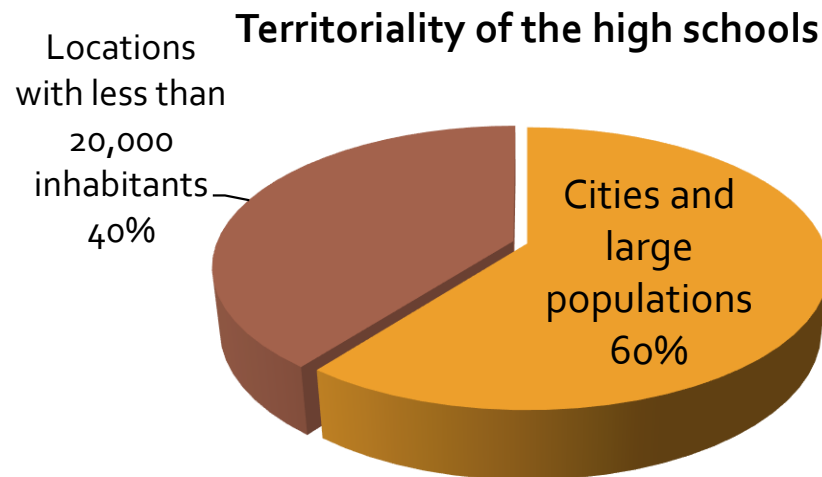
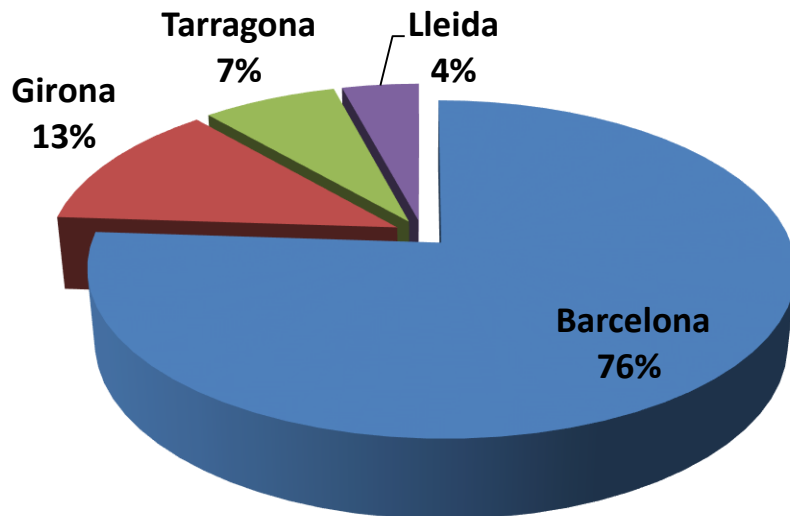
Methodology

Study by survey on the attitudes of the management teams (direction, head of studies, academic secretary and pedagogical coordination) of the public and private high schools of Catalonia.





Participating schools



Titularidad centros participantes



RESULTS

Religion in Compulsory Secondary Education



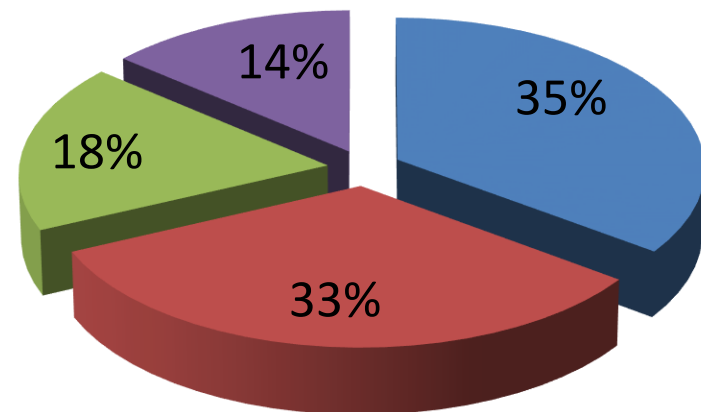
78% is important to have a previous training to promote intercultural and interreligious dialogue in the school



49% compulsory education does not need to teach religion



42%, responsible to teach this subject are teachers of religion



- Orientada hacia la historia de las religiones
- Enfoque católico con otras tradiciones religiosas
- Enfoque únicamente católico
- Orientación ética





RESULTS

Initiatives on religious diversity in ESO



54% do not perform any type of specific treatment for groups on religious grounds
23% do not accept that students go to high school with religious symbols



55% says it is interesting to promote projects of interreligious dialogue
18% have specific initiatives to foster interreligious dialogue



71% have community service projects
28% with organizations linked to religious and / or cultural topics



RESULTS

Projects with organizations working for interreligious dialogue

OBSTACLES

Resistances of the professionals of the educational center	11,3%
Resistance of students' families	8,4%
Lack of teacher training in the center	11,6%
Lack of entities working for interreligious dialogue	15,3%
Liabilities with entities (logistics, schedules, etc.)	15,3%
Other priorities in the ESO	21,8%





RESULTS

Projects with organizations working for interreligious dialogue

SUPPLY MEASURES

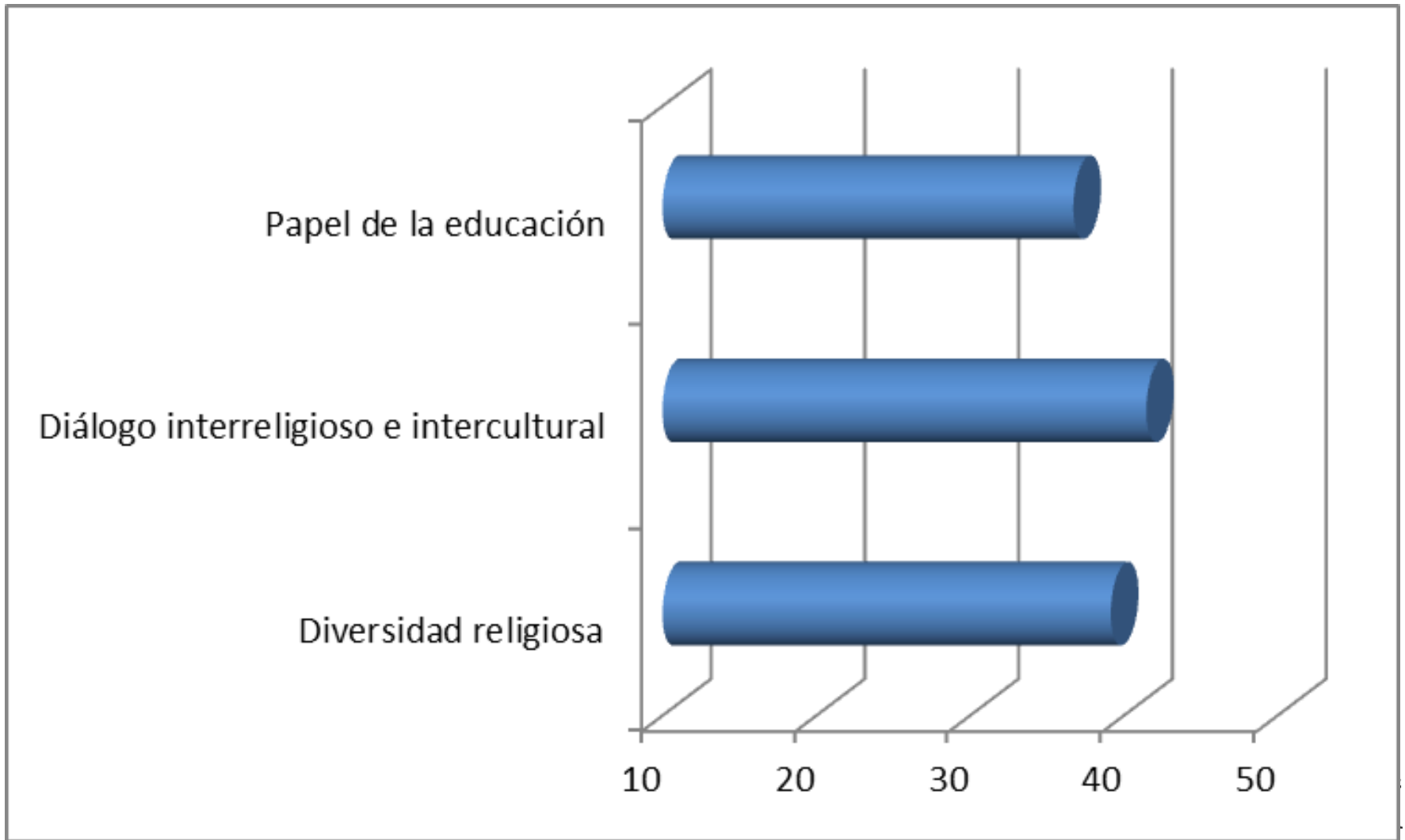
Teacher training	6,2%
Inclusion of interreligious and intercultural dialogue in the Ed. Plan of the centre	4,0%
Religious organizations organized on a platform for interreligious dialogue	6,5%
Flexibility of the organizations regarding schedules, options of lace, etc.	6,2%
Expert Advice on Interreligious Dialogue and / or Community Service	10,5%
Training and awareness raising for families	9,5%





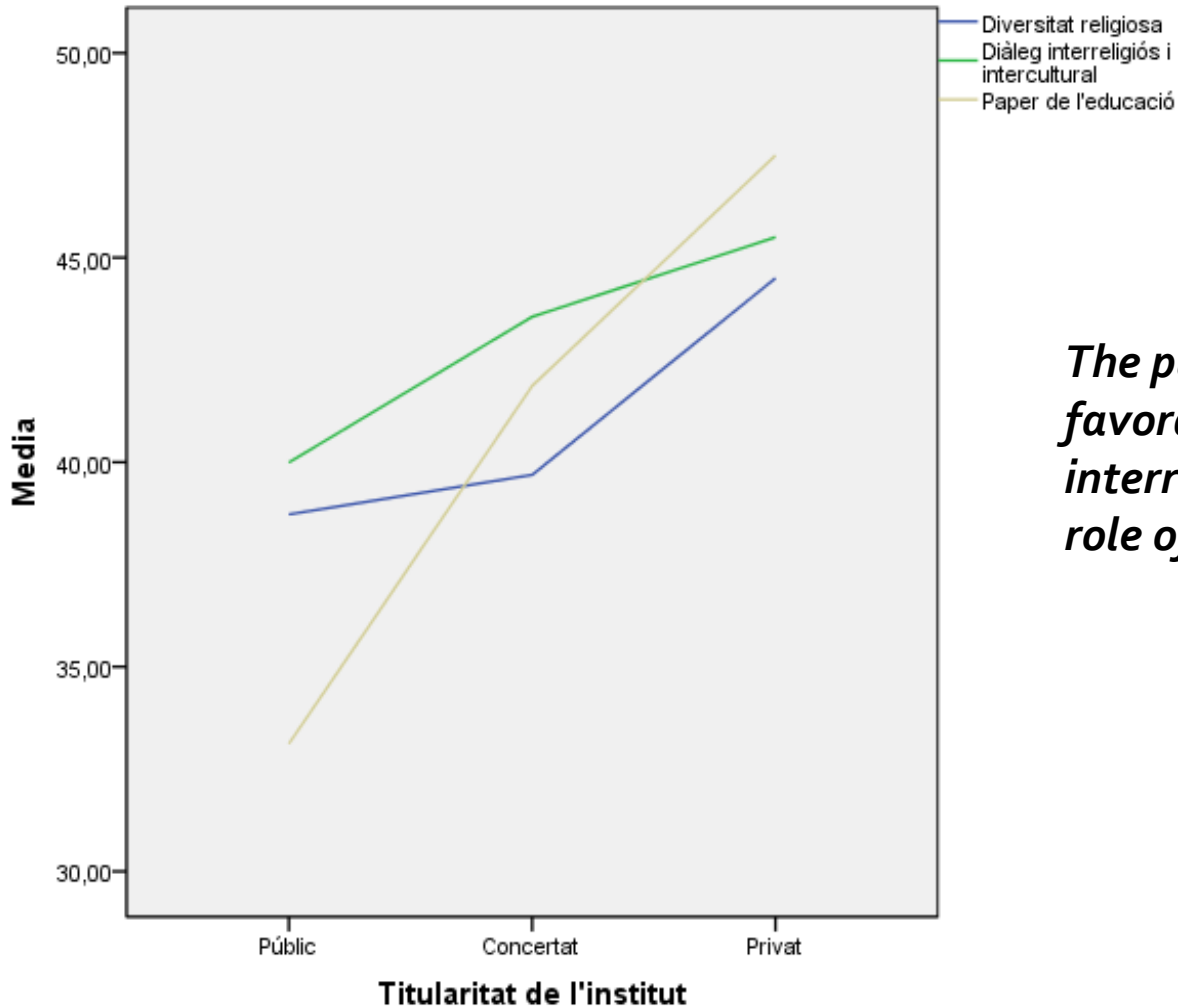
RESULTS

Attitudes about religious diversity, interreligious dialogue and the role of education



RESULTS

Attitudes about religious diversity, interreligious dialogue and the role of education

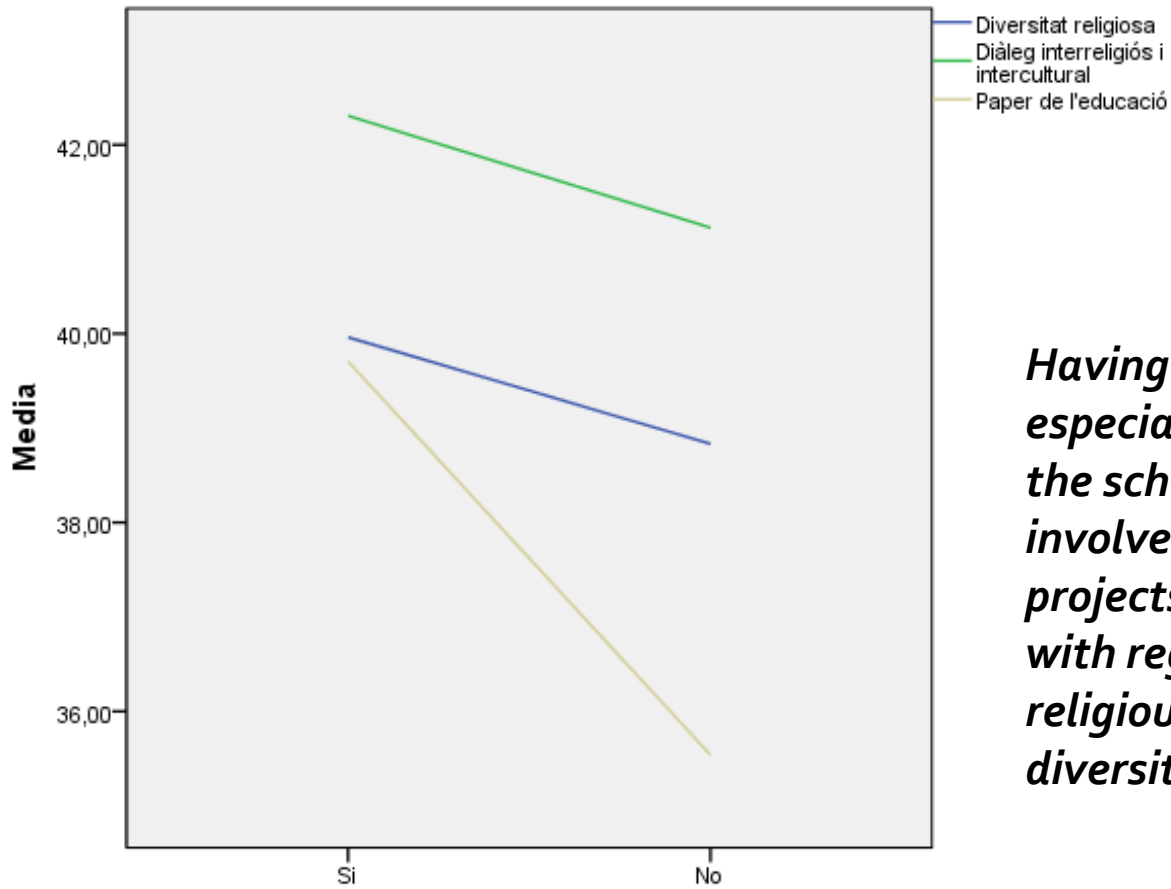


The public schools have less favorable attitudes towards interreligious dialogue and the role of education



RESULTS

Attitudes about religious diversity, interreligious dialogue and the role of education



Es fa algun projecte de Servei comunitari amb entitats en temàtiques de diversitat religiosa o cultural?

Having a favorable attitude, especially in the role played by the school, implies a greater involvement of the center in projects with organizations with regard to the work of religious and / or cultural diversity



CONCLUSIONS

Sensitivity to the need to promote interreligious dialogue even if a specific subject of religion is not valued

More than half do not make any specific adaptation to different religious groups

Double difficulty: few entities working with IID and difficulties of arranging

Teacher training, flexible schedules of entities and a platform of religious organizations for the promotion of interreligious dialogue

Interest in working with organizations although interreligious dialogue is not one of the main priorities in secondary

Reluctant attitude about the role of education in the face of religious diversity, especially in public schools.





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THANK YOU



Research team 'ReligDialog'