

# ID TALKS!

*ID Talks 2024 spring edition will take you on a journey through faith, belief, and how to build projects to encompass different perspectives in your youth & community projects.*



## ID Talks:

UNDERSTANDING INTERFAITH DIALOGUE  
INTERFAITH DIALOGUE AND IDENTITY  
INTERFAITH DIALOGUE AND COMMUNITY  
INTERFAITH DIALOGUE AND RECONCILIATION  
INTERFAITH DIALOGUE AND PEACE

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EUROPEAN  
SOLIDARITY  
CORPS



Erasmus+

## 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](http://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/](http://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/](http://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".



# I & D Talks

## “Interfaith Dialogue for Community and Peace Building”

### What is it all about?

ID Talks are a series of 5 online workshops on 5 major topics to form a general understanding of interfaith dialogue and its link to community building and quality youth work. They feature youth workers, professionals, and volunteers from all over the world to share insights, research findings, food for thought, good practices, or inspirational stories. They will guide participants through the pressing matters and challenges affecting interfaith dialogue and inspire them to make their programmes and organisations more inclusive, embrace human differences, look ahead and picture how the future of youth work and Inclusion and Diversity might be.

Each workshop begins with an input from a guest speaker. Afterwards, participants have the opportunity to engage in the discussion, ask questions, and share their realities and experiences.

### 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, and 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:**

- 14 February (13h CET) > **ID Talks Understanding Interfaith Dialogue** - Are you wondering what is interfaith dialogue and what we can learn from it? Why it is important and what is its value and relevance today? Let's discover together the various concepts (such as inter-conviction dialogue, religion, faith, spirituality...) and differences between those, and have a closer look at the basic elements of interfaith dialogue, its potential and limits. Guest speaker: **Meg Villanueva, Philippines**
- 28 February (13h CET) > **ID Talks Interfaith Dialogue and Identity** - Ready for some introspection? In this session, you'll discover what is identity and the role religion and faith play in its creation. How do the religious identities of an individual and a community interrelate? Knowing that our religious and cultural narratives are as important to us as theirs to different other communities, is the clash of narratives inevitable? Let's talk about the power of storytelling, its impact on young people and possible (mis)use in (interfaith) dialogue. Guest speaker: **Fouad Lakbir, The Netherlands**
- 13 March (13h CET) > **ID Talks Interfaith Dialogue and Community** - It is undoubtedly important to foster dialogue and exchange between people and communities living side by side. But what does it really entail and how do you conduct it? What makes "good" interfaith dialogue, what conditions enable it and who should be involved? Let's analyse how the complexity of diversity affects interfaith dialogue and community building, and discover the role the city and the EU youth programmes can have in this process. Guest speaker: **Fien Ingelbrecht, Belgium**
- 27 March (13h CET) > **ID Talks Interfaith Dialogue and Reconciliation** - How can we create bridges between people? This session zooms in on reconciliation and the role of interfaith dialogue in this process. As religion and faith can be forces of cohesion instead of division in the society, let's find out about possibilities to bring together different religious communities in post-conflict areas and the role of the youth work and youth programmes like Erasmus+ in reconciliation processes. Guest speaker: **Nadežda Mojsilović, Bosnia and Herzegovina**
- 10 April (13 CET) > **ID Talks Interfaith Dialogue and Peace** - Peace and conflict are very often addressed in non-formal learning and youth work. But what sets interreligious conflicts apart from other types of conflict? Let's see what is the role of interfaith dialogue in conflict prevention, conflict transformation and peace building, and how youth work and youth programmes like Erasmus+ support the work on intercultural learning and peace building. Guest speaker: **Mamoun Khreisat, Jordan**

## ID Talks: Interfaith Dialogue and Community

*But what does it really entail and how do you conduct it?*



### GUEST SPEAKER: FIEN INGELBRECHT

Fien Ingelbrecht has more than 10 years of experience in the field of interconvictional dialogue. After her master's degree in world religions, interreligious dialogue, and religious studies, she started at Axcent vzw, a pluralist non-profit organization committed to dialogue and cooperation between religions and convictions in Brussels (Belgium). Inside Axcent, she has developed programs for youth, education, and newcomers, experimenting with different methodologies and projects over the past few years. She has just finished her first Erasmus+project "To Believe or Not To Believe" on the use of Theatre of The Oppressed for interconvictional dialogue with young migrants.





# Article

Fien Ingelbrecht

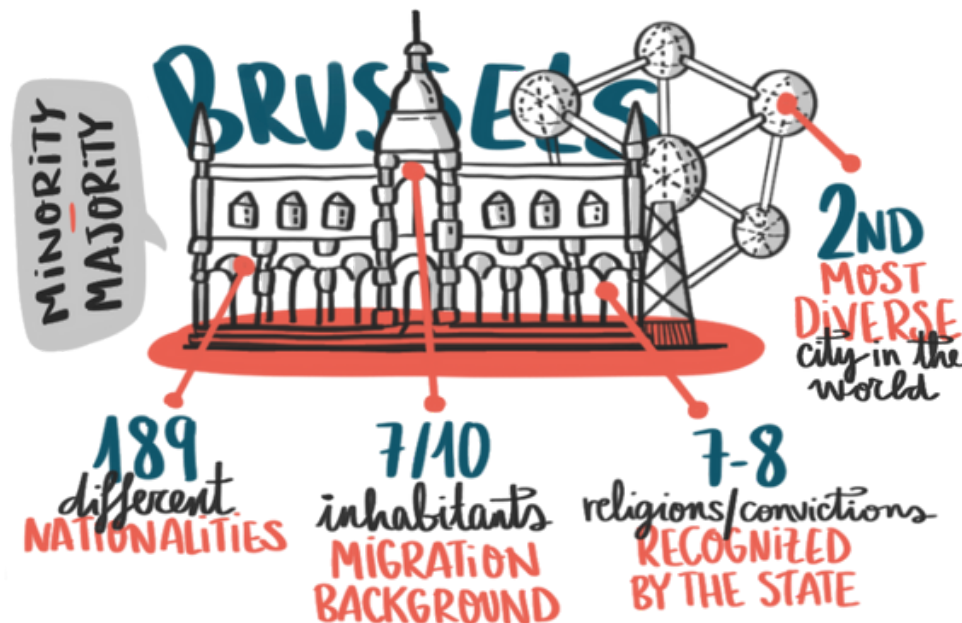


## INTERCONVICTIONAL DIALOGUE IN BRUSSELS

### The story of Axcent

Brussels stands as the second most diverse city in the world, after Dubai. More than seven in ten of the inhabitants of the Brussels region have roots in migration (recent numbers say 76%) and there are about 189 different nationalities. Brussels is a so-called Minority-Majority City: the majority of the population has a migrant background. Or to put it in another way: the majority of the residents belongs to a wide range of different minorities.

Due to freedom of religion and conviction, there are no official records about the religious and convictional diversity in Brussels, nor in Belgium. But when a tradition has a certain presence and importance in the country, they can apply for recognition by the state. In Belgium, there are seven recognized religions and convictions: Roman-Catholic Church, Orthodox Church, Protestantism-Evangelism, Anglicanism, Judaism, Islam, and Freethinking Humanism. Buddhism is currently in the process of being recognized.



It is inside this reality of religious and convictional diversity, that Axcent was created in 2004. Axcent is a pluralistic, non-governmental, non-profit organization dedicated to fostering social cohesion and community building; by promoting and organising dialogue and exchange between people (and communities) of different religions and convictions. Being pluralistic means that the organization does not come from one religious or convictional background, instead, the members of the board of directors belong to different convictions (Buddhist, Muslim, Jewish, Christian, Freethinking Humanist...) and the dialogue starts at the level of the board.

**"IF WE WANTED TO INCLUDE  
ALL THE PEOPLE IN BRUSSELS,  
WE NEEDED TO ADOPT A „  
WIDER APPROACH"**



Axcent adopts a bottom-up approach, which means they do not focus on the convictional leaders and representatives, but on the citizens of Brussels, listening to their needs and dreams. Wanting to involve all citizens of Brussels, Axcent started to use the words conviction and interconvictional dialogue (French: le dialogue interconvictionnel – Dutch: interlevensbeschouwelijke dialoog). The concept of conviction is broader than religion or faith, two words that are not used by Atheist or Freethinking Humanist communities to describe themselves. Convictions encompass both religious perspectives and non-religious perspectives such as Atheism, Freethinking Humanism, Agnosticism... In fact, this shows that the dialogue starts with the words you use to describe your practice. The words that you use can make people feel excluded or included.



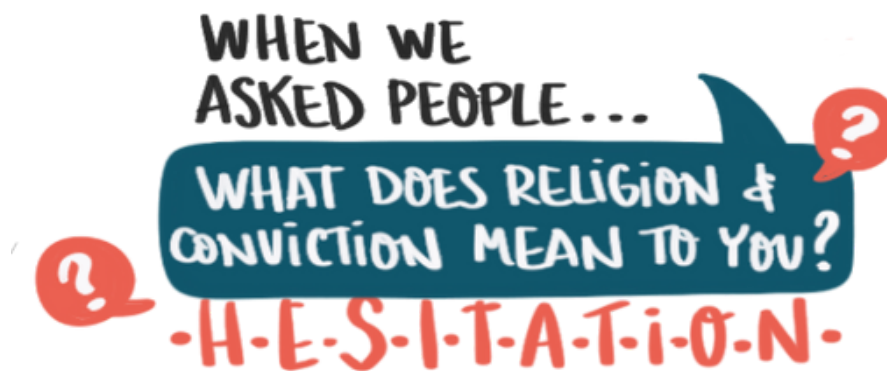
It is important to notice that Axcent was not created as a conflict-resolving organization. The work of Axcent can be useful to prevent conflicts, but they are not working in situations of conflict or post-conflict between religions and convictions. Often in these situations, there is more need for mediation or reconciliation and not necessarily for dialogue. Bart Brandsma analyses these limits of dialogue in situations of conflict in his [Framework for Polarisation](#).



Recognized by the VGC – the Flemish Community Government in Brussels, Axcent receives funding for half-time employment. This budget signifies trust, meaning the government sees the importance of interconvictional dialogue and wants to allocate a budget to this. This budget also comes with a broader network because it allows Axcent to participate in the different councils of the VGC (youth council, advisory council on diversity). But as the team of Axcent is small, the focus is currently on working with youth in schools, youth in youth work, and with newcomers/people with a (recent) migration background.



When Axcent started the youth program, one of the first actions was to listen to the Brussels youth and the organizations working with young people to discover their needs on the topics of religion, conviction, and interconvictional dialogue. What role does conviction play in their work and life? What are their dreams and their needs? One of the conclusions was the hesitation to start talking about the topic. Religion and conviction are often seen as private, and people are not always used to having a conversation on this topic.



Therefore, Axcent started to create safe spaces where young people can learn to talk about their convictions and do not have to be afraid to express themselves. Different tools and methods can be used, such as dialogue tables (based on the steps of Appreciative Inquiry: getting to know each other, sharing experiences, dreaming together and finally acting together), or dialogue circles (where a question is asked and you do multiple tours around the table and everyone who wants, can say something about the topic – by doing a round each time, you give people some time to order their thoughts and sometimes people jump in after the third round), interactive workshops on different topics (e.g. workshops on migration and conviction, violence and conviction, sexuality, and conviction – in which way are they related to conviction and in which way are they not?), games (e.g. an escape game on the stories of Abraham and Ibrahim) and a DVD (in which young people aged 16 to 24 talk about their doubts and certainties regarding their own convictions in their own words).

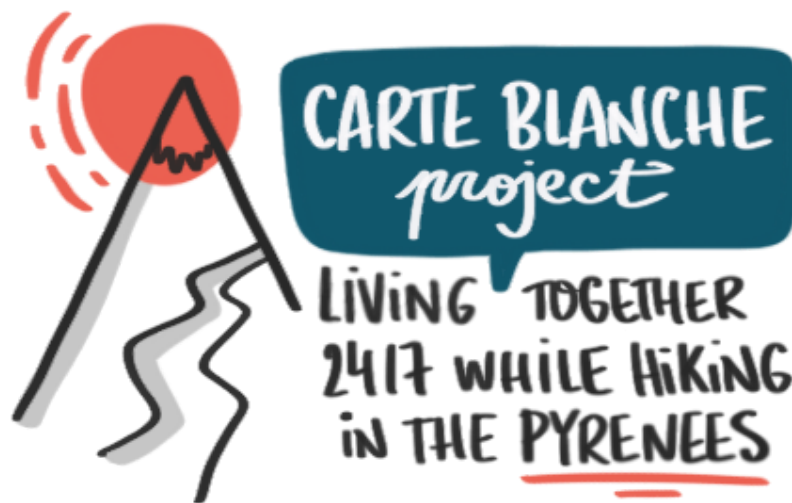


Other activities focus on discovering the convictional diversity of Brussels. Visiting a convictional place is interesting to look behind the walls and to meet someone from within a convictional community who tells the visitors something about the place and the tradition connected to it and answers their questions. A city game can be a more playful way to discover the convictional diversity. Groups living in Brussels always state they got to know their city in a different way by exploring new places and discovering things they had not noticed before.



Gathering young people around the topic of religion and conviction is not easy. The words conviction, dialogue, or interconvictional dialogue are not the most attractive buzzwords. To reach young people, you can start by doing these activities in existing settings, such as within existing youth groups, during activities in the neighbourhood or in schools. By doing so, you get yourself and your practice known in the places where young people are already present.

The activities mentioned above, are mainly one-shot activities, which are nice to become aware of the topic and get familiar with talking about convictions. But although people from different religions and convictions are living together in the city, the interaction is often minimal. That is why the Carte Blanche-project was created, in partnership with the youth groups of D'Broej Peterbos and D'Broej Centrum West who are working in the most underprivileged areas in Brussels. The concept is to learn to live together, literally. The youth group went on weekends in nature and in a silent abbey and they participated in a trekking in the Pyrenees in February 2024. During these trips, there are dialogue sessions on different topics, like silence or the texts that give them guidance. But most of all, they are spending time together 24/7, eating, praying, discussing how to share the little hot water in the shower...



Sometimes dialogue can be much more talkative, focusing on language, knowledge, and words. But not all things can be put into words, especially not regarding religions and convictions. In the Erasmus+ project To Believe or Not To Believe, Axcent worked together with Giolli (Italy) and Red Incola (Spain) to explore the possibilities of using Theatre of the Oppressed by Augusto Boal for interconvictional dialogue. The tools that are used, give more attention to body and emotions. But most importantly, Theatre of the Oppressed is a democratic methodology that can make you aware of the power dynamics at play in a dialogue and how to transform this. A toolkit about the project is now available in English, French, Dutch, Italian, and Spanish.



Let us try to sum up 20 years of experience in four key elements:

1. Find allies: Do not limit the dialogue to religious or convictional representatives or communities but make it a societal issue. Look for partners in the social field, in the neighbourhood... This takes time, but the possibilities are endless, and you might be surprised by some unexpected opportunities.
2. Get inspired: There are multiple good practices of interconvictional dialogue and community building around the world. Use this for inspiration for your own projects and activities. KAICIID created a platform with practices from around the world.
3. Make it your own: You cannot just transfer a project from one setting to another. Adapt the inspiration to the social reality you live in and adjust it to your group, country, city...
4. Dialogue is a mindset: Last but not least, learning to dialogue is not learning to talk, it is learning to listen. This is a shift in mindset, because people are often used to having debates, but did not really learn to dialogue. But the good news is, it is something that you can learn and train, not only during dialogue tables or activities but also and especially in daily life.

So, start the dialogue and let the listening begin!





## EDITORIAL INFORMATION

Published in March 2024 by SALTO-YOUTH Inclusion and Diversity Resource Centre (Support & Advanced Learning and Training Opportunities within The Erasmus+: Youth in Action and European Solidarity Corps programmes)

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***On behalf of the SALTO Inclusion & Diversity!***

