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Erasmus+ Programme
of the European Union

Projet Erasmus+ Jeunesse - « YARIM »

YARIM - 2017-2-FR02-KA205-013374



Unit 1: Religious Phenomenon and social workers' professional practice



Training sequence N°1	Building the group
Objectives	<ul style="list-style-type: none"> ○ To initiate group dynamic and proper enabling environment for the training ○ To collect training expectations ○ To establish the profile of the group in relation to the intervention contexthis/
Animation Guidelines estimated time: 15'	The trainer promotes the 'team-building' of the participants by fostering the expression of everyone, respect of confidentiality, non-judgment and experiences' sharing.
Description of pedagogical activities	<p>Mutual presentation exercise: The trainer asks to the participants to split into 2: everyone introduces himself/herself to the other. Both partners should go through the following:</p> <ul style="list-style-type: none"> • Last name, First Name • Missions • Framework of intervention • Profile of accompanied youth <p>Each participant introduces his/her 'partner'. Then the introduced member speaks again to validate the remarks, complete or adjust them.</p> <p>To sum up : the trainer establishes a group profile and ensure that the various places of exercises and experiences of each participant will be used as an asset for mutual enrichment.</p> <p>Training introduction : The trainer ask the participant to write 3 training expectations on sticky notes. Sticky notes are then stuck on the wall and classified by categories to give a profile of the group's expectations.</p> <p>The trainer explains the group charter highlighting the following: confidentiality, caring, listening, non-judgment.</p> <p>The trainer introduces the different training units and the educational principles based on everyone's participation, exchange of thoughts, debate, confrontation of ideas and experiences for mutual learning.</p>

Equipment	Sticky notes
Educational resources available for the trainer : methodological and theoretical resources	Curriculum: Prerequisites for the training: <ul style="list-style-type: none"> ○ Preamble to the training ○ Training Objectives ○ Learning outcomes ○ Educational animation ○ Charter

Training Sequence N°2	Representations & Religion
Objectives	<ul style="list-style-type: none"> ○ To identify and develop one's own representations about religion ○ To tackle the diversity of possible representations about religion
Animation Guide estimated time : 20'	The trainer promotes the spontaneous expression of participants' representations and mutual listening

<p>Description of educational activities</p>	<p>Religion – Photo-language method</p> <p>The trainer puts pictures on the table. Each participant chooses 3 images, which illustrate, according to him/her, the term “RELIGION”. Another participant picks an image from his/her partner among the 3 initially chosen and states the ideas he/she perceives in link with the religion. Each participant says what motivated his/her initial choice, thus measuring the differences or similarities of his/her statement.</p> <p>The trainer notes the terms on the board to get a cloud of words. Possible option : each participant identifies an image and glues it on the wall with a word underneath.</p> <p>The trainer highlights :</p> <ul style="list-style-type: none"> ○ Diversity of sensibilities, perceptions and representations. ○ Ideas most frequently expressed by the group. <p>The trainer proposes several definitions of “religion”.</p> <p>The participants match their ideas with the proposed definition.</p>
<p>Equipment</p>	<p>Different pictures A board</p>
<p>Educational resources available to the trainer : methodological and theoretical resources</p>	<p>Definition of representation: "form of knowledge, socially elaborated and shared, with a practical aim and contributing to the construction of a common reality to a social unit" Denise Jodelet. The concept of social representations helps to better understand individuals and groups by analyzing how they represent themselves, others, and the world.</p> <p>Definition of religion (proposal of the French partner) :</p> <p>"Religion is the whole of beliefs, feelings, dogmas and practices which define the report of the human being with the sacred or divinity. A particular religion is defined by the specific elements to a community of believers: dogmas, sacred books, rites, worships, sacraments, prescriptions regarding morality, interdictions, organization, etc. Most religions developed from a revelation based on the exemplary history of a people, a Prophet or a sage who taught an ideal of life. "</p> <p>Definition of the dictionary of religions.</p>

	<p>Tips: You can find a summary of the legal frameworks and current stakes about religions in Spain, Italy, Portugal in the YARIM inter convictional guidelines.</p>
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Séquence of training N°3	Expression of religion in the society and in individuals' lives.
Objectives	<ul style="list-style-type: none"> ○ Identify the emergence of religious phenomenon in society and in the lives of individuals ○ Understand the impact of religious phenomenon on the structuring of society and the individual
Animation Guide estimated time: 20'	The trainer promotes expression of each participant in brainstorming session.
Description of educational activities	<p>religion and religious phenomenon</p> <p>The trainer invites the participants to identify the various expression of religion in their daily lives. Each participant give some exmaples, e.g. Religious celebrations, celebrations in lives/ Wedding, funerals, birth, wearing religious signs; culinary traditions, etc.</p> <p>The trainers notes the diversity and the frequency of religious expressions which contribute to society and to everyone's lives and shows the importance of religious phenomenon in a two-fold dimension :</p> <ul style="list-style-type: none"> ○ At society level ○ At individual level
Equipment	

<p>Educational resources available to the trainer: methodological and theoretical resources</p>	<p>Religion is expressed through :</p> <ul style="list-style-type: none"> ○ A collective phenomena (ex. : gathering during a mass or procession) ○ A material phenomena (ex. : churches, music, objects) ○ A symbolic phenomena (ex. : the representations of the world, doctrines) ○ An experiential and sensitive phenomena (ex. : behaviors, conduct of lives) <p>To what extend religious phenomena have a singular, specific character compared to other social phenomena?</p> <ul style="list-style-type: none"> ○ They touch upon the religious, belief, spirituality ○ They touch upon the private, intimate sphere ○ They impact our European countries' stakes between respect for freedom of religion or "conviction" (Orientations of the European Union of June 24th, 2013) and the reluctances of what is perceived as a risk of explosion of "living together" (Rights and duties of citizens). Between individual freedoms and social cohesion. ○ It touches upon the diversity which confronts the difference, the ignorance and therefore can awaken suspicion, mistrust and fear. <p>To what extend religious phenomena contribute to the structuring of society and the relationship between individuals.</p> <p>Religious phenomena take place in private space and the public space.</p> <ul style="list-style-type: none"> ○ They rhythm social life (public holiday, holiday ...) and define the relationship to time. ○ They ritualize the major stages of an individual's life: birth, transition to adulthood, death. ○ They participate in the socialization of individuals (norms, values). ○ They develop the feeling of belonging and of "living together". <p>Tip: In the tool box, you can find activities for Youth to work on their own representations:</p> <ul style="list-style-type: none"> - Activity 1: Art and culture - Activity 2: Religious celebrations Calendar - Activity 3: The believer - Activity 4: Obsolete beliefs?
<p>Séquence of training N°4</p>	<p>Stereotypes and prejudices</p>

Objectives	<ul style="list-style-type: none"> ○ Identify the prejudices related to the religion / to religious / to the religiosity ○ Develop one self's relationship to the religion / to religious / to the religiosity
Animation Guide estimated time : 20'	The trainer promotes the spontaneous expression of the participants, the friendly listening and exchanges
Description of educational activities	<p>The trainer proposes to the group the following question(s) (The trainer chooses to ask the 5 questions or to target the exercise on only one religion/one question):</p> <ul style="list-style-type: none"> ○ What is being Catholic / Protestant? ○ What is being Muslim? ○ What is being Jewish? ○ What is being atheist? ○ What is being agnostic? <p>Each participant is invited to name 3 ideas answering the question "What is it to be ...? ".</p> <p>The trainer repeats the data by showing:</p> <ul style="list-style-type: none"> ○ That there is a diversity of interpretation ○ That there are individual representations ○ That there are prejudices in our perception of others and groups <p>The trainer shows the entanglement of the religion / religious / the religiosity in each individual's representations.</p>
Equipment	Sticky notes

<p>Educational resources available for the trainer : methodological and theoretical resources</p>	<p>Definition of stereotypes : These are shared beliefs about personal characteristics of a group of people. In JP Leyens and N Scaillet; Stereotypes (2012)</p> <p>Definition of prejudice : Prejudice is, an unfavorable attitude towards one or several individuals because of his/her, their belonging to a particular group. Leyens Judgment about someone, something, which is formed in advance according to certain personal criteria and which directs, for good or for bad, the states of mind towards this person, this thing - Dictionary of French Larousse.</p> <p>Definition of religious : what is related to religion</p> <p>Definition of religiosity: Religious disposition with a strong affective trend, without any reference to a particular religion, without precise dogmatic content.</p> <p>Religiosities: manifestations of this religious disposition. In National Center for Textual and Lexical Resources</p> <p>Tip: In the tool box, you can find activities for Youth to work on their own representations:</p> <ul style="list-style-type: none"> - Activity 1: Art and culture - Activity 2: Religious celebrations Calendar - Activity 3: The believer - Activity 4: Obsolete beliefs?
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<p>Training Sequence N° 5</p>	<p>Professional situations</p>
<p>Objectives</p>	<ul style="list-style-type: none"> ○ Identify intervention with accompanied youth, during which emerge religious phenomena and develop a professional questioning. ○ Communicate in an assertive way about the intervention with accompanied Youth, during which emerge religious phenomena.

<p>Animation Guide estimated time: 40'</p>	<p>The trainer promotes the professional experiences of the participants.</p>
<p>Description of educational activities</p>	<p>Religious phenomenon and professional practices</p> <p>The trainer constitutes subgroups. Each subgroup should identify professional situations in which emerge religion or religious phenomena.</p> <p>From this situation, participants answer the following questions:</p> <ul style="list-style-type: none"> ○ How this situation is related to religion or not? ○ Does this situation raise professional questioning? If yes which one? <p>Each subgroup chooses 2 to 3 situations that they display to plenary. The presentation should rise to collective questioning.</p> <p>At the end of the sequence, the trainer summarises, from the questioning of the group, the different themes of questioning, such as :</p> <ul style="list-style-type: none"> ○ The questioning concerning the legal framework, the missions ○ The questioning concerning the teamwork ○ The questioning concerning the youth and his/her environment (family, group of peers) ○ The questioning about the feeling, representations, experiences of each participant <p>The trainer and the group choose one or two situations previously mentioned. The trainer ask the participants to identify the consequences of the religious phenomena on :</p> <ul style="list-style-type: none"> ○ The youth ○ The youth's family ○ The team ○ The living together <p>Example: What is the impact of this religious phenomenon on the youth, on his/her project, his/her future.... ? The trainer identifies, with the participants, the situations in which the religious phenomena can jeopardise to the accompaniment and why.</p>

Equipment	
Educational resources put at the disposal to the animator: methodological and theoretical resources	<p>To what extent these phenomena can become an “obstacle” for the social worker?</p> <ul style="list-style-type: none"> ○ Because they weaken the social and / or professional integration of the Youth ○ Because they put the youth in danger (refusal of care for example) ○ Because they lead the youth to break with the norms and the values of a country (non-respect of the rights and the duties): the religious phenomena as the revelation of a religiosity lived by the Youth that impede the respect of the norms and values of the democracy. ○ Because the worker feels that he/she is having difficulty accompanying <ul style="list-style-type: none"> ▪ Due to the limits of his/her intervention and the mobilization of his/her skills ▪ Due to his/her own convictions: religious or not ▪ Due to the framework of its missions / specificity of the country (secularism for example) ▪ Due to tensions between the different members of the team, generated by different relationships to religion. <p>Tips: In the inter convictional guide, you can find:</p> <ul style="list-style-type: none"> - Reasons to foster inter convictional dialogue with Youth - 5 good practices examples - Advices...

Training Sequence N°6	Analysis of a professional situation
Objectives	<ul style="list-style-type: none"> ○ Understand a situation, through resources mobilization and combination. related to Youth in which a religious phenomenon emerges

	<ul style="list-style-type: none"> ○ Consider options for interventions that are adapted to the situation of youth
Animation guide estimated time: 40'	<p>The trainer arouses the mobilization of the experiential and theoretical knowledge of the participants by using the diagram displayed in the resources.</p> <p>The trainer adds to participants' contributions with his/her own knowledge.</p> <p>The trainer stimulates exchange and debate on the possible ways of intervening, in relation with the understanding of the situation.</p>
Description	<p>The trainer shows a situation to the group (case study proposed in the resources or another situation chosen of the trainer)</p> <p>The trainer divides the group into subgroups to develop intervention ways adapted to the situation. Each sub-group explains its intervention possibilities and establishes a debate with the rest of group.</p> <p>The trainer summarizes the possible actions selected by the group</p>
Educational resources put at the disposal to the animator: methodological and theoretical resources	<p>A case study :</p> <p>Bryan is an 18-year-old teenager who comes to the neighbourhood prevention club for a 6-month training course, support for career counselling.</p> <p>This training is intended for youth who are unemployed, having most often dropped out of school early.</p> <p>The objective is to work with each young person, and with the support of the group, on the development of the knowledge, know-how and the motivations, to progressively lead youth towards a profession, through immersion courses and possibly adapted training.</p> <p>Bryan grew up in a popular neighbourhood of a large French city, marked by poverty, cultural diversity, with a predominance of families from Maghreb immigration.</p> <p>The neighbourhood is a place of various trafficking, in particular dealing of illicit products. Many young people stand out by delinquent behaviours, which bring them to imprisonment.</p> <p>Social services identify families for a combination of economic difficulties with lack of access to employment or precarious jobs, housing difficulties, health issues; social and family difficulties, affecting the education of children.</p> <p>Bryan comes from a family of four children (two girls and two boys). He is the second of the siblings, behind an older sister. Bryan's father died when he was a child. Since then, his mother manages alone the household and the education of her children.</p>

The family is of French origin. It is not identified by social services even if it falls into the category of "very disadvantaged" families. The mother pays her rent on a regular basis, the children are at school, they do not commit criminal acts, and they are not "visible" in the neighbourhood.

Bryan has attended school until 16, at which he left school without a diploma. He seems to have "stalled" gradually during the secondary school, without, however, posing behavioural problems. Bryan is a shy child, even inhibited. He has established very few relationships outside home. He does not have any friends.

Between 16 and 18, he has stayed at home without any activity. He has not committed any criminal act; he has not joined any trafficking network.

When he shows up at the age of 18 at the vocational guidance support course, Bryan appears as a visibly frail boy, withdrawn in the relationship, unsure of himself. He speaks in a low voice, head down.

During the internship, Bryan makes regular reference to religion. He explains, for example, that if he attends this training, it is the Gods Will. Bryan grows his beard; he puts on long clothes, referring to the traditional Muslim dress code. Other kids mock Bryan. These youth are mainly from the second or third generation of Maghreb immigration. Bryan responds to teasing by the verses of the Quran. The trainers decide to discuss this situation with Bryan in an individual interview.

The person in charge of the training, who is an educator, receives Bryan. He arrives at the interview with his Quran in his hand, which he places on the chair behind him. Bryan sat therefore uncomfortably in his seat. The educator does point it out. Bryan explains to him that everything is written in the God Will and that he is interested in spirituality.

He says that he has been practicing the Muslim religion for a short time, but that it does him well, that "*it brings him a lot*". Bryan explains that he is learning Arabic and is starting to attend the neighbourhood mosque. He evokes half-words the difficulty, for him, to attend the Friday afternoon prayer, because of his attendance to this very training.

The educator welcomes Bryan's words. She offers him a space of privileged dialogue with a member of the prevention club's educational team. This allows him to talk about him and his beliefs. The educator also sets the training framework aiming at the professional integration, explaining that he must adopt a neutral attitude and outfit, in accordance with what is expected of a future professional by an employer. On the other hand, she explains to Bryan that attendance to the training on Fridays is mandatory. He shows himself to be attentive.

At the end of this interview, Bryan continues his training; he then presents himself in jeans. He pays attention to his physical appearance. He attends the entire training including at the end of the week.

At the same time, Bryan agrees to meet the prevention club educator. A relationship of trust is established between them. The educator is not a Muslim. During the interviews, Bryan talks about his commitment to religion. He discovered the Muslim

religion. His family is not Muslim. No religion is practiced in the family. He says that his mother tolerates his religion and practices related to worship, while sometimes asking him to put away the book he constantly holds. Bryan explains that he learns verses from the Quran by heart on the Internet and reads a lot about Islam.

In training, his professional choices are oriented towards the animation or support to the elderly. He therefore enrolls in a camp leader, youth animation certification (French BAFA) and begins immersion courses in animation with youth. The immersion experiences are going well. To avoid staying in the same neighbourhood, the trainers offer him to do his practical training in a summer camp.

He must present himself to the camp with disguises. This obligation puts him in difficulty, a difficulty that he exposes to the educator in charge of the insertion system. She explains the realities related to the job he has chosen and the constraints that this implies.

She offers to lend him some costumes that he can take with him. Bryan agrees and leaves as a summer camp facilitator. There the experience goes well. The team is a bit surprised, as in the evening; he stays alone in his room, to perform the praying.

The training ends, Bryan disappears. He no longer establishes contact with the educational team. The team worries about it. Bryan seems so vulnerable to the team fears the risk of extremist religious involvement. Attempts to contact are futile. The department manager then decides to send him a short note by mail, proposing to contact him and claiming the need to get the disguises back.

A month later, Bryan reappears and asks to see the educator in charge. Bryan has a long beard; he is dressed in traditional clothes. He gives her the disguises back and an exchange takes place. She then expresses to him clearly her concern after his "disappearance" and evokes the fears about a possible involvement in a process of violent radicalization. She says they are scared for him. At these words, Bryan explains that he was indeed approached by radicalization networks that offered him to leave. He says he found it suspicious and kept at a distance. He isolates himself and is wary of this type of contact.

The manager offers to resume interviews with a member of the educational team. He accepts. In the interview, his affective life is mentioned. Bryan replies that he has not found the right person yet. "She will be a Muslim," he says.

The situation of Bryan is regularly evoked in meeting with the various professionals. The coaching with Bryan sparked many questions within the team. The team is made up of men and women. No one in the team is Muslim. In the meetings, the team often refers to their missions and their values: the benevolent reception, the accompaniment of all, maintaining the link, the support to youth person in taking perspectives in their lives. The team felt the need to document themselves, through the internet, and decided to position themselves in non-judgment.

The educator who regularly receives him in the interview, explains that he listens to Bryan, talking about religion. He sometimes

	tells him that he does not know what to say to him about it, but he does not close the door to the expression of the youth need for spirituality. The educator talks to Bryan about ordinary life and the need to stay connected to social life. He tells about the adaptations to be made to continue his professional project. Bryan wants to start on a training program to support elderly people.
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