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EVALUATION REPORT 3

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GENERAL INTRODUCTION

This evaluation report contains the reports of the activities of RETOPEA as presented at the consortium meetings in Warsaw and Ohrid, and basically covers the last two years of the project. The project still heavily experienced the effects of the Covid pandemic, which not only affected WP 5, but also WP 1 and the project in general. It first of all led to a demise of face to face inter-personal contact and interaction, which could not entirely be replaced by remote contact. It also put an enormous strain on academia. But although Covid delayed our activities, partly compensated by a six month extension, we managed to overcome the difficulties and at the end we are happy to confirm that while there were some hick-ups with deliverables, we have reached our goals and realized the objectives of the project.

Following the completion of historical research the RETOPEA clippings collection, and a round of focus groups with young people, we concentrated on the delivery of docutube workshops and the development of the docutube method. The delivery of the docutube workshops was initially still very much marked by the pandemic, but we found solutions to adapt to pandemic restrictions wherever possible and during the course of 2021 and 2022, we were gradually able to catch up and complete the docutube pilot workshops. That allowed also other activities to go ahead, such as the development of the Badged Open Course, which went online on 1 June 2022. Attention then went into the formulation of policy recommendations based WP 2, 3 and 5. The fact that we needed to include the results and experiences of the work with young people inevitably delayed the completion of the reports on policy recommendations, even though the work started before the completion of the concluding report (D 5.4). But the formulation of policy recommendations, especially with regard to interfaith dialogue, turned out a difficult endeavour for a range of reasons. That, incidentally, already had come to the fore during previous evaluation meetings, hence why we put a tremendous effort in it. Especially the historical research could not easily be translated into concrete policy recommendations; so eventually a different approach was developed, based on the concept of 'learning with history' that we borrowed from pedagogics of history, which also underpins the educational approach of RETOPEA. The reports were presented and discussed during webinars and the roundtables organized in the framework of the General Meetings in Warsaw and Ohrid, which allowed an intense face-to-face discussion with different stakeholders. We included in this report a summary of the interventions of the different participants, which allows for keeping track of the suggestions in the final reports as well as afterwards.

This Evaluation Report includes a report on the meeting in Warsaw drafted by Michal Choptiany and a report on the General meeting in Ohrid by Aleksandar Krzalovski, edited by Patrick Pasture. It ends with some general reflections on what RETOPEA achieved, its impact strategy, and perspectives for further research and activities.

GENERAL MEETING RETOPEA WARSAW, 16-17 MAY 2022

Introduction

The Warsaw meeting was originally scheduled for the second half of the third year of the project, but due to prolonged difficulties related to the COVID-19 pandemic, team members

were forced to revise the calendar of events. In the first instance, it became necessary to postpone the Granada conference from March 2020 to September 2020, which entailed further postponements. An autumn date in 2021 was briefly considered with a combination of a whole team meeting and a docutubes creation workshop, but while a docutube workshop in Warsaw went ahead in November 2021, it was decided further to postpone the team meeting due to pandemic restrictions. The next possibility considered was March 2022, but in light of the widespread coronavirus wave of the omicron variant and the associated unpredictability regarding the possibility of travel on this date, it was decided to postpone the meeting to 16-17 May this year. It was assumed that, in principle, the meeting would be stationary with the possibility of hybrid participation, but the reality to some extent verified the expectations of the meeting organisers (the Warsaw team) who worked closely with the project coordinator monitoring together the development of the situation. Although the meeting for instance coincided with the suspension of key anti-COVID restrictions by Polish authorities, the proportions between the in-person and on-line attendance showed clearly that the situation still had not recovered to its pre-pandemic shape. However the enforced hybrid format of the meeting provided successful and very productive.

Just as the (virtual) conference in Granada aimed to summarise the research phase conducted by the WP 2 and WP 3 teams dealing respectively with historical peace treaties and contemporary representations of religious tolerance, the meeting in Warsaw aimed to summarise the next phase, which consisted of two processes. Firstly, on the basis of the research carried out by the WP 2 and WP 3 teams, materials were distilled to be used by young people to prepare docutube films as part of WP 5. The next phase of the project (between March 2020 and August 2022) was to run workshops for the production of these films. The youth work methodology itself, based on these materials, was to become the subject of an online open course (Badged Open Course). In parallel, the WP 6 team launched a number of initiatives related to the development of recommendations addressed to various decision-making groups – those responsible for educational and historical policy, the teaching and educating community and institutions associated with specific religions and denominations. The diversity of activities during this period also necessitated a different way of thinking about the Warsaw conference, the programme of which could not imitate a typical academic session with isolated papers, but was constructed as a series of panel discussions with the participation of team members and invited guests representing various groups of project stakeholders.

This report attempts to provide a synthetic summary of the two-day event in Warsaw and to point out significant challenges in further attempts to reach out to stakeholders even after the formal conclusion of the project.

Agenda

16 May Venue: University of Warsaw, Faculty of 'Artes Liberales'

11:00-12:30 Visit to POLIN, Museum of the History of Polish Jews

12:45-13:30 Lunch

13:30-13:45	Welcome by Patrick Pasture (KU Leuven), Michal Choptiany (University of Warsaw)
13:45-15:15	Roundtable/ webinar on interfaith dialogue, with Anjum Anwar (WEA); Petar Gramatikov (URIE); Michał Matlak (Managing Director *Review of Democracy*/ European Parliament; CEU); Patrick Pasture (KU Leuven); Michael Schudrich (Chief Rabbi of Poland).
Chair: John Wolffe (Open University).	
15:15-15:45	Break
15:45 -17:15	Roundtable/ webinar cultural policy, with Riho Altnurme (University of Tartu); Lidija Georgieva (Ss. Cyril and Methodius University, Skopje); Merve Kayikci (KU Leuven); José M. González Riera (Fundación Euroárabe de Altos Estudios); Dariusz Stola (Polish Academy of Sciences); and Tamara Sztyma (POLIN).
17:15-17:30	Break
17:30-19:00	Key note by John Wolffe (OU): "Back to the Future: Engaging Young People with Histories of Tolerance and Intolerance"
17 May: Venue: University of Warsaw Library	
09:00-10:30	Discussion book project Karel Van Nieuwenhuyse et al. on the uses of clippings in education: *Religious diversity, toleration and peace-making in past and present. Beyond the stereotypes*.
10:30-11:00	Break
11:00-13:00	Presentation of docutubes and BOC (team OU: John Maiden, Stefanie Sinclair, John Wolffe)
13:00-14:00	Lunch
14:00-15:30	Roundtable/ Webinar on educational policy with Mikko Ketola (chair, University of Helsinki)Wilhelm Sabri Hoffmann (URIE); Eszter Kodácsy-Simon (EFTRE/Lutheran University, Budapest); Aleksandar Krzalovski (Macedonian Center for International Cooperation); Päivi Salmesvuori (University of Helsinki), Martin Liepach (EuroClio); Stefanie Sinclair (OU); Dagmara Mańka-Wizor (POLIN); Karel Van Nieuwenhuyse (KU Leuven)
15:30-15:45	Break
15:45-17:45	Steering Committee RETOPEA (internal meeting)
18:00-19:30	Presentation of the book Riho Altnurme, Elena Arigita and Patrick Pasture (eds), *Religious Diversity in Europe: Mediating the Past to the Young* (London: Bloomsbury, 2022)

Informal start

The meeting in Warsaw started with a visit to the POLIN Museum of the History of Polish Jews, which played an important role for the project on various levels. Firstly, in the first two years of the project, the museum and the Warsaw team were linked by Tamara Sztyma, who works at the museum as a curator and in the project was one of the researchers involved in the WP3 tasks. Secondly, the Museum, as envisaged in the Project Proposal and the Grant Agreement, was to be the venue for the workshop on the creation of docutubes, which, however, due to the pandemic and organisational difficulties, did not take place (the workshop took place on the Main Campus of the University of Warsaw and the former University Museum building was used). Thirdly, and finally, in the symbolic sphere, the Museum is one of the important points of reference for the team members' reflection related to religious pluralism and religious tolerance in the past as well as contemporary representations of the past in the museum space, and - the presence of institutions related to specific ethnic and religious groups in the city space. During the two-hour visit to the museum, the conference participants were introduced to the main exhibition, its premises and the circumstances under which the museum was established and the tasks it performs today. These themes were continued on the second day of the conference during one of the panel discussions.

Panel 1: interfaith dialogue

The idea behind this panel was to confront the team members responsible for the preparation of recommendations concerning the interreligious dialogue with representatives of project's stakeholders, in particular institutions responsible for the shaping of central policy towards religious diversity and multicultural society as well as the international organizations cultivating religious dialogue. This goal has been reached thanks to the presence of Petar Gramatikov who represented United Religions International (organization whit which RETOPEA has collaborated on the occasion of an earlier webinar on history education and religious toleration) and Michał Matlak who serves as Policy Advisor at the European Parliament.[1] Dwelling on the draft versions of the policy recommendations, the discussion focused primarily on the possible difficulties between the bottom-up expectations if specific religious groups and top-down policy introduced by local governments and European agencies and institutions. Another key issue was the possible potential of the project revealed in the context of Russian aggression on Ukraine and the way the language of propaganda and hate speech referring to nationalistic and religious stereotypes is being used during this conflict.

The discussion, moderated by John Wolffe and with participation of Patrick Pasture and other members of the audience, proved the necessity of reaching out to the decision-making level with the results of the project yet at the same time showed clearly how difficult it is for a project like RETOPEA to remain visible to authorities.

[1] Due to a personal emergency Anjum Anwar unfortunately did not show up but did give some comments afterwards.

Panel 2: conclusions—cultural policy

The aim of this panel was to capitalize on the experience of the team of WP6 in relation to the preparation of recommendation for agencies responsible for the shaping of cultural policy. While the majority of participants consisted of team members, the key external guests: Dariusz Stola of the Polish Academy of Sciences and Tamara Sztyma of POLIN Museum introduced important perspective of practitioners of museum- and exhibition-making. Stola, once a director of POLIN and a historian working on contemporary history, used his double experience to develop a reflection on the threats resulting from the media landscape and the omnipresence of propaganda and centralized cultural policy which may have negative effect on the way knowledge of the past may be instrumentalized or marginalized. Tamara Sztyma discussed her involvement in the project and the position of practitioner with many years of experience at curating exhibitions and a researcher who used theoretical toolbox to analyse contemporary representations of religious diversity.

The discussion that followed brief statements from all participants on this issue and, once again, highlighted the necessity to reach out to policy-makers at various levels and the need for resistance in situations when the integrity of institutions or the faithfulness to historical truth may be harmed by policy-makers aiming at instrumentalizing the cultural institutions in accordance with their agenda.

Keynote by John Wolffe

In his keynote lecture, John Wolffe presented a broad and contextualized reflection on the challenges related to the introduction of problems of toleration and intolerance into the school curricula. Particularly important for the discussion that followed was the way the project, after its formal conclusion in October 2022, could and should remain visible to the audience (i.e. various stakeholders starting from teenagers to central policy-makers) and the tools created by the team accessible in the following years. Since the issue of the afterlife of the project is always one of the vital questions to enterprises consisting of a number of partners with shared responsibility and tasks it was not a surprise that this problem resurfaced once again, especially in the context of the upcoming conclusion of the project. Since some of the issued raised by John Wolffe appeared to dovetail with the ideas developed by Karel Van Nieuwenhuyse it was agreed that the discussion would be continued and developed further on the second day.

Book project on clippings

Until the meeting in Warsaw, we assumed that the main output of the project would consist of the database of clippings prepared by the teams of WP2 and WP3, know-how on the execution of docutubes making workshop contained in the form of a Badged Open Course and a set of reports on policy recommendations developed by WP6. To fully exploit the potential of the clippings Karel Van Nieuwenhuyse proposed to edit a second RETOPEA book dedicated to possible uses of the RETOPEA clippings in different contexts, provisionally entitled *Religious diversity, toleration and peace-making in past and present: Beyond Stereotypes*. The book would target educators (teachers in secondary school as well as teacher training programmes

and educators in informal settings), and be written in an accessible style; de website would function in association with the book. Van Nieuwenhuyse presented a detailed plan how team members, capitalizing on their workshop experience and knowledge of pedagogical methods can prepare a dynamic textbook that would be equally engaging as the clippings database and a youtube channel with docutubes and would encourage the youth and educators to investigate historical issues and processes that are of key importance to RETOPEA.

Presentation of docutubes and BOC

The panel on the docutubes workshop and the BOC course, which codifies the methodology created during the workshop, demonstrated to the assembled audience in full the scale of the efforts made by those involved in WP5, especially during the difficult years of the COVID pandemic. For example, due to the restrictions in place, it was impossible to hold the earlier workshops with the personal participation of team members from the Open University. The workshop in Warsaw, which they were able to attend, had to be rescheduled and the originally planned location (POLIN) had to be abandoned in favour of a university campus. The presentation in Warsaw took place after most of the of workshops had been completed, and in the light of these it is clear that a tool has been successfully developed that triggers creative thinking in teenagers, leads them to individual exploration and prompts them to confront issues that are difficult because they touch on identity and religion.

Apart from a detailed discussion of the technical and pedagogical aspects of the docutube workshops by the OU team (Stefanie Sinclair and John Maiden), one of the most valuable experiences to come out of this panel was the opportunity to meet live with representatives of the young people who took part in the November docutube workshop in Warsaw. It was extremely interesting to see how the experiences gathered during the three November days continue to resonate in them and shape their attitudes. Equally interesting was getting to know the teacher in charge of the group, Ewa Bielak, who proved to be an exemplary ally of the project on the part of the teachers and educators - identifying with the project's assumptions and involved in preparing the young people for the workshops long before they started.

Panel 3: conclusions – educational policy

The third of the series of roundtables focused on the policy recommendations concerning education and the way the ideas of toleration and religious coexistence can be introduced into this policy on various organizational levels.

Particularly important for this part of the conference was the confrontation between the points of view of the team members (including Karel Van Nieuwenhuyse) and the perspective represented by international organisations such as United Religions International, professional associations of educators such as EuroClio, which is a strategic partner for the project, and the experience of educators working in specific institutions. This mix of experiences and perspectives resulted in a very dynamic and multi-faceted discussion, which showed how simultaneously important and delicate a task it is to create tools such as the kit branded by RETOPEA, and that a huge burden of responsibility rests on the team members as ambassadors of the ideas associated with it after its completion. While everyone agreed on the importance and relevance of the educational format associated with docutubes and

clippings and the potential it holds to impact micro-groups in the long term, the challenge remains to maintain the visibility of these tools beyond October 2022 and to maintain links with strategic partners like URI or EuroClio who can sustain awareness among their members of an educational format such as the one developed by the project team.

The issue of finding common ground with institutions whose objectives are different in nature from those of the project team and circumventing the associated potential conflicts and tensions also emerged as one of the important issues in the context of a joint effort to shape education and the overall policy that underpins the educational practices.

Steering committee meeting

Taking advantage of the in-person character of the meeting in Warsaw for the majority of team members, the Steering Committee held one of its quarterly meetings in the afternoon, with some members joining the meeting remotely.

MINUTES OF THE STEERING COMMITTEE

Present: Patrick Pasture, Riho Altnurme, Elena Arigita, Michal Choptiany, Lidija Georgieva, Henning Jürgens, Merve Kayikci, Mikko Ketola, John Wolffe, Stephanie Sinclair, John Maiden, Karel van Nieuwenhuyse, Ilenia Laudito, Albert Kozik, Aleksander Krzalovski.

1 MEETING IN NORTH MACEDONIA

a. The new general meeting will take place on 15-16 September

b. This meeting will be an opportunity to reach out the different stakeholders and have a final round of open dialogue and present our progress to the wider world. In this regard each member should start reaching out to their networks and external organizations. The World Council of Churches was presented as one option.

c. The meeting will take place in a hybrid manner, however, those who will attend in person should start booking their tickets.

2 POLICY RECOMMENDATIONS

a. The follow-up on feedback made to the policy recommendation during the Warsaw meeting.

- Merve will follow-up on cultural policy. - Reflect more on gender, museum funding, collaboration with communities.

- Paivi and Karel on educational policy. - Reflect on the feedback we received on the docutubes and also think about museums as educational spaces.

- Patrick, Lidija and Axel prepare the webinars about religion, peace and public dialogue.

b. John Wolffe suggested to make the policy recommendations more focused and clear and to prepare an executive summary.

3 REVIEW

a. The introductory texts for the clippings need to be subject to internal peer review. Merve will make sure everyone gets the clippings and will assign a reviewer for each one.

b. The website remains very confusing and one of the reasons is that the keywords do not work. Together with the PIs Merve will create a pool of keywords and each clipping creator will chose which keyword works for their clippings.

c. For the clipping language reviews, reviewers are not following the guidelines set by Ilenia, which is creating a lot of confusion as to which document is the final version. Merve will send out an email with the guidelines to be followed. It will be much appreciated if everyone can stick to the guidelines.

d. We will organize a meeting with the Warsaw team to think about how to make the clippings more accessible on the website.

e. Albert, Henning and Michal in consultation with Patrick and the OU team will work on rejected deliverables D 2.2. and D. 2.3 to make them more user friendly.

4 OUTREACH

a. We need more outreach on social media and traditional media. Therefore, each PI should take initiatives to reach out in both tradional and new social media. It is also suggested to think about cultural and social organizations who have sometimes their own channels, e.g. KifKif in Belgium.

Book launch

The meeting in Warsaw coincided with the introduction to the book market of the collective volume of studies edited by Riho Altnurme, Elena Arigita and Patrick Pasture and published by Bloomsbury Academic. The volume, dwelling on the findings and analytical work performed by the members of WP2 and WP3 offers critical insights into the way historical religious coexistence and conflicts as well as multicultural and multireligious society are represented in contemporary texts of culture, from museum expositions through media coverage through popular TV series. The organizers of the conference took advantage of the availability of the volume to organize an official launch of the book which – unlike all other segments of the Warsaw agenda – was held entirely online, following the already well-established models for this kinds of events, streamed online to a wider audience.

The editors of the volume, accompanied with some of the contributors (Merve Reyhan Kayikci, Tamara Sztyma, Naum Trajanovski) shared with their expectations and main challenges they had to face when preparing the volume. One of the key lessons learned, showed by Sztyma and Kayikci, is the necessity to negotiate the use of various tools – these two contributors, who co-authored a paper, represent completely different scholarly backgrounds yet had to find a common denominator allowing them to speak unanimously about the material they have gathered and studied. This once again emphasised the biggest challenges of the project as a whole yet at the same time suggested ways of overcoming them in a productive and beneficial way.

Conclusions

The main conclusions drawn from the meeting in Warsaw are as follows:

- The project reached its maturity and the goals are nearly almost achieved. While there is still some work that needs to be done, the principal ideas and tools offered by the project can be presented to its stakeholders.
- The real challenge is hidden beyond the horizon of October 2022: the participants were all aware how windy a road from the preparation of a report to its implementation can be. The question is how to guarantee a wide impact of the policy reports? That is an issue that should be addressed at the next general meeting.
- The way the political and social situation unfolded in the year that followed the official launch of the project in May 2018 proves that the tools and reports offered by RETOPEA are even more important and vital than they appeared when the project was submitted to the European Commission. While this may be regarded as a symptom of a narcisstic good self-esteem of the project, the external circumstances such as the rise of right-wing parties in Europe, instrumentalizing religion and the knowledge of the past, as well as the outbreak of war in Ukraine show that the efforts at peacemaking and creating a framework for the society based on the ideas of toleration and peaceful coexistence should remain at the top of the agendas of decision-making bodies.

GENERAL MEETING RETOPEA OHRID, 15-16 SEPTEMBER 2022

AGENDA

15 September 2022

09:00-09:30	Registration
09:30-10:00	Welcome and introduction: RETOPEA: Ambitions and Realizations
10:00-12:30	Roundtable on the report "Religious Peace and Toleration: Can we learn with history?"
Johan	Presentation by Patrick Pasture and Lidija Georgieva, with reactions from Vrints (ORBIT); Emina Frljak (Religions for Peace); Wilhelm Sabri Hoffmann (United Religions International); Eric Roux (European Interreligious Forum for Religious Freedom; URI); representatives of Macedonian Orthodox/ Muslim/ Jewish comm.
12:30-14:00	Lunch
13:30-14:30	Interview sessions
14:30-17:00	Clippings, Docutubes, Badged Open Course: Achievements and next steps: Presentation by Karel Van Nieuwenhuyse/John Wolffe/John Maiden/ Stefanie Sinclair

16 September 2022

09:30-12:30	Roundtable on the report on Educational Policy in formal and informal contexts:
	Presentation of Päivi Salmesvuori and Karel van Nieuwenhuyse, with reactions from Marjan De Groot (Euroclio); Wilhelm Sabri Hoffmann (URI), Jürgen Mettepenningen (Catholic Education Flanders); Elies Van Noten (Thomas – Religious Education)
	Cultural Policy recommendations presented by Merve Kayikci/ Riho Altnurme/ Mikko Ketola
12:30-13:30	Lunch
13:30-15:30	Discussion on impact
16:00-18:00	Steering Committee (internal meeting of RETOPEA)
	- Impact beyond 31 October
	- Presentation of the results of the project
	- Last deliverables and final report
	- Evaluation

Welcome and introduction: RETOPEA: Ambitions and Realizations

Summary minutes

Aleksandar Krzalovski welcomed the participants. The Project Leader, **Patrick Pasture**, gave an introduction about the RETOPEA project, it's structure, activities and deliverables, as well as about the main study, that was on the agenda for the final meeting.

First session: roundtable on inter-convictional relations – can we learn from/with history?

The session was chaired by Michal Matlak (Managing Director *Review of Democracy*, Fellow CEU Democracy Institute; Policy Advisor at the European Parliament).

Patrick Pasture introduced the report and summarized its content and conclusions, presenting the original approach chosen: not a list with concrete 'recommendations', as is usual in such reports, but a critical introduction of the main issues as 'learning with history', taking in account contextualization and complexity, offering 'inspiration' and sources of reflection rather than ready-made conclusions and recommendations.

He referred to the challenges which initiated the project: The return of religious violence, the return of religious intolerance, as well as the return of discussions about religious freedom and the place of religion in the public space, and the will to promote peace and toleration. He further presented the approach of 'learning with history' and the underlying comparative (diachronical/ synchronical) and de-centering perspective. He highlighted some key elements of the report, such as the changing meanings of the concept of religion itself, the dangers of using the concept in relation with violence, and the multidimensionality of toleration, peace and religious freedom. He explained the uses of history, and emphasized how the history of Islam is an integral and important part of European history.

Lidija Georgieva (PI WP 6) in addition observed how difficult it was to find a compromise between history and peace studies, but also how peace studies itself is a novel approach also in academic fields, and that is all the more the case with religion which is often underestimated, as her research also concluded. For example in Macedonia, 21 years after the Ohrid Framework Agreement (OFA), there is no shared understanding of the conflict. Her research discovered that the relevance of religion and identity in current conflicts (post 1991) was underestimated. Conflicts that ended in an agreement rather than a victory, as well as the observation of some academics that such agreements would survive little more than 5 years, looked to fail in local practice. Religion was a factor in the conflict participants' behaviour, but it was not the root reason. Religious actors have an essential role not only in conflict prevention but also in conflict resolution. It is not enough to analyse peace treaties and look for parallels among them; they all handled distinct difficulties. It was the case also in comparison between OFA and the Belfast Agreement in terms of commemoration and memorialization, as well as public opinions (who will be memorialized as a perpetrator and who as a victim, how religion is engaged). It is planned to continue the research on a local level to assess if it will add to the peace-building effort or if it would stall the progress.

Discussion followed on the report.

Johannes Vrints (Vice-Coordinator at ORBIT, Belgium) observed that the report is very scholarly, detailed and dense, not suitable for young people. The paper focuses on State-Church relations, which is crucial to understanding the world. The issue is adapting it to a more acceptable (grassroots) level. Docutubes are a good practice. Johan particularly regretted that the different ways other cultures dealt with religious diversity were not more included. In this respect still more attention could have been given to the Muslim world.

Emina Frljak (Educational Programs Coordinator Youth for Peace; Religions for Peace; European Interfaith Youth Network) found the approach of 'learning with history' a "great paradigm' to avoid the pitfalls of losing the societal and cultural context. As someone from Bosnia-Herzegovina, a very diverse country with a violent past, a very unstable present and unpredictable future, she found the report (and some parts of it particularly) very useful to work with young people to help contextualize the present and the past and to understand the phenomena they are confronted with. She also particularly appreciated the use of the word 'interconvictional' and worldviews as it is very inclusive and allows to include many more people into what is considered 'interfaith dialogue', as well as the 'open' definition of religion, showing how it is understood as a European concept that is interpreted differently in other parts of the world. The report also shows that religion is not the only catalysator in violence nor the opposite, peaceful by definition. She particularly emphasized the way toleration was contextualized in both Christian and Muslim contexts, as this is particularly useful in both formal and informal educational contexts to help combatting bias. She, however, also would like to see the same approach developed for other religious contexts, such as Hinduism – the third largest religion in the world – or Judaism. She would be particularly interested to see how these insights would be implemented in education. In conclusion she observed that the report is an excellent resource to teach religious literacy. Finally she saw possibilities to use the report to think about religious diplomacy.

Wilhelm Sabri Hoffman (URI Global Council Trustee for Europe, former President of the *Christlich-Islamischen Gesellschaft*) shared Emma's appreciation for the open approach to 'interconvictional' dialogue, which also corresponds to the view of URI. He referred to the experiences of URI with young people who often associate religion with violence in the past, and observed that the report actually addresses the issues very well and also shows a great way to work with young people in practice approaching the past as a recognisable 'living tradition'. He fond the report "a wonderful literature" that fosters creativity and openness with different target groups. Local experiences and context allow individuals to identify the problem and solution without regard to the past, but as a living tradition that may be enhanced.

Eric Roux (President of the European Interreligious Forum for Religious Freedom, Vice-President of the European Office of the Church of Scientology for Public Affairs and Religious Freedom, URI Global Council Trustee Europe): after presenting the approach of URI as a grassroots movement, Eric declares to 'love' the report and in particular the approach which zooms out by giving a global picture but also helps to think differently about the local and the present. Understanding the limits of the research he nevertheless also points at the pluralization and 'globalization' of the religious landscape and the need to include the perspectives of other and new religious movements. These should be included and made more visible in the report. Later in the discussion Eric also pointed at some observations with regard

to the religious freedom, which somehow appears somewhat undervalued, and suggested some reformulations with regard to the paragraphs on the 1905 law on separation of Church and state.[2] A question that arises if values are universal?

Zoran Ilievski (Director of the Global Council for Tolerance and Peace; President East-West Bridge International; Prof. Ss. Cyril and Methodius University, Skopje) shares the appreciation for the report ("one of the best pieces I ever read") in the way it deals with the subjects that are discussed, which is 'superb' – dealing with the history of all religions in all their aspects is of course impossible . As a Balkan native, he would like to see addressed in the future Orthodoxy, the relationship with the state and how it relates to ethnicity. And he also believes we should learn more about other religious traditions. As president of an organization of MP's from all of the world who want to promote peace and toleration, he finds this meeting and the report very useful indeed for promoting tolerance and peace and education. These meetings help build tolerance and peace policies. The report contains at least one full semester course material.

Goran Sadikarjo (Director Holocaust Memorial Center Macedonia) shares the positive comments but considers that there is not enough attention to the background of antisemitism: There's no mention of 1930s Germany, the League of Nations, or government quotas. In 2000's, quotas were proposed again. Have we learned anything? No! Without learning from mistakes, we've done nothing. Macedonia, a secular state, recognises six Christian holidays and one for all other religions except Muslims, so there is discrimination against minor religions.

Stefan Cvetanovski (Orthodox Church of North Macedonia) observed that there is still a lot of intolerance in the 'new European model'.

Rizvan Sulejmani (Vice-Rector Mother Theresa University in Skopje): Belief vs. faith. No need to prove God's existence; it's free will. In Macedonia, the Orthodox church promotes national identity. Three faiths established a nation (Albanian) without conflict in the Balkans as a good example. The EU approach suggests education, but innovation and creativity are stronger. No frameworks are needed to reconsider the approaches.

Nikola Solakov (student, docu-tube creator): Young folks say they're religious, yet can't name a single religious value. You can't talk about tolerance and peace if you don't know what religion you tolerate.

Joana Suklevska (student): Issues in multi-ethnic communities are frequently neglected. Albanians and Macedonians may coexist since interactions are unnecessary. As 17-year-old, he is aware about the 2001 conflict but can't explain it. While creating docutubes in Macedonia, she was told to avoid specific questions; knows why but doesn't see the point. Lack of information leads to simple toleration and no collaboration.

Wilhelm Hoffman (URI) mentioned the EU Dialogue and Religion Treaty, Article 17, stating that interconvictional associations are underrepresented in the religious dialogue.

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2 After the meeting Eric and Patrick continued their exchange on these issues.

John Maiden (Open University, UK) asked is there any basis for using the term inter-convictional dialogue? Patrick answered that it was important not to focus on established religions only but to include spiritualities, 'nones', and to take in account the while 'religious'/ convictional landscape. The term 'interconvictional' is used in the literature, along alternatives such as cross-worldview and others.

Patrick Pasture thanked the different participants, and felt strengthened by the positive feedback: the report was actually a risk, and it turned out positive. Still there were some very pertinent remarks and comments. As he has published quite a lot on Europe's pluralization and religious diversity, he admits being a bit surprised by the comment that the report did not make this plurality visible but sees where it comes from, and will take that in account when finalizing the text. The same is true with regard to antisemitism, although the text assesses the transformations from anti-Judaism to antisemitism, but indeed the 1930s could be highlighted a bit more. Although he is most sympathetic towards the repeated demand to include non-western religious traditions more, he argues that this goes beyond the possibilities of this research project – it certainly is a suggestion for further research. But he also cautions that one should adopt the same nuanced approach, with eye for diversity, change and complexity for other religions and spiritualities as adapted in this report – which still implies quite some simplifications. There is no universal 'Buddhist' or 'Hindu' attitude towards religious pluralism that is universally valid anytime as this does not exist for Christianity or Islam either.

Lidija Georgieva summarized the discussion noting in particular the need to open the perspective beyond Europe, and, on a personal note, observed the continuing misunderstandings between 'Western Europe' and the Balkans. Also later during the two day meeting she pleaded for developing a regional perspective on the Balkans.

Conclusion: The report was very positively evaluated. There were some concrete suggestions for improvement, and the conclusions could be sharpened a bit in a more clearly formulated 'executive summary'.

Second session: engagement with young people (clippings, badged open course, docutubes)

Karel Van Nieuwenhuyse chaired the session and introduced the speakers from team Open University: John Wolffe; John Maiden, Stefanie Sinclair.

John Maiden gave a description of the work on docutubes production. Young people tend to underestimate the religious variety in the past, focus on key turning points, and lack knowledge of historical instances of religion toleration (however, this was less the case in Granada). Young people often do not have the information or critical capabilities to interact with the religious past, but that their understanding of the past is often based on their experiences of the present ('presentism'). Presentation of Macedonian, UK, and Belgian docutubes followed, as well as an explanation of the docutube workshop process.

Stefanie Sinclair commented on the results of analysis of questionnaires and interviews evaluating the RETOPEA docutube workshops. This concludes that the creative approach of the docutube method is effective in supporting young people in the developing their critical

thinking about the past and the future. Young people fed back that the it was important to them that docutube workshops created a “safe space to speak out” and offered ”room for exploration”. She also pointed out that the process of making the docutubes was just as, if not more important for the development of these skills than the end result of the films produced. The docutube method can be very helpful in the development of a wide range of skills, including critical thinking skills, team working skills as well as religious/ historical/ media and digital literacies.

John Wolffe then presented the Badged Open Course (BOC) "Religion and young people's creative learning", the course's purpose and content. He explained that this course is aimed at teachers, educators and youth workers to enable them to run docutube workshops by themselves without the presence of members of the RETOPEA team. He reinforced the view that the docutube process is more about learning and connecting with religious diversity than producing a movie. It is recommended that the docutube workshop methodology as described and explained in the online course should be widely adopted in both informal and formal education; that young people should be given safe spaces to discuss issues of religious diversity and toleration among themselves; and that consideration should be given to history curricula to stimulate students to apply examples of religious toleration and diversity to thinking about their present-day context and to reflect on the relevance of history to their own context rather than perceive history as a sequence of facts from the past. It is also recommended that further consideration should be given to the balance of risk and benefit of engaging with youth culture in the matters of religious toleration and diversity and that in order to obtain full benefit from the work that has been done and the resources produced, there should be further investment in dissemination, promotion and evaluation activities.

Patrick Pasture and **John Wolffe** summarized this session’s lively discussion:

Third session: roundtable on educational/cultural policy recommendations

Karel Van Nieuwenhuyse introduced the discussion following the structure of the report.

The discussion showed much appreciation for the work. The following recalls some observations made.

Marjan de Groot (University of Amsterdam; EuroClio; President of the Dutch Teachers Association, expert in curriculum development): was not involved with RETOPEA earlier but has much appreciation for the extensive reports presented here, the research and the way it proposes to bring the conclusions of the research into practice. She is particularly charmed by the ‘learning with history’, the decentering and global approach inspired by Armitage and Guldi, and hopes the report will get a wide dissemination and the research can be continued. She connects the conclusion of the two policy reports with the perspective of Euroclio.

She mentions that good history education covers human values, beliefs, attitudes, and dispositions. It accepts cultural, religious, and linguistic diversity to promote inclusion, social cohesion, and interreligious and intercultural interaction. Globalizing: lack of women; history and present are divided - explain why they're important for pupils' future. Students are open to difficult topics. However, not all schools or classrooms are open to teach delicate or difficult issues. Find resources to assist teachers teach sensitive themes; apply historical logic to pro-

ject goals. Teaching history requires comparing the past and present in terms of changes and constants. Clipping usage, i.e. which clipping to use to target various goals dependent on age group. She is a bit sceptical of textbooks and prefers online information to expand and improve swiftly. Teachers need adaptable tools that they can easily integrated in their curricula.

Wilhelm Sabri Hoffman (URI) recalls his activities with working with young people in exchange programmes and his work, as a Muslim, in interfaith action. He congratulates the project for its broad and very useful investigation, and how the report brings together objectives and recommendations. He further reflects on ways to 'bring them alive': (1) Identify change-makers and provide tools and information; (2) Look for positive disseminators (message journalists, interface groups, and activists); (3) Monitor textbook terminology to shift attention from conflict to coexistence; increase media literacy and deconstruct media; (4) Create positive information and messages; (5) Present the past and present in a local context as a sign of coexistence - if absent construct museums! (6) De-center the centre and highlight periphery - voice minority.

Jurgen Mettepenningen[3] speaks as Catholic theologian (KU Leuven), member of the board of Catholic Education Flanders of the Catholic Archbishopric and of the Catholic Education Flanders Network, Responsible for curricula in Catholic education): Finds the research 'amazing'; it will contribute creatively to young people's historical religious and digital literacy. In this respect he finds the methodology excellent, compatible with the dialogue schools that the Catholic Education Flanders promotes. Youth-proven "hands-on approach" supports deep learning. Teachers require tools and equipment. Methodology is a technique to accomplish the objective, not the goal itself. The clippings are great in this respect (he suggests to add a clipping on the *Declaration on Human Fraternity – For World Peace and Living Together* of Pope Francis and the grand imam of Al-Azhar in Cairo, Ahmad al-Tayyeb, in February 2019 in Abu Dhabi (UAE) and to present the results of the project to the pope). He is convinced of the value of Docutubes can be beneficial in teaching and learning, but believes that they should be integrated in a broader educational perspective of *Buildung*. How can they be adapted to different educational contexts? He also wonders if the process is really more important than the result – at least he holds a plea to strive towards a result of which the students can be proud of, that can be shared by others. He particularly asks more attention for the role of the teacher. He also pleads for extending the project to primary education.

Elies van Noten (Thomas - digital platform for religious education; interworldview dialogue; KU Leuven Catholic teachers education) explained the role of the highly popular Thomas platform for information exchange and debate about Catholic and interfaith education and dialogue in Flanders. She finds the RETOPEA project a very good practice. She has praise for the research based report and the broad perspective. She does miss a bit the perspective how to deal with problematic situations. She would like to hear more information about the focus groups (background of the students, etc.). She also asked if it was considered if the RETOPEA methodology could be used to reinforce the identity building of students, questioning if people

[3] In consultation with Marc Van den Brande (Catholic Education, Flanders)

can speak in an authentic way about religion if they do not know much about it? By crossing over one may actually learn more about the other .

She highly appreciated the flexibility of the methodology, which can be used in very different contexts with different goals, the diversity of cases, with attention for less familiar issues. It is an excellent text from the perspective of interworldview education. The project is theoretically very well underpinned, and really moves towards practical implementation, active and creative. Great 4-step plan for teachers. OU BOC is excellent, but should be promoted more on the website, which might give more concrete information for the teachers how to work with clippings. But the project works really well and offers great tools for teachers.

Karel thanked the participants for their positive feedback but also for the very interesting, sometimes also very practical comments and suggestions. He also notes the parallel views between the religion-oriented educators and history teaching trying to connect past and present.

Jurgen Mettepenningen commented that there might be a tension between local and global contexts.

Marjan de Groot: Clear learning objectives are needed to define which context is addressed.

Stefanie Sinclair observed how in the docutube sessions this tension was addressed, though using different clippings – e.g. from North Macedonia and Northern Ireland – but also by using 'national' clippings that then were 'translated' to local situations. Students sometimes went on to do some research of their own. So, it is possible to use examples from different national contexts as a start for introducing the local experience.

Karel: In different interventions it was mentioned that interconvictional dialogue education should already start in primary schools. Could or should we bring the approach of RETOPEA to the level of primary schools. But is that feasible? Is that not too difficult? Should we 'burden' primary schools children?

John Wolffe pointed at the experience in Granada with younger pupils. One of the interesting things there was that also parents got involved. There certainly is something to explore further, and OU has formulated a bid to a trust that among other things might test the possibility of using the RETOPEA approach in primary school education. **Jürgen Mettepenningen** has been involved in redrawing the primary school education in Flanders. In his view it is certainly a good thing to implement the perspective of REOPEA, but it needs to adapted: primary and secondary schools are very different. But he observes that young children would be very able to make docutubes, and they live in very multicultural schools. Marjan stated that research shows that any subjects can be taught to people of any age, the issue is how: each age group needs to be addressed on its own terms, adapted to the age.

Stefanie mentioned how one of the most important conclusions from the experiences with young people making docutubes was that the workshops allowed them to talk about religion and each other's experiences, something that apparently rarely, if ever happens, either in schools or in private, and that they very much appreciated

She also commented that the pupils could bring in lot of their own experiences and knowledge, so there were not only learning outcomes, but also learning 'incomes'. In addition, some pupils mentioned that they liked docutubes and suggested that they could be used as an alternative, creative form of assessment, instead of live oral presentations. It seems that the docutubes can be used in very different ways.

Different participants furthermore added the that the methodology also takes in account the importance of emotions and helps stimulating empathy, for each other, but also with the people elsewhere and in the past. That, in turn, helps to stimulate empathy in the present.

Conclusions: there is a large consensus that the methodology developed in the project works effectively and does stimulate young people to think creatively about religion and peaceful living together – if it actually stimulates toleration is, however, not yet evident, therefore more research is needed. But the different components of the methodology are certainly very useful and usable in different contexts and for different purposes.

Fourth session: cultural policy

The discussion on Cultural policy was chaired by Mikko Ketola and introduced by Merve Kayikci and Lidija Georgieva.

Merve: indicated that she and the team did not so much investigate how history was represented but rather how the representations were consumed by the public, how they informed their ideas and discussions, particularly about Muslims. She, however, also noted that museums face a difficult task to represent complex issues. In that respect they tend to avoid discussions, hence the tend to depoliticize representations, to estheticize them gloss over problematic issues. But similar to schools they could develop approaches and spaces where young people can talk about historical encounters and connect them with their own experiences.

Mikko Ketola: added that it's crucial to develop young people's media literacy and visual literacy to foster media intelligence and critical thinking as they are exposed to fake news and propaganda. Parents may help with early schooling. Use local, recognised minority representatives. Stand-ups can also help.

Paivi Salmesvuori noted that she likes the term Multiliteracy, which covers digital, cultural, religious literacy and so on, and I think the innovation in RETOPEA provide means to answer these complicated issues and challenges. Also it is really important to make people aware of this concept and how to easily apply it..

Marjan Nikolovski (Macedonian TV Sitel) then presented his documentary series "On the same side" and emphasized that initiating change is possible by showing positive examples. His real-life stories and examples of collaboration between Orthodox priests and Muslim imams on a local level, drew a round of applause from the participants.

Fifth session: discussion on RETOPEA's impact

In his introduction Patrick Pasture noted the importance of the project, but emphasized we need to reach out beyond our inner circle. Therefore he made an appeal to the participants for

help. The purpose is especially to reach out to young people and educators, but in a sustainable way: not with a quicky forgotten 'tweet' but in a way that people can go to work using the methodology and conclusions of the project.

Peter Heyrman: presented the current RETOPEA website, and concluded himself that is not so attractive and needs to be changed. He reached out to the audience for suggestions, including connections with other websites.

Jürgen Mettepenningen said that the Catholic network that he is involved with is most interested in the RETOPEA results and that would be an excellent way to promote the material, not only in Flanders but using its global connections. (*After the meeting it was agreed that a meeting with the Catholic Education networks would be scheduled for November – December*).

Wilhelm Hoffman: as an IT specialist was actually quite positive about the web presence of RETOPEA, but suggested to focus more. The website could be structure info to different publics: for students, teachers, scholars. (*The suggestion was actually followed up*)

He also expressed a dream of him to create a Virtual museum of religious coexistence and virtual map of religious toleration, and wondered if there was interest in that idea. (*It will be taken on by the RETOPEA+*)

Eric Roux informed us that URI some cooperation circles are interested in using the clippings as well as docutubes and URI will further promote them. But it would be good to foresee some incentive – perhaps it might be possible to create some sort of (semi-) 'official partnership? (*As the project officially ends, that is difficult. However, if we can continue – and that is the intention – that is an idea to explore further*) .

In addition, docutubes are in fact an interesting way for URI circles to promote themselves. In that perspective a brief 'how to make a docutube' might be interesting (*will foresee that*).

The idea of organizing a 'competition' of docutubes is also raised here again.

Steering committee meeting

1) Evaluation of the meeting and of the project in general:

There is a general feeling that the meeting went very well: there was a broad representation of stakeholders and experts with divergent responsibilities: from the European to local grassroots level. The educational methodology as well as the policy reports were very positively evaluated, while also some very useful comments and suggestions were formulated that we can take on board before submitting our results to the commission. What is also striking is the demand to continue somehow, expressed by virtually all stakeholders.

2) Website

The attractivity and functionality of the website is a recurrent theme in this project, and needs to be settled now that all the material is available and we are preparing for the 'afterlife' – or actually the real 'life' of the project. One of the key conclusions is that we need to make the website more appealing and user friendly. KADOC, who will host the website for the next five

years, will take the lead, in collaboration with Albert Kozik as well as the PL an PC. Albert will, however, make a first draft for the overall design, which includes the suggestion to work with targeted audiences (young people, educators, academics and researchers). Short video's (among which the ones shot during the meeting) and short texts will introduce the different themes and subjects. This has absolute priority.

Peter asks for the licence of the docutubes. The PL indicates that they cannot be offered under a Creative Commons licence but that the copyright resides with the young people and that moreover there are concerns about privacy and portrait rights. Hence they are all rights reserved and metadata must remain hidden to prevent identification.

3) Overview of the remaining deliverables

Patrick Pasture lists the deliverables that still need to be finished and uploaded, and comments on each of them. There is some discussion on the revised deliverables D2.2 and D 2.3, which will be integrated in the website. A question that arises is if these need to be translated. However, that was not foreseen and actually not possible at this stage.

It is reminded that the BOC is up and running in English since the Spring, but that there is still some work on the translation of it into different languages, which requires the assistance of the different PI's. It is expected that this process will be finished by mid- or late November (the German and Dutch translations are pretty much ready to go live, but there is still work to be done on the French, Polish and Spanish versions).

It is signalled that the deliverables with regard to webinars and roundtables will be integrated in one document (D 6.2, 6.5 and 6.6).

There is concern about D7.5 Summary report conferences and workshops, which should have been presented at this meeting. It is suggested to Albert that the first two general meetings in Mainz and Granada were actually rather internal meetings (Granada mainly because of Covid) and that the report could concentrate on the last two meetings in Warsaw and now in Ohrid.

4) Prospects

As John Wolffe observes, to ensure further impact some sort of continuity is required. That would also facilitate the search for future funding at national and European level. It is a question that the PL will take on, but there are certainly different partners, among whom OU and KU Leuven, who indicated that they are willing to continue, even if not all partners can commit themselves at the spot. That is the case for IEG as it depends on the new directorship of the institute.

GENERAL CONCLUSIONS

Arriving at the end of the project, a sense of satisfaction and even proudness prevails. Notwithstanding the Covid-pandemic and some hiccups underway, we have met our objectives:

- WP 2 and 3 have produced an impressive amount of high quality clippings, which were designed to constitute the basis for making docutubes, but actually can be used in a

variety of ways: they are excellent tools to use in the teaching of history, religion or civic education as well, for example. At the same time, they are also easily accessible for lay audiences interested in the theme of religious diversity and looking to expand their knowledge horizon in a feasible manner.

- WP 2 has increased our insights in religious peacemaking and in the conditions of religious toleration, which, along with conclusions of WP 3 and WP 5, have inspired our policy recommendations with regard to interconvictional dialogue. In fact, we came up with a fundamentally different narrative of the history of religious diversity in Europe.
- The variety in representations of religion, but also the ways representations are used – for example in museums – as revealed by the research of WP 3 has changed the way we think about the space of religion and religious diversity in Europe. This is a major academic result.
- We have realized our ambition to create a tool for promoting religious toleration among youth. The idea of creating docutubes has worked, and we have not only shown that (and how) young people can make docutubes, but especially that it allows them to reflect and discuss in a safe space about their experiences and ideas. Our experience shows how the methodology can work in formal and in informal settings, and it clearly raises interest from the target groups, such as educators as well as interfaith organizations working with young people. It has proven to be a great tool to increase historical, religious and media literacy and to stimulate critical, historical and evidence-based thinking a well as artistic creativity, and it offers young people an alternative way to express themselves – even, as one student observed, to assess learning outcomes in schools. Also here we can conclude that we deliver more than intended, as the method promises to be useful in different contexts and for different purposes.
- The method of making docutubes has been extensively and clearly sketched out in a badged Open Course, freely available for educators throughout Europe, in different languages. This enables the wide dissemination of our docutube methodology. However, to obtain the full benefit from the work that has been done and the resources produced, there should be further investment in the dissemination, promotion and evaluation of these resources.
- We produced policy recommendations, based upon a bottom-up approach, that the most relevant actors in this respect have declared useful. The policy recommendations concern a variety of stakeholders (such as education policy makers, educational networks, pedagogical counsellors, teacher trainers, educators in formal and non-formal contexts, youth workers etc.) and provide suggestions and strategies that are sufficiently concrete to implement in actal practice. They also invite for a wider dialogue with big tech players, broadcasting companies etc. It is impossible, however, to measure their actual impact, as the various stakeholders now have to apply and implement everything.

While we have struggled in the past to promote ourselves, largely because we could not present our conclusions and results earlier, **we have nevertheless laid the groundwork for a lasting impact**. We redesigned the website, moving away from a 'project' website to a platform for young people, educators and professionals to learn about religious toleration and peace, and to give easy access to the educational and other materials that we have produced. Especially the educational material – the clippings and the Badged Open Course are available in several European languages. The information, including the policy reports, are sent to the different stakeholders.

From the start of the project we emphasized that we would particularly focus on institutional partners. In this respect we can point at concrete results. Euroclio, the European association of educators in history and civic education, has offered to present the educational material of RETOPEA on its website as an associated project. As Euroclio represents teachers and educators in history and civic education (and related subjects) all over Europe this is a really important success. It ensures that associated teachers will have easy access to the material. We are in contact with HISTOLAB 'Transnational History Education and Co-operation Laboratory', the new Joint Project of the European Union and Council of Europe aiming to bring together innovative ideas on history education, to explore how our material can be integrated. The methodology of docutubes will be integrated in a MOOC on 'Digital Empowerment: Training program for higher education teachers, trainers and educational leaders' developed by the Erasmus+ project SLIDE 'Service-Learning as a pedagogy to promote Inclusion, Diversity and Digital Empowerment' (https://slide.reu.pub.ro/index.php/project-overview/).

The methodology is also being disseminated via contributions in professionally-oriented journals for educators and teachers trainers such as *Dimensies* (in Dutch) and *Didactica Historica* (in French).

With regard to teachers of religious education we made contact with EFTRE, while the Thomas platform in Flanders and especially the Catholic Education network will promote our work among its affiliated schools in Flanders and Brussels, but also through its network in Europe and globally; it may result in an initiative to apply the methodology in the educational frame of 'dialogue' promoted by the Catholic schools.

We are expanding our relations with URI Europe, now also in association with Religions for Peace Europe and Youth for Peace, which has already led to two new webinars and a formal request to become associated with URI cooperation circles (we do need to further discuss the modalities though, as the project formally ended).

In this respect we would like to announce that RETOPEA will continue, on an informal and voluntary basis, though the modalities need to be sorted out. OU has in the meantime secured funding from Culham St Gabriels Trust to take forward more workshop, evaluation and promotional activity in the UK.

The research certainly **has opened avenues for further research**.

1) Our research on peace treaties offered a very top-down perspective. It certainly would make sense to broaden the research and change the focus to daily interactions (on tolerance rather

than toleration and peace-making). That would also facilitate cross-cultural comparisons, as it was not evident, and indeed not entirely possible (even in hindsight there were some possibilities that we did not realize at the beginning of the project), to find equivalent treaties organizing religious diversity in non-European contexts. The project did address three major state sponsored initiatives at the international level about *tasamuh* religious tolerance) that have been included both in the clipping collection and discussed in the book Religious Diversity in Europe. However, it is in Islamic jurisprudence (fatawa) where deals, inter-religious relations and peace regulations are mostly addressed from an Islamic perspective. Focusing on daily interactions would also bring in the importance of gender much more to the fore. The formal arrangements that we studied hardly ever allowed to bring forth gender issues – apart from the observation that women were effectively largely absent from the perspective of lawmakers (with one exception: the regulation of marital and sexual relations).

2) As was commented several times during discussions with stakeholders there is need to further 'globalize' the study of Europe, and bring in non-European perspectives. Europe has become a very diverse region, especially for young people. Bringing in the experiences and reference frameworks of this globalized population should be a priority for the future.

3) The educational methodology of RETOPEA can be applied in other contexts as well – to discuss other sensitive topics, but also in more regular education.

4) As revealed during the roundtable, an important issue concerns extending RETOPEA's educational approach to younger age groups. There appears to be a consensus on the principle, but it certainly needs to be further explored in terms what is actually feasible and with which means. The follow-up project of OU will offer a first glance of the conditions in this respect.

5) A fine-grained analysis of the effects of a docutube-making process on particular aspects of young people's (procedural knowledge), on certain skills (e.g. related to critical digital and media literacy) and on attitudes (e.g. willingness for intercultural dialogue, open worldview, collaboration) would be very worthwhile.