

Simulation Game

The *Salāt* on the School Premises

Each of you will be assigned to a group representing a certain interest in the case given to you. Please discuss your arguments within your group. Each group will then present their arguments in an oral hearing in front of the entire participants and will respond to questions posed by the other groups. A deciding body will be constituted then by one member out of each group chosen by lot who has to assume the role of an independent arbitrator.

Outline

Preparation time for the groups: During the Workshops in Leipzig and Malang.

Presentation time of the arguments for each group: 15 minutes presentation (in total: 60 minutes).

Break: 15 minutes after each group presentation (in total 60 minutes).

Questions & answers: 3 minutes questions (posed by each of the other three groups); 2 minute for the presenting group to answer these questions (in total: 60 minutes).

Constitution of the deciding body; preparation time for the deciding body: until the next day.

Presentation time of the deciding body: 15 minutes (Possibility of a minority vote: 5-10 minutes).

Feedback and lessons learned regarding the instrument (in form and content): 60 minutes.

Participating Groups: B and his parents; School Authority; parents/pupils who feel disturbed; local political or NGO representatives.

Case Setting

The case is set within a legal order of a constitutional state under the rule of law with full protection of fundamental human rights, amongst which the freedom of religion is guaranteed. The state is secular but not laizistic.

General background of the case:

B is a high school student and adheres to the Islamic faith. He considers performing the ritual prayer (*salāt*) a binding manifestation of his religious beliefs which he has to strictly comply with. Hence, he and fellow students want to perform one of the ritual prayers during the school day and on the premises of the school. They want to utilise existing breaks between lessons and do not require additional time off from the school's normal schedule. As the school is not in a position to offer the pupils a separate room for the prayer they perform it kneeling on their

jackets in the public hallway. Other pupils are able to observe the praying pupils. In the past vivid debates amongst the pupils about this religious practice took place.

Noticing this the headmistress of the school issues a ban against the performance of prayers on the school premises in which she states that public demonstrations of religious beliefs – including prayers – are not permitted at the school. She declares that she wants to protect and maintain a peaceful and undisturbed community at the school. B and his parents consider such a ban to infringe upon his fundamental right to freely express his religious beliefs and are of the opinion that the school cannot ban the performance of the prayer in the hallway.

Group 1: B and his parents

B and his parents stress the importance of the right to freely express one's religion and reiterate their peaceful intentions.

Group 2: School Authority

The school authority wants to preserve a peaceful and undisturbed community at the school in which learning is not obstructed by conflicts within the school community.

Group 3: Other parents/pupils

A considerable group of parents of other pupils consider the prayer as disturbing their children's learning activities and do not want their children to be confronted with religious practices at a school.

Group 4: Local political or NGO representatives

The local political representatives want to weigh in on the debate in order to gain political support. They contemplate which position would win them more electoral support and participate in the hearing accordingly (marking this political position is up to the group).