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From CopyPaste to Domestic Training? Muslim Religious Leadership in Europe and North America

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From CopyPaste to Domestic Training? Muslim Religious Leadership in Europe and North America
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Conference Report



In Europa und Nordamerika stehen Staat und muslimische Gemeinschaften vor der Herausforderung, dass Imame häufig im Ausland ausgebildet und anschließend in den islamischen Gemeinschaften vor Ort eingesetzt werden. Einige Gemeinden sind zudem manchmal auf Personen ohne berufliche Qualifikation angewiesen, die dort Aufgaben des Imams übernehmen. Inzwischen wachsen die spezifischen Anforderungen und Bedürfnisse an religiöses Personal in Moscheen wie auch in öffentlichen Einrichtungen, zum Beispiel in Krankenhäusern. Aus verschiedenen Ländern wird berichtet, dass es wenige Möglichkeiten gibt, sich auf akademischem Niveau für die Aufgaben der religiösen Leitung im Inland zu qualifizieren. Die vorhandenen Angebote beschränken sich überwiegend auf staatlich nicht anerkannte Ausbildungsstätten auf mittlerer Berufsausbildungsebene oder werden als Teilzeit-Ergänzungsseminare abgehalten. Sie orientieren sich zumeist auf eine bestimmte islamische Lehrrichtung und richten sich ausschließlich an die Mitglieder einer spezifischen Organisation in der Sprache des Herkunftslandes der jeweiligen ethnischen Gruppe.

The challenges confronting Islamic communities connected with Imams from foreign countries being educated abroad and working in European countries without adequate knowledge of their national (host) societies is by no means unique to Germany. A few congregations have even resorted to hiring individuals who lack the professional qualifications and/or skills to fulfil the role of Imam. In the meantime, the specific demands and requirements concerning Muslim religious personnel in mosques as well as in public institutions, e.g. hospitals, continues to increase. And while academic knowledge about the current situation and the possibilities of training Muslim religious staff in Europe and North America is still rather limited, the attention this topic receives both in the academic and public spheres is growing. Opportunities for achieving qualifications on an academic level are quite limited, and they usually comprise nothing more than basic training courses or specific part-time supplementary seminars in some European and North American countries.

Die Akademie für Islam in Wissenschaft und Gesellschaft (AIWG) an der Goethe-Universität Frankfurt hat vom **07. bis zum 09. Oktober 2019 in Berlin** eine internationale Konferenz veranstaltet, um Fragen rund um das Thema islamisch-religiöser Leitung länderübergreifend zu diskutieren. Gefördert wurde die Konferenz mit Mitteln des Auswärtigen Amtes. Unter dem Titel „From CopyPaste to Domestic Training? Muslim Religious Leadership in Europe and North America“ befassten sich Expert_innen aus Politik, Wissenschaft und Praxis aus 14 europäischen Ländern und den USA mit Fragen rund um den Beruf sowie die Rolle des Imams, mit den damit verbundenen Aufgaben sowie den besonderen Anforderungen und zu Frauen in religiösen Leitungsrollen.

Prof. Dr. Bekim Agai, Direktor der AIWG, und **Dr. Raida Chbib**, Geschäftsführerin der AIWG, eröffneten gemeinsam die Konferenz mit einer Einordnung des Themas.

Dr. Chbib hob einleitend hervor, dass die Frage der Imamausbildung elementar sei für die weitere Entwicklung muslimischer Glaubensgemeinschaften zu gleichberechtigten, integralen und konstruktiven Bestandteilen der Gesellschaft. Insbesondere gelte es auf der Konferenz gemeinsam zu erörtern, wie man den Status quo religiöser Leitung muslimischer Gemeinschaften in Europa und Nordamerika auf eine nachhaltigere Grundlage stellt, sodass Muslime in religiösen Leitungsfunktionen dazu befähigt würden, sowohl ihren Gemeinden die

erforderlichen Dienste zu erweisen, als auch ihren Beitrag zum Wohlergehen der Gesamtgesellschaft zu leisten.



Introductory notes from Prof. Dr. Bekim Agai and Dr. Raida Chbib (AIWG) and Amb. Dr. Volker Berresheim (German Foreign Office)

Als Vertreter des Auswärtigen Amtes wies **Botschafter Dr. Volker Berresheim** indessen darauf hin, dass zunächst einmal der Respekt unter Menschen unterschiedlicher Religion die Grundlage für das wechselseitige Verständnis und die Zusammenarbeit bilde. Aufgrund von Gesprächen in Frankreich und seiner Beobachtung eines eigenen nationalen Typus des Islams in Indonesien fragte er sich bereits in den 1990er-Jahren, warum es keine spezifische Entwicklung und Ausprägung dieser Religion in Europa geben könne – und schlug damit die Brücke zum Thema der Konferenz für die kommenden Tage.

The Academy for Islam in Research and Society (AIWG) at the Goethe University Frankfurt hosted an international conference titled 'From CopyPaste to domestic training? Muslim religious leadership in Europe and North America' from the **7th to the 9th of October 2019 in Berlin** to give experts from different European countries and the USA the opportunity to discuss the issue of training Imams in European secular societies. Various experts from state agencies, universities, faith communities and civil society from 14 different countries came together to exchange their thoughts and perspectives on the different possibilities for training religious personnel. A variety of challenges were discussed in the panels, including women in religious leadership positions, funding to ensure appropriate training courses and salaries for skilled religious personnel.

The conference opened with introductory remarks by the director of the Academy for Islam in Research and Society, **Professor Dr Bekim Agai**, and the managing director, **Dr Raida Chbib**. In her introduction, Dr Chbib pointed to the importance of Imam training for the further development of Muslim religious communities as equal, integral and constructive parts of societies. The status quo of Muslim religious leadership should shift from its current direction of development toward an improved and more sustainable path. With more properly skilled and payed Muslim religious professionals, the specific demands of today's

believers, she stated, would be better met while taking more responsibility within both their communities and their broader societies.

According to **Ambassador Dr Volker Berresheim** from the German Federal Foreign Office, respect among people of different faiths is the basis or common ground for cooperation and mutual understanding. Over the course of his early diplomatic work, he noticed and appreciated a specific national type of Islam in Indonesia. This experience eventually led to discussions with Muslim officials in France as to why the development of a 'national type of Islam' would not be possible in Europe, and he encouraged the experts attending the conference in Berlin to delve deeper into this issue.



Amb. Dr. Volker Berresheim

Die Dichotomie zwischen den Erwartungshaltungen der muslimischen Gemeinschaft und des Staates an Imame wurde vom ersten Referenten **Dr. Mohammed Hashas** zusammengefasst und aus wissenschaftlicher Perspektive kommentiert. In seinem Vortrag über die „Herausforderungen und Chancen für muslimische religiöse Führung in Europa und Nordamerika“ führte er anhand seiner Forschungsergebnisse am Research Center for Islamic Studies in Palermo/Italien zwei wesentliche Punkte über ‚den europäischen Imam‘ an: Erstens, der Imam könne keine unabhängige Dienstleistung erbringen, er sei eng an seine religiöse Gemeinschaft gebunden. Diese sei meistens kulturell und sprachlich anders geprägt als der nationale Kontext der Gesamtgesellschaft, auf die sich der Imam aber auch einstellen und an die er sich anpassen müsste.

Zweitens sei eine hohe Erwartungshaltung gegenüber einem Imam zu verzeichnen: Einen solchen „Super-Imam“ könne es jedoch nicht geben, sodass hohe Anforderungen an Imame in den Gemeinschaften häufig überlasteten. Eine grundlegende Typologie von Imamen in europäischen Gemeinschaften gibt Dr. Hashas zufolge eine Bandbreite an Praxisformen preis: Darunter fielen der sogenannte Gemeinde-Imam, der von einer spezifischen Gemeinde direkt bestimmt werde, der Botschafts-Imam, der von ausländischen Staaten entsandt würde, oder der Imam des Landes, der in dem jeweiligen europäischen Staat aufgewachsen sei. Diese

Typen von Imamen stünden je nach Kontext insgesamt im Spannungsfeld unterschiedlicher Erwartungen seitens der muslimischen Gemeinden, der Politik und der Gesellschaft.



Dr. Mohammed Hashas

Seine systematisierenden Gedanken griffen **Dr. Colleen Keyes** und **Dr. Bilal Ansari** in ihrem Response kommentierend aus Sicht von muslimischen Dozenten_innen einer akademischen Ausbildungsstätte auf, indem sie darauf hinwiesen, dass im US-amerikanischen Kontext das Phänomen des „Super-Imams“ ebenso zu beobachten sei. Jedoch könne ihrer Ansicht nach eine intensive und fundierte Ausbildung durchaus dazu beitragen, das Profil und die Fähigkeit von Imamen derart zu stärken, dass sie den Anforderungen besser genügen könnten.

The dichotomy between expectations faced by Imams from the Muslim community, on the one hand, and from the State, on the other, was summarised and commented by the first lecturer of the event, **Dr Mohammed Hashas**. In his lecture on ‘Challenges and Opportunities for Muslim religious leadership in Europe and North America’, he covered two aspects of the ‘European Imam’ based on the results of his work at the Research Centre for Islamic Studies in Palermo, Italy. First, the Imam cannot fulfil an independent function; he is closely bound to his specific religious community, which differs culturally and linguistically from the national society as a whole. The Imam has to be aware of this and to adapt his work accordingly.

Second, he stated that Imams are confronted with very high expectations. The so-called ‘Super-Imam’ simply does not exist, and the attempt by some Imams to live up to such expectations often overwhelms them. Dr Hashas presented a typology of Imams in European communities summing up different forms or areas of deployment: the ‘community Imam’, who is directly appointed by a specific Islamic community/organisation; the ‘embassy Imam’, who is dispatched and paid by a foreign state; and the ‘Imam of the land’, who is born, bred and later trained within the particular European country. He then pointed to the fact that Imams often have to carry out their duties between the various poles of

expectations coming from Muslim communities, the State, politics as well as from the broader society.



Dr. Bilal Ansari, Dr. Mohammed Hashas, Dr. Niels Valdemar Vinding, Dr. Colleen Keyes

Taking up his systematising explanations, **Dr Colleen Keyes** and **Dr Bilal Ansari** described how the widespread call for a sort of ‘Super-Imam’, one who is able to cope with the multiplicity of expectations, has gained traction in the context of the United States. In response to this expectation, they argued that it is indeed possible to ‘produce them’ through an adequate programme of education.



f.l.t.r.: Prof. Dr. Alison Scott-Baumann, Dr. Nancy Khalil, Dr. Welmoet Boender, Dr. Andreas Jacobs

Anhand von Beispielen US-amerikanischer Institute im akademischen Bereich illustrierten sie, dass es durchaus möglich sei, einheimische Imame, sogenannte „Imams of the land“, mit den nötigen Schlüsselkompetenzen und inhaltlichem Wissen hinreichend auszustatten. Dabei böte die islamische Tradition selbst gute Anknüpfungspunkte für moderne Konzepte. Nicht zu unterschätzen sei aus ihrer Sicht die „Genderbarriere“ im Zusammenhang mit dem Imamberuf.

Nachfolgend erhielten die Teilnehmer_innen in zwei Panels Einblicke in die Voraussetzungen für eine Ausbildung von Imamen in verschiedenen Ländern. Im Ländervergleich

präsentierte **Dr. Andreas Jacobs** einen Überblick über die Rahmenbedingungen für Ausbildungsinstitutionen für muslimisch-religiöses Personal in Deutschland. **Dr. Nancy Khalil** lieferte einen Überblick für die USA und **Prof. Dr. Alison Scott-Baumann** für Großbritannien. In den USA und in Deutschland würden sehr häufig ausländische Imame in den Gemeinden eingestellt. Nur ein Drittel aller Moscheen in den USA hätten nach Angaben von Dr. Khalil einen Vollzeit-Imam und von denen seien die meisten in Al-Azhar, der ägyptischen islamischen Lehrinstitution, ausgebildet.



Dr. Nancy Khalil

To illustrate their point, they mentioned a few examples of American academic institutions that provide a high level of training while, at the same time, adopting, for instance, liberal critical art as part of the Islamic tradition. Finally, they advised against gender barriers in the context of the Imam profession, a point which should not be underestimated.

The presenters in the subsequent two panels offered the audience comparative insights into the framework and prerequisites of Imam training in different countries. **Dr Andreas Jacobs** presented

the judicial, social and institutional situation of Muslims and their models of Imam training in Germany, **Dr Nancy Khalil** did the same for the United States and **Prof Dr Alison Scott-Baumann** gave an insight on the British context. Within the course of the discussion, it became apparent that many Muslim communities in the USA and Germany employ foreign-born Muslims as Imams. According to Nancy Khalil, only a third of American mosques employ full-time Imams, and a majority of them have graduated from 'Al-Azhar', an Islamic university in Egypt.

Dennoch gebe es in allen drei Ländern vor Ort Ausbildungsstätten oder Zusatzqualifikationsmöglichkeiten, um den Nachwuchs auf die Arbeit in den Glaubensgemeinschaften vorzubereiten. Diese seien in Selbstorganisation und -finanzierung betriebene religionsgemeinschaftliche Stätten. Unterm Strich mangle es in fast allen Ländern an staatlicher Anerkennung, der Akkreditierung von Studium beziehungsweise Ausbildung und an der Vergabe anerkannter Abschlüsse. Als länderspezifische Besonderheit der USA wies Dr. Khalil darauf hin, dass sich die Situation der Muslime nach dem 11. September 2001 verändert habe: Personen, die sich zur religiösen Ausbildung in mehrheitlich muslimische Länder begaben, gerieten sicherheitspolitisch unter Druck.

In Großbritannien böten eine Vielzahl religiöser Seminare islamischer Gemeinschaften „*Darul ulooms/seminaries*“ Ausbildungsmöglichkeiten. Im Vergleich dazu stellte sich heraus, dass in Deutschland verschiedene türkisch-islamische Dachverbände und die *Ahmadiyya* jeweils eigene Ausbildungsmodelle entwickelt haben und dabei sind, ihre Ausbildungsmöglichkeiten zu erweitern und zu verbessern. Anders als in Großbritannien ist in Deutschland an öffentlichen Hochschulen ein akkreditiertes Fachstudium der islamischen Theologie seit 2010 an über zehn verschiedenen Hochschulen etabliert worden.

Einig waren sich die Referent_innen darin, dass Schritte nötig seien, um die Ausbildungsstandards und das Angebot insgesamt zu verbessern. Hierzu würden verschiedene Maßnahmen ergriffen, wie beispielsweise in Großbritannien ein Projekt zur Zusammenarbeit zwischen den „*Seminaries*“ und Universitäten. Zudem wurde hervorgehoben, dass bessere Beschäftigungsbedingungen und -

entgelte für einen ausreichend qualifizierten Nachwuchs wichtig sind.

Mit der Leitfrage, ob die verschiedenen Formen der Ausbildung religiösen Personals mit der geschichtlichen Entwicklung der muslimischen Bevölkerung des Staates zusammenhängt, befasste sich das nachfolgende Panel. Diese Dimension wurde anhand der Länder Polen, Finnland, Schweden und Spanien beleuchtet, die teilweise auf eine lange, teilweise auf eine kurze Geschichte muslimischer Präsenz zurückblicken. Sowohl in Finnland als auch in Polen lebt seit geraumer Zeit die tatarische Minderheit als einheimische muslimische Minderheit. **Prof. Dr. Tuomas Martikainen** erklärte beispielsweise für den finnischen Kontext, dass seit etwa 1870 die tatarische Minderheit in muslimischen Vereinen beziehungsweise Moscheen organisiert sei und eigene Friedhöfe errichtet hätte. Über diese lange Geschichte hinweg konnten sich dennoch keine eigenen Ausbildungsstrukturen für die religiöse Leitung von Gemeinden entwickeln. Entweder hätten sich Martikainen zufolge einzelne Muslime autodidaktisch weitergebildet oder zeitweilig ein Studium an ausländischen Institutionen absolviert.

All three countries offer different training institutions and further education facilities to prepare junior Imams for their future community work. These facilities are usually self-organised, self-funded and privately run by one of the many religious communities there. In each of the countries presented, these institutions have yet to be officially recognised by the state and are run without accredited study or training programmes. With regard to the US-context, Dr Khalil also mentioned that the situation in the USA has changed significantly after 9/11: People seeking religious education in a primarily Muslim country find themselves increasingly under pressure in the context of security policy.

In Great Britain, Imam training is part of the education at religious seminaries within the community-based ‘darul ulooms’, whereas in Germany, Imam education is mainly offered by different Turkish-Islamic umbrella organisations as well as by the Pakistani Ahmadiyya community, each using different training models. Most of them are currently in the process of improving and expanding their existing programmes. Furthermore, since 2010 more than ten public German universities offer an accredited ‘Islamic theological studies’ programme funded by the state. The discussion revealed a consensus among the participating experts that steps towards improving standards of education as well as the conditions of employment were necessary.

Looking at Poland, Finland, Sweden and Spain as case studies – most of them with a long tradition of Muslim presence – the correlation between

different forms of training religious staff, on one hand, and the historical and demographic development of the Muslim population in a country, on the other, was discussed. The Tatar Muslim minorities, for instance, in Finland and Poland settled in these regions long ago. **Tuomas Martikainen** explained that the long historic presence of Tatars in Finland is visible in the emergence of Muslim organisations, mosques and through Muslim cemeteries. Despite this, specific training programmes for the religious leadership of Muslim communities has yet to be established. Martikainen reported that Muslims have either self-taught or went abroad to study Islamic theology at foreign universities.



Prof. Dr. Agata Nalborczyk

Inzwischen sei die muslimische finnische Bevölkerung religiös wie auch kulturell mit der fortlaufenden Immigration divers geworden. Nach einer langen Zeit der Nichteinmischung sei nun ein Interesse vonseiten des finnischen Staates und der Universität Helsinki für das Thema Imamausbildung zu verzeichnen. Ähnlich sieht es nach **Prof. Dr. Agata Nalborczyk** in Polen aus, wo ebenso eine lang bestehende tatarisch-muslimische Bevölkerungsgemeinschaft seit 1925 mit einer Religionsgemeinschaft bestehe. Sie sei seit 1936 staatlich anerkannt. Auch dort fehle es an einer inländischen Ausbildungsinstitution für reli-

giöses Personal. Gegenwärtig bestünden nach der weiteren Zuwanderung fünf staatlich registrierte islamische Organisationen in Polen mit Imamen, die jeweils diesen zugehörten, sodass es keine unabhängigen Imame oder Muftis gebe, sondern nur solche, die von ihren Gemeinden gewählt und vom Staat als religiöses Oberhaupt betrachtet würden.

Auch Schweden hat einen signifikanten muslimischen Anteil der Bevölkerung vorzuweisen; ihre Anzahl wird laut **Dr. Mukhiddine Shirinov** auf etwa 800.000 geschätzt.

In part due to continual immigration, the Muslim-Finnish population has become religiously and culturally much more diverse. After a long period of conscious non-interference, both the Finnish state and the University of Helsinki have recently shown greater interest in the topic of Imam training.

Prof Dr Agata Nalborczyk's portrayal of the Tatar Muslim population in Poland resembled that in Finland in many respects. The religious community was formed in 1925 and officially recognised by the state in 1936. Just like in Finland, a training

institution for religious personnel is lacking in Poland. Supported by a process of continual immigration, five state-registered Islamic organisations in Poland have been formed. Since each of these organisations has its own Imam, there are no independent Imams or muftis. They are elected by their communities and recognised by the state as religious representatives.

Sweden also has a significant Muslim population, which is estimated at around 800,000 people, according to **Dr Mukhiddine Shirinov**.



Mr. Abdulkader Habib and Dr. Mukhiddine Shirinov

Schwedens muslimische Bevölkerung habe sich ebenso wie in den Nachbarländern im Laufe der Zeit diversifiziert und sei geprägt von der Einwanderung von Gastarbeitern in den 1960er-Jahren sowie später von Flüchtlingen aus dem Iran, Irak und Bosnien. Auch in Schweden gebe es eine religiöse Gemeinschaft der tatarischen Muslime, die aus Finnland zugewandert waren. Entsprechend dieser demografischen Entwicklungen, entstanden in den Achtzigerjahren mehrere islamische Organisationen und später der verbandsübergreifende *Muslimische Rat Schweden*.

Shirinov und **Abdulkader Habib** stellten die 2007 ins Leben gerufene *'Kista Folkhögskola'*, als einzige schwedische Volkshochschule mit muslimischem Profil vor, die Kurse in islamischer Theologie und religiöser Leitung anböte und hierbei staatlich gefördert werde.

Laut **Prof. Dr. Juan Ferreiro Galguera** hat sich demgegenüber in Spanien die lang bestehende islamische Glaubensgruppe, deren proportional größter Anteil aus spanischen, gefolgt von marokkanischstämmigen Bürger_innen besteht, insbesondere durch den Zuzug von Muslimen aus afrikanischen Staaten und Pakistan diversifiziert. Trotz der langen Geschichte muslimischer Präsenz in Spanien und der seit 1992 bestehenden Kooperationsvereinbarung zwischen der muslimischen Gemeinschaft und dem Staat existierten in Spanien keine staatlich anerkannten Ausbildungsinstitutionen für Imame. Der *Katalanische Islamrat* wie auch die *Islamische Kommission Spaniens* hätten Möglichkeiten geschaffen, diese seien jedoch bis heute nicht akkreditiert. Ein islamisch-theologisches Angebot würde von der *Spanischen Föderation der islamisch-religiösen Gemeinschaften (Spanish Federation of Islamic Religious Entities, FEERI)* bereitgestellt und schließe an einer europäischen

Initiative einer „islamischen Universität“ mit Zweigstellen in Spanien, Frankreich und Italien an. An spanischen Universitäten finden sich weder Islamische Studien noch Islamische Theologie als Studienprogramme, der inhaltlich nächste Studiengang sei das Fach „Religion und Recht in demokratischer Gesellschaft“ an der Zaragoza Universität.

Together with **Abdulkader Habib**, he presented *'Kista Folkhögskola'*, which was established in 2007 and is the only Swedish community college with an Islamic profile offering courses in Islamic theology and religious leadership. Sweden's Muslim population, as in neighbouring countries, has become more diverse over the course of time. Sweden also has a religious community of Tatar Muslims who at some point immigrated from Finland. More Muslims immigrated to Sweden as a result of the guest worker programme in the 1960s and, later, the influx of refugees from Iran, Iraq and Bosnia. In accordance with these demographic developments, several Islamic organisations and (later) the *Muslim Council Sweden* were established in the 1980s. At the moment, the *'Kista Folkhögskola'* is the only state-supported institution offering training in Islamic theology, thus providing Imams with skills relevant to their duties.

In contrast to the situation in Sweden, the long-established Islamic religious community in Spain largely consists of Spanish citizens followed by citizens of Moroccan origin. According to **Prof Dr Juan Ferreiro Galguera**, the recent influx of Muslims of African and Pakistani origin has made for a more diverse community. Despite the long history of Muslim presence in Spain, not to mention the 1992 Cooperation Agreement between the Muslim community and the state, Spain still lacks any officially recognised training institutions or Imams. Both the *Catalan Islamic Council* and the *Islamic Commission of Spain* have created training programmes, but these have not yet been accredited by the state. An Islamic-theological course is currently provided by the *Spanish Federation of Islamic Religious Entities (FEERI)*, as part of a European initiative of an 'Islamic University' with branches in Spain, France and Italy, but at Spanish universities neither an Islamic Studies nor Islamic Theology study programmes

exists. The only course of study even remotely connected to these topics is the 'Religion and Law in Democratic Society' programme at the University of Zaragoza.

Einen Eindruck über verschiedene Formen von Ausbildungsstätten oder -kursen in Europa und den USA für muslimisch-religiöses Personal konnten sich die teilnehmenden Expert_innen sowie die Öffentlichkeit am Abend verschaffen. Am neu gegründeten *Institut für Islamische Theologie* der Humboldt-Universität zu Berlin erwartete die Konferenzteilnehmenden eine Posterpräsentation. Das *Open Forum* im Senatssaal des Hauptgebäudes der Humboldt-Universität eröffnete **Prof. Dr. Bekim Agai** (AIWG, Goethe-Universität Frankfurt) gemeinsam mit **Prof. Dr. Michael Borgolte**, dem Leiter des Berliner Instituts für Islamische Theologie, sowie dem Botschafter, **Dr. Volker Berresheim** (Auswärtiges Amt).



Prof. Dr. Michael Borgolte

Im Mittelpunkt der Ausstellung standen Vorträge über Ausbildungsmöglichkeiten am *Hartford Seminary* in New York (**Dr. Bilal Ansari**), an der *Islamic University of Applied Sciences* in Rotterdam (**Prof. Dr. Ahmet Akgündüz**), der *Vrije Universiteit* in Amsterdam (**Dr. Wilmoet Boender**), am *Institut Al-Ghazali* der Großen Moschee von Paris (**Mohammed Toualbia**) sowie das Kursangebot am *Schweizerischen Zentrum für*

Islam und Gesellschaft der Universität Fribourg (**Noemi Trucco**).



Dr. Wilmoet Boender

Diese Institutionen repräsentieren die verschiedenen Typen, die **Dr. Niels Valdemar Vinding** in seiner Forschung herausgearbeitet hat und in seiner einführenden Rede zusammenfasste. Er nennt erstens den Typus der staatlich unabhängigen, aus den Religionsgemeinschaften heraus gewachsenen Formen, zweitens den Typus der Programme islamischer Studien, die an Hochschulen angesiedelt seien und drittens den Typus von Brückenmodellen, die sich sowohl an Anforderungen akademischer Ausbildung als auch die der Gemeinden orientierten.



Dr. Bilal Ansari

The evening event was an *open forum* held at the recently established Berlin *Institute for Islamic Theology* at the Humboldt University. The event afforded both experts and a number of further participants an overview of the various forms of training and education for Muslim religious personnel in Europe and the USA. Together with **Prof Dr Michael Borgolte**, the director of the Berlin Institute for Islamic Theology, and Ambassador **Dr Volker Berresheim** from the German Foreign Office, **Prof Dr Bekim Agai**, the director of the AIWG, opened the forum in the Senate Hall of the main building of the Humboldt University. This was then followed by two sessions of poster presentations.

Several short presentations on educational opportunities were provided by the experts who presented facts and figures of the *Hartford Seminary* in New York (**Dr Bilal Ansari**), the *Islamic University of Applied Sciences* in Rotterdam (**Prof Dr Ahmet Akgündüz**), the *Faculty of Religion and Theology* of the *Vrije Universiteit* in Amsterdam

(**Dr Wilmoet Boender**), the *Al-Ghazali Institute* of the Great Mosque of Paris (**Mr Mohammed Toualbia**), and the courses offered by the *Swiss Centre for Islam and Society* at the University of Fribourg (**Mrs Noemi Trucco**). Each of those institutions take a different approach to education, all of which were summarised by **Dr Niels Valdemar Vinding** in his introductory remarks based on his research. According to him, three different types could be observed: First, independently organized Muslim institutes and programs that have developed closer to mosque and community demands. Second, general Islamic studies programs associated with university programs and state approved curriculum and third, institutions that have successfully bridged these two institutional fields of university and religious communities.



Dr. Niels Valdemar Vinding



Mr. Jean-Francois Husson

Während der Paneldiskussion des zweiten Konferenztages („*The Making of Muslim religious leaders: Certification, Curriculum and Funding*“) warf **Jean-Francois Husson** von der Katholischen Universität Louvain/Belgien in seiner *Keynote* die Frage einer geeigneten Weise der Ausbildung islamisch-religiösen Personals in Europa grundsätzlich auf, indem er verschiedene institutionelle Formen der Qualifizierung vorstellte. Hierbei diskutierte er die Rolle der islamischen Glaubensgemeinschaften und die des Staates und führte die Stärken und Schwächen diverser Ausgestaltungs- und Finanzierungsmodelle an. Als Spannungsfelder benannte er die akademische Freiheit versus die spezifischen Bedürfnisse von Gemeinden. Als weitere Herausforderung führte er zudem den Umgang mit der organisatorischen Diversität im Islam an und die damit verknüpfte Suche nach geeigneten Ansprech- und Koope-

rationenpartnern für den Staat. Husson wies am Schluss auf die Bedeutung hin, einen akademischen Ausbildungsweg mit einem islamisch-theologischen Schwerpunkt auf Hochschulniveau zu schaffen. Ihm zufolge bedürfe ein solcher jedoch stets eines gemeindespezifischen Zusatztrainings. Durch die Vergabe von staatlich-anerkannten Abschlüssen an Hochschulen würden wesentliche Standards in der Qualifizierung von Imamen gesichert und eine Anerkennung ermöglicht.

The second day of the conference began with the panel on *The Making of Muslim religious leaders: Certification, Curriculum and Funding*. Mr. **Jean-Francois Husson** of the Catholic University of Louvain in Belgium asked in his *keynote* about the proper approach to training Islamic religious leaders while discussing different forms and methods of institutionalised training and education currently found in different countries. Taking into consideration the role of Muslim faith organisations and the responsibility of the state, he explained the strengths and weaknesses of the different models, also with respect to their structures and funding. As possible areas of tension, he identified, among others, the concept

of academic freedom versus the specific needs of the communities. He also pointed to the organisational diversity within Islam, which presents state authorities with a challenge in their attempt to find a suitable cooperation partner. Husson concluded by pointing out the importance of academic training with an Islamic-theological focus at university level, which would require additional specialised training to meet the demands of the different Muslim congregations. State-recognised degrees would ensure a better standard of education.



Entrance Hall of the Humboldt-University Berlin

Aus einer Akteursperspektive stellte sodann **Faruk Licina** als Vorsitzender des islamischen Dachverbandes *Shoura Luxembourg* die Zusammenarbeit zwischen Staat und muslimischen Gemeinden bei Ausbildung, Finanzierung und Anerkennung von Imamen vor. In Luxemburg stammten etwa 80% der Muslime aus den Balkanstaaten und 20% aus verschiedenen Ländern der Maghreb-Region, Europas und Afrikas. 1984 sei das erste offizielle islamische Zentrum in Luxemburg gegründet worden. 2015 erlangte die Shoura, der acht islamische Zentren angehören, den Status einer Körperschaft des öffentlichen Rechts. Ihre Ausgaben, etwa zur Beschäftigung von Imamen, decke sie über staatliche Zuschüsse und der über Spenden und Mitgliedsbeiträge eingehenden Eigenmittel der Zentren. Im Januar 2019 ernannte die Shoura Dr. Rabie Fares zum ‚Großmufti‘. Insgesamt seien in den verschiedenen islamischen Zentren neun Vollzeit-Imame beschäftigt, die allesamt ihre Ausbildung an ausländischen islamischen Ausbildungsinstitutionen erlangt hätten. Zuletzt seien Fortbildungsinitiativen im Inland in Form von Schulungen entstanden, wie etwa zur interreligiösen Arbeit oder Pädagogik, die teilweise vom Großmufti geleitet würden.

In der darauffolgenden Podiumsdiskussion, an der sich zusätzlich zu den beiden Rednern **Dr. Nancy Khalil** von der *University of Michigan/USA* und **Prof. Dr. Ataulloh Siddiqui** des *Markfield Institute of Higher Education/Großbritannien* beteiligten, ging es insbesondere um die Bedarfe der muslimischen Glaubensgemeinschaften und wie diese adressiert werden könnten.

Siddiqui schlug vor, ausgehend von der Frage nach dem nötigen Profil eines Imams in europäisch-islamischen Glaubensgemeinschaften, geeignete Ausbildungsinhalte und -formen zu entwickeln.

Hierbei sei es wichtig, den länderspezifischen Kontext, die dortigen Gesetze und Gepflogenheiten zu berücksichtigen. Khalil warf die Frage nach der Akzeptanz einer religiösen Leitungsfigur durch bestimmte Gemeinden auf und verwies somit auf die Herausforderung der unterschiedlichen Anforderungen und Erwartungen der in der Lehre sehr divers ausgerichteten islamischen Gemeinden einerseits sowie der Gesellschaft als Ganzes andererseits. Es herrsche ihrer Beobachtung nach oftmals Unklarheit in Bezug auf den Begriff des Imams und des damit verbundenen Profils.

Auch auf diesem Panel wurde erneut der Begriff des „*Super-Imams*“ aufgegriffen, um auf die überspitzten Anforderungen zu verweisen, mit denen Personen in der religiösen Leitung konfrontiert sind: Ein Imam müsse Sozialarbeiter, insbesondere Jugend- und Familienberater, und zugleich Psychologe, Seelsorger und Theologe in Einem sein. Einig waren sich die Diskussionsteilnehmer_innen darin, dass diese Bedarfe zwar auch in muslimischen Gemeinden gedeckt werden sollten, jedoch die Person des Imams damit nicht überfrachtet werden dürfe.

In his role as the chairman of the umbrella organisation ‘*Shoura Luxembourg*’, **Faruk Licina** brought in an perspective from within the Muslim community. He described the cooperation between the government of Luxembourg and its Muslim communities in the areas of training, financing and recognition of Imams. About 80% of the Muslims there have immigrated from the Balkan states and 20% from the Maghreb region or from African countries. The first official Islamic centre was founded there in 1984. In 2015, the Shoura, to which eight Islamic centres belong, acquired the status of a public corporation and thus received financial support from the state. Combined with the centres’ own resources, consisting of donations and membership fees, this covers their expenses. In January 2019, the Shoura appointed the Grand Mufti Dr Rabie Fares. In total, nine full-time Imams are currently employed in the various Islamic centres, all having received their education at foreign Islamic training institutions. Licina concluded his presentation by listing some of the self-created training initiatives, some of which were led by the Grand Mufti, including courses on interreligious work or pedagogy.

In the panel discussion that followed, which was joined by **Dr Nancy Khalil** of the *University of Michigan/USA* and **Prof Dr Ataulloh Siddiqui** of the *Markfield Institute of Higher Education* in Great Britain, the needs of the Muslim faith communities and how these could be addressed were discussed. Regarding the profile of an Imam in European-Islamic faith communities, Siddiqui underlined the urgent necessity of working up adequate curricula for education while at the same time taking the country-specific context into account, such as the laws and customs there.



l.r.: Dr. Raida Chbib, Prof. Dr. Ataulloh Siddiqui, Prof. Dr. Bekim Agai

Khalil raised the question concerning the acceptance of a religious leader by a community, pointing to the challenge faced by Imams when trying to accommodate the various demands and expectations of very diverse Islamic communities, on the one hand, and those generated by general society, on the other. According to her observation, there is often a lack of clarity regarding the concept of the Imam and the profile ascribed to it.

As the discussion progressed, the term ‘*Super-Imam*’ was repeatedly taken up, especially in reference to the exaggerated demands often confronting religious leaders, namely that an Imam had to be a social worker (especially youth and family counsellor), a psychologist, a pastor and a theologian all in one person. While the panelists all agreed that these needs should be met in Muslim communities, those assuming the duties of a religious leader should not be overburdened with them.

Vertiefend konnten sich sodann die Expert_innen in einzelnen Workshops zu unterschiedlichen Aspekten des Themas austauschen: „*Frauen als Imaminnen?*“ („Women as Imams?“), „*Das zukünftige Profil eines Imams*“ („The future image of an Imam“) und „*Die öffentliche Rolle eines Imams*“ („The public role of an Imam“).

In dem Workshop über Frauen in religiösen Leitungspositionen kristallisierte sich nach den Vorträgen von **Canan Bayram** aus Hamburg/Deutschland und von **Dr. Abdeslam Hafidi** aus Frankreich heraus, dass Frauen durchaus unterschiedliche Führungsaufgaben im religiösen Raum übernehmen könnten. Hierbei wurde die Frage der Akzeptanz und Anerkennung seitens der jeweiligen Gemeinde diskutiert.

In dem Workshop über das zukünftige Berufsfeld eines Imams stellten **Munir Hodzic** aus der islamisch-bosnischen Gemeinde Frankfurt/Deutschland und **Prof. Dr. Ataullah**

Siddiqui aus Großbritannien einführend ihre Perspektiven vor. Siddiqui zufolge wäre es sinnvoll, zwischen muslimischen Führungspersönlichkeiten in der Öffentlichkeit und den sogenannten „*faith entrepreneurs*“ zu unterscheiden, die sich Kernaufgaben innerhalb von Gemeinden widmeten, wie zum Beispiel die täglichen Gebete organisieren, Ehen schließen und Beerdigungen begleiten.

Die Idee, die verschiedenen Aufgaben und Funktionen des Imams aufzuschlüsseln und auf verschiedene Personen zu verteilen, wurde auch im letzten Workshop über den „Imam in der Öffentlichkeit“ besprochen, wozu **Dr. Michael Privot** aus Belgien gemeinsam mit **Dr. Welmoet Boender** aus den Niederlanden einführende Gedanken vorstellten.

Die internationale Konferenz endete mit einem Austausch über die Möglichkeiten der Vernetzung und des Austauschs zu diesem Themenfeld unter den beteiligten Expert_innen.

The experts were then had the opportunity to exchange views on various aspects of the topic in three different workshops: 'Women as Imams?', 'The future image of an Imam' and 'The public role of an Imam'.

After the talks given by **Canan Bayram** from Hamburg /Germany and **Dr Abdeslam Hafidi** from the Institut Européen des Sciences Humaines (IESH) in France at the workshop on women in religious leadership positions, the participants argued that there was, in fact, a possibility for women to adopt leadership functions within Muslim communities while discussion the question of their acceptance and recognition within the Muslim associations. The workshop on the future profile of an Imam was introduced with some comments by **Munir Hodzic** from the Islamic-Bosnian community in Frankfurt in

Germany and **Prof Dr Ataullah Siddiqui** from Great Britain. Siddiqui suggested differentiating between Muslim leaders in the public and so-called faith entrepreneurs, who would cover core tasks and responsibilities within the communities, such as daily prayers, weddings and funerals. The idea of splitting the profession into different tasks and key competencies to be distributed amongst several individuals was also discussed in the final workshop on the public image of an Imam, which was introduced by **Dr Michael Privot** from Belgium and **Dr Welmoet Boender** from the Netherlands.

The international conference concluded with an open discussion regarding the possibilities for networking and sharing information on this topic among the participating experts.



Participant with Conference Schedule

Programme

Monday, 07 October 2019

Check-In at Leonardo Royal Hotel, Berlin

07:30 p.m. **Informal Get-Together** with international guests and speakers of the conference

Tuesday, 08 October 2019

09:30 a.m. **Registration and Welcome Coffee** at the Leonardo Royal Hotel Alexanderplatz, Berlin

10:00 a.m. **Welcome Address and Introduction**
Bekim Agai and Raida Chbib (AIWG/Goethe University Frankfurt, GER)
Amb. Volker Berresheim (Federal Foreign Office, GER)

10:15 a.m. **Challenges and Opportunities for Muslim Religious Leadership in Europe and North America**
Opening Keynote:
Mohammed Hashas (*La Pira* Center for Islamic Studies in Palermo; LUISS University of Rome, ITA)
Response and discussion:
Bilal Ansari and Colleen Keyes (Hartford Seminary, USA)
Chair: Niels Valdemar Vinding (University of Copenhagen, DNK)

11:00 a.m. **Country insights: Legal, social and institutional framework for imam training**
Germany Andreas Jacobs (Konrad-Adenauer-Stiftung, GER)
France Rachid Benzine (FRA)
USA Nancy Khalil (University of Michigan, USA)
United Kingdom Alison Scott-Baumann (SOAS London, UK)
Panel Discussion: Top-Down or Bottom-Up? The role of national governments and public institutions
Chair: Welmoet Boender (VU Amsterdam, NLD)

12:45 p.m. **Lunch Break**

2:15 p.m. **Country insights: Legal, social and institutional framework for imam training**
Poland Agata S. Nalborczyk (University of Warsaw, POL)
Finland Tuomas Martikainen (Migration Institute of Finland, FIN)
Sweden Mukhiddine Shirinov (Kista Folkhögskola, SWE)
Spain Juan Ferreiro Galguera (University of A Coruna, ESP)
Panel Discussion: Significance of the history of a Muslim population and its community structure for the mode of imam training?
Chair: Abdessamad Belhaj (UCLouvain, BEL)

3:45 p.m. **Coffee Break**

**Open Forum at the Humboldt-Universität zu Berlin:
Imam training and education in Europe and the USA**

4:30 p.m. **Bus Ride** to the Humboldt-Universität zu Berlin

5:00 p.m. **Admission**

5:30 p.m. **Welcome Address**
Bekim Agai (AIWG/Goethe University Frankfurt, GER)
Michael Borgolte (Berlin Institute for Islamic Theology/HU-Berlin, GER)
Amb. Volker Berresheim (Federal Foreign Office, GER)

5:45 p.m. **Introductory Note: Imam training and education in Europe and North America**
Niels Valdemar Vinding (University of Copenhagen, DNK)

6:00 p.m. **Poster Presentations – Walk and Discussion: Examples of training Imams in**
France
Al-Ghazali Institute, Paris
The Netherlands
Islamic University of Applied Sciences Rotterdam
Faculty of Religion and Theology, VU Amsterdam
United States of America
Hartford Seminary, Connecticut
Switzerland
Germany

7:15 p.m. **Closing Words – Snack and Talk**

End of Open Forum

8:30 p.m. **Bus ride back to the hotel**

Wednesday, 09 October 2019

8:00 a.m.	Breakfast		
9:00 a.m.	Panel Discussion: The Making of Muslim religious leaders: Certification, Curriculum, and Funding Keynotes: Jean-Francois Husson (UCLovain, BEL) Faruk Licina (Shoura Luxembourg, LUX) Panel Discussion with Nancy Khalil (University of Michigan, USA) Ataullah Siddiqui (Markfield Institute of Higher Education, UK) Chair: Almila Akca (Berlin Institute for Islamic Theology/HU-Berlin, GER)		
10:45 a.m.	Workshops: Future Challenges for Muslim Religious Leadership		
(20 min. Coffee Break)	Women as Imams?	The future image of an Imam	The public role of an Imam
	Introductory Notes: Canan Bayram, GER Abdeslam Hafidi, FRA Chair: N.N.	Introductory Notes: Munir Hodzic, GER Ataullah Siddiqui, UK Chair: N.N.	Introductory Notes: Michael Privot, BEL Welmoet Boender, NLD Chair: N.N.
1:00 p.m.	Lunch		
2:30 p.m.	Observer Reports: Future Challenges for Muslim Religious Leadership Chair: Felix Engelhardt and Benedikt Körner (AIWG/Goethe University Frankfurt, GER)		
3:15 p.m.	Staying in Touch: Mapping and Networking of Institutions and Experts Chair: Raida Chbib and Erkin Calisir (AIWG/Goethe University Frankfurt, GER)		
3:45 p.m.	Closing words		
4:00 p.m.	End of Conference Coffee and Cake		

This conference is supported by



Additional Conference Information

Conference Organisers:

Academy for Islam in Research and Society (AIWG)
Goethe-University Frankfurt
Varrentrappstr. 40-42, 60486 Frankfurt am Main
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International Programme Team:

Dr. Raida Chbib	Managing Director
Benedikt Körner	International Programme Staff
Erkin Calisir	International Programme Staff
Esin Dayan	Conference Assistance

Conference Address:

Leonardo Royal Hotel Berlin Alexanderplatz
Otto-Braun-Str. 90
10249 Berlin, Germany
The hotel is located at the tram-station *Am Friedrichshain*

How to get there

From Berlin-Tegel Airport:

After arriving at the airport, please take the regional-trains (*S-Bahn*) or subways to Berlin *Alexanderplatz*. Change here and take the tram M4 to the station *Am Friedrichshain*. The hotel can be reached within 3 minutes walking distance.

From Berlin Central Station to the hotel:

Please take the regional-trains (*S-Bahn*) to Berlin *Alexanderplatz*. Change here to the tram M4 to the station *Am Friedrichshain*. The hotel will be reached within 3 minutes walking distance.

Prayer Times Berlin:

	Tuesday, 8 th October	Wednesday, 9 th October
Fajr	05:26 a.m.	05:27 a.m.
Sunrise	07:18 a.m.	07:20 a.m.
Dhuhr	12:54 p.m.	12:54 p.m.
Asr	15:49 p.m.	15:47 p.m.
Maghrib	18:30 p.m.	18:28 p.m.
Isha	20:12 p.m.	20:10 p.m.

Please approach our staff and you will be provided with prayer mats and prayer area.

The Academy for Islam in Research and Society (AIWG) is a university platform for carrying out research and debates on Islamic-theological and social issues. It facilitates nationwide projects and exchange among researchers in Islamic-Theological Studies, in related disciplines and with different players in civil society, including Muslim communities. The AIWG is funded by the Federal Ministry of Education and Research (BMBF) and the Stiftung Mercator.

AIWG-International Conference
 “From CopyPaste to Domestic Training?”
 Muslim Religious Leadership in Europe and North America”
 October 7-9, 2019 – Berlin

List of Participants

Confirmed

Prof. Dr. Bekim Agai	Goethe-University Frankfurt, Director AIWG, GER
Dr. Ayse Almila Akca	Berlin Institute of Islamic Theology, HU Berlin, GER
Prof. Dr. Ahmet Akgündüz	Islamic University of Rotterdam, NLD
Dr. Bilal Ansari	Hartford Seminary, USA
Canan Bayram	Academy of World Religions, GER
Dr. Abdessamad Belhaj	Catholic University of Louvain, BEL
Rachid Benzine	Trappes, FRA
Amb. Dr. Volker Berresheim	Federal Foreign Office, GER
Dr. Welmoet Boender	Free University Amsterdam, NLD
Prof. Dr. Michael Borgolte	Berlin Institute of Islamic Theology, GER
Erkin Calisir	Goethe-University Frankfurt AIWG, GER
Prof. Dr. Rauf Ceylan	University of Osnabrück, GER
Dr. Raida Chbib	Goethe-University Frankfurt, Managing Director AIWG, GER
Esin Dayan	Goethe-University Frankfurt, AIWG, GER
Dr. Jan Felix Engelhardt	Goethe-University Frankfurt, Managing Director AIWG, GER
Prof. Dr. Juan Ferreiro Galguera	University of A Coruna, ESP
Tobias Fried	Federal Ministry of the Interior, Building and Community, GER
Abdulkader Habib	Kista Folkhögskola, SWE
Dr. Abdeslem Hafidi	Institut Européen des Sciences Humaines, FRA

Dr. Mohammed Hashas

Iringo Hockley

Munir Hodzic

Jean-Francois Husson

Dr. Andreas Jacobs

Dr. Colleen Keyes

Dr. Nancy Khalil

Benedikt Körner

Faruk Licina

Prof. Dr. Tuomas Martikainen

Prof. Dr. Agata Nalborczyk

Sebastian Polzin

Dr. Michael Privot

Dr. Klaus Schindel

Dr. Nikodemus Schnabel OSB

Prof. Dr. Alison Scott-Baumann

Dr. Mukhiddine Shirinov

Prof. Dr. Ataullah Siddiqui

Mehmet Soyhun

Mohammed Toualbia

Noemi Trucco

Ilhan Tuna

Dr. Niels Valdemar Vinding

Stefan Willmutz

FSCIRE-La Pira Center for Islamic Studies in Palermo; LUISS University of Rome, ITA
 Bern, CHE

Bosnian Cultural Centre Frankfurt e.V., GER

Catholic University of Louvain, BEL

Konrad-Adenauer-Foundation, GER

Hartford Seminary, USA

University of Michigan, USA

Goethe-University of Frankfurt, AIWG, GER

Shoura Luxemburg, LUX

Migration Institute of Finland, Turku, FIN

University of Warsaw, POL

Federal Foreign Office, GER

European Network Against Racism, BEL

Federal Ministry of Education and Research, GER

Federal Foreign Office, GER

School of Oriental and African Studies, UK

Kista Folkhögskola, SWE

Markfield Institute of Higher Education, UK

Justus-Liebig University, Gießen, GER

Al-Ghazali Institute Paris, FRA

University of Fribourg, CHE

Ministry of Social Affairs and Employment, The Hague, NL

University of Copenhagen, Department of Cross-Cultural and Regional Studies, DK

Federal Foreign Office, GER



Annex

**The following poster were presented at the Open Forum
„Examples of Training Imams in different Countries“**

AL-GHAZALI INSTITUTE OF THE GRAND MOSQUE OF PARIS

Graduated more than:

1000 Religious Leaders

900 enrolled Students in the current academic year

20 Staff Members

15 professors, a director, and several academic heads.

The Institution, vision and mission

Al-Ghazali Institute for training Imams and chaplains has been established in **1993**. It is hosted by the Grand mosque of Paris. It is run by professors and University level Sheikhs specialized in religious sciences.

The vision of the institute is to train men and women who will fulfill the religious needs of the Muslim community and deliver the great message of Islam in France spreading wisdom and respect.

The institute's mission is to be attentive to the issues of the Muslim community and be ready to answer to their religious affairs and demands.

Programs and curricula

The institute offers classical programs comparable to those offered by the great Islamic Universities such as Al-Azhar, Al Qarawiyn, Al-Zaytuna, and the major universities in Algeria. It essentially trains imams and chaplains:

- **Imams** : 5 days per week program for a duration of 3 years.
- **Chaplains** : 2-year program focusing on both religious sciences and the specific role of chaplains in hospitals and correctional facilities.
- **Bachelor's degree of Islamic Sciences**: 4-year program
- **Religious Sciences Instruction for French speaking students**: 2-year program
- **Arabic language instruction for children and adults**
- **Quran memorization for ladies**
- **Introduction to Islam for new converts**

Financing, partners and cooperators

The institute is fully supported by the **Grand Mosque of Paris**.

The institute is mainly funded by the **Algerian government** as well as through the registration fees collected from the students.

The institute is engaged in cooperation with major universities such as Al-Zaytuna, Al-Azhar, and Al Qarawiyn. It also entertains a close collaboration with several Muslim institutions in France.

Organizational structure

The institute consists of several departments:

- **Department of chaplainship**: in charge of training the men and women chaplains working in hospitals and prisons (and in educational institutions in the near future)
- **Department of Imam Instruction**
- **Arabic language teaching unit**
- **Islamic Sciences teaching unit for both Arabic and French speaking audience.**



Structure

Hartford Seminary is a free-standing, non-denominational institution. It is governed by a Board of Trustees.

Financing

Financing is through a combination of tuition revenue and non-governmental donations.

Degrees & Programs

Ph.D. in Islamic Studies and Christian-Muslim Relations

Doctor of Ministry

Master of Arts in Religious Studies

Graduate Certificate in Islamic Chaplaincy

Graduate Certificate in Imam and Muslim Community Leadership

Partners

Hartford Seminary is a member of the Boston Interreligious Theological Consortium and the Hartford Consortium for Higher Education.

Fast Facts

Founded in 1834

Located in Hartford, CT, in between Boston and New York City

150 students

Student Body:
45% Christian; 34% Muslim;
21% Jewish or other

25% of classes offered online

Core faculty: 8; Faculty Associates, 11;
Staff members, 21





Hartford SEMINARY

Exploring Differences, Deepening Faith

With roots that go back to 1834, Hartford Seminary is a non-denominational graduate school for religious and theological studies. What makes us unique is our multi-faith environment and our proven ability to prepare leaders for the complex world that surrounds us.

Fast facts

- Established in 1997
- 300 students
- 16 different ethnic backgrounds
- BA Islamic Theology
- MA Islamic Chaplaincy
- Quran Institute
- Arabic language teaching centre

Cooperations

- Accredited by Erasmus + Charter
- 60 students abroad in 3 years
- 10 destinations in 8 countries
- Christian University Ede

Structure

- Board of Governors
- Executive Board
- BaMa Training Director
- BaMa Training Committee
- Examination Board
- Student adviser and student counsellor
- Student Administration
- Supervisory Board

Finances

- 2100€ Tuition a year
- Study funding available since 2013 from the state
- Donations



PROFESSIONALISATION OF IMAMS IN THE NETHERLANDS (PIN)



A unique advanced training program for Muslim professionals - pilot year 2018-19

In 2018-19, VU Amsterdam in close cooperation with the Representative Body of Muslims in the Netherlands (CMO) and the Council of Moroccan Mosques in the Netherlands (RMMN) offered an intensive, interactive, practice-based training program that serves the needs of the Dutch Muslim community and their religious professionals.



AIMS

- To expose imams to central issues and challenges in Dutch society
- To equip imams to be (self) reflective practitioners
- To increase the availability of knowledge (a.o. of context-related cultural codes, manners and relationships) and of tools that can be used in professional practice
- To provide imams more insight into different aspects of complex societal problems
- To provide imams with an academic context to develop skills to discuss, as well as to preach on, central social issues with target groups and in the professional contexts



TRAINED COMPETENCIES

- Leadership
- Communication
- Cooperation
- Professionalism
- Societal knowledge
- Dutch language proficiency



COURSE FORMAT

- **Masterclass 1** (2 days): Western society and religion
- **Masterclass 2** (2 days): Modernity and Islamic theology

5 Specialisation modules (20 days)

- (Muslim) youth, social identification and religion
- Explaining Qur'an in the Dutch context
- History, culture and governance of the Netherlands
- Interreligious dialogue and world religions
- Media training

Intensive language training

- Dutch language proficiency: basic or advanced
- 1 extra module for mosque boards on good governance

With site visits to:

- Parliament
- Peace Palace
- High school
- Jewish Museum
- Protestant Church Service Organisation
- Broadcasting studios



PARTICIPANTS

75 participants (64 male, 11 female)

- 35 Moroccan descent, from 3 umbrella organisations
- 27 Turkish origin, from 6 umbrella organisations
- 4 Suriname origin, from 1 umbrella organisation
- 3 Pakistani origin, from 1 umbrella organisation
- 3 Afghan origin, from 1 umbrella organisation
- 2 Bosnian origin, from 1 umbrella organisation
- 1 Dutch origin, from 1 umbrella organisation



FINANCED BY

- The Dutch Ministry of Social Affairs
- VU Amsterdam



TESTIMONIALS

- *It was a positive meeting. We discussed topics that you normally do not consider. The teachers knew exactly where the sore points lay and we could talk about them (problems that we are confronted with as imams).*
- *I enjoyed being together from different mosques/organisations while normally we lack time to meet each other.*
- *I liked to see how things are related in the present. Many things, names, places have much more meaning to me now. I feel more connected with the Netherlands because I learned the origin and development.... I got more respect and tolerance for certain views as I now know how these have grown from the past.*
- *I think it was insightful but too short.*
- *Masterclasses should be three instead of two days as we lose a lot of time on translations.*
- *[I liked] media training in front of the camera. How does the media view Muslims?*
- *Make more time for discussion. More interaction.*
- *[I liked] the objectivity of the speakers.*
- *Different nationalities with lots of respect for and with each other. We listened well to each other.*
- *I'd like this program to take place more often. I see that it is necessary.*



Schweizerisches Zentrum für Islam und Gesellschaft (SZIG) Swiss Center for Islam and Society (SCIS)



The Center

The Swiss Center for Islam and Society (SCIS) was founded in 2015 in Fribourg, Switzerland. Its origins lie in

- the National Research Programm NFP58 «Religions, the State and Society» (2007–2010),
- the «Muslim Dialogue» (2010–2011) coordinated by the Federal Office for Migration,
- the results of a working group at the State Secretariat for Education, Research and Innovation (SERI) consisting of representatives of universities, federal authorities and Muslims (2012–2014) and
- the activities of various institutes at the University of Fribourg in the field of social and interreligious dialogue.

The SCIS on the one hand promotes a scientific articulation of Islam into Swiss society. On the other hand, it also enables an academic examination of social issues from a Muslim perspective based on Islamic knowledge. As an interfaculty institute of the Faculties of Theology, Law and Philosophy of the University of Fribourg, the SCIS is dedicated to research, the training of young academics and further education in the field of Islam and society and cooperates with various universities in Germany and abroad. In the field of research, the emphasis is on socio-ethical, social and interreligious issues.

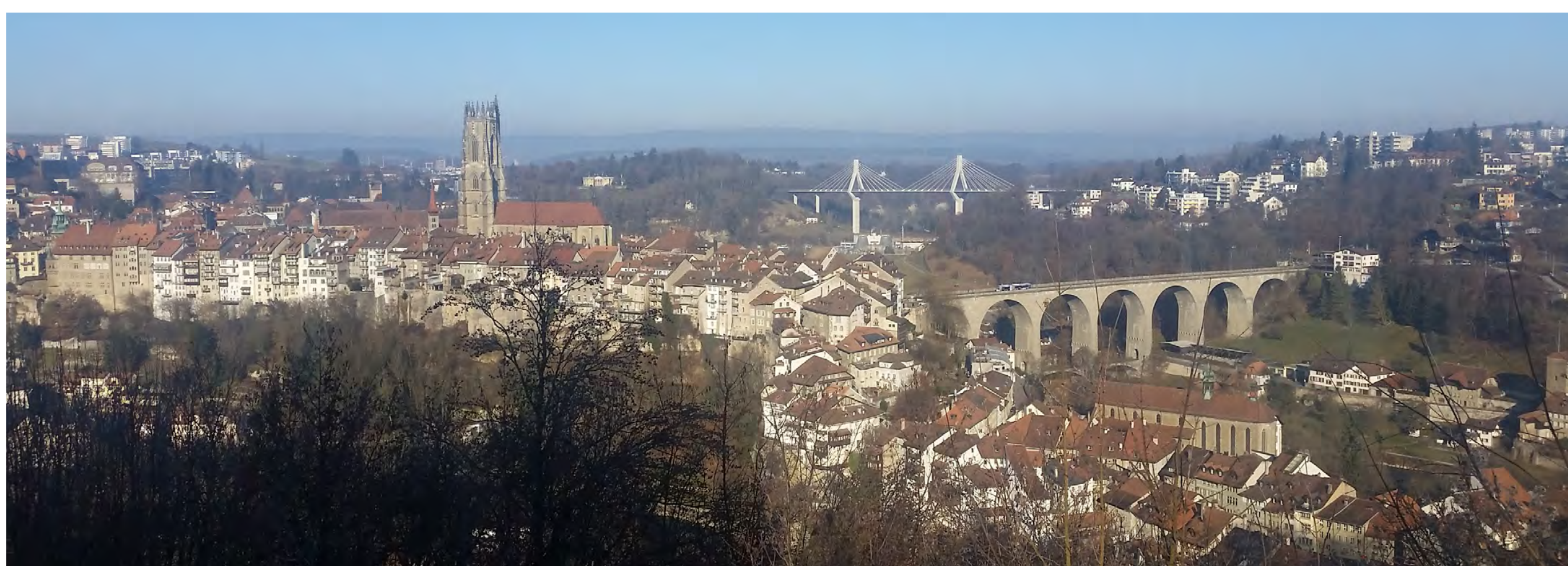


Structure & Funding

Bodies of the Center are:

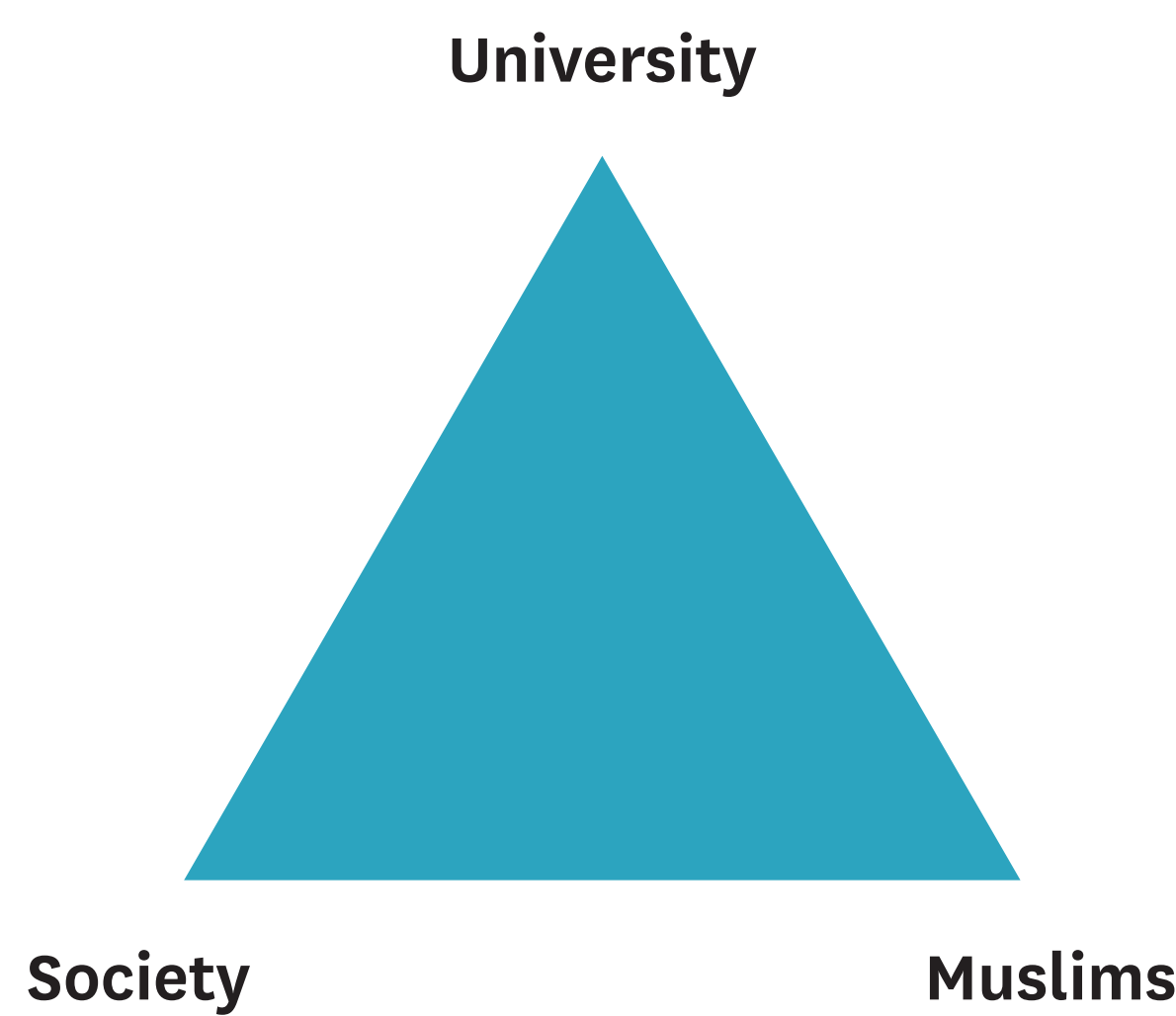
- **Board of Directors:** Prof. Dr. Hansjörg Schmid, Prof. Dr. Amir Dziri, Prof. Dr. René Pahud de Mortanges;
- **Institutional Board:** Two representatives each from the Faculties of Theology, Law and Philosophy (generally professors), one representative of the rectorate and one student representative;
- **Advisory Board:** Representatives from the Federal Administration, the Muslim communities in Switzerland, persons scientifically active in the field of Islam and society and other personalities from politics, religion, business and society.

The basic equipment of the SCIS is financed by the State Secretariat for Education, Research and Innovation (SERI) within the framework of a cooperation and innovation project as well as by the University of Fribourg's own funds. SCIS projects are supported by other government agencies at federal and cantonal level and by private foundations based in Switzerland.



Islam and Society as Guiding Principles

- Religion and society as central question of modernity
- Islam as part of society
- Inclusion of an Islamic self-reflection



Profile

Doctoral Programme	Continuing Education Projects
– «Islam und Gesellschaft: Islamisch-theologische Studien» (<i>Islam and Society: Islamic-theological Studies</i>) since Sept. 2016 – Scientific fundamentals & supporting young researchers – 2019: 7 doctoral students in the programme; 1 completed thesis [in addition: 2 doctoral students in Sociology, 1 doctoral student in Social Ethics at the Center]	– Example: «Muslimische Organisationen als gesellschaftliche Akteure I & II» (<i>Muslim Organisations as Social Actors I & II</i>) – 2016–2018: During the first part of the project, in co-operation with 18 Muslim partner organisations, 25 workshops with more than 450 participants from Muslim associations were successfully designed and carried out throughout Switzerland. – 2018–2020: During the second part, 12 one-day and eight three-day workshops will be held throughout Switzerland. The workshops focus on six thematic areas: media, youth work, role & gender, radicalisation, networking, working environment.

Research and Studies

- Professorship Islamische Studien (*Islamic Studies*); Prof. Dr. Amir Dziri
- Professorship Interreligiöse Ethik (*Interreligious Ethics*); Prof. Dr. Hansjörg Schmid
- Professorship Religionsrecht (*Religious Law*); Prof. Dr. René Pahud de Mortanges

Study Programmes

- Master Major (90 ECTS) «Islam und Gesellschaft» (*Islam and Society*); since Sept. 2019
- Master Minor (30 ECTS) «Islam und Gesellschaft» (*Islam and Society*); since Sept. 2017

Ongoing Research Projects

- «Tradition und Theologie. Wandel als Möglichkeit islamischer Hermeneutik» (*Tradition and Theology. Change as a Possibility of Islamic Hermeneutics*); Prof. Dr. Amir Dziri
- «From Object to Subject: Social Science and Theological-Social Ethical Perspectives on Issues concerning Islam and Conflict», financed by the Swiss National Science Foundation (SNSF)

Publications (Examples)

- «Islambezogene Weiterbildung in der Schweiz. Bestandsaufnahme und Bedarfsanalyse» (*Islam Related Continuing Education in Switzerland. Inventory and Needs Analysis*); Hansjörg Schmid, Mallory Schneuwly Purdie, Andrea Lang, Apr. 2016
- Evaluation of Muslim Chaplaincy in the Federal Aylum Centre in Zurich; Hansjörg Schmid, Mallory Schneuwly Purdie, Amir Sheikhzadegan, Dec. 2017
- forthcoming (Nov. 2019): «Bildungsangebote für Imame. Ein Ländervergleich aus Schweizer Perspektive» (*Educational offers for imams. A comparison of countries from a Swiss perspective*); Hansjörg Schmid, Noemi Trucco





Akademie für Islam
in Wissenschaft
und Gesellschaft



Academy for Islam in Research and Society

The Academy for Islam in Research and Society (AIWG) is a university platform for carrying out research and debates on Islamic-theological and social issues. It facilitates nationwide projects and exchange among researchers in Islamic-Theological Studies, in related disciplines and with different players in civil society, including Muslim communities. The AIWG is a university institution that is not affiliated with any religious group. Therefore, we do not conduct religious community work of any kind (such as the training of imams). The AIWG encourages everyone – especially Muslims – to share ideas and knowledge on Islam in Germany and different aspects of social life in a plural modern society. The AIWG offers, for instance, the opportunity to work in research groups and participate in a variety of different programmes, such as the Fellowship programme for practitioners, the mentoring programme for both young scholars in Islamic-Theological Studies and Muslims from different parts of the civil society as well as in round-table discussions.

The AIWG has three main objectives:

1. **Research:** The AIWG advances the further incorporation and research of Islamic-Theological Studies at German public universities. The aim here is to facilitate nationwide, interdisciplinary research and cooperation.
2. **Interaction:** The AIWG facilitates interaction between Islamic-Theological Studies, Muslim civil society and other sectors. It seeks to develop solutions by incorporating different perspectives on social issues.
3. **Providing Facts:** The AIWG takes part in the public discourse on Islam by sharing expert opinions and views on related topics.

The AIWG is funded by the Federal Ministry of Education and Research and the Stiftung Mercator.

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