



## D4.1 - Training Programs and Modules

Date: 28<sup>th</sup> June 2024



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## Disclaimer

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## Acknowledgement

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## Authoring organisation

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Leiden University and Istituto Tevere

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## 1. Executive Summary:

The Protone training modules aimed to introduce key concepts and practices to project stakeholders, faith leaders, heads of places of worship and worshippers. Furthermore, the training aimed to introduce participants to working definitions, concepts, and risk assessment manuals, and find a common approach to furthering collaboration with faith leaders, practitioners, civil society organisations and researchers on matters related to protective security at places of worship.

## 2. Introduction

Following up on the D2.I Review of Literature and building on the results from fieldwork in Brussels, Berlin, Rome, and Madrid as part of Work Package 2, the following training modules aimed to introduce project partners and all relevant stakeholders to key concepts and practices for protection of places of worship. The training was built on research findings from ongoing fieldwork (WP2) in conjunction with EU documents, implementing a stylised approach to Protone partner organisations and stakeholders interested in ethnographic approaches to studying protective security at places of worship and the inclusion of strong inter-religious collaborations.

## 3. Methodology

The trainings were delivered by representatives from Leiden University, who incorporated findings from fieldwork and a completed comprehensive literature review (D2.I), and representatives from Istituto Tevere who incorporated their expertise in inter-faith dialogue and collaboration.

## 4. Work Package 4: Training Programme

### 4.1 February Training Programme

| Detailed Description   |
|--|
| <b>Title:</b> Protecting Places of Worship in the EU: Key Concepts and Practices   |
| <b>Topic:</b> Key concepts and practices in protective security at places of worship   |
| <b>Objectives/ Goals:</b>  |
| <ol style="list-style-type: none"> <li>1. Introduce Protone partner organisations, faith-based organisations, faith leaders and interested researchers to key concepts, working definitions and themes that may be disseminated and utilised in knowledge exchange activities, including workshops.</li> <li>2. Empower participants with useful information to serve as advocates for the protection of places of worship <i>in a sensitive way</i> within their respective organizations and communities, including the importance of conducting risk assessments and inserting desirable security measures.</li> <li>3. Learn how to build sustainable and effective collaborations among practitioners and faith leaders on the protection of places of worship.</li> <li>4. Familiarize participants with the legal dimensions of protecting places of worship, including issues related to religious freedom and privacy.</li> </ol> |



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| <b>Target Group:</b>   |
| Protone project partner organizations  |
| <b>Timeline and Duration:</b>  |
| 13 February 2024, online. 14:00 – 16:00 CET  |
| <b>Personnel Training and Facilitators:</b>  |
| Representatives from Leiden University and Istituto Tevere   |
| <p>May Tamimova- Key Concepts and Practices</p> <p>Postdoctoral researcher at the Institute of Security and Global Affairs at Leiden University. Her work focuses on spatial approaches to urban security and the effects of securitisation on Europe's religious communities. She holds a DPhil in Anthropology from the University of Oxford, where she researched the effects of everyday clientelism and violence on political subjectivity and well-being. May is especially interested in intimacy and neighborhood in politics and their intersections with broader governance structures and contexts of political marginalisation.</p> <p>Mustafa Cenap Aydin- Interfaith Collaboration</p> <p>Scholar-activist/Public speaker (Sociology of Religion, Interreligious Relations, Diversity and Inclusion)<br/>Co-founder and the director of Istituto Tevere, a centre for interreligious studies. Academic coordinator at the International Institute Jacques Maritain, a centre for studies on human rights, democracy and civil society. Lecturer at different Italian and Vatican universities as well as at EUCA Summer School at Cambridge University, UK.</p> <p>Member of the national governing body of Religions for Peace Italy. Member of the executive committee of Scholas Occurrentes, a global foundation for the promotion of education and dialogue. The project ambassador of House of One (Berlin) in Rome.</p> |
| <b>Methods (online/offline) and interactive methods adopted:</b>   |
| online via Zoom, training through a PowerPoint presentation  |
| <b>Material and Resources:</b>   |
| WP2 research findings (unpublished), EU Action Plan to Support the Protection of Public Spaces, EU Quick Guide to Support the Protection of Places of Worship  |

## Structure (Agenda)

| <b>PROTONE Training I</b><br>13 February 2024 Online<br>14:00-16:00 CET<br>Leiden University and Istituto Tevere |   |                                       |
|--|---|---------------------------------------|
| 14:00 – 14:15  | Introductions and Overview of Training Objectives             | Leiden University and Istituto Tevere |
| 14:15 – 14:55  | Session 1: Understanding Security Threats                     | Leiden University                     |
| 14:55 – 15:00  | Break   |                                       |
| 15:00 – 15:30  | Session 2: Developing a Security Mindset and Proper Practices | Leiden University                     |
| 15:30 – 16:00  | Session 3: Intersections of Security and Interfaith Dialogue  | Istituto Tevere                       |

## Description of the Content (450 words min.)

The training was divided into three sections:

### Section 1: Understanding Security Threats:

The section introduced key concepts such as situational awareness, pluralistic definition and typology of threats, and differences between security and safety. Although the trainers listed the threats in typologies, they stress the intersectional nature of these threats and how they influence each other. More importantly, the trainers stressed the legal frameworks within which religions are organised (this differs per EU member state) to encourage participant organisations to be specific and sensitive to local security discussions in their respective countries. The section continued with discussions of what constitutes normal and abnormal threats and concludes with a detailed discussion of security measures that could be implemented in PoWs with a discussion of the specific needs of PoWs in their local contexts. The section was followed by a short break.

### Section 2: Developing a Security Mindset and Proper Practices

The section first started with developing the concept of security culture, which includes assigning clear roles and responsibilities of protection inside PoWs, conducting risk assessments, and educating and training faith leaders and congregants on security culture, while also maintaining the accessibility of the PoW. The session continued with information on cultivating situational awareness in four domains: observations of the surrounding environment, observations inside the PoW, security measures, and communication measures.

Finally, the session ended with good practices for communication and reporting and opens the floor to further discussion.

### Section 3: Intersections of Security and Interfaith Dialogue

The session was made up of three parts. The first part introduced basic concepts such as interreligious, interfaith, and intrareligious dialogue, quoting the White Paper on Intercultural Dialogue

([https://www.coe.int/t/dg4/intercultural/source/white%20paper\\_final\\_revised\\_en.pdf](https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf)).

The second part covered the role of religion in the EU, the relationship between law and religion, and the legal status of Places of Worship (PoW) in respective countries. By examining Article 17 TFEU, which focuses on dialogue between the EU and religions, were provided comparative examples from European countries to illustrate the legal status of PoW vis a vis the State and majority/minority religions.

In the third part, Istituto Tevere presented how to mobilise interreligious relations to achieve the project's goals. A list of stakeholders to be invited to workshops and other project-related gatherings was provided. Based on the questions at the session's end, challenges in implementing theoretical interreligious understanding at the grassroots level were discussed. Istituto Tevere confirmed its availability to tailor online meetings for partners who need further assistance and know-how in organising their local meetings and establishing interfaith networks to promote the project.

This section also focused on the critical importance of protecting places of worship and fostering interreligious collaboration as essential elements in promoting societal stability and security. Places of worship are not just physical structures but also symbolic spaces for spiritual solace, community gatherings, and cultural heritage. Ensuring their safety is vital for preserving religious freedom and community integrity. Effective protection measures can prevent hate crimes and acts of vandalism, which are often targeted at religious sites. This includes implementing security measures like surveillance systems, controlled access points, and collaboration with local law enforcement. Moreover, protecting these spaces instils confidence among worshippers, reinforcing their sense of security and belonging within the wider community.

In this session, Istituto Tevere tried to enlighten that understanding the intersections of security and interfaith dialogue is crucial for grasping contemporary societal dynamics. In the current interconnected world, religious diversity significantly impacts societal stability. Interfaith dialogue, aimed at fostering understanding among different religious groups, promotes social cohesion and mitigates conflict. Interfaith dialogue involves structured interactions to build mutual understanding, reduce prejudices, and foster relationships that transcend religious boundaries. This is essential for peaceful coexistence and societal stability. Moreover, security extends beyond preventing violence to promoting an inclusive and safe society. Unaddressed religious tensions can lead to fragmentation and violence. Therefore, interfaith dialogue proactively addresses these issues by fostering trust and cooperation among religious communities.

This section explored the crucial intersection between security measures and interfaith dialogue, emphasizing the importance of trust in preventing and resolving conflicts at places of worship.

Key Concepts and Practices Explored:

### 1. The Role of Trust in Conflict Prevention and Resolution:

- Examination of how trust is foundational in preventing conflicts within and between religious communities.
- Strategies for building and maintaining trust through continuous engagement and transparent communication.

### 2. Building Trust through Interfaith Dialogue:

- Highlighting common values such as peace, compassion, and mutual respect that unite different faiths.
- Case studies of successful interfaith initiatives in community development, education, and social services that have fostered trust and cooperation.

### 3. Collaborative Initiatives Addressing Social Issues:

- Detailed examples of collaborative projects, such as joint community development programs, educational workshops, and social service activities.
- Discussion on how these initiatives address underlying social issues, such as poverty and discrimination, which can fuel conflict.

### 4. Countering Extremist Narratives:

- Exploration of how interfaith dialogue counters extremist narratives by promoting unity and mutual respect.
- Analysis of specific interfaith campaigns and educational programs that have successfully undermined divisive rhetoric.

### 5. Reducing the Risk of Radicalization:

- Strategies for using interfaith dialogue to reduce the risk of radicalization among vulnerable populations.
- Role-playing scenarios demonstrating how religious leaders can effectively intervene and offer alternative narratives to those at risk of radicalization.

### 6. Influence of Religious Leaders and Organizations:

- Discussion on the critical role of religious leaders and organizations in advocating for peace and discouraging violence.
- Examples of influential religious figures and organizations that have led successful peacebuilding and anti-violence initiatives.

### 7. Promoting Unity and Mutual Respect:

- Techniques for fostering unity and mutual respect through shared events, joint statements, and collaborative worship activities.
- Success stories from various EU countries where interfaith activities have led to stronger community bonds and reduced tensions.

### 8. Practical Steps for Implementing Interfaith Dialogue:

- Guidelines for setting up interfaith dialogue sessions, including selecting neutral venues, establishing ground rules, and ensuring diverse representation.
- Tools and resources for religious leaders and community organizers to facilitate effective and ongoing interfaith engagement.

By covering these specific aspects, the training provided participants with practical knowledge and tools to foster trust and cooperation through interfaith dialogue. This not only helped mitigate the risk of extremism

but also contributed to a more stable and secure society by addressing the root causes of conflict and promoting a culture of peace and mutual respect.

## 4.2 March Training Programme

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|---|
| <b>Detailed Description</b>   |
| <b>Title:</b> Protecting Places of Worship in the EU: Key Concepts and Practices  |
| <b>Topic:</b> Key concepts and practices in protective security at places of worship  |
| <b>Objectives/ Goals:</b>   |
| <ol style="list-style-type: none"> <li>1. Develop the discussions of the previous training and refine the key concepts, working definitions, priorities, and applicable research themes related to the protection of places of worship in Brussels, Berlin, Rome, and Madrid.</li> <li>2. Continue the conversation on the protection of places of worship while ensuring accessibility and approaching the issue of protection with a nonbiased and needs-based approach.</li> <li>3. Share a template for risk assessments that can be used by project partners in their workshops with local religious communities.</li> <li>4. Encourage participants to think about familiar places of worship where this knowledge can be applied (group activities and feedback).</li> </ol>   |
| <b>Target Group:</b>  |
| Protone project partner organizations and guests  |
| <b>Timeline and Duration:</b>   |
| online, March 12, 14:00-17:00 CET   |
| <b>Personnel Training and Facilitators:</b>   |
| <p>representatives from Leiden Uni and Istituto Tevere</p> <p>May Tamimova- Key Concepts and Practices</p> <p>May Tamimová is a postdoctoral researcher at the Institute of Security and Global Affairs at Leiden University. Her work focuses on spatial approaches to urban security and the effects of securitisation on Europe's religious communities. She holds a DPhil in Anthropology from the University of Oxford, where she researched the effects of everyday clientelism and violence on political subjectivity and well-being. May is especially interested in intimacy and neighborhood in politics and their intersections with broader governance structures and contexts of political marginalisation.</p> <p>Mustafa Cenap Aydin- Interfaith Collaboration</p> <p>Scholar-activist/Public speaker (Sociology of Religion, Interreligious Relations, Diversity and Inclusion)<br/>Co-founder and the director of Istituto Tevere, a centre for interreligious studies. Academic coordinator at the International Institute Jacques Maritain, a centre for studies on human rights, democracy and civil society.</p> |

Lecturer at different Italian and Vatican universities as well as at EUCA Summer School at Cambridge University, UK.

Member of the national governing body of Religions for Peace Italy. Member of the executive committee of Scholas Occurrentes, a global foundation for the promotion of education and dialogue. The project ambassador of House of One (Berlin) in Rome.

#### **Methods (online/offline) and interactive methods adopted:**

online via Zoom, training through a PowerPoint presentation

#### **Material and Resources:**

Leiden University research: WP2 research findings (unpublished), EU Action Plan to Support the Protection of Public Spaces, EU Quick Guide to Support the Protection of Places of Worship, Google Map images

#### **Structure (Agenda):**

| <b>PROTONE Training II</b><br><b>12 March 2024 Online</b><br><b>14:00-17:00 CET</b><br><b>Leiden University and Istituto Tevere</b> |   |                                       |
|---|---|---------------------------------------|
| 14:00 – 14:15   | Introductions and Overview of Training Objectives             | Leiden University and Istituto Tevere |
| 14:15 – 15:00   | Session I: Understanding Potential Threats                    | Leiden University                     |
| 15:00 – 15:45   | Session 2: Developing a Security Mindset and Proper Practices | Leiden University                     |
| 15:45 – 16:00   | Break   |                                       |
| 16:00 – 16:30   | Case Studies  |                                       |
| 16:30 – 17:00   | Session 3: Intersections of Security and Interfaith Dialogue  | Istituto Tevere                       |

#### **Description of the Content**

The training was divided into three sections:

##### **Section I: Understanding Security Threats**

The section introduced key concepts such as situational awareness, pluralistic definition of threats, and differences between security and safety, and was then followed by a classification of types of security threats. Although the trainers listed them in typologies, they stressed the intersectional nature of these threats and how they influence each other. More importantly, the trainers stressed the legal frameworks within which religions are organised (this differs per EU member state) to encourage participant organisations to be specific and sensitive to local security discussions in their respective countries. The section continued with discussions of

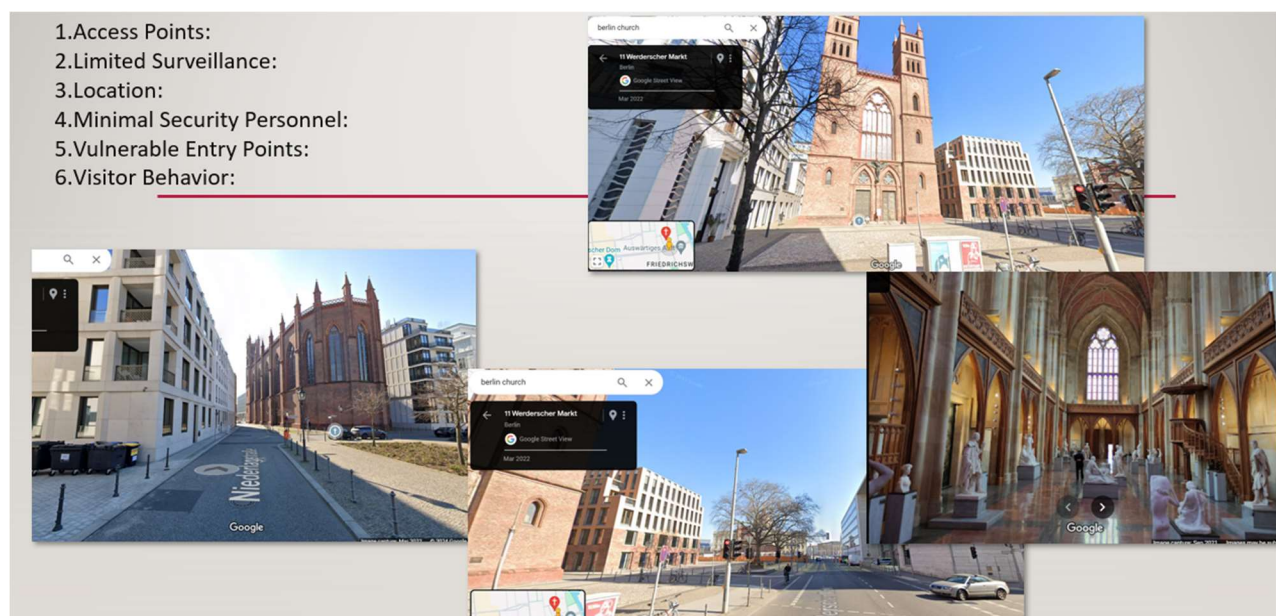


what constitutes normal and abnormal threats and concluded with a detailed discussion of security measures that could be implemented in PoWs with a discussion of specific needs of PoWs in their local contexts. The section was followed by a short break.

## Section 2: Developing a Security Mindset and Proper Practices

The section first started with developing the concept of security culture, which includes assigning clear roles and responsibilities of protection inside PoWs, conducting risk assessments, educating and training faith leaders and congregants on security culture, while also maintaining the accessibility of the PoW. The session continued with information on cultivating situational awareness in four domains: observations of the surrounding environment, observations inside the PoW, security measures, and communication measures. As a group activity, two case studies were considered to encourage participants to identify vulnerabilities of places of worship.

Example:



Finally, the session ended with good practices for communication and reporting and opened the floor to further discussion.

## Section 3: Intersections of Security and Interfaith Dialogue

The session was made up of three parts. The first part introduced basic concepts such as interreligious, interfaith, and intrareligious dialogue, quoting the White Paper on Intercultural Dialogue

([https://www.coe.int/t/dg4/intercultural/source/white%20paper\\_final\\_revised\\_en.pdf](https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf)).

The second part covered the role of religion in the EU, the relationship between law and religion, and the legal status of Places of Worship (PoW) in respective countries. By examining Article 17 TFEU, which focuses on

dialogue between the EU and religions, were provided comparative examples from European countries to illustrate the legal status of PoW vis a vis the State and majority/minority religions.

In the third part, Instituto Tevere presented how to mobilise interreligious relations to achieve the project's goals. A list of stakeholders to be invited to workshops and other project-related gatherings was provided. Based on the questions at the session's end, challenges in implementing theoretical interreligious understanding at the grassroots level were discussed.

This section also focused on the critical importance of protecting places of worship and fostering interreligious collaboration as essential elements in promoting societal stability and security. Places of worship are not just physical structures but also symbolic spaces for spiritual solace, community gatherings, and cultural heritage. Ensuring their safety is vital for preserving religious freedom and community integrity. Effective protection measures can prevent hate crimes and acts of vandalism, which are often targeted at religious sites. This includes implementing security measures like surveillance systems, controlled access points, and collaboration with local law enforcement. Moreover, protecting these spaces instils confidence among worshippers, reinforcing their sense of security and belonging within the wider community.

This section focused on the critical role of trust in preventing and resolving conflicts. Interfaith dialogue builds trust by highlighting common values and facilitating collaborative initiatives in areas such as community development, education, and social services. These collaborations effectively address underlying social issues that often fuel conflict. Additionally, interfaith dialogue counters extremist narratives that exploit religious differences. By promoting unity and mutual respect, interfaith initiatives undermine divisive rhetoric and reduce the risk of radicalization. Religious leaders and organizations are key players in this process, leveraging their influence to advocate for peace and discourage violence.

This section explored the crucial intersection between security measures and interfaith dialogue, emphasizing the importance of trust in preventing and resolving conflicts at places of worship.

#### Key Concepts and Practices Explored:

##### 1. The Role of Trust in Conflict Prevention and Resolution:

- Examination of how trust is foundational in preventing conflicts within and between religious communities.
- Strategies for building and maintaining trust through continuous engagement and transparent communication.

##### 2. Building Trust through Interfaith Dialogue:

- Highlighting common values such as peace, compassion, and mutual respect that unite different faiths.
- Case studies of successful interfaith initiatives in community development, education, and social services that have fostered trust and cooperation.

##### 3. Collaborative Initiatives Addressing Social Issues:

- Detailed examples of collaborative projects, such as joint community development programs, educational workshops, and social service activities.
- Discussion on how these initiatives address underlying social issues, such as poverty and discrimination, which can fuel conflict.

##### 4. Countering Extremist Narratives:

- Exploration of how interfaith dialogue counters extremist narratives by promoting unity and mutual respect.
- Analysis of specific interfaith campaigns and educational programs that have successfully undermined divisive rhetoric.

#### 5. Reducing the Risk of Radicalization:

- Strategies for using interfaith dialogue to reduce the risk of radicalization among vulnerable populations.
- Role-playing scenarios demonstrating how religious leaders can effectively intervene and offer alternative narratives to those at risk of radicalization.

#### 6. Influence of Religious Leaders and Organizations:

- Discussion on the critical role of religious leaders and organizations in advocating for peace and discouraging violence.
- Examples of influential religious figures and organizations that have led successful peacebuilding and anti-violence initiatives.

#### 7. Promoting Unity and Mutual Respect:

- Techniques for fostering unity and mutual respect through shared events, joint statements, and collaborative worship activities.
- Success stories from various EU countries where interfaith activities have led to stronger community bonds and reduced tensions.

#### 8. Practical Steps for Implementing Interfaith Dialogue:

- Guidelines for setting up interfaith dialogue sessions, including selecting neutral venues, establishing ground rules, and ensuring diverse representation.
- Tools and resources for religious leaders and community organizers to facilitate effective and ongoing interfaith engagement.

By covering these specific aspects, the training provides participants with practical knowledge and tools to foster trust and cooperation through interfaith dialogue. This not only helps mitigate the risk of extremism but also contributes to a more stable and secure society by addressing the root causes of conflict and promoting a culture of peace and mutual respect.

In summary, interfaith dialogue not only fosters trust and cooperation but also plays a crucial role in mitigating the risk of extremism, contributing to a more stable and secure society

### 4.3 April Training Programme

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|---|
| <b>Detailed Description</b>   |
| <b>Title:</b> Training on Protecting Places of Worship in the EU  |
| <b>Topic:</b> Key concepts and practices in protective security at places of worship  |
| <b>Objectives/ Goals:</b>   |
| <ol style="list-style-type: none"> <li>1. Introduce participants to protective security practices and Islam-state relations in the Netherlands, where the training is held</li> <li>2. Identify key security concepts and practices in protective security and accessibility that will be employed in future activities run by project partners.</li> <li>3. Exchange knowledge between researchers in security studies, civil society actors and faith leaders in the implementation of protective security in religious spaces</li> <li>4. Provide concrete guides on risk assessment that project partners will use in their future activities.</li> </ol>   |
| <b>Target Group:</b>  |
| Protone project partners, academics and researchers in the field of security, faith-based NGOs and other stakeholders   |
| <b>Timeline and Duration:</b>   |
| in-person in the Hague, April 16, 10:30-16:30 CET   |
| <b>Personnel Training and Facilitators:</b>   |
| <p>Trainers from Leiden University and Istituto Tevere, guest speaker from Leiden University</p> <p>May Tamimova- Key Concepts and Practices</p> <p>May Tamimova is a postdoctoral researcher at the Institute of Security and Global Affairs at Leiden University. Her work focuses on spatial approaches to urban security and the effects of securitisation on Europe's religious communities. She holds a DPhil in Anthropology from the University of Oxford, where she researched the effects of everyday clientelism and violence on political subjectivity and well-being. May is especially interested in intimacy and neighborhood in politics and their intersections with broader governance structures and contexts of political marginalisation.</p> <p>Mustafa Cenap Aydin- Interfaith Practices</p> <p>Scholar-activist/Public speaker (Sociology of Religion, Interreligious Relations, Diversity and Inclusion)<br/>Co-founder and the director of Istituto Tevere, a centre for interreligious studies. Academic coordinator at the International Institute Jacques Maritain, a centre for studies on human rights, democracy and civil society. Lecturer at different Italian and Vatican universities as well as at EUCA Summer School at Cambridge University, UK.</p> <p>Member of the national governing body of Religions for Peace Italy. Member of the executive committee of Scholas Occurrentes, a global foundation for the promotion of education and dialogue. The project ambassador of House of One (Berlin) in Rome.</p> <p>Arnold Mol- Muslims in the Netherlands</p> |

Arnold (Yasin) Mol is a Lecturer and Doctoral Researcher in Islam and Comparative Philosophy at Leiden University Institute for Philosophy and Leiden University Center for the Study of Religion (LUCSoR), Associate Fellow at Leiden University Center for the Islamic Thought and History (LUCITH), and Associate Editor of the Leiden Arabic Humanities Blog. He is a Lecturer in Comparative Theology and Philosophy at the Islamic University of Applied Sciences Rotterdam (IUASR) and Coordinator of its Research Institute. He is also a Researcher at the healthcare NGO Landelijk Steunpunt Extremisme (LSE, Dutch National Center for Extremism).

#### Methods (online/offline) and interactive methods adopted:

offline, with a guest lecture

#### Material and Resources:

WP2 research findings (unpublished), EU Action Plan to Support the Protection of Public Spaces, EU Quick Guide to Support the Protection of Places of Worship, Google Map images

#### Structure (Agenda)

| <b>PROTONE Training III</b><br><b>16 April 2024</b><br><b>10:30-16:30 CET</b><br><b>Leiden University and Istituto Tevere</b> |  |                                       |
|---|--|---------------------------------------|
| 10:00 – 11:00   | Registration and Breakfast   | Leiden University and Istituto Tevere |
| 11:00 – 11:15   | Introductory Remarks and Participants Introduction                       | Leiden University                     |
| 11:15 – 12:30   | Session 1: Introducing Security Concepts to Places of Worship            | Guest Speaker: Prof. Arnold Mol       |
| 12:30 – 13:00   | Coffee Break   |                                       |
| 13:00 – 14:30   | Session 2: Developing a Security Mindset and Proper Practices            | Leiden University                     |
| 14:30 – 15:30   | Lunch  |                                       |
| 15:30 – 16:30   | Session 3: Protecting Places of Worship and Interreligious Collaboration | Istituto Tevere                       |
|   |  |                                       |

#### Description of the Content

The training was divided into three sections:

Section I: Introducing Security Concepts to Places of Worship

The section started with a guest lecture by Arnol Mol (PhD Fellow and Lecturer at Leiden University Centre for Islamic Thought and History (LUCITH)) who introduced his conceptual framework for understanding the evolving identities of Muslims in the Netherlands. Mol distinguished between secular and multicultural European societies and used statistics in the Netherlands to demonstrate rates of Islamophobia, changing perceptions of Muslims towards their multicultural societies, and the intersections between faith and secularism in today's Netherlands. This section was followed by a Q&A where participants were encouraged to ask Arnold Mol questions and apply his conceptual model to their own countries.

The section continued with a discussion of the preliminary findings of Leiden University, primarily the reactions of the three Abrahamic faiths to the proposals of increasing security in places of worship. First, the trainers introduced the concepts of security awareness and discussed its applicability in sensitive and inclusive ways. Using ethnographic data (interview excerpts), Leiden University discussed how European Jews favour higher security measures, Muslims are selective and prefer to have security technology that prevents attacks externally rather than have monitoring systems inside mosques. Christians generally highlight the age of places of worship that might be vulnerable to safety issues (i.e. fires in wooden churches) as well as burglaries of artefacts. The section ended with a group activity where participants were given a questionnaire to 1) discern the religious community's spiritual-security needs; and 2) identify the threats to their places of worship.

## Section 2: Conducting Risk Assessments and Overview of Security Protocols

The second session focused primarily on how to conduct risk assessments and provides participants with concrete manuals on how to conduct them 1) in the surrounding environment; 2) inside the place of worship (technical assessment); 3) inside the place of worship (behavioural assessment). Participants were encouraged to differentiate between the three risk assessments, and this was followed by a concrete example (with pictures) where participants were divided into smaller groups to conduct their risk assessments. Findings were then shared with the whole audience and discussed. Finally, the trainers showed concrete general security protocols to introduce participants to the possible protective security measures they can discuss in their activities. The security protocols identified were control measures, surveillance cameras, emergency response plans, physical security, trained staff and volunteers, and community engagement. Finally, the training highlighted the importance of communication and reporting, as a final step in introducing participants to the basics of responsible protective security at places of worship.

## Section 3: Protecting places of worship and interreligious collaboration

The session was made up of three parts. The first part introduced basic concepts such as interreligious, interfaith, and intrareligious dialogue, quoting the White Paper on Intercultural Dialogue

([https://www.coe.int/t/dg4/intercultural/source/white%20paper\\_final\\_revised\\_en.pdf](https://www.coe.int/t/dg4/intercultural/source/white%20paper_final_revised_en.pdf)).

The second part covered the role of religion in the EU, the relationship between law and religion, and the legal status of Places of Worship (PoW) in respective countries. By examining Article 17 TFEU, which focuses on dialogue between the EU and religions, were provided comparative examples from European countries to illustrate the legal status of PoW vis a vis the State and majority/minority religions.

In the third part, Instituto Tevere presented how to mobilise interreligious relations to achieve the project's goals. A list of stakeholders to be invited to workshops and other project-related gatherings was provided. Based on the questions at the end of the session, challenges involved in implementing theoretical interreligious



understanding at the grassroots level were discussed. Istituto Tevere has confirmed its availability to tailor online meetings for partners who need further assistance and know-how in organising their local meetings and establishing interfaith networks to promote the project.

This section also focused on the critical importance of protecting places of worship and fostering interreligious collaboration as essential elements in promoting societal stability and security. Places of worship are not just physical structures but also symbolic spaces for spiritual solace, community gatherings, and cultural heritage. Ensuring their safety is vital for preserving religious freedom and community integrity. Effective protection measures can prevent hate crimes and acts of vandalism, which are often targeted at religious sites. This includes implementing security measures like surveillance systems, controlled access points, and collaboration with local law enforcement. Moreover, protecting these spaces instils confidence among worshippers, reinforcing their sense of security and belonging within the wider community.

#### Importance of Interreligious Collaboration: Fostering Unity, Shared Security Initiatives and Community Projects

1. **Fostering Unity:** Interreligious collaboration promotes a culture of mutual respect and understanding among different faith communities, helping to bridge divides and foster unity.
2. **Shared Security Initiatives:** Collaborative efforts in security can include joint training sessions, shared resources for security infrastructure, and cooperative communication channels during emergencies.
3. **Community Projects:** Engaging in joint community projects, such as interfaith dialogues, service projects, and educational programs, can strengthen relationships and address common social issues.



PROTECT THE PLACES OF WORSHIP

# TRAINING ON PROTECTING PLACES OF WORSHIP IN THE EU



PROTONE TRAINING 3

16 APRIL 2024, THE HAGUE

LEIDEN UNIVERSITY & ISTITUTO TEVERE



# OBJECTIVES OF TRAINING

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1. **Identify key security concepts and practices** to employ in workshops with faith leaders, civil society organizations and other project stakeholders
2. **Pool the expertise** of researchers, practitioners, civil-society actors and faith leaders in implementing protective security in religious spaces responsibly (intersectional approach)
3. Equip participants with the necessary introductory knowledge to **serve as advocates for the protection of places of worship in a sensitive way** within their respective organizations, communities, and professional networks
4. Link protection of places of worship to broader concepts such as rights to religious freedoms and recognition of religion
5. Encourage workshop participants to **conduct risk assessments and learn about effective security measures** at places of worship





## SESSION I: DEVELOPING SECURITY AWARENESS AT POWS



# A PLURALISTIC DEFINITION OF THREAT

| Religiously Motivated Threats   | Politically Motivated Threats   | Safety Threats  | Property Crime         |
|---|---|---|------------------------|
| Islamophobia, Antisemitism, Anti-Christian (i.e. harassment in and around the PoW, bomb threats, active shooters, etc.) | Anti-immigration discourses and actions that intersect with anti-religious ones | Fire safety (entrances, fire extinguishing equipment) | Theft                  |
| Online harassment on social media (FB, Twitter, Instagram) where PoWs share events and holidays                         | Political disputes within a religious group                                     | Space (size of Pow/number of congregants ratio)       | Vandalism, desecration |
|   |   | Location of PoW                                       | Squatting              |



# HOW ARE EUROPE'S 3 ABRAHAMIC FAITHS RESPONDING TO INCREASED THREAT?

(ACCORDING TO PROTONE FIELDWORK)

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## Christian Community

- Limited Security Interventions in general
- CCTV cameras in historical churches
- Security guards at entrances of main PoWs in big cities

## Muslim Community

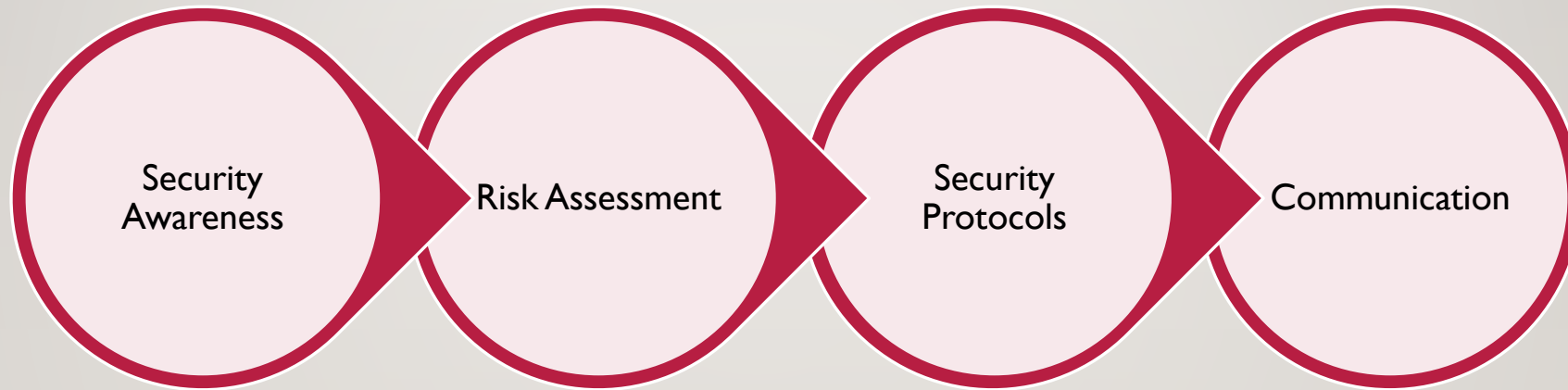
- Limited opening hours
- Reduction of activities inside the mosque
- CCTV cameras outside big mosque (not inside)
- Ushers during large events
- Security technology in large mosques, very little in small mosques

## Jewish Community

- Highly developed security technology
- Trained security personnel inside PoWs
- State security services patrolling/guarding entrances
- Vetting of congregants, limited welcoming of non-Jewish visitors
- Faith leaders receive security and safety training
- Locking of doors, fortified windows
- Double doors at entrance
- CCTV cameras outside and inside synagogues

# PROTECTION OF A POWS IN 4 STEPS

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# SECURITY AWARENESS

---



# CONCEPT I: SECURITY AWARENESS

---

## **Definition:**

- *Security awareness is the understanding of potential security risks, the ability to recognize those risks, and the knowledge of how to prevent security and safety issues and responding to them responsibly if they arise.*
- *It requires both **technical understanding** of security needs of a PoW, but also a **spiritual understanding** of the faith community's main challenges*

**Faith Institution Perspective:** security awareness requires educating staff and worshippers about security risks and teaching them to recognize suspicious behavior and promoting a culture of security consciousness throughout the organization.

**Personal Security Awareness:** On a personal level, security awareness means being vigilant about protecting oneself from potential threats that might arise on the way to, inside, or exiting a place of worship.

**Continuous Process:** Security awareness is not a one-time event but an ongoing process. It requires regular training, updates on emerging threats, and reinforcement of good security practices to ensure that individuals and organizations stay ahead of evolving risks. This includes conducting risk assessments, keeping records, and creating feedback mechanisms.

**Behavioral Change:** Ultimately, security awareness aims to instill a proactive mindset among individuals and organizations, empowering them to make informed decisions and adopt security measures that safeguard their places of worship.





# WHAT IS SECURITY AWARENESS?

---

*Faith community members:*

*“They have the feeling of lack of security. We should help the people to get rid of it, you know. But it's not easy [..]. This is one of the main things of our job right now. Yes, to give back them the feeling of kind of security.” (Rabbi, Berlin)*

*POWs:*

*“I say there are these cameras that are protection, but we don't have any security protocols. We feel safe. So if someone wants to attack most likely he would. He would be able to do a great deal of damage.” (Priest, Madrid)*

*“We have some brutal and violent registered attacks against houses of worship, but compared to the situation in terms of security, I think that safety is a higher problem at this point [...]. I can't mention at this point more than 2-3 physical attack against mosques in the last year in Italy, but I could quote to you dozens of mosques that operate in a very unsafe situation, mosques and other houses of worship, not only Islamic ones.” (Expert, Rome)*



# SECURITY AWARENESS

## STEP 1. WHAT ARE THE RELIGIOUS COMMUNITY'S SPIRITUAL-SECURITY NEEDS?

---

- Does my faith community feel comfortable in expressing its religious identity?
- Are there limits/challenges in laws and regulations that prevent my religious community from freely expressing their religion? Or obtaining a place of worship?
- What are the general attitudes towards my religious community by the general public?
- Has there been a recent attack on my religious community? Has it impacted PoW worshippers?
- Do people in my congregation express the need for more security?
- Does introducing security protocols make the community feel more endangered?





---

Legal Status  
(Recognition of Religion)



Representative Bodies  
(elected board of representatives, institutionalized  
relationship with the state that facilitates security provision)



PoW Policies  
(zoning, funding, security provision, etc.)

# SECURITY AWARENESS

## STEP 2. WHAT ARE THE THREATS TO POWS?

---

- What threats has the POW encountered in the last 10-20 years?
- Is there institutional memory of these threats and attacks? (What happens when a faith leader is replaced? Do worshippers refer to these attacks?)
- Do I know what to do in the case of a fire at my POW?
- Do I know what to do in the case of an attacker at my POW?
- Are outsiders welcome at my POW?



# EXAMPLE: MOSQUE IN ITALY



## Step 1: What are the religious community's spiritual-security needs?

- The mosque is the largest gathering place for Muslims in Tuscany
- The central location is important, as it is visible and attracts tourists
- The city's Muslims enjoy its proximity to the center
- An anti-Muslim march in the city put the mosque on high alert
- Islam is not recognized in Italy which impacts the ability of providing places of worship. The lease on this mosque expired this year, and funding for finding a new place around the corner is provided by worshippers

## Step 2: What are the threats to this POW?

- The mosque has very little safety and security measures
- On Fridays worshippers pray outside in the open garden
- The mosque has very limited space inside and overcrowding is a problem
- Women do not feel comfortable entering the mosque on Friday because of overcrowding
- Any outsider is welcome to participate in mosque activities



# GROUP ACTIVITY: SECURITY AWARENESS AT YOUR POW

---

## 1. WHAT ARE THE RELIGIOUS COMMUNITY'S SPIRITUAL-SECURITY NEEDS?

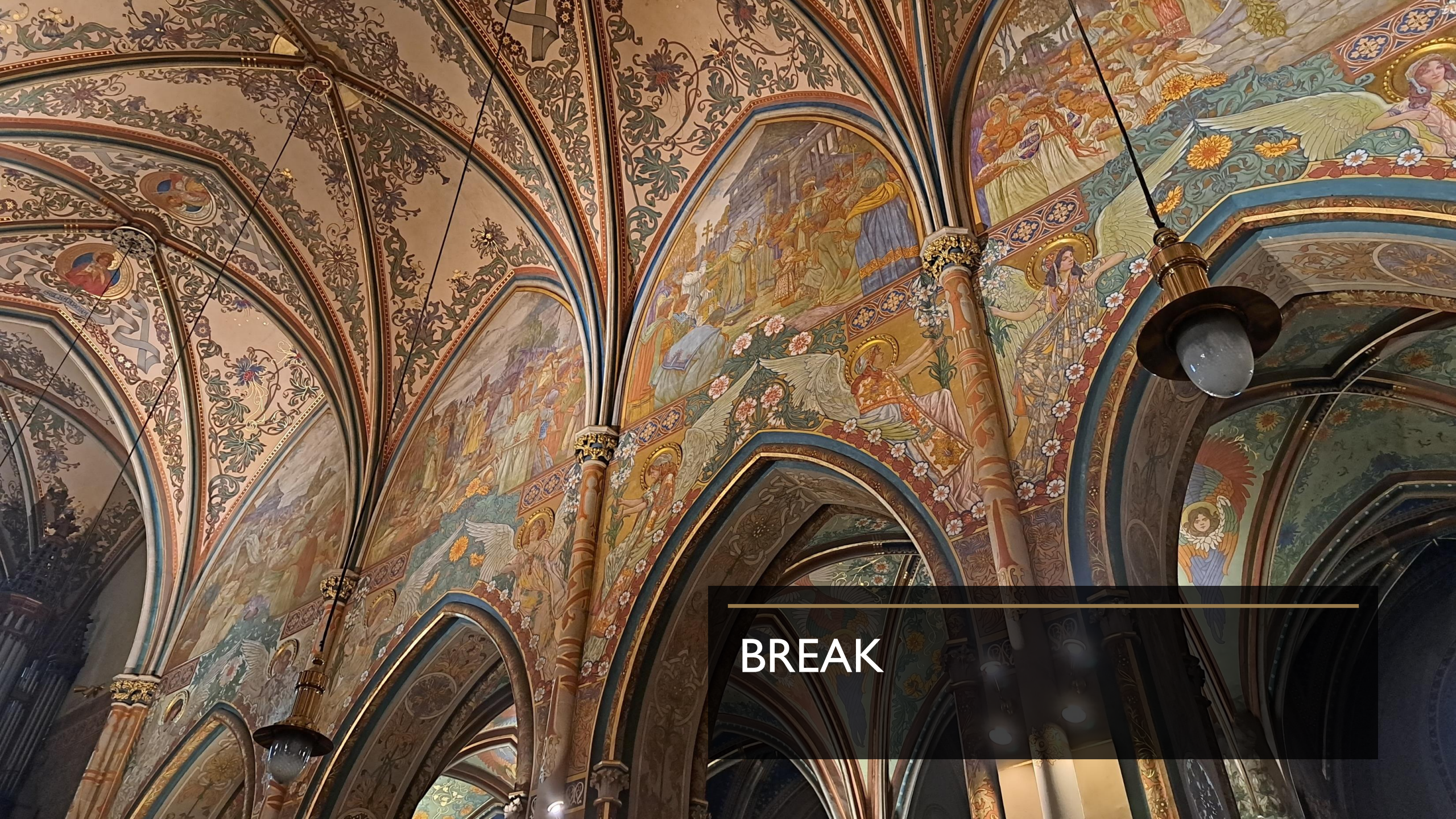
- Does my faith community feel comfortable in expressing its religious identity?
- Are there limits/challenges in laws and regulations that prevent my religious community from freely expressing their religion? Or obtaining a place of worship?
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- Do I know what to do in the case of an attacker at my POW?
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BREAK





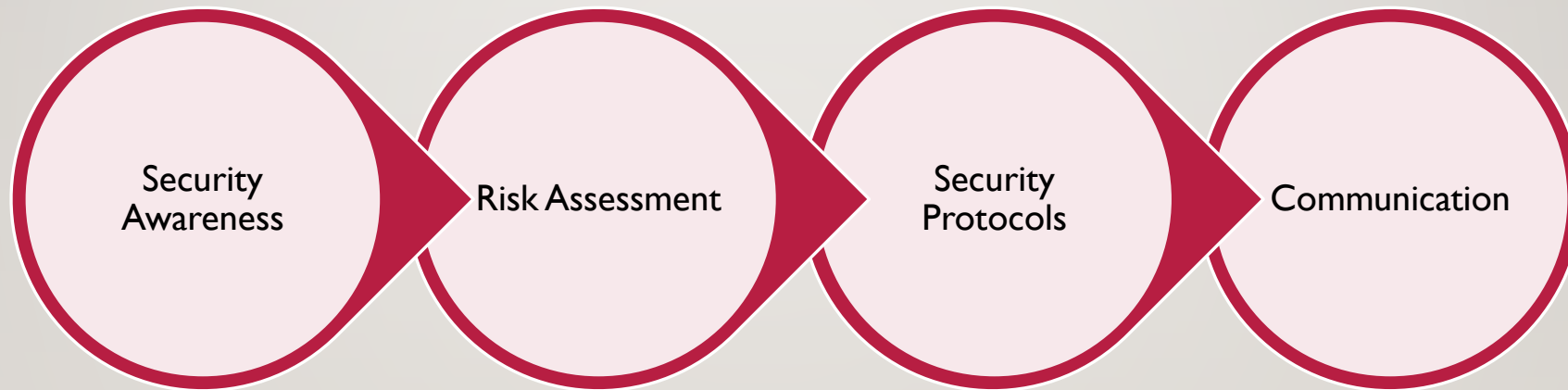
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## SESSION II: CONDUCTING RISK ASSESSMENTS AND OVERVIEW OF SECURITY PROTOCOLS



# PROTECTION OF A POWS IN 4 STEPS

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# RISK ASSESSMENT

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# RISK ASSESSMENT: THE SURROUNDING ENVIRONMENT

Where is the PoW located?

Is it easily accessible from the street?

Do people know this is a PoW?

Is the POW always open, or only on specific times?

Can people park cars in front of the PoW?

Who are the people moving around the PoW?

Are there any maintenance issues that could potentially harm congregants or passersby?



# THE SURROUNDINGS OF POWS



---

# RISK ASSESSMENT: INSIDE THE POW TECHNICAL ASSESSMENT

Are there cameras inside the POW?

Is footage correctly stored?

How many entrances does the POW have? Are they all in use?

Is there someone guarding the door while people are praying?

Does the POW have fortified windows or doors?

Are there fire extinguishers inside the POW?

Does the POW need structural maintenance?



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# RISK ASSESSMENT: INSIDE THE POW BEHAVIORAL ASSESSMENT

What is the atmosphere inside the PoW? Has an event occurred that increased tensions?

Are there new people?

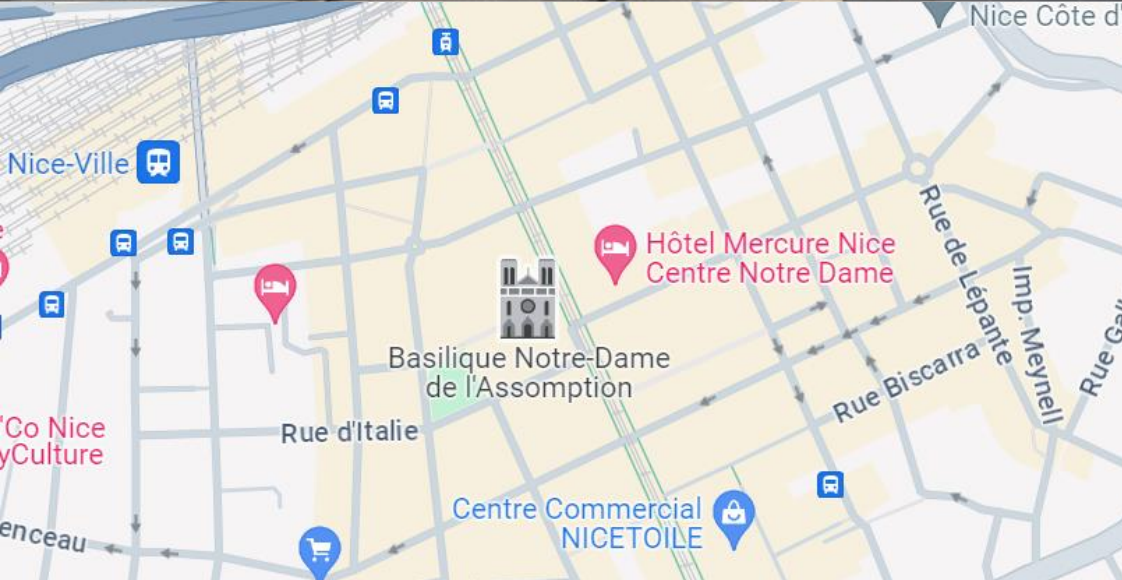
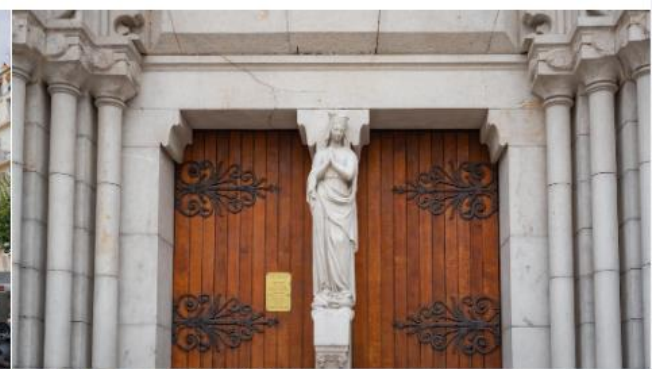
Do people have enough space?

Do women feel comfortable?

Does everyone have their backs to the door?

Does the faith leader face the entrance?

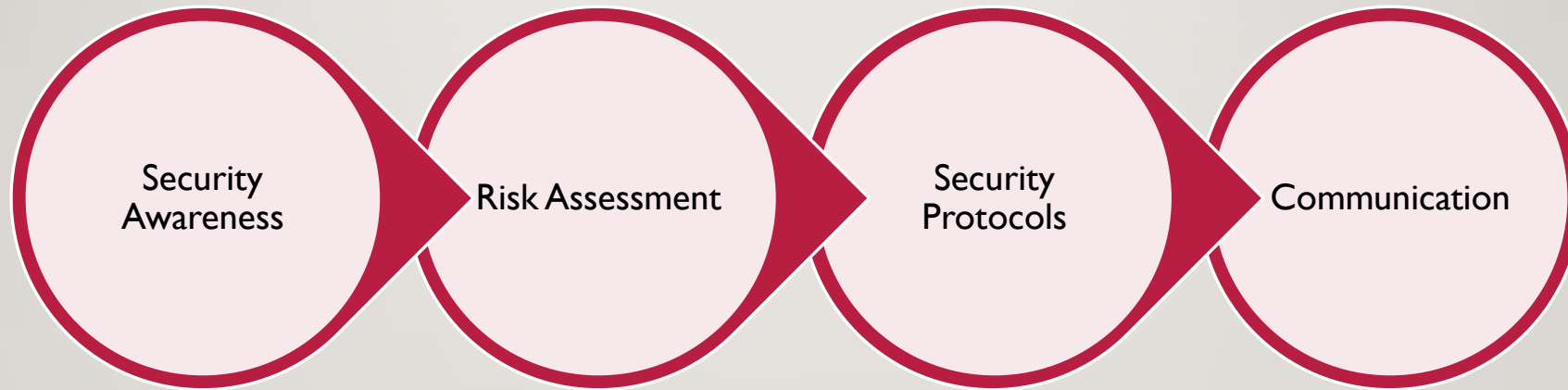






# PROTECTION OF A POWS IN STEPS

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# SECURITY MEASURES

CCTV cameras

Armed protection (bodyguards, policemen, etc.)

Closure to the public

Limited opening hours

Blocked and controlled paths of entry

Vetting of congregants

Hiring of security at religious events taking place  
outside of PoWs

# GENERAL SECURITY PROTOCOLS

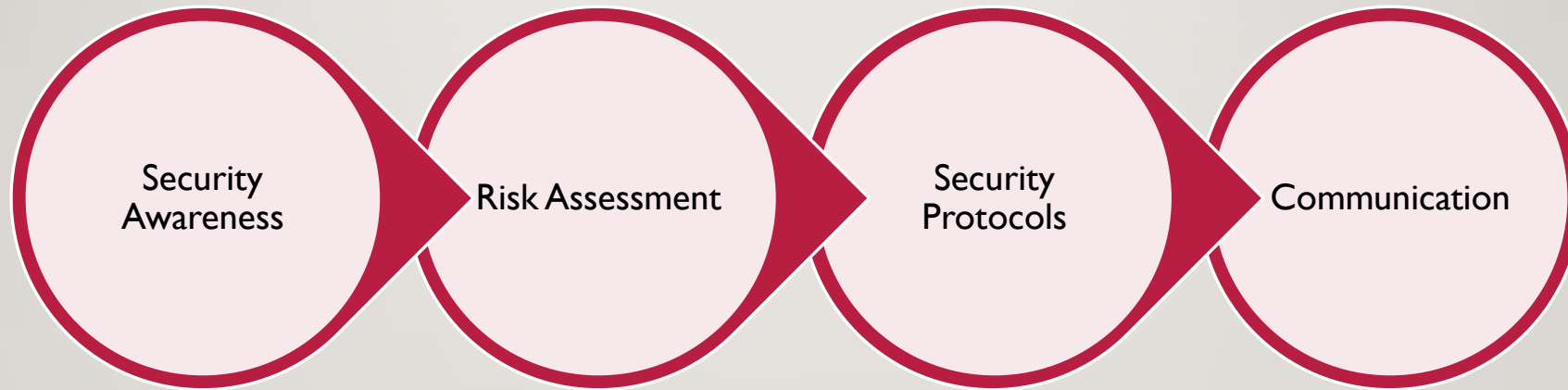
|                               |  |
|-------------------------------|--|
| Control Measures              | Install security gates, doors with controlled access systems to regulate who enters the premises<br>Assign trained security personnel or volunteers to monitor entry points and verify the identity of visitors  |
| Surveillance Cameras          | Place surveillance cameras strategically both inside and outside the place of worship to monitor activity and deter potential threats<br>Ensure cameras cover key areas such as entry points, parking lots, and main halls   |
| Emergency Response Plan       | Develop comprehensive emergency response plans for various scenarios, including medical emergencies, fires, natural disasters, and security incidents<br>Conduct regular drills and training sessions to familiarize worshippers and staff with emergency procedures |
| Physical Security             | Install security barriers to prevent vehicle ramming attacks<br>Consider installing shatter-resistant glass on windows to strengthen them against forced entry   |
| Trained Staff and Volunteers: | Provide comprehensive training on security awareness, emergency response procedures, and conflict resolution techniques to staff and volunteers<br>Encourage ongoing education and awareness campaigns to keep security practices top of mind                        |
| Community Engagement          | Foster strong relationships with local law enforcement agencies, emergency responders, and community organizations to enhance security partnerships<br>Encourage worshippers and community members to report any suspicious activity or concerns to authorities      |





# PROTECTION OF A POWS IN STEPS

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# COMMUNICATION AND REPORTING

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- **Reporting incidents is different than reporting attendance:** many congregants wish to keep their religious experiences private and do not want their names and faces in the hands of unknown stakeholders
- **Faith leaders and law enforcement agencies should cooperate** in communicating attacks/potential attacks to avoid miscommunication and panic
- **Social media is a powerful tool but should be used responsibly** (often very short, lacking in full information)

# WHAT IS NORMAL, WHAT IS ABNORMAL?

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1. **Defining Normal and Abnormal Threats:** Normal threats and abnormal threats are different for each PoW. Normal threats include: everyday risks and occasional disturbances, whereas abnormal threats include acts of violence or hate crimes.
2. **Conducting Vulnerability Assessments:** Recording information such as location, size of congregation, demographics, location, and history of attacks.
3. **Establishing Baseline Patterns and Monitor Changes:** Studying patterns of behavior that faith leaders consider the baseline norms in the PoW and surrounding environment. Remaining vigilant and taking note of changes in their behaviors and attitudes.
4. **Fostering Cooperation with Stakeholders:** Setting up regular communication with law enforcement agencies, other religious leaders and stakeholders to remain informed of concerns and potential threats.
5. **Reviewing and Updating Protocols:** Security at PoW requires continuous assessment, including drills and feedback from practitioners and users of the PoW.
6. **Avoiding Overreaction:** Maintaining a level-headed and measured approach to security to avoid an atmosphere of paranoia. Cooperation between leaders of different faiths after a violent event is an important de-escalation mechanism.

THANK YOU!

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# SESSION III: PROTECTING PLACES OF WORSHIP AND INTERRELIGIOUS COLLABORATION

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# OUTLINE

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- BASIC CONCEPTS ABOUT INTERFAITH COLLABORATION
- WHITE PAPER ON INTERCULTURAL DIALOGUE
- DIALOGUE BETWEEN RELIGIONS AND THE EU: ARTICLE NR. 17 OF THE TFEU
- LAW AND RELIGION IN THE EUROPEAN UNION
- THE INTERSECTION BETWEEN INTERFAITH COLLABORATION AND SECURITY:  
CONCEPTS AND PRACTICES

# BASIC CONCEPTS

---

- INTERFAITH-INTERRELIGIOUS DIALOGUE
- INTERCULTURAL DIALOGUE
- INTRA-RELIGIOUS DIALOGUE
- RELIGIOUS ILLITERACY



# WHITE PAPER ON INTERCULTURAL DIALOGUE 2008

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- “Shutting the door on a diverse environment can offer only an illusory security. A retreat into the apparently reassuring comforts of an exclusive community may lead to a stifling conformism. The absence of dialogue deprives everyone of the benefit of new cultural openings, necessary for personal and social development in a globalised world. Segregated and mutually exclusive communities provide a climate that is often hostile to individual autonomy and the unimpeded exercise of human rights and fundamental freedoms.”

# DIALOGUE BETWEEN RELIGIONS AND THE EU

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- THE EU:ARTICLE NR. 17 OF THE TFEU

The Union respects and does not prejudice the status under national law of churches and religious associations or communities in the Member States.

- The Union equally respects the status under national law of philosophical and non-confessional organisations.
- Recognising their identity and their specific contribution, the Union shall maintain an open, transparent and regular dialogue with these churches and organisations.

# LAW AND RELIGION IN THE EUROPEAN UNION

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- The relations between Religions and State in Spain, Italy, Belgium, Germany and in the Netherlands
- Religious minorities and their legal status in the EU
- The legislation about the Places of Worship in the respective countries
- The Places of Worship between religious, ethnic and cultural identities



# THE INTERSECTION BETWEEN INTERFAITH COLLABORATION AND SECURITY: CONCEPTS AND PRACTICES

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- 1. **The Role of Trust in Conflict Prevention and Resolution:**
  - - Examination of how trust is foundational in preventing conflicts within and between religious communities.
  - - Strategies for building and maintaining trust through continuous engagement and transparent communication.
  -
- 2. **Building Trust through Interfaith Dialogue:**
  - - Highlighting common values such as peace, compassion, and mutual respect that unite different faiths.
  - - Case studies of successful interfaith initiatives in community development, education, and social services that have fostered trust and cooperation.

# THE INTERSECTION BETWEEN INTERFAITH COLLABORATION AND SECURITY: CONCEPTS AND PRACTICES

---

- 3. **Collaborative Initiatives Addressing Social Issues:**
  - - Detailed examples of collaborative projects, such as joint community development programs, educational workshops, and social service activities.
  - - Discussion on how these initiatives address underlying social issues, such as poverty and discrimination, which can fuel conflict.
  -
- 4. **Countering Extremist Narratives:**
  - - Exploration of how interfaith dialogue counters extremist narratives by promoting unity and mutual respect.
  - - Analysis of specific interfaith campaigns and educational programs that have successfully undermined divisive rhetoric.
  -

# THE INTERSECTION BETWEEN INTERFAITH COLLABORATION AND SECURITY: CONCEPTS AND PRACTICES

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- 5. **\*\*Reducing the Risk of Radicalization:\*\***
  - - Strategies for using interfaith dialogue to reduce the risk of radicalization among vulnerable populations.
  - - Role-playing scenarios demonstrating how religious leaders can effectively intervene and offer alternative narratives to those at risk of radicalization.
  -
- 6. **\*\*Influence of Religious Leaders and Organizations:\*\***
  - - Discussion on the critical role of religious leaders and organizations in advocating for peace and discouraging violence.
  - - Examples of influential religious figures and organizations that have led successful peacebuilding and anti-violence initiatives.



# THE INTERSECTION BETWEEN INTERFAITH COLLABORATION AND SECURITY: CONCEPTS AND PRACTICES

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- 7. **Promoting Unity and Mutual Respect:**
  - - Techniques for fostering unity and mutual respect through shared events, joint statements, and collaborative worship activities.
  - - Success stories from various EU countries where interfaith activities have led to stronger community bonds and reduced tensions.
  -
- 8. **Practical Steps for Implementing Interfaith Dialogue:**
  - - Guidelines for setting up interfaith dialogue sessions, including selecting neutral venues, establishing ground rules, and ensuring diverse representation.
  - - Tools and resources for religious leaders and community organizers to facilitate effective and ongoing interfaith engagement.



**Islamic University of**  
Applied Sciences Rotterdam

# **Traditional Religion in a Secular Culture: Mosques as Alien Places**

**Arnold Yasin Mol**

**Islamic University of Applied Sciences Rotterdam (IUASR)**

**Leiden University Centre for the Study of Religion (LUCSoR) / Centre for Islamic Thought and History (LUCITH)**

**Dutch Support Center for Extremism (LSE)**

# Islamophobia Research in the Netherlands





# Latest Statistics and Trends in Dutch Islamophobia

- Dutch society highly polarized and divided on the issue of Muslim presence
- Survey Netherlands Institute for Social Research (SCP): Majority Dutch Muslims experience 'chronic discrimination' (55 %)
- Islamophobia ≈ anti-Muslim racism (*racialization*)
- Police and Anti-Discrimination Bureau (ADV) registrations: 67% of religion-based discrimination targets Muslims
- Statistics affirmed by MiND (bureau for online discrimination)
- Registration willingness at an all-time low
- New far-right fringe parties (FvD, JA21, Van Haga Group)

(Jeroen Vlug)



**START**  
**19:00 UUR**

**2022**  
**RAMADAN**  
**BBQ**  
**TOUR**

**5de APRIL**  
**SCHIEDAM**  
HDV Muradiye Camii MOSKEE

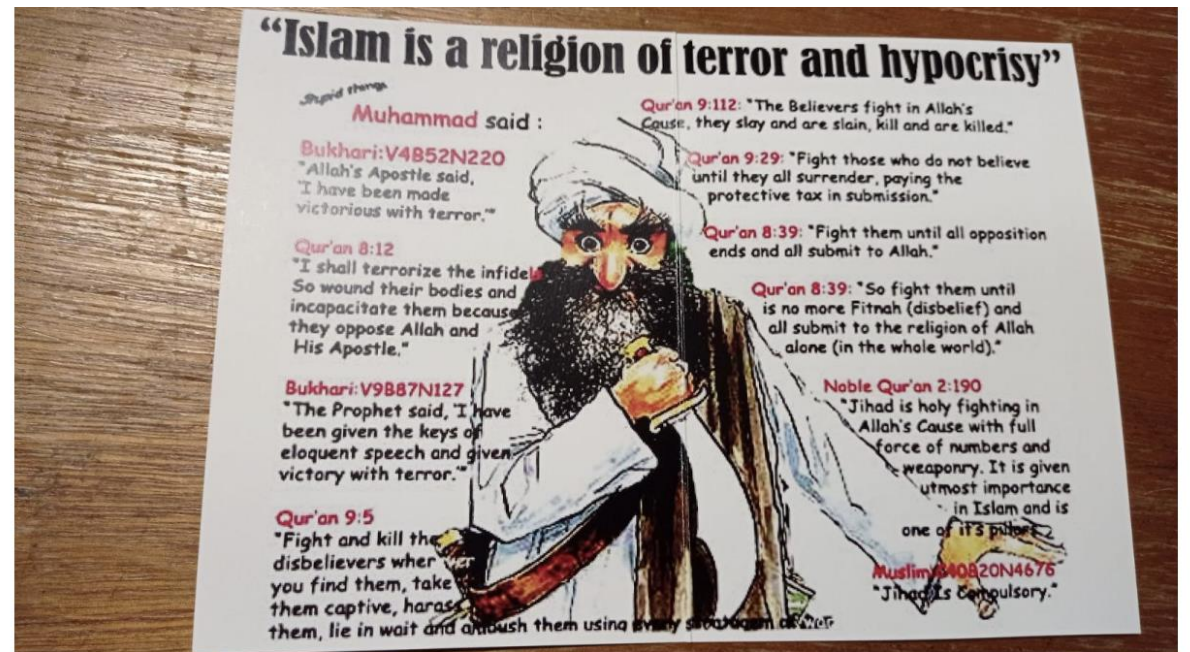
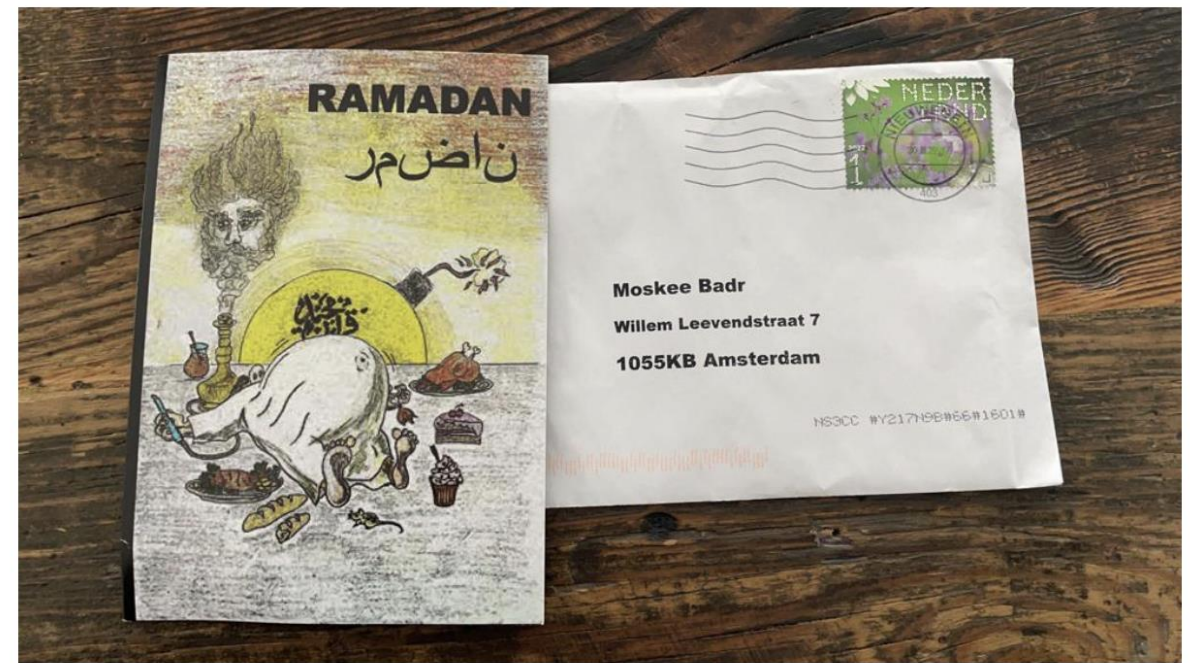
**6de APRIL**  
**EINDHOVEN**  
Al Fourgaan moskee

**7de APRIL**  
**ENSCHDEDE**  
Selimiye Moskee

**8ste APRIL**  
**ALMELO**  
Masjid Moskee

**9de APRIL**  
**NIJMEGEN**  
Eyüp Sultan Moskee

[www.pegidanederland.com](http://www.pegidanederland.com)

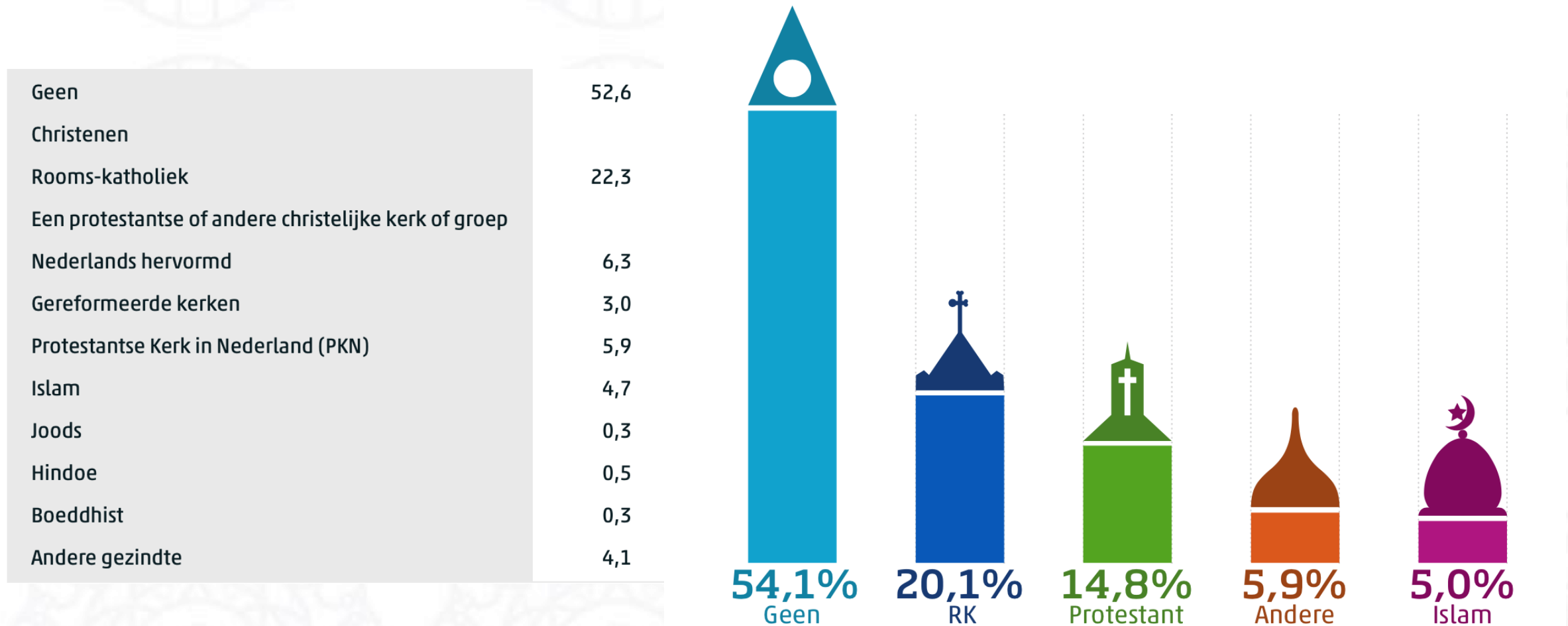








# Secular Culture or Multicultural?



# Cultural paradigms

| Traditional   | Modern  | Postmodern  |
|---|---|---|
| <ol style="list-style-type: none"><li>1. <b>Metaphysics:</b> God-centric worldview, Top-down, Divine Command Theory, Revelation + philosophy</li><li>2. <b>Nature:</b> Subject to divine order, known through generic and revealed knowledge</li><li>3. <b>Mankind:</b> Own community defined by tradition (inherited metaphysical identity) + cooperation/rivalry other communities)</li></ol> | <ol style="list-style-type: none"><li>1. <b>Nature:</b> Nature-centric worldview, Generic science + scientific method (instrumental observation + controlled experimentation + philosophy</li><li>2. <b>Mankind:</b> Own civilization in relation to environment (community defined by nature (race) and culture (constructed historical-physical identity) + subjugation other races/cultures</li><li>3. <b>Metaphysics:</b> God + nature (philosophy + natural religion</li></ol> | <ol style="list-style-type: none"><li>1. <b>Mankind:</b> Human-centric worldview, Global community in relation to environment (collective community of individuals (multiculturalism</li><li>2. <b>Nature:</b> Generic science + scientific claims (facts = dominant opinions in paradigms)</li><li>3. <b>Metaphysics:</b> Subjective experience (philosophy + self-constructed religion ('spirituality')), Anti-metaphysical traditions = Metaphysical traditions are meta-fables and have totalitarian tendency</li></ol> |

(Huston Smith, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief*)

# Worldview structure

- The "Seven Dimensions" of worldviews according to Ninian Smart:

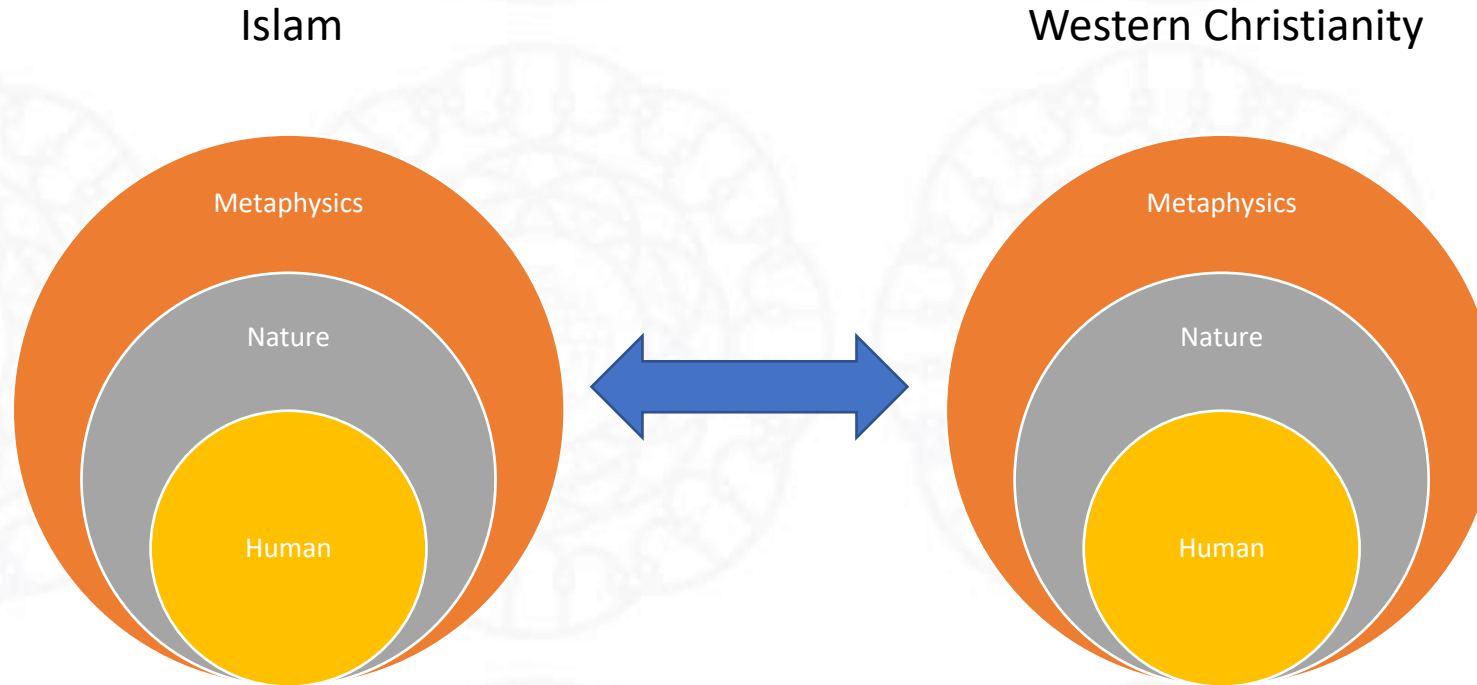
- |                           |                                      |
|---------------------------|--------------------------------------|
| 1. Practical dimension    | → Ritual, customs                    |
| 2. Experiential dimension | → Emotional, psychological           |
| 3. Narrative dimension    | → Myths, origins, sacred history     |
| 4. Doctrinal dimension    | → Philosophy, dogma's, fundamentals  |
| 5. Ethico-legal dimension | → Commands, taboos, consequentialism |
| 6. Social dimension       | → Institutions, movements            |
| 7. Material dimension     | → Architecture, art, food, clothing  |



# Comparison in worldview structure

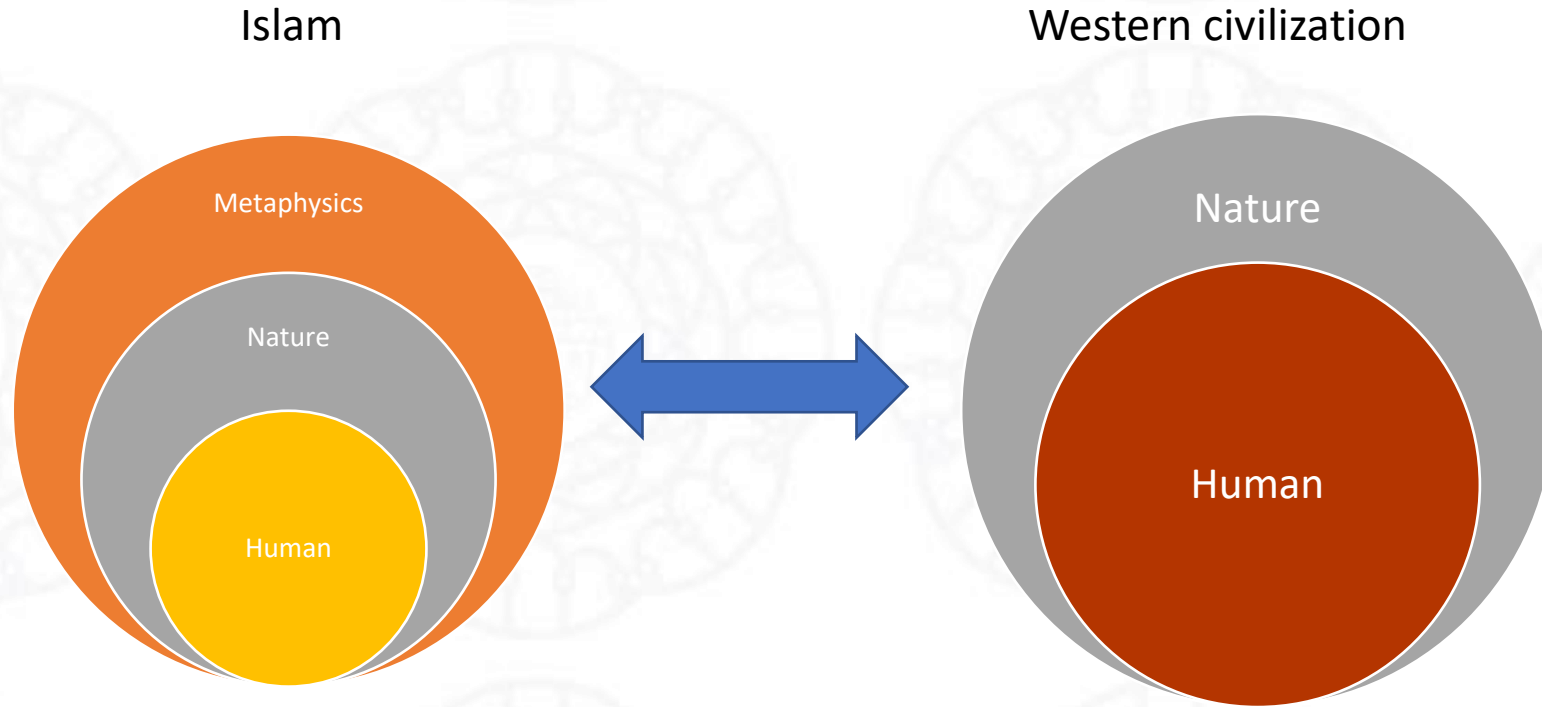
| Structure                     | Islam (Traditional)   | Material Humanism                       | Spiritual Humanism                                       |
|-------------------------------|---|---|--|
| <b>Practical dimension</b>    | 5 Pillars of Islam + Cultural customs   | Cultural customs                        | Cultural customs + spiritual customs (Mindfulness, yoga) |
| <b>Experiential dimension</b> | Sufism  | Hedonism                                | Meditation + Subjectivism                                |
| <b>Narrative dimension</b>    | Quran & Sunna + Sacred & cultural history   | Scientific + Secular + Cultural history | Cultural history   |
| <b>Doctrinal dimension</b>    | 6 Pillars of Faith + Kalām/Falsafa  | There is only nature                    | Faith of the heart                                       |
| <b>Ethico-Legal dimension</b> | Quran & Sunna interpreted through traditional hermeneutics (4 Schools of Law (Ḥanafī, Mālīkī, Shafī', Ḥanbalī)) | Rule by reason                          | Rule by heart  |
| <b>Social dimension</b>       | Family, local community, global Umma, and society   | I, State and society                    | I and society  |
| <b>Material dimension</b>     | Mosque, madrassa, Holy cities, Quran copy (Mushaf), relics  | Own home + National & Cultural works    | Own home + Cultural works                                |

# Traditional Islamophobia



| Paradigm                       | Type Islamophobia   |
|--------------------------------|---|
| Traditional versus Traditional | <ul style="list-style-type: none"><li>- Comparative Theology (revealed religions)</li><li>- Rival religious communities (Church vs mosque)</li><li>- Islam = Christian heresy</li></ul> |

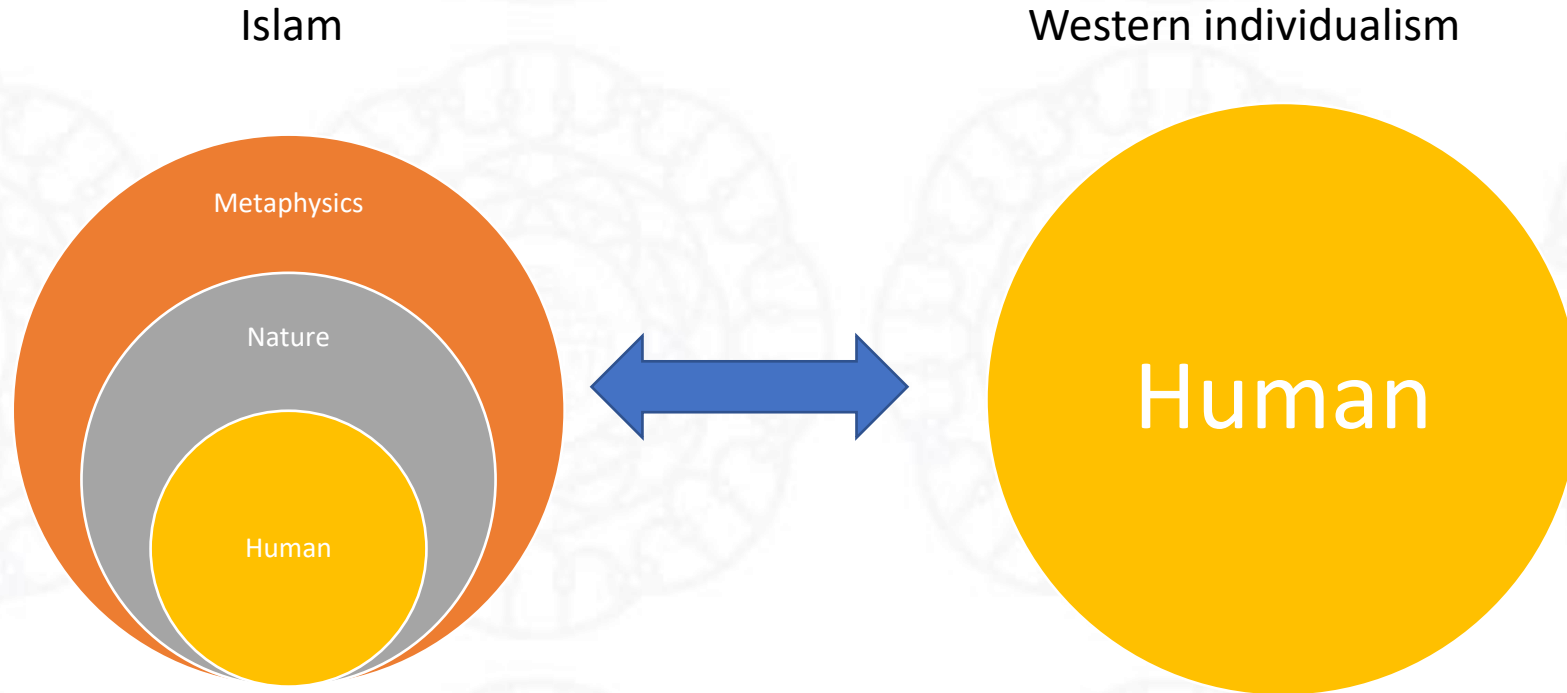
# Modern Islamophobia



| Paradigm                                     | Type Islamophobia   |
|--|---|
| Traditional versus Modernity (Enlightenment) | <ul style="list-style-type: none"><li>- Philosophy / Critique of religion (natural religion)</li><li>- Rival civilizations/ cultures / race → Sociology (State vs Mosque)</li><li>- Islam = “Eastern despotism” / barbaric / irrational</li></ul> |



# Postmodern Islamophobia



| Paradigm                      | Type Islamophobia  |
|-------------------------------|--|
| Traditional versus Postmodern | <ul style="list-style-type: none"><li>- Anti-religion (Religio-phobia)</li><li>- Rival human nature → Anthropology (Individual vs Mosque)</li><li>- Islam = Threat to individualism (anti-communalism)</li></ul> |

# Mosques as Alien in a Secular Holland?

- Mosques are increasing vs decline traditional churches → Largest *traditional* religion in Europe in 2050?
- Mosques as liminal houses of worship → Cultural centers?
- Mosques cannot require special insurances as churches → No equal protection = no equality
- Mosques are rarely allowed to perform Public Religion → Adhan (Call to prayer) vs church bells
- Mosques in minority settings combines worship + communal spaces → Prayer + tea + market
- Mosque surveillance → State-performed *hermeneutics of suspicion*
- Municipalities are mainly run by 'nones' → Religious illiteracy stifles positive engagement
  
- Traditional Islamophobia doesn't generate vandalism/interference perse
- Modern phenomena? → Islamophobia by state (legal + policy) + anti-Islam ideological movements
- Postmodern phenomena? → Individualistic forms of vandalism?

# Future of Islam in Europe?

| Structure                     | Traditional Islam   | Modern (Reformist) Islam   | Postmodern (Progressive) Islam   |
|-------------------------------|---|--|--|
| <b>Practical dimension</b>    | 5 Pillars of Islam + Muslim cultural customs  | 5 Pillars of Islam + Muslim & Western cultural customs                           | 5 Pillars of Islam + Western cultural customs  |
| <b>Experiential dimension</b> | Sufism  | None   | Meditation + Subjectivism  |
| <b>Narrative dimension</b>    | Quran & Sunna + Sacred & cultural history   | Quran + minimal Sunna + Secular history  | Quran + Secular history  |
| <b>Doctrinal dimension</b>    | 6 Pillars of Faith + Kalam/Neoplatonic Falsafa  | Kalam + Enlightenment  | Belief by the heart  |
| <b>Ethico-Legal dimension</b> | Quran & Sunna interpreted through traditional hermeneutics (4 Schools of Law (Ḥanafī, Mālīkī, Shafī', Ḥanbalī)) | Quran & Sunna interpreted through Enlightenment ethics (Utilitarianism, Kantian) | Quran & Sunna interpreted through Postmodern hermeneutics & ethics (Gadamer, Foucault) |
| <b>Social dimension</b>       | Family, local community, global Umma, and society   | State & Global Umma  | I and society  |
| <b>Material dimension</b>     | Mosque, madrassa, Holy cities, Quran copy (Mushaf), relics  | Mosque, university, national works   | Own home + Cultural works  |