

As the social and economic disadvantage of the Surinam population as compared with the average standard that applies to our whole society, have shown a clear and persistent disadvantage, the government, in its integration policy, will pay special attention to this group.

In the Hindu community there are differing views on the function of the pundit, the Hindu priest. According to the traditional Sanatan Dharm movement, the function of the priest is based on a birth right and it is inextricably bound up with the Brahman caste. But according to other views within that society and with all due respect to the Brahmans in their community, the duties of the priest or parts thereof, can also be carried out by non-Brahmans. For their education, pundits opt for the guidance of an elder, respectable spiritual leader, under whose supervision they study the scriptures and become familiar with the prescribed rituals. Many pundits further their education in India.

The Arya Samaj persuasion does not acknowledge the caste system, and the function of priest is open to any member, even to women; Fas-Ned, their national organisation, is currently developing an own educational programme in the Netherlands.

Almost all pundits working in the Netherlands stay permanently in the Netherlands. It is indicated that there are about 200 pundits and about 500 temples ("mandirs"). In general terms, one may assume that these pundits are sufficiently aware of the possibilities this society offers, that they have personal experience with an integration process enabling them to guide those who ask them for guidance, even in social respect. With a view to the spiritual leaders' social functioning, pundits or Hindu priests also have a more favourable position than most imams, as pundits largely come originally from Surinam and are, of old, familiar with the Dutch society, language and administration, and also because they can often recruit their pundits from their own Dutch community. Therefore, in the Cabinet's opinion, there are for the Hindu communities from Surinam origins no indications that the integration process shall not be guided well by the spiritual leaders.

13. Islam

In the course of this memorandum special attention will be given to the presentation of Islam in Dutch society. Of all religions and faiths that are established here as a result of international migration, the Islamic religion in all its diversities has the largest number of followers and is widely represented especially in ethnic minority groups, in particular in the target groups that were granted extra priority by the government in its *Contourennota* [Lower Chamber 1993-1994, 23 648, no 2; the 'Contour Memorandum']. However, aspects of the Hindu presence in our country will be implicated in some subjects.

The position of the Imam in the Sunni Muslim organisations in this country is quite special. In the countries of origin, the imam is a religious functionary whose task is concentrated in the mosque building. He conducts the service, recites the Quran and delivers the sermon during service, he leads Quran instructions for young people, gives advice to those who turn to him and supervises the smooth running of things. He also supports persons and families when they enter Islam, in circumcision, in marriages and in deaths. It appears that in Morocco these functions are preferably divided between an imam who is responsible for the ritual activities, and a preacher (*khatib* in Arabic; *hatip* in Turkish) who is entrusted with preaching and advising.

There are, besides the imam, other religious functionaries active in special functions in the fields of theological explanation, making directional statements, explaining and applying Islamic law, education, training of imams, religious supervision. In most organisations, these positions are vacant in the current situation of the Islam in the Netherlands and the distinction between priest and preacher is only exceptionally drawn. In occasional cases a female (assistant) imam is available for services conducted for exclusively female Moslems.

The imam in the Netherlands is, in fact, the highest authority present and is also professionally charged with the explanation of Islamic doctrine and morals, whereas the mosque government is generally limited to management tasks and supervising the way the imam carries out his task. The members of the Islamic community will often consult the imam in matters that closely relate to their lives in strange surroundings and to the integration process they encounter. They will also ask him to act, beyond the precincts of the mosque, as a teacher of religion at elementary and secondary schools, as a mediator to the police and the Justice department, as a religious leader in prisons and penitentiary institutions and intramural health care institutions where also Muslims of other denominations than his own must be served, as an Islamic religion advisor to Dutch organisations and autochthonous groups with very varied educational levels, as an interlocutor in inter-religious dialogues and as a representative of an organisation of Muslims at government institutes and societal organisations.

The smaller Shi'ite communities also have imams, though not much is known about the recruiting and educating of their imams. They do have some mosques at their disposal. The various Islamic councils in our country are not open to memberships of Shi'ite organisations.

The Alawite community is still very much in a developmental phase. For various reasons, this movement experienced a revival, both in Turkey and among persons of Turkish origin in Western Europe, which, also in the Netherlands, resulted in the forming of organisations and the foundation of a national confederation. This Alawite confederation, the HAK.DER, claims to count about 30,000 sympathisers and 10,000 active members and their numbers are still growing. The Alawite community has 'elders' [*"dede"*] who guide the religious community and lead the services.

The Ahmadiyya movements are organised independently, i.a. in the *Federatie Ahmadiyya Anjumans Isha'at Islam Nederland*. They, too, have no entry to any Islamic council.

C. IMAMS AND PUNDITS IN A DUTCH CONTEXT

14. Appointment of Imams and Pundits in the Netherlands

The appointment of imams in the Netherlands depends on an institute in the country of origin and/or the mosque governors in the Netherlands. Besides the imam himself, the institute that appointed him and that is his employer primarily carries the responsibility for proper performance of his duties. Not only does this responsibility involve the religious aspects of the position, but also extends to all other aspects of the position of the imam.

For the imams of Turkish origin, the majority of imams working in the Netherlands serve the 123 mosques and the imams – presently counting nearly one hundred – are under supervision of the Presidium for Religious Affairs (Diyanet Isleri Baskanligi) in Ankara. In the Netherlands this presidium is represented by the *Islamitische stichting Nederland* [Islamic Foundation in the Netherlands] in The Hague, and by the social attaché attached to the Turkish embassy or consulates in the Netherlands.

The position of the imams that come under them is characterised by a permanent employment contract with the Presidium of Religious Affairs, called a service of the Turkish administration by Dr Landman and others for their legal status under Turkish law, for the supervision exercised over them by a representative of the above mentioned Presidium attached to the Turkish embassy in the Netherlands, and for a temporary secondment to the Netherlands. As no preparation to their secondment tailored to their Dutch working environment is given in Turkey, it will limit them in the performance of their duties. The educational level of these imams varies, though they all have completed at least an university education in theology in Turkey and have at least four years of working experience in Turkey.

The independent movement of the Suleymanci (*ICN Islamitisch Centrum Nederland*) recruits their imams partly from Turkey and partly through their own educational institutes in Germany and in this country (Utrecht).

The other movement, the Milli Görüs (the NIF, *Nederlandse islamitische federatie*), which is now growing substantially, is provided with its imams by, among other means, recruiting them from the seconded Diyanet imams that wish to prolong their stay in Western Europe.

By retraining and instruction courses they are prepared for their further career in the service of the Milli Görüs. It also obtains its imams from Turkey. It can further be noticed that the level of salary of the Milli Görüs imams is almost equal to their Diyanet colleagues'. Like the ICN imams they are in the service of the local mosque government.

It is not known in what way other mosque organisations representing the quantitatively small movements within the Turkish Islam obtain their imams.

The Alawites obtain their "dedes" through their own channels in Turkey, in this case through a Council of Elders there; this Council also guarantees their schooling and education.

The mosque governors of the Muslims of *Moroccan origin* generally recruit their imams without mediation of third parties directly from Morocco, especially from the area of origin of the mosque governors. In general, they are village imams and their educational level is often modest. The Moroccan Ministry for Habous and Islamic Affairs sees it as its task to provide imams with a qualification through examinations and to assist in acquisition of qualifications through further training. Via their social attaché of their embassy in this country, the Moroccan authorities exercise some supervision on the subject matter of their sermons. According to reports, the salary of the imams is generally not much above the minimum wage level.

The imams for the Muslims of *Surinam origin* are recruited from their own circles and trained, and also recruited from congenial organisations abroad (United Kingdom, Pakistan). Their legal status equals the Moroccan imams'.

As to *Hinduism* one may assume for the present that the various priestly councils, or the organisations authorised by them, can be regarded as a seconding organisation. Pundits have their education often under the guidance of an experienced leader and by private tuition; several pundits further completed their studies in India.

15. Education of Imams and Pundits

Dr Landman, in his report to the State Secretary for Education, Cultural Affairs and Science "*Imamopleiding in Nederland: kansen en knelpunten*" [Imam training in the Netherlands: opportunities and problems], briefly outlined the common training courses for the position of imam (pages 19-20). Imams sent from Turkey to the Netherlands have secondary education (Imam hatip college) followed by some years of theology studies at university level in Turkey. On the initiative of the Turkish-Islamic Cultural Federation ["*stichting Turks-islamitische culturele federatie*"], an imam-hatip training college (Anadolu Imam-Hatip Lisesi) has been set up in Bozyazi, Turkey for candidates for the position of imam who reside in the Netherlands.

The imams originating in Morocco have different educational levels and were often educated in a traditional educational system which does not meet university levels. It is not known whether all those imams have qualifications issued by supervision of the Moroccan Ministry for Habous and Islamic Affairs.

Imams for Surinam and Pakistan residents received at least a part of their education in India or Pakistan and perhaps in England. Some movements set up one or other form of education system for imams in the Netherlands.

In his above mentioned report, Dr Landman gives an outline of the available training systems in the neighbouring countries. In *England* two boarding schools were pointed out, in Bury and in Dewsbury, for an imam training course in the English language. A third training course for another Islamic movement is being prepared in Retford. In addition, two educational institutes are associated with British universities (Birmingham, London). *France* has two educational institutes with a distinguished character. In *Germany* the Islamic *Kulturzentren*, which in character is similar to the *Nederlandse stichting Islamitisch Centrum Nederland*, have their own education institutes. It should be added that in Essen and Mannheim, Germany, training is given in Islamic education, comparable to the teacher training college for secondary education, second degree, in Islamic religion at the *Hogeschool Holland* in Diemen.

16. Societal demands of the Position

Dutch authorities are not to meddle with the training and education of the imam when it concerns his position, in as far as it is directly connected with the Islamic religion. This issue comes within the domain of the religious community and any intervention from the government's side is not appropriate.

As far as the information goes, in training the imams their job specification does not take into account the demands that are related to the lives of those under their care in a western, pluralist society and where there is the separation of Church and State as exercised here. When appointing an imam for a position in the Netherlands, the appointing authorities do not provide an adapted curriculum to prepare the imam for his future functioning; an exception is the Turkish presidium for religious affairs which offers now a one-month introduction course to imams who are appointed to be seconded to the Netherlands.

Since the courses for Turkish imams given by the *Volkshogeschool Bergen* were terminated about ten years ago, no provisions have actually been created in the Netherlands by the employing or supervising authorities to equip the imam for the requirements of his position.

As shown from the round-table discussion on religion and faith which was arranged by the Minister of the Interior, Islamic groups in the Netherlands voiced the idea indicating that they expect their spiritual leaders to give guidance on more issues than strictly religious matters; this was confirmed by the *Vereniging imam's Nederland*, the Dutch Association for Imams. Considering the socio-economic and socio-cultural position of ethnic minorities in Dutch society, it was told that the imam is also confronted with societal questions which relate to the socio-economic and socio-cultural integration process of ethnic minorities. In addition to the questions that directly arise from his religious position they also expect him to give support in deciding the attitude his community will adopt about this society. To fill such role they think it wise that the imam should be actively proficient in Dutch, both verbally and in writing, and adapted to his position; he must have the skills to speak Dutch in public.

Furthermore, the imam is expected to have sufficient knowledge about other religious and ideological trends and views that currently exist in the Netherlands, and about the history and the cultural development of our country. It was thought that he should be familiar with the variety of social institutes, services and organisations in the Netherlands. For the sake of the quality of his supportive services he should be trained in relevant methods and techniques, if possible specialised in particular target groups. To optimise his social functioning they trust that an imam has intrinsic experience with integration processes and that he takes a loyal attitude towards Dutch society.

The Cabinet cordially invites all imams and other religious leaders of ethnic minorities to be guided by the realistic view that ethnic minorities will permanently be part of the Dutch society, that they, for their future, depend on that society and that they, to be successful, should take full responsibility as a co-citizen.

17. Organisation of the Services for Spiritual Care

There is a special situation in the spiritual care of Muslims in the armed forces, penitentiary institutions and care institutions. The Cabinet, in its letter dd. 21 March 1991 to the Lower Chamber (Tweede Kamer 1990-1991, 20 868, no 3) in response to the report *Overheid, godsdienst, levensovertuiging* [Government, Religion, Faith], indicated "that freedom of religion and faith and the principle of equal treatment for spiritual care in (government) institutions mean the following: (a) persons staying at institutions are entitled to have contact with a religious leader in the religion or faith of their own choice. It is possible to impose restrictions in this right in as far as they are necessary to maintain the peace and quiet or proper functioning of the institution; (b) if persons were brought into the situation by the government in which there is a specific need for spiritual care, such as the military service or detention, the government must arrange relevant provisions; (c) the (religious) denominations are to be treated equally by the Government; distinction will be based only on objective or practical reasons and are the same for all persuasions; (d) within reasonable limits, it can be expected from the competent authorities of an institution for health care or care for the elderly that they arrange provisions the persons involved can count on when they need adequate spiritual care of their own convictions."

Regarding the spiritual care in the armed forces and at penitentiary institutions, the Cabinet, in its reaction to the above mentioned report, decided to establish two spiritual care Services for Hindus and Muslims separately, with two permanent positions each and for a period of five years. The Minister of Defence and the Minister of Justice respectively will appoint them after consultation with the relevant Society (the seconding authority). However, implementation of these decisions awaits the establishment and co-operation of a representative body such as the seconding authority for the community of Muslims and Hindus respectively, in the Netherlands.

For the armed forces, spiritual care constitutes an addition to its own staff facilities. The Minister of Defence appoints religious leaders for army divisions on the recommendation of a seconding authority. The Minister of Defence is still disposed to set up a spiritual help Service for Muslims and a spiritual help Service for Hindus, with two permanent positions each, and to appoint functionaries if a seconding authority on behalf of the Islamic and Hindus communities respectively in the Netherlands is available to provide the Minister with a recommendation.

According to the General Penitentiary Principles Act [*Algemene penitentiaire beginselenwet*], the Governor of a penitentiary institution is responsible for the availability of sufficient spiritual care. An ad hoc provision has now been made for the categorised spiritual care of Muslims in judicial institutions in the form of imams who work on a free-lance basis. An investigation is being prepared into the needs for spiritual care for those remanded in custody on the basis of denomination or faith. It is expected that this investigation will be started within a short period of time. There are no structural provisions for specific training programmes for imams as religious leaders in judicial institutions. The feasibility of developing a training course for imams related to their functioning as religious leaders in judicial institutions is presently being studied.

The Minister of Justice is in principle disposed to set up a spiritual help Service for Muslims and a Head of spiritual assistance for Hindus, but this would depend not only on clarity about the seconding authority on behalf of the Islamic and Hindu communities respectively, in the Netherlands, but also on the findings of future research into the demands.

On the basis of the *Kwaliteitswet Zorginstellingen*, the Quality in Care Institutions Act, the care providers should make spiritual care available that as much as possible is in keeping with the patients' or clients' religion or faith.

At the end of 1996, the pluralistic spiritual care project was started. This project studies in what way spiritual assistance to non-Dutch residents can be offered by the care sector. The project is focused on establishing conclusions regarding education and/or further education of religious leaders in the care sector, to establish the need for non-native religious leaders and, if possible, to list any obstacles in the care sector regarding non-native religious leaders. The fact that at a great number of care institutions an integrated supply of 'spiritual advice' is offered in which various religious and philosophical inclinations are closely co-operating, also plays a part. It is expected that the need for non-native religious leaders may see a substantial growth.

The project is carried out by the *Academisch Ziekenhuis Utrecht* [the Utrecht University Hospital], in co-operation with the VGVZ, the national association of religious leaders in the care sector. This association establishes quality requirements for religious leaders in the care sector and provides training courses. The final report is expected in the fall of 1998.

The regular schooling of religious leaders is financed with sector funds. Whenever temporary further training is necessary for religious leaders that are trained abroad, the Minister of Public Health, Welfare and Sports is disposed to fund the further training for religious leaders working in the care sector for a period of five years. However, this requires the establishment of end qualifications by the VGVZ. It should be emphasised here that it is expected that only candidates with a university or 'higher vocational education' degree with reasonable proficiency in the Dutch language will qualify for such specialist training.

The Minister of Public Health, Welfare and Sports is also disposed to support a helpdesk that has the task of encouraging the care sector to provide proportional spiritual assistance for all factions, and of assisting in recruiting non-native religious leaders.

18. Consultations with Islamic and Hindu Organisations

In the last few years, signals have regularly been given from the side of the government in the direction of Muslim and Hindu communities in the Netherlands to form co-operatives. These co-operatives, however, should leave sufficient leeway for each of the participating organisation to maintain their own views and their own characteristics; but one of the leading principles is the common objective that Islam and Hinduism be represented in the government. It has been proven that the organisational development of Islam in our country is still in its developmental stage; on nation-wide level there are now four councils in different configurations which strive to look after the interests of Sunni Muslims only: the *Islamitische Raad Nederland*, the *Nederlandse Moslimraad*, the *Raad voor Moskeeën* and the *Nederlandse Islamitische Raad*.

The forming of a fifth council has recently been reported (*Islamitische Raad in Nederland*). There is also an interest group of imams (*Vereniging Imam's Nederland*).

The initiatives taken by Hindu organisations have not as yet resulted in one or more permanent interest groups.

It is important to clarify again the request made by the government for forming a national organisation of Islamic and Hindu movements.

Regarding the spiritual assistance in government institutions, the government deems it *necessary* to have a representative interlocutor as the seconding authority for the main movements of Islam and Hinduism. It involves the appointment of functionaries to full-time employment by the Ministry of Justice and by the Ministry of Defence for the central Services for spiritual assistance at penitentiary institutions and institutions of child welfare and of army divisions and judicial institutions respectively. The recommendation of authorised candidates by the representative interlocutor is necessary so that the government can appoint imams and pundits for these departmental Services. Ideally, the representative interlocutor comes from a co-operative of Islamic organisations in the Netherlands which optimally unites at least the larger movements within the Islam. The composition of this body of interlocutors may vary according to the differently composed target group in army divisions, at penitentiary institutions and at care institutions. As to the spiritual assistance in judicial institutions, the announced study into the range of the necessary spiritual assistance must be anticipated.

The formation of representative Islamic and Hindu interlocutors is *desirable* for the government for yet another purpose, especially to be able to consult each other about matters of common interest. in case of special events. For societal reasons it is also desirable to have such an interlocutor to symbolise the presence of Islam and Hinduism in our society and to give shape to the dialogue with various religious groups.

As far as the government is concerned, there are still ways, other than an organised national co-operative of Muslim and Hindu organisations, to start consultations in a productive way. Depending on the agenda, those organisation may be invited that are specially involved in the subjects under consideration or may make otherwise valuable contributions. Experience has shown that such consultation, as soon as the need was felt either from the side of the Muslim or Hindu organisations, or from the side of the Cabinet, could be realised within a short period of time. This was the case when the Dutch translation of S. Rushdie's novel *The Satanic Verses* was published, and at the start of the so-called Gulf crisis. Considering the different circumstances, the flexibility in the choice of the interlocutors was also a favourable circumstance.

And besides this there is a consultation structure with regular consultations on aspects of the integration policy on ethnic minorities which is stipulated in the *Wet Overleg Minderheden* [the Consultation Policy on Minorities Act]. The Cabinet remains disposed to have consultations with Islamic and Hindu organisations on matters of general interest and will take initiatives when the need is felt.

19. Policy on Admission

The Dutch government has a specific responsibility for the decision about the admission of religious functionaries, including imams, for residence in this country. The directives on this matter are stipulated in the *Vreemdelingen circulaire* (B 11 subsection 5.6) [the Aliens Circular]. The remarks made further on in this section concerning the admission of imams is – unless otherwise indicated – in principle applicable to the admission of all persons to be admitted on the strength of the above mentioned *Vreemdelingen circulaire* on the title of 'religion teachers and religious functionaries', regardless of their religious or philosophical denominations.

If the Employment Strategy Organisation grants a permit for the employment of an imam at the request of the employer, in this case mostly the management of a mosque foundation or association or another organisation on Islamic principles, the Minister of Justice will then test the request to see whether there are any objections against the admission for reasons of peace and order. Admission is on the basis of granting an 'Mv', a temporary residence permit, specifying the conditions and the period of time he performs his activities for a group mentioned by name. Considering the fact that imams are actually or formally employed by a legal person established in this country, they can be seen as employees for whom social insurance contributions have to be paid because of employees' insurance (health insurance, unemployment insurance, disablement insurance) and for the employment to which the *Wet Arbeid Vreemdelingen* (*Wav*) [Employment of Aliens Act] applies.

Concerning the application of the Employment of Aliens Act, it will be tested whether there are any priorities to be given to the labour market before the employment permit is issued. The employment office currently goes to work in a reserved fashion so as not to intrude on the internal affairs of a religious denomination or community with religious or philosophical principles. But when own training colleges for imams have been realised in the Netherlands there will be reasons for the employment office to consider the supply of candidates that has priority in the Netherlands.

In granting the employer a permit to employ an imam or other spiritual leader, it is common practice that the implementing organisation checks whether the employee concerned has formal professional qualifications. For imams from Turkey this is a certificate or attestation which is issued by the Presidium for Religious Affairs in Ankara or other evidence that acknowledge earlier appointment as imam; for imams from Morocco it may be a statement of one of the (fourteen) Regional Scientific (theological) Councils that are entitled by the relevant ministry to examine candidate imams and preachers.

On the basis of being granted a 'Mv', a temporary residence permit, the imam is not allowed to perform other activities during his stay in the Netherlands. An employment permit is issued to the employer for at most three years, after this period no permit is required for the employee in question.

As a result of the decision (1980, section 6) of the Association Council by virtue of the Association Treaty (1963) between the EEG and Turkey, the Turkish employee has, after three years of legal employment in a member state, the right to enter into an employment agreement with an employer of his choice for the same profession, and he has, after four years of legal employment, free access to any employment to his liking in the member state. In this, the requirements of the 'Mv' cannot be argued. An imam can also use this right.

Regarding an imam from another country who wants to change the purpose of his residence permit after three years, it can be said that the requirements of the 'MvV' about carrying out other activities can be held against him.

For all categories apply that they will qualify for a residence permit after staying for five years, if the requirements set for this purpose are met.

20. Further Training for Imams working in the Netherlands

The Constitution stipulates equal treatment of all religions and faiths. As the Islam with 600,000 to 700,000 members is by far the largest among the religious and philosophical ethnic minorities, and as the integration policy regarding these groups has still demanded the government's full attention, the Cabinet gives priority to the religious leaders of Muslims in its policy. The presence of Islam in the Netherlands is also highly concentrated in the groups of Turkish and Moroccan origins, which together make up about three-fourths of their following. As explained in this memorandum, the conditions of these groups for a successful result of the integration process are comparatively the least favourable, and in the *Contourennota* they are for that reason included in the priority groups within the target groups of the integration policy. On the other hand, in the Cabinet's view, aspects of religion and faith may exercise a very positive influence on the integration of Turks and Moroccans in society. Contributions of the religious leaders, imams and mosque governments to this issue justifiably deserve the Cabinet's greatest attention.

Preparatory training courses in the country of departure. The Cabinet is an advocate of providing some form of information in the country of origin about Dutch society to persons that intend to reside permanently in our country. This can also apply to imams before they come to our country to perform their duties. In many cases this can only be realised by supplying informative material in writing; however, in Turkey and Morocco a more intensive form of information may in principle be possible. An estimated ten imams come from Morocco to the Netherlands each year, from Turkey about forty. Some experience can be gained with an experiment of a preparatory training course for imams in Morocco and/or in Turkey to introduce a suitable preparatory training course for other newcomers that will be included in the target groups of the *Wet inburgering nieuwkomers* [Integration of Newcomers Act].

It is not the intention that provisions be made for imams whose stay in this country was arranged with a visa and who are staying in our country for some weeks or some months only, often within the framework of the Ramadan, the Islamic month of fasting.

Those who apply for a permit to stay as a teacher of religion or religious leader from Turkey or Morocco will be invited for a preparatory training course. This course if given once a year in Morocco and three to four times a year in Turkey, if necessary in various places. Participation is on a voluntary base. The consular services of our country in the countries concerned will be involved in the organisation of these preparatory courses.

Co-operation has already been promised from the side of the Moroccan Ministry for the Habous and Islamic Affairs. A study needs to be made into whether this can be brought in line with the preparatory courses organised by the Diyanet for imams that are to be seconded to the Netherlands and if so, to what extent.

A preparatory course as intended here contains information about the way of living and the circumstances, the language and the history of the Netherlands, the social position of the groups concerned, the rights and duties in the Netherlands of the person concerned and a profile of the performance of the position of imam in the Dutch society. There will also be the opportunity to take a language test. The training course will take an estimated three weeks and will be offered in the language of the country concerned.

Introduction programme in the Netherlands. For religious leaders who have been admitted and have arrived in the Netherlands, including the imams, it would be in their favour to take a preparatory course that tallies with the integration programme and that is attuned to the specifications of their position in the Netherlands. With 600 hours of Dutch language training and the basics of Dutch society, this programme will include special units to be specified later after consultation with Islamic national organisations in the Netherlands, such as units on the history and occurrence of Islam in Western Europe, the social position of ethnic minorities and the integration policy on ethnic minorities, history and knowledge of religions and faiths in the Netherlands, some chapters on sociology, social psychology and education, the legal position of imams. The course will be concluded with a language, knowledge and skills test. The programme preferably has an intensive programme with 20 hours a week for language skills and five extra hours for other units.

Further training. For imams who are employed here for a longer period of time a programme for further training will be offered to be taken on a voluntary basis of which the contents will largely correspond with the above mentioned introduction programme which was offered in the past by the *Hogeschool Bergen* assigned by the *stichting Turks-islamitische culturele federatie* [the Turkish-Islamic cultural federation], with financial backing of the then Ministry of CRM/WVC [The ministry of Welfare, Health and Culture]. If the organisations concerned, e.g. the *Islamitische Raad Nederland*, the *Nederlandse Moslimraad*, the *Raad voor moskeeën*, the *Nederlandse islamitische raad*, and/or the *Vereniging imam's Nederland*, would present a suitable proposal for a programme for further training in which the social aspects of the imam's position in the Netherlands is stressed and which is available to imams of different denominations, the Ministry of VWS [the Ministry of Health, Welfare and Sports] is in principle disposed to (co-)finance the programme. The Ministry is also disposed to study case by case whether there are sufficient grounds to contribute towards courses for further training in regard to the pundits who are already employed here.

Refresher course. The Ministries concerned will take initiatives for imams who can be re-appointed as institutional imam. A pilot project will shortly be started for the province of Zuid-Holland by the Ministry of Justice in co-operation with the Platform for the Islamic organisations at Rijnmond in Rotterdam for spiritual assistance based on Islamic principles at penitentiary institutions. Imams employed by educational institutes or who aspire to work there, are referred to existing training colleges for teacher of religion (Islam).

For imams working in care institutions it was made possible by the Ministry of Public Health, Welfare and Sports for the *Academisch ziekenhuis Utrecht* to develop an educational programme. On the basis of experiences gained there, a follow-up course is being prepared for the position of religious leader in health care institutions meant for imams living in the Netherlands. However, for this the end terms should be established by VGVZ. It should be emphasised here that it is expected that only candidates with a university degree or higher vocational education with reasonable command of the Dutch language will qualify for such a specialist training course.

In view of the spiritual care of Hindus in units of the armed forces, penitentiary institutions, institutions for youths, care institutions, studies will be carried out to determine if a specific course for relevant pundits is deemed necessary, and if so, on what scale.

The first higher vocational curriculum for teacher of religion has already been realised at the Hogeschool Holland at Diemen. It is known that other higher vocational institutes are considering a similar curriculum.

Scientific development of Islamic Studies: The establishment of the 'Netherlands institute for the study of Islam in the modern world', located in Leiden, has already been announced. The Minister of Education, Cultural Affairs and Sciences and the Minister for Foreign Development, as well as a number of Dutch universities fund this institute. Its mission is to develop, to organise and to make scientific knowledge available in the fields of contemporary political, social, economic and cultural developments in Islam and Islamic societies while taking the historical perspective into consideration. The institute is to opt for a multi-disciplinary scientific approach, using the knowledge from the social sciences and humanities. The basis of the institute is to achieve scientific excellence.

This base taken as the starting-point, the institute

- will provide education and training courses for qualified students from all over the world;
- will spread scientific knowledge on Islam and Islamic societies and make it accessible to society and all those who require this knowledge;
- will, if desired, respond to requests that the dialogue in the Dutch society with a Muslim community or communities be fostered on a broad base;
- will contribute to such dialogues in Europe and with Islamic countries using a network of comparable scientific institutes in other countries;
- will make scientific expertise available to those who are involved in the training and the education of religious leaders in and for the Dutch society.

Scientific research: the developments in religion and faith as related to the integration policy for ethnic minorities are so important that their regular monitoring is desirable. Herein attention should also be paid to the effects of government policies. For this reason, the Minister of the Interior charged with the co-ordination of the integration policy of ethnic minorities, will periodically carry out studies into religion and faith in relation to the co-ordinated integration policy and into the evaluation of training courses for religious leaders in particular, which are supported by the Dutch authorities in order to improve the integration policy. At regular intervals, e.g. every four years, an evaluative research will be carried out into the extent to which the government policy is deemed to be useful and necessary.

21. The Integration of Newcomers Act

An introductory programme will be put forward in order to encourage that the religious leader, including the imam, is well prepared for his future social duties regarding establishing his position in the integration process of ethnic minorities. According to the enactment which is now being scrutinised by the Higher Chamber, the facilities for newcomers ensuing from the integration programmes, are not available for newly admitted imams as the Act Employment Aliens applies to them. Considering the societal importance of the position of religious leader in general, and because of the objectives of the policy on integration of ethnic minorities in particular, it is desirable to open up the facilities offered within the Integration of Newcomers Act to prepare these religious leaders to the Dutch society.

Indeed, an important societal interest and policy objective is involved when a religious leader, especially if he works with members of ethnic minority groups, has understanding for the socio-economic and socio-cultural integration in the Dutch society, even if he works here for only some years. To this end, a statutory change is needed to provide the Minister of the Interior with the authority to include categories of people mentioned in subsection 2, a, b, of section 1 of the enactment within the sphere of this Act for reasons of important societal interest.

This facility should in principle involve all religious leaders, irrespective of the religious or ideological direction to which they belong. As Islamic denominations, though not exclusively, are adhered to by a majority of the ethnic minorities, it can, for reasons of policy, be justified that the imams are especially kept in mind when the facilities are opened up within the spheres of the Integration of Newcomers Act. By this means all imams can be required to complete successfully an adapted integration programme as stipulated in the Integration of Newcomers Act during the first year of his stay in the Netherlands.

22. Imam Training Courses in the Netherlands

Although religious societies responsible for Islamic confession in our country will still depend on imams recruited from elsewhere for a number of years, it should be regarded as highly desirable that these societies soon take initiatives for structural educational forms in the Netherlands.

It may be considered that a younger generation will step forward, who, with their own typical questions and expectations, will be less and less approachable in a language other than Dutch. In the recruitment of new candidates for the position of imam the Islamic communities in our country will also especially depend on the younger generation that have been educated here and who for their future depend on the Dutch society. It is obvious that structural educational programmes should therefore be attuned to the Dutch educational system.

For persons who aspire to become an imam, necessary provisions should be taken by the relevant Islamic organisation(s) at the level of secondary and or tertiary education. This would especially involve persons who had -an important part-of their pre-education in the Netherlands, who are -to a large extent- integrated into and familiar with our society, and who not seldom have the Dutch nationality.

The Cabinet is a strong advocate of the availability of adequate facilities for an imam training course in the Netherlands. There are the necessary provisions within the legal framework; an outline is given below. As soon as the training courses are beginning to pay off in the Netherlands, the applications for the employment of a foreign imam in accordance to the Employment of Aliens Act, can be tested against the Dutch supply that has priority.

For the organisational form of a vocational education for imam at the level of secondary education, we refer to the above mentioned application of section 75b of the Wvo [the Secondary Education Act]: "In special cases, our Minister can propose to fund partly or entirely courses in secondary education which do not come within the preparatory vocational training scheme, for a period to be fixed by him." Within this context, the Minister of Education, Cultural Affairs and Sciences is disposed to collaborate in a course attached to a school for secondary education under the competent authority of the school board for special education by applying section 75b Wvo if the application is submitted within the legal requirements.

As to scientific education, we can think of three possibilities:

a. The 'duplex-ordo form'

This construction is comparable to the construction for vocational education for the Dutch Reformed Church where the general scientific part of the vocational training is taken care of by a public faculty of Theology, whereas the specific vocational training is done at an own institute of the philosophical organisation in question. In this situation the quality level of the scientific part of the training is guaranteed as it falls within the regular quality care of scientific education. No provisions are made in the law about the quality of the doctrinal part of the education.

The professors of theology can use the lecture-rooms, institutes, collections and teaching aids for their lessons. The graduate can use the legally protected titles.

The organisation itself need not make many costs for infrastructure. Funding of the doctrinal part of a vocational training can only be arranged by law.

b. Designated institute

The religious organisation establishes itself a university and submits an application with the Minister of Education, Cultural Affairs and Sciences to be designated by virtue of the Whw [Act on Higher Education]. Currently there are 'integral' vocational training centres for the Roman Catholic Church, for the (Christian) Reformed vocational training centres at Kampen and Apeldoorn, and for the training for humanist advisor the University of Humanist Studies in Utrecht).

The procedure for an institute to be designated is tough. The Minister designates only if the institute has provided proof, to the Minister's satisfaction, to have sufficient quality in both initial education and in scientific research. This implies in actual practice that at least one full educational cycle must have been completed. In addition the institute must satisfy the conditions on quality care of scientific education and the registration.

A designated institute is not funded by the government. Funding can only be arranged by law.

If the Minister decides to designate an institute, the Act on Higher Education attaches consequences in the form of bestowing titles if final examinations are taken at the institute. The graduate can use the same legally protected titles as the graduates from funded universities use.

c. Special chair

The lightest form for a place in scientific education is that of the special chair, whether or not at a public university. This is a matter that comes fully within the responsibility of the organisation that wishes to maintain the special chair and the university to which the chair is attached. The university is responsible for the quality of initial education and scientific research.

About these three administrative models the following remarks can be made. The "*duplex ordo*" construction seems reasonable for the Islamic and Hindu organisations, as this construction allows maximum use of regular educational services of Dutch institutes for higher education while the religious and philosophical associations, which takes the responsibility, take care of additional forming and training for the subjects they deem necessary for carrying out the duties of the religious leader.

If a religious or ideological movement opt for an education for their religious leaders at university level, they may follow any administrative design. It is obvious that the Islamic or Hindu organisations investigate the subject matter of the curriculum offered by the Dutch educational institute to be sufficiently in line with the target group's needs. Where educational adjustments are possible within the existing framework of the law and regulations, the educational institutes may make them.

If a Hindu organisation wants to develop an own educational programme for those who are interested in the position of pundit, they, like any other organisation, have access to the educational facilities at secondary and tertiary levels available in our country.

23. Boarding Schools

In 1992, the *stichting Turks-islamitische culturele federatie* took the initiative to set up a boarding school in Bozyazi, Turkey, to offer secondary education to boys from the Netherlands focused on having the imam-hatip position. Earlier, in 1989, "Het Centrum" boarding school was established in Rotterdam by the Akyazili Islamic socio-cultural foundation which, according to reports, belongs to the Nurcu order, for Turkish boys who go to regular schools while living in a boarding school. This institute, now denominationally independent, is funded by the municipality of Rotterdam on an experimental base. As far as the information goes, boarding schools for Turkish boys that are set up by these or other Islamic orders elsewhere are not funded by Dutch authorities.

In contrast to the school at Bozyazi, these boarding schools are generally not focused on a training for imam. They have the objective to improve the educational achievements of Turkish youths, to support the combat of educational lags students from ethnic minorities have and to contribute towards their care and education. In a general sense, the State Secretary for Education, Cultural Affairs and Sciences pointed this out in a her letter of 11th February 1997 to the Lower Chamber.

It must not be ruled out that also for the purpose of the training and the forming of imams the foundation will set up boarding schools. According to press reports there are already some boarding schools that are specifically focused on Quran education. An alternative possibility to accommodate students can be seen in host families.

Unlike the boarding schools that are stipulated in the law, the foundation and the exploitation of boarding school buildings as such do not qualify for government support. This does not necessarily mean that government facilities are not possible in special cases, e.g. if such boarding schools are deemed to be of major importance for realising the objective. Such matters will be evaluated separately by the authorities concerned.

24. Foreign Authorities and an Imam Training Course in the Netherlands

As already mentioned the Islamic communities should take the initiative and the responsibility for the set-up and subject matter of the imam training course in the Netherlands. The same applies for Hindu communities for a pundit training course. Lower Chamber member Rabbæ has put forward some questions about the imam training course to which the State Secretary for Education, Cultural Affairs and Sciences, announced, to give a reply in a later stage, within the framework of a government statement on proposals that are interdepartmentally prepared.

To what extent the community-related (umbrella) organisations that are established abroad, or government authorities in the country of origin can be involved in this matter, is up to them. Therefore, the answer to Mr Rabbæ's question whether the State Secretary for Education, Cultural Affairs and Sciences, or another government official, would have consultations with the Moroccan and Turkish governments on "what a Dutch imam training course should be like, and who is to pay the imams", must be in the negative.

However, the answer to Mr Rabbæ's second question is that the Moroccan and Turkish authorities must be informed about the Dutch integration policy, the importance of religion and faith for that policy, and the ideal equipment of imams to carry out their social function in the Dutch context.

Mr Rabbæ's third question was about the payment of imams by the government in general and by the authorities of the countries of origin in particular. Many years ago, Dutch authorities cut the 'golden ties' with religious denominations. Neither does the government play a part in the level, way and origin of payments for the services of imams and pundits or leaders of other religious and ideological organisations, nor in their legal status, except for the general regulations operative in our country.

Furthermore, Mr Rabbæ put the questions: "Does, in your opinion, the separation of Church and State apply only to the Netherlands or also to the relation between countries of origin and Dutch mosques? If not, why?"

The principle of separation of Church and State only determines the relationship between the Dutch government and the religious and ideological communities. Not only does this apply to the Dutch government's relationship with the Islamic religion, but also with the other religions and faiths. Foreign (civil and ecclesiastic) authorities do not have autonomous legal powers, reasons why the principle of separation of Church and State does not apply in this respect.

In conclusion, Mr Rabbae asked whether the State Secretary shared the view that the involvement of countries both in imam training courses and in mosques would have an adverse effect on the integration of Muslims in the Netherlands. The reply will depend on the opinion that is taken by (the authorities of) the countries or origin on the (extent of) integration of their (ex-) subjects in the Dutch society. In the contacts of the government with the governments of the countries or origin, the objectives of the Dutch integration policy is often brought to their attention whereby a realistic judgement of these government regarding the position of their emigrated (former) countrymen and the conditions for their prospects for the future in the Netherlands is encouraged.

25. Governors of Mosques and Hindu Temples

Not only the imam decides on the mosque's policy. Formally, the mosque governors are responsible and they, in co-operation with the imam, decide on the tenor of the message authoritatively proclaimed to the mosque's visitors. It is known that supervision is often exercised on the mosque governors, coming under the *Islamitische Stichting Nederland*, the *Turks-islamitische culturele federatie* and those under the *Nederlandse islamitische federatie*, on their policy and management. The government has no insight into the subject matter of the supervision.

Considering the influence radiating from the mosque on the daily life of many members of ethnic minorities, the Cabinet deems it important that mosque governors, too, are well aware of the way they contribute to the integration process. Therefore, the Cabinet, in co-operation with federative bodies of mosque foundations and associations, intends to convene regional information meetings in cursory form about the importance of the integration policy and the role religious and philosophical organisation forms play in an undisturbed integration of minorities in our country.

In doing so, the Cabinet wants to reach the present governors of mosque foundations and associations, and also wants to reach the younger generation who will soon be governors too.

The Cabinet sets great store by providing information to Hindu temple governors and to pundits engaged here about the integration policy pursued here, and will request their co-operation.

THE CABINET'S POINT OF VIEW

26. Introduction

The Cabinet is convinced that religion and faith are essential aspects of the integration policy now being realised in the Netherlands by the presence of ethnic minority groups that once migrated. The import of religion and faith on the integration process also depends on the way of steering by religious and ideological groups. In the past, less than the necessary attention was given to these aspects in the government policy regarding this integration process.

Respect for the principle of separation of Church and State demands reservations from the side of the authorities, especially where it concerns the internal affairs of the communities. However, the Cabinet sees it to be its task, while providing the most favourable conditions and circumstances for the integration process, to ask attention also for the societal aspects of religion and faith in as far as they are important for the integration process. As a result, the Cabinet called on all religious communities and associations and organisations with religious and philosophical convictions to contribute, while having respect for their own tasks, to the realisation of their objectives with the integration policy on ethnic minorities.

Regarding the integration policy, the associations and organisations whose members can largely be counted to the ethnic minorities take a special place. These associations and organisations are entirely responsible for the training courses and quality care of their staff. If there are clear indications that the conditions and circumstances in which the staff of these associations and organisations carry out their tasks are not optimal, the Cabinet is disposed to make a specific incentive contribution, in principle for a period of ten years.

27. Intentions

Within this framework, the Cabinet's intentions are the following:

1. In the first year of their stay in the Netherlands, an integration programme will be offered to the imams and pundits and other religious leaders that are admitted in the Netherlands, which is tailored to their functions. The Minister of the Interior, in consultation with the Minister of Education, Cultural Affairs and Sciences and the State Secretary for Health, Welfare and Sports, will prepare amendments in the Integration of Newcomers Act to give him the authority to include categories of persons to whom this Act does not apply, within the operations of the law.
2. The Ministers of the Interior, of Education, Cultural Affairs and Sciences, and of Health, Welfare and Sports, in co-operation with the Muslim and Hindu organisations that qualify for this, will encourage the realisation of preparatory training courses in Turkey and/or Morocco and of further training courses for imams and pundits respectively, and also of informative meetings for mosque and/or Hindu temple governors, as is mentioned in this memorandum.
3. Where necessary, the Ministers of Defence and Justice will realise refresher courses for the further and follow-up training of imams and pundits in institutes that fall within government responsibility or in government-associated institutes.

4. The Minister of Health, Welfare and Sports is disposed to support a helpdesk for a period of five years with the task of stimulating the care institutes so as to realise equal spiritual assistance for all groups and to assist them in recruiting non-native religious leaders.
5. The Cabinet will give priority to the furthering and realisation of a training course for imams and other religious leaders of religious and philosophical groups among ethnic minorities: it will also study the possibilities, while respecting the principle of separation of Church and State, for accentuating the provisions of employment and/or admission of religious leaders in such a way that the number of admitted advisors will be decreased.
6. The State Secretary for Education, Cultural Affairs and Sciences is disposed to co-operate in the realisation of an imam training course under the competent authority of the board of governors of public or special education by way of applying section 75 b of the *Wvo* (Secondary Education Act).

For the replies to Mr Rabbae, member of the Lower Chamber, the Secretary for Education, Cultural Affairs and Sciences refers to the text in section 24 of this memorandum.

φ. 1153. 510 α. Πρέσβευ.

ΕΛΛΗΝΙΣΤΙΚΟ

Ναυπ. 7 Μαρτίου 2003

ΑΠ. Φ. 2051/15/ΑΣ199

ΠΡΟΣ: Υπουργείο Εξωτερικών
Α4 Δ/ση

ΚΟΙΝ: Α1 Δ/ση

φ. 1153. 500
φ. 1153. 300

ΘΕΜΑ: Μουσουλμανικά τεμένη και θεσμός μουφτήδων

ΣΧΕΤ: (α) Τηλ/μά σας 1800.300/ΑΣ539/11.1.02

(β) Έγγραφό μας Φ. 1321/26/ΑΣ308/18.4.02 / φ. 1153. 500
και προηγούμενη αλληλογραφία φ. 1153. 510

Σε συνέχεια των ανωτέρω σχετικών, σας πληροφορούμε ότι μετά την «πράξη πολιτικής ένταξης των εθνικών μειονοτήτων» (βλ. σχετ. έγγραφό μας), δεν υπήρξε άλλη εξέλιξη ως προς την προσέγγιση της μουσουλμανικής θρησκείας έναντι της πολιτείας.

Η πρόσφατη ίδρυση του ολλανδικού παραρτήματος του «Αραβικού Ευρωπαϊκού Συνδέσμου» (βλ. τηλ/μά μας Α.Π. 2051/14/ΑΣΑ197/5.3.03) θα δημιουργήσει, ενδεχομένως, νέα δεδομένα εφ' όσον το τελευταίο, όπως διακηρύσσει, θα κατέλθει ως πολιτικό κόμμα στις προσεχείς εκλογές.

Ως προς τον θεσμό των Μουφτήδων και των ερωτημάτων που τίθενται σε (α) σχετικό τηλ/μά σας, σας παραπέμπουμε στο ειδικό μνημόνιο για τους μουσουλμάνους θρησκευτικούς ηγέτες, το οποίο περιλαμβάνεται σε ρηματική διακοίνωση του ολλανδικού Υπουργείου Εξωτερικών την οποία και παραθέτουμε προς διευκόλυνση. Όπως θα παρατηρήσετε, στο κείμενο αυτό περιλαμβάνεται η νομοθεσία και η πρακτική που εφαρμόζονται για τους μουφτήδες στην Ολλανδία.

Θα επανέλθουμε σε κάθε περίπτωση που θα υπάρξουν νέα στοιχεία.

Ο Πρέσβυς κ.α.α.

Νικόλαος Δ. Κανέλλος
Σύμβουλος Πρεσβείας Α'

ΣΥΝΗΜ. 38

ΝΔΚ



Buitenlandse Zaken

Ref: DJZ/BR/0341-02

NOTE VERBALE

The Ministry of Foreign Affairs of the Kingdom of the Netherlands presents its compliments to the Embassy of Greece and has the honour to refer to the Note Verbale of 22 March 2002, reference F.1321/12/AS203, concerning legislation or the practice regarding the institution of the mufti and the imam in the Netherlands.

The Ministry has the pleasure to enclose several documents all written by the Minister for Urban Policy and Integration of Ethnic Minorities. Please find enclosed a copy of a letter which was sent by the minister mentioned before to the different embassies earlier this year (1). The letter gives information regarding to the Integration of Newcomers Act; from 1 January 2002 spiritual ministers fall under this act. Furthermore find enclosed the brochure "A new life in the Netherlands" (2), and presentation sheets with more detailed information regarding to the Integration of Newcomers Act (3). These sheets were made for a presentation of the Ministerial regulation concerning an amendment: Integration of spiritual ministers).

The Ministry of Foreign Affairs of the Kingdom of the Netherlands avails itself of this opportunity to renew to the Embassy of Greece the assurances of its highest consideration.

To the
Embassy of Greece
The Hague





**CULTES
ET ASSOCIATIONS CULTUELLES
CONGRÉGATIONS
ET COLLECTIVITÉS RELIGIEUSES**

EDITION ÉTABLIE PAR LES SOINS
DU MINISTÈRE DE L'INTÉRIEUR

Edition mise à jour au 12 mars 1999

Liste des suppléments :

- Sup. 1** : Décret n° 99-246 du 29 mars 1999.
Sup. 2 : Loi n° 99-641 du 27 juillet 1999 (**art. 6-I [3°], 71-I [A, B, C-5°, 6°, 7°, D, E] 71-II et 72**).
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Sup. 3 : Loi n° 2000-627 du 6 juillet 2000 (**art. 41**).
Sup. 4 : Décret n° 2000-318 du 7 avril 2000 (**art. 4-4°**).
Sup. 5 : Ordonnance n° 2000-549 du 15 juin 2000 (**art. 7-24°**).
Sup. 6 : Arrêté du 25 octobre 2000.
Sup. 7 : Décret n° 2001-31 du 10 janvier 2001 (**art. 19**).
Sup. 8 : Ordonnance n° 2000-916 du 19 septembre 2000 (**art. 4, 6, 7, 19 et annexes I et III**).
Sup. 9 : Loi n° 2001-504 du 12 juin 2001 (**art. 16 et 24**).

(13 juin 2001.)

■ *Journal officiel* du 13 juin 2001

Loi n° 2001-504 du 12 juin 2001 tendant à renforcer la prévention et la répression des mouvements sectaires portant atteinte aux droits de l'homme et aux libertés fondamentales

NOR : JUSX9903887L

Article 16

Dans le deuxième alinéa de l'article 8 de la loi du 1^{er} juillet 1901 relative au contrat d'association, les mots : « d'une amende de 30 000 F et d'un emprisonnement d'un an » sont remplacés par les mots : « de trois ans d'emprisonnement et de 300 000 F d'amende ».

Article 24

La présente loi est applicable en Nouvelle-Calédonie, en Polynésie française, dans les îles Wallis-et-Futuna et dans la collectivité territoriale de Mayotte.

Pour l'application de la présente loi en Nouvelle-Calédonie, en Polynésie française, à Wallis-et-Futuna, dans la collectivité territoriale de Mayotte et à Saint-Pierre-et-Miquelon, les mots : « tribunal de grande instance » sont remplacés par les mots : « tribunal de première instance ».

Pour l'application de la présente loi en Nouvelle-Calédonie, en Polynésie française, à Wallis-et-Futuna et dans la collectivité territoriale de Mayotte, les références aux dispositions législatives du code de la santé publique, du code de la consommation et du code de procédure civile sont remplacées, si nécessaire, par les références aux dispositions applicables localement ayant le même objet.

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- Sup. 8** : Ordonnance n° 2000-916 du 19 septembre 2000 (**art. 4, 6, 7, 19 et annexes I et III**).

(22 septembre 2000.)

■ Journal officiel du 22 septembre 2000

Ordonnance n° 2000-916 du 19 septembre 2000 portant adaptation de la valeur en euros de certains montants exprimés en francs dans les textes législatifs

NOR: JUSX0000106R

.....

Art. 4. - Les montants exprimés en francs dans les codes mentionnés à l'annexe II et qui figurent dans la deuxième colonne des tableaux de cette annexe sont remplacés par les montants en euros qui figurent dans la troisième colonne de ces tableaux.

.....

Art. 6. - Dans le code général des impôts et le livre des procédures fiscales, les montants figurant dans les articles mentionnés dans la première colonne des tableaux de l'annexe III et exprimés en francs dans la deuxième colonne des mêmes tableaux sont remplacés par les montants en euros fixés selon les règles suivantes :

1. Lorsque les montants sont supérieurs ou égaux à 100 F et inférieurs à 1 000 F, ils sont arrondis à l'euro le plus proche et plafonnés à 150 €. La fraction d'euro exactement égale à 0,50 est comptée pour 1 € ;

2. La même règle s'applique aux montants compris dans les minima et les maxima multiples de 10. Les plafonds et les arrondis s'appliquent dans les mêmes proportions ;

3. Lorsque les montants sont supérieurs ou égaux à 1 milliard de francs, ils sont arrondis à la dizaine de millions d'euros la plus proche. Cinq millions d'euros sont comptés pour dix millions.

Les montants en euros résultant de l'application de ces règles figurent dans la troisième colonne des tableaux de l'annexe III.

Art. 7. - Dans les articles mentionnés à l'annexe IV et pour assurer le respect du principe exprimé à l'article 3 de la loi du 15 juin 2000 susvisée, les montants figurant dans les articles du code général des impôts mentionnés dans la première colonne du tableau de l'annexe IV et exprimés en francs dans la deuxième colonne du même tableau sont remplacés par les montants en euros figurant dans la troisième colonne de ce tableau.

.....

Art. 19. - Les dispositions de la présente ordonnance entreront en vigueur le 1^{er} janvier 2002.

.....

ANNEXE I

TABLEAU RELATIF AUX AMENDES ET AUTRES SANCTIONS PÉCUNIAIRES

MONTANT (en francs)	MONTANT (en euros)	MONTANT (en francs)
1 ...	0,15	1 500 ...
2 ...	0,3	2 000 ...
3 ...	0,45	2 500 ...
4 ...	0,6	3 000 ...
5 ...	0,75	4 000 ...
6 ...	0,9	5 000 ...
7 ...	1	6 000 ...
8 ...	1,2	7 000 ...
9 ...	1,35	8 000 ...
10 ...	1,5	9 000 ...
15 ...	2,25	10 000 ...
20 ...	3	15 000 ...
25 ...	3,75	20 000 ...
30 ...	4,5	25 000 ...
40 ...	6	30 000 ...
50 ...	7,5	40 000 ...
60 ...	9	50 000 ...
70 ...	10	60 000 ...
75 ...	11	70 000 ...
80 ...	12	80 000 ...
90 ...	13	90 000 ...
100 ...	15	100 000 ...
150 ...	22	120 000 ...
200 ...	30	150 000 ...
220 ...	33	200 000 ...
230 ...	35	250 000 ...
250 ...	38	300 000 ...
300 ...	45	400 000 ...
400 ...	60	500 000 ...
450 ...	68	600 000 ...
500 ...	75	700 000 ...
600 ...	90	800 000 ...
700 ...	100	900 000 ...
800 ...	120	1 000 000 ...
900 ...	135	1 200 000 ...
1 000 ...	150	1 500 000 ...
1 200 ...	180	2 000 000 ...

MONTANT (en francs)	MONTANT (en euros)
2 500 000 ...	375 000
3 000 000 ...	450 000
4 000 000 ...	600 000
5 000 000 ...	750 000
10 000 000 ...	1 500 000
20 000 000 ...	3 000 000

MONTANT (en francs)	MONTANT (en euros)
30 000 000 ...	4 500 000
40 000 000 ...	6 000 000
50 000 000 ...	7 500 000
100 000 000 ...	15 000 000
200 000 000 ...	30 000 000

MONTANT
(en euros)

225
300
375
450
600
750
900
1 000
1 200
1 350
1 500
2 250
3 000
3 750
4 500
6 000
7 500
9 000
10 000
12 000
13 500
15 000
18 000
22 500
30 000
37 500
45 000
60 000
75 000
90 000
100 000
120 000
135 000
150 000
180 000
225 000
300 000

ANNEXE III

TABLEAUX RELATIFS AUX ARTICLES DU CODE GÉNÉRAL DES
IMPÔTS ET DU LIVRE DES PROCÉDURES FISCALES RELE-
VANT DE L'ARTICLE 6

a) Code général des impôts

ARTICLE	MONTANT (en francs)	MONTANT (en euros)
200	20 000	3 000



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(13 janvier 2001.)

■ *Journal officiel* du 13 janvier 2001

Décret n° 2001-31 du 10 janvier 2001 relatif au régime des cultes catholique, protestants et israélite dans les départements du Bas-Rhin, du Haut-Rhin et de la Moselle

NOR: INTX0000092D

.....
Art. 19. – L'article 2 du décret du 13 juin 1966 susvisé est complété par un alinéa ainsi rédigé :

« Pour les établissements publics du culte mentionnés à l'alinéa précédent, l'autorisation est réputée accordée si l'acquisition à titre onéreux ou l'aliénation de biens immeubles, de rentes ou valeurs garanties par l'Etat n'a pas fait l'objet d'une opposition dans les quatre mois de sa notification au préfet. »
.....



CULTES ET ASSOCIATIONS CULTUELLES CONGRÉGATIONS ET COLLECTIVITÉS RELIGIEUSES

EDITION ÉTABLIE PAR LES SOINS
DU MINISTÈRE DE L'INTÉRIEUR

Edition mise à jour au 12 mars 1999

Liste des suppléments :

- Sup. 1** : Décret n° 99-246 du 29 mars 1999.
- Sup. 2** : Loi n° 99-641 du 27 juillet 1999 (art. 6-I [3°], 71-I [A, B, C-5°, 6°, 7°, D, E] 71-II et 72).
Décret n° 99-696 du 3 août 1999.
- Sup. 3** : Loi n° 2000-627 du 6 juillet 2000 (art. 41).
- Sup. 4** : Décret n° 2000-318 du 7 avril 2000 (art. 4-4°).
- Sup. 5** : Ordonnance n° 2000-549 du 15 juin 2000 (art. 7-24°).
- Sup. 6** : Arrêté du 25 octobre 2000.

(1^{er} décembre 2000.)

■ *Journal officiel* du 1^{er} décembre 2000

Arrêté du 25 octobre 2000 relatif à la justification des dons effectués au profit d'œuvres ou d'organismes visés à l'article 200-1 et 4 du code général des impôts

NOR : ECOL0000165A

La secrétaire d'Etat au budget,
Vu l'article 200-5 du code général des impôts,

Arrête :

Art. 1^{er}. - Pour les dons effectués à compter du 1^{er} janvier 2001, les pièces justificatives prévues au 5 de l'article 200, premier alinéa, du code général des impôts doivent être établies conformément au modèle annexé au présent arrêté.

Toutefois, les anciens reçus peuvent être utilisés à condition qu'ils comportent les mentions figurant dans ce modèle.

Art. 2. - L'arrêté du 15 mars 1989 relatif à la justification des dons effectués au profit d'œuvres ou d'organismes d'intérêt général, d'établissements d'enseignement supérieur ou artistique, publics ou privés à but non lucratif agréés, ou de candidats aux élections à la présidence de la République ou à l'Assemblée nationale est abrogé.

Art. 3. - Le directeur général des impôts est chargé de l'exécution du présent arrêté, qui sera publié au *Journal officiel* de la République française.

Fait à Paris, le 25 octobre 2000.

Pour la secrétaire d'Etat et par délégation :
Le directeur général des impôts,
F. VILLEROY DE GALHAU

ANNEXE



Reçu dons aux oeuvres
(Article 200-5 du Code Général des Impôts)

Numéro d'ordre du reçu

Nom ou dénomination :	
.....	
Adresse :	
N°	Rue
Code postal	Commune
Objet :	
.....	
.....	
.....	
Cochez la case concernée (1) :	
☐ Oeuvre ou organisme d'intérêt général.	
☐ Association ou fondation reconnue d'utilité publique par décret en date du publié au Journal Officiel du	
☐ Association culturelle ou de bienfaisance autorisée à recevoir des dons et legs par décision en date du délivrée par le préfet de	
☐ Etablissement d'enseignement supérieur ou artistique privé, à but non lucratif, agréé par décision en date du	
☐ Association fournissant gratuitement une aide alimentaire ou des soins médicaux à des personnes en difficulté ou favorisant leur logement.	
☐ Organisme ayant pour objet exclusif de participer financièrement à la création d'entreprises.	
☐ Association située dans le département de la Moselle, du Bas-Rhin ou du Haut-Rhin dont la mission a été reconnue d'utilité publique par arrêté préfectoral en date du	
☐ Etablissement public des cultes reconnu d'Alsace-Moselle.	

Nom :	
.....	
Adresse :	
N°	Rue
Code postal	Commune

Le bénéficiaire reconnaît avoir reçu au titre des versements ouvrant droit à réduction d'impôt, la somme de :		
francs	euros	
Somme en toutes lettres (en francs) :		
Somme en toutes lettres (en euros) :		
Date du paiement :		
Mode de versement :		
☐ Numéraire	☐ Chèque ou virement	☐ Autres
Date et signature		

(1) ou n'indiquez que les renseignements concernant l'organisme

(Format minimum : 10 x 21 cm ; format maximum : 21 x 30,5 cm)

Suppléments n^{os} 3 à 5

Brochure n° 1524

Supplément n° 3

**CULTES
ET ASSOCIATIONS CULTUELLES
CONGRÉGATIONS
ET COLLECTIVITÉS RELIGIEUSES**

EDITION ÉTABLIE PAR LES SOINS
DU MINISTÈRE DE L'INTÉRIEUR

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Décret n° 99-696 du 3 août 1999

Sup. 3 : Loi n° 2000-627 du 6 juillet 2000 (art. 41).

(8 juillet 2000.)

■ *Journal officiel* du 8 juillet 2000

**Loi n° 2000-627 du 6 juillet 2000 modifiant la loi
n° 84-610 du 16 juillet 1984 relative à l'organisa-
tion et à la promotion des activités physiques
et sportives**

NOR : MJSX9900111L

.....

Article 41

Le 1 de l'article 200 du code général des impôts est complété par un alinéa ainsi rédigé :

« Ouvrent également droit à la réduction d'impôt les frais engagés dans le cadre d'une activité bénévole et en vue strictement de la réalisation de l'objet social d'un organisme mentionné aux alinéas précédents, lorsque ces frais, dûment justifiés, ont été constatés dans les comptes de l'organisme et que le contribuable a renoncé expressément à leur remboursement. Ces dispositions s'appliquent aux frais engagés à compter de la date d'entrée en vigueur de la loi n° 2000-627 du 6 juillet 2000 modifiant la loi n° 84-610 du 16 juillet 1984 relative à l'organisation et à la promotion des activités physiques et sportives. »

.....

—◆—

■ *Journal officiel* du 9 avril 2000

**Décret n° 2000-318 du 7 avril 2000 relatif à la partie
Réglementaire du code général des collectivités
territoriales**

NOR: INTX0004021D

.....
Art. 4. – Sont abrogés :
.....

4° Les articles 1^{er} et 2, en tant qu'ils concernent le département et ses établissements publics, du décret du 1^{er} février 1896 relatif à la procédure à suivre en matière de legs concernant les établissements publics ou reconnus d'utilité publique ;
.....

**CULTES
ET ASSOCIATIONS CULTUELLES
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Sup. 3 : Loi n° 2000-627 du 6 juillet 2000 (**art. 41**).
Sup. 4 : Décret n° 2000-318 du 7 avril 2000 (**art. 4-4°**).
Sup. 5 : Ordonnance n° 2000-549 du 15 juin 2000 (**art. 7-24°**).

(22 juin 2000.)

■ *Journal officiel* du 22 juin 2000

**Ordonnance n° 2000-549 du 15 juin 2000 relative
à la partie Législative du code de l'éducation**

NOR : MENX0000033R

.....

Art. 7. – Sont abrogés, sous réserve des dispositions de
l'article 8 :

.....

24° L'article 30 de la loi du 9 décembre 1905 concernant la
séparation des Eglises et de l'Etat ;

.....



**CULTES
ET ASSOCIATIONS CULTUELLES
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Décret n° 99-696 du 3 août 1999.

(7 août 1999.)

■ *Journal officiel* du 28 juillet 1999

**Loi n° 99-641 du 27 juillet 1999 portant
création d'une couverture maladie universelle**

NOR : MESX9900011L

Article 6

I. - 3° Au troisième alinéa de l'article L. 381-12, les mots : « , à condition d'être à jour de la cotisation personnelle prévue à l'article L. 381-17 » sont supprimés ;

Article 71

I. - A. - L'intitulé de la sous-section 1 de la section 2 du chapitre I^{er} du titre II du livre VII est ainsi rédigé : « Organisation de la caisse d'assurance vieillesse, invalidité et maladie des cultes ».

B. - L'article L. 721-2 est ainsi rédigé :

« Art. L. 721-2. - Il est institué un organisme de sécurité sociale à compétence nationale qui prend la dénomination de « Caisse d'assurance vieillesse, invalidité et maladie des cultes ». Cet organisme est constitué et fonctionne, sous réserve des dispositions du présent chapitre, conformément aux dispositions applicables aux organismes visés au chapitre I^{er} du titre I^{er} du livre II. Il est chargé d'assurer le recouvrement des cotisations et le versement des prestations d'assurance maladie et maternité, d'assurance vieillesse et d'assurance invalidité. Il gère les cinq sections suivantes : assurance maladie et maternité, assurance vieillesse, assurance invalidité, action sanitaire et sociale et gestion administrative.

« La caisse d'assurance vieillesse, invalidité et maladie des cultes est soumise au contrôle des ministres chargés de la sécurité sociale et du budget qui sont représentés auprès d'elle par des commissaires du Gouvernement.

« Elle exerce, au bénéfice de ses ressortissants, une action sanitaire et sociale dont le financement est fixé, avant le début de chaque exercice, sur décision du conseil d'administration de la caisse.

« Un décret en Conseil d'Etat détermine la composition ainsi que le mode de désignation des membres du conseil d'administration, compte tenu notamment de la pluralité des cultes concernés. »

C. - 5° A l'article L. 381-12, la référence : « L. 381-13 » est remplacée par la référence : « L. 721-2 » ;

6° Les articles L. 381-13, L. 381-15-1 et L. 381-16 sont abrogés ;

7° L'article L. 721-8-1 est ainsi rédigé :

« Art. L. 721-8-1. - Une convention conclue entre l'Agence centrale des organismes de sécurité sociale, la Caisse nationale d'assurance vieillesse des travailleurs salariés et la caisse d'assurance vieillesse, invalidité et maladie des cultes détermine les conditions dans lesquelles les sommes nécessaires au paiement des prestations, à la gestion administrative et à l'action sanitaire et sociale sont mises à la disposition de la caisse d'assurance vieillesse, invalidité et maladie des cultes par le régime général ainsi que les conditions dans lesquelles les cotisations mentionnées à l'article L. 712-3 sont reversées par cet organisme au régime général. Une convention de même nature est également conclue entre l'Agence centrale des organismes de sécurité sociale, la Caisse nationale d'assurance maladie des travailleurs salariés et la caisse d'assurance vieillesse, invalidité et maladie des cultes. Ces conventions sont soumises à l'approbation des ministres chargés de la sécurité sociale et du budget. »

D. - L'article L. 381-17 est ainsi modifié :

1° Le deuxième alinéa (1°) est complété par une phrase ainsi rédigée :

« Les cotisations dues par les personnes visées à l'article L. 381-12 qui sont redevables des contributions mentionnées respectivement à l'article L. 136-1 et au I de l'article 14 de l'ordonnance n° 96-50 du 24 janvier 1996 relative au remboursement de la dette sociale sont réduites dans des conditions fixées par arrêté ; ».

2° Le dernier alinéa est ainsi rédigé :

« Le montant des cotisations peut être réparti dans les conditions fixées au second alinéa du II de l'article L. 721-3. »

E. - 1° L'article L. 721-15-1 est ainsi rédigé :

« Art. L. 721-15-1. - Les personnes visées à l'article L. 721-1 et détachées temporairement à l'étranger demeurent soumises, pendant une durée maximale fixée par décret, aux régimes prévus aux articles L. 381-12 et L. 721-1 à la condition que leurs associations, congrégations et collectivités religieuses s'engagent à acquitter l'intégralité des cotisations dues. » ;

2° A l'article L. 721-9, les mots : « et définitive » sont supprimés. Le même article est complété par les mots : « et révisée selon une périodicité fixée par décret ».

II. - A. - Les dispositions du présent article prennent effet le 1^{er} janvier qui suit la promulgation de la présente loi.

B. - A partir de cette date, il est mis fin aux activités de la caisse mutuelle d'assurance maladie des cultes et de la caisse mutuelle d'assurance vieillesse des cultes.

C. - Le directeur et les personnels en fonction des deux caisses deviennent à la même date le directeur et le personnel de l'organisme mentionné à l'article L. 721-2 du code de la sécurité sociale. Les biens, droits et obligations des caisses mutuelles d'assurance maladie et d'assurance vieillesse des cultes sont transférés à la caisse d'assurance vieillesse, invalidité et maladie des cultes.

Article 72

Les dispositions de la présente loi entrent en vigueur le 1^{er} janvier 2000, sous les réserves suivantes :

1^o Les dispositions du III et du IV de l'article 7 entrent en vigueur le 1^{er} octobre 2000 ;

2^o Les dispositions de l'article 12 sont applicables aux cotisations recouvrées par l'Agence centrale des organismes de sécurité sociale au titre de l'année 2001 ;

3^o Les dispositions de l'article 29 entrent en vigueur dès la publication de la présente loi ;

4^o Les dispositions de l'article 9 et du 2^o de l'article 11 sont applicables aux versements effectués au profit respectivement du fonds mentionné à l'article L. 135-1 du code de la sécurité sociale et de la Caisse nationale de l'assurance maladie des travailleurs salariés à compter du 1^{er} janvier 2000 ;

5^o Les dispositions de l'article 10 sont applicables aux versements effectués au profit des organismes mentionnés audit article à compter du 1^{er} janvier 2000 ;

6^o Les dispositions de l'article 32, en ce qu'elles modifient les compétences des collectivités territoriales en charge de l'aide médicale, s'appliquent aux soins dispensés à compter du 1^{er} janvier 2000 ;

7^o Les dispositions du titre V entrent en vigueur dès la publication de la présente loi, sous réserve des dispositions des articles 60, 61, 65 et 71 ;

8^o Les dispositions législatives en vigueur dans la collectivité territoriale de Saint-Pierre-et-Miquelon relatives aux domaines couverts par les titres I^{er}, II et III de la présente loi et antérieures à celle-ci demeurent en vigueur.

Les bénéficiaires de l'aide médicale dont les droits s'interrompent entre le 1^{er} janvier et le 30 juin 2000 bénéficient, sur leur demande, des dispositions de l'article L. 861-3 du code de la sécurité sociale, jusqu'à cette dernière date.

■ *Journal officiel* du 7 août 1999

Décret n° 99-696 du 3 août 1999 pris en application de l'article 31 de la loi n° 78-17 du 6 janvier 1978 relative à l'informatique, aux fichiers et aux libertés et relatif aux traitements automatisés d'informations nominatives mis en œuvre par les caisses mutuelles d'assurance maladie et d'assurance vieillesse des cultes

NOR: MESS9922145D

Le Premier ministre,

Sur le rapport de la ministre de l'emploi et de la solidarité,

Vu le code de la sécurité sociale ;

Vu la loi n° 78-17 du 6 janvier 1978 modifiée relative à l'informatique, aux fichiers et aux libertés, notamment l'article 31 ;

Vu l'avis conforme de la Commission nationale de l'informatique et des libertés en date du 22 avril 1999 ;

Le Conseil d'Etat (section sociale) entendu,

Décrète :

Art. 1^{er}. - L'article R. 381-57 du code de la sécurité sociale est complété par l'alinéa suivant :

« Sur la base de cette déclaration, la caisse mutuelle d'assurance maladie des cultes, agissant dans le cadre de ses attributions légales, est autorisée, en application du troisième alinéa de l'article 31 de la loi n° 78-17 du 6 janvier 1978 relative à l'informatique, aux fichiers et aux libertés, à collecter, conserver et traiter des informations nominatives comportant des données relatives au rattachement de ses ressortissants à un culte. »

Art. 2. - L'article R. 721-26 du code de la sécurité sociale est complété par l'alinéa suivant :

« Sur la base de cette déclaration, la caisse mutuelle d'assurance vieillesse des cultes, agissant dans le cadre de ses attributions légales, est autorisée, en application du troisième alinéa de l'article 31 de la loi n° 78-17 du 6 janvier 1978 relative à l'informatique, aux fichiers et aux libertés, à collecter, conserver et traiter des informations nominatives comportant des données relatives au rattachement de ses ressortissants à un culte. »

Art. 3. - La ministre de l'emploi et de la solidarité est chargée de l'exécution du présent décret, qui sera publié au *Journal officiel* de la République française.

Fait à Paris, le 3 août 1999.

LIONEL JOSPIN

Par le Premier ministre :

La ministre de l'emploi et de la solidarité,
MARTINE AUBRY

**CULTES
ET ASSOCIATIONS CULTUELLES
CONGRÉGATIONS
ET COLLECTIVITÉS RELIGIEUSES**

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Sup. 1 : Décret n° 99-246 du 29 mars 1999.

(31 mars 1999.)

■ *Journal officiel* du 31 mars 1999

Décret n° 99-246 du 29 mars 1999 relatif à l'assurance maladie et maternité des ministres des cultes et membres des congrégations et collectivités religieuses et modifiant le code de la sécurité sociale (deuxième partie : Décrets en Conseil d'Etat)

NOR : MESS9920639D

Le Premier ministre,

Sur le rapport de la ministre de l'emploi et de la solidarité,

Vu le code de la sécurité sociale, et notamment le livre III, titre VIII, chapitre I^{er} ;

Vu l'avis du conseil d'administration de la Caisse nationale de l'assurance maladie des travailleurs salariés en date du 22 décembre 1998 ;

Vu l'avis du conseil d'administration de la Caisse mutuelle d'assurance maladie des cultes en date du 17 décembre 1998 ;

Le Conseil d'Etat (section sociale) entendu,

Décète :

Art. 1^{er}. - Le troisième alinéa de l'article R. 381-57 du code de la sécurité sociale est abrogé. L'alinéa 4 devient l'alinéa 3. Il est ajouté un quatrième alinéa ainsi rédigé :

« L'affiliation des personnes titulaires d'une pension servie en application de l'article L. 721-1 et qui ne relèvent pas d'une association, congrégation ou collectivité religieuse est effectuée soit à l'initiative de la Caisse mutuelle d'assurance maladie des cultes, soit à la requête de l'intéressé. »

Art. 2. - Au premier alinéa de l'article R. 381-62 du code de la sécurité sociale, les mots : « au deuxième alinéa » sont insérés après : « L'arrêté prévu » ; le mot : « à » est remplacé par le mot : « de ».

Au deuxième alinéa de l'article R. 381-62 du même code, les mots : « prévu au deuxième alinéa de l'article L. 381-17 susmentionné » sont ajoutés après le mot : « arrêté ».

Au troisième alinéa du même article, les mots : « de 50 % » sont remplacés par les mots : « fixé par l'arrêté susvisé aux alinéas précédents ». Il est ajouté à ce troisième alinéa la phrase suivante : « Cet abattement ne peut être inférieur à 50 %. »

Art. 3. - L'article R. 381-64 du code de la sécurité sociale est remplacé par les dispositions suivantes :

« *Art. R. 381-64.* - Les cotisations prévues à l'article L. 381-17 sont payables chaque mois à terme échu.

« Les cotisations prévues aux 1^o et 2^o de l'article L. 381-17 sont versées par les associations, congrégations ou collectivités religieuses dans les quinze premiers jours suivant le mois au titre duquel elles sont dues.

« Chaque versement de cotisations est obligatoirement accompagné d'un bordereau daté et signé par les associations, congrégations ou collectivités religieuses concernées indiquant les éléments nécessaires à la détermination des cotisations à leur charge et à celles des assurés. Ce bordereau est conforme à un modèle fixé par arrêté du ministre chargé de la sécurité sociale. Toutefois, les assurés visés au quatrième alinéa de l'article R. 381-57 versent les cotisations prévues au 1° de l'article L. 381-17. »

Art. 4. - L'article R. 381-65 du code de la sécurité sociale est remplacé par les dispositions suivantes :

« Art. R. 381-65. - Les cotisations prévues à l'article L. 381-17 cessent d'être dues le premier jour du mois suivant la date à laquelle l'assuré cesse de remplir les conditions visées à l'article R. 381-36. »

Art. 5. - A la première phrase de l'article R. 381-66 du code de la sécurité sociale, les mots : « le 15 juillet et » sont abrogés ; les mots : « le 15 janvier » sont remplacés par les mots : « le 31 janvier » ; les mots : « du semestre précédent » sont remplacés par les mots : « de l'année précédente ». La deuxième phrase du même article est abrogée.

Art. 6. - A l'article R. 381-67 du code de la sécurité sociale, les mots : « déclaration, de déclaration tardive ou manifestement inexacte » sont remplacés par les mots : « production, dans les délais prescrits, des documents prévus aux articles R. 381-64 et R. 381-66 et en cas d'inexactitude ou d'omission ».

Art. 7. - L'article R. 381-75 du code de la sécurité sociale est abrogé.

Art. 8. - Les dispositions du présent décret, à l'exception de son article 4, seront appliquées au plus tard le 1^{er} janvier 2000.

Art. 9. - La ministre de l'emploi et de la solidarité, le ministre de l'économie, des finances et de l'industrie et le secrétaire d'Etat au budget sont chargés, chacun en ce qui le concerne, de l'exécution du présent décret, qui sera publié au *Journal officiel* de la République française.

Fait à Paris, le 29 mars 1999.

LIONEL JOSPIN

Par le Premier ministre :

La ministre de l'emploi et de la solidarité,

MARTINE AUBRY

*Le ministre de l'économie,
des finances et de l'industrie,*

DOMINIQUE STRAUSS-KAHN

Le secrétaire d'Etat au budget,

CHRISTIAN SAUTTER

CULTES
ET ASSOCIATIONS CULTUELLES

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