Integratsiooni ja Migratsiooni Sihtasutus
Meie Inimesed

Religious diversity in Germany: The perception and acculturation of muslims in Germany

Prof. Dr. Haci-Halil Uslucan
Scientific Director of the Center for Türkish Studies and Research on Integration
Professor for Modern Türkish Studies at the University of Duisburg-Essen; Faculty for Humanities

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Tallinn, 29.11.2016

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Professor for Modern Turkish Studies at the University of Duisburg-Essen;

Member of the Expert Commission on Migration and Integration of the German Foundations (SVR)

Program

1. Germany as a country of migration and integration
2. The measurement of integration
3. Some results on belonging and acceptance of migrants with focus on muslims
4. Conclusions and implications

Germany as an integration country

81.4 m
residents

10%
foreigners

of which:
70%
Europe

of which:
2.2%
North and South America

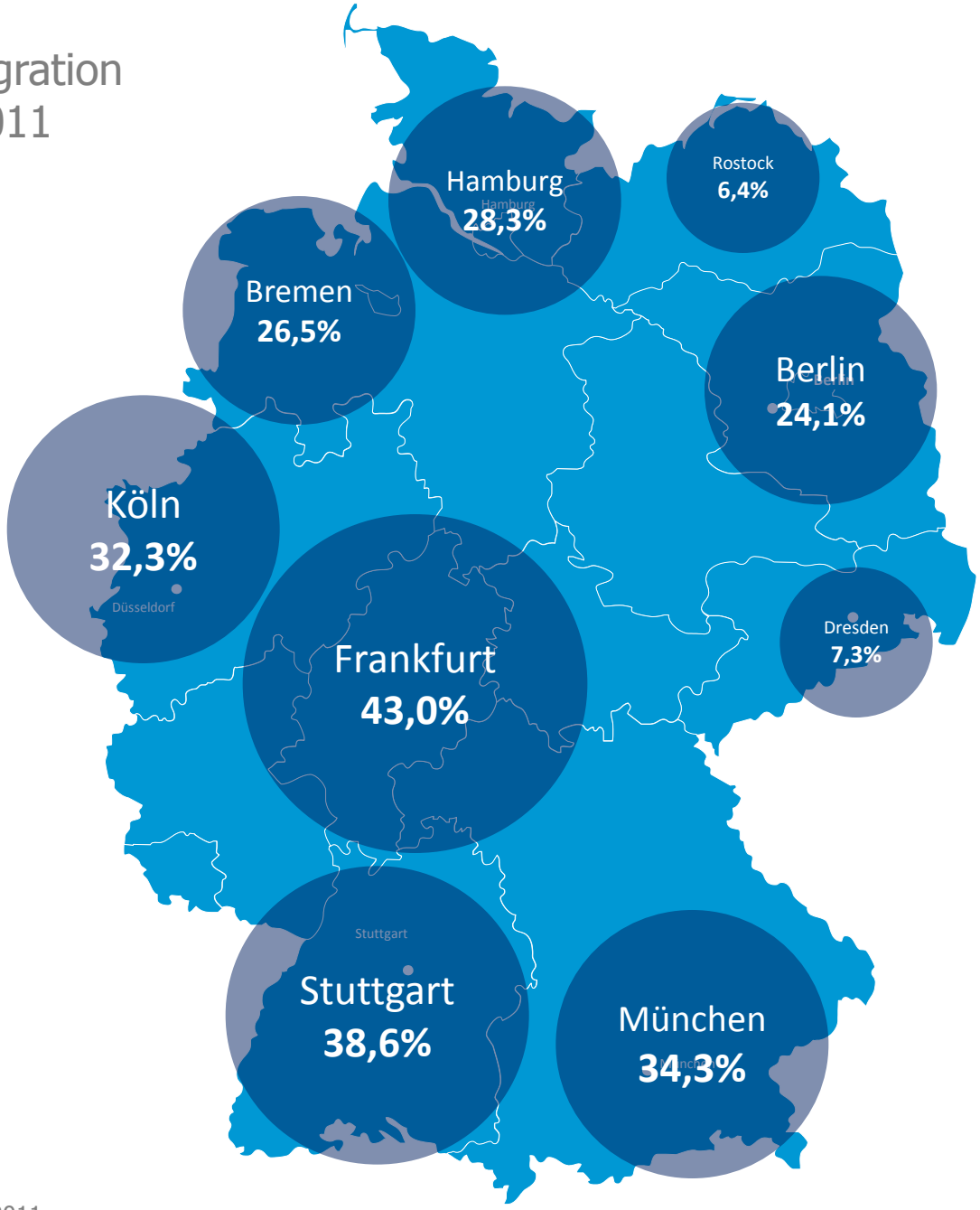
21%
People with a migration background

of which:
3.7%
Africa

of which:
17%
Asia, Oceania

Source: Federal Statistical Office, 2016

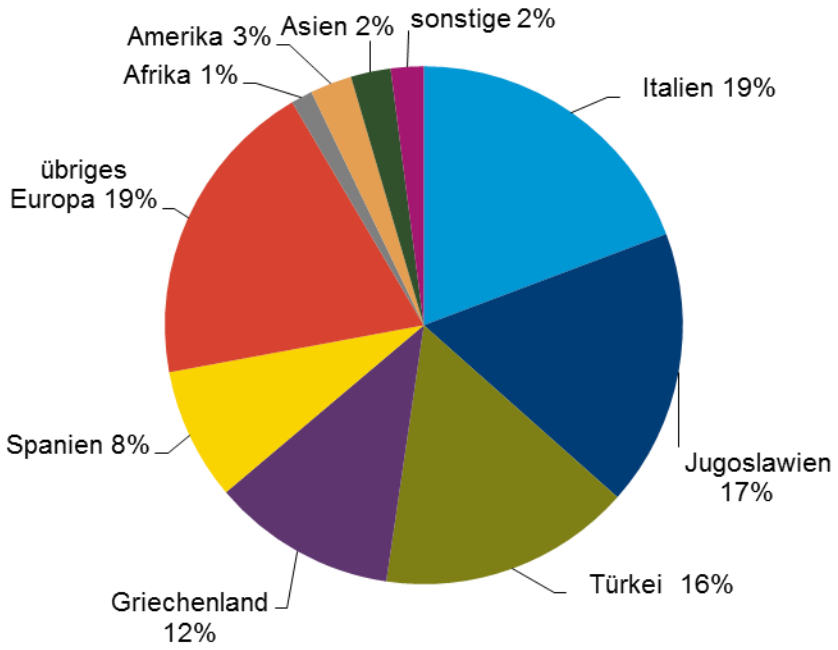
Person with migration background, 2011



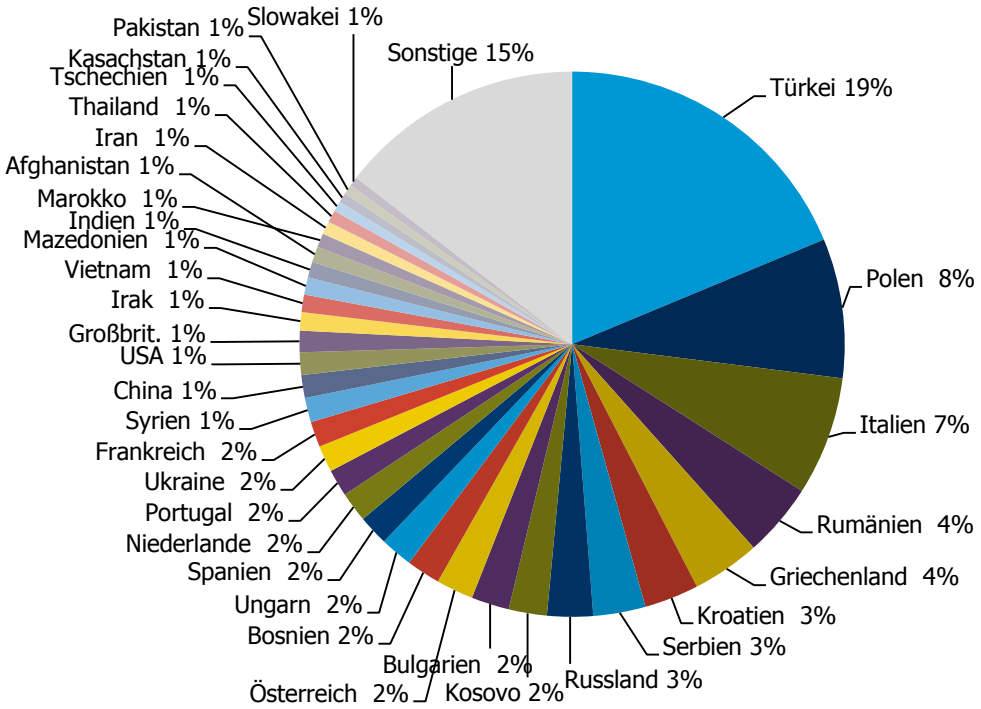
Quelle: Zensusdaten 2011

Trend in Germany: Super-diversity

1970



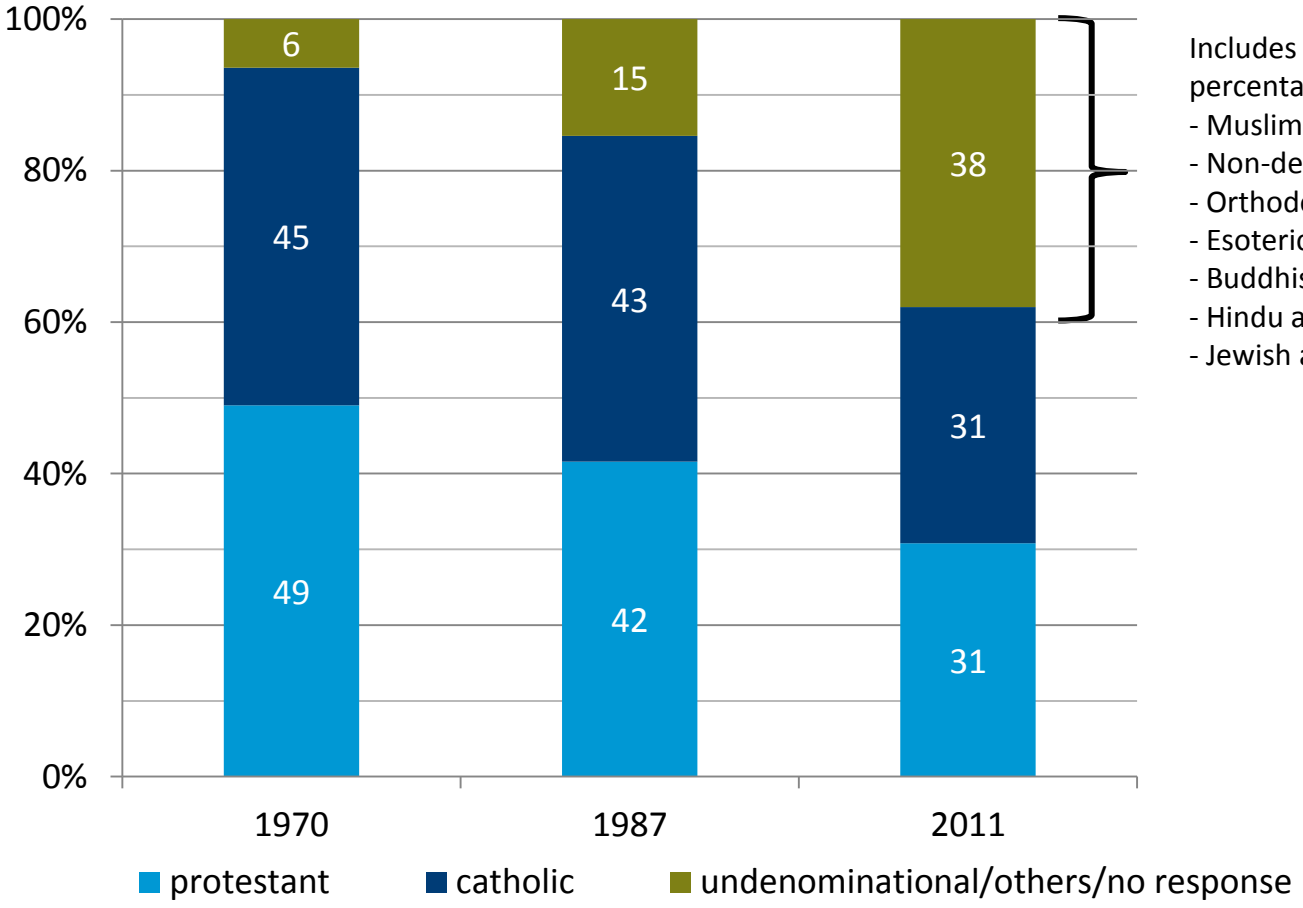
2014



Quelle: Statistisches Bundesamt 2014, Ausländerzentralregister

Religious affiliation in Germany

Religious affiliation over time: 1970, 1987 and 2011



Includes other religious affiliations with percentage of total population (2011):
- Muslim approx. 5.0%
- Non-denominational approx. 1.9%
- Orthodox approx. 1.8%
- Esoteric approx. 1.2%
- Buddhist approx. 0.3%
- Hindu approx. 0.1%
- Jewish approx. 0.1%

Source: Federal Statistical Office, 1974, 1990, 2013; Religious Studies Media and Information Service 2013; Haug/Müssig/Stichs 2009; own diagram

II. The measurement of integration

Types of measuring Integration

1. Migrants vs. host population (attitudes, values, competencies etc.)

2. Migrants in region 1 vs. Migrants in region 2 or with the average nationwide index (how successful is a specific commune?)

3. Migrant group X at t 1 vs. migrant group X at t 2 (how does integration progress over time?)

Integration as defined by the Expert Council

is equal-opportunity participation

in the key areas of

social life.

Main dimensions of integration

- structural
- cultural

Integration

- social
- emotional/identificatory

III. Some results on belonging and acceptance of migrants and muslims

SVR's Integration Barometer 2016: Methodological approach

- Nationwide telephone interviews (survey period from March to August 2015)
- Respondents: 1,333 without a migration background, 4,063 with a migration background (total: 5,396)
- Higher numbers of participants with a migration background makes it possible to differentiate perceptions between the individual groups of origin
- Adjusted to real population ratios by weighting factors
- Respondents selected randomly
- Multi-linugal survey

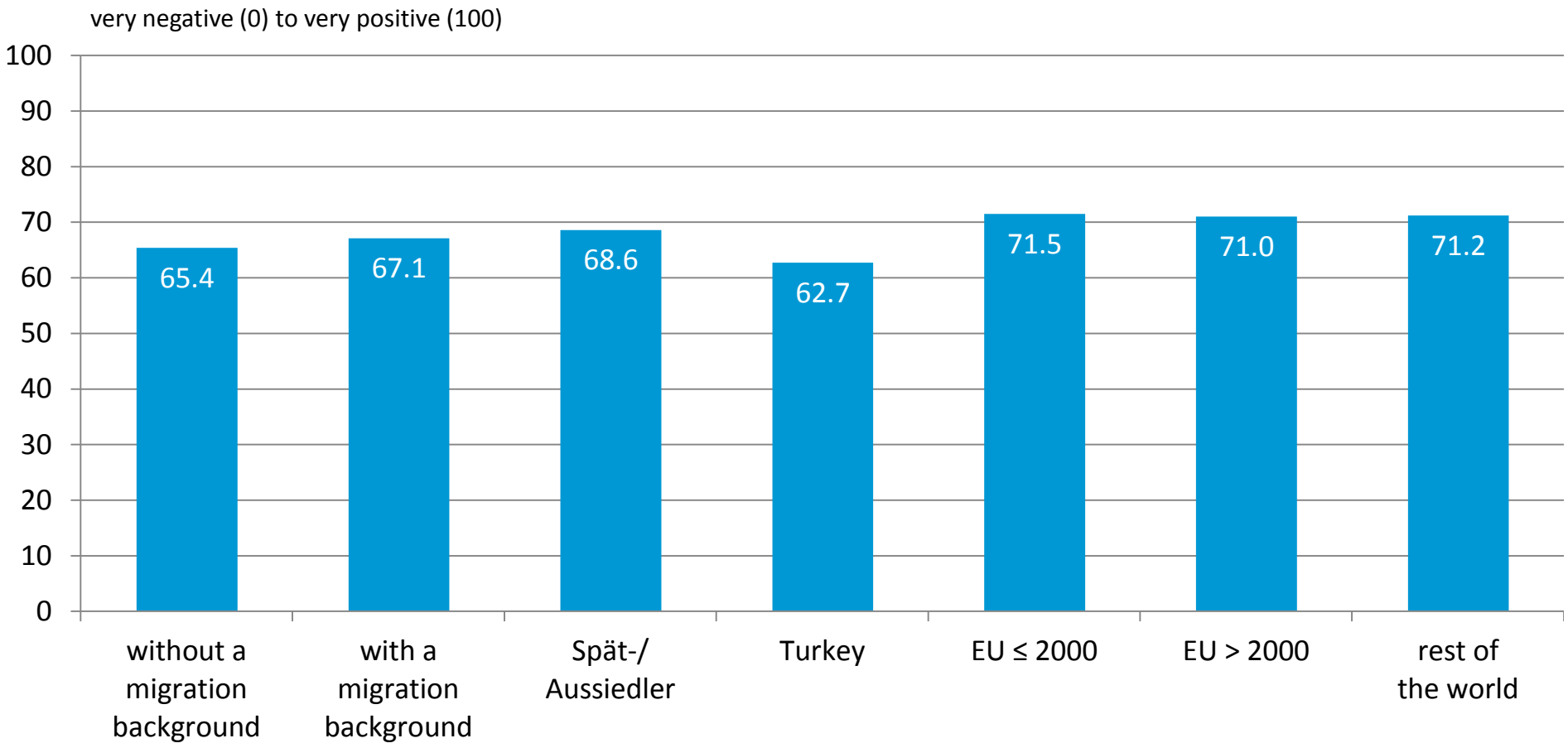
Respondents by group of origin

Group of origin	N	in %
without a migration background	1,333	24.7
with a migration background	4,063	75.3
….. *Spät-/Aussiedler*	999	18.5
….. Turkey	1,003	18.6
….. EU27	1,037	19.2
….. "rest of the world"	1,024	19.0

Source: SVR's 2016 Integration Barometer

The SVR's Integrations Climate Index: stable integration climate with minor differences between groups of origin

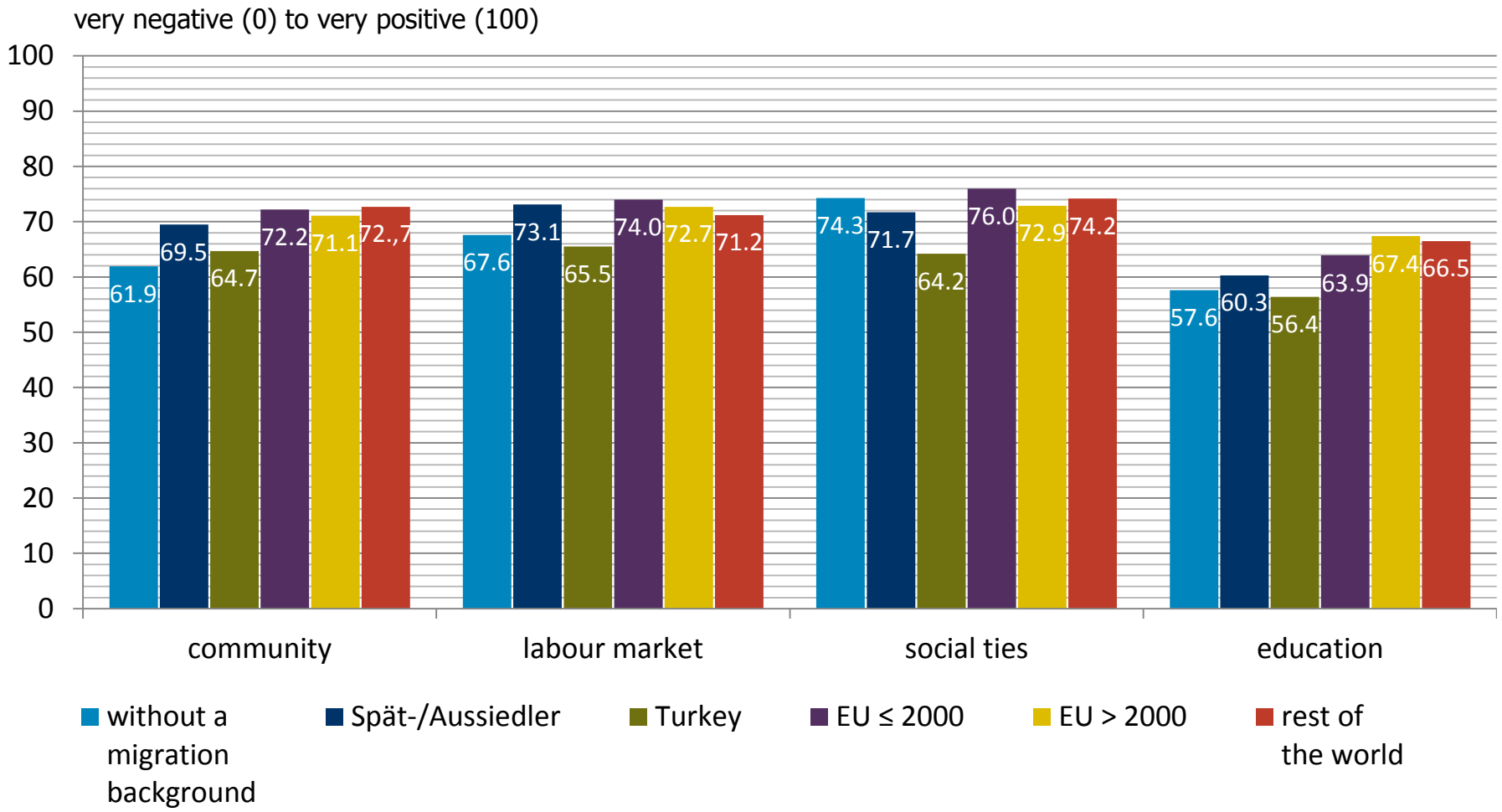
SVR's Integrations Climate Index (ICI) 2015 (by respondents' group of origin)



Source: SVR's 2016 Integration Barometer

Four areas of integration: community, labour market, social ties and education

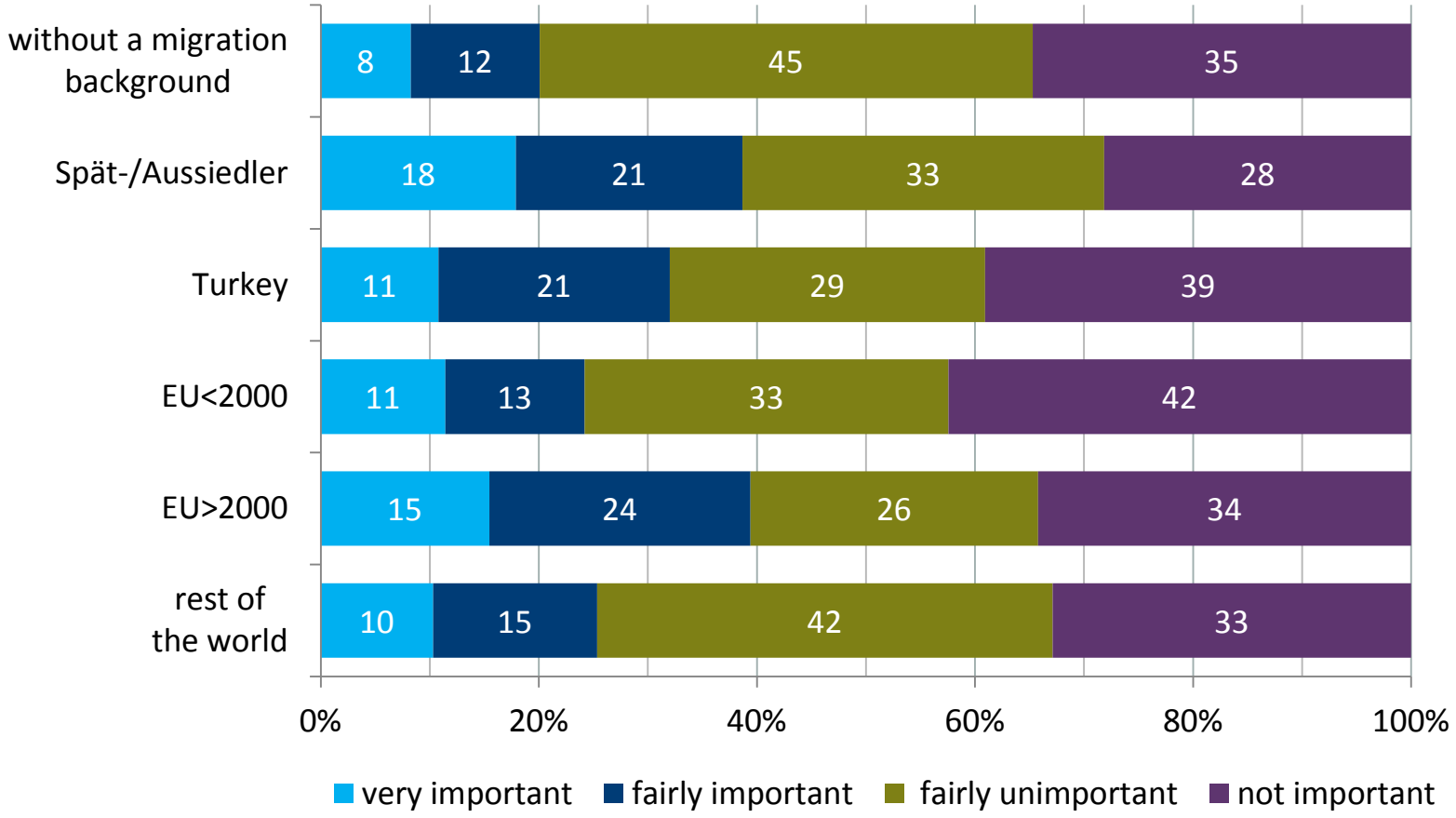
Integration climate in the 2015 sub-areas (by respondents' group of origin)



Source: SVR's 2016 Integration Barometer

Belonging to society: ancestry hardly plays a role

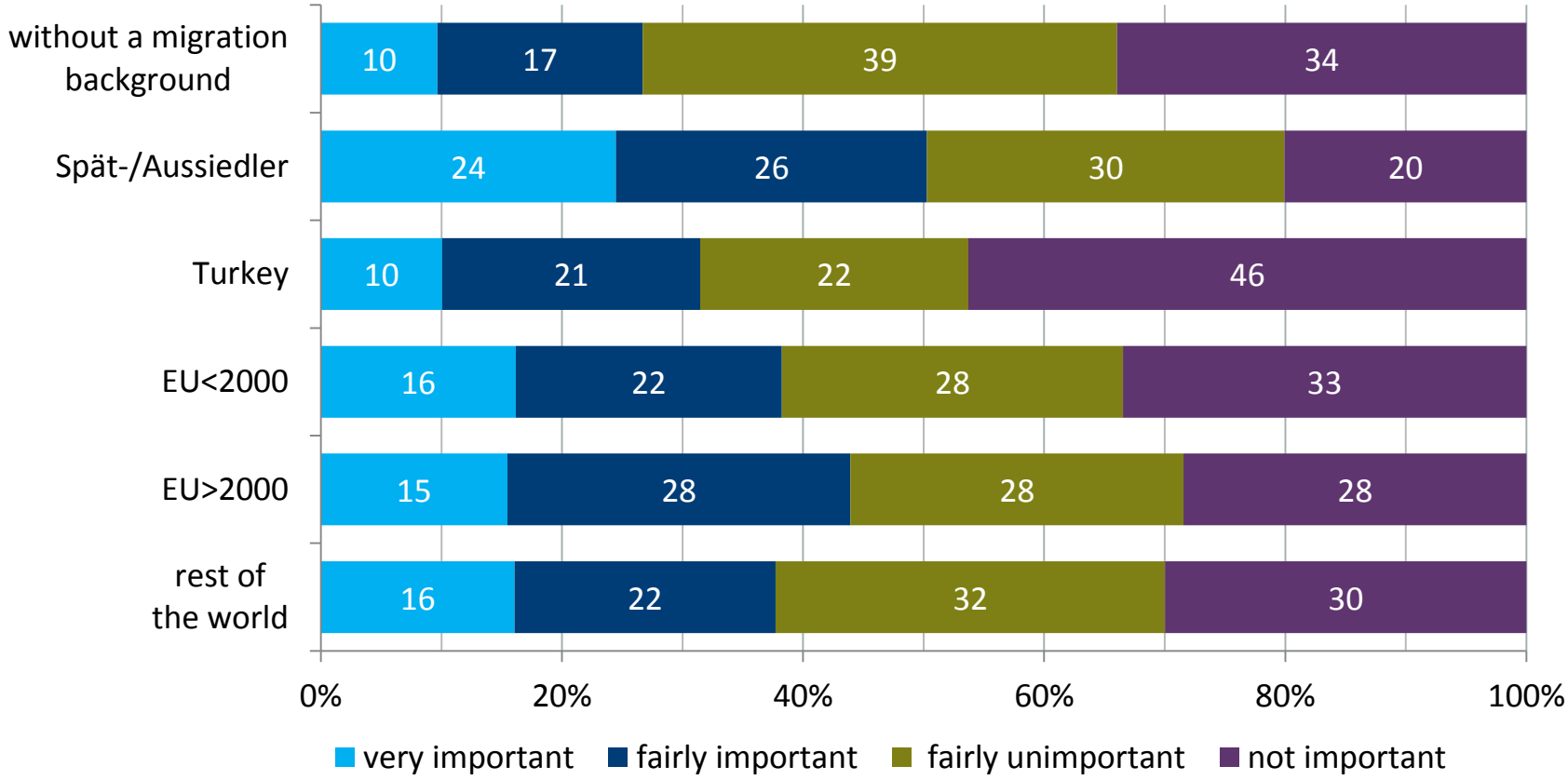
"In your opinion, how important is it to have German ancestors to belong to society?" (by respondents' group of origin)



Source: SVR's 2016 Integration Barometer

Belonging to society: Germany is not perceived as a 'Club of Christians'

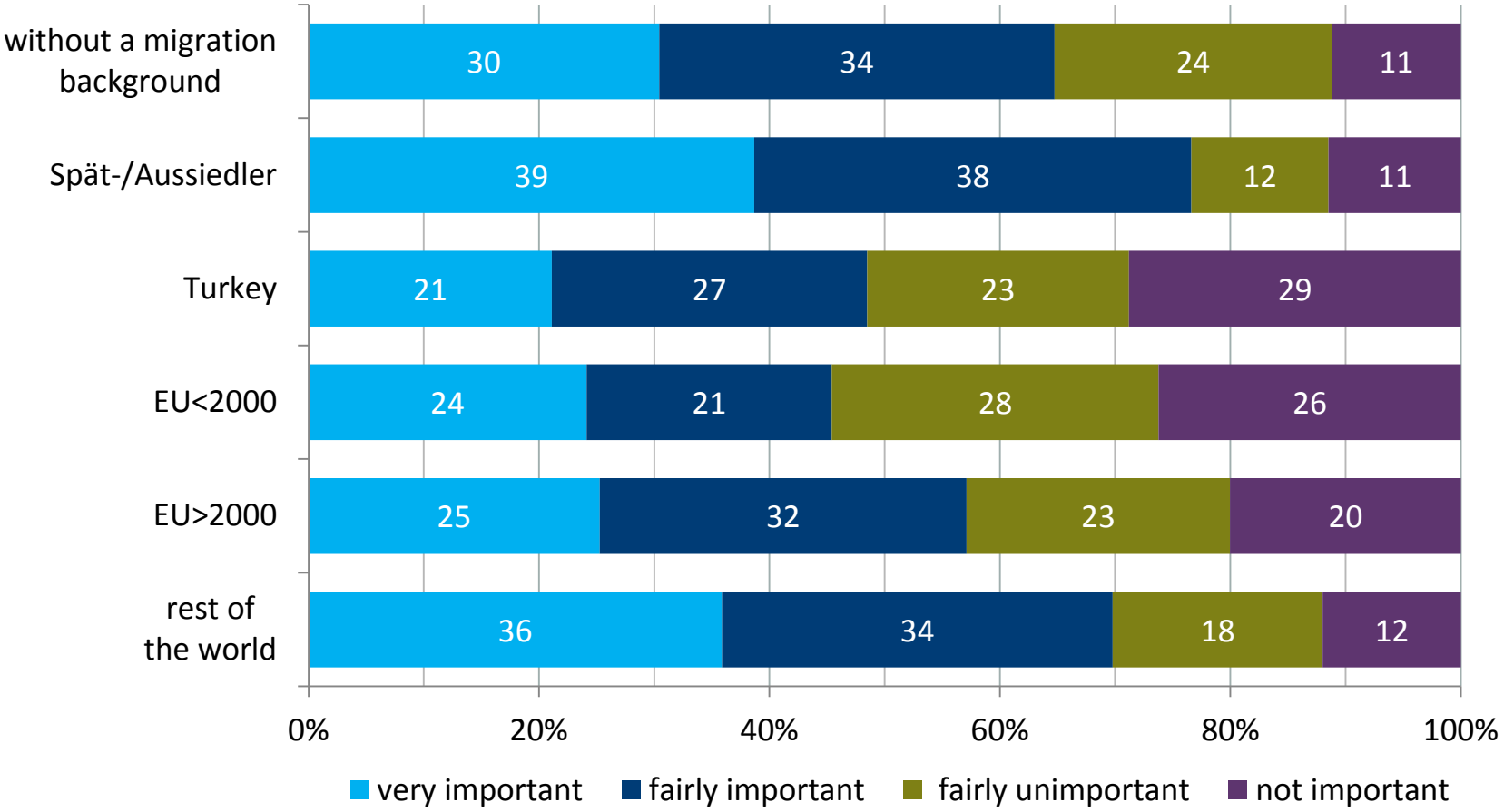
"In your opinion, how important is it to be Christian to belong to society?" (by respondents' group of origin)



Source: SVR's 2016 Integration Barometer

Belonging to society: citizenship generally viewed as important

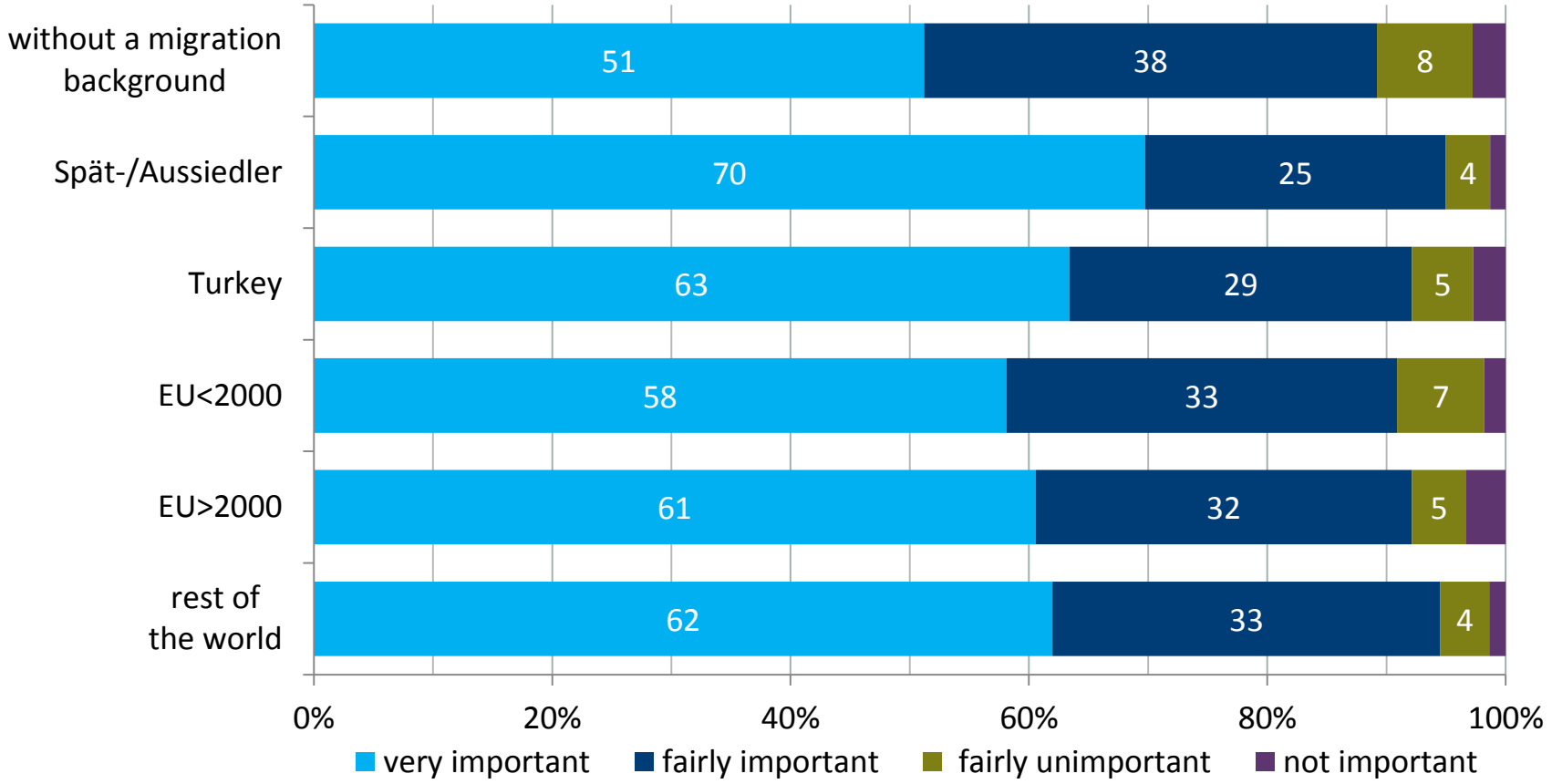
"In your opinion, how important is it to have German citizenship to belong to society?" (by respondents' group of origin)



Source: SVR's 2016 Integration Barometer

Agreement across all groups: successful participation in the labour market is a key criterion for belonging

"In your opinion, how important is it to have a permanent job to belong to society?" (by respondents' group of origin)

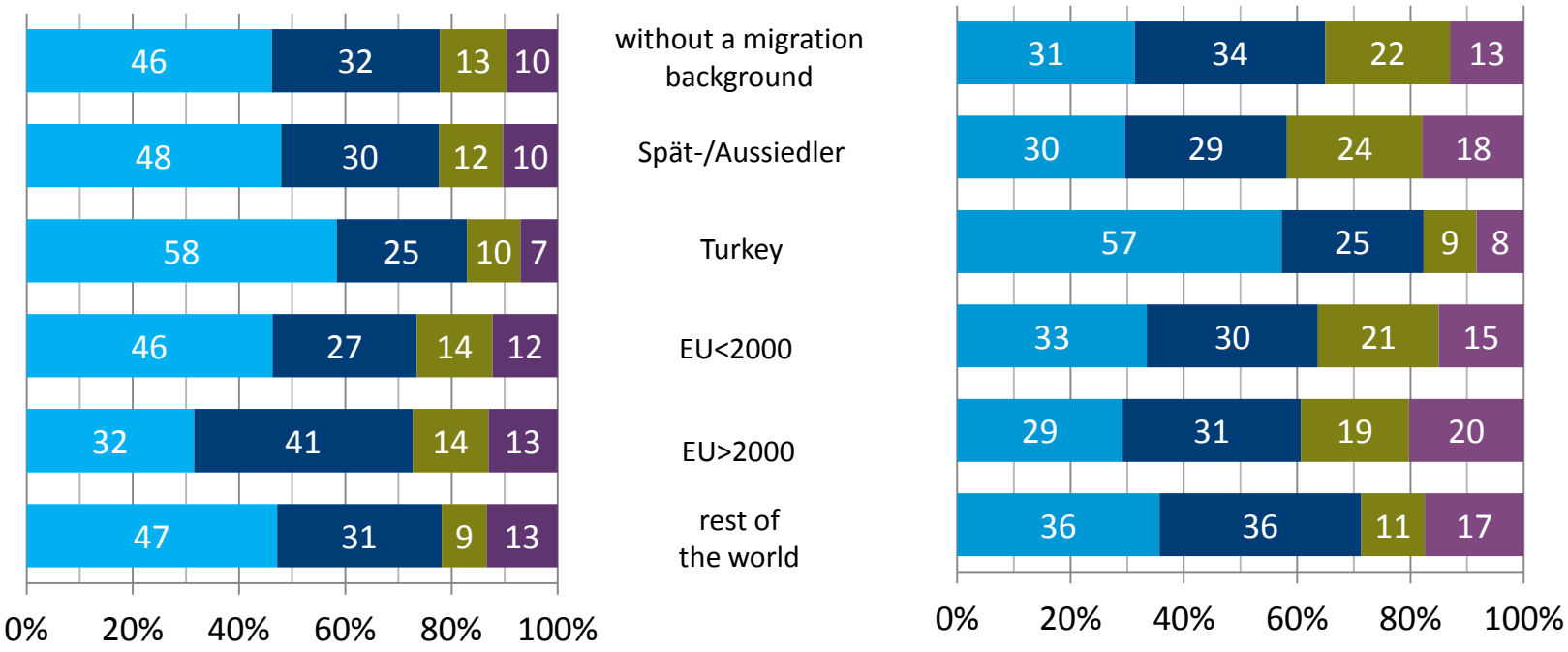


Source: SVR's 2016 Integration Barometer

Islamic religious instruction: broad-based approval

"Religion should be an optional subject at school."

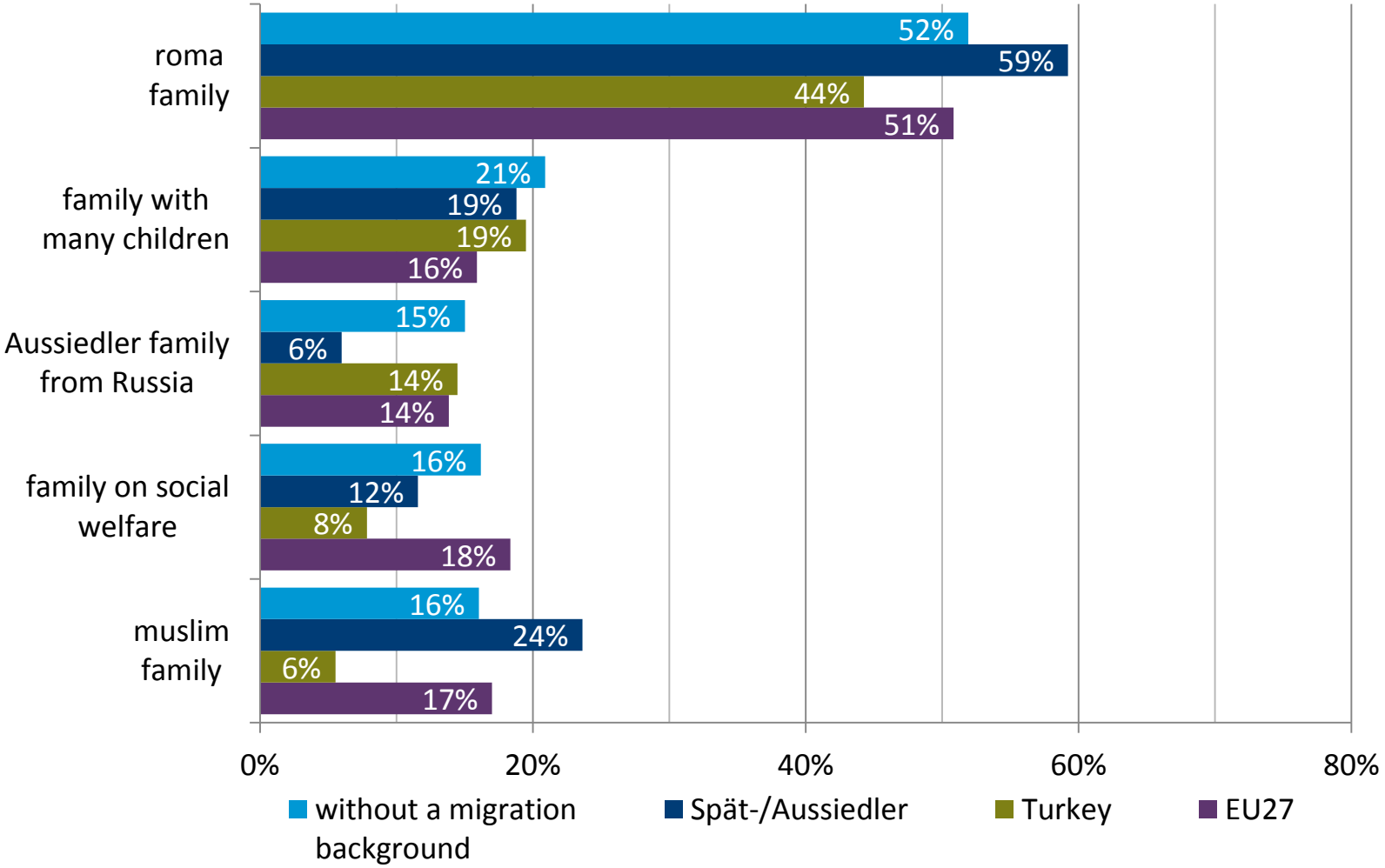
"Islamic religious instruction should be an optional subject at schools."



Source: SVR's 2016 Integration Barometer

Community: widespread rejection of Roma

Unwanted neighbours by respondents' group of origin



Source: SVR's 2014 Integration Barometer

Main discourse lines in the media

- Strategy of exclusion: Muslims described as different and as not belonging to European or German Culture; Representing “the other”.
- Fear of Islam and associating Islam with terror, violence and aggression.
- Dichotomizing between Islam and Democracy and Human rights or Islam and the Enlightenment.
- “The counter-discourse”; appeal for a constructive dialogue with Islam and statements against discrimination of Muslims; Islam as a part of European/German culture (Halm 2012).

IV. Conclusions and implications

Main aspect of a successful social integration: Guarantee the equal access and equal chances in every branches of society, especially with regard to the job market, residential market, education, policy, art, sports etc.
Integration shortcomings are seldomly an individual or motivational problem

Muslim migrants have to do their homework (learning the German language, supporting the school careers of their children;

Rate of Muslim pupil at the age of 6 to 22, who refuse to take part at sport education or swim courses vary between 2 and 7 percent (Foroutan, 2012).

Exemplary good integration: sports.

Conclusions and implications

Constructing muslim identity: Muslims not always and not only migrants; nearly two million of them are German citizens

Muslims live not in one, but several diverse communities simultaneously

They have in the most cases multiple identities; they share characteristics and problems in everyday life with other groups or with the autochtonous,

Concentration on faith by constructing identities neglects the impact of the social life conditions.

More important: focusing on forms of invisible, glassy hindrances in institutions, which lead migrants to resignation and separation

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Presentation given at International conference

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29 – 30 November 2016 in Tallinn, Estonia

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TARTU ÜLIKOOL
1632
UNIVERSITAS TARTUENSIS

EMBASSY OF DENMARK

Thank you for your attention !

Contakt:
uslucan@zfti.de or haci.uslucan@uni-due.de
www.uslucan.de