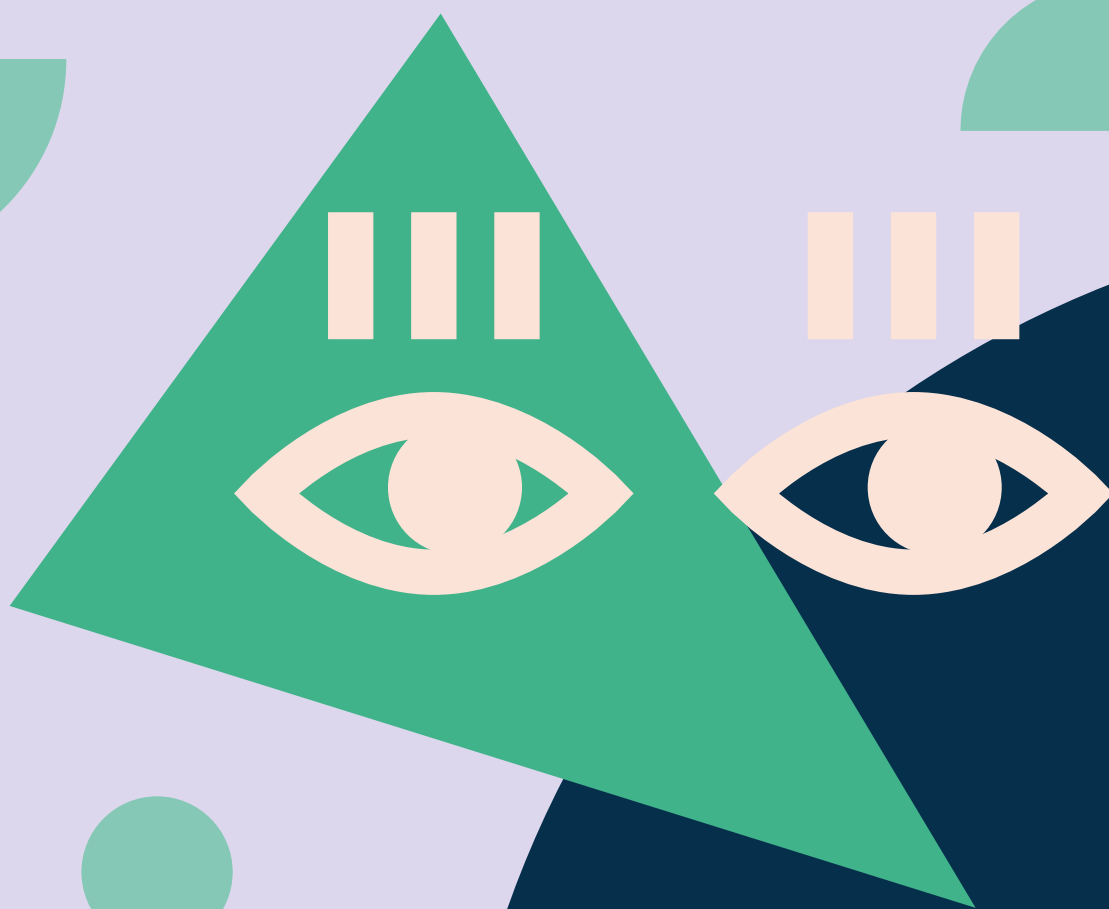


JIK STUDY 2020-2021

CRITIQUES AND VISIONS FOR A POST-MIGRANT SOCIETY

YOUNG PEOPLE'S PERSPECTIVES ON
LIVING TOGETHER IN GERMANY

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PREFACE



DATA COLLECTION, METHODS, FOCUS GROUP

The data is based on the JIK study “Critiques and Visions for a Post-Migrant Society” which was carried out between October 2020 and December 2021. The study can be viewed on our homepage: www.junge-islam-konferenz.de

During the study, we asked participants and speakers at the 2020 JIK Federal Conference for their thoughts on post-migrant societies. The data was collected during the federal conference using the participant observation method, from an online survey filled out by 40 participants, and during 9 qualitative interviews. The focus group was made up of Germans with histories of migration and forced displacement as well as Germans without histories of migration from a variety of different locations throughout Germany, all situated in and dealing with a variety of lived realities.

That Germany is a land of immigration is an established consensus. However, the country is still shaped by narratives that call this fact into question, as well as counter-narratives that push back against them. As a consequence, ideas surrounding what it means to be German, look German, or speak about Germany are changing. Diversity is also increasingly visible, which is transforming the way our society sees itself. Who do we want to be? Who is this “we” that everyone keeps talking about? And what do we want our life together to look like? Step by step, a single story about Germany is giving way to the voices of the many, who are now telling their own stories about themselves as Germans and sharing their thoughts on German society.

However, the pluralist German democracy has thus far failed to fulfill its promise of recognition, equal opportunity, and participation for all citizens. This is particularly obvious in light of the racially motivated murders carried out by the NSU¹, the Hanau shootings², antisemitic attacks and assaults on synagogues, but also anti-Muslim attitudes and resentments within mainstream society. Not only that, the diverse nature of German society has yet to result in adequate representation of people with histories of migration and other minorities in politics, the media, and other public spheres. This lack of diversity is particularly dramatic in decision-making and leadership positions. As such, we still have a long way to go in Germany before social diversity is truly reflected in our pluralist democracy.

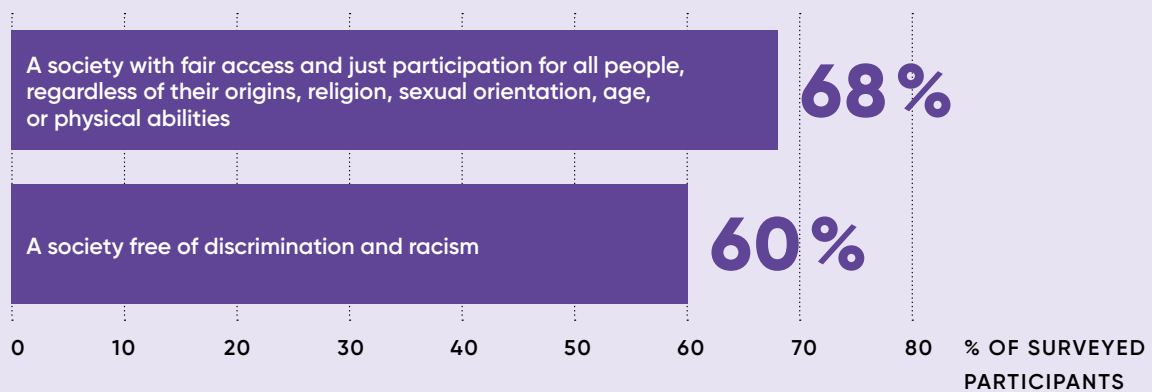
The Young Islam Conference (JIK) remains committed to radical diversity, the voices of the many, and a post-migrant society, which allows people to define themselves, to shape their future freely, and grants equal opportunities for participation to everyone. Unfortunately, it continues to be the case that little attention is paid to the voices of young people, and the goal of this study is to amplify those voices. Post-migrant is a term used to describe a society shaped by and through migration. The prefix “post” in this context refers to a phase characterized by the processes of social negotiation and recognition inherent in a society of migration. The term acknowledges that migration is a reality for society, not an exception. Accordingly, in a post-migrant society, diversity is understood to be the norm, and the juxtaposition of the foreign (the migrant) and the self (the nation) is overcome. Participants and speakers at the 2020 JIK Federal Conference talked to us about what is required to reach these goals and where more work is needed. The critical viewpoints and visions expressed by the post-migrant generation in this context are both diverse and courageous, and they should receive more attention in the public discourse.

1 A series of racially motivated murders by the National Socialist Underground, a German Neo-Nazi terrorist group.

2 A terrorist mass shooting by a far-right extremist.

What does the term post-migrant society mean to you?

POSSIBLE ANSWERS



Notes: Online survey during 2020 JIK Federal Conference, n=40, multiple responses possible

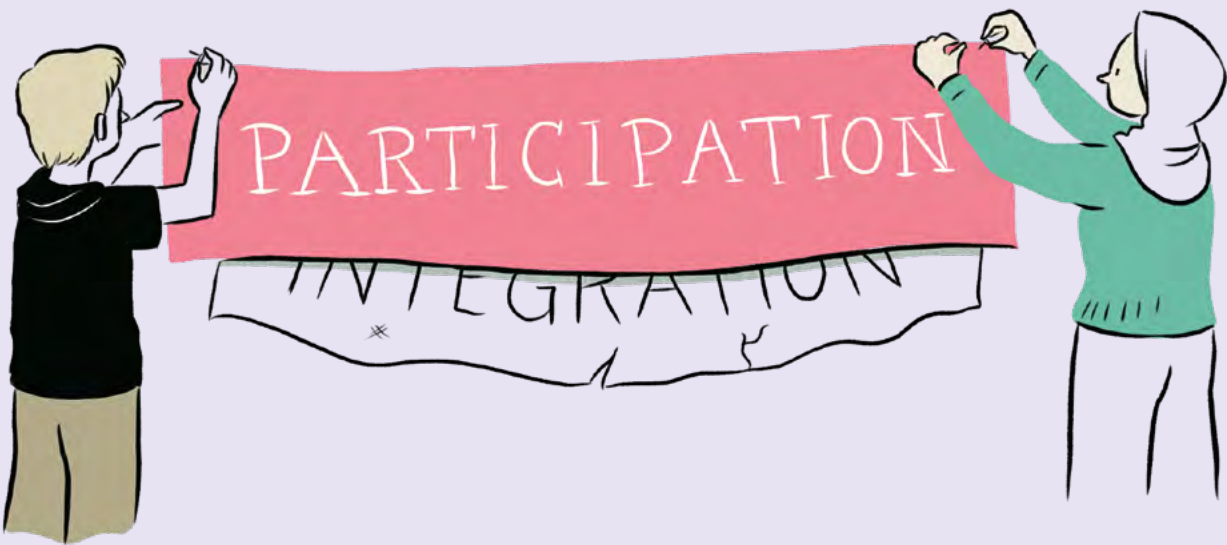
The results can be summarized in four statements:

- 1. The inherent assumption of difference in the discourse surrounding integration hinders participation instead of facilitating it. We should therefore move away from the term integration and instead speak of participation.**
- 2. Discourses centered on origins should be replaced by a post-migrant stance arising from dialogue. That means that diverse positions from within both the migrant community and mainstream society should be challenged.**
- 3. There must be a radical transformation in the degree of representation in all areas of society. Only then will it be possible to fully realize a state of equal opportunities and participation.**
- 4. A post-migrant society requires alliances between those affected by racism and those not affected by racism. Active allies are therefore essential.**

These four statements are explained in detail below.

1.

**PARTICIPATION MUST
REPLACE INTEGRATION
DISCOURSE AND THE
ASSOCIATED ASSUMPTION
OF DIFFERENCE**



Germany has a long history of migration, characterized by diversity and associated debates.³ From the 2000s onwards, in particular, the term ‘integration’ has dominated socio-political discourse in Germany; it was particularly relevant between 2005 and 2007. During this period, the Immigration Act came into force (1 January 2005), the inaugural Deutscher Integrationsgipfel (German Integration Summit) and German Islam Conference (2006) took place, and a national integration plan (2007) was drafted. There is thus no doubt that integration is considered a key socio-political issue.⁴ In this context, JIK believes that the “new start for a migration and integration policy that is worthy of a modern immigration country”, as discussed in the coalition agreement entered into by the new federal government in 2021, is vital. As the coalition agreement states, there is a need for “a paradigm shift”, and we hope that this agreement will make a positive contribution.⁵ We welcome the fact that the government plans to draft a participation law to further representation and tolerance, under the motto “unity in diversity”, with the goal of strengthening participation within our immigration society. We are also pleased to see that they plan to take into account the diversity of Muslim life in Germany by, among other things, providing support to youth organizations. We believe that the plan to introduce a holistic diversity strategy for both the federal administration as well as all companies in which the federal government holds a stake is an important step in the right direction. We also view the further development of and ongoing funding for efforts to combat right-wing extremism and racism as extremely relevant, and welcome, in this context in particular, the appointment of State Minister for Integration Reem Alabali-Radovan to the newly created position of Commissioner for Anti-Racism. Additionally, we view the recognition of an increasing threat against Muslims—one that can be countered with protection, prevention, and improved support for those affected—as essential.

³ Marcell Berlinghoff, *Geschichte der Migration in Deutschland*, Bundeszentrale für politische Bildung, <https://www.bpb.de/themen/migration-integration/dossier-migration/252241/geschichte-der-migration-in-deutschland/> (accessed 03.03.2022); Anke Brodmerkel, *Einwanderungsland Deutschland*, Bundeszentrale für politische Bildung, <https://www.bpb.de/politik/innenpolitik/demografischer-wandel/196652/einwanderungsland-deutschland> (accessed 03.03.2022); cf. Klaus Bade, *Ausländer- und Asylpolitik in der Bundesrepublik Deutschland: Grundprobleme und Entwicklungslinien*, Friedrich-Ebert-Stiftung, <https://library.fes.de/fulltext/asfo/01011002.htm> (accessed 03.03.2022); Manuela Bojadzijev, *Die windige Internationale. Rassismus und Kämpfe der Migration*, Münster 2008.

⁴ Gesetz zur Steuerung und Begrenzung der Einwanderung, <https://www.bmi.bund.de/SharedDocs/gesetzestexte/DE/Zuwanderungsgesetz.pdf?blob=publicationFile&v=1> (accessed 03.03.2022); Der Nationale Integrationsplan, Bundesregierung, <https://www.bundesregierung.de/resource/blob/975226/441038/acdb01cb90b28205d452c83d2fde84a2/2007-08-30-nationaler-integrationsplan-data.pdf?download=1> (accessed 03.03.2022); Manuela Bojadzijev, »Es geht nicht um einen Dialog. Integrationsgipfel und Islamkonferenz und Anti-Islamismus. Werner Schiffauer und Manuela Bojadzijev im Gespräch«, in Jana Binder, Sabine Hess, Johannes Moser (Publisher): *No Integration?! Kulturwissenschaftliche Debatten zur Integrationsdebatte in Europa*, Bielefeld 2009; cf. on Deutschen Islam Konferenz Luis Manuel Hernandez Aguilar: *Governing Muslims and Islam in Contemporary Germany. Race, Time, and the German Islam Conference*, Leiden 2018.

⁵ Coalition agreement between SPD, Bündnis 90/Die Grünen und FDP, https://www.spd.de/fileadmin/Dokumente/Koalitionsvertrag/Koalitionsvertrag_2021-2025.pdf, P. 138. (accessed 03.03.2022).

First, we must emphasize that the term ‘integration’, as well as the surrounding discourse, is laden with ambivalence. However, the most criticized issue is its inherent assumption of difference, which makes it more difficult, not easier, to participate in society. As an example, author and moderator Michel Abdollahi began his keynote address during the 2020 JIK Federal Conference by declaring “I’ve had enough!”.

What followed was a refutation of the assumptions within the discourse surrounding integration that continuously construct an identity for him and others in opposition to an ostensibly white Germany and German identity:

“The problem is that I am confronted with this every day, at a very high level. I talk with federal cabinet ministers; I talk with editors in chief at the major papers. And even they still view me as a little bit exotic on the whole – and I am really anything but exotic. I have adopted so many traits, because I have been here since I was small, and I ask myself why people always want to fall back on stereotypes based on what people look like.”

Here we see the racism inherent in the assumption of difference within the integration paradigm. Cultural scholar Stephan Lanz discusses the development of a new system of social classification which began in the 1980s and was “based upon cultural and ethnic differences” and the fact that “the question of the ability of immigrant groups to integrate was tied to a national and cultural identity”.⁶ Michel Abdollahi is even more specific about the ways in which presuming that a person’s ability to integrate is related to their culture affects their sense of belonging:

“I am no longer interested in standing at a podium and saying thank you for how well people with a migrant background have integrated. I want to be accepted as a part of society, including all my strengths and weaknesses, and just talk about my field.”

The daily banality of symbolic marginalization was also a common theme brought up by other study participants, such as Samira Hassan:

“You walk through the room and people stare at you.”

She was also quite clear regarding what she would prefer:

“I just want to exist here, to live here, without being othered, without having to justify the fact that I am here.”

Participant Fernaz Khattab described similar experiences during her brief time in Germany. During her interview she vividly described the forms of exclusion and othering reflected in integration discourse:

“But when someone talks about refugees, they point directly at me. Sometimes I just don’t want to deal with the subject. I mean, we’re normal people. Although you say all the time that you just want to be treated normally, I am always seen as a ‘refugee’.”

⁶ Stephan Lanz: Berlin aufgemischt: abendländisch, multikulturell, kosmopolitisch? Die politische Konstruktion einer Einwanderungsgesellschaft, Bielefeld 2007, P. 82.

The prosaic, banal nature of this assumption of difference has, in turn, wide reaching consequences for those perceived to be migrants, who thus see themselves as subjected to integration discourse. The negative effects of this integration discourse cannot be reduced to a specific group or situation, but rather affect all areas of society, as mentioned by, among others, Zöhre Yari:

"It's enough to have an unusual name - you don't get the apartment, or you aren't even invited to an interview for the apartment. These are problems that have had a really serious effect on our generation [post-migrant society], especially during the pandemic. I have so many friends that just couldn't find an apartment, but then when they went with a German friend to the interview, or they used a different name to apply online, then they were invited to an interview for the apartment."

- **The problematic effects of integration discourse and its inherent assumption of difference make it clear that we are more in need of a paradigm shift than ever before. If the goal of integration is to facilitate belonging, equitable participation, representation, and equal opportunities, then the inherent assumption of difference within integration discourse must be replaced by an inherent assumption of participation. We should be talking about participation, not integration. To facilitate more participation, there must be a genuine commitment to recognizing those perceived as migrants as equal members of society, able to participate in all social spheres and processes.**

2.

POST-MIGRANT ATTITUDES AND THE RELEVANCE OF DIALOGUE

Instead of the assumption of difference that marks people as “other” due to their histories of migration, participant’s narratives focused much more strongly on values, not on origins. A post-migrant stance encompasses radical diversity as a core value. As part of this internalization, participants in the study do not just take on a critical position towards integration discourse and mainstream society, but also towards their own white or migrant community. Fundamentally, established values also create friction, including but not limited to that between generations. Zöhre Yari, who has been an active member of JIK for a long time, notes:

“Our generation is definitely facing two types of challenges. One is that there is often friction between the older generations and the younger generations, because they [have] extremely different ideas about things, about how things should work. And we have our own ideas, we have our own expectations about where we want to be...”

Another participant, who wished to remain anonymous but sees herself as an ally of the post-migrant generation, talked in this context about her involvement in anti-racist activism and the backlash within her own family, particularly from her grandmother:

“There too, I sometimes get backlash from my own family, but the backlash is always like: Hey, calm down a bit, or you’re going to become a total target. I dunno, there was an article about me in the paper once - I mean, in the local paper, and it included my name and address - and I took an anti-racist stance. And my grandma said to me, hey calm down a little. That was another way to handle racism, you know, just stay calm. But the backlash always came from a place of love. You shouldn’t do whatever thing, we’re worried about you, please don’t go to the demonstration, and so on.”

Although the older generation, at least as perceived by young people, tends to react to socio-political problems more cautiously, with a wait-and-see attitude and some wariness, the post-migrant reaction is instead focused on direct intervention, criticism, and participation. Potential dissent is therefore not considered to be a reason to change their own values or hold back. On the contrary, a person’s own character is viewed as the critical, normative standard for formulating statements about alignment and values.



In our discussions, it became apparent that multiple affiliations in no way generate normative and substantive loyalties – in the sense that study participants did not understand themselves solely within and via these affiliations and loyalties. Instead, positions and affiliations are much more dynamic. The question of post-migrant values takes center stage, in opposition to a discourse centered on origins, even if some perspectives informed by these values are in opposition to a person's own community, family members, and acquaintances.

Here, dialogue represents a key modality for constructively shaping discussions in a post-migrant societal moment, and for developing alliances focused on values, not origins. Dialogue as a means of sharing experiences is also a core element of JIK, a firmly established part of its work. As such, the importance of sharing through dialogue was very present during the three days of the conference in October 2020, as consistently confirmed by participants in the study. In her interview, for example, Paula Brandl described the federal conference as follows:

"I really thought the conference was very good, also the fact that there is this dialogue and – also important – that you keep building on it and expanding it. I was never quite sure how much I could contribute, because I do not come from that [migrant] context. I am from a small city, before I started university I didn't have much exposure to post-migrants, because there just weren't that many, I mean not in my world. And so I was just pretty uncertain, and I was honestly pleasantly surprised by how the atmosphere created was so open-minded, and that everyone was allowed and empowered to simply speak their mind. And that's what I found really lovely: that people who really don't have a lot in common can come together and engage freely in a dialogue about their own opinions."

As such, and as part of this dialogue marked by multiple affiliations, marginal biographies, and lives lived between different worlds, borders are no longer viewed as barriers but as thresholds and transitional locations, which participants can engage with constructively by examining events in their own lives. This is true not just for the dialogue at the JIK, but also beyond it. Young people are not only engaged in a continual discourse with their immediate surroundings, but also involved in social debates. It is often a matter of challenging various dominant, hegemonic representations and practices within both migrant communities and mainstream society.

In a somewhat longer conversation, a participant who also wished to remain anonymous spoke of their experience as a queer Muslim. They constantly find themselves in conflict with members of both communities—the Muslim and the non-Muslim. The biggest challenge consists of educating people from a variety of communities in line with post-migrant values, which condemn all forms of discrimination. *"I think we have to expand on the question, that you have to ask who you want to educate. Of course, when I am in my Muslim community or go and visit my homophobic uncle in Bosnia, if I wanted to educate him then theological arguments would help. ... But then if I go to my other people (Germans who are read as white) and say, this is about inclusion [in Germany], and that I am not considered a part of society in Germany as a matter of course, then you have the problem that they probably have anti-Muslim resentments rooted in their brains. And [then there's the question of] how I confront those anti-Muslim resentments. ... What I really wanted to say is that there is a question that comes up in so many different contexts: what internal and external expectations are there? If you decide to go down the path of always challenging both expectations, that can be a pretty lonely path, because you are essentially keeping both communities at a distance – [it] doesn't even have to be a physical or psychological distance, but it's an argumentative distance. And that is, I think, that is the more difficult path, but it's the right one, because that way we aren't letting anyone use us."*

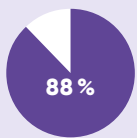
- **This articulates the fact that dialogue and sharing do not necessarily mean attempting to find consensus or having the same opinion. Instead, it is about accepting the fact that diverse sets of values can be maintained both within a community and within mainstream society. Post-migrant values view radical diversity as a major opportunity, and it should therefore have the highest priority in the paradigm shift for new migration and integration policies.**

3.

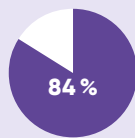
LACK OF REPRESENTATION, EQUAL OPPORTUNITIES, AND PARTICIPATION

In the interviews, participants named the following deficiencies in the realization of the post-migrant society: lack of representation, lack of equal opportunities, and a low number of opportunities for participation for people with histories of migration and other marginalized groups in public life. This is particularly true for decision making and leadership positions. A representative democracy characterized by a diverse society, however, must guarantee adequate and proportionate representation, equal opportunities, and participation for all societal groups.

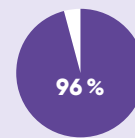
In your opinion, what are the biggest challenges to the realization of a post-migrant society?



Political recognition of minorities



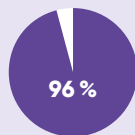
A lack of gateways to participation in society



Lack of representation for social groups, particularly BIPOC, in various contexts



Openness to diversity



Racism

● agree ● disagree

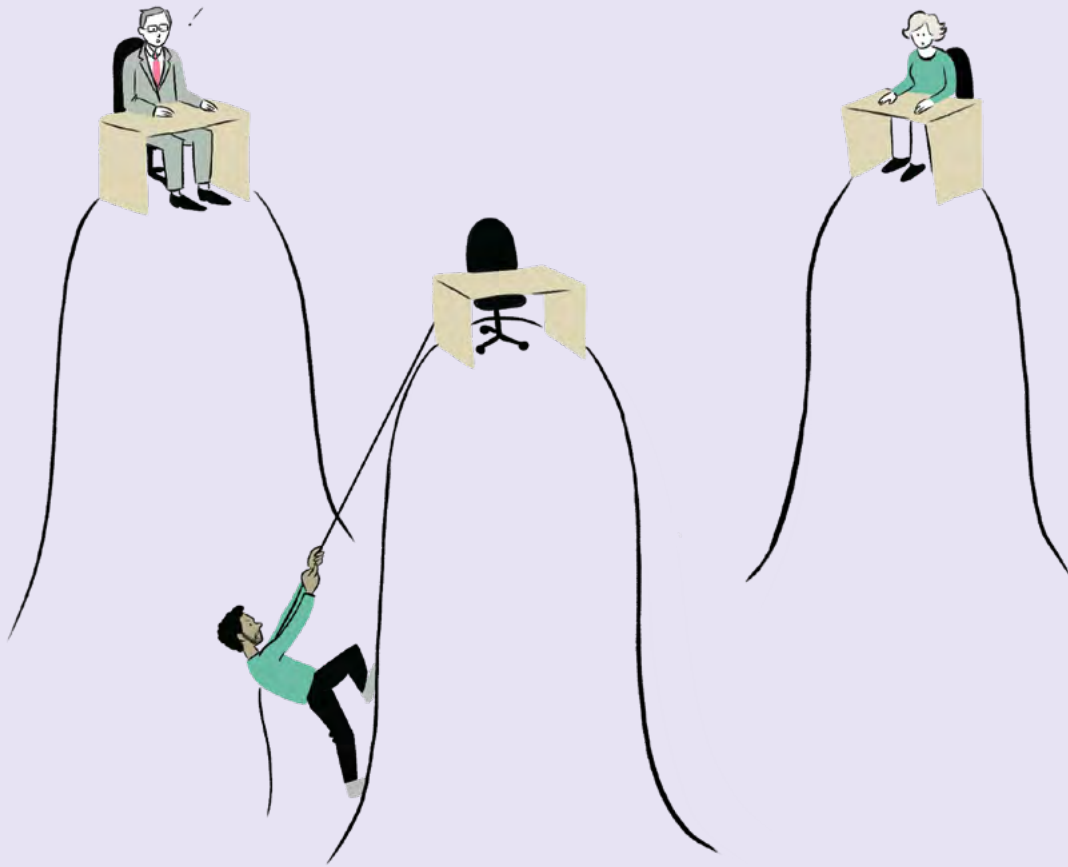
Notes: Online survey during 2020 JIK Federal Conference, n=40, multiple responses possible.

The goals that the newly elected German parliament formulated in September 2021 regarding people with histories of migration can be viewed as an important step in the right direction. However, they still fail to fulfill the need for the comprehensive representation required in a representative democracy. According to Mediendienst Integration (Migration Media Service), people with histories of migration are still “significantly underrepresented” as a societal group, both in the German parliament and in state and municipal governments. There are clear differences between political parties on the federal level: Die Linke, at 28.2 percent, has the highest number of MPs with migrant origins, followed by the SPD with 17 percent, and die Grünen with 14.4 percent, while the AfD (7.2%), the FDP (5.4%), and the CDU/CSU (4.1%) have significantly fewer representatives with histories of migration.⁷ According to integration monitoring figures from Mediendienst Integration, only 4.5 percent of elected officials in state parliaments have histories of migration, and that number is even lower – just 4% – for those elected to municipal government positions.⁸

And yet it is precisely this representation that determines which communities and interests can be heard and addressed. Appropriately, during the 2020 federal conference, Jeff Kwasi Klein from the educational association Each One Teach One thus asked why the “representation [of] BIPoC in parliament does not match the proportion of BIPoC people [within] society” and noted that for this reason in particular “our wishes, perspectives, and demands do not get nearly enough political attention.” As such, Klein says it is also not enough “just to see a single Black person in a parliament.” Instead, that person must also “represent Black perspectives and introduce Black opinions – they must allow the community to be heard.” Ouassima Laabich-Mansour, another speaker at the 2020 federal conference, added that “[we must] make particular use of the valuable wealth of experiences that exists within communities.” These experiences currently remain largely invisible and have little impact on the socio-political discourse. In a post-migrant society, making demands has become not just self-evident, but also urgent, according to German politician Aminata Touré in her contribution to the 2020 federal conference.

⁷ Abgeordnete mit Migrationshintergrund, Mediendienst Integration, <https://mediendienst-integration.de/artikel/mehr-abgeordnete-mit-migrationshintergrund-1.html> (accessed 03.03.2022).

⁸ Wie viele Abgeordnete haben einen Migrationshintergrund?, Mediendienst Integration, <https://mediendienst-integration.de/integration/politik.html> (accessed 03.03.2022).



Klein believes that, as a complement to the demand for a transformation of the degree of representation, post-migrant communities must “liberate themselves, more and more, from wanting recognition” and instead “acquire power” as a means of influencing socio-political debates. To do this, it is important that people with histories of migration can achieve a variety of positions in all spheres of public life, but particularly key positions. Michel Abdollahi defines this need as follows:

“What we really need now in these positions is decision-makers who bring their immigrant origins with them, who understand the material, who have had these experiences themselves, and who can educate the general public about why certain changes are happening, why there is [a] certain strengthening of rights, and why we need a certain strengthening of migrants. ... And to do that, to ensure that these legal provisions become social provisions, we really need role models there, including in the ministries. That is not yet happening. We cannot keep maintaining this status quo.”

During the last federal election in Germany, we began to see the first signs of change regarding the degree of representation in politics. The composition of the new federal parliament has become more diverse overall.⁹ In addition to the statistics on elected officials with immigrant origins listed above, the parliament has also become younger and more female. The average age of all members of parliament is now 47.3 years, as compared to the average age after the federal election in 2017, which was 49.4. In addition, there are 735 MPs in the parliament, 480 of whom are men and 255 of whom are women. That is 37 more women and 11 fewer men than had a seat in the parliament between 2017 and 2021.¹⁰

→ **However, there is still a long way to go when it comes to various degrees of representation in Germany. Adequate degrees of representation, equitable participation, and equal opportunities should be an essential element of the paradigm shift in integration policies, so that in Germany “all 83 million people have equal opportunities (...) and our diversity can grow into a strong unity,” as expressed by Reem Alabali-Radovan, Federal Commissioner for Migration, Refugees, and Integration, during her first speech in parliament.¹¹**

⁹ Der nächste Bundestag wird ein bisschen diverser, Deutschlandfunk, <https://www.deutschlandfunknova.de/beitrag/vielfalt-und-politik-bundestag-wird-ein-bisschen-diverser> (accessed 03.03.2022).

¹⁰ Der Bundestag wird weiblicher und jünger, Bundestag, <https://www.bundestag.de/dokumente/textarchiv/2021/kw39-wahlstatistik-863722> (accessed 03.03.2022).

¹¹ Deutscher Bundestag, Bundestag, <https://www.bundestag.de/mediathek?videoId=7533110#url=L2lZGlhdGhla292ZXJsYXk/dmlkZW9pZD03NTMzMTEw&mod=mediathek> (accessed 03.03.2022).

4.

ALLIANCES AND THE IMPORTANCE OF ALLIES

An inclusive, diverse society needs strong alliances in which people support each other and work together to bring about change. To address social problems and challenges, such as anti-Muslim racism, it will take more people than just those perceived as Muslim. It will require commitment from all people dedicated to democracy. They must draw attention to the violence inherent in discourses and practices of discrimination and raise awareness of these problems. A post-migrant society is characterized by, among other things, the fact that individuals, civil society, and political agents manage and overcome socio-political challenges together in solidarity with and as allies of those affected. As such, in the course of the study, it became clear that alliances and solidarity are indispensable in a post-migrant society, but that these democratic values still need to be claimed and reinforced.

“Allyship describes the process of an active alliance between a privileged person with people from a societally oppressed group. ... Allies are those who enjoy social advantages due to their nationality, age, gender, religion, physical and mental abilities, sexual orientation, or social background, and use these to support those with fewer privileges. The goal is to overcome the underlying balance of power and inequality.”¹² It is important to note that allyship is, at its core, not an identity, but rather a process, an active behavior. This means that an individual must start with themselves, by examining their own prejudices and their own collaboration with oppressive systems. The goal is to recognize and unlearn the thought processes connected to these prejudices and systems. One of the essential functions fulfilled by allies is to become active advocates for those groups experiencing discrimination. In doing so, allies should take on a supportive role and allow those affected to define the discourse.

¹² Allyship, Fachstelle Gender und Diversität, <https://www.gender-nrw.de/allyship/> (accessed 03.03.2022).

Louisa Rohde, for example, describes her role as an ally within the JIK as a place where people affected by racism and white people come together:
"I definitely, even in advance, saw my personal role in the [federal] committee as a supporting role. I tried to hold back. I tried to make sure that other people had priority when it came to moderating event formats and such. I thought, you know, that doesn't have to come from me. I was and am really just here to offer another perspective and maybe also to strengthen the federal committee's convictions, because it's supposed to be a dialogue forum. I held myself back. And that's how I think about it. It doesn't belong to me, I'm just helping to create it, and that's the way it should be."

Paula Brandl also articulated her role as an ally with a particular focus on her own restraint:

"I am sometimes too careful, because I don't want to offend anyone, and I also don't want to dismiss their reality or interfere, and I also don't want it to be the case that a white, privileged person dictates how you have to feel."

The value of restraint is even more significant when it comes to the sensitivity that allies should exhibit; the restraint is then enhanced by aspects such as listening, reflecting on your own position, and your own privileges as well:

"Listen, support, and let people talk. Of course, when you are offered a platform, why not use that to further the interests of other groups, that is also important, that you stand up for other people, that are in different situations than you are or come from different backgrounds. But you shouldn't be putting yourself front and center."



Louisa Rohde expanded on this point and also discussed the relevance of critical self-reflection.

"I would say listen, don't ask for anything. I think it is really important that you are honest with yourself, because in some ways your socialization was informed by racism and it's all a learning process. Maybe you might feel personally attacked, but then you have to understand that it's not personal, it's just structural. Yeah, that you just listen and learn. (...) I mean, I think you need to understand that something isn't right here. Like, it's just a fundamental understanding of justice and that you sometimes just have to look at your own situation and realize oh, something isn't right here. It's painful, really painful, to reflect on your own privileges and situation. I mean, most Germans do have grandparents and great-grandparents. Not in the context of anti-Muslim racism, but in the context of antisemitism. (...) I am definitely not a perfect ally, I still have so much to learn and understand and reflect on etc. and enter into conversations. Being an ally isn't really, in and of itself, something to be proud of. I think it should just be normal. That is another really important thing, that you don't overestimate your own role. For me, allyship is support, but kind of in the background. There need to be people from the mainstream who help carry the load, because otherwise the impact just isn't that big. That's why it is really important for non-Muslims to be involved, but not like, in a leadership position or anything."

- **The emphasis that allyship should be considered normal, and should not be seen as exceptional, is very important here. Allyship is a vital part of our post-migrant society and must be reflected in all the various spheres of society. The JIK is committed to strengthening support for alliances between those affected by racism and those not affected by racism. These allyships should be an important component of the paradigm shift and must be supported on a political level. The JIK's motto is values, not origins, and this is also a central component for building alliances based on the shared value of radical diversity, thereby eliminating the exclusion and division that is often created by discourses centered on origins.**

CONCLUSION



We would like to conclude by emphasizing that we believe the plans laid out in the coalition agreement from 2021 represent a major opportunity. We also believe that young people's voices are an important addition to the current debate. We want to highlight the need for a comprehensive paradigm shift away from integration policies, with their inherent assumption of difference, towards policies that focus on participation. In addition, any paradigm shift should be shaped by strong post-migrant values, of which radical diversity – both within migrant communities and the mainstream – is paramount. A paradigm shift also means fundamentally transforming the degree of representation in all public spheres, in order to fully facilitate equal opportunities and participation. In addition, we believe allies have an essential role to play in this process, alongside the development of alliances between those who are affected by racism and those who are not. Allyship must receive more political support and should be reflected in all spheres.








Junge Islam Konferenz (JIK)

The Young Islam Conference (JIK) is a platform for dialogue and a space for empowerment that deals with questions relating to Islam and related issues of living together within a post-migrant society.

As a political education program, our events and other forums are aimed at young adults between the ages of 17 and 27 in particular. Our focus is on working with those affected by racism and with allies. At JIK, every voice is heard. We are committed to engaging in respectful dialogue with all people, a dialogue that takes diversity into account. We are also committed to treating all people equally and taking diversity into account in the process. We create opportunities for young people to meet and encourage our network of young people to take part in public debates and work towards shaping an inclusive society.

As an agent within civil society, we work with stakeholders from politics, academia, the media, and other civil society agents to discuss Islam and Muslims within Germany, as well as diversity, participation in society, and representation.

The JIK is a major program within the Schwarzkopf Foundation Young Europe.

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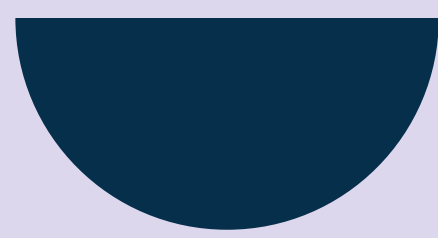
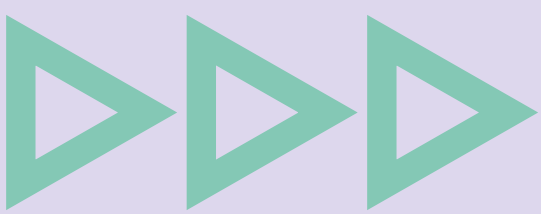
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