



Anti-Muslim and anti-Semitic attitudes in an immigration country- (not) an exceptional case?

Summary

Germany is an immigration country in which negative attitudes towards people of the Muslim and Jewish faiths are divisive and undermine social cohesion. However, attitudes of this kind are not only held by people without a migration background, but also by people with a history of migration living in Germany. **Anti-Muslim and anti-Semitic attitudes among the population as a whole have been generally well studied. However, very little systematic research of this kind has so far been undertaken specifically in relation to the population with a migration background. This is the starting point for the present study: The study draws on the SVR Integration Barometer 2020 to investigate anti-Muslim and anti-Semitic attitudes among people with and without a migration background.**

Varying according to section of the population and form of anti-Semitism, between just under 10 per cent and a good 50 per cent of respondents hold anti-Semitic attitudes. **Such attitudes are less common among respondents without a migration background than among those with a migration background.**

Overall anti-Muslim and anti-Islamic attitudes are also slightly more common among people with a migration background. The difference in attitudes between this section of the population and those without a migration history is smaller in this case, however. Depending on study group and the particular aspect being surveyed, between one third and almost half of respondents hold anti-Islamic attitudes. At the same time, the share of respondents who believe that Islam fits into German society is similarly high as the share who agrees with negative attitudes about Islam. This ambivalence is also apparent in relation to the integration of Muslims, which is rated positively by most respondents. At the same time, around four out of ten respondents believe that there are many religious fanatics among Muslims in Germany. **Nevertheless, social distance towards Muslims is relatively low for most respondents** and the majority accept Muslims as equal members of society (between 61 % and 82 %).



The data also show that anti-Semitic and anti-Muslim attitudes are related to educational biography and intercultural contacts. **Respondents with a migration background who completed their schooling in Germany, for example, are less likely to express anti-Semitic and anti-Muslim attitudes than those who went to school in another country.** One exception to this are people of Turkish origin: where these respondents completed school has no impact on anti-Semitic attitudes.

People who do not have a migration background themselves but who have contact with people who do have a migration background are less inclined to hold anti-Semitic or anti-Muslim attitudes. **Those in the population with a migration background who have contact with migrants of other origins are also less likely to show anti-Muslim attitudes. However, the same relationship is not demonstrable for anti-Semitic attitudes.**

There is also a relationship among people with a migration background with experiences of discrimination. **Perceived discrimination based on origin is more strongly related to anti-Semitic attitudes, whereas discrimination based on religion is more strongly related to anti-Muslim attitudes.** About four out of ten respondents who feel discriminated against on the grounds of their origin agree with most anti-Semitic statements; this is the case for only about three out of ten of those who do not feel discriminated against in this way. Respondents are more likely to agree with anti-Muslim and anti-Islamic statements if they feel discriminated against because of their religion. This is particularly true of respondents with a migration background from a third country (excluding *Aussiedler* or repatriated ethnic Germans).

In the population with a migration background, Muslims tend to have more anti-Semitic attitudes than Christians or people with no religious affiliation. Corresponding attitudes are shown by about half of respondents of Muslim faith, about a third of Christian respondents and about a quarter of respondents with no religious affiliation. In-depth analyses indicate that the political-social narratives in the respective country of origin could play a role in anti-Semitic attitudes: **Regardless of their own religious affiliation, respondents who come from a predominantly Muslim country tend to be more anti-Semitic than those from other countries of origin. In the population with a migration background, anti-Muslim attitudes are also more prevalent among Christians than among people with no religious affiliation. The opposite tends to be the case in the population without a migration background.**

Social class also plays a role. Respondents with and without a migration background are less inclined to hold anti-Muslim attitudes the higher their household income is.

Specific action should be taken to counter anti-Muslim and anti-Semitic attitudes in all population groups, e.g. by promoting intercultural contacts and anti-discrimination work. Among other things, religious communities need to be more closely involved; interfaith dialogue and related forms of interaction and cooperation can also contribute to reducing prejudice.