German Islam Conference
Interim résumé
by the Working Groups and the round table

Paper for the 3rd Plenary Session of the German Islam Conference

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Berlin
Preface

Berlin, in March 2008

I convened the German Islam Conference (Deutsche Islam Konferenz) on 27 September 2006 in order to launch a dialogue between the Federal Government, the Federal Länder and the communes and representatives of Muslims in Germany in an endeavour to enhance the religious and social integration of the Muslim population in Germany. This created a national forum for an ongoing dialogue with Muslims in Germany.

Since then, the working groups and the round table of the German Islam Conference have been concentrating on issues relating to peaceful coexistence, how Islam can be integrated into German constitutional law on religion, the role of the media and cooperation between Muslims and security authorities in Germany. I would like to extend my sincere thanks to everyone who participated in the discussions and to everyone who wishes to participate in the German Islam Conference with a view to promoting peaceful coexistence.

Today, the working groups and round table have presented jointly developed theories and conclusions on key issues addressed by the German Islam Conference:

The summary “Living as a Muslim in the German social system” issued by Working Group 1 “The German social system and value consensus” describes the fundamental issues, prerequisites and challenges relating to the integration of Muslim immigrants into German society, bearing in mind that Islam is a relatively new religion in Germany.

The conclusions drawn by Working Group 2 “Religious issues and the German understanding of the Constitution” show ways of introducing instruction in Islam in German schools. They also comment on the much-debated construction and running of mosques and on Islamic funerals.

The contribution by Working Group 3 “Media and the private sector as bridge-builders” highlights the importance of the media to peaceful coexistence and points out ways in which the media can help to foster comprehension and understanding.

The conclusions drawn by the round table on security and Islamism deal with the threat posed by Islamist groups to our country, creating an indispensable foundation
for stepping up cooperation between Muslims and security authorities and hence also
for building trust in our shared future.

The elaborations and reports drawn up by the Working Groups and the round table
on the status of discussions and on the implementation of projects commissioned at
the 2nd Plenary Session on 2 May 2007 enclosed in the Annexes show that this dia-
logue has indeed produced concrete results.

Let all of us here today discuss this interim résumé of the Working Groups and round
table and adopt it as the first interim résumé of the German Islam Conference. Let us
at the same time take the next step towards enhancing the religious and socio-
political integration of Islam and Muslims by enabling the responsible Specialised
Ministers’ Conferences of the Federal Länder to address many of the issues raised.

The German Islam Conference is a process, a road we are travelling together in an
endeavour to enhance coexistence. While travelling this road, we must continue to
identify and discuss differences and – wherever possible – to develop a common un-
derstanding. A great deal still remains to be done before we accomplish the goals we
have set ourselves, namely to integrate Muslims and their faith into German society
so that Muslims living in Germany end up becoming German Muslims.

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Theories of Working Group 1 “The German social system and value consensus”: Living as a Muslim in the German social system

The current discussion within the Working Group “The German social system and value consensus” has highlighted the fact that it is of paramount importance for the harmonious coexistence of Muslims and members of the non-Muslim German majority society to have a common understanding of the process-oriented nature of integration. In the government policy statement of 28 September 2006 entitled “German Islam Conference – Prospects for our Future Together”, the Federal Minister of the Interior, Dr. Wolfgang Schäuble, described the path leading to successful coexistence as a process in which cultural and religious differences are acknowledged, but which requires and presupposes complete acceptance of the liberal democratic basic order.

There is unquestionably a need to increase efforts to foster integration on the basis of our understanding of integration which both sides have made allowances for. Following many years of immigration from countries that have a Muslim majority, the fact that there has recently been an increase in media reports on difficulties relating to the coexistence of people from different cultures indicates that we are certainly experiencing problems with integration. As in other European countries, it has also been observed in Germany that integration is developing asymmetrically in some respects. Favoured by state-of-the-art means of communication and transport, immigrants frequently feel they belong to several cultures. This means they may feel torn between their former homeland and that of their parents or grandparents and their new homeland Germany. This tendency can be intensified if they experience rejection and discrimination. It must also be borne in mind that the process of developing an identity and sense of belonging is indeed a complex process that may involve many difficulties with much fragmentation and reversal possibilities.

In principle, as a process, integration changes both sides, both the majority society and immigrants. Integration demands a much greater level of adjustment on the part of immigrants, particularly in terms of attitudes of the receiving society that are based on German laws, German history and German culture. Acknowledging the German legal system and our value system and showing a willingness to learn and speak the German language pave the way for understanding and integration.

It is all the more important for the state and society to help immigrants to become part of German society and to acknowledge them and see them as an enrichment. A wide range of measures aimed at fostering integration in schools, training, in the la-
bour market and in public and social life are helping in no small measure to remove obstacles and solve problems.

The German social system, legal system and value system are based on their own history that is marked by conflict between the state and religion. The concept of the state on which the German social system is based has developed from the conflict between the state and religion (religious wars, religious divides) and the conflict between the state and citizens (totalitarianism of the 20th century). State and religion face boundaries. The same applies to the perception of the state and citizens. Limiting the respective spheres is in the interest of peaceful coexistence of people. A state that is governed by the rule of law and is neutral in matters of religion and ideology protects the civil liberties of each and every citizen. Nonetheless, a secular state is not the same as a secular system of government which excludes religion from the public arena. The practical implementation of German state law applicable to religious organisations, in particular, proves how diverse the relationship between the state and religion actually is. In a reality that is marked by a large number of cultures, religions, ethnic groups and philosophies, the secularity of the state has proven to be successful; under circumstances that have developed throughout Germany’s history and that are enshrined in the Constitution, it guarantees successful coexistence. This Constitution is also exemplary in the opinion of Muslims represented in Working Group 1.

Immigrants who come from countries where the structures of state and religion are different tend to have difficulty acknowledging the German social system which is marked by the separation of state and religion and find it hard to see this as beneficial. Yet there is no alternative to the unreserved acceptance of this reciprocal limitation from the perspective of the German state. States governed by the rule of law require followers of all religions to fully acknowledge the legal system. The development of Islam in Germany can only take place within the boundaries of the rule of law.

Working Group 1 of the German Islam Conference has put forward 5 theories as the interim result of the discussions:

1. Germany perceives itself as a cultural nation that has its roots in European history and as a liberal, democratic state that is governed by the rule of law. The successful, peaceful and respectful coexistence of all people – regardless of their faith – in our country calls for the integration of all people into this social system. The rights and obligations of the individual and of organisations expressed in this social order are binding on everyone living, or wishing to live, in Germany.
2. Integration also requires Muslims living in Germany to show a keen willingness to learn and use the German language and to fully acknowledge the German legal system and system of values enshrined in the constitution. By the same token, the majority society is called upon to accept and respect Muslims living in Germany as an equal part of German society.

3. Religious commandments and values can make an important contribution towards creating a more meaningful life for the individual and towards fostering a constructive sense of togetherness in society. The religious freedom of the individual meets its boundaries where it conflicts with the system of liberal democracy. This separation of religion and the state protects the civil liberties of each individual citizen, the authority of the secular state and religious communities’ scope for development.

4. It is the shared responsibility of the state and its citizens to promote democratic coexistence on the basis of the German legal system and value system enshrined in the Constitution, to protect the rights of all citizens and to jointly counteract any subversive activities aimed at harming our liberal democracy – for they threaten the freedom and security of everyone in Germany.

5. In order to be able to eliminate shortcomings in relation to coexistence, we need to have access to reliable empirical information, particularly in relation to figures, the origin, level of education, social situation, religious beliefs and cultural perceptions of the Muslims living in Germany. In the opinion of Working Group 1 “The German social system and value consensus” of the German Islam Conference, it is precisely here that considerable deficits are found. It is above all a matter of giving greater consideration and acknowledgement to the manifold successes in relation to the integration of Muslims living in Germany in the future. Working Group 1 launched the research project “Muslims Living in Germany” on this very basis (cf. Annex 1 for a progress report).
Conclusions drawn by Working Group 2
Religious issues and the German understanding of the constitution

Working Group 2 was commissioned by the Plenary Session to set up a sub-working group to draw up a “positive list” that would further substantiate the relevant constitutional prerequisites for introducing religious instruction in Islam pursuant to Article 7 para. 3 of the Basic Law, regardless of the competency of the Federal Länder for the actual procedures involved. The Working Group fulfilled this mandate and also addressed the issues of “Construction and running of mosques in Germany” and “Islamic funerals” at the 2nd Plenary Session. The theme of “Integration in schools” has been broached and the legal aspects are to be discussed in greater depth at the next Plenary Session.

The Working Group reached the following conclusions and made the following recommendations:

1. Introduction of religious instruction in Islam
The Working Group unanimously adopted the paper drawn up by the sub-working group “Ways of introducing religious instruction in Islam”, and attached as Annex 2, on the general constitutional prerequisites for the introduction of religious instruction in Islam – with the exception of item XII of the paper. This paper specifies the main organisational and content-related requirements in relation to the introduction of religious instruction in Islam. It has been proposed that the Plenary Session note this paper with approval.

2. Construction and running of mosques in Germany
Building mosques is an important step towards integrating Islam in Germany. The construction of new mosques will enable Muslim communities to leave the back streets where they worship in temporarily converted buildings, furnishing evidence of their determination to become a permanent part of German society.

Nonetheless, the construction of mosques is frequently the subject of conflict in towns and communities. People are sometimes concerned about the potential negative impact this might have on traffic. Yet in many cases, they are an expression of integration conflicts. The construction of mosques will demonstrate the presence of Islam in the overall look of towns and cities. This can trigger prejudice and arouse fears. In the majority of cases, however, the conflict dies down once things have settled back to normal after the building has been completed. However in some cases, there is evidence of attitudes that need to be addressed by politicians and society, not just in individual cases.
The freedom of religion guaranteed in the Constitution naturally also includes the right of Muslim communities to build mosques. This also includes premises for community work. In case law, mosques are therefore equal to churches and synagogues in terms of project planning. They do not have to meet any special requirements in terms of building regulations or the Federal Clean Air Act. This explains why legislation cannot make any significant contribution towards solving or alleviating conflicts. A working resource providing general statements, particularly on the rather controversial issue of parking spaces for buildings used for the purposes of worship, could be most helpful.

Local politicians and local administrations can endeavour to minimise conflicts over the construction of mosques or, even better, nip them in the bud. It is helpful to have an urban development policy that actively addresses the need and potential locations for mosques and that performs public relations work expressly advocating the construction of mosques, while taking the fears of the population on board.

Muslim builders should provide careful information in good time, thereby ensuring widespread acceptance of their building projects. As such, information should also be provided on who is to fund the mosque, what activities are to be held there and how they plan to shape contact with the local community. It is also helpful to create the greatest possible transparency regarding finance. If areas are not just being provided that are closely associated with the practice of religion, such as the use of a butcher for halal meat or of living accommodation for the Imam, but additional commercial buildings or housing are to be built, it must be ensured that this will not cause urban development problems or exacerbate integration problems.

Enlisting the services in good time of suitable persons to act as consultants or employing a mediator can lessen if not prevent conflicts over the construction of a mosque. Any such initiatives can be launched by the Muslim community or by the local community. This task could be entrusted to public figures who are trusted and held in high esteem by both sides.

Politicians and the public, particularly at local level, the media, churches and other religious communities, builders and neighbourhoods share responsibility for ensuring the discussion about the construction of mosques is conducted in an objective manner, thereby fostering integration of Islam in Germany rather than calling it into question.

3. Islamic funerals
There are a number of specific features about Islamic funerals such as the body having to be placed directly into the ground within 24 hours without a casket, the body being wrapped in a shroud, or positioning of the deceased so that the head is faced towards Mecca. Funerals that meet these religious requirements are already permitted in some Federal Länder. The amendments to the funeral laws of individual Federal Länder and local cemetery statutes that have been made so far are positive examples of the constructive dialogue between Muslim representations and the Federal Government. They are also a positive sign of the integration of Muslims living here.

The Federal Länder and local authorities are therefore called upon to exchange views on potential solutions that have been already implemented and, if possible, to align regulations that meet the specific requirements of Islamic funerals. This includes in particular establishing Islamic burial grounds and graveyards, shortening the minimum period within which funerals can be carried out, permitting funerals without a casket and prolonging the rest period, i.e. the number of years before a grave can be reallocated. The Constitution does not require religious communities funding places of burial to have the status of a public corporation.
Theories of Working Group 3 “Media and the private sector as bridge-builders”

Preliminary remarks: due to the different subject matters involved, the conclusions will be broken down into two parts, one dealing with the private sector and the other with the media. The members of the Working Group highlight the importance of this subject as a whole. Using the media to foster understanding between Muslim and non-Muslim citizens in Germany, but also addressing the reality of life of Muslims living in our country characterises the special nature and importance of the Working Group.

The recommendations made by the Working Group are directed both at the receiving society and at immigrant Muslims. Both sides must undertake to improve matters and to remove barriers in the spirit of harmonious coexistence. In addition to the well-known difficulties associated with coexistence – which tend to be found above all in the problem-ridden districts of large German cities – the Working Group said they were outweighed by the excellent integration track record of sections of the Muslim population in Germany.

1. Conclusions drawn in relation to the private sector:

Up to now, the Working Group has dealt with the reality of life for young Muslims up to the time they leave school. At the forthcoming meetings, concrete individual proposals are to be drawn up; the Working Group will also deal with the transition into professional life and the needs of and assistance rendered by the private sector. Up to now, it has not been possible to define specific Muslim aspects that are likely to affect adolescents. The members of the Working Group have issued the following appeal as a result of their consultations:

a. Not all Muslim parents are sufficiently informed about the German educational system, which explains why many of their endeavours do not lead to the desired results; in some places more intensive compulsory education would be desirable; efforts should be made to improve relations between parents and schools; teachers need to develop a deeper intercultural understanding of the needs of their fellow Muslim citizens.

b. Set up more all-day schools with educational concepts for afternoons

c. Examine the German school system against the backdrop of the aim to extend the number of years children are taught together; segregating pupils in schools by origin is to be eliminated
d. Sustainable improvement of language instruction using relevant, scientifically based new concepts (in parallel with everyday schooling – if necessary, up to the age of 6)

e. Increased endeavours to encourage Muslim parents to send their children to kindergarten/preschool; enhancing care at preschool facilities, issuing a qualified education mandate to preschools; improving staff training

2. Conclusions drawn in relation to the media:

The Working Group discussed the image of Islam that is presented by the media in Germany. At present, there is a disproportionate tendency for reporting to focus on the aspect of violence. The Working Group is therefore calling for responsible, non-prejudicial and more discerning commentatorship. More issues affecting the everyday lives of Muslims in Germany should be addressed. The cultural diversity of our fellow Muslim citizens should also be portrayed in a way that shows how they contribute to our culture in Germany as a whole.

The Working Group also dealt with the internal structures of the media. The Working Group has recommended that the number of qualified staff with a migration background hired as radio and TV editors and in the print media be greatly increased in order to leverage their know-how and intercultural understanding.

On the basis of these findings, the Working Group staged a symposium at the Federal Press Office on 27 February 2008 together with the Herbert Quandt Foundation “The Image of Islam in Germany. Old stereotypes, new concepts of the enemy?” in order to overcome stereotypes in media coverage of Islam and Muslims.

At the event broadcast by Phoenix which members of all parliamentary groups of the German Bundestag, journalists and academics, amongst others, took part in, the question was raised whether and how the public image and the image of Muslims in Germany is presented by the media but also the image Muslims have portrayed of themselves since the terrorist attacks of 9/11. Members of all parliamentary groups of the German Bundestag supported the appeal to portray a discerning image of Islam and emphasised that the feeling of marginalisation and rejection many Muslims have represents one of the key problems in relation to German integration policy. Representatives of associations urged Muslims in Germany to become more involved in society.

Just under 200 representatives of the world of politics, the media and academia took part in a lively, interesting discussion. (Cf Annex 3).
2. Conclusions drawn by the Working Group on Security and Islam

Preliminary remarks: conclusions presented here are the result of the first five meetings of the Working Group. They were the subject of final discussions and were adopted at the eighth meeting of the Working Group held on 25 January 2008. Individual aspects on which no common positions have been adopted up to now will be dealt with at future meetings of the Working Group and will be incorporated into further conclusions drawn by the Working Group. As a result of their joint work, the members of the Working Group on Security and Islam have ascertained the following:

1. Conclusions drawn in relation to the projects “Cooperation between police authorities and mosque associations” and “Trust-building measures”

The Working Group on Security and Islam participating in the German Islam Conference dealt with the concept “Trust-building measures” at the meetings held on 8 November 2006 and on 17 January 2007 and with two practical examples of cooperation between local police authorities and mosque associations (in Essen und Berlin).

The concept “Trust-building measures” was developed as part of a dialogue that was launched in 2005 between the Federal Criminal Police Office, the Federal Office for the Protection of the Constitution, several public security authorities of the Federal Länder and the Muslim associations Turkish-Islamic Union (DITIB) and the Central Council of Muslims in Germany (ZMD). It was adopted unanimously by all the stakeholders. It is aimed primarily at intensifying cooperation between Muslim associations and security authorities. At the same time, the concept is a stepping stone to building trust between Muslims and non-Muslims in Germany.

The public was given access to examples of cooperation between local police authorities and mosque associations when the Federal Agency for Civic Education published the guidelines “Police Authorities and Mosque Associations”.

The above-mentioned initiatives were discussed and assessed from the perspective of the tasks performed by the round table “Islam and Security”. The following conclusions were drawn as a result of this discussion:

- The concept “Trust-building measures” developed by the Federal Criminal Police Office, the Federal Office for the Protection of the Constitution, several public security authorities of the Federal Länder and the Muslim associations Turkish-
Islamic Union (DITIB), the Central Council of Muslims in Germany (ZMD) and the guidelines “Police Authorities and Mosque Associations” each provide a suitable basis for structured cooperation between security authorities and Muslim communities.

• These type of projects can have an indirect impact on the risks of radicalisation; the better the mutual trust is between security authorities and Muslims, the greater the willingness of Muslims to counteract Islamist tendencies, i.e. Islamist being defined as an extremist perception of Islam, to have a moderating influence on persons at risk in their surroundings and to marginalise extremists and radicals.

• The success of collaborations at local level depend in no small measure on the concrete local conditions. A few general success factors can be identified, but they are by no means conclusive:

  o Nationwide appointment of permanent contacts locally on both sides, if possible, persons who have a strong influence in their respective institutions (key goal of the concept “Trust-building measures”)

  o Round table: all the major players in the respective social areas need to be involved. Police authorities and mosque associations are just two of many facets, others being social and youth welfare administrations, schools, clubs with Muslim members, recognised Muslim figures.

  o Emphasise common denominators: all stakeholders need to recognise the extent to which they in particular can contribute towards cooperation and see this as a permanent task. All stakeholders must measure up to predefined goals.

  o Priority issue: the respective managers of the institutions involved must have a long-term interest in developing mutual trust with other stakeholders and in encouraging their staff to perform practical work in pursuit of this goal.

  o Long-term commitment: all stakeholders must continue to take concrete steps at their own initiative on an ongoing basis in order to breathe life into cooperation.

• The following concrete measures can complement these success factors:

  o Permanent organisational implementation of relevant tasks at the relevant institutions, in order to ensure the sustainable performance of tasks even in the event of staff changes

  o Provision of material resources at the relevant institutions with a view to ensuring that the organisational prerequisites for a long-term commitment are met
• Setting up and using forums: staging regular information events and organising round tables that include all levels

• Providing advanced training for staff at public authorities

• Jointly developing information material on Islam and radicalisation

• Fostering coordination among state players in order to ensure the various institutions (e.g. local administrations, police authorities) can together provide a parallel impetus to the Muslim community.

• Last but by no means least, the possibility of setting up a coordination body at the level of the Federal Government and of the Federal Länder will be explored in order to gain an overview of all cooperation projects, to broker contacts, to arrange for speakers etc. and to assist with the development and distribution of information material (clearing house).

On the basis of this conclusion and of the ensuing investigation mandate issued at the 2nd Plenary Session held on 2 May 2007, the establishment of a clearing house at the Federal Office for Migration and Refugees was proposed and implemented (cf. Report, Annex 4).

2. Conclusions drawn in relation to the work performed by German security authorities in the field of Islamism

Terrorism poses a threat to everyone – Muslims and non-Muslims alike. On the basis of the assessment reached by the security authorities and their own findings, the participants in the round table reached the conclusion that there is a risk of terrorist attacks being committed in Germany by terrorists justifying their actions by invoking Islam, a threat that needs to be taken very seriously.

The radicalisation of potential terrorists that precedes any such attack also takes place in Germany, i.e. terrorists may not decide to commit a terrorist act until they are in Germany, they may have grown up in Germany or be of German descent.

Some Muslim groups and organisations here in Germany are also actively propagating extremist ideologies and patterns of behaviour. In their words and deeds, they advocate goals that are not compatible with Germany’s liberal democratic basic order and pose a threat to internal peace in Germany and to peace and international understanding in the world.
We have a shared responsibility to counteract all Islamist aspirations by undertaking a coordinated effort involving all of society. The most important tools for doing so are national threat prevention, integration policies and dialogues in civil society.

Radicalisation processes and the willingness to commit acts of violence, in particular, can only be countered by effective early detection – with the active participation of Muslims. In order to build the necessary trust, the security authorities and representatives of Muslims in Germany must engage in a critical dialogue.

3. Conclusions drawn in relation to the counter-terrorism strategies and the national dialogue with Muslim communities in the Netherlands

It is true that the Muslim population in the Netherlands differs greatly from the Muslim population in Germany in terms of ethnicity, structure and share of the total population. Yet there are similarities between the two countries’ Muslim populations in relation to the lack of integration and education deficits among Muslim immigrants. The security situation and the current threat posed by growing Islamist radicalisation in both countries are also similar. In both countries, there is a lack of knowledge and mutual understanding among Muslims and non-Muslims.

The broadly based, integrative strategy pursued in the Netherlands encompasses special measures aimed at reducing risks posed by Islamist extremism and radicalisation, for instance, training of multipliers who are to argue against radicalisation head-on within Muslim communities, the establishment of online services that can be compared to the large number of Islamist websites, propagating Islam that is oriented to the principles of democracy. Many of these projects use the integration of Muslims in the prevention work against Islamist tendencies.

The counter-terrorism campaign in the Netherlands was aimed at raising awareness of the risks of terrorism, raising public awareness and building trust among the population in state measures, including the dialogue process, without subliminally nurturing a “concept of Islam as the enemy” at the same time.

The prevention projects mentioned in the foregoing provide examples that should be followed: preventative projects aimed at Islamist radicalisation, such as an anti-Islamist website or a campaign that specifically opposes terrorism and radicalisation, advocating peaceful coexistence which, in the German context, is capable of enhancing transparency and of making an important contribution towards eliminating the breeding ground for Islamist tendencies, shielding young people, in particular, from
radicalisation. The aim should be to implement more projects involving Muslim organisations and representatives of public life, also in the context of the German Islam Conference.

The associations involved in the round table have said that their main concern is to immunise communities against extremism. This is where the state should examine the extent to which existing and future services (e.g. Internet forums, youth services by Muslims for Muslims) need to be promoted as part of sustainable and more effective prevention work.

4. Conclusions drawn in relation to Islamist influences on Islamic education work and relevant radicalisation factors

Educational courses that teach an Islamist world view also exist within the framework of Muslim educational work. This can manifest itself as follows:

- Presenting Islam as having an exclusive claim to the truth, while belittling other religions and cultures,
- Propagating Islam as the only valid political and social order\(^1\),
- Spreading anti-Western, anti-Christian or anti-Semitic concepts of the enemy or
- According the mujahideen role model status in the extremist or terrorist sense.

There is no direct monocausal link between Islamist educational work and terrorist attacks. Nonetheless, the teaching of Islamist educational content can have a radicalising effect and can adversely affect integration even if it is not encouraging people to support violence motivated by political views or religion, hence fostering the emergence of parallel Islamist societies and radicalisation into political extremism.

Islamic educational and training institutions also need to clearly dissociate themselves from any such Islamist influences and to actively promote critical debate with Islamist groups. The teaching/learning goals and educational content they aspire to should help to maintain, sustainably strengthen and further develop the liberal democratic basic order. It is a matter of carrying on with and expanding any activities that have been launched in pursuit of the above-mentioned goals.

\(^1\) This is incompatible with the plural democracy enshrined in the Basic Law.
Islamic organisations and educational institutions should support this process by creating transparency – particularly in relation to target groups, learning material and the vocational skills of teachers. The associations will actively crack down on Islamist publications that are available in their establishments, particularly if security authorities, academics, the media and civil organisations call their attention to any such cases. This includes clarifying and providing information about the anti-constitutional attitudes expressed in Islamist publications in the debate.

This strategy needs to be proactively communicated to Islamic educational institutions. Collaborations such as sponsorships by public schools and other educational institutions (e.g. Federal Agency for Civic Education) with mosque associations and Muslim educational institutions can foster an exchange of teaching and learning goals and convey content and exemplary lines of argument that carry into effect the liberal democratic basic order.