



**Observatory for
Sociopolitical Developments
in Europe**

Documentation

Muslim social welfare in Europe. Cooperation forms, emerging structures of representation and state funding in the field of social services

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1 Introduction

On 5 and 6 April, the [German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth](#) (BMFSFJ) and the [Observatory for Sociopolitical Developments in Europe](#) hosted an expert meeting on “Muslim social welfare in Europe. Cooperation forms, emerging structures of representation and state funding in the field of social services”. The meeting was held in Berlin.

Demand for Muslim social welfare services, particularly in the area of elderly care, exists in a number of EU member states and will continue to increase. Muslim organisations are already providing social services, either in cooperation with non-Muslim organisations or with the support of Muslim umbrella organisation. As delivery of Muslim social welfare services is still in a development phase, it is relevant to ask ourselves how cooperation forms and structures should be designed and how they can be supported so as to ensure that they are sustainable and that they can be integrated into established systems and comply with existing standards.

The expert meeting was designed to contribute to Europe-wide exchange of information on forms of cooperation and structures and their organisation in different EU member states. Its goal was to identify success factors for successful cooperation.

Overall, 28 participants from Great Britain, the Netherlands, Austria and Germany discussed approaches, measures and participatory processes likely to improve the development of Muslim social welfare services by both Muslim organisations and state institutions. The meeting was attended by representatives of several groups and institutions: government ministries, the office of the German Commissioner for Migration, Refugees and Integration, the associations represented in the German Islam Conference, the umbrella organisations of non-statutory welfare in Germany, cooperation councils and projects in the Netherlands, Austria and Great Britain as well as a variety of public institutions. A full list of participants can be found on page 26.

With the overarching objective of exploring the possibilities of Muslim social welfare services and the options for their professionalisation, the meeting was divided into three thematic blocks: umbrella structures and cooperation councils of Muslim organisations, forms of cooperation between Muslim and non-Muslim institutions and examples of government support of Muslim welfare.

The documentation provides a summary of the individual contributions and an overview of the main results of the discussions. The presentations can be found in the appendix.

The Observatory has also published a working paper on “Muslim Social Welfare in Europe – Variety of social services and public funding in Austria and the Netherlands”¹. It examines the

¹ The paper can be downloaded from the following link: http://www.sociopolitical-observatory.eu/uploads/tx_aebgppublications/Muslim_Social_Welfare_in_Europe.pdf.

variety of Muslim social welfare services offered in Austria and the Netherlands and gives an insight into the structures of Muslim organisations and the government support available to them.

We would like to thank all participants for their active involvement, for the fruitful discussions we shared and for the successful expert meeting. Warm thanks also go to Dr. Obst, Mr. Feith and Dr. Bortfeldt of the German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth for their cooperation in the preparation and implementation of the expert meeting.

On behalf of the Observatory for Sociopolitical Developments in Europe:

Dr. Sören Hoyer and Nele Reich

2 Programme

Tuesday, 05 April 2016	
12:00 – 12:30	<i>Arrival and small lunch</i>
12:30 – 12:45	Word of welcome and introduction Dr. Sven-Olaf Obst, Federal Ministry for Family Affairs, Senior Citizens, Women and Youth
12:45 – 13:30	Academic input: Muslim social welfare – Social service delivery and professionalisation processes Samy Charchira, Advisor for Muslim social welfare services
13:30 – 14:00	<i>Coffee break</i>
14:00 – 15:30	Panel 1: Umbrella organisations and cooperation councils of Muslim organisations – examples from Austria and the Netherlands Rasit Bal, Chairman Contactorgaan Moslims en Overheid, Netherlands Fahad Al Rawi, Islamische Glaubensgemeinschaft in Österreich ² , Personal Assistant to the President, Austria
15:30 – 16:00	<i>Coffee break</i>
16:00 – 17:30	Panel 2: Forms of cooperation between Muslim and non-Muslim organisations – examples from Germany, Austria and Great Britain Dr. Gerhard Timm, Executive Association on Non-statutory Welfare BAGFW ³ , Germany Daniel McHugh and Mohammed Khalid, “Communitas Wellbeing Project“, Great Britain Robert Hartmann, Project “Culture-sensitive Information on Care“, Austria
17:30	Round-up of day 1 and questions for day 2
Afterwards	Dinner (optional)

² Islamic Religious Authority in Austria.

³ BAGFW is the umbrella organisation of the six big non-statutory welfare organisations in Germany.

Wednesday, 06 April 2016	
09:00 – 10:30	Panel 3: Examples of political approaches towards Muslim social welfare from Germany and Great Britain Norbert Feith, Federal Ministry for Family Affairs, Senior Citizens, Women and Youth Daniel Singleton, Executive Director “FaithAction“, Great Britain
10:30 – 11:00	Coffee break
11:00 – 12:30	Panel discussion: Sustainable Muslim social welfare services – What is needed? Identifying recommendations for action Dr. Sven-Olaf Obst, Federal Ministry for Family Affairs, Senior Citizens, Women and Youth Fahad Al Rawi, Islamische Glaubensgemeinschaft in Österreich, Personal Assistant to the President, Austria Samy Charchira, Advisor for Muslim social welfare services Daniel Singleton, Executive Director “FaithAction“, Great Britain
12:30	Closing remarks Dr. Sven-Olaf Obst, Federal Ministry for Family Affairs, Senior Citizens, Women and Youth
Afterwards	Small lunch

3 Muslim social welfare in Europe. Cooperation forms, emerging structures of representation and state funding in the field of social services

3.1 Words of welcome and introduction – Dr. Sven-Olaf Obst

Dr. Sven-Olaf Obst, Deputy Director at the Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, opened the expert meeting on “Muslim social welfare in Europe. Cooperation forms, emerging structures of representation and state funding in the field of social services” with introductory words on the importance of Muslim social welfare for European societies today and tomorrow. The welcome address is reprinted below (check against delivery):

“Ladies and gentlemen,

Distinguished guests from the Netherlands, Austria and Great Britain,

Representatives of the central organisations of non-statutory welfare in Germany and of Muslim associations,

Dear colleagues,

First of all I would like to pass on warm greetings from Dr. Schwanenflügel. Due to unforeseen schedule changes he can unfortunately not be personally present today to open the meeting. He has asked me to do so on his behalf – and I have had much pleasure in accepting, especially as this links up to our scheduled final discussion tomorrow.

I am very pleased that you have accepted our invitation and that we are here together today with, I believe, a very interesting opportunity to exchange views on an issue that has been affecting our societies throughout Europe: Muslim social welfare in Europe. The German government took up this issue at a time when immigration to our country from predominantly Muslim countries was not yet foreseeable in the scale which we experienced in 2015.

The year 2015 was marked by an unusually high influx of people coming to Germany, particularly from crisis areas in the Middle East. By the end of 2015, the Federal Statistical Office had registered an influx of almost two million foreign persons. At the same time, some 860,000 foreigners left Germany. This results in a net foreign migration of 1.14 million, the highest-ever recorded figure in the history of the Federal Republic. This net migration was twice as high in 2015 as it had been in 2014.



Dr. Sven-Olaf Obst

At the same time, there has been a structural change in immigration flows. In recent years and until 2014, immigration had largely been characterised by an increase in migratory movements to and from other EU countries and by a high proportion of temporary stays. This has now been overlaid by immigration flows consisting of persons seeking protection, mainly from predominantly Muslim countries.

In 2014 the federal government, at the request of representatives of Muslim associations, began exploring the need for improved support for Muslim social welfare services within the context of its involvement in the German Islam Conference – a forum created in 2006 to foster a broad dialogue between the state and Muslims. Given the developments of the last year, we can assume that this particular aspect of integration will now take on an increasing significance.

In 2014/2015, discussion on Muslim social welfare within the German Islam Conference focused on support for children and young people as well as support for the elderly. It uncovered a clear need for action: faced with the fact that older Muslims make little use of available medical and care services, the question arises as to how culture- and religion-sensitive services within existing welfare structures can be improved for Muslim users. In the field of youth welfare, many services are rendered by volunteers in Muslim communities and umbrella organisations. Mainstream structures, for instance within the non-statutory welfare systems, offer frequent opportunities for a professionalisation of Muslim youth work as desired by Muslims and non-Muslims alike. This subject – the professionalisation of what are presently mostly volunteer structures with the aim of ensuring sustainable Muslim services – will be explored by Mr. Samy Charchira right after these introductory words.

Since the beginning of the 18th legislature, the German Islam Conference has been dealing with the question of how Muslim social welfare in Germany works and how its development can be fostered and encouraged. On 10 November 2015, recommendations on this topic were adopted in cooperation with the participating Muslim associations; these recommendations are also published on the website of the German Islam Conference. Members of the Federal Association of Non-Statutory Welfare (BAGFW) and its umbrella organisations as well as representatives of the competent government departments at federal, state and local level have opened a regular dialogue with Muslim members of the German Islam Conference. Whether this dialogue process results in the actual creation of a Muslim welfare federation or in an expansion of the range of services offered within the existing structures of non-statutory welfare – or any other solution – is completely open. In any case, the German Islam Conference is hoping to explore options and identify viable ways of strengthening the social participation of Muslims in Germany in this area. Our goal is to support Muslim associations by helping in the collection, processing and dissemination of information (best practice) on Muslim and intercultural social welfare, by promoting dialogue with the umbrella organisations of non-statutory welfare and by establishing a nationwide network for counselling mosque congregations and welfare institutions.

Why is this so important?

Just like Jews or Christians, Muslims have certain culture- and religion specific needs with regard to social services. The right of individuals in Germany to choose their provider of social services also applies to Muslims. Non-statutory welfare services providers have encouraged processes of intercultural opening. But Muslim institutions have been doing this for a long time already. Both systems are complementary and should provide space for cooperation.

Social services are, however, also a facilitator for social participation and social cohesion: because they must be offered with a basic and fundamental openness, they invariably have a certain integrating effect.

But what specifically is the condition of Muslim social welfare services in Germany? Late last year, the German Islam Conference published a study entitled “Social services offered by the religious umbrella organisations represented in the German Islam Conference and their communities”, which for the first time provides comprehensive and reliable data for 2015 regarding the provision of social services in mosque congregations of the Muslim umbrella organisations and gives a concrete idea of their involvement in this field. A total of 893 Muslim member communities of the umbrella organisations represented in the German Islam Conference were surveyed. This corresponds to roughly 38 per cent of the 2,350 or so mosque congregations in Germany.

Allow me to briefly mention some key findings of this study.

Muslim social welfare services were found to focus on areas relating to children and youth as well as elderly care.

Strong commitment and range of offers

- The social services offered by the communities surveyed reach a target group of at least 150,000 people per week (on average 110 children and adolescents and 80 senior citizens per community).
- These services are provided by at least 10,000 volunteers in the 893 communities surveyed.
- The communities have at least 900 paid employees (often including the religious personnel).
- Where there are insufficient paid employees, gaps are filled by qualified volunteers.
- Volunteers involvement is sustained. Thus, an average of about 12.5 volunteers per community work for periods of more than one year.
- Insufficient numbers of paid employees are one of the main reasons that more complex issues are not addressed (childcare, projects and cooperation activities).
- The communities have complex organisational structures in place. For instance, 94 per cent of them have departments for children and adolescents and 54 per cent departments for senior citizens.

The German Islam Conference insists on the fact that Muslims have the right to organise denominationally distinct welfare services. On the other hand, their welfare services – much like those offered by the Catholic organisation Caritas, the Protestant Diakonie or the Jewish ZWST [Central Welfare Office of Jews in Germany] – must be open to all regardless of beliefs or religion.

This is the premise of the very intensive cooperation currently taking place between the federal government and the organisations of the German Islam Conference, which I would like to briefly list here (in most cases there are representatives of these organisations taking part in our meeting):

- Ahmadiyya Muslim Community (AMJ)
- the Alevi Community of Germany (AABF)
- the Islamic Community of Bosnians in Germany (IGBD)
- the Islamic Association of Shiite Communities in Germany (IGS)
- the Islamic Council for the Federal Republic of Germany (IRD)
- the Turkish Community in Germany (TGD)
- the Turkish-Islamic Union for Religious Affairs (DITIB)
- the Association of Islamic Cultural Centres (VIKZ)
- the Central Council of Moroccans in Germany (ZMaD, also ZRMD)
- the Central Council of Muslims in Germany (ZMD)

At association level, there is a similar cooperation between the umbrella organisations of non-statutory welfare in Germany and the Muslim associations. I am very pleased that Dr. Timm, Executive Director of the German Federal Association of Non-Statutory Welfare (BAGFW), will be discussing this cooperation process more fully in the course of our meeting.

What are the key points of our exchange today and tomorrow?

Our workshop is intended to serve primarily as a forum for European exchange on forms of cooperation of Muslim associations

- among each other – such an umbrella structure does not exist yet in Germany,
- with non-Muslim associations,
- and with state institutions.

The aim of cooperation of Muslim organisations among themselves is clear: to provide sustainable social services for Muslims, and in so doing meet the increasing demand and promote integration.

I hope that we can identify factors for successful cooperation in this area.

Dear participants from abroad, Germany can learn from you and from your experience in this field. We also hope that you too will come away with something worth remembering from what we have been doing here in Germany. European exchange is very important, as we all face similar challenges.

Thank you for having made the long journey here, and I wish you a good meeting!"

3.2 Muslim social welfare – Social service delivery and professionalisation processes – Samy Charchira

In his contribution, Mr. Samy Charchira, advisor for Muslim social welfare services, focused on the opportunities of existing Muslim social welfare in Germany and on the challenges to be met on the road to professionalisation.

In Mr. Charchira's view, the establishment of Muslim social welfare in Germany is a responsibility for society as a whole. The provision of such services improves the social participation of all population groups in Germany. In this context, participation means not only the right of individuals to choose their service provider: all population groups should also have the right to contribute to defining the characteristics of the services offered by non-statutory welfare institutions. Muslim social welfare services could, according to Mr. Charchira, play a significant role in strengthening the participation of Muslims in German society. Such services would also be a suitable expression of religious pluralism in Germany and help to further establish Muslim life in Germany.



Samy Charchira

Mr. Charchira stressed that Muslim social welfare has existed in Germany for at least 50 years already. Its current options are limited, however, as it is usually financed from donations and depends mainly on volunteer work. As a result, Muslim social welfare services are increasingly coming up against the limit of their possibilities. One positive development is that Muslims of the third and fourth generation, with the competences they have acquired in their training and university studies, can now contribute to the professionalisation of Muslim social welfare.

This also depends on available financial resources. It is not until resources allow more paid employees to be recruited that important steps can be taken to-

wards providing more professional services and establishing and maintaining better quality standards. Mr. Charchira sees the need for a comprehensive transformation of Muslim social welfare structures so that Muslim social welfare services can establish themselves within the existing structures of the German non-statutory social welfare system. Muslim social welfare

structures must also be better equipped to meet future demand, e.g. in support for the elderly as well as in support for children and young people.

Mr. Charchira summarised the current debate regarding the opportunities of Muslim social welfare in Germany, as discussed primarily in the context of the German Islam Conference (DIK), with the five following statements:

- First, *social realities are making a change in the provision of social welfare services imperative*. Germany's growing Muslim population is faced with an established social welfare system that still takes insufficient account of their needs. Mr. Charchira calls for an expansion of non-statutory social welfare services to include Muslim providers.
- Second, *Muslim social welfare sees itself primarily as a complementary instrument of general social welfare activity provided with the goal of increasing freedom of choice and ensuring the social component of the services delivered*. Where cooperation between non-Muslim and Muslim organisations is useful to guarantee the quality of delivery, it should be sought and encouraged. Muslim provider institutions should, where necessary, also offer services of their own.
- Third, *the state is in the process of extending its neo-corporatist partnerships with organised Islam in Germany to cover the area of welfare services; success will depend on an expansion of resources to ensure that potential redistribution struggles are avoided*. Looking at what is going on at the moment – the recent influx of Muslims, and at the same time the increasing number of Muslims living in Germany for whom social participation is a matter of course – Mr. Charchira believes that the state is called upon to counteract the effects of competition arising between Muslim associations and established associations of non-statutory welfare. This also means more financial resources.
- Fourth, *Muslim social welfare provided by non-statutory welfare institutions is currently being discussed in the context of "intercultural opening"; the degree of intercultural opening remains below expectations and has been stagnating*. Opening up supply structures is being complicated or completely prevented by a variety of access barriers. Muslims are still finding that the decision-making structures of the associations – the possibility of having a say in how services are defined and run – are still often beyond their reach. Mr. Charchira stressed that social participation cannot be achieved without shared decision-making regarding the characteristics of the services.
- And finally, *structural deficits within Muslim provider institutions and associations increase the gap between the theory and practice of an emerging system of Muslim social welfare; this cannot be remedied without community involvement*. A structural and methodological transformation process is needed if Muslim social welfare services are to become more professional. This includes implementing quality standards under the

leadership of well-trained paid professionals as well as changes in organisational structures in order to adequately address social developments. According to Mr. Charchira, this transformation can be achieved only if it takes place from the bottom up, in other words starting at local level. An umbrella organisation of Muslim social welfare is essential for the representation of Muslim interests at state and federal level. Mr. Charchira stressed that in his view there should be only one umbrella organisation.

The opportunities for Muslim social welfare in Germany depend not only on demand, but also on available financial resources and on the gradual professionalization of service provision. In conclusion, Mr. Charchira emphasised that a common path needs to be found, and that he is optimistic in this regard and can already identify good approaches for this, e.g. the Muslim welfare working group of the German Islam Conference.

Plenum:

Following Mr. Charchira's input, participants took up the aspect of intercultural opening. The questions of the demand for Muslim social welfare and the role of a Muslim umbrella organisation were also raised.

Here Mr. Charchira emphasised that the methodological basis and thus the instruments of Muslim social welfare were the same as those of established non-Muslim social welfare. In practice, Muslim institutions such as kindergartens have the same educational mission. Nevertheless the models applying to Muslim social welfare are different, as they are influenced by a different religious basis. With regard to intercultural opening, Mr. Charchira sees the challenges less on the supply side, but rather in the fact that so far Muslims have not been given an equal say in decision-making. Establishing a Muslim umbrella organisation is ultimately not about creating parallel structures but rather about joining forces to shape society together.

It was stressed that demand for Muslim social welfare has arisen in Germany only as a result of social developments and that as such this need has not always been present. This shows clearly once again that the debate and the professionalisation process of Muslim social welfare are still in their infancy.

3.3 Umbrella organisation and cooperation councils of Muslim organisations – examples from the Netherlands and Austria

In the Netherlands and Austria Muslim cooperation and umbrella structures have been established: the "Contactorgaan Moslims en Overheid" [the contact body between Muslims and state (CMO)] in the Netherlands and "Islamische Glaubensgemeinschaft in Österreich" [the Islamic Religious Authority of Austria (IGGiÖ)] in Austria. A look at the history of their foundation and at the characteristics of the cooperation that has developed between individual Muslim associations and the state in both cases demonstrates what successful cooperation might look like. Understanding the experience of CMO and IGGiÖ can help us learn from the existing challenges and how to deal with them.

3.3.1 Presentation of the cooperation council “Contactorgaan Moslims en Overheid” in the Netherlands – Rasit Bal

Mr. Rasit Bal, Chairman of Contactorgaan Moslims en Overheid (CMO), reported on the establishment and work of this Dutch cooperation council, which was created from a merger of twelve Muslim associations and which represents some 85 per cent of mosque congregations in the Netherlands.

Religions in the Netherlands are not recognised by the state and a religious community can only be a “partner” of the state in the provision of social services if it is represented by an organism created specifically for this purpose. Mr. Bal emphasised that for a long time it was difficult for the Dutch government to identify who in the Muslim community might constitute a representative, stable and reliable organisation to cooperate with. Starting in 2001, particularly against the backdrop of public debate in the Netherlands on the integration of Muslims into



Rasit Bal

Dutch culture, major efforts were made on the part of the Muslim community to establish an umbrella organisation. Mr. Bal emphasised that ultimately it took three years to agree on what the responsibilities of the umbrella organisation would be and thus to define the characteristics of the CMO. The greatest challenge, according to Mr. Bal, was the tension between (social) integration and religious issues, for instance the preservation of traditional religious practices. In the Netherlands, the faith-based identity of Muslims stands in sharp contrast to the general trend towards secularisation and individualisation that is prevalent in the Dutch population. This occasionally causes social tensions.

The CMO, as the unified cooperation council representing Muslims vis-à-vis the Dutch government, was not designed on the basis of any existing historical model and is therefore a kind of experiment. The degree of cooperation with the state depends to a large extent on the council's contact persons within the government; according to Mr. Bal, it has at times been very good, but at other times it has not worked well. Cooperation among the Muslim associations themselves within the CMO also continues to present challenges and relies heavily on mutual trust. Of central importance are, on the one hand, maintaining the balance between larger and smaller organisations, and on the other, uniting the interests of the various generations of Muslims, which often range from more retrograde to forward-looking. Furthermore, the heterogeneity of the groups represented in the umbrella organisation constitutes a challenge for the CMO. Mr. Bal sees cooperation as an overall important prerequisite for positive social development. The CMO assumes an important function in that it creates a framework for cooperation and acts as

a partner for the government. This requires a lot of creativity on both sides, not least to prevent frustration and mistrust.

While the CMO has already addressed a variety of social aspects and achieved good early results, Mr. Bal sees a need for the range of its work to be broadened to cover areas such as elderly care. With Muslims growing old in the Netherlands, demand for religion-based social services will grow. Progress in the work of the CMO to Mr. Bal depends on the following three factors: financial resources, well-trained personnel, and trust. At present the CMO itself has no funds of its own and no staff; it depends on the work of its volunteers.

In conclusion, Mr. Bal stressed that he hoped to have given participants a good idea of the challenges – both internal and external – facing the CMO in its effort to function as a reliable link between the state and the Muslim community. The CMO itself is not yet firmly established within its own structures; it continues to try to better address social trends that are at times in conflict with one another. Mr. Bal sees the crucial task as being on the one hand to understand current and future challenges and on the other to achieve an internal balance in order to consolidate the structures of the CMO.

3.3.2 Presentation of the Austrian umbrella organisation “Islamische Glaubensgemeinschaft in Österreich” – Fahad Al Rawi

The work of the Austrian umbrella organisation was presented by Fahad Al Rawi, personal Assistant to the President of the Islamic Religious Authority of Austria (IGGiÖ). He began his talk by giving a short overview of the specific conditions in Austria. The Islam Act – adopted in 1912 and amended in 2012 – forms the basis for official recognition of Muslim religious communities in Austria. The IGGiÖ has been operating as a public corporation since 1979.



Samy Charchira and Fahad Al Rawi

The principal activity of the IGGiÖ is to promote intra-Muslim dialogue on the one hand and, on the other, inter-religious and inter-cultural dialogue. As an umbrella organisation, the IGGiÖ thus has a strong voice both internally and externally. It has a constitution that regulates the interaction of the bodies and organs of the organisation (president, governing council, and Shura council as central body). For Mr. Al Rawi, this constitution is a success factor for the cooperation that exists among Muslim associations in Austria. As much of the work so far has been done by volunteers and only a small amount can be covered

by paid IGGiÖ employees, Mr. Al Rawi sees space for improvement for the future impact of the IGGiÖ if the organisation had more staff.

The IGGiÖ is currently involved in three main areas of pastoral care, summarised by Mr. Al Rawi as prison, army and hospital. Pastoral care in hospitals is a broadly defined area, as the IGGiÖ sees satisfying religious and cultural needs, for instance also in institutions for the elderly, as an important aspect of its role. Mr. Al Rawi then presented a number of the social projects run by the IGGiÖ: amongst others, a training course for women's representatives and dialogue facilitators for Muslim religious communities in Austria, which was run in cooperation with the Austrian Federal Ministry for European and International Affairs, and the campaign "Give poverty no chance", in which members of the IGGiÖ Youth Council cooperated with the "Wiener Tafel" food collection charity for the poor of Vienna and with Caritas in various activities to combat poverty.

Important future projects of the IGGiÖ include the establishment of elderly care services for Muslims. Another concern is how to finance more full- or part-time employees and thus increase the numbers of paid employees.

According to Mr. Al Rawi, a good starting point for professional Muslim social welfare in Austria is official recognition of Muslim religious communities in Austria. It is important that the IGGiÖ can act as a contact point in this issue. It can therefore initiate successful cooperation projects and negotiate with the Austrian government on an equal footing.

Plenum:

The CMO and IGGiÖ presentations were followed by questions from participants, particularly from members of the Muslim organisations, about the coordination of cooperation between Muslim organisations within the umbrella structures and the relationship between the umbrella organisation and individual organisations. Mr. Bal stressed that all twelve member associations of the CMO are represented by one person each in the cooperation council and that these twelve representatives make the decisions. From his point of view, challenges in the cooperation arise because religious identity often makes up a part of cultural identity and this cultural identity changes in the course of the integration process. In his experience, reducing the emphasis on religious and/or cultural differences and directing the focus of attention to problems of contemporary society often leads to very productive cooperation: indeed, a common denominator is generally easier to find in a task-focused approach. For his part, Mr. Al Rawi explained that while projects are initiated by the umbrella organisation IGGiÖ, they are normally implemented by the mostly volunteer members of the individual associations. The individual associations also continue to implement projects of their own.

Financing issues were also discussed. Mr. Al Rawi reported that the IGGiÖ receives no government funding beyond what it gets for individual projects, so that financing depends on donations and on the "Kultusumlage", the annual levy contributed by every member of the IGGiÖ. Mr. Bal explained that government support in the Netherlands is always project-based and does not support the development or consolidation of permanent structures.

3.4 Forms of cooperation between Muslim and non-Muslim organisations – examples from Germany, Great Britain and Austria

Another aspect discussed at the expert meeting on Muslim social welfare services concerns the new opportunities offered by collaboration between Muslim and non-Muslim institutions and organisations. Three cooperation models were presented. These examples clearly demonstrate both the obstacles that can accompany cooperation and the factors that can contribute to its success. The examples also illustrate the positive effect of cooperation for the participating Muslim and non-Muslim institutions and organisations.

3.4.1 Report on cooperation talks in Germany – Dr. Gerhard Timm

Dr. Gerhard Timm, Executive Director of the Federal Association of Non-Statutory Welfare (BAGFW), reported on the formation process and on the content of cooperation talks on social welfare held between BAGFW and the Muslim associations represented in the German Islam



Dr. Gerhard Timm

Conference (Deutsche Islam Konferenz, DIK). Social welfare has already been taken up within the DIK as one facet of the general issue of social participation, driven by the question of how culture- and religion-sensitive welfare services by and for Muslims can be improved and strengthened.

The goal of cooperation talks between the BAGFW and the Muslim associations represented in the German Islam conference is to strengthen and consolidate the dialogue on social welfare that has been initiated within the DIK. Cooperation is based on the recognition that religious affiliation may be associated with specific requirements for services offered by non-statutory welfare institutions. In addition and in parallel to denominational organisations such as Diakonie⁴, Caritas⁵ and the Central Welfare Office of Jews

in Germany, a provider of social welfare services specifically for Muslims in Germany is a conceivable option. On the one hand, the intercultural opening of existing welfare associations is important. Diverse efforts are already being made that are expected to affect all levels of the established organisations. The separation that already exists between associations that are linked to a particular religious denomination and the churches themselves means that these associations can be open to new target groups. On the other hand, there is also the option of

⁴ Diakonisches Werk der Evangelischen Kirche in Deutschland (the social welfare organisation of the Protestant churches in Germany).

⁵ German Caritas Association (the institutional association and representation of the Catholic welfare association Caritas in Germany).

culture- and religion-sensitive services being provided by the Muslim organisations themselves. The religious orientation of some of the DIK member organisations can be an obstacle in view of the general requirement of openness of services; this is one aspect that also poses a challenge for cooperation talks.

With two high-level cooperation talks held so far, this process is still in its infancy. Dr. Timm reported that the first meeting, which was held in September 2015, was mainly about getting to know one another, setting up working relationships and fostering mutual trust. The Muslim associations addressed the difficulty of obtaining funding for their own services within the context of regular funding of social welfare services in Germany. The BAGFW therefore offers a platform where professional exchanges on existing funding opportunities can take place. To this end, the Muslim associations will provide a database of contacts for the BAGFW. Further joint discussions held in March 2016 focused primarily on two major topics: elderly care and child and youth welfare. Workshops on these topics are planned for 2016.

In conclusion, Dr. Timm stated that dialogue started is a good process, and that at the moment it is still getting underway. The necessity for Muslim organisations to establish independent services was also emphasised by Dr. Timm in view of the principle of users' freedom of choice that applies to welfare services in Germany. He pointed out that the working group on social welfare created within the DIK constituted a good starting point, also because it would make it easier to find one or a smaller number of Muslim partner associations for future cooperation.

3.4.2 Presentation of the “Communitas Wellbeing Project” in Great Britain – Daniel McHugh and Mohammed Khalid

Mr. Mohammed Khalid of the Muslim Education Consultative Committee and Monsignor Daniel McHugh of the Birinus association presented the “Communitas Wellbeing Project” as a cooperation project between their respective Muslim and Catholic organisations. Describing the starting point of their cooperation, Mr. Khalid explained that many elderly Muslims and Catholics are lonely and that this is a situation common to both groups. In recognition of this problem, the “Communitas Wellbeing Project” has created a space for encounters between older people. It is a place where the elderly can meet and share views, but also enjoy excursions and leisure activities or get help in language issues, for instance when applying for cash benefits. Mr. Khalid stressed that the project is mostly about prevention and concrete help. In the area of elderly care, the project also offers temporary relief to caregiving relatives. Individual counselling and home visits are instrumental in identifying the needs of older people early/earlier, and in finding solutions together. Mr. Khalid praised cooperation with the Catholic community

as a positive development that has yielded many learning effects through the exchange of knowledge it has generated.



Daniel McHugh, Mohammed Khalid, Robert Hartmann

Monsignor McHugh stressed that the cooperation works very well in his view as well, and that it has helped allay fears. At the beginning, the rapprochement was mainly about building trust. In light of the positive experience of this cooperation, Monsignor McHugh reported that the project intends to involve more partners.

Mr. Khalid and Monsignor McHugh spoke of municipal austerity measures and limited financing for

their cooperation project. Existing services are thus difficult to expand, even though the motivation for doing so is great.

3.4.3 Presentation of the “Culture-sensitive Information on Care” project in Austria – Robert Hartmann

Mr. Robert Hartmann presented the project entitled “Kultursensible Pflegeinformationen” [“Culture-sensitive Information on Care”]. The project has now been run for more than three years by the Austrian Association of Non-Statutory Welfare [Bundesgemeinschaft Freie Wohlfahrt (BAG)]. In cooperation with migrant organisations, it organises information events on issues relating to care.

The project aims at informing people from migrant backgrounds on the subject of care. More specifically, it provides information in a variety of languages and in contexts where as many target group persons as possible can be reached. The idea is to spread a broad knowledge of existing care facilities and care-related state benefits. Mr. Hartmann believes that improved access to local services – the goal of the project – would replace the need for separate and specialised health and care services for people from migrant backgrounds and ultimately be conducive to integration.

Mr. Hartmann began by describing the initial phase of the project. At this time, project regions were defined, contents developed, speakers selected for the events of the implementation phase, and contacts set up to various migrant organisations. Mr. Hartmann emphasised that the information events organised since 2013 had always been anchored in a local context and that they focused on where concrete offers could be found. Evaluation of the events showed that participants were satisfied with the information and the manner of its presentation (85% of

respondents were satisfied) and that the information was new for the vast majority of them (information new to 90% of the respondents).

The focus-group discussions that were also held in the course of these events revealed that people from migrant backgrounds tend to be cared for within the family. Above all, language problems are what keeps people from migrant backgrounds from taking advantage of existing services. According to Mr. Hartmann, mother-tongue counselling centres are the best forums for providing information about intermediate forms of care (with family care versus care in in-patient nursing facilities representing the two extreme poles). The “Culture-sensitive Information on Care” project has therefore tried to reach its target group especially by approaching it through these native-language counselling centres, as well as through mosques, clubs and other disseminators. The premises of associations or mosque congregations were deliberately chosen as venues, so as to make the events as low-threshold as possible – an approach that has been very successful. Mr. Hartmann pointed out that financial support is passed on to migrant organisations with the aim of providing them with the means of presenting themselves at the events and strengthening their position beyond the events themselves. All in all, the issue here is cooperation on an equal footing.

Mr. Hartmann explained that at the sessions, which last about one and a half hours, questions were frequently asked about training in care professions. However, this information is addressed by the “migrants care” project and as such is not in the direct focus of “culture-sensitive care information”. Furthermore, transferring the concept from federal organisations to regional organisations remains a challenge. Exchanges between experts in the topics of care and migration have been difficult to bring about. In addition, according to Mr. Hartmann, there is no more than limited interest in this subject in the general public. This is another reason why it will be important to wait and see how this successful project develops in future.

Plenum:

The report on the cooperation talks between the BAGFW and the Muslim member organisations of the DIK and the presentation of projects in Great Britain and Austria gave rise to questions about individual aspects.

Participants were interested in hearing about the experience gathered and the learning effects generated by the “Communitas Wellbeing Project”, particularly with regard to applications for funding. Monsignor McHugh explained that a memorandum of understanding had been signed



Robert Hartmann

between the three participating organisations. This written basis of the cooperation was viewed by all three as being very helpful for their cooperation.

Muslim associations expressed that the approach of the “culture-sensitive elderly care information” project of cooperating directly with migrant organisations is a very good approach. These organisations can do more than just provide advice: they can also assume responsibilities themselves. Members of the non-statutory welfare associations asked whether the project was ongoing. Mr. Hartmann confirmed that the “Culture-sensitive Information on Care” in its current form will run until June 2016. The concept would then be transferred to regional organisations. How the project would continue to be implemented without funding to pay speakers remains to be seen. Beyond this project, expertise in the field of culture-sensitive care is also provided by the German “forum for culture-sensitive elderly care”.

In a round-up of day one, it became clear that mutual trust is an important factor for cooperation. This applies to the relationship between non-Muslim and Muslim organisations and to the exchange of experience and knowledge between them as well as to relations of Muslim associations amongst themselves. Various forms of written agreements (constitution, memorandum of understanding) have proven to be a good basis for the activities of the cooperation councils and projects featured during the day as well as for the umbrella organisation structures. Discussions on the second day of the expert meeting will focus on the political approaches towards Muslim social welfare.

3.5 Examples of political approaches towards Muslim social welfare from Germany and Great Britain

The exchange of information regarding government measures and programmes to promote the establishment of a Muslim social welfare system was another important aspect of the expert meeting. Insights into the situation in Germany and Great Britain served as a starting point and inspiration for a broad discussion that can help identify different options and approaches to promote the development of Muslim social welfare services.

3.5.1 Report on the situation in Germany and on measures taken by the federal government – Norbert Feith

Mr. Norbert Feith, department head at the German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth (BMFSFJ), reported on the situation in Germany and presented some of the measures taken by the federal government.

As a good example, Mr. Feith mentioned the model project for the development of Muslim welfare structures in Cologne and the region of Wuppertal in North Rhine-Westphalia. This two-year project aims at the advancement of welfare work in mosque congregations and the qualification and professionalisation of staff and volunteers. It hopes to strengthen existing approaches and, through cooperation, to encourage an intercultural opening of established

services and associations as well as to identify factors of successful cooperation. The pilot project involves the Federal Ministry itself, the state of North Rhine-Westphalia and the German Paritätischer Wohlfahrtsverband, a non-denominational umbrella welfare organisation.

Mr. Feith stressed that it is important to test common approaches, and that what is needed is a dialogue of equals between the state and the Muslim associations represented in the German Islam Conference. It is clear, of course, that Muslims should play a role in the provision of social services. From a government perspective, the heterogeneity of the Muslim associations, however, represents a challenge. This is why, explained Mr. Feith, it is important for Muslim organisations to show their willingness to cooperate among themselves. In the area of social welfare services, the state is willing to make a financial contribution and provide organisational support for the creation of one (or several) Muslim welfare associations. The potential impact of a Muslim welfare association also depends on how broadly Muslim associations participate in the process and on how these groups perceive their own responsibility. Here it may be helpful to focus on specific questions and tasks and leave other potentially controversial issues out of the equation at first. What is needed in the area of social welfare is one (or more) reliable Muslim partner organisations for the government.

In conclusion, Mr. Feith reaffirmed the goal of establishing viable Muslim social welfare structures to complement existing non-statutory welfare structures in Germany.



Norbert Feith

3.5.2 Presentation of “FaithAction” in Great Britain – Daniel Singleton

Mr. Daniel Singleton outlined the situation in England and the framework conditions for the work of “FaithAction”, a network of faith-based organisations that have been cooperating with the British Department of Health for the past seven years and have supported the implementation of individual projects such as the “Communitas Wellbeing Project”. First of all, Mr. Singleton emphasised that because of the principle of secular neutrality, it is difficult for faith-based organisations in England wishing to operate in the welfare area to get financial support. However, he considers it essential for the National Health Service (NHS) to be complemented by other social services in order to ensure that access to good care is available to all citizens. He emphasised the positive role that faith-based organisations can play. The introduction of personal health budgets provides an opportunity for these organisations to increase their participation in the provision of social services. It remains to be seen whether they will take advantage of it.



Daniel Singleton

“FaithAction” offers a model written agreement (Faith Covenant) to promote and facilitate cooperation between faith-based organisations and local authorities. It allows partners to lay down common obligations and principles of cooperation, and thus to allay mistrust and encourage the development of open and practice-oriented working relationships.

Overall, a more professional delivery of social services by faith-based organisations can be guaranteed only if, in addition to demand and to the commitment of providers, financial support is available.

From Mr. Singleton’s perspective, faith is to be seen as part of the solution, and not an obstacle to it. It helps reach many (new) target groups. For long-term success, social and financial capital must be secured, and a structure must be developed for the delivery of social services.

Experience has also shown, said Mr. Singleton, that projects funded by “FaithAction” enjoy a more lasting success if they have grown from the bottom up and if there has been a certain flexibility in their financing.

Plenum:

Members of the Muslim associations brought up the subject of differences in the outset situations in Germany and Great Britain. With regard to Great Britain, questions were asked about the experience gathered on the impact government support had on voluntary commitment. In reply, Mr. Singleton emphasised that the personal health budget was still relatively new. However, he explained that members of mainstream society are more likely to make use of this purchasing power than the various minorities in Great Britain, and that the state continues to be a first line of provision for social services. For Germany, it was once again stressed that good results can also be achieved when individual projects are run in parallel, driven by cooperation structures between Muslim associations that are oriented towards concrete and specific issues. However, Muslims themselves also agree that the heterogeneity of Muslim associations poses a challenge for the state. Having reached a consensus on the progress already made and united in the desire for dialogue to continue, participants concluded the discussion at this point.

3.6 Sustainable Muslim social welfare services – What is needed? Identifying recommendations for action

The question of what conditions are required for successful cooperation between non-Muslim and Muslim associations and Muslim associations among themselves was one of the overarching issues of the expert meeting on Muslim social welfare in Europe. In the final podium, examples of good practice were once again presented and factors named that were considered instrumental to their success.

Dr. Obst said that there were many examples of successful cooperation at local level. Of course, the forms of and opportunities for cooperation differ depending on the particular circumstances on the ground. Within the context of the DIK, dialogue on concrete topics such as social welfare as a factor of social participation was a success. In the view of Dr. Obst, efforts to establish cooperation structures should always be characterised by openness, with the parties involved meeting on an equal footing. He also believes that for any fruitful cooperation to



Daniel Singleton, Dr. Sven-Olaf Obst, Fahad Al Rawi, Samy Charchira

evolve, both sides must feel that they are being taken seriously. All parties must therefore try to communicate with each other without any prior reservations. Dr. Obst explained that he expects concentrating on specific topics to be helpful for cooperation, and he named the DIK as a successful model in the German situation.

Mr. Singleton, too, described working together on a particular topic and/or

towards a specific common objective as a factor for success. In his view, it is also essential to know one's cooperation partner and, together, to develop a good understanding of what the cooperation is expected to achieve. In Mr. Singleton's assessment, mutual trust also plays an important role for success.

For the IGGiÖ, working together with the various Muslim organisation has proven to have an important integrative effect. In Mr. Al Rawi's view, social responsibility can be successfully assumed here, because all parties are working together. In addition, the umbrella organisation can provide a political voice and so effectively represent the interests of the individual organisations to the outside.

Mr. Charchira named a project called “Begegnungs- und Fortbildungszentrum muslimischer Frauen e.V.” (meeting and training centre for Muslim women) as a successful example. This intercultural centre in Cologne, with its nearly 200 employees, supports women from various migration backgrounds by offering training and counselling, providing a place to meet, and fostering women’s efforts at living self-determined lives in Germany. The integration of Muslim institutions in the German federal “Demokratie leben!” [“live democracy!”] programme is, according to Mr. Charchira, an important paradigm shift, with Muslim associations now being given improved opportunities of involvement in youth services. All in all, Mr. Charchira sees exchange of ideas on an equal footing, the building of trust and the reduction of access barriers as the most important factors for successful cooperation.

The members of the podium were then given the opportunity to each express a wish to government representatives, to Muslim organisations or to the established welfare associations that could in their view further improve and strengthen existing forms of cooperation.

Mr. Charchira, addressing the Muslim associations, said that the working group on social welfare should assume a legal status and thus become an official Muslim partner organisation in the area of social welfare. Addressing government representatives, Mr. Charchira pointed out that there are already a variety of Muslim social services available, but that these must now be integrated into the professional network of welfare services in Germany. This means access to regular funding and participation in existing structures, for instance committees. Mr. Charchira urged established welfare associations to encourage the process of intercultural opening at association level; this will facilitate social participation by giving underrepresented groups a greater say. He believes that quotas could also be a conceivable solution if found to be necessary. Overall, Mr. Charchira stressed that there is a great deal of potential for working together at advancing the ongoing process.

Mr. Al Rawi formulated the wish, especially addressed to state actors, that Muslim commitment should be acknowledged and that any responsibility assumed by Muslim organisations should be highlighted as a positive development rather than being met with scepticism as is often the case. What is important is to create an atmosphere of positive perception and to encourage Muslims to greater commitment.

In terms of sustainability in the provision of social services, Mr. Singleton formulated the wish that state actors acknowledged that professionalisation of service provision must be accompanied by adequate funding. Working from a faith-based angle, in his view, offers the possibility of reaching specific population groups that previously felt excluded from or only marginally attracted to other social services. Mr. Singleton encouraged the Muslim associations to communicate and to document what target group they reach with their work so as to make their social outreach more visible, for instance for state actors.

Dr. Obst believes that the issues raised – professionalisation, dialogue at eye level, improved reliability in financing and establishment of structures – already cover many important points. Social legislation in Germany, with its users’ right to choose, provides a good starting point for

non-discriminatory access. One prerequisite, according to Dr. Obst, is a professionalization process of Muslim social services and the financing of it.

Representatives of Muslim organisations stressed that the processes that have been started are taking place at such a rapid pace that the resources of Muslim organisations alone are not sufficient. They therefore would like state actors to allow for a certain degree of flexibility and quick and uncomplicated support for the initial phase, so that Muslim organisations could better live up to the expectations placed on them. This is particularly important, as a consensus seems to have arisen during discussions that it is no longer possible to wait for a slow, gradual development of Muslim social welfare structures.

The state actors once again stressed that the federal government is willing to provide financial support for the development of structures, but that in view of budget limitations it may face certain problems with the question of flexible financial commitments. With reference to demographic change in Germany and Europe, it was pointed out that Germany has already had good experience with migration trends, and that the issue at hand is to work together to shape the society of the future.

In summary, the following success factors for cooperation have emerged during the two-day expert meeting:

- a **dialogue of equals** among all stakeholders,
- in which **trust** between the partners is important and usually created and consolidated by working relationships between the various parties;
- **written agreements** between cooperation partners also help to build trust and assess what objectives can and should be achieved together;
- **focus on selected topics** is helpful for good cooperation among all the stakeholders;
- for the sustainable development of Muslim social welfare, particularly in Germany, Muslim social welfare provision needs to be integrated in the non-statutory welfare network and further **professionalised** in order to establish services that are likely to be eligible for financing;
- the examples from the Netherlands and Austria show that cooperation councils and umbrella organisation structures also play an important role for **intra-Muslim dialogue**.

The two-day meeting has shown that there is a great interest in European exchanges among all the parties involved. Participants came away from the meeting with new knowledge about the situation in other countries and with new ideas for their own work.

4 Closing remarks

Dr. Obst of the German Federal Ministry for Family Affairs, Senior Citizens, Women and Youth thanked all participants, noting that the two-day expert meeting on Muslim social welfare provided an important contribution to the topic. Firstly, the event in its form and format is unique in its kind and thus provides a good lead-on to debate on Muslim welfare within the German Islam Conference. Second, open and constructive discussion with all participants as was made possible is especially valuable for further dialogue.

The meeting has shown that there are no simple approaches and/or models that could be copied. This, according to Dr. Obst, is partly because of the variety and diversity of European societies. And yet European exchange of knowledge is important. The existence of the CMO and the IGGiÖ clearly shows that having a central partner representing Muslim associations and thus creating the reliability desired by the government side are achievable goals. In the opinion of Dr. Obst, meeting each other on an equal footing is a key success factor that also gives Muslim associations the opportunity to overcome or put aside conflicts coming from the countries of origin. Dr. Obst concluded by saying that the positive view of religion on humanity has the potential to have a positive effect on society.

The expert meeting with focus on European exchange, Dr. Obst emphasised, has been an important and good prelude. Future dialogue should be continued at all levels.

5 List of participants

Fahad Al Rawi	Islamic Faith Community of Austria, Austria
Sami Atris	Islamic Association of Shiitic Communities in Germany, Germany
Rasit Bal	Contactorgaan Moslims en Overheid, Netherlands
Dr. Claire Bortfeldt	Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, Germany
Samy Charchira	Advisor for Muslim social welfare services, Germany
Norbert Feith	Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, Germany
Martin Gerlach	Turkish Community in Germany, Germany
Robert Hartmann	Project “Culture-sensitive Information on Care“, Austria
Dr. Sören Hoyer	Observatory for Sociopolitical Developments in Europe, Germany
Daniel McHugh	Birinus, “Communitas Wellbeing Project“, Great Britain
Dr. Ingolf Hübner	Diakonie Germany – Protestant Federal Association, Germany
Günter Jek	Central Welfare Office of the Jews in Germany, Germany
Maja Jurcic	Federal Ministry of the Interior, Germany
Burhan Kesici	Islamic Council for the Federal Republic of Germany, Germany
Nuri Khadem-Al-Charieh	Islamic Association of Shiitic Communities in Germany, Germany
Mohammed Khalid	Muslim Education Consultative Committee, “Communitas Wellbeing Project“, Great Britain
Omar Kuntich	Central Council of Moroccans in Germany, Germany
Benjamin Landes	Institute for Social Work and Social Education, Germany
Dr. Sven-Olaf Obst	Federal Ministry for Family Affairs, Senior Citizens, Women and Youth, Germany
Erol Pürlü	Association of Islamic Cultural Centres, Germany

Nele Reich	Observatory for Sociopolitical Developments in Europe, Germany
Franziska Schmidt	German Red Cross Secretariat General, Germany
Daniel Singleton	„FaithAction“, Great Britain
Nurhan Soykan	Central Council of Muslims in Germany, Germany
Dr. Talibe Sützen	Workers' Welfare Association Federal Association, Germany
Dr. Gerhard Timm	Federal Association of Non-Statutory Welfare, Germany
Anna L. Vey	German Red Cross Secretariat General, Germany
Jennifer Welp	Federal Chancellery, Commissioner for Migration, Refugees and Integration, Germany

6 Presentations

Contents of the presentations:

- I. Culture-sensitive Information on Care – Robert Hartmann
- II. Political approaches: England – Daniel Singleton



Culture-sensitive Information on Care

Expert Meeting: "Muslim social welfare in Europe. Cooperation forms, emerging structures of representation and state funding in the field of social services"

Robert Hartmann, Berlin, 5th April 2016



BAG

The main welfare organisations (Caritas, Diakonie, Hilfswerk, Red Cross and Volkshilfe) have worked together in the **Austrian Association of Non-Statutory Welfare** (Bundesgemeinschaft Freie Wohlfahrt, BAG) association since 1995. The aim is to articulate common socio-political objectives and to improve the framework conditions for the work of private non-profit organisations in Austria.

Key issues for BAG are care, social aid, poverty, integration and child care.

Culture-sensitive Information on Care

Objective:

- The project "Culture-sensitive Information on Care" provides information on the issue of care in various languages in order to reach people from migrant backgrounds. In addition, information is provided at venues visited by people from migrant backgrounds.
- The aim is to inform people from migrant backgrounds about welfare services and state aid (e.g. care allowance) which are basically available but often unknown to them.

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Caritas

Diakonie



volkshilfe.

Culture-sensitive Information on Care

People from migrant backgrounds do not need any separated, specialised care and health services.

The easier they find local access to the services available, the better integration may function and the care and satisfaction of everybody involved increases.

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Culture-sensitive Information on Care

Project structure:

- Analyse and determine the project regions
- Establish contact with migrant organisations
- Collect material and develop the contents
- Select the advisors
- Develop materials (PPT, handouts, posters, evaluation forms)
- Focus group discussions
- "Train the Trainer" workshop
- Events
- Evaluation
- Adaptation

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Diakonie



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Culture-sensitive Information on Care

As part of the project, Caritas, Diakonie, Hilfswerk, Red Cross and Volkshilfe have held information days for immigrants since 2013. The following questions are answered in various languages:

- What is care dependency?
- Was is the difference between illness and care dependency?
- Who provides care in Austria?
- What kind of support is available?
- What is meant by care allowance and how can I get it?
- Is there any benefits in kind (e.g. mobile services, home, etc.)?
- What do the services cost?
- Services in the neighbourhood/region and important addresses

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Culture-sensitive Information on Care

Evaluation:

- Some 700 people have taken part in around 68 events over the previous years of the project.
- The events were held in Vienna, Upper Austria, Styria, Carinthia, Salzburg, Tirol and Lower Austria.
- Satisfaction with the information and how it is presented was very high (85 per cent were highly satisfied or satisfied).
- The majority of participants were female (around 65 per cent)

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Diakonie



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Culture-sensitive Information on Care

Partner organisations (examples):

- Dardania (Kosovo-Albanian association)
- Le Dona (Albanian women's association)
- Bashkimi (Albanian association)
- Nura (Bosnian association)
- Intercultural Pedagogics IIP Linz
- Humanitarian Fund (Albanian)
- Mimi (Migrants for Migrants)
- SOMM (Turkish)
- ISOP (Turkish)
- Islamic cultural centres
- Etc.

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Culture-sensitive Information on Care

- The information was new for 90 % of the participants
- For 80 % of them, the information was relevant to their own situation
- 16 % of the participants currently care for someone themselves, of whom 60 % have cared for someone for more than 3 years.
- 93 % of the participants said that they would recommend the events.

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Culture-sensitive Information on Care

To date, the information (presentation and handout) have been translated from German into the following languages:

- Albanian
- English
- Serbo-Croatian
- Turkish
- Farsi
- Russian
- Arabic
- Spanish
- French

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Caritas

Diakonie



volkshilfe.

Results of the focus group discussions

- Care at home is an absolute priority because this way care is ensured in the patient's native language. In addition, (female) members of the family can fill in for each other if one of them is unable to attend. The patients feel secure.
- Outside help: only in an emergency.
- If someone is in need of care, this is often arranged with neighbours from the same migrant background.

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Focus group discussions

Care for migrants - problems:

- Language problems
- The family is not familiar with the medicaments and the doctor does not have an interpreter at hand.
- Many people from a Turkish migration background regard themselves as old when they reach their 60s (or even earlier, independent on their state of health, rather coupled with social factors, such as being grandparents).

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Focus group discussions

Use of social services:

- Information is only gathered when someone is affected personally. The information is primarily gathered verbally and passed on.
- When the discussion turns to a possible alternative to care solely in the family, the topic of "residential care" surfaces – and the discussion is quickly ended.
- External support is hardly ever made use of. If outside help is asked for, then only if advice is available in the native language.

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Focus group discussions

- Otherwise information is mainly passed on by word-of-mouth.
- Any advisory centres that offer advice in the native language are THE trusted sources of "public" information.
- Intermediate forms between care at home and full residential care are hardly known.
- Women bear multiple burdens. On the one hand they have their job, on the other they provide care at home. They receive no praise or recognition for this.

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Focus group discussions

Target group:

- People who are 60-years and older (thus "old" migrants) and their families
- When someone is in need of care, care is initially organised at home and the children take on care responsibilities. Support is not sought until care provision can not longer be maintained at home.
- Generally women; although information is of interest to men – at least when aid in kind and financial benefits are concerned and it is not primarily a question of direct care

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Diakonie



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Focus group discussions

How to reach the target group:

- Advisory centres which offer advice in the native language
- By word-of-mouth through contacts or key figures in the community
- Mosques
- Clubs and associations
- Media used by migrants (newspapers, Facebook etc.)

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Diakonie



volkshilfe.

Focus group discussions

How to reach the target group (accesses):

- Ideal case: speak directly to people of trust in clubs and associations
- Chairmen of associations, insofar as they are interested in the subject.
- Women's committees in mosques
- Ask persons of trust to talk directly to and invite participants
- Place posters and folders in the establishments in the native language

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Diakonie



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Focus group discussions

Venues:

- Venues: rooms of clubs and associations, mosques – but never rooms in "Austrian" organisations/establishments
- Time: in the morning (for women with young children); some associations arrange breakfast on Sundays, after which the event could be held for men and women. Early evening is another alternative. In general, it is best to agree the preferred timing with the club or association concerned
- Duration: even 3 hours can be imagined if the topic is interesting enough

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Diakonie



volkshilfe.

Focus group discussions

Content of the project:

- The topics discussed suited everyone
- Making a reference (at the end of our events) to regional advisory offices which offer advice in the native language and give face-to-face advice is particularly important
- The concentration on practical topics (not nursing topics in the strict sense or questions of relationships) was likewise well received

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Caritas

Diakonie



volkshilfe.

Problems

- "Transport" federal to regional organisations
- Problems at the interfaces of the organisations (nursing/immigration)
- Not first priority for the organisations (peripheral subject)
- Often questions involving training/workplace in nursing
- Little public interest
- Question of money for aid-in-kind

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Caritas

Diakonie



volkshilfe.

Political Approaches: England

Daniel Singleton – Executive Director FaithAction

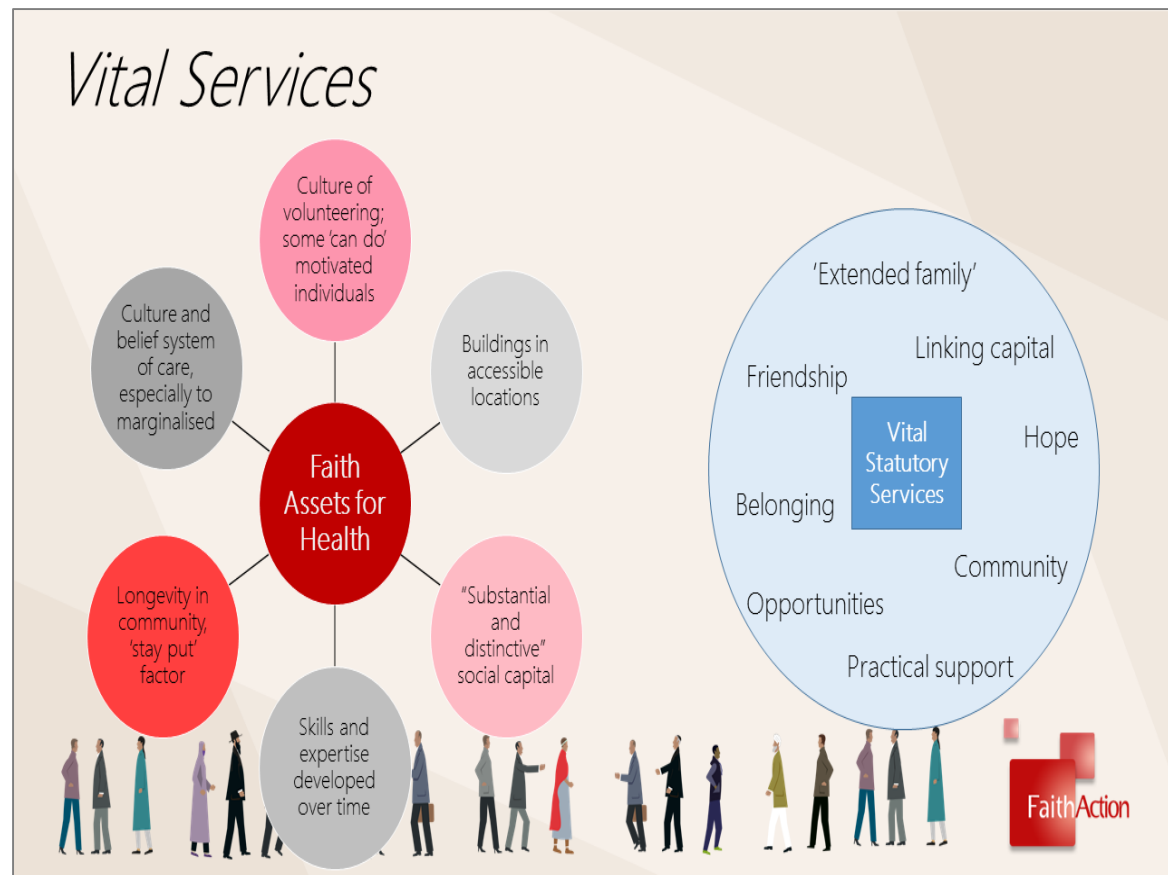


FaithAction

- 7th Year of Health& Social care Strategic Partnership (Dept Health)
- APPG on Faith and Society
- Department of Communities and Local Government – programmes
 - Together in Service
 - Creative English
- 2400 members
- Solution focus, Action minded







UK/ English context

- Blair/ Brown/ Cameron
- Post 9/11 – Prevent
- Myth of secular neutrality
- NHS – national religion
- Faith as a disadvantage – (stuck with Diversity officer)
 - Rather than mobilisation and asset to further aims of borough (Commissioners)




Olympics 2012

FaithAction

Policy Context

- Cuts cuts cuts
- NHS reorganisation
- Personalisation and personal budgets –e.g Peepal Care
- Equalities legislation ... level playing field?
 - *Jewish care experience*



The last Taboo, squeamishness, just too difficult

- The Dinner party
- Public sector 'squeamishness'
 - All Party Parliamentary Group – On faith & society (APPG)
- *"We need everyone"*
- *'Own worst enemy' 'Best kept secret'*



What works?

- Creative English (Unbridled)
 - Innovation from the sector (proven)
 - Culturally, organisationally sensitive
 - Pre-existing relationship (friends of friends) leads to effective partnerships
 - Realistic and flexible
- Together in Service (limited)
 - Designed by idealist /Whitehall – PC
 - Multi-faith rules
 - Limitations to spending
 - Risk and the 'non-list'



Faith Covenant – in action

'Covenanters'

- Birmingham
- Leeds
- Northamptonshire
- Barnet
- Solihull
- Calderdale

Results

- Agreed set of principles
- Over 3 million covered
- Covenant being earthed
- Project focused
- Structural focused





What is needed

1. Put your money where your mouth is!
 - Professionalism needs
 - Demand
 - Commitment (to build capacity)
2. Faith is not a problem but a solution!
 - ❖ Faith reaches the parts nothing else can
 - ❖ Faith is what goes on underneath
 - ❖ Faith is too significant to ignore
3. The Long game
 - ✓ Social and financial capital needs be established
 - ✓ Infrastructure needs to be supported (not politically sexy!)
 - ✓ Learning from Minority faiths such as Jewish organisations



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