



Shifting Religiosities: The Case of Somali Immigrants in Germany

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How does religious expression of the Somali diaspora in Germany alter as it comes in contact with the unique microcosm it is now situated in? How does this expression, original and altered, initiate divergent practice and behaviours in the host country's environment?

Is this alteration considered negative or positive by Somali immigrants?

METHODOLOGY

CRITICAL RESEARCH PARADIGM
LIFE-WORLD, SEMI-STRUCTURED INTERVIEWS
SURVEYS

RESEARCH CONTEXT

MUSLIMS PERCEIVED AS A HOMOGENOUS GROUP IN
GERMANY, THREATNING OR AT LEAST BACKWARD
INSTITUTIONAL RACISM
SELF PERCEPTION AS OUTSIDERS

FINDINGS

1. ADHERENCE TO KEY TENETS OF FAITH

Prayer: Logistical and infrastructural constraints; lack of awareness in host society; inevitable decline in daily prayers
Fasting: less institutional support for fasting as compared to origin country but no constraints on fasting

2. RELIGION, IDENTITY AND COMMUNITY

The Somalis, being black and Muslim are automatically a double minority.
The group interviewed and surveyed was non-homogenous.
Somalis prefer socializing inwards.

3. AGE AND RESISTANCE TO ASSIMILATION

4. RELUCTANCE TO STATE DIFFERENCE IN PRACTICE

5. INDIVIDUALITY OF EXPERIENCE

Expression of religiosity of every individual varied on a person to person basis.
Some general trends can be observed, but changes depend on a host of factors including but not limited to:

- Gender
- Personal belief
- Flexibility of surrounding microcosm (e.g., city versus town)

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