

## **Who belongs to Germany?: Immigration and Integration Debates**

EUS 4930 / GET 4930 / SYA 4930

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Office hours: Wednesdays 3-5 pm, Thursdays 12:30-13:30 pm, or by appointment

### **Description**

The course “Who belongs to Germany?” is designed for Seniors and Juniors majoring in Humanities or Social Sciences with a background in European Studies, History, Sociology and/or Political Science. The course examines debates on immigration, cultural and national identities in contemporary Germany. We will critically analyze and debate materials by opponents and proponents of multiculturalism, read political and artistic expressions by immigrants and nonimmigrants in Germany. The course will place an emphasis on engaging with academic discourses, including sociological theory of immigration and its application. Furthermore, it will work with primary sources, such as opinion pieces, newspaper reports, press releases and public surveys. To create an understanding of these sources’ social and cultural contexts, we will read secondary sources. Our aim will be to understand the key features and contexts of these intellectual and political arguments and their relevance.

### **Course objectives**

- creating an understanding for the diversity of immigrant communities, their histories, and their roles in the public discourses in Germany
- engaging in contemporary intellectual debates
- engaging with primary and secondary sources
- improving conversation skills

### **Content warning**

This class deals with a variety of perspectives. Please be aware that students are required to read and engage with some primary sources that are potentially offensive. All students are

expected to help to create an atmosphere of mutual respect and sensitivity, so that our classroom can provide an open space for the critical and civil exchange of ideas.

## **Assessment**

Students will be evaluated based on their attendance (10%), active engagement (15%), a class presentation (30%) and reflection papers (45%).

*Attendance:* Two unexcused absences over the course of the semester are allowed; after that, unexcused absences count against students' attendance grade. Excused absences do not count against the grade, but these require prior consultation with the instructor. For further information about the University of Florida's attendance policy, please see the current Undergraduate Catalogue

(<http://www.registrar.ufl.edu/catalog/policies/regulationattendance.html>).

*Active engagement:* Students are expected to participate actively in class, share their opinions and questions and take part in discussions. Participation in class discussions based on the readings is of key importance for the success of the class.

*Class presentation:* Students are required to prepare a presentation and facilitate a follow-up discussion. Each week, one or two students will prepare a presentation with a discussion prompt related to that week's topic and readings. The presentation should take about 15 minutes. Presenters are encouraged to prepare a handout and/or slideshow. Following the presentation, the presenting student(s) will facilitate a class discussion. We are going to distribute the weeks among the students in the first class.

*Reflection papers:* This class is divided into five sections. Students are required to submit three reflection papers throughout this class, choosing freely three out of the five sections to discuss in their papers. The reflection papers should consist of 500 to 1000 words (excluding bibliography), typewritten, using 12-point font and double space. The papers should be related to the sections' readings. Students may discuss a different topic, if it is approved by the instructor at least a week prior to the submission date. The submission deadline will be a week after the last class in the section. Students can get up to 15 points per submission. Submitting late work will be penalized 1 point per 12 hours. Essays not meeting the word count will be penalized 1 point per 50 words.

## **Grading scale**

A: 92-100 points

A-: 88-91

B+: 84-87

B: 80-83

B-: 77-79

C+: 74-76

C: 70-74

C-: 70-73

D+: 64-66

D: 60-63

F: 0-59

More information on grades and grading policies:

<https://catalog.ufl.edu/ugrad/current/regulations/info/grades.aspx>

### **Religious Observances Policy**

This course aims to be an inclusive learning community that supports students of all religious traditions. Please, let me know if your religious observances will conflict with class attendance. I will accommodate your religious observances. More information on the UF Religious Observances Policy: <https://catalog.ufl.edu/UGRD/academic-regulations/attendance-policies/#religiousholidaystext>

### **Chosen Name and Gender Pronouns**

This course aims to be an inclusive learning community that supports students of all gender expressions and identities. Please, let me know if you would like to be addressed by a different name or use different pronouns than those listed elsewhere.

### **Materials**

All required readings are available online, the links are provided in the syllabus. Students are required to read the primary materials and the required secondary readings for each week. Students are encouraged to read some of the recommended readings to get a deeper understanding of the phenomena we are studying.

## Changes to the syllabus

Please note that the instructor reserves the right to make changes during the semester to the schedule, assigned readings or other aspects of the syllabus, if deemed necessary. No changes will be made to the grading scale.

## READING LIST

### SECTION I: Introduction to immigration and immigrant integration in Germany

#### **Week 1 (1/10, 12): Theory of intergroup relations**

##### **Required readings**

- Berry, J. (1997). Immigration, Acculturation, and Adaptation. *Applied Psychology: An International Review*, 46(1), 5-68.  
[https://www.cultureresearch.org/sites/default/files/berry\\_1997.pdf](https://www.cultureresearch.org/sites/default/files/berry_1997.pdf)
- Tajfel, H., & Turner, J. C. (1986). The Social Identity Theory of Intergroup Behavior. In W. G. Austin, & Worchel, S. (Eds.), *Psychology of Intergroup Relations* (pp. 7-24). Nelson-Hall Publishers.  
[https://web.mit.edu/curhan/www/docs/Articles/15341\\_Readings/Intergroup\\_Conflict/Tajfel\\_&Turner\\_Psych\\_of\\_Intergroup\\_Relations\\_CH1\\_Social\\_Identity\\_Theory.pdf](https://web.mit.edu/curhan/www/docs/Articles/15341_Readings/Intergroup_Conflict/Tajfel_&Turner_Psych_of_Intergroup_Relations_CH1_Social_Identity_Theory.pdf)

##### **Recommended readings**

- Billig, M. (2002). Henri Tajfel's 'Cognitive Aspects of Prejudice' and the Psychology of Bigotry. *British Journal of Social Psychology*, 41, 171-188.  
<https://www.cda20plus.humanities.uva.nl/wp-content/uploads/2014/09/Billig-Henri-Tajfels-cognitive-aspects-of-prejudice-and-the-psychology-of-bigotry-2002.pdf>
- Sherif, M., Harvey, O. J., White, B. J., Hood, W. R., & Sherif, C. W. (1988). *The Robbers Cave Experiment: Intergroup Conflict and Cooperation*. Middletown, CT: Wesleyan University Press. <https://muse.jhu.edu/book/1107>

#### **Week 2 (1/17, 19): What does it mean to be 'German'?**

##### **Required readings**

###### *Primary sources*

- de Bastion, G., Bossong, N., & Levitt, I. (2018). Home, Identity, New Diversity. Goethe Institute. *Goethe Institute*. <https://www.goethe.de/en/kul/ges/eu2/ptf/20968283.html>

###### *Secondary sources*

- Ditzmann, R. K., & Kopf-Beck, J. (2019). The Meaning of Being German: An Inductive Approach to National Identity. *Journal of Social and Political Psychology*, 7(1), 423-447. <https://doi.org/10.5964/jspp.v7i1.557>
- Foroutan, N. (2013). *Identity and (Muslim) Integration in Germany*. Migration Policy Institute. <https://www.migrationpolicy.org/sites/default/files/publications/TCM-Germanycasestudy.pdf> Section III.

### Recommended readings

- Blackbourn, D. (1998). *The Long Nineteenth Century: A History of Germany, 1780-1918*. Oxford University Press.
- Breuilly, J. (2007). *Nationalism, Power and Modernity in Nineteenth-Century Germany*. German Historical Institute London. [https://www.ghil.ac.uk/fileadmin/redaktion/dokumente/annual\\_lectures/AL\\_2006\\_Breuilly.pdf](https://www.ghil.ac.uk/fileadmin/redaktion/dokumente/annual_lectures/AL_2006_Breuilly.pdf)
- Kersting, F., & Wolf, N. (2019). "On the origins of national identity. German nation-building after Napoleon." *Collaborative Research Center Transregio 190*, Discussion Paper No. 217. <https://epub.ub.uni-muenchen.de/70107/1/217-1.pdf>
- Brubaker, R. (1992). *Citizenship and Nationhood in France and Germany*. Harvard University Press.

## Week 3 (1/24, 26): Immigrants and immigration in/to Germany

### Required readings

#### Primary sources

- Oltermann, P. (2020). BioNTech's Covid vaccine: a shot in the arm for Germany's Turkish community. *The Guardian*. <https://www.theguardian.com/world/2020/nov/09/biontechs-covid-vaccine-a-shot-in-the-arm-for-germanys-turkish-community>

#### Secondary sources

- Bither, J., & Ziebarth, A. (2016). The integration picture in Germany. In In it for the long run: Integration lessons from a changing Germany (pp. 8–21). *German Marshall Fund of the United States*. <http://www.jstor.org/stable/resrep18999.4>
- Hanewinkel, V., & Oltmer, J. (2018). Historical and Current Development of Migration to and from Germany. *German Federal Agency for Civic Education*. <https://www.bpb.de/themen/migration-integration/laenderprofile/english-version-country-profiles/262758/historical-and-current-development-of-migration-to-and-from-germany/>

### Recommended readings

- Herbert, U. (1990). *A History of Foreign Labor in Germany, 1880-1980: Seasonal Workers, Forced Laborers, Guest Workers*. University of Michigan Press.

- Kaya, A. (2013). Special Issue: The Fiftieth Anniversary of Migration from Turkey to Germany. Introduction: (Re)Considering the Last Fifty Years of Migration and Current Immigration Policies in Germany. *German Politics & Society*, 31(2 (107)), 1–12. <http://www.jstor.org/stable/43917437>
- Ramm, C. (2010). The Muslim-Makers: How Germany «Islamizes» Turkish Immigrants. *Interventions – International Journal of Postcolonial Studies* 12: 183–197. <https://www.tandfonline.com/doi/full/10.1080/1369801X.2010.489692>

## Section II: The discursive place of immigrants in Germany

### **Week 4 (1/31, 2/2): Foreigners, Germans, and Germans with “immigration background”**

#### **Required readings**

- Foroutan, N. (2015). Paradigm Shift. *German Federal Agency for Civic Education*. <https://www.bpb.de/themen/migration-integration/kurz dossiers/205297/paradigm-shift/>
- Legge, J. S. (2003). *Jews, Turks and Other Strangers: The Roots of Prejudice in Modern Germany*. Madison: University of Wisconsin Press. <https://archive.org/details/jewsturksosterst0000legg/> Chapters 1, 2, 3.
- Will, A.-K. (2019). The German statistical category “migration background”: Historical roots, revisions and shortcomings. *Ethnicities*, 19(3), 535–557. <https://doi.org/10.1177/1468796819833437>

#### **Recommended readings**

- Eksner, H. J., & Cheema, S. N. (2017). “Who Here Is a Real German?”: German Muslim Youths, Othering, and Education. In J. A. Banks (Ed.), *Citizenship Education and Global Migration: Implications for Theory, Research, and Teaching* (pp. 161–184). American Educational Research Association. <https://doi.org/10.2307/j.ctv138wrg5.15>
- Klusmeyer, D. B., & Papademetriou, D. G. (2009). Jewish Immigration: Contesting and Confirming Germany’s Policies toward Immigrants. In *Immigration Policy in the Federal Republic of Germany: Negotiating Membership and Remaking the Nation* (NED-New edition, 1, pp. 188–196). Berghahn Books. <http://www.jstor.org/stable/j.ctt9qcrnk.24>
- Klusmeyer, D. B., & Papademetriou, D. G. (2009). Integration, National Identity, and the Quest for Homogeneity. In *Immigration Policy in the Federal Republic of Germany: Negotiating Membership and Remaking the Nation* (NED-New edition, 1, pp. 37–50). Berghahn Books. <http://www.jstor.org/stable/j.ctt9qcrnk.13>

### **Week 5 (2/7, 9): Debates on multiculturalism in Germany**

#### **Required readings**

##### *Primary sources*

- BBC. (2015). Merkel says German multicultural society has failed. *BBC*, 17 October 2010. <https://www.bbc.com/news/world-europe-11559451>
- Noah, R. (2015). Why Germany's Merkel will continue to welcome refugees, despite calling multiculturalism a sham. *The Washington Post*, December 16, 2015. <https://www.washingtonpost.com/news/worldviews/wp/2015/12/16/why-germanys-merkel-will-continue-to-welcome-refugees-despite-calling-multiculturalism-a-sham/>

#### Secondary sources

- Borneman, J. (2002). Multikulti or Schweinerei in the Year 2000. *German Politics & Society*, 20(2 (63)), 93–114. <http://www.jstor.org/stable/23740546>
- Modood, T., & Meer, N. (2013). Contemporary Citizenship and Diversity in Europe: The Place of Multiculturalism. In R. Taras (Ed.), *Challenging Multiculturalism: European Models of Diversity* (pp. 25–51). Edinburgh University Press. <http://www.jstor.org/stable/10.3366/j.ctt20q22fw.8>

#### Recommended reading

- von Dirke, S. (1994). Multikulti: The German Debate on Multiculturalism. *German Studies Review*, 17(3), 513–536. <https://doi.org/10.2307/1431898>

### Week 6 (2/14, 16): The “Leitkultur” (leading culture) debates

#### Required readings

##### Primary sources

- De Maizière, T. (2017). A Leitkultur for Germany – What exactly does it mean? *BILD am Sonntag/Federal Ministry of the Interior, Building and Community*. <https://www.bmi.bund.de/SharedDocs/interviews/EN/2017/namensartikel-bild.html>

##### Secondary sources

- Cheesman, T. (2004). Talking “Kanak”: Zaimoğlu contra Leitkultur. *New German Critique*, 92, 82–99. <http://www.jstor.org/stable/4150468>
- Foroutan, N., and Canan, C. (2016). The Paradox of Equal Belonging of Muslims. *Islamophobia Studies Journal*, 3(2), 160–176. [https://edoc.hu-berlin.de/bitstream/handle/18452/23460/Canan\\_Foroutan2016-The\\_Paradox\\_of\\_Equal\\_Belonging\\_of\\_Muslims.pdf](https://edoc.hu-berlin.de/bitstream/handle/18452/23460/Canan_Foroutan2016-The_Paradox_of_Equal_Belonging_of_Muslims.pdf)
- Hans J. Rindisbacher; “Leitkultur” and Canons: Two Aspects of Contemporary Public Debate. *Pacific Coast Philology* 1 January 2013; 48 (1): 48–68. doi: <https://doi.org/10.2307/41932639>

#### Recommended readings

- Nijhawan, M. (2011). Precarious Presences, Hallucinatory Times: Configurations of Religious Otherness in German Leitkulturalist Discourse. In Dressler, M., & Mandair, A. P. S. (Eds.), *Secularism and Religion-Making* (pp. 243–268). Oxford University Press.
- Pautz, H. (2005). The politics of identity in Germany: the Leitkultur debate. *Race and Class*, 46(4), 39-52. <https://doi.org/10.1177/0306396805052517>

### SECTION III: Immigrants and religion

#### **Week 7 (2/21, 23): Muslims, Islam, and Islamophobia in Germany**

\* Please note that our 2/23 class will be on Zoom.

#### **Required readings**

##### *Primary sources*

- Pfündel, K., et al. (2021). Executive Summary of the study “Muslim Life in Germany 2020”. *German Federal Office for Migration and Refugees*. [https://www.bamf.de/SharedDocs/Anlagen/EN/Forschung/Forschungsberichte/Kurzberichte/fb38-muslimisches-leben-kurzfassung.pdf?\\_\\_blob=publicationFile&v=14](https://www.bamf.de/SharedDocs/Anlagen/EN/Forschung/Forschungsberichte/Kurzberichte/fb38-muslimisches-leben-kurzfassung.pdf?__blob=publicationFile&v=14)

##### *Secondary sources*

- Foroutan, N. (2017). “Ambivalent Germany: How to deal with migration, Muslims and democracy”. In Jünemann, A., Scherer, N., & Fromm, N. (Eds.), *Fortress Europe? Challenges and Failures of Migration and Asylum Policies* (pp. 123–138). Springer VS. <https://d-nb.info/1231791136/34>
- Holtz, P., Dahinden, J. & Wagner, W. German Muslims and the ‘Integration Debate’: Negotiating Identities in the Face of Discrimination. *Integr. psych. behav.* 47, 231–248 (2013). <https://doi.org/10.1007/s12124-012-9227-6>

#### **Recommended readings**

- Peck, J. (1998): Turks and Jews: Comparing minorities in Germany after the Holocaust. In: *German cultures, foreign cultures: The politics of belonging*, ed. J. Peck (pp. 1–16). American Institute for Contemporary German Studies. <https://www.aicgs.org/site/wp-content/uploads/2011/11/peck.pdf>

#### **Week 8 (2/28, 3/2): Headscarf debates and bans**

#### **Required readings**

##### *Primary sources*

- Al-Jundi, H. (2018). My German-Syrian headscarf identity and my trip to the hairdresser. *Goethe Institute*. <https://www.goethe.de/prj/ruy/en/dos/mig/21364178.html>



- Chahrokh, H. (2009). *Discrimination in the name of neutrality: headscarf bans for teachers and civil servants in Germany*. Human Rights Watch. <https://www.hrw.org/report/2009/02/26/discrimination-name-neutrality/headscarf-bans-teachers-and-civil-servants-germany> Sections I and II.
- Federal Constitutional Court. 2015, March 13. *A General Ban on Headscarves for Teachers at State Schools is Not Compatible with the Constitution* [Press release]. [https://www.bundesverfassungsgericht.de/SharedDocs/Pressemitteilungen/EN/2015/bg15-014.html;jsessionid=2BD67FA50ABC62A543AFD177385C3102.2\\_cid393](https://www.bundesverfassungsgericht.de/SharedDocs/Pressemitteilungen/EN/2015/bg15-014.html;jsessionid=2BD67FA50ABC62A543AFD177385C3102.2_cid393)

#### Secondary sources

- Koyuncu Lorasdağı, B., & Onur İnce, H. (2010). An Analysis of the Headscarf Issue in Feminist Debates in Germany. *Uluslararası İlişkiler / International Relations*, 6(24), 81–97. <http://www.jstor.org/stable/43926130>
- Weber, B. (2004). Cloth on her Head, Constitution in Hand: Germany's Headscarf Debates and the Cultural Politics of Difference. *German Politics & Society*, 22(3 (72)), 33–64. <http://www.jstor.org/stable/23740579>

#### Recommended readings

- Auslander, L. (2011). Negotiating Embodied Difference: Veils, Minarets, Kippas and Sukkot in Contemporary Europe. *An Essay. Archiv für Sozialgeschichte* 51: 401-418.
- Korteweg, A. C., and G. Yurdakul (2014). *The Headscarf Debates: Conflicts of National Belonging*. Stanford University Press.
- Langer, A. (2022) "The Protestant Spirit of the Berlin Neutrality Law: An Old-New Kulturkampf against Religious Minorities in the Public Sphere." *German Studies Review*, 45(2), pp. 283-305. <https://muse.jhu.edu/article/855503/pdf>
- Wallach Scott, J. (2007). *The Politics of the Veil*. Princeton University Press.

#### Week 9 (3/7, 9): The 2012 circumcision debate

##### Required readings

##### Primary sources

- Fateh-Moghadam, B. (2012). Criminalizing male circumcision? Case Note: Landgericht Cologne, Judgment of 7 May 2012 – No. 151 Ns 169/11. *German Law Journal*, 13(9), 1131-1145. <https://www.cambridge.org/core/services/aop-cambridge-core/content/view/0B316EFEA7485537409F90069BE8C807/S2071832200018083a.pdf/criminalizing-male-circumcision-case-note-landgericht-cologne-judgment-of-7-may-2012-no-151-ns-16911.pdf>
- Jones, G. (2012). Circumcision ban makes Germany "laughing stock" - Merkel. *Reuters*. <https://www.reuters.com/article/uk-germany-circumcision-idUKBRE86G11D20120717>

### Secondary sources

- Yurdakul, G. (2016). Jews, Muslims and the Ritual Male Circumcision Debate: Religious Diversity and Social Inclusion in Germany. *Social Inclusion*, 4(2), 77-86. <https://doi.org/10.17645/si.v4i2.494>

### Recommended reading

- Amir-Moazami, S. (2016). Investigating the Secular Body: The Politics of the Male Circumcision Debate in Germany. *ReOrient*, 1(2), 147–170. <https://doi.org/10.13169/reorient.1.2.0147>
- Gilman, S. L. (2017). The Case of Circumcision: Diaspora Judaism as a Model for Islam? In Renton, J., & Gidley, B. (Eds.), *Antisemitism and Islamophobia in Europe: A Shared Story?* (pp. 143–164). Palgrave Macmillan. [https://link.springer.com/chapter/10.1057/978-1-137-41302-4\\_6](https://link.springer.com/chapter/10.1057/978-1-137-41302-4_6)
- Langer, A. (2019) “A barbaric, bloody act’ – The anti-circumcision polemics of the Enlightenment and its internalization by nineteenth-century German Jews.” *Body Politics* 7(11), pp. 55-74. <http://bodypolitics.de/de/wp-content/uploads/2020/04/ch04-langer.pdf>

--- Spring break ---

## Week 10 (3/21, 23): The “Germanization” of religious minorities

### Required readings

#### Primary sources

- Kurbjuweit, D. (2010, April 2). An enthusiastic defender of freedom. *DER SPIEGEL*. <https://www.spiegel.de/international/germany/islam-critic-necla-kelek-an-enthusiastic-defender-of-freedom-a-686906.html>
- Posener, A. (2021). “No More Mr. Nice Guy”: Questioning the Ideal of Assimilation. In G. Reuveni & D. Franklin (Eds.), *The Future of the German-Jewish Past: Memory and the Question of Antisemitism* (pp. 3–12). Purdue University Press. <https://doi.org/10.2307/j.ctv15pjxvw.5>

#### Secondary sources

- Amir-Moazami, S. (2011). dialogue as a governmental technique: managing gendered Islam in Germany. *Feminist Review*, 98, 9–27. <http://www.jstor.org/stable/41288858>
- Özyürek, E. (2019). Muslim minorities as Germany’s past future: Islam critics, Holocaust memory, and immigrant integration. *Memory Studies*, 1–16. [https://eprints.lse.ac.uk/100150/3/Revised\\_Memory\\_Studies\\_article.pdf](https://eprints.lse.ac.uk/100150/3/Revised_Memory_Studies_article.pdf)

## Recommended readings

- Bayrakli, E., Hafez, F., & Faytre, L. (2018). Engineering a European Islam: An Analysis of Attempts to Domesticate European Muslims in Austria, France, and Germany. *Insight Turkey*, 20(3), 131–156. <http://www.jstor.org/stable/26469848>
- Foroutan, N., interview by Mende, C. (2014). Encouraging developments. *Qantara*. <https://en.qantara.de/content/interview-with-naika-foroutan-on-germanys-islam-conference-encouraging-developments>
- Haddad, Y. Y., & Golson, T. (2007). Overhauling Islam: Representation, Construction, and Cooption of “Moderate Islam” in Western Europe. *Journal of Church and State*, 49(3), 487–515. <http://www.jstor.org/stable/23921517>

## SECTION IV: Anti-immigration voices

### **Week 11 (3/28, 30): The politics of race**

#### **Required readings**

##### *Primary sources*

- Levingston, S. (2010). German politician stirs controversy with his inflammatory views on Muslims and Jews. *The Washington Post*. [http://voices.washingtonpost.com/political-bookworm/2010/08/german\\_politicians\\_new\\_book\\_ab.html](http://voices.washingtonpost.com/political-bookworm/2010/08/german_politicians_new_book_ab.html)
- Sarrazin, T. (2013). Interview with Douglas Herbert. *France24*. <https://www.youtube.com/watch?v=pWJiJQQ3ESU>

##### *Secondary sources*

- Diehl, C. & Steinmann, J-P. (2012). Cool Minds in Heated Debates? Migration-related Attitudes in Germany Before and After a Natural Intervention. *International Journal of Conflict and Violence*. 6. 2012. <https://www.ijcv.org/index.php/ijcv/article/view/2935>
- Gilman, S. L. (2012). Thilo Sarrazin and the Politics of Race in the Twenty-First Century. *New German Critique*, 117, 47–59. <http://www.jstor.org/stable/23357063>

#### **Recommended readings**

- Häusler, A. (2019). Forms of Right-Wing Populism: The Example Alternative for Germany (AfD). In J. Fischer & K. Dunn (Eds.), *Stifled Progress – International Perspectives on Social Work and Social Policy in the Era of Right-Wing Populism* (1st ed., pp. 17–32). Verlag Barbara Budrich. <https://doi.org/10.2307/j.ctvfrxr60.4>

### **Week 12 (4/4, 6): Anti-immigrationist parties and movements**

#### **Required readings**

### Primary sources

- Schütz, S. (2018). Germany's Far-Right AfD Party Is Making Its Presence Felt. *NPR*. <https://www.npr.org/2018/06/08/617963966/germanys-far-right-afd-party-is-making-its-presence-felt>

### Secondary sources

- Decker, F. (2016). The “Alternative for Germany”: Factors Behind its Emergence and Profile of a New Right-wing Populist Party. *German Politics & Society*, 34(2 (119)), 1–16. <http://www.jstor.org/stable/43917411>
- Rommel, I. (2017). “We are the People.” Refugee–‘Crisis,’ and the Drag-Effects of Social Habitus in German Society. *Historical Social Research / Historische Sozialforschung*, 42(4 (162)), 133–154. <http://www.jstor.org/stable/44469363>

### Recommended readings

- Häusler, A. (2019). Forms of Right-Wing Populism: The Example Alternative for Germany (AfD). In J. Fischer & K. Dunn (Eds.), *Stifled Progress – International Perspectives on Social Work and Social Policy in the Era of Right-Wing Populism* (1st ed., pp. 17–32). Verlag Barbara Budrich. <https://doi.org/10.2307/j.ctvfrxr60.4>
- Karakayali, S. (2018). The Flüchtlingskrise in Germany: Crisis of the Refugees, by the Refugees, for the Refugees. *Sociology*, 52(3), 606–611. <https://www.jstor.org/stable/26972231>
- Machtans, K. (2016). “Racism Is Not an Opinion” Muslim Responses to Pegida and Islamophobia in Germany. *German Politics & Society*, 34(4), 87–100. <http://www.jstor.org/stable/44631789>

## SECTION V: Reconstructing Germanness

### **Week 13 (4/11, 13): Immigrant voices in arts and sports**

#### **Required readings**

##### *Primary sources*

- Koepsell, P. K. (2018). Home, Identity and Racism. *Zeitgeister*. <https://www.goethe.de/prj/zei/en/pos/21736571.html>

##### *Secondary sources*

- Bower, K. (2011). Minority Identity as German Identity in Conscious Rap and Gangsta Rap: Pushing the Margins, Redefining the Center. *German Studies Review*, 34(2), 377–398. <http://www.jstor.org/stable/41303737>
- Nickl, B. (2020). Germanness, Othering and Ethnic Comedy. In *Turkish German Muslims and Comedy Entertainment: Settling into Mainstream Culture in the 21st Century* (Vol. 7, pp. 41–60). Leuven University Press. <https://doi.org/10.2307/j.ctv17ppc8x.5>

- Stehle, M., & Weber, B. M. (2013). German Soccer, the 2010 World Cup, and Multicultural Belonging. *German Studies Review*, 36(1), 103–124. <http://www.jstor.org/stable/43555294>

### Recommended readings

- Kosnick, K. (2007). Foreign Voices—Migrant Representation on Radio MultiKulti. In *Migrant Media: Turkish Broadcasting and Multicultural Politics in Berlin* (pp. 53–80). Indiana University Press. <https://doi.org/10.2307/j.ctt1zxxxv4.6>
- Özbek, T. (2017). Living In Germany as a Kanak: Some Thoughts About Nonbelonging. *Psychoanalytic Review*, 104(6), 707–721.
- Tinius, J. (2019). Interstitial Agents: Negotiating Migration and Diversity in Theatre. In J.-J. Bock & S. Macdonald (Eds.), *Refugees Welcome?: Difference and Diversity in a Changing Germany* (1st ed., pp. 241–264). Berghahn Books. <https://doi.org/10.2307/j.ctv12pns28.15>

### Week 14 (4/18, 20): Immigrant voices in politics

#### Required readings

##### Primary sources

- Ataman, F. (2020). Why we all need to celebrate diversity rather than unity. *Deutsche Welle*. <https://en.qantara.de/content/thirty-years-of-german-unity-why-we-all-need-to-celebrate-diversity-rather-than-unity>

##### Secondary sources

- Dobbernack, J. (2017). Citizenship, Nationality and Immigration in Germany. *Global Centre for Pluralism*. [https://eprints.lincoln.ac.uk/id/eprint/27481/1/Germany\\_Complete\\_Case.pdf](https://eprints.lincoln.ac.uk/id/eprint/27481/1/Germany_Complete_Case.pdf)
- Foroutan, N. (2015). Unity in Diversity: Integration in a Post-Migrant Society. *Focus Migration, Policy Brief*, 28, 1–8. [https://www.bpb.de/system/files/dokument\\_pdf/Policy%20Brief\\_Integration%20in%20a%20post-migrant%20society\\_2015.pdf](https://www.bpb.de/system/files/dokument_pdf/Policy%20Brief_Integration%20in%20a%20post-migrant%20society_2015.pdf)
- Wüst, A. M. (2014). Immigration into Politics: Immigrant-origin Candidates and Their Success in the 2013 Bundestag Election. *German Politics & Society*, 32(3 (112)), 1–15. <http://www.jstor.org/stable/43917473>

#### Recommended readings

- El-Menouar, Y. (2017). How do Germans deal with cultural diversity? *Religion Monitor*. <https://www.bertelsmann-stiftung.de/en/our-projects/religion-monitor/projektnachrichten/how-do-germans-deal-with-cultural-diversity?print=1>

- Ipsos Public Affairs. (2018). The Inclusiveness of Nationalities: A Global Advisor Survey. Ipsos. [https://www.ipsos.com/sites/default/files/ct/news/documents/2018-06/global\\_inclusiveness\\_survey\\_-\\_global\\_graphic\\_report\\_0.pdf](https://www.ipsos.com/sites/default/files/ct/news/documents/2018-06/global_inclusiveness_survey_-_global_graphic_report_0.pdf) German study.
- Machtans, K. (2015). Navid Kermani: Advocate for an Antipatriotic Patriotism and a Multireligious, Multicultural Europe. In J. E. Twark & A. Hildebrandt (Eds.), *Envisioning Social Justice in Contemporary German Culture* (NED-New edition, pp. 290–312). Boydell & Brewer. <http://www.jstor.org/stable/10.7722/j.ctt16173h9.17>

**Week 15 (4/25): Final class**

No assigned readings.