

BEING MUSLIM IN THE EU

EXPERIENCES OF MUSLIMS

EU SURVEY ON IMMIGRANTS AND
DESCENDANTS OF IMMIGRANTS



FRA

Being Muslim in the EU

–

Experiences of Muslims

Vienna, 2024

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Foreword

Muslims across the EU are increasingly experiencing racism and worrying about their safety. This is an undeserved and unwelcome reality for those who have come to see Europe as home, as well as for those who have lived in European countries for generations. In the long term, it can only result in a fading sense of security and belonging.

Our latest report reveals the lived experiences of Muslims in the EU, collected in a survey of almost 10,000 Muslims, that was conducted between 2021 and 2022. The survey shows that racial discrimination against Muslims is increasing. Women, men, and children are victims of harassment and violence based on their religion, skin colour or ethnic background. Racial discrimination and racist harassment are happening on our streets, and in schools and workplaces. One of the most alarming aspects is how often it happens – it is now almost normalised.

In just the last year, there have been signs of increasing divisions in society, often resulting in manifestations of intolerance against Muslims. Threats to both Muslim and Jewish communities are apparent beyond our survey results, in the rise of antisemitism and anti-Muslim hatred since the war in the Middle East began last year. Fears and misconceptions are fuelling discrimination and hate.

Racial discrimination has long-term consequences, as our survey findings show. Young Muslims are more likely to leave school early, hampering their employment opportunities later in life. High numbers of Muslims are in temporary, short-term jobs, which lack security and stability. On the other hand, those who are educated also have difficulties finding suitable work, with many being overqualified for their jobs.

A third of Muslims who are looking for a place to live struggle to find suitable homes for their families due to racial discrimination, a sharp increase from 2016. Landlords who hold biases against Muslims often reject their applications or favour others. For those who have found somewhere to live, the living conditions are poor in many cases.

Inadequate housing has a knock-on effect on people's health, leading to medical problems. Even in accessing healthcare services, Muslims feel they are not treated equally. They are twice as likely as others in the general population to not have their medical needs met properly.

Another layer to this worrying landscape is that people are often discriminated against not only because of their religion but also because of their gender, sexuality, ethnic background or disability. Stacked on top of one another, these experiences worsen and deepen their experiences as victims. It also illustrates the complexity in exposing the racism and discrimination experienced by ethnic minorities across the EU.

While this situation for Muslims persists, people remain reluctant to speak out about discrimination. But racism should never go unnoticed or unanswered. The cornerstone of fundamental rights is their universality; everyone is entitled to live a life free from discrimination and racism.

Europe must be a safe place where Muslims feel that they belong. If we fall short in this endeavour, the responsibility is upon us all to create diverse and equal societies.

Sirpa Rautio
Director

Abbreviations

ECRI	European Commission against Racism and Intolerance
ECtHR	European Court of Human Rights
EEA	European Economic Area
EFTA	European Free Trade Association
EU-MIDIS II	Second European Union Minorities and Discrimination Survey
EU-SILC	European Union Statistics on Income and Living Conditions
FRA	European Union Agency for Fundamental Rights
ISCED	International Standard Classification of Education
NEET	not in education, employment or training
NOAFR	North Africa
SSAFR	African countries south of the Sahara
SYR	Syria
TFEU	Treaty on the Functioning of the European Union
TUR	Türkiye

Country codes

AT	Austria
BE	Belgium
DE	Germany
DK	Denmark
EL	Greece
ES	Spain
FI	Finland
FR	France
IE	Ireland
IT	Italy
LU	Luxembourg
NL	Netherlands
SE	Sweden

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Why is this report needed?

In 2024, Muslims in the EU continue to face racism, hatred and discrimination in their lives.

European Union Agency for Fundamental Rights (FRA) data from the EU Survey on Immigrants and Descendants of Immigrants (2022) reveal a grim situation for the Muslim population in the EU. For more than 15 years, FRA research and data have shown that Muslims in the EU face discrimination, harassment and violence when looking for work or housing, when at work or when trying to access public or private services.

FRA's 2016 Second European Union Minorities and Discrimination Survey (EU-MIDIS II) ⁽¹⁾ underlines the intersectional dimension of anti-Muslim racism, with discrimination based on religion, racial or ethnic origin and gender. Muslim women and girls, especially those publicly showing their faith, face heightened risks of violence and abuse and face exclusion from education, employment, sport and culture. FRA's 2021 report highlights that Muslims, particularly young Muslims, are frequently subjected to police stops ⁽²⁾.

Anti-Muslim racism and discrimination also manifest through stereotyped views or prejudices among the general non-Muslim population ⁽³⁾ and hostile rhetoric from the media, politicians and other public figures. FRA's 2020 Fundamental Rights Survey revealed that 22 % of the EU's general population would be uncomfortable with a Muslim neighbour, 31 % would be uncomfortable with a family member marrying a Muslim and 21 % find it acceptable not to hire a Muslim woman who wears a headscarf ⁽⁴⁾. The COVID-19 crisis has exacerbated discrimination and intolerance, with conspiracies blaming minorities, including Muslims, for the spread of the virus. For more information on the impact of the COVID-19 pandemic on different population groups, see, for example, *Social rights and equality in the light of the recovery from the COVID-19 pandemic* ⁽⁵⁾.

Muslims represent the second-largest religious group in the EU. They comprise a distinct mix of ethnicities, religious affiliations, philosophical beliefs, political persuasions, secular tendencies, languages and cultural traditions. The most recent available estimates from the Pew Research Center ⁽⁶⁾ are from 2016 and show that around 26 million Muslims live in the EU. They represent about 5 % of the total population, with considerable variations in numbers across EU Member States. The number of Muslims in the EU has increased significantly in recent years due to people fleeing conflicts in Afghanistan, Iraq and Syria.

In the absence of official data on the experiences of Muslims in the EU, this report serves as a crucial resource. It presents the latest comparative evidence on anti-Muslim racism, discrimination, racist harassment and crime in the EU. It looks at developments since 2016, when the comparative report, *EU-MIDIS II – Second European Union Minorities and Discrimination Survey: Muslims – Selected findings* ⁽⁷⁾, was published. After FRA's 2016 evidence was published, the European Commission adopted the first EU anti-racism action plan, appointed a commissioner for equality and a coordinator on

combating racism and created the position of the coordinator on combating anti-Muslim hatred.

This report is based on the experiences and opinions of 9 604 respondents who self-identified as Muslim when asked about their religion in 13 Member States: Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, the Netherlands, Spain and Sweden. This subsample is part of FRA's third EU Survey on Immigrants and Descendants of Immigrants ⁽⁸⁾, which collects comparable data in 15 Member States. Poland and Portugal are excluded from the analysis for this report because of their small counts of unweighted sample sizes of Muslim respondents. The data for this report, collected from October 2021 to September 2022, do not cover the developments in the EU following the war in the Middle East after Hamas's attacks on Israel on 7 October 2023.

The report outlines selected findings on respondents' personal experiences of feeling discriminated against on different grounds in various areas of everyday life, considering multiple and intersecting grounds of discrimination. It also looks at experiences of specific forms of racist harassment and racist physical violence. The report considers the reporting of harmful incidents to the competent authorities, reasons for non-reporting, people's awareness of their rights and the socioeconomic situations of Muslims.

The report reflects an intersectional approach to analysing discrimination. To do so, it breaks down key indicators by age, gender, disability, racial or ethnic origin, religion, sexual orientation and gender identity. This approach considers how these different social identities interact and recognises that discrimination can occur on multiple grounds. In addition, the analysis examines how these forms of discrimination intersect with the respondents' socioeconomic status and living conditions.

FRA's findings from its 2016 survey contributed to numerous policies, including the 2020–2025 EU anti-racism action plan, the 2020–2025 EU strategy on victims' rights, the European Parliament resolution of 26 March 2019 on the fundamental rights of people of African descent in Europe, the 2021–2027 EU action plan on integration and inclusion and the European Commission's report on the applications of the racial equality directive (Council Directive 2000/43/EC) and the employment equality directive (Council Directive 2000/78/EC) (published in 2021) ⁽⁹⁾.

EU institutions and Member States should use the evidence in this report to assess progress on commitments in national action plans and policies against racism and racial discrimination, including anti-Muslim racism, hatred and discrimination. This evidence could also inform the development of future EU policies.

Terminology

Muslim

For the purposes of this report, 'Muslim' refers to a respondent to the EU Survey on Immigrants and Descendants of Immigrants who self-identified as Muslim when asked about their religion (question 'PBo1. What is your religion?' in the questionnaire) (*).

Racial or ethnic origin

The racial equality directive does not define the term 'racial or ethnic origin'. However, in the *CHEZ* judgment, the Court of Justice of the European Union confirmed that 'the concept of ethnicity has its origin in the idea of societal groups marked by common nationality, religious faith, language, cultural and traditional origins and backgrounds' (**).

FRA data show that a person's skin colour and/or religion can trigger ethnic or racial discrimination (***) .

Anti-Muslim hatred, anti-Muslim racism and racial discrimination

Although there is no official definition of what constitutes anti-Muslim hatred, the European Commission uses the term 'anti-Muslim hatred' in measures aimed at preventing and combating hate speech, hate crime and discrimination directed against Muslims or those perceived to be Muslims. This report uses the terms 'anti-Muslim hatred', 'anti-Muslim racism' and 'racial discrimination' in alignment with the aforementioned European Commission practice and General Policy Recommendation No 5 from the European Commission against Racism and Intolerance (ECRI) (****) (according to which these terms should be viewed through the lens of what is termed 'racialisation'), to characterise the complex and diverse array of hate speech and violence and any act of discrimination directed at Muslims or those perceived to be Muslims.

Racial discrimination

For this report, 'racial discrimination' is understood as discrimination based on at least one of the following three grounds: skin colour, ethnic or immigrant background and religion or religious belief.

Hate crime

Hate crime is understood as 'a criminal offence committed with a bias motive', within the meaning of Council Framework Decision 2008/913/JHA (*****) on combating certain forms and expressions of racism and xenophobia by means of criminal law. This report uses the terms 'hate crime' and 'bias-motivated crime/violence' interchangeably. It includes criminal hate speech (incitement) and bias-motivated harassment (e.g. verbal insults, threats and offensive gestures), where incidents constitute criminal offences in the Member State in question.

(*) FRA (2023), *EU Survey on Immigrants and Descendants of Immigrants 2022 – Questionnaire*, Publications Office of the European Union, Luxembourg.

(**) Judgment of the Court (Grand Chamber) of 16 July 2015, *CHEZ Razpredelenie Bulgaria*, C-83/14, EU:C:2015:480, paragraph 46; European Commission (2021), *Commission communication on the application of Council Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin ('the racial equality directive')* and of Council Directive 2000/78/EC establishing a general framework for equal treatment in employment and occupation ('the employment equality directive'), (COM(2021) 139 final), footnote 141.

(***) FRA (2021), *Equality in the EU 20 years on from the initial implementation of the equality directives*, FRA opinion 1/2021, Publications Office of the European Union, Luxembourg. See also European Commission (2021), *Commission communication on the application of Council Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin ('the racial equality directive')* and of Council Directive 2000/78/EC establishing a general framework for equal treatment in employment and occupation ('the employment equality directive') (COM(2021) 139 final), p. 17.

(****) ECRI (2022), *General Policy Recommendation No. 5 (revised) on preventing and combating anti-Muslim racism and discrimination*, Council of Europe, Strasbourg.

(*****) Council Framework Decision 2008/913/JHA of 28 November 2008 on combating certain forms and expressions of racism and xenophobia by means of criminal law, OJ L 328, 6.12.2008, p. 55.

FRA ACTIVITY

Anti-Muslim racism and discrimination and successive waves of the survey

Since 2009, FRA has published research on anti-Muslim racism and discrimination and set out actions for the EU and Member States to combat it.

- *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Main results* (2017) (*). The survey has over 25 000 respondents with different ethnic minority and immigrant backgrounds and religious affiliations across the EU-27 and the United Kingdom.
- *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings* (2017) (**). This report focuses on the experiences of immigrants and descendants of immigrants who are Muslim.
- *Fundamental Rights Survey* (2019) (***). The survey captures the opinions of the general population and their views on having a Muslim as a neighbour, having someone in their family marry a Muslim and whether or not to hire a Muslim woman who wears a headscarf.
- FRA's *Fundamental Rights Report 2023* (****) includes a chapter on non-discrimination and equality and an overview of national developments in relation to 'religion or religious belief' and anti-Muslim racism.
- *Being Black in the EU – Experiences of people of African descent* (2023) (*****) includes disaggregated data for respondents of African descent who identify as Muslim.
- *Addressing Racism in Policing* (2024) (*****) highlights structural issues and identifies gaps in regulatory frameworks.
- The database on anti-Muslim hatred (*****) provides information on international, European and national case-law, UN human rights body decisions and reports and findings by human rights and equality bodies and organisations concerned with hate crime. A new dataset was published in autumn 2023.

(*) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Main results*, Publications Office of the European Union, Luxembourg.

(**) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg.

(***) FRA (2019), '*Fundamental Rights Survey*'.

(****) FRA (2023), *Fundamental Rights Report 2023*, Publications Office of the European Union, Luxembourg.

(*****) FRA (2023), *Being Black in the EU – Experiences of people of African descent*, Publications Office of the European Union, Luxembourg.

(*****) FRA (2024), *Addressing Racism in Policing*, Publications Office of the European Union, Luxembourg.

(*****) FRA, '*Database 2012–2022 on Anti-Muslim Hatred*'.

Survey in a nutshell

COVERAGE

The EU Survey on Immigrants and Descendants of Immigrants, referred to in this report as ‘the 2022 survey’⁽¹⁰⁾, collected comparable data in 15 Member States: Austria, Belgium, Denmark, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, the Netherlands, Poland, Portugal, Spain and Sweden. The net total sample size of the survey is based on data collected from 16 124 respondents who originated from or had at least one parent from African countries south of the Sahara, North Africa, Syria and Türkiye. One, two or three target groups were surveyed in each survey country.

Immigrants and descendants of immigrants were identified by asking potential respondents about their country of birth or their parents’ country of birth (eligibility criteria) in the countries/regions listed: African countries south of the Sahara, North Africa, Syria and Türkiye.

Methodology of the EU Survey on Immigrants and Descendants of Immigrants

Detailed information about the survey’s methodology and implementation is available in *Technical and Quality Report – EU Survey on Immigrants and Descendants of Immigrants* (*).

Target groups

For the purposes of the survey, immigrants and descendants of immigrants include the following:

- ‘immigrants’ include people who were not born in a Member State, a European Economic Area (EEA) country or a European Free Trade Association (EFTA) country (Iceland, Liechtenstein, Norway or Switzerland) or the United Kingdom, whose usual place of residence was in the territory of the Member State where the survey was conducted;
- ‘descendants of immigrants’ are people who were born in a Member State or EEA/EFTA country or the United Kingdom, whose usual place of residence was in the territory of the Member State where the survey was conducted and who had at least one parent not born in an EU or EEA/EFTA country or the United Kingdom.

The survey collected data about respondents originating, or with parent(s), from:

- North Africa in Belgium, France, Italy, the Netherlands and Spain;
- African countries south of the Sahara in Austria, Belgium, Denmark, Finland, France, Germany, Ireland, Italy, Luxembourg, Poland, Portugal, Spain and Sweden; in France, the sample also includes respondents from overseas departments, overseas territories and the Caribbean;
- Syria in Austria, Denmark, Germany, Greece, the Netherlands and Sweden;
- Türkiye in Austria, Denmark, Germany and the Netherlands.

Respondents were at least 16 years old, had resided in the country for at least 12 months and lived in private households.

Questionnaire

FRA developed the questionnaire (**), which was translated into 17 languages.

Data collection

Ipsos NV, an international survey company based in Belgium, undertook the fieldwork for the 2022 survey under the supervision of FRA staff.

Data were collected through face-to-face interviews using a computerised questionnaire (computer-assisted personal interviewing) in nine survey countries (Belgium, France, Greece, Ireland, Italy, Poland, Portugal, Spain and Sweden). The interviews took place from October 2021 to late September 2022.

The survey collected data online in countries where the population register, containing information on a person's country of birth or their parents' country of birth, was accessible for sampling (Austria, Denmark, Finland, Germany and Luxembourg). The sampled respondents were contacted through a postal invitation to complete the questionnaire online. In the Netherlands, where Statistics Netherlands did not provide access to a direct sample for the survey, the data were collected online through social media channels.

Sampling

The survey built significantly on the sampling methodologies developed and employed in EU-MIDIS II, conducted in 2016, in most countries.

The survey aspired to achieve national coverage of the target groups in each country to the greatest extent feasible.

The 2022 survey could access individual registers for drawing a representative probability sample in Austria, Denmark, Finland, Germany and Luxembourg. This approach significantly improved the quality of the sample, compared with EU-MIDIS II, which applied location sampling (in Austria), quota sampling (in Luxembourg) and random route sampling. In the Netherlands, the data were collected online through social media channels and are therefore not representative.

The survey applied a multistage probability sampling design in France, Italy, Portugal and Spain, and, after being selected through the random route method, respondents were interviewed face to face. In Belgium and Ireland, respondents were selected using quota sampling. Therefore, the survey findings are not representative in these two countries.

Weighting

The survey results presented in this report are based on weighted data to reflect the selection probabilities for each household and individual based on the sampling design. The weights also account for the differences in the (estimated) size of the target population in each country.

Where possible, the sample was stratified after selection, by the regional distribution and population characteristics of the target population covered. External information and data sources for post-stratification are limited. Therefore, in most countries only the region and level of urbanity were used for post-stratification, based on the areas where the survey interviews took place.

Sampling error and confidence intervals

All surveys involve sampling error, given that surveys involve only a fraction of the total population. Therefore, all results based on surveys are point estimates with underlying statistical variation. Differences between groups of respondents must be interpreted with respect to the statistical variation of the estimates. Only more substantial differences between population groups should be considered as reflecting actual differences in the whole population.

Results based on small sample sizes are statistically less reliable and are flagged in figures and tables, for example by placing numbers in brackets. These results are not interpreted substantially in the text. They include statistics that are based on samples of between 20 and 49 respondents. Results based on samples with fewer than 20 respondents are not shown.

(*) FRA (2024), *Technical and Quality Report – EU Survey on Immigrants and Descendants of Immigrants*, Publications Office of the European Union, Luxembourg.

(**) FRA (2023), *EU Survey on Immigrants and Descendants of Immigrants 2022 – Questionnaire*, Publications Office of the European Union, Luxembourg.

COMPARISON WITH PREVIOUS SURVEYS

The 2022 survey builds on the first EU-MIDIS, conducted in 2008, and EU-MIDIS II, conducted in 2016. Nevertheless, several factors affect the direct comparability of results between the different surveys. These include countries and target groups selected for surveying in each wave, changes and improvements in the sampling methodology and changes in the mode of data collection. Considering these limitations, only selected indicators are compared. Comparisons with results of general population surveys are included where relevant data are available.

Muslim respondents were surveyed in 15 Member States in FRA's 2022 survey. Poland and Portugal are excluded from the analysis because of their small sample sizes of Muslim respondents. In 10 Member States (Austria, Belgium, Denmark, Finland, France, Germany, Italy, the Netherlands, Spain and Sweden), Muslim respondents from the same target groups were surveyed in both EU-MIDIS II and the 2022 survey. The 2022 survey does not cover Cyprus, Malta, Slovenia or the United Kingdom, which were surveyed in EU-MIDIS II. In Greece, in EU-MIDIS II immigrants and descendants of immigrants from South Asia were surveyed, and in the 2022 survey immigrants from Syria were surveyed.

Measures implemented to reduce the spread of COVID-19 affected some responses to the 2022 survey, such as questions about everyday activities or accessing services. Significant differences are observed when comparing the 2022 survey results with those of EU-MIDIS II in the countries where the same sampling and data collection approaches were applied. For example, in Sweden, the data for both surveys were collected through face-to-face interviews applying location sampling ⁽¹⁾. Given the possible impact of COVID-19-related measures on how people congregated in public spaces or various locations, results for Sweden based on the 2022 survey should be interpreted with caution. This is especially important when comparing the results of this survey with the findings of EU-MIDIS II in 2016.

Key findings and FRA opinions

Drawing on key findings for Muslim respondents from the EU Survey on Immigrants and Descendants of Immigrants, FRA formulated the following opinions. These opinions should support EU and national policymakers to combat anti-Muslim racism, discrimination, inequality and social exclusion. These opinions complement, reinforce and, sometimes, reiterate previous **FRA opinions** and those outlined in *Being Black in the EU – Experiences of people of African descent* (2023), which is based on data from the 2022 survey.

Racial discrimination against Muslims has sharply risen since 2016, affecting a growing number within the community.

Discrimination in key areas of life

FRA OPINION 1

Member States should adopt and enforce effective, proportionate and dissuasive sanctions applicable to infringements of national provisions adopted pursuant to the racial equality directive, considering the substantial overlap between ‘religion or belief’ on the one hand and ‘racial or ethnic origin’ on the other.

At the operational level, Member States should promote practical tools to implement anti-discrimination law provisions, including those relating to ‘religion or belief’, such as public sector equality duties and equality impact assessments.

In line with Article 5 of the racial equality directive, Member States are encouraged to introduce measures to prevent or compensate for disadvantages linked to ‘racial or ethnic origin’ and areas of life listed in the directive, including positive measures stimulating the promotion and full and equal enjoyment of rights.

Since the 2008 proposed equal treatment directive remains stalled in the Council, Member States are encouraged to adopt and implement the necessary legal reform to cover all forms of discrimination beyond only employment. This will guarantee equal protection against the varied forms of discrimination that ethnic and religious minorities, including Muslims, are confronted by regularly.

The ECRI **General Policy Recommendation No 5 (revised)** states that Member States should prioritise the fight against anti-Muslim racism and take all necessary measures to combat all its public manifestations.

EU law prohibits discrimination on the grounds of racial or ethnic origin. Equality, non-discrimination and respect for human rights are values on which the EU is founded (e.g. Articles 2 and 10 of the Treaty on European Union and Articles 19 and 67(3) of the Treaty on the Functioning of the European Union (TFEU)). These values are also enshrined in the EU treaties and in the Charter of Fundamental Rights of the European Union. Articles 10 and 19(1) of the TFEU enshrine an obligation for the EU to fight discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation when defining and implementing its policies. Articles 20 and 21 of the Charter of Fundamental Rights of the European Union prohibit discrimination on any grounds, specifically adding the grounds colour, social origin, genetic features, language, political or any other opinion, membership of

a national minority, property and birth to the grounds listed in the TFEU. The treaties confer competence on the EU to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age and sexual orientation.

Although there is a binding EU equality law framework (**Council Directive 2000/43/EC** and **Council Directive 2000/78/EC**), it remains fragmented. Only discrimination in **employment** is protected against all grounds listed in the treaties: religion or belief, disability, age and sexual orientation. In other areas, EU anti-discrimination legislation is limited to sex and racial or ethnic origin (see the FRA opinion *Equality in the EU 20 years on from the initial implementation of the equality directives*). The European Commission's 2008 legislative proposal for a directive (COM(2008) 426 final) would cover the remaining grounds of discrimination and areas of life beyond employment, but it remains stalled in the Council. It would complete the EU anti-discrimination legal framework and eliminate any hierarchy among the protected grounds of discrimination.

Article 5 of the racial equality directive (2000/43/EC) encourages Member States to implement positive action to prevent or compensate for disadvantages linked to racial or ethnic origin. Member States could apply a public sector equality duty. This is a statutory duty that requires public authorities to consider equality when exercising their functions, including policies, programmes and services. It also ensures that authorities determine how their functions will affect people with different protected characteristics. Such a duty requires regular equality impact assessments of programmes and measures. These allow authorities to assess the different impacts and can ensure that inequalities are addressed before implementation.

Implementing anti-racism action plans along with independent monitoring and accountability is crucial to tackle anti-Muslim hatred.

The **2020-2025 EU anti-racism action plan** calls for more effective enforcement of EU law, particularly of the racial equality directive. It contains measures at all levels of government, recognises racism in individual episodes of hate crime and discrimination and recognises structural forms of racism. Anti-Muslim hatred is recognised as a specific form of racism. The action plan notes that, 'in addition to religion or belief, racism can also be combined with discrimination and hatred on other grounds, including gender, sexual orientation, age, and disability or against migrants'. The action plan also states that intersectionality should be considered.

The European Parliament continues to urge Member States to combat racism. Its



FRA OPINION 2

The European Commission will renew its EU anti-racism action plan beyond 2025, as highlighted in the **2024-2029 political guidelines** for the new legislature. The new strategy should include specific actions to counter anti-Muslim racism.

Member States that have not yet adopted national anti-racism action plans are encouraged to do so, drawing on the guidelines and tools of the EU Subgroup on the national implementation of the EU anti-racism action plan. In accordance with the EU anti-racism action plan and ECRI General Policy Recommendation No 5 (revised), such plans should include actions specifically aimed at countering anti-Muslim racism, including its structural roots and manifestations.

The European Commission and Member States are encouraged to develop and implement independent monitoring and accountability mechanisms, and to produce periodic implementation reports, to ensure the effective application and enforcement of EU anti-discrimination legislation and policy. Such mechanisms would need robust and regularly collected equality data on all grounds of discrimination (to allow an intersectional approach) and for all areas of life covered by the law. They should take the next step and develop benchmarks, targets and indicators. To do this, they should use the work of FRA, the EU Subgroup on Equality Data and the Eurostat's Equality and Non-Discrimination Statistics Task Force.

resolution of 6 July 2022 on intersectional discrimination in the EU calls for the collection of reliable and comparable equality data, including data broken down by sex, racial or ethnic origin, age, disability, sexual orientation and gender identity.

Despite legal protection and a comprehensive policy framework, Muslims in the EU continue to experience discrimination. Anti-Muslim racism and discrimination, and anti-Muslim sentiments, prejudice and hostile stereotyping, affect Muslims across the EU.

Overall, half of Muslim respondents (50 %) said that they felt discriminated against on any ground in the 5 years before the survey. There are, however, substantial differences between countries and target groups surveyed.

Some 38 % of Muslim respondents said that they experienced discrimination on any ground in the year before the survey. In comparison, 21 % of the general population in the EU-27 revealed that they experienced discrimination on any ground in the same period, based on the **2023 Eurobarometer survey on discrimination in the EU**.

The 12-month prevalence of racial discrimination among Muslim respondents increased by 10 percentage points from 25 % in 2016 to 35 % in 2022.

The highest rates of racial discrimination in the 5 years before the survey are in employment, both when looking for work (39 %) and at work (35 %), and housing (35 %).

As in the 2016 survey, there are notable differences in the 5-year prevalence of racial discrimination in employment between Muslim women who at least sometimes wear traditional or religious clothing when out in public and those who do not wear such clothing. The 5-year prevalence of racial discrimination



when looking for work is 31 % for Muslim women and 40 % for men who do not wear traditional or religious clothing when out in public, while it is 45 % for women and 35 % for men who do wear such clothing in public.

Discrimination remains a recurring experience and occurs on multiple and intersecting grounds. 'Ethnic or immigrant background' and 'religion or religious belief' were the two most often mentioned grounds of discrimination experienced in the previous 5 years by respondents: 39 % and 25 %. 'Ethnic or immigrant background' is the main ground of discrimination for all groups of respondents, except for Muslims from African countries south of the Sahara.

For Muslims from African countries south of the Sahara, 'skin colour' is the most often mentioned ground of discrimination (36 %), followed by discrimination based on 'ethnic or immigrant background' (31 %).

More than half of respondents (53 %) who said that they felt discriminated against in the year before the survey said that they experienced discrimination on more than one ground.

These findings suggest that, although non-discrimination is anchored in EU treaties and EU equality law, much needs to be done to ensure effective enforcement.

Very few Muslims report discrimination or complain about an incident, believing it would not lead to any real change.

Discrimination remains invisible

The effective implementation of existing legislation relies on robust national structures and mechanisms. Article 13 of the racial equality directive requires Member States to designate bodies to promote equal treatment (equality bodies). These public institutions protect and provide assistance to those who experience discrimination. (In accordance with Articles 23 and 25 of Directive (EU) 2024/1499 of 7 May 2024, after 19 June 2026, all references to the bodies for the promotion of equal treatment referred to in Article 13 of the racial equality directive (**Directive 2000/43/EC**) should be construed as references to the equality bodies referred to in Article 2(1) of **Directive (EU) 2024/1499**.)

In May 2024, the Council of the European Union adopted two directives aimed at strengthening the role of equality bodies across the EU: **Directive (EU) 2024/1500** and **Directive (EU) 2024/1499**. One directive is in the field of equal treatment and equal opportunities between women and men in matters of employment and occupation, including self-employment. The second governs equal treatment between people irrespective of their 'racial or ethnic origin',



FRA OPINION 3

Member States should address the low levels of awareness of equality rights and equality bodies. They should take targeted action to raise awareness of anti-discrimination legislation and relevant redress mechanisms among Muslims, in line with Article 10 of the racial equality directive.

Equality bodies should step up their work in combating discrimination and providing effective assistance to all victims of discrimination. They need to build a relationship of trust with Muslim communities, increase awareness of rights and remedies and address the perceived lack of effective action against anti-Muslim racism and discrimination.

Member States should implement the directives on binding standards for equality bodies without delay and ensure that equality bodies have the necessary mandates and sufficient human, technical and financial resources to carry out their tasks and fulfil their roles in tackling discrimination effectively and independently, including in relation to anti-Muslim racism and discrimination.

equal treatment in the area of employment and occupation between people irrespective of their religion or belief, disability, age or sexual orientation and equal treatment between women and men in matters of social security and in access to and supply of goods and services. The new directives build on Directives 2000/43/EC and 2004/113/EC, complementing them with a strengthened and more detailed set of rules. Both directives seek to improve the effectiveness and guarantee the independence of equality bodies. Both provide for enhanced powers for equality bodies in discrimination cases; consultation on law-making and policymaking processes; awareness-raising; and providing sufficient resources and accessibility for all victims.

Member States are required to adapt their national legislation to the provisions of the directives by 19 June 2026.

FRA research over the last 15 years shows that incidents of discrimination remain largely unreported. Most incidents of discrimination remain invisible to institutions with a legal obligation to help victims. This is the case for immigrants and descendants of immigrants, Roma and Travellers, Jews, Muslims, and lesbian, gay, bisexual, transgender and intersex people across the EU. The finding reflects a wider societal issue of institutionalised and structural discrimination.

Only 6 % of respondents who said that they felt discriminated against on any ground reported or made a complaint about any of the incidents they experienced in the year before the survey.

Of the very few respondents who reported any incident of discrimination, 29 % reported it to their employer and 9 % reported it to a trade union, labour union or staff committee. 15 % turned to the police and 13 % complained to someone at the place where the incident happened. In total, and as in the 2016 survey, very few Muslim victims of discrimination filed a complaint with an equality body (4 %).

Over a quarter of respondents (27 %) are aware of an organisation in their country of residence that offers support or advice to victims of discrimination. There has been no progress in increasing awareness, as only 26 % said that they were aware in 2016. 36 % of respondents said that they know of at least one equality body, with considerable variations between countries. The overall results are similar to 2016 (35 %). The relatively low level of awareness of equality bodies could partly explain the low rates of reporting discrimination. Nevertheless, the evidence supporting a correlation between awareness of equality bodies and rates of reporting discrimination is not straightforward. It shows that factors other than a victim's level of awareness may influence their readiness to seek help from the relevant authorities. This can include 'effective, proportionate and dissuasive' sanctions, as outlined in the racial equality directive.

The most frequently cited reason for not reporting such incidents is that 'nothing would happen or change by reporting it'. Almost 2 in 5 (39 %) respondents who felt discriminated against selected this response. The next most common reason is that the incident was 'too trivial / not worth reporting' (31 %); 22 % did not report because 'it happens all the time' and another 22 % said that they had no proof. The results match the findings of FRA's second *Being Black in the EU* report and other FRA surveys and research that look more closely at reasons for non-reporting.

The survey shows that experiences of racial discrimination undermine trust in all public institutions, with the biggest negative effect being on trust in the police and the legal system. There was a similar result in the 2016 survey. The average level of trust in the police is 1.3 points lower for respondents who feel racially discriminated against than for respondents who do not experience racial discrimination.

Many Muslims are victims of racist harassment. Almost a third of Muslims experienced racist harassment in the 5 years before the survey.

Racist harassment and hate crime still go unreported

Hate crime and hate speech are illegal under EU law. They are incompatible with the fundamental rights protected by the charter and the values underpinning the EU treaties.

The framework decision on racism and xenophobia (**Council Framework Decision 2008/913/JHA**) establishes a common criminal law framework for combating racist and xenophobic hate crime and hate speech. It also ensures that serious manifestations of racism and xenophobia are punishable by effective, proportionate and dissuasive criminal sanctions across the EU. It requires Member States to criminalise hate speech, which is the public incitement to violence or hatred on the grounds of race, colour, religion, descent or national or ethnic origin, and to duly consider racist motives when sentencing perpetrators of criminal acts. Efforts have been made to ensure that the framework decision is fully and correctly implemented through infringement proceedings against several Member States since 2020, which has led to action in most of the Member States concerned.

The **victims' rights directive** complements the framework decision. It requires Member States to ensure the fair and non-discriminatory treatment of victims of crime, paying particular attention to victims of crime committed with a bias or discriminatory motive. In 2023, the Commission adopted a **proposal for a directive amending the 2012 victims' rights directive** to strengthen the rights of all victims of crime in the EU, including bias-motivated crimes.

Article 2 of the racial equality directive (**Council Directive 2000/43/EC**) stipulates that harassment should be deemed

FRA OPINION 4

National law enforcement systems should identify and record hate crimes rigorously, including crimes and discrimination motivated by religious bias and bias against Muslims or those perceived as Muslims. This includes taking measures to ensure that a racist or xenophobic motive, including anti-Muslim motivation, is considered an aggravating circumstance in determining penalties, consistent with the Member States' obligations under the 2008 framework decision on racism and xenophobia.

To eliminate discrimination and hate crime in all its forms and foster societal, institutional and organisational cultures based on transparency and accountability, Member States should collect appropriately disaggregated data on racist crime and harassment against Muslims or those perceived to be Muslims, use them in national policymaking and impact assessments and publish them regularly.

Member States should increase their efforts to reduce unreported and under-recorded crimes against Muslims or those perceived as Muslims and ensure that victims and witnesses of racist crime can seek support and receive appropriate protection and redress. Because victims are reluctant to come forward, structures that facilitate reporting should be set up or improved, including strengthening and sufficiently funding cooperation with civil-society organisations. In doing so, Member States should draw on the key guiding principles developed by the EU High-Level Group on combating hate speech and hate crime, including the principles on cooperation between law enforcement authorities and civil-society organisations.

To fight under-recording of hate crime, Member States should ensure that the police, public prosecutors and judges are trained to recognise and respond appropriately to instances of anti-Muslim racist crime.

Consistent with their obligations under the victims' rights directive, Member States should sustain their efforts to raise victims' awareness of their rights and available support services, including enabling referrals to victim support services. In doing so, they should implement a victim-centred approach, ensuring that victims of anti-Muslim hatred are treated in a non-discriminatory manner and receive appropriate support (including legal representation and advice, or psychosocial counselling) before, during and after criminal proceedings.

discrimination when unwanted conduct related to racial or ethnic origin takes place. This means conduct that has the purpose or effect of violating the dignity of a person and of creating an intimidating, hostile, degrading, humiliating or offensive environment.

In December 2021, the Commission proposed to extend the list of 'EU crimes' as in the treaties to hate speech and hate crime to address fragmentation in Member States' approaches to criminal law. This would strengthen the **existing legal framework on tackling hate speech and hate crime across the EU**.

Implementation of EU law relies on victims reporting racist offences to the police and on ensuring that the police properly record racist motivations when offences are reported. The EU High-Level Group on combating hate speech and hate crime has adopted a set of key guiding principles. These principles include **encouraging hate crime reporting, improving hate crime recording and data collection** and improving **cooperation between law enforcement authorities and civil-society organisations**. Without reporting, victims of anti-Muslim hatred can remain without access to support, protection and



justice, and perpetrators go unpunished, as evidenced in FRA's work on **victims' rights**.

A significant proportion of respondents continue to experience racist harassment and violence. Only very few victims report such incidents to any authority or body. More than 1 in 4 (27 %) respondents experienced racist harassment in the 5 years before the survey and more than 1 in 5 (22 %) did so in the year before the survey. This shows a slight decrease in the 12-month prevalence of racist harassment, compared with 2016 (2022: 22 %; 2016: 27 %). Yet only 12 % of victims of racist harassment reported the most recent such incident to any competent authority.

Muslim women who at least sometimes wear traditional or religious clothing (such as a headscarf, hijab or niqab) in public are more likely to experience racist harassment than those who do not: 27 %, compared with 16 %.

Concerning racist violence, 4 % of respondents said that they experienced an attack in the 5 years before the survey, and 2 % said that they did so in the year before the survey.

With regard to the most recent incidents experienced by respondents, the perpetrators of racist harassment and violence are not known to the victim in most cases (67 % and 59 %, respectively). Where perpetrators are identifiable, they are generally not perceived as having an ethnic minority background (66 % and 58 %, respectively). In 28 % of the incidents of racist harassment and 26 % of those of racist violence, the perpetrators were perceived as having an ethnic minority background, but a different one to that of the respondent. Some 6 % of victims of racist harassment and 16 % of victims of racist violence identified the perpetrators as having the same ethnic or immigrant background as theirs.

However, two thirds (68 %) of victims of racist violence did not report the most recent such incident to any organisation, including the police. As in previous FRA surveys, reasons for not reporting such incidents include the belief that reporting would not change anything (44 %). They also include considering the incident too minor to report (32 %) or reporting being too bureaucratic or time-consuming (18 %).

More than half of victims of racist violence (55 %) said that they suffered psychological problems (e.g. depression or anxiety) because of their experiences. A further 22 % of victims said that they are afraid of leaving the house or visiting public places after experiencing physical abuse. Over one third of victims of racist violence (37 %) said that they suffered injuries but did not seek medical aid. 10 % of victims said that they needed medical help or were hospitalised because of a racist physical attack.

Victims of racist crimes worry more about repetitive racially motivated physical aggression than those who have no such experiences. 70 % of those who experienced an incident of racist harassment in the year before the survey worry about being harassed in public. In comparison, 30 % of those who have not been a victim of racist harassment worry about this. The findings also show that Muslims continue to worry about their safety because of the risk of being or becoming targets of racist harassment or violence. Ongoing encounters with racism severely limit people's enjoyment of their fundamental rights. These include their right to the protection of their human dignity, their right to respect for their private and family life and their right to freedom of thought, conscience and religion.

Almost half of Muslims stopped by the police believe it is due to discriminatory racial profiling.

Police stops involving ethnic profiling persist



FRA OPINION 5

Member States should work to combat discriminatory institutional practices and cultures that amount to unlawful profiling and that permit or enable discriminatory attitudes among police officers, including towards people with ethnic or religious backgrounds.

To do so, Member States could adopt complementary measures necessary to prevent and eradicate discriminatory institutional practices by reviewing existing processes and practices, introducing additional safeguards to reduce ethnic profiling, developing training curricula and issuing guidance for law enforcement officers on how to de-escalate situations that are potentially racially charged. Drawing on FRA's 2018 guide on preventing unlawful profiling and FRA's 2024 report on addressing racism in policing, such guidance should be issued by law enforcement authorities and be included in standard operating procedures, training and codes of conduct. Training should be systematic and conducted regularly, its effectiveness periodically evaluated and its impact assessed. All action on addressing racism in policing, including on discriminatory profiling, should be embedded within a broader policy, for example in the national action plan against racism and racial discrimination.

Systematic collection of reliable data can help identify discriminatory practices and assess and improve the effectiveness of responses taken. Member States should improve the collection and publication of reliable, comparable and disaggregated data on various manifestations of racism in policing, including on unlawful ethnic profiling. The data should be disaggregated, at a minimum, on the complainant's sex/gender; perceived bias motivation, including anti-Muslim bias; and type of incident. As recommended in FRA's report on addressing racism in policing, data on alleged police racist misconduct and the processes and outcomes of related investigations should be published regularly, which will also attest to police commitment to transparency and accountability.

Profiling involves categorising individuals according to personal characteristics, which may include racial or ethnic origin, skin colour, religion or nationality. For more information on profiling, see the FRA handbook **Preventing Unlawful Profiling Today and in the Future: A guide**. Police commonly and legitimately use profiling to prevent, investigate and prosecute criminal offences based on credible intelligence.

However, Article 11 of Directive (EU) 2016/680 stipulates that profiling based solely or mainly on one or more protected characteristics and that results in discrimination is prohibited under EU law. Ethnic discriminatory profiling is therefore unlawful and inconsistent with international and European human rights law. Potentially discriminatory impacts of counterterrorism measures on ethnic and religious minorities, **excessive use of force against members of minority groups** and racial profiling in police arrests are also problematic. These issues are addressed by the **UN Committee on the Elimination of Racial Discrimination**, **ECRI** and the **UN Special Rapporteur** on the promotion and protection of human rights and fundamental freedoms while countering terrorism.

To support police officers to treat people equally and lawfully, FRA published a **guide on how to prevent unlawful ethnic profiling**, a **manual for police trainers** and, most recently, a comparative report on **addressing racism in policing**.



This survey shows that unlawful discriminatory ethnic profiling by law enforcement persists. One quarter (27 %) of respondents said that they were stopped by the police in the 5 years before the survey. Among those, 42 % characterise the most recent stop as ethnic profiling. Some 13 % said that they were stopped by the police in the 12 months before the survey, and 49 % of those consider the most recent stop to have occurred because of their ethnic or immigrant background. As in the previous survey, Muslim men are more likely to be stopped by the police than Muslim women, and are more likely to consider the most recent stop ethnic profiling.

The results suggest that, between 2016 and 2022, the share of Muslim respondents who were stopped by the police remained the same. But perceived discriminatory ethnic profiling among those stopped increased: the 5-year prevalence increased from 32 % in 2016 to 42 % in 2022, and the 12-month prevalence increased from 42 % in 2016 to 49 % in 2022.

More than half (56 %) of respondents whom the police stopped in the 5 years before the survey said that they felt that the police treated them respectfully during the most recent stop.

As in EU-MIDIS II, this survey confirms that perceiving police stops as discriminatory reduces respondents' level of trust in the police. Across all countries surveyed, respondents who perceive the most recent police stop as involving discriminatory racial profiling have a much lower average level of trust in the police (with a score of 4.2 in terms of mean values on a scale of 0–10) than those who were not stopped (with a score of 6.8). They also have a lower level of trust than those who were stopped but did not perceive the stop as involving discriminatory racial profiling (with a score of 6.1).

Education is crucial for employment. But young Muslims are three times more likely to leave school early compared to the general population, facing tougher challenges as a result.

Education and labour market participation



FRA OPINION 6

Member States should step up efforts to counter racism and discrimination in schools, ensuring that education systems build pupils' and students' resistance to anti-Muslim hatred and prejudice.

Member States should strengthen their efforts to reach the EU-level target stipulating that the share of early leavers from education and training should be less than 9 % by 2030. In doing so, they should pay particular attention to the substantially higher rates among Muslims and non-EU citizens.

Member States are encouraged to implement targeted measures supporting the labour market participation of Muslims who wear visible religious symbols or clothing in public, particularly young Muslim women wearing a headscarf, hijab or niqab, to help tackle the specific barriers they face and to prevent direct or indirect discrimination on the grounds of 'religion or belief' and 'racial or ethnic origin' in education and employment. Member States should regularly evaluate and assess the impact of such measures from a fundamental rights perspective, by applying an intersectional approach and gender mainstreaming.

Member States should develop specific measures to reduce the gap in overqualification rates between the general population and non-EU nationals, which specifically affects the key economic and social rights of Muslims with migration backgrounds. Such measures should facilitate the recognition of foreign educational and training qualifications from EU and non-EU countries and support the full socioeconomic inclusion of Muslims so that they can get decent work (appropriate to their educational qualifications and professional experience), remain in employment and improve their job security.

Articles 7 and 10 of the **European Social Charter** and Article 14 of the Charter of Fundamental Rights enshrine the rights to education and to have access to vocational and continuing training. The right to education includes the opportunity to receive free compulsory education. It is also protected under Article 28 of the UN Convention on the Rights of the Child, ratified by all 27 Member States. Article 3 of the racial equality directive covers public and private sectors, including public bodies, in relation to education.

The **European Pillar of Social Rights action plan** states that everyone has the right to high-quality and inclusive education, training and lifelong learning to maintain and acquire skills that enable them to take part fully in society and successfully manage transitions in the labour market.

Education is a key factor for employment, and early school-leavers face significant challenges in accessing the labour market. This has negative impacts on both individuals and society. The EU's strategic framework for European cooperation in education and training towards the European Education Area and beyond (2021–2030) aims to reduce the share of early leavers from education and training to less than 9 % by 2030. By 2022, the average was 9.6 %, with several Member States already meeting the EU-level target for

2030 (data extracted in May 2023).

The **2021–2027 action plan on integration and inclusion** calls for the participation of immigrants in education and training, from early childhood education and care to tertiary education, and for fighting segregation in schools. It also calls for facilitating the recognition of qualifications acquired in non-EU countries and promoting their visibility. In addition, it aims to increase their comparability with European/EU qualifications and to offer bridging courses to help migrants complement their education.

Such measures would ensure faster and fairer inclusion of immigrants in the labour market and enable them to fully use their competences and skills.

The revised **European Social Charter** guarantees a broad range of fundamental rights related to employment, ranging from the right to work, the right to safe and healthy working conditions and the right to fair remuneration, to the right of employed women to protection in the event of maternity, and the right of persons with disabilities to independence, social integration and participation in the life of the community, including access to employment. Article 15 of the charter provides that everyone has the right to engage in work, to pursue a freely chosen or accepted occupation and to freedom to seek employment, to work, to exercise the right of establishment and to provide services in any Member State. Nationals of non-EU countries who are authorised to work in the territories of the Member States are entitled to working conditions equivalent to those of EU citizens.

The **European Pillar of Social Rights action plan** aims to ensure equal opportunities and access to the labour market, fair working conditions, and social protection and inclusion, including through implementing non-discrimination measures.

FRA's survey findings show that 2 out of 5 (40 %) Muslim respondents have completed only lower secondary education or have not completed any education level. The corresponding rate among the general population is 25 %. Some 42 % of respondents have completed upper secondary or post-secondary education, which is close to the percentage in the general population (45 %). About 1 in 5 Muslim respondents (19 %) have completed tertiary education, compared with 30 % of the general population in the EU-27.

Looking at early leavers from education and training, the findings show that the share among young Muslim respondents in the 13 Member States surveyed is three times higher (30 %) than the share among young people in the general population (in 2022, an average of 9.6 % was identified in the EU-27).

Overall, 16 % of Muslim parents or guardians say that their children experience harassment or bullying at school due to their ethnic or immigrant background. Some 6 % of Muslim parents mention physical abuse such as hitting, hair-pulling and kicking because of their children's ethnic or immigrant background.

Concerning labour market participation, of those aged 20–64 years, the findings show that the employment rate is substantially lower among Muslim respondents than among the general population (63 % and 75 %, respectively). Moreover, there is a notable difference between Muslim women (53 %) and men (73 %).



The survey findings also show that wearing traditional or religious clothing (including a headscarf, hijab or niqab, for women) when in public can harm women's employment prospects. Muslim women who usually wear such clothing are less likely to be in employment than women who do not (46 % and 61 %, respectively, for self-declared main activity status 'in paid work or self-employed'). The results also suggest that young women who are descendants of immigrants but were born in the EU and who usually wear a headscarf, hijab or niqab outside the house face barriers. They encounter obstacles in finding employment and advancing their careers on an equal footing with Muslim men of the same age or with Muslim women who do not wear similar clothing in public.

Among employed Muslims, over a quarter (28 %) have a temporary contract. This rate is about 2.5 times higher than the rate among the general population (11 %). More than a quarter (27 %) of Muslim respondents work in elementary occupations, compared with 8 % of the general population across all 27 Member States. Muslim respondents are more often overqualified for the job they do than the general population, regardless of their citizenship. The overqualification rate is, on average, 41 % for Muslim respondents and 22 % for the general population in the EU-27. Around every third Muslim respondent (33 %) who has EU citizenship and tertiary education works in a low- or medium-skilled occupation, whereas this proportion is 21 % in the general population. For non-EU citizens, the difference is notably higher: more than half of Muslims (52 %) who did not have EU citizenship were overqualified for their job, compared with 39 % of the general population. Muslim respondents who self-identify as being of African descent or as a Black person are more likely to be overqualified (49 %) than those who do not (36 %).



A third of Muslims experience racial discrimination when trying to rent or buy a house, a sharp increase from 2016.

Accessing adequate and affordable housing

In 2022, inflation across the EU increased the cost of living for median households by around 10 %, material and social deprivation by around 2 % and the rate of energy poverty and absolute monetary poverty by around 5 % (see **the related analysis by the Joint Research Centre**). Against this backdrop, the European Parliament called on the Commission and the Member States to reduce income inequalities and to fight poverty, reminding them of their commitment to achieve the EU poverty target (**Resolution 2023/2586**).

Article 31 of the **European Social Charter** enshrines the right to housing and the right of persons with disabilities to independence, social integration and participation in the life of the community, including access to housing. Article 34 of the charter recognises the right to social and housing assistance to ensure a decent existence for all those who lack sufficient resources.

While housing is primarily a matter of Member State competence, the European Pillar of Social Rights highlights the importance of access to social housing and housing assistance and the right to access essential services of good quality, including water, sanitation, energy, transport, financial services and digital communications. Combating poverty and social exclusion is part of the **European Pillar of Social Rights action plan**, with the aim being to reduce the number of people at risk of poverty or social exclusion by at least 15 million by 2030, and of **goal 1** of the UN sustainable development goals.

The **2021–2027 action plan on integration and inclusion** reiterates that access to adequate and affordable housing is a key determinant of successful integration, although this is still a challenge. Housing conditions have a strong impact on employment and education opportunities, and on the interactions between migrants and host communities. Poor housing conditions and segregation exacerbate divisions, which undermine social cohesion. Increasing housing prices, shortages of affordable and social housing and discrimination on the housing market make it difficult for migrants to find adequate and long-term housing solutions.

The survey shows that overall, a third (35 %) of Muslim respondents experienced racial discrimination when trying to buy or rent a house in the 5 years before the survey. This is higher than in 2016 (22 %).

People with disabilities face more barriers to accessing housing: 46 % of Muslim respondents who experience limitations in daily activities said that

FRA OPINION 7

Consistent with the Charter of Fundamental Rights and the European Pillar of Social Rights, and in line with the **2021–2027 action plan on integration and inclusion**, Member States and local and regional authorities should tackle discrimination in the housing market, including by addressing inequalities in accessing housing and ensuring adequate housing and housing assistance.

Member States should promote models of autonomous (rather than collective) housing for asylum applicants, especially families, disseminate and scale up successful innovative models of inclusive and affordable housing for beneficiaries of international protection, and enable a smooth transition for asylum seekers to independent living once they have been granted international protection.

Within the remit of their respective areas of competence, the EU institutions and Member States should monitor the specific disadvantages of ethnic and/or religious minorities, including Muslims, when adopting measures to mitigate the burden of rising costs of living, housing and energy.

they felt racially discriminated against when trying to rent or buy an apartment or a house in the 5 years preceding the survey, compared with 30 % of those who do not experience limitations.

Discriminatory experiences are often encountered when dealing with housing in the private sector. A quarter of Muslim respondents (26 %) who had tried to rent an apartment or a house in the 5 years before the survey said that they believe that they were prevented from renting it from a private landlord because of their ethnic or immigrant background. 13 % believe that they were prevented from buying an apartment or a house from the owner or an estate agency for the same reason. Around 1 in 10 (9 %) said that they were prevented from renting municipal/social housing by officials working in public housing. Some 13% said that they were asked to pay a higher rent/price/deposit because of their ethnic or immigrant background.

Muslim households are at a higher risk of poverty, social exclusion and energy poverty than the general population. Nearly a third (31 %) of Muslim households surveyed faced difficulties in making ends meet, compared with 19 % of the general population in the EU-27. Twice as many Muslim households (18 %) as households in the general population (9 %) could not afford to keep their home warm.

Muslim households are also three times more likely to face severe material deprivation (19 %) than households in the general population (6 %).

Nearly 1 in 2 (40 %) Muslim households live in overcrowded housing, a much higher proportion than in the general population (17 % in the EU-27).

Households of Syrian respondents, who, on average, have been living in the survey countries for 6 years and who largely have refugee or subsidiary protection status, are much more likely to live in low-quality housing, have poor living conditions and face higher levels of material deprivation and poverty.



More than one in 10 Muslims report facing racial discrimination in healthcare services, and they are twice as likely as the general population to have unmet medical needs.

Meeting medical needs and guaranteeing the right to healthcare

The **European Social Charter** (Article 11) and the Charter of Fundamental Rights (Article 35) state that everyone has the right to access preventive healthcare and the right to benefit from medical treatment under the conditions that national laws establish. The racial equality directive prohibits discrimination in healthcare on the grounds of racial or ethnic origin. The **European Pillar of Social Rights action plan** states that everyone has the right to timely access to affordable, preventive and curative healthcare of good quality.

The **2021–2027 action plan on integration and inclusion** states that immigrants face persistent barriers in accessing healthcare, including administrative hurdles, fears linked to uncertainties about how long they can stay, discrimination, lack

FRA OPINION 8

Member States should ensure equal rights to healthcare and develop monitoring tools by making use of human-rights-based indicators to map health inequalities concerning people with diverse ethnic/religious backgrounds.

Member States should provide sufficient information for immigrants and descendants of immigrants about their right to equal access to regular healthcare services, including mental health services, under the conditions established by national law.

Member States are encouraged to provide training to healthcare workers on diversity management and the needs of specific religious or ethnic minorities and immigrants, making use of the different projects and training materials developed under the EU health programmes.



of information and familiarity with the healthcare system, and language and cultural obstacles. Women face even more challenges because they often have lower proficiency in the host-country language, weaker social networks and greater childcare and family responsibilities.

The survey shows that 11 % of Muslim respondents felt racially discriminated against when using healthcare services in the year before the survey.

On average, respondents' perceptions of their health status are similar to those of the general population in the EU-27: 72 % of Muslim respondents, compared with 78 % of the general population, perceive their general health to be good. But this changes if age and gender are considered. Among Muslim respondents aged 55–64 years, 34 % of women and 54 % of men perceive their general health to be 'good' or 'very good', compared with 59 % and 60 %, respectively, among the general population.

Overall, almost 1 in 3 (29 %) Muslim respondents aged 16–64 years indicated having some or severe long-standing limitations in their usual activities due to health problems. In comparison, this proportion is 1 in 5 (19 %) among the general population of the same age in the EU-27.

Muslim respondents are twice as likely as the general population to have had unmet medical needs in the 12 months before the survey (8 % and 4 %, respectively). The most common reason cited for unmet healthcare needs is lack of affordability (27 %). Some 16 % mention long waiting lists and 12 % had no means of transport.

Muslims with disabilities

All EU countries and the EU itself ratified the UN Convention on the Rights of Persons with Disabilities. It aims to promote, protect and ensure the rights of everyone with a disability.

The survey asked if respondents face any limitations in usual activities due to health problems persisting longer than 6 months. This question is used as an approximation of disability in the Global Activity Limitation Instrument (*).

- 29 % of Muslim respondents aged 16–64 years indicated (some or severe) long-standing limitations in their usual activities due to health problems. Among the general population of the same age, this proportion is 19 %.
- Long-standing limitations are more often observed among Muslim women (34 %) than Muslim men (24 %).
- The rate of experiencing such limitations increases with age: in the youngest age group (16–24 years), the rate is 15 %; in the two oldest age groups, it reaches over 40 % (45–59 years: 42 %; 60 years or over: 47 %).
- The rate of facing long-standing limitations is higher (40 %) for those Muslim respondents who self-identify as belonging to a minority (e.g. in terms of gender identity or sexual orientation) than for those who do not identify as belonging to a minority (28 %).

The survey findings show a substantially greater prevalence of discrimination, harassment and violence, and greater experience of structural barriers, among Muslims with disabilities.

- 50 % of Muslim respondents with disabilities, compared with 33 % of those without disabilities, said that they felt discriminated against on any ground in the year before the survey.
- 44 % of Muslim respondents with disabilities, compared with 31 % of those without disabilities, said that they felt racially discriminated against in at least one area of life in the year before the survey.
- 46 % of Muslim respondents with disabilities, compared with 30 % of those without disabilities, said that they felt racially discriminated against when trying to rent or buy an apartment or a house in the 5 years preceding the survey.
- 32 % of Muslim respondents with disabilities, compared with 18 % of those without disabilities, said that they felt racially discriminated against when in contact with educational facilities in the 5 years preceding the survey.
- 27 % of Muslim respondents with disabilities, compared with 19 % of those without disabilities, said that they experienced racist harassment in the year before the survey.
- The prevalence of racist harassment is also higher among those who self-identify as belonging to a minority in terms of disability than among those who do not (32 % compared with 21 %).
- Slightly more Muslim respondents who self-identify as belonging to a minority in terms of disability perceive their most recent police stop to have been discriminatory ethnic profiling (52 %) than those who do not (41 %).
- Overall, almost a third (30 %) of Muslim respondents aged 18–24 years are early school-leavers. This rate is more than three times higher than the average for the general population in the EU-27. Belonging to a minority in terms of disability (45 %) increases the likelihood of Muslim respondents being early school-leavers.
- The paid-work rate is 66 % for Muslim respondents aged 25–44. It is 53 % among Muslim respondents with disabilities, compared with 68 % among those without disabilities.

(*) Eurostat – Statistics Explained, '[Glossary: Activity limitation](#)'.

Endnotes

- (¹) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Main results*, Publications Office of the European Union, Luxembourg.
- (²) FRA (2021), *Your Rights Matter: Police stops – Fundamental Rights Survey*, Publications Office of the European Union, Luxembourg.
- (³) European Commission (2023), *Special Eurobarometer 535: Discrimination in the European Union*, European Commission, Brussels.
- (⁴) O’Flaherty, M. (2020), ‘**Fighting discrimination on grounds of religion and ethnicity**’, speech.
- (⁵) FRA (2022), *Social rights and equality in the light of the recovery from the COVID-19 pandemic*, Publications Office of the European Union, Luxembourg.
- (⁶) Pew Research Center (2017), *Europe’s Growing Muslim Population*, Washington, DC.
- (⁷) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg.
- (⁸) FRA, ‘**EU Survey on Immigrants and Descendants of Immigrants**’.
- (⁹) **Report from the Commission to the European Parliament and the Council on the application of Council Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin (‘the Racial Equality Directive’) and of Council Directive 2000/78/EC establishing a general framework for equal treatment in employment and occupation (‘the Employment Equality Directive’)**.
- (¹⁰) FRA (2022), ‘**EU Survey on Immigrants and Descendants of Immigrants**’.
- (¹¹) FRA (2024), *Technical and Quality Report – EU Survey on Immigrants and Descendants of Immigrants*, Publications Office of the European Union, Luxembourg.

1

DISCRIMINATION AND AWARENESS OF RIGHTS

KEY FINDINGS

Prevalence and grounds of discrimination

- Half of Muslim respondents (50 %) felt discriminated against on any ground in the 5 years preceding the survey, with substantial differences between countries and target groups surveyed.
- According to the 2023 Eurobarometer survey, 21 % of the general population in the EU-27 experienced discrimination on any ground in the 12 months before the survey. But 38 % of Muslim respondents faced discrimination on any ground in this period in the 13 Member States in the 2022 FRA survey.
- ‘Ethnic or immigrant background’ and ‘religion or religious belief’ are the two grounds of discrimination mentioned most often by Muslim respondents in both periods (12 months: 30 % and 17 %, respectively; 5 years: 39 % and 25 %, respectively).
- The percentage of Muslim respondents who said that they experienced racial discrimination in the year before the survey increased by 10 percentage points between 2016 and 2022, rising from 25 % to 35 %. Racial discrimination is based on at least one of the following grounds: skin colour, ethnic or immigrant background and religion or religious beliefs.
- Discrimination remains a recurring experience: most victims (75 %) said that it happened to them more than twice during the year before the survey.

Multiple and intersecting grounds of discrimination

- More than half of Muslim respondents (53 %) who said that they felt discriminated against in the year before the survey said that they experienced discrimination on more than one ground.
- The findings suggest intersecting forms of discrimination among Muslim respondents: discrimination on any ground more often concerns young people, people with higher levels of education, people with disabilities and people who self-identify as belonging to a minority in terms of religion, disability, gender identity or gender expression, or sexual orientation, or who describe themselves as ‘a person of African descent or as a Black person’.
- There are notable intersections of the grounds ‘ethnic or immigrant background’ and ‘religion or belief’ among Muslim respondents.

A considerable proportion (79 %) of those who said that they felt discriminated against because of their religion in the year before the survey also faced discrimination due to their ethnic or immigrant background. 26 % of respondents who said that they felt discriminated against because of their religion also experienced discrimination due to their skin colour, 19 % due to their age and 12 % due to their sex/gender.

Racial discrimination in different areas of life

- Across all areas of life, the highest rates of racial discrimination occur in employment, both when looking for work (5-year rate: 39 %) and at work (5-year rate: 35 %) and in housing (5-year rate: 35 %).
- As in EU-MIDIS II, Muslim women who wear traditional or religious clothing in public experience different rates of racial discrimination in employment from those who do not. In the 5 years before the survey, for Muslim women, the rate of racial discrimination when looking for work is 31 % if they do not wear such clothing, but it rises to 45 % if they do. For Muslim men, the rate is 40 % without traditional or religious clothing in public and 35 % with it.
- Moreover, younger Muslims and descendants of immigrants are more likely to face racial discrimination in employment than older respondents and immigrants. Every second descendant of immigrants (55 %) said they felt racially discriminated against when looking for work in the 5 years preceding the survey, compared with 32 % of Muslim immigrants. At work, these shares are 49 % and 28 % for descendants of immigrants and immigrants, respectively.

Reporting of discrimination and awareness of rights

- Overall, only 6 % of Muslim respondents who said that they felt discriminated against on any ground reported or lodged a complaint about any of the incidents they experienced in the 12 months before the survey. There are notable differences across the countries.
- Of the very few Muslim respondents who reported any incident of discrimination, 29 % reported it to their employer and 9 % reported it to a trade union, labour union or staff committee. 15 % turned to the police and 13 % complained to someone at the place where the incident happened. As in the previous FRA survey, very few Muslim victims of discrimination filed a complaint with an equality body (4 %).
- The most frequently cited reason for not reporting incidents of discrimination is that 'nothing would happen or change by reporting it'. Almost 2 in 5 (39 %) of Muslim respondents who said that they faced discrimination selected this response. The next most common reason is that the incident was 'too trivial / not worth reporting' (31 %). Some 22 % did not report because 'it happens all the time' and another 22 % said that they had no proof.
- On average, one fourth of Muslim respondents (27 %) were aware of any organisation in their country of residence that offers support or advice to victims of discrimination. This shows little progress since 2016, when the survey showed that the average awareness level among Muslim respondents was 26 %. Likewise, 36 % of Muslim respondents know of at least one equality body, with considerable variations between countries. The overall results are similar to those of 2016 (35 %).

1.1. EXPERIENCES OF DISCRIMINATION

Discrimination based on any ground such as sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation is prohibited under EU law.

What did the survey ask?

The survey asked respondents if they felt discriminated against on one or more grounds (skin colour, ethnic origin or immigrant background, religion or religious beliefs, sex, age, disability, sexual orientation, gender identity or gender expression and 'other') in the 5 years and 12 months before the survey in key areas of life. These areas are employment; health; housing and education, or contact with staff at a school/university; contact with administrative offices or public services; entering a nightclub, bar, shop, restaurant or hotel; and using public transport. Respondents could also indicate if they felt discriminated against on more than one ground. In this way, the survey captures instances of discrimination on multiple and/or intersecting grounds.

Respondents who said that they felt discriminated against on any ground in the 12 months preceding the survey were asked for further details about the frequency of discrimination incidents and about the reporting of such incidents. The survey collected information about the person or institution to whom the incidents were reported and the reasons for not reporting.

The term 'prevalence' refers to the share (expressed as a percentage) of survey respondents who experienced discrimination (e.g. discrimination based on different grounds) in a defined period (12 months or 5 years preceding the survey).

The overall prevalence of discrimination shows the percentage of respondents who said that they felt discriminated against on any ground (out of eight listed grounds) in one or more areas of life asked about in the survey. Discrimination rates are calculated for 12 months and 5 years before the survey, and for specific grounds of discrimination and different areas of life.

This section presents the disaggregated findings for the 2022 survey. In addition, where possible, it compares selected survey results on discrimination with findings for EU-MIDIS II, as published in FRA's *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected*

findings report ⁽¹⁾, and with results of *Special Eurobarometer 535*, published in 2023 ⁽²⁾, for the general population.

1.1.1. Overall prevalence of discrimination on any ground

This section considers the overall level of discrimination experienced by Muslim respondents across the eight grounds: skin colour, ethnic or immigrant background, religion or religious beliefs, age, sex/gender, disability, sexual orientation and gender identity or gender expression.

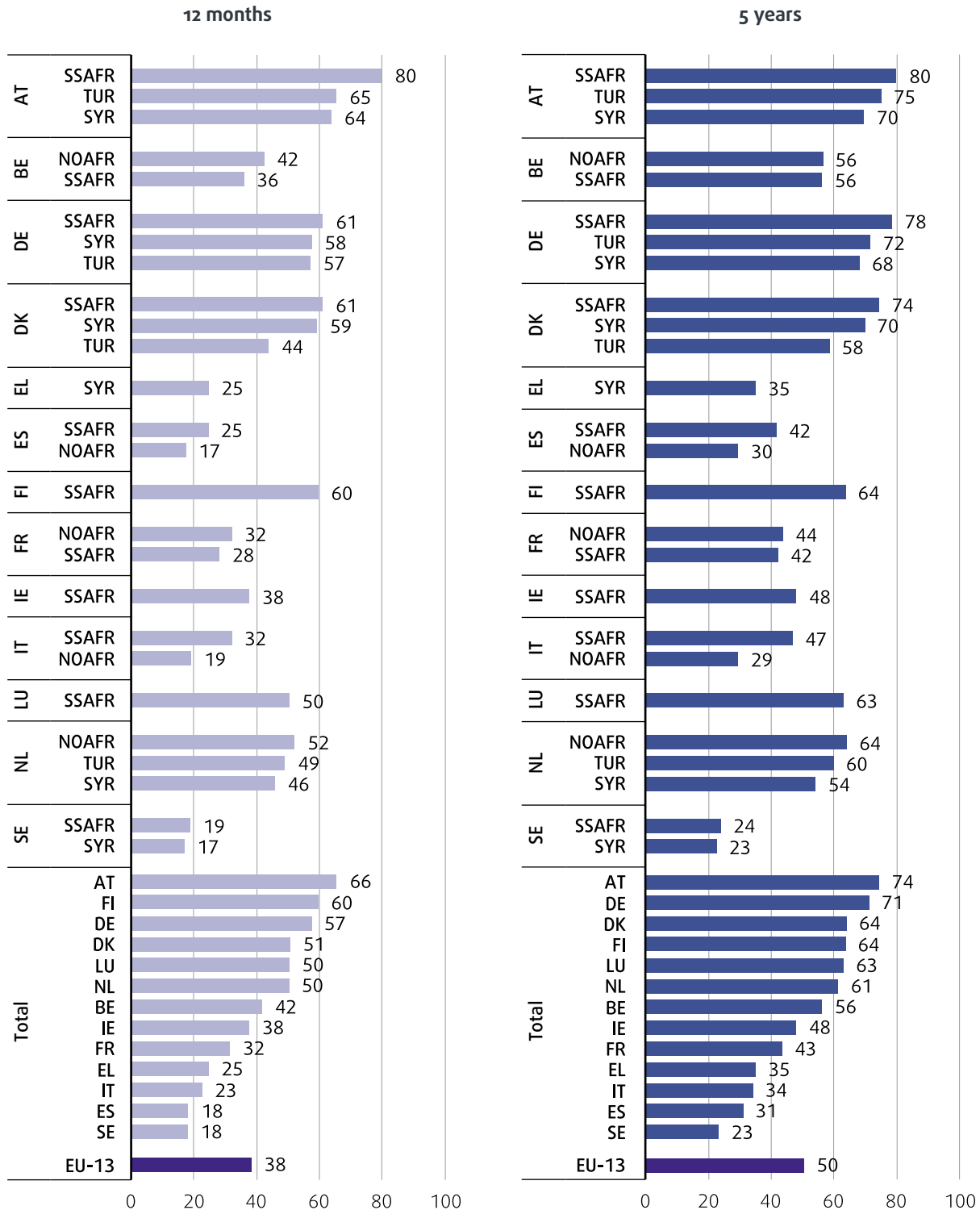
Overall, half of Muslim respondents (50 %) said that they felt discriminated against on one or more grounds in the 5 years preceding the survey, and more than a third (38 %) did so in the year before the survey (**Figure 1**). There were substantial variations in the overall prevalence of discrimination on any ground across countries and target groups.

Analysing differences between countries without differentiating between target groups surveyed in the same country, Muslim respondents in Austria (66 % in the 12 months before the survey and 74 % in the 5 years before the survey) experienced the highest levels of discrimination on any ground in both periods, followed by Muslims in Denmark (51 % and 64 %, respectively), Finland (60 % and 64 %, respectively) and Germany (57 % and 71 %, respectively). Muslim respondents in Sweden, Spain and Italy experienced the lowest levels of discrimination on any ground for both time periods. Note that, throughout the report, results for Sweden should be interpreted with caution; see the section '**Survey in a nutshell**'.

In Member States where more than one target group was surveyed, the results reveal differences between Muslims of different origins (**Figure 1**). Muslims from African countries south of the Sahara experience higher levels of discrimination than Muslims from North Africa, Syria or Türkiye in almost all countries where these groups were simultaneously surveyed. For example, in Austria, Muslims from African countries south of the Sahara experienced higher rates of discrimination (80 % in both periods) than Muslims from Türkiye (65 % in the 12 months before the survey and 75 % in the 5 years before the survey) and Muslims from Syria (64 % and 70 %, respectively).

By contrast, in both time periods in France there were no substantial differences in the rates of discrimination between Muslim respondents from North Africa (32 % in the 12 months before the survey and 44 % in the 5 years before the survey) and Muslim respondents from African countries south of the Sahara (28 % and 42 %). Similarly, in Sweden (results for Sweden should be interpreted with caution), Muslims from African countries south of the Sahara and Muslims from Syria experience similar levels of discrimination.

FIGURE 1: OVERALL PREVALENCE OF DISCRIMINATION ON ANY GROUND IN THE 12 MONTHS AND THE 5 YEARS BEFORE THE SURVEY, BY COUNTRY AND TARGET GROUP (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

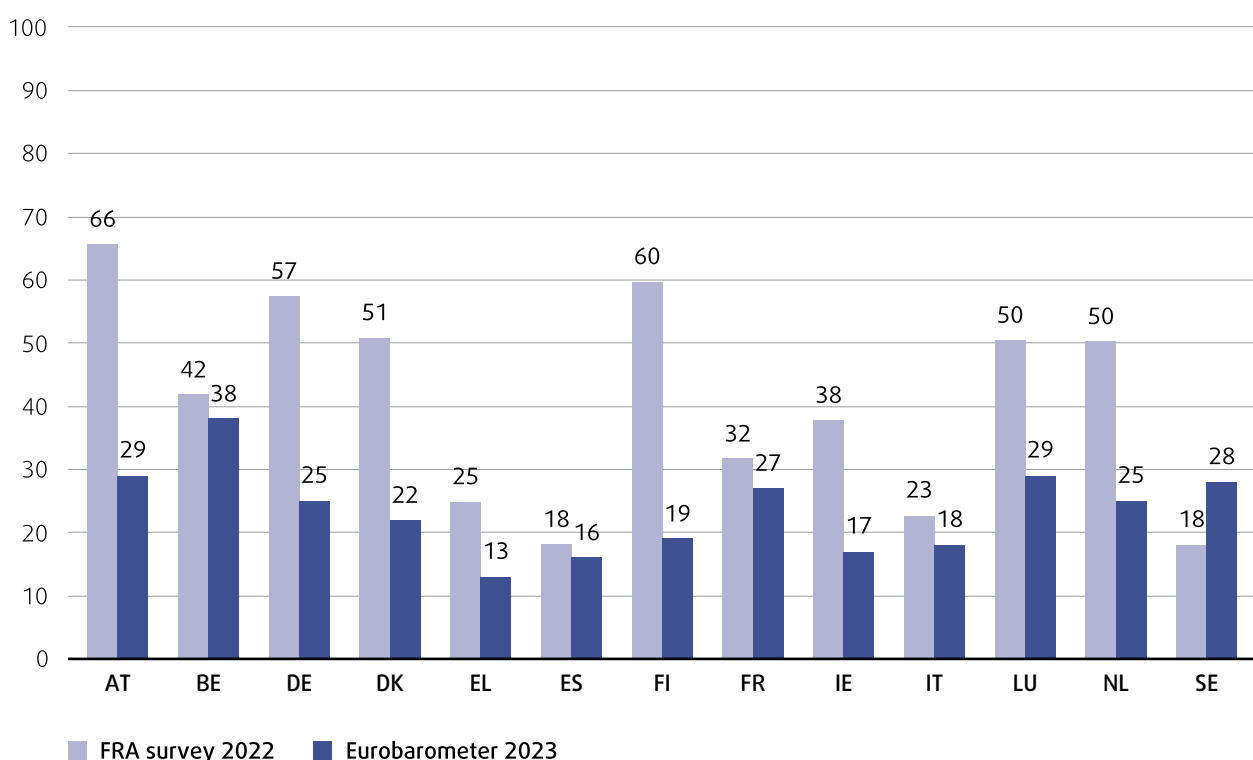
▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007) and in the 5 years before the survey (n = 9 281); weighted results. Question: 'In the past 5 years [/ 12 months] in the country (or since you have been in [country]), have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs; age; sex/gender; disability; sexual orientation; gender identity or gender expression; other (please specify).' Areas of life asked about in the survey are looking for work; at work; in education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

According to the 2023 Eurobarometer survey, 21 % of the general population in the EU-27 experienced discrimination on any ground in the 12 months before the survey. But 38 % of Muslim respondents faced discrimination in the 13 Member States in the 2022 FRA survey.

Although there are substantial differences in the 12-month prevalence of discrimination on any ground between the general population and Muslims in all 13 Member States surveyed, the biggest gaps are observed in Finland (41 percentage points), Austria (37 percentage points) and Germany (32 percentage points). The smallest differences are seen in Spain, Belgium, France and Italy (Figure 2).

FIGURE 2: OVERALL PREVALENCE OF DISCRIMINATION ON ANY GROUND IN THE 12 MONTHS BEFORE THE SURVEY FOR MUSLIM RESPONDENTS AND THE GENERAL POPULATION, BY COUNTRY (%)



Sources: Special Eurobarometer 535, 2023; FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

For the FRA survey, the percentage is that of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007). For the 2023 Eurobarometer, n = 13 174; weighted results. FRA survey question: 'In the past 12 months in the country, have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs; age; sex/gender; disability; sexual orientation; gender identity or gender expression; other (please specify)'. Eurobarometer question: 'In the past 12 months have you personally felt discriminated against or experienced harassment on one or more of the following grounds? Ethnic origin; skin colour; gender; sexual orientation; being Roma; being transgender; being intersex; age; religion or beliefs; disability; political opinions; social class; general physical appearance; for another reason.' The areas of life asked about in the FRA survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops.

Looking at the 12-month prevalence of discrimination on any ground, disaggregated by selected sociodemographic characteristics, there are no notable differences in the average rates of discrimination between Muslim women (38 %) and men (39 %). But there are some gender differences among different countries. For example, Muslim men reveal higher prevalence rates of discrimination than Muslim women in Germany (60 % and 55 %, respectively), Denmark (54 % and 48 %, respectively), Greece (27 % and 22 %, respectively), Spain (20 % and 15 %, respectively) and Finland (62 % and 56 %, respectively).

Regarding age, younger Muslim respondents experience discrimination more often than older respondents. 44 % of those aged 16–24 and 41 % of those aged 25–44 said that they felt discriminated against on any ground in the year before the survey, while only 19 % did among those aged 60 years or over. Similarly, the discrimination rates are substantially higher for descendants of immigrants than for immigrants (55 % and 32 %, respectively). This could be related to higher levels of awareness about what constitutes discrimination among the descendants of immigrants and younger people who are more sensitised to discrimination and racialisation than immigrants.

In some countries, the variations in the prevalence rates among age groups are more pronounced than in others. However, Austria (the percentages vary between 67 % for the younger age groups and 65 % for those aged 60 years or over) and Spain (17 %, 21 %, 14 % and 15 % for those aged 16–24, 25–44, 45–59 and 60 or over, respectively) do not show substantial variations in the prevalence of discrimination between age groups.



Those with higher levels of education more often said they had experienced discrimination: about half of Muslim respondents with a tertiary education (49 %) said that they felt discriminated against in the year before the survey, compared with one in three respondents (31 %) with lower secondary or lower levels of education.

Muslim respondents with disabilities experience discrimination more often than those without. Half (50 %) of those whose activities are severely limited due to a health condition said that they experienced discrimination in the year before the survey, compared with a third (33 %) of those whose activities are not limited in any way.

There are no significant differences in experiences of overall discrimination on any ground between those who wear traditional or religious clothing in public (37 %) and those who do not (39 %). This includes gender as a factor: the rates for Muslim women and Muslim men who wear such clothing in public are 37 % and 36 %, respectively. These rates are similar to those for Muslims who do not wear such clothing in public, with rates of 39 % for women and 40 % for men.

There is a substantially higher prevalence of discrimination on any ground among respondents who define themselves as a member of a minority in terms of religion, disability, gender identity or gender expression, or sexual orientation than among respondents who do not identify as such.

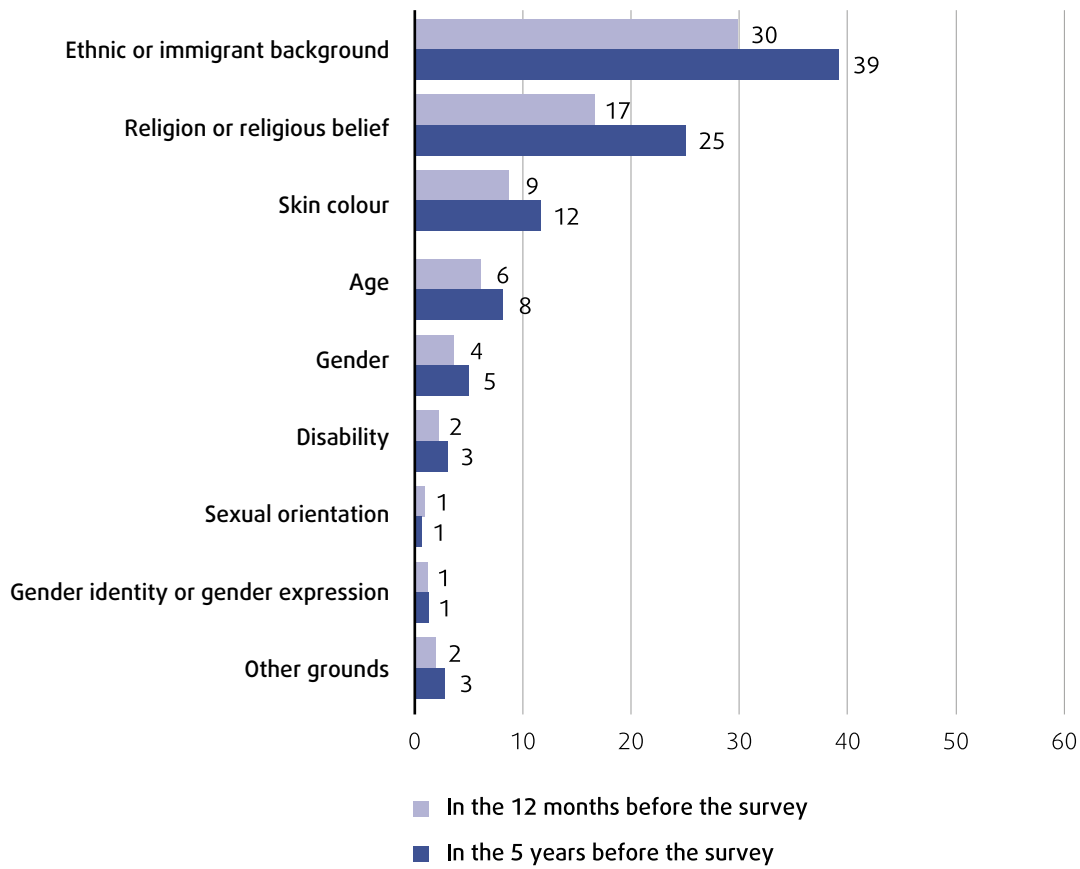
1.1.2. Grounds of discrimination

Respondents were asked about their experiences of discrimination for both the past 5 years and the past 12 months. The discrimination rate is generally slightly higher across most grounds when looking at the past 5 years, but the patterns of most common grounds remain the same.

Looking at the specific grounds of discrimination, 'ethnic or immigrant background' is the most common ground of discrimination in respondents' daily lives. It affected 39 % of all Muslim respondents in the 5 years before the survey and 30 % in the 12 months before the survey (**Figure 3**). 'Religion or religious belief' is the second most often mentioned ground of discrimination that Muslim respondents experience (in the past 5 years: 25 %; in the past 12 months: 17 %). This is followed by 'skin colour': 12 % in the 5 years before the survey and 9 % in the 12 months before the survey.

Experiences of discrimination for other reasons are mentioned by fewer respondents. While respondents also mentioned age, sex/gender and disability, among other grounds, the findings vary substantially between countries and target groups. These results echo the findings of FRA's *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings* report, based on data from 2016; however, the overall rates of discrimination based on the first two most often mentioned grounds have increased since EU-MIDIS II.

FIGURE 3: GROUNDS OF DISCRIMINATION EXPERIENCED IN THE 12 MONTHS AND THE 5 YEARS BEFORE THE SURVEY (%)



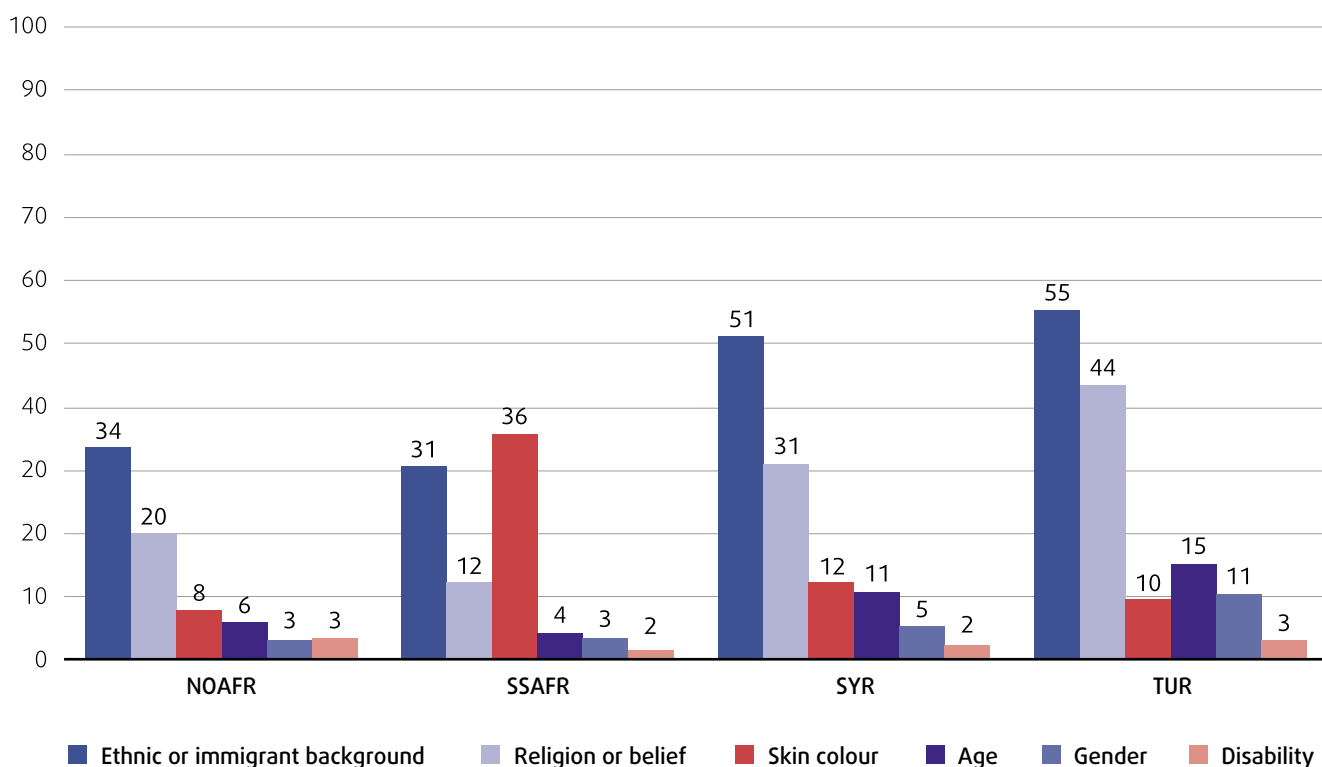
Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007) and in the 5 years before the survey (n = 9 281); weighted results, sorted by the 12-month rate. Question: 'In the past 5 years [/ 12 months] in the country (or since you have been in [country]), have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs; age; sex/gender; disability; sexual orientation; gender identity or gender expression; other (please specify)'. Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops.

Looking at discrimination on different grounds from the perspective of respondents' countries/regions of origin (Figure 4), the aggregated results for the 5 years preceding the survey show that 'ethnic or immigrant background' is the main ground of discrimination for all groups of Muslim respondents, except for Muslims from African countries south of the Sahara, for whom 'skin colour' is the most often mentioned ground (36 %). Muslim respondents with Turkish or Syrian backgrounds indicated the highest levels of discrimination based on 'ethnic or immigrant background' (55 % and 51 %, respectively) and the highest levels of discrimination based on 'religion or religious beliefs' (44 % and 31 %, respectively). Ethnic or immigrant background (mentioned by 34 %) and religion (20 %) are also the most common triggers of discrimination for Muslims with North African backgrounds, although they are less frequently experienced than in the Turkish and Syrian groups.

FIGURE 4: GROUNDS OF DISCRIMINATION EXPERIENCED IN THE 5 YEARS BEFORE THE SURVEY, BY TARGET GROUP (%)



Source: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022.

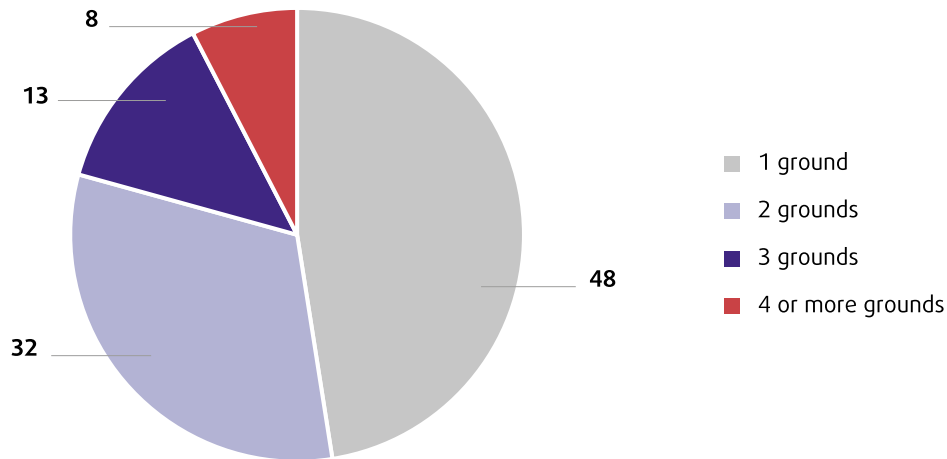
▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 5 years before the survey (n = 9 281); weighted results. Question: ‘In the past 5 years in the country (or since you have been in [country]), have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs; age; sex/gender; disability; sexual orientation; gender identity or gender expression; other (please specify).’ Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Muslim women and men experience different grounds of discrimination. ‘Skin colour’ triggers higher rates of discrimination for men than for women (14 % and 9 %, respectively). The opposite is true for the grounds ‘religion or belief’ and ‘sex/gender’, which Muslim women more often experience (29 % and 8 %, respectively) than Muslim men (22 % and 3 %, respectively). Gender differences regarding discrimination based on religion are most prominent in Finland, where Muslim women (40 %) are more than twice as likely to experience discrimination based on religion than Muslim men (18 %). In terms of discrimination based on sex/gender, gender differences are most prominent in Austria (women: 16 %; men: 7 %), Germany (women: 15 %; men: 6 %) and Denmark (women: 10 %; men: 4 %).

Looking at the grounds of discrimination from the perspective of respondents’ countries of residence, the results mirror the differences between the target groups surveyed in each Member State. Muslim respondents in Finland and Luxembourg are all respondents from African countries south of the Sahara. Consequently, ‘skin colour’ is the most common ground of discrimination in these countries, affecting 52 % of Muslims in Luxembourg and 47 % of Muslims in Finland. ‘Religion or religious belief’ is a significant trigger of discrimination for Muslims in Austria (56 %), Germany (41 %), Denmark (39 %), Belgium (31 %) and Finland (27 %).

FIGURE 5: NUMBER OF GROUNDS OF DISCRIMINATION EXPERIENCED IN THE 12 MONTHS BEFORE THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had felt discriminated against on any ground in at least one of the areas of life asked about in the survey in the 12 months before the survey (n = 9 007); weighted results. Question: 'In the past 12 months in the country, have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs; age; sex/gender; disability; sexual orientation; gender identity or gender expression; other (please specify).' Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops.

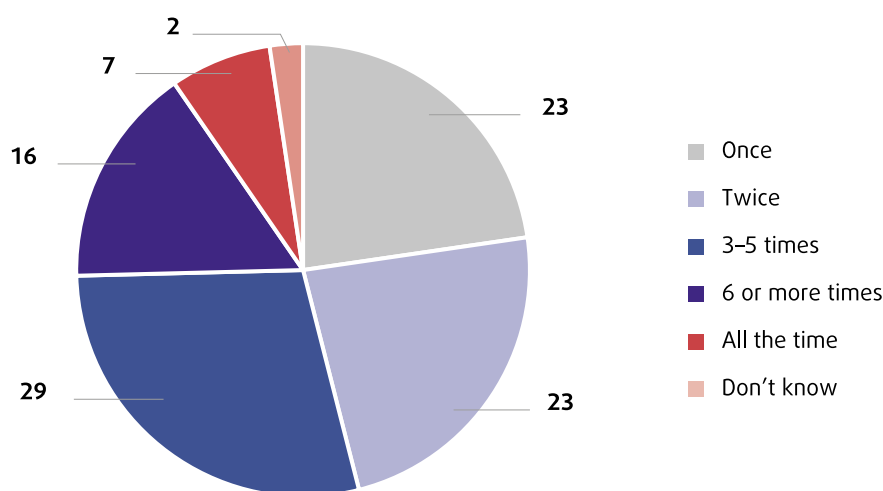
1.1.3. Multiple and intersecting grounds of discrimination

Almost half of Muslim respondents who said that they felt discriminated against in at least one area of life in the 12 months (or in the 5 years) preceding the survey said that they experienced it on more than one ground (Figure 5). 32 % of respondents who said that they felt discriminated against in the year before the survey mention two different grounds, 1 in 8 (13 %) said that they felt discriminated against on three grounds and 8 % experienced discrimination based on four or more grounds.

The grounds combined most often are ethnic or immigrant background, religion and skin colour. The results point to a notable intersection of the grounds 'ethnic or immigrant background' and 'religion' among Muslim respondents but also to intersections between other grounds. A considerable proportion (79 %) of those who said that they felt discriminated against because of their religion in the year before the survey also said that they felt discriminated against because of their ethnic or immigrant background. Moreover, of respondents who said that they felt discriminated against because of their religion, 26 % also experienced discrimination because of their skin colour, 19 % because of their age and 12 % because of their sex/gender.

The survey asked respondents how often, in the 12 months before the survey, they felt discriminated against on any ground across all areas of life. One out of four respondents (23 %) reported experiencing discrimination only once in the year preceding the survey, 23 % experienced it twice, and 29 % experienced it three to five times (Figure 6). 16 % of Muslim respondents said it happened six or more times and 7 % said it happened 'all the time'.

FIGURE 6: FREQUENCY OF DISCRIMINATION IN THE 12 MONTHS BEFORE THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

◀ Notes:

Out of all Muslim respondents who felt discriminated against on any ground in at least one of the areas of life asked about in the survey in the 12 months before the survey (n = 9 007); weighted results. Questions: 'In the past 12 months in the country, have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs; age; sex/gender; disability; sexual orientation; gender identity or gender expression; other (please specify)' and 'You mentioned that in the past 12 months you felt discriminated against. How many times, overall, has this happened to you in the past 12 months?' Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops.

1.1.4. Overall prevalence of racial discrimination

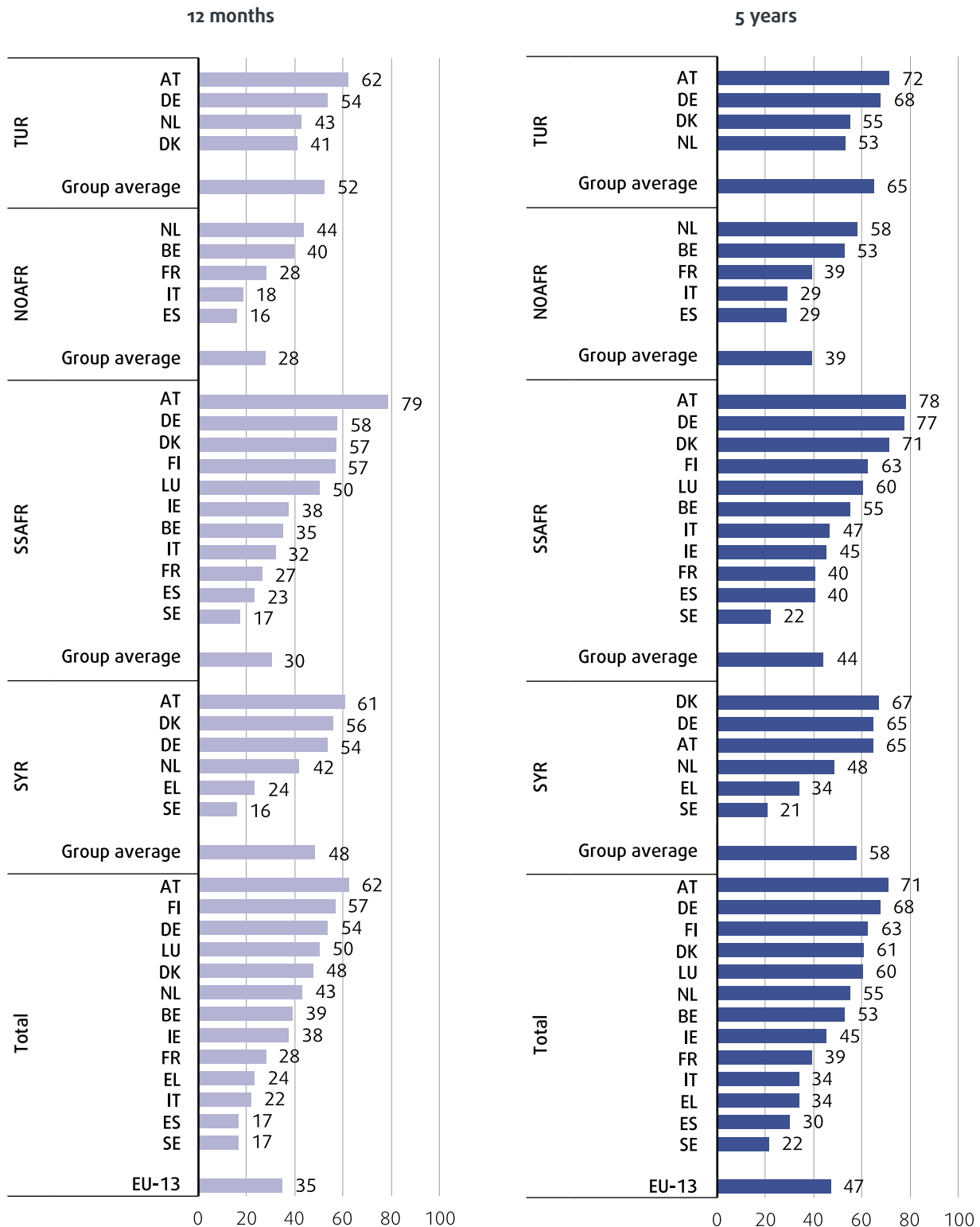
This section analyses the overall prevalence of discrimination on at least one of the three grounds (skin colour, ethnic or immigrant background and religion or religious beliefs) that were subsumed in the category 'ethnic or immigrant background' in the 2017 EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings report (3). For the current report, **racial discrimination** is understood as discrimination based on at least one of the following three grounds: skin colour, ethnic or immigrant background and religion or religious belief.

Although there are some slight differences in the countries and target groups selected for the 2022 survey and the 2016 survey, the average percentage of Muslim respondents experiencing racial discrimination has increased since 2016. On average, more than a third of Muslim respondents (35 %) surveyed in 2022 felt racially discriminated against in the year preceding the survey (Figure 7), compared with one quarter (25 %) of Muslim respondents in 2016 (4). The overall 5-year rates of racial discrimination show the same trend (47 % in 2022, compared with 39 % in 2016).

For Luxembourg and Sweden, the results from 2016 and 2022 must be interpreted with caution when considering changes in the results over time. In Luxembourg, this is because there was a change in the sampling approach between the two surveys. In Sweden, COVID-19 measures had an impact on the fieldwork and how the survey was conducted.

As with the prevalence rates on any ground, there are considerable differences between Member States and target groups in the prevalence of racial discrimination for both periods (Figure 7). The highest prevalence of racial discrimination in the year before the survey is experienced by Muslim respondents in Austria (62 %), with Muslims from African countries south of the Sahara showing the highest prevalence among all countries and target groups (79 %), followed by Muslim respondents with Turkish (62 %) and Syrian backgrounds (61 %) in Austria. In contrast, the lowest 12-month rates of racial discrimination overall are found in Spain and Sweden (17 % in both, although results for Sweden should be interpreted with caution); however, Muslims from African countries south of the Sahara tend to experience higher rates of racial discrimination than the other groups surveyed in these countries. In Spain, the 12-month prevalence of racial discrimination for Muslims from African countries south of the Sahara is 23 %, and 16 % for Muslims with a North African background

FIGURE 7: PREVALENCE OF RACIAL DISCRIMINATION IN THE 12 MONTHS AND THE 5 YEARS BEFORE THE SURVEY, BY TARGET GROUP AND COUNTRY (%)



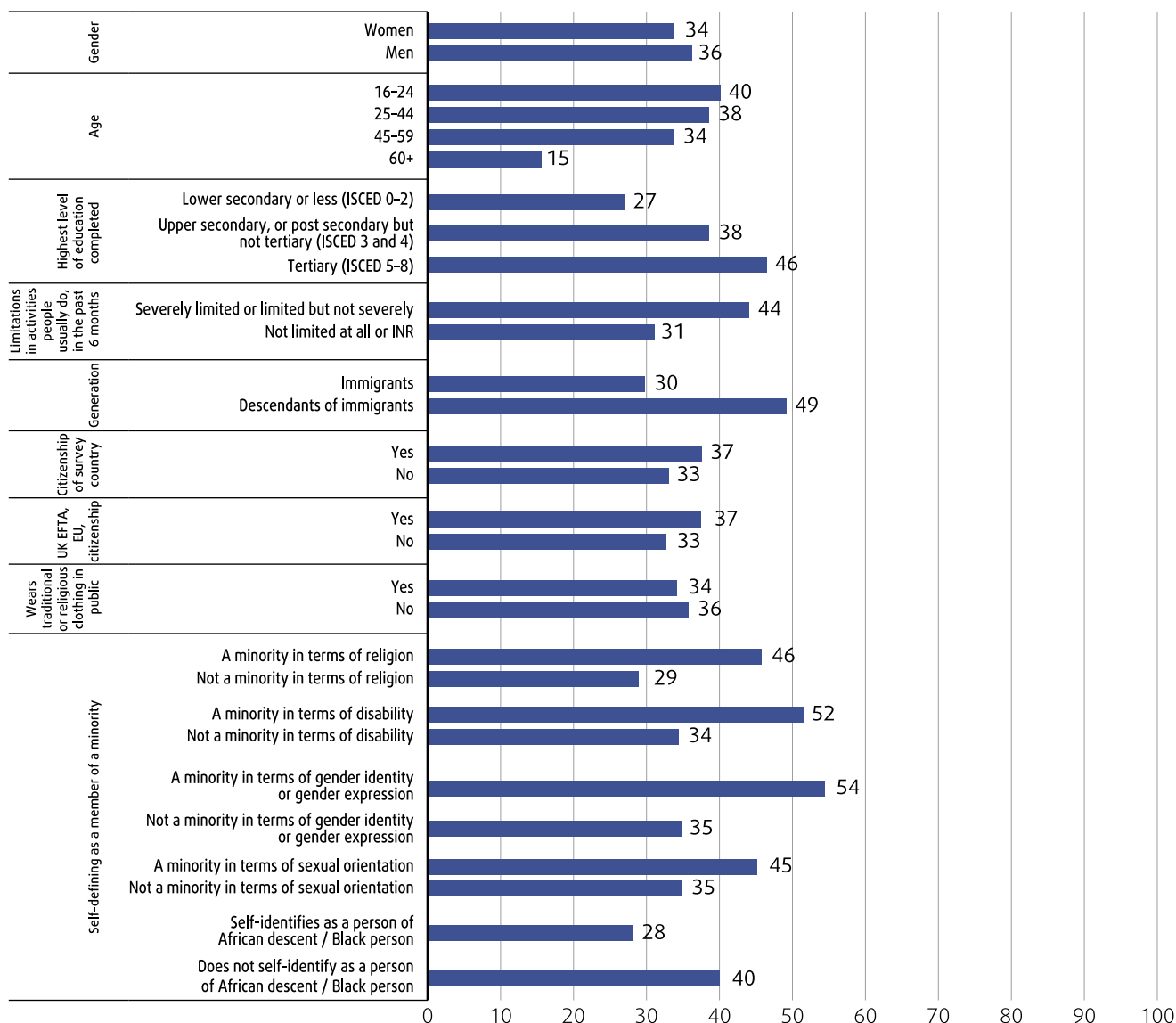
Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007) and in the 5 years before the survey (n = 9 281); weighted results. 2022 FRA survey question: 'In the past 12 months in the country, have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs.' Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Breaking down the overall 12-month prevalence of racial discrimination shows a similar pattern to the overall prevalence of discrimination on any ground (Figure 8). High rates of racial discrimination are observed among young Muslim respondents, including descendants of immigrants, and Muslims with higher levels of education. High rates are also seen among Muslim respondents who identify as belonging to a minority in terms of religion, disability, gender identity or gender expression, or sexual orientation.

FIGURE 8: PREVALENCE OF RACIAL DISCRIMINATION IN THE 12 MONTHS BEFORE THE SURVEY, BY SELECTED SOCIODEMOGRAPHIC CHARACTERISTICS (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007); weighted results. 2022 FRA survey question: 'In the past 12 months in the country, have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs.' Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops. INR, item non-response; ISCED, International Standard Classification of Education.

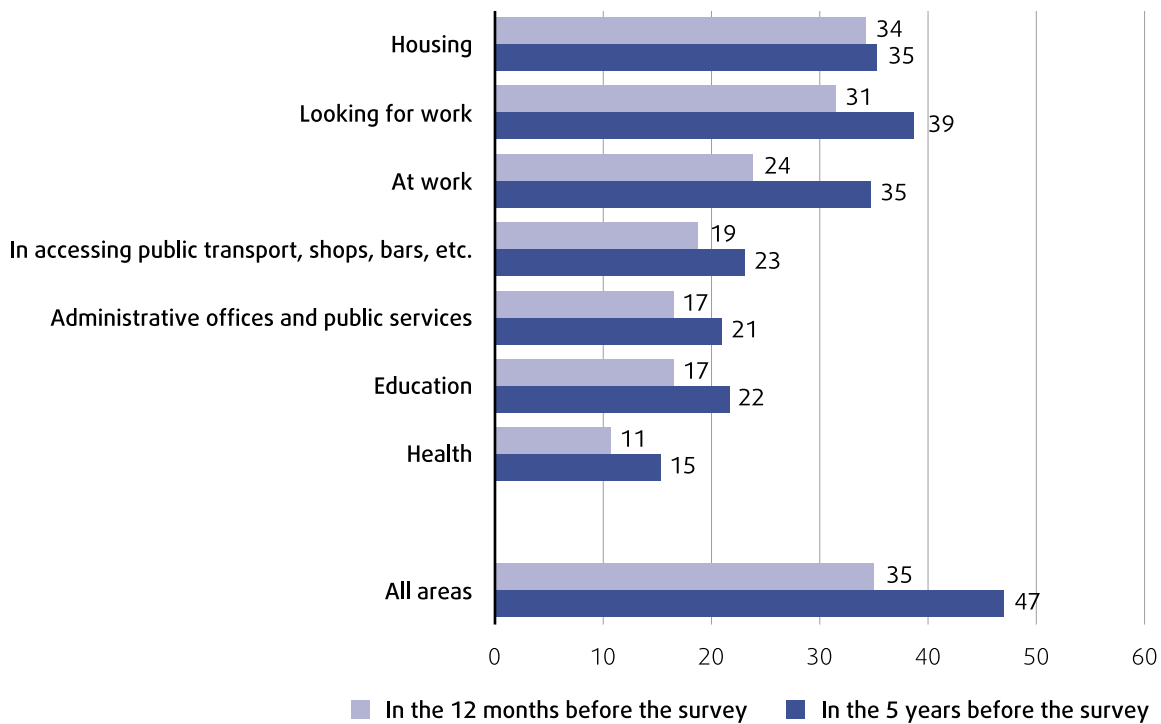
ISCED 0-2 includes those who have never been in formal education or who did not complete primary education, those in primary education and those in lower secondary education. ISCED 3 and 4 includes those in upper secondary education, vocational training and post-secondary non-tertiary education, and all types of vocational training completed abroad corresponding to ISCED 35, 45 and 55 (hence, the proportion of respondents in ISCED 3 and 4 among respondents may be slightly overestimated, compared with the general population). ISCED 5-8 includes short-cycle tertiary education, bachelor's-level or equivalent education, master's-level or equivalent education and doctorate-level or equivalent education.

1.1.5. Prevalence of racial discrimination in different areas of life

Like EU-MIDIS II, these survey findings show that Muslim respondents often experience racial discrimination in multiple areas of life. The highest rates are found in access to housing and employment (including when looking for a job and on the job), followed by access to or being in public spaces, such as using public transport or entering bars, shops or restaurants (Figure 9). Discrimination in other areas of life is less prevalent but still affects a considerable proportion of the Muslim population.

Overall, the level of racial discrimination has substantially increased across all areas of life, compared with the findings of the 2017 *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings* report ⁽⁵⁾.

FIGURE 9: PREVALENCE OF RACIAL DISCRIMINATION IN KEY AREAS OF LIFE IN THE 12 MONTHS AND THE 5 YEARS BEFORE THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007) and in the 5 years before the survey (n = 9 281); weighted results, sorted by 12-month rate. Question: 'In the past 12 months [/ 5 years] in the country (or since you have been in [country]), have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs.' Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops.

Overall, 35 % of Muslim respondents indicated that they experienced racial discrimination when trying to rent or buy an apartment or a house in the 5 years preceding the survey (Figure 9). This is higher than in 2016 (22 %). The highest 5-year rates of racial discrimination in access to housing are in Germany (54 %), Austria (50 %), Belgium and Finland (43 % in both). The lowest rate is in Sweden (7 %), followed by Greece (23 %), Luxembourg (26 %), France (27 %) and Denmark (28 %). The low rate in Sweden is an outlier, and the results for Sweden should be interpreted with caution, as explained previously.

Overall, no differences in the 5-year prevalence of racial discrimination in housing are observed based on Muslim respondents' sociodemographic characteristics, except disability. 46 % of Muslim respondents who experience limitations in daily activities said that they felt racially discriminated against when trying to rent or buy an apartment or a house, compared with 30 % of those who do not experience limitations. In addition, 57 % of those who self-identify as belonging to a minority in terms of disability had such experiences, compared with 33 % of those who do not self-identify as such.

Differences in the 5-year prevalence of racial discrimination in housing are observed based on a household's ability to make ends meet. The discrimination rate is higher for those who face (great) difficulties in making ends meet than for those who do not face such difficulties (41 %, compared with 33 %). The findings vary across the countries. The biggest differences in the 5-year prevalence of racial discrimination in access to housing between those who face (great) difficulties in making ends meet and those who (fairly or very) easily make ends meet are in Denmark (50 % and 24 %, respectively), Italy (45 % and 20 %, respectively), Finland (64 % and 41 %, respectively) and Spain (40 % and 19 %, respectively).

The survey also asked about five specific situations that respondents might have faced when trying to rent or buy an apartment or a house in the past 5 years related to their ethnic or immigrant background. Discrimination seems to be often encountered when dealing with housing matters in the private sector. Of Muslim respondents who had tried to rent or buy an apartment or a house in the 5 years before the survey, a quarter (26 %) said that they believe that a private landlord prevented them from renting because of their ethnic or immigrant background, and 13 % said that they believe that an owner or an estate agency prevented them from buying for the same reason. More than 1 in 10 (15 %) had come across adverts for housing that excluded or discouraged applicants with an ethnic or immigrant background. Moreover, more than 1 in 10 Muslim respondents (13 %) had been asked to pay a higher rent/price/deposit because of their ethnic or immigrant background, and around 1 in 10 (9 %) said that that officials working for public housing prevented them from renting municipal/social housing because of their ethnic or immigrant background.

Of Muslim respondents who were in contact with educational facilities, 1 in 5 (22 %) said that they felt racially discriminated against in such settings in the 5 years before the survey. For the 12 months before the survey, it was 1 in 6 (17 %) (**Figure 9**).

Like findings in other areas of life, younger respondents (aged 16–24) face racial discrimination in education slightly more often (31 %) than those aged 25–44 (20 %) or aged 45–59 (19 %).



About one third (32 %) of Muslim respondents who experience limitations in daily activities said that they felt racially discriminated against when in contact with educational facilities in the 5 years preceding the survey. By contrast, this was 18 % for those who do not experience any limitations in their daily activities. In addition, 43 % of those who self-identify as belonging to a minority in terms of disability had such experiences, compared with 20 % of those who do not identify as a member of a minority in terms of disability.

The survey also asked parents or guardians of children of national compulsory schooling age if their children had experienced any racist treatment at school in the 12 months preceding the survey. The acts it asked about included offensive or threatening comments made to the child or children in person, for example insulting them or calling them names; physical abuse (e.g. hitting, hair-pulling and kicking); and exclusion (isolation) at playtime or from social events or circles of friends because of their ethnic or immigrant background.

Overall, 16 % of Muslim respondents who were parents or guardians at the time of the interview indicated that someone made offensive or threatening comments to their child(ren) in person because of their ethnic or immigrant background. The rates are highest among Muslim parents/guardians in

Austria (27 %), Denmark (26 %) and Germany (24 %). Overall, Muslim respondents with Syrian and Turkish backgrounds more often mentioned that their children suffered offensive or threatening comments because of their ethnic or immigrant background (24 % and 22 %, respectively) than respondents from North African countries (14 %) or African countries south of the Sahara (13 %).

On average, 8 % of Muslim parents/guardians said that their children were isolated at playtime or from social events or circles of friends because of their ethnic or immigrant background. The rates are highest among Muslim parents/guardians in Denmark (20 %), Austria (17 %) and the Netherlands (15 %). Some 6 % of Muslim parents mentioned physical abuse such as hitting, hair-pulling and kicking because of their children's ethnic or immigrant background.

Discrimination associated with ethnicity when providing medical care in Sweden

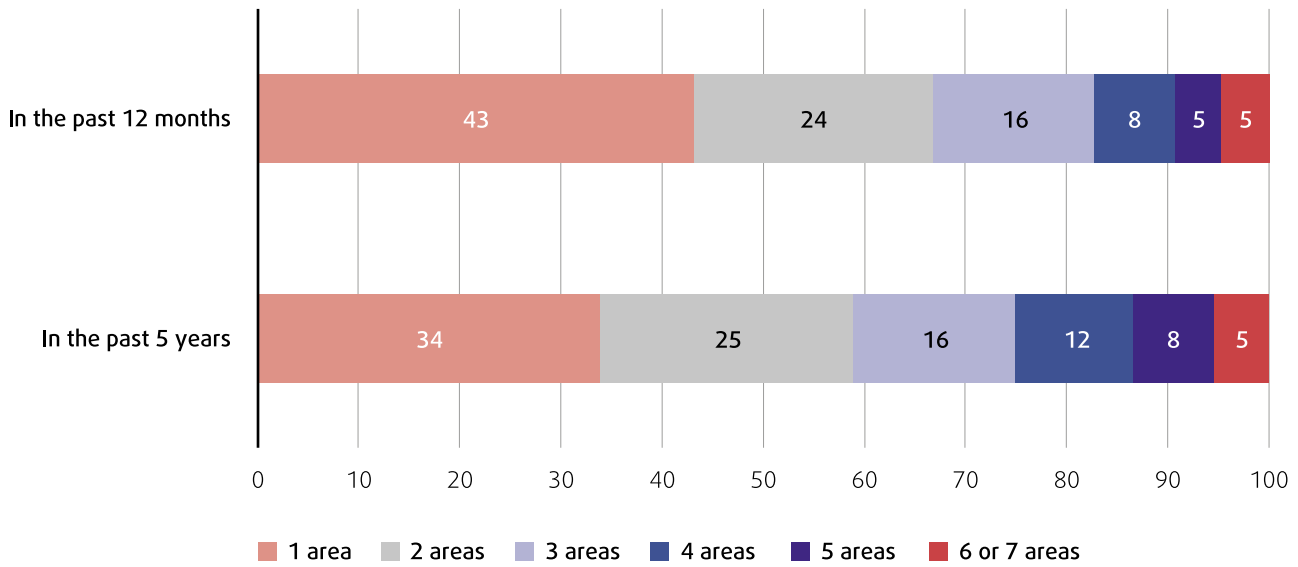
In a claim brought by the Equality Ombudsman against the Västra Götaland region, for a patient, who was a Muslim man of African origin and had a disease, the district court concluded that the man was disadvantaged by, among other things, the region's healthcare staff not prioritising his condition as a result of his ethnicity. The court found a violation of the prohibition of discrimination associated with ethnicity when providing medical care, not only against the patient but also against his wife, who was trying to provide information about her husband's health condition.

Source: Sweden, District Court, **Målnummer T 17336-19**, 26 May 2021.

11 % of Muslim respondents said that they felt racially discriminated against in the 12 months before the survey when accessing healthcare services, for example when seeing a doctor, nurse or dentist or when visiting a hospital, an emergency clinic or a medical centre. The overall 5-year prevalence is 15 %, with considerable differences among Member States. The highest 5-year prevalences of racial discrimination in access to healthcare are among Muslim respondents in Austria (45 %), Germany (31 %) and Luxembourg (28 %). The lowest rates are in France (6 %) and Spain (7 %).

The survey findings indicate that racial discrimination is not a once-in-a-lifetime experience, nor is it limited to a single area of life (as already discussed in this section). Out of all Muslim respondents who said that they had experienced discrimination in the 5 years preceding the survey, around two thirds (66 %) experienced it in relation to more than one area of life (**Figure 10**), with 1 in 4 (25 %) victims of discrimination saying that it occurred in two areas of life, 16 % saying that it took place in three areas of life and another 12 % in four areas of life, for the same period. The results for the year preceding the survey show a similar trend: more than half of those (57 %) who said that they felt racially discriminated against experienced it in relation to more than one area of public life.

FIGURE 10: NUMBER OF AREAS IN WHICH RESPONDENTS FELT RACIALLY DISCRIMINATED AGAINST IN THE 12 MONTHS AND THE 5 YEARS BEFORE THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had engaged in activities in the areas of life asked about in the survey in the 12 months before the survey (n = 9 007) and in the 5 years before the survey (n = 9 281); weighted results, sorted by 12-month rate. Question: 'In the past 12 months [/ 5 years] in the country (or since you have been in [country]), have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs.' Areas of life asked about in the survey are looking for work; being at work; education (as a student or as a parent); health; housing; and accessing administrative offices, public services or other services, such as restaurants, bars, public transport and shops.

Experiences of racial discrimination overlap in different areas of life, and across generations, in multiple institutional settings, such as education, the labour market and housing.

Legal corner

The Court of Justice of the European Union and national case-law on discrimination in employment on the grounds of religion or religious belief

Recent cases in the Court of Justice of the European Union (*), and the *Achbita* (**) and *Bougnaoui* (***) cases, confirm that an internal rule prohibiting the visible wearing of any political, philosophical or religious sign in the workplace does not constitute direct discrimination.

However, in its interpretation of Article 2(2)(b) for private undertakings (****), the court ruled that such an internal rule could result in indirect discrimination on the grounds of religion or belief and could be justified only if (1) such prohibition covers all visible forms of expression of political, philosophical or religious beliefs and is not limited to the wearing of 'conspicuous', 'large-sized' signs of political, philosophical or religious beliefs (direct discrimination), (2) a neutrality policy meets a genuine and legitimate need on the part of that employer, (3) the difference in treatment is appropriate for neutrality and is thus consistent and systematic and (4) the prohibition is limited to what is strictly necessary.

National courts and national human rights institutions have also dealt with the issue of discrimination based on religion in both employment and education (*****). The Rhineland-Palatinate Higher Labour Court in Germany (******) found that the extraordinary termination of an employment contract is not justified if it is proven that the plaintiff was racially insulted by their immediate supervisor over several years. The French Defender of Rights, in Decision No 2021-192 (*****), concluded that the plaintiff should, pursuant to the principle of shifting the burden of proof, be considered a victim of discrimination in the workplace on the grounds of their Muslim faith.

In most cases about headscarves, national bodies considered the need to ensure neutrality in workplaces and educational and healthcare establishments, and the appropriateness and proportionality of measures banning the display or wearing of religious symbols. For example, in case 81/2020 (*****), relating to an internal regulation of a Brussels college prohibiting the wearing of religious symbols, the Belgian Constitutional Court ruled that the ban did not conflict with the duty of neutrality in official education and did not violate religious freedom. The Greek Ombudsman, in its 2022 special report on equal treatment (case 264690, pp. 28–29 and 76–78) (*****), stated that a headscarf ban during nursing internships at public hospital clinics does not constitute discrimination, since it was not linked to or differentiated based on religion or religious beliefs but was introduced for the observance of the prescribed uniform dress code for nurses, based on provisions of a regulatory nature, is applied to the nursing staff indiscriminately and is sufficiently accounted for in safeguarding public health.

- (*) Judgment of the Court (Second Chamber) of 13 October 2022, *L.F. v S.C.R.L.*, **C-344/20**, ECLI:EU:C:2022:774; Judgment of the Court (Grand Chamber) of 28 November 2023, *OP v Commune d'Ans*, **C-148/22**, ECLI:EU:C:2023:924.
- (**) Judgment of the Court (Grand Chamber) of 14 March 2017, *Achbita v G4S Secure Solutions NV*, **C-157/15**, ECLI:EU:C:2017:203.
- (***) Judgment of the Court (Grand Chamber) of 14 March 2017, *Asma Bougnaoui and Association de défense des droits de l'homme (ADDH) v Micropole SA*, **C-188/15**, ECLI:EU:C:2017:204.
- (****) Judgment of the Court (Grand Chamber) of 15 July 2021, *IX v WABE eV and MH Müller Handels GmbH v MJ*, **joined cases C-804/18 and C-341/19**, ECLI:EU:C:2021:594.
- (******) Examples of relevant national case-law: Austria, Higher Regional Court of Vienna, **case 18 Bs 339/18m**, 13 December 2018; Belgium, **Tribunal correctionnel Bruxelles**, 29 June 2021; Finland, Turku Administrative Court / **H95/2022**, 25 January 2022; France, Court of Cassation (Chambre criminelle), 19 June 2018, **17-86.604**, **ECLI:FR:CCASS:2018:CR03270**; Germany, Judgment of the Higher Regional Court of 18 March 2021, **DGH 2/19**, **ECLI:DE:OLGSTUT:2021:0318.DGH2.19.00**; Luxembourg, Police Court of Luxembourg City / **Case No 278/21**, 27 April 2021; Netherlands, Supreme Court (Hoge Raad), **Case No 21/01879**, 18 October 2022; Spain, Provincial Court of Barcelona, **Sixth Section Judgment No 674/2022**, 8 November 2022; Sweden, Supreme Court, **Målnummer B 5987-19**, 21 December 2020.
- (******) Germany, Judgment of the Rhineland-Palatinate Higher Labour Court of 19 November 2021, **2 Sa 40/21**, ECLI:DE:LAGRLP:2021:1119.2SA40.21.00.
- (******) France, Public Defender of Rights (Défenseur des droits), **Decision No 2021-192**, 9 July 2021.
- (******) Belgium, Constitutional Court (Grondwettelijk Hof), **case 81/2020**, 4 June 2020.
- (******) Greek Ombudsman (2022), **2022 Special Report on Equal Treatment**.

Overall, more than one third of Muslim respondents (39 %) said that they felt racially discriminated against **when looking for work** in the 5 years before the survey in 13 Member States, with considerable variations between countries and target groups. The highest 5-year prevalence of racial discrimination when looking for work is for Muslims in Austria (61 %), Denmark, Germany, (55 % in both) and the Netherlands (52 %), where more than half of Muslim respondents experienced racial discrimination when looking for work. The overall 12-month prevalence of racial discrimination when looking for work is at 31 %, with the highest rates seen in Austria (48 %), Belgium (45 %), Germany (43 %), Denmark (42 %) and Finland (41 %).

On average, more than 1 in 3 Muslim respondents (35 %) said that they felt racially discriminated against **at work** in the 5 years before the survey, and every fourth Muslim respondent (24 %) did so in the year preceding the survey. The highest proportions of Muslim respondents experiencing racial discrimination in the 5 years before the survey at work are in Austria (52 %), Finland and Germany (51 % in both), followed by Denmark and the Netherlands (43 % in both). The highest 12-month rates of racial discrimination at work are in Finland (40 %), Austria (38 %), Germany (37 %) and the Netherlands (36 %). The lowest are in Spain (8 %), Italy (13 %) and Sweden (14 %).

Overall, Muslim respondents with Turkish and Syrian backgrounds were more likely to experience racial discrimination in employment in the 5 years preceding the survey (when looking for work: 55 % and 47 %, respectively; while at work: 50 % and 43 %, respectively) than respondents from North African countries (33 % and 28 % when looking for work and at work, respectively) and African countries south of the Sahara (32 % when looking for work and at work).

On average, there is no difference in the 5-year prevalence of racial discrimination in employment between Muslim women and men (looking for work: 39 % for both; at work: 34 % and 35 %, respectively).

However, there are some substantial gender differences within and across target groups in some Member States. The 5-year prevalence of racial discrimination when looking for work is higher for Muslim women (65 %) than men (49 %) with Syrian backgrounds in Austria. This difference is not as pronounced for Muslim women and men with Syrian backgrounds who looked for work in the same period in Germany (59 % and 50 %, respectively) or in Denmark (60 % and 59 %, respectively).

Moreover, as in EU-MIDIS II, there are some substantial gendered differences in the 5-year prevalence of racial discrimination in employment between Muslim women and men who at least sometimes wear traditional or religious clothing when out in public and those who do not wear such clothing. Although the overall 5-year prevalence of racial discrimination when looking for work varies only slightly between Muslims who wear traditional or religious clothing (42 %) and those who do not wear such clothing (37 %), the rates differ significantly for gender. The 5-year prevalence of racial discrimination when looking for work is 31 % for Muslim women and 40 % for Muslim men who **do not wear** traditional or religious clothing when out in public. It is 45 % for Muslim women and 35 % for Muslim men **who wear such clothing** in public.

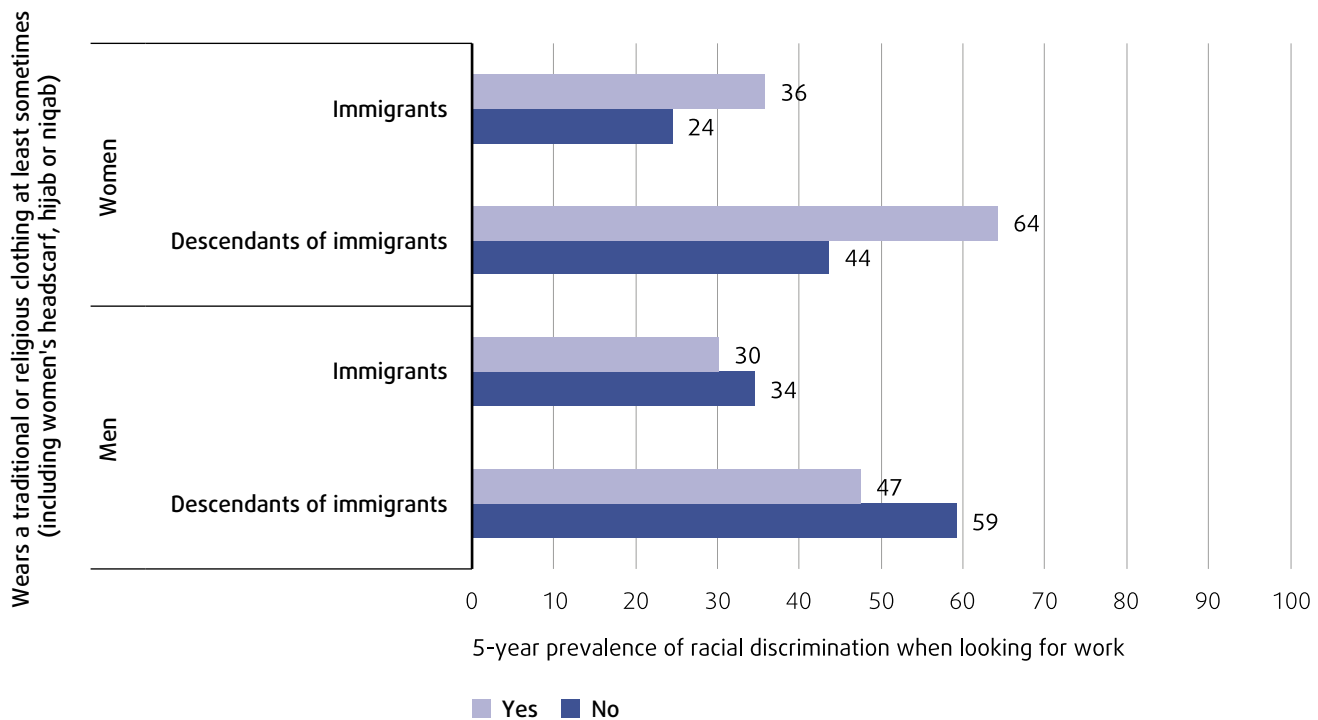


Overall, descendants of immigrants are more likely to feel racially discriminated against in employment than immigrants. Every second descendant of immigrants (55 %) said that they have felt racially discriminated against while looking for work in the 5 years preceding the survey, compared with 32 % of Muslim immigrants. The proportions are 49 % for descendant of immigrants and 28 % for immigrants while at work in the 5 years preceding the survey.

There are also some significant intersections between gender and generation in employment. Overall, Muslim women descendants of immigrants (EU-born with at least one immigrant parent) who at least sometimes wear traditional or religious clothing in public are most at risk of feeling racially discriminated against when looking for work, compared with both Muslim women who are immigrants and Muslim men descendants of immigrants (**Figure 11**). More specifically, the 5-year prevalence of racial discrimination when looking for work is 36 % for Muslim women immigrants who wear traditional or religious clothing and 47 % for Muslim men descendants of immigrants who wear such clothing in public, whereas it is 64 % for Muslim women who are descendants of immigrants and wear such clothing when out in public. The prevalence for immigrant Muslim men who wear traditional or religious clothing is 30 %; for those who **do not wear** such clothing, it is slightly higher, at 34 %, and it is significantly higher for Muslim men descendants of immigrants (59 %) who **do not wear** such clothing. For Muslim women descendants of immigrants who do not wear traditional or religious clothing, the prevalence is 44 %, and it is 24 % for immigrant Muslim women who do not wear such clothing in public. The findings show that, whether or not they wear traditional or religious clothing outside private settings, descendants of immigrants are more likely to experience racial discrimination than immigrants.

Similarly, when looking for work in the 5 years before the survey, younger women who wear a headscarf, hijab or niqab outside the house are at higher risk of racial discrimination than those who do not wear such clothing; for example, the rates are 58 % and 38 %, respectively, among those aged 16–24 years, and 41 % and 29 %, respectively, among those aged 25–44 years.

FIGURE 11: THE 5-YEAR PREVALENCE OF RACIAL DISCRIMINATION WHEN LOOKING FOR WORK AMONG MUSLIM WOMEN AND MEN WHO DO / DO NOT WEAR TRADITIONAL OR RELIGIOUS CLOTHING (INCLUDING A HEADSCARF, HIJAB OR NIQAB FOR WOMEN) IN PUBLIC, BY GENDER AND GENERATION (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had been looking for work in the 5 years before the survey and experienced racial discrimination (n = 2 413); weighted results. Questions: 'Which of the following things have you done in the past 5 years (or since you have been in [country]? Looked for work.'; 'In the past 5 years in the country (or since you have been in [country]), have you ever felt discriminated against for any of the following reasons? Skin colour; ethnic or immigrant background; religion or religious beliefs.'

When looking at the 5-year prevalence of racial discrimination **at work**, the differences between Muslim women and men who wear traditional or religious clothing and those who do not wear such clothing are not as prominent as the differences observed between Muslim women and men looking for a job. For Muslim women, it is 36 % for those who wear traditional or religious clothing and 32 % for those who do not wear such clothing. The rates for Muslim men who wear traditional or religious clothing and those who do not wear such clothing are 31 % and 37 %, respectively.

The results described so far suggest that Muslim women, especially young women, who usually wear a headscarf, hijab or niqab outside the house face barriers when seeking employment and developing a professional career that is on an equal footing with Muslim men of the same age or with Muslim women who do not wear such clothing when out in public. These findings are confirmed by the results analysed in **Section 4.2.1** of this report, which show a pronounced **gendered difference in the overall paid-work rate** for those aged 20–64 years, which is substantially higher for Muslim men (73 %) than for Muslim women (53 %). The results also show that Muslim women who usually wear a headscarf, hijab or niqab outside the house are less likely to be in employment than Muslim women who do not wear traditional or religious clothing in public (46 % and 61 %, respectively, for self-declared main activity status 'in paid work or self-employed').

However, there is no substantial variation in the paid-work rate between Muslim men who wear traditional or religious clothing in public (74 %) and Muslim men who do not wear such clothing (72 %).

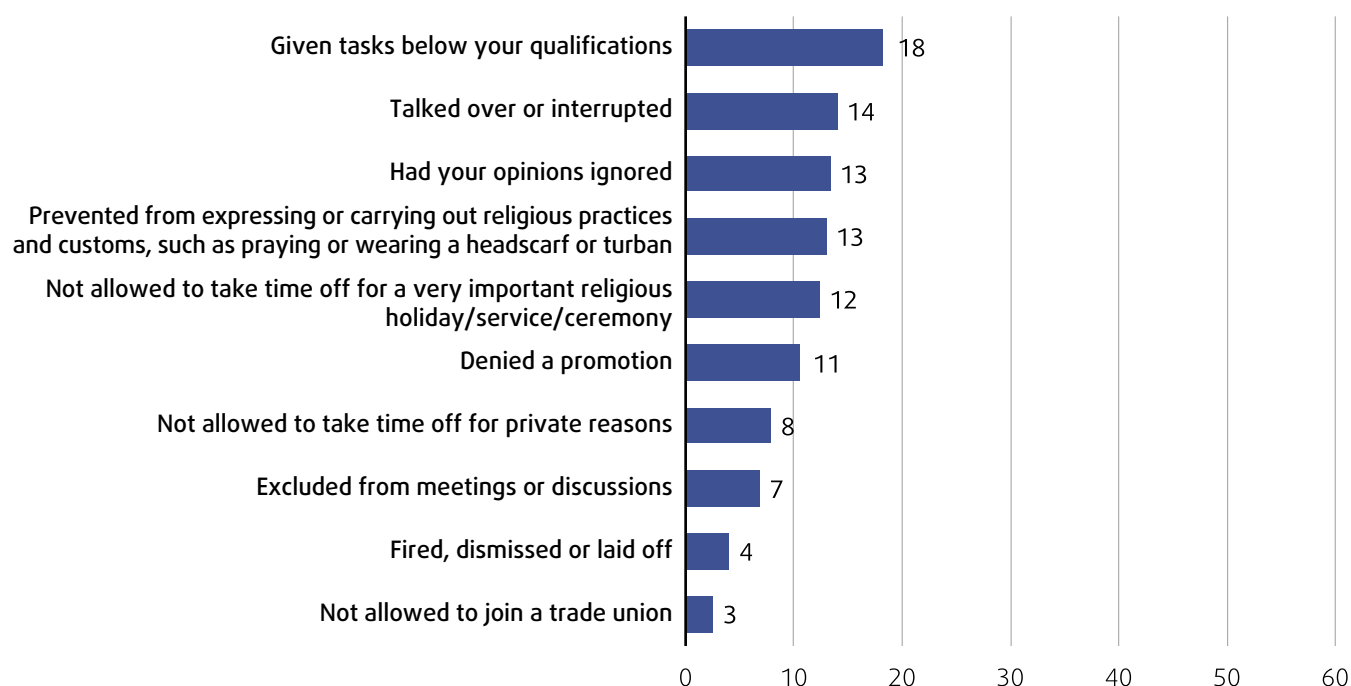
Like the tendencies in the overall experiences of racial discrimination, the prevalence of racial discrimination in employment is higher among Muslim

respondents with tertiary education, among descendants of immigrants, among those who experience limitations in daily activities and among those who self-identify as belonging to a minority in terms of religion, disability, gender identity or gender expression, or sexual orientation.

Respondents who had worked in the past 5 years answered questions about specific ways in which racial discrimination manifests, with one third (36 %) experiencing at least one of them.

The most common type of discriminatory experience is being given tasks below their qualification level, which 18 % have experienced (Figure 12). This is followed by being talked over or interrupted (14 %), and having had their opinions ignored in a work setting due to their ethnic or immigrant background (13 %). Some 13 % of Muslim respondents were prevented from expressing or carrying out religious practices and customs, such as praying or wearing a headscarf or turban at work, and 12 % were not allowed to take time off for a very important religious holiday/service/ceremony.

FIGURE 12: SPECIFIC EXPERIENCES OF RACIAL DISCRIMINATION AT WORK (BASED ON ETHNIC OR IMMIGRANT BACKGROUND) IN THE 5 YEARS PRECEDING THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who had been in work in the 5 years before the survey (n = 6 125); weighted results. 'While at work in the past 5 years in [survey country] / since you have been in [survey country], have any of the following situations occurred?' Answer categories: 'You were given tasks below your qualifications because of your ethnic or immigrant background', 'You were denied a promotion because of your ethnic or immigrant background', 'You were not allowed to join a trade union because of your ethnic or immigrant background', 'You were not allowed to take time off for a very important religious holiday/service/ceremony', 'You were fired, dismissed or laid off because of your ethnic or immigrant background', 'You were prevented from expressing or carrying out religious practices and customs, such as praying or wearing a headscarf or turban', 'You were not allowed to take time off for private reasons', 'You had your opinions ignored because of your ethnic or immigrant background', 'You were excluded from meetings or discussions because of your ethnic or immigrant background', 'You were talked over or interrupted because of your ethnic or immigrant background', 'Yes', 'No', 'Prefer not to say', 'Do not understand the question', 'Not applicable', 'Do not know'.

1.2. REPORTING DISCRIMINATION

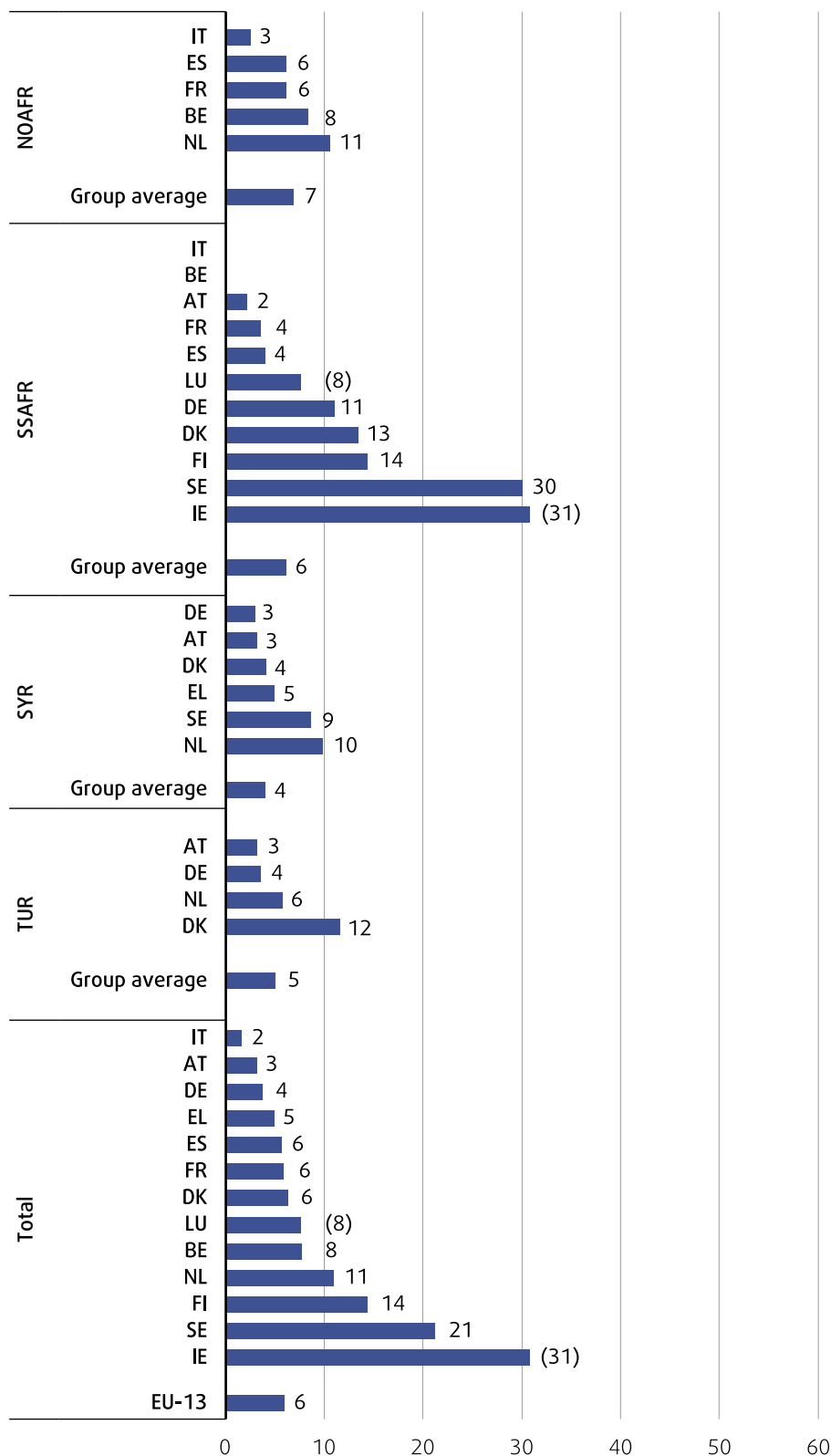
The survey asked respondents who felt discriminated against whether they reported or filed a complaint about any incident of discrimination in the 12 months preceding the survey. Response options included a list of common institutions to which incidents could be reported, such as designated bodies or the police, and the place where the incident occurred, such as the workplace.

As in previous survey rounds, reporting of discriminatory incidents remains low among Muslim immigrants and their descendants. Overall, only 6 % of those Muslim respondents who felt discriminated against in the 12 months preceding the survey reported the incident or made a complaint about it (**Figure 13**). While not directly comparable to EU-MIDIS II due to the different methodologies and question structure, it is evident that incidents of discrimination continue to take place largely unreported. They are therefore invisible to institutions that have a legal obligation to respond to complaints of discrimination and offer support to victims.

There were some notable differences across the countries surveyed, with the highest reporting rates in Sweden (21 %), Finland (14 %) and the Netherlands (11 %), and the lowest in Italy (2 %) and Austria (3 %).

Moreover, substantial differences emerge among the target groups surveyed in the same country (**Figure 13**). In Sweden, the reporting rate is 30 % for Muslims from African countries south of the Sahara, whereas it is 9 % for Muslim respondents with Syrian backgrounds. Similarly, in Germany, Muslims from African countries south of the Sahara are more likely to report the most recent incident of discrimination (11 %) than Muslims with Turkish (4 %) or Syrian (3 %) backgrounds. In Denmark, Muslims from African countries south of the Sahara (13 %) and those with a Turkish background (12 %) show notably higher reporting rates than Muslims with a Syrian background (4 %). By contrast, in Belgium and Italy, Muslims with North African backgrounds show some slight tendency to report (8 % and 3 %, respectively), but none of the victims of discrimination from African countries south of the Sahara made a complaint about any of the discriminatory incidents they had experienced. There are no substantial differences in the reporting rates between the three target groups surveyed in Austria. The comparatively lower levels of reporting for Muslim respondents with Syrian backgrounds in some of the countries might also be attributable to the relatively recent migration flows from Syria, compared with migration from Türkiye or African countries south of the Sahara.

FIGURE 13: REPORTING ANY INCIDENT OF DISCRIMINATION IN THE 12 MONTHS BEFORE THE SURVEY, BY TARGET GROUP AND COUNTRY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who felt discriminated against on any ground in at least one of the areas of life asked about in the survey in the 12 months before the survey (n = 3 819); weighted results. Question: 'Did you report or make a complaint about any of these incidents?' Results based on a small number of responses are statistically less reliable. Therefore, results based on 20-49 unweighted observations in a group total are noted in parentheses. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Overall, there were no notable differences in the reporting rates between Muslim women (7 %) and men (5 %). However, in Finland, Muslim women from African countries south of the Sahara were more likely than Muslim men from the same African countries to report incidents of discrimination (23 % and 9 %, respectively).

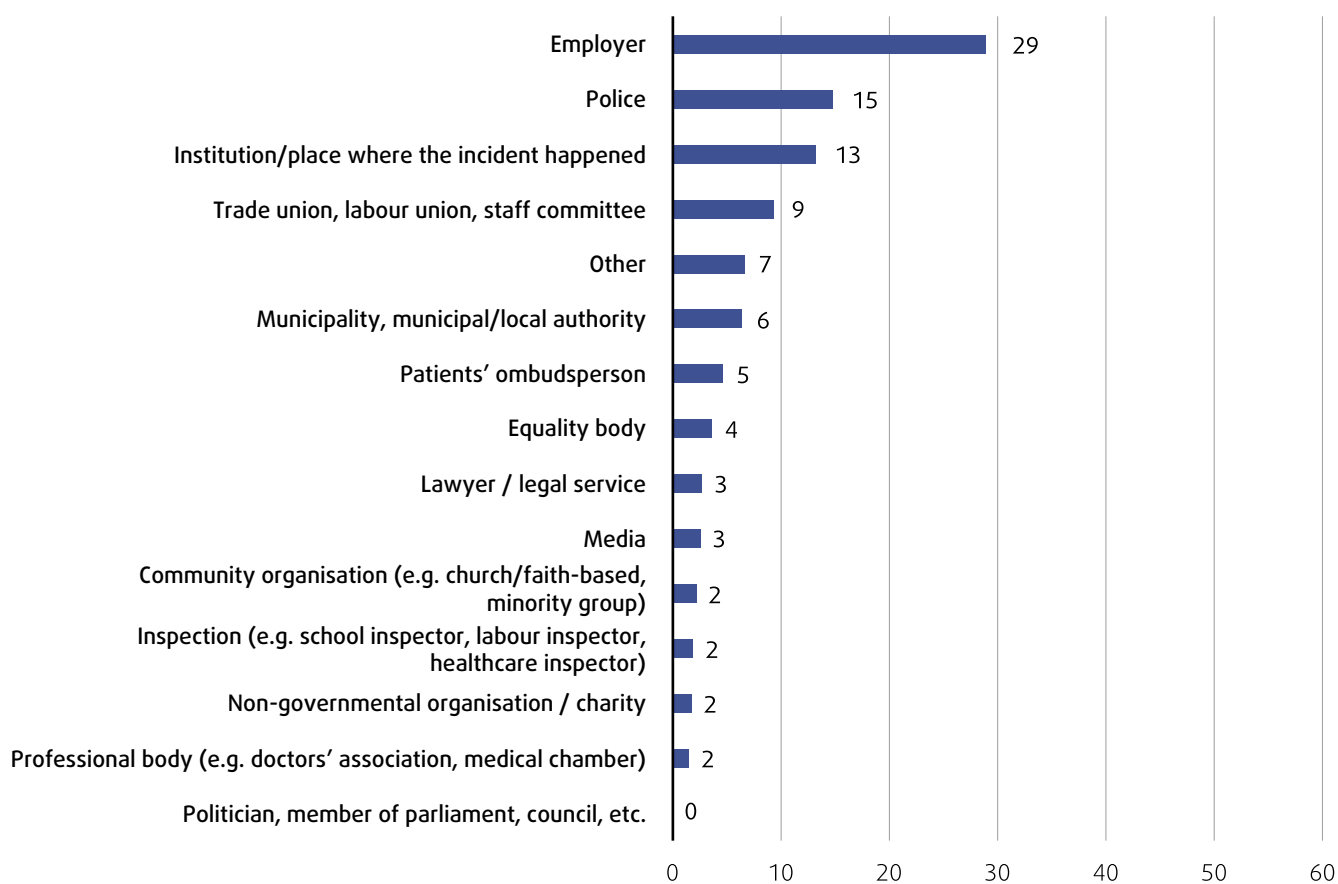
There are slight differences in the reporting rates between age groups, from 4 % among those aged 16–24 years and 8 % among those aged 45–59 years to 2 % for those aged 60 years or over. There are no notable differences in reporting rates among respondents with different levels of education. There are some differences regarding length of stay in the country. For Muslim respondents who had lived in the country for less than 9 years, the reporting rate was 3 %. It was 9 % for Muslim respondents who had lived in the country between 10 and 19 years.

Muslim respondents who self-identify as members of a minority in terms of disability or sexual orientation are more likely to report discrimination incidents (12 % and 10 %, respectively) than those who do not identify as such (5 % and 6 %, respectively).



Of the very few respondents who reported any incident of discrimination in the 12 months before the survey ($n = 237$), 29 % reported it to employers (Figure 14) and 9 % reported it to a trade union, labour union or staff committee. 15 % turned to the police and 13 % complained to someone at the institution/place where the incident happened. In line with the previous FRA survey, very few Muslim victims of discrimination filed a complaint with an equality body (4 %). In the questionnaire, the names of the relevant country's equality bodies were shown to respondents. The list of country-specific equality bodies is available in Table 3 in Annex II to this report. Depending on the country, one to four bodies were mentioned.

FIGURE 14: REPORTING OF INCIDENTS OF DISCRIMINATION IN THE 12 MONTHS BEFORE THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

◀ Notes:

Out of all Muslim respondents who felt discriminated against on any ground in at least one of the areas of life asked about in the survey in the 12 months before the survey and reported or made a complaint about any incident(s) to a person or institution ($n = 237$); weighted results. Question: 'You mentioned that you reported or made a complaint about incident(s) of discrimination. Who did you report the incident(s) or make the complaint(s) to?'

The survey asked respondents who felt discriminated against about the reasons for not reporting discriminatory incidents at all. The most frequently cited reason for not reporting such incidents was that 'nothing would happen or change by reporting it'. Almost 2 in 5 (39 %) Muslim respondents who felt discriminated against selected this (Figure 15). The next most common reason was that the incident was 'too trivial / not worth reporting'. 31 % of respondents mentioned this reason. Some 22 % said that they did not report the incident because 'it happens all the time' and another 22 % said that they had no proof. Almost 1 in 5 (19 %) Muslim respondents indicated that they 'did not want to create trouble' by reporting it. The results match the findings of FRA's second *Being Black in the EU* report and other FRA surveys and research that look more closely at the reasons for non-reporting (6).

FIGURE 15: REASONS FOR NOT REPORTING INCIDENTS OF DISCRIMINATION IN THE 12 MONTHS PRECEDING THE SURVEY (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who felt discriminated against on any ground in at least one of the areas of life asked about in the survey in the 12 months before the survey and who did not report any incident(s) of discrimination (n = 3 518); weighted results. Question: 'You mentioned that you did not report or make a complaint about the incident(s) of discrimination. Why did you not report the incident or make a complaint?' Results based on a small number of responses are statistically less reliable. Therefore, results based on 20-49 unweighted observations in a group total are noted in parentheses.

1.3. AWARENESS OF SUPPORT ORGANISATIONS, EQUALITY BODIES AND ANTI-DISCRIMINATION LAWS

The survey asks respondents about their awareness of any organisations that offer support or advice to victims of discrimination. It also determines their specific knowledge of national equality bodies (Table 3 in Annex II) and their awareness of national anti-discrimination law using three specific survey questions.

On average, almost two thirds (64 %) of Muslim respondents said that they were not aware of any equality body in their country of residence. In turn, more than a third of Muslim respondents (36 %) said that they were aware of at least one equality body in their country of residence, which is almost the same as the proportion in 2016 (35 %) (?).

Awareness of equality bodies is highest in Denmark (55 %), followed by Finland (49 %), Austria (46 %) and France (44 %). The rates are lowest in Italy (17 %), Luxembourg (18 %) and Spain (20 %).

Apart from looking at the national level, it is also important to look at differences among the target groups surveyed in the same country. The biggest differences between target groups occur in Denmark, the Netherlands and Sweden. In Denmark, over 60 % of Muslim respondents from African countries south of the Sahara (65 %) and Türkiye (66 %) were aware of at least one equality body in their country of residence.

are aware of at least one equality body in their country. This proportion is substantially lower for Muslim respondents from Syria (31 %). Similarly, in the Netherlands and Sweden, Muslim respondents from Syria are much less aware of equality bodies than respondents from other surveyed target groups in the same country (in the Netherlands, 12 %, compared with 34 % for Turkish respondents and 47 % for respondents from North Africa; in Sweden, 25 %, compared with 50 % for respondents from African countries south of the Sahara). The comparatively lower levels of awareness for Muslim respondents with Syrian backgrounds might, among other reasons, be caused by their relatively recent immigration to the EU, compared with immigration from Türkiye or African countries south of the Sahara.

In terms of awareness of organisations that offer support or advice to people who have been discriminated against, less than one third of Muslim respondents indicated being aware of such organisations (27 %). Substantial differences occur among surveyed countries, with the highest awareness rates occurring in Sweden (40 %), the Netherlands (34 %) and Austria (32 %). On the other hand, only 19 % of Muslim respondents in Luxembourg and Spain, and 15 % in Italy, indicated being aware of such organisations.

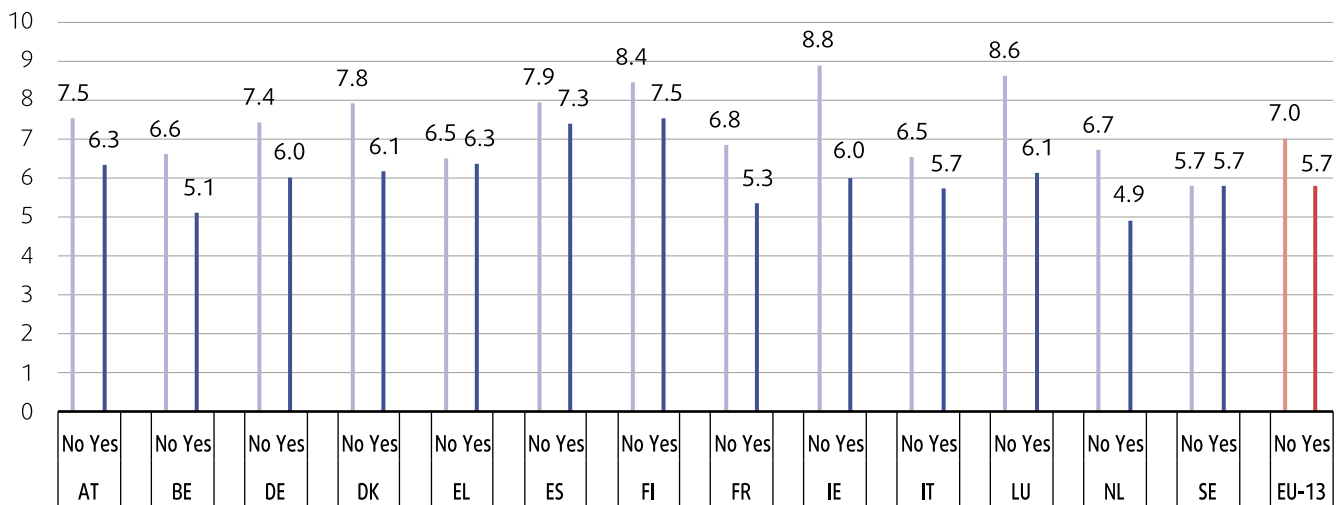
Similarly to the awareness of equality bodies, there are differences among target groups within a country, with Muslims from Syria being the least aware of support organisations in all countries where this group was surveyed.

The survey also asks respondents about awareness of a law that forbids discrimination based on skin colour, ethnic origin or religion. In general, Muslim respondents seem to be more aware of anti-discrimination law than of equality bodies or support organisations, with 70 % having such awareness across the 13 surveyed countries. More than 80 % of Muslim respondents are aware of anti-discrimination laws in Finland (80 %), Germany (82 %) and Sweden (83 %). The lowest awareness levels are in Italy (32 %), Greece (41 %) and Spain (48 %).

Awareness of equality bodies, support organisations and anti-discrimination laws increases with higher levels of education. Muslim respondents with no education or with lower secondary education (International Standard Classification of Education (ISCED) 0–2) are less aware of equality bodies (24 %), support organisations (19 %) and anti-discrimination laws (57 %) than Muslim respondents with tertiary education (ISCED 5–8) (equality bodies: 49 %; support organisations: 41 %; anti-discrimination laws: 88 %). Furthermore, Muslim immigrants are less likely to be aware of any such bodies, organisations or laws (32 %, 23 % and 65 %, respectively) than descendants of immigrants (47 %, 38 % and 85 %, respectively).

Overall, Muslim respondents who experienced racial discrimination in the 5 years before the survey have a significantly lower level of trust in the police (with a mean score of 5.7 points on a scale of 0–10) than respondents who did not have such an experience (mean score 7.0 points). The average level of trust in the police is 1.3 points lower for respondents who said that they felt racially discriminated against than for respondents who have not experienced racial discrimination. This is the case across most of the survey countries (**Figure 16**). The biggest gaps in trust in the police between those who experienced racial discrimination and those who did not are observed in Ireland (2.8 points), Luxembourg (2.5 points) and the Netherlands (1.8 points).

FIGURE 16: AVERAGE LEVEL OF TRUST IN THE POLICE BY RESPONDENTS' EXPERIENCES OF RACIAL DISCRIMINATION IN THE 5 YEARS BEFORE THE SURVEY AND BY COUNTRY (AVERAGE VALUES ON A SCALE OF 0-10)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. Question: 'On a scale of 0-10, how much do you personally trust each of the following institutions [0 = no trust at all; 10 = complete trust], - the police?' On the horizontal axis, 'yes' means experiences of racial discrimination and 'no' means no experiences of racial discrimination.

Similarly, the average level of trust in the legal system is 0.9 points lower for Muslim respondents who have suffered racial discrimination than for those who have not had such experiences. The average level of trust in the local (municipal) authorities is 1.1 points lower for Muslim respondents who have suffered racial discrimination than for those who have not had such experiences.

Endnotes

- (¹) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg.
- (²) European Commission (2023), *Special Eurobarometer 535: Discrimination in the European Union*, European Commission, Brussels.
- (³) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg.
- (⁴) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg, pp. 27–29.
- (⁵) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg, pp. 27–29.
- (⁶) FRA (2023), *Being Black in the EU – Experiences of people of African descent*, Publications Office of the European Union, Luxembourg; FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Main results*, Publications Office of the European Union, Luxembourg; FRA (2024), *LGBTIQ Equality at a Crossroads – Progress and challenges*, Publications Office of the European Union, Luxembourg; FRA (2024), *Jewish People's Experiences and Perceptions of Antisemitism*, Publications Office of the European Union, Luxembourg.
- (⁷) FRA (2017), *EU-MIDIS II – Second European Union Minorities and Discrimination Survey – Muslims – Selected findings*, Publications Office of the European Union, Luxembourg, p. 38.

2

HATE CRIME: RACIST HARASSMENT AND VIOLENCE

KEY FINDINGS

Racist harassment

- More than 1 in 4 (27 %) Muslim respondents said that they experienced racist harassment because of their ethnic or immigrant background in the 5 years before the survey; more than 1 in 5 (22 %) did so in the 12 months preceding the survey. There are considerable variations across Member States and between target groups.
- The majority (67 %) of those respondents who faced racist harassment in the 12 months before the survey said that they experienced multiple incidents (two or more incidents).
- The results of the 2022 survey on the 12-month prevalence of racist harassment show a slight decline from 27 % in the 2016 EU-MIDIS II to 22 %.
- As in EU-MIDIS II, findings show that racist harassment most commonly involves offensive non-verbal cues (17 %), offensive or threatening comments (13 %) and, more rarely, threats of violence (3 %).
- With regard to the most recent incidents experienced by respondents, more than half (55 %) of the incidents of racist harassment took place in the street, on a square, or in a park, car park or another public place. Some 13 % happened at respondents' workplaces and 11 % occurred in a shop, cafe, restaurant, pub or club.
- Overall, Muslim women who wear traditional or religious clothing (such as a headscarf, hijab or niqab) in public are more likely to experience racist harassment than those who do not: 27 %, compared with 16 %. For Muslim men, the wearing of traditional or religious clothing in public does not notably affect their experiences of racist harassment: 24 % for those who wear such clothing in public, compared with 20 % for those who do not.
- Young Muslim respondents are more likely to experience racist harassment than older respondents. For example, every fourth Muslim respondent (25 %) of those aged 16–24 years and 25–44 years experienced at least one act of racist harassment, compared with 9 % of those aged 60 years or over.
- Racist harassment remains invisible: only 12 % of the most recent incidents of racist harassment are reported to the police or other services. The reporting rates for racist harassment among Muslim respondents remain at the same low level as in 2016 (8 %).

- Some 16 % of Muslim parents or guardians said that their children experience harassment or bullying at school due to their ethnic or immigrant background. Some 6 % of Muslim parents mentioned physical abuse such as hitting, hair-pulling and kicking because of children's ethnic or immigrant background.

Racist violence

- Some 4 % of Muslim respondents experienced racist violence (a physical attack) in the 5 years before the survey, and 2 % experienced this in the 12 months before the survey. These rates are similar to those in the 2016 EU-MIDIS II, which were 5 % and 2 %, respectively.
- The 5-year rates of racist violence are higher for Muslims wearing traditional or religious clothing in public (including women who wear headscarves, hijabs or niqabs) (6 %) than for those who do not (3 %).
- Less than a third (30 %) of victims of racist violence report the most recent incident to an organisation or service, most commonly to the police (74 %). The reporting rate of racist violence among Muslim respondents has increased slightly since 2016 (23 %).

Perpetrators of racist harassment and violence

- With regard to the most recent incidents experienced by respondents, the perpetrators of racist harassment and violence are not known to the victim in most cases (67 % and 59 %, respectively) and are generally not perceived as having an ethnic minority background (66 % and 58 %, respectively). In 28 % of cases of racist harassment and 26 % of cases of racist violence, the perpetrators were perceived as having an ethnic minority background, but a different one to that of the respondent. Some 6 % of victims of racist harassment and 16 % of victims of racist violence identified the perpetrators as having the same ethnic or immigrant background as theirs.
- Where the perpetrator is known to them, victims of racist harassment most often identify someone at work/college or at university / in training (17 %), neighbours (13 %), police officers or border guards (7 %) and public officials (6 %) as perpetrators. Some 4 % of victims said the perpetrator was a member of a right-wing extremist / racist group.
- When known to them, victims of racist violence most often identify neighbours (13 %), police officers and border guards (11 %) or people from their work or an educational setting (11 %) as perpetrators. Some 3 % of victims said that the perpetrator was a member of a right-wing extremist / racist group.

Impact of racist violence and harassment

- More than half of those who said that they experienced racist violence (55 %) suffered negative psychological consequences (e.g. depression or anxiety). A further 22 % were afraid to leave the house or visit places.
- Over one third of those who experienced racist violence (37 %) said that they were injured but did not need medical assistance or hospitalisation. 10 % said that they did need medical assistance or hospitalisation.
- Over one third of Muslim respondents (39 %) said that they are worried at least sometimes about both being confronted with verbal insults or

harassment due to their ethnic or immigrant background. Close to half of Muslim respondents (45 %) said they are worried about becoming a victim of inappropriate staring or offensive gestures in public. Some 17 % are worried about being physically attacked.

- Victims of racist crimes worry more about experiencing racist harassment again than those who have no such experiences. 70 % of those who have experienced an incident of racist harassment are worried about being harassed in public compared with 30 % of those who have not had such an experience.

2.1. SCALE AND TYPES OF RACIST HARASSMENT

Bias-motivated harassment and crime impact the individual targeted, their family, their community and society. Hate crime and hate speech are illegal under EU law and constitute severe forms of discrimination.

Legal corner

EU and national case-law on incitement to racist hatred or violence and other forms of hate speech

Most European Court of Human Rights (ECtHR) judgments during 2018–2022 dealt with incitement to racist hatred or violence against people of Muslim religion in the media, including online social media platforms, or by perpetrators who are public personas (i.e. journalists and politicians). In those cases (*E.S. v Austria* (*), *Sanchez v France* (**)) and *Zemmour v France* (***)), no violation of Article 10 of the European Convention on Human Rights (freedom of expression) was found by the court. However, the court underlined the need to carefully balance the right to freedom of expression with the rights of others to have their religious feelings protected.

Mirroring the ECtHR judgments, national case-law (2018–2022) (****) of the 13 Member States addressed many cases of incitement to violence or hatred through the media. This includes a notable number of decisions against perpetrators who used the internet and online social media and platforms to post discriminatory, stigmatising and diminishing hate messages against members of the Muslim community, spread distorted and/or false information or even promote proposals of ethnic cleansing.

- (*) **Judgment of the ECtHR of 18 March 2019, *E.S. v Austria*, application No 38450/12.**
- (**) **Judgment of the ECtHR of 2 September 2021, *Sanchez v France*, application No 45581/15.**
- (***) **Judgment of the ECtHR of 20 December 2022, *Zemmour v France*, application No 63539/19.**
- (****) Examples of relevant national case-law: Austria, Higher Regional Court of Vienna, **case 18 Bs 339/18m** 13 December 2018; Belgium; **Tribunal correctionnel Bruxelles**, 29 June 2021; Finland, Turku Administrative Court / **H95/2022**, 25 January 2022; France, Court of Cassation (Chambre criminelle), 19 June 2018, **17-86.604**, ECLI:FR:CCASS:2018:CR03270; Germany, Judgment of the Higher Regional Court of 18 March 2021, **DGH 2/19**, ECLI:DE:OLGSTUT:2021:0318.DGH2.19.00; Luxembourg, Police Court of Luxembourg City, **Case No 278/21**, 27 April 2021; Netherlands, Supreme Court (Hoge Raad), **Case No 21/01879**, 18 October 2022; Spain, Provincial Court of Barcelona, **Sixth Section Judgment No 674/2022**, 8 November 2022; Sweden, Supreme Court, **Målnummer B 5987-19**, 21 December 2020.

What did the survey ask?

The survey asked respondents about their experiences of five acts of harassment:

- offensive or threatening comments in person,
- threats of violence in person,
- offensive gestures or inappropriate staring,
- offensive or threatening emails or text messages (Short Messaging Service),
- offensive comments made about them online.

Harassment may involve various acts intended to intimidate or threaten the victim, or acts that lead the victim to feel intimidated or threatened even when this was not the conscious aim of the person responsible. The acts of harassment asked about in the survey may involve a single incident or repeated incidents experienced over a longer time, by the same or different perpetrators.

To qualify as harassment, the incident had to involve an action that the respondent found offensive or threatening. Harassment that respondents perceive as due to their ethnic or immigrant background is classed as racist harassment.

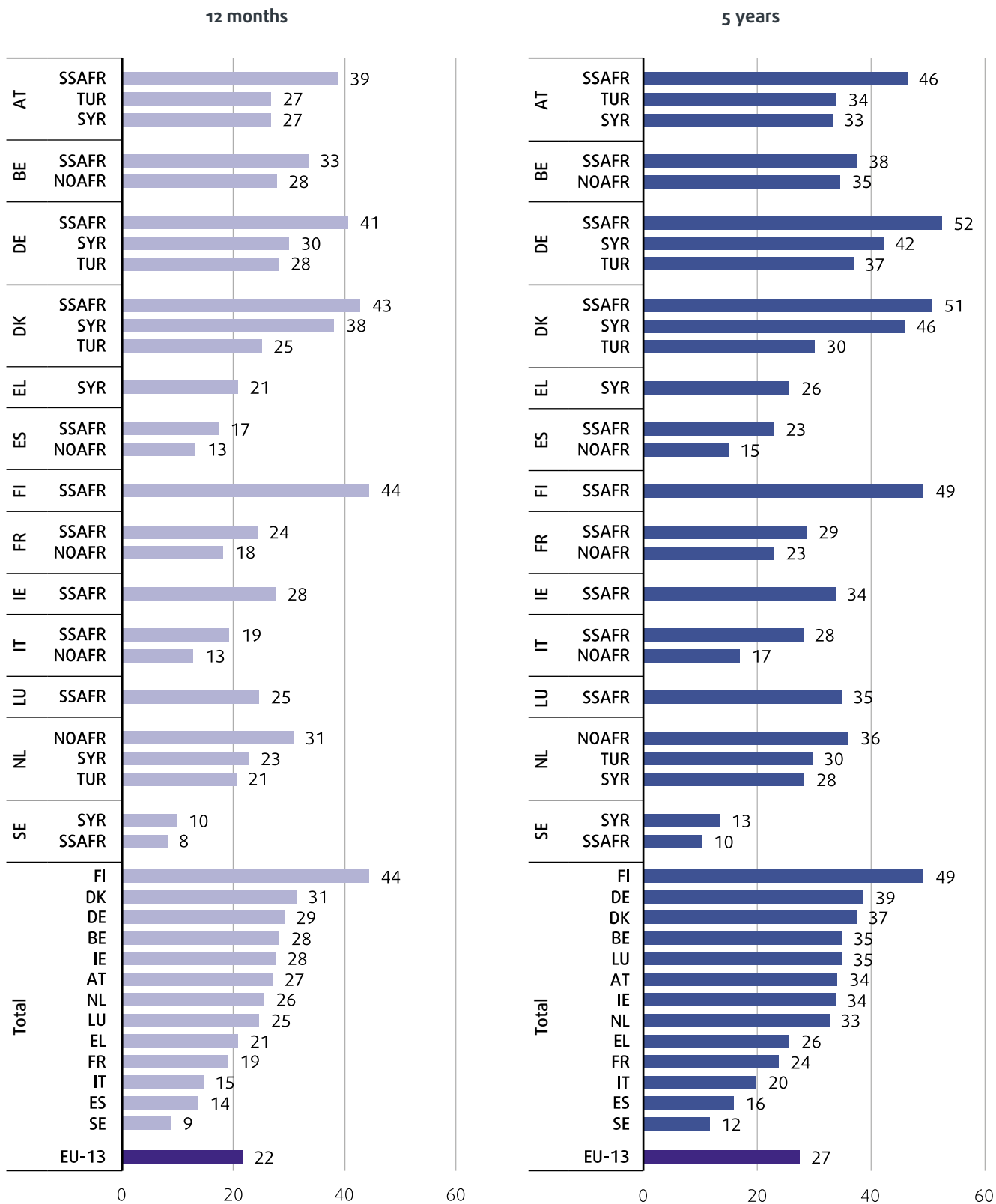
2.1.1. Prevalence of racist harassment

On average, more than 1 in 3 Muslim respondents (38 %) in the 5 years before the survey and every third respondent (32 %) in the 12 months before the survey said that they experienced harassment on any ground. The survey findings show that most of the harassment incidents experienced include bias motivation. Out of all Muslim victims of harassment in the year before the survey, the majority (67 %) considered bias motivation a factor.

Overall, about 1 in 4 Muslim respondents (27 %) indicated that they experienced harassment due to their ethnic or immigrant background in the 5 years before the survey, with substantial variations across Member States and target groups (**Figure 17**). The highest 5-year prevalence of racist harassment is among Muslim respondents from African countries south of the Sahara in Germany (52 %), Denmark (51 %) and Finland (49 %). In these countries, around half of Muslim respondents experienced at least one act of harassment due to their ethnic or immigrant background. Over 40 % of Muslim respondents from African countries south of the Sahara in Austria (46 %) and Muslim respondents from Syria in Denmark (46 %) and Germany (42 %) experienced racist harassment. The lowest rates are in Sweden for Muslim respondents from Syria (13 %) and for those from African countries south of the Sahara (10 %).

About 1 in 5 (22 %) Muslim respondents experienced at least one form of racist harassment in the year preceding the survey (**Figure 17**). Differences between countries in terms of the prevalence of racist harassment in the 12 months before the survey show patterns similar to the results for the 5 years before the survey, with the highest rates among the same target groups in Finland, Denmark and Germany (44 %, 43 % and 41 % for those from African countries south of the Sahara), and the lowest in Sweden (10 % for those from Syria and 8 % for those from African countries south of the Sahara).

FIGURE 17: PREVALENCE OF RACIST HARASSMENT IN THE 12 MONTHS AND THE 5 YEARS BEFORE THE SURVEY, BY COUNTRY AND TARGET GROUP (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. Questions: 'In the past 5 years/[12 months] (or since you have been in [country]), has somebody done the following things [that is, each of the five types of harassment asked about in the survey] to you?' and 'Did this ever happen to you because of your ethnic or immigrant background?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

The 12-month prevalence rates of racist harassment are the same or similar for both the 2022 survey and EU-MIDIS II for Muslim respondents from African countries south of the Sahara (24 % and 24 %, respectively) and from Türkiye (26 % and 23 %, respectively). There is no significant difference in the 12-month prevalence rates of racist harassment between the 2022 survey and EU-MIDIS II among Muslim respondents from African countries south of the Sahara in Finland (44 % and 45 %, respectively), Germany (41 % and 48 %, respectively) and France (24 % and 25 %, respectively), and Muslim respondents from Türkiye in Germany (28 % and 23 %, respectively), Austria (27 % and 32 %, respectively) and Denmark (25 % and 23 %, respectively). In 2022, significantly lower levels of 12-month prevalence rates of racist harassment than in 2016 are observed among Muslim respondents from North Africa (on average, 19 %, compared with 32 %) in, for example, France (18 %, compared with 32 %), Spain (13 %, compared with 24 %) and Italy (13 %, compared with 33 %).

2.1.2. Types and frequency of racist harassment

Like the EU-MIDIS II findings, in-person incidents of racist harassment were the most common form mentioned by Muslim respondents in the 12 months before the 2022 survey (21 %). These include offensive gestures or inappropriate staring (17 %), offensive or threatening comments (13 %) and being threatened with violence (3 %). The respondents rarely said that they experienced online harassment (3 %).

Of those Muslim respondents who experienced any racist harassment in the 12 months before the survey, the majority said that they experienced multiple incidents: 33 % said that they experienced a single incident, 47 % experienced between two and five incidents and 21 % experienced six or more.

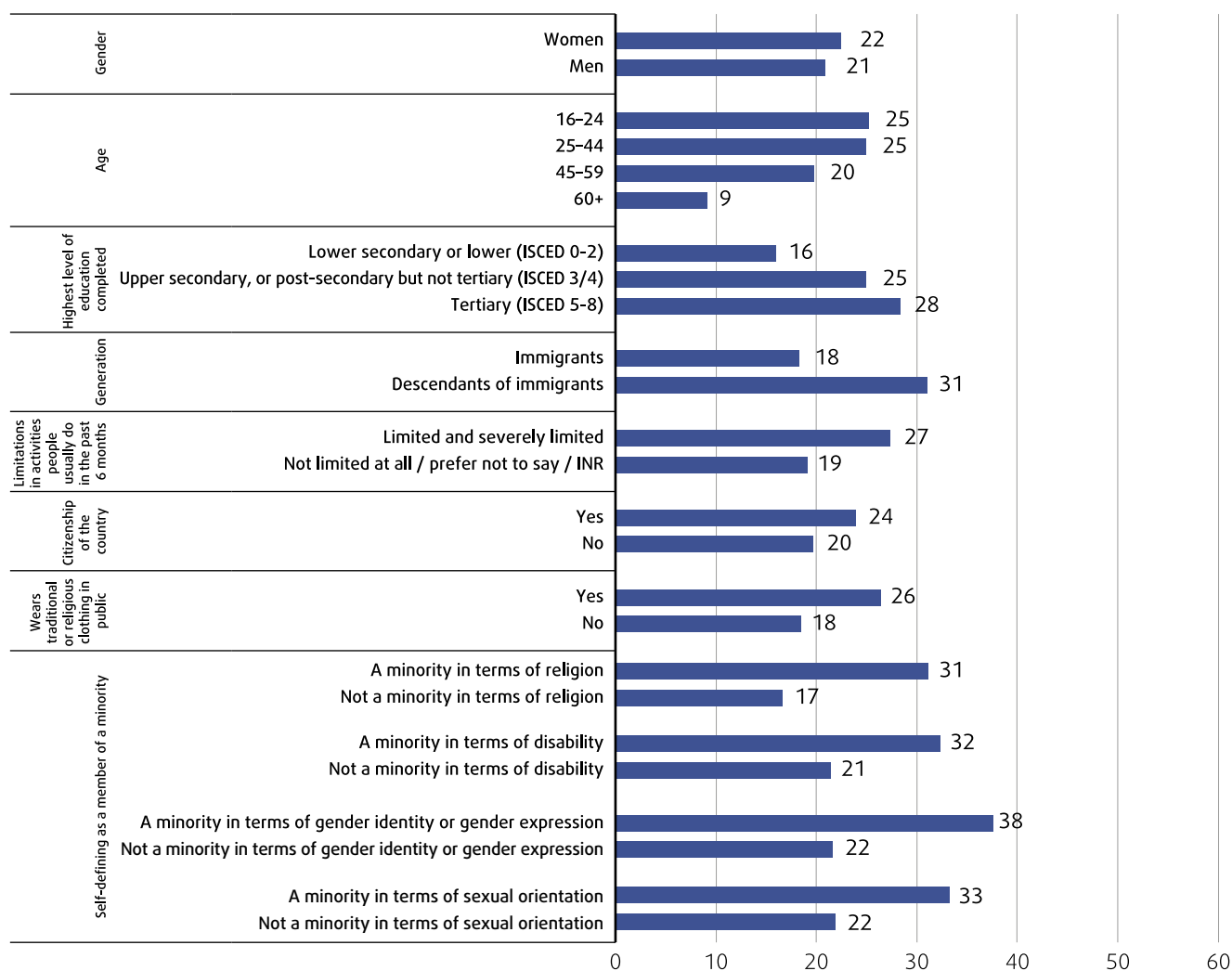
Overall, 22 % of Muslim women and 21 % of Muslim men said that they experienced racist harassment in the 12 months before the survey (Figure 18). However, the 12-month prevalence rate of racist harassment is significantly higher among Muslim women than among Muslim men from African countries south of the Sahara in Denmark (48 %, compared with 37 %), Finland (52 %, compared with 38 %) and France (31 %, compared with 20 %); among Muslim women from North Africa in the Netherlands (37 %, compared with 22 %); and among Muslim women from Syria in Sweden (16 %, compared with 5 %).



The prevalence of racist harassment was higher for younger Muslim respondents than for older respondents: every fourth respondent (25 %) of those aged 16–24 years and 25–44 years, and every fifth respondent (20 %) of those aged 45–59 years, experienced racist harassment, compared with 9 % of those aged 60 years or over.

Results for sociodemographic characteristics show that the prevalence of racist harassment is higher for descendants of immigrants than for immigrants (31 % and 18 %, respectively) (Figure 18).

FIGURE 18: PREVALENCE OF RACIST HARASSMENT IN THE 12 MONTHS BEFORE THE SURVEY, BY SELECTED SOCIODEMOGRAPHIC CHARACTERISTICS (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. ISCED 0–2 includes those who have never been in formal education or who did not complete primary education, those in primary education and those in lower secondary education. ISCED 3 and 4 includes those in upper secondary education, vocational training and post-secondary non-tertiary education, and all types of vocational training completed abroad corresponding to ISCED 35, 45 and 55 (hence, the proportion of respondents in ISCED 3 and 4 among respondents may be slightly overestimated, compared with the general population). ISCED 5–8 includes short-cycle tertiary education, bachelor's-level or equivalent education, master's-level or equivalent education and doctorate-level or equivalent education. Questions: 'In the past 12 months or since you have been in [survey country], has somebody done the following things [that is, each of the five types of harassment asked about in the survey] to you?' and 'Did this ever happen to you because of your ethnic or immigrant background?'. INR = item non-response.

With respect to education, rates of racist harassment are higher among respondents who have completed the highest levels of education: 28 % among respondents with tertiary education and 25 % for those with upper secondary or post-secondary, but not tertiary, education, compared with 16 % for those with no formal education or only primary education (**Figure 18**).

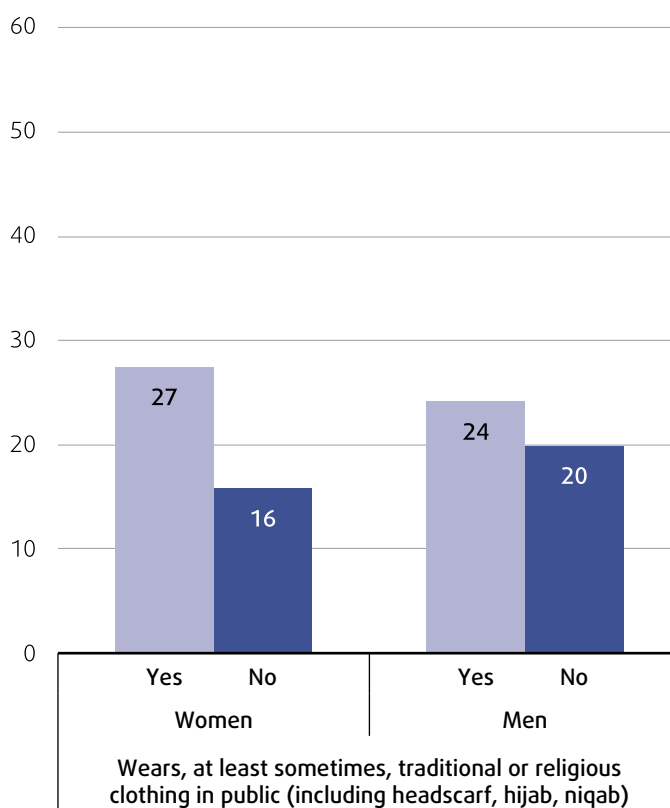
The prevalence of racist harassment is also high among those who self-identify as belonging to a minority, compared with those who do not, in terms of religion (31 %, compared with 17 %), disability (32 %, compared with 21 %), gender identity or gender expression (38 %, compared with 22 %) or sexual orientation (33 %, compared with 22 %).

Overall, Muslim respondents who had experienced racist harassment in the 5 years before the survey have a significantly lower level of trust in the police (5.2 points) than respondents who had not had such an experience (6.8 points). Similarly, the average level of trust in the legal system is 1 point lower for Muslim respondents who have experienced harassment due to their ethnic or immigrant background than for those who have not had such experiences (5.7 points, compared with 6.7). The average level of trust in the local (municipal) authorities is 1.2 points lower for Muslim respondents who have experienced harassment due to their ethnic or immigrant background than for those who have not had such experiences (5.7 points, compared with 6.9).

Respondents were asked if they wear traditional or religious clothing in public. In addition, women were asked if they wear a headscarf, hijab or niqab, and if they experience certain acts of harassment or violence because they do so.

Some 26 % of Muslim respondents (27 % of women and 24 % of men) who wear traditional or religious clothing at least occasionally in public reported experiencing racist harassment in the 12 months before the survey (**Figure 19**).

FIGURE 19: RACIST HARASSMENT IN THE 12 MONTHS BEFORE THE SURVEY AMONG MUSLIM RESPONDENTS WHO AT LEAST SOMETIMES WEAR TRADITIONAL OR RELIGIOUS CLOTHING IN PUBLIC AND THOSE WHO DO NOT WEAR SUCH CLOTHING, BY GENDER (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. Questions: 'Do you wear traditional or religious clothing when out in public that is different to the type of clothing typically worn in [country]? This includes for example, specific traditional or religious clothing, symbols, headscarf or turban'; question asked only of Muslim women: 'Do you usually wear a headscarf, hijab or niqab outside the house?'

Some 42 % of Muslim women who indicated that they wear a headscarf, hijab or niqab outside the house said that, in the 12 months before the survey, they experienced inappropriate staring or offensive gestures because they did so. For the same reason, 22 % experienced verbal insults or offensive comments, and 3 % were physically attacked.

2.1.3. Perpetrators of racist harassment

Most Muslim respondents who said that they experienced racist harassment (67 %) do not know the perpetrator. Respondents provided some details of the perpetrators, most often identifying someone at work/college or at university / in training (17 %) and neighbours (13 %). Some 7 % of Muslim respondents identified police officers or border guards and 6 % mentioned public officials, while 4 % identified members of right-wing extremist / racist groups as perpetrators.

In most instances (66 %), perpetrators of the most recent incident of racist harassment were described as not having an ethnic minority background. More than 1 in 4 victims (28 %) said that the perpetrator of the most recent incident had an ethnic minority background other than that of the respondent. Some 6 % of victims identified the perpetrators as having the same ethnic or immigrant background as their own. The response patterns are similar across the different target groups, except for Syrians, who are more likely than other groups not to provide a valid answer to these questions (i.e. choosing the response category 'I don't know their ethnic background'). For example,

when responding to the question about whether or not a perpetrator has an ethnic minority background, 27 % of Muslim respondents from Syria said they do not know the perpetrator's ethnic background, compared with 14 % of respondents from Türkiye and 4 % of respondents from African countries south of the Sahara and from North Africa. Similarly, when responding to the question about whether or not a perpetrator is someone of an ethnic minority background other than that of the respondent, the share of those who do not know is twice as high among Muslim respondents from Syria as the sample average (21 % and 10 %, respectively).

In over half of instances (53 %), a man or men were identified as the perpetrator(s) of the most recent incident of racist harassment. In the remaining incidents, either a woman (or women) (21 %) or both a man and a woman (22 %) were involved. 43 % of Muslim women and 61 % of Muslim men identified a man (or men) as the perpetrator or perpetrators of the most recent racist incident. 31 % of Muslim women and 13 % of Muslim men identified a woman (or women) as the perpetrator or perpetrators of the most recent incident of racist harassment.

The survey also asked victims if the most recent incident of racist harassment was of a sexual nature. 5 % of Muslim women and 3 % of Muslim men who experienced racist harassment characterised the most recent incident as sexual.

Muslim respondents said that more than half (55 %) of the most recent incidents of racist harassment took place in the street, on a square, or in a park, a car park or another public place. Some 13 % of the incidents happened at respondents' workplaces; 11 % in a shop, cafe, restaurant, pub or club; and 12 % at some other place.



2.1.4. Reporting racist harassment and reasons for not reporting

Respondents who experienced racist harassment were asked if they had reported the incident, either to the police or to some other organisation. If not, respondents could indicate why not.

Most Muslim respondents who said that they experienced racist harassment (87 %) did not report the most recent incident to any authority or service. 12 % of victims of racist harassment reported the most recent incident to any authority or service. Over one third of those who reported the most recent incident of racist harassment did so to the police (39 %), and 29 % mentioned reporting the incident to somebody at the place where it occurred.

No significant differences were observed regarding reporting rates of racist harassment by target group, gender or educational attainment. 14 % of Muslim respondents from North Africa reported the most recent incidents of racist harassment, compared with 11 % of Muslim respondents from Syria or Türkiye. Some 8 % of Muslim respondents from African countries south of the Sahara did so. Similar shares of Muslim women (13 %) and men (12 %) tend to report the most recent incident of racist harassment.

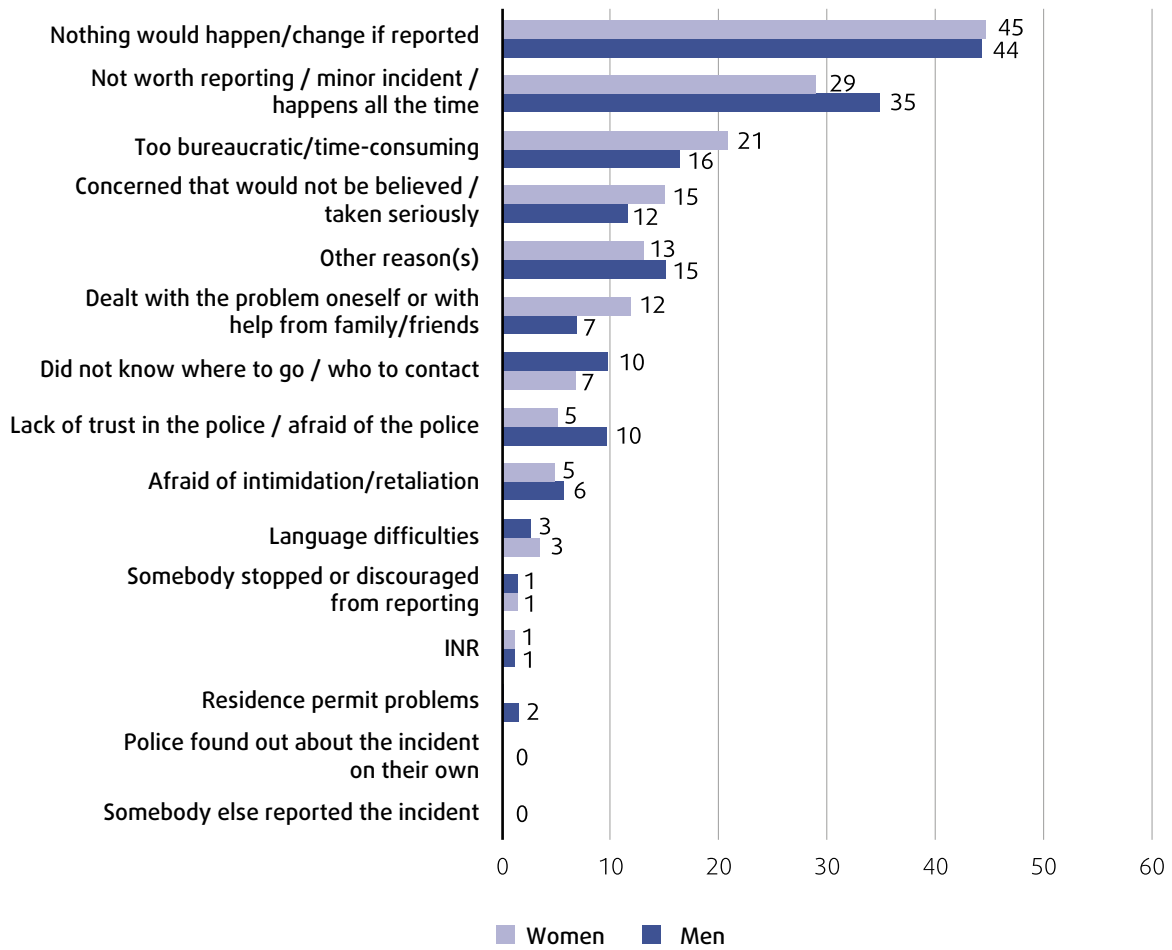
The highest rates of reporting racist harassment are observed among middle-aged Muslim respondents. Among those who experienced racist harassment, 17 % of those aged 45–59 years reported the most recent incident, compared with 9 % of those aged 16–24 years and 8 % of those aged 60 years or over.

Slightly higher reporting rates (15 %) are observed among Muslim victims of racist harassment who wear traditional or religious clothing at least sometimes (including a woman's headscarf, hijab or niqab) than among those who do not (10 %).

Among those who reported a racist harassment incident to the police, half were satisfied (51 %) and the other half dissatisfied (47 %) with how the police handled the complaint.

The differences in the reasons for not reporting racist harassment vary between Muslim women and men who experienced racist harassment (**Figure 20**). Nearly half of Muslim respondents (45 % of women and 44 % of men) who did not report racist harassment most often felt that nothing would change if they reported the incident. Close to one third (32 %) of Muslim respondents said that they did not report the incident because it was too minor to report or because it was something that happened all the time, with slightly more Muslim men (35 %) than women (29 %) being of this opinion. Slightly more Muslim women (21 %) than men (16 %) found reporting too bureaucratic or time-consuming. More Muslim women (12 %) than men (7 %) said that they dealt with the problem themselves or with help from family or friends.

FIGURE 20: REASONS FOR NOT REPORTING THE MOST RECENT INCIDENT OF RACIST HARASSMENT TO AUTHORITIES OR SERVICES IN THE 5 YEARS BEFORE THE SURVEY, BY GENDER (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents who experienced racist harassment in the 5 years before the survey and did not report it anywhere (women, n = 1 103; men, n = 1 213); weighted results, sorted by the category 'women'. Question: 'Why did you not report the incident [that is, racist harassment experienced in the 5 years before the survey (or since you have been in [country])] or make a complaint to the police or any other organisation?'. INR = item non response.

2.2. EXPERIENCES OF RACIST VIOLENCE

What did the survey ask?

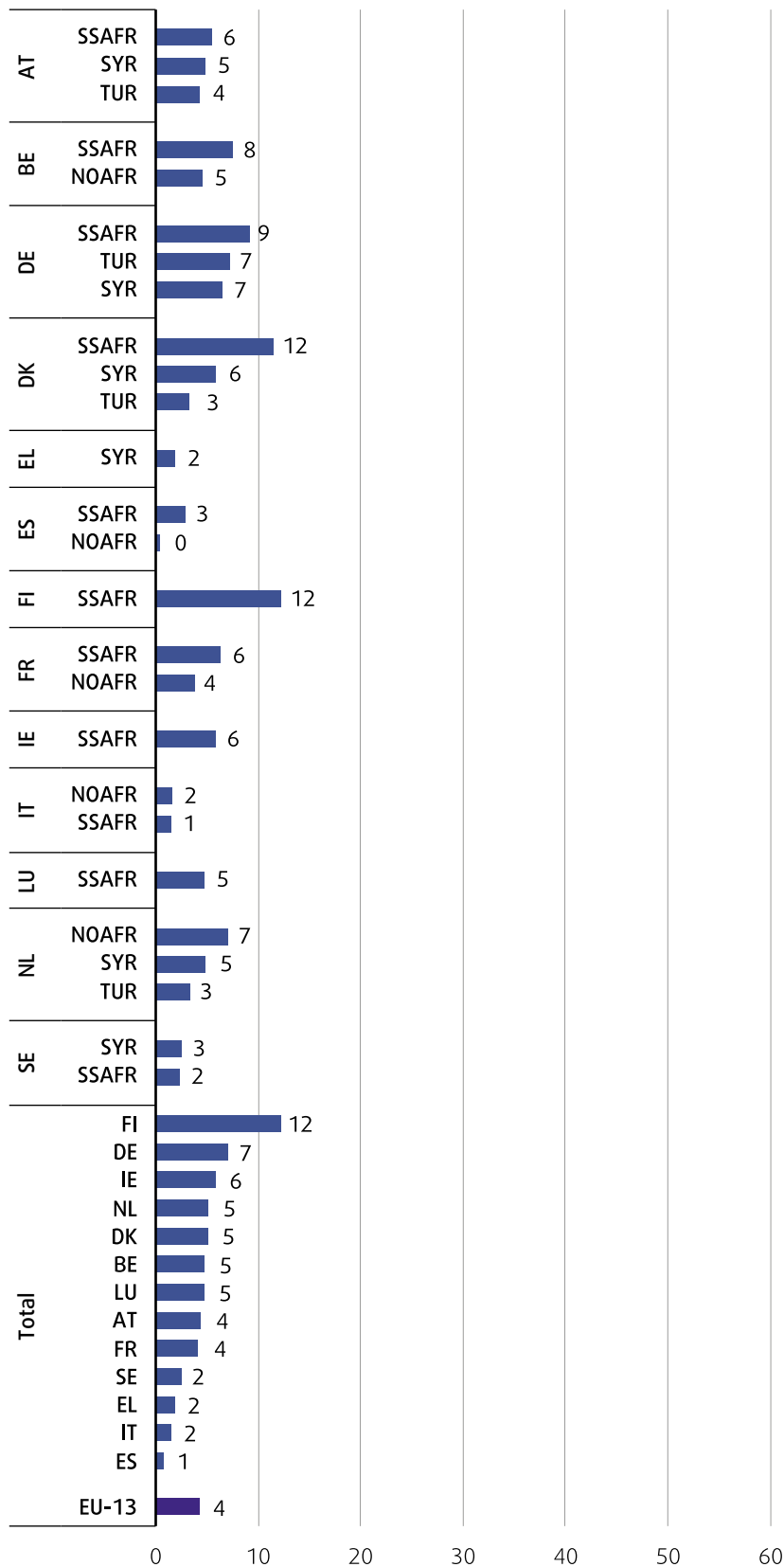
The survey asked respondents about experiences of physical violence that they perceived as having occurred because of their ethnic or immigrant background, that is, racist incidents. This includes incidents in which the perpetrator hit, pushed, kicked or grabbed the respondent. The survey also gave respondents an opportunity to provide information to put the racist incidents into context. It asked about the characteristics of perpetrators, whether the incidents were reported and reasons for not reporting to the police or any other organisation.

The survey also asked victims of hate crime about the impact on them of the latest racist physical attack, including emotional reactions, psychological consequences and socioeconomic effects.

2.2.1. Prevalence and frequency of racist violence incidents

As with the results of EU-MIDIS II from 2016, the findings of the 2022 survey show that, overall, 2 % of all Muslim respondents experienced racist violence, that is, one or more physical attacks, in the 12 months before the survey (2 % in 2016), and 4 % did so in the 5 years before the survey (5 % in 2016). The results vary greatly across Member States and target groups, with the highest 5-year rates of racist physical violence recorded in Denmark (12 %), Finland (12 %), Germany (9 %) and Belgium (8 %) for Muslim respondents from African countries south of the Sahara (**Figure 21**).

FIGURE 21: PREVALENCE OF RACIST VIOLENCE IN THE 5 YEARS BEFORE THE SURVEY, BY COUNTRY AND TARGET GROUP (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. Question: 'In the past 5 years in [country] (or since you have been in [country]), [has somebody physically attacked you] because of your ethnic or immigrant background?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

There are no differences between the 5-year rate of prevalence of racist violence towards Muslim women (4 %) and that towards men (5 %). For differences between age groups, a pattern similar to that for racist harassment can be seen, that is, rates are higher for younger than for older Muslim respondents (5 % of those aged 16–44 years, compared with 1 % of those aged 60 years or over). Similarly, Muslim descendants of immigrants are at higher risk of racist violence than immigrants (8 % and 3 %, respectively).

The 5-year prevalence rate of racist violence is higher for Muslim respondents who wear traditional or religious clothing in public (including women who wear headscarves, hijabs or niqabs) (6 %) than for those who do not (3 %). More Muslim men who wear traditional or religious clothing in public said that they experienced racist violence in the 5 years before the survey than those who do not (7 %, compared with 4 %). For Muslim women, the proportions are 5 % and 2 % for those who do and those who do not wear traditional or religious clothing in public, respectively.

The results show that racist violence is a recurring experience for 40% of victims (36 % of victims said that they experienced two to five incidents, and 4 % experienced six or more incidents, in the year before the survey). Among those respondents who said that they experienced racist violence in the 12 months before the survey, most (60 %) mentioned one such incident. Slightly more Muslim men (63 %) than Muslim women (55 %) experienced one incident. More than one third of Muslim respondents (36 %) said that they experienced two to five violent incidents (42 % of women, compared with 33 % of men) and 4 % said that they were physically attacked six or more times in the year before the survey (3 % of women, compared with 4 % of men).

Muslim respondents said that the majority (65 %) of the most recent incidents of racist violence took place in the street, on a square, or in a park, a car park or another public place.

2.2.2. Perpetrators of racist violence

Most Muslim respondents who report having experienced racist violence (59 %) do not know the perpetrator. Respondents could also give details of the perpetrator, such as their perceived ethnic background. When known to them, respondents most often identified neighbours (13 %), police officers or border guards (11 %) or people from work or in their educational setting as perpetrators (i.e. someone at work/college or at university / in training) (11 %). Some 3 % of respondents said that the perpetrator was a member of a right-wing extremist / racist group.

In most instances (58 %), perpetrators of the most recent incident of racist violence were described as not having an ethnic minority background. More than 1 in 4 victims (26 %) said that the perpetrator(s) of the most recent incident had an ethnic minority background other than that of the respondent. Some 16 % of victims identified the perpetrator(s) as having the same ethnic or immigrant background as theirs.

More Muslim women than men identified the perpetrator of the most recent racist violence incident as someone with the same ethnic or immigrant background (21 % and 13 %, respectively) or as someone with no ethnic minority or immigrant background (66 % and 53 %, respectively). More Muslim immigrants than descendants of immigrants identified the perpetrator of the most recent incident as being from another ethnic minority group (34 %, compared with 17 %). More Muslim descendants of immigrants than immigrants identified the perpetrator as having no ethnic minority or immigrant background (65 %, compared with 52 %).

2.2.3. Reporting racist violence and reasons for not reporting

Overall, 30 % of those who said that they experienced racist violence reported the most recent incident to an institution or organisation. The majority went to the police (74 %). Some 12 % of victims contacted someone in the organisation or institution where the incident happened (at work, service provider) or turned to a victims' support organisation (12 %).

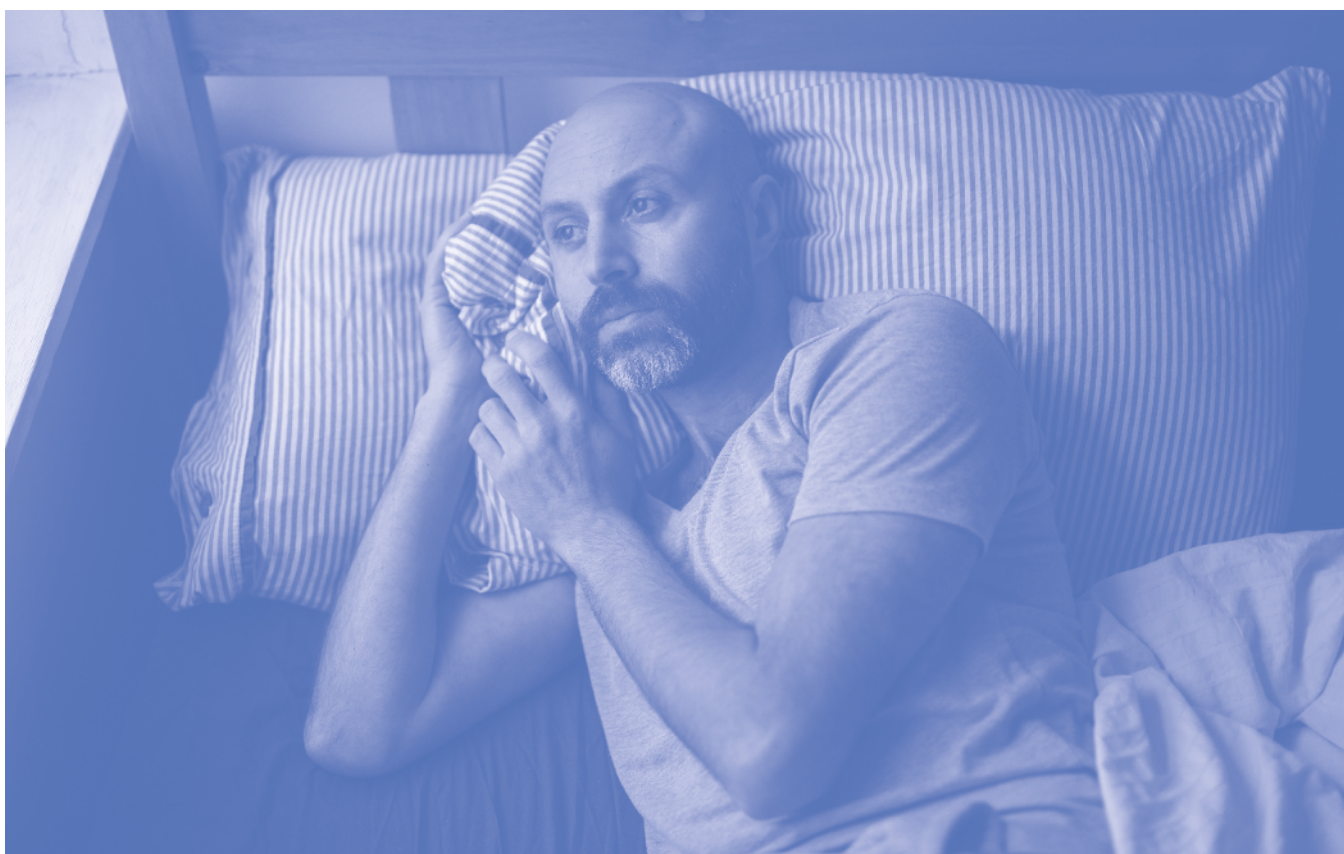
The reporting rate of racist violence has slightly increased among Muslim respondents, in comparison to 2016 (23 %).

Among those who reported an incident of racist violence to the police, nearly a half (48 %) were satisfied with how the police handled the complaint, and over a half were dissatisfied (52 %).

As in previous FRA surveys, the most cited reason for non-reporting was the lack of belief in its effectiveness: most (41 %) said that nothing would happen or change if they reported the incident. 19 % said that they were concerned that they would not be believed or taken seriously, and 17 % said that 'reporting would have been too bureaucratic or time-consuming'. 15 % of victims noted the reason 'lack of trust in the police or being afraid of the police'. 10 % did not consider the incident significant enough or did not find it worth reporting because such incidents happen all the time, and 10 % were afraid of intimidation or retaliation. Some 7 % of victims of racist violence did not know where to go or whom to contact to report an incident.

2.3. IMPACT OF RACIST HARASSMENT AND VIOLENCE

A violent incident can have profound and long-term negative impacts on the victim. Experiences of violence and harassment can affect people's sense of safety, their physical and mental health and their behaviour, prompting them to take steps to reduce the risk of repeated victimisation.

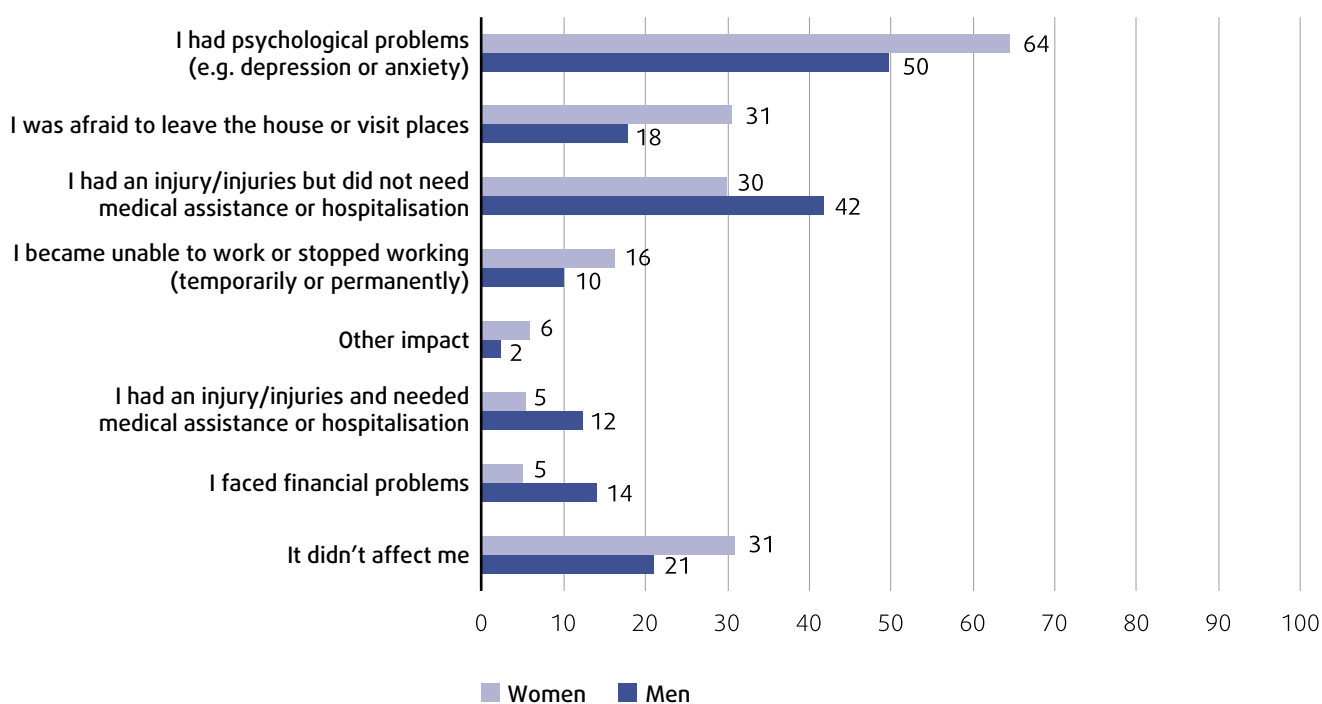


The survey asked respondents who said that they experienced racist violence about the consequences of the most recent incident, ranging from psychological problems and injuries to being unable to work and facing financial problems (Figure 22).

More than half (55 %) of victims of racist violence mentioned experiencing negative psychological consequences (e.g. depression or anxiety). More than 1 in 5 (22 %) were afraid to leave the house or visit places.

Over one third of those who experienced racist violence (37 %) said that they were injured but did not need medical assistance or hospitalisation. 10 % said that they did need medical assistance or hospitalisation.

FIGURE 22: CONSEQUENCES OF THE MOST RECENT INCIDENT OF RACIST VIOLENCE, BY GENDER (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

◀ Notes:

Out of all Muslim respondents who experienced racist physical violence in the 5 years before the survey (women, n = 108; men, n = 174); weighted results. Question: 'How did this last incident [where somebody physically attacked you because of your ethnic or immigrant background] affect you?'

More Muslim women than men who said that they experienced racist violence reported having psychological problems (e.g. depression or anxiety) (64 % and 50 %, respectively) or being afraid to leave the house or visit places (31 % and 18 %, respectively) as a result.

More Muslim men than women were injured during the racist incident. Some needed medical assistance or hospitalisation (12 % and 5 % for men and women, respectively), and some did not (42 % and 30 % for men and women, respectively).

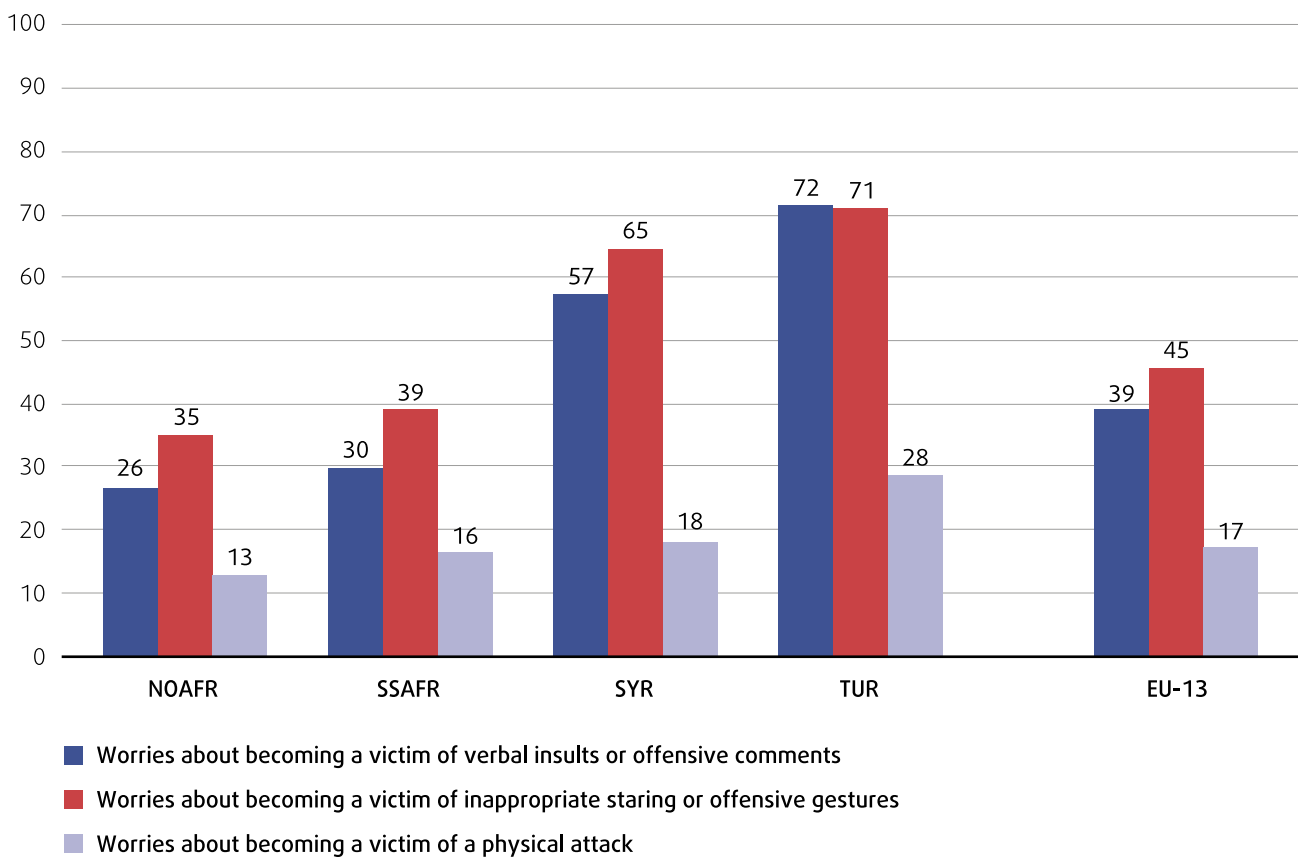
More Muslim women (31 %) than men (21 %) said that the most recent incident of racist violence did not affect them.

The survey also asked respondents how often they were worried about getting harassed, offended or physically attacked because of their ethnic or immigrant background when out in public. Over one third (39 %) of Muslim respondents said that they are worried at least sometimes about being

confronted with verbal insults or offensive comments in public because of their ethnic or immigrant background. Close to half of Muslim respondents (45 %) shared their worry about becoming a victim of inappropriate staring or offensive gestures in public. Some 17 % are worried about being physically attacked (Figure 23).

On average, the highest shares of people worried, at least sometimes, about potentially experiencing racist harassment or violence in public are among Muslim respondents from Türkiye and Syria, with some variations across the countries. 76 % of respondents with a Turkish background in Austria, and 75 % in Germany, are worried about experiencing verbal insults or offensive comments in public because of their ethnic or immigrant background, compared with 65 % of respondents with a Turkish background in Denmark and 60 % in the Netherlands. Among the Syrian Muslims, 78 % of respondents in Denmark, 72 % in Germany and 70 % in Austria, compared with 32 % in Greece and 24 % in Sweden, are worried about inappropriate staring or offensive gestures because of their ethnic or immigrant background.

FIGURE 23: RESPONDENTS WORRYING SOMETIMES, OFTEN OR ALL THE TIME ABOUT BECOMING A VICTIM OF VERBAL INSULTS OR OFFENSIVE COMMENTS, INAPPROPRIATE STARING OR OFFENSIVE GESTURES, OR PHYSICAL ATTACKS BECAUSE OF THEIR ETHNIC OR IMMIGRANT BACKGROUND, BY TARGET GROUP (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. Question: 'When in public, how often are you worried that the following things might occur because of your ethnic or immigrant background [verbal insults or offensive comments; inappropriate staring or offensive gestures; a physical attack]?' Response categories: 'never', 'sometimes', 'often' and 'all the time'. The proportions represented by the bars include the response categories 'sometimes', 'often' and 'all the time'. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.



More Muslim women than men are worried at least sometimes about being confronted with verbal insults or about harassment because of their ethnic or immigrant background (43 %, compared with 35 %), or about becoming a victim of inappropriate staring or offensive gestures in public (50 %, compared with 42 %). Moreover, Muslim respondents who wear traditional or religious clothing at least sometimes (including a headscarf, hijab or niqab) are more worried about becoming a victim of inappropriate staring or offensive gestures in public because of their ethnic or immigrant background than those who do not (51 %, compared with 42 %).

Higher levels of worry about potentially experiencing racist harassment or violence in public are experienced by Muslim descendants of immigrants than by immigrants overall. 52 % of descendants of immigrants and 34 % of immigrants who self-identify as Muslims were worried about experiencing verbal insults or offensive comments in public because of their ethnic or immigrant background.

Overall, much higher levels of worry about getting harassed, offended or physically attacked because of their ethnic or immigrant background when out in public are observed among those who have experienced such incidents. 70 % of those who, in the year preceding the survey, experienced an incident of racist harassment are worried about getting harassed in public (compared with 30 % of those who have not had such an experience).

Some 14 % of Muslim respondents avoid certain places, such as shops or cafes, or taking public transport for fear of being treated badly because of their ethnic or immigrant background. The highest proportions of respondents avoiding certain places are observed among Muslims from African countries south of the Sahara in Germany (31 %), Denmark (29 %) and Finland (27 %), and among Syrians in Denmark (28 %).

3

POLICE STOPS

KEY FINDINGS

- 27 % of Muslim respondents were stopped by the police in the 5 years before the survey and 13 % were stopped in the year preceding the survey.
- Among those stopped in the 12 months before the survey, half (49 %) said that this was because of their immigrant or ethnic background. The rate for the 5 years before the survey is 42 %.
- The results suggest that the share of Muslim respondents who were stopped by the police remained the same between 2016 and 2022. But the 5-year rate of perceived discriminatory ethnic profiling among those stopped increased, from 32 % in 2016 to 42 % in 2022.
- As in the previous survey, Muslim men were more likely to be stopped by the police than Muslim women in the 5 years before the survey (38 %, compared with 14 %). More Muslim men than women perceived the most recent stop as ethnic profiling (46 %, compared with 27 %).
- Younger Muslim respondents are more likely than older respondents to perceive the most recent police stop in the 5 years before the survey as ethnic profiling (44 % of those aged 16-24 years and 46 % of those aged 25-44 years, compared with 33 % of those aged 45 years or over).
- The rate of police stops does not substantially differ between Muslim respondents who at least sometimes wear traditional or religious clothing in public and those who never do so. But Muslim women who wear traditional or religious clothing in public are more likely than those who do not to perceive the most recent stop as discriminatory (31 %, compared with 23 %). This is not the case for Muslim men (48 %, compared with 45 %).
- More than half (56 %) of the Muslim respondents whom the police stopped in the 5 years before the survey said that they were treated respectfully; 17 % said that they were treated disrespectfully.
- As in EU-MIDIS II, this survey confirms that perceiving police stops as discriminatory reduces respondents' level of trust in the police.

3.1. ENCOUNTERS WITH LAW ENFORCEMENT

Similarly to the 2016 survey findings, a quarter (27 %) of Muslim respondents were stopped at least once by the police in the 5 years before the survey, and 13 % were stopped in the 12 months before the survey (29 % and 16 %, respectively, in 2016). There are significant variations between EU Member States and target groups (**Figure 24**).

The prevalence of police stops was considerably higher for Muslim men than for Muslim women in all countries covered by the survey during both periods. Muslim men were almost three times as likely to be stopped as Muslim women in the 5 years before the survey (38 %, compared with 14 %) and in the 12 months before the survey (20 %, compared with 6 %).

In the 5 years before the survey, the highest rates of police stops were observed among Muslim men from Syria in Greece (61 %) and Sweden (46 %); Muslim men from African countries south of the Sahara in Austria (60 %), Germany (54 %) and Denmark (47 %); and Muslim men from Türkiye in Germany (45 %) (**Figure 24**).

On average, the results suggest that, in most countries for which data are available, the same proportions of Muslim respondents were stopped in 2016, both in the 5 years before the survey and in the year preceding the survey.

FRA ACTIVITY

Addressing racism in policing

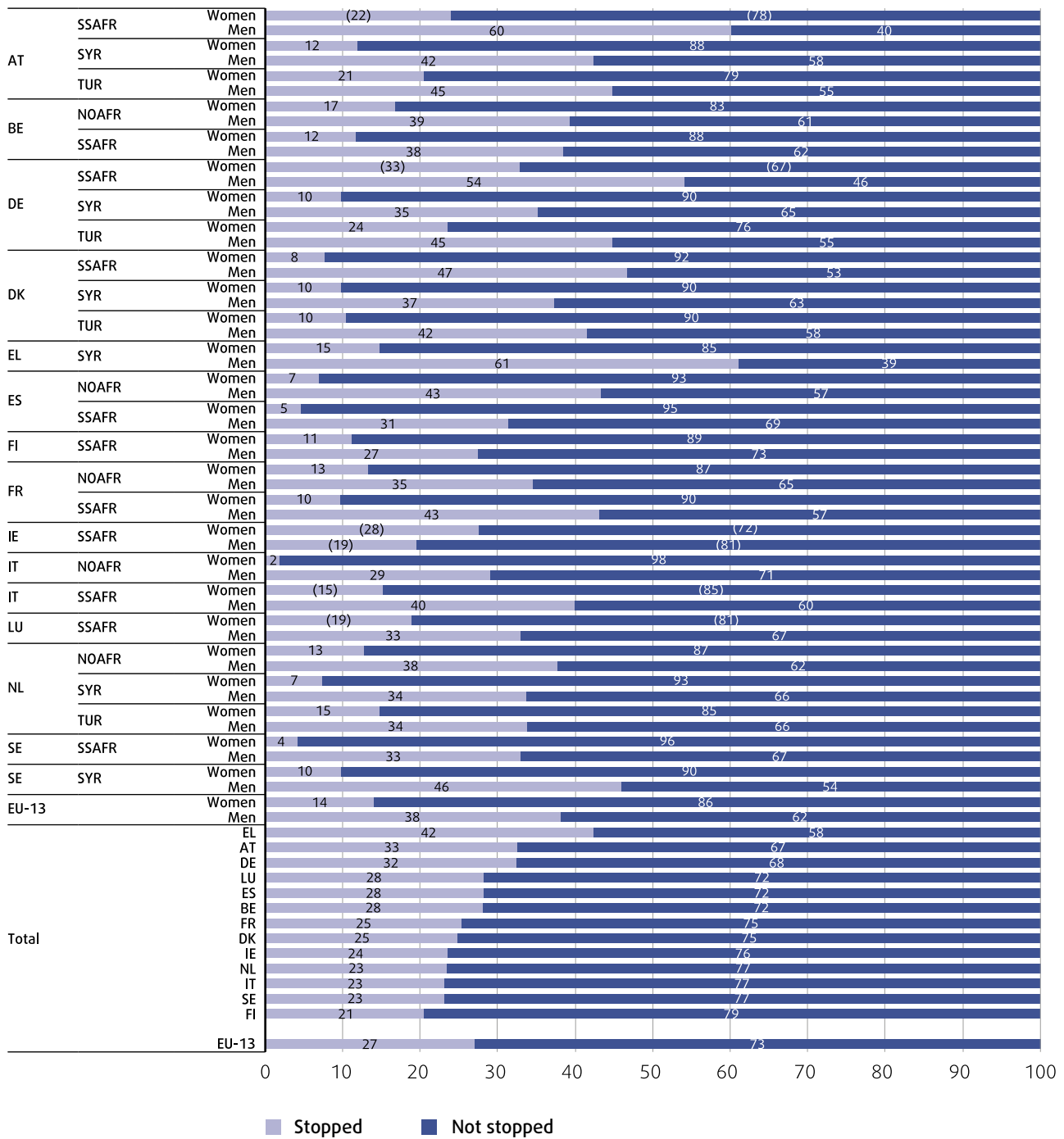
The 2020–2025 EU anti-racism action plan invites FRA to ‘collect and disseminate good practices promoting fair policing, building on their existing training manual and guide on preventing unlawful profiling’.

FRA’s report on addressing racism in policing provides data relating to racism in policing. The research documents racist misconduct by the police, including disrespectful and hostile behaviour, the use of racist language, the use of excessive force and physical attacks. Misconduct also includes institutionalised practices such as racial profiling and the over-policing of certain communities. Based on a comprehensive mapping of EU-27 legislation, policies, data and accountability mechanisms, the report recommends the following:

- effectively enforcing the existing legal framework to ensure that all rights are respected in practice;
- improving the national collection of reliable data on racism and racial discrimination in policing, providing effective whistleblowing protection and enhancing accountability mechanisms, including a strong independent oversight mechanism;
- embedding measures to address racism in policing in a broader national strategy or action plan against racism, with monitored implementation and measured outcomes.

Source: FRA (2024), **Addressing Racism in Policing**, Publications Office of the European Union, Luxembourg.

FIGURE 24: PREVALENCE OF POLICE STOPS IN THE 5 YEARS BEFORE THE SURVEY, BY COUNTRY, TARGET GROUP AND GENDER (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (women, n = 4 209; men, n = 5 381); weighted results. Question: 'In the past 5 years in [country] (or since you have been in [country]), have you ever been stopped, searched or questioned by the police?' Some bars do not add up to 100 %; this is due to rounding. Results based on a small number of responses are statistically less reliable. Therefore, results based on 20–49 unweighted observations in a group total are noted in parentheses. Results based on fewer than 20 unweighted observations in a group total are not published. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

What did the survey ask?

The 2022 survey asked respondents about police stops. Respondents could provide additional context about whether they felt that they were stopped, searched or questioned based on their ethnic or immigrant background.

The police are more likely to stop younger Muslim respondents. This holds true for both time periods. In the 5 years before the survey, the police stopped 36 % of those aged 16–24 years, 29 % of those aged 25–44 years, 24 % of those aged 45–59 years and 14 % of those aged 60 years or over. Similarly, descendants of immigrants are stopped more often than immigrants (5 years: 41 %, compared with 22 %; 12 months: 22 %, compared with 10 %).

In the 5 years before the survey, Muslim respondents who identify as belonging to a minority in terms of disability or gender identity or gender expression were more likely to be stopped by police (37 % for both) than respondents who do not identify as such (27 % for both).

The rates of police stops slightly differ between Muslim respondents who at least sometimes wear traditional or religious clothing in public and those who never do so (for the 5 years before the survey: 23 % and 30 %, respectively). Wearing traditional or religious clothing in public at least sometimes affects Muslim men (42 % for men who wear such clothing, compared with 37 % for those who do not) slightly more than Muslim women (14 % for both those who at least sometimes wear traditional or religious clothing in public and those who never do so).

During the 5 years before the survey, the majority (58 %) of Muslim respondents were stopped while in a private car. Nearly 1 in 4 (26 %) were stopped by the police on the street while on foot, and 4 % said that they were stopped while travelling on public transport (bus, tram, train, underground, etc.).

The results indicate that certain groups are stopped on the street more often than others. Nearly every second Muslim respondent from African countries south of the Sahara (40 %) and every third Muslim respondent from Syria (32 %) were stopped on the street, compared with about every fourth respondent (28 %) from North Africa or every eighth respondent (13 %) from Türkiye. Muslim respondents experienced more police stops on the street in Greece (89 %), Belgium (49 %), Italy and Spain (41 % for both).

Similarly, on average, the majority of Muslim respondents from Türkiye (73 %) and more than half of Muslim respondents from North Africa (56 %) were stopped while in a private car, compared with less than half of respondents from Syria (45 %) or African countries south of the Sahara (40 %). Most vehicle-related police stops were experienced by Muslim respondents in Austria, Denmark (74 % for both), Germany (66 %) and Sweden (61 %).

More Muslim women than men were stopped by police while in a private car (66 %, compared with 55 %), whereas more Muslim men than women were stopped by police while on the street (29 %, compared with 15 %).



Young Muslim respondents are more likely than older respondents to be stopped by police on the street and less likely to be stopped in a car.

As in 2016, most Muslim respondents were asked for their identity papers (68 %) or were asked various questions (49 %) when the police stopped them. 47 % of all Muslim respondents stopped were asked for their driving licence or vehicle documents and 23 % were searched or had their car/vehicle searched. 17 % of all stopped Muslim respondents were fined during the most recent police stop, 13 % were asked to do an alcohol or drug test, 12 % received some form of advice or warning from the police and 5 % said they were arrested or taken to a police station.

The results indicate that certain groups are treated differently by the police. On average, Muslim respondents from African countries south of the Sahara and from North Africa experienced identity checks more frequently (79 % and 76 %, respectively) than those coming from Syria (62 %) or Türkiye (50 %). Muslim respondents from African countries south of the Sahara were more often asked questions (63 %, compared with the average of 49 % for all Muslim respondents). Identity checks were more frequent in Greece (94 %), France (82 %) and Italy (76 %). Muslim respondents with a Turkish background were more often asked for their driving licence or vehicle documents (58 %); they were also stopped while in a private car more often than other groups.

3.2. TREATMENT BY THE POLICE DURING STOPS

More than half (56 %) of Muslim respondents who were stopped by the police during the 5 years preceding the survey noted that they were treated respectfully (27 % 'very respectful'; 29 % 'fairly respectful'). Some 1 in 4 (27 %) consider that the police were neither respectful nor disrespectful. Less than 1 in 5 (17 %) said that the police treated them disrespectfully (8 % 'very disrespectful'; 9 % 'fairly disrespectful').

Muslim respondents in Belgium tended to evaluate the conduct of the police during the most recent stop less favourably, with 29 % saying that the police treated them very or fairly disrespectfully during the most recent stop. By contrast, over two thirds of Muslim respondents in Sweden (73 %), Spain (69 %) and Greece (64 %) said that the police treated them very or fairly respectfully.

In assessing the conduct of the police during the most recent stop, no significant differences were observed by respondents' sociodemographic characteristics, including target group.

Of Muslim respondents who indicated that a police officer was (very) disrespectful during the most recent stop, 7 % said that they reported the incident.

Nearly half (42 %) of the Muslim respondents stopped by the police in the 5 years before the survey believe that this was because of their immigrant or ethnic minority background (**Figure 25**). The rate is even higher (49 %) among those stopped in the 12 months before the survey.

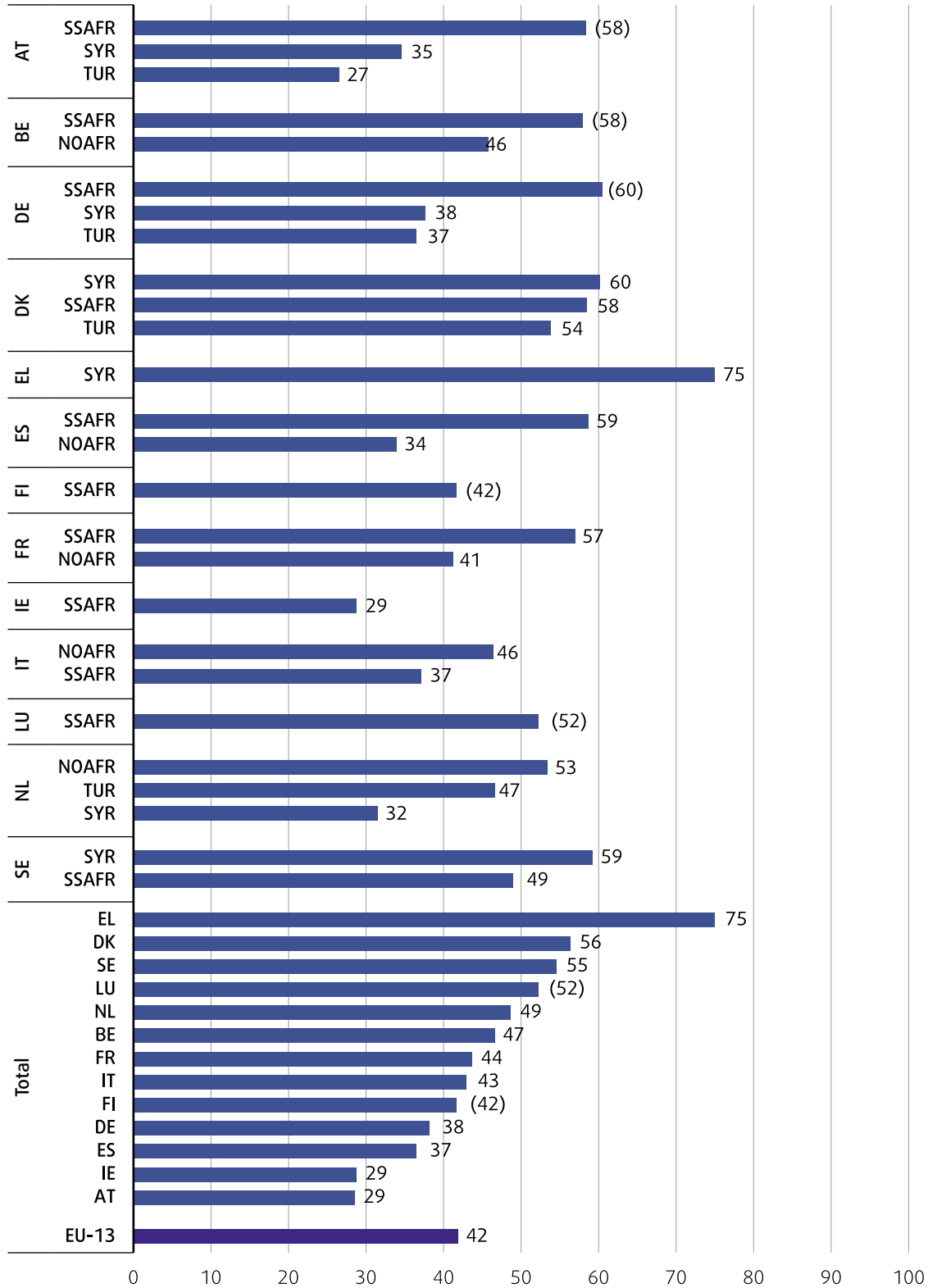
Overall, these findings suggest that, of the Muslim respondents stopped by the police, the share of those who believe that this was because of their ethnic or immigrant background has increased since 2016. In 2016, it was 32 % for a 5-year period and 42 % for a 12-month period.

For the 5 years before the survey, the highest rates of discriminatory ethnic profiling are found among Muslim respondents from Syria in Greece (75 %), Denmark (60 %) and Sweden (59 %), in contrast to Muslim respondents from Syria in Germany (38 %), Austria (35 %) and the Netherlands (32 %).

On average, the highest rates of discriminatory ethnic profiling are revealed by Muslim respondents from African countries south of the Sahara. More than half of respondents in Spain (59 %), Denmark (58 %) and France (57 %) have experienced this.

By contrast, the proportions are much lower among Muslim respondents with a Turkish background in Austria (27 %) and Germany (37 %).

FIGURE 25: MOST RECENT POLICE STOP PERCEIVED TO BE DUE TO DISCRIMINATORY ETHNIC PROFILING AMONG THOSE STOPPED IN THE 5 YEARS BEFORE THE SURVEY, BY COUNTRY AND TARGET GROUP (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

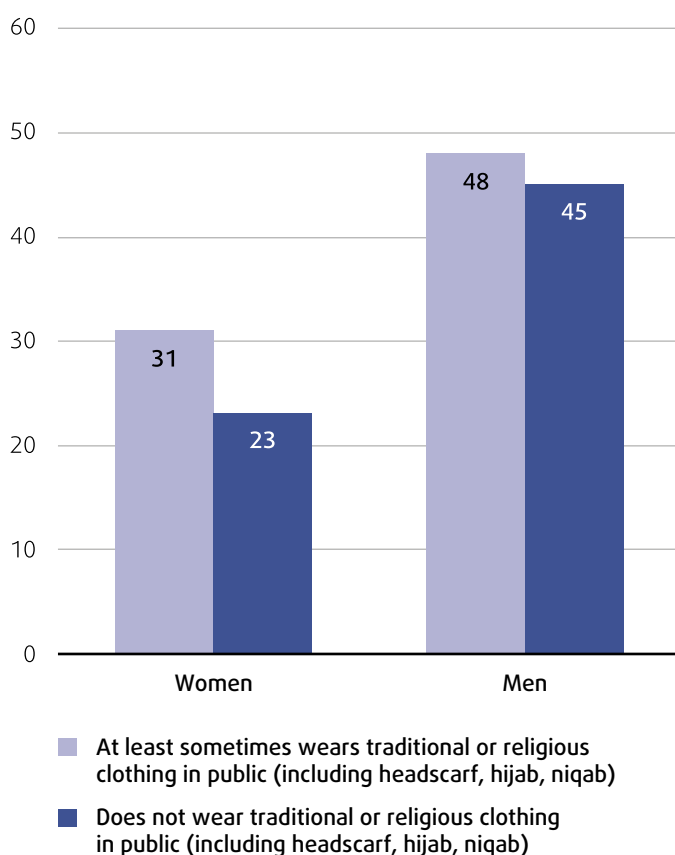
▲ Notes:

Out of all Muslim respondents whom the police stopped in the years before the survey (n = 2 714); weighted results. Question: 'Do you think that the last time you were stopped was because of your ethnic or immigrant background?' Results based on a small number of responses are statistically less reliable. Therefore, results based on 20–49 unweighted observations in a group total are noted in parentheses. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Muslim men were more likely than women to perceive the most recent stop as discriminatory (46 %, compared with 27 %). Younger Muslim respondents were more likely than older ones to perceive the most recent stop as discriminatory (44 % of those aged 16–24 years and 46 % of those aged 25–44 years, compared with 33 % of those aged 45 years or over) in the 5 years before the survey.

Wearing religious clothing plays a bigger role in Muslim women’s perception of ethnic profiling. Muslim women who at least sometimes wear traditional or religious clothing in public are more likely than those who do not wear such clothing to perceive the most recent stop as discriminatory (31 %, compared with 23 %). However, men are more affected overall. Muslim men perceive it as ethnic profiling whether they are wearing religious clothing or not (48 % for those who wear such clothing, compared with 45 % for those who do not) (Figure 26).

FIGURE 26: MOST RECENT POLICE STOP PERCEIVED BY WOMEN AND MEN TO BE DUE TO DISCRIMINATORY ETHNIC PROFILING AMONG THOSE STOPPED IN THE 5 YEARS BEFORE THE SURVEY, BY WEARING OF TRADITIONAL OR RELIGIOUS CLOTHING (%)



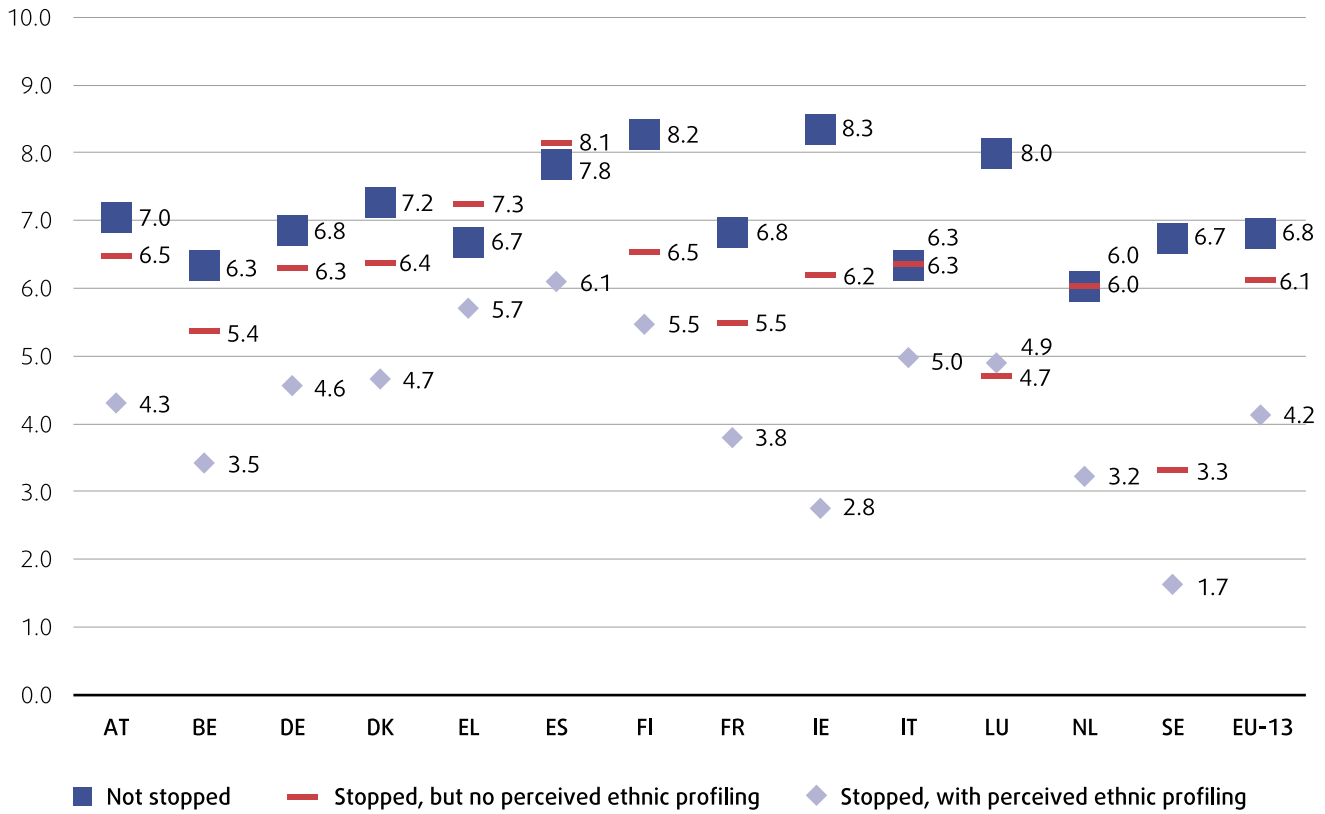
Source: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022.

◀ Notes:

Out of all Muslim respondents whom the police stopped in the 5 years before the survey (women, n = 552; men, n = 2 161); weighted results. Question: ‘Do you think that the last time you were stopped was because of your ethnic or immigrant background?’

Slightly more respondents who self-identify as belonging to a social minority group in terms of religion, disability, gender identity or gender expression, or sexual orientation perceive the most recent police stop to have been discriminatory ethnic profiling (47 %, 52 %, 59 % and 53 %, respectively). For those who do not self-identify as belonging to such social minority groups, the proportions are 38 %, 41 %, 41 % and 41 %, respectively.

FIGURE 27: LEVELS OF TRUST IN THE POLICE, BY EXPERIENCES WITH POLICE STOPS IN THE 5 YEARS BEFORE THE SURVEY, BY COUNTRY (AVERAGE VALUES ON A SCALE OF 0-10)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. Questions: 'Please tell me on a scale of 0-10 how much you personally trust each of the [country's] institutions I read out. 0 means you do not trust an institution at all, and 10 means you have complete trust.' Subquestion: [country]'s police. 'In the past 5 years in [country] (or since you have been in [country]), have you ever been stopped, searched or questioned by the police?' and 'Do you think that the last time you were stopped was because of your ethnic or immigrant background?'

Overall, Muslim respondents have higher levels of trust in the police and the legal system than the general population. However, discrimination, harassment or violence can undermine that trust. Like EU-MIDIS II, this survey confirms that perceiving police stops as discriminatory reduces respondents' level of trust in the police. Across all countries surveyed and all four target groups, Muslim respondents who perceive the most recent police stop as involving discriminatory racial profiling have a much lower average level of trust in the police (4.2 points) than those who were not stopped (6.8 points). They also have a lower level of trust than those who were stopped but did not perceive the stop as involving discriminatory racial profiling (6.1 points) (Figure 27).

Trust in public institutions in relation to the experiences of racial discrimination and racist harassment are similar. Respondents who had experienced ethnic profiling in the 5 years before the survey tend to have lower confidence in the legal system (5.0 points) and the municipal (local) authorities (5.7 points) than those who either were not stopped or were stopped but without ethnic profiling (6.0 and 6.3 points, respectively).

4

SOCIOECONOMIC SITUATION AND LIVING CONDITIONS

KEY FINDINGS

Education

- Nearly all children (98 %) living in Muslim respondents' households between 3 years of age and the starting age for compulsory primary education attend early childhood education. There are no differences between girls and boys. Similarly, almost all children aged 6–15 years attend education (93 %), with slightly lower proportions of girls than boys in education (90 % and 95 %, respectively).
- Roughly 2 out of 5 (40 %) Muslim respondents aged 16–64 have completed only lower secondary education or have not completed any education level (ISCED 0–2). The corresponding rate among the general population in the same age group is 25 %.
- 42 % of Muslim respondents, close to the percentage in the general population (45 %), have completed upper secondary or post-secondary education (ISCED 3 or 4).
- About 1 in 5 Muslim respondents (19 %) have completed tertiary education (ISCED 5–8), compared with 30 % of the general population in the EU-27.
- Among young Muslim respondents aged 18–24 in the 13 Member States surveyed, 30 % are early leavers from education or training, meaning that they have completed at most lower secondary education and are not in further education or training. This rate is three times higher than the rate for the general population (9.6 %) of the same age in the EU-27 in 2022.

Employment

- The employment rate – the percentage of people aged 20–64 who are employed – is substantially lower among the 2022 survey Muslim respondents than among the general population (63 % and 75 %, respectively). Moreover, there is a notable difference in labour market participation between Muslim women (53 %) and men (73 %) in this age group.
- Muslim women who usually wear a headscarf, hijab or niqab in public are less likely to be in employment than women who do not wear such clothing (46 % and 61 %, respectively).

- Among those employed, over a quarter (28 %) have a temporary contract. This is about 2.5 times higher than the share in the general population (11 %).
- More than a quarter (27 %) of Muslim respondents work in elementary occupations, compared with 8 % of the general population across all 27 Member States.
- Muslim respondents are more often overqualified for the job they do than the general population, regardless of their citizenship. Around every third Muslim respondent (33 %) who has EU citizenship and tertiary education works in a low- or medium-skilled occupation; only 21 % in the general population do so.
- Muslim respondents who self-identify as being of African descent or as a Black person are more likely to be overqualified (49 %) than those who do not (36 %).

Housing and poverty

- A third (31 %) of Muslim households face (great) difficulties in making ends meet, compared with, on average, 19 % of the general population.
- Twice as many Muslim households (18 %) as households in the general population (9 %) cannot afford to keep their home warm.
- People living in respondents' households are close to three times more likely (20 %) to be in arrears on their utility bills than the general population (7 %).
- People living in respondents' households are three times more likely (19 %) to face severe material deprivation than the general population (6 %).
- People living in respondents' households are close to four times more likely (61 %) to be at risk of poverty than the general population (17 %). The rate for children (aged less than 18 years) in respondents' households is 72 %, compared with 19 % for the general population.
- 40 % of people living in a household of Muslim respondents live in overcrowded housing, which is more than twice as high as that for the general population in the EU-27 (17 % in 2022).
- On average, 24 % of people living in a household of Muslim respondents live in housing with a leaking roof; mould or damp walls, floors or foundations; or rot in window frames or floors. This is above the rate for the general population in the EU-27 (14 %).
- The survey findings show that the households of Syrian respondents are much more likely to live in low-quality housing and in poor conditions and to face severe material deprivation and poverty. They are also more likely to have (great) difficulty in making ends meet than other target groups.

Health

- Overall, 72 % of Muslim respondents aged 16–64 years perceive their general health as 'good' or 'very good'. This percentage is similar to that in the general population of the same age group in the EU-27 (78 %). But, considering age and gender, this changes: among Muslim respondents

aged 55–64 years, 34 % of women and 54 % of men perceive their general health as ‘good’ or ‘very good’, compared with 59 % of women and 60 % of men among the general population.

- Almost 1 in 3 (29 %) respondents aged 16–64 years indicated some or severe long-standing limitations in their usual activities due to health problems, compared with 1 in 5 (19 %) among the general population of the same age in the EU-27.
- Muslim respondents are twice as likely (8 %) as the general population (4 %) to have had unmet medical needs in the 12 months before the survey.
- The most common reason cited for unmet healthcare needs is lack of affordability (27 %). In addition, 16 % of respondents mentioned long waiting lists and 12 % did not have a means of transport.

4.1. EDUCATION

Respondents were asked about the highest level of education they had obtained either in the survey country or elsewhere and about their participation in education or training at the time of the interview.

42 % of Muslim respondents aged 16–64 had completed upper secondary or post-secondary education (ISCED 3 or 4) (Figure 28). 40 % had completed secondary education at most or had not completed any education level (ISCED 0–2). About 1 in 5 Muslim respondents (19 %) had completed tertiary education (ISCED 5–8).

The results are comparable to findings presented in the third edition of the joint Organisation for Economic Co-operation and Development and European Commission publication, *Indicators of Immigrant Integration 2023: Settling in*, regarding the immigrant population or native-born children of immigrants in Europe (*).

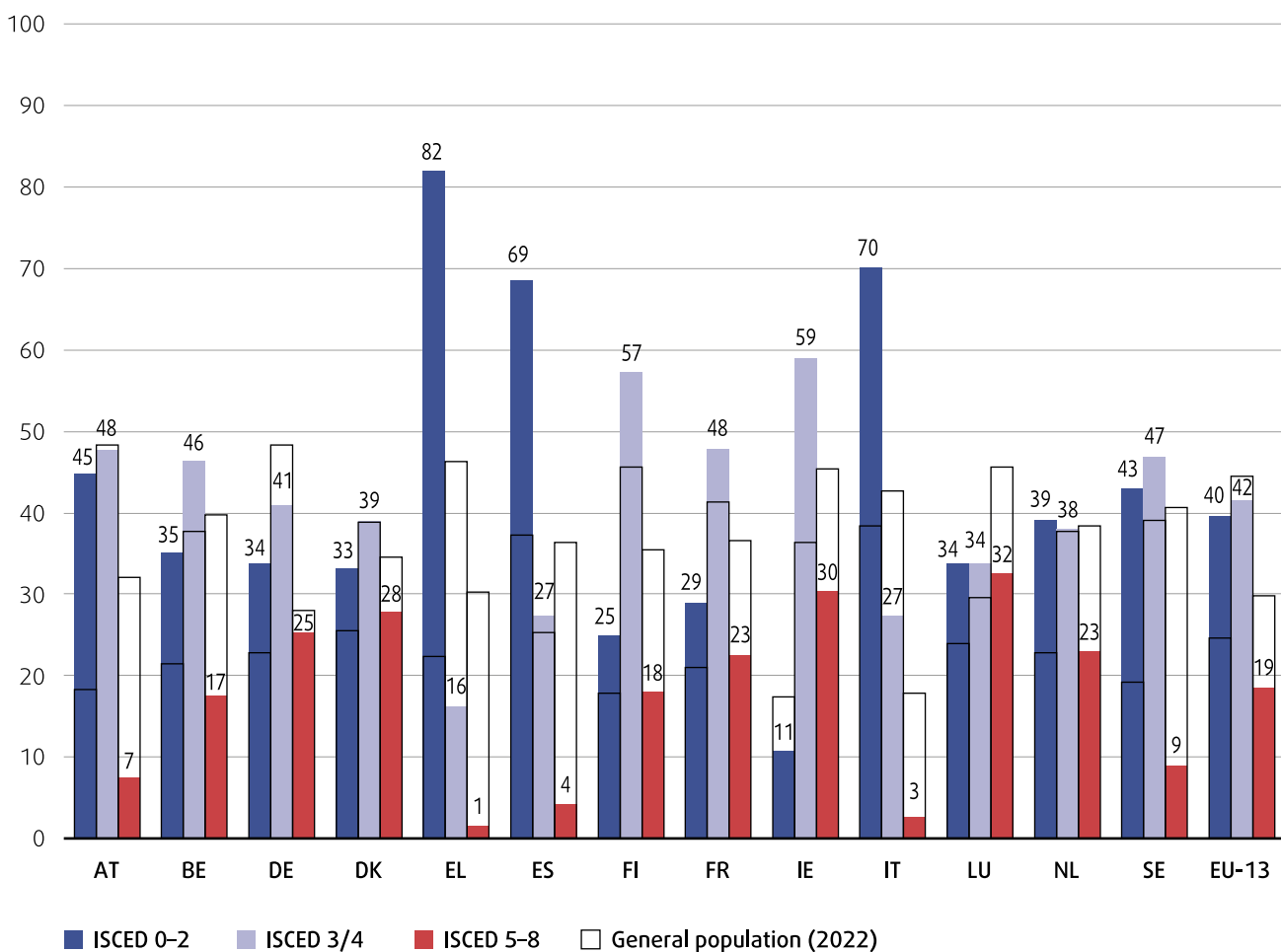
No major differences exist in educational attainment between Muslim women and men. Most younger Muslim respondents (16–24 years) had completed at most an education level of ISCED 3 or 4 (54 %). Every second Muslim



respondent aged 45–59 years had not completed any education level or had completed lower secondary education at most (52 %). Most Muslim immigrants had completed lower secondary education at most (47 %). However, the majority of Muslim descendants of immigrants had completed upper secondary or post-secondary education (59 %).

Muslim respondents who are citizens of the survey country or an EU/EFTA country are more likely to have completed higher education levels (52 % and 42 %, respectively) than Muslim respondents who are citizens of other countries (other than EU/EFTA countries) (31 %).

FIGURE 28: HIGHEST COMPLETED LEVEL OF EDUCATION AMONG RESPONDENTS AGED 16–64 YEARS, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



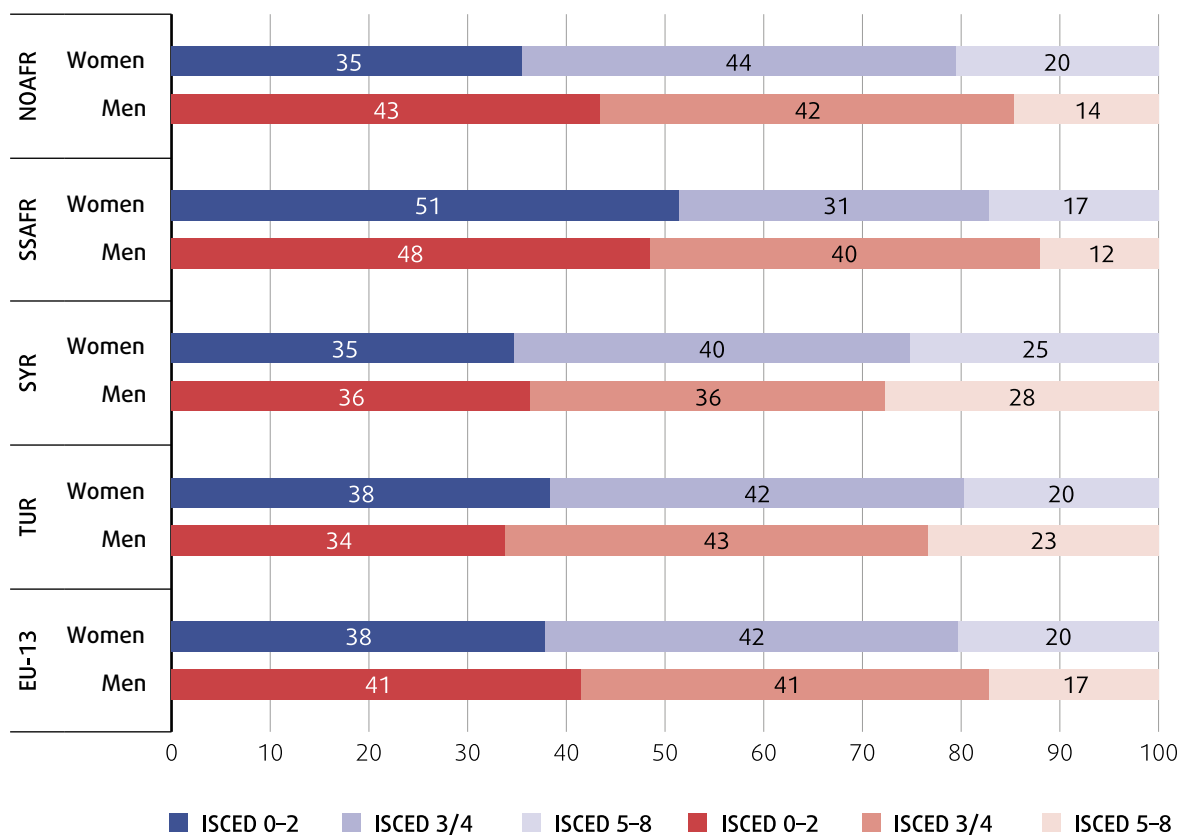
Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (edat_lfse_03) (downloaded 26 February 2024).

▲ Notes:

Out of all Muslim respondents aged 16–64 years (n = 9 300); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Results have limited comparability with the Eurostat statistics for the general population. Eurostat data refer to the population aged 15–64 years; FRA survey data refer to respondents aged 16–64 years. ISCED 0–2 includes those who have never been in formal education or who did not complete primary education, those in primary education and those in lower secondary education. ISCED 3 and 4 includes those in upper secondary education, vocational training and post-secondary non-tertiary education, and all types of vocational training completed abroad corresponding to ISCED 35, 45 and 55 (hence, the proportion of respondents in ISCED 3 and 4 among respondents may be slightly overestimated, compared with the general population). ISCED 5–8 includes short-cycle tertiary education, bachelor's-level or equivalent education, master's-level or equivalent education and doctorate-level or equivalent education. Questions: 'What is the highest level of education you have completed?', 'What is the highest level of education you have completed in [country]?', 'And what is the highest level of education you completed in another country?'

Certain differences in educational attainment are observed across the target groups surveyed (Figure 29). Half (50 %) of Muslim respondents who have completed secondary education at most or have not completed any education level (ISCED 0–2) are from African countries south of the Sahara (e.g. 76 % in Italy and 74 % in Spain, compared with 25 % in Finland). This proportion is smaller among North African (39 %), Turkish (36 %) and Syrian (36 %) Muslim respondents (Figure 29). The highest shares of Muslim respondents who have completed tertiary education (ISCED 5–8) are among Syrian (27 %, with significant variations across countries, e.g. 31 % in Germany and 1 % in Greece) and Turkish respondents (21 %).

FIGURE 29: HIGHEST COMPLETED LEVEL OF EDUCATION AMONG RESPONDENTS AGED 16–64 YEARS, BY TARGET GROUP AND GENDER (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents aged 16–64 years (n = 9 300); weighted results. ISCED 0–2 includes those who have never been in formal education or who did not complete primary education, those in primary education and those in lower secondary education. ISCED 3 and 4 includes those in upper secondary education, vocational training and post-secondary non-tertiary education, and all types of vocational training completed abroad corresponding to ISCED 35, 45 and 55 (hence, the proportion of respondents in ISCED 3 and 4 among respondents may be slightly overestimated, compared with the general population). ISCED 5–8 includes short-cycle tertiary education, bachelor's-level or equivalent education, master's-level or equivalent education and doctorate-level or equivalent education. Questions: 'What is the highest level of education you have completed?', 'What is the highest level of education you have completed in [country]?', 'And what is the highest level of education you completed in another country?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Young people aged 18–24 years who are not in education or training after completing only lower secondary education are defined as early school-leavers. Overall, almost a third (30 %) of Muslim respondents aged 18–24 years are early school-leavers. This rate is more than three times higher than the average for the general population in the EU-27. In 2022, the average rate of leaving education and training early was 9.6 % in the EU (2).

Nearly half (45 %) of Muslim respondents from African countries south of the Sahara are early school-leavers, with little variation across Member States (e.g. 72 % in Italy, 71 % in Austria and 69 % in Spain). The proportion of early school-leavers is lower among the other target groups: 26 % for Turkish, 27 % for Syrian and 28 % for North African Muslim respondents.

A higher proportion of young Muslim men (37 %) than young Muslim women (22 %) are early school-leavers. Being born in the survey country, citizenship of the survey country or good proficiency in the national language enhance the chances of Muslim respondents staying in education (20 %, 23 % and 25 %, respectively). The following increase the likelihood of being an early school-leaver: belonging to a minority in terms of disability (45 %), gender identity or gender expression (44 %) or sexual orientation (37 %); being an immigrant from, or a descendant of an immigrant from, African countries south of the Sahara (45 %); and poor proficiency in the national language (67 %).

Age is a key factor in national language proficiency. 87 % of respondents aged 16–24 years have a good level of proficiency in the national language, whereas the proportion is lower (54 %) among those aged 45–59 years. This is consistent with differences observed between Muslim respondents born outside the survey country and descendants of immigrants. 95 % of Muslim respondents who were born in the survey country have a high level of proficiency in the national language, compared with 52 % of Muslim respondents who were born outside the EU.

The longer Muslim respondents reside in the survey country, the higher their proficiency in the national language. Although 39 % of Muslim respondents who have stayed in the country for less than 5 years have a good level of proficiency in the national language, the proportion increases to 62 % for those who have lived in the survey country for more than 20 years. Muslim respondents with a good proficiency in the national language can be found primarily among the Turkish population (70 %).

Muslim respondents living with children aged 15 years or younger in their household provided information on the children's education. Nearly all children (98 %) between 3 years of age and the starting age for compulsory primary education attend early childhood education, with no differences between girls and boys. Similarly, almost all children aged 6–15 years attend education (93 %), with fewer girls (90 %) than boys (95 %) in education. There is no difference in education attendance levels between those aged 6–9 years and those aged 10–15 years. Almost all children aged 6–15 years living in the households of Muslim respondents belonging to the Turkish population and to the population from African countries south of Sahara attend education (99 % and 98 %, respectively). The proportions are slightly lower for those belonging to the Syrian population (92 %) and the population from North African countries (91 %).

4.2. ACCESS TO EMPLOYMENT AND QUALITY OF WORK

In the survey, respondents were asked to indicate their main activity status based on a predefined list of categories that included 'in paid work', 'self-employed' and 'unemployed'. The respondent's main activity status reflects their own assessment, which may differ from the definition and method of measurement used to produce official statistics such as the employment, activity and unemployment rates.

4.2.1. Employment status

The paid-work rate indicates the proportion of respondents aged 20–64 who were engaged in any paid work in the 4 weeks before the survey. This includes those who indicated 'in paid work' as their main activity status. This indicator is a useful approximation of the Eurostat employment rate for the general population.

Overall, most Muslim respondents are in paid work (63 %); however, the employment rate for the general population is higher (75 %) (**Figure 30**). The highest paid-work rates are in Luxembourg (76 %) , Ireland (73 %) and Italy (72 %). In Luxembourg and Italy, the paid-work rate for Muslim respondents exceeds the employment rate for the general population (by 1 and 7 percentage points, respectively).

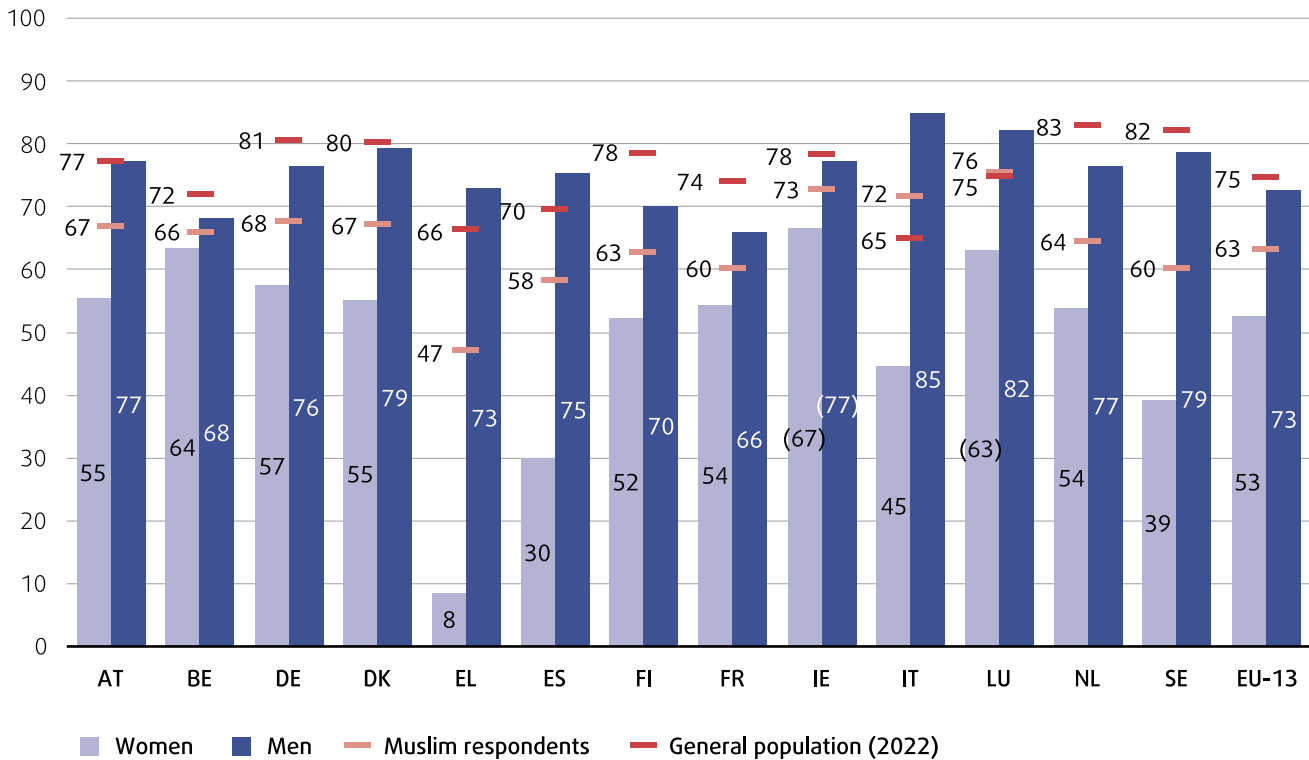
On average, the lowest paid-work rate among Muslim respondents is in Greece (47 %). The biggest gap in the paid-work rate between respondents of Muslim religion and the general population is in Sweden (22 percentage points), followed by Greece and the Netherlands (both 19 percentage points) (**Figure 30**).

The paid-work rate is substantially higher among Muslim men (73 %, compared with 80 % in the general population in the EU-27) than among Muslim women (53 %, compared with 69 % in the general population in the EU-27). In several countries, the gap in the paid-work rate between Muslim women and Muslim men is 40 percentage points or more. In Greece, it is 65 percentage points, in Spain it is 45 percentage points, and in Italy and Sweden it is 40 percentage points (**Figure 30**).

The paid-work rate reaches a maximum value of 66 % for Muslim respondents aged 25–44. Differences exist in the paid-work rate between respondents who face limitations in their daily activities due to health conditions (53 %) and those without such limitations (68 %). The paid-work rate increases with the education level of respondents, reaching 71 % for Muslim respondents with tertiary education (ISCED 5–8). Proficiency in the national language is associated with an increase in the paid-work rate in all countries but Italy.

Citizenship of the survey country does not imply a much higher paid-work rate for Muslim respondents than for nationals of non-EU countries. For example, the paid-work rates for nationals and non-nationals are 69 % and 64 %, respectively, in Austria, 59 % and 58 % in Spain, 62 % and 58 % in France and 67 % and 73 % in Italy. The longer respondents have lived in the survey country, the higher their chances of being in paid work. It is 74 % for those born in the survey country, but only 53 % for those who have lived in the survey country for less than 5 years. A low paid-work rate is observed for the Muslim respondents belonging to a social minority group in terms of disability (52 %).

FIGURE 30: PAID-WORK RATE AMONG MUSLIM RESPONDENTS AGED 20–64 YEARS (INCLUDING SELF-EMPLOYMENT AND OCCASIONAL WORK OR WORK IN THE 4 WEEKS BEFORE THE SURVEY), COMPARED WITH THE EMPLOYMENT RATE IN THE GENERAL POPULATION, BY COUNTRY AND GENDER (%)



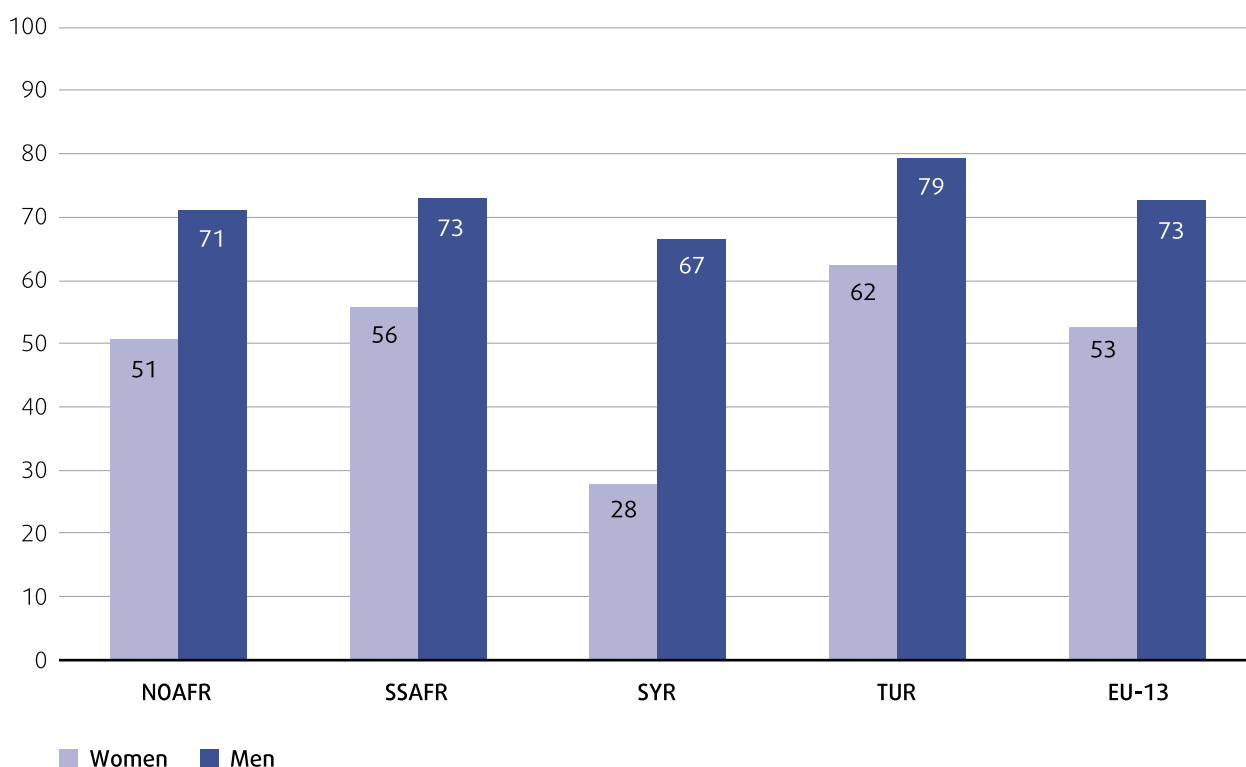
Sources: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (lfsa_ergaed) (downloaded 27 February 2024).

▲ Notes:

Out of all Muslim respondents aged 20–64 years (women, n = 3 547; men, n = 4 745); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Questions: ‘Which of these categories describes your current situation best?’, ‘Did you do any work in the last 4 weeks to earn some money?’ and ‘You said before that you are currently [insert answer to the question related to the respondent’s current employment situation]. In what year was the last time you were in work?’ Results based on a small number of responses are statistically less reliable. Therefore, results based on 20–49 unweighted observations in a group total are noted in parentheses.

The lowest paid-work rate is observed among Muslim respondents from Syria (51 %). The highest is among Muslim respondents of Turkish origin (71 %). The rates for respondents from African countries fall in between (61 % for those from North Africa and 66 % for those from African countries south of the Sahara). The largest gender gap in the paid-work rate is among Muslim respondents from Syria, with 28 % of women compared with 67 % of men being in paid work. It is followed by Muslim respondents from North African countries (51 % of women and 71 % of men in paid work), Türkiye (62 % and 79 %, respectively) and African countries south of the Sahara (56 % and 73 %, respectively) (Figure 31).

FIGURE 31: PAID-WORK RATE AMONG MUSLIM RESPONDENTS AGED 20–64 YEARS (INCLUDING SELF-EMPLOYMENT AND OCCASIONAL WORK OR WORK IN THE 4 WEEKS BEFORE THE SURVEY), BY TARGET GROUP AND GENDER (%)



Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

A large proportion of young Muslim respondents who are not in education, employment or training (NEET) is commonly seen to reflect potential structural problems in the education system and employment opportunities. **Figure 32** shows the rate of young Muslim respondents (aged 16–24) who are NEET. Overall, 10 % of young Muslim respondents are NEET. On average, the rate is the same as that for the general population (10 % in the EU-27).

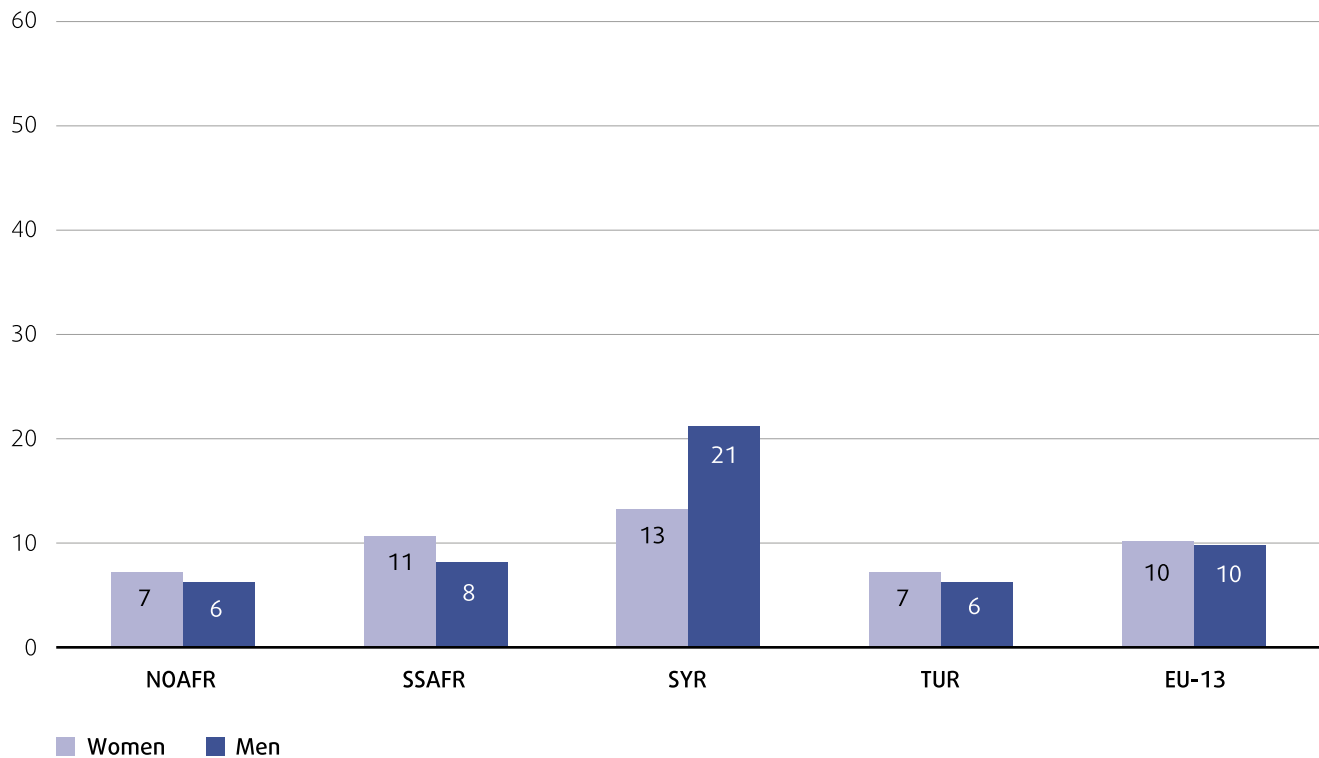
The highest proportion (19 %) of young Muslim respondents (aged 16–24) who are NEET is among Syrians, compared with 9 % among those originating from the African countries south of the Sahara and 7 % among Muslims from North Africa or from Türkiye. This is also valid in some countries where several target groups were surveyed. In Austria, 1 in 4 (24 %) Muslims from African countries south of the Sahara is NEET, compared with fewer than 1 in 10 Muslims from Syria (9 %) or Türkiye (6 %). This is not the case in Denmark (3 %, 4 % and 7 % for those from African countries south of the Sahara, Syria and Türkiye, respectively). The NEET rate is higher among Muslims from African countries south of the Sahara than among Muslims from North Africa in Belgium (10 % and 4 %, respectively), Spain (19 % and 8 %, respectively) and Italy (32 % and 22 %, respectively).

In Greece, Sweden and Italy, young Muslim respondents (aged 16–24) are more likely to be NEET than the general population (4.5 times, 2 times and 1.6 times, respectively). The data suggest a few important predictors of being NEET: low education (ISCED 0–2: 16 %), non-EU citizenship (16 %), very poor proficiency in the national language (37 %) and recent arrival in the survey country (23 %).

▲ Notes:

Out of all Muslim respondents aged 20–64 years (women, n = 3 547; men, n = 4 745); weighted results. Questions: 'Which of these categories describes your current situation best?'; 'Did you do any work in the last 4 weeks to earn some money?' and 'You said before that you are currently [insert answer to the question related to the respondent's current employment situation]. In what year was the last time you were in work?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

FIGURE 32: MUSLIM RESPONDENTS AGED 16–24 YEARS WHO ARE NEET, BY TARGET GROUP AND GENDER (%)



Source: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

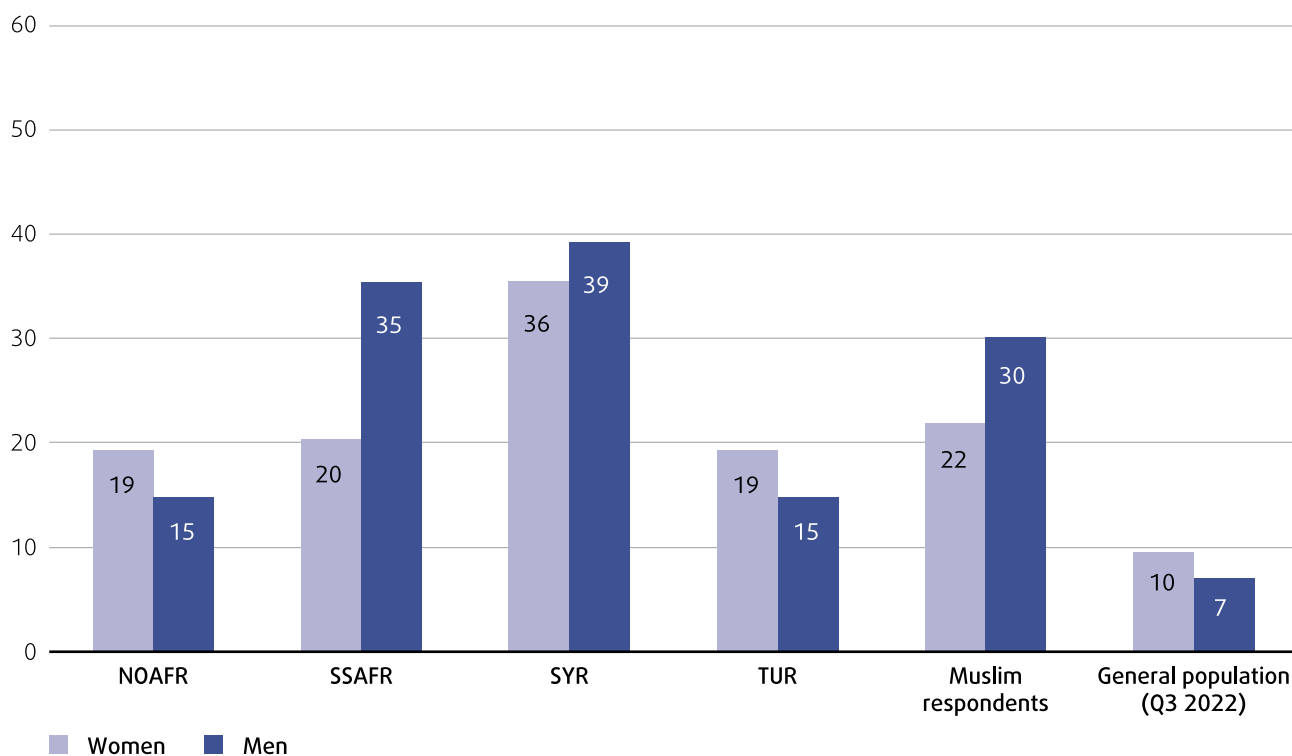
Out of all Muslim respondents aged 16–24 years (N = 2 293; women, n = 1 096; men, n = 1 195); weighted results. The results have limited comparability with the Eurostat statistics for the general population. Eurostat data are for the population aged 15–24 years who are not employed and not involved in further education or training, based on the International Labour Organization’s definition. The EU Survey on Immigrants and Descendants of Immigrants data are for Muslim respondents aged 16–24 years. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

4.2.2. Types and quality of jobs

Self-declared activity status and paid-work rates do not account for the quality of work in which people engage.

Around one quarter of Muslim respondents who are in employment (27 %) work in elementary occupations, compared with 8 % of the general population (Figure 33). These occupations usually involve physical work and manual tasks. The proportions are highest among Muslim respondents in Spain (57 %), Greece (36 %) and Italy (34 %), and lowest in Germany (16 %).

FIGURE 33: SHARE OF EMPLOYED MUSLIM RESPONDENTS IN ELEMENTARY OCCUPATIONS, COMPARED WITH THE GENERAL POPULATION, BY TARGET GROUP AND GENDER (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (Q3 2022) are author's calculations based on Eurostat data (lfsq_eisn2) (downloaded on 26 March 2024).

▲ Notes:

Out of all Muslim respondents aged 20–64 who indicated that they were employed (N = 4 929; women, n = 1 568; men, n = 3 356); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries covered by the survey. Question: 'What is your current job or occupation?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Overall, higher proportions of Muslim respondents from Syria (38 %) and African countries south of the Sahara (30 %) work in elementary occupations than respondents from North Africa (17 %) or of Turkish origin (17 %). In Austria, every second Muslim from African countries south of the Sahara (50 %) works in an elementary occupation. For Muslims of Turkish and Syrian origin in Austria, the proportions are 30 % and 25 %, respectively. In Germany, these differences are smaller but follow a similar pattern (30 %, 14 % and 22 % for those from African countries south of the Sahara, Türkiye and Syria, respectively).

On average, a smaller proportion of Muslim women than men (22 % and 30 %, respectively) work in elementary occupations. The opposite is true in Italy (55 % of women and 29 % of men) and Sweden (33 % of women and 21 % of men). The likelihood of working in elementary occupations increases with age (19 % of those aged 16–24 years and 31 % of those aged 45–59 years are in such occupations). 18 % of employed survey-country citizens of Muslim religion work in elementary occupations; the value is double (36 %) for non-EU nationals. Muslim respondents who have been in the country for less than 5 years are more likely to work in elementary occupations (39 %) than those who were born in the survey country (15 %).



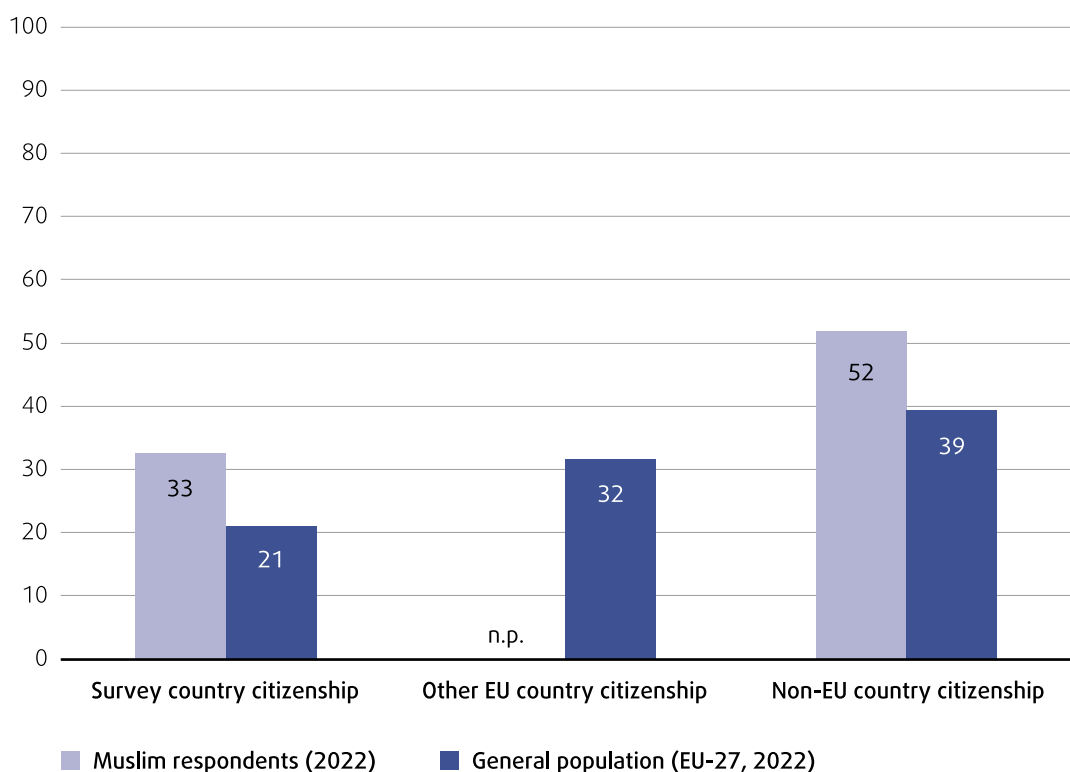
Almost half of Muslim respondents with a poor level of proficiency in reading, writing and speaking the national language work in elementary occupations (44 %), compared with 18 % of Muslim respondents who are proficient in all three aspects.

The rate of employment in elementary occupations decreases with higher education levels. Almost half (43 %) of employed Muslim respondents with a low level of education (ISCED 0–2) work in elementary occupations, but 1 in 10 (9 %) respondents who have completed tertiary education also do so. This points to overqualification among Muslim respondents and possible difficulty in having qualifications obtained abroad recognised in respondents' countries of residence.

The EU overqualification rate ⁽³⁾ is the proportion of people with tertiary education (ISCED 5–8) who are employed in a low- or medium-skilled occupation (International Standard Classification of Occupations major groups 4–9). The overqualification rate is, on average, 41 % for Muslim respondents and 22 % for the general population in the EU-27. The risk of overqualification is lower for respondents who are citizens of the survey country, among both Muslims (33 %) and the general population (21 %), than for those who are not citizens of any EU country (52 % for Muslims and 39 % for the general population in the EU-27) (**Figure 34**). Owing to the small sample sizes, the results cannot be broken down by country. Muslim respondents who self-identify as being of African descent or as a Black person are more likely to be overqualified (49 %) than those who do not (36 %). The highest overqualification rate is seen among Muslims from African countries south of the Sahara (53 %). The lowest overqualification rate is seen among Muslims of Turkish origin (27 %).

High overqualification rates are observed even for Muslim respondents born in the survey country (33 %) or with a good proficiency in the national language (37 %).

FIGURE 34: EU OVERQUALIFICATION RATES FOR MUSLIM RESPONDENTS, COMPARED WITH THE GENERAL POPULATION, BY CITIZENSHIP (%)



Sources: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (2023), ‘*Non-nationals more likely over-qualified than nationals*’ (downloaded 27 February 2024).

Job security is another important aspect of employment. More than a quarter of employed Muslim respondents (28 %) have only a temporary contract (Figure 35). This includes those working with contracts of limited duration (shorter than 1 year or longer than 1 year) and those in ad hoc (daily or weekly) work. This percentage is almost three times that for the general population across the 27 Member States (11 %).

▲ Notes:

Out of all Muslim respondents aged 20–64 who are employed and have attained a tertiary level of education (n = 406); weighted results. n.p., not published due to number of observations in group total below 20.

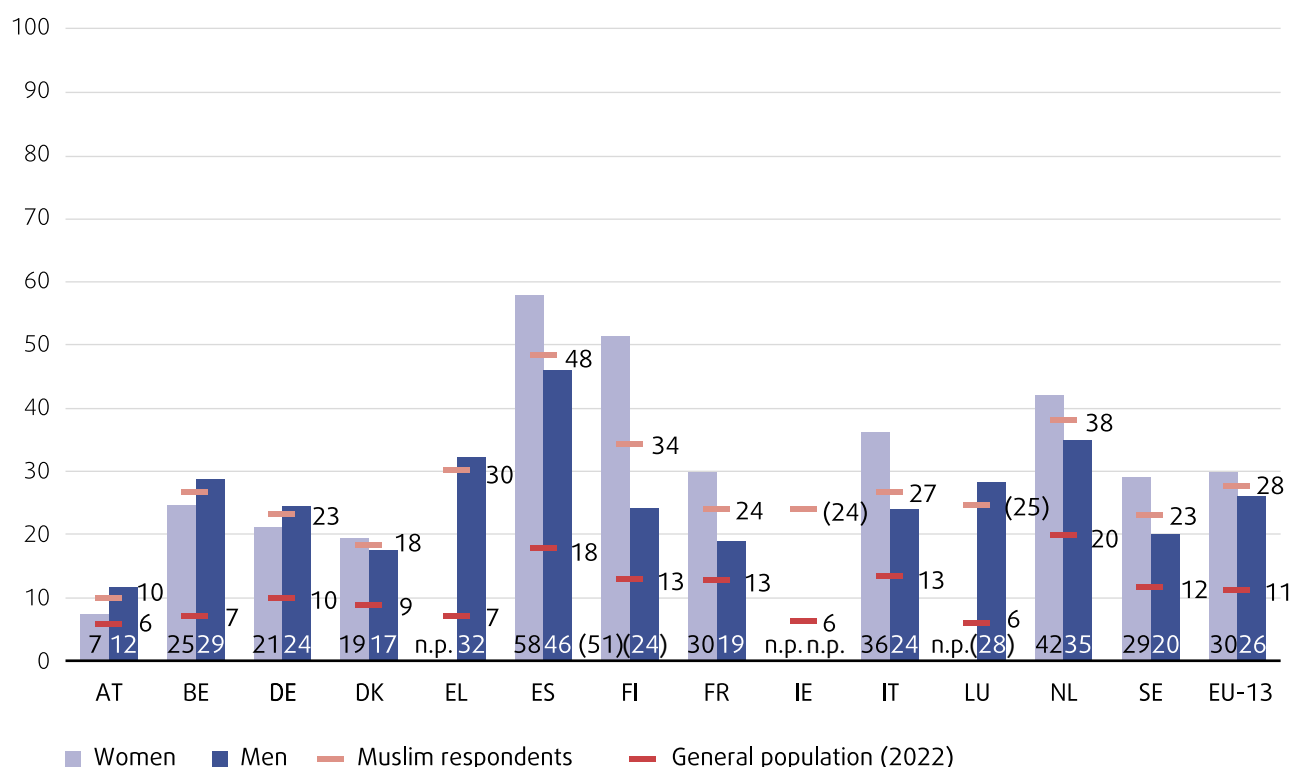
The highest proportion of employed Muslim respondents with temporary contracts is in Spain (48 %), which also has the biggest difference between the general population and Muslim respondents (30 percentage points). Greece (23 percentage points) and Finland (21 percentage points) also have large differences. The smallest differences are in Austria (4 percentage points) and Denmark (9 percentage points) (Figure 35).

In general, there is no notable difference between the percentages of Muslim women and Muslim men with temporary contracts (30 % and 26 %, respectively), although larger differences are seen in Spain (58 % of Muslim women, compared with 46 % of Muslim men), Italy (36 % of women, compared with 24 % of men) and France (30 % for women and 19 % for men). In Austria, there are more Muslim men working on temporary contracts (12 %) than Muslim women (7 %).

Being aged between 16 and 24 years (42 %), staying in the survey country for less than 5 years (39 %) and being of Syrian origin (44 %) are strong predictors of Muslim respondents having temporary work contracts. Self-identifying as belonging to a minority in terms of sexual orientation (37 %) or gender identity or gender expression (36 %), lower proficiency in the survey-country language (35 %) and non-EU citizenship (33 %) have a somewhat smaller, but still notable, negative effect.

The highest rate of Muslim respondents working on temporary contracts is among Syrians (44 %), with variations across the countries where they were surveyed. For example, 70 % of Syrians in the Netherlands, 47 % in Germany and 34 % in Denmark have temporary work contracts. Percentages are smaller in other countries.

FIGURE 35: SHARE OF EMPLOYED MUSLIM RESPONDENTS WITH TEMPORARY CONTRACTS, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (tps00073) (downloaded 27 February 2024).

▲ Notes:

Out of all Muslim respondents aged 20–64 who indicated that they were working (N = 4 516; women, n = 1 476; men, n = 3 036); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: 'What kind of employment contract do you have in your current main job?'

Results based on a small number of responses are statistically less reliable. Therefore, results based on 20–49 unweighted observations in a group total are noted in parentheses. n.p., not published due to number of observations in group total below 20.

4.3. ACCESS TO AFFORDABLE HOUSING AND POVERTY

4.3.1. Access to adequate housing

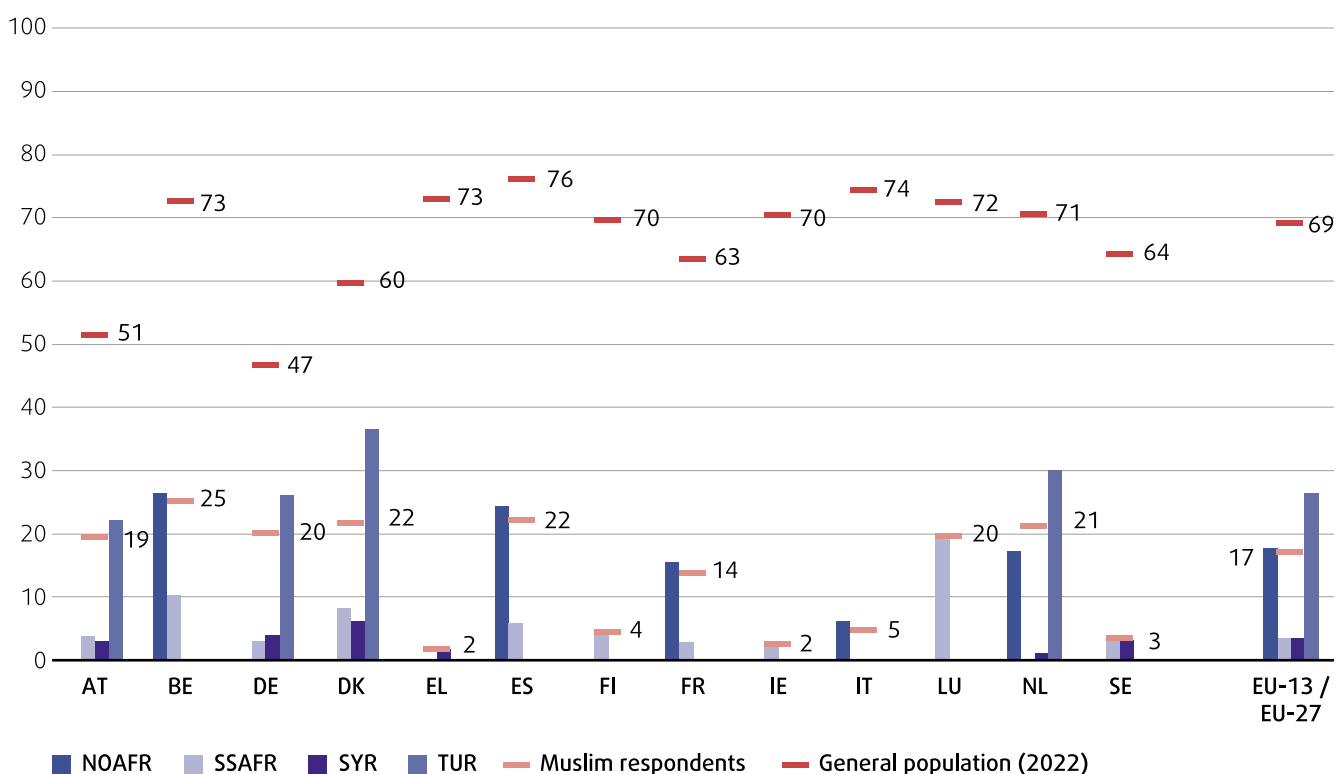
The right to adequate housing is protected under international law and is also reflected in EU law. In 2022, 69 % of the population of the EU lived in a household that owned their home, while the remaining 31 % lived in rented housing. 17 % of the households of Muslim respondents lived in owner-occupied dwellings (Figure 36). 82 % lived in accommodation rented from private landlords or in municipal or social housing. These numbers indicate that the monthly housing cost burden for Muslim respondents and their households is much higher than for the general population.

The rate of ownership among Muslim respondents varies from 2 % in Greece and Ireland, 3 % in Sweden, 4 % in Finland and 5 % in Italy to 20 % in Germany and Luxembourg, 21 % in the Netherlands, 22 % in Denmark and Spain and 25% in Belgium.

The gap between Muslim respondents and the general population living in owner-occupied dwellings is the largest in Greece and Italy, and the smallest in Austria and Germany.

The ownership rates also vary across survey target groups within the countries (Figure 36). On average, Muslim respondents with a Turkish background are more likely to own their accommodation (26 %) than the other target groups of Muslim respondents. For example, 18 % of respondents from North African countries and only 4 % of respondents from Syria and from African countries south of the Sahara own their homes. In Austria, 22 % of Muslim respondents of Turkish origin and their households own their home, compared with 4 % of respondents from African countries south of the Sahara and 3 % from Syria. Similar patterns of ownership rates are seen in Germany (26 %, 3 % and 4 % for those from Türkiye, African countries south of the Sahara and Syria, respectively) and Denmark (37 %, 8 % and 6 %, respectively). In France, Italy and Spain, the ownership rates are higher among Muslim respondents from North African countries (16 %, 6 % and 24 %, respectively) than from African countries south of the Sahara (3 %, 0 % and 6 %, respectively).

FIGURE 36: PEOPLE IN HOUSEHOLDS OF MUSLIM RESPONDENTS WHO LIVE IN ACCOMMODATION THEY OWN, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY AND TARGET GROUP (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022, results for the general population (2022) are from Eurostat (ilc_lvho02_custom_3359192) (downloaded 1 February 2024).

▲ Notes:

Out of all people living in households of Muslim respondents (n = 31 881); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: 'Do you own or rent your accommodation?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

4.3.2. Quality of housing

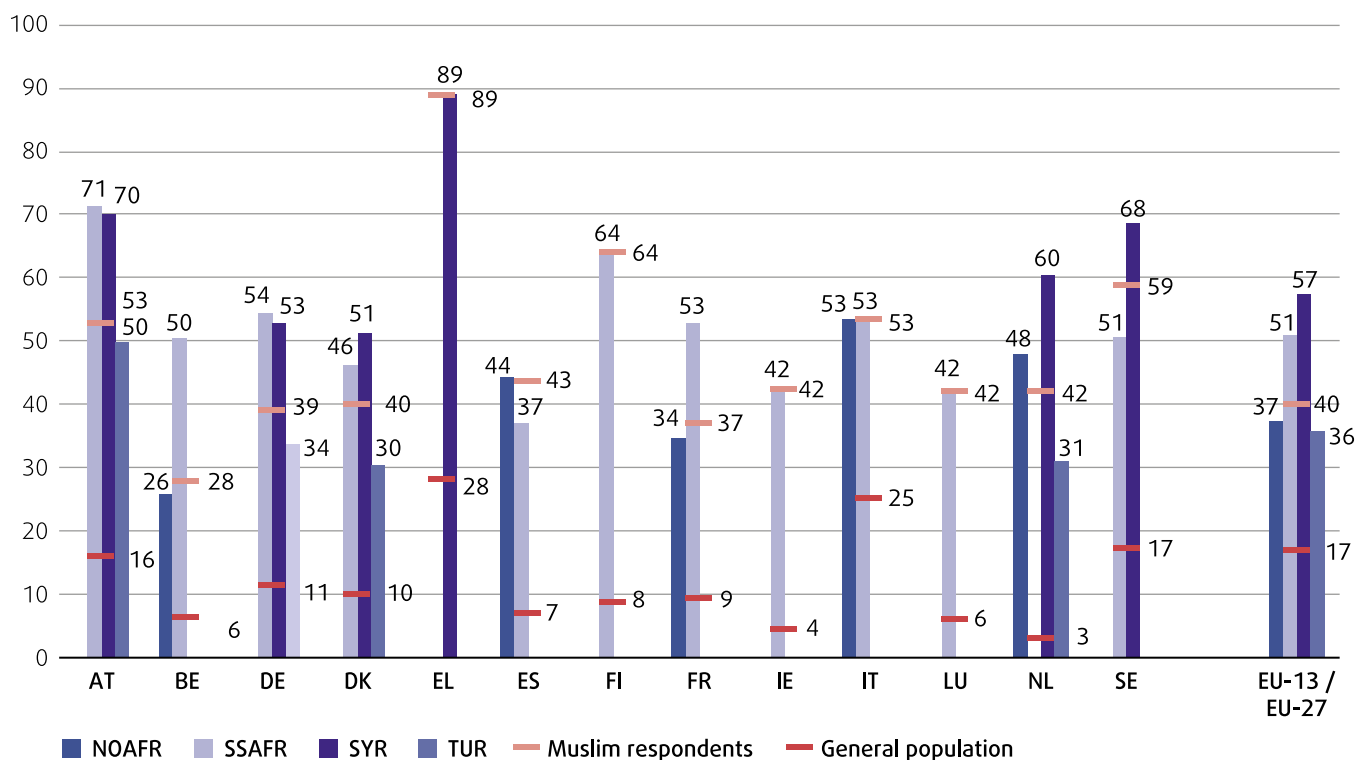
Living in low-quality housing is inconsistent with the right to adequate housing and potentially impacts the enjoyment of other rights, for example the right to health, since overcrowded households and unhealthy housing conditions such as mould or damp walls can increase the risk of illness. Growing up in low-quality and overcrowded housing puts children at higher risk of experiencing physical and mental problems and potentially affects their education and overall development ⁽⁴⁾.

Almost 1 in 2 (40 %) people in households of Muslim respondents live in overcrowded housing, which is more than twice as high as the proportion for the general population in the EU-27 (17 % in 2022) (Figure 37). In all countries surveyed, Muslim respondents are more likely to live in overcrowded housing than the general population.

The biggest gaps in rates are in Greece (61 percentage points), Finland (56 percentage points), Sweden (42 percentage points) and the Netherlands (39 percentage points). Note that part of the sample of Syrians in Greece was recruited from the beneficiaries of special settlement programmes and schemes for recent arrivals of the Syrian population who seek asylum or have received refugee status. They live in temporary accommodation facilities provided by the local authorities. Families with children (aged below 10 years), single mothers with children and families with reported health issues have priority in being accepted to the programmes.

The highest rate of overcrowding ⁽⁵⁾ is among households of Muslim respondents from Syria (57 %): it is highest in Greece (89 %) and lowest in Germany and Denmark (53 % and 51 %, respectively). Households of Muslim respondents from African countries south of the Sahara also tend to live in overcrowded households, compared with other target groups. In Austria, the overcrowding rate among households of respondents from African countries south of the Sahara is 71 %, compared with 70 % among Syrians and 50 % among households of respondents with a Turkish background. In Germany, the rate is 54 % for households of respondents from African countries south of the Sahara, compared with 34 % for households of respondents with a Turkish background. Either there is no substantial difference or the gap is much smaller between the overcrowding rate for households of respondents from North African countries (on average, 37 %) and the rate for households of respondents from African countries south of the Sahara, for example in Italy (53 % for each group) and Spain (44 % and 37 %, respectively) (Figure 37).

FIGURE 37: PROPORTION OF PEOPLE IN HOUSEHOLDS OF MUSLIM RESPONDENTS LIVING IN OVERCROWDED HOUSING, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY AND TARGET GROUP (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; Eurostat (2021), EU Statistics on Income and Living Conditions (EU-SILC) survey (tessi175) (downloaded 26 January 2024).

▲ Notes:

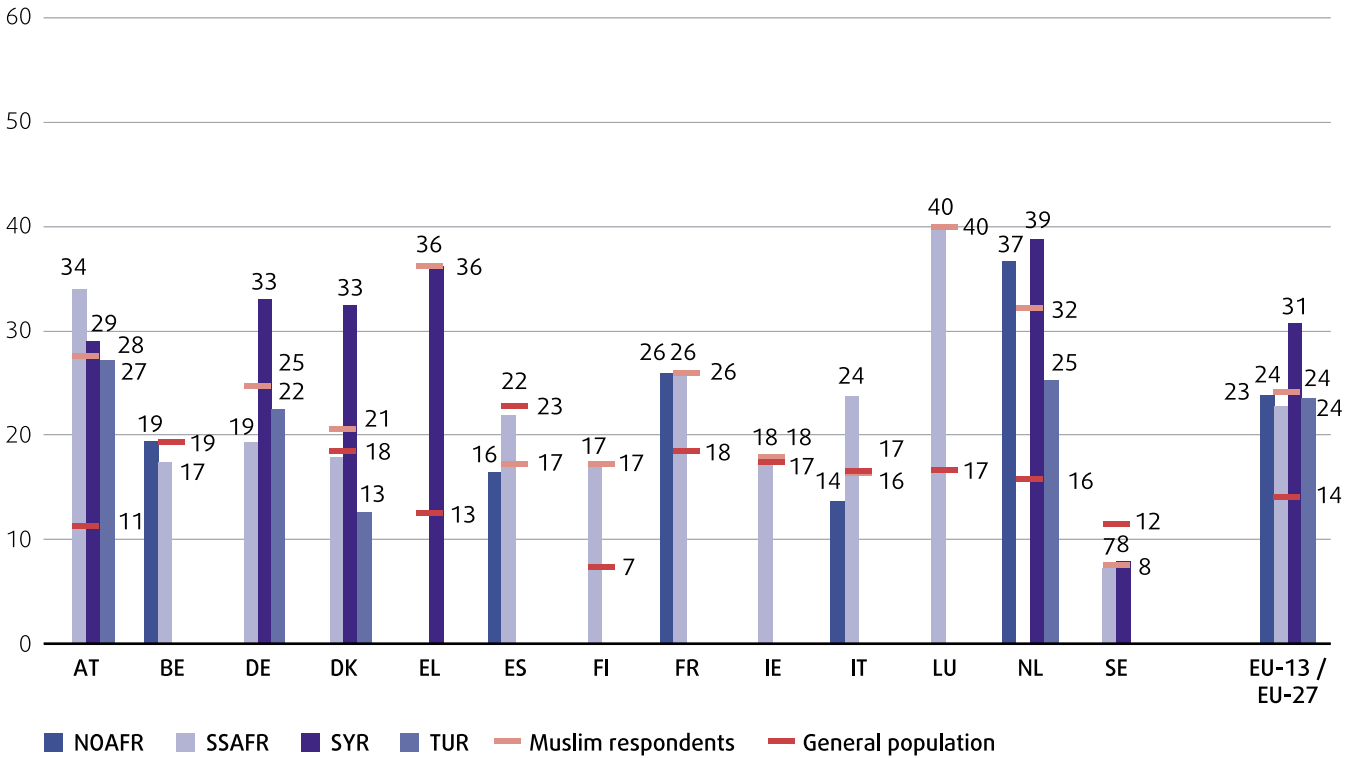
Out of all people living in households of Muslim respondents (n = 31 881); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. A person is considered to be living in an overcrowded household if the household does not have at its disposal a minimum number of rooms equal to one room per household, plus one room per couple in the household, one room for each single person aged 18 or above, one room per pair of single people of the same gender between 12 and 17 years of age, one room for each single person between 12 and 17 years of age and not included in the previous category and one room per pair of children under 12 years of age. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

On average, every fourth person in the households of Muslim respondents (24 %) lives in a dwelling with a leaking roof; mould or damp walls, floors or foundations; or rot in window frames or floors (Figure 38). This is above the rate for the general population in the EU-27 (14 %). Such bad housing conditions are particularly prevalent among households surveyed in Luxembourg (40 %) and Greece (36 %) (part of the sample of Syrians in Greece was recruited from the beneficiaries of special settlement programmes and schemes for recent arrivals of the Syrian population who seek asylum or have received refugee status) and are least prevalent in Sweden (8 %). This can be linked to the very high percentage of respondents and their households living in social or public housing in Sweden (66 %), compared with 11 % in Luxembourg. To ensure the right to housing, as recognised by international law, and to meet the requirements of the treaty and achieve the Europe 2020 targets, social housing represents a key instrument, given that it allows access to adequate housing for people who cannot afford it under market conditions. For this reason, social housing is considered a service of general economic interest in all respects (6). Where there is a shortage of social housing and housing in general, immigrants face barriers to finding adequate and affordable housing. They often must rely on overpriced housing of an inadequate standard offered on the private housing market.

In Spain and Sweden, the general population faces worse housing conditions than households of Muslim respondents in the survey. This could be related to the higher proportion of respondents in public housing, which highlights the need to provide affordable and decent-quality housing across all sectors and to offer sufficient public housing to all in need.

Across the countries where Syrian respondents were surveyed, except Austria, their households tend to face worse housing conditions than respondents from other target groups.

FIGURE 38: PEOPLE IN HOUSEHOLDS OF MUSLIM RESPONDENTS WHO ARE LIVING IN HOUSING DEPRIVATION, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY AND TARGET GROUP (%)



Sources: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022; Eurostat (2020), EU-SILC survey (tessi291) (downloaded 2 February 2024).

▲ Notes:

Out of all people living in households of Muslim respondents (n = 31 881); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. The indicator is defined as the percentage of the population deprived of at least one of the housing deprivation items. The items considered are leaking roof, damp walls/floors/foundations or rot in window frames or floor; lack of bath or shower in the dwelling; lack of indoor flushing toilet for sole use of the household; and problems with the dwelling (too dark, not enough light). No Eurostat data for Germany in 2020 are available for this indicator. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Living in accommodation with a leaking roof, with mould or damp walls/floors/foundations or with rot in the window frames or floors can be associated with higher health risks, such as respiratory conditions (?). It also has an impact on the energy efficiency of the housing, the ability of residents to keep the accommodation warm and the affordability of heating.



4.3.3. Financial situation

On average, 19 % of the general population in the EU faced difficulty or great difficulty in making ends meet in 2022. The survey findings show that every third household of Muslim respondents (31 %) encountered the same level of difficulty, with substantial variations among Member States (**Figure 39**).

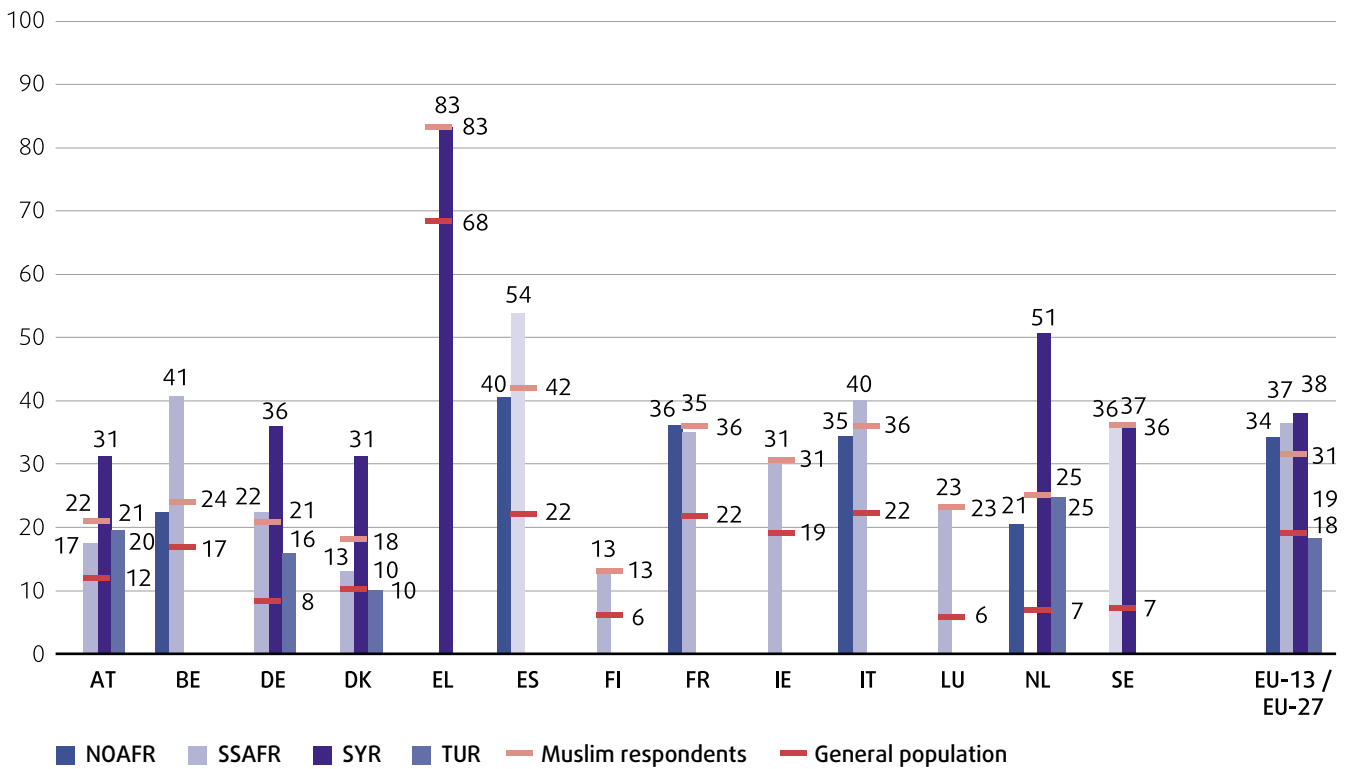
Nearly every second household (42 %) of Muslim respondents in Spain, and every third in Italy, France and Sweden (36 % for each country), has (great) difficulty in making ends meet. Every fourth household of Muslim respondents indicated that they struggle financially in the Netherlands (25 %), Belgium (24 %) and Luxembourg (23 %). The lowest proportion of Muslim respondents having (great) difficulty making ends meet is in Finland (13 %).

In Greece, the majority of households of Syrian respondents (83 %) have (great) difficulty in making ends meet. In all countries in which Syrians were surveyed, Muslims from Syria are more likely to have (great) difficulty in making ends meet than other target groups.

In almost all countries in which immigrants and descendants of immigrants from Türkiye were surveyed, they were less likely to struggle to make ends meet than the other target groups, with some variations across the countries and target groups. In Austria, the share among Turkish Muslims is 20 %, compared with 31 % among Syrians. In Denmark, it is 10 % for Turkish Muslims, 13 % for Muslims from African countries south of the Sahara and 31 % for Syrians.

In Belgium and Spain, gaps are observed: households of Muslim respondents from African countries south of the Sahara struggle to make ends meet more than Muslim respondents from North African countries (19 and 14 percentage points, respectively) (**Figure 39**).

FIGURE 39: PEOPLE LIVING IN HOUSEHOLDS OF MUSLIM RESPONDENTS MAKING ENDS MEET WITH (GREAT) DIFFICULTY, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY AND TARGET GROUP (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; Eurostat (2022), EU-SILC survey (ilc_mdso9_custom_9716987) (downloaded 6 February 2024).

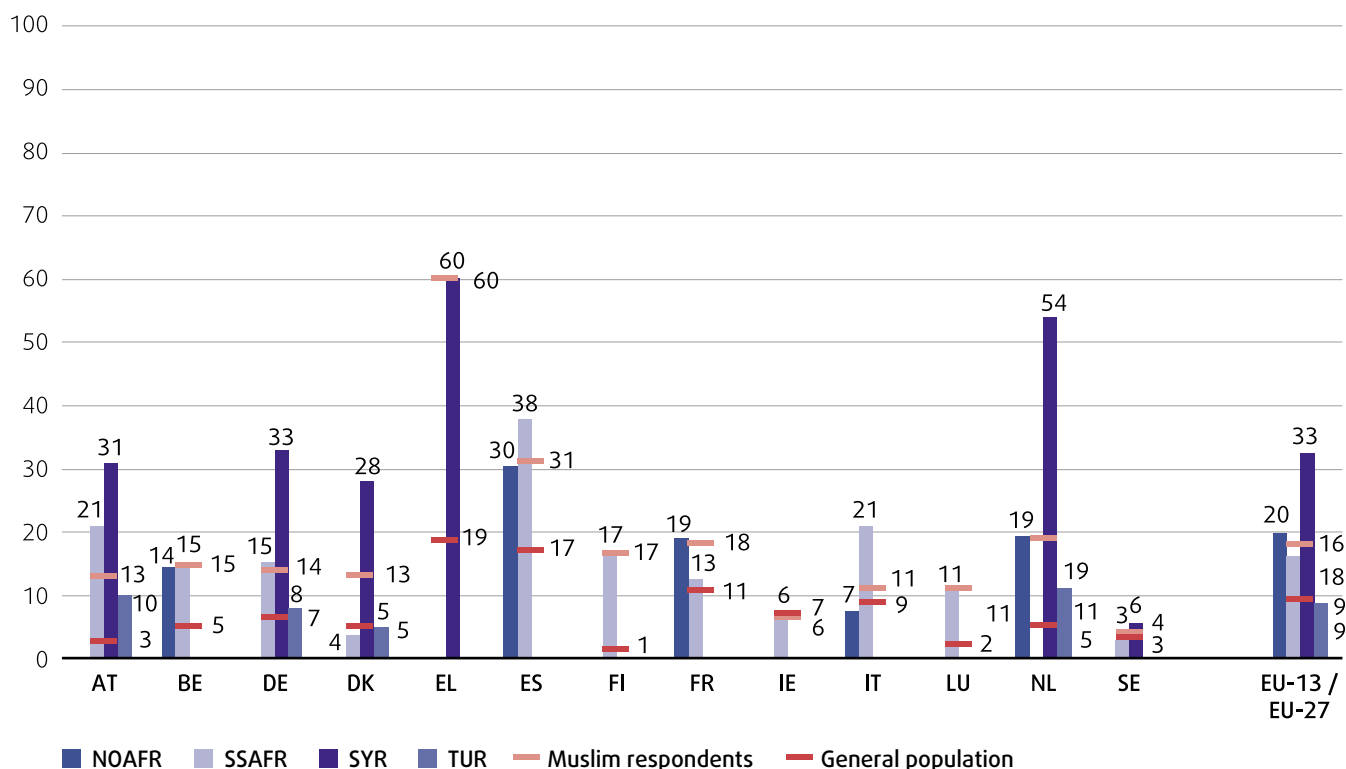
▲ Notes:

Out of all people living in households of Muslim respondents (n = 31 881); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: 'Thinking of your household's total income, is your household able to make ends meet? With great difficulty, with difficulty, with some difficulty, fairly easily, easily, very easily.' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Rising energy prices and the increasing cost of living have increased the levels of energy poverty in Europe. In 2022, the number of Europeans who could not afford to keep their homes adequately warm rose to more than 40 million (9.3 % of the population) ⁽⁸⁾.

Overall, households of Muslim respondents are twice as likely to report that they struggle to keep their houses warm (18 %) as the general population (9 %), with some variations across the countries surveyed (Figure 40).

FIGURE 40: PROPORTION OF PEOPLE LIVING IN HOUSEHOLDS OF MUSLIM RESPONDENTS WHO CANNOT AFFORD TO KEEP THEIR HOME WARM, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY AND TARGET GROUP (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; Eurostat (2022), EU-SILC survey (ilc_mdso1\$defaultview) (downloaded 2 February 2024).

▲ Notes:

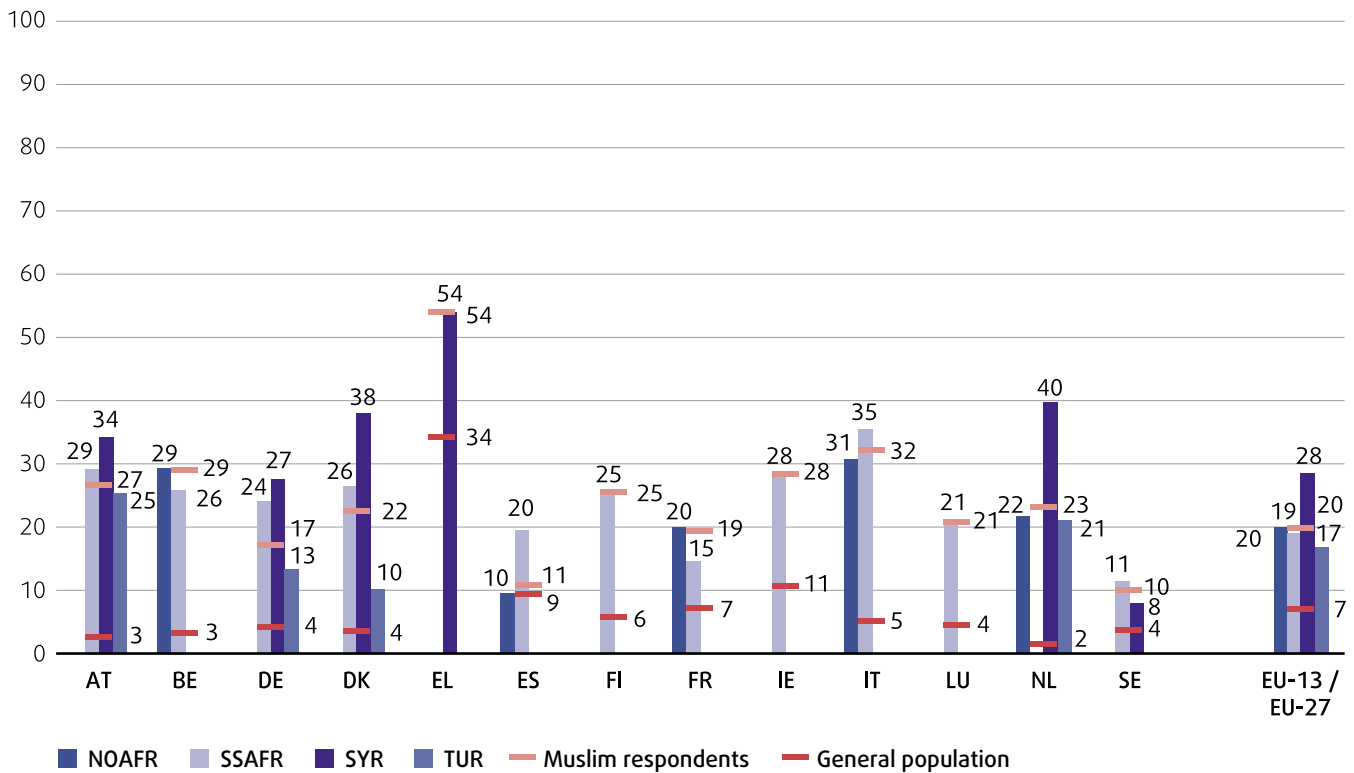
Out of all people living in households of Muslim respondents (n = 31 881); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: 'Can your household afford to keep its home adequately warm?' Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

The highest proportions are in Greece (60 %) and Spain (31 %). The lowest are in Sweden (4 %) and Ireland (6 %). Greece, Finland, Spain, the Netherlands and Austria have the largest relative gaps between Muslim respondents and the general population. In Finland, Muslim respondents are over 10 times more likely not to be able to afford to keep their homes warm than the general population (17 %, compared with 1 %). In Austria, they are nearly five times more likely than the general population not to be able to afford to keep their homes warm (13 %, compared with 3 %).

Similarly to other survey findings on housing and financial situations, Muslims from Syria are more likely to struggle to keep their houses warm than other target groups in all countries where they were surveyed (Figure 40).

In 2022, 7 % of the general population indicated that they had been in arrears with their utility bills at least once in the 12 months before the survey (Figure 41). People living in households of Muslim respondents are close to three times more likely to be in arrears (20 %). The rate is particularly high in Greece, where every second household of Muslim respondents (54 %) indicated that their household had fallen behind on utility payments in the year before the survey. The rates are also high in Italy and Belgium, where nearly 1 in 3 households of Muslim respondents (32 % and 29 %, respectively) indicated the same. Across all countries, the proportions of people living in households of Muslim respondents experiencing arrears surpass those of the general population experiencing arrears, reflecting their heavier reliance on the private rental market than the general population. Here again, households of Syrian respondents have the highest rates.

FIGURE 41: PROPORTION OF PEOPLE LIVING IN HOUSEHOLDS OF MUSLIM RESPONDENTS WHO WERE IN ARREARS IN UTILITY BILLS IN THE 12 MONTHS BEFORE THE SURVEY, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY AND TARGET GROUP (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; Eurostat (2022), EU-SILC survey (ilc_mdso7\$ defaultview) (downloaded 2 February 2024).

▲ Notes:

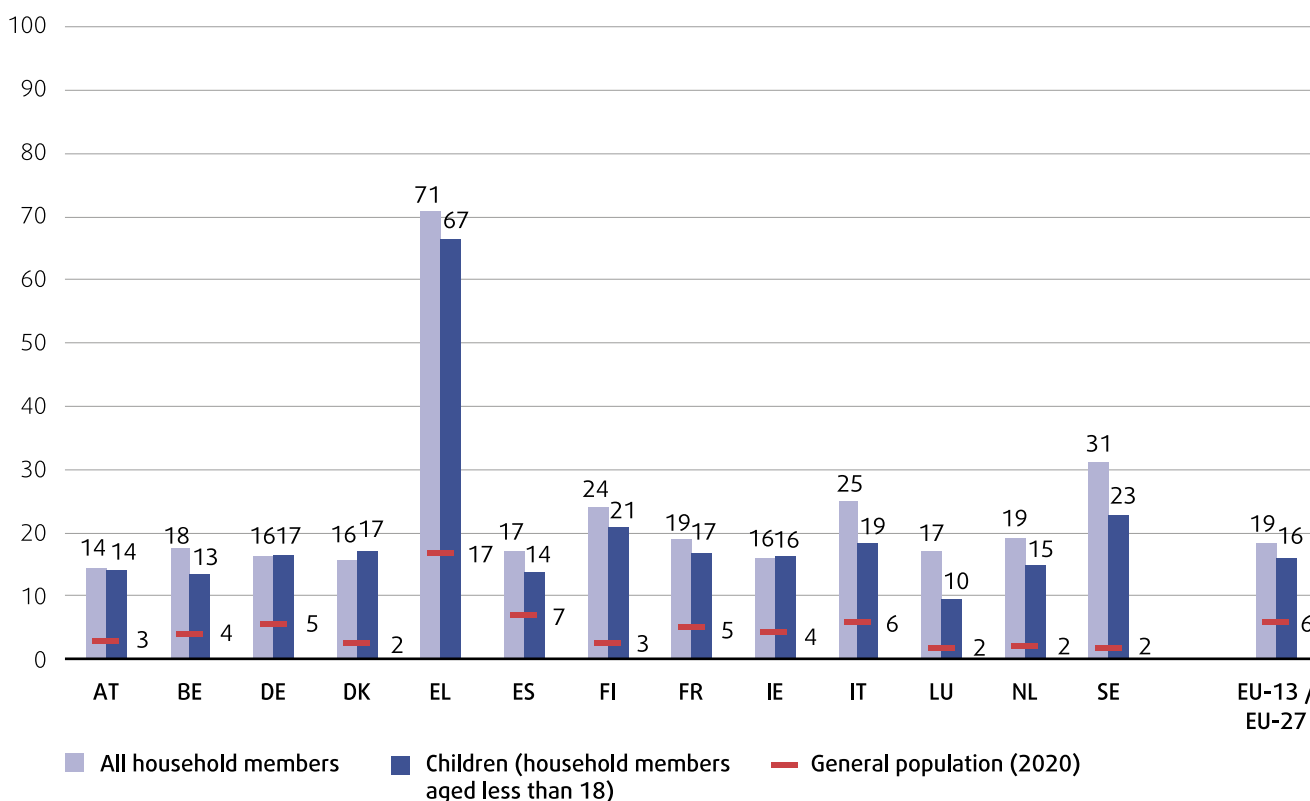
Out of all people living in households of Muslim respondents (n = 31 881); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Questions: 'In the last 12 months, how often has your household been unable to pay the following costs on time due to financial difficulties? Utility bills, such as heating, electricity, water, gas'. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

In 2020, 6 % of the general population indicated that they faced severe material deprivation (Figure 42). People living in households of Muslim respondents are three times more likely to be living in such conditions (19 %). The rates are particularly high in Greece (71 %), where the majority of Syrian households, including children, live in conditions of severe material deprivation. Every third household of Muslim respondents in Sweden (31 %) and every fourth in Italy (25 %) and Finland (24 %) find themselves living in conditions of deprivation. Across all countries, the proportion of people living in households of Muslim respondents experiencing severe material deprivation surpasses that of the general population.

The biggest gaps between the general population and households of Muslim respondents are in Greece (54 percentage points), followed by Sweden (29 percentage points), Finland (21 percentage points) and Italy (19 percentage points) (Figure 42).

Overall, 16 % of children living in households of Muslim respondents face severe material deprivation, with the highest rates observed in Greece (67 %), Sweden (23 %), Finland (21 %) and Italy (19 %) and the lowest in Luxembourg (10 %).

FIGURE 42: PROPORTION OF PEOPLE IN HOUSEHOLDS OF MUSLIM RESPONDENTS WHO WERE LIVING IN SEVERE MATERIAL DEPRIVATION, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; Eurostat 2020 data (ilc_mddd13\$defaultview) (downloaded 7 February 2024).

▲ Notes:

Out of all people living in households of Muslim respondents (n = 31 881; children (aged less than 18), n = 9 928); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. The severe material deprivation indicator is related to economic strain, durables, housing and environment of the dwelling. Severely materially deprived people have living conditions severely constrained by a lack of resources; they experience at least four of the following nine deprivation items: (1) cannot afford to pay rent or utility bills, (2) cannot afford to keep their home adequately warm, (3) cannot afford to face unexpected expenses, (4) cannot afford to eat meat, fish or a protein equivalent every second day, (5) cannot afford a week's holiday away from home, (6) cannot afford a car, (7) cannot afford a washing machine, (8) cannot afford a colour television and/or (9) cannot afford a telephone.

4.4. HEALTH

Muslims in the EU are on average considerably younger than the general population in most of the countries surveyed. To allow for more reliable comparisons between Muslims and the general population, the analysis of some health indicators presented in this section is limited to respondents aged 16–64 years. Some analysis compares health indicators for the different age groups.

Overall, 72 % of respondents aged 16–64 years said that they perceive their general health to be ‘good’ or ‘very good’, which is very close to the share among the general population of the same age group in the EU-27 (78 %).

Differences are observed when looking at specific age groups: the difference is small for the younger population (aged 16–24 years) and increases for the older age groups. 56 % of respondents aged 45–54 years perceive their general health as ‘good’ or ‘very good’, compared with 74 % of respondents of the same age group among the general population. Similarly, the share of respondents aged 55–64 years who perceive their general health to be ‘good’ or ‘very good’ is significantly lower (45 %) among Muslim respondents than among the general population (60 %).

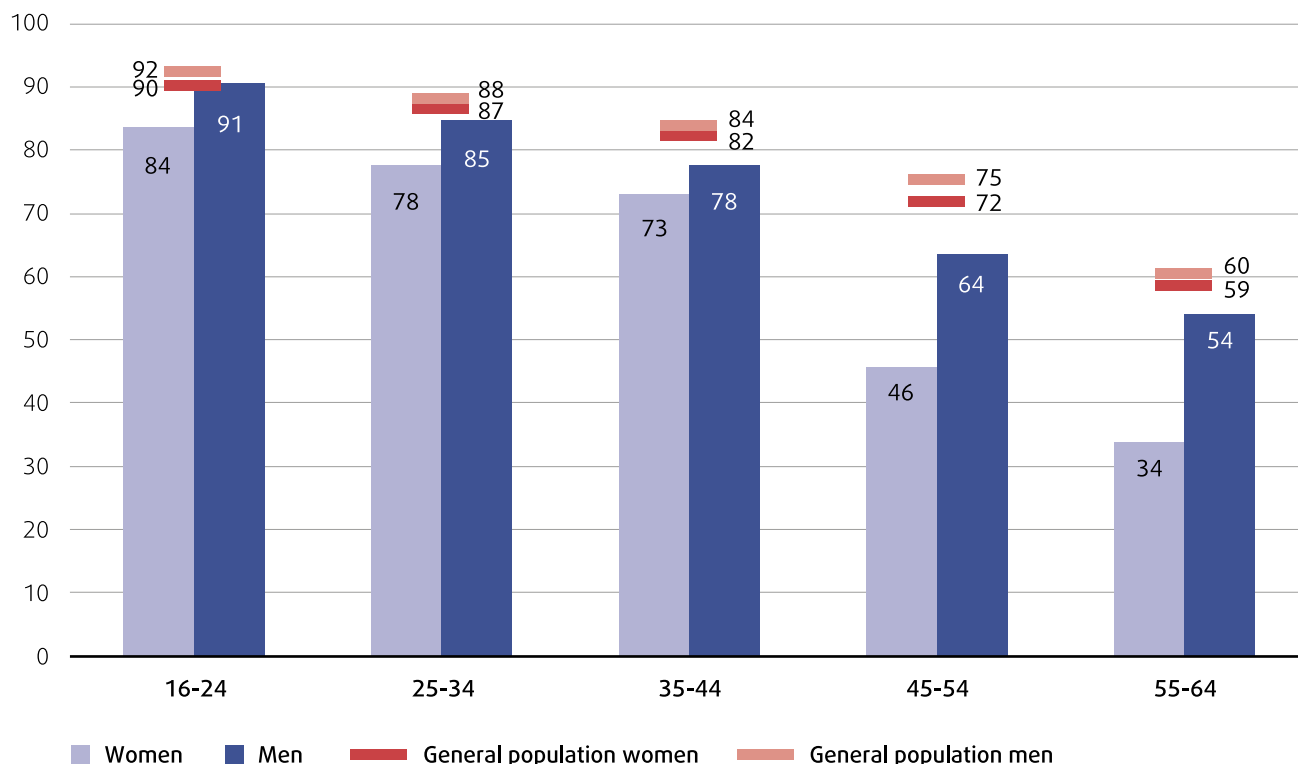
The gender gap in self-perceived health being ‘good’ or ‘very good’ increases with age, with poorer assessments among Muslim women (**Figure 43**). Muslim men aged 16–64 years tend to assess their general health more positively than Muslim women of the same age (76 %, compared with 67 %). The share of Muslim women aged 45–54 years who perceive their general health to be ‘good’ or ‘very good’ is 46 %, compared with 64 % among Muslim men of the same age. Among Muslim respondents aged 55–64 years, 34 % of women and 54 % of men perceive their general health to be ‘good’ or ‘very good’.

What did the survey ask?

The survey asked respondents about the following aspects of their health or healthcare:

- self-perceived health, to obtain a subjective assessment of a respondent’s general health;
- self-perceived long-standing limitations in usual activities due to disability or health problems in the 6 months preceding the survey;
- health insurance coverage;
- self-reported (unmet) needs for medical examination or treatment in the year preceding the survey and the main reason for the needs being unmet;
- self-reported long-standing illnesses or health problems.

FIGURE 43: SUBJECTIVE ASSESSMENT OF OWN HEALTH CONDITION AS 'VERY GOOD' OR 'GOOD' AMONG MUSLIM RESPONDENTS AGED 16-64 YEARS, COMPARED WITH THE GENERAL POPULATION, BY AGE AND GENDER (%)



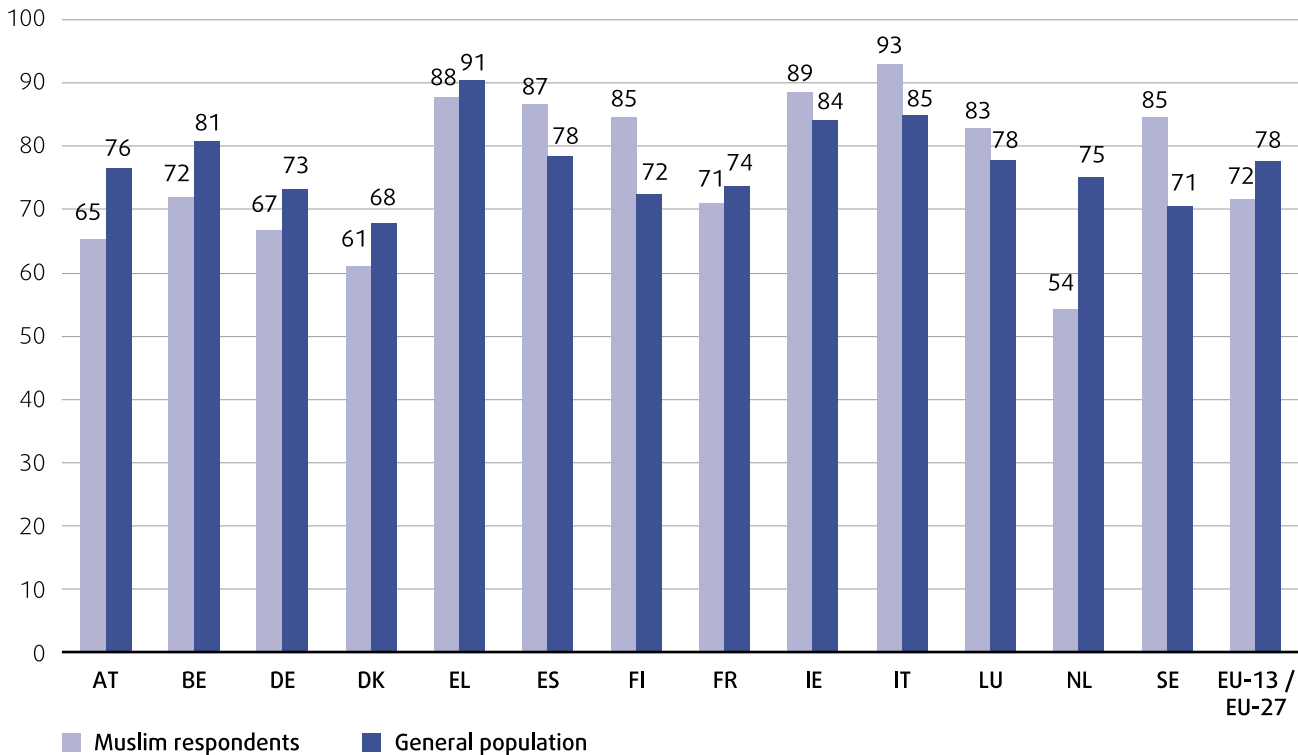
Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (hlth_silc_01) (downloaded 26 March 2024).

▲ Notes:

Out of all Muslim respondents aged 16-64 years (n = 9 300); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries covered by the survey. Question: 'How is your health in general? Very good; good; fair; bad; very bad.'

The survey results also vary across Member States (Figure 44). The lowest proportions of Muslim respondents who said that they perceive their general health to be 'good' or 'very good' are in the Netherlands (54 %), Denmark (61 %) and Austria (65 %), while the highest are in Italy (93 %), Ireland (89 %) and Greece (88 %). In some countries, Muslim respondents tend to have a better assessment of their own health than the general population, for example in Sweden (85 %, compared with 71 %), Finland (85 %, compared with 72 %), Spain (87 %, compared with 78 %) and Italy (93 %, compared with 85 %). In other countries, the proportion of those reporting 'very good' or 'good' health is higher among the general population than among the Muslim respondents, for example in the Netherlands (75 %, compared with 54 %), Austria (76 %, compared with 65 %) and Belgium (81 %, compared with 72 %).

FIGURE 44: SUBJECTIVE ASSESSMENT OF OWN HEALTH CONDITION AS 'VERY GOOD' OR 'GOOD' AMONG MUSLIM RESPONDENTS AGED 16-64, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (hlth_silc_01) (downloaded 6 February 2024).

▲ Notes:

Out of all Muslim respondents aged 16-64 years (n = 9 300); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: 'How is your health in general? Very good; good; fair; bad; very bad'.

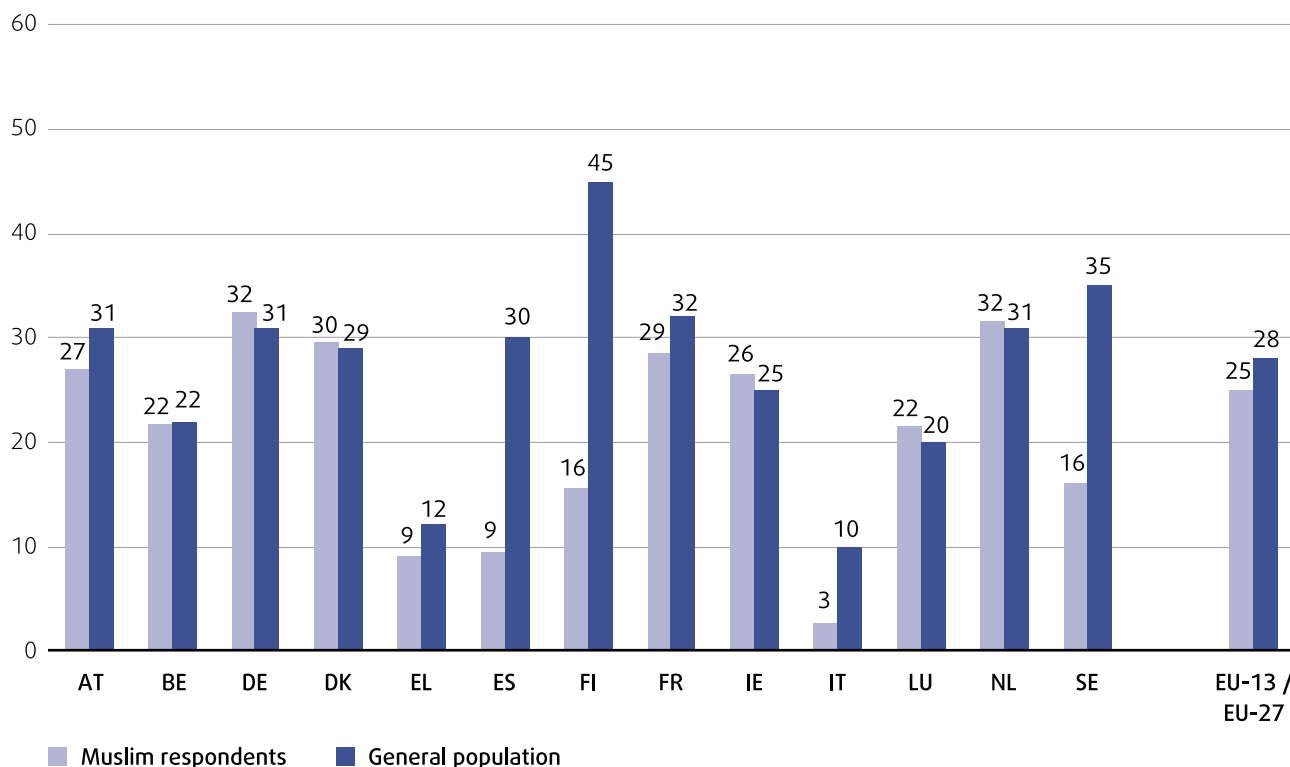
Apart from differences discernible across Member States, considerable differences exist within the countries between some target groups. Overall, the proportion of respondents aged 16-64 years who perceive their general health to be 'good' or 'very good' is highest among the respondents from African countries south of the Sahara (84 %) and lowest among respondents with a Turkish background (61 %). In Austria, 86 % of respondents from African countries south of the Sahara self-assessed their health as 'very good' or 'good'. However, the same proportion for the other two target groups in Austria is considerably lower: 64 % for Turkish respondents and 73 % for Syrian respondents. Similarly, in Denmark, the proportion of respondents aged 16-64 years who perceive their general health to be 'good' or 'very good' is highest for respondents from African countries south of the Sahara (70 %), compared with lower values for the other two target groups surveyed in that country (62 % for Turkish respondents and 55 % for Syrian respondents). In Belgium and France, the proportion is higher for respondents from African countries south of the Sahara than for respondents from North Africa (Belgium: 82 %, compared with 71 %; France: 81 %, compared with 69 %). These differences could be explained by the average age and age structure of the target groups within the countries.

The survey asked if respondents had a long-standing illness or health problem. One in 4 (25 %) respondents aged 16-64 years reported having a long-standing illness or health problem, which is similar to that of the general population of the same age group (28 %) (Figure 45). Considerable variations exist across Member States, ranging from 32 % in the Netherlands and Germany to 3 % in Italy and 9 % in Greece and Spain.

Older respondents reported a long-standing illness or health problem more often than younger respondents (12 % for respondents aged 16–24 years, 18 % for those aged 25–44 years, 40 % for those aged 45–59 years and 61 % for respondents aged 60–64 years).

Gender also affects the prevalence of long-standing illnesses or health problems: 29 % of women reported these, compared with 22 % of men.

FIGURE 45: SELF-REPORTED LONG-STANDING ILLNESS OR HEALTH PROBLEM AMONG MUSLIM RESPONDENTS AGED 16–64, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



Sources: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (hlth_silc_o4) (downloaded 7 February 2024).

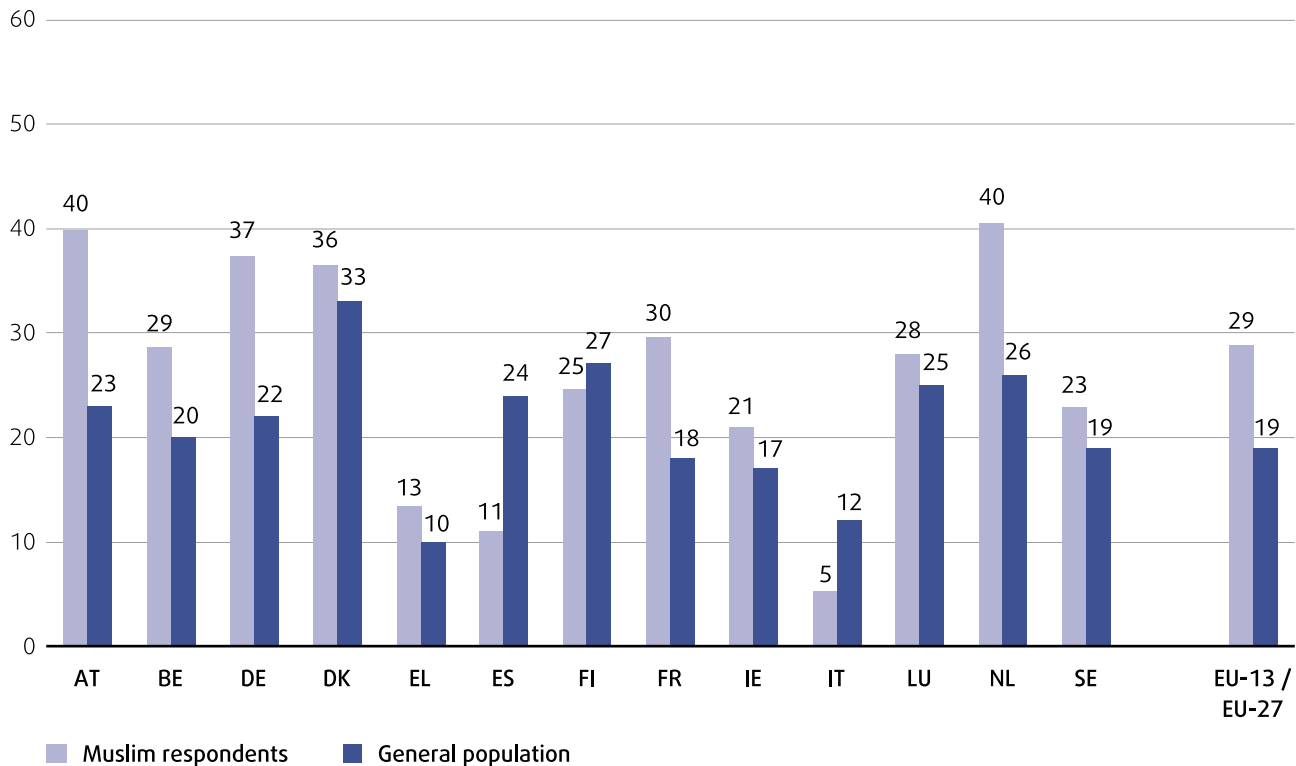
The survey asked if respondents faced any limitations in usual activities due to health problems persisting longer than 6 months. This question is used as an approximation of disability according to the Global Activity Limitation Instrument (9).

Almost 1 in 3 (29 %) respondents aged 16–64 years indicated (some or severe) long-standing limitation in their usual activities due to health problems. Among the general population of the same age, this proportion is 10 percentage points lower (19 %) (Figure 46). This trend is observed in Austria, Belgium, France, Germany and the Netherlands, where the differences range from 9 to 17 percentage points. The proportions of respondents experiencing long-standing limitations are lower among Muslim respondents than the general population in Italy and Spain only (Italy: 5 %, compared with 12 %; Spain: 11 %, compared with 24 %). In Denmark, Finland, Greece, Ireland, Luxembourg and Sweden, the rates for Muslims and for the general population are very similar (differences range from 2 to 4 percentage points).

▲ Notes:

Out of all Muslim respondents aged 16–64 years (n = 9 300); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: ‘Do you have any longstanding illness or health problem?’

FIGURE 46: SELF-REPORTED LONG-STANDING LIMITATIONS IN USUAL ACTIVITIES DUE TO HEALTH PROBLEMS AMONG MUSLIM RESPONDENTS AGED 16–64, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



Sources: FRA’s EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2022) are from Eurostat (hlth_silc_20) (downloaded 12 February 2024).

▲ Notes:

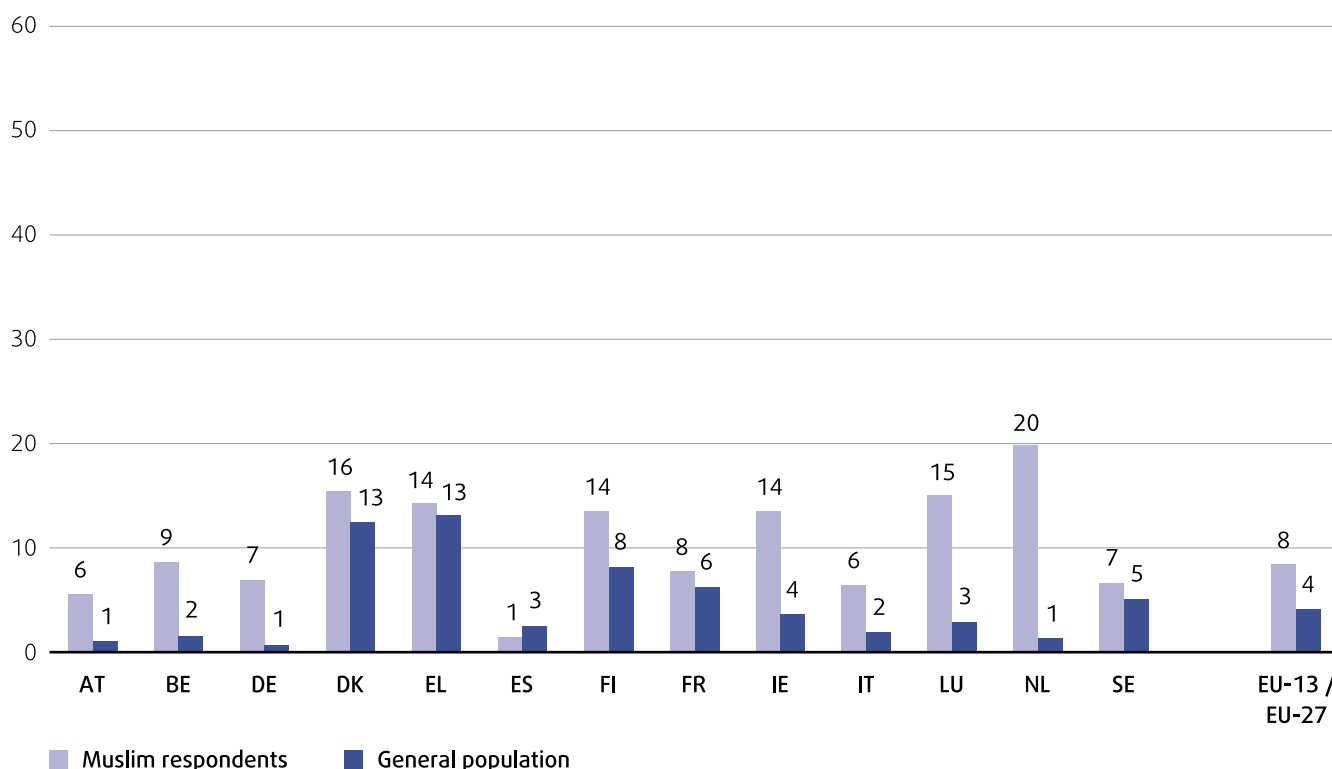
Out of all Muslim respondents aged 16–64 years (n = 9 300); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Question: ‘For at least the past 6 months, to what extent have you been limited because of a health problem in activities people usually do? Would you say you have been severely limited; limited but not severely; not limited at all?’

Gender is also relevant: long-standing limitations are more often observed among Muslim women (34 %) than Muslim men (24 %). Moreover, the rates of respondents experiencing such limitations increases with age. While in the youngest age group (16–24 years) the rate is 15 %, in the two oldest age groups it reaches over 40 % (45–59 years: 42 %; 60 and over: 47 %).

For those who self-identify as belonging to a minority (e.g. gender identity or sexual orientation), the rate of facing long-standing limitations is higher (40 %) than for those who do not identify as belonging to a minority (28 %).

Overall, Muslim respondents are more likely to report having unmet medical needs than the general population. Around 1 in 10 Muslim respondents (8 %) revealed that, at least once in the 12 months before the survey, they had an urgent need for a medical examination or treatment, but did not receive it (Figure 47). This rate is double that in the general population in the EU-27 (4 %). There are some variations among Member States. The proportion of Muslim respondents with an unmet need for a medical examination or treatment in the year before the survey ranges from 1 % in Spain, 6 % in Austria and Italy and 7 % in Germany and Sweden to 20 % in the Netherlands, 16 % in Denmark and 15 % in Luxembourg. The largest differences between the proportion of Muslim respondents and that of the general population who have reported facing unmet medical needs occur in the Netherlands (20 %, compared with 1 %) and Luxembourg (15 %, compared with 3 %).

FIGURE 47: SELF-REPORTED UNMET NEEDS FOR MEDICAL EXAMINATION AND CARE AMONG MUSLIM RESPONDENTS AGED 16-64, COMPARED WITH THE GENERAL POPULATION, BY COUNTRY (%)



Sources: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022; results for the general population (2021) are from Eurostat (2022), 'Unmet health care needs statistics'.

▲ Notes:

Out of Muslim respondents who needed a medical examination or treatment in the 12 months before the survey (n = 4 558); weighted results. The overall average for the general population is the EU-27 value, while the average for the survey respondents includes only the countries presented in the graph. Questions: 'Was there any time during the past 12 months when you really needed a medical examination or treatment for yourself?' and 'Did you have a medical examination or treatment each time you really needed it during the past 12 months?'.

The most common reason cited for unmet healthcare needs is lack of affordability: 27 % said that the service was too expensive and/or that their health insurance did not cover the service. 16 % mentioned long waiting lists, 12 % said it was too far to travel or that they had no means of transport and another 8 % said they were waiting to see if the problem got better.

Most respondents (87 %) reported having national health insurance or another type of insurance, although considerable differences exist among Member States. The proportions range from values below 60 % in Finland (52 %) and Ireland (59 %) to values above 90 % in Spain (95 %), France (93 %) and Luxembourg (91 %). Nearly every eighth respondent (13 %) has neither national nor another type of health insurance.

Endnotes

- (¹) Organisation for Economic Co-operation and Development (OECD) and European Commission (2023), *Indicators of Immigrant Integration 2023 – Settling in*, OECD Publishing, Paris.
- (²) Eurostat – Statistics Explained (2023), ‘**Early leavers from education and training**’.
- (³) Eurostat (2023), ‘**Non-nationals more likely over-qualified than nationals**’.
- (⁴) European Commission (2020), *Understanding the housing conditions experienced by children in the EU*, Publications Office of the European Union, Luxembourg.
- (⁵) Eurostat – Statistics Explained, ‘**Glossary: Overcrowding rate**’.
- (⁶) Directorate-General for Internal Policies, Policy Department A: Economic and Scientific Policy (2013), *Social Housing in the EU*, European Parliament, Brussels.
- (⁷) European Commission (2020), *Understanding the housing conditions experienced by children in the EU*, Publications Office of the European Union, Luxembourg.
- (⁸) Eurostat (2023), ‘**Inability to keep home adequately warm – EU-SILC survey**’ (ilc_mdso1).
- (⁹) Eurostat – Statistics Explained, ‘**Glossary: Activity limitation**’.

Annex I: Muslims in the EU Survey on Immigrants and Descendants of Immigrants

In the most up-to-date estimates available for 2016 from the Pew Research Center (1), about 26 million Muslims live in the EU, irrespective of their migration and citizenship status, and their country of origin, corresponding to about 5 % of the total EU population. Most Muslims in the EU live in France (5.7 million), Germany (5 million) and Italy (2.9 million), making up more than 52 % of all Muslims in the EU. Other countries with significant numbers of Muslims are the Netherlands and Spain (both with around 1.2 million). Based on the 2016 estimations, the 13 EU Member States selected for the FRA survey are home to 3 out of 4 (about 75 %) Muslims in the EU.

Comparing the number of Muslims covered in the 2022 survey with the general estimate of the number of Muslims in the EU, this analysis covers about 42 % of all Muslims in the survey countries and around 32 % of all Muslims in the EU.

However, the percentage of Muslims covered by the 2022 survey varies within countries. It surpasses 90 % in Greece and Spain (96 % and 93 %, respectively), is at 81 % in Austria and 80 % in the Netherlands and is around 70 % in Belgium, France, Italy and Sweden (72 %, 70 %, 71 % and 74 %, respectively).

Overall, most of the Muslim immigrants came to their country of residence for employment or work (34 %). The second most frequently mentioned explanation is family reasons (30 %) or coming with their parents as a child (19 %). Overall, 12 % of Muslim immigrants came while seeking asylum and protection. Reasons for migration differ across the target groups. The majority of Muslim Syrians (78 %) mentioned seeking asylum and protection as the main reason for coming to their country of residence, followed by employment (12 %) and family reunification (11 %). Most Muslim immigrants from Türkiye came to their country of residence for family reasons (44 %), as a child (29 %) or for employment or work (23 %). Employment dominates among the reasons for immigration among Muslims from North Africa (40 %) and from African countries south of the Sahara (36 %), followed by family reunification (31 % and 22 %, respectively).

The average age of the respondents is 39 years; 46 % are women and 54 % are men. A total of 14 Muslim respondents defined their gender in another way and are included in the analysis, but are excluded from the presentation of results by gender. Results are disaggregated by women and men only, not by a third category, for anonymisation reasons.

The proportion of women among respondents varies significantly within target groups and across countries, constituting the lowest proportions among immigrants from African countries south of the Sahara in Spain (24 %), Italy (26 %), Austria (30 %), Germany (32 %) and Luxembourg (34 %). The

highest proportions of women respondents are among North Africans in the Netherlands (56 %); Turkish respondents in Denmark (54 %), Germany (52 %) and the Netherlands (52 %); and Muslim immigrants from African countries south of the Sahara in Belgium (51 %) and Sweden (50 %).

Nearly half (48 %) of the respondents covered in this analysis hold the citizenship of the Member State they reside in. There are considerable variations between the target groups. Half of the respondents from North African countries and Türkiye (52 %) hold EU citizenship. One third of respondents from African countries south of the Sahara (37 %) and one fourth of respondents from Syria (21 %) are EU citizens. This is related to the relatively recent arrival of Muslim respondents from Syria to the EU, mainly seeking asylum and protection, and who, on average, have spent 6 years in their country of residence (compared with 28 years for respondents with a Turkish background, 22 years for respondents from North Africa and 13 years for respondents from African countries south of the Sahara).

In most of the survey countries, more Muslim women than Muslim men (53 % compared with 45 %) are EU citizens.

The proportion of respondents who are EU citizens is much higher among descendants of immigrants, with 85 % holding citizenship of the survey country, than among immigrants (35 %).

Most of the Muslims covered in this report enjoy secure residence status, by being EU citizens of their country of residence, by holding citizenship of another EU country or by having an EU residence permit that is unlimited or valid for more than 5 years.

However, almost 22 % of all Muslim respondents either hold a residence permit that is valid for less than 5 years or do not have a residence permit at all. Specifically, 17 % hold a residence permit with limited validity and 5 % do not hold a residence permit. The average share of respondents with no or temporarily limited residence rights is highest among Muslim immigrants from Syria (59 %). It varies significantly across the countries covered: the majority of Syrians in Denmark, Germany and Greece (83 %, 79 % and 89 %, respectively) hold residence permits that are valid for less than 5 years or do not have a residence permit at all, compared with a much smaller share in Austria, Sweden and the Netherlands (13 %, 14 % and 17 %, respectively) (results for Sweden should be interpreted with caution).

Every third respondent from African countries south of the Sahara (35 %), every fifth respondent from countries in North Africa (19 %) and every 10th respondent from Türkiye (11 %) holds a residence permit with limited validity.

Among those who hold a residence permit, the majority (88 %) have permission to stay. However, this share is much smaller among Muslim immigrants from Syria (52 %), who largely have a refugee or subsidiary protection status (46 %, compared with 7 % among Muslims from African countries south of the Sahara or 2 % among North African and Turkish Muslim immigrants).

A stable and secure residence status is closely related to the length of stay in a country; immigrant respondents with limited or no residence permits stay in the country for much shorter time periods, on average.

The selected sociodemographic characteristics of the Muslim respondents vary considerably across the countries and target groups considered in this analysis.

TABLE 1: DEMOGRAPHIC CHARACTERISTICS OF MUSLIM RESPONDENTS, BY COUNTRY AND TARGET GROUP

Country and target group	Median age (years)	Women (%)	Citizenship of country of residence (%)	Immigrants (foreign-born) (%)	Average stay (years)	Number of respondents
AT-SSAFR	29	30	20	98	10	89
AT-SYR	34	40	6	99	6	385
AT-TUR	37	49	57	63	26	711
BE-NOAFR	37	49	78	57	23	399
BE-SSAFR	31	51	48	87	10	105
DE-SSAFR	34	32	25	82	11	99
DE-SYR	31	40	9	97	6	508
DE-TUR	39	52	41	51	30	920
DK-SSAFR	31	52	69	69	21	123
DK-SYR	33	45	11	93	7	477
DK-TUR	39	54	63	54	29	393
EL-SYR	31	41	2	99	5	388
ES-NOAFR	38	41	23	92	14	729
ES-SSAFR	36	24	19	93	12	381
FI-SSAFR	30	42	65	94	12	145
FR-NOAFR	44	46	54	73	25	472
FR-SSAFR	34	43	41	87	15	211
IE-SSAFR	36	49	65	88	12	58
IT-NOAFR	38	36	30	96	15	683
IT-SSAFR	35	26	12	96	12	200
LU-SSAFR	38	34	22	93	8	80
NL-NOAFR	36	56	84	61	24	251
NL-SYR	32	44	49	98	4	410
NL-TUR	39	52	79	58	25	531
SE-SSAFR	33	50	75	99	11	441
SE-SYR	32	45	69	99	8	415
Average	39	46	48	74	20	9 604

Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents; weighted results for all except the number of respondents. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

TABLE 2: MOST COMMON COUNTRIES OF BIRTH OF FOREIGN-BORN MUSLIM IMMIGRANTS, BY COUNTRY AND TARGET GROUP

Country and target group	Country of birth	Number of respondents	% of target group
BE-NOAFR	Morocco	180	81
BE-NOAFR	Algeria	21	10
BE-NOAFR	Other	20	9
ES-NOAFR	Morocco	673	97
ES-NOAFR	Other	20	3
FR-NOAFR	Morocco	110	31
FR-NOAFR	Tunisia	56	16
FR-NOAFR	Other	187	53
IT-NOAFR	Morocco	355	53
IT-NOAFR	Egypt	127	19
IT-NOAFR	Tunisia	92	14
IT-NOAFR	Algeria	59	9
IT-NOAFR	Other	31	5
NL-NOAFR	Morocco	79	60
NL-NOAFR	Egypt	30	23
NL-NOAFR	Other	22	17
AT-SSAFR	Somalia	42	49
AT-SSAFR	Other	44	51
BE-SSAFR	Guinea	27	30
BE-SSAFR	Other	64	70
DE-SSAFR	Other	78	100
DK-SSAFR	Somalia	57	83
DK-SSAFR	Other	12	17
ES-SSAFR	Senegal	190	52
ES-SSAFR	Mali	94	26
ES-SSAFR	The Gambia	36	10
ES-SSAFR	Other	48	13
FI-SSAFR	Somalia	75	60
FI-SSAFR	Other	49	40
FR-SSAFR	Comoros	40	21
FR-SSAFR	Senegal	32	17
FR-SSAFR	Mali	30	16
FR-SSAFR	Guinea	22	12
FR-SSAFR	Other	65	34
IE-SSAFR	Nigeria	23	47
IE-SSAFR	Other	26	53
IT-SSAFR	Senegal	98	50

Country and target group	Country of birth	Number of respondents	% of target group
IT-SSAFR	Other	98	50
LU-SSAFR	Senegal	30	41
LU-SSAFR	Other	44	59
SE-SSAFR	Somalia	389	90
SE-SSAFR	Eritrea	22	5
SE-SSAFR	Other	22	5
AT-TUR	Türkiye	406	100
DE-TUR	Türkiye	398	100
DK-TUR	Türkiye	175	100
NL-TUR	Türkiye	256	100
AT-SYR	Syria	381	100
DE-SYR	Syria	492	100
DK-SYR	Syria	437	100
EL-SYR	Syria	384	100
NL-SYR	Syria	400	100
SE-SYR	Syria	412	100

Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all foreign-born Muslim respondents (n = 7 560). The category 'Other' includes all countries of birth with fewer than 20 respondents. Values for some countries do not add up to 100 %; this is due to rounding. Acronyms for target groups refer to immigrants from [country/region] and their descendants: NOAFR, North Africa; SSAFR, African countries south of the Sahara; SYR, Syria; TUR, Türkiye.

Endnote

(¹) Pew Research Center (2017), *Europe's Growing Muslim Population*, Washington, DC

Annex II: Survey respondents' awareness of equality bodies

TABLE 3: RESPONDENTS' AWARENESS OF EQUALITY BODIES IN THEIR COUNTRIES (%)

Country	Equality body	Name of the body	Yes	No	Do not know
Austria	1	Gleichbehandlungskommission	24	75	1
	2	Gleichbehandlungsanwaltschaft	20	79	1
	3	Anwalt für Gleichbehandlungsfragen für Menschen mit Behinderungen	25	74	1
	4	Zivilcourage und Anti-Rassismus-Arbeit (ZARA)	32	67	1
Belgium	1	Interfederal Centre for Equal Opportunities (UNIA)	16	83	1
	2	Institut pour l'égalité des femmes et des hommes (French) / Instituut voor de gelijkheid van vrouwen en mannen (Dutch)	27	72	1
Denmark	1	Institut for Menneskerettigheder	50	49	1
	2	Ligebehandlingsnævnet	33	66	1
Finland	1	Yhdenvertaisuusvaltuutettu (Finnish) / Diskrimineringsombudsmannen (Swedish)	29	69	2
	2	Tasa-arvovaltuutettu (Finnish) / Jämställdhetsombudsmannen (Swedish)	42	56	2
France	1	Défenseur des droits	44	54	1
Germany (*)	1	Antidiskriminierungsstelle des Bundes (ADS)	20	79	1
	2	Landesstelle für Gleichbehandlung – gegen Diskriminierung (Berlin only)	12	86	2
	3	Amt für multikulturelle Angelegenheiten (AmkA) (Frankfurt am Main only)	10	88	2
	4	Antidiskriminierungsstelle für Menschen mit Migrationshintergrund (Amigra) (Munich only)	10	88	2
Greece	1	Συνήγορος του Πολίτη / Greek Ombudsman	21	69	10
Ireland	1	Irish Human Rights and Equality Commission (English) / Coimisiún na hÉireann um Chearta an Duine agus Comhionannas (Irish)	54	44	1
Italy	1	Ufficio Nazionale Antidiscriminazioni Razziali	17	78	5
Luxembourg	1	Centre pour l'égalité de traitement (CET) (French) / Das Zentrum für Gleichbehandlung (CET) (German)	18	82	0

Country	Equality body	Name of the body	Yes	No	Do not know
Netherlands	1	College voor de Rechten van de Mens (Netherlands Institute for Human Rights)	39	61	1
Spain	1	Consejo para la Eliminación de la Discriminación Racial o Étnica	9	90	0
	2	Instituto de la Mujer y para la Igualdad de Oportunidades	19	81	0
Sweden	1	Diskrimineringsombudsmannen (Equality Ombudsman)	39	59	1

(¹) In Germany, all respondents were asked about two equality bodies: body 1 and then body 2, 3 or 4, depending on where they lived.

Source: FRA's EU Survey on Immigrants and Descendants of Immigrants, 2022.

▲ Notes:

Out of all Muslim respondents (n = 9 604); weighted results. In the questionnaire, the names of the countries' equality bodies were shown to respondents.

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PROMOTING AND PROTECTING YOUR FUNDAMENTAL RIGHTS ACROSS THE EU —

Racism towards Muslims is increasing in countries across the EU. Muslims face racial discrimination and racist harassment because of their religion, skin colour or ethnic background. This report shows a sharp rise since the last survey in 2016.

To tackle racism towards Muslims, the report sets out what EU countries can do. The findings are based on the experiences of almost 10,000 Muslims living in 13 EU countries and are part of FRA's third EU-wide survey looking at the lived experiences of immigrants and their descendants.



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