MAPPING MIGRATION

MAPPING CHURCHES' RESPONSES IN EUROPE
'BEING CHURCH TOGETHER'

NEW THIRD EDITION

DARRELL JACKSON and ALESSIA PASSARELLI

MAPPING MIGRATION, MAPPING CHURCHES' RESPONSES IN EUROPE

'Being Church Together'

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WCC Publications is the book publishing programme of the World Council of Churches. Founded in 1948, the WCC promotes Christian unity in faith, witness and service for a just and peaceful world. A global fellowship, the WCC brings together more than 350 Protestant, Orthodox, Anglican, and other churches representing more than 580 million Christians from more than 110 countries and works cooperatively with the Roman Catholic Church.

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ABOUT THE PUBLISHERS

'CCME is an ecumenical organisation that serves the churches in their commitment to promote the vision of an inclusive community through advocating for an adequate policy for migrants, refugees and minority groups at European and national level. In the fulfilment of this mandate, it is responding to the message of the Bible which insists on the dignity of every human being and to the understanding of unity as devoid of any distinction between strangers and natives.'

ABOUT THE AUTHORS

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He began researching migration, ethnic diversity, and intercultural Christianity in 2004, areas in which he currently writes, teaches, and supervises PhD students from Chinese, Sri Lankan, Australian, and Nigerian backgrounds.

He is the Secretary of the Australian Association of Mission Studies and a member of several scholarly Associations in the fields of missiology and intercultural theology. For this third edition, Dr Jackson was offered research assistance by Dr Titus Olorunnisola, an Honorary Research Associate of the University of Divinity, Melbourne, and a former researcher for CCME's *MIRACLE* project in the Netherlands.

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She has been working on migration, religion, ethnic minorities and integration issues since 2005: previously by implementing and coordinating projects at the Churches' Commission for Migrants in Europe and later by being part of the research team of the Trinity Immigration Initiative Project at Trinity College. From 2017 until 2018 she worked for the Observatory for Religious Pluralism – GRISS (project funded by Emilia-Romagna Region in cooperation with Bologna University) researching Protestant Churches in the Region.

Since June 2019 she has been a Research Fellow at the Foundation for Religious Sciences 'John XXIII' in Bologna (Fscire) working on the 'Atlas of the Rights of Religious or Belief Minorities in the countries of Europe'.

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ACKNOWLEDGEMENTS

FOREWORD

A third study on Churches, migration, migrants, and Europe

It is with great joy that I present on behalf of the Churches' Commission for Migrants in Europe the third edition of the study *Mapping Migration, Mapping Churches' Responses in Europe* to you. The first edition in 2008 was born out of a request from the World Council of Churches to have a study describing migration to Europe. Together with WCC, CCME developed it into a study, which would provide some basic data for each of the 47 member states of the Council of Europe so that the very different tendencies of migration in the various regions of Europe would become clear. The statistical material provided by official sources was complemented by information from churches in Europe about their work with and for migrants – be it as being church together, in socio-diaconal work or in advocacy. A summary of theological and sociological debates on migration was also provided. The study received praise, but also criticism, often about missing information. It was, in this sense, not only informative but also an inspiration for several churches to more consciously collect and then share information about what they are doing in the area of migration.

It was therefore apparent that an update of the study was necessary. Edition 2 was published in early 2016.[1] It was published at a time when discussions on migration to Europe were high on the agenda – and precisely for this reason the study seemed to disappoint many. Due to the timeframe in which comparable migration data is collected and published, none of the migratory/refugee movements of 2015/16 were represented in the statistics and data and little was conveyed in the analytical texts.

This third edition now includes taking stock of the developments of 2015/16. It does so in the knowledge that even in 2015/16 the movements of those seeking protection from the conflicts in the Middle East never represented the majority of migratory moves into and across Europe – with other origins (for example, inner-European mobility) or motives (for example, labour migration) being very important, but far less visible than the pictures from the 'Balkan route' in 2015/16.

In addition to presenting more recent statistical data, this third edition of the study particularly looks at how migration is changing the reality of churches in Europe – with new patterns of Christian churches springing up and changing the reality of existing churches. The developments, often summarised under the heading 'being church together' or 'uniting in diversity', are extremely manifold and dynamic. This is already evident in the terminology: some might be speaking of 'migrant churches' – a notion very firmly rejected by many of those churches the term seeks to describe and raising the question how long someone, including his/her family, is considered a migrant and at what point that notion becomes discriminatory and offensive. Alternative terms like 'international church' may be clear for those familiar with the reality of such a church, but not self-evident for those wanting to learn about them. It is therefore apparent that finding a common terminology is an ongoing process, which can in many ways offer a term as an approximation but nothing definite.

The same needs to be said about this study in general: as in previous studies the data for country profiles is collected from international institutions to allow for comparability. This means, however, that they represent a picture of between 1 to 3 years ago. The information derived from churches through a questionnaire and other sources mainly stems from 2020, which means it is more recent but it is also susceptible to bias. The fact that this study was led by and for CCME means a bias in terms of respondents: we have used the contact list of CCME and partner organisations and the snowball methodology to gather information. It is therefore likely that organisations and churches close to European ecumenical organisations are overrepresented. Obviously other factors, like the time which a volunteer or staff person of a church can spend on filling in a questionnaire and gathering the information needed for filling it in, have an influence. This study is therefore still a snapshot, but the result of 74 replies from 22 countries and the exchange with other researchers and experts provides enough information to consider it an 'informed' snapshot.

While the information basis of this study is broader than before, it needs to be noted that it still mainly looks at the reality in the larger Anglican and Protestant (including Evangelical and Pentecostal) spectrum as well as churches, which cannot be clearly defined in terms of their denominational profile. There were some contributions from the Eastern Orthodox Church but more would certainly be desirable. It is also clear that the canon law provisions and ecclesiological starting points for Orthodox churches are quite different: discussions in recent years suggest that anyone with an intention of nurturing a constructive exchange on different positions and realities in the Orthodox world would need to be very careful and that mapping the situation should probably

happen more appropriately at a later point. The reality and theory of the Roman Catholic Church would open completely new discussions.

This Mapping Migration study was not only a pure research exercise but also strongly informed by and linked to a different project of CCME in 2019/20 under the title 'Being Church together - Uniting in diversity'. The project looked at the state of relations between churches having been generated due to more recent migration and other churches as well as the interaction of pre-existing churches with newly arrived. While the initial plan had been to discuss the state of play in a European event at a theological faculty, this was only possible, due to COVID-19, in a series of online events. One of these events did specifically present the preliminary results of the Mapping Migration 3 study. On the one hand this encouraged some participants of the online event to contribute additional information and on the other hand it served as a further 'reality check'.

As outlined above, this study is a momentary snapshot. We very sincerely hope that, like the previous editions, it will encourage and enable churches to more consciously document and communicate their activities in the area. We will be happy to hear from you at info@ccme.be

Our great thanks go to the well-known excellent team of authors Dr Alessia Passarelli and Dr Darrell Jackson, who this time were supported by Ms Marta Sappé Griot and Dr Titus Olorunnisola. My colleague Ms Shari Brown was the responsible person in the CCME secretariat for the study and I wholeheartedly thank her for so skilfully making sure everything went well!

This study would not have been possible without the encouragement and generous financial support from the *Evangelische Landeskirche* in *Württemberg*! Thanks also go to the Evangelical Churches in Rhineland and Westphalia, Germany, as well as *Otto Per Mille*, of the Waldensian Church of Italy, for supporting the project on 'Being Church together - Uniting in diversity' and allowing us to use some of the related funds to cover costs of the study incurred to achieve an even better result.

I wish you an inspiring read!

Yours in Christ

Dr Torsten Moritz
CCME General Secretary

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[1] See https://ccme.eu/wp-content/uploads/2018/12/2016-01-08-Mapping_Migration_2015_Online__lo-res___2_.pdf.

INTRODUCTION: 'UNITING IN DIVERSITY', TOWARDS 'BEING THE CHURCH TOGETHER'

Mapping Migration, Mapping Churches' Responses has reached its third edition. The first edition was published in April 2008; the second edition in 2016; and this third edition is characterised by a new focus and structure.

As its authors, we have substantially revised our material with each new edition, more carefully defined our organising themes, added extra research findings, and updated the statistical data for each of the countries featured in our study.

The second edition of *Mapping Migration* identified a number of orienting themes that lent greater coherence to our researching and reporting: the themes of 'belonging, community, and integration'. With this third edition we were encouraged to sharpen our focus upon the ecclesial realities of 'Being the Church Together'. The phrase points to the challenges and opportunities offered by the experience of 'uniting in diversity', especially where this begins to describe something of the reality of the ethnic and cultural diversity that now characterises Sunday worship across Europe.

The second edition also included a survey for churches to complete. The questionnaire was designed to investigate the impact of migration upon the churches, particularly any consequent changes stimulated by migrants either directly or as a result of their presence at various levels within the indigenous churches of Europe. Thirty-five completed responses were received from nineteen countries (thirteen of which came from just one country). Although the number of responses was not large it was possible to capture a first snapshot of the situation of churches, especially linked to the Protestant families. Half of the churches (48.5%) had a migrant membership of somewhere between 6 and 20%, and the existence of churches composed mainly of churchgoers with a migrant background emerged. We felt encouraged to continue to try to fill some of the gaps by: a) including more churches of different denominations; b) trying to better analyse the situation and reality of churches with migrant backgrounds; and c) maintaining particular attention to young people in churches.

For this third edition a new questionnaire was designed to capture the present situation of churches. Building upon the survey of the previous edition, plus comments and suggestions received since its publication, we developed more complex questions that address the self-descriptions suggested by Europe's churches, including their status and function in each country as well as the composition of their membership and constituency.

Happily, *Mapping Migration 2020* has prompted the most extensive engagement of churches to date. We are enormously grateful for the many hours spent by officers and representatives of a variety of European Churches to make this third edition such an invaluable resource. Despite the COVID-19 pandemic, we have collected 74 responses from 22 countries involving historical and mainline Protestant Churches, Orthodox Churches, Evangelical and Pentecostal Churches. The majority of the data comes from estimates and/or from a church-organised census. This huge effort substantially strengthens our determination that each edition should continue the process of innovation and improvement.

Our analysis of the data gathered has been further enriched by the debates around three online events organised by CCME during the final months of 2020. The conference 'Uniting in Diversity', which should have taken place in April 2020, was initially postponed to October 2020 and finally replaced by three online events. The first one took place on 22 September 2020 and had a special focus on how COVID-19 has impacted on migrant churches. The second event on 'Youth, Faith and Migration' took place on 26 October 2020 and provided a platform for reflections from young people with a migrant background in Europe. The third event on 'Racism and Inequality in the Church' took place on 3 November 2020.[2]

Although our research questionnaire was deployed across a 12-month period, we were unable to include a reflection on the pandemic on churches and churches' activities as the survey was designed and launched before the virus spread across Europe. However, thanks to the reflections linked to CCME events, we were able to incorporate this crucial aspect into our analysis[3].

Several of the global research agencies whose data we have used previously were forced to delay the release of their data early in 2020, but the consequence is that in the final weeks of 2020 we have been able to use data that has only been available a matter of months. Some of this has allowed us to begin the initial presentation and

analysis of patterns of migrant involvement in religious services, religious organisations, and religious practices across Europe. This material is presented in a wholly new section of the Country infographics and is our first attempt to illustrate the 'Being Church Together' theme. Our own research findings thus sit within the broader framework provided by Global and European data and permits us to present rich and previously under-represented aspects of the migrant experience in Europe.

As researchers and writers, the authors work within two distinct, yet somewhat related disciplines: Darrell as a missiologist, Alessia as a sociologist. This informs the different perspectives from which we address our common task. An astute reader will notice this difference in the authorship of each of the Chapters.

This Introduction and Chapter One continue to reflect our common commitment to seeing our respective disciplines serve the Churches in Europe in the challenge of better understanding and responding to the contemporary phenomenon of migration in Europe. These two sections are a very clear example of our cooperation and engagement with each other's scholarship.

Chapter Two reflects Alessia's work as she designed, deployed, and analysed the responses from the seventy-four churches that completed the questionnaire. Chapter Three offered a new opportunity for Darrell to review data collected for the first two editions and to seek out new data sources that illustrate the theme of this edition.

In the preparation of the third edition for final publication, Alessia and Darrell, in close cooperation with CCME, have worked in a way that demonstrates joint effort, vision, and commitment to the task. What we offer here continues to reflect our attempt to inform as wide an audience as possible about contemporary migration in Europe. We remain committed to writing for a broadly Christian readership because there are very few other such publications written for a religiously-committed audience that have attempted to offer a European-wide survey.

Finally, in this third edition of *Mapping Migration*, concepts and terminology will be analysed and explained within the text. Furthermore, whenever it was possible, we relied on the self-perception and self-representation that church leaders and/or experts have of their own church, based on two main elements: a) the composition of church constituencies and b) the cultural background of church attendees.

'Towards being Church together': a dream and a vocation

We would like to think that our findings presented here are definitive. Yet our previous experiences teach us that the situation changes rapidly and unpredictably! The Churches of Europe, understood together as the reconciling Body of Christ, remain culturally and ethnically diverse, composed of migrants and non-migrants, and continue to reflect the fragmentary nature of individualism and transitory migration that characterises many of the nations of Europe. A plethora of new denominations, transnational and international congregations, and increased denominational diversity, together underscore the rapidly shifting ecclesial landscape of Europe.

Accurate delineation and description of migrant Christian faith in Europe remains elusive, and our extensive research merely serves to demonstrate this all the more clearly. At best we can point to the shadows cast by the diverse body of Christ in Europe and we attempt to do this with our data and research. However, shadows are inevitably imprecise, they are representative, they shift, and they require light to illuminate the subject in order for the shadow to become clearer in outline.

Our findings also highlight the diversity within the historical and mainline Churches of Europe and increased attention is given to the development of inclusive religious communities (worship materials, policies encouraging active participation, and access to leadership). 'Being Church together' in some local congregations is a reality, in others it is a work in progress, whilst in others it remains an aspiration. When we talk about 'being Church together' we also refer to the attempt to increase relationship among different churches and to make this a structural part of churches' agenda.

Being Church together remains a Christian vocation and our hope is that this third edition of *Mapping Migration* is a small step towards fulfilling the dream of European Churches united in diversity.

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[2]   For more information on these events please contact CCME office at info@ccme.be.

[3]   Notes from the online events were taken by Marta Sappé Griot, CCME.

CHAPTER ONE: DESCRIBING THE PHENOMENON OF MIGRATION

1. The phenomenon of migration in Europe

Migration is not a recent phenomenon. For centuries, people have moved across borders for economic, personal and political reasons. Migration profoundly affects every European country and the lives of its citizens. Migration can be understood as a movement of a person, or persons, from one place to another, from the country where the person is born, or is normally resident, to another country. Throughout this report we understand migration, one of the most significant global issues of the early twenty-first century, to be a neutral word. We have tried to avoid using it either pejoratively or using it to claim elevated status for a particular individual or group of individuals.[1]

In previous editions we included a separate glossary of terms relating to migration, migrants, refugees, and so on[2]. With this third edition we attempt to contextualise the use of the terms multicultural, intercultural and integration, which we have applied to our analysis of congregations and which are at the basis of the reflection on the 'Uniting in diversity' area of CCME's work[3]. The glossary follows immediately in the hope that it continues to be a useful contribution towards a better conversation about migrants and migration.

2. A migration glossary

2a. 'Migration' and 'migrant'

The *United Nations* defines an international migrant as a person who stays outside their usual country of residence for at least one year. Across a number of European countries, a person may be classified as a 'migrant' if they intend to be resident for longer than three months. Standards of definition are currently being looked for but to date they remain elusive.

Whilst such definitions are useful, they are not totally unproblematic. It prompts the question as to what length of time an individual has to reside in a country before they are no longer considered to be a migrant. Officially a person may have become a citizen yet other indigenous people may still consider them, or refer to them, as migrants for a range of other reasons: cultural, ethnic, linguistic, or based on attitudes towards another person's skin colour.

2b. What varieties of migrant and migration are there?

When we talk about migration it is important to recognise that there are different kinds of migration and very often it is not obvious or evident which category a particular migrant belongs to. It might very well happen that a person has gone through different phases of migration or that she or he can belong to more than one category at the same time. The concept of migration includes among others the following categories:

Refugee: A person who, 'owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country.'[4]

Asylum Seeker: The UN defines an asylum seeker as someone who has applied for protection as a refugee and is awaiting a decision about their status.

Internally displaced persons: Internally displaced persons are 'persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence […] who have not crossed an internationally recognised State border.'[5]

Economic migrant: Generally speaking, an economic migrant is a person migrating for labour or other economic reasons. The concept of economic migrant includes:

> *Highly skilled and business migrants*: These are people with qualifications as managers, executives, professionals, technicians or similar, who move within the internal employment structures of trans-national corporations and international organisations, or who seek employment through international labour markets for scarce skills.

Temporary labour migrants: These are people who migrate for a limited period of time in order to take up temporary employment. In many instances the intention is to remit or send money to home or families. A person may spend several months every year working in a country that is not their normal country of residence.

Guest workers: A person who has been invited as a temporary resident to a host country for the purposes of the economic benefit of that country, often to take a job for which there is shortage of domestic labour. The possibility of the guest workers obtaining citizenship was not the intention of the national Governments who created these schemes; this was the case, for example, in Germany.

Seasonal workers: These are people coming to a country for several months to work during the harvest period in the agricultural industry, or in hotels and restaurants during the holiday seasons.

Irregular migrants (or undocumented migrants): This covers a wide range of people, principally migrants who enter a country either without documents, or with forged documents, or who enter legally but then over-stay their visa or work permit. In order to avoid any negative implications or judgment, the UN recommends that all organs of the UN use the term 'migrant workers in an irregular situation or without documentation.'

Family reunification: People with kinship or family ties may join family members who have already entered a country as an immigrant in one of the above-mentioned categories. The EU has regulated family reunion with a directive adopted in 2003.

Citizenship: Citizenship derives from a legal relationship with a state. Citizenship can be lost, as in denaturalisation, and gained, as in naturalisation. It is possible to have citizenship from one country and be a national of another country. Nationality most often derives from place of birth (*jus soli* or *ius soli*) and, in some cases, ethnicity or by having one or more parent who are already citizens of the state (ie. *jus sanguine* or *ius sanguinis*).

Long term residence: Long term residence for third-country nationals (any person who is not a citizen of one of the member states of the European Community) can currently be obtained after 5 years of legal residence in one of the EU Countries. The EU guarantees the equal treatment of long-term residents and nationals of its member states.

Transnational migrants: 'Individuals or groups of people who live and/or work in networks that transcend political borders. These networks allow people to live dual lives. They may be bilingual, trans-cultural, have homes in more than one country, and pursue economic, political and cultural interests in more than one place. This creates networks that view state membership in an instrumental way rather than an emotional way.'[6]

Diaspora: Diasporas typically maintain close social, family, religious, cultural or other emotional ties to their country of origin, or at least the country of origin of their parents or grandparents. They are frequently located across diverse regions of the world and will have developed 'significant social and symbolic ties to the receiving country'.[7] If they haven't achieved this, they may consider themselves to exist in exile. Diaspora terminology may also be used by a migrant community of itself to avoid the negative connotations attached to terms such as 'refugee' or 'migrant'.

Third country nationals are persons who are not citizens of an EU member state within the meaning of Article 20(1) of TFEU and who are not persons enjoying the Union right to free movement, as defined in Art. 2(5) of the Schengen Borders Code.

REFERENCE

[1] We also want to express at the outset our preference for this term *migrant* over *immigrant.* The latter is used commonly but it often implies that the commentator is assuming the perspective of a resident citizen or non-migrant.

[2] See Jackson, D.R. and Passarelli, A., (2008) *Mapping Migration, Mapping Churches' Responses,* pp. 5-12 available at https://ccme.eu/wp-content/uploads/2018/12/2008-05-28_CCME_Publ_-_Mapping_migration_-_Mapping_Churches_responses.pdf and *Idem* (2016) *Mapping Migration, Mapping Churches' Responses,* pp. 26-27 available at https://ccme.eu/wp-content/uploads/2018/12/2016-01-08-Mapping_Migration_2015_Online__lo-res___2_.pdf

[3] See https://ccme.eu/index.php/areas-of-work/uniting-in-diversity/

[4] *UN Refugee Convention* (1951) Article 1A(2). 1967 Protocol.

[5] UNHCR, Guiding Principle, Introduction, para. 2.

[6] Koser, K., *International Migration: A Very Short Introduction*, Oxford: Oxford University Press, 2004.

[7] Faist, T., 'Transnationalization' in *International Migration: Implications for the study of citizenship and culture,* InnIIS, WPTC-99-09.

CHAPTER TWO: RESPONSES FROM CHURCHES

"We are all part of the Kingdom of God." (Respondent from the Netherlands)

1. Setting the scene

Churches are not islands, they are not isolated, they are part of the society in which they live. It is undeniable that we live in multicultural societies. When referring to the term 'multicultural society' we tend to employ it to describe a social reality, a social phenomenon[1]. However, the term 'multicultural society' is not unproblematic. In many cases it may imply a particular political programme. For this reason, although remaining open to the possibilities offered by the use of this term, we want to encourage reflection on alternative descriptions such as 'heterogeneous', 'intercultural' and even 'transcultural' society. As already suggested in the first edition of *Mapping Migration*, 'intercultural' may be a better conceptual vision for explaining and predicting the way that cultures, as well as individuals, experience dynamic change in the encounter with others. The use of one term over another is also linked to what concept and understanding of integration we have in mind.

Integration has been defined as 'a long-term and multi-dimensional process, requiring a commitment on the part of both migrant and non-migrant members of society to respect and adapt to each other, thereby enabling them to interact in a positive and peaceful manner'[2]. In other words, 'integration is a dynamic two-way process of mutual accommodation where all parties give and receive.' In this sense integration means respect for different cultural identities. This involves a shift in the majority community's way of thinking. Integration is still widely misunderstood as little more than the assimilation of migrants. While some migrants opt for assimilation, they may still not be integrated if societies are not prepared for integration. Societies in Europe differ tremendously; some are more ethnically homogenous than others and yet, with regard to newcomers, they face similar challenges.

In which way then do churches position themselves in these debates? Does living in multicultural societies have an impact on the constituency of churches and on their way of being church? And, finally, do we have churches that, although different in terms of composition, origin and presence in the country, engage in dialogue and interact with one another?

2. Churches' constituencies

The first step in analysing the answers from the survey is to understand which churches responded and from which countries. As indicated, we received 74 questionnaires from churches across Europe.

Church tradition	Number of responses
Mainline-historical Protestant Churches	47
Pentecostal Churches	11
Evangelical Churches	7
Eastern Orthodox Church	7
Ecumenical Association of Churches in Romania	1
Old Catholic Church	1

Table 1: Church traditions

Table 1 shows that around 64% of respondents came from mainline-historical Protestant Churches, followed by a further 15% of respondents from Pentecostal Churches. Evangelical Churches make up 9% of our responses, and the Old Catholic Church and Ecumenical Association of Romania respectively 1% each. Taking a closer look at the label 'mainline-historical Protestant Churches', *Table 2* illustrates the Protestant denominations which answered our survey: Lutheran, Methodist and Reformed Churches were around 20% each of all Protestant Churches, with the United Churches just above 10% and Anglican Church just below 10%.

Church tradition	Percentage of 'Protestant'
Lutheran Churches	23%
Methodist Churches	21%
Reformed Churches	19%
United Churches	11%
Anglican Church	9%
Baptist Churches	7%
Presbyterian Churches	4%
Moravian Churches	2%
Protestant Churches	2%
Salvation Army	2%

Table 2: Mainline-historical Protestant Churches by denomination

The 74 questionnaires came from churches in 22 countries. *Table 3* shows the total number of responses from each country, ranked according to the number of responses, and naming the denominations that responded to our questionnaire.

Country	Responses as % of all responses	Number of responses	Responding denominations
Switzerland	16%	12	*Evangelical Church (Non-denominational) (x4)* *Reformed Church (x2)* *Pentecostal Church (x4)* *Methodist Church (x2)*
Netherlands	15%	11	*Reformed Church (x2)* *Pentecostal Church (x3)* *Methodist Church* *Anglican Church* *Evangelical Church (Non-denominational church)* *Moravian Church* *Old Catholic Church* *United Church*
United Kingdom	12%	9	*Presbyterian Church(x2)* *Pentecostal Church(x2)* *Anglican Church (x3)* *Methodist Church* *Reformed Church*
Germany	8%	6	*United Church (x2)* *Lutheran Church (x2)* *Baptist Church* *Eastern Orthodox Church*
Austria	4%	3	*Pentecostal Church* *Lutheran Church* *Baptist Church*
Czechia	4%	3	*Lutheran Church* *Eastern Orthodox Church* *United Methodist Church*
France	4%	3	*United Church* *Methodist Church* *Lutheran Church*
Italy	4%	3	*Waldensian Church (Union of Methodist and Waldensian Churches)* *Lutheran Church* *Baptist Church*
Portugal	4%	3	*Methodist Church (x2)* *Evangelical Church (Non-denominational)*

Sweden	4%	3	*Eastern Orthodox Church (x2)* *Lutheran Church*
Belgium	3%	2	*Reformed Church* *Pentecostal Church*
Denmark	3%	2	*Lutheran Church (x2)*
Greece	3%	2	*Evangelical Church (Non-denominational)* *Eastern Orthodox Church*
Hungary	3%	2	*Reformed Church* *Redeemed Christian Church of God*
Norway	3%	2	*The Salvation Army* *Eastern Orthodox Church*
Romania	3%	2	*Eastern Orthodox Church* *Ecumenical Association of Churches in Romania*
Cyprus	1%	1	*Eastern Orthodox Church*
Estonia	1%	1	*Lutheran Church*
Finland	1%	1	*Lutheran Church*
Slovakia	1%	1	*Reformed Church*
Spain	1%	1	*United Church*
Ukraine	1%	1	*Methodist Church*

Table 3: Responses ranked by country and denomination

Two elements that we wanted to capture in addition to information about church denominations were a) the Church's 'status' in the country of existence and b) the Church composition in terms of the cultural background of churchgoers. In both cases we relied on the self-description of church leaders/officers who filled in the questionnaire. We are aware that every time we try to define a church, based for instance on composition, we make a choice, we describe part of the existence and, inevitably, categorise according to our own lens the experience of churches. Nevertheless, categories, although not fixed and complete, are useful tools to read and analyse phenomena.

In order to understand the 'status' of churches we outlined four possible options that go beyond the more typical majority-minority concepts[3]:

a) A long-established church whose members are the majority of the Christian population. This could be the case of the Catholic Church in France, in Austria and in Italy or the Evangelical Protestant Church in some *Bundesländer* in Germany. We deliberately did not give the option of a State Church thinking that this category could include that possibility too. Here the emphasis is on *long-established,* therefore a church which has existed in the country for centuries, and on being the *majority* among the Christians.

b) A long-established church whose members are a minority within the Christian population. This could be the case of the Waldensian Church in Italy, the Orthodox Church in Finland, the Evangelical Churches in Spain and the so-called Black and Migrant Churches in the UK. Here the emphasis is on *long-established* and *minority* among the Christians.

c) An established minority Church (present in the country for at least 30 years). This is the case of Evangelical and Pentecostal Churches but also of a number of Orthodox Churches in Western European countries. Here the emphasis is on *established minority*. The difference between options b. and c. lies in the length of time that the Church has been present in the country. We assume for our purposes that being established in a country for more than thirty years suggests that whilst a church will be seen by some as having a relatively new presence in the country, it can be considered to have become relatively well-established.

d) A newly established church that has been established within the last 30 years. This is certainly the case for some Churches in various European countries which have been established by migrants. Here the emphasis is on *new* or *relatively new* existence of churches.

Table 4 illustrates categories chosen by our respondents:

How would you define the status of your Church in your country?	Number of Churches
A long-established Church whose members are the majority of the Christian population	16
A long-established Church whose members are a minority within the Christian population	30
An established minority Church (present in the country for at least 30 years)	8
A newly established Church (within the last 30 years)	15
Other (two State Churches and two networks of churches)	5

Table 4: Status of Churches in each country

The second element was related to self-definition of church based on membership and church attendance. In the second edition of *Mapping Migration* we asked respondents to identify themselves through categories we chose for them; for example: 'mono-ethnic (composed only of one homogenous group)', 'international (multi-ethnic congregation worshipping in one of the western languages)' and 'intercultural (multi-ethnic congregation whose diversity is reflected in worship as well as in church structure) churches'. In this third edition we wanted to offer a wider range of options making a distinction between composition and style/policy of the church.

How would you define your Church based on membership and church attendance?	Number of Churches	Percentage of responses
A Church composed mainly of 'indigenous' (non-migrant) churchgoers	24	32%
A Church composed mainly of 'indigenous' (non-migrant) churchgoers with an established minority presence of churchgoers with a migrant background	19	26%
A Church composed of people whose parents or grandparents had a migrant background coming from different areas of the world	6	8%
A Church composed of people whose parents or grandparents had a migrant background coming from the same geographical area	3	4%
A Church composed of people with a RECENT migrant background (first generation) coming from different areas of the world	6	8%
A Church composed of people with a RECENT migrant background (first generation) coming from the same geographic area	15	20%
Other /Network of Lutheran Churches	1	1%

Table 5: Self-description of Churches, listed by number and percentage of responses

In relation to composition, we identified six categories. We tried to avoid as much as possible the bare definition of migrant church or migrant led-church, which does not capture the complexity behind the term migrant and can present a stereotypical view of a church whose members are never fully part of the society in which they

reside. For how long is a church considered a migrant church? If it is an established minority church, is it correct to identify both church and members still as migrants? Therefore, we opted for the terminology 'churchgoers with a migrant background', which might include persons with more than one citizenship. In addition, we introduced a genealogical timeframe (a Church composed of people whose *parents or grandparents had a migrant background*) and the multi-ethnic component (people coming from the same geographical area or from different areas of the world). Finally, we differentiated those 'indigenous' churches[4] composed mainly of non-migrant churchgoers from those with an established minority presence of churchgoers with a migrant background.

Table 5 shows the options chosen by respondents when asked to describe their Church in terms of membership or church attendance. Our results show that 32% of churches are homogeneous in their composition (i.e. indigenous churches), followed by 26% of churches who are mainly indigenous but with an established minority presence of churchgoers with a migrant background, and 20% of churches composed of people with a *recent* migrant background (first generation) coming from the same geographic area.

Depending upon their answers to the question in *Table 5* ('How would you define your Church based on membership and church attendance?'), respondents were directed to one of two different pathways and asked to complete different parts of the questionnaire according to the option they had chosen. Forty-five respondents selected to answer questions as 'indigenous churches' albeit with varying types of memberships that involved members with migrant backgrounds.

It was important for us to identify when churches first considered themselves to have become a community or congregation incorporating churchgoers from a migrant background. The preferred choice (33% of all respondents) referred to a period of more than 70 years. The next most common response was from churches who acknowledged migrants being present between 21 and 30 years (18%). These are illustrated in *Table 6*.

How long has your Church had churchgoers or members with a migrant background?	Percentage of Churches responding
Fewer than 5 years	9%
Between 5 – 10 years	4%
Between 11 – 20 years	7%
Between 21 – 30 years	18%
Between 31 – 40 years	7%
Between 41 – 50 years	9%
Between 51 – 60 years	7%
Between 61 – 70 years	4%
More than 70 years	33%
n/a.	2%

Table 6: The length of time the Church has had members or churchgoers from a migrant background

Whilst the answers reported in *Table 6* do not attempt to estimate the size of migrant membership/churchgoing, a further question probes the likely size of migrant participation in the churches of our sample. This is presented in *Table 7*. This table highlights the impact of migrant flows upon the churches. We included *first* generation as well as *second* generation of migrants, despite the fact that the term 'second generation' is another contested term (see our discussion of this in the section dedicated to 'youth and migration'). According to 44% of those who responded to our survey, the percentage of migrants in their church is below 5%. A further 27% of respondents estimate their migrant composition as between 6% and 20%. The other options are considerably lower in terms of percentage.

What is the (estimated) percentage of migrants in your Church?	Number of Churches	Percentage of responses
Below 5% of our membership is migrant	20	44%
Between 6 and 20% of our membership is migrant	12	27%
Between 21 and 40% of our membership is migrant	4	9%
Between 41 and 60% of our membership is migrant	1	2%
Over 60% of our membership is migrant	4	9%
n/a.	4	9%

Table 7: Self-description of Churches, listed by number and percentage of responses

The data also gives us four other types of information related to the presence of: a) ethnic minorities, b) intercultural congregations, c) international congregations, and d) fellowships. Our use of the term 'ethnic minorities' is intended to refer to congregations belonging to the national historical or mainline church composed mainly of one ethnic group other than the indigenous one (for example, a Cameroonian congregation in a Protestant Church in a particular European country). We intend 'intercultural congregations' to describe those churches which have intentionally changed their worship style and their being church to include all cultures. We intend 'international congregations' to describe those churches whose members have different ethnic backgrounds and worship in one of the European languages (for example, English, French, Spanish). Finally, with the term 'Fellowships' we intended to try and describe diaspora communities of a particular ethnicity within a national church that meet regularly across the country organising worship services, cultural events, and/or youth events.

This data is shown in *Table 8* where it can be seen that more than half the respondents reported that their Church included all four options, with the preferred category of 'International Congregation' being reported in 71% of instances. Our data also highlights how widespread these typologies of communities are. Although for half of our responding churches the presence of migrants is below 5%, around 15% of respondents reported that these typologies described 'between 6 and 20%' of their constituencies.

Congregational typologies reported by Churches	Yes	No	n/a. Other
Ethnic Minority Congregations	58%	42%	-
Intercultural Congregations	56%	40%	4%
International Congregations	71%	27%	2%
Fellowships	47%	42%	11%

Table 8: Self-description of Churches, listed by number and percentage of responses

Thus, we can see that there is a variety of typologies of congregations within churches at national level. Diversity is a current reality for churches, although numerically speaking the presence of these migrant typologies is not so widespread across the countries represented in the 2020 survey.

These tabulations provide a very useful overview of the migrant composition of European churches, but they also support our interpretation of answers relating to patterns of worship among congregations.

3. Patterns of worship, policies and leadership

In *Mapping Migration 2016*, we made a first attempt at analysing patterns of worship involving migrants. We found that 'worship is very often the first experience that any newcomer has of a parish or local congregation. Research tends to suggest that the first encounter with the worshipping community is central to the decision as to whether migrants stay there or go on to look for another worshipping community. The welcome received is

important but it needs to be followed by the active inclusion and participation of migrants at a variety of levels in the life of the congregation.'[5]

In 2016 we tried to 'measure' this participation by looking at the following aspects of the corporate life of the parish or local congregation: a) patterns of worship; b) the existence of policies on multicultural worship; c) the presence of resources for multicultural worship; and d) the leadership position held by churchgoers with a migrant background. We attempted to survey the range of corporate worship patterns exploring the manner in which Christians of different cultural background worship.

In comparison with the second edition, we have here enlarged the options available, including worshipping together every Sunday, having separate and united worship times every Sunday, separate worship times with monthly joint worship, separate worship times with occasional encounters, and having separate worship times. *Table 9* reports the most likely patterns of worship involving migrants according to each Church that responded to this question. The options available were to indicate that the pattern described was '1 – the most frequent pattern of worship across congregations and parishes' to '5 – the least frequent pattern of worship across congregations and parishes' in our Church.

The most common choice by far was the pattern involving 'Worshipping together every Sunday'. This was followed by Churches that tended to favour 'Separate worship times' and 'Separate worship times with occasional encounters'. The least common pattern appears to be 'Separate and united worship times every Sunday'. The responses and strengths of frequency are tabulated here.

Patterns across Churches of worship involving migrants, listed by the frequency with which each pattern is to be found	Response	Number of responses
Worshipping together every Sunday	1	19
	2	3
	3	3
	4	3
	5	13
Separate and united worship times every Sunday	1	1
	2	3
	3	2
	4	5
	5	20
Separate worship times with monthly joint worship	1	2
	2	2
	3	8
	4	4
	5	16
Separate worship times with occasional encounters	1	2
	2	8
	3	5
	4	6
	5	10
Separate worship times	1	9
	2	2
	3	6
	4	2
	5	13

Table 9: Patterns across Churches of worship involving migrants

The fact that the majority of the congregations worship together does not explain which worship style churches adopted, nor does it explain which church typology they represent. To broaden reflection on these issues, it is useful to correlate this answer with questions investigating policies and materials that foster integration and leadership positions held by churchgoers with migrant backgrounds.

Compared to *Mapping Migration 2016* we tried to enlarge our analysis including, in addition to policies and materials/resources on multicultural and intercultural worship, the existence of policies encouraging active participation of migrants in the organisation and leadership of the church, a committee on intercultural issues, and employment policies (to include migrants in church structures).

What kind of materials or processes does your Church have to foster inclusive and integrated churches?	Response	Total	Percentage of responses
Policy on multicultural/intercultural worship	Yes	24	53%
	No	13	29%
	n/a.	8	18%
Material/resources on multicultural/intercultural worship (liturgy, songs, etc)	Yes	19	42%
	No	17	38%
	n/a.	9	20%
Policies encouraging active participation of migrants in the organisation and leadership of the church	Yes	11	24%
	No	26	58%
	n/a.	8	18%
A committee in charge of intercultural issues at national level	Yes	16	36%
	No	17	38%
	n/a.	12	27%
Employment	Yes	7	16%
	No	13	29%
	n/a.	25	56%

Table 10: Materials and processes that foster inclusive and integrated churches

Despite the high scores related to policies and resources on multicultural/intercultural churches, the percentages in the other work areas are significantly lower, especially when it comes to policies encouraging the active participation of migrants and employment within church structures. This trend is also reported by the last graphic of this section (*Table 11*) showing the percentage of leadership positions held by migrants in churches, which is below 5% for 76% of respondents. Thus, both policies on active participation and actual leadership positions remain challenging areas.

What percentage of leadership positions in your Church is held by migrants?	Number of Churches	Percentage of responses
Below 5% of our leaders are migrants	34	76%
Between 6 and 20% of our leaders are migrants	5	11%
Between 21 and 40% of our leaders are migrants	1	2%
Between 41 and 60% of our leaders are migrants	1	2%
Over 60% of our leaders are migrants	3	7%
n/a.	1	2%

Table 11: Migrant leadership in the Churches, listed by number and percentage of responses

4. Church composed of churchgoers with a migrant background

One of the novelties of this present survey was the possibility of mapping churches composed mainly of migrants or churchgoers with migrant backgrounds. Twenty-nine churches, which amounted to 39% of the respondents, fitted into this area of the questionnaire. We have already highlighted that 20% of all respondents belong to churches, which have a recent migration history and whose members come mainly from the same geographic areas (see *Table 5*).

In order to better define the diachronic aspect, the survey investigated how long the churches have been present in the country. The data in *Table 12* below shows a variety of options but the main three (which got respectively 21%) were: a) between 11-20 years of existence, b) between 21-30 years, and more than 70 years.

How long has your Church been present in the country?	Percentage of responses
Fewer than 5 years	7%
Between 5 – 10 years	7%
Between 11 – 20 years	21%
Between 21 – 30 years	21%
Between 31 – 40 years	3%
Between 41 – 50 years	7%
Between 51 – 60 years	7%
Between 61 – 70 years	3%
More than 70 years	21%
n/a.	3%

Table 12: Length of time the Church has been present in the country

Cross-checking this data with the information related to the church denomination, it is possible to state that among this group we find not only churches whose membership comes from outside Europe - like the Methodist Church in the Netherlands whose members are mainly from the Caribbean - but also within other European countries like the Serbian Orthodox Church in Norway or the Reformed Church in Switzerland whose members are Dutch. Furthermore, from this cross-checking it emerged that 20% of this group identified themselves as Evangelicals (non-denominational) and another 20% as Pentecostals.

This set of data is important because it helps us realise the diversity and complexity of churches in Europe. It also shows how plural the landscape has been, at least for the past 60-70 years, and furthermore, it breaks the rhetoric of whom we label as a migrant and as a migrant church.

Finally, this section provides information on the church's headquarters. We opted for two possibilities as we wanted to investigate the typology of church structure and its possible links with churches in other countries. According to 45% of respondents, the headquarter is 'in the same country where the Church is' while for 21% it is 'in the country of origin where the majority of your members come from'. However, given the high percentage (34%) who either did not answer or did not understand the question, we probably needed to better explain what we intended.

5. Young people in the life of churches

"We are the present and the future of the Church." (Young adults in CCME online event)

In recent years there has been increased attention on the role of religion for young people. Sadly, this attention has sometimes focused on religion as the cause driving so-called 'second generation' migrants towards extremism and rejection of their new society. Less often, religion has been recognised as a means of promoting integration and bridge-building for young people with a migrant background.

'Second generation' migrant is a contested term. In the second edition of *Mapping Migration* we highlighted some of the challenges linked to the concept of second and third generation migrants, which stigmatised young people and inhibited their integration process. For the purposes of this research, we nevertheless took the decision to use it when asking the questions, in the generally accepted sense of it referring to all children born in the receiving country to migrants where one or both migrant parents was born in a place other than the receiving country.

CCME has also given attention to the place of indigenous young people and young people with migrant backgrounds within churches across Europe. In the second edition of *Mapping Migration,* we dedicated a section to young people in congregations and investigated whether there was an increase in church over time of young people born in Europe (with a migrant background) compared to the first generation. It's important to remember that in the second edition, the majority of respondents came from indigenous churches and we reported that the percentage of young people who were first generation migrants was less than 5%. The percentage of 'second generation' migrants was even lower.

In the current edition we increased the scope of our analysis by: a) proposing the same questions of investigation considering that we are able to compare the percentage of young people in indigenous churches with young people in churches with different migrant backgrounds; b) analysing the type of activities young people have in churches and their interactions with young Christians of other churches; and c) including in the analysis reflections of those young people who took part in the online event organised by CCME in October 2020.

	18-35yr olds as a % of all members	Number of Churches	Percentage of responses
How many young people (aged 18-35) do you have in your Church as a percentage of all members?	Below 5%	6	13%
	Between 6%- 20%	25	56%
	Between 21%- 40%	9	20%
	Between 41%- 60%	1	2%
	Over 60%	-	-%
	n/a.	4	9%
How many young people (age 18-35) in your Church has a migrant background, as a percentage of all members?	Below 5%	24	53%
	Between 6%- 20%	8	18%
	Between 21%- 40%	6	13%
	Between 41%- 60%	2	4%
	Over 60%	2	4%
	n/a.	3	7%
How many of the young people in your Church could be considered a "first" generation migrant?	Below 5%	26	58%
	Between 6%- 20%	7	16%
	Between 21%- 40%	2	4%
	Between 41%- 60%	2	4%
	Over 60%	2	4%
	n/a.	6	13%
How many of the young people in your Church could be considered "second" generation migrant?	Below 5%	20	44%
	Between 6%- 20%	9	20%
	Between 21%- 40%	7	16%
	Between 41%- 60%	2	4%
	Over 60%	-	- %
	n/a.	7	16%

Table 13: Characteristics of 18-35 year olds in the Church – PART I

Table 13 shows that when looking at mainline and/or indigenous churches, more than half of the respondents reported that the number of young people aged 18-35 is between 6% and 20% of their total membership. A further 20% of respondents reported that the number of young people in their church is between 21% and 40% of their total membership.

In the survey we wanted to investigate the percentage of young people with a migrant background and from this sample to distinguish between those born in the receiving country (second generation migrants) and those born abroad (first generation migrants). According to *Table 13* the majority of churches (53%) reported that the number of young people aged 18-35 years old with a migrant background is below 5% of their total church membership. All the other options trail this percentage by a very large margin.

In *Table 13*, while the percentage of first-generation migrant young people is below 5% for 58% of survey respondents, the picture is better differentiated for second-generation migrants. In the latter case there are more significant figures selected by respondents. While for 44% of churches the percentage of second-generation migrant youth is 'below 5%', for 20% it is 'between 6% and 20%' and for 16% it is 'between 21% and 40%'.

Does your Church organise separate activities, or have separate organisations, for young people based on ethnicity?	Number of Churches	Percentage of responses
There is ONE organisation in charge of youth activities at national level	16	36%
There are local groups composed mainly of people of the same ethnicity but at national level there is ONE youth organisation	10	22%
There is more than ONE organisation in charge of youth activities based on ethnicity	1	2%
Other	13	29%
n/a.	5	11%

Table 14: Separate activities for young people based on ethnicity

In what way do young people (age 18-35) in your Church organise their activities in your country? (Multiple answers possible)	Number of Churches	Percentage of responses
They have regular meetings for young people at their local church	37	82%
They have youth meetings at national level of the church	27	60%
They have regular meetings with other Christian youth groups at local level	17	38%
They have regular meetings with other Christian youth groups at national level	12	27%
They have sporadic meetings with other Christian youth groups at local level	20	44%
They have transnational meetings with young people of their denomination	12	27%
They have transnational meetings with young Christians of different denominations	7	16%
N/A	14	31%

Table 15: Separate activities for young people in your church, irrespective of ethnicity

Another aspect of analysis was related to activities of young people within the church as *Table 14* illustrates. According to 36% of our respondents, activities were run by one organisation at national level while for 22% of the churches 'There are local groups composed mainly of people of the same ethnicity but at national level there is ONE youth organisation'. Lack of information on church activities at national level was evident in going through what respondents added in 'Other'.

The scope of the follow up question was to further investigate in which way young people organise their activities in light of our focus on 'uniting in diversity' as seen in *Table 15*. In answering this question, it was possible to choose more than one answer. It was clear, however, that most of the activities for young people take place at their local churches (82%). For 60% of respondents there is a national youth organisation, for 44% there are 'sporadic meetings with other Christian youth groups at local level' and for 38% there are 'regular meetings with other Christian youth groups at local level'.

6. Young people within churches composed of churchgoers with a migrant background

The percentage of young people attending church is definitely higher in churches composed of people with a migration history. For half of our respondents, as *Table 16* shows, we are talking about a presence of 'between 21 and 40%' young people in church while in 24% of cases the percentage is 'between 6 and 20%'. Compare this with *Table 13* where for the majority of indigenous churches young people are 'between 6 and 20%' of the church population and young people with a migrant background are 'below 5%'.

What is the percentage of young people in your Church (age 18-35)?	Number of Churches	Percentage of responses
Below 5% of our Church membership is aged 18-35	4	14%
Between 6 and 20% of our membership is aged 18-35	7	24%
Between 21 and 40% of our membership is aged 18-35	15	52%
Between 41 and 60% of our membership is aged 18-35	3	10%
Over 60% of our membership is aged 18-35	-	- %
n/a.	-	- %

Table 16: Characteristics of 18-35 year olds in the Church

With regard to the question investigating in which way young people organise their activities in light of their relationship with other young Christians, *Table 17* illustrates how the percentage of responses differs from the previous group. 66% of the respondents have youth activities at local level but for 34% encounters with other young Christians at local level are sporadic. Only 28% have meetings at national level and the percentage of encounters with other Christians at national level is low.

Before moving forward there are three aspects to be taken into consideration. First of all, a reflection on the concept of young people. Very often countries and cultures have different understandings of who fits into the category of 'young'. We opted for an inclusive and broad definition of young person as someone between 18 and 35 years old, more an adult than a teenager. However, we are aware that for people coming from different countries and cultures, individuals reaching the age of 25 are considered adults, not young people anymore, and are encouraged to form families and move on to other stages of life.

Secondly, there is the necessity to expand the analysis of Christian organisations run by young people, denominational but also ecumenical ones, with regard to their policies and practices promoting intercultural exchange/meetings and activities in general. What is the percentage of young people with migrant backgrounds within their constituencies? Are these organisations known at congregational level?

Thirdly, the fact that those who have answered this questionnaire on behalf of their Church are not necessarily those in charge of youth activities, means that they might not then be completely aware of self-managed activities run by young people on the ground and/or at national level. This leads us to the next section of this chapter that considers the experience of young people, their faith and their role in churches.

In what way do young people (age 18-35) in your Church organise their activities in your country?	Number of Churches	Percentage of responses
They have regular meetings for young people at their local church	19	66%
They have youth meetings at national level of the church	8	28%
They have regular meetings with other Christian youth groups at local level	1	
They have regular meetings with other Christian youth groups at national level	1	3%
They have sporadic meetings with other Christian youth groups at local level	10	34%
They have transnational meetings with young people of their denomination	5	17%
They have transnational meetings with young Christians of different denominations	3	10%

Table 17: Church organised events for 18 – 35 year olds

7. Voices of Young people

"God is my best friend." (Crystalina Agyeman, the Netherlands, CCME online event 26/10/2020)

"My values and my behaviour are the same in my life.... Being Christian is the essence of who I am." (Maeva Njonkoue, Italy, CCME online event 26/10/2020)

The topic of religious affiliation, the religious spirituality of young people in general, and of young people with a migrant background in particular, has been at the centre of a number of research studies across Europe[6]. These explore the ways that secularisation in Europe has resulted in decreased church attendance and yet how various migration flows have increased the number of churches formed. Both aspects have had an impact on young people and influenced their choice of one typology of church over another, sometimes in opposition to their parents' wishes.

One of the CCME online events focused on these issues by interviewing six young women from Italy, the Netherlands and the UK[7]. They all had a migrant background and attended different typologies of churches. When questioned about faith's importance in their life, it emerged that even if there are challenges in daily life, being surrounded by people who share the same values and faith helped them to overcome those challenges. Although talking about one's faith happens, especially among peers in church, "it is behaviour that shows our values and our being Christian: you are the only Bible that people would read" (Bisola Olusanya, the Netherlands).

When it comes to faith and spirituality, the relationship with their parents is not straightforward and opinions differed among participants. On the one hand, sharing the same faith as their parents makes things easier because they can encourage and give advice on faith and church matters. Parents often teach how to develop the relationship with God but it was highlighted that young people have their own faith, their own relationship with God. On the other hand, there are those searching for God and for a church in which living one's faith is not related to parents' choices but more related to Church typology, teaching/preaching, and relevance in today's world.

When asked about what factors attracted or hindered the faith and forms of spirituality present in the country where they live, the young women offered different opinions: from being part of a big family, to the value of being in a multicultural church, and that certain denominations are everywhere in the world - transnational - so people are connected.

The most controversial aspects were related to the role of young people in churches. Everyone agreed that young people are both the present and the future of the church and there is no future without the present. Almost all of them were involved in more than one activity (youth group, Sunday schools, choir, church council), however, the difficulty of being "heard" emerged when being asked about their opinions, their work or their ideas.

Sometimes these are not recognised, especially if the subject matter does not involve things associated with youth.

Lastly, the discussion turned to the impact of COVID-19. The pandemic impacted on lives differently and in a very intimate way. Every activity moved online, became virtual, even more so for young people who had to spend the whole day connected to the internet for school, university or work. Friendships were also affected. Not all churches were equipped to organise every church activity online but some young people were not keen on having yet another activity online.

COVID-19 has had repercussions for churches at various levels - not only on young people - and we have dedicated a section to this later in the chapter.

8. Advocacy and assistance

As already highlighted in the previous edition of the *Mapping Migration* report, there is a long-standing tradition of churches providing assistance to migrants and advocating for the rights of migrants and refugees. This continues to be a strong component of the work of churches across Europe, clearly illustrated in our data.

When it comes to the churches' work for migrants, refugees and ethnic minorities, *Table 18* shows that almost 40% of the respondents reported that they have an office or department within the Church in charge of advocacy work.

Do you have a department or office responsible for advocacy work for migrants, refugees or minority ethnic people carried out by your Church?	Number of Churches	Percentage of responses
Yes	29	39%
No	37	50%
Other	8	11%

Table 18: Migrant, refugee or minority ethnic advocacy office

Table 19 shows that the percentage reached 65% when advocacy was undertaken in partnership with other churches and organisations.

Does your Church do advocacy work in partnership with other churches and/or organisations?	Number of Churches	Percentage of responses
Yes	48	65%
No	22	30%
Other	4	5%

Table 19: Partnership for migrant, refugee or minority ethnic advocacy

Table 20 reveals that only around 40% of respondents reported the existence of an office or department within their Church in charge of assistance for migrants and refugees. However, once again as explained in *Mapping Migration 2016*, several churches at national level pointed out that although there was no national provision of assistance through a designated office or department, this was due to the fact that this work is carried out at local level by individual parishes relying on the personal involvement of ministers supported by networks of parish volunteers.

Do you have a department or office responsible for organising assistance to migrants, refugees and asylum seekers on behalf of your Church?	Number of Churches	Percentage of responses
Yes	29	39%
No	31	42%
Other	14	19%

Table 20: Office for assisting migrants, refugees and asylum seekers

In addition to local initiatives, *Table 21* makes clear that 68% of Churches offer assistance to migrants and refugees through a partnership with other churches and/or organisations.

Does your Church organise assistance to migrants, refugees and asylum seekers in partnership with other churches and/or organisations?	Number of Churches	Percentage of responses
Yes	50	68%
No	24	32%

Table 21: Partnering in offering assistance to migrants, refugees and asylum seekers

In response to the debate occurring in Europe about refugees and people in need of international protection, we wanted to provide respondents with a number of options. According to *Table 22*, it seems that 32% of churches are involved in activities or campaigns related to 'humanitarian corridors and/or community sponsorship' while 24% are engaged in 'sanctuary movement or church refuge'. Only 16% are involved in the general campaign of 'safe passage' though this may be due to interpretation as sponsorship is also a legal 'safe passage'.

Is your Church involved in any of the following campaigns, activities …?	Number of Churches	Percentage of responses
Safe passage	12	16%
Humanitarian Corridors/Community Sponsorship	24	32%
Sanctuary movements/Church refuge	18	24%
None	10	14%

Table 22: Church involvement

9. Discrimination and racism in churches

"White people are generally born into privilege on grounds of ethnicity, wealth and cultural creations of European enslavement, Empire, and colonial culture. That history was wiped or omitted from the literature. Racism is rife, therefore, in subtle and overt forms: black and brown people continue to suffer because of skin colour, ethnicity as migrants, refugees, persons seeking asylum and international protection."

(Rev Arlington Trotman, CCME online event 3/11/2020)

In our survey we included a direct question investigating the level of discrimination that churchgoers with a migrant background might experience because of their ethnicity and religion. *Table 23* shows that almost 70% stated that no discrimination was in place and no one reported discrimination only on the basis of their religious

affiliation, while 17% reported it on the basis of ethnicity alone and 14% on both grounds. This question was specifically addressed to those churches composed mainly of people with migrant backgrounds as we felt people answering the questionnaire on behalf of indigenous/historical/mainline churches were not necessarily able to capture this information. Although we expected a higher percentage of those who experienced a certain level of discrimination (in society), comparing it with other surveys such as the EVS/WVS[8] that stresses the increased level of racism and discrimination in Europe, we still think that more than 30% of respondents answering positively raises a red flag for churches, requiring further reflection and policy responses to address discrimination within church communities.

Do your members feel discrimination because of their ethnicity and religion?	Number of Churches	Percentage of responses
Yes (to both)	4	14%
Only because of their ethnicity	5	17%
Only because of their religious affiliation	-	- %
No	20	69%

Table 23: Experiences of ethnic or religious discrimination

A proper comparison between this data and the responses we had in the section concerning 'views, practices, and understandings of leadership' (see *Table 10* and *Table 11*) is not possible (as respondents were not the same) however a few general considerations can be made especially in relation to discriminatory attitudes within churches. What hinders the full participation of non-indigenous churchgoers within churches across Europe? There is no easy or straightforward answer to this question. We have already highlighted the importance of policies fostering intercultural worship and creating integrated churches through access to leadership and active participation, and include as *Appendix Two* in this study the 'Ten MIRACLE Recommendations'. *MIRACLE* was a CCME project which developed tools and models, still relevant for churches today, promoting integration and exchange between migrants and the host society through religious and cultural learning as well as the strengthening of migrant participation.

The survey results also indicate the role that churches play in advocating for migrants' rights in various countries, as well as the work churches do on the ground at local level. CCME, itself, is an example of the churches' presence at European level, uniting their voices to make a difference when it comes to giving voice to those who are voiceless in our societies.

However, CCME is aware of another phenomenon present in the churches, which sometimes is not as visible as other forms of discrimination and sometimes not easy to spot. We are talking about racism[9]. Recognising racism in society and combating it is not a guarantee one sees it at work in churches too. Very often there are hidden forms of racism, institutional racism, which result in stereotypical views of others with regard to their place and role in churches. Unfortunately, this is not the place to engage in an in-depth analysis of what racism means in our churches but we wanted to include a few reflections emerging from the online event CCME organised focusing on this issue[10].

The experience of the UK, and in general of those churches in countries with a colonial history, has enabled some churches to start a debate on structural racism[11]. Other churches in countries, which have less experience of colonisation and immigration, sometimes argue that racism is not a concern affecting their constituencies. It is self-evident, however, that history is very often written by white people, usually by those who had power and influence over other territories. Theologies, too, applied in our churches and taught in theological faculties in the past, often reflect a Eurocentric way of reading and interpreting the Bible. Contributors to the online event stressed the importance of changing narratives that see white people as superior and people of colour as inferior. Recognition of power structures, privilege and history is a first step to change, but churches need to go beyond this in asserting that all people are created in the image of God and are, therefore, equal in humanity.

10. Covid-19 and churches

"We weren't prepared for the pandemic; it took us by surprise. It disrupted our communities. It disrupted not only the support, but also the community where we share our lives. People were not used to live an isolated life. A lot of stress even in the families, many calls to pastors."
(Pastor Moses Alagbe, the Netherlands, CCME online event 22/09/2020)

COVID-19 has been unprecedented in recent times. The last significant global pandemic was the Spanish flu (1918-1920) but we cannot forget the SARS (2003) and swine flu (2009). The COVID-19 pandemic is having repercussions on different levels. It has forced people to live apart and to stay at home (and not all homes are safe places). It has cut relationships and impacted on jobs and education, increasing the gap between rich and poor. Religious communities have been severely affected too. Places of worship have closed and many church activities have ceased. This has happened exactly at the time when people needed to hear a word of hope and be supported. In difficult and uncertain times it is not uncommon for people, even those who normally wouldn't go to church, to feel the need to turn to God and seek a church and community to support them. During the first lockdown Christian communities had to celebrate Easter at home without sharing the joy of the Resurrection with their communities and family. Churches, therefore in a very short time, had to rethink their existence, their way of being Church, of being community, and how to worship and do pastoral care, especially to those who were sick or experienced a loss.

The CCME online event: 'How COVID-19 has impacted on migrant churches and affected relations among historical and migrant churches' offered the opportunity to share experiences of different churches across Europe, especially from those congregations formed of people with migrant backgrounds. The event took place at the end of September (2020) when the threat of a second wave was before many countries. Reflections from Belgium, Germany, Italy and the Netherlands[12] were followed by discussions involving church participants from a number of countries sharing their experiences, church practices and difficulties faced.

People were not prepared for the pandemic. Historical or mainline churches were able to better communicate the rules concerning 'how to close' and then 'how to reopen' in safety. Social media 'saved' the churches but not every church or member had the equipment, the know-how and an internet connection at home to stream-worship, conduct or participate in bible studies and/or church activities moved online. Having said that, Coronavirus forced churches to make a digital leap within months, which normally would have taken years to achieve. The use of platforms such as Zoom allowed churches to gather people beyond the borders of their local church creating a virtual national community.

For many independent churches formed of people with migrant backgrounds, closing churches meant not having the resources to pay rent and bills. Some churches were forced to shut down. Being in a network of churches at local or national level helped others, as they were sometimes supported financially, for example as happened in the Netherlands. When churches, also formed by migrants, were constitutionally part of an historical church they, at least, were in the same boat as all the other churches belonging to that denomination - as happened in Italy. In those churches hosted by historical churches, solidarity networks emerged which strengthened relations among different churches sharing the same worship space.

Isolation meant that relationships weakened between different churches or among members of congregations, especially in multicultural congregations, and often ties needed to be reinforced through extra work and innovation. Creativity was reported as a positive outcome by different speakers in this otherwise very challenging situation. Ministers, being required to rethink everything, had to be more creative and parishioners accepted 'happily' and 'easily' things that otherwise would have resulted in lengthy discussions over time.

Last but not least the issue of theology and especially theology of healing was discussed in the online event. It was pointed out that for African Pentecostals the theme of healing is very central to their everyday life and the pandemic has challenged this theology: to what extent did God allow COVID-19 to spread? On the other hand, Bible passages are used to comfort people and bring hope, highlighting how God protects each and everyone in times of crisis.

When the pandemic is over, churches will have gained new skills and hopefully will cherish and develop relationships not only among their own community but also among sister churches.

11. Concluding remarks

The European ecclesial landscape keeps changing. Migration has increased the presence of minority churches both in terms of numbers and the variety of church typologies. Indeed, data demonstrates the complexity of the landscape when it comes to church constituency and membership. It is evident that the percentage of churches with a migrant background - whose members are also citizens of the country where the church is situated - is significantly high and this helps us reflect on their status and position in different countries.

It is important to state that the majority of churches with a migrant background, especially those that have been formed in the last 10 - 15 years, remain an unknown quantity difficult to track down. These typologies of churches are often single entities, having rare contact with other churches (if not with people sharing the same ethnicity). Sometimes they are connected with a Church in their country of origin. The only way to deepen our knowledge on this phenomenon is to undertake a mapping study at national or regional level (and aggregate the data nationally at a later stage). These are also realities that keep changing very quickly. A further reflection on meaning and significance of mission and missiology today in Europe is required, including the concept of reverse mission[13] and its implications.

'Uniting in diversity' as a project remains valid and actual. Although the percentage of intercultural and international churches - within indigenous and/or historical churches - is not very high, their presence and their recognition is an important sign. As our 2020 sample is bigger and more diverse than the 2015 sample, we would have to wait until the next update version to know whether the percentage is going up or down. Having said that, all the work in place to create intercultural tools for worship, to create policies promoting active participation of people with migrant backgrounds, and to foster cultural and ethnic diversity in leadership positions, is a concrete reality for many churches. There is, of course, room for improvement and, as highlighted when dealing with the issue of racism and discrimination, for overcoming obstacles to full participation and shared leadership. It is undeniable that people need to be aware of the power structures present within churches and between churches. These power dynamics are not necessarily immediately visible; they are related to position in society, education, history, employment and on which ground people are in the country (e.g. whether they are irregular migrants, have refugee status or are citizens).

Intercultural churches can serve as anti-discriminatory laboratories where gifts, cultures and different ways of living the same faith can be cultivated and shared. These churches are not just a mix of elements brought by people of different backgrounds but a result of negotiating religious traditions and cultural aspects, and a deliberate commitment to building an inclusive and integrated community.

Having said that, the data and the feedback from churches showed a value in multicultural and international churches too as places of worship, encounter and friendship. The data reported that encounters among different churches at local level take place and that these relations are important. It is evident that those churches with a recent history, formed mainly of churchgoers with a migrant background, tend to be isolated from other churches - for a variety of reasons - while those who took part in the survey are already connected with other churches and/or are part of a network of 'migrant' churches.

Young people are still present in the churches although their percentage changes across different denominations and different church typologies. Data showed a higher percentage of youth presence within churches with migrant backgrounds. It is important to contextualise the concept of young people as well as the challenges faced in post-modern society. Place and role given to young people in churches are still unsolved issues for many young individuals who are and want to be involved in church activities. Finally, COVID-19 seems to have affected the youth in a severe way, forcing them – as everyone else – to put a hold on their developing lives.

More generally, the pandemic situation has on the one hand created restrictions, causing churches to close and leaving a void in people's lives in times of great need. On the other hand, the possibility of continuing church activities through social media (i.e. *Zoom*, *YouTube*, *Facebook*) has expanded the church potential to reach out to churchgoers beyond their constituency and local parish. It has also made it possible for people to be part of more than one congregation. For example, one person could attend a worship service organised by an indigenous church in the morning, followed by a service organised by a church whose members are from the same ethnic group in that country, and maybe later be connected to worship with their church in the country of origin. Although this is not a new phenomenon among sociologists of religion, the mass-use of social media has multiplied its effects and increased the practice.

In conclusion, data from *Mapping Migration 2020* showed an increased level of interest from churches in this study. More churches participated and there was also a greater variety of denominations and different church

typologies. Thanks to respondents, we are able to give a snapshot, which is more accurate than the one provided in 2016. Snapshots, data, numbers and estimated percentages are important tools for churches. If we were to compare this data with an updated version from the same pool of respondents, we would be able to provide a picture in motion, an analysis of changes occurred within the same churches in a given timeframe. However, it is crucial to stress that these snapshots and data, as important as they might be, are tools and churches need to use them and read them supported by a theological and ecclesiological analysis. While this chapter has offered insights into European trends, the next part of the study provides useful and up-to-date figures related to migration, religious affiliation and integration on a country-by-country basis.

REFERENCES

1   See White Paper *Consultation of the Council of Europe for its Year of Intercultural Dialogue* (2007) at https://www.coe.int/t/dg4/intercultural/Source/Consultation_document_EN.pdf

2   See CCME/CSC (2007), *Response to the COE White Paper on Intercultural Dialogue Consultation* available at https://ccme.eu/wp-content/uploads/2018/12/2007-06-14_CSC-CCME_Response_to_the_CoE_White_Paper_consultation_on_Intercultural_Dialogue.pdf

3 The concept of religious minority has been the subject of studies from different academic perspectives. Furthermore, countries do not always agree on defining who belongs to a minority group. An inclusive and broad definition can be found in the document presented at the UN Assembly by the Special Rapporteur of Minority Issues stating that: "An ethnic, religious or linguistic minority is any group of persons which constitutes less than half of the population in the entire territory of a State whose members share common characteristics of culture, religion or language, or a combination of any of these. A person can freely belong to an ethnic, religious or linguistic minority without any requirement of citizenship, residence, official recognition or any other status" in https://ap.ohchr.org/documents/E/GA/report/A_74_160.pdf. A different perspective on freedom of religious and belief can be found in the OSCHE (2015) report *Guidelines on the Legal Personality of Religious or Belief Communities* available at https://www.osce.org/odihr/139046. Finally, there is the work of the Conference of European Churches and its Human Rights Commission: https://www.ceceurope.org/human-rights/. In particular we highlight CEC's latest publication: Kitanovic E. and Schnabel P.R., (eds) (2019), *Religious Diversity in Europe and the Rights of Religious Minorities*, CEC/Globethics.net.

4 The term 'indigenous' does not suit everyone. Some scholars prefer the term 'primordial'. In any case both terms are preferable to the definition of 'nationals' or 'French/Finnish/Italian/etc.' as all of these terms imply that the other members are not nationals or citizens (and this is not the case in many countries).

5 See Jackson, D.R. and Passarelli, A., (2016), *op. cit.,* p. 98.

6 Arweck, E. and Shipley, H., (2019) *Young People and the Diversity of (Non) Religious Identities in International Perspective*, Springer; Schaefer Riley, N., (2014) *Got Religion?: How Churches, Mosques, and Synagogues Can Bring Young People Back,* Templeton Press, USA.

7 The contributors were: Victoria Adesola and Rebecca Okelola (United Kingdom), Bisola Olusanya and Crystalina Agyeman (the Netherlands) and Esther Agyemang and Maeva Njonkoue (Italy).

8 See for instance the *Country Profiles* in this current study where we provide information on this matter; see pages 35 to 127.

9 For an in-depth analysis of racism in European societies we suggest the following reading: Lentin, A. and Lentin, R., eds., *Race and State*, Newcastle: Cambridge Scholar Press, 2008; Lentin, A. and Titley, G., *The Crises of Multiculturalism. Racism in a Neoliberal Age*, London: Zed Books, 2011; Lentin, A., *Why Race Still Matters,* Cambridge, UK: Polity Press, 2020.

10 The main input came from Rev Arlington Trotman, Methodist minister (UK), Ms Sarah Vecera, Deputy Head Department at United Evangelical Mission (Germany), Dr Harvey Kwiyani, Lecturer at Liverpool Hope University (UK) and Rev Daniela Konrädi, Lutheran minister (Germany).

11 Among suggested readings: Eddo-Lodge, R. *We need to talk about race*, London, UK: Blackwell, 2018; Di Angelo, R., *White Fragility: Why It's So Hard for White People to Talk about Racism*, London: Penguin, 2019; Lindsay, B., *We need to talk about Race: Understanding the Black Experience in White Majority Churches* London, UK: SPG, 2019; France-Williams, A.D.A., *Racism, and the Church of England,* London, UK: SCM, 2020.

12 The main speakers were: Pastor Moses Alagbe from the Netherlands, Dr Alessia Passarelli from Italy, Pastor Mike Lee from Germany and Dr Bosco Bangura from Belgium.

13 "The topic of "reverse mission" (or "return mission") emerged as a fashionable topic in theology and the social sciences in the late 1990s. It was concerned with a perceived flow of missionaries coming to the global North from the global South; whereas previously, missionaries would leave Europe and the Americas to evangelize the South (known successively as the 'colonised world' and later as the 'Third World'). The subject of reverse mission rapidly gained momentum in the literature, and in 2007 it was "crowned" with an entry in Jonathan Bonk's *Encyclopedia of Mission and Missionaries* (Ojo, 2007). Academics and church people alike debate what reverse mission is, what it should be, whether it is succeeding, and whether it is a key element of the future of Christianity, especially given the contemporary secularisation of the global North. Existing definitions of "reverse" and "return mission" are contradictory and approximate, and debates often conflate social science with theology and normative elements". See Morier-Genoud, E., '"Reverse Mission": A critical approach to a problematic subject' in Altglas V. and Wood M., eds., *Bringing back the social into the Sociology of Religion,* Brill, 2018, p. 169. See also the work of Adogame, A., *The African Christian Diaspora,* Bloomsbury, London, 2013.

CHAPTER THREE: COUNTRY PROFILES AND MIGRANT INFOGRAPHICS

1. Statistical and demographic presentation

Since the publication of the first edition of this report, the visual presentation of our statistical data has undergone something of a revolution. In the first edition we were largely reliant on the use of charts and graphs to present statistical and demographic data for each country. With the second edition we introduced the use of infographics, an increasingly common method of presenting data in a more visually appealing way. In increasing the visual appeal, we also believed that this would make it more likely that the information would be read and, more importantly, understood. In this third edition we have refined our use of infographics and introduced a range of new data that was not featured in either of the earlier editions.

As with the first two editions, *Chapter Three* presents statistical information in the form of an infographic for each member state of the Council of Europe (plus Belarus). We feature statistical information, for example, about the national population; migrant population; the main countries of origin for migrants; the estimated number of irregular migrants; the numbers of refugees, asylum applications; asylum decisions; registered victims of human trafficking; measurements of migrant integration; and indicators of the social acceptance/intolerance of migrants.

For this 2020 edition, each country merits a second page of infographics due to the additional statistical focus we have brought to the theme of 'being church together'. For this edition we have attempted to calculate the estimated numbers of migrants who claim to belong to one of the main religious traditions as well as those who do not have any sense of religious belonging. These responses are drawn from the survey work carried out among migrants and non-migrants for the *World Values Survey* and *European Values Survey* 2017, published in 2020. We have attempted these estimates as we believe that increasingly there is a growing sense among researchers of migration in Europe that factors such as religious identity (for example among some Pentecostal migrants) are much more important than ethnic identity in predicting the extent to which a migrant successfully manages the processes of integration and participation in the new host society.

It would be comforting to feel that the religious practice and convictions of non-migrants might also play some role in fostering the integration and participation of migrants. Some of the evidence we present here points in this direction. However, there is significant variation by country and the wider social and regional trends influence estimates of the value of migrant presence and participation. The extent to which migrants are understood, encountered, and appreciated in the wider social context are important factors that influence the views of regular attendees at religious services. In presenting a range of data that demonstrates views commonly held and expressed in surveys and on social media, we hope we are beginning to demonstrate the value to church leaders of understanding these wider social trends. Church leaders are required to make informed and reasonable decisions for their church communities as they encounter migrants who have carried faith with them or who are discovering the novelty of faith for the first time in their new European setting.

Other factors that shape the response of church communities to migrants include the age profile of non-migrant church members, the nature of the relationship of the Church with the State, levels of trust towards people who are different to members of the church community, and the frequency of church attendance reported by members.

We continue to rely upon the statistical data compiled and supplied by agencies such as the *United Nations Department of Economic and Social Affairs (UNDESA), Eurostat, the European Values Survey (EVS) and World Values Survey (WVS),* the *Migration Policy Group*, the *PEW Foundation*, the *Association of Religion Data Archives*, the *Migration Data Portal*, and the *World Christian Encyclopedia (WCE) and World Christian Database (WCD)*. The source for each item of data illustrated in our infographic is included in sections 2. and 3. below. In many instances we have been able to provide a URL reference to a webpage and we hope this makes it easier for interested readers to locate the data sources for themselves.

As with the first and second editions, the nature of the information varies widely and bringing it together into a coherent pattern has required careful judgment as to relevance and reliability. We are aware that this is a complex and bewildering field for many researchers of migration and we continue to develop our own expertise and confidence with the data and what it might imply. As noted in our second edition, some of the data remains contradictory, even where Governmental Agencies or International Organisations and NGOs are the source. The gathering of statistics remains of primary interest to State actors and this inevitably 'politicises' the gathering and release of data. In this regard, however, Church communities in Europe can be reasonably satisfied that we remain relatively well served by the data gathering agencies, governmental and NGOs, that represent European populations with their various statistical 'portraits' and 'narratives'. These continue to stimulate a vital conversation, even where contested, about migrants in Europe; particularly where this relates to the desirability of migrant integration and their full participation in civil society and the Churches of Europe.

2. Introducing our data and data sources

Population and migrant population, 2020

This mid-year data is derived from the United Nations' UNDESA (UN Department of Economic and Social Affairs) databases, providing a reliable cross-country comparison for each of the countries featured in our reports. This is important as the range of countries featured in Mapping Migration are not all member states of the European Union (EU) or of the Commonwealth of Independent States (CIS), for example. Each of these two regional agencies fosters collaborative approaches to research among their members, but the UN is the only body that collates data for all of the Countries in our Report.

Migrant population by country of origin, 2019 / Total number of refugees, 2019

This data is derived from the United Nations' UNDESA (UN Department of Economic and Social Affairs) databases. See https://www.un.org/en/development/desa/population/publications/database/index.asp

First time asylum applications, 2019

These figures are for first-time asylum applications. Eurostat and the UNHCR also collect data related to age and gender. We report only their aggregated annual data for 2019. For further detail on gender and age, follow the links provided here. For UNHCR 2019, see: https://www.unhcr.org/refugee-statistics/download/?url=YR7Bok

For Eurostat 2019, see: https://ec.europa.eu/eurostat/databrowser/view/migr_asyappctza/default/table?lang=en

Change in asylum applications, 2014-2019

This date range represents the period since the publication of the second edition of *Mapping Migration* in 2016 (which relied upon 2014 data). The comparison offered here is an attempt to illustrate the changes that have occurred in levels of applications for asylum over the last few years, a period that saw the massive upheaval relating to conflict in Syria. This was referenced in our introduction to Mapping Migration 2016 but at that stage we were not able to account for the impact of the Syrian conflict upon asylum applications. Our figures variously show an increase or a drop in these numbers. If the arrow points downwards, the numbers have decreased since the second edition. Where the arrow points upwards, the numbers of applications for asylum have increased over the same period.

Percentage of the population that thinks more immigrants are present 'illegally' than 'legally', 2017

The 2018 Eurobarometer report *Integration of immigrants in the European Union*, asked respondents to indicate whether they thought there were more immigrants present 'legally' or present 'illegally' in their country. We have retained these ways of defining migrants here as they accurately reflect the questions reported by Eurobarometer. However, we have consistently used alternatives to 'immigrant' and 'illegal/legal' in our work. We introduce our preferred usage in Chapter One of this current edition of Mapping Migration.

Percentage of the population that feels it is well informed about migration and that considers language acquisition is key to migrant integration, 2017

This data is drawn from the 2018 Eurobarometer report *Integration of immigrants in the European Union*. We consider this data to be important for a Church or denomination because language preferences and choices are a significant consideration for the conduct of Christian worship with, by, and among migrant Christians. Given the important role that Church communities continue to play in the integration of migrants, the significance of language acquisition as a factor of migrant integration is likely to remain a point of discussion among the Churches of Europe.

Percentage of the population that interacts with migrants at least daily, 2017 and Percentage of the population that would be comfortable having a migrant as a friend, 2017

This 2017 data is sourced from the Special Eurobarometer 469, *Integration of Immigrants in the European Union*, published in 2018. Interaction and the potential for friendship are a likely consequence of migrant participation in Christian churches and religious services.

Irregular migrants, 2019

Our data is drawn from Eurostat, updated at mid-year 2020, which reports annually the numbers of 'third country nationals found to be illegally present in the country'. For Eurostat data, see: https://ec.europa.eu/eurostat/databrowser/view/migr_eipre/default/table?lang=en
Our reporting of this data intentionally uses our preferred terminology of 'irregular migrants'. For more on this, see our Glossary in *Chapter One* of this report.

Refugees re-settled, 2019

This data is also drawn from Eurostat, updated at mid-year 2020. The numbers of refugees resettled reflects the determinations of the UNHCR regarding the application of a particular refugee family (or individual) to have a legitimate claim to the protection of asylum offered by a country other than their country of origin. Such determinations are framed by The UN Refugee Convention, 1951, and the numbers reported here represent those refugees who arrive in one of the European countries and who have already been guaranteed the right to resettle there.

For Eurostat data, see: https://ec.europa.eu/eurostat/databrowser/view/migr_asyresa/default/table?lang=en

Measures of migrant integration (MIPEX, 2020)

MIPEX has been monitoring policies that impact migrant integration since 2004. More than fifty policy indicators are assessed in an attempt to estimate the likely impact of these upon migrant integration. These are used to calculate integration 'scores' in eight areas of social integration. A score closer to 100 is a measure of a more highly integrated society; the higher the score the greater the level of integration. We include four of these measures, judged to be of most relevance to the theme of this third edition of *Mapping Migration*, along with the overall score calculated by MIPEX for those countries monitored by MIPEX. For more information, see: https://www.mipex.eu/

Registered Victims of Human Trafficking, 2018

This data is difficult to gather or estimate. The UN's Office on Drugs and Crime collates data supplied by countries in instances where victims of trafficking have been registered as such by countries which record and report such statistics. The European Union reports data supplied by member states. For the UNDOC's data portal, see: https://dataunodc.un.org/data/TIP/Detected%20trafficking%20victims

Migration themes on social media

Innovative research was conducted in 2018 by the Bakamo Public Project, commissioned by the Friedrich Ebert Stiftung. They monitored a wide range of social media platforms and identified the key themes associated with all instances where migration was mentioned in a tweet, a blog, or a Facebook post, for example. The two most commonly occurring themes were 'security' and migrants; and 'humanitarian' responses to migrants. To consult the full report, please see: https://www.bakamosocial.com/2018-eu-migration-study

Acquisitions of citizenship in 2018

This data is derived from the databases compiled by Eurostat from country reports. For more information about this data, see: https://ec.europa.eu/eurostat/databrowser/view/tps00024/default/table?lang=en

3. Indicators of migrant religiosity – some necessary qualifications

In these country specific pages, we present for the first time, a number of data items that measure various aspects of religiosity. These include the self-reporting of religious practices and beliefs through national surveys carried out for the European Values Survey (*EVS*) and the World Values Survey (*WVS*). From the same sources we have also derived estimates for the religious affiliation of respondents identified as migrants in the European and World Values Surveys.

However, the population sampling in the European and World Values Surveys is under-representative of the migrant population and we offer our weighted calculations based on *EVS* and *WVS* data, aware of these limitations. This will, for example, tend to lead to sometimes surprisingly low percentages of migrants attending religious services, or to lower estimates of the religious affiliation of migrants than might be suggested by denominational census counts, where these exist. For some countries in the EVS and WVS, inadequate sampling suggests that some Christian or religious communities have no migrant members, when it is otherwise known that migrants are in fact regular attenders in the religious services of these religious communities.

For this reason, we have supplemented our baseline measures from the EVS and WVS with national data, where it has been brought to our attention, and we have supplemented our data with the estimates calculated by PEW Research for their 2011 *Faith on the Move Report*, cited in our 2016 edition of *Mapping Migration*.

Problems of religious demography and data gathering are acknowledged by both of the major research organisations collecting and analysing religious data, the Pew Research Center and the Center for the Study of Global Christianity.

For example, a Pew Research Center report (*Measuring Religion in Pew Research Center's American Trends Panel*, PEW Research Center, 2021) demonstrates that online surveys in the USA lead to consistently lower levels of reported religious activity when compared to surveys administered through telephone polls. The Pew Center's report speculates on some of the reasons for this, with differences due, in part, to the anonymity and self-administered nature of an online poll in comparison to the telephone poll where another person is administering the survey. Available at https://www.pewforum.org/2021/01/14/measuring-religion-in-pew-research-centers-american-trends-panel/)

A further difficulty rests in the disparate manner in which religious data is collected and compiled for a national census, social science research, or by a religious organisation itself. In the face of widely differing data collection methodologies, Zurlo and Johnson of the Center for the Study of Global Christianity insist that "All sources of data on religion—from the religions themselves, governments, and scholars—must be employed to understand the total context of religious affiliation."[1]

In *Mapping Migration*, we include data for the general population that illustrates levels of Christian denominational belonging (*EVS*, 2017), estimates of Christian church attendance by age cohort (*EVS*, 2017), involvement in a religious organisation (*EVS*, 2017), in addition to estimates of the migrant and non-migrant population self-reporting as Christian (EVS, 2017), and estimated numbers of the population that are affiliated in some measure with Christian churches, denominations or traditions (*WCD*, 2018). Each of these, as noted by Zurlo and Johnson, is measuring a different aspect of individual and/or corporate religiosity. To date, no work that we are aware of, exists to attempt a greater integration of these elements at a pan-European level. This awaits further research and analysis, particularly for the migrant populations of Europe.

Population identified as Christian, 2018

This data is published by both the *World Christian Database* (*WCD*) *and* the *World Christian Encyclopedia, 3rd Edition* (Johnson & Zurlo, Edinburgh, 2020). Data for both the *WCD* and the *WCE* originates from the work of Johnson and Zurlo's Center for the Study of Global Christianity, located at Gordon-Conwell Seminary, Massachusetts. They provide the only cross-country comparison for each of the countries featured in our reports. The work of Johnson and Zurlo is published by two highly respected academic publishers, Brill and Edinburgh University Press.

Index of State Funding of Religions, 2014

For this third edition we have introduced data that attempts to demonstrate and measure levels of social and state endorsement or support, tacit or explicit, for religion in each country. This measure was constructed from ten items used in the third round of data gathering for the construction of the *Religion and State Religious Legislation Index*, a project located at Bar Ilan University in Ramat Gan, Israel. The higher the index scored (out of ten) the greater is the level of state or social endorsement/support for religions present in the country. This index requires correlation with measures of Religious Liberty, but is included here as one measure of religious tolerance. For more information about this Index, see: https://www.thearda.com/ras/

Religious practice and belief, 2017 (as it relates to church attendance, importance of God, attitudes towards migrants)

Each edition of *Mapping Migration* generates discussion and controversy through our reporting of this data and what it might represent. As researchers, our experience is that religious demography is chronically under-resourced. *Mapping Migration* represents one attempt to gather data relative to our theme and to present it in the hope that others might consider it important enough to resource the gathering of more comprehensive and accurate data.

For this reason, we make use of the *European Values Survey* and *World Values Survey,* both from 2017. These surveys are distinctive for their gathering of data relating to religious belief, identity, and practice. The survey also identifies migrant respondents, thus allowing for a comparative analysis of migrant and non-migrant religious identity and practice.

Religious affiliation of migrants, 2017

The European Values Survey asks respondents to which denomination they 'belong'. This question is localised for each country and allows for a response that indicates one of several of the Christian traditions in addition to 'Buddhist', 'Muslim', 'Hindu', 'Jewish', and 'Other', or 'None'. Sample sizes are small for each religious group, but it allows for an estimation of migrant religious 'belonging' alongside stated adherence to certain religious practices (such as attendance at a religious service, private prayer, or belief in a god) and religious identity.

Our calculations of the religious affiliation of migrants complement the earlier work of the PEW 2011 *Faith on the Move* report which attempted a similar estimate to that which is offered here. In some instances, national reports and census data is available that allows for careful adjustment to our calculated estimates of religious belonging. Our work here is a beginning and we hope it stimulates further work at national level for each country included in this edition of Mapping Migration. Where EVS data is lacking, we have supplemented this with data from the Pew Center Report *Faith on the Move*, published in 2012 and used in the second edition of *Mapping Migration*.

REFERENCES

[1]   Zurlo, G.A. and Johnson, T.M., *The Demographics of Religious Change*, Unpublished Conference Paper, Society for the Scientific Study of Religion, Indianapolis, IN, 2014. See also Zurlo, G.A. and Johnson, T.M., 'Unaffiliated, Yet Religious: A Methodological and Demographic Analysis' in Cipriani, R. and Garelli, F., eds., *Sociology of Atheism*, Leiden, NL: Brill, 2016, pp.50-74.

Albania

TOTAL POPULATION, 2020
2,877,800

48,810
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
1.7

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Greece	**29,852**
Italy	**8,405**
USA	**2,242**

-
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1998 EUROPEAN SOCIAL CHARTER
2007 LEGAL STATUS OF MIGRANT WORKERS
1966 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1992 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

20 | **76**

50 | **46**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019

-

PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
-% 'ILLEGALLY' THAN 'LEGALLY', 2017

OVERALL MIPEX INDEX
2020 [2011]
43 [0]

TOTAL NUMBER OF REFUGEES
2019
163

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
5,652

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
No data

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
5,222

MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
-% MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
-% 2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
95

ADMIT
0560418
-

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

REFUGEES RE-SETTLED, 2019

Being church together ...

TOTAL ALBANIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018 **1,065,055**

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

7.6%

7.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	31.3%	7.4%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.7% ATTENDS AT LEAST ONCE / MONTH

3.1% ATTENDS OCCASIONALLY

3.5% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020 **-%**

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020 **-%**

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017 **2.5%**

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A **0.1%** MONTH, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

37.2%

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

13.7%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **4**/10

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH BY AGE, 2017

15 – 24yrs	**2.0%**	45 – 54yrs	**3.2%**
25 – 34yrs	**2.0%**	55 – 64yrs	**2.7%**
35 – 44yr	**2.5%**	Over 65yrs	**1.8%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **78.8%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **47.5%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	9,000
EASTERN ORTHODOX:	8,000
PROTESTANT:	1,000
EVANGELICAL/PENTECOSTAL/IND:	2,000

CHRISTIAN:	20,000		10,000	NONE
MUSLIM:	15,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<1,000			

Armenia

TOTAL POPULATION, 2020
2,963,200
190,349
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

6.42

YEAR IN WHICH THE COUNTRY SIGNED:

2001 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
2002 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1993 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

-

-% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

18,022

INITIAL APPLICATIONS FOR ASYLUM IN 2019
1,469

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
1,249

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
9

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Azerbaijan	78,478
Georgia	37,886
Russian Federation	19,065

- TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

-    -

-    -
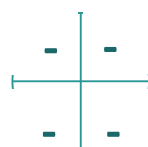
ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **-** [44]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017 **-%**

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017 **-%**

Being church together ...

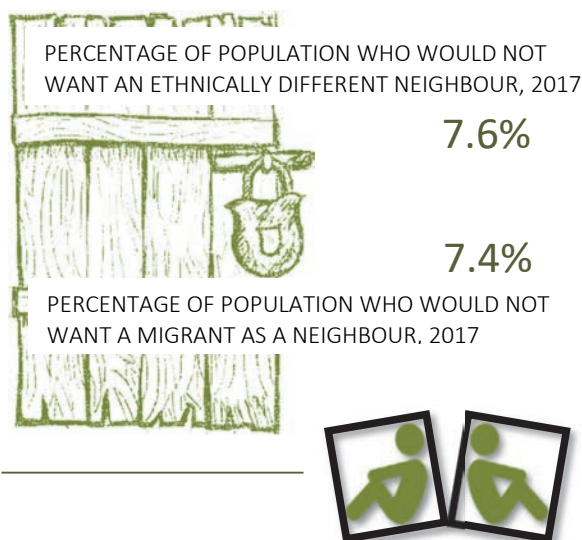PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

26.5%

33.1%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

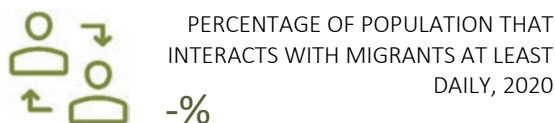| 2001	2008	2017
0.0%	36.2%	33.1%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

13.7% ATTENDS AT LEAST ONCE / MONTH

16.5% ATTENDS OCCASIONALLY

3.1% NEVER ATTENDS
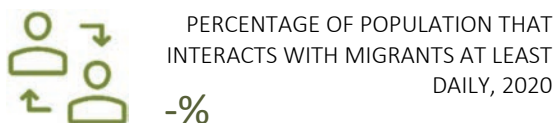
PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

3.8%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A

0.9% MONTH, 2017

TOTAL ARMENIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

2,754,387

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

92.9

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

42.9%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**7.3%**	45 – 54yrs	**8.3%**
25 – 34yrs	**9.7%**	55 – 64yrs	**5.4%**
35 – 44yr	**8.2%**	Over 65yrs	**4.9%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

40.9%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

32.8%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	8,000
EASTERN ORTHODOX:	155,000
PROTESTANT:	<1,000
EVANGELICAL/PENTECOSTAL/IND:	2,000

CHRISTIAN:	160,000		20,000	NONE
MUSLIM:	3,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	5,000			

Austria

TOTAL POPULATION, 2020
9,006,400

1,738,183
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

19.3

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Germany	**264,081**
Serbia	**230,404**
Turkey	**218,201**

9,355
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1963	EUROPEAN SOCIAL CHARTER
-	LEGAL STATUS OF MIGRANT WORKERS
1958	CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008	CONVENTION ON ACTION AGAINST TRAFFICKING
1954	UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

20 | **13**

53 | **59**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **46** [41]

IRREGULAR MIGRANTS, 2019

16,090

21% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019

171,567

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019

12,860

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014

-15,755
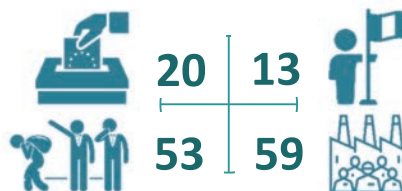
THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019

Security

65.2% MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

42% PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018

391

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017

92%

REFUGEES RE-SETTLED, 2019

Being church together ...

6,332,753

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

8.9%

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

71.5

19.7%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

24.5%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

| 2001	2008	2017
12.2%	23.2%	19.7%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

2/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.1%**	45 – 54yrs	**4.7%**
25 – 34yrs	**2.1%**	55 – 64yrs	**5.2%**
35 – 44yr	**3.2%**	Over 65yrs	**11.2%**

4.7% ATTENDS AT LEAST ONCE / MONTH

8.7% ATTENDS OCCASIONALLY

6.4% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

15.1%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

55.3%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

42%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

33%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	580,000
EASTERN ORTHODOX:	190,000
PROTESTANT:	170,000
EVANGELICAL/PENTECOSTAL/IND:	10,000

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

11.1%

CHRISTIAN:	950,000		360,000	NONE
MUSLIM:	370,000		<10,000	HINDU
JEWISH:	<10,000		<10,000	BUDDHIST
OTHER:	40,000			

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

3.2%

Azerbaijan

TOTAL POPULATION, 2020
10,139,200
252,228
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
2.49

YEAR IN WHICH THE COUNTRY SIGNED:

2001 EUROPEAN SOCIAL CHARTER

LEGAL STATUS OF MIGRANT WORKERS

CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2010 CONVENTION ON ACTION AGAINST TRAFFICKING

1993 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

-

-% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019
1,244

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
631

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
241

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
70

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

|	
Armenia	**142,650**
Georgia	**49,137**
Russian Federation	**27,633**

-
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

-     -

-     -

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   -   [-]

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019   No data

MAIN MIGRATION THEME ACROSS
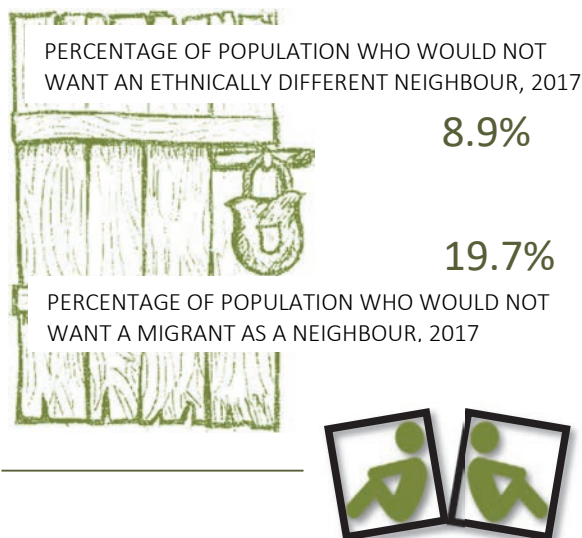-% SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
-%   2017

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

Being church together ...

TOTAL AZERBAIJANI POPULATION IDENTIFIED AS CHRISTIAN, 2018

261,000

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

26.8%

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

2.6

29.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

13.0%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	28.6%	29.6%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **2**/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.7%**	45 – 54yrs	**2.4%**
25 – 34yrs	**2.8%**	55 – 64yrs	**2.3%**
35 – 44yr	**2.3%**	Over 65yrs	**1.6%**

5.2% ATTENDS AT LEAST ONCE / MONTH

10.5% ATTENDS OCCASIONALLY

13.0% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **49.8%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020 **-%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **27.1%**

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020 **-%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	<1,000
EASTERN ORTHODOX:	10,000
PROTESTANT:	<1,000
EVANGELICAL/PENTECOSTAL/IND:	<1,000

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017 **0.0%**

CHRISTIAN:	11,000		27,000	NONE
MUSLIM:	214,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<1,000			

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017 **0.1%**

Belarus

TOTAL POPULATION, 2020
9,449,300

1,067,090
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
11.3

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Russian Federation	**673,880**
Ukraine	**222,917**
Kazakhstan	**69,084**

-
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

- EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
- CONVENTION FOR PROTECTION OF HUMAN RIGHTS
- **2014** CONVENTION ON ACTION AGAINST TRAFFICKING
- **2001** UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

-     -

-     -

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **-**   **[-]**

IRREGULAR MIGRANTS, 2019   **-**

-%
PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
2,408

INITIAL APPLICATIONS FOR ASYLUM IN 2019
687

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
No data

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
-183

-%
MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

-%
PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
75

ADMIT
0560418
-

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
-%

REFUGEES RE-SETTLED, 2019

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

20.1%

32.9%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017
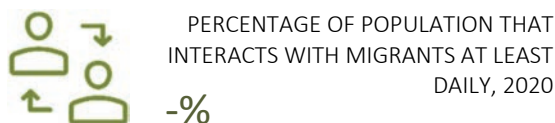
2001	2008	2017
17.1%	27.2%	32.9%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

6.7% ATTENDS AT LEAST ONCE / MONTH

18.5% ATTENDS OCCASIONALLY

7.9% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

6.8%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.6%
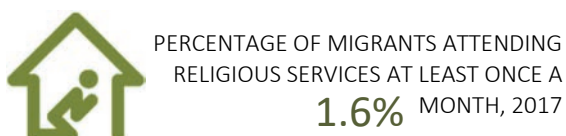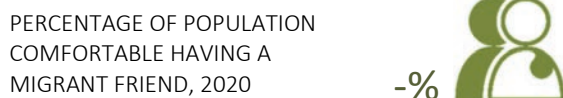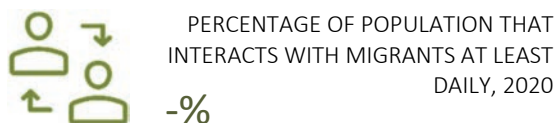
TOTAL BELARUSIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

7,256,304

76.6

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

19.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **3**/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.2%**	45 – 54yrs	**3.5%**
25 – 34yrs	**3.6%**	55 – 64yrs	**4.3%**
35 – 44yr	**3.5%**	Over 65yrs	**4.9%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **14.4%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **44.7%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	45,000
EASTERN ORTHODOX:	650,000
PROTESTANT:	10,000
EVANGELICAL/PENTECOSTAL/IND:	5,000

CHRISTIAN:	710,000		330,000	NONE
MUSLIM:	20,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<1,000			

Belgium

TOTAL POPULATION, 2020
11,589,600

2,005,479
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL POPULATION, 2019

17.2

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Morocco	**226,216**
France	**194,862**
Netherlands	**137,062**

36,200
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1961   EUROPEAN SOCIAL CHARTER
1978   LEGAL STATUS OF MIGRANT WORKERS
1955   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2009   CONVENTION ON ACTION AGAINST TRAFFICKING
1953   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

17,585

29% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

65 | **65**

10 | **56**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
69 [67]

TOTAL NUMBER OF REFUGEES 2019
60,928

INITIAL APPLICATIONS FOR ASYLUM IN 2019
27,460

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
4,750

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
Humanitarianism

60.5% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019
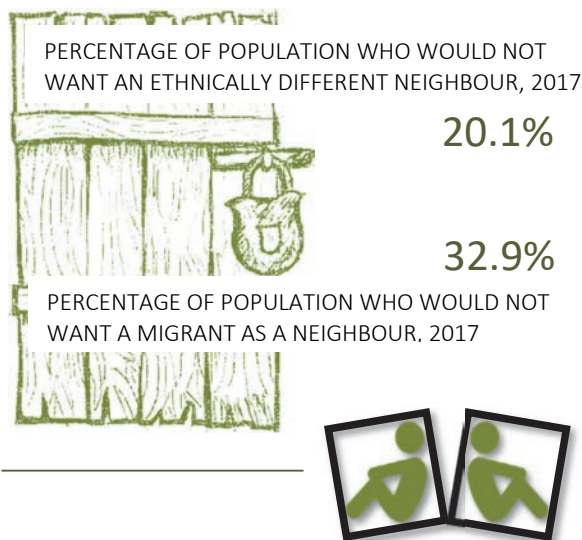
34% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
134

ADMIT 240
0560418

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
97%

Being church together ...

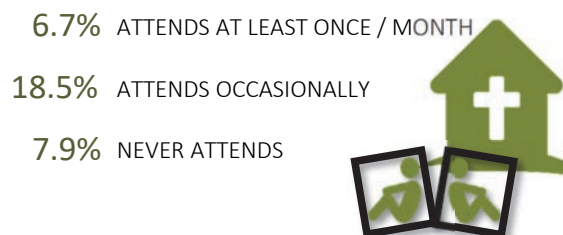**TOTAL BELGIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018**

7,327,576

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

-%

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

64.0

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
16.1%	6.2%	-%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10
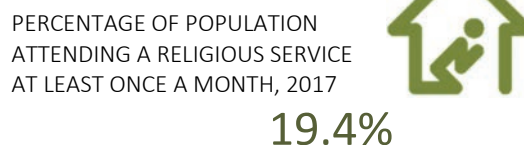
PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017
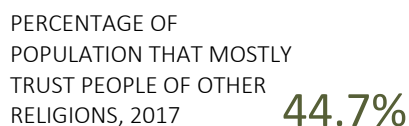
-% ATTENDS AT LEAST ONCE / MONTH

-% ATTENDS OCCASIONALLY

-% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	-%	45 – 54yrs	-%
25 – 34yrs	-%	55 – 64yrs	-%
35 – 44yr	-%	Over 65yrs	-%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017   -%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017   -%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

34%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

44%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

-%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC: -

EASTERN ORTHODOX: -

PROTESTANT: -

EVANGELICAL/PENTECOSTAL/IND: -

CHRISTIAN: -   - NONE

MUSLIM: -   - HINDU

JEWISH: -   - BUDDHIST

OTHER: -

TOTAL POPULATION, 2020
3,280,800

36,042
MIGRANT POPULATION, 2020

Bosnia-Herzegovina

MIGRANTS AS A

%

OF THE TOTAL
POPULATION, 2019

1.1

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Croatia	**11,842**
Serbia	**9,469**
Montenegro	**4,074**

-
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

2004 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
2002 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1993 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

-    -

-    -

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019

-

PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
-% 'ILLEGALLY' THAN 'LEGALLY', 2017

OVERALL MIPEX INDEX
2020 [2011]   - [-]

TOTAL NUMBER OF REFUGEES
2019

4,523

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019

797

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019

No data

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014

747

-%
MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
-% 2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018

ADMIT
0560418
-

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017

-%

Being church together ...

TOTAL BOSNIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018 **1,707,800**

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

23.3%

31.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

48.8

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

44%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	14.5%	31.6%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **5**/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

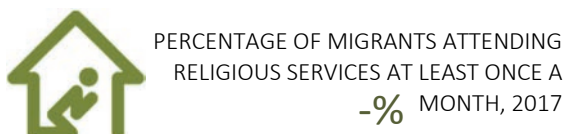**14.3%** ATTENDS AT LEAST ONCE / MONTH

13.3% ATTENDS OCCASIONALLY

3.0% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**7.5%**	45 – 54yrs	**7.0%**
25 – 34yrs	**7.0%**	55 – 64yrs	**8.1%**
35 – 44yr	**6.0%**	Over 65yrs	**9.1%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020 **-%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **50.3%**

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020 **-%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **52.6%**

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017 **1.5%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	5,000
EASTERN ORTHODOX:	20,000
PROTESTANT:	<1,000
EVANGELICAL/PENTECOSTAL/IND:	<1,000

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017 **0.7%**

CHRISTIAN:	25,000		5,000	NONE
MUSLIM:	5,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<1,000			

Bulgaria
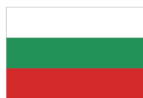
TOTAL POPULATION, 2020
6,948,400

184,363
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
2.65

1998 EUROPEAN SOCIAL CHARTER

- LEGAL STATUS OF MIGRANT WORKERS

1992 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2008 CONVENTION ON ACTION AGAINST TRAFFICKING

1993 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
655

PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
38% 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019
21,818

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
2,150

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-8,930

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
368

ADMIT
65

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

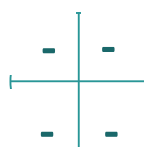|	
Russian Federation	**31,679**
Syria Arabic Republic	**14,080**
Turkey	**11,702**

997
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

0 | **13**

10 | **48**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
40 [41]

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
Security

51.2% MAIN MIGRATION THEME ACROSS
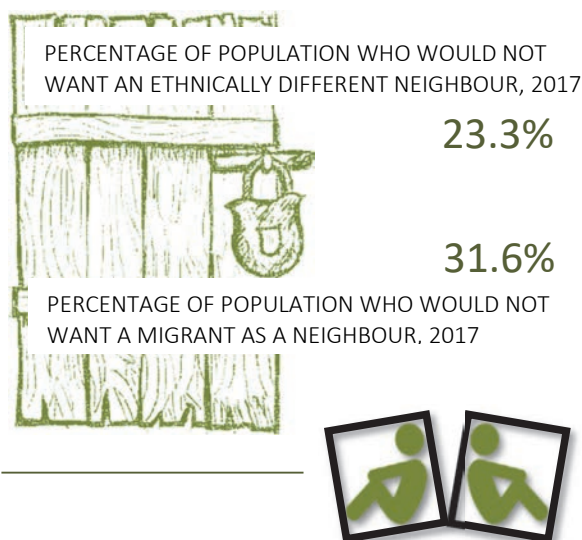SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
17% 2017

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
93%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

37.3%

56.1%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

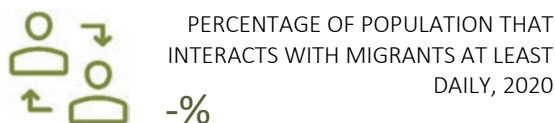| 2001	2008	2017
24.6%	18.1%	56.1%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

10.4% ATTENDS AT LEAST ONCE / MONTH

35.1% ATTENDS OCCASIONALLY

10.6% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

17%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

13%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

1.8%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A **0.2%** MONTH, 2017

TOTAL BULGARIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

5,938,371

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

84.8

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

18.7%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.6%**	45 – 54yrs	**3.0%**
25 – 34yrs	**2.3%**	55 – 64yrs	**3.6%**
35 – 44yr	**2.3%**	Over 65yrs	**7.0%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

20.2%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

45.9%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	10,000
EASTERN ORTHODOX:	130,000
PROTESTANT:	5,000
EVANGELICAL/PENTECOSTAL/IND:	5,000

CHRISTIAN:	150,000		<10,000	NONE
MUSLIM:	25,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<10,000			

Croatia

TOTAL POPULATION, 2020
4,105,300

528,056
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

12.9

YEAR IN WHICH THE COUNTRY SIGNED:

1999 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
1997 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1992 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
13,630

24% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019
832

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
1,400

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
950

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
76

ADMIT
100
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Bosnia & Herzegovina	**373,838**
Serbia	**47,261**
Germany	**31,185**

853
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

10 | **19**

71 | **50**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **39** [0]

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019   Security

61.4% MAIN MIGRATION THEME ACROSS
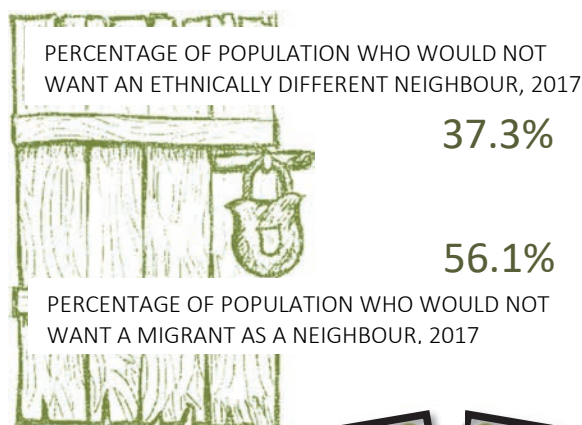SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
18%

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
86%

Being church together ...
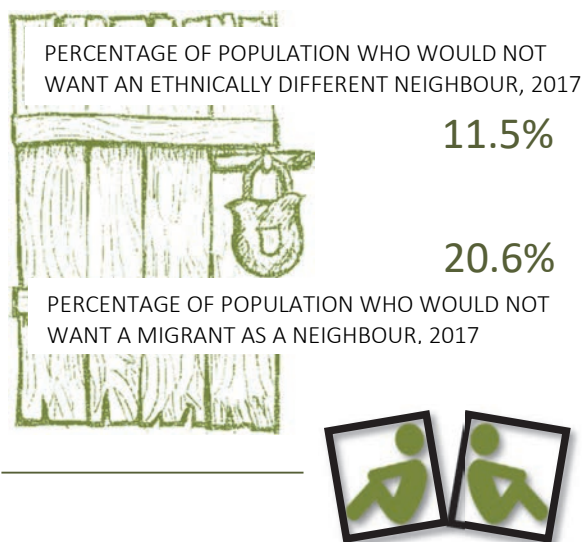
TOTAL CROATIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018 **3,972,155**

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

11.5%

20.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

97.4

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
19.3%	13.3%	20.6%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

6.7% ATTENDS AT LEAST ONCE / MONTH

10.5% ATTENDS OCCASIONALLY

3.4% NEVER ATTENDS

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

30.0%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **5**/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**3.4%**	45 – 54yrs	**4.6%**
25 – 34yrs	**5.2%**	55 – 64yrs	**6.9%**
35 – 44yr	**5.1%**	Over 65yrs	**8.2%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **36.3%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **67.0%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020 **18%**

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020 **37%**

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017 **10.0%**

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017 **3.6%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	400,000
EASTERN ORTHODOX:	20,000
PROTESTANT:	<5,000
EVANGELICAL/PENTECOSTAL/IND:	<5,000

CHRISTIAN:	430,000		70,000	NONE
MUSLIM:	20,000		<1,000	HINDU
JEWISH:	<10,000		<1,000	BUDDHIST
OTHER:	<10,000			

Cyprus

TOTAL POPULATION, 2020
1,207,400
190,366
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
15.7

YEAR IN WHICH THE COUNTRY SIGNED:

1967   EUROPEAN SOCIAL CHARTER

-   LEGAL STATUS OF MIGRANT WORKERS

1962   CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2008   CONVENTION ON ACTION AGAINST TRAFFICKING

1963   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

8,895

38% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
16,165

INITIAL APPLICATIONS FOR ASYLUM IN 2019
13,650

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
11,905

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
156

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

United Kingdom	**37,684**
Greece	**24,813**
Georgia	**15,996**

3,198 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

25 | **53**

62 | **24**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
41 [35]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

**71.4%** MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

28% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
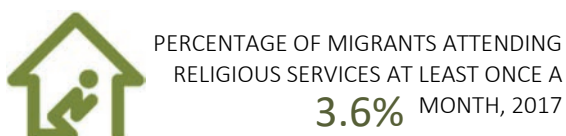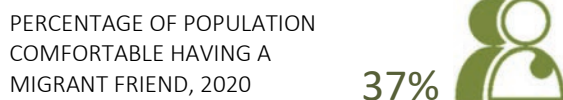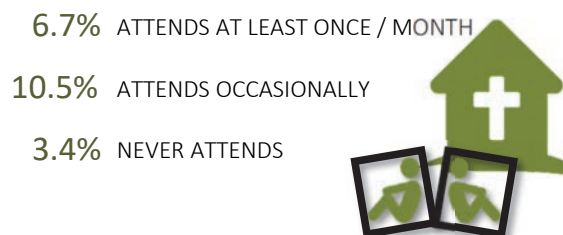**95%**

Being church together …

TOTAL CYPRIOT POPULATION IDENTIFIED AS CHRISTIAN, 2018

818,664

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

13.7%

20.2%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

93.5

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

38.0%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	24.4%	20.2%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**5.2%**	45 – 54yrs	**9.4%**
25 – 34yrs	**8.3%**	55 – 64yrs	**7.8%**
35 – 44yr	**8.8%**	Over 65yrs	**8.5%**

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

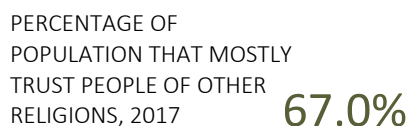**10.5%** ATTENDS AT LEAST ONCE / MONTH

8.3% ATTENDS OCCASIONALLY

1.7% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

39.6%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

30.6%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

28%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

53%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

24.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

9.9%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	15,000
EASTERN ORTHODOX:	80,000
PROTESTANT:	25,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	130,000		10,000	NONE
MUSLIM:	40,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<10,000			

Czechia

TOTAL POPULATION, 2020
10,709,000

540,921
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

5.05

YEAR IN WHICH THE COUNTRY SIGNED:

1999 EUROPEAN SOCIAL CHARTER

\- LEGAL STATUS OF MIGRANT WORKERS

1993 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

\- CONVENTION ON ACTION AGAINST TRAFFICKING

1993 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

4,995

29% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

4,455

INITIAL APPLICATIONS FOR ASYLUM IN 2019

1,915

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

770

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

14

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Ukraine	**110,337**
Slovakia	**98,877**
Viet Nam	**46,631**

2,317 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

10 | **36**

64 | **54**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **50** [46]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Security

60.0% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019
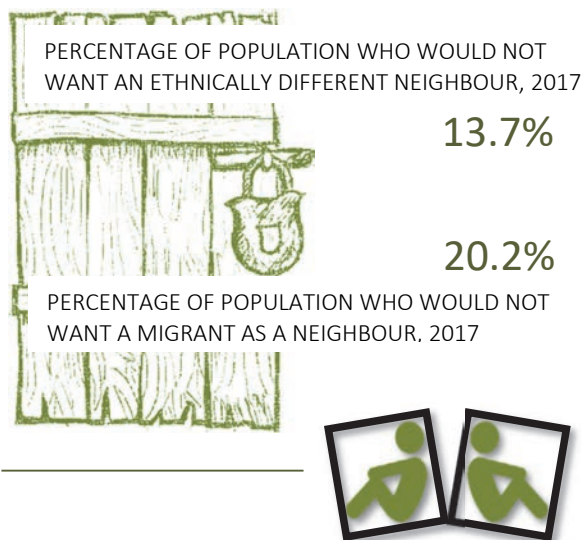
24% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017

94%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

32.8%

60.2%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
19.4%	30.2%	60.2%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

5.5% ATTENDS AT LEAST ONCE / MONTH

16.7% ATTENDS OCCASIONALLY

37.9% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

24%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

22%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

12.2%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.8%

TOTAL CZECH POPULATION IDENTIFIED AS CHRISTIAN, 2018

3,709,425
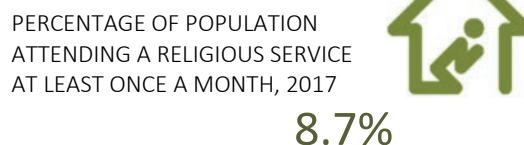
PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

34.8

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

8.7%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

8/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.2%**	45 – 54yrs	**1.2%**
25 – 34yrs	**0.9%**	55 – 64yrs	**1.6%**
35 – 44yr	**1.6%**	Over 65yrs	**4.2%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

10.6%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

51.5%
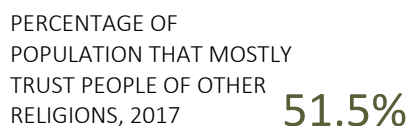
RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	186,000
EASTERN ORTHODOX:	59,000
PROTESTANT:	7,000
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	252,000		210,000	NONE
MUSLIM:	15,000		<1,000	HINDU
JEWISH:	<1,000		25,000	BUDDHIST
OTHER:	40,000			

Denmark

TOTAL POPULATION, 2020
5,792,200
717,574
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
12.4

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER

- LEGAL STATUS OF MIGRANT WORKERS

1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2008 CONVENTION ON ACTION AGAINST TRAFFICKING

1952 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

1,195

PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017
6%

TOTAL NUMBER OF REFUGEES
2019
39,937

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
2,700

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-11,980

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
97

ADMIT
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Poland	43,640
Germany	38,375
Syrian Arab Republic	37,677

2,836
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

70 | **41**

51 | **65**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
49 [53]

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019

Security

30.4%
MAIN MIGRATION THEME ACROSS
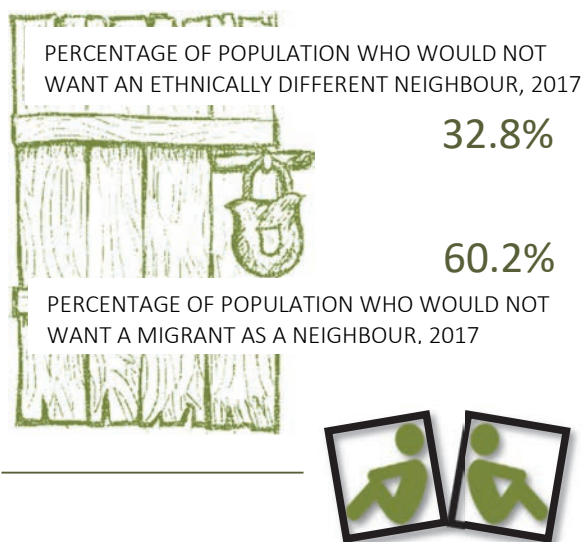SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

77%
PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
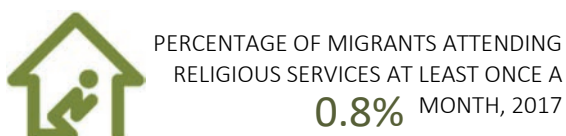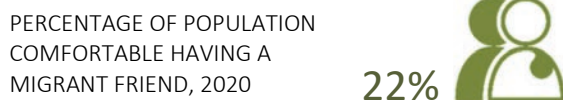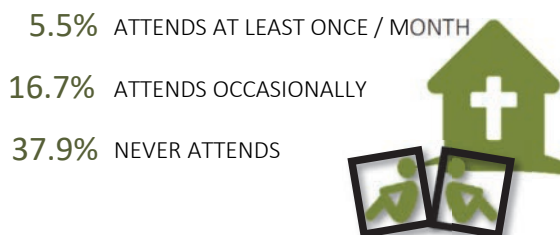TO MIGRANT INTEGRATION, 2017
97%

Being church together ...

4,611,179

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

3.0%

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

79.4

8.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

8.1%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
10.6%	6.8%	8.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

6/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.7% ATTENDS AT LEAST ONCE / MONTH

4.9% ATTENDS OCCASIONALLY

2.8% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.6%**	45 – 54yrs	**1.6%**
25 – 34yrs	**0.6%**	55 – 64yrs	**1.1%**
35 – 44yr	**0.9%**	Over 65yrs	**4.6%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

6.0%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

77%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

84.9%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020
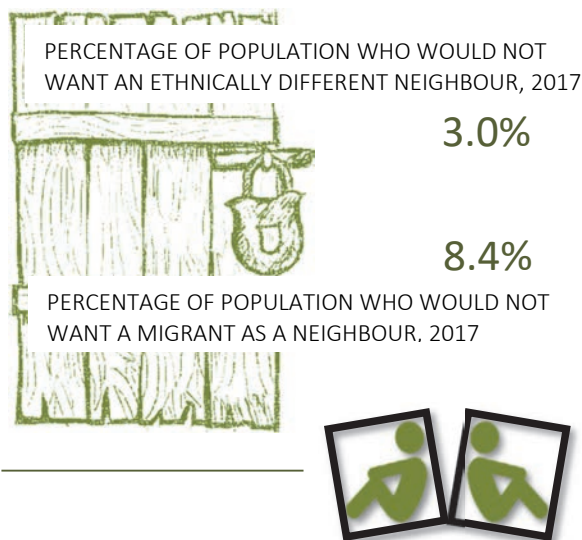
70%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	35,000
EASTERN ORTHODOX:	<10,000
PROTESTANT:	215,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

4.0%

CHRISTIAN:	270,000		180,000	NONE
MUSLIM:	150,000		<10,000	HINDU
JEWISH:	<1,000		20,000	BUDDHIST
OTHER:	80,000			

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.2%

Estonia

TOTAL POPULATION, 2020
1,355,600

199,277
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
14.7

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Russian Federation	**121,568**
Ukraine	**22,445**
Belarus	**10,572**

766 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

- 1998 EUROPEAN SOCIAL CHARTER
- \- LEGAL STATUS OF MIGRANT WORKERS
- 1996 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
- 2015 CONVENTION ON ACTION AGAINST TRAFFICKING
- 1997 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

20 | **16**

48 | **69**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **50** [46]

IRREGULAR MIGRANTS, 2019

1,305

15% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
455

INITIAL APPLICATIONS FOR ASYLUM IN 2019
105

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
-50
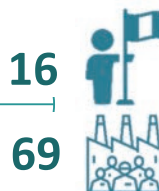
THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
Security

68.2% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

30% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
12

ADMIT 5
0560418

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
92%

Being church together ...

TOTAL ESTONIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

490,468

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

18%

29.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

37.0
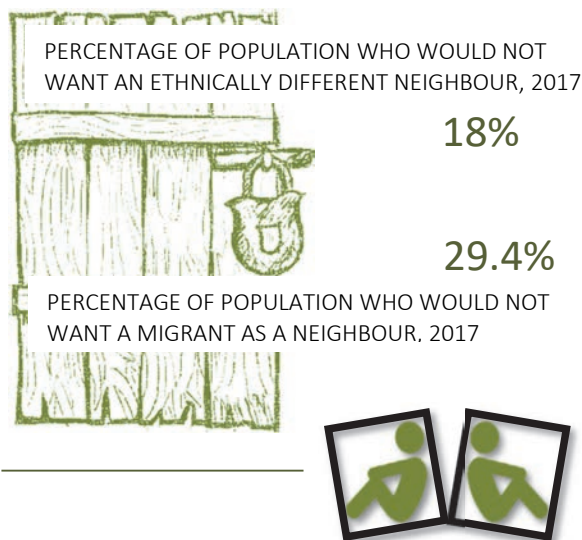
PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
20.9%	32.2%	29.4%

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

6.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

2.1% ATTENDS AT LEAST ONCE / MONTH

12.8% ATTENDS OCCASIONALLY

14.5% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.4%**	45 – 54yrs	**1.2%**
25 – 34yrs	**0.7%**	55 – 64yrs	**1.6%**
35 – 44yr	**1.3%**	Over 65yrs	**3.6%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

10.7%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

30%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

60.7%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

38%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	10,000
EASTERN ORTHODOX:	100,000
PROTESTANT:	<5,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

13.0%

CHRISTIAN: 120,000		70,000	NONE
MUSLIM: <1,000		<1,000	HINDU
JEWISH: <1,000		<1,000	BUDDHIST
OTHER: <10,000			

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

2.2%

Finland

TOTAL POPULATION, 2020
5,540,700

386,052
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

6.97

YEAR IN WHICH THE COUNTRY SIGNED:

1990 EUROPEAN SOCIAL CHARTER

- LEGAL STATUS OF MIGRANT WORKERS

1990 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2012 CONVENTION ON ACTION AGAINST TRAFFICKING

1968 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

1,220

13% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

23,955

INITIAL APPLICATIONS FOR ASYLUM IN 2019

4,520

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

900

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

88

ADMIT 890
0560-18

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Estonia	**61,365**
Sweden	**43,205**
Iraq	**18,580**

9,211
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

95 | **74**

10 | **91**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]

85 [69]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

50.3% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

35% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
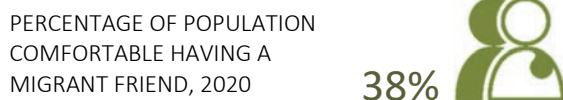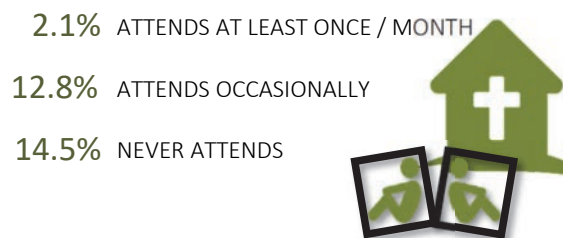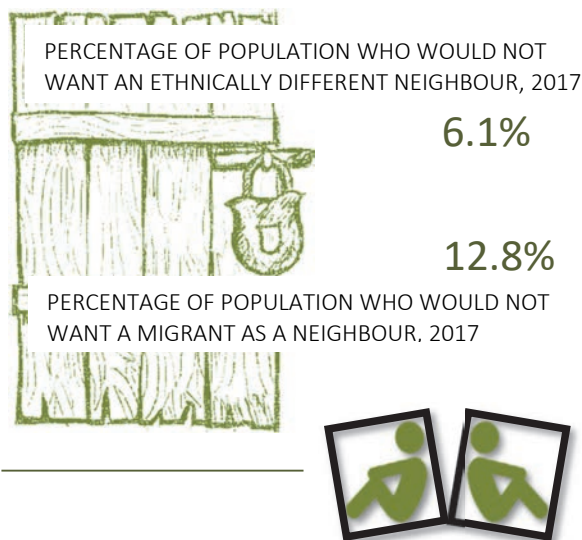**94%**

Being church together ...

TOTAL FINNISH POPULATION IDENTIFIED AS CHRISTIAN, 2018

4,307,741

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

6.1%

12.8%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

78.1

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
13.0%	16.0%	12.8%

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

0.0%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

5/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

1.1% ATTENDS AT LEAST ONCE / MONTH

8.1% ATTENDS OCCASIONALLY

3.8% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	0.5%	45 – 54yrs	1.8%
25 – 34yrs	0.7%	55 – 64yrs	2.0%
35 – 44yr	0.7%	Over 65yrs	5.8%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

11.3%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

35%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

53%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

79.8%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

0.5%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	30,000
EASTERN ORTHODOX:	90,000
PROTESTANT:	50,000
EVANGELICAL/PENTECOSTAL/IND:	10,000

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

11.9%

CHRISTIAN:	180,000		120,000	NONE
MUSLIM:	50,000		<10,000	HINDU
JEWISH:	<1,000		10,000	BUDDHIST
OTHER:	20,000			

France

TOTAL POPULATION, 2020
65,273,500

8,524,876
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
13.1

YEAR IN WHICH THE COUNTRY SIGNED:

1961   EUROPEAN SOCIAL CHARTER
1982   LEGAL STATUS OF MIGRANT WORKERS
1974   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008   CONVENTION ON ACTION AGAINST TRAFFICKING
1954   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
120,455

31% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
400,228

INITIAL APPLICATIONS FOR ASYLUM IN 2019
151,070

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
83,335

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
1,525

ADMIT
5,600
0560-18

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Algeria	**1,575,528**
Morocco	**1,020,162**
Portugal	**687,530**

11,001
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

45 | **70**

79 | **52**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
56 [51]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

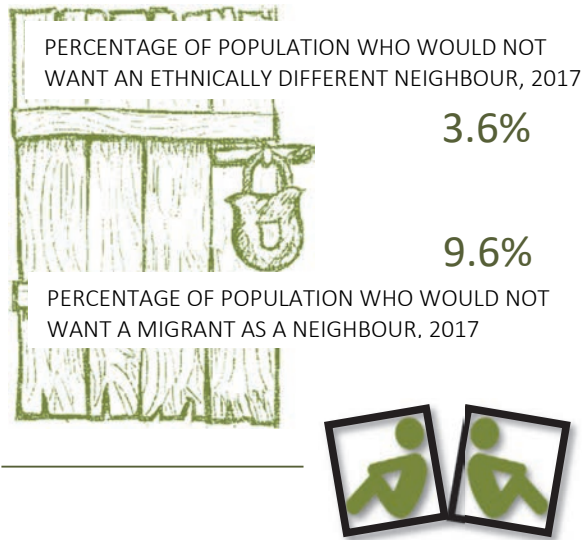**85.6%** MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017
28%

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
96%

Being church together …

TOTAL FRENCH POPULATION IDENTIFIED AS CHRISTIAN, 2018

41,936,587

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

3.6%

9.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
12.0%	4.3%	9.6%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.7% ATTENDS AT LEAST ONCE / MONTH

2.5% ATTENDS OCCASIONALLY

6.4% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

28%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

57%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

28.7%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

3.4%

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

62.6

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

8.5%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

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MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.9%**	45 – 54yrs	**1.1%**
25 – 34yrs	**1.3%**	55 – 64yrs	**2.2%**
35 – 44yr	**1.5%**	Over 65yrs	**4.7%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

11.8%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

71.8%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	2,600,000
EASTERN ORTHODOX:	270,000
PROTESTANT:	320,000
EVANGELICAL/PENTECOSTAL/IND:	210,000

CHRISTIAN:	3,400,000		800,000	NONE
MUSLIM:	3,700,000		70,000	HINDU
JEWISH:	<20,000		200,000	BUDDHIST
OTHER:	260,000			

Georgia

TOTAL POPULATION, 2020
3,989,200

79,368
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
1.99
OF THE TOTAL
POPULATION, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Russian Federation	**37,060**
Armenia	**12,736**
Ukraine	**12,153**

YEAR IN WHICH THE COUNTRY SIGNED:

2000	EUROPEAN SOCIAL CHARTER
-	LEGAL STATUS OF MIGRANT WORKERS
1999	CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008	CONVENTION ON ACTION AGAINST TRAFFICKING
1999	UN REFUGEE CONVENTION

-
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

IRREGULAR MIGRANTS, 2019

-

-%
PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

-   -

-   -

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
-   [-]

TOTAL NUMBER OF REFUGEES
2019
2569

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
18

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-1,772

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
No data

-%
MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
-%

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
3

ADMIT
0560418
-

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

REFUGEES RE-SETTLED, 2019

Being church together ...

TOTAL GEORGIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

3,391,949

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

31.9%

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

91.1

30.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

32.0%
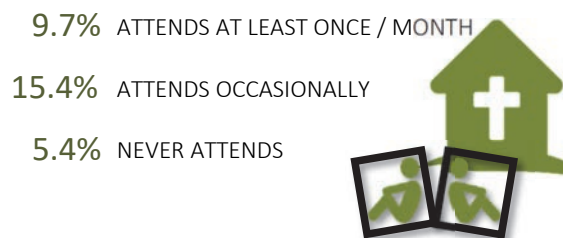
PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	27.8%	30.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

6/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**2.5%**	45 – 54yrs	**5.5%**
25 – 34yrs	**5.6%**	55 – 64yrs	**6.5%**
35 – 44yr	**6.0%**	Over 65yrs	**6.3%**

9.7% ATTENDS AT LEAST ONCE / MONTH

15.4% ATTENDS OCCASIONALLY

5.4% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

76.9%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

42.1%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	<5,000
EASTERN ORTHODOX:	55,000
PROTESTANT:	<1,000
EVANGELICAL/PENTECOSTAL/IND:	<5,000

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

0.6%

CHRISTIAN:	65,000		<5,000	NONE
MUSLIM:	5,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	5,000			

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.3%

Germany

TOTAL POPULATION, 2020
83,738,900
15,762,457
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
18.8

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER
1977 LEGAL STATUS OF MIGRANT WORKERS
1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2013 CONVENTION ON ACTION AGAINST TRAFFICKING
1953 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
133,525

24% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
1,399,669

INITIAL APPLICATIONS FOR ASYLUM IN 2019
165,615

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
-37,030

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
607

ADMIT
0560418
4,890
REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Poland	**1,784,839**
Turkey	**1,531,333**
Russian Federation	**999,162**

93,947
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

60 | **42**
70 | **81**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
58 [57]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
Security

50.2% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

54% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
98%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

3.8%

5.3%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
8.6%	11.6%	5.3%

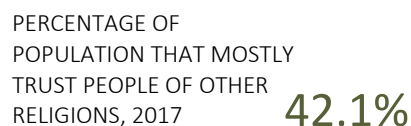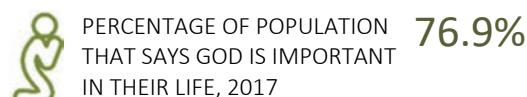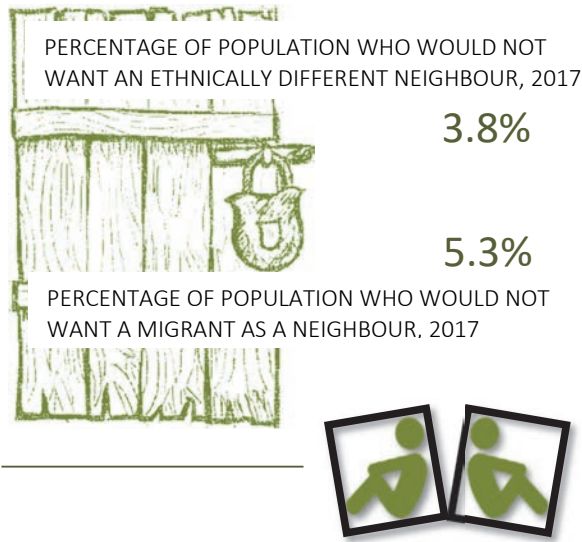PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.4% ATTENDS AT LEAST ONCE / MONTH

2.1% ATTENDS OCCASIONALLY

2.8% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

54%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

47%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

12.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

3.6%

TOTAL GERMAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

54,980,405

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

66.2

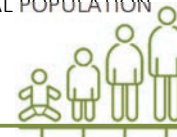PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

15.5%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

7/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.0%**	45 – 54yrs	**3.8%**
25 – 34yrs	**2.2%**	55 – 64yrs	**3.4%**
35 – 44yr	**2.5%**	Over 65yrs	**6.4%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

15.1%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

63.8%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	3,540,000
EASTERN ORTHODOX:	1,240,000
PROTESTANT:	1,370,000
EVANGELICAL/PENTECOSTAL/IND:	470,000

CHRISTIAN:	6,620,000		4,120,000	NONE
MUSLIM:	3,660,000		60,000	HINDU
JEWISH:	40,000		220,000	BUDDHIST
OTHER:	790,000			

Greece

TOTAL POPULATION, 2020
10,423,100

1,340,456
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
12.9

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER
1977 LEGAL STATUS OF MIGRANT WORKERS
1974 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2014 CONVENTION ON ACTION AGAINST TRAFFICKING
1960 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

123,025

58% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
83,110

INITIAL APPLICATIONS FOR ASYLUM IN 2019
77,275

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
67,845

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
129

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Albania	**426,449**
Germany	**111,442**
Georgia	**81,272**

15,476
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

20 | **40**

67 | **61**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
46 [49]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
Security

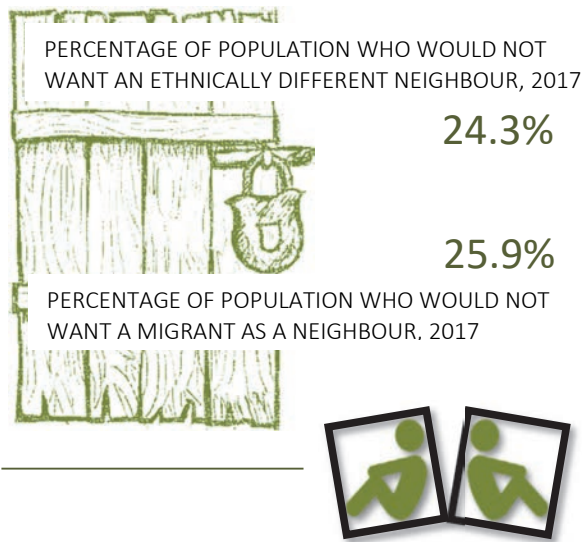**51.7%** MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

31% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
96%

Being church together ...

TOTAL GREEK POPULATION IDENTIFIED AS CHRISTIAN, 2018 **10,050,337**

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

24.3%

25.9%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
19.4%	15.4%	25.9%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

13.6% ATTENDS AT LEAST ONCE / MONTH
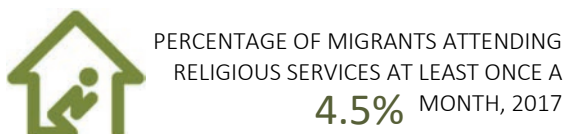
11.0% ATTENDS OCCASIONALLY

1.3% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

31%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

38%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

8.1%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

4.5%

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

93.7

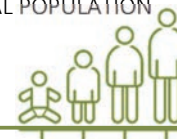PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

39.1%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **3**/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.1%**	45 – 54yrs	**5.7%**
25 – 34yrs	**4.3%**	55 – 64yrs	**8.4%**
35 – 44yr	**7.1%**	Over 65yrs	**16.9%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **45.0%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **21.2%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	40,000
EASTERN ORTHODOX:	730,000
PROTESTANT:	70,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	850,000		120,000	NONE
MUSLIM:	340,000		10,000	HINDU
JEWISH:	<1,000		<10,000	BUDDHIST
OTHER:	20,000			

Hungary

TOTAL POPULATION, 2020

9,660,400

584,567

MIGRANT POPULATION, 2020

MIGRANTS AS A

%

OF THE TOTAL POPULATION, 2019

6.05

YEAR IN WHICH THE COUNTRY SIGNED:

1991	EUROPEAN SOCIAL CHARTER
-	LEGAL STATUS OF MIGRANT WORKERS
1992	CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2013	CONVENTION ON ACTION AGAINST TRAFFICKING
1989	UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

36,440

26% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

6,272

INITIAL APPLICATIONS FOR ASYLUM IN 2019

500

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

-42,275

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

519

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Romania	**205,472**
Ukraine	**55,609**
Serbia	**41,807**

3,508

TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

15 | **25**

96 | **37**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]   **43** [45]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Security

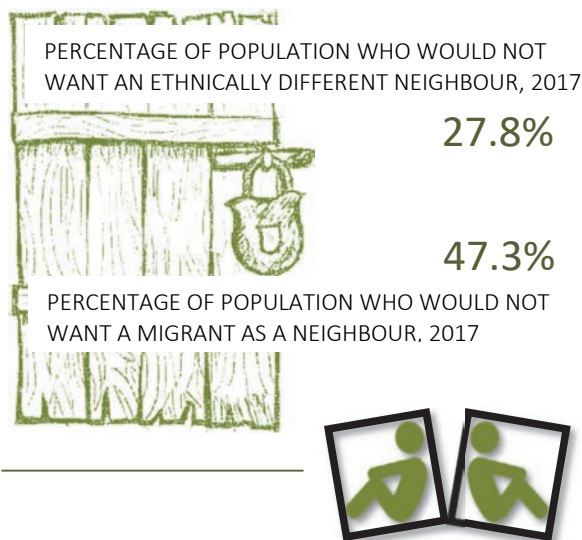**86.7%** MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017 **33%**

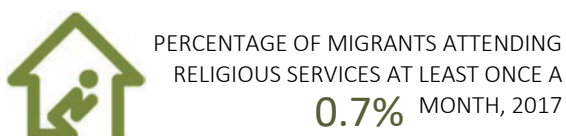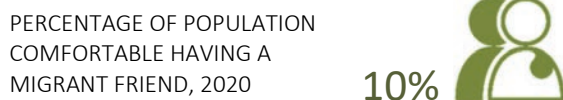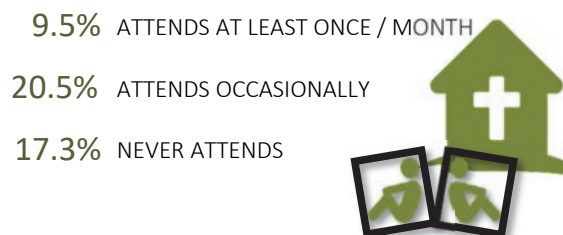PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017 **88%**

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

27.8%

47.3%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
62.0%	15.2%	47.3%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

9.5% ATTENDS AT LEAST ONCE / MONTH

20.5% ATTENDS OCCASIONALLY

17.3% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

33%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

10%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

4.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A
0.7% MONTH, 2017

TOTAL HUNGARIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

8,536,845

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

87.4

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

17.3%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

8/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**2.2%**	45 – 54yrs	**2.1%**
25 – 34yrs	**1.2%**	55 – 64yrs	**2.1%**
35 – 44yr	**2.7%**	Over 65yrs	**7.5%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017
21.8%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017
64.9%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	110,000
EASTERN ORTHODOX:	190,000
PROTESTANT:	90,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	390,000		140,000	NONE
MUSLIM:	25,000		<1,000	HINDU
JEWISH:	<10,000		<10,000	BUDDHIST
OTHER:	<10,000			

Iceland

TOTAL POPULATION, 2020
341,200

65,424
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

19.2

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2012 CONVENTION ON ACTION AGAINST TRAFFICKING
1955 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
110

-% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
719

INITIAL APPLICATIONS FOR ASYLUM IN 2019
1,483

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
1,313

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

ADMIT 75
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Poland	**15,629**
Denmark	**3,843**
USA	**2,461**

569 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP, 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

65 | **55**

57 | **33**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **56** [0]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

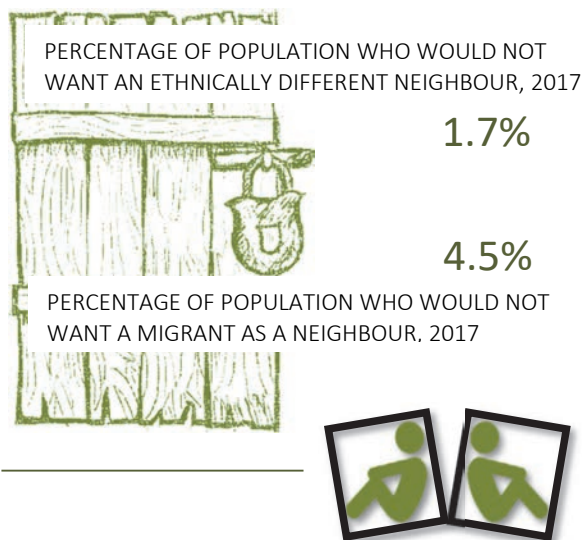PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017 **-%**

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017 **-%**

Being church together ...

TOTAL ICELANDIC POPULATION IDENTIFIED AS CHRISTIAN, 2018

307,052

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

1.7%

4.5%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

86.0

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

8.0%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

6/10

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

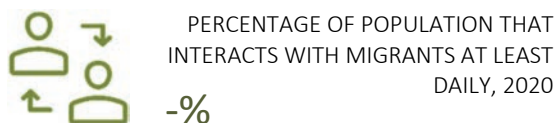| 2001	2008	2017
3.0%	3.4%	4.5%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.4% ATTENDS AT LEAST ONCE / MONTH

1.9% ATTENDS OCCASIONALLY

2.1% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.4%**	45 – 54yrs	**1.7%**
25 – 34yrs	**0.7%**	55 – 64yrs	**1.7%**
35 – 44yr	**1.4%**	Over 65yrs	**3.1%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

10.7%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

89.1%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

4.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.7%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	14,000
EASTERN ORTHODOX:	2,000
PROTESTANT:	16,000
EVANGELICAL/PENTECOSTAL/IND:	3,000

CHRISTIAN:	35,000		20,000	NONE
MUSLIM:	<10,000		<1,000	HINDU
JEWISH:	<1,000		2,000	BUDDHIST
OTHER:	2,000			

Ireland

TOTAL POPULATION, 2020
4,937,800

871,2564
MIGRANT POPULATION, 2019

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

17.6

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER

- LEGAL STATUS OF MIGRANT WORKERS

1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2010 CONVENTION ON ACTION AGAINST TRAFFICKING

1956 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

1,955

16% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

12,314

INITIAL APPLICATIONS FOR ASYLUM IN 2019

4,780

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

3,330

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

81

785 REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

United Kingdom	**293,061**
Poland	**139,986**
Lithuania	**42,347**

23,731 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP, 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

85 | **79**

94 | **22**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]   **64** [49]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

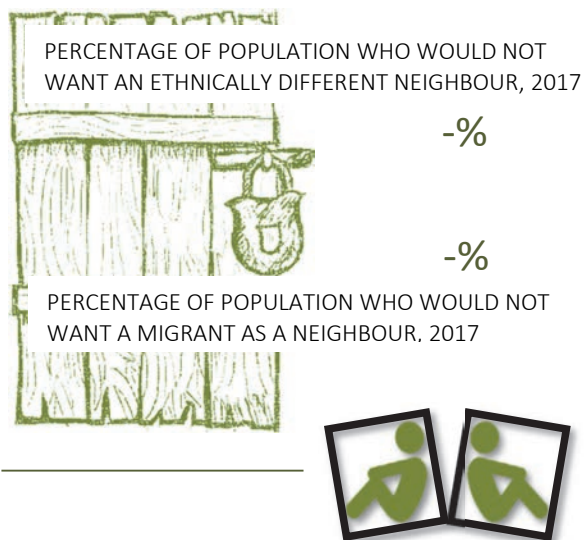**47.0%** MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

35% PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
97%

Being church together ...

TOTAL IRISH POPULATION IDENTIFIED AS CHRISTIAN, 2018

4,331,345

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

-%

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

88.3

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
12.3%	14.1%	-%

3/10

INDEX OF STATE FUNDING OF RELIGIONS, 2014

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

-% ATTENDS AT LEAST ONCE / MONTH

-% ATTENDS OCCASIONALLY

-% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	-%	45 – 54yrs	-%
25 – 34yrs	-%	55 – 64yrs	-%
35 – 44yr	-%	Over 65yrs	-%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017   -%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017   -%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

35%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

69%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

-%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC: -

EASTERN ORTHODOX: -

PROTESTANT: -

EVANGELICAL/PENTECOSTAL/IND: -

CHRISTIAN:	-		-	NONE
MUSLIM:	-		-	HINDU
JEWISH:	-		-	BUDDHIST
OTHER:	-			

Italy

TOTAL POPULATION, 2020
60,461,800

6,386,998
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
10.6

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Romania	**1,074,382**
Albania	**475,196**
Morocco	**450,557**

11,252
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1961   EUROPEAN SOCIAL CHARTER
1983   LEGAL STATUS OF MIGRANT WORKERS
1955   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2011   CONVENTION ON ACTION AGAINST TRAFFICKING
1954   UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

25 | **40**

78 | **67**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019
26,885

47% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

OVERALL MIPEX INDEX
2020 [2011]
58 [60]

TOTAL NUMBER OF REFUGEES
2019
354,698

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
43,770

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
Humanitarianism

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-20,855

45.2% MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

34% PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
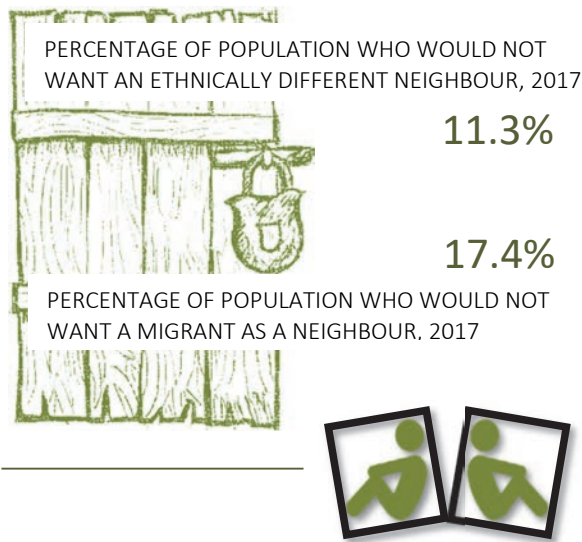MIGRATION AND INTEGRATION,
2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
1,062

ADMIT
0560418
1,355

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
89%

REFUGEES RE-SETTLED, 2019

Being church together …

TOTAL ITALIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018
46,119,503

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

11.3%

17.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

76.4

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
16.5%	16.1%	17.4%

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

40.2%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

4/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

7.5% ATTENDS AT LEAST ONCE / MONTH

6.4% ATTENDS OCCASIONALLY

3.5% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**2.3%**	45 – 54yrs	**7.1%**
25 – 34yrs	**3.1%**	55 – 64yrs	**8.1%**
35 – 44yr	**6.2%**	Over 65yrs	**14.6%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **19.8%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **55.6%**

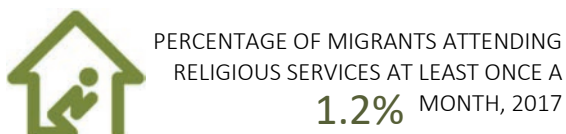PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

34%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

25%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

7.2%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.2%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	1,140,000
EASTERN ORTHODOX:	1,890,000
PROTESTANT:	280,000
EVANGELICAL/PENTECOSTAL/IND:	50,000

CHRISTIAN:	3,360,000		300,000	NONE
MUSLIM:	2,090,000		190,000	HINDU
JEWISH:	<10,000		145,000	BUDDHIST
OTHER:	240,000			

Latvia

TOTAL POPULATION, 2020
1,886,200
239,422
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
12.7

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Russian Federation	**119,832**
Belarus	**42,944**
Ukraine	**31,141**

1,683
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1997 EUROPEAN SOCIAL CHARTER
-      LEGAL STATUS OF MIGRANT WORKERS
1997 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1997 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

20 | **24**

67 | **33**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
37 [31]

IRREGULAR MIGRANTS, 2019

215

11% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019
725

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
195

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-180

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
Humanitarianism

39.0% MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
27%

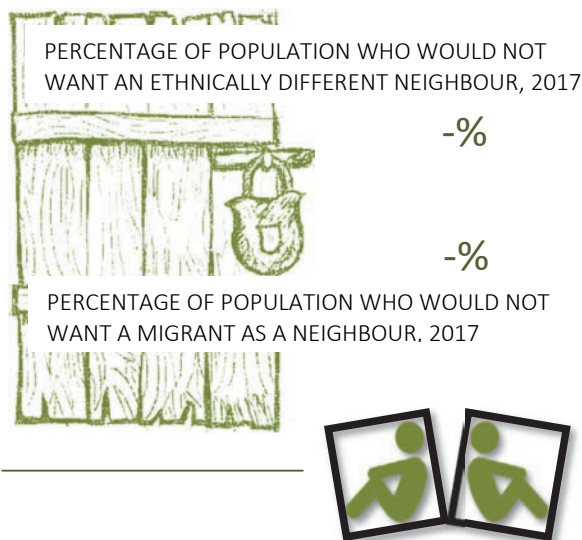REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
23

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
88%

REFUGEES RE-SETTLED, 2019

ADMIT
0560418

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

-%

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
9.8%	20.9%	-%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

-% ATTENDS AT LEAST ONCE / MONTH
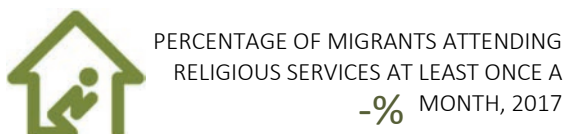
-% ATTENDS OCCASIONALLY

-% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

27%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

40%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

-%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

-%

TOTAL LATVIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

1,528,247

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

79.6

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

-%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

5/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	-%	45 – 54yrs	-%
25 – 34yrs	-%	55 – 64yrs	-%
35 – 44yr	-%	Over 65yrs	-%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

-%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC: -

EASTERN ORTHODOX: -

PROTESTANT: -

EVANGELICAL/PENTECOSTAL/IND: -

CHRISTIAN: -   - NONE

MUSLIM: -   - HINDU

JEWISH: -   - BUDDHIST

OTHER: -

TOTAL POPULATION, 2020
2,722,300

145,184
MIGRANT POPULATION, 2020

Lithuania

MIGRANTS AS A

%

OF THE TOTAL
POPULATION, 2019

5.3

YEAR IN WHICH THE COUNTRY SIGNED:

1997 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
1995 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2012 CONVENTION ON ACTION AGAINST TRAFFICKING
1997 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

2,440

15% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019

1,863

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019

645

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014

205

REGISTERED VICTIMS OF
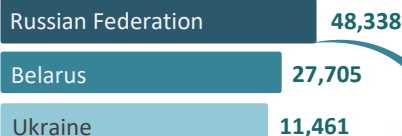HUMAN TRAFFICKING, 2018

60

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Russian Federation	**48,338**
Belarus	**27,705**
Ukraine	**11,461**

130

TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

5 | **22**

51 | **52**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **37** [40]

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019   Humanitarianism

36.0% MAIN MIGRATION THEME ACROSS
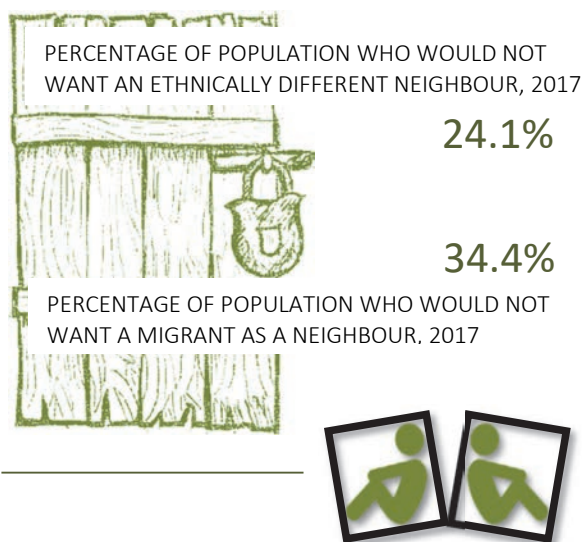SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
32%

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017

92%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

24.1%

34.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
23.6%	28.6%	34.4%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

11.0% ATTENDS AT LEAST ONCE / MONTH

19.0% ATTENDS OCCASIONALLY

4.3% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

32%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

35%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

0.7%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.5%

TOTAL LITHUANIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

2,613,422

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

93.5

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

30.6%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

5/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	1.3%	45 – 54yrs	4.8%
25 – 34yrs	1.6%	55 – 64yrs	5.6%
35 – 44yr	2.8%	Over 65yrs	15.1%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

16.4%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

33.9%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	50,000
EASTERN ORTHODOX:	45,000
PROTESTANT:	<5,000
EVANGELICAL/PENTECOSTAL/IND:	<5,000

CHRISTIAN:	100,000		25,000	NONE
MUSLIM:	<10,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<10,000			

Luxembourg

TOTAL POPULATION, 2020

626,000

298,062

MIGRANT POPULATION, 2020

MIGRANTS AS A

%

OF THE TOTAL POPULATION, 2019

47.6

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER

1977 LEGAL STATUS OF MIGRANT WORKERS

1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2009 CONVENTION ON ACTION AGAINST TRAFFICKING

1953 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

580

9% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

3,541

INITIAL APPLICATIONS FOR ASYLUM IN 2019

2,270

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

1,120

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

14

ADMIT 35

0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Country	Number
Portugal	83,666
France	45,063
Belgium	23,686

6,950 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

85 | **79**

89 | **35**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]   **64** [60]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

53.1% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

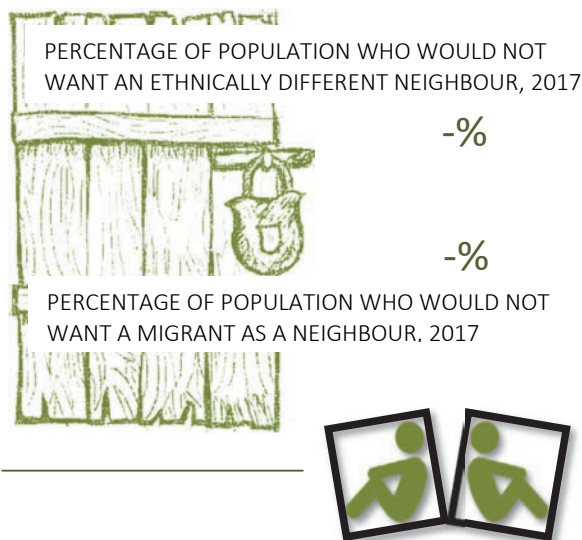**50%** PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017

96%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

-%

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
8.4%	13.3%	-%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

-% ATTENDS AT LEAST ONCE / MONTH

-% ATTENDS OCCASIONALLY

-% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

50%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

64%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

-%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

-%
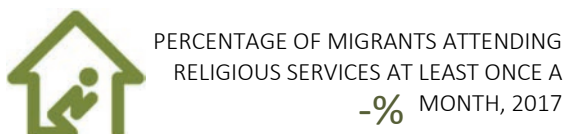
TOTAL LUXEMBOURGER POPULATION IDENTIFIED AS CHRISTIAN, 2018

448,154

73.0

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

-%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

5/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	-%	45 – 54yrs	-%
25 – 34yrs	-%	55 – 64yrs	-%
35 – 44yr	-%	Over 65yrs	-%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

-%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	-
EASTERN ORTHODOX:	-
PROTESTANT:	-
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	180,000		80,000	NONE
MUSLIM:	15,000		<1,000	HINDU
JEWISH:	<1,000		<10,000	BUDDHIST
OTHER:	10,000			

Malta

TOTAL POPULATION, 2020

441,500

114,760
MIGRANT POPULATION, 2020

MIGRANTS AS A

%

25.9

OF THE TOTAL POPULATION, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

United Kingdom	**23,213**
Australia	**9,691**
Canada	**3,937**

1,044
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1988 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
1967 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1971 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

35 | **63**

63 | **48**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX **2020** [2011]   **48** [37]

IRREGULAR MIGRANTS, 2019

620

36% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

9,273

INITIAL APPLICATIONS FOR ASYLUM IN 2019

4,090

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

2,740

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

47.0% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

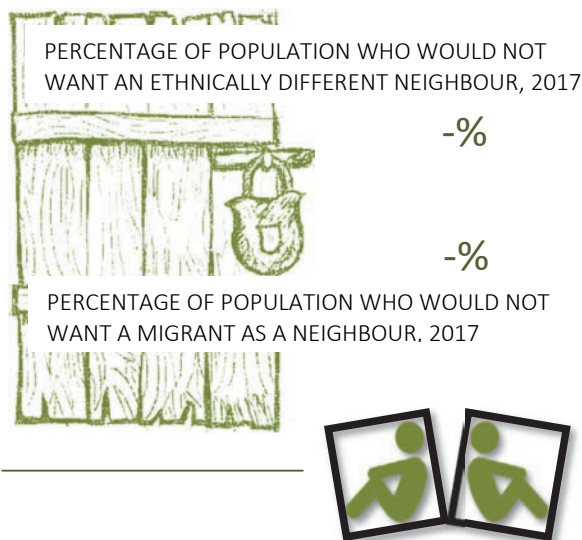**35%** PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

35

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017

91%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

-%

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
15.7%	34.1%	-%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

-% ATTENDS AT LEAST ONCE / MONTH

-% ATTENDS OCCASIONALLY

-% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

35%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

31%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

-%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

-%
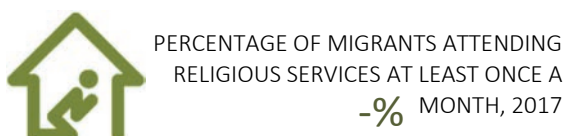
TOTAL MALTESE POPULATION IDENTIFIED AS CHRISTIAN, 2018

410,485

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

83.2

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

-%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

2/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	-%	45 – 54yrs	-%
25 – 34yrs	-%	55 – 64yrs	-%
35 – 44yr	-%	Over 65yrs	-%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

-%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	-
EASTERN ORTHODOX:	-
PROTESTANT:	-
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	-		-	NONE
MUSLIM:	-		-	HINDU
JEWISH:	-		-	BUDDHIST
OTHER:	-			

Moldova

TOTAL POPULATION, 2020
4,034,000

104,438
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

2.59

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Ukraine	**42,548**
Russian Federation	**40,123**
Kazakhstan	**4,382**

-
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1998   EUROPEAN SOCIAL CHARTER
2002   LEGAL STATUS OF MIGRANT WORKERS
1997   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008   CONVENTION ON ACTION AGAINST TRAFFICKING
2002   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
-

-% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

15 | **42**

84 | **48**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
47 [0]

TOTAL NUMBER OF REFUGEES
2019
423

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
162

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-88

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS
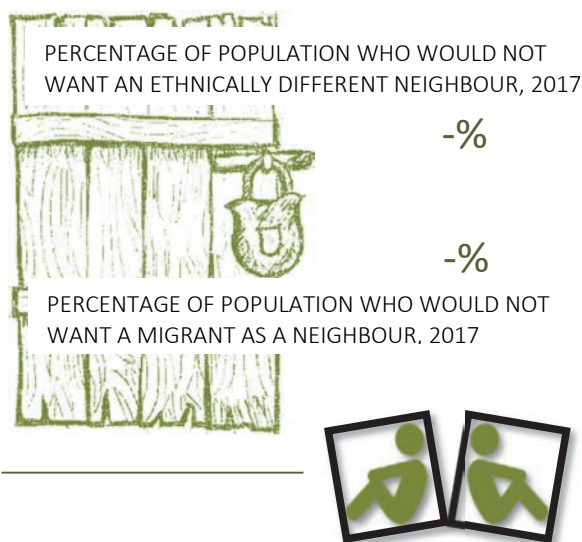SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
-% 2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
232

ADMIT
0560418
-

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

-%

-%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017
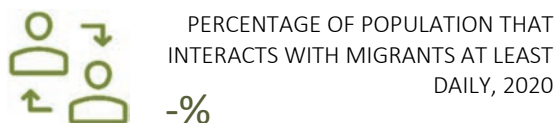
2001	2008	2017
0.0%	19.7%	-%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

-% ATTENDS AT LEAST ONCE / MONTH

-% ATTENDS OCCASIONALLY

-% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

-%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

-%
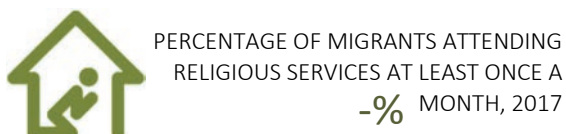
TOTAL MOLDOVAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

3,951,416

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

98.1

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

-%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

1/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	-%	45 – 54yrs	-%
25 – 34yrs	-%	55 – 64yrs	-%
35 – 44yr	-%	Over 65yrs	-%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

-%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	-
EASTERN ORTHODOX:	-
PROTESTANT:	-
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	50,000		10,000	NONE
MUSLIM:	25,000		<10,000	HINDU
JEWISH:	<10,000		<10,000	BUDDHIST
OTHER:	<1,000			

Montenegro

TOTAL POPULATION, 2020

628,100

70,999

MIGRANT POPULATION, 2020

MIGRANTS AS A

%

OF THE TOTAL POPULATION, 2019

11.3

YEAR IN WHICH THE COUNTRY SIGNED:

2005 EUROPEAN SOCIAL CHARTER

\- LEGAL STATUS OF MIGRANT WORKERS

2004 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

\- CONVENTION ON ACTION AGAINST TRAFFICKING

2006 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

\-

-% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

952

INITIAL APPLICATIONS FOR ASYLUM IN 2019

1,910

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

-400

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

2

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

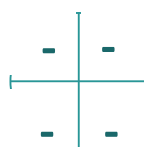|	
Bosnia and Herzegovina	**32,081**
Croatia	**15,517**
Serbia	**8,828**

\- TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

\-   \-

\-   \-

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX **2020** [2011]   \-   [-]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

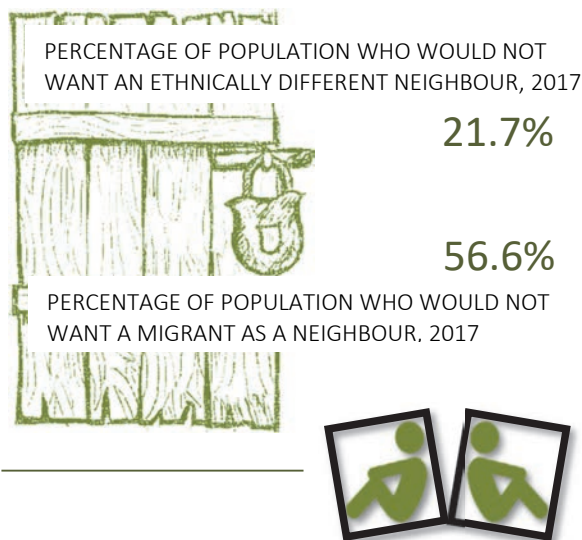PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017 **-%**

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017 **-%**

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

21.7%

56.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017
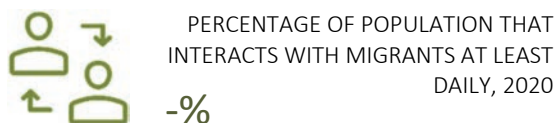
2001	2008	2017
0.0%	11.3%	56.6%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

25.4% ATTENDS AT LEAST ONCE / MONTH

28.0% ATTENDS OCCASIONALLY

3.8% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

6.9%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.7%

TOTAL MONTENEGRIN POPULATION IDENTIFIED AS CHRISTIAN, 2018

492,689

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

79.2

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

36.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**4.6%**	45 – 54yrs	**7.0%**
25 – 34yrs	**6.3%**	55 – 64yrs	**6.0%**
35 – 44yr	**7.9%**	Over 65yrs	**6.2%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

38.3%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

48.2%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	5,000
EASTERN ORTHODOX:	38,000
PROTESTANT:	1,000
EVANGELICAL/PENTECOSTAL/IND:	1,000

CHRISTIAN:	45,000		20,000	NONE
MUSLIM:	5,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	2,000			

Netherlands

TOTAL POPULATION, 2020

17,134,900

2,358,333
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

13.8

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER
1977 LEGAL STATUS OF MIGRANT WORKERS
1954 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2010 CONVENTION ON ACTION AGAINST TRAFFICKING
1956 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

3,565

13% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

109,678

INITIAL APPLICATIONS FOR ASYLUM IN 2019

25,200

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

-1,010

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

668

ADMIT 1,875
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Turkey	**204,702**
Suriname	**191,481**
Morocco	**180,879**

27,852
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

50 | **55**

85 | **65**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]   **57** [68]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Security

32.2% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

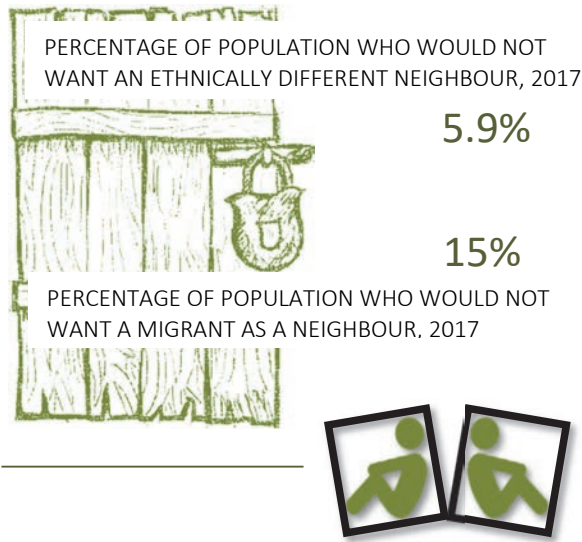PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017
56%

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
99%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

5.9%

15%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
5.3%	15.4%	15%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

1.7% ATTENDS AT LEAST ONCE / MONTH

3.8% ATTENDS OCCASIONALLY

9.6% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

56%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

85%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

8.7%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

2.3%

TOTAL DUTCH POPULATION IDENTIFIED AS CHRISTIAN, 2018 **6,740,739**

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

39.0

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

14.9%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **4**/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.9%**	45 – 54yrs	**1.7%**
25 – 34yrs	**7.9%**	55 – 64yrs	**2.5%**
35 – 44yr	**2.8%**	Over 65yrs	**7.5%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **9.3%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 %

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	450,000
EASTERN ORTHODOX:	120,000
PROTESTANT:	230,000
EVANGELICAL/PENTECOSTAL/IND:	40,000

CHRISTIAN:	940,000		160,000	NONE
MUSLIM:	930,000		150,000	HINDU
JEWISH:	<10,000		60,000	BUDDHIST
OTHER:	80,000			

North Macedonia

TOTAL POPULATION, 2020
2,083,400

131,311
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
6.3

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Country	Value
Albania	68,029
Turkey	19,991
Serbia	17,991

917
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1998   EUROPEAN SOCIAL CHARTER
-       LEGAL STATUS OF MIGRANT WORKERS
1997   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2009   CONVENTION ON ACTION AGAINST TRAFFICKING
1994   UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

0 | **22**

10 | **31**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019

-

-% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

OVERALL MIPEX INDEX
2020 [2011]
42 [0]

TOTAL NUMBER OF REFUGEES
2019
425

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
452

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
452

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
-%

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
2

ADMIT
0560418
-

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

24.0%

28.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017
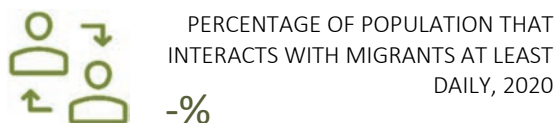
2001	2008	2017
0.0%	20.4%	28.6%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

12.5% ATTENDS AT LEAST ONCE / MONTH

14.1% ATTENDS OCCASIONALLY

2.2% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

1.4%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.2%

TOTAL NORTHERN MACEDONIAN POPULATION IDENTIFIED AS CHRISTIAN,

1,329,823

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

64.0

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

35.8%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

0/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**5.8%**	45 – 54yrs	**7.0%**
25 – 34yrs	**6.9%**	55 – 64yrs	**5.2%**
35 – 44yr	**6.9%**	Over 65yrs	**5.2%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

51.3%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

53.0%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	13,000
EASTERN ORTHODOX:	76,000
PROTESTANT:	-
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	80,000		10,000	NONE
MUSLIM:	40,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<1,000			

Norway

TOTAL POPULATION, 2020
5,421,200

852,238
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

15.7

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER

1989 LEGAL STATUS OF MIGRANT WORKERS

1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2008 CONVENTION ON ACTION AGAINST TRAFFICKING

1953 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

2,915

-% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019

62,083

INITIAL APPLICATIONS FOR ASYLUM IN 2019
2,265

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
-10,940

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
262

ADMIT 2,795
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Poland	**105,843**
Sweden	**52,421**
Lithuania	**40,888**

10,268 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

80 | **50**

65 | **85**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY
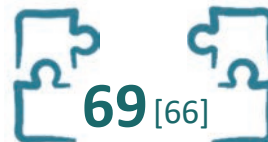
OVERALL MIPEX INDEX
2020 [2011]   **69** [66]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017
-%
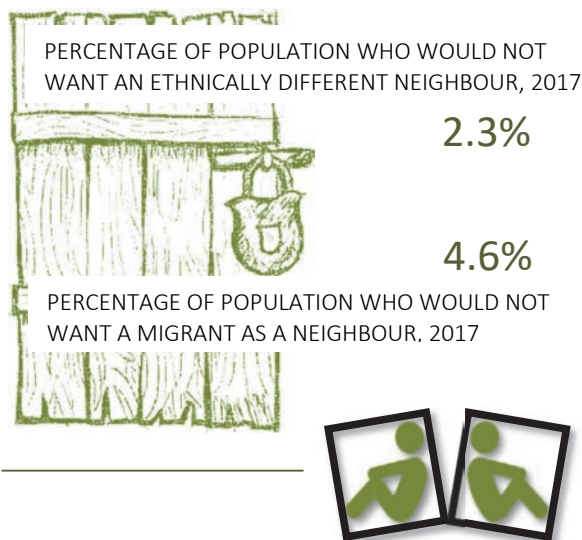
PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
-%

Being church together …

TOTAL NORWEGIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018 — **4,493,441**

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

2.3%

4.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

84.3

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	6.0%	4.6%

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

9.3%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 — **3**/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.6% ATTENDS AT LEAST ONCE / MONTH

1.9% ATTENDS OCCASIONALLY

2.2% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.0%**	45 – 54yrs	**2.2%**
25 – 34yrs	**1.4%**	55 – 64yrs	**2.0%**
35 – 44yr	**2.5%**	Over 65yrs	**3.1%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 — **9.7%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020 — **-%**
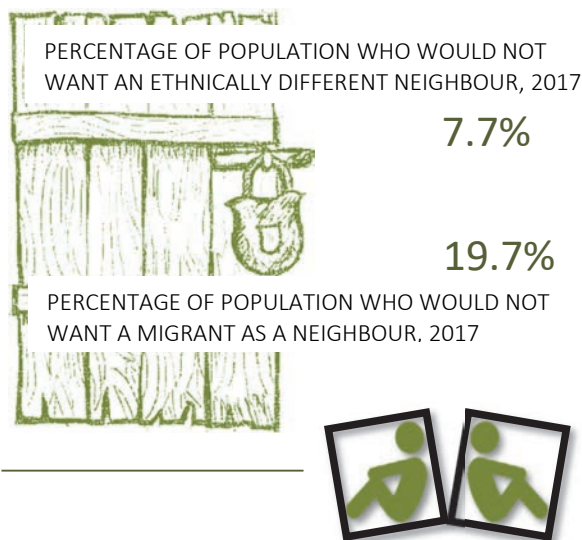
PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 — **84.8%**

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020 — **-%**

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017 — **11.4%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	150,000
EASTERN ORTHODOX:	40,000
PROTESTANT:	100,000
EVANGELICAL/PENTECOSTAL/IND:	80,000

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017 — **2.8%**

CHRISTIAN:	370,000		120,000	NONE
MUSLIM:	150,000		10,000	HINDU
JEWISH:	-		30,000	BUDDHIST
OTHER:	10,000			

Poland
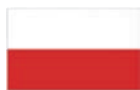
TOTAL POPULATION, 2020
37,846,600

817,254
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL POPULATION, 2019

2.16

YEAR IN WHICH THE COUNTRY SIGNED:

1991 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
1993 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2009 CONVENTION ON ACTION AGAINST TRAFFICKING
1991 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
30,900

36% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
15,037

INITIAL APPLICATIONS FOR ASYLUM IN 2019
4,070

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
-3,950

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
222

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Country	
Ukraine	**218,716**
Germany	**80,820**
Belarus	**80,409**

5,115 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

10 | **50**

63 | **31**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]
40 [42]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Security

86.5% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017
39%

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
91%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

7.7%

19.7%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	**2008**	**2017**
23.6%	7.9%	19.7%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

14.8% ATTENDS AT LEAST ONCE / MONTH

4.3% ATTENDS OCCASIONALLY

0.8% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

39%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

21%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

1.8%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.7%

TOTAL POLISH POPULATION IDENTIFIED AS CHRISTIAN, 2018 **36,583,575**

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

96.3

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

65.6%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 **6**/10

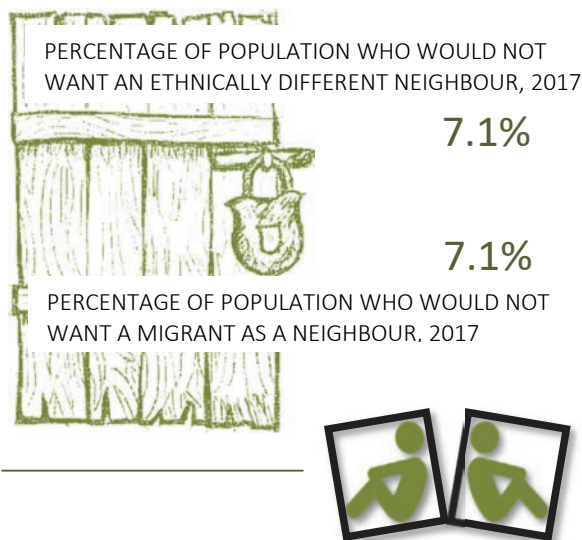MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**5.6%**	45 – 54yrs	**9.7%**
25 – 34yrs	**9.2%**	55 – 64yrs	**14.5%**
35 – 44yr	**9.2%**	Over 65yrs	**18.0%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **41.5%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **49.4%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	490,000
EASTERN ORTHODOX:	150,000
PROTESTANT:	<10,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	650,000		110,000	NONE
MUSLIM:	50,000		<10,000	HINDU
JEWISH:	<10,000		<10,000	BUDDHIST
OTHER:	<10,000			

Portugal

TOTAL POPULATION, 2020
10,196,700

1,001,963
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
9.8

YEAR IN WHICH THE COUNTRY SIGNED:

1982   EUROPEAN SOCIAL CHARTER
1977   LEGAL STATUS OF MIGRANT WORKERS
1978   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008   CONVENTION ON ACTION AGAINST TRAFFICKING
1960   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

5,890

23% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
1,668

INITIAL APPLICATIONS FOR ASYLUM IN 2019
1,820

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
1,380

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
121

ADMIT **375**
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Angola	**158,958**
Brazil	**136,526**
France	**92,335**

21,333 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

PASSPORT

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

80 | **86**
10 | **94**
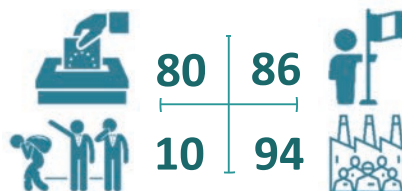
ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]   **81** [79]
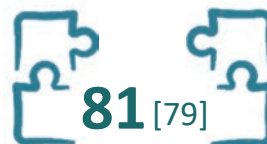
THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

57.7% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

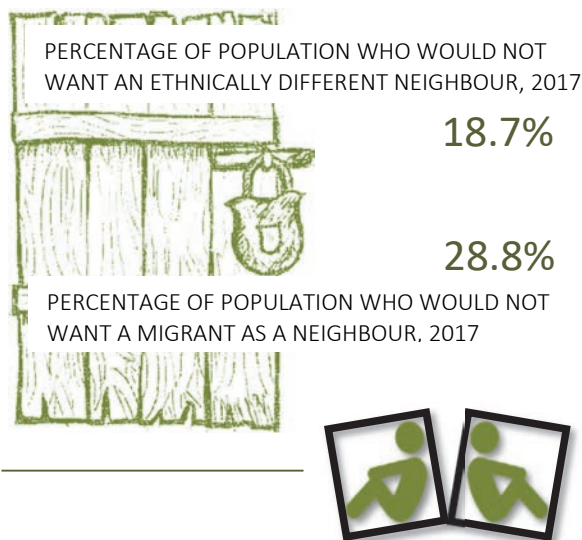PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017 **23%**

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
98%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

7.1%

7.1%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
2.5%	17.5%	7.1%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

2.5% ATTENDS AT LEAST ONCE / MONTH

2.2% ATTENDS OCCASIONALLY

2.4% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

23%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

58%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

24.5%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

4.5%

TOTAL PORTUGUESE POPULATION IDENTIFIED AS CHRISTIAN, 2018

9,428,657

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

91.7

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

30.7%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

4/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	0.8%	45 – 54yrs	2.5%
25 – 34yrs	2.2%	55 – 64yrs	7.9%
35 – 44yr	4.2%	Over 65yrs	17.6%

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

30.9%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

61.6%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	530,000
EASTERN ORTHODOX:	60,000
PROTESTANT:	110,000
EVANGELICAL/PENTECOSTAL/IND:	30,000

CHRISTIAN:	730,000		110,000	NONE
MUSLIM:	80,000		<10,000	HINDU
JEWISH:	<10,000		<10,000	BUDDHIST
OTHER:	80,000			

Romania

TOTAL POPULATION, 2020
19,237,700
705,310
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
3.67

YEAR IN WHICH THE COUNTRY SIGNED:

1994   EUROPEAN SOCIAL CHARTER
-       LEGAL STATUS OF MIGRANT WORKERS
1994   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008   CONVENTION ON ACTION AGAINST TRAFFICKING
1991   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
3,030

24% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
5,370

INITIAL APPLICATIONS FOR ASYLUM IN 2019
2,590

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
1,045

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
497

ADMIT **75**
0560418
REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Republic of Moldova	**177,482**
Italy	**61,975**
Spain	**46,238**

6,264
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

5 | **38**
96 | **46**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
49 [45]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Security

64.4% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

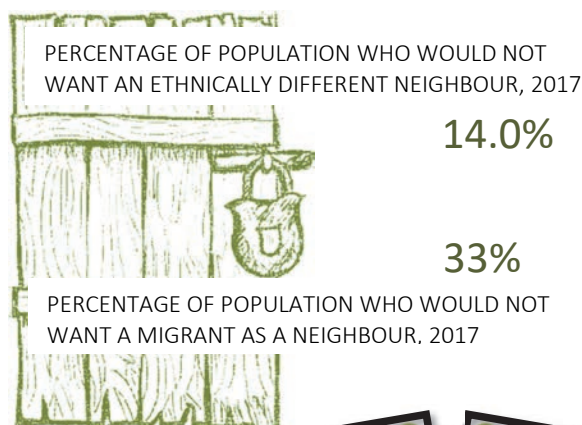PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017
23%

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
84%

Being church together ...

TOTAL ROMANIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018 — 19,414,458

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

18.7%

28.8%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

100.0

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

46.9%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
21.1%	20.8%	28.8%

INDEX OF STATE FUNDING OF RELIGIONS, 2014 — **6**/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

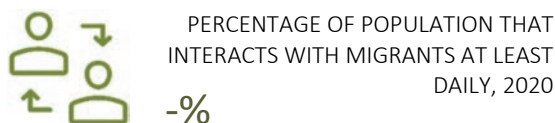| 15 – 24yrs	**4.3%**	45 – 54yrs	**7.5%**
25 – 34yrs	**5.0%**	55 – 64yrs	**9.0%**
35 – 44yr	**7.2%**	Over 65yrs	**13.9%**

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

14.3% ATTENDS AT LEAST ONCE / MONTH

13.3% ATTENDS OCCASIONALLY

1.3% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 — **60.1%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 — **30.6%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020 — **23%**

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020 — **27%**

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017 — **0.4%**

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017 — **0.0%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	105,000
EASTERN ORTHODOX:	585,000
PROTESTANT:	10,000
EVANGELICAL/PENTECOSTAL/IND:	5,000

CHRISTIAN:	570,000		20,000	NONE
MUSLIM:	<10,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<10,000			

Russian Federation

TOTAL POPULATION, 2020
145,934,500

11,636,911
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
7.97

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Ukraine	**3,269,248**
Kazakhstan	**2,559,711**
Uzbekistan	**1,146,535**

26,936
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

2000   EUROPEAN SOCIAL CHARTER
-      LEGAL STATUS OF MIGRANT WORKERS
1998   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
-      CONVENTION ON ACTION AGAINST TRAFFICKING
1993   UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY
30   **44**
22   **28**
ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
31 [0]

IRREGULAR MIGRANTS, 2019
-

PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
-% 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019
128,139

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
7,716

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
736

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019   No data

MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
-%   MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
-%   2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
46

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

REFUGEES RE-SETTLED, 2019

Being church together ...

TOTAL RUSSIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

118,208,894

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

14.0%

33%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

82.1

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
11%	32.4%	33%

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

16.2%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

4/10

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

5.7% ATTENDS AT LEAST ONCE / MONTH

15.8% ATTENDS OCCASIONALLY

11.5% NEVER ATTENDS

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.3%**	45 – 54yrs	**2.7%**
25 – 34yrs	**2.9%**	55 – 64yrs	**2.8%**
35 – 44yr	**3.0%**	Over 65yrs	**4.2%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

18.9%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

40.7%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	155,000
EASTERN ORTHODOX:	5,625,000
PROTESTANT:	50,000
EVANGELICAL/PENTECOSTAL/IND:	30,000

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

5.6%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.7%

CHRISTIAN:	5,860,000		1,340,000	NONE
MUSLIM:	4,300,000		30,000	HINDU
JEWISH:	30,000		30,000	BUDDHIST
OTHER:	40,000			

Serbia

TOTAL POPULATION, 2020

8,737,400

823,011

MIGRANT POPULATION, 2020

MIGRANTS AS A

%

OF THE TOTAL POPULATION, 2019

9.42

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

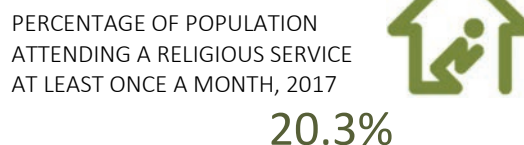|	
Bosnia and Herzegovina	**341,347**
Croatia	**287,762**
Montenegro	**72,359**

- TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

2005 EUROPEAN SOCIAL CHARTER

\- LEGAL STATUS OF MIGRANT WORKERS

2004 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2009 CONVENTION ON ACTION AGAINST TRAFFICKING

2001 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

-

-% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

10 | **38**

90 | **57**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]   **50** [41]

TOTAL NUMBER OF REFUGEES 2019

32,327

INITIAL APPLICATIONS FOR ASYLUM IN 2019

2,316

CHANGE IN ASYLUM APPLICATIONS SINCE 2014

-14,274

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   No data

-% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017 **-%**

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018

31

ADMIT

0560418

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017 **-%**

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

22.8%

37.1%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	22.7%	37.1%

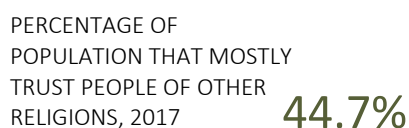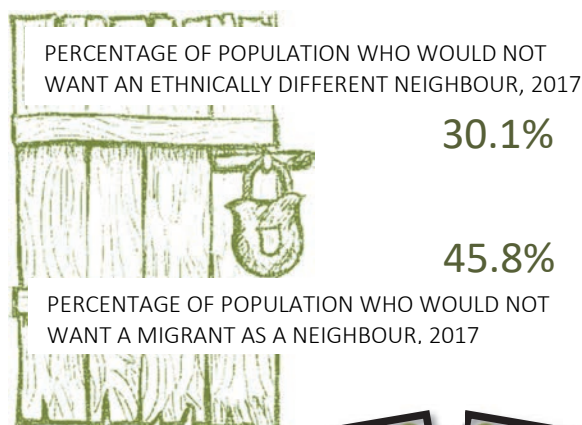PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

7.6% ATTENDS AT LEAST ONCE / MONTH

24.4% ATTENDS OCCASIONALLY

5.0% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

9.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.4%
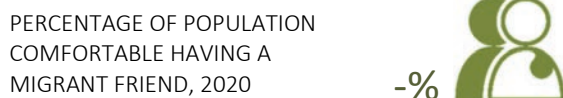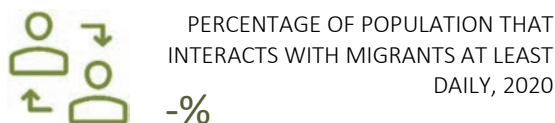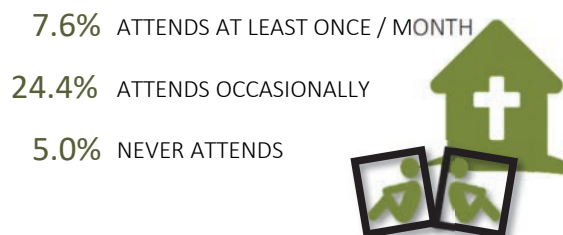
TOTAL SERBIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

6,044,473

86.8

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

20.3%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

7/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.7%**	45 – 54yrs	**4.2%**
25 – 34yrs	**4.1%**	55 – 64yrs	**3.7%**
35 – 44yr	**3.8%**	Over 65yrs	**4.4%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

21.0%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

44.7%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	55,000
EASTERN ORTHODOX:	585,000
PROTESTANT:	10,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	650,000		40,000	NONE
MUSLIM:	125,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	<1,000			

Slovakia

TOTAL POPULATION, 2020
5,459,600

197,161
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
3.61

YEAR IN WHICH THE COUNTRY SIGNED:

1992 EUROPEAN SOCIAL CHARTER

- LEGAL STATUS OF MIGRANT WORKERS

1993 CONVENTION FOR PROTECTION OF HUMAN RIGHTS

2008 CONVENTION ON ACTION AGAINST TRAFFICKING

1993 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
2,005

16% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
913

INITIAL APPLICATIONS FOR ASYLUM IN 2019
230

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
-100

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
56

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Czech Republic	88,794
Hungary	16,741
Ukraine	10,839

721
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY
5 | **28**
79 | **17**
ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
39 [36]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
Humanitarianism

66.9% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

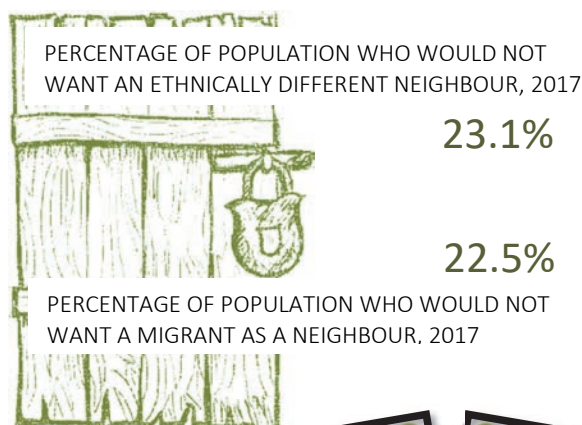**22%** PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
91%

Being church together …

TOTAL SLOVAKIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

4,599,295

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

30.1%

45.8%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

84.4

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

41.0%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
22.9%	16.6%	45.8%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

8/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

20.7% ATTENDS AT LEAST ONCE / MONTH

13.6% ATTENDS OCCASIONALLY

11.3% NEVER ATTENDS

15 – 24yrs	**2.1%**	45 – 54yrs	**7.3%**
25 – 34yrs	**3.2%**	55 – 64yrs	**10.3%**
35 – 44yr	**5.5%**	Over 65yrs	**13.0%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **20.6%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **54.0%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

22%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

25%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

1.8%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017
0.4%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	95,000
EASTERN ORTHODOX:	15,000
PROTESTANT:	15,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	130,000		60,000	NONE
MUSLIM:	<10,000		<1,000	HINDU
JEWISH:	<1,000		<10,000	BUDDHIST
OTHER:	<10,000			

Slovenia

TOTAL POPULATION, 2020
2,078,900

277,964
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019

13.4

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Bosnia and Herzegovina	**104,738**
Croatia	**45,612**
Serbia	**24,601**

1,978
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1997   EUROPEAN SOCIAL CHARTER
-           LEGAL STATUS OF MIGRANT WORKERS
1994   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2010   CONVENTION ON ACTION AGAINST TRAFFICKING
1992   UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

30 | **22**

90 | **26**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019

5,765

15% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

OVERALL MIPEX INDEX
2020 [2011]
48 [49]

TOTAL NUMBER OF REFUGEES
2019
835

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
3,820

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
Humanitarianism

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
3,435

44.8% MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

42% PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
101

ADMIT
0560418
67

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
95%

REFUGEES RE-SETTLED, 2019

Being church together ...

TOTAL SLOVENIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

1,728,658

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

23.1%

22.5%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

83.1

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

22.2%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
16.0%	28.5%	22.5%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

5/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.9%**	45 – 54yrs	**3.6%**
25 – 34yrs	**2.3%**	55 – 64yrs	**5.2%**
35 – 44yr	**3.7%**	Over 65yrs	**7.2%**

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

6.2% ATTENDS AT LEAST ONCE / MONTH

8.2% ATTENDS OCCASIONALLY

8.1% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **12.9%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **39.8%**

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

42%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

59%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

9.1%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017
1.8%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	50,000
EASTERN ORTHODOX:	55,000
PROTESTANT:	5,000
EVANGELICAL/PENTECOSTAL/IND:	<10,000

CHRISTIAN:	120,000		60,000	NONE
MUSLIM:	75,000		<1,000	HINDU
JEWISH:	<1,000		<1,000	BUDDHIST
OTHER:	10,000			

Spain

TOTAL POPULATION, 2020
46,754,800

6,842,202
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
14.6

YEAR IN WHICH THE COUNTRY SIGNED:

1978 EUROPEAN SOCIAL CHARTER
1977 LEGAL STATUS OF MIGRANT WORKERS
1979 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2009 CONVENTION ON ACTION AGAINST TRAFFICKING
1978 UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019
62,865

38% PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
52,432

INITIAL APPLICATIONS FOR ASYLUM IN 2019
117,800

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
112,185

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
238

ADMIT 830
0560418

REFUGEES RE-SETTLED, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Morocco	**711,792**
Romania	**622,555**
Ecuador	**415,310**

92,719 TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

55 | **30**
59 | **67**
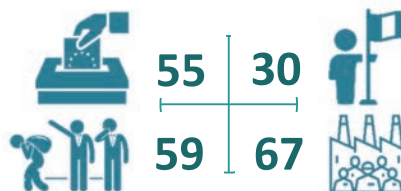
ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX 2020 [2011]   **60** [63]

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Humanitarianism

94.6% MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

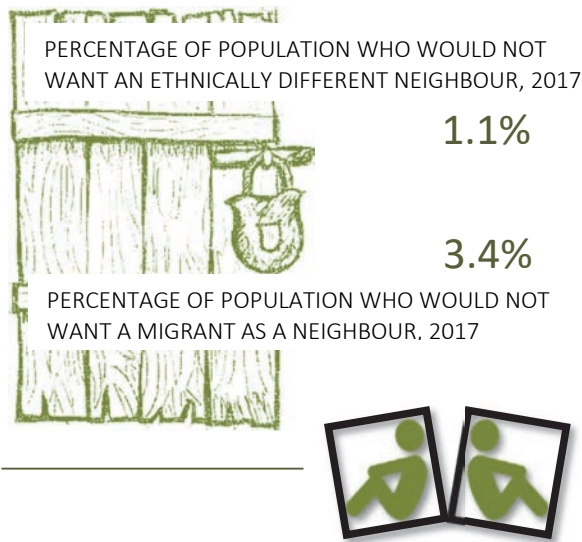**26%** PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
98%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

12.8%

13.7%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017
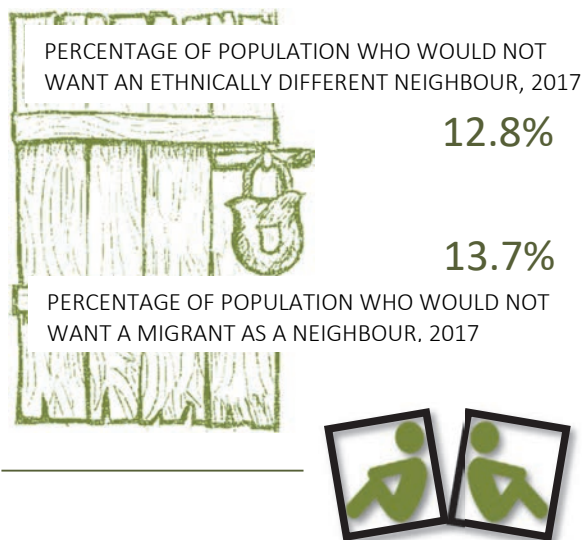
PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
9.3%	4.2%	13.7%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

4.1% ATTENDS AT LEAST ONCE / MONTH

4.9% ATTENDS OCCASIONALLY

4.8% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

26%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

62%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

22.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A
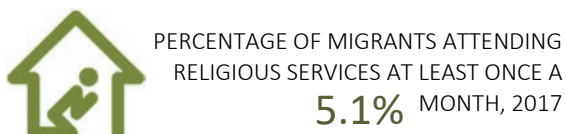
5.1% MONTH, 2017

TOTAL SPANISH POPULATION IDENTIFIED AS CHRISTIAN, 2018

1,728,658

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

3.7

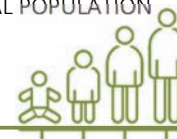PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

19.3%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

4/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.7%**	45 – 54yrs	**3,3%**
25 – 34yrs	**1.7%**	55 – 64yrs	**3.5%**
35 – 44yr	**3.2%**	Over 65yrs	**12.1%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

11.6%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

64.4%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	1,589,000
EASTERN ORTHODOX:	690,000
PROTESTANT:	125,000
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	4,700,000		490,000	NONE
MUSLIM:	1,220,000		30,000	HINDU
JEWISH:	20,000		40,000	BUDDHIST
OTHER:	200,000			

Sweden

TOTAL POPULATION, 2020
10,099,300
2,003,908
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
19.8

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Syrian Arab Republic	**181,793**
Finland	**145,544**
Iraq	**141,430**

63,818
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1961   EUROPEAN SOCIAL CHARTER
1977   LEGAL STATUS OF MIGRANT WORKERS
1953   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2010   CONVENTION ON ACTION AGAINST TRAFFICKING
1954   UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

80 | **83**
10 | **91**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019
2,170

PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017
7%

OVERALL MIPEX INDEX
2020 [2011]
86 [83]

TOTAL NUMBER OF REFUGEES
2019
292,479

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
26,255
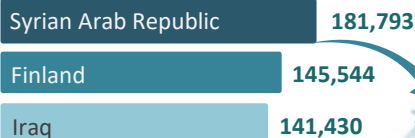
THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
Humanitarianism

MAIN MIGRATION THEME ACROSS
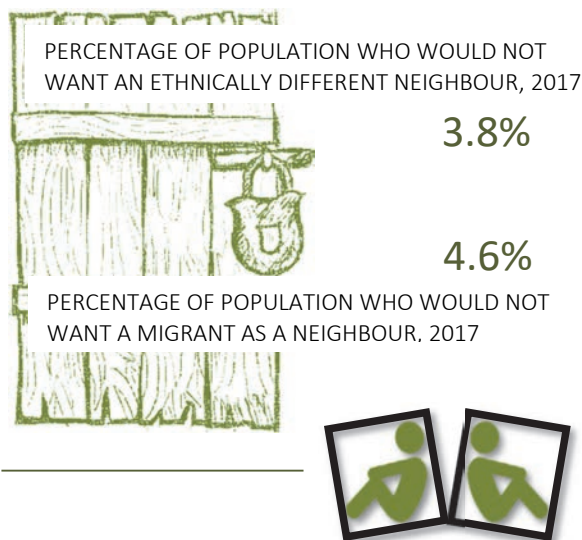**49.9%** SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-54,925

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
70% 2017

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
2

ADMIT
4,955
0560418

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
99%

REFUGEES RE-SETTLED, 2019

Being church together ...

TOTAL SWEDISH POPULATION IDENTIFIED AS CHRISTIAN, 2018

5,887,106

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

1.1%

3.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

57.5

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

8.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
2.8%	6.4%	3.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

6/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

15 – 24yrs	**0.8%**	45 – 54yrs	**1.5%**
25 – 34yrs	**1.0%**	55 – 64yrs	**1.9%**
35 – 44yr	**0.9%**	Over 65yrs	**4.2%**

0.3% ATTENDS AT LEAST ONCE / MONTH

1.1% ATTENDS OCCASIONALLY

1.8% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

9.5%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

89.4%

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

70%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

87%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

6.1%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

2.0%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	160,000
EASTERN ORTHODOX:	90,000
PROTESTANT:	510,000
EVANGELICAL/PENTECOSTAL/IND:	90,000

CHRISTIAN:	960,000		130,000	NONE
MUSLIM:	780,000		10,000	HINDU
JEWISH:	10,000		40,000	BUDDHIST
OTHER:	70,000			

Switzerland

TOTAL POPULATION, 2020
8,654,600

2,491,249
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
28.8
OF THE TOTAL
POPULATION, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Country	Population
Germany	363,037
Italy	273,918
Portugal	226,361

42,493
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1976 EUROPEAN SOCIAL CHARTER
- LEGAL STATUS OF MIGRANT WORKERS
1974 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2013 CONVENTION ON ACTION AGAINST TRAFFICKING
1955 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

55 | **28**
38 | **63**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
50 [43]

IRREGULAR MIGRANTS, 2019
13,885

-% PERCENTAGE OF THE
POPULATION THAT THINKS MORE
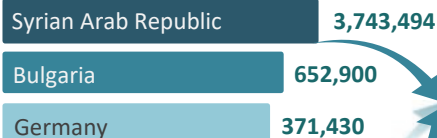IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES
2019
116,678

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
15,195

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-8,360

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
No data

-% MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019

PERCENTAGE OF POPULATION THAT
SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
-%

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
90

ADMIT
1,000
0560418

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

3.8%

4.6%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

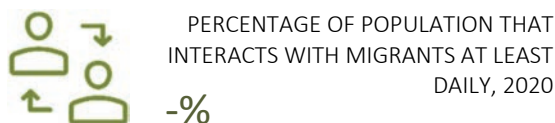| **2001**	**2008**	**2017**
0.0%	3.7%	4.6%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.8% ATTENDS AT LEAST ONCE / MONTH

1.7% ATTENDS OCCASIONALLY
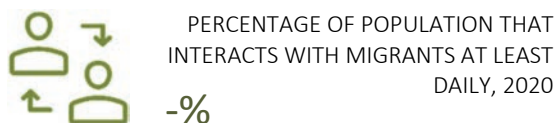
2.1% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

16.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

4.3%
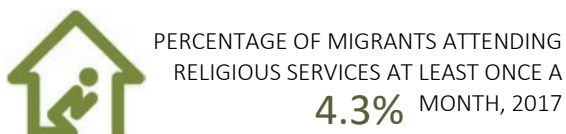
TOTAL SWISS POPULATION IDENTIFIED AS CHRISTIAN, 2018

6,300,460

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

73.7

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

12.0%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

3/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.0%**	45 – 54yrs	**3.4%**
25 – 34yrs	**1.4%**	55 – 64yrs	**2.8%**
35 – 44yr	**2.0%**	Over 65yrs	**5.7%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017 **14.6%**

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017 **76.5%**

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	855,000
EASTERN ORTHODOX:	85,000
PROTESTANT:	300,000
EVANGELICAL/PENTECOSTAL/IND:	105,000

CHRISTIAN:	1,345,000		820,000	NONE
MUSLIM:	220,000		<10,000	HINDU
JEWISH:	10,000		40,000	BUDDHIST
OTHER:	40,000			

Turkey

TOTAL POPULATION, 2020
84,339,100
6,052,652
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
OF THE TOTAL
POPULATION, 2019
7.2

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Syrian Arab Republic	**3,743,494**
Bulgaria	**652,900**
Germany	**371,430**

-
TOTAL FOREIGN-BORN RESIDENTS
ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1961   EUROPEAN SOCIAL CHARTER
1977   LEGAL STATUS OF MIGRANT WORKERS
1954   CONVENTION FOR PROTECTION OF HUMAN RIGHTS
-       CONVENTION ON ACTION AGAINST TRAFFICKING
1962   UN REFUGEE CONVENTION

IRREGULAR MIGRANTS, 2019

-

-%
PERCENTAGE OF THE
POPULATION THAT THINKS MORE
IMMIGRANTS ARE PRESENT
'ILLEGALLY' THAN 'LEGALLY', 2017

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

5 | **50**
50 | **22**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
43 [24]

TOTAL NUMBER OF REFUGEES
2019
3,787,20

INITIAL
APPLICATIONS
FOR ASYLUM
IN 2019
56,417

CHANGE IN ASYLUM
APPLICATIONS SINCE
2014
-31,403

THE MAIN MIGRATION
THEME ACROSS SOCIAL
MEDIA, 2019
No data

MAIN MIGRATION THEME ACROSS
SOCIAL MEDIA AS % OF ALL
MIGRATION THEMES, 2019
-%

PERCENTAGE OF POPULATION THAT
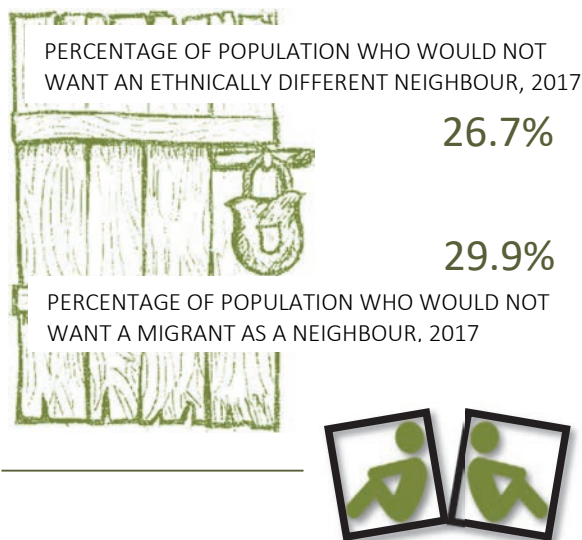SAYS IT IS INFORMED ABOUT
MIGRATION AND INTEGRATION,
2017
-%

REGISTERED VICTIMS OF
HUMAN TRAFFICKING, 2018
108

ADMIT
0560418
-

PERCENTAGE OF POPULATION THAT
CONSIDERS LANGUAGE ACQUISITION IS KEY
TO MIGRANT INTEGRATION, 2017
-%

REFUGEES RE-SETTLED, 2019

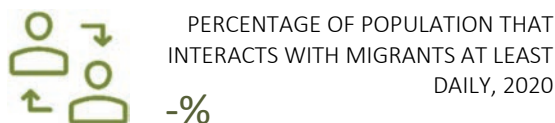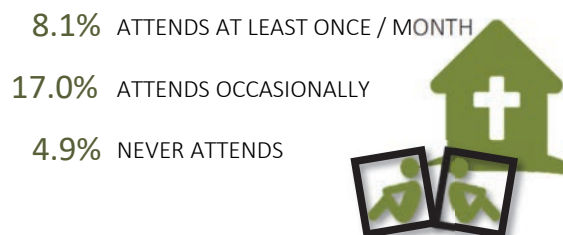# Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

41.9%

49.4%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
0.0%	48.7%	49.4%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

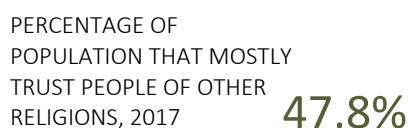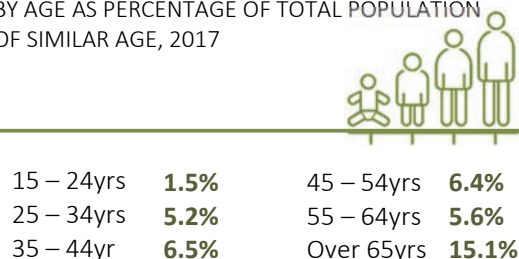**22.6%** ATTENDS AT LEAST ONCE / MONTH

20.3% ATTENDS OCCASIONALLY

8.0% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

0.0%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

0.1%

TOTAL TURKISH POPULATION IDENTIFIED AS CHRISTIAN, 2018

180,187

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

0.2

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

41.9%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

4/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**5.6%**	45 – 54yrs	**7.0%**
25 – 34yrs	**9.5%**	55 – 64yrs	**8.6%**
35 – 44yr	**10.6%**	Over 65yrs	**0.7%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

45.0%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

34.2%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	-
EASTERN ORTHODOX:	-
PROTESTANT:	-
EVANGELICAL/PENTECOSTAL/IND:	-

CHRISTIAN:	260,000			50,000	NONE
MUSLIM:	5,720,000			<1,000	HINDU
JEWISH:	<10,000			<1,000	BUDDHIST
OTHER:	<10,000				

Ukraine

TOTAL POPULATION, 2020
43,733,800
4,997,387
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
11.4
OF THE TOTAL POPULATION, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

Russian Federation	**3,308,515**
Belarus	**247,989**
Kazakhstan	**224,467**

-
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1996 EUROPEAN SOCIAL CHARTER
2004 LEGAL STATUS OF MIGRANT WORKERS
1997 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2011 CONVENTION ON ACTION AGAINST TRAFFICKING
2002 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION | ACCESS TO NATIONALITY
15 | **47**
94 | **46**
ANTI-DISCRIMINATION | LABOUR MARKET MOBILITY

IRREGULAR MIGRANTS, 2019

-

-%
PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

OVERALL MIPEX INDEX
2020 [2011]
48 [0]

TOTAL NUMBER OF REFUGEES 2019
9,395

INITIAL APPLICATIONS FOR ASYLUM IN 2019
1,589

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
419

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019
No data

-%
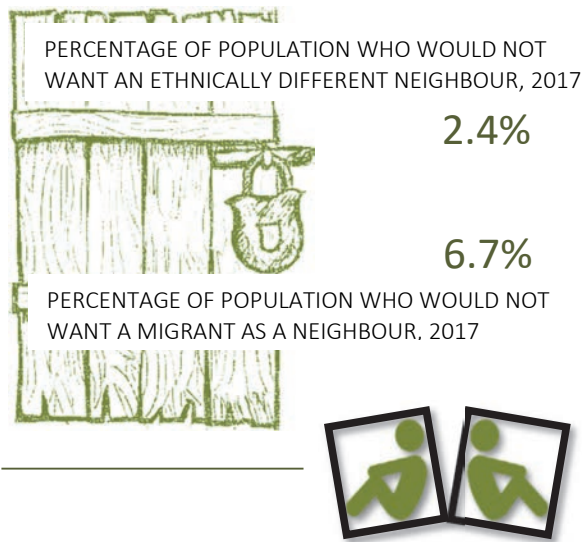MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

-%
PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
198

ADMIT
0560418
-

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
-%

Being church together …

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

26.7%

29.9%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
14.9%	18.2%	29.9%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

8.1% ATTENDS AT LEAST ONCE / MONTH

17.0% ATTENDS OCCASIONALLY

4.9% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

-%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

-%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

5.7%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

1.2%
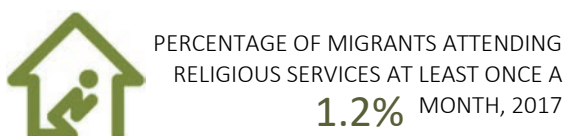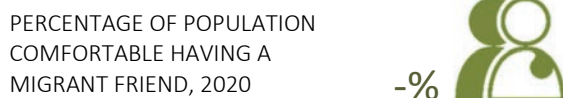
TOTAL UKRAINIAN POPULATION IDENTIFIED AS CHRISTIAN, 2018

37,776,892

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

90.0

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

33.4%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

1/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**1.5%**	45 – 54yrs	**6.4%**
25 – 34yrs	**5.2%**	55 – 64yrs	**5.6%**
35 – 44yr	**6.5%**	Over 65yrs	**15.1%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

31.4%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

47.8%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	113,000
EASTERN ORTHODOX:	3,836,000
PROTESTANT:	-
EVANGELICAL/PENTECOSTAL/IND:	677,000

CHRISTIAN:	3,325,000			550,000	NONE
MUSLIM:	950,000			10,000	HINDU
JEWISH:	<10,000			20,000	BUDDHIST
OTHER:	50,000				

United Kingdom

TOTAL POPULATION, 2020
67,886,000

9,359,587
MIGRANT POPULATION, 2020

MIGRANTS AS A
%
13.8
OF THE TOTAL
POPULATION, 2019

MIGRANT POPULATION BY COUNTRY OF ORIGIN, 2019

India	**917,686**
Poland	**914,022**
Pakistan	**605,016**

15,700
TOTAL FOREIGN-BORN RESIDENTS ACQUIRING CITIZENSHIP IN 2018

YEAR IN WHICH THE COUNTRY SIGNED:

1961 EUROPEAN SOCIAL CHARTER
-     LEGAL STATUS OF MIGRANT WORKERS
1953 CONVENTION FOR PROTECTION OF HUMAN RIGHTS
2008 CONVENTION ON ACTION AGAINST TRAFFICKING
1954 UN REFUGEE CONVENTION

MEASURES OF MIGRANT INTEGRATION (MIPEX, 2020)

POLITICAL PARTICIPATION   ACCESS TO NATIONALITY

45 | **61**

94 | **48**

ANTI-DISCRIMINATION   LABOUR MARKET MOBILITY

OVERALL MIPEX INDEX
2020 [2011]
56 [57]

IRREGULAR MIGRANTS, 2019

22,275

22%
PERCENTAGE OF THE POPULATION THAT THINKS MORE IMMIGRANTS ARE PRESENT 'ILLEGALLY' THAN 'LEGALLY', 2017

TOTAL NUMBER OF REFUGEES 2019
162,202

INITIAL APPLICATIONS FOR ASYLUM IN 2019
46,055

CHANGE IN ASYLUM APPLICATIONS SINCE 2014
14,310

THE MAIN MIGRATION THEME ACROSS SOCIAL MEDIA, 2019   Security

46.5%
MAIN MIGRATION THEME ACROSS SOCIAL MEDIA AS % OF ALL MIGRATION THEMES, 2019

43%
PERCENTAGE OF POPULATION THAT SAYS IT IS INFORMED ABOUT MIGRATION AND INTEGRATION, 2017

REGISTERED VICTIMS OF HUMAN TRAFFICKING, 2018
6,985

ADMIT 5,610

REFUGEES RE-SETTLED, 2019

PERCENTAGE OF POPULATION THAT CONSIDERS LANGUAGE ACQUISITION IS KEY TO MIGRANT INTEGRATION, 2017
97%

Being church together ...

PERCENTAGE OF POPULATION WHO WOULD NOT WANT AN ETHNICALLY DIFFERENT NEIGHBOUR, 2017

2.4%

6.7%

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT AS A NEIGHBOUR, 2017

PERCENTAGE OF POPULATION WHO WOULD NOT WANT A MIGRANT NEIGHBOUR, 2001-2017

2001	2008	2017
15.5%	18.1%	6.7%

PERCENTAGE OF POPULATION THAT WOULDN'T WANT A MIGRANT NEIGHBOUR, CORRELATED WITH THEIR FREQUENCY OF ATTENDANCE AT A RELIGIOUS SERVICE, 2017

0.8% ATTENDS AT LEAST ONCE / MONTH

1.5% ATTENDS OCCASIONALLY

4.4% NEVER ATTENDS

PERCENTAGE OF POPULATION THAT INTERACTS WITH MIGRANTS AT LEAST DAILY, 2020

43%

PERCENTAGE OF POPULATION COMFORTABLE HAVING A MIGRANT FRIEND, 2020

77%

PERCENTAGE OF MIGRANTS AFFILIATED WITH RELIGIOUS ORGANISATIONS, 2017

24.1%

PERCENTAGE OF MIGRANTS ATTENDING RELIGIOUS SERVICES AT LEAST ONCE A MONTH, 2017

5.7%

TOTAL BRITISH POPULATION IDENTIFIED AS CHRISTIAN, 2018

45,386,218

PERCENTAGE OF POPULATION IDENTIFIED AS CHRISTIAN, 2018

68.1

PERCENTAGE OF POPULATION ATTENDING A RELIGIOUS SERVICE AT LEAST ONCE A MONTH, 2017

11.5%

INDEX OF STATE FUNDING OF RELIGIONS, 2014

4/10

MONTHLY ATTENDANCE AT RELIGIOUS SERVICES BY AGE AS PERCENTAGE OF TOTAL POPULATION OF SIMILAR AGE, 2017

15 – 24yrs	**0.7%**	45 – 54yrs	**2.8%**
25 – 34yrs	**1.9%**	55 – 64yrs	**2.8%**
35 – 44yr	**2.7%**	Over 65yrs	**6.2%**

PERCENTAGE OF POPULATION THAT SAYS GOD IS IMPORTANT IN THEIR LIFE, 2017

14.6%

PERCENTAGE OF POPULATION THAT MOSTLY TRUST PEOPLE OF OTHER RELIGIONS, 2017

83.4%

RELIGIOUS BELONGING OF MIGRANTS, 2017

ROMAN CATHOLIC:	1,575,000
EASTERN ORTHODOX:	300,000
PROTESTANT:	1,135,000
EVANGELICAL/PENTECOSTAL/IND:	1,280,000

CHRISTIAN:	4,290,000		1,900,000	NONE
MUSLIM:	1,760,000		550,000	HINDU
JEWISH:	50,000		290,000	BUDDHIST
OTHER:	460,000			

APPENDIX ONE: QUESTIONNAIRE CIRCULATED TO CHURCHES AND CHURCH-RELATED AGENCIES IN EUROPE

GENERAL INFORMATION ABOUT YOU AND YOUR CHURCH

1. Email address:

2. Please, specify your name and role in your Church:

3. Please select the country where your Church is located (Mark only one):

☐ Albania	☐ Lithuania
☐ Armenia	☐ Luxembourg
☐ Austria	☐ Malta
☐ Azerbaijan	☐ Monaco
☐ Belgium	☐ Montenegro
☐ Bosnia and Herzegovina	☐ Netherlands
☐ Bulgaria	☐ North Macedonia
☐ Croatia	☐ Norway
☐ Cyprus	☐ Poland
☐ Czech Republic	☐ Portugal
☐ Denmark	☐ Republic of Moldova
☐ Estonia	☐ Romania
☐ Finland	☐ Russian Federation
☐ France	☐ Serbia
☐ Georgia	☐ Slovak Republic
☐ Germany	☐ Slovenia
☐ Greece	☐ Spain
☐ Hungary	☐ Sweden
☐ Iceland	☐ Switzerland
☐ Ireland	☐ Turkey
☐ Italy	☐ Ukraine
☐ Latvia	☐ United Kingdom

4. Please select your Church (Mark only one):

☐ Anglican Church [Skip to question 6]	☐ Oriental Orthodox Church [Skip to question 5]
☐ Baptist Church [Skip to question 6]	☐ Pentecostal Church [Skip to question 5]
☐ Evangelical (Non-denominational) Church [Skip to question 5]	☐ Reformed Church [Skip to question 5]
	☐ Old Catholic Church [Skip to question 6]
☐ Lutheran Church (Skip to question 6]	☐ United Church [Skip to question 6]
☐ Methodist Church [Skip to question 6]	☐ Roman Catholic Church [Skip to question 6]
☐ Eastern Orthodox Church [Skip to question 5]	☐ Other:

5. Please specify your denomination and/or your Church (e.g., if you have ticked Orthodox Church, please specify which autocephalous church you belong to or if you have ticked Evangelical - Non denominational Church, please specify the name)

6. How would you define the position of your Church in your country? (Mark only one):

☐ A long-established Church whose members are the majority of the Christian population
☐ A State Church
☐ A long-established Church whose members are a minority within the Christian population

☐ An established minority Church (present in the country for at least 30 years)
☐ A newly established Church (within the last 30 years)
☐ Other:

7. How would you define your Church based on membership and church attendance? (Mark only one):

☐ A Church composed mainly of 'indigenous' (non-migrant) churchgoers [Skip to question 8]

☐ A church composed mainly of 'indigenous' (non-migrant) churchgoers with an established minority presence of churchgoers with a migrant background [Skip to question 8]

☐ A Church composed of people with a RECENT migrant background (first generation) coming from the same geographic area
[Skip to question 27]

☐ A Church composed of people with a RECENT migrant background (first generation) coming from different areas of the world [Skip to question 27]

☐ A Church composed of people whose parents or grandparents had a migrant background coming from the same geographical area
[Skip to question 27]

☐ A Church composed of people whose parents or grandparents had a migrant background coming from different areas of the world
[Skip to question 27]

☐ Other:

8. What is the (estimated) percentage of migrants in your Church? In this case when we talk about migrants, we refer to first and second generation of migrants. (Mark only one):

☐ Below 5%   ☐ Between 41 and 60%
☐ Between 6 and 20%   ☐ Over 60%
☐ Between 21 and 40%   ☐ Other:

9. What are the main nationalities present in your Church? (We are interested to know how diverse is your Church, please keep in mind that people may have more than one nationality – i.e., British, Filipino, German, Italian, Ghanaian.)

10. How long has your Church had churchgoers/members with a migrant background? (Mark only one):

☐ less than 5 years   ☐ 41-50
☐ 5-10 years   ☐ 51-60
☐ 11-20   ☐ 61-70
☐ 21-30   ☐ More than 70 years
☐ 31-40

11. Does your Church have congregations at local or parish level that have noticeable 'ethnic minorities'? (e.g. congregations belonging to your Church, which are composed mainly of Nigerians or Filipinos) (Mark only one):

☐ Yes [Skip to question 12]
☐ No [Skip to question 13]

12. What is the percentage of ethnic minority congregations belonging to your Church? (Mark only one):

☐ Below 5%   ☐ Between 41 to 60%
☐ Between 6 to 20%   ☐ Over 60%
☐ Between 21 to 40%

13. Do you have international and/or intercultural congregations or parishes in your Church? (We intend 'intercultural congregations' as those churches which have intentionally changed their worship style and their being church to include all cultures; we intend 'international congregations' as those churches whose members have different ethnic backgrounds and they worship in one of the European languages - English, French, Spanish) (Mark only one):

	Yes	No
Intercultural congregations		
International congregations		

14. What is the percentage of intercultural congregations belonging to your Church? (Mark only one):

- ☐ Below 5%
- ☐ Between 6 to 20%
- ☐ Between 21 to 40%
- ☐ Between 41 to 60%
- ☐ Over 60%

15. What is the percentage of international congregations belonging to your Church? (Mark only one):

- ☐ Below 5%
- ☐ Between 6 to 20%
- ☐ Between 21 to 40%
- ☐ Between 41 to 60%
- ☐ Over 60%

16. Does your Church have 'Fellowships' based on ethnicities? (Fellowships are intended as diaspora communities of a particular ethnicity within a national church that meet regularly across the country organising worship services, cultural events, and/or youth events) (Mark only one):

- ☐ Yes [Skip to question 17]
- ☐ No [Skip to question 18]
- ☐ Other:

17. How many Fellowships does your Church have? (Please specify the ethnicities represented)

18. We would like to know about patterns of worship in churches with migrants in their constituency. Various possibilities for the manner in which migrant and indigenous Christians worship are outlined below.

Please rank the following from 1 to 5, using '1' to indicate the most frequent and '5' the least frequent pattern of worship across the congregations and parishes in your Church. (Mark only one per row):

	1	2	3	4	5
Worshipping together every Sunday					
Separate and united worship times every Sunday					
Separate worship times with monthly joint worship					
Separate worship times with occasional encounters					
Separate worship times					
Worshipping together every Sunday					

Separate and united worship times every Sunday					
Separate worship times with monthly joint worship					
Separate worship times with occasional encounters					
Separate worship times					

19. What kind of materials/instruments does your Church have to foster inclusive and integrated churches? (Check all that apply)

	Yes	No	Working on it
Policy on multicultural/intercultural worship			
Material/resources on multicultural/intercultural worship (liturgy, songs, etc)			
Policies encouraging active participation of migrants in the organisation and leadership of the church			
A committee in charge of intercultural issues at national level			
Employment			
Other			
Policy on multicultural/intercultural worship			
Material/resources on multicultural/intercultural worship (liturgy, songs, etc)			
Policies encouraging active participation of migrants in the organisation and leadership of the church			
A committee in charge of intercultural issues at national level			
Employment			
Other			

20. What percentage of leadership positions in your Church is held by migrants? (Mark only one):

- ☐ Below 5%
- ☐ Between 6 to 20%
- ☐ Between 21 to 40%
- ☐ Between 41 to 60%
- ☐ Over 60%

21. What percentage of young people (age 18-35) do you have in your Church? (Mark only one):

- ☐ Below 5%
- ☐ Between 6 to 20%
- ☐ Between 21 to 40%
- ☐ Between 41 to 60%
- ☐ Over 60%

22. What percentage of young people (age 18 - 35) in your Church have a migrant background? (Mark only one):

- ☐ Below 5%
- ☐ Between 6 to 20%
- ☐ Between 21 to 40%
- ☐ Between 41 to 60%
- ☐ Over 60%

23. How many of the young people in your Church could be considered either a first- or second-generation migrant? (Check all that apply):

	Below 5%	Between 6 to 20%	Between 21 to 40%	Between 41 to 60%	Over 60%
First generation					
Second generation					

24. Does your Church organise separate activities, or have separate organisations, for young people based on ethnicity? (Check all that apply):

- ☐ There is ONE organisation in charge of youth activities at national level
- ☐ There is more than ONE organisation in charge of youth activities based on ethnicity
- ☐ There are local groups composed mainly of people of the same ethnicity but at national level there is ONE youth organisation
- ☐ Other:

25. In what way do young people (age 18-35) in your Church organise their activities in your country? (Check all that apply):

- ☐ They have regular meetings for young people at their local church
- ☐ They have youth meetings at national level of the church
- ☐ They have regular meetings with other Christian youth groups at local level
- ☐ They have regular meetings with other Christian youth groups at national level
- ☐ They have sporadic meetings with other Christian youth groups at local level
- ☐ They have transnational meetings with young people of their denomination
- ☐ They have transnational meetings with young Christians of different denominations

26. What is the source of (all) this data? (Check all that apply):

- ☐ Church-organised census or survey
- ☐ Other census or survey
- ☐ Estimate
- ☐ Other:
- ☐ Skip to question 35
- ☐ Untitled Section

27. How long has your Church been present in the country? (Mark only one):

- ☐ less than 5 years
- ☐ 5-10 years
- ☐ 11-20
- ☐ 21-30
- ☐ 31-40
- ☐ 41-50
- ☐ 51-60
- ☐ 61-70
- ☐ More than 70 years

28. What are the main ethnicities present in your Church?

29. Where is the headquarter of your Church? (Mark only one):

- ☐ In the same country where your Church is
- ☐ In the country of origin where the majority of your members come from
- ☐ Other:

30. What type of relationship does your Church have with historical (other/long established) churches present in your country? (Mark only one):

- ☐ Regular encounters
- ☐ Sporadic collaborations
- ☐ Planned activities during the year
- ☐ Sporadic encounters
- ☐ None

31. Do you wish to have contact with historical churches if this does not exist? (Mark only one):

☐ Yes
☐ No
☐ Other:

32. Do your members feel discrimination because of their ethnicity and religion? (Mark only one):

☐ Yes (for both)
☐ Only because of their ethnicity
☐ Only because of their religious affiliation
☐ No

33. What is the percentage of young people in your Church (age 18-35)? (Mark only one):

☐ Below 5%
☐ Between 6 to 20%
☐ Between 21 to 40%
☐ Between 41 to 60%
☐ Over 60%

34. In what way do young people (age 18-35) in your Church organise their activities in your country? (Check all that apply):

☐ They have regular meetings for young people at their local church
☐ They have youth meetings at national level of the church
☐ They have regular meetings with other Christian youth groups at local level
☐ They have regular meetings with other Christian youth groups at national level
☐ They have sporadic meetings with other Christian youth groups at local level
☐ They have transnational meetings with young people of their denomination
☐ They have transnational meetings with young Christians of different denominations
☐ Advocacy and assistance

(If this kind of work exists only in your 'home country' but not in the country where your church is located please specify in other)

35. Do you have a department or office responsible for advocacy work for migrants, refugees or minority ethnic people carried out by your Church? (Mark only one):

☐ Yes
☐ No
☐ Other:

36. Does your Church do advocacy work in partnership with other churches and/or organisations? (Mark only one):

☐ Yes
☐ No
☐ Other:

37. Do you have a department or office responsible for organising assistance to migrants, refugees and asylum seekers on behalf of your Church? (Mark only one):

☐ Yes
☐ No
☐ Other:

38. Does your Church organise assistance to migrants, refugees and asylum seekers in partnership with other churches and/or organisations? (Mark only one):

☐ Yes
☐ No

39. Is your Church involved in any of the following campaigns, activities …? (Check all that apply):

☐ Safe passage
☐ Humanitarian Corridors /Community Sponsorship

☐ Sanctuary movements/Church refuge
☐ Other:

40. Did you read the previous editions of "Mapping Migration, Mapping Churches' Responses"? (Mark only one):

☐ Yes, both
☐ Yes, but only the first edition (2008)
☐ Yes, but only the second edition (2016)

☐ No
☐ Other:

41. In order to measure the impact of the previous Mapping Migration studies, we would like to know how useful you think the Mapping has been for your Church? (Mark only one):

☐ Very useful
☐ Moderately useful [Skip to question 42]
☐ Not useful [Skip to question 42]
☐ Unsure [Skip to question 42]

42. Please indicate what could be added to make it more relevant for your work. Many thanks for your time, your contribution is much appreciated. Should you have any questions, please contact CCME addressing mapping.migration@ccme.be

APPENDIX TWO: TEN RECOMMENDATIONS FOR IMPROVING THE PROCESSES OF INTEGRATION AND ACTIVE PARTICIPATION IN CHURCHES

Introduction

The 2nd edition of *Mapping Migration* incorporated findings from the 2010 study *MIRACLE project* undertaken by CCME researchers, including Alessia Passarelli. The *MIRACLE project* interviewed twenty-two migrants and recorded and analysed migrant encounters with, and participation in, churches in a number of European countries. Subsequently, the authors identified four areas of thematic significance and went on to draft a set of recommendations that would resource and encourage the vision and commitment of Churches in Europe to the Christian vocation of 'being Church together'.

Pages 29 to 49 of the *MIRACLE project* report identified ten recommendations, authored by Dr Olivia Bertelli, and these recommendations are listed here with only minor editing.

Ten recommendations for improving the processes of integration and active participation in churches

The process of integration and active participation of newcomers concerns the structure and attitudes of the church towards all its members. It is a process that requires time, human resources and should be carefully structured in a participative way, without the predominance of some groups or people over others.

As a result of the MIRACLE project ten areas of actions are recommended to improve these processes. This list should not be considered as complete and exhaustive. The recommendations are not listed in chronological order. These actions ought to be taken with a certain degree of simultaneity:

1. Realising integration as a two-way process
2. Encouraging a welcoming attitude
3. Introducing interculturalism in church activities
4. Improving social relations among members
5. Reflecting on church structures, aspects and attitudes that influence active
6. participation
7. Going where the others are
8. Establishing dialogue on core issues
9. Addressing conflicts in the church
10. Creating and improving relations with associations, migrant-led churches and
11. traditional churches for exchanging good practices
12. Collecting data regarding the participation in churches

1. Realising integration as a two-way process

The concept of integration as a bidirectional process requiring a mutual effort by migrants and members of the hosting society can be translated in the church context by looking at the relations between migrants and natives in both traditional churches and migrant-led churches. This implies mutual exchange and knowledge of each other's culture, tradition and ways to express the faith. A pre-requisite for enhancing a fruitful exchange is mutual acceptance, recognition and equality of rights. Building bridges among church members means establishing a platform of dialogue where the idea of being church together is jointly developed and implemented. It does not mean to review entirely and turn upside down the existing structure, but to re-think and re-formulate together in a participatory way, certain activities, practices of decision-making, ways of managing the community, etc. The fundamental characteristics of a church will not be – and do not have to be – modified due to a minority of newcomers. The process of integration and adaptation of the church to the new or different needs of the community is a delicate and long process which is not done overnight. Differences in timing of individuals and communities in elaborating the integration process, in being an active part of the changes and in feeling comfortable with the other members should be carefully considered. Such gaps in timing should be also attentively considered in order to avoid conflicts. The change process might require a longer or shorter amount of time according to the readiness of the individuals. If the time is not ripe, conflicts may crop up and resistance may arise. It may

be useful at these stages to look for external support by cultural and conflict mediators, avoiding however that only a few members are left with the duty of finding solutions and achieving reconciliation.

How to do it?

- The process of integration is the result of local initiatives but also of coordinated action at the national level. In order to develop good practices, it is important to have a clear system of rules, incentives, strategies and support decided at national level, which will guarantee the existence of an established framework on which local parishes and congregations can base their activities and projects concerning integration and active participation.
- There is a need for mutual information-sharing. It is important to empower migrants by helping them understand, respect and profit from the local and national civic, juridical and political system. It is also important for migrants to share responsibilities with the local society by participating in existing realities (church activities and decision-making) and offering their contributions. Natives should work against forms of racism and discrimination present at all levels in local churches and national institutions, promoting migrants' rights and learning to make diversity enriching for everyone.
- Natives and migrants should jointly organise events and activities witnessing another way of building the society. The churches in Europe have the task to demonstrate that people can together realize a society of solidarity, starting from the church community: by responding to the Biblical message of loving the neighbour and welcoming the stranger they work for the unity of the People of God, against social exclusion and discrimination, enriching one another by the value of diversities.
- Build together a new collective religious identity: starting from the acceptance and acknowledgement of the individual identity, churches can realize genuine bidirectional integration by remodelling a new collective identity as the result of the contributions of each single church member.

Making everyone participate in the integration process involves consideration and attributing value to the identity (cultural and religious heritage, experiences, wishes, expectations, fears, etc.) of everyone. Beginning a process of change requires time, energy, human resources: it is about developing a welcoming church where all the members feel at home. Remodelling a collective religious identity is about developing a common vision of the church and of the expression of the Christian faith.

Reflect on:

- What do the stones that you would use to build the bridges of integration represent?
- What scares you about integration?
- What are the benefits and negative aspects of more diversity in the society?
- What do you think that national structures and institutions should do more for promoting integration and active participation in churches and in society?
- How is your church addressing the issues of racism and discrimination?
- Have there been incidences of racism and discrimination in your church?
- How would you present your vision of the Kingdom of God?

2. Encouraging a welcoming attitude

Welcoming a new person that has just stepped inside for the very first time is widely acknowledged as a positive factor. It makes the newcomer feel welcomed in the community of faith, indicating the existence of a sense of belonging among the members: on the one hand, welcoming someone is a kind and freely chosen attitude and, on the other hand, it means also recognising that someone is new, remains an outsider, and is not part of the community yet. However, warm greetings indicate the openness of the parish and the importance given to each sheep of the household of God, where also the last arrived deserves the attention of the community as a Christian fellow. It is important to notice that a welcoming approach is not limited to the first day a newcomer comes in, it is rather a way of structuring human relations and of making everybody feel as part of the same community to which everyone can contribute with her/his own capacities.

How to do it?

- Evidence from the workshops and interviews revealed that all over Europe many parishes have developed their own practices, however many are yet to define their welcoming and opening attitudes.
- Promote a Welcoming Group made of gate keepers (of women, men, elderly and young people). A rotation can be planned and one or two persons each Sunday can stand on a voluntary basis at the front door and welcome people with kind words handing out the Bible, the hymn book or the booklet of the day. When a newcomer arrives, he/she will be greeted and recognised. It is not necessary to make a whole interview regarding who the

person is, what she/he wants, where she/he comes from, which church she/he belongs to, etc., a simple welcome and the question whether or not assistance, eg. for language purposes, is needed. To deal with language problems, she/he can be put side by side with someone who speaks her/his language. In case this is not possible it is however important to show that she/he is in the House of the Lord, where every human being is treated the same and where he/she can praise the Lord with the other members.

- Make the newcomer present him/herself at the end of the worship service, during a "News and events telling". Persons might be asked to stand up and briefly tell for example: who they are, where they come from, and how they got to know the local parish.
- At the end of the worship service, make time for a moment where persons have the opportunity to talk to the newcomers, inviting them to join activities or take part in the organisations of events.
- Visit other churches and share experiences on welcoming methods, and learn-by-doing.

Reflect on:

The first contact is a relevant step in every relationship, often the first impression is the one which really counts. When we meet someone for the first time we usually smile, some people shake hands, some others kiss on the cheeks, some others just greet each other, however, and everyone wants to make a good impression. The name of a person is very important, in many cultures relating to the identity, thus introducing oneself by name and asking the other person's name is a crucial element.

- How do we present ourselves to newcomers?
- What do we consider as the most relevant aspects of a person that has entered the local parish for the first time (denomination, country of origin, language skills, social status, etc)?
- How do we promote an open and welcoming attitude among the members of the local parish? How do we tell the rest of the world that our church is a welcoming faith community?

3. Introducing interculturalism in church activities

As the MIRACLE acronym suggests, Integration can be done through Religion, Activation, but also Cultural Learning and Exchange. A pre-requisite for achieving peoples' active participation, is to know each other, to share experiences, stories, abilities, capacities and learn from each other. One might say that whoever finds a friend finds a treasure. The process of mutual learning in the context of a church has a privileged starting point: all the believers have a common ground, the Bible, and a faith path. Both these aspects are important for the spiritual dimension and life which are at the core of the believers' identity. Starting by sharing and reflecting on the commonalities between believers of different countries is a necessary step for building a community of faith which has its richness in diversities. Often, in the evangelical world there is the temptation of highlighting the differences in order to define a certain denomination. Of course, differences are important since they make everybody a specific and unique human being, and they give parishes their specific and unique nature. However, in the encounter with "the other" it is important to distinguish which commonalities are grounded in the Word of God, and which differences are there due to cultural and historical factors.

How to do it?

- Hold prayers in different languages according to the nationalities or languages present in the parish: if there is even only one person whose mother tongue is different from the language used during the worship service, invite her/him on Sundays to read a prayer in her/his language, or to read a passage from the Bible in her/his language. It will help the person feel recognised and accepted by the community, and the other members will have the opportunity to hear the Word of the Lord in its beauty told in another language. As everyone has the right to hear the Gospel in her/his own mother tongue, others might read the Holy Scripture passage from their own Bibles.
- New members coming from different countries might teach some hymns, songs or prayers in their own language: the congregation might have each Sunday a hymn in a foreign language which maybe that of the newcomers and spoken also by other members. In this way, not only migrants will learn the local language but also the community will be enriched by the diversity and will learn from them, realising the two-way process of integration.
- Organise church activities in an intercultural way: biblical studies, Sunday schools, catechism sessions, public events, happenings, gatherings etc. can always adopt an intercultural approach, with the curiosity of learning from others and promoting the organisation of those activities in a way that stimulates a reciprocal exchange. Many parishes conduct once a month an intercultural worship service, where the Bible is read in different languages. Others organise intercultural Bible studies where people of different nationalities are gathered

together and led by a pastor in the study of the Holy Scripture. It might be good to use the local language, making sure that everybody is able to understand and follow.

- Sharing roles in service among the members has appeared to be a widely acknowledged and practised way for promoting a sense of inclusion and participation: not just leading prayers but also singing in the choir, organising groups (for youth, women, visiting, ecumenical relations). Migrants can indeed be a bridge between their ethnic communities and the local society and their contribution in churches should be valued more.

Reflect on:

Churches have often acquired ingrained habits regarding the planning of their activities and to some extent, the worship service. As some participants noted during the MIRACLE workshops, the Bible does not restrict the instruments that should be played (actually in the Bible there are many more instruments than those currently used in churches), the number of intercession prayers, nor does it indicate the rules that should be followed for the collection. In a MIRACLE workshop, for example, participants debated whether the liturgy to which they are used to has some flexibility or not: the trainer suggested to organise a bible study in their church on the liturgy and find out why certain sections are there and what the reasons for the particular sequence may be. While some liturgical elements may not be changed, there may be parts in or after the liturgy which may easily be adjusted.

- How do you conduct the service? Why do you conduct it in that specific way?
- How do others hold their worship?
- How does it function in other countries? And in other denominations?
- What are the differences and commonalities?
- How would you enrich it and what would you like to change?

It is important to understand how a congregation and its members experience the spiritual dimension of a service, taking into consideration their origin, denomination and traditions. Some changes of a worship order may only be possible after an agreement has been reached in ecumenical dialogue between different denominations. Some denominations however, have more flexible forms of liturgy than others and can include elements from other traditions. It will be important to represent the belief in the one Church in the worship, as it is contained in the Christian creed. No church can be the Church of God by itself alone; the concept of "Being Church Together" as God's people is deeply rooted in the biblical message.

4. Improving social relations among members

Getting to know each other is not only about sharing faith and beliefs, but it is also about getting to know the person as a whole. It is important to structure church life in a way that everybody can share their experiences and contribute their different potentials and capacities. To foster active participation, it is important to begin by improving social relations. Newcomers need to be part of the community and they need to feel that they are part of the Household of God when they attend that local parish.

How to do it?

- Social happenings and gatherings are usually well organised by local parishes and congregations, they are an ideal place to also value the contributions of migrants and newcomers and to improve their social inclusion in the local parish.
- If a common meal is planned, newcomers might cook together with those usually appointed for preparing meals: they might cook some dishes of their own tradition, teaching it to the others and learning some typical recipes of the local society.
- Organise activities that combine an ordinary activity of the church with a part dedicated to learning some aspects of the newcomers' cultures. For example, a bible study takes place, and there is also a tasting of different dishes: newcomers should actively be involved and contribute to both, by participating in the bible study and by cooking something and teaching the local members. Such an event can be organised with other local churches and migrant-led churches. It might also well be in combination with a debate regarding a social/theological issue, or with the projection of a movie, or with another special occasion. Each of these activities should however be structured in two parts giving space for the migrants to introduce significant elements of their cultural traditions. Obviously, cooking is not everything and social relations should never be limited to it: too often the contributions of migrants are limited to an "ethnic/cultural side" of an event (cooking, singing, dancing).
- Relegating migrants' contributions to folkloristic aspects and roles is far away from starting a process of mutual integration. Migrants have to become an active part of the faith community, they need to be given space for expressing their own faith, habits and traditions, but it will be important to involve them in each dimension of

the church and at every level. It is not enough to call on them for Pentecost (when Bible readings in different languages appear nice) or for Christmas time (when we feel obliged to help those in need). Migrants are not here to just fill empty church benches and pay fees and taxes. As for every human being and believer the focus has to be put on the social and human development, which can only be done in cooperation with all members.

Reflect on:

- What are the social activities promoted in your church?
- What is the target of these activities and how are they structured?
- What and how would you change them?
- Is there a youth group in your church? What are its activities and working methods?
- Is there a women's group in your church? What are its activities and working methods?
- Is there any activity that has changed in the last few years towards a more intercultural dimension and approach?
- How is the intercultural issue dealt with in your church?

5. Reflecting on the church structures, aspects and attitudes that influence active participation

From the experiences of the workshop, it appeared that the role of charismatic persons in the church is fundamental for promoting active participation of migrants and for starting the integration process. However, actively participating and being socially included depends first of all on how the church is structured. The same aspect can indeed promote or prevent active participation, depending on the access an individual has to it. Some of the main structures determining the active involvement of church members are:

- Requirements for becoming a member: in order to vote in the assemblies, elect and stand for elections, as well as having the feeling of being fully a Christian fellow in the majority of churches in Europe, a believer has to officially be registered as a member. This is coupled with a series of requirements which are not always easy to fulfil, in particular if the person is a migrant.
- Language: the issue of language skills raised concern during the discussions in the workshop. For example, many migrants coming, from former colonies of France, England, the Netherlands, and settling down in the former colonizers' country faced several problems in the integration process although they had ample opportunities to perfect their knowledge of the local language. Even if there was no concern about their language skills, they were nevertheless not welcomed in traditional churches and were invited to join migrant-led churches linked with their home countries. This highlights the fact that the issue of communicating goes beyond the language skills. Although it is unanimously acknowledged that knowing the language of the local society is vital for actively participating, the language requirement has sometimes been used for excluding migrants from participating. From the experience of the MIRACLE project, we would therefore promote a different approach to the issue of language skills, seeking ways to value the use of different languages. Another way of dealing with language is the case in the Netherlands. Since the descendants of the second or third generation are in the meantime the majority in a migrant-led church in the Netherlands, the local language was adopted as main language for the worship service and church activities. However, in order to keep welcoming new migrants from the country of origin, they opted for simultaneous translation (with beamers and whispered interpretation) in the language of their families' country. This is not entirely new, many migrant-led churches and also traditional churches conduct the service and activities in the mother tongue (which for traditional churches is in most cases the local language), and then use a beamer and/or whispered interpretation for languages spoken by their members (English, French, Russian, Twi etc.). But in the case mentioned above, the process was that the decision to change was taken by migrants, thus inviting the reflection whether that specific church would still be called "migrant-led church".
- Worship service: While this topic is sensitive, for many Christians the way the service is structured influences and reflects the way a community expresses its faith. Cultural heritage and anthropological attitudes determine different aspects of the expression of sacredness as perceived by the believers. It is not, indeed, easy to modify it or to introduce new aspects. It is however important to note that often an unreflected planning and organisation of the worship service, the selection of hymns and music, sometimes unconscious specific traditions of seating or behaviour, are elements that might exclude newcomers. Re-thinking and re-modelling elements of the liturgy is not the only way for promoting integration within churches, but a change of some aspects of the service might well act as a point of conjunction between different ways and traditions of expressions of faith. One example: when migrants started to attend regularly a local traditional parish, the need for reflecting and discussing the structure of the service emerged. The community established a committee to revise the order of service so that the different cultures could go hand in hand. Every three months the service was changed, adjusted, reviewed, and after two years the new service involved natives and migrants, both on the same level.

At the beginning some church members left, however, this experience has become one of the best practices in Europe: the service lasts for two hours, it is conducted in the local language and there is translation in two more languages with leaflets and a beamer, natives have learnt hymns of the migrants' tradition and vice versa. Migrants are deacons, teachers at the Sunday school and the catechism, members of the church council: migrants and natives sit side by side working together in the edification of a new Church.

- Roles in church activities: as for the improvement of the social relations Between members, activities organised by the local congregation are relevant for enhancing the integration and active participation of migrants. Having an active role can be regarded as already participating, but also as a factor fostering active participation. In order to encourage this process, it is necessary to get to know the abilities, capacities and wishes of the newcomers in order to promote them for appropriate roles. Being a gate keeper, or the bus driver on Sunday morning picking up church members, singing in or conducting the choir, reading of the Gospel, teaching in the Sunday school, participating in the women's, youth group or the welcoming group: all these roles have been found to be extremely important for feeling accepted and recognised in the community. Having a visible role in one or more of the church activities is a significant sign of good co-operation. Accepting the identity of the newcomers is a fundamental pre-requisite for the beginning of good relations between them and settled church members, who need to be accepted with their culture and traditions, too. Recognizing the validity and importance of the cultural and religious heritage that both parts bring in their identities is the starting point for the two-way process of integration. Without mutual acceptance and acknowledgement, it is rather difficult to realise a good practice of integration and active participation.

Reflect on:

In addition to specific church institutions and structures, many other aspects can be identified as relevant for influencing the integration and participation process. Only three main aspects have been listed above, which have emerged as the common ones among the six partner organisations, irrespective of the national context and denominational belonging.

- What are the main structures in your church?
- Which ones are promoting active participation and which ones are preventing it?
- Why is it important for a church that everyone participates actively? And for society?
- What are the benefits of active participation in the society?
- Are you aware of the decisions taken in your church? How do you influence them?
- How do you follow-up on activities of your church?
- What is your role in the decision-making processes and in the activities?

6. Going where the others are

Some local parishes, in particular in small villages and rural areas, did not have members coming originally from another country. In these cases, the issue of migrants' participation was felt as not relevant. On the other hand, migrant-led churches often had no natives among their members, focusing only on one ethnic community, and the issue of opening up to the local society was regarded as not appropriate. In both cases there is a disinterest in "the other". However, the issue of integration and, even more, of being church together with migrants and natives, raised many questions to members living in those realities. Creating an open church, which is for the people of God, gathering Christian fellows irrespective of where they come from, was seen as a big challenge. Instead of beginning to work immediately on the openness and welcoming strategies of a church, in such situations it may be better to start by getting to know different realities, for example, by improving ecumenical relations with traditional and migrant-led churches in the surroundings.

How to do it?

- Organise a visit to a traditional/migrant-led local parish and encourage encounters with congregations of different cultures;
- Establish co-operation between churches of different cultures regarding issues such as ecumenical prayers, services, intercultural Bible studies, singing, etc.;
- Promote training for pastors, local preachers, deacons and church members in intercultural and interreligious issues;
- Work with a cultural mediator and organise a training on intercultural mediation methods to be used in the church;
- Follow and practice the Biblical message of welcoming the stranger;
- Undertake theological reflections on migration;
- Get in contact with organizations helping ethnic minorities and migrants and offer pastoral care and spiritual support;

- Support and promote initiatives against racism and social exclusion;
- Consider whether the activities of the church are actually promoting the participation of the local society.

Reflect on:

During a workshop in Italy, participants had the opportunity to visit a small village where the rate of immigration is quite high and the percentage of migrants in the population is considerable. Migrants represent today the main source of labour and their presence is visible everywhere. The main local parish is situated on the top of a small hill overlooking the area. The church members had all converted as historically that region did not have much of an evangelical reality. Even though many migrants of the same denomination are present in that village, no migrants are found in the local traditional parish, and the church members know little about the existence of the few migrant-led churches.

- Do migrants often remain "invisible"? Why?
- Are natives willing /unwilling to join migrant-led churches? Why?

7. Establishing dialogue on critical issues

Involving in ecumenical relations between traditional and migrant-led churches means also dealing with some delicate topics where consensus may not easily be achieved. From the workshops of the MIRACLE project some main issues appeared to be critical: the role of migrants' descendants in taking the lead in migrant-led churches, the practice of healing, the recognition and role of the leader, gender roles and relations and balance of power as well as homosexuality. These matters were felt to be a source of division between natives and migrants, traditional churches and migrant-led churches. It is important to remember that the very same issues are under discussion between and within traditional churches of different denominations, as well as between and within migrant-led churches, cutting across both realities. For example, there are migrant-led churches with women pastors and there are traditional churches considering homosexuality as a human deviation, and vice-versa. In many Protestant churches, issues such as gender equality and women's ministry have been fiercely debated in the last century, and more recently been considered and promoted by synods or church councils. However, the different positions taken by churches constitute major obstacles in the ecumenical relations and dialogue between the diverse denominations. It is therefore no surprise that these issues are also no easy subject in the relations between traditional and migrant-led churches. The evidence from the interviews and workshops suggests that migrant women play a key-role in traditional churches as well as in ecumenical relations acting as a bridge between migrant communities and local parishes. They are often chosen as translators for migrants attending the church (both migrant and traditional ones), sometimes sitting side by side to people for the whole service.

The concept of leadership and the role of a leader is also an interesting element of reflection: it has a strong meaning in some migrant-led churches, in the project particularly those of African origin, and Pentecostal traditional churches while a more share responsibility seems preferred in other migrant-led churches (with Asian and Latin American origin) and Protestant churches.

How to do it?

- Establish platforms of discussion on specific themes, without dealing with the whole issue per se: identify specific practical aspects and dynamics where, for example, the healing practices, the gender relations and the migrants' descendants' roles are at stake.
- Invite associations of second-generation migrants, of women and of homosexuals for understanding the various aspects of these issues.
- Work with intercultural mediators and conflict mediators.
- Promote intercultural Bible studies on these issues.
- Participate at events and promote initiatives regarding these matters.
- Establish contacts with churches which have addressed these issues and taken positions.

Reflect on:

- Are there pre-defined gender roles in the activities of the church? Can women serve as pastors?
- What is the gender balance in the activities? And in the decision-making structures?
- What is the percentage of women pastors at local/national levels?
- Which healing practices are accepted by your church? Are there others which are not accepted? Why?
- Are any migrants' descendants in your parish? What are the changes, contributions brought by migrants' descendants to your parish?
- Is there any women or youth association related to your church?
- Is there a debate or position regarding the recognition of homosexual unions by the church?

- What is your experience? Did your church bless homosexual unions?
- Does your church admit homosexual pastors?
- What is the role of the pastor in your church? Is there an elected board or council managing the parish?

8. Dealing with conflicts in the church

Some participants that attended a MIRACLE workshop said that for them the church is like "A family where you find some family aspects like support, welcoming, clan, conflicts". The reflection on conflicts in churches has been widely conducted in several workshops: the focus of the exercises had however been on recognising conflicts rather than on learning patterns for a solution. In a workshop, participants identified two main areas, the planning of the worship service and parish management, such as finances, administration, access to decision-making bodies. Many conflicts were reported as not yet resolved, others had been solved through cooperation of both sides, and others were described as basically failing due to the fact that one party left (sometimes by physically abandoning the parish).

How to do it?

- Conflicts can start quietly with some hidden resistance, it is important to address them at a very early stage, involving all relevant actors as parts of the solution to the conflict.
- Learn from conflict situations: conflicts are not bad per se, they can be a source of mutual learning and growth, it depends on how they are handled.
- Sometimes it is useful or even necessary to involve a third, neutral party for finding a solution.
- Do not consider a conflict resolved if one party is leaving the scene. All the parties involved have to be part of the solution and if one leaves also the others may have lost.

Reflect on:

- Which kind of conflicts did you experience in your parish?
- Is there any conflict at the moment? Which kind of solution would you expect?
- How were/are the conflicts in the parish resolved?
- Which roles have you played in managing conflict resolution?
- Which dynamics would you identify as relevant for producing conflicts?
- Was there any ethnic factor that provoked a conflict in your church?
- Have you been helped in the resolution by a conflict or intercultural mediator?
- Useful exercises:
- Social debate on a contested issue
- Dealing with conflict situations in churches
- Role Plays: Planning an ecumenical worship service
- Three church aspects/structures promoting/preventing active participation
- Make MIRACLE happen: let's be one!

9. Creating and improving network relations with associations, migrant-led churches and traditional churches for exchanging good practices

Working in a network of local, national, regional or even European realities can be very demanding but also vital and fundamental for a church dealing with issues of integration and participation. One of the strengths of the MIRACLE project has been exactly the creation of a network of churches and church-related organisations for co-operation, exchange of good practices, sharing of experiences and ideas, promoting new initiatives regarding integration and participation processes in churches in Europe. In this project the co-ordination by CCME offered continuous and regular, structured co-operation and networking with a profitable exchange of feedback.

The creation of such a wide network, however, has only been possible as local and national networks existed already, having worked for many years. Sometimes the focus had been on helping migrants with legal counselling, offering shelters, providing language courses and job trainings, but also meeting and encounter with migrants and migrant-led churches have of course taken place prior to the project.

In order to foster and encourage the integration processes and promote more active participation, the focus might be put also on the spiritual dimension and life of migrants. Integration is also a matter of sharing responsibilities, to do so an efficient co-operation with a division of tasks is a key element.

How to do it?

- Many churches have established a network with associations of migrants and work along with migrants, refugees, victims of trafficking, asylum seekers, other churches, mosques, synagogues, but also local institutions and authorities, police, political parties, trade unions, and schools. Introducing an approach which looks at migrants not only as people in need, but as fellow believers willing to express their faith in community with others could be the general guideline. A local church in Austria works with migrants in co-operation with the police force on a project fighting racism and discrimination, and once a year the policemen attend the worship service together with the African migrants. A local church in Italy is in contact with the police headquarters for indicating to evangelical migrants a place of worship in town.
- Strengthen the relations between migrant-led churches and traditional churches, with the idea of co-operating and learning by doing together
- Develop contacts with migrants' associations through church activities, offering pastoral care and spiritual support.
- Organise joint activities and events with civil society organisations and other churches, discussing the integration process and the role played by churches, interreligious dialogue and ecumenical dialogue.

Reflect on:

- Which kind of networks is your local parish/congregation part of?
- With which civil society associations and churches does your local parish/congregation have most established co-operation?
- From which entities does your local parish/congregation get support, and which entities does your church support?
- How does your local parish/congregation maintain the network relations, and which communication strategies does it adopt to enhance them?
- How many migrant associations are present in your local parish/congregation networks?
- How many associations working with migrants are present in your local parish/congregation networks?

10. Collecting data regarding the participation of migrants

The data regarding attendance and participation of migrants in migrant-led churches and in traditional churches are rather difficult to collect. In the UK, France, Switzerland, Italy, Ireland, and in some cases at the level of some states in Germany, Churches have conducted a survey of the migrant-led churches at local or national levels. In the Netherlands, thanks to the association *Samen Kerk in Nederland* (SKIN), more than sixty migrant-led churches have created an important network of churches from different countries and continents.[1] CCME's ongoing publication of *Mapping Migration*[2] reflects its commitment to updating and revising information and data of relevance to the presence and participation of migrant Christians and of migrant-led churches in European countries. However, the data remains dependent on information supplied by national and local churches. Comparative, reliable data remains partial for European churches and is not yet comprehensive. This carries the risk that integration and participation suffer from a lack of *informed* planning. The same is also true for ecumenical dialogues that are intended to encourage and resource the practices that witness to 'being church together'. Dealing with the issue of uniting in diversity without sufficient or precise data may lead churches to act on the basis of assumptions and to address unclear or perceived realities. As a consequence, some initiatives may remain untargeted, not match expectations, or address concrete needs. Furthermore, providing clear and reliable information is one of the first and convincing steps for fighting prejudices and promoting mutual learning and exchange.

How to do it?

- Collect data and analysis regarding migrant-led church presence and attendance of migrants in traditional churches at local level;
- Migrant-led churches, self-organised in wide networks, could realize a survey of nationalities and attendance of churches among their members, making their data available to other churches, both traditional and migrant-led ones;
- Ask for support by national boards for promoting a co-ordinated and wider collection.
- Organize the collection of data with structured tools for setting up a database; summary results and analysis should be made available to other actors present in a church's network.
- Organize events and focus groups with the aim of discussing the issue of "Uniting in Diversity" and of collecting information and data on it.

- The information to be collected should focus on one or two main dimensions of the phenomenon of "Uniting in Diversity", in order to avoid too many variables influencing and distorting the data collected.
- Once the collection has been made, promote and spread the information through websites, networking and events, but also in your own church.
- Visualize and document the presence of many nationalities in your church through pictures: expose them at the entrance of the parish, publicize them in church magazines and newspapers, use them as materials for expositions on "Uniting in Diversity".

Reflect on:

- How many migrant-led churches and traditional churches are there in your city?
- What are the relations and contacts of your parish/congregation with them?
- Have you ever conducted a research for data collection? Would it be transposable to the issue of migrant-led churches?
- How much do you know about migrant-led churches and traditional churches?
- Which information is lacking and what would you be interested in knowing better?

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[1] Similar realities already existed (CEAF, African Christian Council, Korean Churches in Germany), but with a different structure and mission

[2] Jackson and Passarelli (2008) *Mapping Migration. Mapping Churches' Responses.* Freely downloadable at http://www.ccme.be/downloads/publications/

APPENDIX THREE: A SELECT BIBLIOGRAPHY OF REFERENCES

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MAPPING MIGRATION

MAPPING CHURCHES' RESPONSES IN EUROPE
'BEING CHURCH TOGETHER'

Previous editions of the Mapping Migration, Mapping Churches' Responses reports (2008 and 2016) have each broken ground by investigating how the churches in Europe are working for, with, and alongside migrants.

This new, and third edition focuses upon the variety of ways that churches in Europe aspire to, and achieve, the reality of being churches in which migrants and non-migrants can be 'church together'. This theme has shaped new research, commissioned for this edition and conducted among 74 of the churches in Europe. Additionally, the country-specific infographics introduced in the second edition and updated here, also include a second page that more closely reflects the theme of "being church together".

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