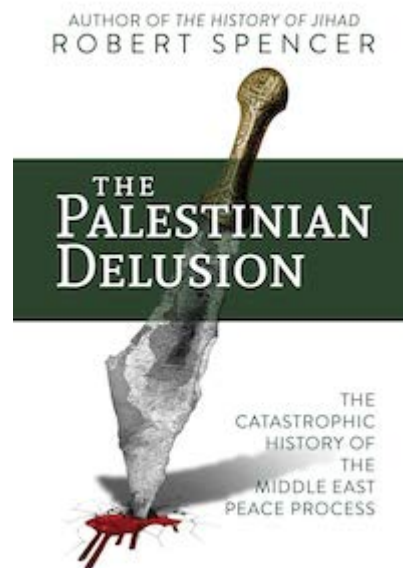


# Germany: Muslim party gets 41% of the vote in Duisberg's EU Parliament elections

[jihadwatch.org/2024/06/germany-muslim-party-gets-41-of-the-vote-in-duisbergs-eu-parliament-elections](https://jihadwatch.org/2024/06/germany-muslim-party-gets-41-of-the-vote-in-duisbergs-eu-parliament-elections)

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What I wrote [here](#) about Britain goes for Germany, too.

“Muslim party DAVA receives 41 percent,” translated from “Muslim-Partei DAVA fährt 41 Prozent ein,” [Journalisten Watch](#), June 10, 2024 (thanks to [Medforth](#)):



The fact that Germany no longer has anything to do with Germany in certain areas is evident after the EU election in voting districts in the highly Islamized Duisburg. There, Erdogan's hardcore Muslim party DAVA was able to collect 41.10 percent of the votes.

Voting district 1001 in the city of Duisburg has already been lost to Islam – like many city districts in Germany. There, the Muslim party founded in January, which appears under the eyewash name “Democratic Alliance for Diversity and Awakening” DAVA, was able to mobilize its Islamic electorate and achieve a shocking election result. With 41.10 percent of the votes, the Muslim party performed best by far. The AfD came in second with 14.16 percent, followed by the SPD with 10.96 percent. The CDU achieved 8.68 percent.

DAVA, Erdogan's extended arm and considered Islamist, celebrated its victory in Duisburg on social media: Look what we can achieve together, was the party's message to its Muslim voters.

What they want to achieve can be described in one word: Islamization. In their party program, the Allah-faithful babble about a “general commitment to promoting integration and participation”. But then they go straight to their actual goals. Under the heading “Combating Islamophobia” it says: “Just as East and West are inextricably linked, we recognize that Islam is an integral part of Germany.” In order to force Germany under the Islamic yoke, DAVA wants to gain even more influence over the educational offerings of schools, the work of the media and the activities of public administrations. The goal is to “promote a realistic and more positive image of Islam”. In the chapter “Culture and Media,” for example, this is made more concrete by the fact that the aim is to “correct inaccurate representations of Islam and Muslims in school and history textbooks and replace them with accurate information.”