Crisis of German Policy of Multiculturalism: Indicators, Socio-Political Consequences, Ways of Settlement and Development Prospects

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Abstract: *The article analyzes the main problems faced by German society in the process of increasing the number of migrants: below-average employment; dependence on social benefits; above-average fertility; increase in crime rates, etc. The authors state that the overwhelming majority of migrants, contrary to the expectations of German authorities, do not share the Western European system of values: democratic foundations of society, law-abiding, cultural and religious diversity, etc. On the contrary, cultural and spatial isolation increased the phenomenon of parallel societies living by their own laws and traditions. The article identifies the reasons for the failure of idea and policy of peaceful existence in the format of integration without assimilation. The main flaw in the German migration policy is its fragmented and inconsistent nature. Following a number of researchers, the authors characterize this approach as imitational multiculturalism. The article also proposes a series of measures that can mitigate the effects of multiculturalism policies.*

Index Terms: *conservative model of multiculturalism, crisis of German policy of multiculturalism, German policy of multiculturalism, multiculturalism, political institutions, politics, state.*

I. INTRODUCTION

The crisis in multiculturalism policy of Germany was clearly outlined in 2010, which was adequately reflected in the speech of A. Merkel to the members of the Christian Democratic Union (CDU) in Potsdam. At one time, the country was interested in attracting foreign labor, due to which it became necessary to develop and implement the concept of peaceful coexistence of different cultural and ethnic groups within the single socio-cultural and political space. In this concept, tolerance, condonation, respect for any manifestations of otherness were stated. However, over time, this approach proved to be inconsistent [1]. In the Potsdam speech, Merkel outlined new approaches to the policy of multiculturalism in the conditions of migrant influx, prospects for development of the country in the new socio-political, religious, socio-cultural realities. Innovation consisted in the transformation of the policy of integration without assimilation into the policy of assimilation of migrants,

which characterizes the conservative model of implementation of the concept of multiculturalism. Its distinguishing features are the absence of obsession with the attention of the ruling elite and the public to the problem of redistribution of power between the majority/minority and preservation of cultural characteristics of identities that make up society. Being on the

political agenda of not only Germany but also of many other modern European states, the policy of multiculturalism, although subjected to harsh criticism from a number of researchers, analysts, authoritative politicians and leaders, nevertheless, remains one of the topical issues.

II. METHODS

The article uses the following main categories of political science: politics, political institutions, state, crisis, the policy of multiculturalism. The used scientific concepts do not contradict the system of principles and methods of theoretical knowledge, contribute to the understanding of the object, the subjects of the German policy of multiculturalism, analysis of the causes of its crisis, transition to a new model, and development prospects. The used categories of political science reflect the important patterns of the formation of modern research approaches (systematic, institutional, neoinstitutional, comparative), their features in the context of analysis of multiculturalism policy. Applied categories reinforce the proposed argument. The methods used in the course of the study are adequate to its tasks. Among them are comparative analysis, structural-functional analysis, sociological analysis, observation, included observation, and extrapolation. The methods and approaches used helped to achieve the goal and solve the block of the set tasks.

III. RESULTS

It is not correct to say that the functional and institutional crisis of the German policy of multiculturalism has been overcome, despite the measures taken by the German authorities. The existing political institutions, acting under the conditions of harsh criticism of Merkel, new challenges and risks caused by ineffective control over migration flows, new sociocultural, religious and political realities, provide relatively favorable economic and political stability, but they cannot always find an adequate and timely response to new geopolitical and geo-economic challenges.

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Our approach to multiculturalism consists in analyzing it both as an activity of state institutions that develop and implement a system of measures and as a socio-political concept of state management of multinational societies based on a specific system of value orientations of both power and society suggesting the mutually beneficial attitude and cooperation of cultural identities.

In France, the ruling elite pursues a policy of complete assimilation of ethnocultural elements. In the UK, the approach is based on the principles of tolerance; they sought to preserve the cultural diversity of the country, giving equal rights and freedoms to minorities and indigenous people. In Germany, where the integration without assimilation model has been implemented, new approaches to its implementation are being developed. The policy of multiculturalism in Germany was imitative one; Merkel recognized its collapse. Today, the government proposes a set of measures, implementation of which will enable the transition to the conservative model of multiculturalism and overcome, or at least minimize, the acute socio-cultural and socio-political crisis.

IV. DISCUSSION

The Syrian conflict of 2015-2016 sharply aggravated the situation caused by the hospitality policy of Merkel, for which the chancellor was repeatedly criticized by political opponents. According to the Federal Statistical Office for 2017, currently 18.6 mln people of foreign origin live in Germany, that is, every fifth resident of the country has migration past [2]. Due to the intensification of migration flows, the increase in the population of Germany increased significantly. According to the national statistics office, for 2015-2016, during the height of the Syrian conflict, the increase was 11.7% and 10.2%, respectively. Over the past year, the situation has returned to the level of 2013 and an increase of only 5.8% has been observed. Not less indicative in the increase of population due to migrants is the factor of the high level of fertility of Muslim women. According to the data for 2017, the birth rate in Germany for the first time in 35 years was 1.59 children per woman, which sociologists explain by intensification of migration flows. While for women with German citizenship, the birth rate increased from 1.43 to 1.46, for women who did not have German citizenship, the rate rose sharply from 1.95 to 2.28 [3]. At the same time, now according to the Gatestone Institute, 7.5% of the country's population are adherents of Islam. According to some experts, this figure may increase to at least 14% by 2050 [4]. All this may further lead to a change in the image of the nation, and rapidly increasing composition of diasporas may become a serious political force and lead to significant changes in the highest echelons of German power.

The ineffectiveness of the previous policy in this segment is reflected in all spheres of life of German society. Thus, according to the reports of the Organization for Economic Cooperation and Development (OECD), Germany spends just as much per one student as other countries in the European region [5], meanwhile, their level of knowledge leaves much to be desired. At the same time, students from wealthy families show results on average 38 points higher than their peers from less wealthy families. Students in private and specialized schools demonstrate the total score 104 points higher than students from general education institutions. Immigrant students show the score of 72 points less than adolescents without immigration past [6]. From the OECD report for 2012, it follows that young people of Turkish origin show lower rates of education compared with adolescents from other groups of origin, especially Eastern Europeans [7]. The low level of schooling among Turkish youth is also reflected in the data from the study "Comparative language competences by land". According to the data, schoolchildren of German descent on average had 513 points, Polish — 470, children from the countries of the former USSR — 466, schoolchildren of Turkish origin — 417 [8]. The important role in the educational system belongs to the Internet society. As G.Yu. Nikiporets-Takigawa rightly notes: in present time, state borders exist only at the policy level, at the individual level these borders are not felt [9]. The availability of the Internet and satellite broadcasting allows migrants to keep in touch with their homeland. However, immersion into one's linguistic and informational space makes it very difficult for migrants to adapt to new conditions and values, as well as requirements and limitations. G. Fend rightly emphasized that education, among other things, also performs the distribution function, becoming an instrument of sorting people and even states.

The consequence of the open door policy and uncontrolled migration was the increased crime rates of some regions of Germany. According to the Federal Statistical Office, most foreigners are registered in Bavaria (21.0%), followed by North Rhine-Westphalia (19.4%) and Baden-Württemberg (17.1%) [10]. As of May 2018, it was recorded that the majority of applications are filed by undocumented persons: Syria and other Arab republics 24.3%, Nigeria 8.7%, Iraq 8.3%, Afghanistan 6.9%, Turkey 6%, etc. [11]. It is not by chance that in the places of greatest concentration of migrants the greatest number of crimes is recorded. For example, in the city of Duisburg, with a total population of 500 thousand people, the contingent of migrants, mainly Turks, is 60 thousand people. The number of crimes committed by people from migrant backgrounds turned some parts of the city into zones that are not even controlled by the police. The district of Marxloh is called the monument of the failed integration policy of Germany. Half of the residents of the area are migrants, most of them live on social benefits. Lebanese clans control streets, and police do not risk engaging in an open confrontation with the gangs [12]. The Berlin district of Neukölln, which accounts for 20% of recorded crimes, is called the ghetto for visitors. A quarter of the inhabitants of this area live below the poverty line and prefer to exist solely on social benefits [13], [14]. A series of attacks on women in Cologne on the eve of New 2016 received wide media coverage. At least 400 allegations of rape and assault were reported to the police by the victims [15], which led to mass demonstrations in Cologne and Stuttgart.

However, the protesters were more against violence against women rather than the behavior of migrants. Cologne events have actualized another process. They provoked numerous attacks on Muslims by right-wing groups [16].

Upon arrival, the migrants were supposed to share the Western European system of values: democratic foundations of society, cultural and religious diversity, law-abiding, desire for personal and professional self-realization, but this did not happen. On the contrary, the trend of cultural and spatial self-isolation has increased. The phenomenon of parallel societies, living by their own laws and traditions, but enjoying the financial support of the German social funds, has arisen.

The political system of Germany, which developed after 1949, was eroded after the elections in Germany in the autumn of 2017. For the first time, the two main political forces of CDU/CSU led by Merkel and the Social Democratic Party of Germany (SPD) led by M. Schulz showed the worst results in history. The first received 246 seats in the Bundestag (this is the worst, according to experts, figure since 1949), SPD received 153 seats, also having the worst result in history. For the first time, the more right-wing party passed to the parliament rather than CDU. The right-wing party Alternative for Germany had a phenomenal success, passing to parliament and receiving 94 seats, it became the third force in the Bundestag. In addition, the Liberal Free Democratic Party (80 seats), Left (69 seats), Green (67 seats) received seats [17]. The elections held in 2017 eloquently indicate that popularity of CDU and its leader – the current Chancellor of the Federal Republic of Germany has decreased significantly.

Return to more rigid state policy of conservative multiculturalism led to a ban on wearing the burqa and niqabs [18], reducing quotas, tightening the rules for accepting refugees, and even demanding the immediate closure of borders in order to prevent illegal migrants from entering the country (the proposal of leader of CSU party H. Seehofer in June, 2018). The list of legislative amendments on migrants was prepared. According to the new rules, expulsion and deprivation of refugee status of migrants sentenced to a year in prison will be carried out. Conditional sentences can also be grounds for deportation. According to the current legislation, it is impossible to deport a person who is not accepted by the country back, is under prosecution or in threat of possible execution for political reasons in his/her homeland or takes care of minors living in Germany cannot be deported.

V. CONCLUSION

The current situation in Germany clearly demonstrates the fact that not all cultures are capable of peaceful existence within a single society. For example, migrants from Eastern European countries have the property of assimilating into the host society. However, there is an insurmountable gap between the Arab world and Western culture, often accompanied by the reluctance of representatives of Islam to adapt to new conditions and the receiving party to recognize Islam as a part of its society. There are many examples proving the ability of a person adhering to radically different views and value orientations to live and develop in a different socio-cultural and political environment. Cultural foreignness can be relative if an individual has qualified and intellectual

potential. However, it is obvious that the desire to live in the territory of another country obliges one to comply with its laws and respect values, and the host society, in turn, must make a compromise.

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