

The Butterfly Effect Looms over Muslims Immigrants and Refugees: How Small Changes in Policy Created Big Challenges for their Lives in Germany

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Abstract—In 2016, during the 11th year of Chancellor Angela Merkel’s government, Germany had ushered a series of changes in immigration policy, which affected indirectly the daily lives of Muslim immigrants living in the country and, particularly, those who applied for a refugee status [1]. This paper focuses on how these changes in the migration policy, although proposed to foster integration, provoked a significant effect in protecting human rights from Muslim immigrants; hence, the “butterfly effect” (Dictionary Cambridge, “Butterfly effect”). These policies are widely recognized as a considerable benefit and openness to Muslim immigrants. However, this paper will demonstrate that, in practice, there were positive and negative changes in human rights protection, especially for these immigrants and particularly for refugees, since 2016. This paper contrasts different policies for immigrants and refugees and challenges the common understanding of these new policies, revealing difficulties such as cultural identity integration and diminishing time for the resident permit. At last, the paper also shows the trend of right-wing political parties in Germany, unfolding what the public opinion and other studies debate on the matter.

Led by the findings of prominent international relations scholars, it concludes that the new “Integration Law,” adopted by Merkel’s administration in 2016, hinders the integration of Muslim immigrants into local society. The results of this new policy for the protection of the human rights of Muslim immigrants will be primary, and the real impact of these policies is still to be foreseen in the years to come, and this may impact studies that investigate the relationship between immigration and terrorism.

Index Terms—Germany, human-rights, immigration, muslims.

I. INTRODUCTION

Since 9.11, countries all over the world have paid more attention to the prevention of terrorism. This led to the implementation of new policies, which directly impacted the human rights of Muslim immigrants and, mainly, the right of those who applied for refugee status. In Germany, since the outbreak of the European refugee crisis in 2015, a wave of anti-terrorism launched, and a series of policies were carried out to deal with the global terrorism crisis, impacting the lives of immigrants and refugees directly. International scholars have made a comprehensive and detailed analysis of Germany's anti-terrorism policy, its influence, and reasons.

At the same time, the research on the connection between anti-terrorism policy and human rights and immigration policy is relatively scarce. This article will argue how Chancellor Merkel's policies and the introduction of the new "Integration Law" [2] affect Germany's progress in the fight against terrorism through the individual's perspective. The current research paper highlights some consequences for immigrants and refugees while considering the prevention against terrorism in Germany. This paper will explore how there has been a butterfly effect: while policy changes are not so prominent, these changes produce effects for the Muslim migrants. In Germany, which results in the intensification of social contradictions. Additionally, this paper considers immigrants rather than refugees for the theoretical part, because it includes a bigger population of foreign individuals. The empirical part exemplifies the changes in policy that affected the refugee population. According to scholars[3], ‘refugees’ consist of groups granted collective protection in the event of violent conflict, natural disasters or other humanitarian crises certified by the United Nations or falling under the 1951 Geneva Convention”. On the definition of migrants, “the UN Migration Agency (IOM) defines a migrant as any person who is moving or has moved across an international border or within a State away from his/her habitual place of residence, regardless of (1) the person’s legal status; (2) whether the movement is voluntary or involuntary; (3) what the causes for the movement are; or (4) what the length of the stay is”. While explaining the changes in the “Integration Law”, the paper stresses that refugees are the ones that were more impacted by the policy changes. [4]

Currently, the federal government of Germany deals with terrorism by modifying legislation and designing a preventive strategy based on dialogue rather than confrontation, which strengthens international anti-terrorism links and cooperation. At the same time, the introduction of the new "Integration Law" and Merkel's relevant policies for refugees are affecting Germany's progress in the fight against terrorism indirectly, because of misconception between increased Muslim immigration, particularly in Europe, and terrorism. In the 21st century, human rights through individual lenses are still understudied in political science and, more specifically, international relations. For example, there is still a lack of discussion on the impact of German anti-terrorism policy on human rights. This paper argues that the new immigration policies – especially the 2016 "Integration Law" - affected Muslim refugees because this policy provided more demanding conditions for the immigrants to integrate into the German society.

This paper focuses on the research and analysis of

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Germany's reflection on Muslim human rights under the influence of anti-terrorism policy. It will refer to relevant policies and data provided by the European Union official, "National security strategy," demonstrated in the white paper of the German federal government. This paper aims to study the human rights of Muslim immigrants in Germany, particularly the implications of the latest immigration policy changes for refugees. It combines the practical results of the policy with the issue of Muslim human rights innovatively, and its analysis will interpret the German federal government's anti-terrorism policy and conduct in-depth discussion on this issue. The analysis and in-depth exploration of one particular policy will provide a clear understanding and reference for Germany's attitude towards immigrants and refugees.

The first part of the paper introduces anti-terrorism in Germany and how it affected new immigration policies. The second part analysis previous scholars' studies on cultural integration and Huntington's theory, linking together their ideas to the argument stated in this paper. Part III provides an analysis of the policy, offering some highlights of the "Integration Law," which affects the individual human rights of Muslim refugees. It concludes that integrating Muslim groups into German society and reconciling this integration with the new policies are still insufficient.

II. CONTEXT ON ANTITERRORISM IN GERMANY

Since 2015, Europe has received an enormous influx of Muslim migration, which has impacted how this country deals with both migration policies and anti-terrorism policies. Through the number and distribution of terrorism cases in recent years, it can be concluded that the threat of terrorism in Britain ranks first, followed by France, Germany, Belgium, and Denmark. Although Germany is not the only country facing this problem [5], its international status and role after World War II determine its particularity. The traditional pacifism advocated by Germany and its role as a "middle" faction led to no active action against the Islamic state. The old capitalist countries such as Britain, France, and even Denmark are more active in cooperating with the United States in combating the Islamic Resurgences [6].

However, after 2015, a series of terrorist events forced Germany to pay more attention to anti-terrorism. The main reason is the governance dilemma of Muslim immigrants. As one of the countries concerned with immigration, Germany has been looking for a reasonable way to solve it. Throughout the European continent, German Chancellor Angela Merkel implemented what some considered the most open policy on immigration in 2016, and Germany is still one of the most welcome European countries for refugees [3], which also means that Germany faces significant challenges. According to the Federal Office for Migration and Refugees Migration and Integration Research Department [7], the surge in refugee capacity and crime rates also shows signs of a change in public sentiment. This phenomenon can be compared with Britain, France, and Denmark's policies while these countries are generally tightening their immigration policies. Britain emphasizes multiculturalism, while France tends to assimilate.

Scholars [8] have written that the terrorist threat in

Germany comes from Islamic radicals, who are regarded as the country's leading national security issue. In the past years, Germany has adopted more effective anti-terrorism measures. Germany has taken meticulous measures to prevent radicalism and extremism by setting up various institutions to coordinate and help activists or their families seek advice and pay attention to the prevention and tracking measures for radicals. At the same time, the country actively participated in the anti-terrorism alliance and the post-war reconstruction of Afghanistan after 9/11. The main objective of Germany's anti-terrorism policy is mainly to solve problems in a peaceful and civilized way. Building a set of comprehensive crisis prevention and handling mechanisms for the prevention of terrorism will be the primary goal of Germany in the future.

For a long time, the unequal treatment of Muslim groups in the country is the root cause of the harm to the self-esteem of Muslim immigrants [9]. Germany's anti-terrorism strategy embodies a comprehensive governance scheme that includes different social institutions. The purpose of this anti-terrorism policy is to eliminate specific terrorist events and eliminate the social roots of terrorism. At present, it is impossible to accurately determine whether it has a definite radical effect on suppressing riots and promoting Muslim integration into society, but based on the data examined in this paper, it has not played a positive role. This paper analyses these relevant issues.

III. CULTURAL INTEGRATION AND HUNTINGTON'S THEORY

Europe has received many labor immigrants, asylum immigrants, and family immigrants (family reunification with immigrants or new family formation) before 2016. In fact, after the Second World War, the United States launched the "European recovery plan" for Western Europe. Germany was involved in this recovery plan. However, due to the casualties of young people during the war and the decline of the birth rate before and after the war, the German domestic labor force could not meet economic development needs. Therefore, from the beginning of the First World War to the Second World War, the number of immigrants in Germany has been expanding. After the Cold War, the German government introduced labor recruitment from the international market [10]. This policy attracted more immigrants to Germany.

In this context, Muslim immigrants came to Germany to become workers mainly because of the pressure of domestic employment and the desire for better job opportunities. However, due to their low education level and language knowledge, the lack of communication, and other reasons, the foreign Muslim workers could only work lower-income jobs and live in impoverished areas. Not to mention other restrictions imposed on Muslim immigrants, in the case they applied for refugee status. This situation made their contact with the mainstream society of Germany very limited and indicated that the early Muslim workers did not realize the real social integration in Germany but worked and lived in Germany as "guests"[11]. In other words, not as a citizen of German society but rather as a foreigner.

Samuel Huntington, a well-known scholar in political science, puts forward a worthy perspective for cultural

conflict, immigration, and counter-terrorism. He explains the more significant wave of migration at the end of the 20th century (after the Cold War) and how it became a self-reinforcing process for non-Western countries and self-promoting a "global migration crisis." Two-thirds of migrants in Europe are Muslim. Whether in Germany or France, the Muslim community is not integrated into the culture of the country. Huntington also had demographic concerns on the rise of migration in Europe. This is particularly evident in the following passage: "By the early 1990s two-thirds of the migrants in Europe were Muslim, and European concern with immigration is above all concern with Muslim immigration. The challenge is demographic – migrants account for 10 percent of the births in Western Europe" [6].

Huntington also cites Stanley Hoffman's argument that "the growing fear in the West is based on real cultural conflict and concern about the loss of national identity."

Huntington's focus on immigration is also reflected in his concern for the population: "By the early 1990s, two-thirds of European immigrants were Muslim, and Europe's focus on immigrants was first and foremost on Muslim immigrants. The challenge is demo percent- immigrants make up 10 percent of the Western European-born population..." Nevertheless, at the same time, Huntington offers another view. The problem of Muslim invasion may ease, and population growth will peak and begin to decline. By 2025, Muslim immigration is likely to be significantly reduced, so the threat of "Islamization" in Europe will be replaced by the threat of "Africanization" [6]. Indeed, this tells another story which the paper will not involve this aspect of the analysis.

Huntington argues that European society is not willing to assimilate immigrants and that the current problems can be avoided if European societies are willing to bear the cost of limiting migration [6]. If the West is to reduce its losses, it must subtly apply its economic resources as carrots and sticks when dealing with other societies. The challenges and changes ahead are still unpredictable and incalculable; however, according to Huntington's expectations above, the number of Muslims will be reduced, but until then, European countries, especially Germany, will have to balance immigration with human rights.

Contrasting immigration policies in France, one can note that the angle will be very different from Germany. France has long adopted a policy of separation of church and state for immigrants from the Muslim population, emphasizing that the national identity of education promotes the integration of immigrants. With a series of terrorist incidents in the 1990s, France faced an even greater crisis in dealing with integration, and because of the constraints, the government was unable to support Muslim education on the ground. In addition, France and Germany have similarities, with the right winning more support as the crisis continues to rise. As Huntington says, these "opposition parties" exploit economic woes, especially unemployment, denouncing corruption in institutions and governments, and attacking foreigners for their social influence. The intention is to set off volatility, and that is why their motives remain unclear. In the face of the new challenges posed by counter-terrorism in recent decades, how can one reconcile the ideas put forward in Clash of Civilizations with Merkel's new Integration Law

that changed the rule for refugees?

Although this paper will demonstrate in the analysis section that Germany has made some efforts to improve its immigration policies, these changes in policies do not necessarily reflect on the immigrants' integration into society and identities. Nowadays, the identity of Muslim immigrants is not easily recognized as part of "German citizenship." These differences in national identity may increase the number of terrorist crimes, the differences in living habits, and residents' worries about the Muslim community occupying many resources in Germany. One of the issues of citizenship recognition is related to the intersection between their citizenship and their religious identity. In his book, Huntington elaborates on Germany's problems: public opposition to immigration and hostility to immigrants manifested in extreme violence against immigrant communities and individuals. This is particularly important nowadays with the 2016 Integration Law implemented by Merkel's administration. While this policy aimed to promote the integration of part of the immigrants to society, mainly aimed at the refugees, it also faced public opposition, as the analysis part of this paper will further explain. Moreover, after the policy, the votes of right-wing, nationalist, and anti-immigrant parties are growing - a phenomenon will be analyzed in the later part of the integration of immigrants and refugees.

IV. METHODOLOGY

This paper is a theory-testing approach based on Huntington's theory on immigration [12]: 'Theory-testing' involves testing whether a hypothesized mechanism links an intervention with an outcome, whereas 'theory-building' is a bottom-up process aimed at finding what mechanism, if any, links an intervention with an outcome. 'Outcome explaining' aims to continue evidencing the presence of mechanisms until one is satisfied that together these explain the bulk of the observed outcome in a specific case. Here, there is usually no interest in generalizing across cases. In the 90's, Huntington was already concerned with the influx of migration in Europe and how Muslim immigrants integrated into European society. This article considers his theory and tests new policies for understanding integration obstacles that Muslim immigrants have faced in Germany after 2016, particularly with implementing the "Integration Law" for refugees.

The paper uses a mixed-methods approach, focusing on Germany within the case study and the "Integration Law" established in 2016 as the unit of analysis. It uses data from the Germany Migration Policy Institute website and the PEW Database. Although the article does not develop an extensive quantitative analysis, the preliminary exploration of these official websites' figures helped build the qualitative analyses. For example, I included a data plot of the number of asylum seekers in Germany from 1976-2016 provided by the Migration Policy Institute. Moreover, it draws on official data published by the EU and the German government, the Migration Office, the EU Migration Agency to conduct a qualitative analysis, reflecting on existing contradictions and ways of resolving them in Germany. Finally, I have used Mushaben's graph on the distribution of refugees in Germany, as the section of "analyses" demonstrates.

As for the qualitative analysis, the article focuses on the changes introduced by the "Integration Law" of 2016 implemented in Germany and its impact on German citizens and Muslim immigrants. It exposes several measures that either improved or jeopardized the life of Muslim immigrants and refugees in Germany.

V. ANALYSES

Chancellor Merkel took office and helped in the process of recovering the German economy and politics. The immigrant Asylum and Procedure law was introduced in 2016, and, in theory, this law improved the integration of Muslim immigrants into German society, aiming to provide better support for refugees in the future. Although there is a widespread understanding that the "Integration Law" of 2016 aimed to be open and positive towards immigrants, this analysis part of the paper will demonstrate some controversies following the argument developed by Mushaben [3]. In addition, some policy changes that could be considered not so relevant for the immigration policy purpose have indeed caused a significant impact for Muslim refugees, which result in a butterfly effect, as the title of the paper mentions and I will further demonstrate below.



Fig. 1. Migration to and from Germany, 1950-2014 (Victoria Rietig and Andreas Müller, AUGUST 31, 2016).

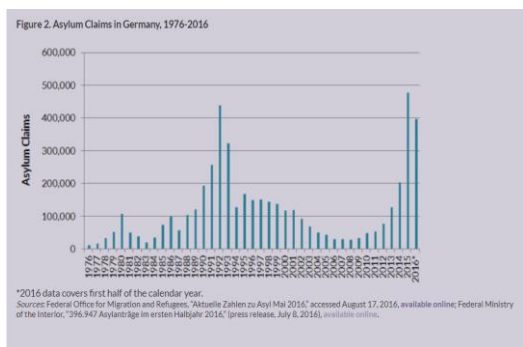


Fig. 2. Asylum claims in Germany 1976-2016(Ibid).

Most importantly, a high percentage of this second wave of migration includes Muslims, as the data in figure 3 demonstrates. Other authors have also used the data of the PEW Database [13] to study the rise of migration in the past years.

To begin with, it is vital to consider the different waves on the rise of asylum claims that arose in Germany in the past years as figure 1 shows. The graph indicates the number of asylum claims in Germany throughout the past 50 years.

Moreover, the Fig. 2 demonstrates the second rise in the number of immigrants between 2015 and 2016.

One of the reasons for this rise of Muslim Migration relates to the Integration Law that came into force in 2016. Asylum Seekers who have good prospects to stay permanently in the country can take integration courses, jobs, and training opportunities sooner than before. The change supports cooperation in education and social welfare and, in theory, more integration into the German culture. Therefore, the public opinion holds that the new immigration policy positively affects Muslims' human rights. This view that Germany is a welcoming country is supported and contested by scholars [3]. Understanding these different points of view is essential for this paper's argument. This is because the paper argues how Chancellor Merkel's policies and the introduction of the new "Integration Law" affected Germany's progress in terms of immigrations integration, demonstrating how this policy jeopardized the refugee population.

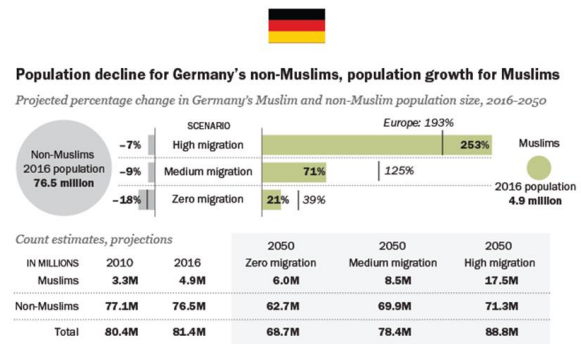


Fig. 3. Population decline for Germany's non-Muslim, population growth for Muslims [14]

A. Integration of Civilizations and Crisis of Muslim Cultural Identity

During Merkel's administration in 2016, seemingly friendly policies may have led to the upsurge of anti-Islamic sentiment and racism among German residents. Compared with the past few years, cultural identity has become increasingly hindered. According to the 2016 Infratest dimap poll-a commissioned survey, and Infratest dimap's ARD-DeutschlandTREND is a survey commissioned by ARD's "Tagesthemen" and several daily newspapers, accessed 9 June 2021- more than half of Germans are worried that Islamism will become too influential in Germany due to refugees' influx. At the same time, there is a comparison of attitudes before and after the implementation of the new deal - 49% of German residents in the survey conducted in 2010 agreed that "Muslim immigrants belong to German residents," while the survey conducted by Infratest dimap (Ibid) for WDR television showed that people's mood has changed. In 2016, 60% of people thought Islam does not belong to Germany.

Drawing back to Huntington's theory, the primary source of conflict is no longer ideology but cultural differences. He explains that "culture and cultural identities, which at the broadest level are civilization identities, are shaping the patterns of cohesion, disintegration, and conflict in the post-Cold War world"[6]. The crisis of cultural identity

mentioned in this paper relates to these cultural differences mentioned by Huntington. This crisis is exacerbated by contradictions caused by cultural differences, traditional customs, and lifestyles between the Germans and Muslim immigrant groups. These cultural conflicts are constantly fueling national stability.

On the other hand, Muslim immigrants' religious belief is crucial for integration because Muslim immigrants' unique religious beliefs and customs are essential for integrating into society. There is no local authority on religious education to jointly determine the curriculum content with Muslim leaders, while Christian and Jewish leaders have more impact in influencing education. However, Turkish Muslims account for 60% of the total Muslims. However, the Government has not given sufficient consideration to Muslim migrants - who may face deportation back to countries affected by war and who may suffer discrimination or psychological disorders due to their inability to integrate locally, mainly Turkish workers' survival Germany, without forming a complete response. Simultaneously, no Muslim group has officially obtained the status of the public institution, which means that although the new immigration policy in 2016 is most conducive to ethnic integration, more challenges are also in the "present tense." [15]

VI. THE 2016 POLICY CHANGED FROM 5 TO 3 YEARS THE PERMANENT RESIDENCE PERMIT FOR REFUGEES

The 2016 Integration Law prescribes that "as an incentive measure for social integration, refugees are now granted permanent residence permits for only three years instead of five years, and certain conditions must be met." (European Commission (n 1). The purpose of such incentive measures is to promote the integration of Muslim immigrants into society faster. Notwithstanding, one needs to bear in mind that with the shortening of residence time, some Muslim refugees have to receive education and adapt to new life faster, not to mention the fact that they have to learn German at a fluency level in less than three years. This "Integration Law" promoted a change in the "Section 12a" (Residence rule) of the Act on the Residence, Economic Activity and Integration of Foreigners in the Federal Territory, as per below:

In order to promote their lasting integration into the way of life in the Federal Republic of Germany, foreigners who have been granted asylum status, refugee status within the meaning of section 3 1) of the Asylum Act, subsidiary protection status within the meaning of section 4 1) of the Asylum Act or who have been granted a temporary residence permit for the first time pursuant to section 22, section 23 or section 25 3) are required to take up their habitual residence (place of residence) in that Land to which they have been allocated for the purposes of their asylum procedure or in the context of their admission process for a period of three years from the time such status or temporary residence was granted.

According to the general rule for the permanent settlement permit, "a foreigner is to be granted a permanent settlement permit if "the foreigner has held a temporary residence permit for five years." Refugees from a Muslim background will be jeopardized because they have less time to adapt and integrate into German Culture.

Some authors, especially Mushaben, have been very critical of this "Integration Law." "The bill reduces benefits for persons who refuse to participate in language and integration courses, raising the number of required hours from 60 to 100; the real problem is that the demand for such courses already exceeds the supply of available classes and teachers: 200,000 were waiting for places in 2016"[6]. This author criticizes what is behind the "support and challenge" Act, going against what is predisposed by the government in its rhetorical arguments about this "Integration Law"[16].

Moreover, due to the more restricted control conditions, refugees with families will need to worry about children's adaptation and how to quickly learn German, for example, to be able to prove that they are willing to integrate into society and comply with the efforts described by the "Integration Law." This new Act is named "Support and Challenge," referring to the wide variety of commitments refugees will need to face to integrate into German society (Ibid). As a result, these pressures cause psychological and emotional dissatisfaction and challenge integrating into the actual situation. At the same time, with the promulgation of the Integration Law of 2016, German citizens' reaction to refugees in general and Muslim refugees is more intense. This increases difficulties on immigrants' integration, playing a negative role.

One of the most significant concerns for implementing the "Integration Law" is Unaccompanied Minors and other Vulnerable Groups. Germany has made some improvements in this area. Concerning vulnerable groups, as of March 2016, municipalities received investment loans of up to 200 million euro for the construction, conversion, acquisition, and equipment of refugee accommodation centers to be used exclusively by women, children, and other highly vulnerable groups of persons, including lesbian, gay, bisexual, trans, and intersex (LGBTI) persons. Furthermore, from a global perspective, in June 2016, a federal initiative was launched with UNICEF to protect women and children in refugee accommodation centers. In 2017, the number of accommodation centers supported by the coordinating offices to protect against violence will rise from 25 to 100. One of the tasks of these coordinating offices is to cooperate with the managers of refugee accommodation centers in developing and implementing protection strategies for refugees [17].

To sum up, Muslim immigrants and refugees – especially those who immigrate to European countries, undergo long-term unequal treatment in policy, society, and economic, cultural clashes. Meanwhile, the ambiguity and negative effect of the integration direction directed by various short-term changes are also the basis and foremost reason for the emergence of Islamic extremism and the frequent terrorism in Europe. Therefore, we need a dialectical and objective perspective and thinking to analyze the new immigration policy's impact on Muslim human rights in 2016. Germany is still a friendly and welcome country in European countries, but at the same time, the details of some policies are not as open and positive as proclaimed by Merkel. In the coming post refugee crisis era, the social integration of Muslim immigrants in Germany will enter a new game process. More than self-esteem – it is a matter of integration into society and cultural clashes.

VII. THE RISE OF HATE CRIMES, THE RIGHT-WING AND IMMIGRATION

The refugee crisis intensified during the immigration boom of 2015. According to Sylwia J Piatkowska, Andreas Hövermann, and Tse-Chuan Yang, "almost one million refugees arrived in Germany in 2015, most of them fleeing the violence of the Syrian war"[15]. This high influx of refugees arrived in Germany, primarily because of Chancellor Angela Merkel's new attitude of welcoming refugees, as explained in the previous sections of this paper [18].

Moreover, according to Piatkowska, Hövermann, and Yang, "other dimensions of social structure, such as a problematic regional environment, can elicit anti-immigrant sentiment and hate crime and can position the sudden inflow of immigrants as a threat to the social order"[18]. The right-wing political parties seized people's dissatisfaction with Merkel Government's refugee policy. As a consequence, there was also a rise in crimes against asylum seekers. In fact, "in 2015 and 2016, authorities recorded five times as many politically motivated crimes against asylum shelters as in 2014, while the official number of right-wing hate crimes was almost three times as high as in 2010"[18].

Considering this problematic scenario, in which most of the new refugees come from Syrian and are inserted in this broader category of Muslim immigrants, one can note that these new type of hate crimes severely impacts their life. Therefore, this new refugee is jeopardized not only by the new "Integration Law" that made it more rigorous for refugees to integrate into German society but also because of this new wave of hate crimes.

To a certain extent, these derive from the European debt and the refugee crisis. Europe has noticed the rise of the far-right political parties, which resulted in xenophobia, anti-globalization, anti-Muslim and anti-EU among European political parties and voters. Therefore, due to these new social issues, it remains to be seen whether the German government will change its immigration policy shortly.

VIII. CONCLUSION

In this paper, I problematize the current refugee crises and immigrant situation for Muslims in Germany. To begin with, "the new German immigration policy shows an open attitude towards the immigrant population," which public opinion recognizes. However, my argument has demonstrated that this is not always the case, especially for Muslim refugees.

First of all, in the charts and data used, I summarized the historical reasons of German immigrants, the approximate number of people, and the proportion of the Muslim population. The number of Muslim immigrants has grown, and the predicted number of immigrants will continue to grow in the future, and if the general environment remains unchanged, the growth trend will be faster, which proves the vigilance of many politicians and residents in the face of the coming "immigration crisis." Secondly, with Merkel's administration's new "integration law" promulgated in 2016, the paper shows evidence to interpret this new policy as unfavorable for the refugees' rights. It analyses the "integration law" to illustrate that the adaptation of the

immigrant population towards German society became more contingent. Several conditions changed to limit the way immigrants successfully integrate, live, or are recognized as German residents. At the same time, the trend of political parties' increasingly right-leaning has led to an increasing proportion of hate crimes and violence. Bearing this in mind, there may be changes in immigration policy in the future, especially for refugees.

The theoretical part of the paper dealt with the crisis of cultural identity, which is rooted in the conflict of values between German society and new immigration from Muslim backgrounds trying to integrate. The most challenging part is still ethnic integration, the acceptance of religious beliefs and cultural differences. Therefore, based on the previous theories of other scholars, the view I expressed in this paper is that under the new "Integration Law" of 2016, the German government is likely to change the course of the immigration policy in the future, which will affect the protection of human rights of Muslim groups, especially those that apply for asylum.

The change of immigration and refugee policies in Germany will affect neighboring countries. Compared to the UK and France, Germany can still be considered the country with the widest acceptance and "friendly gesture" in Europe. After the UK's 2014-2015 immigration surge, the Cameron government has tightened immigration accommodation, and the immigration process has become complex and rigorous. France also has far less well-considered and rigorous immigrant settlement guarantees than Germany. Asylum seekers are challenging to get out of after a strict vetting system and a tightened resettlement process.[19] However, scholars will face challenges to investigate further the human rights situation of Muslim immigrants and refugees in Europe and the integration measures. In this globalized world, the problem of immigration policy appears repeatedly, and most countries are still facing ongoing challenges. At the same time, the research on policy and immigration should pay more attention to solving the practical problems pointed out in this paper. When this paper was written, the world was facing a significant pandemic crisis, which also affected the lives of these immigrants and refugees. The protection of Muslim human rights may be increasingly reduced due to the new policies implemented by the pandemic restrictions. For the unpredictable challenges in the future, countries should keep vigilance and review and adjust appropriate solutions according to their situation.

CONFLICT OF INTEREST

The author declares no conflict of interest.

AUTHOR CONTRIBUTIONS

The author is responsible for all parts of the paper.

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