

# DOWNLOAD PDF GUEST WORKER MIGRATION AND THE UNEXPECTED RETURN OF RACE RITA CHIN

## Chapter 1 : Turkish women and the gendered discourse on Muslim cultural difference

*Chapter 3 Guest Worker Migration and the Unexpected Return of Race Rita Chin In an attempt to head off a major labor shortage precipitated by the postwar economic boom, the Federal Republic of Germany signed a worker recruitment treaty with Italy in December*

Posted on April 2, by MNC I have always wondered why Europe has taken such a downturn in its dealings with immigrants compared to Anglophone countries such as Canada and Australia. The previously imperialist countries like the UK, France and the Netherlands have for generations benefited from their colonies, growing rich and prosperous from income generated from them, often to the detriment of their own economy. The inhabitants of these colonies, like India, the West Indies or Algeria, were considered citizens of the mother country, with every legal right to settle there. They were even welcomed in the post-war period when there was an urgent need for foreign labour. By the s, however, problems started accumulating. All three countries introduced legislation to limit the foreign influx with varying degrees of failure. They were expected to return home after a stint of work in Germany. In retrospect, expecting settlers to go home after several years was hardly a reasonable expectation. Australia and Canada allowed immigration on the understanding that permanent settlement was the desired outcome. None were citizens of the host country before their arrival, and hence had no preconceived rights. Immigrants were selected on criteria which included particular expertise, needs of business and family reunion. It is bad enough when one is considered as different, foreign, even inferior, and perceived as competing for employment and accommodation. Some were initially welcomed, as happened in Germany – a decision that came at a heavy political cost to Chancellor Angela Merkel. Other countries were adamantly against imposed quotas, so that countries of first call, like Greece, Italy, Turkey and Malta, did not have the luxury of choosing who to permit entry. It is now probably naive to hope that multiculturalism would work in countries where it has been proclaimed dead. Multiculturalism works best as prevention rather than cure. To propose that multiculturalism, a social regulator that has worked well in Anglophone countries, would be the panacea to deal with the current cataclysmic social issues in Europe is unrealistic. In Malta, social problems associated with the relatively small number of immigrants have begun to rear their heads. This dialogue is already current in the Maltese population and is uncomfortably close to the situation in European countries a generation ago, prior to the frank outburst of conflict, which we Maltese should try to avoid at all costs. All it needs is some populist to expound such views, which would serve as a last straw to initiate a conflagration. Unless measures are taken early, we are bound, in the coming decade, to suffer from the same issues Europe has gone through, with catastrophic results. It is not enough to put all the onus on immigrants to integrate and settle peacefully. The host country should take those measures found effective where multiculturalism has taken root. The following measures merit consideration and might be helpful in preventing undesirable outcomes, if instituted in good time: The Ethnic Communities Council of Victoria works on this principle and has been found to be very helpful; Create the post of Commissioner for Migrant Affairs to be the eyes and ears of government on migrant issues; Set up cultural sensitivity training for employers and those in first-line contact with migrants, including particularly the police; Encourage intercultural activities at all levels, including art, food and other festivities, to open a window for locals to appreciate other cultures; Encourage employment at an early stage, essential not just for economic reasons but also for mental health; Educate the public, particularly to counteract negative propaganda; While it is unreasonable to expect some religious practices to be diluted overnight, insist that everyone has to accept the laws of the land. At all costs we have to prevent Malta from taking the historical path taken by other European countries, leading to the disastrous social problems they face today.

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### Chapter 2 : After the Nazi racial state : difference and democracy in Germany and Europe in SearchWorks

*Guest worker migration and the unexpected return of race / Rita Chin German democracy and the question of difference, / Rita Chin and Heide Fehrenbach The trouble with "race": migrancy, cultural difference, and the remaking of Europe / Geoff Eley.*

Across the continent right-wing anti-immigrant parties are on the offensive. The author, born in Malaysia of ethnic Chinese parents, grown up in the United States and now associate professor of History at the University of Michigan, brings a welcome global perspective. Focusing on Great Britain, France, and West Germany, with occasional forays into Switzerland and the Netherlands, Chin argues that the preconditions for European multiculturalism were laid only in the immediate postwar period. The need to rebuild postwar societies forced governments to supplement the labor force with foreigners. In the French, British and Dutch cases, a long history of empire meant that the postwar influx of migrants was indelibly tied with decolonization. In West Germany and Switzerland, on the contrary, there was a conscious policy to bring large numbers of foreign workers from Southern Europe and Turkey. Non-European migrants were first classified as prone to crime, inherently violent and unassimilable. The global economic crisis of the s prompted the curbing of labor migration. Yet, only in Great Britain and the Netherlands were there conscious, albeit top-down, efforts to embrace difference and create multicultural societies in response to race rioting and, in the Dutch case, postcolonial terrorism. In France and West Germany, multiculturalism was deliberately rejected. For the French, multiculturalism threatened national identity. Migrants who stayed were expected to assimilate into French culture, which was defined as an embrace of secular values which was difficult for many Muslims wedded to religious mores. In West Germany, officials refused to consider the possibility of non-European migrants ever becoming Germans and held on to the belief that they would eventually return, even as their numbers grew with the arrival of family members after Only towards the end of their tenure did Social Democrats flirt with granting foreigners a path to citizenship, but their plans were cut short by their loss to Christian Democracy. The largely state-crafted and behind-the-scenes British and Dutch strategy of multiculturalism, and the conscious refusal of it in the French and German cases, was ill-equipped to withstand the wave of right-wing retrenchment that swept Europe in the s. Conservative politicians inflamed popular apprehension towards migrants and wielded it for their political benefit. Paradigmatically, the British Premier Margaret Thatcher invoked a notion of cultural difference that eschewed de-legitimized racism but infused culture with immutable characteristics that precluded integration. Seemingly accepting of difference, the French notion of republicanism presented a rigid vision of a monolithic culture in need of protection against alien cultures. In France, the anti-migrant Front National rode the wave of anti-immigrant sentiment to the National Assembly and pushed mainstream parties to the right. Toward the latter s, the Salman Rushdie affair added fuel to the pyre of cultural immutability. Once again, many leftists and feminists joined conservatives in embracing a very particular and limited notion of freedom that privileged choice and expression and that cast Islam as the ultimate Other. The left abandoned its traditional defense of cultural relativism as a riposte against racism and handed control of the narrative to the right. Chin reminds us that not all critiques of multiculturalism were spurious. That unrest and political upheaval in the Global South might have influenced European debates is only taken into account in the case of violent decolonization. What the book sets out to do, it achieves compellingly while remaining remarkably concise and accessible to the general reader. This is an important book that deserves a wide readership. Deutschlandfunk Kultur, 14 January , <http://www.deutschlandfunkkultur.de/Guest-worker-migration-and-the-unexpected-return-of-race-100.html>; *German History* 31 , pp. *Human Rights in an Unequal World*, Cambridge forthcoming. *The Crisis of Multiculturalism in Europe*. This work may be copied and redistributed for non-commercial, educational purposes, if permission is granted by the author and usage right holders. For permission please contact hsk.

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## Chapter 3 : Project MUSE - After the Nazi Racial State

*Chapter 3 Guest Worker Migration and the Unexpected Return of Race (pp. ) Chin Rita.*

In a discourse mainly driven by feminists, writes Rita Chin, what began as the expression of concern for Turkish women and their problems in West German society became the articulation of boundaries between East and West, between feminist praxis and unreformed patriarchy. Since the s, a massive influx of labour migrants has dramatically transformed the demographic makeup of Europe. Whether they came as guest workers or former colonial subjects, migrants from North Africa, South Asia and Turkey produced the first significant Muslim communities within Europe. During the half century that these groups have resided in Europe, the national debates about their presence have changed radically. Broadly speaking, public discussions initially focused on the economic manpower and the impact of employing migrants on the native working class. Since the s, the emphasis has been on religion especially Islam as the primary characteristic that separates these migrants from the societies in which they reside. This gendered framing of difference is not a new phenomenon. Indeed, the distinctive gender norms of postwar migrants became a major theme once significant numbers of family reunions had taken place in the early s. But recent pronouncements by figures such as the Somali-Dutch politician Ayaan Hirsi Ali and the Turkish-German sociologist Necla Kelek about the place of women in Islam have inflamed the debate. Muslim gender relations now serve as the most telling symptom of the supposedly intractable clash between European civilization and Islam. Precisely because sexual politics plays such a critical role in defining the terms of the current pessimism about Muslims in Europe, it is important to trace when and how this process began, especially in relation to the shifting national public discourses on labour migrants over the past fifty years. In the Federal Republic of Germany, these issues became a major topic of public discussion in the late s, at the moment when West German officials first openly acknowledged the long-term presence of guest workers and initiated a campaign for their integration. Turkish women quickly became a central trope for representing the apparent incommensurable cultural difference between Turks and Germans, and West German feminists played an important role in facilitating this line of thinking. The treatment of women became a litmus test to determine whether Turks possessed the capacity to integrate into the liberal-democratic Federal Republic. Significantly, West German debates over the plight of Turkish women lent substance to new concerns about Islam as a highly problematic, differentiating social force, concerns that began to be voiced throughout Europe in the early s. Examining the German discourse about the perceived predicament of Turkish women, then, not only helps us understand the specific preconditions for guest worker integration set out by left-wing progressives in the Federal Republic, but also sheds light on the emergence of a broader European phenomenon: The Federal Republic began recruiting guest workers to address a manpower shortage created by the economic miracle. Initially, it signed a labour recruitment treaty with Italy in , and subsequently concluded agreements with Spain, Greece, Turkey, Portugal, and Yugoslavia throughout the s. By the fall of , the number of foreign workers in West Germany surpassed one million; five years later, the figure had almost doubled. In , when the Federal Republic officially ended recruitment, the number reached nearly 2. Government leaders, policy makers, employers, and newspaper commentators vigorously championed the use of foreign labour as a necessary strategy to keep economic production high. There was no sense that guest workers might eventually become a domestic social problem because everyone involved in recruitment assumed that labour migrants would inevitably return home. This perspective was partially conditioned by the formal parameters of the programme. The treaties stipulated two-year work permits for all recruits. The Labour Office favoured young men who were either single or willing to leave their families at home. And employers provided rudimentary housing in barracks, generally far removed from city centres and the eyes of ordinary Germans. These conditions effectively framed the labour migration as a temporary expedient for the lack of native manpower. In addition, West Germany defined citizens as those with German blood, which precluded foreign labourers from obtaining

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citizenship through naturalization. This definition reinforced the message that the guest worker programme was not a route to permanent immigration. However, over the course of the s, significant economic and demographic changes transformed the ways that Germans thought about guest workers. The worldwide oil crisis of sent the West German economy plummeting and prompted the government to issue an Anwerbestopp to halt all foreign labour recruitment. Contrary to expectations, the suspension of the guest worker programme spurred the arrival of spouses and children who feared that the country would close its borders for good. By the end of the decade, the number of foreigners living in West Germany reached 4 million. Turks, moreover, surpassed Italians as the largest group of foreign labourers in the late s. And as their numbers mounted during the s, they came to personify the guest worker in German public debates about the labour migration and its impacts. These developments led political authorities in to acknowledge that temporary labourers had become de facto immigrants. The shift from viewing guest workers under the aegis of labour policy to seeing them as a legitimate and significant domestic issue led to new policies to promote the integration of foreign labourers into West German society. The changing perception of guest workers also affected the ways that gender issues entered public discussion. In the period of active recruitment , the male worker dominated the German public imagination. News reports described foreign men, detailing their traits with regard to labour: This new group of workers combined with the dramatic increase in family reunions drew attention to migrant women in the s. One major sub current in this literature was government-funded research conducted by academics. Here, scholars repeatedly noted that migrant women experienced overwhelming isolation and oppression in the Federal Republic, suffering from such feelings much more acutely than their husbands or children. The cultural practice of separating men and women, in other words, did not itself produce female isolation and oppression. Rather, this situation developed in the process of migration. The move to West Germany cut Turkish women off from their familiar village milieu and created language barriers that made communication beyond the immediate family circle virtually impossible. Relocation to a country with radically different social norms, furthermore, often provoked fathers or husbands to regulate their movements far more strictly than at home. In the first half of the s, however, these more nuanced efforts at cultural understanding were overshadowed by a recurring trope of the imprisoned, helpless Turkish woman. Here, the focus was explicitly on Turks, as the quintessential guest worker group, rather than on the full spectrum of migrants. The trope itself was inextricably connected to the emergence of a new context for the guest worker question: The fact that a popular press like Rowohlt exhibited interest in Turkish women suggests that public fascination with the migrant experience was entering the commercial mainstream. This evidence indicates that the Rowohlt marketing department envisioned an audience of West German women and social workers sympathetic to leftist political causes and grassroots activism. The reportage, by contrast, focused exclusively on Turks, their social norms, and their cultural milieu. Islamic custom, in this view, left virtually no room for individual, female agency. The point was less to critique village practices or religious prescriptions than to comment on their transfer to Germany via the labour migration. More worrisome, their oppressed existence threatened the liberal, democratic values upheld by German feminists. The Islamic culture imported by Turkish women, in other words, contradicted the historical emancipation of European women. The goal was to extricate these women from customs and practices deemed illiberal or even destructive. But certain types of behaviour simply had to be discarded for integration into West German society to succeed. This stance was not unexpected since most of those working with migrants were self-identified feminists, who read the situation of Turkish women through the lens of their own struggles. The sight of women wearing headscarves, walking behind their husbands, and being cooped up in their homes undermined the basic gender equality for which West German feminists had fought so hard. What thus began as an expression of concern and a desire to study the problems of Turkish women in the Federal Republic eventually became an articulation of thresholds between West and East, progressive politics and reactionary tradition, feminist practice and unreformed patriarchy. At the same time, invoking the language of liberal democracy enabled a more explicit articulation of racial or ethnic difference on the Left. Turks, the argument went, threatened to reintroduce reactionary behaviours into a

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country that had worked tirelessly to transform itself into a modern, staunchly democratic society. These foreigners endangered the nation not so much in the older sense of anxieties about Jews as harbingers of modernity, capitalism, and liberalism. It was therefore by making these kinds of progressive claims that leftists "so wary of Nazi racism" began to draw harder distinctions between Germans and Turks. Ironically, official acknowledgment of guest workers as de facto immigrants not only paved the way for large-scale integration efforts, but also opened the door for articulations of essential difference that had been unnecessary as long as migrants were understood as firmly outside the German social body. As communism crumbled, the Federal Republic quickly granted citizenship to ethnic Germans from Eastern Europe, most of whom possessed little or no knowledge of the German language, culture, or customs. The fall of the Berlin wall in 1989 and the unification of the two Germanys in 1990, moreover, produced intense public discussions about German national identity. But these debates largely excluded Turks, and German interlocutors often seemed oblivious to the ways that Turkish immigrants necessarily had a stake in the definition of German identity and the future of the nation. The attacks targeted longtime residents from Turkey, as well as contract labourers recruited by the former GDR and asylum seekers. It also enabled politicians to sidestep a potentially divisive discussion about the vast majority of foreigners, primarily long-time resident Turks. Alongside this policy debate emerged a conversation about a collective European identity. Indeed, the establishment of the EU implicitly raised fundamental questions about who counted as European and what a shared culture and common values might look like. If this attempt to define a European identity began in the midst of a siege mentality, a sense of being flooded by refugees and illegal immigrants, it was also conditioned by the presence of significant ethnic minority communities already rooted in every major European metropolitan centre. A common sense of Europeanness thus took shape in relation to both foreigners pressing from without and people perceived as foreign from within. These discussions of migration and identity, moreover, facilitated a growing awareness among EU states about the similar challenges posed by their postwar migrant populations. In this way, the German debate over Turkish integration became part of a much larger conversation about immigrants in Europe. But the new context also changed the nature of the discourse: This was not only true of the initial postwar migration of guest workers and postcolonials, but also of the wave of refugees and asylum seekers in the 1970s and 1980s. Religion, in other words, emerged as an important marker of difference in public discourse. But the appearance of religion was much less a new development than a repurposing of old tropes to deal with novel historical conditions. In 1984, France passed the Stasi law that forbade the wearing of conspicuous religious symbols especially the foulard in public schools. What would you do if your son announced that he was homosexual and wanted to live with his boyfriend? To qualify for German citizenship, applicants had to endorse not only gender equality, but also sexually modern norms. During the 1970s, West German feminists raised concerns about Turkish gender relations in the context of debating the parameters of integration. While these leftists identified unacceptable customs and behaviours within Turkish culture, they were nonetheless committed to cultural reform and the mutual coexistence of Turks and Germans. More recently, efforts to define a European identity have pitted an enlightened West against an antimodern Islam. What has changed in recent years above all is the epistemological starting point of cross-cultural engagement, a process that during the 1970s and 1980s assumed reciprocity and mutual adaptation, but now often begins with relatively fixed litmus tests for adaptability on one side of the cross-cultural divide. In this sense, the terms of public debate in both Germany and Europe have become increasingly fixed, nonnegotiable, and unidirectional in their lines of acculturation. Matti Bunzl, *Anti-Semitism and Islamophobia: Hatreds Old and New in Europe* Chicago: Prickly Paradigm Press, 2011, 4. Free Press, 2002. Necla Kelek is the author of *The Foreign Bride*, an account of the underground practice of selling women in Turkey to Turkish men in Germany on the market for wives. See Necla Kelek, *Die fremde Braut*. Yasemin Yildiz has recently made an argument about the specific function of these two figures as native informants in enabling See, for example, n. All cited in Julia Woesthoff, "Ambiguities of Antiracism:

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## Chapter 4 : The Crisis of Multiculturalism in Europe: A History by Rita Chin

*Guest Worker Migration and the Unexpected Return of Race in Rita Chin, et al., After the Nazi Racial State: Difference and Democracy in Germany and Europe (Ann Arbor: University of Michigan Press.*

Oct 03, Charles rated it liked it I oppose the theory and practice of Euro-multiculturalism as both stupid and suicidal. All work and no play makes Jack a dull and narrow boy, after all. It was not, but this book was intended to oppose the theory and practice of Euro-multiculturalism as both stupid and suicidal. It was not, but this book was interesting, and not dreadful, which is really all one can ask of any pro-multicultural book, since it necessarily has to fight an uphill battle against facts and reason. So one down vote for Mishra. This crisis, we find inside the book, is not one that Chin necessarily sees as real—instead, it is the crisis declared in by Angela Merkel and David Cameron, echoed by other European leaders, which followed sixty years of increasing immigration into Europe. There is little analysis here, and not all that much commentary. Thus, while this book serves pretty well as a history of the precise arc of formal, public political action as it relates to immigration into four European countries Germany, France, the UK, and the Netherlands between and , that is all it is. It ignores all other countries; it ignores anything not part of formal political action; and it ignores everything that has happened since Chin is an academic, and she directs her book primarily at academics. While Chin only talks with any substance about her four countries of focus, the same story was true throughout Europe, and I think nobody would disagree. Western Europe needed low-skilled, low-cost labor, so workers were imported from countries with an excess of such—both poorer European countries, such as Italy and Yugoslavia, and also Muslim countries, especially Turkey. They did have national minorities of various kinds, but Chin, at least, acknowledges modern immigration was unprecedented in quantity and quality. Much of this is technical, throwing around acronyms representing various government bureaus, but her key point is that at no point was there any public declaration by any branch of government, anywhere on the political spectrum, in favor of immigration on principle. Furthermore, except in France, immigrants were explicitly expected to acculturate, or at least conform to the local culture; there was no concept that immigrant cultures were in any way something desirable to preserve or that could add value to Europe. And why was restricting immigration not acceptable to the elite, even after the early s, when colonial immigration had ended and all agreed there was no further need for guest workers, so that ideally they should all go home immediately? Chin, logically enough, ascribes it in Germany to the ideology of anti-racism that took hold after World War II, with somewhat weaker analogues in other countries. In France, she ascribes it to similar ideological reasons on the left, and on a desire to encourage immigrant communities to go home, to make which possible they should not assimilate, on the right. And they permitted more and more immigrants in, while publicly talking about the need to restrict further immigration. Indeed, the government officials who addressed the various policy issues generated by the inflow of foreign workers operated almost entirely behind the scenes, striving to make their initiatives largely opaque to ordinary citizens. Above all, European leaders did not want these initial efforts at multicultural management to draw the notice of curious journalists or become targets of public scrutiny. So, why the elite should want to conceal their actions goes totally unaddressed. In a similar vein, Chin notes in passing something that Murray makes much more explicit—at all times since at least , very substantial majorities in every European country have vigorously supported sharp restrictions on immigration, and they have always been ignored by their political leaders. Enoch Powell was hugely popular, by far the most popular Conservative politician in the country, yet was forced to retire when he dared speak. It is not a coincidence that the only two people named in this book as robustly opposing immigration, Powell and Ray Honeyford, were both immediately and permanently silenced. In combination with the concealment, the only logical conclusion is that the elites wanted to force on the rest of their countries more immigration for some other reason. And what could that reason be? Again, Chin ignores this question, but Murray parses this closely, adducing several drivers of this elite push for ever-greater immigration. These are claims that

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immigrants are good for the economies of their target countries; that immigrants are necessary to maintain the welfare state because Europeans have stopped having children; and that there is some moral or cultural imperative to accept immigrants. The first is silly, as Murray shows. The second is actually true, though Murray tries to deny it. But in this book, none of these arguments are even outlined. Any talk of national decline is racist. Any criticism of Islam is racist. Any talk of national culture is racist. Suggesting Muslims were mean to Salman Rushdie is racist. Modern European women are all oppressed by the white patriarchy; Muslim women cannot be oppressed by Muslims, because all Muslims are victims. But then the reader jerks awake, because Chin finally scores a relevant insight at the core of all this. Instead, they formed as their idol a corrosive ethic of total sexual freedom, and then used that as the new touchstone of whether any particular immigrant community should be accepted. Like all of her class and politics, she worships total sexual autonomy, but she also sees how it is used to hold immigrants, that is, Muslim immigrants, to a standard they have no wish to meet, and since Muslims are a victim class, Chin recoils from any suggestion that they be forced to adhere to anything. Thus, the Dutch require devout Muslims, as a condition of citizenship, to watch films celebrating homosexuality and public nudity. Chin furthermore correctly notes that many so-called conservatives have, explicitly or in effect, adopted this use of sexual autonomy as a touchstone, because, afraid of being called racist, they see no other coherent way to oppose immigration on principle. This leads to such loathsome scenes as Sarkozy celebrating abortion as a human right, in order to beat immigrants around the head with their failure to be adequately French. A man from granted a vision of this modern scene would immediately check himself into an asylum, thinking it an insane dystopia. That pop-pop-pop sound you hear is the heads of leftist thinkers exploding all over Europe. Not even God can square a circle, and the Left is trapped in a hell of their own creation, into which they have dragged the rest of Europe. At the end of the day, though, Chin herself denies there is any crisis of multiculturalism. The pronouncements of Merkel and Cameron notwithstanding, Muslim immigration has hugely expanded since then, at the deliberate wish and with the open encouragement of all the European elites. For reasons I cannot fathom, Chin mentions events since in only one bland sentence, even though they definitively prove both a continuation and an expansion of the past sixty years of European government policies. Sometimes, there is no solution. Certainly, if the people who will defend the actual bases of European civilization, Christianity most of all, are reduced to a tiny number, and the titanic struggle is between two giants, one a bundle of contradictions with no core belief other than total sexual autonomy, shrinking every day as it kills its children, and the other giant is retrograde but growing, muscular, and self-confident, we might as well write off the continent, for there is no future for the rest of the world there. According to this analysis the wedge that has driven these two apart is the issue of national identity, with centre-left elites too liberal on immigration and too much in love with multiculturalism, whilst their erstwhile working-class supporters revile both. This requires her tracing the origins of these concepts to the United States. After all, it was this refugee crisis that helped shape the Universal Declaration on Human Rights and the Geneva Convention on Refugees. Chin is herself a first generation immigrant to the U. She also has interesting things to say about topics such as the way in which Islam has come to be widely regarded as the principal obstacle to the acceptance of other cultures, with elements on the Right sometimes even appealing to gender presenting the veil as an instrument of oppression in order to mask their own intolerance. It certainly seems odd that a book so much concerned with open doors and open borders never once refers by name to the Schengen Agreement, let alone the transitional arrangements regarding free movement of workers from Romania and Bulgaria following their accession to the EU on 1 January

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## Chapter 5 : Immigration Reading List - 10/15/09 | Center for Immigration Studies

*This book provides the first English-language history of the postwar labor migration to West Germany. Drawing on government bulletins, statements by political leaders, parliamentary arguments, industry newsletters, social welfare studies, press coverage, and the cultural production of immigrant artists and intellectuals, Rita Chin offers an account of West German public debate about guest workers.*

Senate testimony on faith-based perspectives on immigration reform  
2. Department of State report on human trafficking  
5. CRS reports on illegal aliens and health care and unauthorized aliens in the U.  
Three new reports from FAIR  
State and Local Legislation Bulletin  
Heritage Foundation report on border degradation  
Rasmussen poll on illegal immigration  
Two new reports from TRAC  
Three new reports from the Pew Hispanic Center  
Migrant Remittances Newsletter  
Nine new reports from the Migration Policy Institute  
New report from the Center for Comparative Immigration Studies  
Eight new reports from the Institute for the Study of Labor  
Two new reports the National Bureau of Economic Research  
Twelve papers from the Social Science Research Network  
Two new reports from the OECD  
"What Does It Mean for Agriculture? Iraqis and Their Resettlement Experience"  
"From Deep Disagreements to Constructive Proposals"  
"Preferences on immigration"  
"Gender and Migration in 21st Century Europe"  
"Accession and Migration"  
"Wakeup Call From Mexico"  
"Surviving Diversity in Small-Town America"  
"Disparities in Asylum Adjudication and Proposals for Reform"  
"A Sociology of Immigration: Re making Multifaceted America"  
"Children of International Migrants in Europe: African Women Immigrants in the United States: Crossing Transnational Borders"  
"Ethnic and Racial Studies"  
"European Journal of Migration and Law"  
"International Journal of Manpower"  
"International Journal of Refugee Law."

## Chapter 6 : What to do about migration | Prof. Maurice N. Cauchi

*What's race got to do with it?: postwar German history in context / Rita Chin and Heide Fehrenbach -- Black occupation children and the devolution of the Nazi racial state / Heide Fehrenbach -- From victims to "homeless foreigners": Jewish survivors in postwar Germany / Atina Grossmann -- Guest worker migration and the unexpected return of race / Rita Chin -- German democracy and the.*