

Almanya – Willkommen in Deutschland (2011): Key Terms

die Assimilation – assimilation; the idea that minorities should ‘become like’ the majority population in terms of language spoken, habits and beliefs. When ‘integration’ is discussed in Germany, assimilation is often what is actually meant.

Ausländische Mitbürger (pl) – ‘foreign fellow citizens’; a term adopted in the late 1970s by groups in Germany who sought a more inclusive term than *Gastarbeiter*. Although this term shifts from considering labour migrants ‘guest’ to ‘citizens’ it also highlights them as ‘different’ than ‘normal’, non-foreign citizens. (Chin, p. 105)

die deutsche Leitkultur – ‘German guiding culture’; this term became influential following a speech by CDU politician, Friedrich Merz, in 2000. It suggests that there is an ‘essential’ German national identity, characterised by particular values, beliefs and norms of behaviour, which immigrants should adopt if living in Germany. This idea has been heavily criticised by many as it is highly exclusionary, and has been used to discriminate against non-white and Muslim immigrants to Germany in particular.

die erste/zweite/dritte Generation – first-/second-/third-generation immigrants to Germany. N.B. the term ‘zweite Generation’ is often also used to talk about German-Germans born after World War II, who would be roughly the same age as the ‘erste Generation’ of Turkish labour migrants to Germany. You can usually tell which ‘zweite Generation’ is being referred to from the context in which the term is used. The division into generations is also quite problematic in the Turkish-German context as the term ‘zweite Generation’ can refer to people born and partly raised in Turkey who then moved to Germany with their parents (such as Veli and Muhamed in *Almanya*), or to people who were born and socialised in Germany after their family’s migration

(such as Ali in *Almanya*). People also continued to migrate back and forth between Turkey and Germany following the end of the recruitment agreements, which complicates the generational model further.

die Einbürgerung – naturalisation; people who have been resident in Germany for more than eight years, who have an unlimited residency permit, no criminal record and have not been reliant on benefits, can take a citizenship test (**Einbürgerungstest**) and apply to become German citizens. People who were originally Turkish citizens are not allowed dual nationality with Germany and so must also give up their Turkish citizenship as part of this process.

der Gastarbeiter, die Gastarbeiterin – ‘guestworker’; the term used for workers recruited from Italy, Spain, Greece, Morocco, Portugal and Turkey to work on short-term contracts in Germany in the 1950s, 1960s and 1970s. The novelist, playwright and actress Emine Sevgi Özdamar famously criticised this term saying: ‘Ich liebe das Wort Gastarbeiter, ich sehe immer zwei Personen vor mir. Einer ist Gast und sitzt da, der andere arbeitet.’

Menschen mit Migrationshintergrund (pl) – ‘people with a background of migration’; a term often used in Germany today as the politically correct way of referring to someone whose parents or grandparents migrated to Germany. Some Turkish-German artists, such as Selim Özdoğan, have played with this term, positioning themselves as having a ‘Vibrationshintergrund’ instead, or have criticised the way this term obscures their ‘Deutscher Vordergrund’.

In putting together the longer definitions of key terms I referred primarily to Liesbeth Minnaard, *New Germans, New Dutch: Literary Interventions* (Amsterdam: Amsterdam University Press, 2008), Göktürk, Deniz et al., *Transit Deutschland: Debatten zu Nation und Migration* (Constance: Konstanz University Press, 2011) and Rita Chin, *The Guest Worker Question in Postwar Germany* (Cambridge: Cambridge University Press, 2007). The quotation included is from Emine Sevgi Özdamar, ‘Die neuen Friedhöfe in Deutschland’, in *Der Hof im Spiegel*, by Emine Sevgi Özdamar (Cologne: Kiepenheuer & Witsch, 2001), p. 117.