

Tom Farer, *Migration and Integration: The Case for Liberalism with Borders*. Cambridge UK: Cambridge University Press. ISBN 978-1-108-70750-3

In a global society that has become accustomed to rigid and restrictive borders—physical or imaginary—tensions surrounding migration continue to increase. Currently, there are 281 million migrants globally, a number that is continuously growing. With the unpredictability of state conditions, as well as the effects of climate change, how will governments adjust to an increase in immigration? Tom Farer outlines his thoughts on “the grand strategy for managing migration and integrating migrant families into the economic and social order” that “is most likely to enable the liberal democracy to defeat the authoritarian right with the least possible compromise of human rights norms” (7). He discusses these thoughts with the perspective of one whose parents were Jewish immigrants who “felt the injustice of the world one person at a time” as well as one who previously worked in the Pentagon and saw the “big picture” and later was a member of the Inter-American Commission on Human Rights (7). Farer divides this book into three parts to thoroughly understand the dilemmas of migration, how to encounter the obstacles we face today, and ideas for migrant integration. Through these three sections, Farer focuses on Europe due to the more immediate immigration crisis. Yet, he intends these written ideas to be read and acknowledged by U.S. readers, U.K. readers, and continental European readers.

With a continuous increase of migrants worldwide, how will we acknowledge the challenges migrants face upon their entry, and how will we adapt to support and channel migration and integration? Farer outlines how the current migration crisis will get far worse and uses numerical data to illustrate the immensity of the current crisis and its future. He uses research from the United Nations which illustrates that the human population will increase to over “eleven billion by 2100” where the “largest slice of that growth will occur in Africa” (17). He also includes graphical images of different countries and their expected population growth, illustrating the immense growth that is projected to occur in less than 100 years. He juxtaposes this data with the current conditions occurring in these countries. The specific example of Nigeria demonstrates that “40 percent of inhabitants would move to Europe if they could” (21). The information provided in the graph of Nigeria’s projected population growth portrays that Nigeria’s population will more than double by 2050, meaning that the number of inhabitants of Nigeria who choose to emigrate will increase significantly if no adjustments are made to the current immigration trends. Though this data invokes pessimism and possibly great fear for future migration, Farer highlights that he is confident that “the flow can be significantly restrained and channeled” which he elaborates in-depth later on in his final chapter (25). The juxtaposition of this data is crucial in understanding the increase in migration that will continue to occur globally in the future.

In continuing the discussion of migrant entry and integration, we are faced with a question: “should liberal governments feel correspondingly free to reject prospective migrants who, for example, believe homosexual relations should be criminalized or that marital rape is an oxymoron?” (29). It’s difficult to decide which individuals will be granted authorization. If a migrant’s morals do not align with the morals of the country that they are seeking status in, is that justification for rejection? In contrast to economic migrants who migrate in order to benefit from economic opportunities abroad, there is a special case for the category of refugees who are “not only those fleeing persecution but equally those fleeing threats to their lives stemming from internal conflicts or predation of private groups” (45). These differing motivations for migration establish a mixed migration flow. An article recently published by the United Nations Office on Drugs and Crime states that “ideally, mixed migration calls for a multidisciplinary and holistic approach, with the

involvement of multiple governmental stakeholders (for example, interior ministries, ministries of social development, immigration ministries and competent authorities for international development) as well as international partners” (UNODC). In addition, the UNODC emphasizes the importance of the UNHCR’s “Three Durable Solution” that calls for the integration of migrants in their host country (UNODC). Thus, Farer’s steps to understanding migrant entry and integration are pivotal in the current migration crisis.

In order to better understand the issues that specific states face regarding immigration, Farer extensively analyzes the immigration in Nordic states, the United Kingdom and France. Juxtaposing the integration efforts of these European areas, he provides information on how migration is currently handled in Europe. Sweden, a successful state economically, has made considerable integration efforts. Sweden quickly “elaborated and funded measures designed to enable refugees to integrate economically and navigate socially” (85). Similar to Sweden, Norway was “confident about the integrative capacity of their strong national culture and buoyant economy, and therefore kept the opening for asylum claimants relatively wide” (87). However, the discussion of Denmark provides a very different approach to integration. Farer states that “open-hearted is not exactly how one could characterize Denmark’s response to Muslims generally, much less those seeking asylum” (92). By providing extensive knowledge on how the Nordic states have previously made efforts for integration and channeling migration, he portrays the successful and unsuccessful efforts of different states that may need to be adjusted in order to adapt to the increasing migration flows in the future. In the United Kingdom, the integration efforts are more complex since there are currently a “variety of purposes integration policies are intended to serve” and this complicates the degree of public policy devoted to integration for migrant families since the purposes of integration policies are fiscal, public safety and defense (100). The conception of the obligation of the state and of the migrant makes “France the polar opposite of the United Kingdom” in regards to integration policies (126). France has struggled with ethical and political dilemmas. Specifically, the immigrant Muslim minority and the ideology that Islam is incompatible with the French Republic, “what do you do with the five million people of Muslim origin living in France?” (123). In a nation that focuses on a culture of homogeneity, determining integration policies is a complicated issue. The juxtaposition between these nations in part two provides extensive insight into how migration is handled in Europe.

“The Plan” for “controlling the border”, and “integration” after migration outlines “the vast range of overlapping ethical, legal, political, social, economic, and administrative issues implicated in migration” that are often forgotten in many books today (13). However, *Migration and Integration* captures the issues surrounding migration in an extensively detailed and personal way by discussing the challenge of formulating grand strategies to address complex social issues through the analysis of the strategies available to the Western, principally European governments currently wrestling with the question of what guidelines the government should “employ in order to determine which and how many migrants to admit” as well as the question of “what governments should do to facilitate the integration of new migrants” (156). Farer answers these questions with his thoughts on the goals of integration and how to best integrate migrants while the “survival of the liberal democracy” remains the highest priority (157). Potential dilemmas arise between integration, border control, the electorate and communication, and Farer’s plan, “A Memorandum to the Head of Government”, provides a model on how to achieve integration while preserving liberal democracy (175). This plan not only details how to facilitate the border and migration but also how to facilitate integration. By providing information on the current migration crisis, the efforts of many European countries to integrate migrants, and a plan for future entry and integration, Farer outlines an extensive approach for the future of migration.

To conclude his meticulous analysis and comprehensive thoughts on the issue of migration and integration, Farer discusses the world as it is with a paragraph that is melancholy yet invokes a feeling of ambition and hope: “We save what we can by means not always in harmony with our ends. Meanwhile, we hope that when, decades from now, people look back on what the governments of the West did at the end of the second decade of the twenty-first century in order to preserve liberal democracy, they will not at the same time recall what an American officer is supposed to have said in the midst of the Vietnam War: “We destroyed the village in order to save it” (207). In short, Tom Farer’s *Migration and Integration: The Case for Liberalism with Borders* leaves readers with further knowledge on today’s migration crisis, proposals for solutions, and the ambition to preserve liberal democracy for future generations.

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