



Jörg-U. Keßler, Adi Binhas, Peter Fenn, Liat Yakhnich (eds.)

## Migration

political, educational,  
gender and cultural aspects

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**Migration: political, educational, gender &  
cultural aspects**

edited by Jörg-U. Keßler, Adi Binhas, Peter Fenn  
& Liat Yakhnich

Cover Art by Dipl.-Des. Catherine François (Ludwigsburg University of Education)

The title illustration depicts the complex topic of migration using the abstraction of a topographical map. It shows an imaginary landscape of several islands, with arrows symbolizing the flow of migration. With its simplicity of form and vibrant colours, the motif is intended to capture the attention of prospective readers.

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Very soon the idea was born that the presentations read during the symposium should be collected in an edited volume. The bi-national editing team is very grateful for the support by the editorial board of the Ludwigsburger Hochschulschriften. Catherine François (Ludwigsburg University of Education) supported us with the graphic design of the book cover and we would like to express a special thanks to her.

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Ludwigsburg and Beit Berl, February 2022

Adi Binhas, Peter Fenn, Jörg-U. Keßler & Liat Yakhnic

## **Introductions**

*Adi Binhas, Peter Fenn, Jörg-U. Keßler & Liat Yakhnich*

### **Preliminary remarks**

The material for this book originated in presentations at an international conference on the topic of migration, held at Beit Berl College in Israel, during March 2019. The aim of the publication is to portray, discuss and analyse various aspects of migration until now rather unusual or under-exposed in international discussion, but which nevertheless can be seen as essential to an understanding of migration phenomena and some of their central issues. Before these are introduced, however, we felt it appropriate to say a few words on more general academic motives, both institutional and personal, which were involved in the production of the book. Our remarks in this respect focus on the long-standing partnership between two teacher training institutes, one in Israel and the other in Germany: Beit Berl College and Ludwigsburg University of Education. The idea of the publication was conceived partly through the desire felt by ourselves, the editors, as well as other colleagues, to mark the hitherto 30 years of this fruitful relationship with a modest commemoration of its history, a pointer to its present status and a declaration of intent regarding its future capacity for continuation and development. The book, then, is to be understood *inter alia* as an expression of these aims.

Beit Berl College and Ludwigsburg University of Education signed a co-operation agreement at the beginning of 1990. The “founding fathers” of the partnership on the Israeli side were (among others) the president and vice-president of the college, Aharon Harel and Aaron Seidenberg, and the director of the International Relations Office, Gad Arnsberg. On the German

side were two professors of education, Karl Schneider and Georg Unseld, and the rector Gerhard Stephan, professor of Protestant theology. In 2017, during one of the many joint conferences between the two institutions, Professor Unseld gave an address at an evening event dedicated to the memory of Karl Schneider and the history of the Beit Berl-Ludwigsburg exchange. Speaking on the topic 'The first 20 Years of Partnership between BBC and Ludwigsburg University of Education', he recalled the initial signing ceremony in Beit Berl and first experiences in the co-operation, naming several Israeli colleagues who were to become familiar academic contributors and even personal companions during the early symposia: Aaron Seidenberg, later president of Beit Berl College; Yossi Gorny, in addition to teaching at the college also Professor of History and Sociology at Tel Aviv University, and a rich source of information and enlightenment on modern Israel; Mordechai Zur and his wife Zippora, who inducted Ludwigsburg colleagues into the culture of Jewish faith and worship and were also a source of moving personal historical information; and Gad Arnsberg himself, a historian and important contributor academically to the early symposia, as well as being centrally involved in their management. Others mentioned by Georg Unseld as key figures in the early exchanges are Israel Kim, professor of criminology, Batia Siebzeher, also of the Hebrew University of Jerusalem, Tamar Ariav, later president, and the historian Amos Hofmann and his wife Yael, who have continued throughout the partnership to play a central role in organization and personal contacts, and who gradually became the mainstay of the partnership.

Professor Unseld emphasized the untiring personal and professional involvement of Karl Schneider in organizing exchanges of students and staff, shaping and managing conferences and excursions on the Ludwigsburg side

### *Introductions*

and in promoting interest in Israel from the German perspective. He also stressed the socially sensitive nature of a German institution making contact with an Israeli one, adding that Karl Schneider was especially chosen by the then rector, Gerhard Stephan, for his ability to take over a leading role and creatively “fill this partnership”, as he said, with “long-lasting life”. As Professor Unseld adds, the shaping presence of Karl Schneider in the exchange was “a piece of luck for the development of our later partnership. That this partnership would grow and flourish, as it did, was not a matter of course at this time. There were a lot of risks.”

Georg Unseld also mentions the personal experience of encountering Holocaust history for the first time on an individual human level. In this he voiced what most of those felt who participated in the exchanges, whether in Israel itself, or in Baden-Württemberg. In the course of talks, presentations and excursions, Jewish life of the past, its destruction, and the fateful historical relations between Germans and Jews were quite naturally recurring themes, especially in their personal dimensions: but equally, modern Israel, its conflictual position in the Middle East, questions of its survival as a nation, and also the critical perspectives of its own Palestinians and Arab neighbours; plus, in the context of the European view, what is often referred to as the ‘special relationship’ between Israel and Germany.

Issuing from all this, among other things, were the themes of identity and nationality, constant companions in talks and discussions and ones deeply affecting both individual and collective feelings of Jewishness, of being an Israeli, a Palestinian, an Arab, and also of being a post-Second World War German. This actually provided a complete symposium topic on one

occasion, also leading to publication of papers in book form. Particularly insightful examples on 19<sup>th</sup> century German-Jewish identity that spring to mind are contributions by Gad Arnsberg and Siegfried Däschler-Seiler, the latter also a very committed leader and organizer within the overall partnership. Equally deserving of mention in this connection are articles by Muhammad Hasan Amara and Ahamad H. Sa'di, which discuss the dilemmas and conflicts of Palestinian identity in modern Israel.

From the Ludwigsburg point of view these 30 years of unique international co-operation between colleges in national states with a very sensitive and complex cultural and political transit route between them, have certainly led to immensely fruitful exchanges of staff and ideas. Even more than this, though, they have brought with them a learning programme on Israeli and Jewish life, culture and history of tremendous enrichment. And this in turn has been much enhanced by personal connection and friendship.

Despite the personal nature of the exchange as described here, it has never been inward-looking or restrictive. Though in the early years the core personnel in Ludwigsburg tended to remain the same, others were and have been free to join and leave and actually have come and gone accordingly. Nevertheless, Beit Berl took a different approach fairly early on, tending to the view that opportunities given to their own staff should essentially be one-off, and not extensively open to repetition, thus ensuring that the overall numbers of colleagues given the opportunity to attend conferences in Ludwigsburg were kept as wide as possible. The Ludwigsburg attitude, on the other hand, saw no objection to its own staff repeatedly participating, as long as they contributed appropriately to the symposium topics at hand. In fact, 'remaining in the circle' was often expected and encouraged, since the

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Ludwigsburg agenda, in part, was to deepen the professional interchange by strengthening the personal contact and making newcomers into Israel 'enthusiasts' who could specifically and if necessary repeatedly bring their academic expertise to bear on longer-term issues accompanying the partnership and affecting the relations between the two countries. It was also considered appropriate, and desirable, that the 'Israel experience' should inform and enrich their home teaching and research activities.

These conceptions tended to issue naturally from the character of the academic departments then centrally involved in the exchange, viz. education and theology. They were also ideas naturally rooted in the initial phases of self-exploration, 'partner-enquiry' and self-presentation in which each of the partners were involved to the same extent, even though in slightly differing ways. But in addition to these aspects, it was detectable that from the beginning Beit Berl had rather more of a global view of matters. Quite understandably, the German connection was seen as a link to the wider Europe, and an important way of making and maintaining contact with it academically and professionally. On the other hand, and perhaps rather unexpectedly at first, great benefit was to flow from this also in the opposite direction. This was a time when contacts of college and university institutions in Baden-Württemberg to those abroad were in their infancy. Ludwigsburg not only accessed, culturally and politically, the fascinating and complex world of the Middle East. It also docked into a harbour with more supra-national traffic, where sails were set in somewhat more global currents of air than they had been at home.

In their own individual senses, therefore, each partner came to fulfil a role (only partly perceived consciously) as 'gateway to the world' for the



other. As a consequence, the focus of the relationship has naturally widened in several senses. In conference terms topics have tended to shift from the initial concentration on a largely Israeli-Germany perspective to themes of broader and more global academic interest (the subject matter of the current volume being a case in point). Over the years, topic-range and perspectives have been much extended, in particular by the addition on the European side of gender aspects, greater participation and influence of social and political subject fields, and also by the relatively recent introduction of applied linguistic and language learning issues.

All these activities and mutual exchanges have turned the partnership between Beit Berl and Ludwigsburg into a very strong strategic partnership that is built on various pillars, namely a) the bi-annual research symposia, b) a vibrant exchange of both faculty members and students, c) continuous cooperation at ERASMUS+ level (e.g. with very successful joint projects such as IN2IT) as well as national level (e.g. the inspiring co-operation on heritage supported by the Baden-Württemberg Foundation) and d) additional partnership activities that are also supported by the Baden-Württemberg government (e.g. the Israel-Stipend) and/or the consulate of the State of Israel in the south of Germany in the co-operative programme called “Teachers for the Future”, where Ludwigsburg students travel to Israel for one week and enjoy a programme that offers various views “behind the scenes” of modern Israeli society.

Personnel-wise there is now in the exchange representation of more varied departments and fields of expertise: a development particularly noticeable in Ludwigsburg. Concomitant with this has been the shift in the management of the partnership, quite consistently, from the particular

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departments of its beginnings to the general aegis of the college International Office. And the circle of partners has been widened to include, on a regular basis, the Polish university of Krakow. Participants at the conference on migration in 2019 also included representatives from other universities in Germany and Austria, whose contributions, naturally, are part and parcel of this volume.

Personal relations, it is to be hoped, will always have an important part to play in the Ludwigsburg-Beit Berl partnership. But there is now general agreement on both sides that the developments sketched here, which could be characterized somewhat loosely as constituting a shift 'from persons to structures', taking the relationship out of its earlier more closely-knit bilateral form, is in the interests of both institutions in achieving participation in a broader reference framework of international academic research exchange. Both are important, as without personal trust and commitment and partly even friendship no structural partnership will be able to live on fruitfully. However, without an additionally more structural entrenchment and an institutional mindset a professional inter-institutional long-term strategic partnership might be at stake once the leading colleagues leave either institution. By combining personal commitment and friendship with the structural development of internationalisation strategies at both institutions the torch will easily be passed on to new generations of faculty, senior management and last but not least generations of students.

Thus, it is that this volume might be said to demonstrate the current 'state of the art' in our international partnership, as well as contributing from the perspective of a variety of subject disciplines to the understanding of a topic which may well be called one of the most pervasive and pressing issues of the contemporary world and its conflictual societies.

## **Introduction to contents**

This volume features current research which was presented during the conference “Migration: educational, political and cultural aspects” held at Beit Berl College from March 18 to March 19, 2019. This conference brought together researchers and scholars from various universities with a special focus on the three international partner universities Beit Berl College (Israel), Cracow (Poland) and Ludwigsburg University of Education (Germany). Additionally, presenters from other European universities also presented their research on the conference topic.

This conference was not only a fruitful and inspiring exchange and discussion of latest research amongst the participators but was also embedded in a rich cultural programme and site visits to deepen the understanding of the migration topic.

The book is divided into 4 major parts featuring the various dimensions on migration tackled during the conference:

- Part I: Political Perspectives
- Part II: Educational Perspectives
- Part III: Gender Perspectives
- Part IV: Cultural Perspectives

In the remaining part of this chapter we will briefly outline the content of each contribution.

## **Part I: Political Perspectives**

The situation of modern nation-states facing increasing waves of immigration raises essential questions as to issues of national identity, multiculturalism, and immigration policies. As large number of immigrants enter these states, they become multicultural by nature. This reality challenges the classical characteristics of homogeneous nation-states.

Part I demonstrates these complex matters through three political perspectives. The first is presented by **Bärbel Völkel** in *"Separate Memories – Common Future of the Need to Democratize Nation-State Histories"*. The chapter introduces the exclusionary principles and paradigms oriented towards the ethnos to which nation-state histories are currently committed. The author argues that the basis for coexistence in the post-migrant nation-state should be that anyone who lives together, and hence in the community and therefore also has a common history, also belongs together.

The second perspective is presented in **Philipp Kühnlein and Silke Hachmeister's** chapter *"In hopes of a better life: Syrian families in Jordan and their onward migration to Europe. A post-structural perspective on the process of (self-)localisation during the migration to Europe."* The authors examine the perception and ideas of places for a better life from the perspective of Syrian refugees in Jordan during the migration process to Germany. They show that the refugees' narratives are closely related to a collectively shared crisis in the self-image, which evolved as a consequence of their experiences with the war in Syria and the economic dependencies and stigmatisation as "refugees" in Jordan.

The third perspective is introduced in **Helmut Däuble and Stefanie Rhein's** chapter *"One of Us? – Social Membership until Recall"*. Focusing on a case study (the "Özil Case"), the authors argue that the social affiliation of new members to German society is conditional. Their "full and true" identification has to be proven permanently (especially by those that are not seen as ethnic Germans) and is permanently under observation. Their main thesis is that acceptance of immigrants and their descendants as "one of us" is possible – but it is always social membership on probation and for some of them only until recall.

## **Part II: Educational Perspectives**

Part II examines aspects of immigration related to education. The education system serves as a central socialization agent in society. Educational settings present the children with the essential knowledge, values, culture, and norms characteristic of their society. The role of the education system for immigrant children and their families is even more important as it represents the new society for them. Teachers meet their immigrant students on a daily basis and teach them the new language, culture, and rules. However, accepting immigrant children and coping with diversity may challenge education system.

**Stephan Gingelmaier and Minke Jakobi** in their chapter *"The role of sequential traumatisation in the work with child- and adolescent-refugees in school"* present possible difficulties for those involved with trauma refugee children and adolescents in educational institutions, based on the theory of sequential traumatisation (Keilson, 2005, Becker, 2014). In particular, they

examine fields in the area of school pedagogy with their substantial double claim of education and coping. The authors outline approaches to a realistic school education with young refugees and suggest specific ideas how this could be transferred into concrete school lessons.

**Adi Binhas and Liat Yakhnich** in their chapter "*You Have to Start from Scratch and You Need Someone by Your Side*": *Perspectives of Parents and Teachers on Immigrant Students' Adaptation to School*" analyse immigrant students' adjustment to school, as perceived by their parents and teachers. The chapter merges both perspectives in order to advance the understanding of the challenges faced by parents and teachers, and of their coping strategies. The findings suggest that the educational integration of immigrant students should be organized by clear and accessible, top-down policies that regulate teacher training, involvement of teachers and parents in the decision-making process, and the relationship between parents and teachers, thereby alleviating their stresses and burdens.

**Yuli (Yael) Tamir** in her chapter "*Contempt as a Social Strategy*" discusses the relation between the way immigrants perceive the host majority culture and their children's school success. The author suggests that when immigrants perceive their culture as superior to the majority culture, their children can reach better academic achievements, as compared with children who belong to an immigrant group that perceives its culture as inferior to the majority culture. Although the children from the latter group may integrate faster, they often suffer from low self-image and cultural insecurity that influence their achievements.

### **Part III: Gender Perspectives**

Part III addresses immigration and adaptation processes through the prism of gender. Immigrants and refugees generally constitute a vulnerable and often marginalized population. However, immigrant and refugee women may experience multiple marginalization due to the intersectionality between various structural components of their identity, such as gender, race and economic status. This part of the book aims to present the experiences and perspectives of immigrant and refugee women and make their voices heard.

In her manuscript *"Motherhood, Transnationalism and Social Capital. Looking inside the Female Migrants' Networks in Austria using a Biographical approach"*, **Laura Volgger** examines the relationship between transnationalism, gender and social capital among Muslim mothers in Austria. The paper presents the way Muslim mothers use the social capital gained through migrant women's networks to resist and change gender-specific expectations, norms and practices in family and society.

**Silke Hachmeister and Philipp Kühnlein**, in their second manuscript *"In hopes of a better life: The invisible perspective of Syrian refugee women in Jordan in the process of migration to Europe"* present the role and perspectives of women in family reunification between Jordan and Germany. The paper focuses on the vulnerability of refugee women on the one hand and on empowerment and the ability to act on the other. The authors raise questions about prevailing gender concepts and role distributions within families, which can be influenced by the process of family separation and reunification.

#### **Part IV: Cultural Perspectives**

The processes of transition, acculturation, and integration affect our societies and are reflected in multiple areas of our lives. Part IV addresses the images and representations of immigration and immigrants in the art.

**Christiane Dätsch**, in her manuscript *"Migrated objects and Museums in Germany: Concepts of a Shared Cultural Heritage?"* argues that cultural heritage is the visible sign of a collective self-image, which, at least in Europe, is often oriented towards the idea of the nation. The author notices that many museums still respond to this idea – but there are also some institutions which are in a process of transformation. The paper demonstrates the specific challenges of a transformation process with two German examples: the Humboldt Forum in Berlin and the association “Documentation Center and Museum of Migration in Germany e. V.” (DOMiD) in Cologne.

**Małgorzata Kaźmierczak's** chapter *"Individual Experiences of Immigrants as Seen by the Artist Dariusz Fodczuk: A Case Study"* focuses on the experiences of Jewish immigrants from Poland to Israel in two waves – just after World War II and as a result of anti-Semitic campaigns in 1968. As a case study the author uses the heroes of art installations by Dariusz Fodczuk. The subjective feelings of the immigrants are confronted with historical facts about Jewish citizens of Poland between 1945 and 1968.

**Anat Tzom Ayalon**, in her chapter *"Is there an ethical way to represent a refugee?"* focuses on documentary filmmakers who choose to



position their camera as a critical, self-conscious eye exploring conventions governing the representation of suffering in the media, particularly regarding the current flow of images of migrants and refugees. The author argues that to avoid direct images of suffering, the filmmakers choose an alternative way to perform and use 'processed', distorted or fragmented images. While the image is impaired, the spectator hears faceless and bodiless voices who tell their stories; a cinematic tool that impels one to listen to silenced and grief-stricken voices.