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Migration: Educational, Political and Cultural Aspects

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Abstracts

All abstracts are presented as provided by the authors, with only minor editing. Abstracts are arranged alphabetically, according to the family names of the speakers. In case of multiple contributors, the abstract appears with the family name of the principal speaker.

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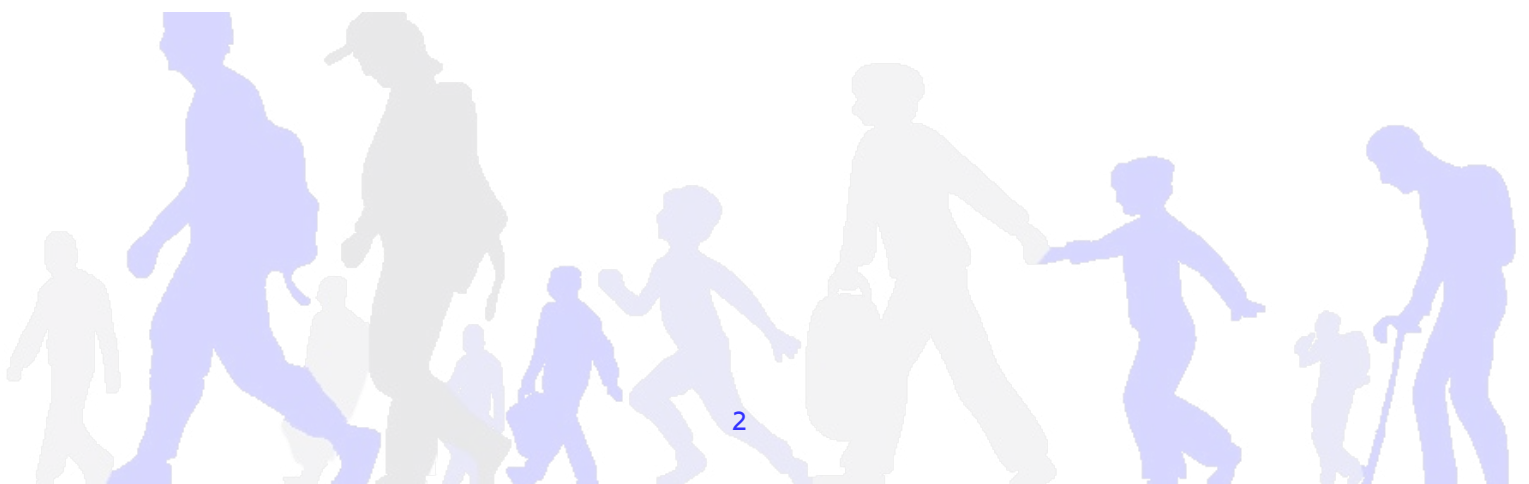
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Ties that b(l)ind - inter- and transcultural learning in ELT

Just as migration leads to increasingly diverse societies, it also leads to increasingly diverse classrooms. Students from different walks of life, from various ethnicities and with various markers of identity learn together in one group. It is acknowledged that also curricula and teaching material need to accommodate this diversity that is ubiquitous and part of everyday life and experience.

On a conceptual level, notions of intercultural learning are promising to support students in developing the necessary skills and competences to actively and beneficially participate in and contribute to the multicultural societies they live in. On a content level, (children's and young adult) literature is said to allow students to encounter other cultures and lifestyles. Both follow the intention of fostering in students an understanding of otherness. Yet, in view of recent developments, one can problematize intercultural learning in view of its foundational assumptions and learning objectives. Similarly, literature may present perspectives on otherness that can and sometimes even need to be challenged. Further central questions are: How do texts that are used to develop intercultural competence define and create otherness? Who is the "othered" subject of intercultural learning? In how far are stereotypes challenged or re-established? Which assumptions does teaching material used in English language teaching entail?

This presentation offers a critical discussion of current concepts of the cultural learning. Based on the representations of cultural identity in ELT textbooks and literary text, it suggests transcultural literature as an extension of intercultural literature. The differentiation of inter- and transcultural literature helps to identify how literary texts often display a certain underlying ideology. I argue that a rather incidental and more balanced depiction of alterity allows readers and language learners to engage in reflected cultural encounters and open approaches to possibilities of integration, both essential in times of increased migration.



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Education, Immigration and Migration: Policy, Leadership and Praxis for a Changing World

Dynamic globalization processes, political upheaval and socio-economic crises and wars have led to 65.6 million people being forced from their homes around the world; 22.5 million are refugees, over half of them under age 18; most of them denied access to basic human rights such as education, healthcare, employment and freedom of movement (UNHRC, 2017). Despite the severity of these issues, education scholars have devoted scant attention to these phenomena. Some studies show a strong correlation between discrimination, ineffective policies for the integration of immigrants, foreigners, and refugee students, successful integration of native minorities and equal access to education.

This presentation aims: (1) to explore the work of educational leadership in Turkey and Germany to meet the needs of migrants and refugees, and; (2) to examine these practices as both educational issues and as issues of equity, social justice and human rights. I examined how educational leaders cope with the integration of newcomers in schools and communities as future citizens, through the design and implementation of curricular and extra-curricular activities for immigrants' integration.

I present my empirical findings on these issues as they affect leadership, policy and practice to facilitate dialogue and fertilization of ideas among researchers from different regions, addressing essential questions: (1) How can education stake-holders, state policy-makers, educational leaders and researchers, highlight the needs of migrants and refugees who arrive weak and lacking resources after long arduous journeys? (2) How do education leaders cope with the challenges of absorption of refugee and immigrant students? (3) Who seeks to meet the needs of these newcomers and how? This presentation can help to better understand educational leaders' role as it influences (and is influenced by) immigration.

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Birds and trees: metaphors of immigration in modern Hebrew literature

Jewish immigration to Israel was self-defined as returning to the ancient homeland. Jews regarded themselves as "coming back after two millennia" rather than immigrating to a new place. Consequently, immigrants were expected to experience their arrival as "coming home" and even to become indigenous ("Sabra"). This paradoxical stance was further enhanced by the traditional depiction of the land of Israel as "the land of milk and honey" and its definition as "the promised land".

These high expectations – of both the immigrants themselves and the absorbing society – were contested by the harsh reality of life in Palestine/Israel, especially during the first decades, and by the many hardships of the process of absorption. Although the Jewish society in Israel has always been a society of immigrants, rifts between veterans and newcomers, Ashkenazy and Mizrahi Jews, affected absorption.

All this is reflected, of course, in Hebrew literature – a considerable part of which was written by immigrants. Immigrant writers and poets faced yet another difficulty, that of writing in a language that is not their mother tongue.

My paper will explore the ways some of those writers articulated their experiences and feeling as immigrants using two groups of metaphors: birds and trees. While birds convey the sense of "hanging in mid-air", neither here nor there, trees represent the wish – or even the promise – to grow roots in the new land. Yet several works question the ability to do so or describe growing roots as a long and arduous process. The various uses of figurative language convey the writers' different aesthetical and political stances, while oxymorons reveal the paradoxical nature of the concept of "becoming indigenous" so central to Zionist thought.

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Escape Artists

"Escape Artists" is a film shot over a span of three years' weekly meetings between the director and a group of asylum seekers, living at the "Holot" detention facility in the Negev desert.

The meetings function as cinema classes, focused on the understanding of the medium, but also as way to mirror, indirectly, the students' problematic situation as refugees. Due to the authorities' prohibition, the movie had been shoot using the participants' cellular phones.

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The impact of immigration on local and national identity construction: between Continuity and Change

This paper discusses the changes and continuity in the construction of local and national identity as a result of immigration in context of place theories. The analysis is based on a survey conducted on 615 inhabitants of Wrocław and 40 semi structured interviews with inhabitants of Wrocław.

Wrocław, the capital of Lower Silesia and the fourth largest Polish city, located near the German and Czech borders, is promoted as a "meeting place" which is meant to stress its multicultural heritage (it was Czech, Austrian, Prussian and German in the past), and current openness. At the same time, Poland is considered to be the most homogenous and "white" European country. This paper attempts to determine how the inhabitants of Wrocław construct their local (city) and national (Polish) identities and if the immigrants are perceived as threat to these identities or an opportunity to enrich them.

Although there have been some studies on the meaning of "Polishness" and the attitudes of Poles toward immigrants (especially refugees) and representation of immigrants in national media, there was no recent study on the inclusiveness of national identity and changes in local identity as a result of immigrant's arrival. These are a rare subject of studies apart of studies of neighborhoods' cohesion. Thus, this paper fills the gap by analyzing the types of attitudes toward immigrants' exclusion both in local and national

identity. This paper aims at reconstructing the main narratives on immigration: its specificity, types and dynamics, and present the popularity of each type of narrative among Wrocław's inhabitants. City identity of Wrocław residents is found to be an inclusive identity, while Polish identity is much more closed to foreigners.

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Pravda : the story of immigration from the USSR to Israel in the 1990s

Pravda is the name of my solo exhibition at the Israel Museum in Jerusalem, which was held in 2018. The exhibition takes us back 28 years, to 1991, when I immigrated to Israel with my family as part of the big wave of Jewish immigration from the Soviet Union.

The paintings deal with various stereotypes and stigmas that arise from the cultural encounter of immigrants with the local population. I show the immigrants' perceptions of the local population and the locals' perceptions of the incoming "Olim" (immigrants).

The memories depicted in "Pravda" are collective in some cases, and personal in others.

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Cultural Translation: A future concept for German cultural institutions?

Economic migration has brought permanent change to European societies. The continuing exodus from both European and non-European countries plays its part in bringing together very different cultures in one society and one state. In the long term, migration will change not only the migrant, but also the destination society's self-perception, cultural imprint and heritage.

Researchers have attempted to describe the consequences of migration with the concepts of inter- or trans-culturalism. They express the idea that the media, art and culture can bring together people from different backgrounds and facilitate an equal exchange of ideas, right through to the hybridisation of cultures. But can such concepts actually capture and describe the cultural transformations of Western European societies? Do they not also imply a utopianism that fails in practice, where segregation rather than understanding rises to the surface?

Starting from these questions, my talk aims to shed more light on the concept of cultural translation using the example of the German cultural scene. My approach is based on the assumption that players in cultural encounters act across borders and carry out a transfer of meaning and of interpretation. As translations, cultural encounters lead to representations of the Other, in which a remnant of peculiarity and untranslatability remains. Furthermore, they take into account that cultural translations are influenced of the perspective of those involved.

Amongst others, this aspect makes cultural translation an interesting model for cultural institutions: German theatres and museums increasingly involve migrant populations as experts and cultural translators in their programming work. The participatory element lies in the appreciation of the (alien) interpretation process, in the revision and reappraisal of imparted canons and memory constructions and, in the long term, in the modification of the organisation's self-understanding. This model will be examined using the examples of the Ethnological Museum in Berlin's Humboldt Forum and the DOMiD migration organisation's museum in Cologne.

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Education and community center for refugees' camp: educational, political and cultural aspects

Education and integration of adult refugees and asylum seekers has been an issue of concern for many years for host communities, NGOs and major aid organizations, whether in transit or in permanent locations. Refugees many times lack the necessary background, cultural understanding and languages to integrate into the host communities. This creates hostilities between the communities and bars refugees from becoming part of society.

The Imagine Project is a community and educational center for adult refugees based in Chios, Greece, operating since early 2017. Chios, along with four other neighboring islands, is a transit station for asylum seekers who arrive from Turkey and stay on the islands for eight months to two years while waiting for their cases to be decided. They have no work permit, no access to education for adults, no plans of integration, very faulty medical and psychological care. Some of them live in the streets for fear of the harsh and sometimes violent life in the camp of Vial, located 12km away from the city.

The uniqueness of the Imagine center is dealing with this wide range of refugees and asylum seekers as well as migrant workers from different countries, cultures, languages and previous levels of education and with several prior problems, legal, medical, and social. The center provides over 70 classes and workshops every week, teaching English, Greek, German, computer skills (basic and advanced), professional carpentry, arts and crafts, music and sports. The center hosts over 100 students daily (85% males and 15% females). More than 2,200 students (from Syria, Iraq, Afghanistan, Iran, Yemen, Congo, Somalia, Sudan, Cameroon and more) participated in these classes since the beginning of our project in 2017. Staff are non-paid volunteers from Israel, Europe, the US, Greece and from the refugee community.

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Translated selves: migration, translation and identity

This paper deals with interconnectedness of proper names, translation and migration. Proper names are for Cronin "an eternal challenge to the possibility of translation". In the metalanguage of translator education, they are considered a classical translation problem. In other words, proper names pose

a psychological and cognitive barrier that blocks the process of translation. Analyzing a number of considerations such as type of proper name, its function and context as well as a global translation strategy, translation scholars have distinguished various techniques for generating solutions in rendition of proper names.

In a seminal model of cultural transposition, Hervey and Higgins (1992) present techniques aligned along the continuum between the extremes of exoticism and cultural transplantation. In such an approach, the focus is on the mechanics or method of translation, perceived as an operation on names as culture specific units. Translation techniques are frequently discussed and critically evaluated with respect to their hypothesized or empirically proven 'foreignizing' or 'domesticating' effect whereby the effect is understood as evoking certain reactions in readers. When the reader becomes not merely a hypothetical projection or even a real life recipient but the object of translation, the situation acquires a radically different dimension. In such a case, proper name is no longer signifier of a referent that is an exemplification of a translation problem or a fictional hero, but a real person with feelings, emotions and identity.

All of these may become affected by migration-induced translation, be it realized as an apparently simple act of transliteration or a coinage of a new name. The paper examines biographical narratives of two Polish-Jews immigrants – Eva Hoffman and Uri Orlev – to show how migration involves translation of the self and how such text can be used in translator education. The analysis is based on Hoffman's *Lost in translation* and on Orlev's interviews.

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Cultural Encounters in Migration: two children's books and a study

The topic of migration will be viewed through the children's books, *Grandfather's Journey* by Allen Say, *Sitti's Secrets* by Naomi Shihab Nye and a study, "The Impact of the Erasmus program on cultural identity: A case study of an Arab Muslim female student from Israel" by Kussai Haj Yehia and Marlene Erez.

The stories and study take place in Japan, the USA, Palestine, Germany and Israel. Each one deals with the effect of leaving one's country of birth on family ties, language and sense of belonging to a particular place.

In *Grandfather's Journey*, the adult author reviews his grandfather's life as having been to seek out a new place to begin a new life out of his curiosity to experience the New World (the USA). This he does for a number of years with his Japanese wife and daughter, but realizes that living in a new place means missing age-old traditions, landscapes and childhood friends. Therefore, he decides to return to Japan to live but eventually realizes that he really has two homes and the moment he is in one country, he is homesick for the other.

The book *Sitti's Secrets* is seen through the eyes of a Palestinian American child, Mona, who goes to visit her Sitti (Grandmother) in Palestine but cannot speak to her because she does not know Arabic. She finds original ways to communicate through daily activities that are part of Sitti's life, such as Mona combing her grandmother's freshly washed hair.

The Erasmus student, Fatima, studies in Germany for five months and finds advantages in possibly living there (such as more personal freedom) but weighs this against her strong family ties and makes the decision to stay near her close-knit family.

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Fear of foreigners? Aversion to population mobility and migration? British mind-sets and the case of Brexit

Britain's decision to leave the EU has caused turmoil inside and outside the country. It has polarised opinion within the British population and split political parties, none more spectacularly than the ruling Conservatives. An innocent bystander might suppose that the major issues are economic. This after all is essentially the basis of Britain's involvement in Europe and was originally its major motive in joining 'the Club'. And indeed, thousands of British businesses with a trade-focus on Europe stand to have their livelihood threatened by the coming break, as conversely European firms will be widely affected by British markets pulling down their shutters. However, the major political contentions do not in fact centrally devolve on the economic question of whether Britain can live without Europe and vice versa. The issues in the forefront are cultural, social, demographic and ethnic. Populations in various forms of cross-border transit – e.g. European nationals resident in Britain and British nationals resident in Europe – are a thorn in the side of latent nationalists who, ostensibly concerned with the sovereignty question (Britain or Brussels?), are essentially affected mentally and emotionally by a deep-seated aversion to population mobility and migration. This talk will assess the effects of such a mind-set on the British 'body politic' and consider in addition how far Brexit is a specifically British issue, and how far it is simply one example of how populism, chauvinism and nationalism are threatening to undermine hitherto prevailing conceptions of social and cultural unity and co-operation in Europe.

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Contemporary processes of migration from Europe to the United States: ethnicity, education, status

This paper is devoted to the issue of the newest emigration from Europe to the United States and is a consequence of the need to bridge the gap in the reference literature. With the decline of the influx of Europeans to the US territory and defining the identity of white minorities in the categories of "symbolic ethnicity", interest in processes of European migration to the USA has diminished. Simultaneously, over the past four decades the mechanisms of overseas migration of Europeans have changed. Although the USA ceased to be the first choice of immigration, the influx of newcomers from Europe does not stop. This is evident especially in the case of New York, where some European (e.g., Polish) immigrants continue to be in the top twenty ethnic groups coming to the city after 2000. In such a situation it is extremely important to answer the question about the scale of migration processes, socio-economic status of migrants as well as ethnic structure of inflow from Europe to the USA. The essential question to answer is what changes have occurred in this specific European community in the last three decades. This paper provides an introductory look into this topic.

At present, in an era of intensive changes, mobility movements and social transformations in both Europe and America, it is important to attempt to understand the contemporary processes of overseas migration. The presentation will supply information on this neglected area of research about changes in the migration processes of Europeans as well as on ethnic relations between immigrant groups.

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Speaking Babylonian: constructing transitional spaces in migration (workshop)

A place is created when its space is identified, marked, and we are able to perceive a unique and meaningful part within this space, a formative story that links its inhabitants together. Within its boundaries, collective and personal identities are formed; the needs of life and living, all creating one's culture.

In enforced migration, space loses its definitive boundless form, within the loss and uncertainties of an unfamiliar void. Identity crises and multi-cultural narratives arise in immediate "emerging places" within foreign exteriors and barriers of verbal communication, often entailing traumatic psychological horrors and lasting implications.

The workshop focuses on the process of creating "Intermediate Spaces" between the inner and outer realities, emphasizing the potential rather than the decayed. A "Babylonian fortress" which embodies traditions of multi-linguistics and cultures in one place. It offers the theoretical and clinical possibilities of temporary architectural construction in art therapy, based on ego psychology within a new transitional contained space. The workshop empowers inventive technological processes, which bridge multi-cultural and nonverbal expression in art therapy and architecture alike.

This experiential group workshop is open to anyone interested, uses an assemblage of different materials and substances. These multi-cultural construction materials, meant for temporary building, stimulate creativity, and ignite artistic activity within local and global discourse. They embody one's sense of personal and collective identity and societal belonging to any place. They serve as the main "language game" for bridging cultural and language barriers, encouraging emerging forms of play, constructing ruins of what was physically and intra-psychologically lost through political unrest, or natural disaster. They embody the foreign unknown and symbolize debris, offering different ways of transitional psychological construction in migration and meeting foreign cultures and lands.

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The role of sequential traumatising and prejudice in the work with child and adolescent refugees in school

This theoretical contribution ties up first to the theory of sequential traumatising (Keilson, 2005, Becker, 2014) and wants to show possible difficulties of refugee children and adolescents with trauma emerging in educational institutions. In particular, school-pedagogic fields of action are examined with a double claim of education and coping. From that, considerations for means of support are being derived for young refugees that are affected from sequential traumatising.

Taking into account the institutional framework, this contribution wants to outline approaches to a realistic school education with young refugees that picks up the problem of emerging prejudices in schools: how do prejudices arise and which functions do they take over in a general way? The brief-lecture then wants to show some empirical findings on corresponding research of minimizing prejudices and finally closes the talk with concrete ideas how this could be transferred into school-lessons.

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Line 881

At first glance, Dormagen is a perfect, green and pastoral town just a short distance from the big city. Its residents opened the gates of the city with love to the stream of refugees that filled Germany, but the warm welcome carries with it a hidden fear from the future.

On one bus line that crosses the entire city, you can see a social microcosm. From refugees who have just arrived to adult Germans, all are destined to travel in the metal pipe that creates forced intimacy. Through the stories of the passengers on this bus line, the whole story of Germany after the wave of immigration is told.

Prof. Dr. Gudrun Guttenberger

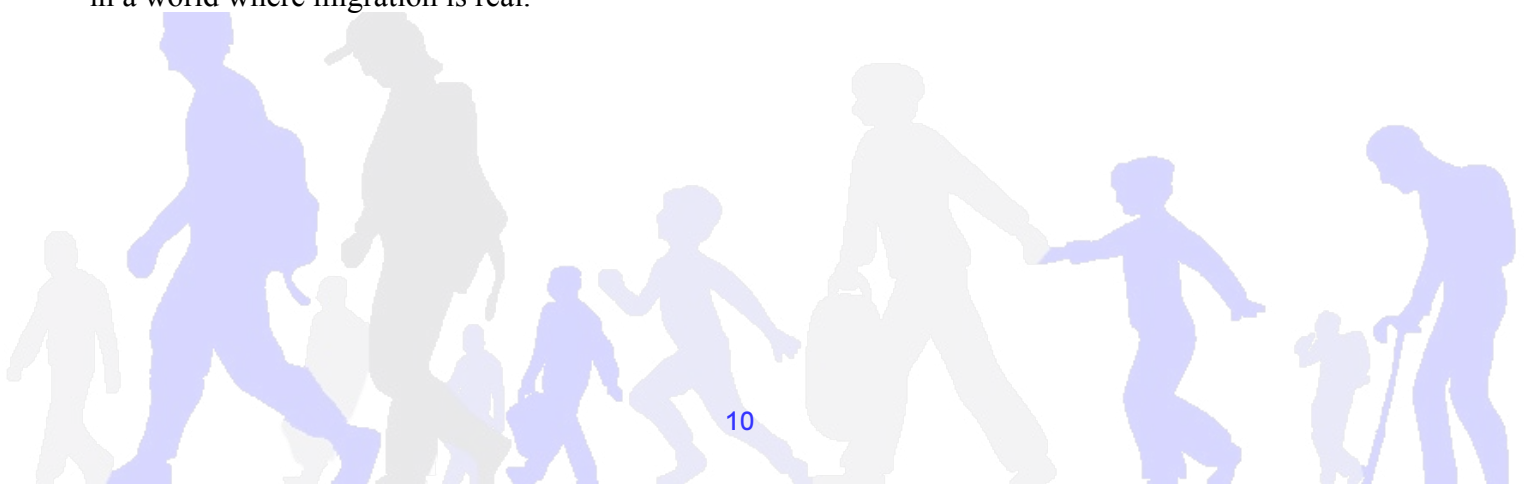
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"In Poetry all of us are migrants ..."

Migration is discussed in society as well as in sciences as something in need of explanation. Being settled, living stationary on the other hand seems to be the "normal" style of life everyone strives for. This clear cut valuation is a real puzzle considering fundamental "big stories" of European culture both in its Greco-Roman and in its Jewish-Christian layer as handed down in Homer's *Odyssey*, Vergil's *Aeneid*, in the Hebrew Bible's stories about Abraham, Jacob and Moses and stories about Jesus and Paul as elaborated in the New Testament. Migration forms a central topic and part of the overlapping plots of these stories and a major factor of characterization of its heroes. Migration is narrated as *conditio humana*: Being on the way turns out as the situation humans find themselves in and as the condition of becoming human as a cultural being.

In a next step the historical and socio-cultural context of the emergence of these texts is drafted in order to disclose conditions, that demanded or that made possible these stories in the eighth century BCE (for Homer and the Hebrew Bible's texts) and the first centuries BCE and CE for Vergil and the New Testament's texts.

A very short glimpse at the history of reception will lead to the paper's thesis: the motive of migration in these stories died of metaphorization long ago. Finally, I will turn to contemporary adaptations of these stories in literature for children and young people asking what happens when these big stories are retold in a world where migration is real.



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Syrian families between Jordan and Germany: migration, gender and the invisibility of Syrian refugee women's perspective

In summer of 2015, many of Syrian refugees hosted in Jordan decided to continue their escape seeking for refuge in European countries such as Germany. In many cases, this onward migration goes along with a family separation as commonly men set forth while women and children stay in the Syrian neighbouring countries. Thus, migration processes are structured by gender while concurrently established gender roles are challenged by migration. On the one hand women's and children's vulnerability is set as an argument for the separation during the migration process yet it is particularly challenged by the women's living conditions as female refugees in Jordan. Facing discrimination and exclusion processes in society and the labour market, being exposed to sexual and gender-based violence and by taking over a vast range of previously unexecuted tasks and responsibilities for the family refugee, women are urged to transcend established gender norms. Accordingly, in the field of global migration gender roles are challenged not only by cultural differences between countries of origin and destination, but also by the process of migration itself.

This brief lecture focuses a Syrian refugee women's perspective and presents the outcome of a research project that accompanied Syrian refugees in the process of family separation and reunification between 2016 and 2017. The research is based on biographical-narrative interviews conducted with refugee women from Syria in Jordan (during the separation) and Germany (after the reunification) concentrating on their perspectives and experiences, emphasising their vulnerability and resulting ability to act (agency).

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Teaching English to multilingual immigrant students in Israeli schools: knowledge, beliefs and pedagogies

Research, mainly in second language contexts (L2), suggests that immigrant students' performance in the host county is linked to a number of school-related factors, particularly the provision of academic, linguistic and social support. Among these factors, teachers' inter-cultural sensitivity, instructional and assessment practices have been found to be strongly related to immigrant students' academic success in the host country. Studies further highlight the influence of teachers' beliefs and attitudes on their practices and their ability to cater to the unique academic needs of immigrant students. Furthermore, teachers' lack of awareness of immigrant students' cultural and linguistic needs may perpetuate educational gaps. However, little research has been carried out in contexts, where immigrant students face the challenge of acquiring two additional languages – the language of instruction in the new country, acquired as a second language (L2) and English, acquired as a third language (L3).

The purpose of the current study was to investigate teachers' beliefs and practices about teaching English as a foreign language to immigrant students studying in Israeli schools where Hebrew is the medium of instruction and English is taught as the first foreign language throughout schooling. The sample included

150 EFL teachers in primary and secondary schools. Utilizing mixed methods methodology, data were collected via questionnaires and semi-structured interviews.

Results indicate lack of sufficient professional knowledge regarding the unique language acquisition conditions and processes immigrant students undergo when acquiring a third language, special methodologies for teaching English as L3, and the potential benefits inherent in their language repertoires. Furthermore, teachers' beliefs about immigrant students and the strategies they utilized were found to be related to their personal language biography. Results highlight a clear need for increased professional development for EFL teachers in the area of teaching English as a third language to immigrant students.

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Pull and push factors for higher education: temporary immigration of Arab students from Israel to German universities

This paper discusses the factors, which pull Arab students from Israel to acquire higher education in Germany and points up barriers impeding access for them into Israeli universities. Relying on a qualitative research of meta-analysis of documents and interviews conducted with Arab students studying in Germany describing the pull and push factors for studying in Germany, the paper attempts to answer the following questions: (1) what are the blocks encountered by Arab students from Israel in their attempt to access higher education in Israel and push them to study abroad? (2) What are the factors that pull Arab students to study abroad and especially in Germany? (3) What are the benefits of studying abroad for them?

The results show that Germany was and still a preferable destination country for Arab students from Israel and other international students in the world for acquiring higher education. Structural blocks have continued to hinder Arab student's access to Israeli universities, so this has led Arab students who encountered obstacles in entry to Israeli higher education to seek new alternatives, such as studying abroad.

This paper contributes to an understanding of the significance of the temporary immigration trend of the Arab student's mobility in Germany and in other countries in the world. It also deals with the benefits of studying in Germany for Arab students and the impact on their academic careers and on shaping a new "academic identity" back home. The importance of the paper is that it presents an up-to-date comprehensive picture of this phenomenon.

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Challenging the "migrant-failure" narrative in the educational context: regional, socio-economic and group patterns in math and English test-data

In 2012 Austria started surveying full cohorts of pupils (grade 8 and grade 4) in German, math and English competences with standardized tests and extensive questionnaires. This opened up the opportunity to challenge the dominant "migrant-failure" narrative in the educational context. The

analytical approach uncovered a number of frequent misunderstandings:

1. The "migrant group" does not exist. The participation in higher education (academic track) is extremely different among different sub-groups.
2. The tendency to imagine groups as homogenous entities is supported by reporting on average values as it is only one figure representing the whole group. Instead reporting on the distribution of performance would support a differentiated look upon negatively stereotyped groups and stress the extensive overlaps between the groups as well.
3. Different national groups not only perform very differently but also have very different socio-economic profiles. East-European groups have high shares of highly educated mothers and the Serbian and Turkish group have high shares of low educated parents. This is a main explanation for the difference in academic performance in the Austrian school-system.
4. The influence of the educational background of parents on school success of children is much stronger than the influence of the migration background, i.e. both groups of pupils, no matter if immigrated or not, face disadvantages if parents are less educated.
5. Contrary to popular wisdom, the differences in participation in early childhood institutions were much bigger between regions in Austria than between migrant and non-migrant groups.
6. Infrastructural conditions pre-structure opportunities for children so that the availability and accessibility of institutions impact on later school-success. This is also true for segregation and (the lack of) initiatives to counter-act process and outcome of segregation.

From these findings research and communicative, strategies can be derived in order to counteract negative stereotyping of migrants in education and teacher training.

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The individual experiences of immigrants as seen by an artist Dariusz Fodczuk: a case study

In my short lecture, I would like to focus on three works by the artist Dariusz Fodczuk, in which he interviews Polish Jews who were forced to immigrate to Israel – after the war and in 1968. The first one is an installation *God-Honor-Fatherland* in which he interviews Baruch Dorfman – one of a few Jews who survived the Kielce pogrom; a writer – Halina Ashkenazy; and an artist – Israela Hargil. The title of the work criticizes the appropriation of values and the right to “protect” them by only one political option.

The second work is an exhibition in which Polish-Jewish immigrants told about their experience of being expelled from their own country just after the war. The installation shows that today’s homogeneity of Poland did not only stem from the Holocaust, but that Poland was also “cleaned” by Polish hands. It goes together with the all-European discussion about refugees as it talks about individual experiences, which are often very difficult to express. Therefore it allows us to think about who makes the grey mass under a common name “refugees”, and who these people will be in their new fatherlands in next 50 years.

The third work focuses on the March ‘68 events and immigration – both from the point of view of those who were forced to leave and the Jewish people who decided to stay. One of the popular anti-Semitic slogans was that the Jews should be sent to Madagascar. The artist created two led boxes on which he mixed the contemporary advertisements of trips to Madagascar with fragments of a sermon by a catholic priest addressed to Polish neo-fascists. The works make very valuable case studies in the context of today’s Polish-Israeli relationships as well as the discussion about the so called “refugee crises” in the world.

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Syrian families between Jordan and Germany: imaginative geographies of Germany as "a safe place to go" and the decision to leave Jordan

The Kingdom of Jordan hosts nearly 680,000 Syrian Refugees. While the so-called "summer of migration" in 2015 thousands of Syrians decided to leave their places of refuge and migrated to Europe. The brief lecture presents the outcome of a research project that accompanied Syrian refugees in the process of migration from Jordan to Germany between 2015 and 2017, investigates their decision-making process to leave Jordan and their imaginations of Germany as a "safe place to go" and finally gives a brief insight into their initial experiences in Germany after their arrival.

Previous studies on the migration of Syrian refugees contextualize the decision to leave Jordan only in relation to economic factors. Obviously, there is a certain correlation between the decrease of the economic status of Syrian refugees since 2014 in Jordan and the high amount of people leaving Jordan since 2015. However, the reduction of the scientific focus exclusively on economic factors leads to a problematic conception of the escaping and migrating individuals. It misjudges the complexity of the decision-making process and neglects the fundamental political dimension of migration.

In contrast to such approaches, the brief lecture shows that the decision to migrate was significantly affected by a collective process of external-idealisation in combination with a crisis of the collective self-perception driven by the experiences with war and violence in Syria and the economic and social marginalization as "refugee" in Jordan. Among the interviewed Persons there is a significant influence of a narrative idealizing Germany as the "perfect place to go", contrasting the situation in Syria and Jordan. Consequently, the process of migrating to Germany is more than just a passive reaction to the poor living conditions in Jordan, rather it is an active, collective and political strategy to transform individual live.

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Panorama of cultural life of the Jewish community in Poland based on selected periodicals published in 1992–2018

Nowadays, Polish Jews do not make a consistent group. Research shows they live in dispersion, mainly in big cities. Do Jews immigrate to Poland? According to statistics there is a growing tendency in number of applications for permanent residence or temporary stay as well as of passports granted to Israeli citizens. The Polish Office for Foreigners informs that number of Israeli citizens migrating to Poland and applying for permanent residence or temporary stay has risen up to 94% in last eight years. The statistical data of the Polish Consulate in Tel-Aviv show that since 2015 over 3,500 Polish passports have been granted.

In 2010-2017 more than twenty thousand of Israelis were granted Polish citizenship which means growth of over 250% in seven years. In comparison in some European countries a significant increase of number of Jews migrating to Israel took place as the Institute of Jewish Policy's report published in January 2017 revealed.

Therefore my research question is as follows: what is cultural offer dedicated mainly for Jewish communities living in Poland and others interested in Jewish culture? Contemporary Polish-language

Jewish press published since the nineties has been used in studies: *Słowo Żydowskie [Jewish Word]* (1992-) and *Midrasz* (1997-). The key problem is that a journal is still published and shows some tendencies which can be observed over some period. The studies are based on selected columns of both magazines: *Ulica żydowska [Jewish Street]*, *Uliczka klubowa [Club alley]*, *Kultura przy kawie [Culture Over Coffee]* in *Słowo żydowskie* monthly and *Opinie i recenzje [Opinions and Reviews]*, *Literatura [Literature]*, *Wydarzenia [Events]* in *Midrasz* bi-monthly.

Preserving and promoting its own culture is one of the aims of every minority allowing them to maintain the distinct identity. The Jewish press is the best examined press of ethnic minorities in Poland but studies are mainly focused on periodicals published before World War II. Jewish press published after the war is not often explored. Contemporary press being present on market for some period is crucial for building or strengthening contemporary ethnic identity of Jews coming to Poland or living there all their lives.

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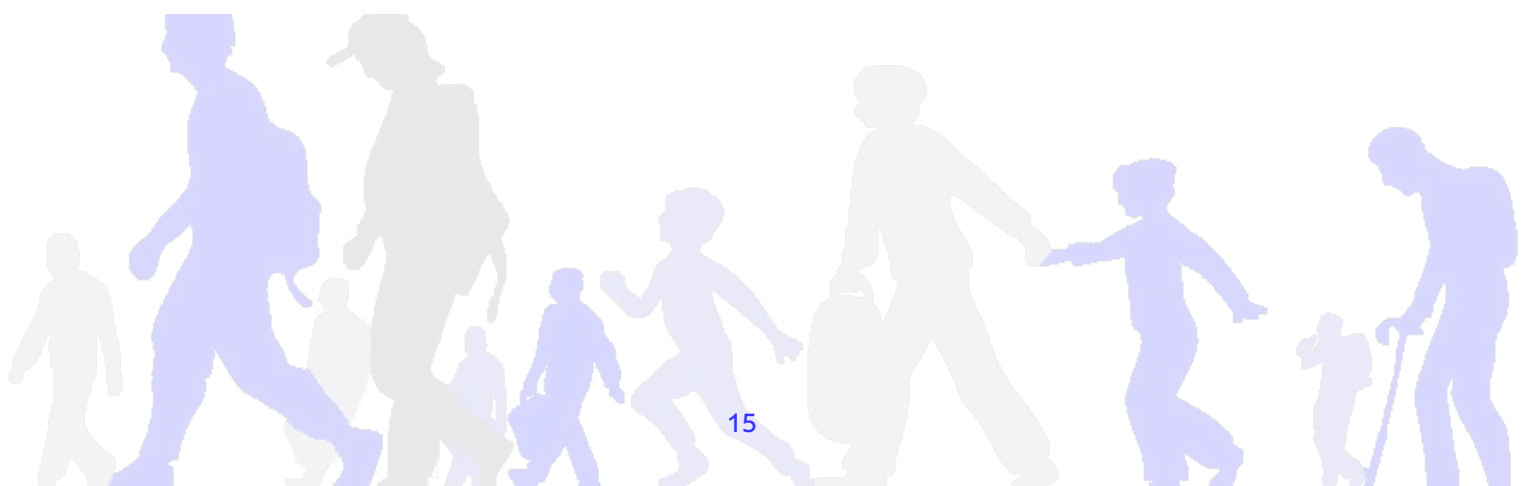
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No-policy approach to migrant and refugee children education in Poland

In the 2015 MIPLEX report, Poland was evaluated as a country with unfavorable conditions for migrant integration in the area of education. So far a "superhomogenous" country, sending rather than receiving migrants, it hosted a relatively low number of them. Thus, education for refugee and migrant children has drawn only a limited and provisional attention of the policymakers. Only recently, the country has experienced a dynamic influx of migration, mainly from Ukraine. According to Eurostat, in 2017 Poland has issued the highest number of first residence permits for Third Country Nationals in the EU. Yet, even with the number of migrant children in formal primary and secondary education growing, and a major educational reform being introduced, no comprehensive strategy has been developed for facilitating migrant children's inclusion into the Polish educational system as well as enhancing social cohesion within the school environment.

In the immediate future, the no-policy reactive approach is likely to be continued, since it is the current government who, along other political actors, led to unprecedented politicization and securitization of migration during the 2015 migration crisis. The paper aims to trace the existent, though scarce, legal-institutional framework, as it has been developed since the 1990s in reference to migrant and refugee children in primary and secondary education in Poland. The analysis focuses on three main areas: access to education, addressing specific needs of immigrant children and, the discursive opportunity structure for integration (seen as a two-way process) within the school environment. It also describes both governmental and non-governmental stakeholders involved at the central and local levels.



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Migration and marginalization in children's and young adults' literature in Israel

Children's literature can make a significant contribution to young children's sense of identity. Forming a stable sense of identity is necessary to this process; subsequently, individuals are able to perceive themselves as having a purposeful existence in which they feel they can exercise a meaningful degree of control. But what about those children and young adults whose personal growth and development take place within a marginalized culture that is not perceived by the dominant mainstream culture as meaningful? What happens if they are forced to occupy the margins of a culture that considers their difference as undesirable? Literary works for children and youths can help to counteract this by giving meaning and value to marginalized groups in society, including immigrants (written about them or by them).

Immigration is an important part of the history of Israel, touching the lives of many children and young adults. The purpose of this lecture is to identify and critically analyze the ways immigration experiences have been portrayed in works for children and youths in which there are immigrant characters, who immigrated to Israel from various geographic regions. The lecture will deal with literary works that were published in Israel from 1930 until our days.

As the Israeli Society is a Society of immigrants, immigration receives much public attention and has an important ideological significance. Therefore, children's literature that was published in Israel dealt frequently with this subject, describing the immigrants' experiences from different points of view. In this lecture, I will describe the different narratives of "Aliyah" and immigration and the various topics and questions they deal with in children's literature published in Israel: identity and "otherness", acculturation, nationality, ethnicity, self-esteem etc.

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Armenian return migration and its potential for social change

Return migration is increasingly gaining prominence in migration research as well as in migration policies across the world. However, in some regions such as the Caucasus, the phenomenon of return migration is little explored despite its significance for the region as well as for its neighborhood. This paper aims to fill in this gap by focusing on return migration to Armenia and mapping the experience of the recent returnees and expectations of the potential returnees. It mainly inquires about the role of returnees' social networks through semi-structured qualitative interviews with returnees and key informants in Armenia that took place in the summer of 2016 and January 2018. It also uses online surveys with Armenian migrants currently living outside of Armenia to inquire about their levels of skills and return motivations. This paper covers voluntary returnees as well as the participants of the assisted voluntary return and reintegration (AVRR) programs and it presents the case for the multiplicity of return migration experience.

This paper aims to look at the social change in Armenia that can take place through the phenomena of return migration and social remittances and it also inquires about the ways how social capital and migrant networks

are shaping the ways returnees engage in their entrepreneurial projects. However, there are broader changes taking place in the Armenian society such as changing social norms (including gender norms). Some of these can be partially explained by the phenomenon of return migration and the social remittances returnees exert. Finally, it finds that the returnees' levels of skills and social capital are important for increasing their entrepreneurial potential, which can also be conducive to social change in Armenia.

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Georgian Jewish Migrants take Educational Response-Ability

This lecture is based on an overview of a few of my researches beginning in the 1970's and continuing till this decade. In the context of processes threatening their values and ways of life, Georgian Jews, migrants from the Caucasus, take responsibility and fight for maintaining their Georgian-Jewish identity. By constructing an exhibition in Beit Hatfutzot, they teach the Israeli society about their uniqueness in various fields, and challenge formal and informal immigration policies by responding to them and educating to multiculturalism and to acceptance of historical and cultural otherness. Some examples:

1. Presenting the history of the Jews as belonging to the people among which they lived as a minority, and not as their victims – a trend which is not common in Jewish historiography;
2. Presenting their cultural uniqueness among the Israeli oriental Jewry.

The need to educate the host society leads to a pragmatic approach of identity, while having to choose between multifaceted components of identity in order to have a major impact on the public image. Likewise, they aim to transmit their culture to the young generations of their ethnic group, who attend the Israeli school system after migration, in order to influence their self image and strengthen their affiliation to the group of origin.

Another level of values according to which the Georgian migrants educate Israeli society is the exposure to a complex transnational Jewish Identity and to having a legitimate bond with their homeland, Georgia. This global trend I also found among Georgian Jews who migrated to North America. The dual identity (and in the case of North America, a triangular identity) is an important message challenging the monolithic approach to Jewish identities which prevails in Israeli society. The mutual connections between social and geographical spaces is redefined.

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Teaching future academic professionals about migrants' lives

This presentation focuses on DEMO, a capacity-building project funded by the European Commission, initiated and coordinated by Ben-Gurion University of the Negev, Israel. Six academic institutions in Israel and five European Universities as well as two NGOs working with refugees and immigrants comprise the DEMO consortium. The project aims to increase the awareness and knowledge about migrants' life experiences among applied social professionals (teachers, social workers, counselors and others) and improve their skills so that they can provide this population with better-attuned services.

We propose to achieve this aim by developing, implementing and disseminating courses on the lives of migrants in Higher Education Institutions in Israel. Emotionally engaging methodologies are implemented in DEMO courses to enable the students to touch upon their personal or familial migration experiences so that their learning is personally meaningful and long lasting. In addition, giving voice to migrant's we hope to promote a more inclusive and cohesive discourse in the general Israeli society.

Eight courses on migrants' lives have been offered in participating DEMO institutions in Israel in the first semester of the present academic year (2018-2019). Those are Ben-Gurion University of the Negev, Bezalel Academy of Arts and Design, Ruppin Academic Center, Gordon Academic College and Sakhnin College. 141 BA and 58 MA students participate in these courses. Four additional courses will be offered in the second semester of this year. After being evaluated and revised, the curricula of these courses as well as consultation and mentoring will be made available to other Higher Education Institutions in Israel.

The presentation will briefly present content and methodologies of DEMO courses. The hearth of the workshop will be experiential learning on migrants' lives, through stories recounted by workshop participants and filmed interviews with immigrants or refugees.

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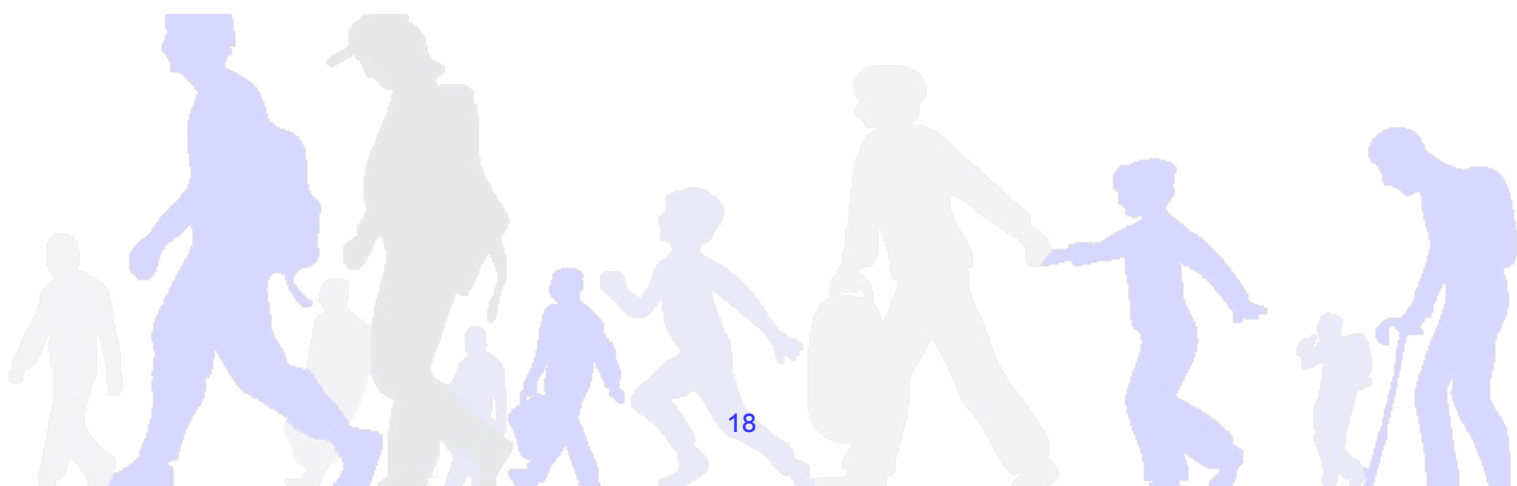
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Internal migration of Palestinian artists who live in Israel: demystification of western stereotypes

This paper aims to explore the case of Palestinian internal immigrant women artists from their villages or cities to other locations in which they could emphasize their diversity and uniqueness. These artists are Anisa Ashkar, Hanan Abu Hussien, Jumana Aboud, Raeda Saadeh, Ebtisam Maraana (and others) who aim to convert the canonical social and political concepts. The paper will clarify how they realized what Stuart Hall called "thinking at or beyond the limit". These artists argues against a binary perception of western cultural possibilities by choosing a "third space" defined as a "hybrid existence". This situation opens new possibilities for action and encourages subversive practices and different aspects of identity in different social and political contexts. The problematic situation of these artists motivated them to express a culture subversive to the Israeli-western artistic mainstream. By their multi-layered resistance, they present their art on the international artistic stage, giving it a respected status. This paper will show that culture, arising from people's actions (of which these artists serve as an example), has the capacity to reinvent and reconstitute in continuous generative way. In addition, this paper will explore how the works of this group can be adapted for innovative education through visual art, education that enables the students to build their self-identity, inside and outside such different cultural spaces.



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Migration in the higher education system

Migration has always been a common phenomenon in the higher education system. Since the Hellenistic period there is a migration of scholars, students and ideas. While the migration of students and scholars seeking knowledge continues to be a fundamental component of modern high education system in our times, we can notice new trends and phenomenon that change and reshape the migration in higher education system and the roll of migration in it.

Among the developed countries, the members of the OECD, the theme of migration in higher education is not only a matter of academic freedom and the freedom of knowledge and ideas passing freely between universities and scholars. In times of narrowing opportunities of regulated migration, more developed countries see international students as a favorite option of migration.

International and national policy regarding migration of scholars and students is also being influenced by economic needs, long term or permanent migration and labour market policies. Some countries see international scholars and students as a source for permanent migration. Other countries see them as an economic instrument, other as a mean of steaming diversity.

In most countries the policy is mixed. In recent years, this policy has been changing more frequently than it was in the second half of the last century. While the competition for students in some fields of study is growing and becoming more sophisticated, and enables students to have an option for long term or permanent migration, in other fields of higher education study the possibility of studding or post studies migration are narrowing. In my presentation I will try to explain the recent trends in higher education migration policies of developed countries.

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Strangers and kinsmen: Romanian Jews and Romanian guest workers in Israel

During my long and intensive anthropological engagement with the process and experience of immigration, I had the rare opportunity to research two very different populations of immigrants from the same country of origin – Romania: Romanian Jews that came to Israel as *olim* (1994), and Romanian guest workers in the construction (building) industry (1998). I took advantage of this opportunity in order to compare between those two types of immigrants in the context of diverse social, cultural and personal aspects.

Apparently there are many differences between those groups. The obvious ones regarding religion, ethnicity, nationality and citizenship. But in addition there were more differences. The *olim* from Romania belonged there to the middle and even the upper class – businessmen, professionals, even intellectuals. Most of them lived in the capital Bucharest. All the respondents had families and most of them were aged between 40 and 70. In opposition, the workers belong in Romania to the lower social-economic class and

live in peripheral towns and villages. Most of them were bachelors during my research, and all of them left their families behind. Only men came to Israel, and most of them were young.

Against this background, and to my surprise, I found many similarities between the two groups, and they are the subject of my present lecture. I summarized the main similarities into three categories. First – common basic values like dedication to work and family. Second – common stereotypes about behavior in the public sphere and in social relationships. Some stereotypes were perceived as positive (like good manners and modesty) and others as negative (like lack of solidarity or lack of ambition and courage). Third – common attitudes towards Israel and Romania.

In both researches I employed traditional methods in anthropology, namely participant observation on all kinds of activities, as well as interviews and numerous and extensive conversations over a long period of time.

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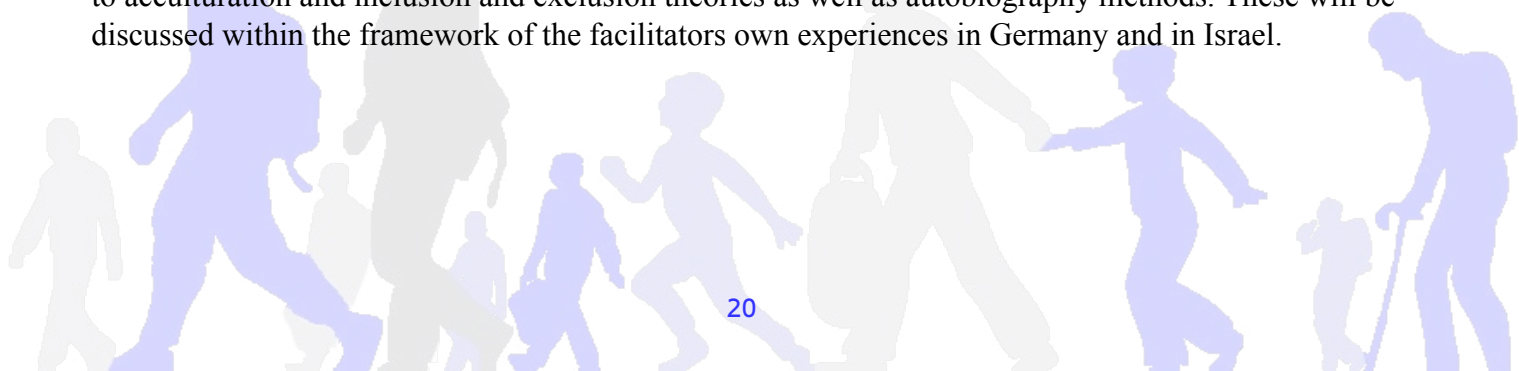
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Exclusion-Inclusion, Segregation-Integration: different perspectives on migration

The issue of migration has become a global one, affecting not only those who need to leave their homes and countries urgently, but also people and communities all over the world who face challenges of coping with migrants arriving in their countries. In addition, professionals, such as social workers, face new challenges for which they may not be well prepared. The professional-client dyad in this context engages in an encounter between the known and familiar, and between resolved and unresolved issues relating to personal status and the experience of inclusion and exclusion, oppression and acceptance, superiority and inferiority. In order to deal with the multiple practical challenges presented by the current migration crisis, we proposed a workshop that focuses on ecological-model challenges for professional who work with migrants.

The aim of the workshop is to enhance the participants' awareness of the three circles which affect their understanding and their ways of intervention during their encounter with migrants, refugees and asylum seekers. The first is the global macro circle, the second is the local social environment circle and the last one is the professional and personal circle. All of these circles affect the practice knowledge and the way of implementing working processes when professionals encounter migrants.

Specifically during this workshop we will help to explore cultural diversity, as reflected in origin, nationality, gender, economic situation, ethnic group, race, education level, and other personal and social aspects. The workshop will use a short exercise brought by the facilitators as a basis for discussing how these representations and situations affect the dimensions of content and behavior in the context of the helping relationship, and how to cope with them in order to promote the goals of the intervention. Based on the group discussion, the facilitators will supply several theoretical conceptualizations that relate to acculturation and inclusion and exclusion theories as well as autobiography methods. These will be discussed within the framework of the facilitators own experiences in Germany and in Israel.



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Visual and audiovisual narratives of migrants and about migrants as a subject of academic education

Can an image be an effective weapon of social struggle in the service of humanistic values such as dignity, autonomy and the right to manage one's own life? What is the effectiveness of social reportage dedicated to the phenomenon of migration and the migrants themselves? What are the limits of the depictions of human poverty, humiliation, suffering and even death? Does the aesthetics of the photo-eye result in real and lasting changes in attitudes and behaviors of people towards migrants? Who has the right to speak on behalf of migrants? What is the value (aesthetic, moral) and effectiveness (psychological) of autobiographical messages (those that are created by migrants)? Is being a migrant is also a state of mind? How does this experience differ from country to country, from historical period? How to effectively incorporate these issues: visual and audiovisual representations of migration into higher education programs?

To answer these questions, it is worth analyzing the photographic creativity of Brazilian social journalist Sebastião Salgado and the series of autobiographical films "Narrations of migrants". By using the ideological method it could be shown the outsider perspective (Salgado) and strategies of telling about one's own experience of "being a migrant" (cycle "Migrants' narratives").

The second part of the paper will be devoted to the forms of presentation of these issues in classes dedicated to media education, visual communication and social psychology at university. In this context will be presented propositions of lectures and training activities as well as visual, audiovisual and literary projects dedicated to migrants and the phenomenon of migration that arose in these classes. As we suggest, only through practical action, and not only by passively watching the messages present in the social and media space, you can influence the real and social behavior and increase social and civic involvement.

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International Migration from Developing Countries to the Czech Republic

The contribution presents the findings of a research focused on determinants driving international migration from developing countries to the Czech Republic. Until the 1990s, the Czech Republic (then Czechoslovakia) was a country of emigration, rather than immigration. The situation has changed over the last 20 years and migration to the Czech Republic has become an important public issue, especially in the context of the recent migration crisis. The contribution presents an overview of international migration to the Czech Republic between the years 1994 and 2015. Despite the restrictive immigration policies, the number of foreigners reached record levels at the end of the period under review. Models of regression analysis revealed several factors that have a statistically significant impact on migration inflows from developing countries to the Czech Republic. The number of immigrants into the Czech Republic increases with lower distance, higher intensity of trade exchange, closer historical relationship (measured as Council for Mutual Economic Assistance membership) and higher GDP per capita of a country of origin.

The last finding is in line with studies showing that higher levels of economic and human development are associated with higher levels of migration. From this point of view, foreign aid aimed solely on poverty alleviation may not be an effective tool for curbing migration from developing countries. Thence, the Czech Republic and other EU countries should focus on supporting the quality of institutions as well as increasing economic stability in countries of migrants' origin.

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The perception of space by refugees coming to Europe and their mobility strategies based on it

The main objective of the project carried out among migrants in five places in Europe and the Middle East was to define the pattern of perception of European space and spatial behaviors associated with it. The research was carried out in 2015-2017 in Italy (Lampedusa), on the Greek island of Kos and on the borders: Hungarian-Serbian, Greek-Macedonian and Turkish-Iranian.

Studies of the perceiving of space conducted with the use of sketch maps have proven limited knowledge about the shape of Europe, occidentalism and the clearly linear nature of its perception. Furthermore interviews with refugees, observation of their behavior and studies of UNHCR reports confirmed the predictable in their linearity character of their mobility, referring to the incomplete perception of the space of their activity.

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JES-PL Method: Empowering Refugee and Migrant Children through Education

In spite of the fact, that according to the Migrant Integration Policy Index (MIPEX) Poland has a very low score for integration, the number of immigrants is increasing. It has significant implications for schools. The number of students from immigrant families in Polish schools increased five times in last five years. Most of them are Polish Language Learners (PLL) and require special assistance from teachers to achieve the educational outcomes of national curriculum.

Education has a central role in success and integration of refugee and migrant children and teachers play a crucial role in this process. Many of them are not prepared to work with migrant students, who are considered a special-needs group. They require better training to work with students with low language proficiency and coming from different cultural backgrounds.

Our contribution shows how well prepared teachers, using appropriate approaches, can empower migrant students' education. The results of research and the conclusions from the educational experience will be presented. They are related to the search for a solution to the problem of insufficient presence of language

of schooling in school practice. The original method of teaching language of schooling JES-PL was used in the study. JES-PL method is the original method created for the purpose of teaching language of schooling (academic language) students with a low level of Polish language proficiency or lack thereof working in regular classes with Polish native speakers.

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Polish administration regarding the problem of migration

The great wave of immigrants, which began to flow into Europe in 2013, initially did not raise much concern in Poland. However, in 2015, two long electoral campaigns (presidential and parliamentary) have accelerated changes in the attitudes of Polish people. Under the influence of the election campaign on the side of the conservative party a sense of threat among the Polish society increased significantly. Within a few months, the negative attitude towards immigrants intensified and the party proclaiming the need to block Poland's cooperation with the European Union on this matter took over full power.

This presentation is an attempt to analyze the process of the growing sense of threat under the influence of political campaign. Moreover, the sustainability of social attitudes shaped in 2015 will be examined. The diagnosis will concern the effects of such attitudes and recommendations on the possibilities of cooperation between the government and Polish society with EU institutions on matters of migration.

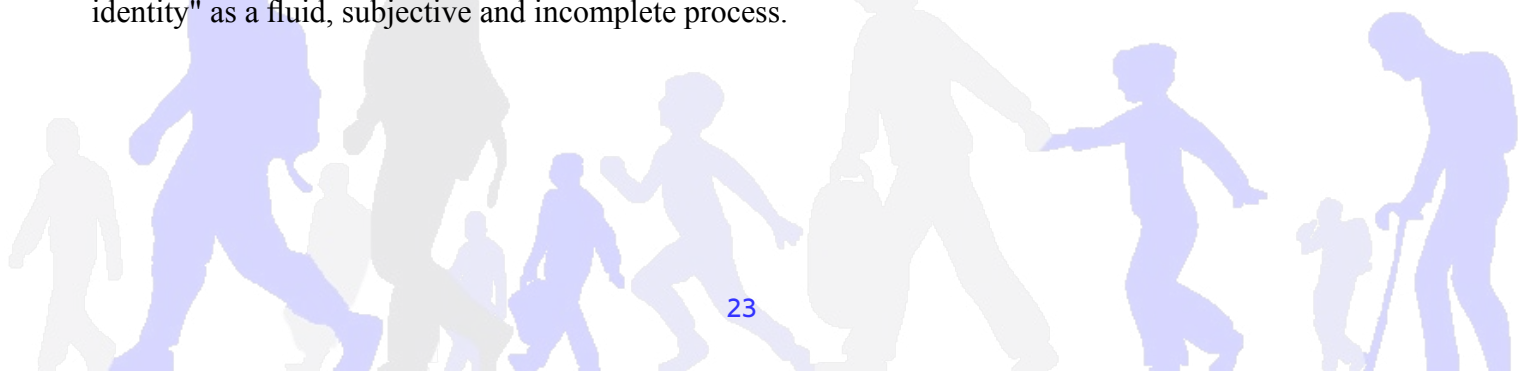
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Hester Street: Living between worlds

In 1896 Abraham Cahan published *Yekl: A Tale of the New York Ghetto* – a novel about the Jewish experience of immigration to America. In 1975 Joan Micklin Silver turned the book into a movie. *Hester Street* opens with an emblematic sequence set in a dance school located on Lower East Side in New York: clumsy movements, emphatic gestures, exaggerated facial expressions. There is a large inscription on the wall: *English spoken here*. Underneath the same statement is written in Yiddish. It would be hard to find a better application of Ludwig Wittgenstein's statement: "The limits of my language are the limits of my world", because it is the language that has to mediate the experience between the old and the new, tradition and modernity, the habits shaped in the abandoned homeland with the opportunities offered by the New World. From this perspective, *Hester Street* appears to be more than just another tale of crossing borders. The paper discusses the film as a profound and multi-layered meditation on the "production of identity" as a fluid, subjective and incomplete process.



Migrants and Refugees Creating Documentaries in Greece Using Visual Anthropology (part of the ERASMUS+ project "Curriculum Development on Immigrant and Refugee Life")

In May 2018 we gathered about 20 Arab and Jewish researchers from universities and colleges from Israel, in Volos, Greece, for an international conference on Curriculum Development on Migrants and Refugees Lives. In this conference we created joint videos. The purpose of this study is to examine how creating films with refugees according to their life stories, creates a personal narrative and a structure of social identity.

The research questions were:

1. What are the narratives and themes that arise from refugee stories?
2. How do the authors choose to tell their story that accompanies the documentation?
3. What is the contribution of visual documentation to identity formation?

The method of research: semi-structured interviews with five refugee students from Albania, Iran, Georgia and Armenia, and documentation of refugee and immigration stories. Creating narratives with a full description, writing a short screenplay filmed in video and stills by the refugees themselves, and creating digital video clips that refugees/immigrants tell in person. The use of visual documentation allows identification with the imagined life story and creates images that can be interpreted and identified with personal narratives

Key findings from the analysis of the videos:

- **The separation from the homeland** and longing back: it seems that the Iranian refugee who copes with the changes and the persecution he has experienced and the Armenian student "forgive" the motherland, miss it and are sure that they will return.
- **The family crisis**, the conflict of identity and belonging: the students regret the alienation from their family, who did not know a language and did not support them in immigrating to a foreign country; the harm done to the "primitive" mother and a father who lost his status in the immigration process.
- **The unending journey**, the unknown future: all immigrants refer to the process as if it were still there. They do not know what will happen to them, do not feel that they have come to a rest: the journey is ongoing and the future is unknown.

My school has saved me": stories of female immigrant teachers in Israel

The purpose of this study is to examine in depth the life stories of female immigrants who work as teachers in the Israeli education system. The research question is: how do female immigrant teachers perceive their immigration process and their life in Israel?

This qualitative study used in depth interviews with 18 teachers who have been in Israel for over twenty years and who work in the Israeli education system. The interviews have been analyzed applying ground theory.

The key findings are:

1. **Life in their native countries and the reasons for immigration.** The findings show a variety of reasons since the immigrants came from different countries and therefore the reality was totally different. Participants who came from the former Soviet Union pointed out reasons such as antisemitism, the Chernobyl disaster and the will to improve their lives. Immigrants from Western countries expressed Zionism, antisemitism and family issues as the main reasons for their decision to immigrate.
2. **Challenges faced during the first year in Israel:** economic challenges, identity crisis, family crisis, the difficulties of learning a new language and culture at a level that would allow them to teach in this country.
3. **"The good, the bad and the ugly": challenges as immigrant teachers.** The participants discussed the challenges of teaching in a different language and culture. They stressed the differences between the educational systems in Israel and in their own countries and they expressed their pride at the fact that they are successful in their profession.
4. **Hopes for the future:** All the participants see themselves as strong people who are overcoming difficulties each and every day, but are hopeful about their future and especially about the future of their children.

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One of Us? Social membership until Recall

For the last twenty years there is a genuine German debate on what it means to be a full and good member of the national community. This debate is beyond the question of citizenship and is labelled as the "Question of Integration": What is it and what does it need to be a fully accepted member of the "German People" which is – according to our constitution – the sovereign of our democracy?

One recent event triggered a new discussion on that issue: The failure of the national football team in the world championship 2018 and the question of guilt for the early elimination from the tournament. This brought up a heavy public dispute not only among the soccer fans but among a broader community on how the behaviour of two players of the team with Turkish roots might be related to this "national catastrophe". Especially one of them, Mesut Özil, was put into the focus of attention. He is a German-born Citizen with a German passport, was awarded a prize for being a good example for integration in 2010, but has also been very often criticized for not singing the German Anthem before the start of an international game. And he – together with Ilkay Gündogan – met the Turkish president Erdogan in London just some weeks ahead of the championship. Pictures of this meeting were interpreted widely as advertisement or as a backup for Erdogan's election campaign to transform Turkey into a stricter form of presidential autocracy. This immediately started a very intense and heated public debate on whether the loyalty of a German national football player should not strictly be concentrated on German institutions, and whether he could be "one of us" if he did not show this loyalty. After the early kickoff of the team a heavy shitstorm in the social media started, claiming that especially Özil would bear the main responsibility.

This discussion can be interpreted within a broader framing. We assume and want to present ideas to why the social affiliation of new members to the German society (especially those that are not seen as ethnic Germans) is often/in some cases seen as only a conditional one. Our thesis is that many ethnic Germans take a permanent perspective of sceptical suspicion on migrants or people with what is called a "migration

background": are they really fully loyal? Can we rely on them in serious questions? Which side are they on? These two "sides" are socially constructed as the ethnic group of the migrants or the people whose family have a migration background on the one side and the German society on the other side. As soon as this loyalty seems to be in question the affiliation to our society seems challenged, too. Thus, the new members may have a German passport but still do not necessarily get the full trust to be one of us. They are here and they are co-citizens but they are seen as part of our society just "on parole".

We suggest to use the terms "Conditional Affiliation", "Membership on Probation" or "Membership until Recall" for that and want to reflect on – focussing on the Özil-debate – what reasons can be found for such a particular mode of integration and what this means for the process of social integration in our society in general.

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Becoming middle-class: Russian Israeli immigrant mothers' engagement with their children's education

Immigrant populations are intensively preoccupied with re/building their social positioning and status in the host country. The paper – based on findings from a comparative study of middle-class mothering among Russian immigrants, Palestinian Israelis and Jewish native-born Israelis – illuminates how immigrant mothers foster and navigate their kids' upbringing and education so as to ensure their children's, and accordingly their families', belonging to the middle class.

Although the families may be defined as middle class using formal criteria, from the point of view of the immigrants themselves, their location within the Israeli middle class is uncertain and cannot be taken for granted. Much work and energy are invested in the field of childrearing and education since these academically educated parents perceive the realm of child education as one of the crucial arenas, which may secure belonging to the middle class.

It is primarily the mothers who take the central role in this project of child rearing and education. Exploring everyday mothering work *en route* to the middle class, we turn our attention to the Russian concept of "*razvitie*" (literally – "development"). Our interviewees were intensively preoccupied with, and dedicated to *razvitie* – the intensive development of their kids. *Razvitie* is practiced in the domestic realm, pursued through frames of formal education, and promoted through a wide range of extra-curricular activities. *Razvitie* is perceived by immigrant mothers as a key to their children's social and financial success in later life. Anchored in Soviet/Russian perceptions of child rearing fostered within the climate of apprehension and aspiration that marked the life of the marginalized Soviet Jewish minority, the "migrating" script of *razvitie* undergoes transformations and re-development in the Israeli context.

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Emotions and identity construction of multilingual Ukrainian students of English in Poland

In the recent years, the number of Ukrainian students in the English studies in Poland has grown considerably. Apart from the obvious reasons of economic affordability, another reason for choosing Poland as a place of study may be the close linguistic distance between the Ukrainian and Polish languages which makes it relatively easy to acquire Polish, at least to some extent, and adapt to Polish society. Thus, we deal with a multilingual user who constructs his/her identity through English in the English class and through Polish outside class.

The study presents four case studies of Ukrainian students of English. The key issues that will be raised are: the attitudes and emotions towards learning/using the two languages, the desired identity and the imagined community of language users, as well as ways/strategies they use to belong to those communities of practice. These will be discussed within Pavlenko's (2008) framework of narrative analysis.

Workshop

Migration and Education in Austria

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The history and presence of migration in Austria

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(Re)presentation of migration in Austrian school textbooks

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The school of migration. Construction of differences in Austrian classrooms

The panel seeks to explore the role of migration in contemporary Austria and the historical consciousness of the country, with a special focus on the reflections of the topic in school textbooks and reverberations of migration in the classroom.

Over the last decades, Austria has become one of the leading countries of immigration in the world although this fact is still widely denied in the political arena. For a long time predominantly a country of emigration, the turning point in postwar Austrian history is obviously the 1960's with the beginning of the recruitment of foreign laborers from Turkey and Yugoslavia. But a longer history needs to be kept in mind to understand and contextualize these postwar Austrian developments, first of all the history of the multi-ethnic Habsburg Empire (Rupnow).

Textbooks can be interpreted as one possible manifestation of the cultural memory of a country, as they reflect publicly and socially accepted knowledge. In her contribution, Christiane Hintermann will explore the depiction of migration history and of immigrants in Austrian school textbooks that have been published since the 1970ies. Main discourses as well as neglected topics like Austrian emigration history, migration of highly qualified people or questions of individual and structural discrimination will be identified and analyzed.

As pivotal national institution, the schools imparts their pupils not just knowledge of the subject but also notions of behavior, gender roles and national identity. In a society of changing socio-cultural structure, the questions arise how schools deal with migration and ethnicity, and which images the pupils therefore incorporate. Claudius Ströhle's paper targets to analyze the construction of differences in everyday school life from an ethnographic perspective.

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Belonging: the Innsbruck Vignette Research as an adequate approach to explore experiences of fear, power and control in connection with the phenomenon of migration

To Austrian writer Christoph Ransmayr (2015) home is just a small stretch of land leading through our childhood and our hearts. Beyond that each of us is alien, foreigner or refugee and in need of support and help by natives.

Feeling excluded or belonging to a community has been an issue in migration so far. Being addressed as native or foreign is rooted in the phenomenon of differentiation. Making distinctions between people, age, gender, races or nations is what we naturally do as humans and *per se* nothing problematic. However, there are different approaches to dealing with difference and its particular impact in education. This contribution draws on the concepts of recognising, constructing, and deconstructing differences (Plösser & Mecheril, 2012) as well as on the work of Judith Butler. While including or excluding people based on differences in comparison to the majority in a society can result in painful experiences, which is even more impactful at middle schools since adolescents are highly vulnerable. Based on the experiential and phenomenological methodology of the *Innsbruck Vignette Research* (Schratz, Schwarz & Westfall-Greiter, 2012) this contribution intends to illustrate such experiences in vignettes, which are read from the perspective of the phenomena of fear, control and power.

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Between Homelands: The German-speaking Jewry Heritage Museum

Demarcating cultural areas in pre-WWII in terms of the German language used in them, this museum reconstructs the culture and history of the "imagined communities" of Jews who inhabited them in museological language. In this presentation, I intend to explore the conflicted legacy of German Jewry in the museum against the background of the history and past experiences and the dialectics between "European" and the "Middle Eastern" components of Israeli culture.

Our intention is placing the museum within the larger landscape of heritage museum-making in Israel, it will be argued to combine aspects of well-recognized museological genres – such as historic, ethnographic, immigration, Jewish and more.

The German-speaking Jewry Heritage Museum (also known as the "yekkes museum") was established in 1970 by a pensioner of German origin, in Nahariya, a northern town founded in the 1930s by German speaking Jewish newcomers. In 1992 it was relocated by a well-known, German-born industrialist to Tefen industrial park, and in 2005 it was renovated in collaboration with the Association of Central European Jews, to whose migration in the years 1933-1939 the museum display is devoted. The paper addresses the ways in which this migration experience is depicted in the museum setting, attending, to the themes of home, travel and home-making as both personal and national projects as they figure in the museum context.

The stories told by and about central images and sections of the museum display, anchor our discussion of the ways in which the museum negotiates German speaking immigrants' ambivalent position towards their trauma of dislocation, the memory of the Holocaust, and the distinctive blend of cultural alienation and public spirit that turned their home-making into a distinctive nation-building enterprise.

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A centralized education system struggling with the task of "absorbing" immigrant children

Israel defines itself as an "immigrant absorbing" state that grants special benefits to families who have chosen, or, who have been forced, to come and live in Israel – provided they are included within the provisions of the Law of Return. Between 1948 (the year Israel was established) and 1966 – 1,250,000 migrants came to Israel, and the number of pupils in schools grew six fold. The young Ministry of Education was entrusted with the national task of transforming these young migrant children into adult Israelis, proud Hebrew speakers ready to immerse themselves in the building of state and nation. The Ministry of Education was guided by two constitutive laws: the Law of Mandatory Education, 1949 and the State (public) Education Law, 1953. These two laws, with numerous specific amendments, still guide the activities of the ministry today. The structure of the Ministry of Education – a classic, traditional bureaucratic structure – represented wide agreements as to the objectives and the desired graduate of the system, and was designed (and well equipped), to provide these universal services.

Toward the end of the 1970s – the ‘golden age’ of the classic bureaucracies, which operated the various welfare regimes – was beginning to falter, and not just in Israel. Significant and different migration waves were one of the main reasons for this phenomenon, and education systems were particularly affected. The migration waves of the 1970s, comprised people who wished to improve their economic and personal conditions, but did not necessarily wish to integrate in the absorbing culture. The era of multi-culturalism was here, and with it the recognition of group rights, cultural religious and others.

Education systems (as well as other services) around the world underwent reforms, such as New Public Management (NPM), devolution of powers to local authorities, privatization and outsourcing – most were measures to help the systems provide more adapted services. The classic bureaucracy proved incapable of providing multiple, adapted services to recognized special groups.

The Israeli public service did not undergo a comprehensive reform, but opted for incremental changes and adaptations to solve problems and cope with crises. I suggest that the adherence to the centralized structure and ideology, coupled with privatization and outsourcing measures posed additional challenges to the Israeli Education system. In my presentation, I shall analyze the policies and their implementation in the case of the two waves of immigrants of the 1980s-1990s – the migrant children from Ethiopia, and the massive numbers of children from the former Soviet Union who were absorbed in the education system.

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Cultural change and preservation in the first and second generation immigrants

This presentation is a qualitative study connecting folklore and family therapy by examining the process of continuance and change amongst Ethiopian immigrant families in Israel. The research offers a unique perspective on immigration and cultural transition from inside the family. The narratives of the participants, who arrived in Israel at different ages or were born here, reflect the complexity of inter-generational relations, and the many factors affecting families in transition as they cope and adjust to new situations. The differences between families are reflected in their ability to cope with the transition as a functioning, supportive unit, or disintegrate into a collection of struggling individuals.

Cultural identity is packed as a fragile invisible package accompanying new immigrants to their destination. While coping with transition, the natural process of inter-generational transfer undergoes turmoil: the new reality will dictate which cultural heritage and traditions will continue across generations and which will disappear. The current research shows that each family's coping mechanisms will contribute to the creation of this reality for the next generation: enabling or preventing inter-generational transmission and continuity. Added to this are the attitudes of the host culture towards immigrants, and the complex issues of skin color, social visibility and public policy, all of which have a tremendous influence on the extent to which new immigrants and their locally born children will feel at home and be able to become bi-cultural.

This study indicates that the younger generation's knowledge about and connection to their culture of origin, their family stories, can be a valuable lifeline to the past, enhancing resilience in the present. In contrast, the younger generation's lack of these may well enhance their sense of detachment, marginality and vulnerability. Combining knowledge from different disciplines in order to understand immigrants' experiences and coping methods provides a special focus on the issues.

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Effective System for Educating Migrants and Minorities: Exemplifications and Conclusions from Surveying Romani Education in Poland

According to the findings of the European Monitoring Centre on Racism and Xenophobia reports, educational systems have a dual impact on the position of migrants and ethnic minorities in Europe. If well organized, they facilitate learning and stimulate integration of societies; when poorly organized, they aggravate exclusion and ethnic segregation, leading to diminishing educational achievements in students from different cultures.

As shown in the PISA studies results, educational systems of migrants and minorities in European countries are rather different (OECD 2006). However, the type and quality of the educational system is of key importance for the present and future coexistence of representatives of different nationalities and ethnic groups in each country.

This presentation is focused on proposing a structure and an analysis of the system for educating migrants and minorities based on the following three levels of conceptualization and explanation: the macro, mezzo and micro levels. At the macro level, it takes into account the assumptions underlying the educational system, based on provisions of law on minorities, which sets the framework for operation at the lower levels. At the mezzo level, it analyses the method for educating minorities and migrants in the school practice. The micro level analyses individual cases and small groups, their overall condition, needs, goals and difficulties they experience.

The author is building a model analyzing the educational status of the minorities based on the research in the field of educating the minorities in Poland. Each level presented in the paper is exemplified by cases from the author's own research of the Romani education in Poland, critically indicating solutions worth copying as well deficits of the Polish system for educating the minorities, which may be used for building a model system for educating minorities. The research is based on the author's thesis (2013) applying the diagnostic survey method to the Małopolska Region which has the highest number of the Romani population. The surveyed group included 528 students attending 33 integration Polish-Romani classes and 197 Romani parents as well as a numerous group of Romani assistants, supporting teachers and school principals.

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Muslim students with migration background in Germany and their motives for choosing Islamic Religious Instruction as a teaching subject

"We called for manpower and people came," wrote writer Max Frisch in 1965. With the recruitment agreement between Germany and Turkey on October 31, 1961, the Germans looked for guest workers for a limited time (two years). Today, more than 50 years after the agreement, more than 4.5 million Muslims live in Germany. Their imported religion, Islam, was not respected for a long time. But in the 1990s, the former "guest workers", now part of German society, applied for the establishment of the Islamic religious education in Germany. In Baden-Württemberg, Islamic religious instruction was established in 2006 as a pilot project at model schools. Since 2007, the development of an Islamic Religious Education curriculum and the education of Islamic teachers at Ludwigsburg University of Education has begun.

The goal of this paper is to prepare a survey to analyse the motives of students (SWM) to choose the subject Islamic Religious Education/Theology and thus to evaluate the necessary prerequisites for students to study religious education. In fact, we do not know anything about the cognitive abilities and professional interests, and very little about the personality and socio-demographic characteristics of the students with migrant background in the class for teaching Islamic Religious Education (IRU). The anthropogenic and socio-cultural provenance of the students are of great value for the actual religious instruction, just as the study motives of the future teachers are of great interest for the concepts of higher education policy and university didactics. The interest in IRU is also very high from a social point of view. The future teachers are not only representatives of the country, but they also have the responsibility for and influence on the students, who in turn will teach future generations of students.

The purpose of this research is to evaluate the main motives of students for their decision to become an Islamic Religious Education teacher. Which personal goals do aspiring IRU teachers want to achieve with their studies? It is interesting to identify and evaluate whether the results of the survey revise the general pedagogical and social motives, e.g., whether "working with children" has a greater significance for student teachers or whether a new motive, e.g., the religious one, surpasses this classic one.

For the analysis of the SWM, several qualitative interviews are conducted with students of the subject Islamic Religious Education. At the centre of the process are the interpretations of social realities of the acting persons and their interactions in which these interpretations are in turn developed and changed and in which, of course, their migration background plays a significant role.

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A Dancing Crane: Narrative tools for supporting migrants' identity construction

The aim of the paper is to present the original narrative tool for supporting healthy identity construction in migrants (counselling/therapy) or those who prepare to migrate (deep education/preventive activity). The research adopts social constructionism, especially the narrative approach. The presentation explores selected strategies for supporting individuals going through a long-term displacement process in their attempts to balance two ostensibly contradictory psychological needs: seeking to 'anchor' or 'find a home' in a particular cultural and territorial reality and to remain cognitively and emotionally flexible and behaviourally mobile.

Autobiographical reflection and the awareness of individual life-story construction strategies, which facilitate the creation of 'narrative identities', are one of the major markers of healthy individual functioning in the narrative perspective. Dynamic and open in structure, these identities may be compared to that of Protheus, an ancient Greek god who was capable of changing shape without losing his identity.

Individuals, who have to be increasingly mobile these days, are often faced with a mental strain that is difficult to overcome and, as such, may be treated as a developmental challenge. My narrative (auto)biographical game 'In Eighty Stories Around a Human Life' is intended to support the process of balancing contradictory needs at a higher and universally human level. The game is contained in a box with 100 cards and a dice. Tasks must be completed based on several multicultural stories, which are provided to support the process of developing intercultural identities. One of the cards features the story of *A Dancing Crane*, which has a bird's eye view on reality and is constantly on the move. Feeling at home anywhere it flies to, the crane keeps the memory of its origins and its core Self.

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Faceless Voices of refugees over the Mediterranean: Trauma and Ethics in Philip Scheffner's Documentary, *Havarie* (Germany, 2016)

A distant image of a boat adrift in the Mediterranean Sea, with thirteen refugees on board. Taken from a YouTube video, the image is dealt with and stretched in slow motion (one image per second) for 93 minutes. The unsynchronized soundtrack is composed of testimonies, conversations, and radio reports from a nearby boat while waiting for rescue.

The fragmented soundtrack and the "processed" still-frame repetitive image underscore that *Havarie* is a documentary, which engages not only with the refugee question: it also poses reflexive questions about the ethics of representing trauma. Scheffner has decided to challenge the flood of images of refugees in the news by using a demanding cinematic language. Influenced by the "crisis in figurability": a debate dealing with the representation of the twentieth-century's horrors, the film avoids addressing the issue of migration with direct shocking images, and focuses on the repetitive and blurred image of a distant boat. Thus, one's attention is drawn to listen attentively to the bodiless and faceless voices expressing their traumatic experience of migration.

The presentation discusses the ethical significance of the film's aesthetic choices and argues that the gaping abyss between voice and image has ties with Jean-François Lyotard's concept of *le différend* – a term relating to languages that never meet and are untranslatable, as long as one language enforces itself on and silences the other. In addition, the film's faceless images are tied to the ethical concepts of Emanuel Levinas: he intertwines the term "face" (*le visage*) with "speech" (*le dit*) and seeks a moment of epiphany through face or language (which is not necessarily verbal), a moment which impels us to listen and arouses our ethical responsibility toward the Other. *Havarie* creates a world with no faces, a world where thirteen men wait in the distance on a tiny boat for a rescue that never arrives. At the same time, this endless movement forces one to reflect on one's blindness and deafness while watching the Other.

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Gender, migration, integration: analysis of migrant organisations in North Tyrol (Austria) and South Tyrol (Italy)

The topic of migration, integration and isolation has currently been discussed in healthcare, political, psychological, social and educational sciences. The purpose of this research is to show the necessity of migrant networks and their benefit for the integration process, especially for the social group of female migrants with minor children. It shows the importance of an intensified integration of this specific group that is highly affected by social isolation because they lack educational and labour market integration. The first part of this research outlines important integration theories, while the empirical part allows a more individual consideration of female migrants and their experiences with integration through migrant networks in the Austrian region of North Tyrol and the Italian region South Tyrol. This may direct future research on the connection of family, education and labour market integration and its impact on other social minority groups.

Dialogs about histories: divided histories - common future

The basic assumptions from which the following train of thought is developed, are based on the obvious consensus, that the nation-state has established itself historically and that this form of thinking is the basis of all political action. From the beginning, nation states were ambivalent entities: On the one hand, they were never inhabited by a homogeneous population. On the other hand, an historical identity was constructed, which connected a certain group of persons historically, meaning transgenerational, with the nation's history. Since then, whoever has the same history, belongs together and this history has been based on the nation state since the 19th century and is communicated domineering until today.

Thus, the situation for all other citizens, who also inhabit the soil of the territory, becomes precarious: They are the "people without history" in the nation-state. They experience themselves permanently as foreign and not belonging, since they are never meant in the communications about history: They do not belong to the nation historically.

What we recognize here is a fundamental category error: Even today, history is related and communicated to an ethnos in terms of identity. This reveals a national self-image that new citizens can only fail.

An opportunity to overcome this dilemma could consist in understanding history and the cultural ideas attached to it in a way that is communication concretely. All cultures, which then communicate with each other, have their own historically evolved values. Therefore, it makes sense to have dialogues about histories, so that people can share and agree on the importance of their lives and the associated futures. Ultimately, it is about raising the communications of ethno-history to demo-level in the nation-state of the 21st century.



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Values as predictors of attitudes toward, and contact with, immigrants among emerging adults

Emerging adults are at a critical point of integration in society, starting to vote, taking on roles in work force and making pivotal decisions in their lives. The attitudes that they form may accompany them into adulthood, and their willingness to be in contact (or not) with people from different cultural groups may have an important impact on the multicultural nature of society and the levels of intergroup acceptance. Yet, little research has examined what predicts emerging adults' attitudes toward immigrants and their openness to contact with them. In this study, taking a social psychological perspective in which attitudes (cognitions) influence behaviors, we suggest that young people are agents in determining the degree and nature of sought contact they have with other young people in their environment. As such, that their attitudes toward a group will influence the degree to which they are open to contact and the nature of the contact they experience.

Through a study of 252 emerging adults in Israel we examine a conceptual model in which appraisal of an immigrant group as a threat and/or benefit to the host society mediates the relationship between personal values and sought positive and negative contact. Results show that appraisal of immigrants predicts levels of positive and negative contact. Results suggest that emerging adulthood, with an increase in empathy and greater independent thought and lower levels of ethnocentrism, can be a crucial time for promoting positive inter-group relations, which can contribute to a more tolerant multicultural society.

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Exhibition: To be Immigrants

Studies and statistical data based on the archival material and the official database can present interesting descriptions and offer important analyzes of various aspects of immigration and its social, political, and cultural implications. But to learn about the everyday experiences of "being immigrants" is possible almost exclusively by wisely listening to the immigrants themselves.

Beit Berl College's [Time Tunnel Program](#) presents an exhibition based on a selection of interviews and life stories that will be dedicated to the experiences of immigrants from a variety of social groups, periods and geographic spaces.

In the memoirs and life stories of immigrants the immigration and the first years in the new country usually get consciously or unconsciously a special and central place. Immigration will be perceived by them not only as a critical period and total change of living space, but as a wide and complex set of daily experiences and struggles as well as the emotions, insights and perceptions that grew out of them.

In the documentation work carried out in various groups of the Time Tunnel Program and in other memoirs which uploaded to the [TARASA Venture](#), there is great prominence to the photographs and memoirs which are related directly to emigration. The exhibition will present a network of selected examples of these memoirs and photographs which are preserved in [TARASA](#) collections.

The quotations from the transcripts and the photographs at the exhibition will connect it to the main issues related to the socialization processes of immigrants in the new country. The nature of the encounters and the relations between immigrants and the formal and informal educational frameworks plays decisive role in these processes and have deep influences on the construction of the immigrant's new social, cultural and political identities.

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Encountering the stranger in a classroom: Polish teachers-to-be preparedness to work with children from a migrant background from the institutional and individual point of view

The increasing number of migrant pupils in European schools has apparent implications for national education systems. According to the Polish Constitution all children, regardless of their nationality and legal status, have the right to education, and the obligation to study up to the age of 18. This regulation imposes on schools an obligation to adjust to migrants' presence and to take into consideration their particular needs, from the point of view of an equal right to education and its high quality.

Although Poland is still relatively homogeneous from the ethnic and religious point of view - ethnic minorities account for 2.5-3% (about 1-1.2 million) of the population - increasing number of foreigners living in Poland makes their education a challenge. A serious problem arises when it comes to general attitude the Polish present towards people of different cultures. Hostile approach against migrants and refugees has become a part of Polish political discourse as well as everyday practice - according to police reports since 2015 the number of acts of violence against foreigners has grown by 40%. This situation shows the common need of combating discrimination and promoting integration in Polish society.

The paper is divided into two sections. The first part discusses solutions designed to support kindergartens and schools, as well as teachers and educators in their work with children of different cultures, especially children with little or no knowledge of the Polish language. The second part attempts to answer the question if Polish teachers-to-be, particularly students of master's degree in the field of pre-school and early school education, are provided with competences required for work with the pupils of foreign origin.

Teachers' preparedness from the institutional point of view has been analyzed on the basis of the curriculum of Polish public universities of a pedagogical profile, and the opportunities they offer the students in the field of international exchange. The equally important ability is teachers' individual readiness to work in intercultural environment competences, which has been assessed using intercultural education success index developed by Council of Europe. A careful inquiry in these areas leads to the assessment of the level of general and practical knowledge, as well as professional skills and individual attitudes necessary to meet specific migrant pupils' needs in terms of their effective education and social integration.

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Immigrant students' adaptation to school: parents and teachers' perspectives

This paper analyses the issue of immigrant students' adaptation in Israeli middle and high schools, as perceived by their parents and teachers, who are key agents of socialisation and significant figures in a student's life. The study integrates data from two qualitative, phenomenological studies: one explored immigrant parents' perceptions of Israeli education and their children's adaptation in school, while the other studied teachers' perceptions of immigrant students' education and their practises in the field. The data was gathered from in-depth interviews with 17 parents and 20 teachers. The analysis yielded a list of themes related to parents and teachers' views of the children's adjustment and their own roles in this process: their personal experiences in the field, descriptions of the challenges and difficulties in interpersonal interaction between parents and teachers, and policy issues related to educational integration of immigrant students. Findings emphasise the vital importance of parent-teacher collaboration, clarification and better implementation of existing policy, and teachers' qualifications for the successful educational integration of immigrant students.

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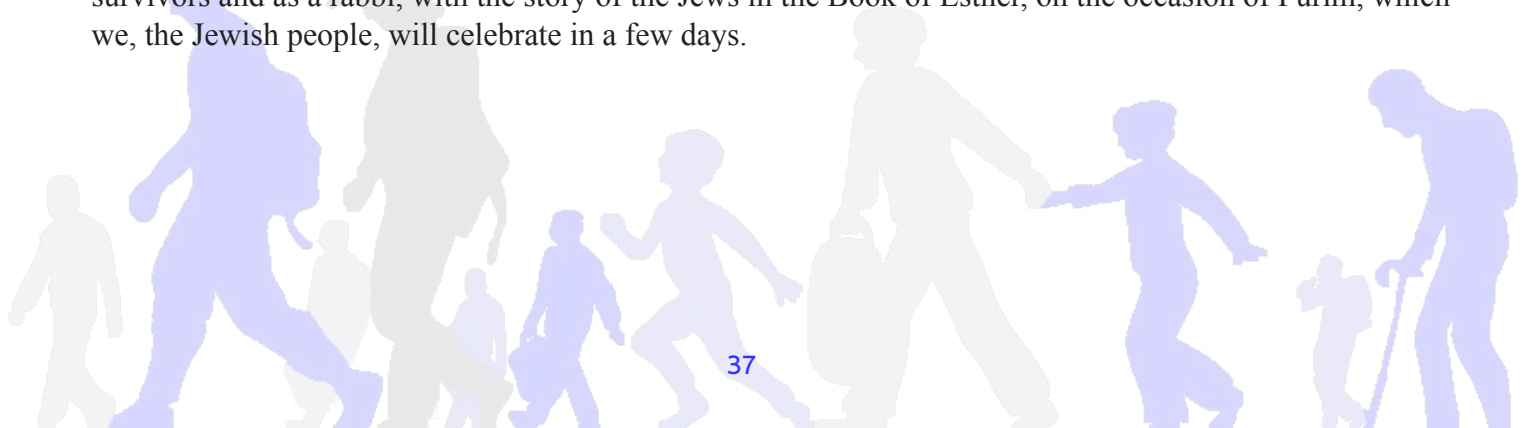
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Migration stories: What is the connection between Mordechai and Esther in Persia and my parents?

My two parents are Holocaust survivors from Romania. They immigrated/made "Aliya" to Israel, separately, after the war, and became Israelis in every respect. What did they gain from this process, and what did they lose? What heritage did they pass us, their children?

Now we will travel through the tunnel of time into the past. Persia in the 4th century BCE. Mordechai is a Jewish immigrant in Persia and Esther is his niece, who becomes the Queen of Persia and saves the Jews from the decree of extermination of Haman.

What is the connection between these two migration stories, if any? How do they resemble and what how they are different? In my presentation, I will weave my personal story as a daughter of Holocaust survivors and as a rabbi, with the story of the Jews in the Book of Esther, on the occasion of Purim, which we, the Jewish people, will celebrate in a few days.



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The impact of masculine cultural identity perception on the development of delinquent behavior among immigrant youth peer-group

The research examines the development of delinquent behavior processes among immigrant youth in Israel, against the backdrop of the masculine-cultural identity conflict experienced in the immigration process and its impact on the development of delinquent behavior patterns within the peer group.

The study included three groups of participants (N = 15): normative adolescents with neither past nor current involvement in criminal behavior; criminal adolescents with past and current involvement in criminal activities; adolescents with a criminal past but no current involvement in delinquent behavior.

The main findings of the research are: (a) positive perception by adolescent of delinquent immigrant peer group of similar cultural background and similar masculine identity conflict, has a positive impact on the development of delinquent behavior; (b) clear perception of a father figure has a positive impact both on the development of defined masculine-cultural identity as well as on a negative perception of the delinquent peer group; (c) formulating a defined masculine-cultural identity among delinquent youth reinforces their willingness and motivation to desist from criminal behavior patterns.

The conclusions of the study are as follows: (a) the process of adopting and turning to criminal behavior patterns stems from the masculine-cultural conflict experienced by adolescents in relations to their fathers and the families' immigration crisis; (b) peer group delinquency provides a personal outlet for the teenager's masculine identity conflict, which he developed as a result of the immigration crisis; (c) developing a defined identity, separate from the father's delinquent identity and resolving the masculine conflict may lead to the desistance and abstention from crime.

