

Migration



4/2015

WHO IS COMING HERE? WHO IS HELPING?
WHO IS POINTING THE WAY? WHO IS ACTING HUMANELY?
WHO IS BUILDING BARRIERS? WHO IS CREATING OPPORTUNITIES?

~~MIGRANT~~ ~~REFUGEE~~ CHILD



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Save the Children

“Migration has become a normal part of our globalized world”



Klaus Engel, Chairman of the Executive Board of Evonik Industries AG



Dear readers,

Ellis Island, a small island in New York Harbor, was the site of the largest immigration station in the USA between 1892 and 1954. For more than 12 million people, many of whom came from Germany, Ellis Island was the gateway to the New World. However, for those who were sent back to Europe, it was the “Island of Tears.” The immigrants who were permitted to stay went through a door labeled “Push to New York.” Those who went through left everything behind—their home country, their culture, and their language—in order to start a new and better life.

Since that time, migration has become normal in our globalized world—a world in which the difference between rich and poor has become glaring, with migration acting almost like a natural force to establish equilibrium. One third of the world’s population is currently on the move, relocating from rural areas to cities and crossing borders and entire continents.

China, which is now a global economic power, is the best example of this phenomenon. When China opened up to the West 40 years ago, 80 percent of its population lived in the countryside; today more than 50 percent live in cities. Some 120 million people are still migrating through China, without permanent homes or jobs.

Migration movements are not a new experience for Europe either. In fact, they have formed the historical foundation of our prosperity and our culture. Today hundreds of thousands of refugees are coming to Europe in an attempt to escape the war, terror, and poverty that have destroyed their societies. The countries that are taking them in must now overcome major challenges. In view of the recent horrible attacks in France, the only way to address these challenges successfully is to remain true to our European values. I sincerely hope that the people who are now coming to us will be able to experience a special “Ellis Island moment” that will enable them to leave their terrible experiences behind and adopt our European values in order to begin a new and better life.

Sincerely yours,

Mi|gra|ti|on

ORIGIN Latin “migratio”
(from “migrare”: wander, depart):
departure, exodus

TYPICAL ASSOCIATIONS Migrants, people
with a migration background

SYNONYMS Emigration, relocation

ANTONYMS Stagnation, sedentariness

USAGE

BIOLOGY AND SOCIOLOGY: The wandering or
movement of specific groups of people,
plants or animals

ASTRONOMY: Changes in the course of
planets during the genesis of a new
planetary system

CHEMISTRY: The movement of substances
of low molecular weight to the surfac-
es of plastics; a process leading to the
formation of defects in paints

FEDERAL OFFICE FOR MIGRATION AND REFUGEES:
The spatial relocation of an individual’s
life center

MASTHEAD

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Facts + Figures



Food for thought GROWING
Amateur gardeners and refugees created a roof garden with a view of colorful vegetables and a colorful city



Food for thought TINKERING
Practical people from all over the world build new products using old materials



Food for thought COOKING
Friendship through the palate: Refugees reveal the secrets of their native cuisines to Germans



Food for thought EXPERIENCING
Excursions and picnics in the park give everyone the opportunity to spend a few pleasant hours together

INTEGRATION

A taste for something new

At first, members of the Berlin initiative *Über den Tellerrand* cooked meals together with refugees. This initial approach was soon transformed into a colorful range of activities—a proverbial potluck of projects. Copycats welcome!



Food for thought TALKING
Learning German and learning Arabic: Language tandems promote mutual understanding



Food for thought PERFORMING
A stage for the world's cultures: Germans and refugees sing, dance, and perform plays together



Food for thought PLAYING
The soccer team practices once a week and participates in exhibition games and tournaments

3 QUESTIONS FOR



Amin Ballouz
“I’ve grown very fond of the Germans”

I’m a doctor, I find it very difficult to hear people screaming. The trauma remains.

1 You were born in Lebanon and now have a medical practice near Berlin. Do you feel at home?

The region has become my home. I had to flee Beirut when I was 16 and I ended up in the GDR. I first noticed how fond I had become of Germany and the Germans when I worked in Scotland and realized I was terribly homesick.

3 Do you ever experience xenophobia?

I was once in a shaky situation—a group of neo-Nazis who didn’t know me threatened me at a gas station. But nothing happened. I’m very much appreciated as a physician in the Uckermark region. I find the people here to be warm and supportive. Maybe that’s why I still drive an old East German car.

2 How do you feel when you see all the war refugees?

A lot of things come back to me. I had to leave everything back then, and 17 of the 28 students in my class were killed by bombs. Although

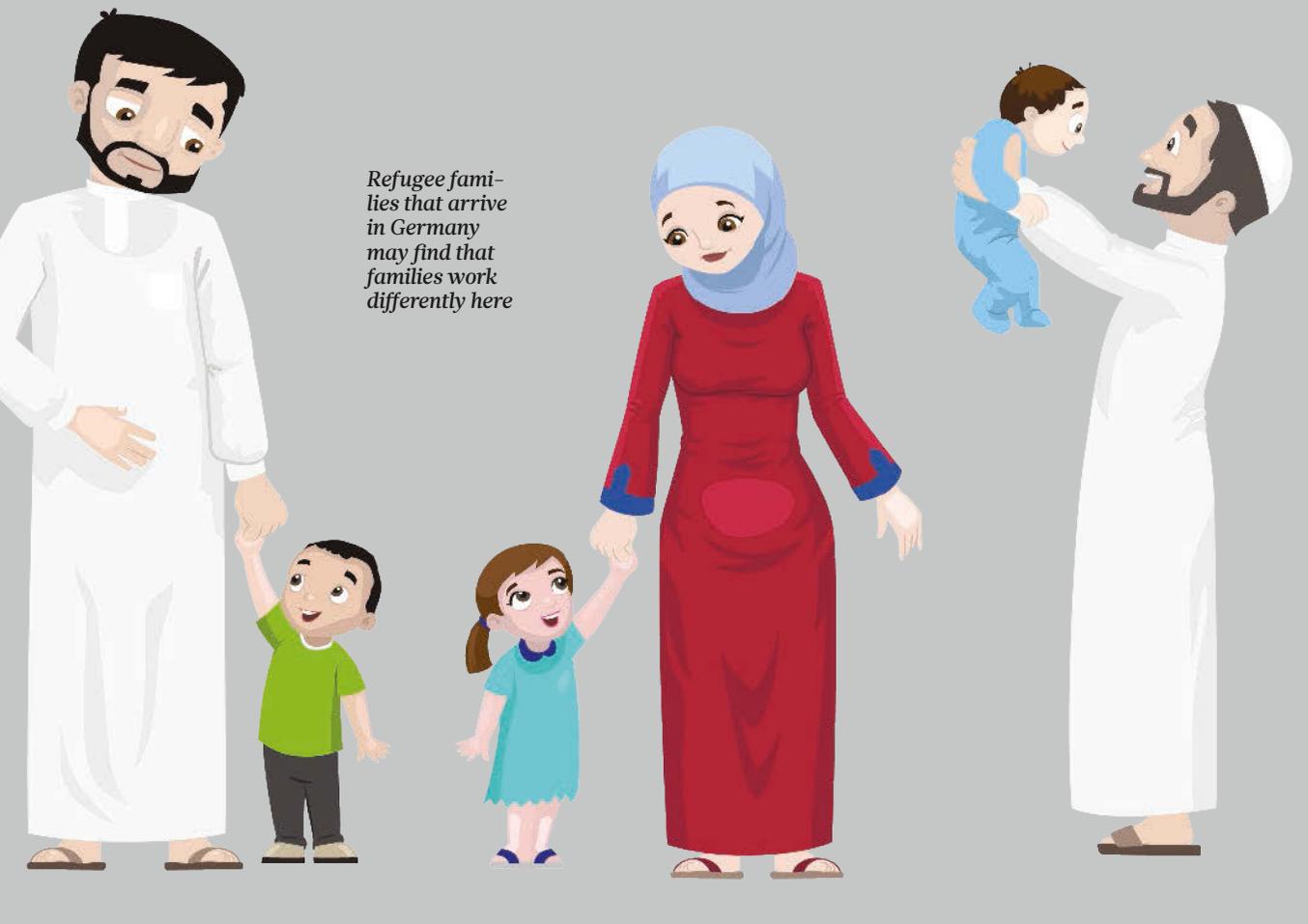
Amin Ballouz has been working as a physician in Schwedt since 2010. The 55-year-old describes his experiences in *Deutschland draußen* (Germany Outside).



Two of 48: Double bassists from the Syrian Expat Philharmonic Orchestra

Stringing along

Raed Jazbeh decided to stay here. The Syrian musician simply never got on the plane that would have taken him back to Damascus—and the war. That was more than two years ago. “Most Syrian musicians have left the country by now,” says Jazbeh. “The war has scattered them all over Europe.” Jazbeh has brought some of them back together in Bremen as the Syrian Expat Philharmonic Orchestra. It’s still an initiative, but it might become a permanent ensemble. “We want to show people a side of Syria that has nothing to do with violence and terror but instead focuses on music and life,” Jazbeh explains. A total of 50 musicians from all over Germany and from neighboring countries took part in rehearsals for the first Syrian expat concert in September. Those who didn’t have an instrument were able to borrow one from a music school. The (sold-out) concert began with a piece by Felix Mendelssohn Bartholdy: *Return from abroad.* (UK)



Refugee families that arrive in Germany may find that families work differently here

HOST COUNTRIES

19.5

million refugees have been taken in outside their native countries. Most of them actually haven't gone to Europe but instead to countries that have (sometimes substantially) fewer resources

Turkey

1.59
million

Pakistan

1.51
million

Lebanon

1.15
million

Iran

982.400

Ethiopia

659.000

PARENT TIME

First the fear while on the run, now the strangeness of a new country. A special training program helps refugee parents learn about the Western way of life

Culture shock: Children who talk back to their parents, parents who complain to teachers, and teachers who find it perfectly normal for girls to have swimming lessons.

Few things in Germany make sense to refugee parents, and that makes them feel uneasy. "The extended family has disappeared and they also discover that parental authority is subordinate to law," says Barbara Abdallah-Steinkopff, a therapist who works for Refugio, a refugee assistance center in Munich that offers special training to refugee parents. The center's program helps parents learn how to deal with their children in their new situation.

3

Misunderstandings

Things that surprise refugees

1

Teachers are highly respected in many countries. Just one visit to a parent-teacher conference in Germany is an eye-opener for refugees

2

Arab parents want their children to be educated; they normally don't play with them. Germany's child welfare agencies view this as neglect

3

Parents in many countries hit their children. It's hard to explain to them that this is not accepted behavior in Germany

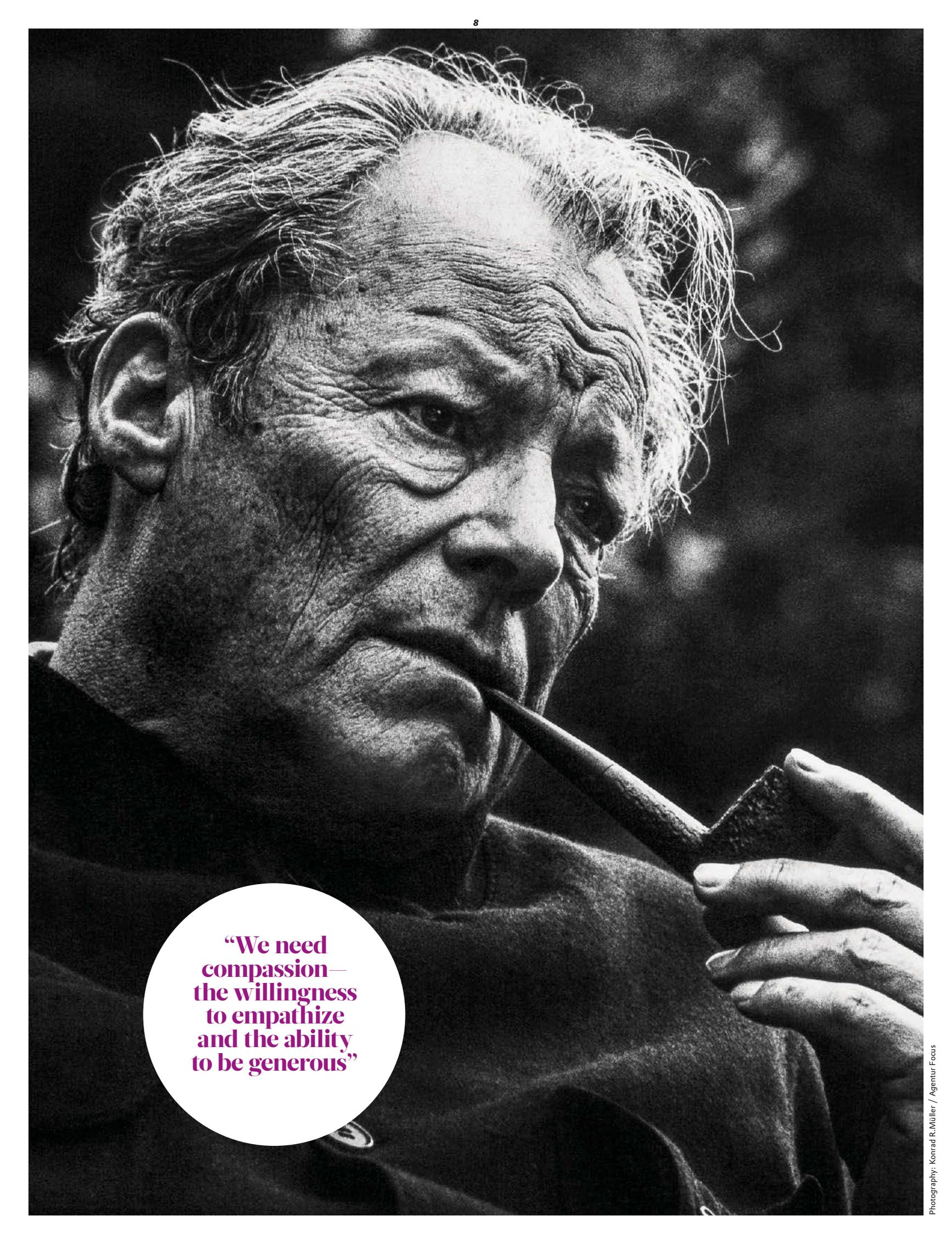
Children are open to new things and also learn languages faster. They often end up translating for their parents at government agencies and generally acting as a link between cultures. Still, more than anything else, children want to feel safe and want to have happy parents. "Ideally, the family should remain close while it gradually accepts greater individual freedoms," Abdallah-Steinkopff explains.

Such a balance requires people to change how they think. Abdallah-Steinkopff tells the story of an Arab mother who didn't want her daughter to draw; she wanted her to learn and later become a doctor.

Abdallah-Steinkopff got the woman to change her mind by explaining that creative activities improve academic performance. This also requires introspection: "We always have to be aware of our own values if we want to make them understandable to others." (UK)

59.5

million people were displaced worldwide at the end of 2014, according to the UN's refugee agency (UNHCR), more than at any time since World War II

A high-contrast, black and white close-up photograph of an elderly man's face. He has thick, wrinkled skin and is looking slightly to the right. He is holding a pipe in his mouth, with the stem resting on his lower lip. The lighting is dramatic, highlighting the textures of his skin and the details of his features. The background is dark and out of focus.

**“We need
compassion—
the willingness
to empathize
and the ability
to be generous”**

MIGRANTS WHO MADE THE WORLD BETTER

The crucial thing is to look forward. These people had to flee and seek their fortune far from home. Many of them found new homelands and new friends. All of these migrants changed their lives—and wrote success stories in the process

Willy Brandt

→ From refugee to German Chancellor and Nobel Peace Prize laureate: Willy Brandt was the first pop star of Germany's postwar politics.

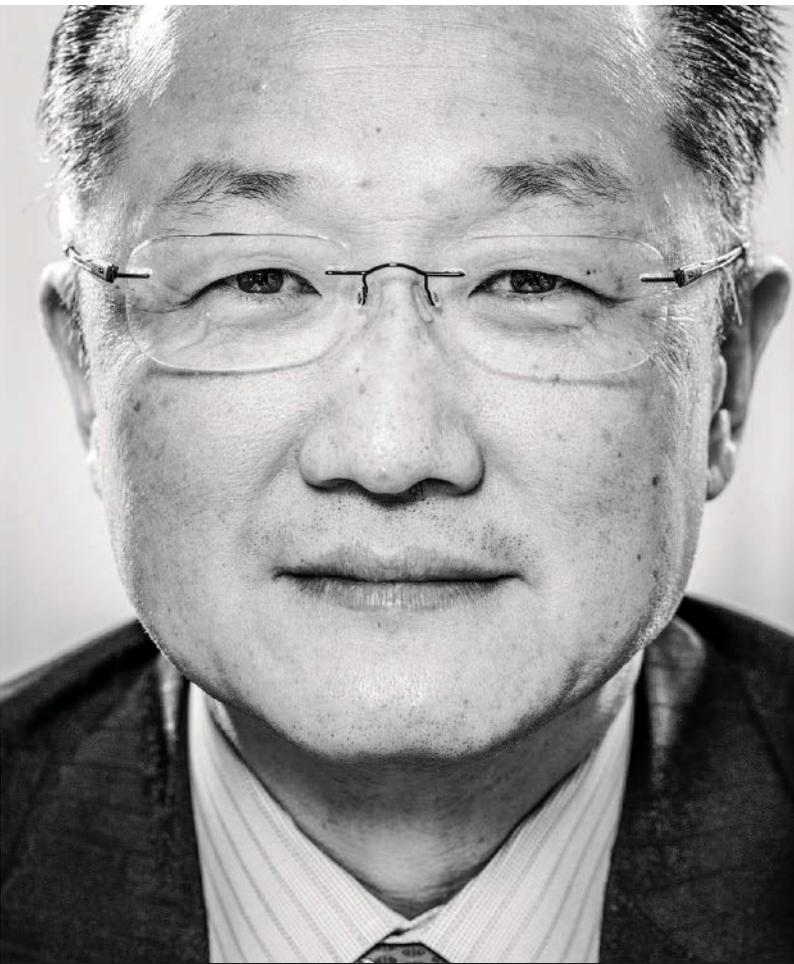
In the midst of the Cold War, Chancellor Willy Brandt boldly initiated a policy of "change through rapprochement" with the Eastern bloc countries allied with the Soviet Union. Because he convincingly represented a new beginning, Brandt became a credible source

of hope for the young generation in the 1960s. Unlike many other politicians of his time, he had never collaborated with the Nazis in any way. As a member of the banned Socialist Workers' Party of Germany, he fled to Oslo and then Stockholm in 1934 so that he could continue

his political activities. Born in Lübeck as Herbert Frahm, in exile he adopted the pseudonym Willy Brandt, which later became his "real" name. His career in the SPD party led ultimately to his chancellorship, but for a long time nationalist and conservative politicians

defamed him for fleeing Germany and for being an illegitimate child. However, from his experiences Brandt drew the strength to make reconciliation and rapprochement his lifelong mission. The famous moment when he knelt before the monument to victims of the Warsaw

Ghetto uprising, his stirring call to Germans to "dare more democracy," and his search for a better Germany—all of these achievements are ultimately the direct results of his history as a refugee.



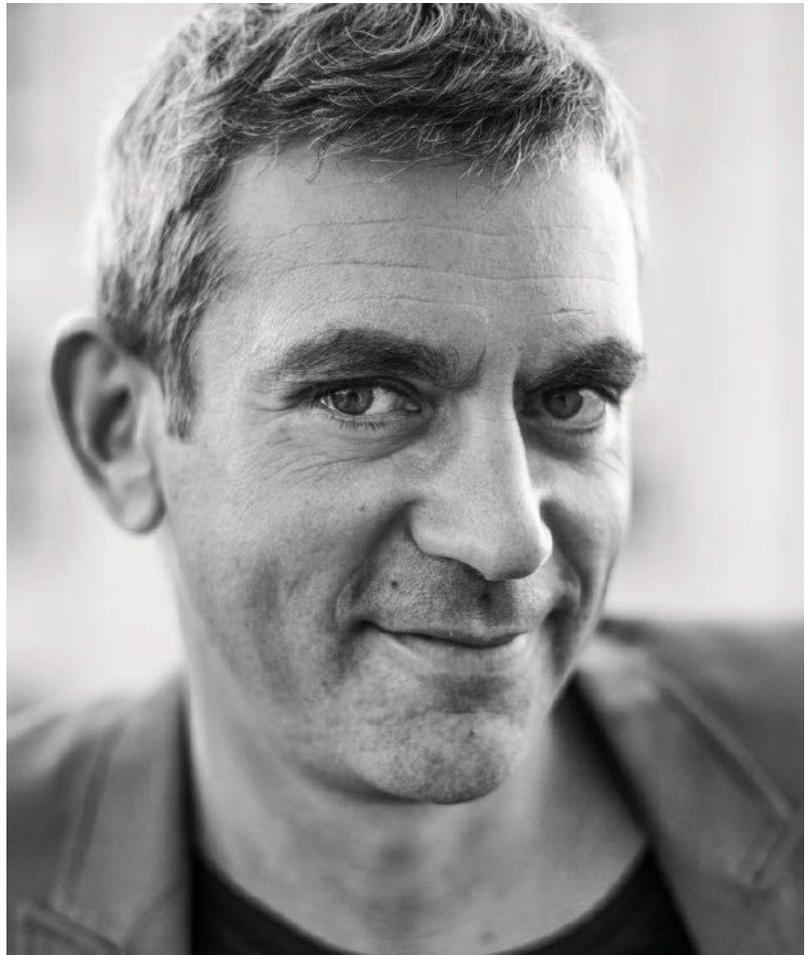
Jim Yong Kim He came to the USA from Korea at the age of five. He is the first president of the World Bank whose roots are not in politics or the world of finance, as he had previously worked as a physician for the World Health Organization (WHO). He is now responsible for development programs in almost 200 countries and is collecting \$170 billion for the reconstruction of Syria



Mother Teresa The woman who was born in 1910 as Anjezë Gonxha Bojaxhiu in the country now known as Macedonia has become an icon of selfless love for one's neighbors. At the age of 18 she went to India as a Roman Catholic nun. There she found her vocation: caring for "the poorest of the poor." She became famous for her dedicated work helping lepers in Calcutta



Fatmire Alushi A fearless competitor, Alushi came to Germany from Kosovo aged four and grew up to become a member of Germany's national women's soccer team. So far she has won the European championship three times and the world championship in 2007. At the 2008 Summer Olympics, she scored both goals in Germany's 2-0 win over Japan that secured the bronze medal



Wladimir Kaminer When this Russian writer describes everyday life in Germany, he has an outsider's perspective that is startling and amusing. He enables Germans to laugh about themselves. Although he was born in Moscow, Kaminer is actually a German citizen. During the final weeks of the German Democratic Republic, he was granted asylum and German citizenship



Marina Weisband

→ The “Pirate” Marina Weisband is pointing the way to new forms of politics in the 21st century

Politics does not necessarily mean distributing brochures under sunshades bearing party logos in pedestrian zones. Marina Weisband, a member of the German political party “Die Piraten,” does her political work through more timely alternative channels such as Facebook, Twitter, and her own blog. She believes that politics means sharing views and ideas—not at the next party conference but here and now. Now 28, she doesn’t like to waste time and energy. At the age of six she came to Germany with her parents from Ukraine. Physicians had advised her family to move far away from Chernobyl, as Marina had been born soon after this catastrophe and spent months in the hospital as a toddler. Health problems were also one of the reasons why she gave up her position as the Executive Director of Die Piraten in 2012. However, she is still committed to her political work. “One of the worst things about migration is that you have to leave your friends and relatives behind, and you’re aware of the conditions in which they’re still living,” she says. Now she is able to make more frequent visits to Kiev.

“As a child I experienced German society as open and tolerant—and I’m grateful for that”

Photography: J. Zick / action press

Peter Maffay

→ Songs as a peace offering? It works if everyone sings along, like Peter Maffay's fans.

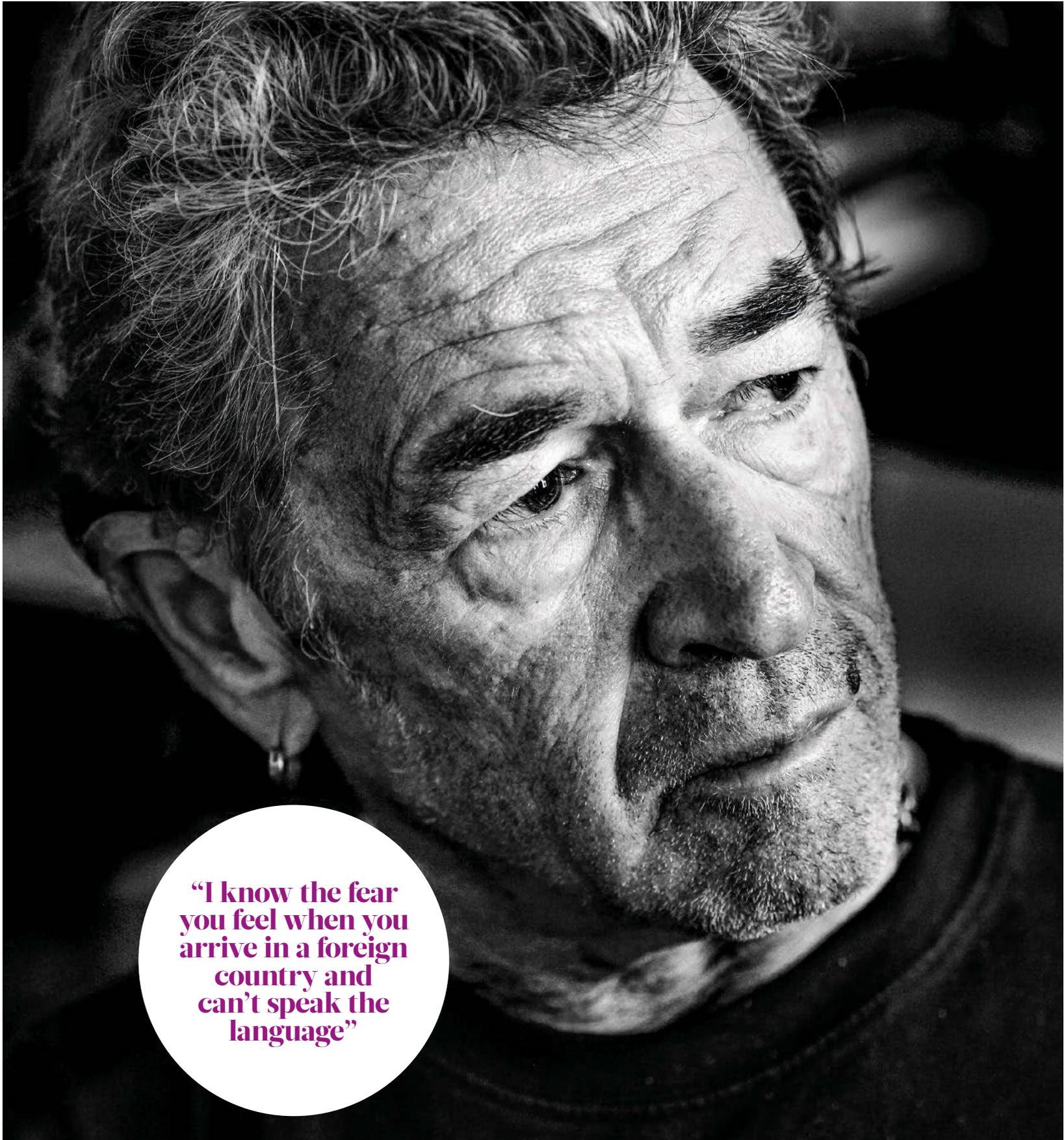
Peter Maffay knows how it feels to be a member of minority and to leave his homeland. Because his mother was a Transylvanian Saxon and his father was a German-speaking Hungarian, the family

felt so marginalized in Romania that they moved to Germany in 1963. At the start of his musical career, Maffay was laughed at by rock musicians and bitterly mocked by music critics. However, that never

caused him to deviate from his course—on the contrary. His songs are always an offer of peace and brotherhood. His many hit songs, such as “You Have to Cross Seven Bridges,” originally written by the GDR

band Karat, have made him one of Germany's most popular rock and pop musicians. Maffay helps Afghan refugees and traumatized and disadvantaged children from all over the world and is an outspoken

critic of xenophobia. When he sings about his dreams and aspirations today, no one's laughing any more—millions of fans sing along.



“I know the fear you feel when you arrive in a foreign country and can't speak the language”



Hasan Salihamidzic, a former professional soccer player, fled from Bosnia to Germany



The photographer Gisèle Freund stayed in Paris when the Nazis came to power



Tidjane Thiam, a former Minister of the Ivory Coast, is the CEO of Credit Suisse



The Bauhaus mastermind Mies van der Rohe left Germany in 1938 for the USA



Rapper Afrob was born in Italy as his parents made their way from Eritrea to Germany



Germany was the adopted homeland of the Russian painter Wassily Kandinsky until 1933



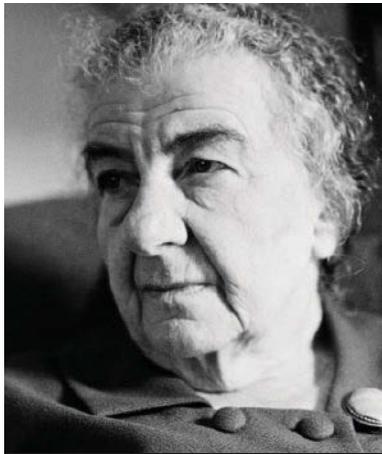
The writer Sasa Stanisic fled from Bosnia to Heidelberg when he was 14 years old



The pop singer Helene Fischer was born in Krasnoyarsk, Russia



Stefan Hell, winner of the Nobel Prize for chemistry, comes from Romania



Israel's Prime Minister Golda Meir was born in Kiev and grew up in the USA



The Fugees musician and producer Wyclef Jean came from Haiti to the USA as a child



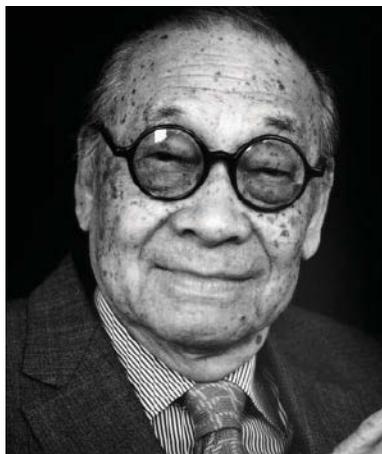
Omid Nouripour, a Bundestag member for the Green party, has Iranian roots



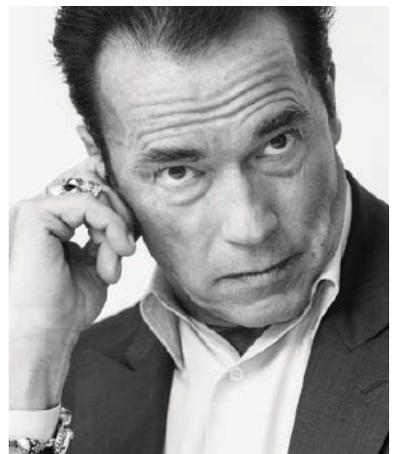
The singer Rihanna started out in Barbados but her career took off in the USA



The Turkish entrepreneur Vural Öger is a recipient of Germany's Federal Cross of Merit



Ieoh Ming Pei was born in China and shaped modern architecture in the USA



Arnold Schwarzenegger, from Austria was elected Governor of California



Henry Kissinger No other US Secretary of State has had a bigger impact on world history than Kissinger, a Nobel Peace Prize laureate who has been known to call other politicians “dangerous fools.” He was born in Fürth, Germany, in 1923



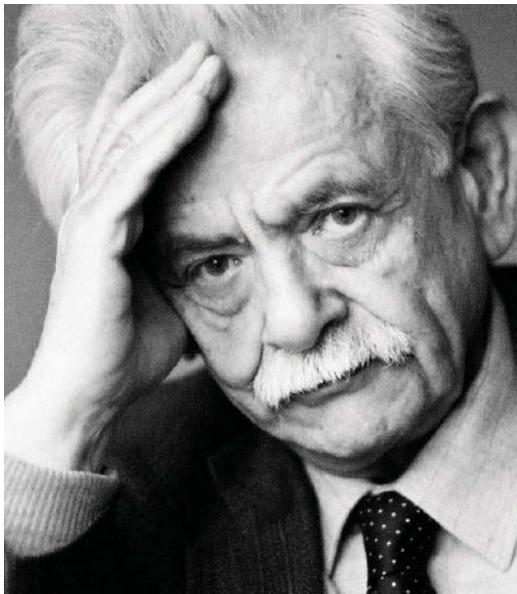
Shermin Langhoff Migrants seldom have a career in the theater. Langhoff, who was born in Turkey and is now the Director of the Gorki Theater in Berlin, intends to change that by presenting the life of migrants on the stage



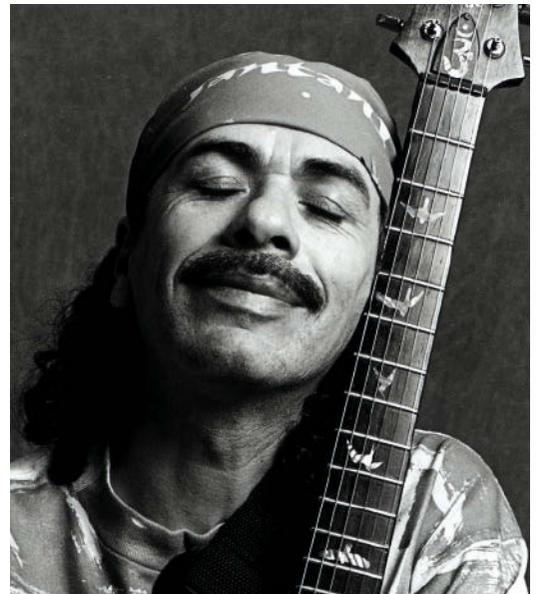
Ali Güngörmüş Against his parents’ will, he began an apprenticeship as a cook after graduating from high school. Today he is Germany’s only Michelin-star chef with Turkish roots. His successful recipes are Mediterranean and Oriental



Isabel Allende After her uncle, Chile’s President Salvador Allende, was killed in a military coup, Allende, a writer, left the country. She has written her successful novels in Venezuela and, since 1988, in the USA



Elias Canetti Rootless, or a true European? This author was born in Bulgaria and lived in England, Austria, Switzerland, and occasionally in Germany. Canetti graduated from high school in Frankfurt am Main



Carlos Santana At the age of 14, this Mexican guitarist earned his first dollars in the USA by playing his music in strip clubs. Ten Grammys later, he says, “Everything you wish for can become a reality”



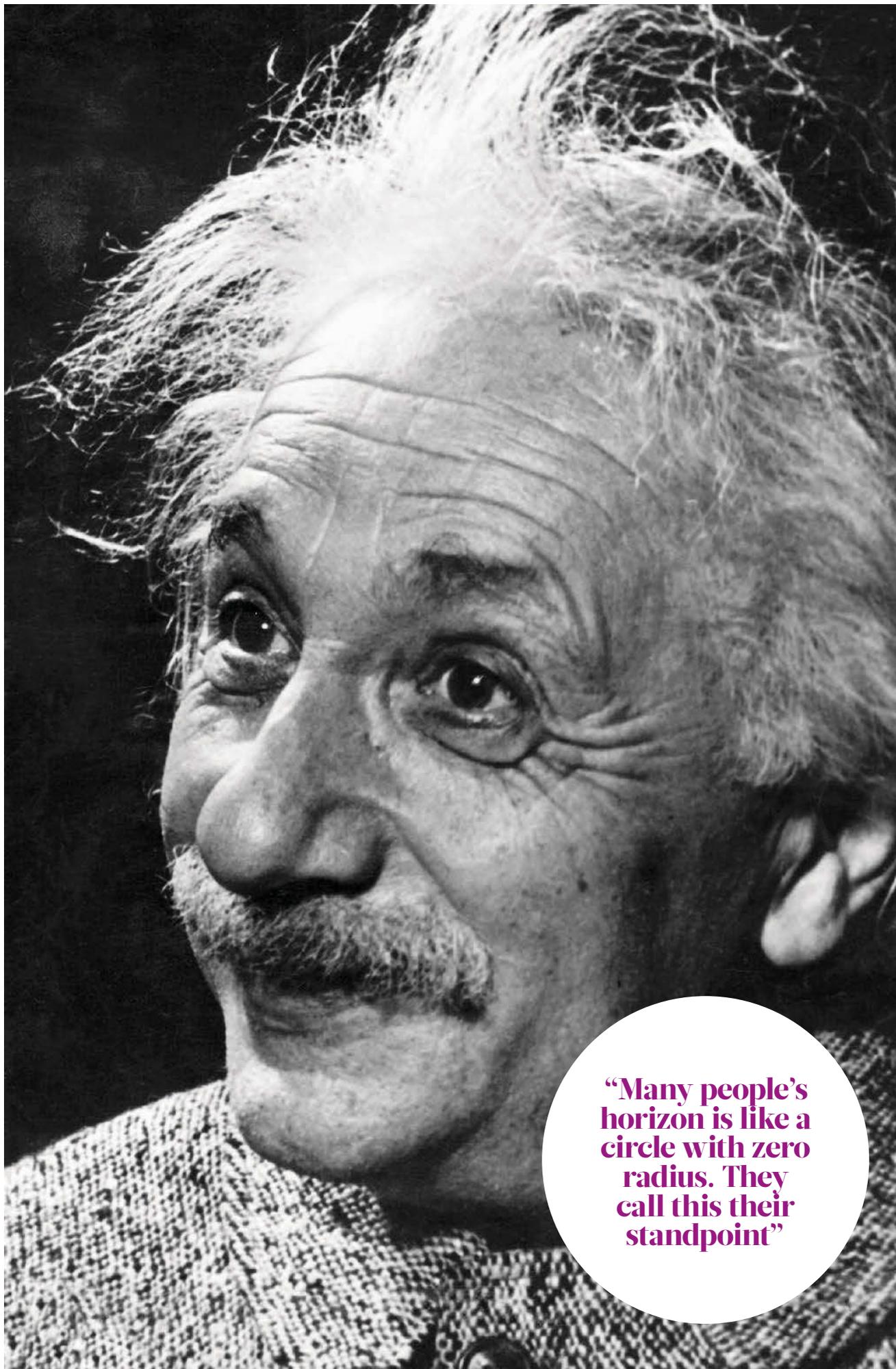
Sergey Brin His father could not endure the antisemitism of the Soviet Union any longer and applied to emigrate to the United States. His son, who was five years old at the time, went on to become the co-inventor of Google



Amal Alamuddin Clooney Her family fled to England to escape the civil war in Lebanon. Today she is a human rights lawyer who takes on cases all over the world—and in her private life she is the wife of actor George Clooney



Hertha Müller Those denouncing “intellectual cowardice” in communist Romania were persecuted. Müller, who went on to receive the Nobel Prize for literature, received several death threats—even after leaving Romania for Germany in 1987



Albert Einstein

→ Einstein was horrified by the ease with which many Germans made their peace with the Nazi dictatorship. He emigrated to the USA and never came back.

When Hitler came to power in 1933, Albert Einstein turned in his German passport in protest. He was already a world-famous scientist, but as an active pacifist and a Jew he had long been targeted by the Nazis. Einstein's writings were burned and he received death threats. Einstein, a winner of the Nobel Prize for physics and the inventor of the theory of relativity, was not prepared to make his peace with violence and racism—unlike the majority of Germans. He emigrated from Berlin to the USA, where he was warmly welcomed as possibly the greatest thinker of his time. From then on this brilliant physicist taught and conducted research at Princeton University near New York. In 1940 he received US citizenship in addition to his Swiss citizenship. Einstein's experience of exile and World War II made him a passionate pacifist and a voice of warning. Until the end of his life he was an advocate of world government, international arms controls, and the peaceful use of nuclear energy. He never forgave his former homeland.

“Many people’s horizon is like a circle with zero radius. They call this their standpoint”

Photography: Corbis



Photography: D. Levene / eyevine

“I’ve often been treated inappropriately. That’s because I’m a woman and a foreigner”

Zaha Hadid

→ This architect hates right angles and doesn’t set much store by other conventions either.

Buildings don’t have to be real estate. In 2008 Zaha Hadid designed a mobile exhibition building for the Chanel fashion company that was subsequently rebuilt in Tokyo, New York, Hadid’s adopted home city of London, Moscow, and Paris.

Ever since she designed a futuristic firehouse in Weil am Rhein in 1993, this Baghdad-born architect has created architectonic monuments all over the world. Many of them have sparked fierce debates, not only because of their

extravagant shapes but also because Hadid doesn’t mind working in countries ruled by dictators, such as Azerbaijan. Is this good, bad, permitted or forbidden? Hadid takes nothing for granted, even if this means one of her works causes

a scandal. She calls postmodern architecture a catastrophe; her models include Russian constructivists such as Kazimir Malevich. Now aged 65, Hadid is the first—and so far the only—woman to receive the most coveted honor for

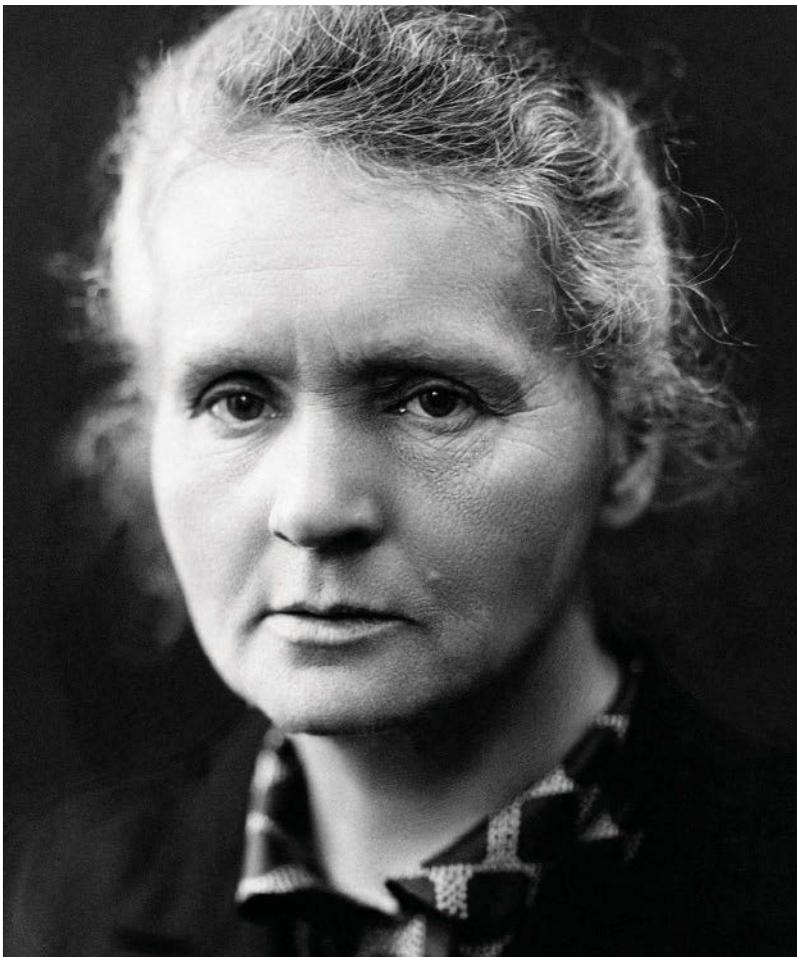
architects, the Pritzker Prize, in recognition of her striking originality. “It’s a challenge to create architecture if you’re a woman and a foreigner—especially if you’re doing unusual things,” she says. And she does unusual things every day.



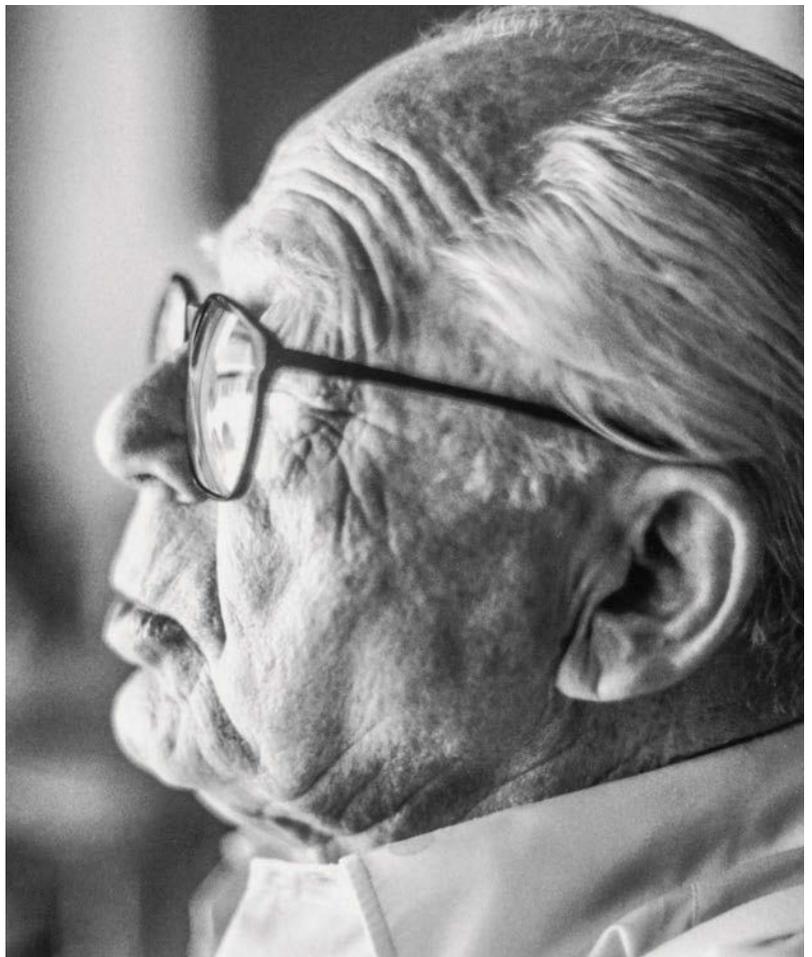
Okwui Enwezor "I'm interested in ideas, not nationalities," says Enwezor, who was born in Nigeria and after many years in the USA became the director of the art museum Haus der Kunst in Munich in 2011. Now 52, he rejects the idea of art as pure decoration. At the Biennale in Venice in 2015, he staged a reading of Karl Marx's *Capital* in order to protest against the commercialization of art



Malala Yousafzai This 18-year-old girl dares to do what only well-equipped armies can do: to defy the Taliban. Because she promoted girls' right to education, she was attacked and shot by the Taliban. She underwent emergency operations in England and has settled there for the time being. And she still says, "When an injustice is done, you must be allowed to call it by name"



Marie Curie "I never really learned how to do housework," said Marie Curie. After all, she had another goal in mind. Women were not allowed to study at universities in Poland, so she enrolled at the Sorbonne in Paris in 1891. For her work, which included the discovery of radioactivity, she received the Nobel Prize in physics in 1903 and the Nobel Prize in chemistry eight years later



Billy Wilder His name was actually Samuel, but his Polish mother loved America and named her sons Willie and Billie. After arriving in the USA, Billie Wilder started spelling his name with a Y and went on to make popular films, such as "Some like It Hot" starring Marilyn Monroe. For his work he received a total of six Oscars

“Work Is Crucial to Integration”

Interview with Klaus Engel, Chairman of the Executive Board of Evonik Industries AG

➔ **Mr. Engel, in a speech you gave in Berlin, that attracted a lot of attention, you said that Germany needs to develop a new positive set of guiding principles to deal with the current wave of immigration. You referred to this as the “German Dream.” What exactly is this dream?**

Klaus Engel: It’s remarkable that Germany has now become the number one immigration destination; we’re even ahead of the USA right now. Who would have thought our country would emerge from the shadows of its past, reunite, and now become the place where a huge number of people from all over the world want to make their home? The “German Dream” that brings these many refugees to us is the promise of peace that our country holds for them.

Germany is like a magnet. Is that why so many are coming?

Engel: The appeal of our country has to do with our social market economy, which ensures our citizens have the opportunity to participate in our prosperity, are integrated socially, and are rewarded for hard work and education. Our political stability and prosperity are the result of the social stability and peace that our unique economic system makes possible. This aspect is very fascinating and appealing to people.

Given the recent attacks in Paris, isn’t the “German Dream” somewhat naïve?

Engel: The horrible attacks in Paris were directed at the Western way of life—at all

“The ‘German Dream’ that brings refugees to us is the promise of peace that our country holds for them”



of us. The members of the so-called Islamic State want to bring their war against the West to our front door, and all of us in Europe have to work together to stop them. However, I also believe we should remain calm, because the West has made many mistakes in the Middle East over the last 14 years, and Europe should be careful not to repeat them.

But doesn’t the influx of refugees also harbor the potential for conflict and terrorist attacks in Germany?

Engel: You have to view these things separately. It’s certainly a matter of concern when our security experts say that we are facing a threat from Islamist extremists. Our government should take such information very seriously, of course. However, the reality on the ground is still quite different at the moment. After all, the refugees who are coming to us from

war zones are fleeing from the very same Islamist extremism that threatens us. They’re trying to save their lives and want to live in peace with others. Still, one thing needs to be clear—namely that we can not allow the bloody battle under way between different Muslim denominations to be imported into Germany and Europe. The refugees must abandon the hate from their past and, instead, adopt our principle of peaceful conflict resolution. However, the only way to ensure this is through the rapid integration of refugees into our society and our value system.

Doesn’t the rising number of refugees pose a threat to social cohesion?

Engel: Social cohesion here will not be jeopardized by immigration just as long as immigration doesn’t lead to envy, resentment, and conflict between the German population and the refugees. ➔



Helping instead of protesting: While certain groups march against immigration, most Germans feel for the refugees, and show it



→ **So how can we prevent conflicts related to the distribution of jobs, wealth, etc.?**

Engel: The refugee crisis is also putting the spotlight on the social and economic divide here in Germany, which we have chosen to ignore in recent times in light of our positive economic development. For example, we have not done a sufficiently good job of reintegrating the economically underprivileged and the long-term unemployed into the mainstream. We've also neglected the construction of new subsidized housing. We have lost one million subsidized apartments in Germany since 2002, and the effects of this are now becoming noticeable in a dramatic way. Today, we have a shortage of more than two and a half million small, affordable apartments.

Doesn't that lead to envy and resentment among Germans?

Engel: We can not allow right-wing populists to weigh the economic problems of Germans against the precarious situation of the refugees. What we need today is an extensive program of investment that addresses everyone's problems—there's a lot that needs to be done on the housing and labor markets, but also at universities, schools, and kindergartens, and at public facilities. I would also point out that such investment will create jobs. I'm very optimistic that if we set the right political course, we can succeed in integrating the great number of refugees who are coming to us.

How?

Engel: Integration starts with language; after that comes an apartment, training or education, and work. In the end, every-

thing hinges upon training, education, and labor market integration. The only way to avoid repeating the mistakes of the past and creating so-called parallel societies is through employment. Employment has always been the key to liberating people from outdated social and cultural constraints. More importantly, work lets you live an independent life. It enables you to adapt to your environment and to lead a social life, and it gives you a feeling of pride as well. So if we want to help the refugees integrate and liberate themselves from the sinister and, in part, medieval social and cultural norms that they have fled from, then we're going to have to provide them with employment.

“If we want to help refugees liberate themselves from in part medieval conditions, then we're going to have to provide them with employment”

Yes, but do they have the qualifications needed in our complex industrial society?

Engel: Initially, most refugees have very little chance of finding a job. They often don't have their degrees or certifications with them, or else they have no formal qualifications whatsoever. Strictly speaking, 80 percent of the refugees don't have the type of formal qualification that is required here in Germany. However, if you look at it the other way around, this offers

our employment authorities, chambers of commerce and industry, and companies an ideal opportunity to finally reduce the complexity of their bureaucracies. Of course, that doesn't mean we should abandon our high standards for professional training and education, but we do need to lower the bar somewhat for refugees in order to get them started. Otherwise we won't be able to accomplish anything.

What do you propose?

Engel: Some promising approaches being taken by chambers of industry and commerce involve assessing individual skills and issuing provisional certifications. We in German industry should offer internships in the interim, as this would allow young refugees to spend their time in a meaningful way until their status is clarified. If they have to sit around and wait the whole time, they will become aggressive.

Should we eliminate the minimum wage for refugees?

Engel: We shouldn't downgrade refugees into a reserve labor army. Here too, we should avoid pitting refugees against the local population. If we eliminate the minimum wage for refugees, the low-wage sector will be subjected to huge pressure, and competition at the lower end of the labor market will become unbearable.

Given all the problems, do you really believe there's still potential for expansion on the labor market?

Engel: The refugees arriving in Germany are a great opportunity for our labor market. A lot are very young—70 percent under 30, and 55 percent under 25. According to

We can do it: How Evonik is helping out with projects

Evonik is taking action and helping: Employees at various locations are volunteering and the Evonik Foundation is making donations to institutions and initiatives throughout Germany. Here we present six of a total of more than 60 projects



Organizing aid

For months, German citizens have been donating clothing and everyday articles for refugees. The need is growing again as winter approaches. Evonik is helping to coordinate measures in Marl and Hanau and has set up permanent clothing distribution centers, for example. The company is also procuring baby carriages and slings in Hanau. In addition, Evonik has donated a van with nine seats in Wesseling that will be used to take refugees on short trips and to transport donated materials.



Advice and support

The Women's Cafe in Hanau is a place for women who have fled their country either alone or with children. The cafe is a safe haven where they can also meet other women in similar situations and obtain advice from trained social workers. Evonik is supporting the cafe and a similar facility in Essen with donations. Evonik is also financing training measures for voluntary aid workers in Worms who help refugees deal with authorities and support them in everyday situations and when conflicts arise.



Helping refugees to help themselves

Employees in Worms and Rheinfelden have set up and equipped mobile bicycle repair shops where refugees can fix up bikes for themselves and their families. This involves more than just patching tires: Many refugees spend their first few months in Germany simply waiting—but at the repair shops, they can do something meaningful and talk to each other and to German aid workers. The work and the bikes also give them and their children a feeling of independence and mobility.

“We will not have to give up our prosperity. Successful integration will enrich our country not only culturally but also in terms of euros and cents”

the Federal Employment Agency, young refugees are very motivated to find work and want to make their own way in the world. However, to exploit this potential, we first need to invest in language skills, training, and education. The people now arriving are not the skilled professionals of tomorrow, but they are the skilled professionals of the more long-term future.

Will all the effort needed actually pay off?

Engel: Immigration represents a worthwhile investment in the future of our country, one that will pay off. Germany needs more workers and skilled professionals. Without immigration, the population will fall by 20 million by 2050—and the labor force by 40 percent. That’s another reason why I would like to see new legislation implemented quickly, as that’s the best way to manage integration in a manner acceptable to everyone.

Yet the challenges we face with the refugees are mounting. Aren’t you worried that the current acceptance among German people could change?

Engel: Yes, there’s a danger that this could happen. In October, the Allensbach Insti-



Germany is going to change: Klaus Engel in a television debate

tute conducted a survey that revealed that the majority of Germans—54 percent—now view the influx of refugees as a cause of great concern. Moreover, 57 percent have the impression that politicians, regardless of which party they belong to, don’t have a clue as to how to deal with the refugee situation. At the same time, slightly less than half the population believe that politicians don’t pay enough attention to the interests of Germans. I’m stunned by that—by the noticeable hatred people feel toward politicians, the lack of trust in our government, and the increasing disdain for our political system. For example, there was that horrible knife attack on the mayoral candidate

in Cologne, Henriette Reker. This type of thing worries me a lot. It’s almost like an abyss is opening up.

The results of the public opinion polls are in fact disturbing...

Engel: Nevertheless, I do believe that we will see a stabilization in the refugee situation in the winter months and that order will then be restored. We did in fact experience a state of emergency in the summer. However, the government agencies have been able to turn things around in the meantime, and they will now make sure everything proceeds more calmly in the future. →

Photography: WDR Illustrations: C3 Visual lab



Providing housing

A roof over one’s head, a bed, a shower, and a washing machine—for many refugees, these are the basic things that

make them feel a little more normal once they have arrived. The emergency shelter operated by the state of North Rhine-Westphalia in Haltern am See needed additional space to house washing machines for the 130 refugees scheduled to move in. The provision of temporary facilities is something Evonik is very familiar with in Marl. Colleagues from Site Services therefore placed an order with a trusted supplier for two multifunctional trailers with a stable base construction, just like the ones used for offices on construction sites. Evonik employees then ensured the trailers were set up properly for use as temporary laundry rooms.



Enabling integration

The first year in a new class is hard for anyone—but it’s even harder for refugee children who don’t speak German.

Two women in Herne developed a teaching approach to help German children who have problems speaking and writing properly. This approach is now being used with refugee children in schools in Herne. Evonik has donated money to rent extra space and purchase teaching materials. Whether it’s an evening school in Wesseling, a high school in Haltern, a project with the Federal Employment Agency in Krefeld, or the “Language Café” in Dossenheim—Evonik supports projects near its facilities that help children, teenagers, and adults learn German as quickly as possible, so that they can integrate themselves and become successful in Germany.



Fun and leisure

During this year’s Universal Children’s Day, the Grugapark facility in Essen staged an extensive program that included a soapbox derby and a children’s theater.

Some 90 children from refugee families being housed provisionally in Essen were also on hand. Their participation was made possible by 50 volunteers and donations from Evonik for admission tickets, bus tickets, and a picnic. The refugee kids could simply have fun and be kids again—an experience that had been taken away from them. In order to offer refugee children and their parents such experiences, as well as opportunities to meet other people, Evonik also supports the construction of permanent facilities such as the “Children’s Playroom” in Dorsten and a leisure and community center in Hanau.

Klaus Engel seated next to former German Chancellor Gerhard Schröder during a podium discussion in Berlin



→ **Two-thirds of the population believe that Muslim refugees will significantly change our country.**

Engel: This is a long-term problem that we need to address together. The fears among the German population regarding Islamic infiltration can only be allayed through information and education. Apart from its other characteristics, the Pegida movement also involves a type of protest against what is perceived to be an elitist democracy that supposedly ignores the true needs of the people. That's why we need to ensure greater transparency and democratic participation in all decision-making processes—from the construction of a refugee shelter to the TTIP transatlantic trade agreement. A democracy can only function properly with transparency—not with a culture of constant rage.

What do you think? Will things remain the same in Germany?

Engel: No, we need to understand that our country will in fact change—or, perhaps I should say, will have to change. Josef Overbeck, our bishop here in the Ruhr region, said things very clearly: Our prosperity and the way we live in peace with one another will change. I believe he's right, because as long as one out every four children on earth doesn't have enough to eat, we can't expect to see much change in terms of global inequality and global migration. The biggest causes of hunger are all the military conflicts around the world. The bishop also said that while the refugees need to adapt to our way of life, we also need to change some of our habits. I think he's right about that, too. Integration is not a one-way street. Still, I don't think our

society will have to give up its prosperity, since successful integration will enrich our country not only culturally but also in terms of euros and cents.

You said we need a new set of guiding political principles. What's the difference between that and a core German culture?

Engel: For a company or a society, a guiding principle is like an agenda that also needs to be linked to specific measures. For example, a strategic goal is formulated that outlines where a company wants to be in five years. The German "core culture" that everyone's talking about doesn't actually exist in the form they think. It also seems that some political figures have come up with a new delusional idea that Germany can quickly isolate itself and, in that way, ensure that nothing changes. Illusions have never gotten us very far in our history. The interesting question is not whether our country will change but rather how it will change.

And how are we to understand that?

Engel: For example, I have to grin when I hear that Syrian refugees in Freiberg, Saxony, are being taught to sing an old German coal mining song. I mean, I love the mining tradition, but that's a little ridiculous.

The General Secretary of the Christian Democratic Union has said that refugees should at least be able to sing the German national anthem and that they should root for the German soccer team.

Engel: Let me put it this way: We didn't demand that Turkish-Germans come out to cheer on the German team during the 2006 World Cup. They initially hung

their Turkish flags out the window. And then we were very surprised, and also all very pleased, when many Turks displayed German flags as a matter of course after Turkey failed to qualify for the World Cup. The German-Turkish flags that a lot of people made themselves were especially nice. They had a white crescent with a star in the red color of the German flag. That shows how creative people can be when they show their feelings and appreciation for their old and new countries. Why should we force anyone to adhere to single core culture?

But what about the values in our constitution that are considered inviolable?

Engel: They're all in our Basic Law: No one may be favored or disadvantaged due to their gender, sexual orientation, ethnic origin, race, language, nationality, faith, or religious or political views. That's very clearly and nicely formulated. That's the admission ticket for refugees, so to speak. In my opinion, we should not be forcing immigrants to adopt a type of crude patriotism but instead encouraging them to develop a kind of constitutional patriotism that really should apply to all people in Germany. The philosopher Jürgen Habermas has said that the majority in a constitutional democracy should never be permitted to force its culture and its way of life onto a minority. He's right, and so we should simply stop talking about this subject.

Then how can we get immigrants to commit themselves to our values? ?

Engel: There are already many initiatives and proposals in this direction. The ARD broadcasting company is now showing a popular German children's program in Arabic in order to teach children how to ride a bus in Germany, for example. At the same time, I believe that exceptional circumstances require unique measures. For example, it would be a great idea if Chancellor Angela Merkel's New Year's address at the end of this year were to be broadcast with Arabic subtitles, and if she would also say a few words in Arabic with German subtitles. The Chancellor would thus be addressing the refugees on an equal footing, so to speak, and showing them her respect by using their language. At the same time, she could also use the speech as an opportunity to appeal to Ger-

“We shouldn't force immigrants to adopt a crude patriotism but rather encourage them to develop a constitutional patriotism”

mans—to their conscience—and to allay their fears. At the same time, she could explain to the refugees in their own language why they need to respect and obey German laws and not fight with each other in the shelters, for example. That would send a powerful signal.

Indeed. But how can we actually improve integration?

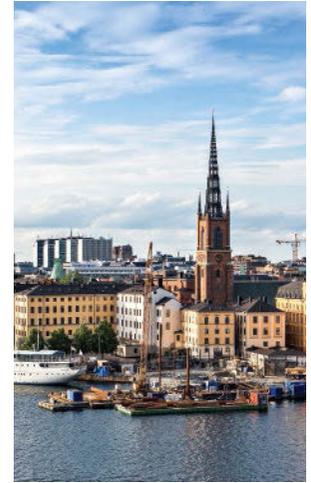
Engel: If what former German President Christian Wulff said about Islam being a part of Germany is true, then why don't we do more to shape concrete government policy accordingly? I travel a lot all around the world. We recently opened a new plant in Singapore. Whenever I go to a ceremony for a plant opening, I always make sure to learn something about the country concerned beforehand. What I experienced in Singapore was truly amazing, and it could very well serve as an example for Germany. Singapore is a country in which people from four different major religions manage to live peacefully alongside one another. The government treats everyone equally. The goal in Singapore is not only to maintain social cohesion but also to protect the multi-ethnic and multi-religious city-state against the influences of religious extremism. The main religions in Singapore are Buddhism, Christianity, Islam, and Hinduism. So, in addition to the three secular holidays celebrated there—New Year's Day, Labor Day, and a national holiday—Singapore also has a number of other religious holidays distributed across the four main religions, and these holidays are for everyone.

Is that something that could also work here in Germany?

Engel: If we were to do something like that in Germany, we would have to make certain holidays of other religions into official holidays for all—in other words, these holidays would be for everyone in the country. So, the Jewish holiday of Yom Kippur, the Day of Atonement, and Eid al-Adha, the Muslim Festival of the Sacrifice, would both become German national holidays, for example. This would make Muslims in our society feel more accepted. Such practical approaches would do more for integration than academic discussions about whether or not Islam is really a part of Germany. They would serve as firm and sweeping gestures that would better reflect the transformation of our modern society than all the discussions about a “core German culture.”

Does that mean we will soon see the Protestant Klaus Engel breaking bread in a Muslim community?

Engel: It's something that I've already done, and I can only recommend that everyone try it.



Immigration policy: How do other countries address it?

Australia, the USA, Canada, and Sweden are all popular and successful countries of immigration. What immigration policies do they employ?

Point system

Canada and Australia use a point system to evaluate potential immigrants. Points are awarded on the basis of education, professional experience, language skills, and age. Canada's system is limited in its effectiveness, because it reacts to slowly to labor market changes, which is why many highly qualified immigrants have been forced to drive taxis or take cleaning jobs in the country. Australia has a highly professional immigration agency that determines immigration needs, but only one-third of all immigrants enter the country via the point system.

Job requirement

Having a job is the best bet. For example, those with a job offer are generally awarded the most points in Canada. Individual Canadian provinces can also allow immigrants in without using the point system. Almost all non-refugee immigrants in Sweden are allowed in only because of a job offer, and the same is true of those who successfully enter the USA to work. One-third of all immigrants to Australia enter via the point system; two-thirds have a job offer. Australian employers recruit aggressively at trade fairs in London and Berlin, as well as via 70 employer association offices abroad.

Entrepreneurs and investors

Investors and solvent entrepreneurs are welcome everywhere. The US and Australia have special visas for such individuals.

Geographic distribution

Many immigrants want to live in big cities. However, this poses the risk of the type of ghettoization that's occurred in the South Bronx in New York or in neighborhoods on the outskirts of Paris. Similarly located areas

in Stockholm and Göteborg have been considered problem districts for several years now, and such a development may soon be seen in Vancouver and Toronto as well. Canada therefore recently began promoting the creation of jobs for immigrants in provincial areas, something Australia has been doing for many years now.

Family reunification

The immediate family of immigrants who are already in a country usually don't have the same level of education or language skills. This aspect is viewed critically, and some immigrants also have large families. Statistically speaking, nearly two-thirds of immigrants to the USA obtain their coveted Green Card (permanent residency) as family members of already established immigrants. The figure for Sweden is around one-third, for Canada one-fourth, and for Australia only one-fifth. The parents of immigrants don't have much chance of joining their children in Australia—studies have shown that this group of potential immigrants offers little benefit to the economy.

Temporary residency

A temporary visa has two benefits. It is linked to a job and offers both sides time to get to know each other, as it were. The USA issues around 130,000 temporary visas to highly qualified individuals each year, as well as to unskilled workers for employment in the construction, health care, landscaping, forestry, hotel, and food-processing industries. Many later receive a Green Card. It is similar in Australia, where residence permits for two or four years are issued mainly to people with job offers or to students. Around half of these people then later successfully apply for permanent residency.

Time to Rethink!

When millions of people are migrating, something needs to shift in our way of thinking too. The certainties of the past no longer apply. For Germany and the Germans, this means rethinking and changing the way we behave—both inside and outside.

Germany needs a shared idea

The diversity all around us has to become part of our identity, says Naika Foroutan.

➔ German is culturally diverse—and always has been. It is characterized by Bavarian, Saxon, Northern German, and German-Turkish influences, and metropolitan and rural, Christian and Muslim ways of being. Germany is a heterogeneous country for the simple reason that it lies at the heart of Europe and has been continuously shaped by streams of migration. Yet Germany lacks a shared idea or mission statement that reflects this diversity and makes it a blueprint for the future.

This lack is also mirrored in attitudes toward integration, which for a long time tended to focus one-sidedly on the migrants themselves. People believed that

the host country grants integration and migrants must adapt. In this way, paradoxically, integration becomes a concept that excludes certain demographic groups.

Yet nonintegration has nothing to do with ethnic origin. Not being integrated means not sharing in the main benefits and promises of society, such as employment, education, culture, and social advancement. Not only immigrants to Germany but also many other people in the former East and West Germany are deprived of these benefits. The concept of nonintegration must therefore be applied to the whole of society.

In current attitudes to the so-called refugee crisis, what is striking is that both economic research institutes and major corporations take a positive view of the influx of refugees. If, therefore, there is no economic threat and, at the same time, experts refer to a demographic crisis in Germany that can only be offset by more immigration, then it can only be a fear of diversity that is paving the way for a rise of the New Right. It is the fear of being overwhelmed by foreigners, which in turn feeds on the deep-rooted idea of a homogeneous people that is being undermined.

We therefore need a shared idea with which all citizens, including the “new” ones, can identify, and which reflects the actual diversity of German society. A key route to such an idea can be the way in which certain historical events are put into context.

At the very latest, from the period of reconstruction following World War II, there is a shared history that includes migrants to Germany. The so-called economic miracle of the 1960s, for example, is an achievement based on the joint commitment and hard work of the entire population, including both the established and immigrant sections.

It is not enough, however, merely to discover the rudiments of such a common history; this shared story must be continually explained as such. This is best accomplished in school textbooks, and in history, geography, and math classes, where we can point precisely at the origins of what we today regard as our canon of knowledge. Similarly, political speeches, newspaper articles, academic papers, and even targeted campaigns can help show people that diversity is not something new in Germany.

Naika Foroutan is Professor of Integration Research and Social Policy at the Humboldt University of Berlin and Deputy Director of the Berlin Institute for Integration and Migration Research (BIM). She is also a board member of the Council on Migration.

Home



Jürgen Todenhöfer—a former politician and media executive—is a journalist and author of numerous bestselling works of nonfiction, including the recent *Inside IS. 10 Tage im "Islamischen Staat"*. His charitable foundation *Sternenstaub*, founded in 2009, funds aid projects in Afghanistan, Iraq, Syria, Congo, and also Germany.

We need to stop fighting wars

The West must shed the following dogmas, says Jürgen Todenhöfer.

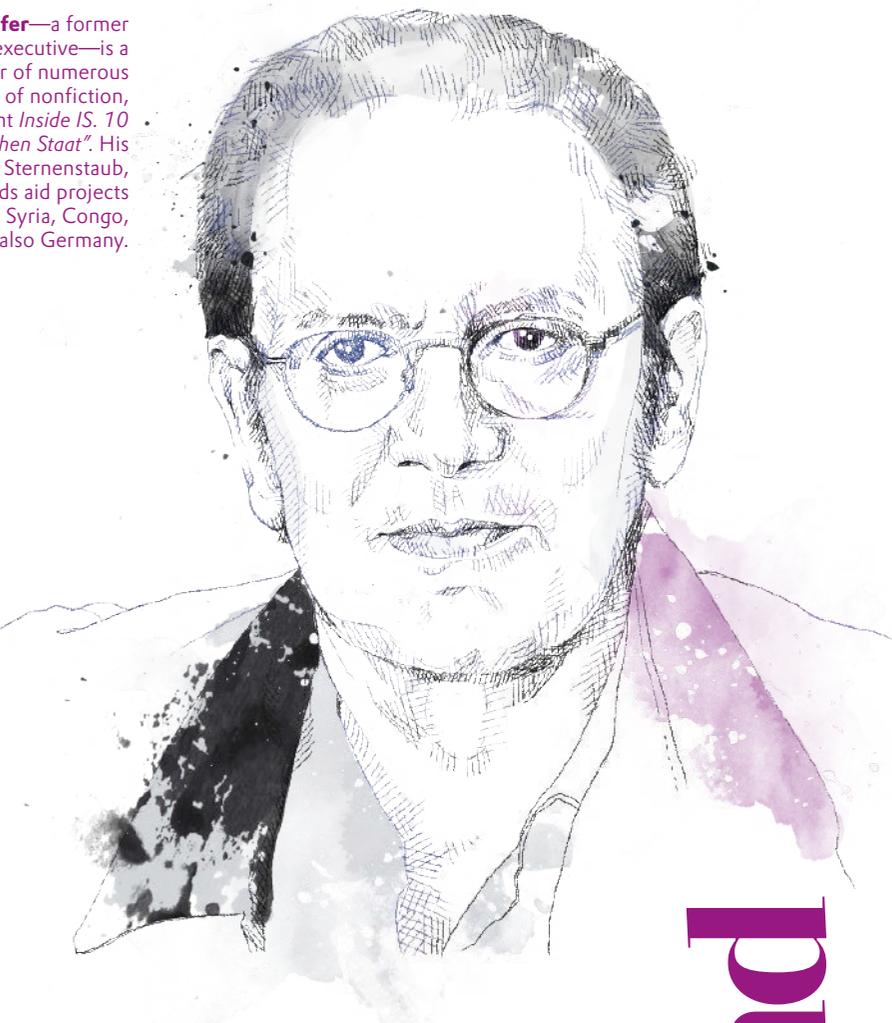
➔ We need to eradicate the causes of the refugee disaster and of terrorism. In the Middle East, it's a case of all-out war at the moment, with powerful support from the West. Only when the West helps to put an end to this poisonous situation will the flow of refugees dry up. By the same token, concerted action could conquer the terrorism the West has helped to breed, including the IS. We need clever politicians who advocate peace, not warmongers.

A seven-point plan for the Middle East

1. A long-term peace and security conference for the Muslim countries to bring about a settlement of their interstate conflicts (Middle-East CSCE), including those between Sunni and Shiite countries. Some governments in the Middle East share much of the responsibility for the chaos into which the region and its countries have been plunged. For many of them, social justice is an unknown concept.
2. The removal of all Western military bases in the Muslim world. They are a humiliating remnant of colonial times that no one needs. After all, we don't have any military bases in China.
3. A renunciation by the West of war against the Muslim world. In the period since 9/11, wars by the West have led to an explosion in the number of international terrorists from 1,000 to over 100,000. The Middle East is drowning in terrorism, and we've bred it ourselves.
4. A strict policy of nonintervention in the internal affairs of other countries. This also applies to Saudi Arabia and Iran. The Muslim countries must be left to solve their own conflicts, including the IS conflict.



Jürgen Todenhöfer is a highly respected figure in the Middle East. His insider report from within the IS has been on *Spiegel* magazine's bestseller list since April 2015.



Abroad

5. The West should treat the Muslim world as generously and as fairly as it does Israel.
6. An end to the racist and religious discrimination against Muslims in the countries of the Western world. All slurs against religion and religious groups (incitement to hatred) must be strictly punished—as is required by Paragraphs 166 and 130 of the German Penal Code. Our judges have no right not to apply certain paragraphs of the Penal Code. To refrain from doing so is a perversion of the course of justice.
7. Combating all forms of terrorism in the world—whether far-left, far-right, separatist, religious, or of any other motivation—with the classic weapons of counterterrorism: infiltration, surveillance, money, special commando forces, etc.—but not with the failed strategy of war, which has been shown to breed terrorism. The Western and the Muslim worlds need to adopt a new way of thinking, in which the focus is on justice and education, rather than tank shipments and oil contracts. Wars of aggression and terrorism are a crime against humanity.

My advice to both sides: Stop insulting God with your godless violence! If not, Hell will soon be bursting at the seams. God is neither a warmonger nor a terrorist. ●

They heard the news, read about the plight of the refugees, and set about providing some concrete help. That's sympathy in action and real moral courage. Do you recognize any of these everyday heroes?



ON THE DESIRE TO HELP

Some people get involved, others look the other way. Some open their hearts, others shut themselves off. Why does a feeling of dismay cause some people to turn away, while in others it inspires compassion?



3

➔ At an asylum-seeker center in Dresden, Kai Löwenbrück and Daniel Sippel realized how urgently some refugees required medical care—and how slowly they were receiving it. Without further ado, the two doctors set up a portacabin outside the center and are now providing—alongside their regular duties at the University Clinic—free care for typical refugee ailments such as scratches, diarrhea, and kidney malfunction.

Similarly, Harald Höppner could no longer bear the horror stories about capsized refugee boats in the Mediterranean. With friends, he bought a fishing boat last winter, refitted it, set up the organization Sea Watch, and is now patrolling the waters off Libya with a crew of volunteers. To date, they have rescued more than 600 refugees.

SV Babelsberg 03, a soccer team in the Havelland District League, has players from Albania, Somalia, Nigeria, Cameroon, Sudan, Syria, and Kenya. “Soccer unites people,” says Manja Thieme, who initiated the project.”

These are just three of the thousands of examples of how people are helping in the current refugee crisis. They hand out donated goods, give language courses, help refugees in their dealings with the authorities, organize sleeping accommodation, and even provide welcome dinners in their own homes. As if from nowhere, a huge willingness to help has suddenly materialized.

But just where has this new will to help complete strangers come from in Germany? Because the unusual thing is that it is not directed at friends or acquaintances. Nor does it involve donating money for the needy in a far-away land. Instead, German citizens are making their way to hostels and camps with the firm intention to help people that they don't even know.

What images do we want to see?

A spirit of adventure, a sense of community, basic values, role models—as social psychologist Hans-Werner Bierhoff explains, “Motives like these always play a role in voluntary work.” In the present case, however, all these are overlaid by a further motive: “a feeling of responsibility in the political and humanitarian sphere.”

Germany is whatever people make of it. But it is also whatever the media choose to portray. When TV reports show volunteers welcoming trainloads of migrants, these are positive images that counteract the pictures of Pegida marches and refugee hostels purposely set on fire. This is the reason why political scientist Herfried Münkler also calls such instances of help a “battle over the hegemony of images.” Do we want to be the land of burning refugee hostels? Or the land of people who help and care? This ➔



4

Illustration: Eva Vasari

“A sense of responsibility motivates helpers”

Hans-Werner Bierhoff taught social psychology at the Ruhr University Bochum until 2014

Key Who Are All These People?

They all invest their spare time, and some their own money: These unsung heroes are helping to make life better for refugees—and, in doing so, for themselves as well

1. Micaela Oldorf

works for Human Resources at Evonik in Hanau. A former high-school teacher, she teaches refugees on a voluntary basis.

2. Katia Lübbert

helps out at the Berlin center for refugees from Syria and looks after children of refugees while they are taking a German course. "Lots of Germans are very willing to help out right now," she says, "but what's it going to be like in three or four months?"

3. Vanessa Vadder

is an office communications clerk at Marl Chemical Park and now helps look after six young refugees from Eritrea.

4. Harald Höppner

and some friends joined forces to buy an old fishing boat at the beginning of 2015. Following a re-fit, the vessel now patrols the waters off the coast of Libya, on the lookout for refugee boats in distress. After supplying life jackets and any necessary medical care, the crew of volunteers notifies the Italian sea rescue services. To date, Sea Watch has helped rescue more than 600 people.

5. Michael Lasch

is the caretaker responsible for all the refugee hostels in Cologne, a city with one of the largest influxes of asylum seekers in Germany. Tables, chairs, beds, mattresses, and provisions? No problem, according to Lasch!

6. Til Schweiger

The German actor is also featured here, because he publicly vented his anger and got involved—and because his involvement has generated a huge wave of sympathy.

7. Kai Löwenbrück and Daniel Sippel

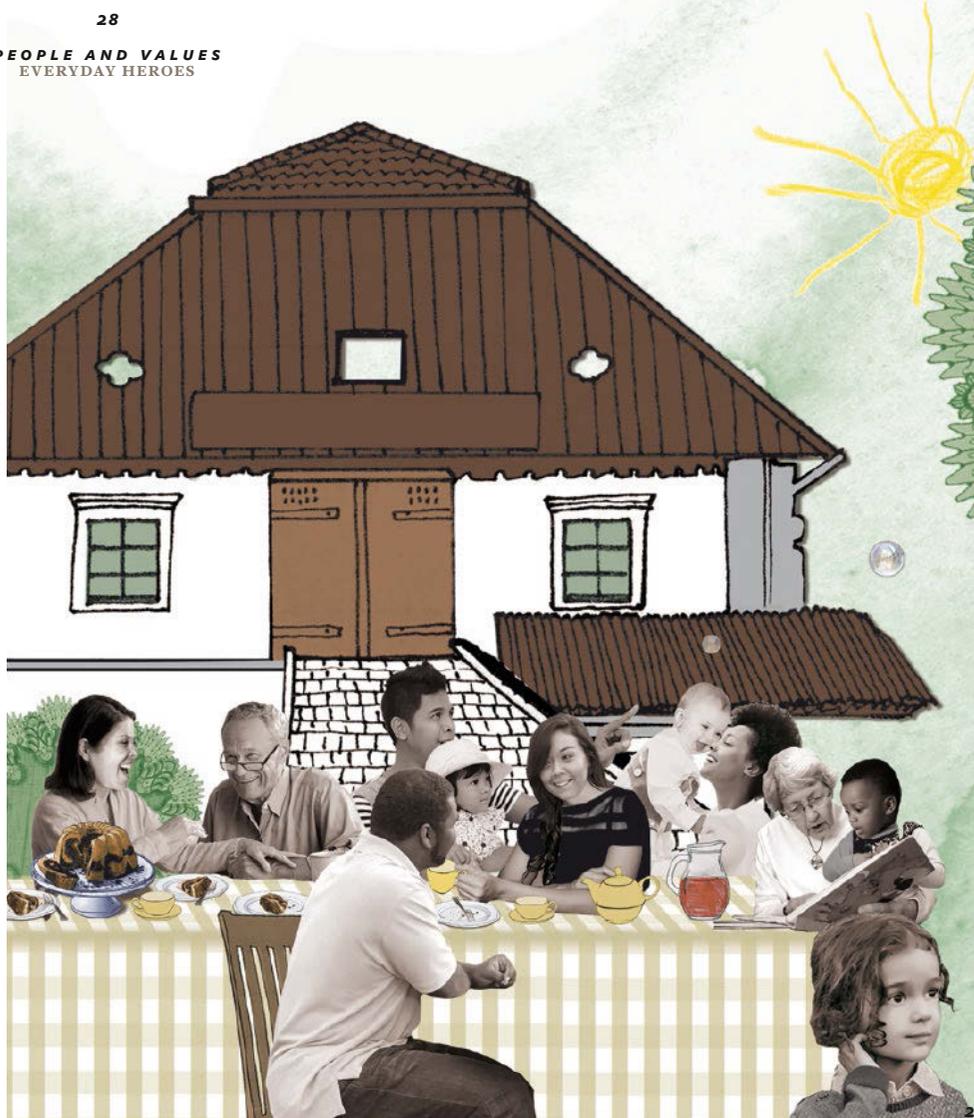
Just like a small unit of Médecins Sans Frontières—but stationed right in the middle of Dresden—the two doctors set up a portacabin next to an asylum-seeker center and are now providing free medical care for refugees, whose access to the German healthcare system is hindered by endless red tape. Löwenbrück and Sippel have the support of hundreds of friends, students, and fellow doctors. First, however, they must persuade the authorities.

8. Sebastian Hirtle

is a paramedic at Evonik in Rheinfelden. He and his sister flew to the Greek island of Kos to set up their very own refugee aid project.

9. Karen and Karl Spiekermann

For over 20 years now, Karl Spiekermann and his wife, Karen, have taken in refugees to their home in Warstein. Living with them right now are six people from Afghanistan, Kosovo, and Nigeria. "They all need someone who can be a friend to them," says Karl Spiekermann. "If my own children wouldn't look after me in my old age, the refugees would."



All in the same boat? It'd be even better to sit at the same table. Eating, drinking, and talking are the best way to understand one another

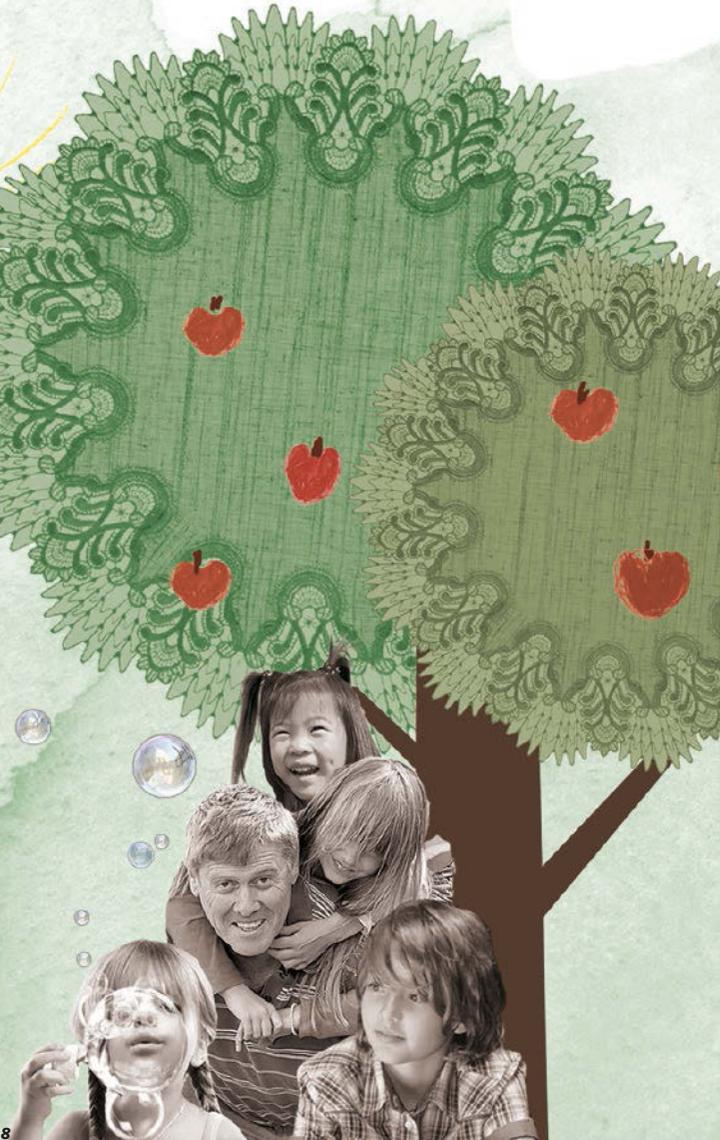
→ fight over which images dominate is vital precisely because images are things that immediately generate emotions and move people.

The kind of feelings that images evoke in us depends on what kind of experiences we have had. One and the same image can generate both sympathy and hatred. Those who feel disadvantaged in life have little time for the problems of others. In the flood of refugees, they primarily see a mass of foreigners whose dark eyes gaze hungrily at Germany. That evokes fear, and those who are frightened tend to close their minds, become indignant, nurture prejudices and negative stereotypes, and are ready one day to march with Pegida.

On the other hand, those who are receptive to the suffering of others experience empathy and thereby lay the foundations for providing active help. And in doing so, they also reward themselves. This is evident in those helpers who, following a 15-hour shift, say with a smile that it's a great feeling to be doing something meaningful. In their case, feeling and understanding are working together. Empathy is a conscious process, of which compassion, contributed by the understanding, is just as much a part as sympathy, a predominantly emotional component.

Contagious feelings

It all begins with an unconscious process known as emotional contagion. If we spend time with someone who is nervous or overtaxed, we soon feel stressed ourselves. By contrast, a smile can be very contagious—as can a yawn: We often find ourselves yawning back, although we felt perfectly awake a few minutes before. Evolutionists suspect that the purpose of such reflex actions is to strengthen bonding within a community. Physiologically speaking,



mirror neurons are responsible for emotional contagion. When we watch people skiing or dancing, for example, we mentally sway with the same movement, because the same neuronal networks are active in our brain. This also applies to even the slightest bodily and facial changes that we perceive in a person with whom we are interacting. We can understand the feelings of others, because we can read the movement in a person's face and then mirror those feelings in our brain. This gives us a picture of that person's emotions, which we then supplement through our own emotional experience.

Tania Singer, Director of the Max Planck Institute for Human Cognitive and Brain Sciences in Leipzig, is investigating how this mirroring process works. Her work focuses on the boundary between unconscious and conscious empathy. Whereas emotional contagion occurs involuntarily—we assume another's mood without being aware of this—people experiencing empathy draw a line between themselves and the other. “I suffer with the other,” Singer explains, “but I am fully aware that it is their suffering. I feel it only vicariously.”

Nevertheless, in such a case, I do feel. If, for example, we observe someone hitting their thumb with a hammer, we also writhe in a sort of phantom pain. We suffer with them, although we know perfectly well that it is primarily the other person who is suffering. Despite this knowledge, however, our distress is still hard to bear. It is for the same reason that we often avoid eye contact with the homeless. We find their hardship painful, we feel powerless, and we therefore look away.

We experience such emotionally determined empathy primarily for those we find likeable. This was demonstrated by a Singer experiment in which one

group was invited to watch another being given minor electric shocks. In the case of victims who were liked by the spectators, because they had acted fairly in a game situation beforehand, the latter experienced mental pain at the sight of their suffering. If, however, the victims had tried to cheat, the spectators did not experience any sympathy. On the contrary, their nucleus accumbens, the reward center of the brain, clicked into gear, causing the spectators to experience gratification, *schadenfreude*, and feelings of revenge.

This experiment may well explain why most Germans' knowledge of the refugee crisis starts and ends with the television. As in the case of the homeless, the images provoke pity, an uncomfortable feeling that no one can endure for very long. It is therefore a relief when the news announcer moves on to another item. And should another news story cast a bad light on the refugees, because some are fighting over food, claiming a right to hospitality, making unreasonable demands, or turning to criminal acts, then hatred can also soon develop—and *schadenfreude* at the sight of their suffering.

From sympathy to compassion

Empathy is only transformed into active help when the understanding is activated and can create a certain distance. This feeling of compassion is like the love and affection that parents experience when consoling a weeping child. Were they merely to suffer in sympathy with their child, they would likewise feel helpless and would weep as well.

Using brain scans, Singer has been able to render visible precisely this difference between passive sympathy and active compassion. The subject of the experiment was a Buddhist monk, highly experienced in the control, through meditation, of mental and emotional states. After watching a documentary film about neglected Romanian orphans, he descended into a deep state of emotional sympathy. Afterwards, he reported that he had visualized the children's suffering “as vividly as possible,” but that the pain had “soon become unbearable,” leaving him feeling “exhausted and burned out.”

However, as soon as the monk switched to a meditative state of compassion, he was no longer tortured by the images: “Instead, I felt I had a natural and boundless love for the children and the courage to approach and comfort them.” At such moments, as MRI scans showed, areas in the orbitofrontal cortex were active; this was not the case when the monk adopted a state of sympathy. This region of the brain, which is located behind the lower part of the forehead, controls impulses and emotions, and thereby helps us to socially adapt.

No one needs to become a monk in order to strengthen their capacity for compassion. Right now, Tania Singer is coordinating a study in which 200 people are being asked to train their self-perception, emotional self-regulation, empathy, and compassion over a period of 11 months. Her thesis is that the more frequently certain neural pathways are used, the more quickly they will then respond.

In other words, compassion can be taught and trained. No one needs to sit in front of the TV with a bad conscience. In helping others, we can also reward ourselves. A concern for others not only increases our own satisfaction with life but also makes others happy. What's more, it also has an indirect effect on how we treat one another, making us more open, equal, and caring. Extra helpers are always required. The two doctors in Dresden, for example, the crew of Sea Watch, and the Babelsberg soccer players are thankful for all the support they can get. ●

“We suffer along, but we know it's not our pain”

Tania Singer
Director of the Max Planck Institute for Human Cognitive and Brain Sciences in Leipzig



Carsten Jasner, author at Schön & Gut in Berlin, recently helped sort and distribute donated clothing. He now knows it's not always easy to stay compassionate in the midst of chaos



Flight Paths

Every day, people all over the world are leaving their homelands in search of a better future. Many of them are risking their lives in the process



Shacks and tents stretch out toward the horizon in Dadaab in eastern Kenya, Africa's strangest city. Thousands of Somali refugees have been driven here by the civil war in their country. In 2011 half a million people sought refuge here, creating the world's biggest refugee camp. Since then, that number has been decreasing only very slowly. Most of the refugees want to return to their homes when the country is secure. Some of them have been waiting here for 20 years



The happy end of an odyssey: Off the island of Leros, a Syrian refugee on a swaying rubber raft hands his four-week-old baby to a member of the Greek Coast Guard. At the end of a similar perilous crossing, three-year-old Aylan Kurdi drowned just off the coast of Turkey. The photo of his lifeless body on the beach at Bodrum shocked the world and became a vivid symbol of the catastrophe



Photography: Yuri Kozayev/NOOR



A green on one side, a fence on the other: While two golfers play a round in the Spanish exclave of Melilla in North Africa, in the background migrants from Morocco try to cross the fence that marks the border. The golfers who are enjoying their hobby here don't even have to be prosperous in order to post a contrast to the migrants. On the one hand is the pleasant green of Europe—on the other, a world in chaos. And the picture also shows another aspect: No matter how high the fences are, they will ultimately not be able to keep anyone out





A Danish policeman plays with a young refugee girl in the middle of the closed-off E45 highway. At times so many people were walking along this highway toward Sweden that the authorities had to halt the car traffic. This scene gives the often abstract numbers of the refugee crisis a human face. In the end, it's always about people—and human cooperation. And that is always possible



Photography: Michael Drost-Hansen / ddp images

Facts + Figures

Markus Krefler has established a college for people who are on the move



UNIVERSITY TO GO

Many young refugees say, "We want to study." Kiron University is ready for them to enroll

They've got the will—and the brains. But their documents are somewhere in Aleppo, Kundus or Basra, and without the proper documents they are not allowed to study in Germany. "It takes at least 18 months to get all the required paperwork together, and that's wasted time," says 25-year-old Markus Krefler. He has therefore launched a project to enable refugees to start studying immediately: Kiron University.

Lecture halls and classrooms are not part of the infrastructure at Kiron University; that's because everything



to college study

1
Online registration at Kiron University—no proof of asylum status, German language certification, high school diploma, or any other documents are required

2
Basic course of study during the first two years; during this time, any missing documents from their home countries can be submitted

3
Transfer to a "real" university in the third year

is done online. The name of this Berlin initiative comes from the sage Chiron in Greek mythology. The project was financed by a crowd-funding campaign. The instruction, all in English, takes place through MOOCs—Massive Open Online Courses, using international platforms such as edX, Coursera, Iversity, and openHPI. The 1,000 students who registered for the university's first semester, which began in October, pay a tuition fee of €400 per semester, which includes the rental of a laptop.

Red tape has been kept to a minimum

here. Students don't even require an ID to sign up, and they have the following two years to submit the necessary documents. During this time, they initially pursue a general course of study and then choose from a selection of five majors: engineering, computer science, economics, architecture, and intercultural studies. At the end of two years, Kiron University students can transfer to one of the 15 "real" universities in Germany and abroad that have agreed to cooperate with the initiative. By that time, all the necessary documents should be there. (UK)

BUSINESS

A Clear Message



Frank Appel, Deutsche Post: "Companies can use the potential of refugees with work permits"



Matthias Döpfner, Axel Springer: "Helping refugees is the decent and humane thing to do"



Ulrich Grillo, BDI: "Germany needs immigration so that its economy can go on growing"



Rüdiger Grube, DB: "Active integration is a key to countering hate and xenophobia"



Dieter Zetsche, Daimler: "Those who focus on the future won't reject these people"

Over half of the world's refugees are minors



Heavy burdens on young shoulders: Children on the run

According to the UN's refugee agency, some 60 million people are displaced at the moment, more than at any time since World War II. Around half of all these refugees are minors, and they are the ones who suffer the most from war and persecution. They are a traumatized generation, because they spend their formative years without a safe home or access to medical care. Many refugee children have also lost the opportunity to attend school. For example, one fourth of the schools in Syria have been destroyed, damaged or turned into refugee shelters.

Save the Children is one of the few aid organizations that still operates in Syria. It distributes needed supplies and provides support for school reconstruction and

operation. This enabled 34,500 children to attend school again in 2014. Save the Children also helps refugee children in Germany, which still has not established minimal standards for the housing and care of refugee children.

"The children first have to deal with the horrible things they've experienced while on the run," says Weneta Suckow, who helps manage Save the Children programs in Germany. "All of them want to go to school again and feel safe."

Save the Children strives to make refugee children feel protected and cared for in shelters and helps to integrate them into German schools and daycare centers as fast as possible. It also works with Evonik on several projects.

WHAT NEEDS TO HAPPEN

Rapid aid, not symbolic gestures



1. Resident status should be granted to refugees from war zones immediately, without individual reviews. This would offer them hope and ease the burden on government agencies. Symbolic measures such as non-cash benefits and "transit zones" accomplish little, increase bureaucracy, and inhibit integration.



2. Consular staff must be increased at German consulates abroad. Many refugees could enter Germany with a visa as skilled professionals or as family members. At present, waiting times are unbearably long, with the result that many try to enter illegally. This unnecessarily increases the number of asylum applicants.



3. "Education counselors" should find out refugees' wishes and potential, then send them where they have the best chance of integration. Those wanting to study engineering, for example, should go to a city with an appropriate college. Counselors should be appointed by the government.



4. Rural areas that take in refugees should receive infrastructure funding and other types of financial assistance. This will help to stimulate business activity and revive stagnating rural communities.



5. Flexible concepts are needed, because the number of asylum seekers will decline someday—and then increase once again. Government agencies, educational institutions, and companies must develop concepts for addressing such fluctuations.

40

percent of the USA's biggest companies were founded by immigrants or their descendants.

3 QUESTIONS FOR

Jason Buzi

"A refugee nation would offer refugees much better conditions"



1 You want to establish a "refugee nation." Is that a realistic goal?

This suggestion is more pragmatic than most of the things you hear about this issue. The situation in countries where migrants are forced to go on fleeing or else languish in camps is intolerable. And I don't think these refugees will be able to return to their homelands in the foreseeable future.

2 Where should this refugee nation be established?

Many territories around the globe have enough space, and many countries would be happy to donate uncultivated land for such a project. We're looking into that now, and we're initially examining large islands such as Dominica in the Caribbean and some islands in the Philippines.

3 How can the refugee nation create infrastructure from scratch?

The construction of roads, houses, and public facilities would create many jobs and attract companies. But the important thing is that the refugees would use their diverse skills to build their country themselves and establish a democratic political system. I'm convinced that a refugee nation would fundamentally improve conditions for refugees and gain them more respect.

Jason Buzi

is a real estate broker from Silicon Valley. His parents fled from Iraq to Israel, where Buzi, now 45, was born. He has launched the crowdfunding platform refugeenation.org for his project

A catalogue of demands by Hannes Schammann, Professor of Migration Policy, University of Hildesheim

Facts + Figures



Chaos at the Berlin registration center caused by old software systems and arbitrary allocation

ALLOCATION

The Random Factor

Press the **Enter** key and a random search begins. “Eisenhüttenstadt,” says the computer. Software called EASY decides where an Albanian family is to go. The acronym stands for “Erstverteilung der Asylbegehrenden (Initial Allocation of Asylum Seekers). EASY processes the refugees’ IDs and then allocates them to the federal states of Germany. Paragraph 45 of the Asylum Procedure Act decides how many refugees are allocated to each region of Germany on the basis of the Königstein formula. This is calculated annually. The greater the tax receipts and population of a federal state, the more refugees it must take.

Allocation is not always due to pure chance. Russians and Chechens, for example, are always kept apart. And anyone with close

relatives in Germany is allowed to move in with them, though even cousins do not qualify in this instance. Here too the random generator is used. According to Klaus Allert, President of the State Office for Health and Social Affairs in Berlin, the results often meet with little enthusiasm. After all, what’s a Syrian engineer to do in a Franconian village? And why should an Afghan doctor go to the Rhön Mountains, although he has relatives in Kiel?

Experts like Allert say it would be better to house refugees in places where language courses and jobs are on offer. But EASY has no access to this kind of information. The system merely allocates on the basis of where there is still spare capacity, irrespective of the Königstein formula. (MP)

3 QUESTIONS FOR

David Jacob
“Work is an important part of successful integration”



1 Why have you set up an online job exchange for refugees?

Refugees want to work and feel like recognized members of society, instead of hanging around in their hostel, feeling bored. It makes it easier for them to learn German, to make social contacts, and to stand on their own two feet. All that is very important for successful integration.

2 How do you put refugees in contact with employers?

The main channel is the media. There are lots of companies that are interested in hiring refugees. Our online job exchange helps them get in contact with these people. Over 1,000 companies and organizations from various sectors have registered for the

service, including big names such as T-Systems, Deutsche Bahn, Arbeiterwohlfahrt, and the media and software company Haufe Lexware.

3 Why have you put the job exchange online?

Lots of refugees have access to the Internet via a smartphone or a tablet. It’s often the only way they have of keeping in touch with people back home. That’s also why Workeer is optimized for use with mobile devices.

David Jacob studied communications design at Berlin University of Applied Sciences and is the founder, along with Philipp Kühn, of the online job exchange Workeer.

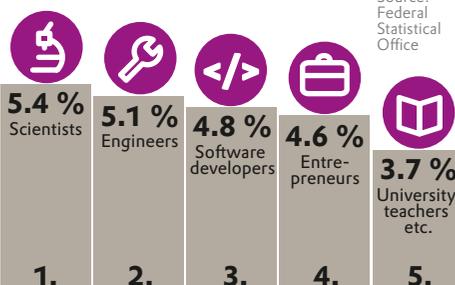
IN FIGURES

55.7

percent of foreign students who completed a degree in Germany between 2001 and 2010 have left the country since then

Source: Federal Statistical Office

Migrants with degrees who stay in Germany after their studies work primarily in the following areas:

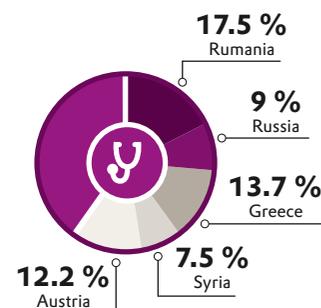


21

percent of company founders in Germany are migrants—slightly higher than for the whole population (20.3%, according to Destatis)

Source: KfW-Gründungsmonitor

22,080 foreign doctors were working in Germany at the end of 2014. Most came from these countries:





With the variety of lifestyles, opinions, and cultures on the increase in our cities, it's time for a new definition

DIVERSITY, GREAT!

"Multiculturalism" has served us well, but now it's time for a new word to describe difference, tolerance, and inclusion: "super-diversity." What matters is not where we come from, but rather what we want to be and how we want to live.

Multiculturalism: For a long time, this concept shaped the way we described our major cities. People from around the world bring their cultures and customs with them. It is this melting pot that creates a vibrant habitat. Now, however, we are seeing the rise of a new concept.

"Super-diversity" is the term used by the Göttingen-based social anthropologist Steven Vertovec to describe the modern city. "Today the migrant community is made up of lots of small groups with vastly different interests and rights. They arrive as refugees, with or without their families, some as students, others with a job contract," says Vertovec. "We need

new concepts to describe that."

The social fabric is changing as a result of this new diversity. This is particularly evident in companies that actively promote diversity within their organization. So in concrete terms, this means they aim to build a workforce with a wide spectrum of nationalities, skin colors, religious beliefs, and sexual orientations (and to increase the share of women). Diversity begins when colleagues talk to one another on the basis of their own backgrounds so that they work together, instead of simply in parallel.

Plurality must make its way from "the company to

the city" and into everyday life, says Vertovec. As Director of the Max Planck Institute for the Study of Religious and Ethnic Diversity, he investigates how urban milieus around the world are developing in response to the various groups of immigrants (see right-hand column).

Urban planners and politicians must make "diverse forms of living" possible, says Vertovec. "Natives and migrants should be able to meet more easily and contribute their different values or consumer behaviors." Social centers and neighborhood initiatives promote this kind of interaction, as do youth centers that are self-governed in a variety of ways. (UK)

3
major cities
on

the road to
super-diversity

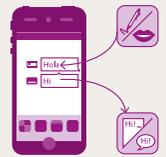
1
NEW YORK
37 percent of inhabitants were born abroad and retain their cultural identities while still seeing themselves as New Yorkers—super-diversity in practice

2
SINGAPORE
40 percent of inhabitants are immigrants—primarily Chinese, Malays, and Indians

3
JOHANNESBURG
After the end of apartheid, millions of migrants came and are changing South Africa

TRANSLATION

The App's Calling



Travel Voice Translator

With this app, you can select two languages, make a voice recording or enter text, and then listen to, or read, the resulting translation. Spoken translations are available in 36 languages, written ones in 64 languages. To use the system, you need a stable Internet connection. Two nearby cellphones can communicate with each other via Bluetooth. The app costs around €4.



iTranslate Voice

This app is an interpreter and a reference work all in one. The app can translate into 42 languages and send the results by e-mail, text messaging, Twitter or Facebook. Frequently used questions, sentences, and phrases can be stored in the Phrase-book. The app costs just under €7.

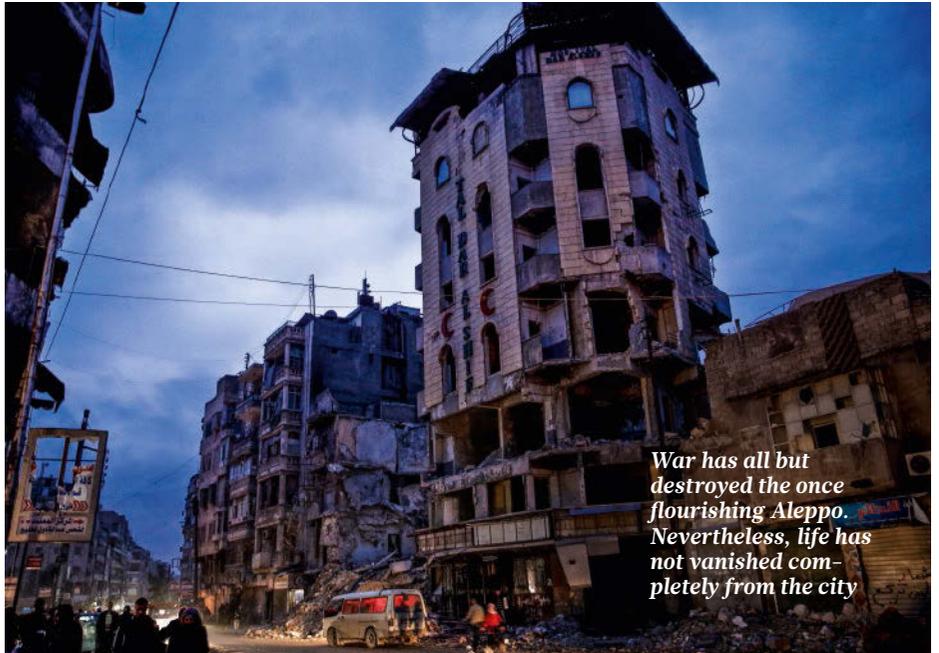


Google Translate

This free app knows 90 languages. Some of them can be downloaded as data packages so that they can also be used offline. Depending on the language in question, users can either type, speak or photograph the texts to be translated by the software. An interpreter function is activated for some languages.



Sheikh Abd al-Nasr knows the power of dialogue. One of his biggest concerns right now is to stop the trash piling up on streets of Aleppo



War has all but destroyed the once flourishing Aleppo. Nevertheless, life has not vanished completely from the city

THOSE WHO STAYED

Where many others pack up and leave, they roll up their sleeves. Where most others despair, they refuse to give up hope. We portray peacemakers on three continents.

➔ Provocation, military strikes, invasion, terror—TV images of modern warfare reach us every day. Peacemaking, on the other hand, seems an infinitely more complex and arduous task, though not an impossible one. All it takes is people who refuse to be daunted by the atrocities around them; people who try, with patience and guile, to reconcile the enemy camps; people from many walks of life: lawyers, nurses, businesspeople, the clergy, artists, former combatants, and aid workers. What they all share is the impulse to stay and tackle the problems afflicting their country—to stay, rather than flee.

These people want to forge peace in a time of violence. Take Pakistan, for example, where Quadeem Mossarat advises mothers of radicalized teenagers how to keep their children away from terrorism. Or in Lebanon, where the former chief of the intelligence services, Asad Shaftari, tours schools to combat the idea that weapons are a way of solving conflicts. Or Rwanda, where Dieudonné Munyankiko is successfully bringing to- ➔

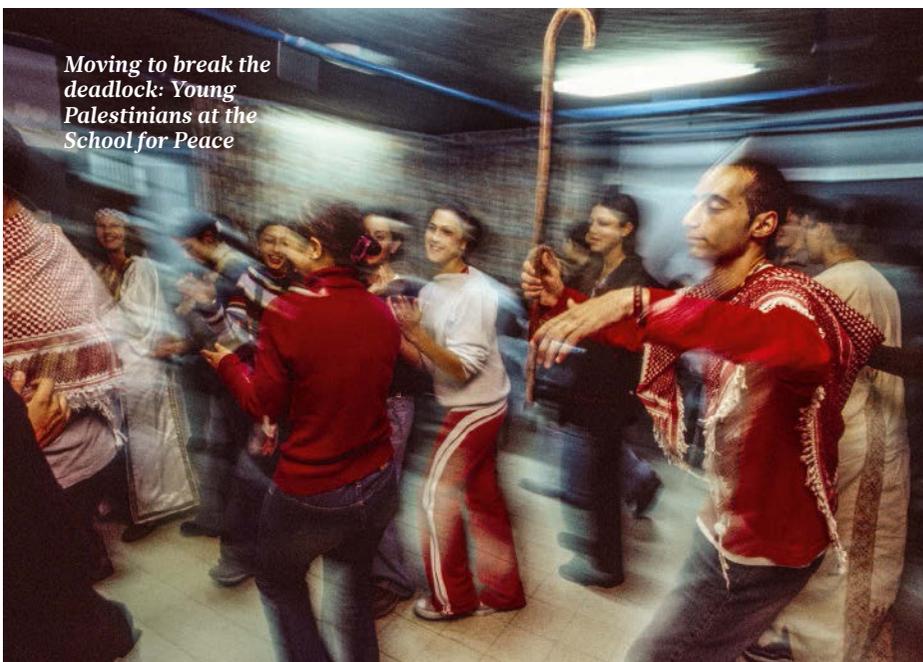
“We have to make peace if we want to save Syria”

Sheikh Abd al-Nasr is fighting to prevent his home city of Aleppo from sinking into chaos

Photography: Carsten Stormer/Zeitenspiegel (2)



Talking, listening, arguing: Young Israelis and Palestinians meet face to face



Moving to break the deadlock: Young Palestinians at the School for Peace



“Nobody is merely a victim”

Nava Sonnenschein founded the School for Peace in Israel in 1978

→ gether victims and perpetrators of the genocide. All of these people have come to recognize that peace only works when people see its benefits, when its results are immediate and tangible; when these put food in people’s bellies, help create jobs, and generate income; and when everyone concerned can save face. In other words, peacemaking turns out to be really rather mundane: a pragmatic rather than a visionary project; less a grand campaign than painstaking groundwork—and all in the service of the here and the now, so that we can then see what the future holds.

For nobody can be sure what tomorrow will bring. Ever since war broke out in Aleppo more than three years ago, Sheikh Abd al-Nasr has been collecting money to buy food, drugs, and firewood for the poor and those who were bombed out of their homes. A powerful man with a graying beard, Abd al-Nasr ensures that the nameless dead receive burial and helps settle conflicts between neighbors.

Before the situation in Aleppo descended into total chaos, Abd al-Nasr, an electrical engineer by profession, reopened schools and courts to ensure at least a minimum application of justice. His family has been utterly traumatized by the constant shelling, and three of his

→ brothers have run off to join the rebels. Nevertheless, his belief in reconciliation remains firm. “If we want to save Syria, there’s no alternative,” he says. Why does he take on all this work? “Because I want others to do the same. That’s the only way we can survive as a society,” he says.

People like Abd al-Nasr know there are no quick and easy solutions. This also applies to the neighboring state of Israel, which has repeatedly found itself in armed conflict ever since it was founded. Here too there are people who firmly believe that Jews and Palestinians are capable of respecting and treating each other in a peaceful manner. The room where this faith is put to the test measures five by seven meters. A couple of dozen chairs are arranged in a circle. Drapes in front of the small windows block out the blinding sunlight, so that young Palestinians and Jewish Israelis can take a fresh look at their situation and talk it over, bawl each other out, or even just sit in silence. One wall of the room is a glass panel, through which supervisors can observe any shift in the relationship between the two camps.

The School for Peace (SFP) in Neve Shalom, halfway between Tel Aviv and Jerusalem, is recognized worldwide as a benchmark in conflict resolution. Hostile parties from Cyprus, Kosovo, and Northern Ireland have attended the School of Peace, as have groups from northern Italy, Sicily, Europe and the USA. A study by the Israel Institute of Applied Social Research concluded that the SFP provides the most effective forum for settling Jewish-Arab issues. To date, some 60,000 people have passed through the school; of those, 1,000 have trained to become “facilitators” and today work on peace projects both in Israel and abroad.

The method runs counter to all experience, because it first focuses on conflict rather than reconciliation. “Our feelings tell us that people just need to get to know one another properly so as to get rid of hatred and prejudice,” explains Nava Sonnenschein, founder of the SFP. “But understanding and empathy are not enough on their own to resolve a conflict between two groups.” The soft-spoken educator served as a soldier during the Yom Kippur War in 1973. Five years later, she set up the SFP, because too many of her friends “had senselessly lost their lives.”

The SFP expressly encourages hefty dispute over painful topics, the idea being that participants should feel the explosive force of the conflict. At the end of the course, there’s no compulsion to find an adversary “really nice.” Following a get-to-know session, there is a no-holds-barred debate between young Jews and Palestinians. For the Palestinians, it is the loss of land, the abusive treatment they receive at checkpoints, and fatalities through missile strikes that are the root of all suffering; for the Jews, it is the suicide attacks by the Palestinians. There is shouting, screaming, and even tears. In fact, by the end the gap between the two groups often seems wider. “But we still reach our goal,” Sonnenschein asserts, “because the participants become aware of their own role in the conflict. After that, they no longer see themselves just as victims.”

Helping girls go to school

Everyone is both victim and perpetrator, but everyone can bring about change—even if this change seemingly

“Pupils in our classes learn to read and write within a year”

Peter Schwittek works with local mullahs to provide teaching for Afghan children in Kabul

affects only details. Take Peter Schwittek. A mathematician and development aid worker, the 74-year-old has made education his mission. Schwittek was already in Kabul when the Taliban occupied the city in 1998, and he will remain there, even if they return. For half the year he and his wife live in the Afghan capital; during the other half they live in Germany, where they maintain contact to financial backers and gather energy for their return to Kabul. “Afghan society is deeply divided into a modern, educated section and a backward, religious one,” Schwittek says.

It is this divide that feeds the cycle of conflict and violence. In a further split, women are excluded from public life, including education and work. This hinders the country’s development. Mullah Sardar Mohammad—beard down to his chest, skullcap, and hands like frying pans—is an ally of Schwittek’s. He says, “It’s only by providing education to girls as well that we can create a secure Afghanistan.”

So Schwittek thought, if conservative Afghans don’t want to send their children to a public school, then the school must go to them. “Parents let their daughters go to the mosque, because it’s not far from home and they

know the mullah.” It might surprise European ears, but Schwittek soon discovered that many mullahs welcomed his idea to teach in their mosques.

“Our pupils learn to read and write within a year, and also to understand the substance of what they’re reading,” says Schwittek. At present, over 8,000 children attend his schools in mosques in and around Kabul; around half of these are girls. This is an attempt to free Afghanistan’s youth from the prison of illiteracy and the lack of opportunities this entails. The hope is that better prospects for this generation will make them less susceptible to the idea of a so-called holy war.

Ex-militiamen who battle with words

Often the most persuasive promoters of peace are the former perpetrators of violence. From personal experience, they know only too well of the dangers of which they warn. Two such champions of reconciliation are Pastor James and Imam Ashafa from Nigeria. Together, they have founded the Interfaith Mediation Centre in Jos, capital of the state of Plateau. Nigeria’s south is dominated by Christian communities, the north by Muslim ones. In Plateau, these two religions collide, leading →

Peter Schwittek also champions the right of girls to learn reading, writing, and arithmetic





Imam Ashafa (left) and Pastor James (center) want to promote peace between the religions

“We conquer our enemies by making them into our friends”

Imam Ashafa once led a Muslim militia; today, he preaches forgiveness between Muslims and Christians

→ to an explosive situation with continual outbreaks of extreme violence. As young men, James and Ashafa were the leaders of opposing militias. Ashafa saw himself as the sword of the Prophet, James as the avenging angel fighting in the name of Jesus. One day, James’ militia captured a Sufi who was the spiritual teacher of Ashafa. They cast the old man into a well and buried him alive under a layer of stones, thereby robbing Ashafa of his role model and mentor. James, too, experienced horrendous suffering, losing his hand to an attack with a machete.

Today, they can talk about the feelings that drove them into a vicious cycle of violence and revenge. For both, it was a sermon that led to a new dawn. “The imam was talking about how knowledge can heal ignorance and forgiveness can cancel thoughts of revenge,” says Ashafa, “and about how you can conquer your enemy by making him into your friend.” After years of armed conflict, Ashafa and James at last agreed to a battle of words: The better argument would show who was more powerful, Jesus or Mohammed. Slowly, the ice began to thaw. “I was touched that Christians like James could understand and share our grief over our dead and wounded,” Ashafa explains. By their second meeting, they were already talking about how they might work

Summit Global Peacebuilders

Berlin, September 2016: The first-ever gathering of peacemakers from around the globe

The “Peace Counts” project—research for which also led to the writing of this article—has been tracking down peacemakers in crisis areas around the world for over ten years now and documenting their work. This coming September, the inaugural Global Peacebuilder Summit in Berlin will bring together these brave people to meet and swap notes. Although each regional conflict has its own unique historical causes,

proven methods such as dialogue between the warring factions, youth work, and early-warning systems can offer inspiration for other trouble spots. The Global Peacebuilder Summit is to be held every two years and will create an enduring framework providing mutual support for the peacemakers.

Further information is available at www.global-peacebuilders.org

together to bring about peace. At their Interfaith Mediation Centre, James and Ashafa set up ten teams with a pastor and an imam, some of whom were likewise former militia members. Whenever there is tension between Christian and Muslim communities, the teams set up a meeting between the two sides. Today, James and Ashafa fight exclusively in the service of peace. And in a country where people still listen to sermons, their message from the pulpit is that peaceful coexistence is nothing less than the worship of God. This way, they transform religious fervor into a commitment to harmony.

A city rids itself of drugs

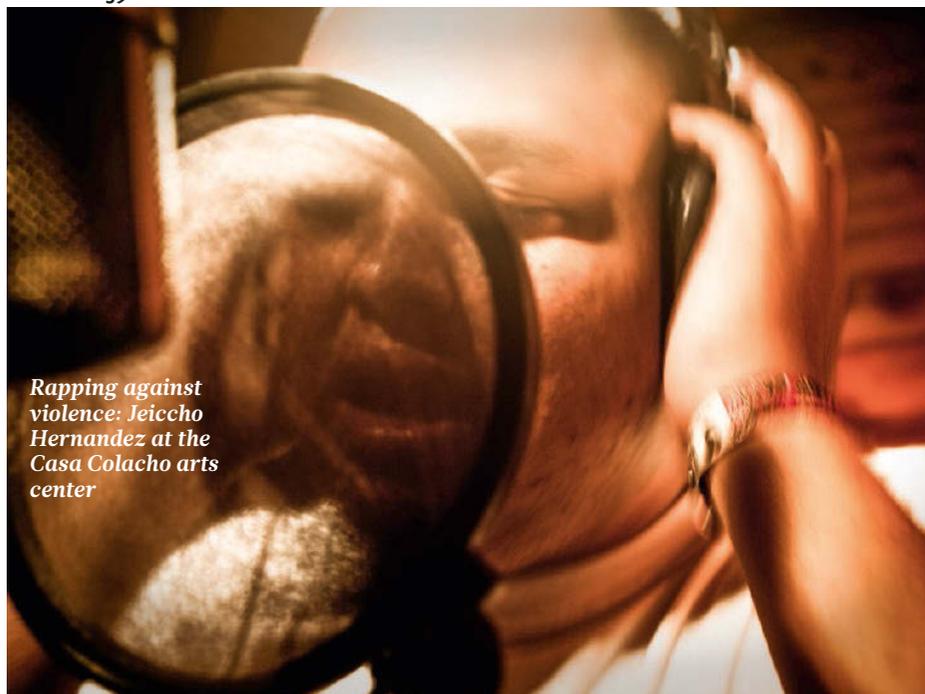
In Colombia, it is social injustice rather than religion that has split society. Armed conflict involving government forces, paramilitary groups, and the guerrilla organization FARC has left the country picking up the pieces after a decade of civil war. A major breakthrough was achieved on September 25, 2015: The once sworn enemies Juan Manuel Santos, President of Colombia, and Rodrigo Londoño Echeverri, Commandant of FARC, now shook hands, thereby paving the way for a peaceful settlement of a bloody civil war that had left 220,000 dead and almost six million internally displaced persons. The latter are mainly peasants who have fled the fighting in rural areas and now dwell in shanty towns on city outskirts. The state has largely withdrawn from these neighborhoods, leaving drug gangs to assume control. Conflict researchers speak of an “economy of violence” when years of conflict have given rise to hard commercial interests that desire to continue profiting from the climate of violence.

Jeiccho Hernandez, 27, has been familiar with the death squads of the drug cartels since a young age. He has come up with his own strategy to steer young people in Medellín’s Comuna 13 district away from the violence. Together with a group of hip-hoppers, he shows them how to rap and breakdance and lets them spray graffiti. The arts center founded by Hernandez is known as the Casa Colacho, named after the murdered leader of his rap group. His protégés hunt in schools for new recruits. Whoever comes to the Casa Colacho needs neither weapons nor drugs to be respected. Much more important are creative ideas and cool moves.

The Medellín city authorities support the youth project, the plan being to promote tourism—which horror stories from the slums can only harm. In other words, their aims coincide largely with Hernandez’ vision, which contains everything that distinguishes peacemakers worldwide: patience, a willingness to work on oneself, and the search for the deeper causes of violence. “I’d like to think that in 20 years from now, people from other parts of Medellín would like to move into my neighborhood,” he says, “and not the other way round.” ●



Tilman Wörtz has been involved in the Peace Counts project from the word go. He has met peacemakers in many crisis areas, including the Ivory Coast, and has helped train journalists there. The commitment and determination shown by peacemakers have been a continual source of inspiration.



Rapping against violence: Jeiccho Hernandez at the Casa Colacho arts center



Flower power, Colombian-style: Symbols of peace in a city torn by violence



Medellín, Colombia's second-largest city, was for many years the "cocaine capital"

CLASS OF 2016 A TOP-NOTCH YEAR!

In the advanced math course for seniors at a college preparatory school in the north of Essen, two thirds of the students come from immigrant families. Hope, pride, talent, and a zest for life? They've got plenty. A look at their yearbook is enough to show that Germany has a rosy future—because these young faces are so colorful.

➔ Even the locals consider the north of Essen a problem area that has been left behind by structural change. The rate of unemployment is close to 16 percent and there's a high proportion of non-Germans. It seems appropriate that the main complex of the Essen Northeast college preparatory school—GENO for short—is covered with black panels. But there's not a trace of sadness here. On the contrary, GENO is a hopeful and hospitable place. One of the reasons for that is certainly the school's dedicated staff of some 80 teachers.

Another one is definitely the approximately 850 students, who are taking advantage of their educational opportunities to make their parents' dream come true. This too is an aspect of the neighborhood's high proportion of non-Germans. Many parents came here primarily to enable their children to have a better future.

One place where this future can be seen is the Advanced Math 2 course of the graduating class of 2016. Migration and integration are so much part of the students' daily lives that they are hardly noticed. Their friends have come here from all over the world. Hindu or Muslim? Tamil or Vietnamese? Those are not the vital questions. Instead, they're asking, "Mechanical engineering or teacher training?" (TR) ●



Elisavet Pouptsi (19) was born in Essen in 1996, but she is still a proud Greek. Ever since she was little, she has also attended a Greek school in the afternoons.
Favorite subjects: Sport, math
Career wish: Industrial manager
Motto: Don't worry about things you can't change.



Samir "Sammy" El Makhfi (17) was born in Essen in 1998. His grandfather came from Morocco in 1978 to work in a mine and brought Samir's father, then a teenager, with him. Samir's mother, the daughter of Moroccan immigrants, was born in Belgium.
Favorite subjects: Math, English
Career wish: Civil engineer
Motto: Never put off till tomorrow what you can do the day after tomorrow just as well.



Deniz Baris Gölgecioglu (17) was born in Turkey in 1997 and lived there until he was six, then spent three years in California. Since 2008 he has lived with his mother in Essen.
Favorite subjects: English, Russian
Career wish: Pilot
Motto: If you give 100 percent, you can achieve anything.

"Monday through Friday I'm German, but on the weekend I'm Tamil"

Anandasayani Thambirajah also goes to a Tamil school, where she learns about the Tamil language, culture, and religion. But she says her homeland is Germany.



Adrian Grothe (17) was born in Essen in 1998. His mother is from Dortmund, and his father is from Germany's Sauerland region.
Favorite subjects: Math and physics—the only classes during which he can sit still
Career wish: First a voluntary ecological year, then energy technology engineering
Motto: Falling is living.



Tahar Lali (19) was born in Essen in 1996. Both his parents came to Germany from Morocco when they were children and grew up here. He speaks Berber, but not Arabic.
Favorite subjects: Math and physics, because both of them explain how the world functions
Career wish: To study physics or math at TU Dortmund University, then do research or teaching
Motto: Do something with your life.



Anandasayani "Anan" Thambirajah (17) was born in Dernbach near Koblenz in 1998. Her parents are Tamils who fled from the civil war in Sri Lanka separately almost 30 years ago and met each other in Germany.
Favorite subjects: Languages—German, English, French, and Russian
Career wish: Event or tourism management
Motto: I have two lives: During the week I'm German, but on the weekend I'm a Tamil.



Nam Tran (18) was born in Essen in 1997. His parents fled from persecution in Vietnam in the early 1990s.
Favorite subjects: Spanish, English
Career wish: Undecided as yet. After graduating he wants to travel and visit his relatives in Australia, Canada, and the USA
Motto: Live without doing harm to anyone.



Cezary "Czarek" Duda (17) was born in the easternmost part of Poland in 1998. He came to Germany with his parents when he was three years old. He no longer likes to visit the village where all of his other relatives still live, because it doesn't have TV or Internet access.
Favorite subjects: Sport, history
Career wish: Something socially productive, maybe teaching
Motto: I don't want to live for money.



Jennifer Tomme (17) was born in Essen in 1998. Her parents come from Kazakhstan, and some of her other relatives come from Belarus.
Favorite subjects: Math, education, German
Career wish: She used to want to study law or medicine, but now she'd like to be a manager in an international company
Motto: I used to study to please my mother, but now I study for my own sake.

»Son, do something with your life! Just don't become a florist!«

Tahar Lali's father came from Morocco as a child when his father found work in a mine. Today he owns a flower shop and encourages Tahar to get a university education.



Merle Marie Schmidt (17) was born in Essen in 1998 and lives there with her mother.
Favorite subjects: Art, math, English—everything, actually
Career wish: Merle would like to study fashion design, preferably in New York or London. Some of her initial designs have already won awards
Motto: Life is good.



Eren Ekiz (17) was born in Gelsenkirchen in 1998, just like his parents. His grandparents came here from Turkey in the 1970s to work in the mining industry.
Favorite subjects: Math, physics
Career wish: Definitely a university education, either civil engineering or mechanical engineering
Motto: You can learn something from every experience, especially from a bad one.



Lisa Barnowski (18) was born in Essen in 1997. Her parents were born in this region.
Favorite subjects: Education, computer science
Career wish: Teaching education and computer science at her present high school, GENO
Motto: I'm not a bookworm, I'm a gamer!



Thi Nha Quyen Truong (17) was born in Berlin in 1998. Her parents were Vietnamese refugees who came to Germany in 1990.
Favorite subjects: Computer science, math, and English
Career wish: Game designer
Motto: Life is a game.



Tobias Mahr (17) was born in Essen in 1998. His whole family comes from this region.
Favorite subjects: Computer science
Career wish: IT system electronics or IT specialist for system integration
Motto: I don't have one.

“It’s a matter of survival”

Valentina Piccini and Jean-Marc Caimi are photojournalists who profile people at the fringes of society. In the “Let Me In” project, they photographed refugees and had them answer two questions: Where are you from? What would you like to say to the people of Europe?



Expressive: The photographers Valentina Piccini and Jean-Marc Caimi

The refugees in your photo project “Let Me In” tell stories of danger and death. What do they dream of?

Without powerful motivation—without a dream—people wouldn’t be able to summon the tremendous strength they need to leave their homes and embark on a life-and-death journey. Some refugees dream of a better future, but most of them have a very simple dream: They just want to survive.

What was your most surprising experience when you met and photographed refugees traveling through Europe?

We got very close to people—the project wouldn’t have been possible were that not the case. Our project involves a combination of portraits of the refugees with the messages they sent to us. This meant spending a lot of time talking to dozens of migrants. Many of their stories were very difficult to listen to; pain and grief were often the dominant emotions. It was hard for us to deal with that. But what shocked us most of all was the way some people viewed the refugees’ tragedy as just a normal business opportunity. This ranged from the Mafia types who “organize” the

refugees’ transport to Greece, to the criminals who smuggle them across various borders.

“We risk our lives to come to Europe,” wrote one of the refugees. Do people in Europe understand that?

Individual fates are submerged in the crowd, and even the most shocking stories get lost in the statistics. That’s why our project seeks to give individuals a voice—in the hope that these voices will be heard.

Thus we are giving back to the refugees the respect they deserve.

Some refugees have been on the move for years. Can they establish roots in a new country?

Refugees come from countries that have been torn apart, where conditions are horrible. They’ve experienced terrible things. Still, they cling to their traditions, simply because they don’t want to feel as foreign as they actually are. That’s the only way of dealing with the hardships of their journey. Their traditions also help them cope when they arrive here—in line with the idea “If you don’t know who you are, you’ll never find out who you want to become.”

How important are the refugees’ home countries for them?

All of the refugees love their countries and try to remember them positively, and without war, corruption or extremism—like a Garden of Eden. This process of idealization is obviously a psychological survival tool. Of course most of the refugees we spoke to would like to go back home. Who knows whether or not they’ll be able to do that!

If they don’t go back, can they be integrated into European societies?

Yes, most of them at least. Many have brought their families with them, and that helps. Others have left families behind whom they want to support, and if they can find work, that will help with their integration. The will is there, in any case. Anyone who has gotten this far and survived is not going to give up now.

Interview: Michael Prellberg



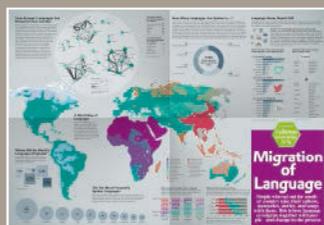
The impressive portraits and messages (translated into English) can be viewed at www.caimipiccini.com/let_me_in.html

EVONIK

Edition Knowledge N°6

People on the move carry baggage that's very light yet extremely important: knowledge, values, songs, memories, and stories—and they are all contained in language. The richness of the world's languages reflects the wealth of human diversity. Dialects and the roots of words reveal places, migration paths, and relationships. The poster in this Evonik Edition Knowledge shows the diversity and migration of languages.

WILLKOMMEN, BIENVENUE, WELCOME!





A Long Walk

This photo series is the work of the American photographer Shannon Jensen. She took pictures of the shoes worn by refugees who fled to South Sudan in May and June 2012 to escape the battles raging in Sudan. Jensen noted the name and age of the owner of each pair of shoes—and how long he or she was on the run.

The shoes pictured above belonged to six-year-old Mussah Abdullai, who wore them on a 30-day trek from his village, Igor, to the South Sudan border.

Shannon Jensen lives in London and works for publications including the *New York Times*, *Stern*, *Newsweek*, and *Geo*.