

Proceedings from

Academic Institute for Educators of Adults (*A.I.E.A.*)

presents

**Global Issues Forum II:
International Migration and
Integration**

with

Joachim H. Knoll, Ph.D.



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PROCEEDINGS FROM
GLOBAL ISSUES FORUM II: INTERNATIONAL MIGRATION AND INTEGRATION

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The Academic Institute for Educators of Adults (AIEA)

The Academic Institute for Educators of Adults (AIEA) is a multidisciplinary initiative that offers preparation and continuing education for educators of adults with a focus on the concepts, issues, knowledge, and skills common to this broad and diverse field. The main components that comprise the AIEA are:

- The Global Issues Forum focused on cross-disciplinary discussion about issues that affect educators of adults internationally;
- an international library and information resource network for educators of adults;
- a series of professional development courses, workshops, and services;
- a publication program - The Syracuse University Publications for Continuing Education (SUPCE) - with focus on national and international issues;
- a research and dissemination capacity for enhancing the knowledge and practice of educators of adults; and
- an academic certificate and concentration program for Syracuse University graduate students.

AIEA began in 1998 with Global Issues Forum I, Agenda for the Future of Adult Education. That forum focused on issues affecting educators of adults globally, as identified at the Fifth International Conference on Adult Education (Confintea V). Dr. Paul Belanger, Director of the UNESCO Institute for Education, delivered the keynote presentation, which was followed by a panel of SU faculty addressing four themes laid out in Confintea V. The panel discussion was followed by a session that involved dialogue about the themes from the panel with a focus on implications for higher education, academic study, and professional development for educators of adults. The forum was attended by faculty from seven University schools and colleges, as well as administrators representing continuing education, the library, the business community, and central administration.

The work of the AIEA is enhanced through the Alexander N. Charters Library of Resources for Educators of Adults at Syracuse University's Bird Library. It is an internationally recognized collection of resources in various media, spanning the history of the professionalization of adult education.

Summary of

Global Issues Forum II: International Migration and Integration

*“Migration immigration and adult education are among
the most important issues facing the world.”*

Alexander C. Charters, Professor Emeritus, Syracuse University

The School of Education’s Academic Institute for Educators of Adults (AIEA) presented a two-day Institute, *Global Issues Forum II: International Migration and Integration*, on September 19-20 in Huntington Hall. The forum was attended by more than 100 participants from higher education and the greater Central New York community.

Joachim H. Knoll, professor of education, University of Bochum, Germany, and a member of the German UNESCO-Commission and the New York Academy of Sciences, presented the keynote address, “International Migration and Integration: Findings, Tendencies and Solutions.” His address focused on multiculturalism, interculturalism, migrants, child labor, and migrant education.

Professor Knoll then participated in two panel presentations and discussions. The first panel discussion, “Integration or Assimilation: Cultural, Linguistic and Ethnic Issues,” explored the roles of the state, private agencies and the community in integration, financial support for immigrants, the consequences of relocation for immigrants, similar subcultures and retention of immigrants. It was moderated by Janine Bernard, chair of the Department of Counseling and Human Services in the School of Education. Panelists included Joan Serino, caseworker for the Cuban/Haitian program of the InterReligious Council of Central New York; Kip Hargraves, coordinator of refugee services for Catholic Charities; Joey Ting Yin Tse, academic services counselor for Syracuse University Continuing Education/University College; and Patricia Burak, director of SU’s Slutzker Center for International Services.

The second panel discussion on “The Role of Adult Education in Integration: Understanding Culture Clashes and Gaps Between Citizens and Cultural and Political Retention” looked at the motivations for integration and the place of integration in adult education, model program structures, voluntary vs. public agencies, the curriculum of integration, emotional dimensions, language capacities and the overall role of heritage. It was moderated by Tom Hadlick, executive director of the CNY WorkKeys Center. Panelists included Pinyoun (sic), coordinator of the refugee resettlement service for Catholic Charities, Robert Didio, director of human resources for L. & J. G. Stickley, Inc., Michael Smithee, associate director of the Slutzker Center for International Services, and Mara Sapon-Shevin, professor of teaching and leadership in the School of Education.

About Joachim H. Knoll, Ph.D.

Joachim H. Knoll, Ph.D., is a professor of education at the University of Bochum, Germany. Knoll, a member of the German UNESCO-Commission and the New York Academy of Sciences, has studied history, history of ideas, German literature, and political economics at the Universities of Erlangen and Munich. His research is focused on international and comparative studies in adult education, political education, continuing education, and media and technology education and entertainment. From 1967 to 1999 Knoll was editor of the *International Yearbook of Adult Education*. He is currently co-editor of several education and training journals and has 72 publications and about 400 journal articles, including a forthcoming article on “Minorities and Concepts of Adult Education at the Beginning of the 21st Century.” His recent publications include “Gewalt und Spiele (Violence and Games)” and “Continuing Education in Higher Education (engl.)”

The Institute

Academic Institute for Educators of Adults (A.I.E.A.)

presents

**Global Issues Forum II:
International Migration and Integration**

September 19- 20, 2002

ERC, 056 Huntington Hall

School of Education, Syracuse University

AGENDA

September 19

4:00 p.m.

Welcome

Sandy Trento, director of professional and organizational relations, School of Education, Syracuse University Introduction of Dr. Joachim H. Knoll

4:05 p.m.

Dr. J. Michael Spector, chair and professor, instructional design, development, and evaluation,

School of Education, Syracuse University

4:10 p.m.

Keynote presentation followed by a question and answer session

“INTERNATIONAL MIGRATION AND INTEGRATION: FINDINGS, TENDENCIES AND Solutions”

Dr. Joachim H. Knoll, professor of education, University of Bochum, Germany

September 20

9:00 a.m.

Welcome

Dr. Scott Shablak, assistant dean for Professional Development, School of Education, Syracuse University Panel Discussion I

9:05 a.m.

“INTEGRATION OR ASSIMILATION: CULTURAL, LINGUISTIC AND ETHNIC ISSUES”

What are the roles of the state, private agencies, and the community in integration? Foci will include financial support of immigrants, the consequences of majorities' lifestyle, parallel subcultures and issues of retention.

Panel Moderator:

Dr. Janine Bernard, chair and professor, counseling and human services, School of Education, Syracuse University

Panelists:

Joan Serino, case manager, Cuban/Haitian Program, Interreligious Council of CNY

Kip Hargraves, coordinator, Refugee Resettlement Service, Catholic Charities

Joey Ting Yin Tse, counselor, Academic Services, SUCE, Syracuse University

Dr. Patricia Burak, director, Slutzker Center for International Services, Syracuse University

1:00 p.m.

Welcome

Sandy Trento, director of professional and organizational relations, School of Education, Syracuse University

1:05 p.m.

Panel Discussion

“THE ROLE OF ADULT EDUCATION IN INTEGRATION: UNDERSTANDING CULTURE CLASHES AND GAPS BETWEEN CITIZENSHIP AND CULTURAL AND POLITICAL RETENTION”

What are the motivations for integration and what is the role of adult education to promote them? Foci will include the role and place of integration in adult education, model program structures, voluntary vs. public agencies, the curriculum of integration, emotional dimensions, language capacities, and the overall role of heritage.

Panel Moderator:

Tom Hadlick, director, CNY WorkKeys Center, Syracuse University

Panelists:

Pinyoun, volunteer coordinator, Refugee Resettlement Service, Catholic Charities

Robert Didio, director, Human Resources, L. & J. G. Stickley, Inc.

Dr. Michael Smithee, associate director, Slutzker Center for International Services, Syracuse University

Dr. Mara Sapon-Shevin, professor, teaching and leadership, School of Education, Syracuse University

Migration and Integration Findings, Tendencies, Solutions

Joachim H. Knoll

“I have always been on my way. In my life and in my roles. Always towards the West.”
- *Armin Muller-Stahl, September 2001*

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1. Motives and Reasons for Migration

1.1 Migration as historical and global phenomenon

Looking at the historical research which goes beyond the current references of the topic to sociology and pedagogy makes clear that migration even by masses and within bigger geographical regions are to be found permanently in history. Without any doubt the migration which took place under the signet “migration of the peoples” (Völkerwanderung) in the third century B.C. and from the second to fifth century A.D. in Europe and during the Roman Empire is common knowledge nowadays. This migration caused significant changes and intermixtures. However, historical phenomena must not be extended to current developments too easily, but looking at the motives of migration some seem to recur and are not that new as we sometimes assume. This holds also for the discussion on xenophobia, which we find both in the Greek-Roman controversy as well and in the Roman-Germanic. Presumptions and self-definitions of higher and lower-rates indicate that anthropology, as far as it is historical, can prove by various examples that distinction and exclusion seem to be a cultural and political pattern in the history of human beings.

Looking at the breadth and scope of historical literature it can be suggested that current research on the migration of the peoples is also stimulated by current developments. Early and popular descriptions of the peoples’ migration were often done in the style of monumental historical paintings, for example Felix Dahns¹ monumental and emphatic description. If we believe the Zeitgeist research of Muchow and Pfannkuch² these descriptions were fully accepted at the beginning of the last century. Obviously this mirrors the perception of a period of time which was conceived as alien and which contrasts the “World of Yesterday” (Stefan Zweig) or the “Age of Security.” Some of the studies on the phenomenon of the peoples’ migration indicate already in the title motives and contexts which seem to be recurrent, e.g. when peoples migration and situations of political crises are put into a relationship which defines the peoples migration period as an “Age without Rest,”³ or when peoples migration is brought back to a power-orientation,⁴ or when peoples migration is seen in the context of general and global climate changes.⁵ What is more, peoples migration with its single migration movements of the Burgundians, the Franconians, the Angels, the West and East Goths — the Huns are an exclusion here — anticipates motives under a eurocentristic perspective, which come back in later migrations with different emphasis.

Nowadays the motives are not restricted to political or climatical conditions. There is, however, a basic assumption that there has to be a disparity of different aspects within a region as a condition for migration (rich-poor, free-not free, liberal-

¹ Now in a new edition: Felix Dahn, *Geschichte der Völkerwanderung*, Essen 2000.

² In this context see also my article on the *Gesellschaft für Geistesgeschichte* in: “Wer den Zeitgeist heiratet wird bald Witwer sein”. -50 Jahre ZRGG 40 Jahre GGG, in: ZRGG, 50 Jg., Leiden 1998, Heft 1, pp1; Also: Joachim H. Knoll, *Zeitgeistforschung, Erziehungswissenschaft. Erwachsenenbildung*, ZRGG Jg. 31, 1979, pp.⁶¹ Hans H Muchow, *Sexualreife und Sozialstruktur*, Reinbek b. Hamburg 1964

³ Magdalena Maczynska, *Die Völkerwanderung Geschichte einer ruhelosen Epoche im 4. und 5. Jahrhundert*, Dusseldorf 1998

⁴ Walter Pohl, *Völkerwanderung. Eroberung und Integration*, Stuttgart 2001

⁵ Kenneth I. Hsg, *Klima macht Geschichte, Menschheitsgeschichte als Abbild der Klimaentwicklung*, Zurich 2000

authoritarian, arid-humid). Besides that there is religious, ethnic and cultural motives, which are explained as a deficit of a modern, democratic and liberal understanding of human rights. In particular this is the time period with its economic and political implications, which Klaus J. Bade describes with his book “Vom späten 18. Jahrhundert bis zur Gegenwart”⁶ (from late 18th century to contemporary times). I cannot analyze the broader cultural and economic reasons for migration in the 18th and 19th century. I can only hint to the fact that migration is to be seen very much in the contexts of the processes of emancipation of the Enlightenment. Ethnic or socio-religious groups go to those areas in which the respective State or society promise more freedom to realize their ways of life. Such migration is particularly found amongst religious groups, which are in an opposition to the denominations of the majority of the population. Examples for this would be the Huguenots, the Jews, the Herrnhuter brotherhood, the “Tyrolians” in the Hirschberg-Valley, who all left their indigenous settlement areas and went to different places, in the 19th Century also to North America to practice their denomination. We can also refer to the politically motivated migrants who for example in the context of Republican opposition in the Southwest of Germany found refuge in America.

Within the migration from the East towards the West the importance of economic reasons increases. There is on the one hand the possibility to make one’s living, on the other hand the hope for wealth which can also be achieved by work and not only by heritage of status.

Michael Stürmer described the various motives for migration with modern words as follows: “Peoples migration go back to classical reasons: Hunger, work, shortage of work, disintegration and civil war, religious and political oppression. Since some decades a fourth motive is of more importance: Environmental damages for which the term environmental refugees’ has been coined”⁷

We also have to take into account that in the context of migration and settlement of social and religious groups new minorities develop which very soon are accepted by the majority society as autochthonous. I would like to refer to the Polish minority in the Ruhr area, who came there between 1890 and 1932 and who never claimed explicitly to be an ethnic minority.

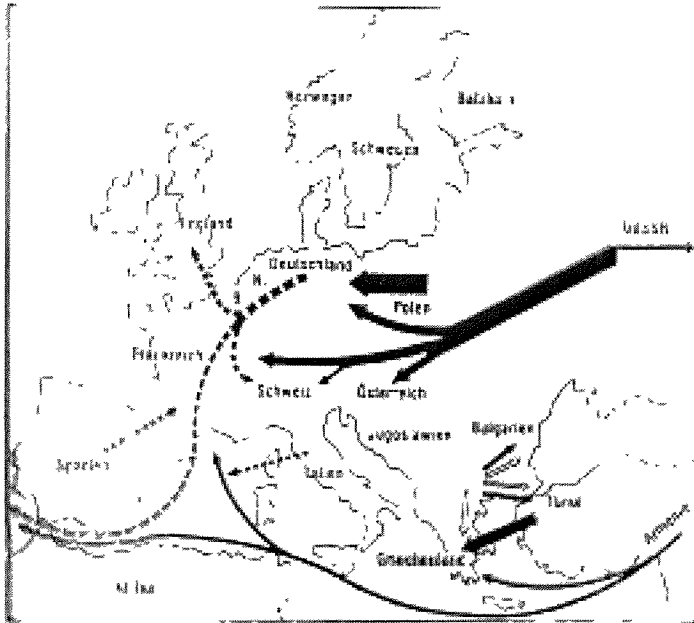
All in all it can be stated for the migration within Europe in the 19th and 20th century that it took place in waves depending on the subjective perception of the living conditions of certain groups, that it mainly was from East to West and that the motives were mainly economic and political.

With the following map, which is also published in Nuscheler’s study on international migration,⁸ the various migration movements taking place between 1912 and 1939 can be illustrated. This, however, does not consider the refugial and migrant movements after World War I, which also went from East to West and which were partly economically, partly politically motivated.

⁶ Klaus J. Bade, *Europa in Bewegung. Migration vom späten 18. Jahrhundert bis zur Gegenwart*, München 2000.

⁷ Michael Stürmer, *Völkerwanderung und politische Stabilität in Geschichte und Gegenwart*, in: Steffen Angenendt (Hrsg.) *Migration und Flucht. Aufgaben und Strategien für Deutschland, Europa und internationale Gemeinschaft*, Bonn 1997, p. 28

⁸ Taken from: Peter J. Opitz p. 349 (Hrsg.) *Weltprobleme München 1982*, bei Franz Nuscheler, *Internationale Migration. Flucht und Asyl*, Opladen 1995, p. 47



This map also irritates the statement that within the migration on the Balkan the ethnic contexts were of more importance than in other European migrations. After these short reflections on the historical dimension of our topic we will now concentrate on the German situation and on the terminological differentiation.

1.2 *On the normality of Migration and the Jungle of Terms*

The historical remarks were necessary to show that both the quantity of migration and the motives are not new as some strands of the discourse suggest that only consider the current migration phenomena. This normality is also pointed out in Ulrich Herbert's study on politics for foreigners:⁹ "Mass migration and the following inner political conflicts between migrants and the social weaker parts of the society are no exclusive developments but rather the normality."

But there are differences which part the past from today. First, the migration also takes a different direction and is not only mirrored in the North-South disparities, i.e. next to an East-West migration we now also find a North-South one. This does not only hold for the migration in and towards Europe in the 1950s to 1970s in the context of the so-called "guest-workers" (Gastarbeiter), but also can be seen in the Mexican migration towards the United States.

What is more, in the context of the Third Reich a mass expulsion and a genocide of stigmatized groups like Jews and Gypsies took place, a phenomenon that belongs to the humanitarian international law (e.g. the Human Rights Convention of the Council of Europe¹⁰) and the guarantee for asylum. There are, however, examples in history where religious groups were granted asylum, but these were dependant on the liberality of the respective sovereigns (e.g. Friedrich Ü and the freedom of religion for non-Prussian minorities) and was not based on a consensus of generally accepted human rights.

⁹ Ulrich Herbert, *Geschichte der Ausländerpolitik in Deutschland*, München 2001

¹⁰ See in this context: Rudolf Schiedermaier und Michael Wollenschläger, *Handbuch des Ausländerrechts*, Band 1, 1985 ff, Bd. Pp 17

Furthermore, extensive migration was also initiated by agreements on the recruitment of foreign workers (e.g. the Federal Republic between 1955 and 1973), which also caused a debate on transitory migration versus permanent migration and on a special foreigners' act. Besides those changes in direction and motivation various terms were established which partly cannot be used on the background of German history (e.g. "Fremdarbeiter" outside workers) or which veil the rationality behind immigration (e.g. guest workers, "Gastarbeiter"). The terms being used in public debate are rather confusing: foreigners, immigrants, migrants, emigrant, asylum seeker are terms which are used without any differentiation for non-German migrants. However, the legal status shows significant differences.

There is a lack of profound clarification of the terms *Einwanderung* and *Zuwanderung* (both immigration) in both the FRG and in other European countries. When immigration was based on the idea that a temporary shortage of workforce could be solved and thus was understood as a transitory phase, we can talk about *Zuwanderung*. In the beginning the migrants did not have the intention to settle in the country where they work and to integrate into the given society. This period which was connected with the processes of self-ghettoization as well as open segregation in the 1970s. Work migration is now a permanent phenomenon and thus immigration changes from *Zuwanderung* to *Einwanderung*, including citizenship and comprehensive integration.

The work migration groups in Germany result from inter-governmental agreements. Such treaties were signed with Greece (March 30, 1960), Italy (February 23, 1965), Yugoslavia (October 12, 1968), Marocco (May 21, 1963), Portugal (March 17, 1964), Spain (March 29, 1960), Turkey (September 30, 1964) and Tunisia (October 18, 1965). The recruitment was stopped on the November 23, 1973. About 14 million people came to Germany due to this recruitment measures, of which about 11 million left the country again, mostly back to their home-countries. Since then there have been a lot of publications on central terms like assimilation, integration, (with retention), segregation and re-integration¹¹. In Germany there seems to be a consensus that in the context of migration we need a similar *understanding of integration* from both, from those willing to integrate as well as from the acting politicians. This understanding should imply the linguistic and social integration into the new environment but at the same time — if wanted and self-organized — a form of *retention* through keeping linguistic, cultural and religious traditions. This is also the central understanding of Canada's policy, a country that is known as a classical immigration country.¹²

With the reform of the foreigners' act in 1990 and the reform of the citizenship act in 2000 (and the due to come reform of the immigration act) the differences in status between immigrants and the majority population have been decreased and at the same time the fact that Germany is an immigration country is broadly accepted. It is, however, of major importance to discuss that the so far successfully managed change from *Zuwanderung* to *Einwanderung* still needs processes of intercultural education.¹³

¹¹ See J. H. Knoll, Minorities- Caught between Acculturation and Exclusion, in: Adult Education and Development, Nr. 56, 2001, pp. 69.

¹² These aspects have been discussed in : Internationales Jahrbuch der Erwachsenenbildung, Band 14, Köln 1986, Se in particular the basic contributions on Multiculturalism -Ethnicity and Racism, pp. 1-120

¹³ A convincing summary of regulations and problems also in the concise article from Klaus J. Bade, Die Fremden und die Eigenen, Literarische Welt, DIE WELT, 26. 5. 2001, p.³

The coming Immigration Act will also have to deal with the question concerning the contents of right to asylum, which was aroused by the Asylum Act. The controversial discussion, as we will show more detailed later on, is about in how far the right to asylum should be extended to asylum seekers due to economic crises and due to religious or gender reasons (e.g. circumcision of women in some African countries as a reason for asylum) does not seem to allow a consensual solution. Without any doubt Germany is still connected with its history and has an obligation in terms of asylum.

Another issue are the so-called *Aussiedler/Umsiedler* (evacuees). These are people,¹⁴ who due to their German origin have a right to immigrate to Germany. This also includes the award of German citizenship according to a special Act. This concerns particularly the people of German origin in Poland and the former USSR. The proof of German origin in the case of people coming from Poland was first based on the old “Volklisten” (peoples lists), which were established in times of Nazi occupation. These lists classified the range of being German from 1 to 5. However, the assumed integration capacity of these people into German society concerning school, jobs, and life style was only partly fulfilled and demanded significant support structures.

The number of *refugees (Flüchtlinge, Vertriebene)*, which in the beginning was a post-war problem due to the expulsion of Germans from the former German territory East of the rivers Oder and Neisse, gained a new dimension in the context of the civil war and the genocide in Balkan countries. The refugee problem nowadays is a mass phenomenon; it is global and obviously perennial. According to international law refugees are allowed to stay as long as the individual threatening lasts. It is generally assumed that those people return to their home-countries and thus it is intended to keep the period of being away from their home country limited so that integration cannot take place. The return is connected with difficulties since nevertheless during their stay there were some integration measures like school or linguistic competence, which complicate the re-integration.

Current migration politics in Germany focuses mainly on economic demands and thus tries to attract and recruit people who can stabilize or even increase the technological standard of the German economy. (Green card, quorum of immigration)

At this point I would like to introduce a chart that shows the possibilities to immigrate to Germany.



¹⁴ Klaus J. Bade writes: “... Aussiedler und Spätaussiedler. die allerdings heute zu 75% Zuwanderung von -vornehmlich russischen- Ausländern nichtdeutscher Herkunft ist...” in: see above.

1.3 Seasonal workers and Vocational Mobility

The phenomenon of seasonal workers in the current scientific discourse is rather marginalized and also in our daily perception this aspect is rather at the fringe. Seasonal workers are people who go across borders to fulfill certain service functions for a short period of time, because the local employment market cannot meet the demand. We can certainly also count those people amongst this group, whom work for reduced salary for instance on the big building sites in Berlin.

Further examples are rather obvious, it is those helping harvesting asparagus or grapes as well as Polish women, who work as cleaners during the week in Berlin or Hamburg and only for the weekends return to their families in Poland.

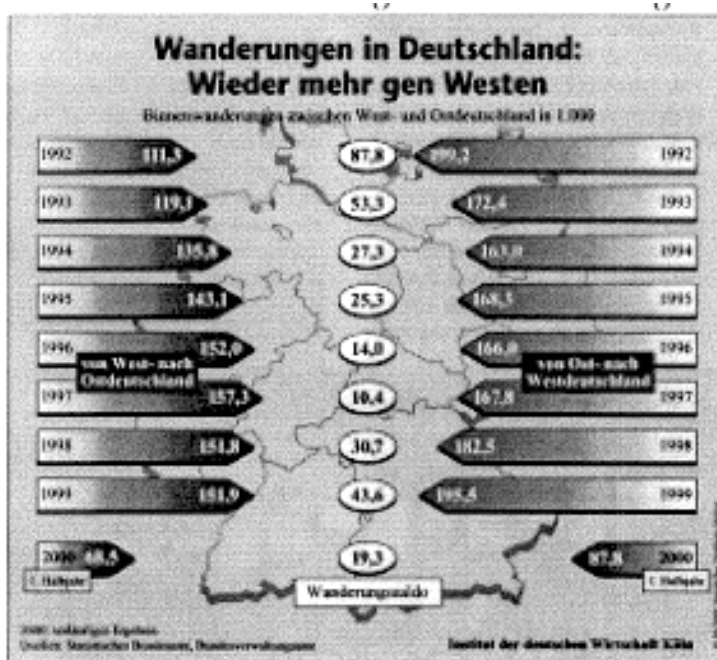
This kind of vocational mobility, which cannot distinctly be put under migration, is historically and internationally well known. At the beginning of our century Polish seasonal workers came to the huge farms of agrarian Prussia and caused even for the normally moderate Max Weber the fear of a "Polonisation." There are, however, clear differences to those people in Prussia who felt Polish and also solidarised to be politically represented. By the way, the Prussian House of Representatives at that time practiced a multiculturalism bridging linguistic differences. Looking at international phenomena, the seasonal worker is an important factor in the fruit farms of Southern Spain where it is mostly Moroccans who work. Private and public economy in Israel depends on the people migrating from the Palestinian areas and also the agriculture in the South of the United States could not function without the people migrating from Mexico, even though the restrictions to come are quite rigid.

This form of migration does not result in special duties for the receiving country. It is not connected to building up a linguistic competence and thus no educational or political provisions have to be offered. As long as there is a harmonious situation there is no need for state intervention. Only when, like last year in Spain and the United States, cultural conflicts together with political demands come up, the problem of this generally ignored migration becomes apparent: There is a lack of binding legal security and equality. Certainly an evaluation should not only be based on the negative aspects and the disadvantages, but it still seems that this way of treating seasonal migration as an easy supply of workers can not be kept up in the long run. Minimum social standards have to be developed for those people and this is particularly the case where cultural, religious and ethnic differences exist to the respective majority population. An example for a traditional and very rigid juxtaposition of "have" and "have not" is the temporary immigration of foreign workers into the United Emirates.

Another also marginalized aspect of migration topic is what is called inland or domestic migration, which points to mobility within the workforce and flexibility of employees. In Germany this phenomenon refers first to the migration from East to West, then to the migration from one of the *Länder* (constituent units of the federal state) to another and from one place of employment to another. The former rule that place of living and place of work are the same is not valid any more in times of mergers and concentration of production. The fact that both, place of living and of work, are not the same any more has also consequences for the ways of life and partnerships and demands a change of attitude which so far was only expected in exceptional cases (Artists, Scientists, Managers) in Germany. The fact that work does not come to the employee but that the employee moves and follows work is obviously the rule elsewhere if we believe sociological studies on the United States. Under the heading "Germany mobile" the information service of German economy

states:¹⁵ “While during the mid-1990s less Eastern Germans moved towards the West than at the beginning of the decade, the number of migrants increases again since 1997. In the first six months more than 88,000 citizens between Rügen the Saxony said good-bye to the hometowns... but the Germans also move in the other direction, in the first six months of last year about 69,000 citizens moved from the old to the new constituent states... The prospects of leading positions for university graduates with top qualifications attract people to go there. Opposite to that it is particularly younger, high potential’ people leaving their hometowns to start their career in Hamburg, Munich or Stuttgart.”

As concerns the inland migration the following chart gives an overview.



Within the above-mentioned inland migrations it is mostly young professionals who put together their place of living and their new place of work and settle in new regions. This also implies the loosening of family contacts and friendships. However, distances in Germany are not significant so that keeping up the contact is mostly possible. With choosing Berlin as Germany’s capital and the changes of ministries from Bonn to Berlin migration like this took place in quite a considerable scope and it was managed without any difficulties apart from some spectacular cases.

It is different with those people who do not intend to put together place of work and living and thus have to be vocationally mobile which usually implies a challenge for private contexts. Norbert F. Schneider of the Mainz University studied the various phenomena within this group in a project titled: “Berufsmobilität und Lebensform - Sind Mobilitätsanforderungen in Zeiten der Globalisierung noch mit Familien vereinbar?”¹⁶ (Job mobility and ways of life. Are demands of job mobility in times of mobility reconcilable with family?) In a summary of the findings two basic theses are presented which also characterize the fundamental problem of inland migration:

¹⁵ Informationsdienst des Instituts der deutschen Wirtschaft, Jg. 27, 28. Juni 2001, p. 1

¹⁶ Norbert F. Schneider “Berufliche Mobilität und Lebensform, zit. nach <http://www.uni-mainz.de/nos/wwwbmmlf.html>

1. Demands of job mobility increased significantly during recent years while the willingness to be mobile of the employees does not correspond to that.
2. Mobility is considered as a quality, which is hardly critically questioned. Mobility is not an end in itself and is not free of disadvantages. There are a lot of advantages within mobility but also several problems and pressures. These pressures can intimidate the general attitudes of employees and can have an impact of private life and productivity.

Furthermore, the study singles out different types of dealing with the situation and also tackles the basic question of how to solve the tension between family and job demands.

I do not want to discuss this study any further, the intention was just to show that the phenomenon of inland migration was distinctly analyzed and interpreted. The findings were published in the meantime.¹⁷

While we mostly concentrated on certain cases so far, we will in the following mention some of the attempts to formulate stringent typologies. It seems reasonable also in an international context that the terms *migration* and *migrants* are defined on the background of different time and space aspects. Annette Treibel, who carried out a sociological study of the phenomenon including data going back to 1999, developed the following typologies, which draw back to already existing models.¹⁸ She states:

- As concerns spatial aspects (geographical direction and distance of migration) it is differentiated between inland migration and internal migration (from country to cities), and between national and external migration. The latter implies forms of continental and intercontinental migration.
- As concerns the time aspect it is differentiated between limited, temporal (seasonal workers) and lasting, permanent migration (immigration).
- As concerns the reasons for migration it is differentiated between voluntary migration (work migration) and forced migration (refuge, expulsion)
- As concerns the scope of migration it is differentiated between individual migration, group migration and mass migration.

It has to be pointed out, however, that besides this kind of typologies the national executive sticks to rather traditional terms. This is why Treibel critically remarks that the terms used are not abreast with reality: “First, the differentiation between classical immigration and work migration is a problem. Also immigration to the US in many cases was temporary, whereas temporary stays of many migrants turned into permanent and actual immigration.”¹⁹

¹⁷ Der bewegte Mensch, in Focus Heft 25, 2001, pp. 74.

¹⁸ Annette Treibel: Migration in modernen Gesellschaften, Soziale Folgen von Einwanderung, Gastarbeiter und Flucht, 2., völlig neu bearbeitete und erweiterte Aufl. 1999, München 2000, p. 20

¹⁹ Annette Treibel, a.a.O., p. 21. The example of the Federal Republic also shows that the transition from work migration to immigration are fluent.

2. Statistical Characteristics of Migration and Differences between Countries

2.1 *On quantitative and qualitative Scopes of Migration*

Taking a look at the general scope of migration we can state that there is a worldwide number of 150 million migrants today, in 1990 this number was only 120 million. However, in view of the migration due to civil wars in for example Central Africa, but also in the Middle East and on the Balkans the number of 150 million will probably be exceeded in the next years.²⁰ The definition of migrants by the authors of the *International Migration Statistics* is in accordance with the definition of the ILO in 1932 and the United Nations in 1949 rather soft: “in principle, every form of removal from one country to another for a certain length of time should be included in the statistics of migration, with the exception of tourist traffic.” And for further statistical accuracy it is added in 1949: “when the removal is for one year or more the migration should be regarded as permanent migration and when the removal is for less than a year the migration should be regarded as temporary...”

Also following studies stuck to the temporal definition of migration as immigration and staying in a country for more than one year. The authors also indicate that national distinctions are considered as well under the terms such as “refugees, migrant workers, permanent settler, and migrants for family reunification.”²¹

Several publications bring citizenship and migration closely together, also because some countries grant all citizenship rights to the migrants.²² This equality implies full participation in political, economic and social life. As an example I would refer to foreigners born in Great Britain and the citizens of former colonies or the States of the Commonwealth, I would refer to Israel, where citizenship is given to people who profess their Jewish belief, or to Germany, where people of German origin are granted citizenship.

Within a bigger framework this also refers to the European citizenship which is being developed and which is defined in the Treaty of Amsterdam²³ from October 2, 1997 as follows: “A citizenship of the Union is introduced. Whoever has the citizenship of one member country has also the citizenship of the Union. The citizenship of the Union complements the national and does not replace it.) As concerns the rights it is stated in Article 18: Each citizen of the European Union has the right to freely move and travel within the member countries.

In those cases where granting citizenship is connected to certain conditions we also find programs that secure integration. Citizenship and integration are closely related to each other. In several immigration countries, like the U.S. or Canada, courses in *civic education* are offered as an integration measure and have to be taken before citizenship is granted. Based on the increasing scope of migration those kind of legal provisions have been ratified in several countries (based on the example of the quorum via green card in the U.S.) or are being prepared (Germany).

Migrants’ right to work in the country of their choice is next to legal equality also dependent on special legal provision. In most countries the admission is based on

²⁰ Robert E. Bilson et al. *International Migration statistics*, Geneva 1997, p. 1f.

²¹ Bilson, a.a.O., p.4

²² See: *International Migration policies*. UN, Department of Economic and Social Affairs Population Division ST/ESA/SER.A/161, United Nations New York 1998

²³ Vertrag von Amsterdam, EG Vertrag Art 17 ff, see in: Thomas L-üfer (Hrsg.) *Vertrag von Amsterdam* Bonn 1998, pp. 63.

the economic demand for workers and the qualifications, which have been achieved in the home country. (The recruitment of IT specialists in Germany is not really in this direction).

In the context of worldwide migration the immigration countries also discuss the benefits that can be expected for the economy as well as how the employment chances of the local workers are affected by immigration.

2.2 Geographical Characteristics and Special Features of Migration In the following I will make some remarks on the geography of migration, concentrating on two questions: What direction does migration take and how can the streams be regulated or moderated in the sense of international balance?

As regards geographic origins and destinations of migration the United Nations state: "In Western Europe and North America, for example, international migrants represent almost 10 per cent of the total population. Several western Asian countries and Oceania have even higher proportions of international migrants. By contrast, international migrants account for less than 1 per cent of the population of East Asia." What is more, also the particularly attractive countries and the most open for admission are singled out: "The United States is by far the largest recipient of international migrants, with about 25 million foreign-born residents at the end of the 1990s. Other significant receiving countries include India, Pakistan, France, Germany, Canada, Saudi Arabia, Australia, the United Kingdom, and the Islamic Republic of Iran.... The highest proportions of international migrants tend to be in small countries and territories, particularly in the Gulf region. For example, more than 70 percent of the population of United Arab Emirates and Qatar are international migrants."²⁴

As can be discerned the presentation of migration according to phenomena, which I tried in the beginning, cannot be reduced to one or two basic tendencies any more. First, the East-West direction is not correct any more, it is complemented by a South-North tendency and in some areas the direction is even opposite. What is more, the direction of migration is not predictable any more; also the tendency that refugees preferably migrate to their neighboring countries is not valid in all cases any more. Economic motives gain in importance as reason for migration, but very often there is not only one reason but rather a complex motive structure. Environmental migrants usually suffer from economic problems and religious migration is very often driven by economic deprivation as well, if we take Islamic countries and particularly Afghanistan as an example.

Some of the above mentioned phenomena are not limited to only some countries, for instance the seasonal workers, other groups show significant differences in the period of their stay, for instance foreign students at Universities in various countries.²⁵

Furthermore, inland migration also needs to be characterized more distinct. In many industrialized countries of Europe and North America it is directed towards job opportunities or rather towards regions in which industry and trade is being developed which requires certain qualifications and offers career opportunities. In other countries inland migration is mostly directed towards the metropolis, which suggest due to the agglomeration of the population job opportunities and which promise wealth. This kind of migration is especially found in Asia, but also in Brazil,

²⁴ World Migration Report 2000, Copublished by international Organization for Migration (IOM) United Nations, New York 2000, p. 6 ff

²⁵ The phenomenon is remarkable: Currently 1.58 millionen Students worldwide study abroad, in Germany it is currently 170.000 foreign students. In the US and UK the numbers are significantly higher.

and within a smaller scope in African countries (e.g. Accra in Ghana, Lagos in Nigeria) and the Maghreb-countries (e.g. Casablanca and Rabat in Morocco).²⁶ Amongst the mega-cities, which significantly grow in expansion and in population density, we can count in Asia: Tokyo, Osaka, Seoul, Peking, Shanghai, and Calcutta. All of these cities count more than 10 million inhabitants. In Africa we see Lagos, in Latin America Rio, Sao Paulo, Buenos Aires. As concerns New York (16 million) and Los Angeles (12 million) it is not only economic and employment aspects playing a significant role, lifestyle, culture and subculture as well as life quality are of importance, too.

However, mostly it is three groups of migrants that get paid particular attention: the labor migrants, the family members of prior migrants, and foreign students.²⁷ Those groups are foregrounded in the German discussion due to the demand of highly qualified technical employees.

2.3 *Migration and the Employment Market*

Nowadays immigration is of such a scope in some countries that the “native” population is afraid of their own jobs. Consequently, immigration is discussed on the background of this fear. For Germany the situation was indeed unusual since the population never learned to understand immigration also as a matter of enrichment. Even in respectable reports the numbers of immigration get quite often loudly highlighted and till the end of 1995 there seem to be no end to the constant increase of migrants. “Germany emerges as the principal immigration country in Europe with inflows of about 800,000 foreigners in both 1994 and 1995. However, the size of these inflows merits qualification. In fact, these flows include asylum requests (close to 130,000 for each of the two years...it is only Germany - due to the magnitude of Immigration flows between 1987 and 1992 - that entries represent relatively high percentage of the foreign population (between 10 and 20 per cent over the period with a sharp drop of 1992).”²⁸ At the end of the 1990s new restrictions for migrants from non-EU countries were passed and led to the fact that since then the level of migration is like this: immigration of 400,000 per year, return of 300,000, SO that the annual net immigration adds to cum grano salis 100,000 to 150,000 excluding the probably remarkable number of “illegals.”²⁹ Despite the decrease of figures there are still critical opinions arguing for an even more restrictive immigration policy.

However, what seems to be ignored in this argumentation is the fact that not only quantity of immigration is of importance but also quality because the employment market in Germany can not function without the immigration of highly qualified workers and experts from foreign countries.³⁰ Additionally for the German context there is also a demographical aspect, which is not unknown to other industrial countries either. The demographical development shows a decrease of the autochthonous population, a decrease that can only to a certain extent be balanced by immigration.

²⁶ See the illustration in Fischers Atlas, Zur Lage der Welt, Frankfurt a. Main 2000, p. 90 f.

²⁷ Wort Migration Report 2000, a.a.O. p.9

²⁸ SOPEMI, Trends in International Migration - Continuous Reporting System on Migration, Annual Report 1996, 1997 ed. OEECD. Paris 1997, p. 14

²⁹ This is what the President of the Bavarian Chambers of Commerce said. Claus Hipp, am 7.9.2001, Phoenix-Gesprach; see www.phoenix.de

³⁰ There is a disagreement on the terms *highly qualified* and *highest qualified* since there is no quality distinction. See: Stephan Haselberger, GrPne drohen mit Bruch der Koalition, Regierungspartner verweigert Schilys Zuwanderungs-Entwurf die Zustimmung, DIE WELT, 8. September 2001, p. 2

Talking about regulating immigration in view of the employment market, two tendencies are highlighted which determine the admission of migrant workers, the one known as demand-driven the other as supply-driven.³¹ The World Migration Report 2000 explains this as follows: “National systems for admitting labor migrants vary significantly but fall broadly into two major categories: demand-driven and supply-driven. In supply driven systems, the immigrants themselves launch the admission process. For example, in Canada and Australia point systems test education, skills, language ability and other characteristics that these countries see as enhancing successful integration... An Applicant who meets these requirements is admitted and granted authorization for employment. In a demand-driven systems, employers request permission to hire foreign workers, thereby triggering a decision to admit the migrant. Government sometimes requires that the employers demonstrate that the foreign workers will not displace native workers from jobs or adversely affect wages and working conditions.” Within international contexts measures have been taken in this respect, particularly by the *International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families* of the General Assembly of the United Nations from 1990.³²

Finally, we also hint at this point to the globalization of the employment market, which will turn migration into a normal process within the development of a career.³³ The stay abroad which today often causes disadvantages for individual careers (civil service) will be the normality in the future for middle and higher management positions. Within the tertiary education sector international migration processes are rather common. These processes are oriented towards international standards, which the universities are supposed to have.

With these few examples it became obvious that immigration has to follow certain steering criteria, that a policy of immigration has to be developed and pushed forward on a national level and that supranational interventions like from the European Union can only deal with the broader framework but should not affect directly the national employment policy.”³⁴

3. Tendencies of Migration Policies. The German Example³⁵

Before focusing on the German situation I would like to make some general remarks on the international discussion. Within a study of the United Nations, Department of Economic and Social Affairs, Population Division, under the title “International Migration policies,” we find a chapter, which addresses the international perspective of the topic rather careful and is headed: “International Strategies towards integration.”³⁶ This means that there is no clear formulation of precise theses and strategies but rather the description of a path to a goal indicated by “towards.” What is included is that we do not know when and how this goal can

³¹ World Migration Report 2000, a.a.O., p. 10

³² On the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families of the UN General assembly from 1990 see World Migration Report, op.cit., p 11

³³ See in particular: Peter Stalker, *Workers without Frontiers, The impact of Globalization on International Migration*, Geneva 2000, p. 47 ff. *The Impact of Free Trade on Emigration*

³⁴ I hint to the principle of subsidiarity of the EU, Treaty of Amsterdam Art. 4 and 5. So far supranational agreements have been initiated by the Agreement of Schengen. Also in the agreement of “mutual recognition” of qualifications Union-wide standards have been established.

³⁵ See the overall international dimension in: *International Migration policies*, a.a.O. (Fn.22) in particular pp. 59

³⁶ *International Migration Policies*, a.a.O., pp 59

be achieved. At the same time there is also the endeavor to frame concepts of solution, which are only based on the national level, and to give some broad guidelines which derive from the human rights and which aim at legal, i.e. political, social and economic equality. In so-called classical immigration countries certain filter systems could be established which favored special categories of immigrants for the benefits of the country.

At the same time immigration policy has to be based on concepts of integration measures, which respect both, the expectations of the immigrants and of the autochthonous population. Again, integration can also imply retention if immigrants want retention and if they can provide it. However, the state has to supervise measures of retention because self-organization can collide with basic rights in some cases. At the same time integration of allochthonous minorities implies a minimum of educational provision. Without any doubt this refers to language and integration courses and a special support for second chance education within the educational system of the respective country. To put it in a nutshell, *retention is left to the initiative of the immigrants; integration is the responsibility of both the immigrants and the country receiving the immigrants.*

Next to the equality of all human beings as stated in United Nation's "Universal Declaration of Human Rights" (Dec. 10, 1948) in Article 2 ("Everybody is entitled to all rights and freedoms... without distinction..."), also following declarations of international institutions dealt with the equality of immigrants, i.e. the definition of the quality aspect as citizens. With a declaration of 1966 the United Nations clear the path towards a legal equality, at the same time granting minority protection as concerns integration and retention. Following this resolution (2000 A/XXI) minorities are given the right to keep their cultural traditions "in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their language." The Council of Europe supports this statement with a catalogue of measures, in which equality is also the basis and the starting point of minority protection. ("the elimination of disparities between nationals and migrants of different categories").³⁷

With the EC, later the EU, minority policies and especially migration policies in the context of EU's supranational influence are of more and more importance.³⁸ According to the Treaties of Rome the European institutions could only tackle those aspects connected to questions of economy and the employment market. Consequently, the EC/EU could develop measures for migrant workers and thus developed educational political (mutual exchange) and educational (vocational education for migrant workers) programs.³⁹ This goes back to an action programs "For Migrant Workers and Their Families" which was initiated in 1976 and is carried on in 1988 with a decision of the European Parliament on "A general system for the recognition of higher education diplomas." It has to be pointed out that all member states worked on and contributed to this program perspective.⁴⁰

³⁷ See above, op.cit., p. 60

³⁸ See: Laura Chies, *Das Migrationsproblem der Europäischen Gemeinschaft*, Frankfurt 1994. Here the North-South disparities and the demand for unqualified workers is held responsible for the migration of the 1970s and 1980s

³⁹ On questions of education in the framework of the European Union see Art. 149 und 150 of the Treaty of Amsterdam.

⁴⁰ On supranational and national relationships and connections see also *Praxismodelle der beruflichen Bildung für Benachteiligte; europäisches Netzwerk zur Bekämpfung sozialer und beruflicher Ausgrenzung*, hrsg. vom ÜZ/DVV, Bonn 1998; here in particular the EU programmes NOW, INTEGRA and YOUTHSTART are presented.

The Council of Europe (1977) and the European Union (1966) repeatedly gave impulses for national immigration policies. The Council of Europe mostly demanded intercultural education whereas the European Union pointed out its programmatic initiatives and the problems with xenophobia by constant monitoring.

One phenomenon concerning the stay of migrants, observed by the United Nations, is of particular relevance for the FRG: “temporary migration can lead to substantial permanent settlement.”⁴¹

With this statement I will come back to the national dimension of immigration policies, which increases in intensity after the stop of recruitment. But neither in the 1970s nor in the 1980s, when the scope of immigration turned almost frightening, political guidelines for an immigration act were developed. This was the case

- because it was not accepted and acknowledged that Germany developed into an immigration country
- because it could not be assumed any longer that the immigrants that came during the phase of recruitment understood their stay as transitory
- and because the migrant workers did not consider themselves immigrants.⁴²

With the beginning changes in the employment market and the increasing unemployment rates in those jobs that do not need any qualification Germany lost its attractiveness. What is more, the restrictive legislation for asylum seekers stopped the extensive run on Germany or at least slowed down the pace of the increase.⁴³ The changing economic and technological demands on employees affected the migrants in particular since they were mostly low qualified and thus suffered more from unemployment than the autochthonous population. The future development for those people is not very optimistic: “In the future the German economy will again depend on workers from foreign countries. But the foreigners who are in Germany have mostly qualifications, which do not meet the demands of the future economic development. Only if this factor is changed, the economic and social position of those people who came in the last years and decades will change as well.”⁴⁴ Consequently, the statement that in the future both, the qualification level of the autochthonous work force and the migrant work force, has to be improved is right. The Tehila Project in Israel and the Mosaic-Project in Canada are impressive examples in this respect.⁴⁵

The authors of the migration report 2000 lead the way towards an integration policy, which is based on three pillars:

- social inclusion,
- acculturation and
- political participation⁴⁶

And maybe in retrospective view it is not a disadvantage that there is no Immigration Act in Germany since now the new understanding of integration and the new demands of qualifications and of the employment policy can be considered.

⁴¹ See also the analysis of EU activities in: Joachim H. Knoll, *Internationale Weiterbildung und Erwachsenenbildung*, Darmstadt 1996, pp.²⁰²

⁴² See additionally: Matthias Jung et al. *Ausländer und Migranten im Spiegel der Presse. Ein diskurshistorisches Wörterbuch zur Einwanderung seit 1946*, Wiesbaden 2000

⁴³ Data on growth, migration and unemployment in: Klaus J. Bade und Rainer Mitz (Hrsg.) *Migrationsreport 2000, Fakten, Analysen, Perspektiven*, Frankfurt 2000, pp. 7, pp. 23.

⁴⁴ *Migrationsreport 2000*, a.a.O., p. 81

⁴⁵ See report in J. H. Knoll, *Minorities*, in: *Adult Education and Development*, op. Cit. See for further examples: Gundula Frieling et al. *Erwachsenenbildung und ethnische Minderheiten*, Münster 1998

⁴⁶ *Migrationsreport 2000*, op. Cit., p.86

The quantitative increase of the foreign population is forecasted in the migration report with three scenarios:

“The *middle* and most likely scenario assumes an annual net growth of 170,000 after 2010, a lower scenario assumes a surplus of 70,000 immigrants per year after 2010 and a high scenario sees a net growth of 300,000 immigrants per year after 2010.”

Even though there is no Immigration Act in Germany there is a series of regulations and laws concerning foreigners, which were passed during the 1980s and 1990s.⁴⁷ For instance: Article 16a of the *Grundgesetz (Federal Constitution)* dealing with the right to asylum was restricted in so far as people are not granted asylum if they come to Germany from a member country of the EU or another country in which the convention on human rights and human freedom is fully accepted. What is more, Art. 16a also provides measures of ending the stay in Germany. Another regulation affecting an Immigration Act is the new Act on Citizenship, which was passed on January 1, 2000, which is to foster formal, and wished integration.⁴⁸ However, as commentators point out the weak point of this Act is that the decision about accepting German citizenship has to be made between the ages of 18 to 23.⁴⁹

Recently - at least until the tragic incidents of September 11, 2001 — it was assumed that an Immigration Act could be passed before the end of term of the Schröder administration (September 23, 2002) on the basis of existing drafts. The

⁴⁷ Thomas Mtmller-Schneider, *Zuwanderung in westliche Gesellschaften, Analyse und Steuerungsoptionen*, Opladen 2000

⁴⁸ *Migrationsreport 2000*, op.cit., pp. 141

⁴⁹ The phases of immigrant policies are analysed in Schiedermaier/Wollenschlager, *Handbuch des Ausländerrechts*, op. Cit., pp. 28

reason says this would be to keep the discussion on immigrants and migrant workers out of the election campaign. But as far as a parliamentary majority decision is concerned there are some reservations at the moment.

The existing suggestions, however, seem to offer chances of a consensus if the one or the other side does not put up additional ideological barriers. The most serious criticism of the suggestions of the CDU (Christian Democratic Union) and of the Minister of Home Affairs comes from the party “Bündnis 90/Die Grünen” (The Greens) The controversy on this issue became obvious at the beginning of September 2001 when the coalition parties of the current Government met. First the general idea was to establish a consensus, after the meeting the result was that everyone was sure that there is a controversy.⁵⁰

The most difficulties are found in the details. A newspaper article commented: “According to all parties the basic right to asylum is not to be touched. However, SPD and CDU push for a faster processing of the applications. An extension of the reasons for granting asylum is controversial. The most significant differences are found in the question of uniting families’. Schily wants to restrict the age of children coming after their parent to 12 years. Only for children of highly qualified people the age should be 18. The SPD wants to lift the age limit for 16 to 18; the CDU wants to bring it down to 10. The Green Party want to lift it to 21.”

In an announcement for a TV-program the tension was described as follows: “Otto Schily’s suggestion for an Immigration Act is criticized from two sides. The CDU asks for further restrictions and a stronger limit to immigration and to uniting families. The Green coalition partner criticizes the restrictions especially in the humanitarian realm and fears a two class system discriminating against families with lower qualifications.”⁵¹

By September 26, 2002 the flood of materials were to be presented in a consensus. The following papers are taken as a basis:

- for the CDU the report of the so-called Muller-Commission on policies for foreigners (March 14, 2001) and the resolution of party council (Bundesausschuss der CDU) dating June 7, 2001 “Zuwanderung steuern und begrenzen. Integration fördern”⁵² (Steering and limiting immigration, supporting integration)
- for the independent Commission, the so-called Süßmuth-Commission, their report “Unabhängigen Kommission Zuwanderung” (Independent Commission Immigration) dating July 4, 2001⁵³,
- for the FDP (Liberals) the draft of an Immigration and Integration Act dating June 27, 2000
- for the Green Party the resolution “Kultureller Pluralismus und Integration von Bündnis 90/Die Grünen” (Cultural Pluralism and Integration of the Green Party)⁵⁴ and
- for the Federal Government the “Entwurf eines Gesetzes zur Steuerung und Begrenzung der Zuwanderung und zur Regelung des Aufenthalts und der Integration von Unionsbürgern und Ausländern. Zuwanderungsgesetz (“Draft of an Act to steer and limit immigration, to manage the length of the

⁵⁰ See DIE WELT, 7.9.2001, p. 2 : Grtine streben bei Zuwanderung Konsens mit der SPD an”

⁵¹ So the TV programme announcement for the programme “19.10 neunzehn 10”, 9.9.01: www.3sat.de

⁵² Positions of the CDU and facts of the discussion: www.cdubensheim.de/aktuell/magazion/mag_dpa3.htm und www.cdu.de:80/politik

⁵³ Unabhängige Kommission in : www.bmi.de/dokumente

⁵⁴ Resolutions of the Party conference form 09.-il. 3. 2001 in Stuttgart, in: www.gruene.de / Archiv/ggrem/bdk/01 Stuttgart/abschluss

stay and the integration of citizens of the European Union and foreigners. Immigration Act” (August 1, 2001)⁵⁵

New concepts on combating terrorism and securing home security open up new conflict lines in some respects but at the same time establish a necessary political solidarity in defending against these dangers. The September 11, 2001 does not allow the former compromising attitude any more. There is a diffuse opposition, partly complemented with a leftist anti-Americanism against the clear outline for immigration policy under the heading “Repression against Islamists, integration of Muslims.” Furthermore, there is opposition against the introduction of an obligatory data check with the security services before granting German citizenship and against the abolition of the religion privilege in the legislation regulating the foundation of associations and organizations. There is a consensus, however, that a general confrontation with citizens of Arabic countries and of Muslim belief has to be avoided, and that the fanaticism as a source of the terror attacks has to be eradicated.

4. Integration and Interculturality. Towards “Migrant education”

4.1 Pluralism of Lifestyles and Language Proficiencies⁵⁶

So far I highlighted several basic aspects of the consideration but let me start this chapter by summing them up again:

- First, immigration also means enrichment because new lifestyles penetrate the majority society and thus foster a plurality of lifestyles, which ask for tolerance to develop properly.
- Second, immigration has to be intensively connected to integration.
- Third, integration is not a one-way-street; it also implies openness of the majority society, which is ready to be irritated, and has an interest in difference. At the same time the immigrants have to follow the principle of a discourse without taboos, which is not to be hindered by a victim ideology.
- And finally, integration always implies both, the inclusion into given linguistic, social and political circumstances and the chance to keep cultural, linguistic and religious traditions for the immigrants. This retention must not increase or create a ghettoization. We pointed out several models of immigration policies to bridge these kinds of dangers, which can also be used as basis for reflection for our own considerations. As an example I hint to the Charter of minority languages of the Council of Europe⁵⁷, which only refers to minority and regional languages of autochthonous minorities.

All positions developed within the realms of policy, economy and society have in common, that they imply a clear votum for an integration following the Canadian model. This means that they insist on an inclusion of the immigrants because of, for instance, equal opportunities on the employment market. Inclusion in this sense means the proficiency of the majority language.

Consequently, all positions ask for an intensification and increase of language courses in German as a second language. Just for these demands there are is

⁵⁵ Immigration Act in: www.bmi.bund.de; A good compilation of the material also in: NeunzehnZehn 3sat online; www.3sat.de

⁵⁶ Georg Auernheimer (Hrsg.) Migration als Herausforderung für pädagogische Institutionen, Opladen 2001

⁵⁷ Europäische Charta der Regional- und Minderheitensprachen, (5.1.1992) printed in Bundesgesetzblatt, Teil 11, Nr. 25, 16. Juli 1998. The Act was ratified on 1.1.1999.

different forecasts for additional investments. A spokesman of the Green Party sees an additional investment of 600 million DM, the Bavarian minister for internal affairs Beckstein, talked of “several billions” which have to be invested into linguistic and social integration. He also made clear that this couldn’t be paid just by the *Länder*.⁵⁸ I also want to hint to the initiatives of the German Association of Adult Education at this point which prove that linguistic integration does not have to start from scratch but can build on a successful practice. The following quote from a resolution⁵⁹ underlines “The German evening institutes (*Volkshochschulen*) are not only the **biggest provider of language courses but** also acknowledged initiators of international and intercultural round tables and meetings.” A lot of effort is put into systematizing and harmonizing the offers, however, this suffers significantly from too little money.

Language courses have to address to different participants from different countries, of different ages and of different professions. This will need a lot of conceptual efforts to establish comparable and appropriate standards. In any case, the separation of a majority society and parallel societies can only be avoided if a linguistic competence is demanded for without any exceptions of all immigrants. However, this does not guarantee integration as can be proven by examples of other immigration countries, which — as in the case of Canada — still practice bilingualism in all schools. Also in Germany more and more people⁶⁰ demand to establish multilingualism (German and English or German and French) already in primary schools. Baden Württemberg has just started a pilot project in this respect and also Hamburg goes in a similar direction. The basis for these models is of course a command of German.

In a ‘Dictionary on Integration of guest workers,’⁶¹ which is meant to serve as a teaching basis for German foreign schools the following aspects of integration are pointed out: “*The contribution to integration from foreigners and Muslims has to be that they adapt themselves to values, norms and ways of life in Germany.*” This implies:

- Respecting German culture and the basic norms of the constitution (separation of state and church, women’s rights, religious tolerance)
- Abiding German laws
- German language proficiency
- Declining radical national and religious attitudes
- Integration to schools and jobs (compulsory school attendance, vocational education for women)

In a more generalized way this means:⁶²

- Economic and vocational integration
- Improvement of relations in the social context
- Political participation
- Cultural integration

As was pointed out before, integration is not a one-way-street; it also needs the majority society to be open, tolerant and ready to be irritated by new and different

⁵⁸ Both numbers were stated in the programme Neunzehn Zehn vom 9. 9. 2001, www.3sat.de

⁵⁹ Deutscher Volkshochschulverband, Resolution der Mitgliederversammlung am 11. Jtmi 2001 in Berlin, Berlin 11.06. 2001

⁶⁰ See Englisch ist Euro-Sprache, in: *iwd*, Nr. 11, 215. 3. 2001; We can not discuss the question of the relation between language and identity, even though there is economic reasons to accept English as a lingua franca. In several disciplines English is accepted as the leading language already.

⁶¹ www.dasan.de/wettbewerb/kairo/integr.htm

⁶² *Praxismodelle der beruflichen Bildung für Benachteiligte 2*, hrsgg. Vom ÜZ/DVV, Bonn 1998, p.15

ways of life. This starts with accepting the foreigners with their personality and with them being different. This might sound pathetic since history shows many examples of rejection of foreigners as barbarians, gringos and others who were not understood. Xenophobia is neither a simply contemporary nor solely Germany phenomenon. We have several examples that show how optimistic expectance of living together shatters. We can refer to the riots in Bradford, UK, to the religiously motivated civil war in Northern Ireland, to the minority conflicts in Belgium or to Palestine, to the hostility towards the newcomers in Canada, to the ethnic Partisan war in the Balkans even leading to ‘officially’ tolerated genocide and to the recent religious-fundamentalist terror attacks in the United States. This enumeration is not meant as an excuse or a justification for the xenophobic violence of right-wing extremists in Germany. What I wanted to make clear is that money, seminars and good will is not enough to guarantee integration. It needs a change of attitude, which cannot be achieved in a short period of time.

In recent times a publication is referred to more often in discussions which already in 1997 had quite a sensational effect: Samuel P. Huntington’s “Clash of Civilizations.”⁶³ In this book the author claims that current conflicts are based on six religious and cultural positions, which generally make the idea of multicultural tolerance impossible.⁶⁴

I do not intend to discuss xenophobia and the rejection of the different any further, however, I would like to underline that the contribution of the majority society as concerns a change of attitude has not been accomplished yet.⁶⁵ We are far away from drawing conclusions from our negative historical experience.⁶⁶

4.2 *Educational Fields of Practice*

Talking about linguistic competencies of immigrants brings us back to the topic of measures of integration. Two points seem to be clear: Integration will not be successful simply because of an increased linguistic competence and educational measures have to be developed and oriented to demand but also to differences in age and origination of the participants. Following the last aspect it could be concluded that a kind of arbitrariness is the consequence and thus a systematic ordering of integration measures was not possible.

My idea is that there should be a framework curriculum that will make a successful immigration in the sense of integration easier. It has to be clarified which other institutions next to the German evening institutes (Volkshochschulen) could contribute. However, only fully acknowledged and accredited institutions should be

⁶³ Samuel P. Huntington, *Kampf der Kulturen. Die Neugestaltung der Weltpolitik im 21. Jahrhundert* 1997

⁶⁴ The first proof in a German newspaper in: *Berliner Zeitung* 13. 09. 2001; a rather blurred statement on the religious and cultural dispute between Islam and Christians in an interview with HansGeorg Gadamer, *Es ist mir recht unheimlich geworden*, in: *DIE WELT* 25. 09. 2001, p. 27

⁶⁵ I hint to some publications that should not be ignored in this discussion: Ursula SchneiderWohlfahrt et al. *Fremdheit Pberwinden*, Opladen 1990; Gisela Ftihring, *Begegnung als Irritation*, Mflnster 1996; Willy Klawe, *J~5rg Matzen, Lernen gegen Auslanderfeindlichkeit*, Weinheim 1993; Klaus Ahlheim, *Bardo Heger, Vorurteile und Fremdenfeindlichkeit*, Schwalbach Ts. 1999, als frPhe Publikation: Johannes Chr. Papalekas (Hrsg.), *Kulturelle Integration und Kulturkonflikt in der technischen Zivilisation*, Frankfurt 1989.

⁶⁶ I refer to the discussion on Johann Lepsius and the constraints to establish a Lepsius-House in Potsdam, which led to the cancellation of the project. The constraints can be explained by the fact that Turkish representatives pointed out that the discussion of the genocide on Armenians could lead to upheaval. See: *chrismon-ARMENIEN, ein deutscher Pfarrer und der Genozid*, www.chrismon.de/ctexte/2001/7/7-3.html

taken into account. In any case, such educational provision has to take place in schools and adult education institutions.

But there are also several measures, offers and projects that can be located beyond the classical fields of education. To prove the fact that there is a flood of governmental and non-governmental scientific and job-related approaches I would like to hint to some innovative projects without the intention to present the broadness of approaches. A critical comment refers to the fact that these projects are not related to each other. However, I would like to refer to:

- Projects and measures for a better school-education of children from families, which have no stable place of residency. The European Federation for the Education of Traveling Communities EFECOT (Brussels) takes care of children of sailors on inland waterways, circus and carnival people. Seasonal workers and Roma and Sinti.⁶⁷
- The counseling institute for qualification of younger people from foreign countries (the so-called Cologne model, BQN) aims at increasing the number of foreign youngsters in apprenticeship in order to increase their perspectives on the employment market in view of the significant structural changes. Qualification will gain importance for integration.⁶⁸
- A pilot project, that originally was developed in Israel as a concept of integration for adult immigrants from the Maghreb-states named TEHILA, showed good results in Berlin, Nuremberg and Bremen. These results ask for an extension of the project, which runs under the title Hippy (Home Instruction Program for Pre-school Youngsters, since 1991). The project is supplementary to the Kindergarten for socially deprived children aged four to six and consists of visits at the houses of the children. The idea is as follows:
“Through picture and coloring books, work-sheets and other materials the mothers support their children who at the same time learn the German language and find out that learning can be fun. A (non-professional) councilor talks about the materials with the mother regularly and also offers advice in other situations.”⁶⁹
- And finally I give reference to the scientific registration of material on workers migration and the effects to education.⁷⁰ This is a compilation of the most important documents on migration and migrants. What is more, further research projects are started from here and overviews on demographic and educational-political aspects of migration and migrants such as language policy; bilingualism, intercultural communication and concepts of education in a multicultural society are prepared.⁷¹

⁶⁷ Schule unterwegs. Schriftenverzeichnis für beruflich reisende Eltern; Maria Vassiliadou, (ed.) Education of Gypsies, Athens 1997; efecot, Policy Plan 2000-2007. Brussels, 2000

⁶⁸ Bundesministerium für Bildung, Wissenschaft, Forschung und Technologie, Die Beratungsstelle zur Qualifizierung Ausländischer Nachwuchskräfte (BQN)-Ein Kölner Modell, Bonn 1995

⁶⁹ Walter Kiefl, HIPPY-Bilanz eines Modellprojekts zur Integration von Aussiedler- und Ausländerfamilien in Deutschland. München Mai 1996, DJI Arbeitspapier 5-122. See also Barbara John, Wir waren ein Nichteinwanderungsland mit Einwanderern, in: DVV Magazin Heft 2/2001, Bonn, pp. 36

⁷⁰ Hans H. Reich: Folgen der Arbeitsmigration - Ein Schwerpunktprogramm der Deutschen Forschungsgemeinschaft, kommentierte Bibliographie. Informationen, Frankfurt/Main 1995

⁷¹ See the special edition on migration and Re-integration in the journal: Zeitschrift für Pädagogik Heft 1/1994 (Hrsgg. von D. Hopf)

I assume that next to the linguistic competence supplemented with job-related and life-world related experiences, there are other competencies, which contribute to an integrated life in the new environment.

First of all, there is a catalogue of measures, which can improve the “learning to live together.” In today’s terminology this implies the establishment of an intercultural competence through intercultural learning.

There is no lack of literature describing this aspect.⁷² Usually these reports give certain elements of intercultural education which then are brought together e.g. in the Resolution of the Standing Committee of the Ministers and Senators for Cultural Affairs (FRG) “Interkulturelle Bildung und Erziehung in der Schule” (Intercultural Education in Schools, October 25, 1996).⁷³

“Intercultural Education is to be profoundly based on the general educational duties of the schools. It supports with all students attitudes and behaviors relating to principles of humanity, freedom, responsibility, solidarity, and understanding between countries, democracy and tolerance. Based on these students who are aware of their respective cultural socialization should encounter and engage with other cultural habits and traditions and also endure the tensions and fears that develop from this. What is more, they should also take biases against foreigners seriously respect the differences and solve conflicts that might result from the different cultural, ethnic and religious traditions peacefully by mutually agreeing upon a set of rules.”

What becomes obvious is the fact that education for migrants and immigrants can not be separated from the general idea of education in schools and that it not only aims at children and youngsters but also at adults. The basis for attitudes of mutual respect and understanding can be experienced, this is not a subject to be taught in schools.

In the meantime intercultural education and competence went beyond being a simple formula and follow-up measures have been developed which can contribute to living together in a more understanding way. The Organization of the evening institutes (VHS) in Northrhine-Westfalia” (Landesverband der VHSn) developed a concept entitled “Interkulturelle Kompetenz bei Dienstleistungen und in der Verwaltung” (Intercultural Competence for services in public administration), which addresses to people working in the public service and wants to establish intercultural competencies as a key qualification.⁷⁴ A guideline for action entitled ‘Intercultural opening of public services’ goes into a similar direction challenging public service and policy to open for interculturality.⁷⁵ The demand for intercultural education was recently also specified as concerns addressees and measures. As such people working in the educational sector are asked to participate in programs⁷⁶ and interculturality is also demanded for the living together in small communities with the hope to abolish religious frictions between the groups.⁷⁷

⁷² Especially: Bundeszentrale für Politische Bildung, Interkulturelles Lernen, Arbeitsmaterialien, Bonn 2000

⁷³ op.cit., pp.312

⁷⁴ Landesverband der Volkshochschulen von Nordrhein-Westfalen, Interkulturelle Kompetenz bei Dienstleistungen und in der öffentlichen Verwaltung, 21.02.2001

⁷⁵ Landeszentrum für Zuwanderung Nordrhein-Westfalen Werkstatt Weiterbildung, Interkulturelle Öffnung sozialer Dienste, Klausenhof April 2000, pp. 21

⁷⁶ Landeszentrum für Zuwanderung Nordrhein-Westfalen, Weiterbildungsangebote zur interkulturellen Qualifizierung von Multiplikatorinnen und Multiplikatoren, Düsseldorf 1999

⁷⁷ See for example Fhichtlingshilfe der ev. Gemeinden in Moers (Hrsg.): Interkulturelles Zusammenleben in Moers, Bilanz und Perspektiven, Moers 2000

The evening institutes are asked to develop a “pneuma” for intercultural education and to make intercultural competence perceivable in all seminars that are close to the social living together. Maybe the expectations are too high if it is generally assumed that language courses are already a model to combat xenophobia and hostility against foreigners.⁷⁸ But due to their already established competence the evening institutes can influence other parts of the educational system in which the intercultural dimension is less developed.

As I pointed out already, education for migrants has to take place next to linguistic education especially in the vocational context. Thus vocational education and cultural adult education belong together.⁷⁹ Intercultural education is then understood as the learning principle, which puts the individual to the center without ignoring social contexts.

As concerns the didactics of intercultural learning there is rather general remarks to be found e.g. that intercultural education is based on social and political learning and has to consider the following principles:

- Orientation towards the needs of the participants
- Right of participants to self-determination
- Dialogues between participants and teachers based on equality
- Orientation towards the way of life and the environment of the participants
- Consideration of individual capacities and extension of the individual points of view
- Support of perceiving different points of view and environments of people and groups in one community.

In a following approach we also find a plan for a seminar, which differs three types of training:

- Information oriented Training (Teaching about country, culture, religion and language),
- Culture-oriented training (Development of sensitivity for own and different cultures) and
- Interaction-oriented training (Strengthening the communication competence).⁸⁰

The basic notion of intercultural education can also be described as “understanding and communication”⁸¹ and all in all it can be pointed out that German evening institutes have a remarkable expertise in this field. Thus they could carry out integration measures, which are part of an immigration act.

A special segment, which I would finally like to mention, is the field of *political or civic education* in the framework of intercultural migrant education. Quite often it is pointed out that intercultural education has to imply civic education but it is not explained whether this refers to civic virtues and social action or to the discussion around citizenship.⁸² One difficulty results from the fact that the discourse does not

⁷⁸ Costantina Corti Junge et al (Hrsg.): Interkulturelles Sprachenlernen, Modelle der Ausländerfeindlichkeit entgegenzuwirken, Kiel 1994

⁷⁹ Marta Aparicio, Alexandra Fliss, Handbuch für die interkulturelle berufliche Weiterbildung, vhs Stuttgart o. J.

⁸⁰ Here special programmes for migrants should be added: for example: Volkshochschule Stuttgart, international-interkulturell, Feb. Bis Juli 2000, Stuttgart 2000 Sh. hierzu auch den Inhaltskatalog in Ursula Schneider-Wohlfahrt et al (Hrsg.). Fremdheit überwinden., Opladen 1990, pp. 102

⁸¹ BpB, Interkulturelles Lernen, a.a.O., pp. 18

⁸² See the newsletter Politeia, Network for Citizenship and Democracy in Europe, Newsletter BpB Bonn, e.g. vol. 21 April 2001, p.1: Migration and integration the role of citizenship education. See also: Helmut Däuble, Auf dem Wege zum Bundesrepublikaner, Schwalbach Ts. 2000 and Klaus Ahiheim, Der unbequeme Fremde, Schwalbach Ts. 1999

differ between the various facets of immigration. One form of immigration leaves the question of taking a new citizenship open but demands the acceptance of laws, cultural, political and religious regulations. The other form implies taking the new citizenship. The title of the new immigration act already indicates that the legal questions of citizenship have been dealt with already in 2000 and thus have not to be dealt with again.

Consequently, immigration and the act of granting citizenship in Germany does not imply any form of festivity as know in the US or Canada.⁸³ Considerations in how far political education should be more emotional in schools (knowledge of the national anthem, flags in classrooms) were received in a rather reserved way,⁸⁴ because the discussion on “German culture as a leading culture”(Leitkultur) and “German identity” would be continued and thus strengthen the differences to foreigners. Obviously national identity in Germany cannot be asked for without any reservations. But this discussion certainly extends the actual topic.

What is indicated for the future next to an immigration Act, is the development of a concept for immigrant education, which relates systematic aspects with aspects of everyday life and which offers a time perspective that does not make immigration unreasonable.

⁸³ See also: Adult Education Handbook for California, 1997 edition, compiled by Tom Bauer, Sacramento 1997

⁸⁴ See suggestions by the Prime Minister of Hesse R. Koch in: BILD-Zeitung 11. 9. 2001, p. 2

Global Issues Forum II Discussion Themes

Discussions with Dr. Knoll followed each panel presentation. Panelists also participated and were available for questions from the audience. Below are the panels and panelists followed by three dominant themes and discussions points.

Panel I “Integration or Assimilation” Panelists:

- *Joan Serino*, case worker, Cuban/Haitian program, Interreligious Council of Central New York
- *Kip Hargraves*, coordinator of refugee services, Catholic Charities
- *Joey Ting Yin Tse*, academic services counselor, Syracuse University Continuing Education
- *Dr. Patricia Burak*, director, Slutzker Center for International Services, Syracuse University.

Panel II “The Role of Adult Education in Integration or Assimilation” Panelists:

- *Pinyoun*, coordinator, refugee resettlement service, Catholic Charities
- *Robert Didio*, director, human resources, L. & J. G. Stickley, Inc.
- *Dr. Michael Sm/thee*, associate director, Slutzker Center
- *Mara Sapon-Shevin*, professor, teaching and leadership, Syracuse University, School of Education.

Themes and Select Discussion Points

Theme I: How To Understand the Refugee Situation

- Refugees often represent “the other,” or the unknown, which many cultures treat with awe and respect. In America, often, there is a desire to make “the other” change to become more like the mainstream culture.
- Americans frequently ask refugees questions like “How do you like America?” instead of asking them about where they migrated from.
- Americans often bring their own elemental thoughts into the space of the refugee instead of moving themselves to the margin and valuing the refugee. For example, the “Sudanese Lost Boys” who recently migrated to the Syracuse area often have their natural sense of pride mistaken for arrogance.
- There is a difference between being an immigrant and a refugee. Immigrants choose to leave their homeland but refugees are forced out.
- Refugees are usually fleeing some kind of persecution.
- The value of immigrants is often underestimated because they can’t express their skills in a similar fashion to the mainstream culture.
- Some immigrants chose to live in a parallel subculture. The value of “ghettoization” is that it creates a culture within a culture.

Theme II: Immigrants are Important Workforce Resources

- L. & J. G. Stickley, Inc., a reknowned furniture manufacturer, has had great success with the immigrant workforce. They have found immigrant workers to be skilled and incredibly dedicated employees.

- Celebrations of cultural and religious diversity with an immigrant workforce is very important.
- Extended efforts must be made to help immigrants understand safety issues in the workplace, everyday work issues like hygiene, and communication and procedures of the business.
- Private agencies have had great success in helping Eastern European immigrants assimilate to Central New York by helping them find apartments, jobs, and providing interpreters.
- New York State offers a foreign language regents diploma in Ukrainian.

Theme III: International Students Play An Important Role In Higher Education In the U.S.

- International students account for 15 percent of the graduate students in the United States. At Syracuse University, the number is closer to 25 percent.
- Almost 67 percent of international students pay full tuition to attend U.S. schools.
- Most international students intend to return to their home country after finishing their study in the U.S.
- International students bring in \$11 million annually to the Central New York community.

Select Bibliography and Websites

To continue to study international migration and integration issues the following select bibliography and websites are provided.

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Web sites

Educational Experiences of Newcomer Students
<http://www.ncbe.gwu.edu/pathways/immigration/>

National Clearinghouse for English Language Acquisition: The Newcomer Program
<http://www.ncela.gwu.edu/ncebepubs/pigs/pig8.htm>

National Clearinghouse on Bilingual Education <http://www.ncbe.gwu.edu/>

Newcomers: Language and Academic Programs for Recent Immigrants
<http://www.cal.org/crede/newcomer.htm>

Northwest Regional Education Laboratory <http://www.nwrel.org/cnorse/booklets/immigration/>