

**We Refugees**

Digitales Archiv zu Flucht  
in Vergangenheit und Gegenwart

# Refugee, migrant or ... – how shall I say?

Methodological Approaches  
to the We Refugees Archive

10th Grade and higher (schools with gymnasium orientation)

60 min

# Impressum

**Refugee, migrant or ...- how shall I say?**  
Methodological Approaches to the We Refugees Archive

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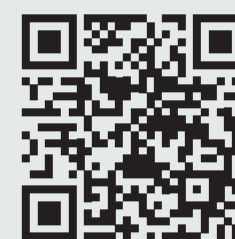
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# Goals

The participants learn about different experiences of flight in the past and present.

The participants reflect on concepts attributed to themselves and to others of/about people who had to leave their home.

This reflection on semantics simultaneously enables a reflection on one's own attitude regarding the topic of flight.

# Material

- Moderation cards, thick pencil (if in person)
- Text for each small group included Worksheet (see attachment)
- Movie (movie link) + device to play the movie

# In-person event

## BRAINSTORMING (10 MINUTES)

The group is asked to come up with as many terms as possible in response to the following question: "What terms can you think of for people who have to leave their homes?"

The instructor writes each term on a moderation card and hangs it on the board or pinboard. If the meeting is virtual, the presenter shares a ppt slide or a whiteboard and writes down the terms.

1

2

## TEXT WORK (70 MINUTES, THEREOF 15 MINUTES FOR SMALL GROUP ACTIVITIES)

The participants receive one of the texts of the We Refugees Archive in small groups of 2 (or, if online, in breakout rooms of 2), which also includes the following work assignments:

- From which time is this statement and who said it?
- What terms are used in the text for people who had to leave their homes?
- How does the person define this term?
- What do you think about the term? Is it a positive, neutral, or negative term? Is it degrading or not?

After 15 minutes, the small groups present their work results to the participants as a whole.

# 2

The instructor collects new terms that have been discovered through the text work, writes them on a moderation card and adds them to the already collected terms from the brainstorming session.

# 3

## REFLECTION (10 MINUTES)

In the virtual format, all terms are assembled on the ppt slide or on the whiteboard.

All participants look at the collected terms.

The instructor invites the participants to reflect on their personal experiences by asking the following questions:

- When you look at the terms and remember the statements that were presented, which terms would you use? Why?
- Which terms do you find problematic? Why?

This is followed by a discussion.

## Digital event

1. The instructor will post the materials in the chat and ask the participants to download them to their computers. If the program used does not have the chat function, the instructor can send the materials to the participants by e-mail beforehand with the request that the participants download the files to their computers.
2. Then he/she sets up breakout rooms for small group work. Depending on the desired group size, two or three participants are in a breakout room for 15 minutes. Participants are asked to remember their breakout room number, as this number will be the number of the work assignment they will be working on.
3. Participants are asked to read their text and complete and save the attached work assignments.
4. The instructor can also set up a cloud with the materials beforehand and post the link to it in the chat while the whole group is still together.
5. For the reflection in the group see explanations in point 3.

## Where do the texts come from?

The texts are excerpts from self-testimonies of refugees in the We Refugees Archive. The We Refugees Archive is a growing digital archive and educational center on refugeedom in the past and present, focusing especially on forced migration from Nazi persecution and refugeedom today. The archive focuses on individual experiences and the microcosm of the city as a place of refuge and new beginnings. The complete self-testimonies from which the quotes were taken, as well as background information, sources, and images, and other thematically relevant information can be found via the search functions on the website or via the QR codes inserted here at the appropriate places. All links to the articles used in this educational method can be found in the source reference as well as in the education section of our website as a digital bookmark. You can also create and share your own link lists with articles of interest using the “Bookmarks” function. General (socio-)political, historical, legal, and conceptual background information can be found on the city and topic pages and in the glossary.

### Glossary





## **Alaa Muhrez**

*Wearing a headscarf creates attributions for some people that have nothing to do with their own lives. The keyword “refugee” produces a uniform reaction in people. Yet generations, personalities, requirements for professions, and countries are different. The majority society believes, that certain jobs are not suitable for refugees or that they should be allowed to prevent refugees from these jobs.*

*[...]*

*All the additional struggles are exhausting. You can't just be yourself; you must be **Muslim, Syrian and refugee** publicly all the time. In exile, your own name becomes more important. On the one hand, you ask yourself more questions about your own identity. But because you are often alone, your own name also keeps you company.*



### **Word definition of the word refugee**

In the Arabic language, the word refugee is defined as a person who flees from his country to another country to escape political persecution, injustice, or famine. The United Nations High Commissioner for Refugees defines a refugee as a person who is outside the country of his or her citizenship or habitual residence because of a justified fear of being persecuted due to racism, religion, nationalism, membership of a particular social group or political opinion which prevents him/her from staying.

### **Stereotypes**

Between this theoretical and realistic definition, I find myself besieged by many names and strange questions about appearance and stereotypes. I don't know where they come from, and I was not aware of them before. Their presence in an open country, like Germany, with many cultures and nationalities surprises me. In fact, meanings completely contradict each other. Sometimes the contemporary definition is not without racism and rejection and sometimes it comes with acceptance and compassion. The mere mention of this word can reduce the skills and experience of the person who has to stand under this name and classification.

### **The role of the refugee**

Here I stand on stage as a refugee, a theater in which every refugee plays his role in life, in this life. He tries to portray himself as a refugee. But this time in public, to prove that I am a refugee in the true sense of the

word. But this charade must be repeated again and again for each person I meet for the first time. I have to list my curriculum vitae so that by the title 'refugee' I do not erase everything I have achieved.

### **Asylum**

With further sips of a cup of coffee and many ideas related to the word asylum in my head, I sighed with regret. Uh ... I have to start over in this beautiful new country to go back a lot. I have tried very hard to escape the war and its curse. I resisted what was going on in my country not to return to this point, but I have returned...!

A refugee.

A refugee, a refugee.....

### **A typical question**

One day they asked me: "Do you know chocolate?" or "Do you have refrigerators in your country?" We won't talk about the extent of their intelligence. These are some of the many typical questions that are asked and that come up when you are in the role of a refugee.

Here is the last sip of coffee. I was talking to myself: "Finish your cup and go to work, and you're going to be on your own on your way to your future." Refugee is just a word that some repeat with negative and positive feelings. Politicians who support our cause discuss it. And the opponents in international parliaments define it for themselves. The real impact and its true meaning remains the lifelong journey of each refugee.



## Alaa Muhrez

In the wake of the war in Syria, Alaa Muhrez and her husband fled to Egypt in 2013. After Abdel Fatah El-Sisi became president there in a coup d'état, the problems for refugees intensified: It became more and more difficult to find work, so Alaa and her husband decided to go to Germany. From Egypt to Italy, she and her husband went by a small boat with 400 other people on it. They changed the boat several times. "If you got up, you couldn't sit down again," explains Alaa, that's how crowded it was. After the dangerous journey, they arrived in Catania, Sicily. There their personal details were recorded. They knew that it

could be difficult to apply for a residence permit in Italy so they continued their journey without waiting for their papers to be recorded.

They arrived in Austria by plane and from there to Munich. From Munich they were brought to Leipzig, and they were assigned an apartment in a nearby village. Alaa reports several incidents of discrimination she had to experience there. Alaa reported many experiences of discrimination which she had to endure there. After more than a year, they came to Berlin, where after some time they found an apartment and work.

## Work assignment

1. From when is this statement and who said it?
2. What terms for people who had to leave their homes are used in the text?
3. How does the person define these terms?
4. What do you think about the terms? Are they positive, neutral, or negative? Are there devaluations in it?
5. When you are back in the group as a whole, please tell the others about "your" person and about the terms he or she used.





## **Bertold Brecht**

*Always have I thought the name given to  
us was wrong:*

***Emigrants.***

*That means **those who leave their  
country.** But we*

*Didn't emigrate, on free will*

*Choosing a different country. Nor did  
we emigrate*

*Into a country in order to stay, possibly  
forever*

*But we fled. We are **expellees,  
banished.***

*And no home, but an exile shall the  
country be*

*That accepted us.*



## Bertold Brecht

Bertolt Brecht (1898-1956) was a playwright. Because he was a communist and his political convictions were reflected in his plays, he left Germany after the Reichstag fire in February 1933, even before the National Socialists came to power. He fled to Denmark via Prague, Vienna, Zurich, and Paris. In 1935 he was stripped of German citizenship, which made him a stateless person. He lived with his family in a house in Denmark for five years until he was able to emigrate to the USA via the Soviet Union in 1941. He lived there for

another five years, but after the end of World War II in 1945, his communist convictions caused him trouble: on the one hand, he had an aversion against the United States, and on the other hand, in light of the looming Cold War, he was put under general suspicion as a Communist. In 1947 he traveled to Switzerland, and one year later he returned to Berlin. In East Berlin he and his wife Helene Weigel founded the successful Berliner Ensemble Theater, which still exists today.

## Work assignment

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## **Ernst Eduard Hirsch**

*The voluntary nature of my emigration was hence the one circumstance that distinguished me from the mass of **emigrants**. The other very important difference was that I did not go into the unknown and had to look for something somewhere outside, but had already found a temporary job, which, I could assume, would lead to a permanent position within a year. So, I was able to have my belongings shipped from Frankfurt (Main) to Amsterdam and to rent a large room in the Frans van Mierisstraat in Amsterdam on October 1, 1933. Under this address I was already registered in the residents' register on July 15, 1933, without any formal difficulty.*

## Ernst Eduard Hirsch

In March 1933, Ernst Eduard Hirsch was dismissed from his position as a tenured judge in Frankfurt am Main and as a private lecturer because of his Jewish origin. He fled first to Amsterdam. The “Emergency Society of German Scientists Abroad” helped him to accept a call from the University of Istanbul to the department of commercial law in October 1933. In 1952, Hirsch returned to Germany to help establish the newly founded Free University of Berlin as a professor of commercial law and sociology of law, rector and prorector.



## Work assignment

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4. What do you think about the terms? Are they positive, neutral, or negative? Are there devaluations in it?
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## **Diawara B.**

*I did everything to learn the language, to understand the culture, to become a Palermitan.<sup>1</sup> It was self-evident to me, because behind every right there is also a duty. I tried to do my duty. Nevertheless, the Palermo police headquarters did not renew my residence permit – I simply do not understand it! The reason is that my passport is missing. [...]*

*For me, it's not the city in itself that can make a difference. It's the politics, decrees like the security decree. These decrees are dangerous both for those who are citizens and for those who are foreigners. I currently do not have documents and in Palermo there is nothing I haven't done to integrate myself, the language, the social activities, artistic things, I have done everything. But at the same time I am put on the side of those who do bad things, so I am denied documents. I am on that side, but I have done everything. . I have helped people, I have helped myself, I have integrated myself in every way, 360 degrees. But do not have documents, just because I do not have a passport. My identity is no longer that of Diawara B., all the work I have done to integrate no longer counts. My identity will always remain that of the migrant. [...]*

<sup>1</sup> Palermitan = resident of Palermo



## Diawara B.

Diawara B. is from Mali and left his family at the age of 15 to work in Algeria. He stayed for one year and 7 months, where he put money aside while working to open a business in Mali. When the situation in Mali worsened he was also treated worse and worse in Algeria – “they treated me like a monkey, like Bilal, a former slave who was bought free by the Prophet Mohammed” – he crossed over to Sicily in late summer 2016. He came as a minor and has been living in Italy ever since. After a stay in an initial reception center in Sicily, where he was practically imprisoned for

three weeks, he came to Palermo through a detour in December 2016. Today he is attending an international high school, involved in the Giocherenda project and hopes to graduate in order to go to at university.

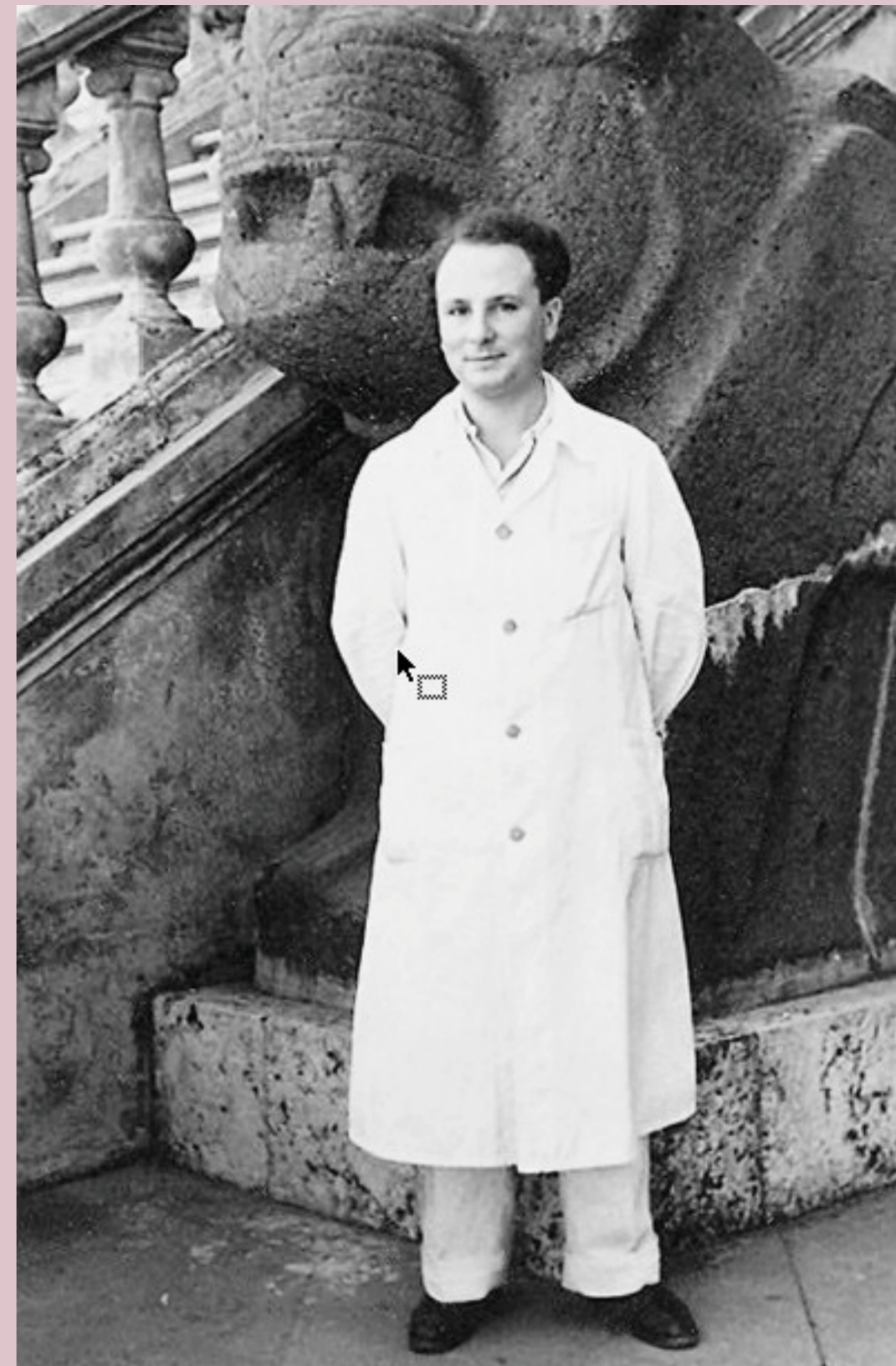
The so-called “security decree” of October 2018 has recently made him lose his residence status, which means that from one day to the next he will find himself in an extremely precarious situation, which in the worst case could deprive him of the right to go to school.

## Work assignment

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## Fritz Rudolf Kraus

*Some of the people who have been here [Turkey] for a few years are already completely detached from Germany and are happy that Turkey is talking about making them citizens. And these people are absolutely not insensitive and are the best among the **emigrants**. The thought of not seeing Germany again still distresses me. Especially at this time of the year, I keep dreaming of German landscapes. But if the vote on Austria (which I took part in on the Black Sea, for example) is really even remotely a reflection of German opinion, I mean, if the people and the party in Germany have really become one, as Mussolini boasts of Italy, then I am no longer a German today anyway and really have no business in Germany [in the Reich, however, I never had this feeling, because I only lived among loud naysayers]. Of course, renouncing Germany does not mean growing roots elsewhere at the same time. I certainly want to stay in Turkey in the near future, because I have an important job here and can exist here. But it seems impossible to me that one could become a Turk (even if one becomes a citizen and stays here forever), just as one could become an Englishman or a Frenchman. If I, little Moritz, imagine it correctly: as the examples of the long-established people show, one always remains a visitor here, always a stranger, even if one is perhaps better acquainted with the country than its masters, who are not used to knowing it.*





## Fritz Rudolf Kraus

Fritz Rudolf Kraus was a German ancient orientalist and the son of Siegfried Kraus, a converted Jewish textile manufacturer from Austria, and a Protestant mother. A year after receiving his doctorate, he left Germany in June 1937, since as a racialized “half-Jew” there were no longer any professional prospects for him. Fritz Rudolf Kraus arrived in Istanbul in the summer of 1937 on the Orient Express. He worked on the collec-

tion of cuneiform tablets of the Archaeological Museum in Istanbul for many years and held a chair from 1941 to 1949. In 1949 he left Istanbul and became associate professor of ancient Semitic philology and Near Eastern archaeology at the University of Vienna; here he also accepted Austrian citizenship. From 1953 until his retirement in 1980 he was professor of Assyriology at Leiden University.

## Work assignment

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## **Hansi (Hanna) Fuchs**

*Some look at us in amazement,  
because we do not always cry.  
A poor **refugee** - in a good mood - must seem  
must seem hollow to them.*

*But the others are indignant,  
because we are not always radiant,  
We were granted asylum after all,  
With constant thanks to pay.*

*Does misfortune make sacred, desireless?  
When the worst pressure is gone,  
A fate, however great  
Is it shown at all hours?*

*We remain human beings, just like you,  
Who feel hunger, thirst,  
Only tired and frightened we are,  
Before we find ourselves anew.*

*We can't, even if it would be nice  
Only sing prayers of thanksgiving,  
We can't always go in sackcloth and ashes  
to conquer everyday life,*

*We have to be everyday  
and that in a camp way.  
So may you also forgive us,  
if we are too loud - too quiet -*

*what still moves us,  
it will never be forgotten.  
Where everyone carries such a fate,  
harmony is often lacking.*





## Hansi (Hanna) Fuchs

Hanna Fuchs (1907-1991), who wrote this poem under the pseudonym Hansi Fuchs, was born to Jewish parents in Moravian Ostrava, now Ostrava. In 1933, shortly after the Nazi takeover, she fled to Paris. There, she studied literature and in 1938 published the poetry collection “Chimären:

Gedichte” in the German Press while in exile. After the German occupation of France in 1940, she managed to escape to Switzerland, where she was interned in various refugee camps. In 1950 she emigrated to Australia, where she lived for the rest of her life.

## Work assignment

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## **Husam al Zaher**

*Prejudices have been strengthened by the many discussions . The media describes more than 1,600,000 people as a group with shared characteristics, that are responsible for many problems in Germany. Therefore, many **refugees** do not want to belong to this group. They find that the terms **foreigner** or **migrant** are more appropriate. Some refugees do not accept German laws, they would rather implement their own laws in Germany. These are often the people who are presented in the media as **refugees** although they do not represent the greater majority of refugees who are different, who are looking for a peaceful life. With time, our society is suspicious of all refugees. Normally, the accused is innocent until proven guilty. Unfortunately, this is different for refugees: the refugees are guilty until proven innocent. In order to belong to a different group and to fight against these prejudices, some refugees have decided that they no longer want to be called refugees.*





## Hussam al Zaher

Hussam Al Zaher came from Syria to Hamburg in 2016, where he lives today. Hussam studied political science in Damascus and began working as a journalist in Syria. Once in Germany, he founded “kohero Magazin” (originally: Flüchtling Maga-

zin), an online magazine with two print issues per year. There is also a podcast. Kohero (“solidarity” in Esperanto) gives refugees in Germany a platform to introduce themselves and discuss their opinions on socio-political issues.

## Work assignment

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## Ibrar Mizrai

*People in exile mostly fled from wars and persecution. Most of them never forget what they went through, even though they feel welcomed and safe in the host communities. Subconsciously they never overcome those experiences and horrors. There are hundreds of thousands of testaments from people in exile in 1930s and 1940s who fled genocide and war, and they would always have nightmares about war. I believe, **exiles** only have nightmares, there is no place in their subconscious for “sweet dreams”. People need a permanent home. Only then are they able to settle down and start a new life. Without a home you are still on the move, you are unstable. People might be in camps for years, but they have not arrived. Arrival is establishing a new life, settling down, it’s a place to live, a job that feeds you, having basic human rights, providing yourself with basic human necessities. The life of a person in exile is a constant pursue of a better future. One merely lives in the present, it is always about the future. It is not only because they want a better future but they are systematically put in a situation where they always have to think about the future. A good example could be that “they are here temporarily”.*



## Ibrar Mizrai

Ibrar Mirzai is 21 years old. He was born in Afghanistan and grew up in Pakistan. As a Shiite Muslim, he was persecuted in Pakistan and decided to flee in 2016. His plight took him to Greece, Serbia and finally Hungary – each of these stops was combined with several months of waiting for a possible onward journey. During his time in Serbia, he volunteered to help refugees at the Hungarian-Serbian border, raising awareness about the situation at the border with

both international NGOs and the Hungarian government. Ibrar Mirzai had to wait for his asylum request in Hungary alone for three months in a camp on the Serbian border. He stayed there until his request was granted in 2017. Since then, he has been living in Hungary, catching up on his education and getting involved with NGOs. In August 2020, Ibrar Mirzai began a bachelor's degree program at Bard College in Berlin.

## Work assignment

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## **K.**

*I do not really think of myself as a **refugee**, because it felt more like a move for me – I think it is because I had the perspective of a child. I do not really know how people feel who could not live in their home country anymore and that is why they fled and not because they did not want to. I think there is a big difference in how children perceive it, whether it's perceived as a plight experience for them, or whether it's also simply perceived as a change of circumstance. But I wouldn't say that I am a refugee, although on paper I am. I do not know how a refugee feels, but I do not feel like a refugee. [...]*

*I can imagine that many **contingent refugees** have also moved due to coercion. So I can also imagine that it is a different perception for my parents, that it was also a coercion in the sense that, for them it was not worth living in Russia, because they saw it more farsightedly than I did. However, I think there is a difference between not being able to live in a country because of war, and having to flee because you don't want your children to die, or because you want to move to give your children a better life. Yes, I think there is quite a big difference. [...]*

*I don't really know if you can call it that. So when it becomes an issue, when I talk to someone about it, I say that I was born in Russia but grew up in Germany. This is often not questioned, because people often don't know that you can't just move away – especially not from Russia to Germany, because you would like to live here. When people question that, I usually don't mention the word "contingent refugee" either – I explain what kind of program it was through which we could move. Because I don't think anybody that I've talked to so far but one person knew what [a contingent refugee] was. And the one person wrote their master's thesis about it. But I think otherwise with the people I talked to about it, they didn't know that there was such a program from Germany. That they took Jewish people back in order to promote Jewish life. I didn't know this word for a long time either, I knew that we had moved through such a program, but for a long time I didn't know that it was called "contingent refugee". I don't know if you need a new word for it, or if it has to be a word at all. But it feels a little bit like you're somehow making other people's flight experience less important, when you call yourself a refugee.*

### **Kontext: Kontingentflüchtlinge**

In Germany from 1991 to 2005 Jewish people and their relatives, as well as people with Jewish ancestors from the former Soviet Union were able to immigrate to Germany under the Contingent Refugee Law of January 9, 1991.

Jewish Quota Refugees in Germany from 1991 to 2005, Jews and their relatives as well as people with Jewish ancestors from the former Soviet Union were able to immigrate to Germany under the “Kontingentflüchtlingsgesetz” (Quota Refugee Law) of 9 January 1991.

Thus, a legal framework was created for a symbolic political migration of Jewish people, with which institutionalized Jewish Community life in Germany should be saved. Herewith just under 220,000 people immigrated to Germany. In January 2005, the new Immigration Act was enacted, under which Jews can immigrate to Germany in accordance with a point system.



**K.**

K. was a child when she moved from Russia to Germany with her parents and two older brothers through the so-called “Kontingentflüchtlingsprogramm” in 2000. She thus officially came to Germany as a “refugee,” but would not call herself that.

## **Work assignment**

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## **Kefah Ali Deeb**

*Integration means understanding, accepting and respecting the law and the society in which you live. Integration shouldn't be a one-way street: **Newcomers** need to integrate themselves into the host society but the host society also needs to integrate them. If the host society doesn't accept the newcomers, they have no chance of integrating. German people are not integrated with each other very well! How can you expect someone to integrate into German society when there is not a single German society? Which society should I integrate myself in? Integration projects should be changed. **Refugees** themselves should work in the integration projects, otherwise it's always from the German perspective. Sometimes Germans think they know better than us about what is good for us. [...]*

*Integration projects should not only work with the newcomers but also with the host society. One of the main problems is that the host society doesn't know enough about the newcomers, there is a lack of information. Not knowing each other creates fear, because human beings are afraid of what they don't know. With more information the integration process would be easier and the two sides would come together more easily.*

*Arriving means to start thinking about the future and less about the past. If we are stuck in our past, we can't feel we have truly arrived. At the point of arrival, you can find your way into the future.*



## Kefah Ali Deeb

Kefah Ali Deeb (\*1982) is a visual artist and author of children's books and magazines from Syria. She fled to Berlin in 2014 and wrote about her old home Syria and her new home Berlin in the taz column "Neighbors" for over six years. She is editor of Handbook Germany, an information portal by and for refugees.

## Work assignment

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## Lion Feuchtwanger

*German emigration was more split than any other. Among the German **exiles**, there were many who had to flee for the sake of their political convictions, and there was the great mass of those who, simply because they themselves or their parents were listed as Jews in the registry office registers, had been forced to emigrate. There were many, Jews and non-Jews alike, who had left voluntarily because they simply could no longer breathe the air of the Third Reich, and others who would have liked to stay in Germany for their lives if they had been allowed to earn their living there in any way at all. [...] there were voluntary and there were **compulsory emigrants**.*

*And among the one 150.000 who were driven out of Germany there were not only people of every political disposition, but also of every social position and character. Now, whether they liked it or not, they were all given the same label. They were emigrants first and only second, what they really were. Many resisted such an external classification, but it did not help them. The group was there, they belonged to it, the connection proved to be indissoluble. [...]*

*Wherever these dismal guests went, they were unwanted. Yes, exile triturated, made one small and miserable: but exile also hardened, and made one great. [...]*

*Many were restricted by exile, but the better ones were given more width, elasticity, it gave them an eye for the great, the essential, and taught them not to cling to the unessential. People, thrown from New York to Moscow and from Stockholm to Cape Town, if they did not want to perish, had to think about more things and look deeper into these things than those who were stuck in their Berlin office for their whole lives. Many of these emigrants became more mature inwardly, newly invented themselves, became younger: that "die and become", that makes a dull person a happy guest on this earth that's how their experience and possessions came to be.*

*A lot of hope clung to these emigrants within and outside the borders of the Third Reich. These expellees, it was believed, were called and chosen to expel the barbarians who seized their homeland.*



## Lion Feuchtwanger

Lion Feuchtwanger (1884-1958) was a German-Jewish writer and dramaturg who grew up in Munich and later lived in Berlin. In his historical novels he dealt with anti-Semitism in Europe in various epochs. In January 1933 he was in the

USA and, when he heard about the National Socialist takeover, he did not return to Germany. Instead, he went to Sanary-sur-mer in France. In 1940 he fled via Spain and Portugal to the United States, where he lived until his death.

## Work assignment

1. From when is this statement and who said it?
2. What terms for people who had to leave their homes are used in the text?
3. How does the person define these terms?
4. What do you think about the terms? Are they positive, neutral, or negative? Are there devaluations in it?
5. When you are back in the group as a whole, please tell the others about “your” person and about the terms he or she used.



## **Nazeeha Saeed**

*I am not a **refugee**, because there is no war pushing me, there is no decision from outside, such as that they put me in a plane and sent me away – I don't know. I just didn't want to compare myself because it's an injustice to compare myself to the people who had to flee in boats in the Mediterranean. I can't be compared to that. Going to the airport without knowing anything was also scary: Are they going to arrest me there? I hate seeing the police because I had such bad experiences with them. But I cannot compare this to other refugees who live in tents and don't have any money and left their life back home. I mean, I was able to take some of my life with me and I still have family who visit me when they can – just as if I chose it.*



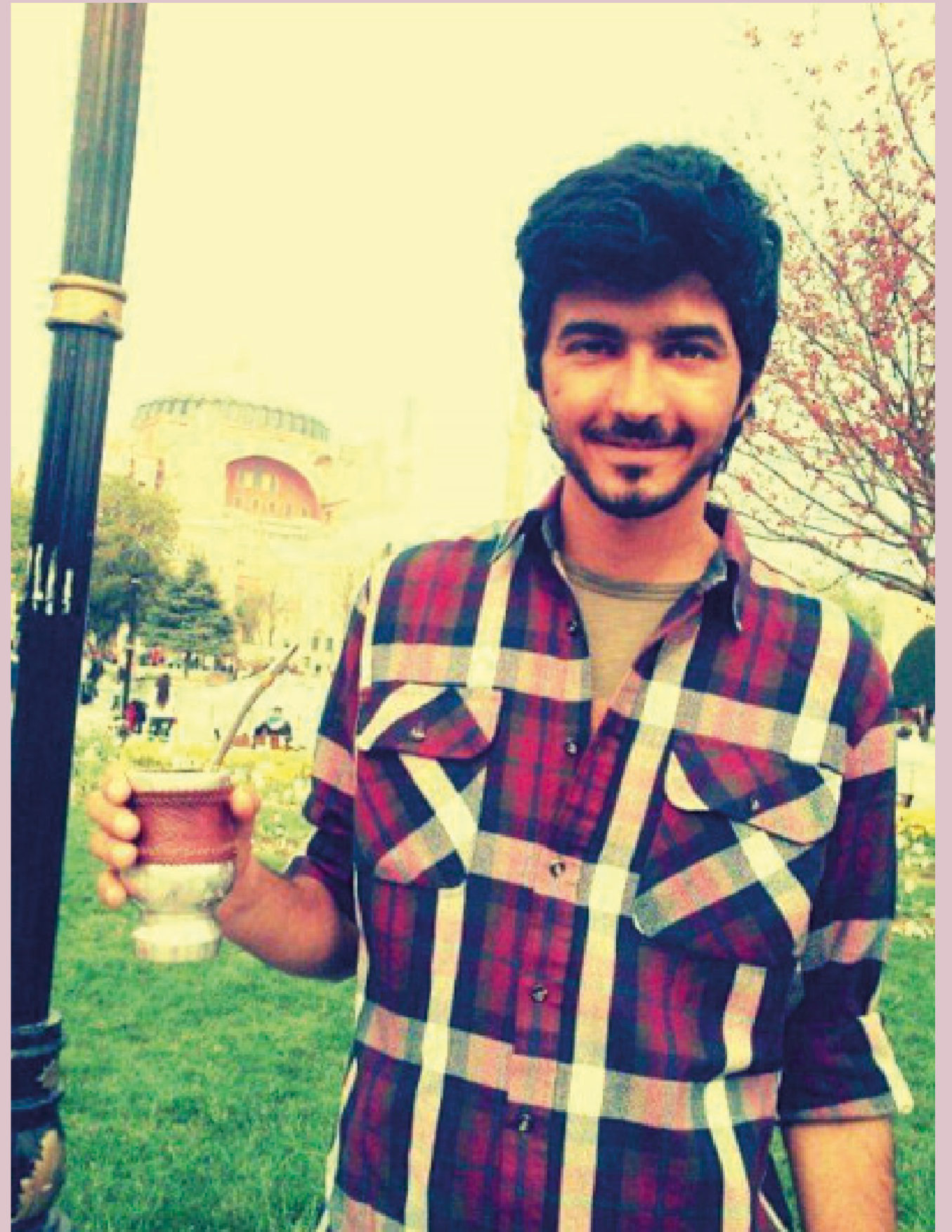
## Nazeeha Saeed

Nazeeha Saeed worked as a journalist for international and local media in Bahrain for over 20 years. From 2011 she was exposed to state repression because of her journalistic work, especially on human rights issues. She was arrested and tortured for her critical reporting on the democracy protest movement, which erupted in Bahrain in the course of the “Arab Spring.” In 2016 her journalistic license was revoked and a travel ban was

imposed. As soon as the travel ban was lifted for a short time, Nazeeha Saeed left the country out of fear of further arrest. She first came to Paris to continue working with her previous clients. International organizations for free press work supported her in starting over in Europe and she succeeded in obtaining a right of residence even without asylum proceedings. She has been living in Berlin since the fall of 2019.

## Work assignment

1. From when is this statement and who said it?
2. What terms for people who had to leave their homes are used in the text?
3. How does the person define these terms?
4. What do you think about the terms? Are they positive, neutral, or negative? Are there devaluations in it?
5. When you are back in the group as a whole, please tell the others about “your” person and about the terms he or she used.



## **Paydar H.**

*[...] If you are out of your country, you are a refugee. Even if you have a work permit, even if you are working there... If you are a **foreigner**, you are a **refugee**. For me, you are a **migrant**. You are an outsider. In Turkey they say “yabancı.” “Sen yabancısın.” This word has a general meaning for me. In Germany they say “Auslander.” In Turkey they say “Yabancı.” So, wherever I go, I will remain Yabancı or Ausländer. Even if I become a citizen of that country. If you have a country, with a place that you call your country and if you have no ID from there, you are an “Ausländer”. That is because of the situation in the world.*

## Paydar H.

Paydar H. is a Kurd from Aleppo, Syria. After the bombing of the city in 2013, he fled with his brother to Turkey via Afrin in Syria at the age of 24 and reached Istanbul on May 15, 2013. After successfully finding an apartment in Istanbul, his parents and sister joined him. He got married in 2015, has two children and works in an international organization as an interpreter.



## Work assignment

1. From when is this statement and who said it?
2. What terms for people who had to leave their homes are used in the text?
3. How does the person define these terms?
4. What do you think about the terms? Are they positive, neutral, or negative? Are there devaluations in it?
5. When you are back in the group as a whole, please tell the others about “your” person and about the terms he or she used.



# Quellenverzeichnis

**Alaa Muhrez: “Is there chocolate where you come from? Are there houses?” and “Refugee is only a word.” (2020/21, Berlin)**

Links to archive articles: <https://en.we-refugees-archive.org/archive/is-there-chocolate-where-you-come-from-are-there-houses/>

<https://en.we-refugees-archive.org/archive/alaa-muhrez-refugee-is-only-a-word/>

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Photo: Asile de Nuit, Asile de Jour et Crèche Israelites (Israelisches Nachtsyl, Tagesasyl und Kinderkrippe). Still from “March of Time” © Steven Spielberg Film and Video Archive, United States Holocaust Memorial Museum, Public Domain.

**Husam al Zaher: Why ‘refugee’ makes me think of success. A commentary (2019, Hamburg)**

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**Ibrar Mirzai: “You hardly live in the present, it’s always about the future.” (2021, Berlin)**

Link to archive article: <https://en.we-refugees-archive.org/archive/you-hardly-live-in-the-present-its-always-about-the-future/>

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**K. on the designation “Kontingentflüchtlinge” (2021, Berlin)**

Link to archive article: <https://en.we-refugees-archive.org/archive/k-on-the-designation-kontingentfluchtlinge/>

The interview was conducted in 2021 by Johanna Sünemann as part of a cooperation between Freie Universität Berlin and the We Refugees Archive.

Photo: Photo from the family’s arrival in Hessen in 2000 © private property of the interviewee.

**Kefah Ali Deeb: „Which society should I integrate to?“ (2021, Berlin)**

Link to archive article: <https://en.we-refugees-archive.org/archive/which-society-should-i-integrate-to/>

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**Lion Feuchtwanger: Gloomy guests (1940, France/USA)**

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Link to archive article: <https://en.we-refugees-archive.org/archive/nazeeha-saeed-about-the-attribution-refugee-asylum-and-exile/>

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**Paydar about discrimination and how he deals with it (2021, Istanbul)**

Link to archive article: <https://en.we-refugees-archive.org/archive/paydar-about-discrimination-and-how-he-deals-with-it/>

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Photo: Paydar H. in Istanbul. Private Photo.

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