

Übersetzung k11e01

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Hello, my name is Paul Mecheril. I am a professor of education at the Faculty of Education at Bielefeld University and I am working on the topic of migration society and education, among other things, and today I would like to give you a bit of an of the topic of migration.

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The following aspects are particularly important to me: Firstly, that migration - understood as the cross-border movement of people, ways of life, affects, narratives - that these cross-border movements shape our era, that is not only the present and the recent past, but certainly also the foreseeable future. And I want to briefly talk about why this is the case. Secondly, I want to emphasise that these crossings of borders are definitely connected with an irritation and with a disturbance of the given order. And thirdly, because of this disturbance, society, at the present time shaped by migration movements, can be understood as a society in which the question of what order we want to give ourselves is disputed, sometimes fiercely, sometimes informally, sometimes formally, that disputes and struggles take place. These are the three aspects that we will briefly discuss today.

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If we realise that migration is understood as the crossing of political, cultural, linguistic, religious, etc. borders, migration has always existed. If we look at the history of humankind, we see that a settled lifestyle, permanent settledness, has always been only one model and that forms of non-settledness, so to speak, have taken place just as much as staying in one place. If we realise that migration is part of human history, then it is nevertheless relevant that migration is increasing in modern times, that the crossing of borders is increasing in quantity and that migration has become one of the top issues, not only in political debates, but also in educational debates, in art, in culture, in everyday life, in the media, of course, that migration has become one of the top issues.

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And now, of course, we can ask: What is this related to? And that is what I would like to briefly outline at the beginning. From my perspective, in particular three aspects are worth mentioning when asking why migration is something that shapes our era. Stephen Castles, a well-known migration researcher, speaks of the age of migration in which we live. Why do we live in the age of migration? Three comments on this: The first aspect would be that we have set up a world - if I may put it that way - that we have set up a world in which global inequality has never been more pronounced than it is at present. Global inequality on the level of economic conditions, but also on the level of ecological conditions. One of the central issues of the present and the foreseeable future will certainly be something that can be framed as flight, as climate migration. In other words, a migration that has to do with the fact that people in certain regions are increasingly no longer able to live a dignified life. The globe is characterised by very pronounced forms of inequality. And this inequality leads people to relocate for their own sake or for that of their children. This is further reinforced by the fact that people around the globe know - this is also a modern form - that because of the internet, smartphones and tablets and so on, the global information networking around the globe, that more and more people know that where I live is actually a place that is not connected to opportunities for my children, for example, and that there are other places where this is perhaps much more the case. That sets off migratory movements. First aspect.

Übersetzung k11e01

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Second aspect very briefly: The world has shrunk - not so much physically, but on the level of communication and transport. Due to the development of communication and transport technologies, the world has become smaller and space and time have changed as dimensions, making it easier to move around in the world. Of course, we have to see that this is also mediated by social inequality, but as a principle we can say that spatial movement has become easier due to communication and transport technologies and thus facilitates migration. Second aspect.

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And the third aspect I would like to refer to briefly is that, we could say, migration articulates a modern consciousness. If by modernity we programmatically understand a form of society in which it is assumed that it is up to human beings to exert influence on themselves, that thus there are no estates of the realm, for example, in which my birth into a certain social class most likely explains what I can make of myself, or, if you like, a sexist order in which my birth into a social gender determines most of the probability of what I will become, or a racist order in which belonging to a constructed race mainly determines what I will become, but in modernity we programmatically prefer forms of society in which the individual human being should have the right and also the possibility to determine themselves. If this is a characteristic of modernity, then migration expresses exactly that. Migrants make use of their right to self-determination, make use of it, and this is to be understood against the background that if you look globally, the strongest predictor for the question of what will become of me is my passport. The passport, citizenship, the place where I am born, determines people's life chances in several ways. And as soon as people know this and as soon as people assume that I can act towards my own destiny, they do, and that is what is manifested in migration.

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Three aspects to which I have referred: We live in the age of migration because, globally speaking, social inequality has increased. Also, of course, because of absolute numbers - that is, the more people belong to poor parts of the population based on population figures, the more pronounced the differences are. Secondly, we live in the age of migration because space and time have changed. And thirdly, we live in the age of migration because, globally speaking, there is a growing awareness that people are empowered to have a say in their own destiny.

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And now, for example, it so happens that at the beginning of the 21st century, about 180 million people have lived in a country where they were not born. Currently, there are 270 million people living in a country where they were not born. And this number is increasing. And this increase in spatial movement leads - this is the second aspect I would like to draw attention to - to the fact that given social orders are being called into question, for example the order that is responsible for speaking of a political 'us'. So migration movements address the question of who belongs, who does not belong. And this order, which distinguishes between 'us' and 'not us', is a fundamental one. And because it is a fundamental order, disputes about the question of who belongs to "us" and who does not belong to "us" are disputes that are fought out very intensively, with many emotions. If you think of Pegida, for

Übersetzung k11e01

example, if you think of right-wing and left-wing articulations in the public sphere, then you realise that these disputes about order, about political order and the question of who belongs, who does not belong, does Islam belong to Germany, is Özil as much a German national player as Manuel Neuer is, that these disputes are fought out with high intensity, with high affective intensity, because something is at stake, namely the general order in which sociality is constituted.

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However, migration not only challenges this general social order, but also problematises institutional routines. If we realise, for example, that school in Germany is a school that is not only rooted in a strongly monolingual tradition but has also played a decisive role in creating this tradition, then it becomes clear that multilingualism, the multilingualism of the students who bring their languages into the school, challenges the very routines of the school. In other words, migration is always also a phenomenon that challenges organisational and institutional routines and the expectations of institutions. And that, too, leads to tensions, that, too, leads to arguments about orders, to reflection. We have pronounced debates both in academia and in educational policy as well as in the media about the question of how schools should actually take multilingualism into account, should they take multilingualism into account, should they insist that only German is spoken. And these debates are part of the debate about the question of what order we want to have, what order we can justify, what order is functional. Therefore, the second aspect is that transnational migration movements irritate, question and disturb orders. We can also say that this questioning of order is something like a hint that these orders are contingent, that these orders are not necessary but changeable. And the knowledge that orders are changeable, even in their foundations, is something that weakens and challenges and questions these orders. So this is how struggles for orders take place.

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Finally, the third point I would like to make is that in these orders as a whole, a fundamental aspect of sociality is challenged, namely the aspect of the nation-state order of sociality. And the term migration society is an expression that makes clear that movements shape sociality, movements of people across borders shape sociality. And these movements are not only movements that take place in the model of moving from one nation state to another. Migration does not only take place in the model of immigration and emigration, but also in many forms, especially due to the shrinking of the world, for example as circular migration, i.e. as migration from X to Y, to F to Z and again to X, thus in many forms both as individual migration and as family migration. And migration certainly takes place as shuttle migration, not only in border regions, but also beyond border regions. In other words, migration society does not only mean immigration society, but rather migration society encompasses the plurality of migration flows. And this plurality of migrations flows leads to the fact that the ties of individuals to the nation state are not always as the logic of the nation state would prefer, but rather that these ties are loosened and ties arise to very different social entities, such as transnational spaces. And that should be the final aspect I want to address, that via migration movements the strength of the nation state is weakened and alternative, new, creative forms of socialisation take place, which take place, for

Übersetzung k11e01

example, in spaces that are not Germany and/or Turkey, but both spaces. Germany and Turkey transcend into a transnational context in which life then takes place.

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This means that migration produces new social spaces and in turn questions the given order of society.