

A new HEIMAT



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Heimat, der geographisch einheitlich erlebte Raum (Landschaft, Siedlungsform), mit dem sich der Mensch durch Geburt, Tradition und Lebensweise besonders verbunden fühlt, in dem seine Persönlichkeit maßgeblich geprägt wurde und seine ersten entscheidenden sozialen Beziehungen zustande kamen. Die *Heimat* erfährt regelmäßig in Zeiten persönlicher und sozialer Krisen eine Aufwertung bei gleichzeitiger partieller Ablehnung von Lebensformen der industriellen Massengesellschaft.

(dtv-Lexikon)

Heimat, the geographically uniformly experienced space (landscape, settlement form), with which man feels especially connected through birth, tradition and lifestyle, in which his personality was decisively shaped and his first decisive social relationships came about. The *Heimat* regularly experiences an appreciation in times of personal and social crises with simultaneous partial rejection of life forms of industrial mass society.

(dtv-dictionary)

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INTRODUCTION



INTRODUCTION

Two years ago, a historically large number of refugees reached Germany. In 2015 and 2016, more than one million people have applied for asylum in Germany to flee from war and violence. Germany was and still is the country in Europe with the highest number of asylum applications (eurostat - Statistics Explained, n.d.). A lot of solidarity and openness was demonstrated to the arriving people. Many volunteers worked in refugee camps, invited immigrants to live with them; large amounts of material donations reached the arriving people and many projects were set up to help and welcome them.

2015 was the beginning of a major political debate on a country's openness and solidarity, migration and, of course, successful integration. The first optimism and euphoria were soon over, and now, more than two years later, Germany is still discussing more and more critically how the country should deal with the people who have arrived. One of the biggest debates is about the possibility and the problems of the integration of people who will be living in Germany for at least several years.

How can architecture take a role in integration?

The exhibition „Making Heimat. Germany, Arrival Country“ of the German Pavilion at the „15th International Architecture Exhibition 2016 - Biennale di Venezia“ was dedicated to architecture and the possibilities and factors of sustainable, successful integration. Based on the book „Arrival City. How the Largest Migration in History Is Reshaping Our World“ (London, 2010) by Doug Saunders, the exhibition „explore(d) the question of what architectural and urban conditions need to exist in Arrival Cities for immigrants to be able to integrate successfully in Germany“ (Mostra Internazionale di Architettura et al., 2016, p.14).

In order to continue the rapprochement of the German Pavilion, this work takes a closer look at the individual who was forced to migrate. The work tries to answer the following questions:

How does the individual, in the context of forced migration, use and perceive the available space to create his or her personal *Heimat*?

By which spatial elements does he identify himself with the city?
What is necessary to facilitate integration and a stable feeling of *Heimat*?

What role does the own experience play?
Is there a continuity of perception and use of space visible?

Architects such as Kevin Lynch have already approached a form of the city by focusing on its readability by the user. But unlike concentrating on the mere readability of the city and the orientation within it, as Lynch investigated in his book „The image of the City“(Cambridge, 1960), this thesis wants to include the individual perception and use of the urban structure. With the background of flight and the compulsion to create a new life, it is intended to demonstrate the great role played by experience, identity and adherence to it in the use of the city. I agree with Seifert’s statement, which criticizes Lynch’s „The image of the City“ as follows:

“It is not only geometrically well-structured spaces that can be remembered in a particularly clear and concise way, but also spaces in which the socio-cultural or psychoemotional dimension is very pronounced, means spaces that are charged with collective or individual meaning in a special way.“ (Seifert, J., 2011, p.13)

In this work, there will therefore be examined this individual meaning, that was not examined in Lynch’s work.

In the context of the large number of refugees who have come to Germany, this work examines the time that begins after having arrived. Arriving does not mean the asylum procedure that refugees have to go through in order to obtain their residence permit, but the point after they have received it and are able and obliged to build up a new life. It is the time when people who have arrived are ideally no longer dependent solely on help. It is the time when they become independent. In this context, the forced displacement of *Heimat*, its spatial perception and its possible continuity at another place will be examined. *Heimat* is not seen as something fixed, but as a feeling and place that is always there, but develops and changes over time. As *Heimat* is a very individual and subjective feeling, this work focuses on the *Heimat* of the individual person.

The work is divided into four parts:

The first part of this work will be a definition and explanation of the concept of *Heimat*.

In order to provide an overview of the current situation in Germany, the second part will provide figures and statistics on immigration to Europe, Germany and Munich, giving a brief insight into the history of migration in Germany.

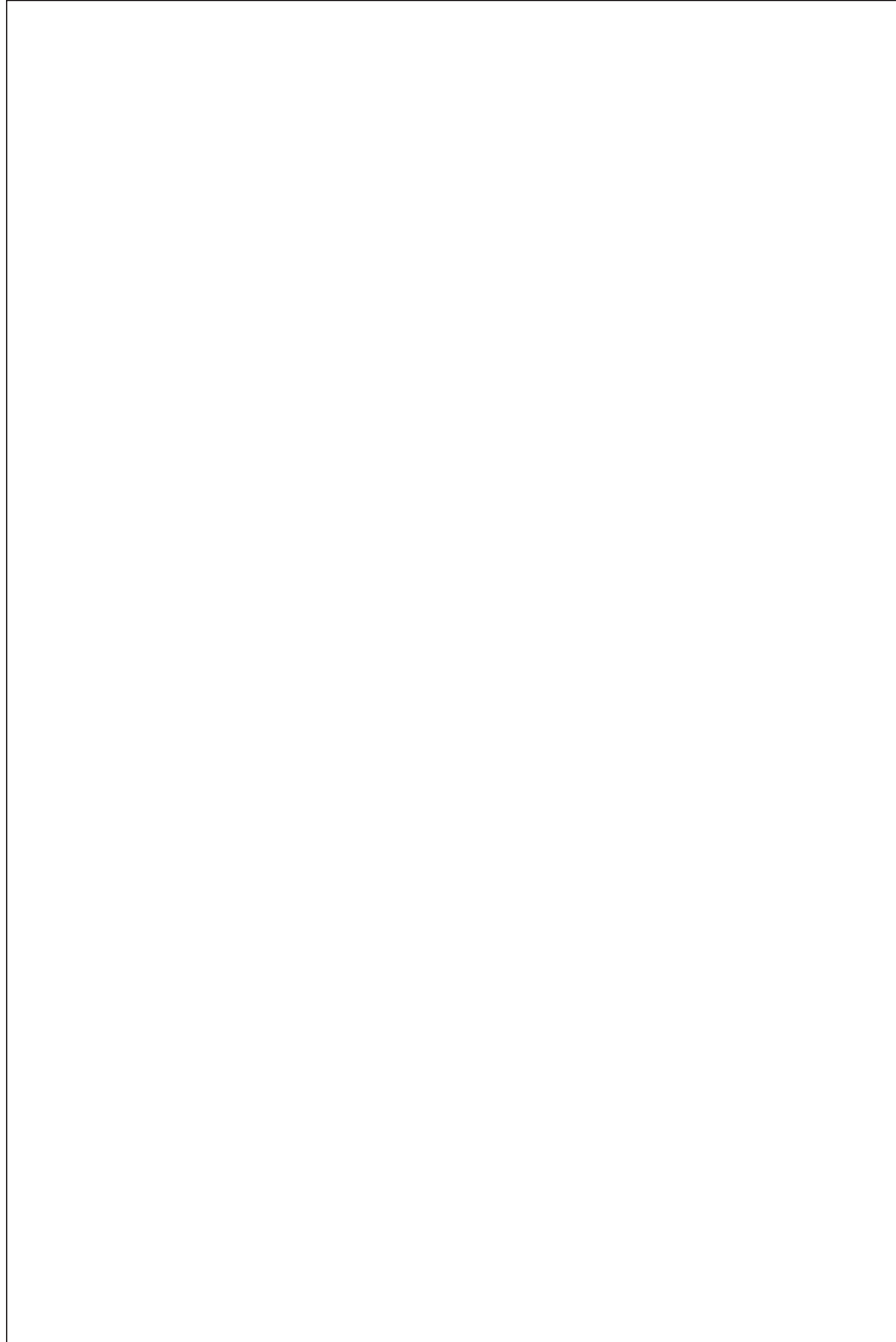
With this basis, the reader is led to the third part, the main part. This part introduces the fieldwork. Three people, all of whom have fled from Syria to

Germany, gave an insight into their use and perception of urban and private space.

By using the methodology of photography, plan drawing, mental mapping and the statements of the three recognized refugees in Munich, the reader gets a very individual insight into the perception of these persons. In order to find answers to the questions asked above, an analysis of the fieldwork is presented.

The last part is seen as a discussion of the fieldwork. It leads to a proposition of direction for the project.

H E I M A T



H E I M A T

Heimat is a German term that cannot easily be translated into other languages. Neither the English word *homeland* nor the French word *patrie* are capable to describe the diversity of the meaning of the German word, as they refer to the patriotic meaning of the fatherland. The German word *Heimat* has a very various meaning and contains an overlap of different aspects. It is a very subjective term that simultaneously expresses a place of identity and a physical place where one was born, where one has lived for a very long time or was influenced by.

The word has been existing since the 15th century.

Until the late 19th century, however, *Heimat* was still used as a legal term with geographical orientation. It was bound to the personal property of buildings and included, among other things, a right of residence or stay, especially in retirement and social emergency situations. In the course of the French Revolution, industrialization and the associated social upheavals, the importance of *Heimat* changed fundamentally. From the late 19th century onwards, a „*regional and community-sponsored, territorial understanding of Heimat*“ (Seifert, M., 2016) developed.

The Nazis used the term *Heimat* for propagandistic purposes and it is still politicized by many nationalists today.

In contrast to this socio-political context, a concept of the term was established from the 1960s onwards that is largely de-nationalised, de-politicised and increasingly de-regionalised.

In addition to the definition of *Heimat* of the late 19th century, a view developed that sees *Heimat* as a dynamic product of active design (*Beheimatung*, see p. 21). *Heimat* thus develops dynamically from subjective experiences, „*which are marked by direct social relationships and emotions that are connected with a certain place*“ (Seifert, M., 2016).

The dtv-dictionary gives the following definition of *Heimat*:

“Heimat, der geographisch einheitlich erlebte Raum (Landschaft, Siedlungsform), mit dem sich der Mensch durch Geburt, Tradition und Lebensweise besonders verbunden fühlt, in dem seine Persönlichkeit maßgeblich geprägt wurde und seine ersten entscheidenden sozialen Beziehungen zustande kamen. Die Heimat erfährt regelmäßig in Zeiten persönlicher und sozialer Krisen eine Aufwertung bei gleichzeitiger partieller Ablehnung von Lebensformen der industriellen Massengesellschaft. “

“Heimat, the geographically uniformly experienced space (landscape, settlement form), with which man feels especially connected through birth, tradition and lifestyle, in which his personality was decisively shaped and

his first decisive social relationships came about. The Heimat regularly experiences an appreciation in times of personal and social crises with simultaneous partial rejection of life forms of industrial mass society.”

The three main characteristics of *Heimat* are thus defined as follows:

the geographically uniformly experienced space

connected through birth, tradition and lifestyle

experiences an appreciation in times of personal and social crises

In this definition, an important aspect is highlighted which goes hand in hand with the concept of *Heimat*. It is the appreciation and idealization, the nostalgia that is created in difficult life situations.

Three main statements are formed from the above-mentioned characteristics, which see the *Heimat* as follows:

HEIMAT IS EXPERIENCED SPACE.

HEIMAT IS IDENTITY.

HEIMAT IS NOSTALGIA.

Heimat, Beheimatung and (forced) migration

In this work, *Heimat* is to be regarded as a term that is accompanied by constantly changing situations. *Heimat* is not a fixed, unchangeable place. People don't necessarily have only one *Heimat*. Marriage or the foundation of a family, the search for work and prosperity, but also flight and expulsion, bring people into situations in which they have to define a new *Heimat* for themselves. But these changes can bring the feeling of *Heimat* in an unstable situation. As a result, especially in the case of migration or flight, the old, abandoned *Heimat* is revalued.

According to Breviglieri, migration creates two different dispositions: „*The first one involves a nostalgic desire to take with oneself the place of origin in its entirety. The other disposition, seeming to escape all that pertains to the past, answers to the imperative of being reborn and to the temptation of forgetting*“ (Breviglieri, 2010). The perception of the new *Heimat* will always stand in contrast with that which had to be given up. The nostalgia and idealization of the old *Heimat* plays a major role in the life of the migrant. At the same time, however, there is also a desire to orientate and feel at home in the new environment and perhaps at some point to see this new environment as another *Heimat*.

Such a feeling of *Heimat* can only be created if active participation in the community and place is possible. The psychologist Beate Mitzscherlich describes this active design as *Beheimatung* and sees it as „[...] *the possibility of reconnecting in a permanent, principally unfinishable process again and again with the world, with subjectively significant places, people and communities and thus to achieve a feeling of security, belonging, the ability to act and meaning*“ (Mitzscherlich, 2001, cited by Schmitz, 2016, p.20).

Heimat should be seen as something coherent that evolves and changes.

But it always consists of the same parts and is composed of experienced space, identity to this space and nostalgia. It is therefore important for the individual to have points of reference that are continuous. Otherwise, there is the risk of having no orientation and that an active design of the *Heimat* is not possible. Integration can only take place in one place if a successful *Beheimatung* takes place.

Therefore, we should first and foremost pay attention to what points of reference people need in order to feel at home and thus be integrated into a society.

S T A T I S T I C S



S T A T I S T I C S

This chapter is intended to give an overview of Germany's asylum policy and make it clear what refugees have to experience from the moment they arrive in Germany until they receive their residence permit. It is a time of uncertainty and disorientation. The longer the asylum procedure lasts, the longer the refugees remain unclear about their future and the longer it takes to start a *Beheimatung*. This also means that integration is delayed both spatially and socially.

Germany is an immigration country. "In 2015, 17.1 million of the 81.4 million inhabitants in Germany had a migration background" (bpb, 2016).

If one looks at the immigration history of Germany after World War II, it can be seen that there were always large waves of immigration.

After World War II, the young Federal Republic of Germany experienced an economic boom in the 1950s. An enormous expansion of the labour market took place. Especially in the industrial production with high physical demands, workers were needed. As the domestic labour force was not sufficient, an agreement on the recruitment of workers was first concluded with Italy in 1955 and with Greece and Spain in 1960. Agreements with Turkey, Portugal, Tunisia and Yugoslavia followed in the 1960s. Due to the oil crisis and rising unemployment, the recruitment of so-called guest workers was stopped in 1973.

A total of about 14 million migrant workers came to Germany during this period, of which about 11 million returned to their home country. The rest of them stayed and made their family follow them. As a result, although the number of foreigners in employment fell following the recruitment freeze, the number of foreigners living in Germany rose from 3.97 million to 4.9 million.

Germany experienced another large wave of immigration after the fall of the Iron Curtain. Many applications for asylum, especially from Eastern, Eastern Central and Southern Europe, were filed in Germany.

The last major wave of immigration has occurred in the last two years. More than one million people fled to Germany because of war and violence.

In 2016, the number of asylum applications reached a peak: between January and December 2016, the *Federal Office for Migration and Refugees* BAMF (*Bundesamt für Migration und Flüchtlinge*) counted 745,545 first and subsequent applications for asylum and thus more than in the previous year.

In 2015, 476,649 people applied for asylum in Germany. Between January and November 2017, the Federal Office received a total of 207,157 asylum applications. The largest group are refugees from Syria.

ASYLUM PROCEDURE

A total of 2.26 million people applied for asylum in the EU in 2015 and 2016. Almost two thirds of asylum seekers submitted their applications in Germany (Bundesregierung, n.d.). In the following, the procedure of an asylum application in Germany will be explained:

After having crossed the German boarder the arriving person has immediately report to a state organisation. The asylum-seeker gets registered; the personal data, a photograph and fingerprints are taken. The person gets a proof of arrival (*Ankunftsnachweis*). By receiving this proof of arrival, the asylum-seeker got his first document of the entitlement to reside in Germany. By having the proof of arrival, the person also gets state benefits, such as accommodation, medical treatment and food.

By the *quota system for fair distribution EASY (Erstverteilung der Asylbegehrenden)* the asylum-seeker gets assigned to a reception centre in one of the 16 German Länder.

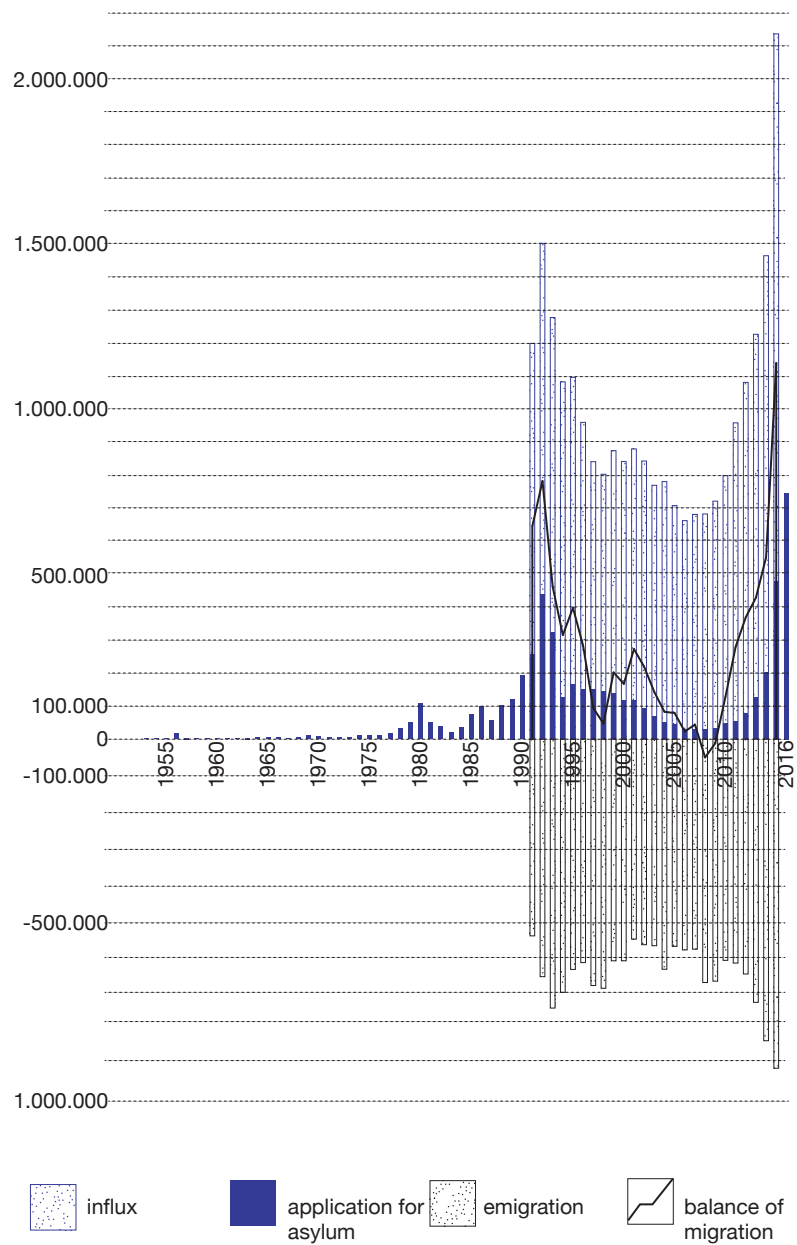
The asylum-seeker is obliged to rest in the area designated in the permission to reside during the first three months in Germany. He is not allowed to work during those first three months. After the three months, the residence area is expanded to cover the entire country.

To apply for asylum the person has to go through a procedure of several steps. The process includes a personal asylum application, the examination of a *Dublin* procedure and a personal interview. (*Dublin*: The Dublin Area includes the Member States of the European Union, Norway, Iceland, Switzerland and Liechtenstein. If protection has already been granted under the law on asylum in one Dublin state, no further examination of the asylum application is possible in Germany. The state files a „transfer request“ with the other state in question.)

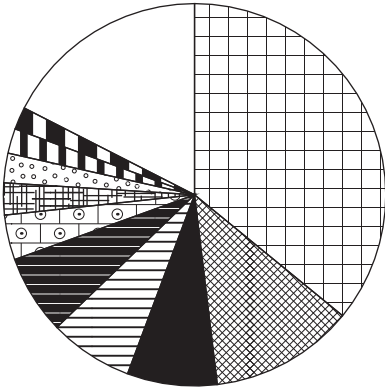
The average duration of an application for asylum in 2015 was 5,2 months (Bundestag, 2016).

Due to the excessive demand with what the BAMF was confronted the average duration of an application for asylum in 2016 augmented to 7,8 months. The average duration varies widely by country of origin. For example, while an asylum application by a Syrian took an average of 4.6 months, Afghans had to wait 11.4 months and Nigerians 19.7 months on average for a decision (Deutscher Bundestag, 2016, p. 17).

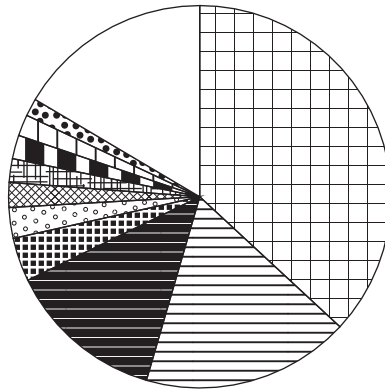
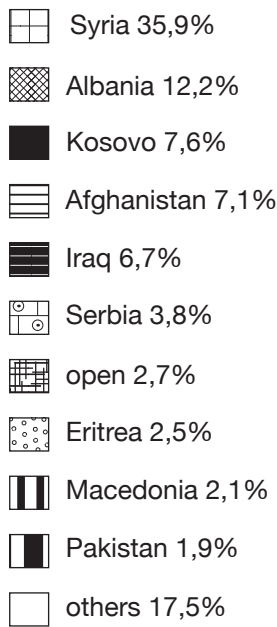
From the moment of the positive decision, every recognised refugee is obliged to leave the community accommodation and look for something else to live in. If he cannot find any other accommodation, he can stay as a tenant in the shared accommodation and has to pay monthly rent. Depending on the accommodation, this is around 300 euros for a single person.



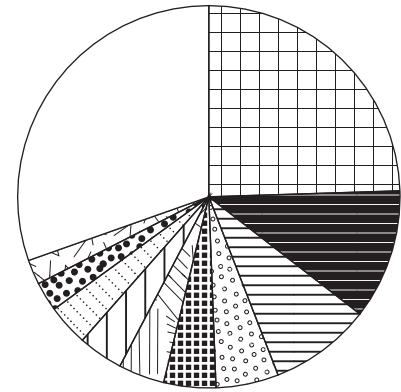
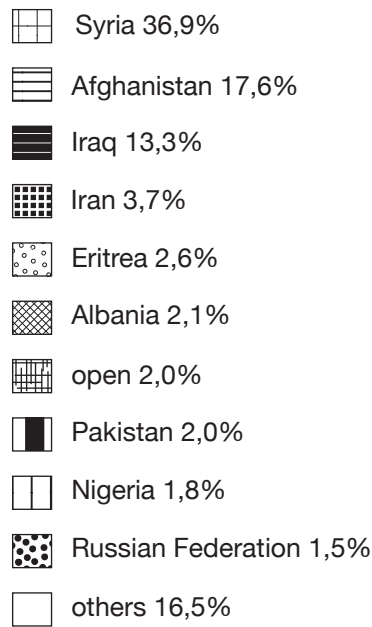
Migration in Germany since 1953 (fig.1)



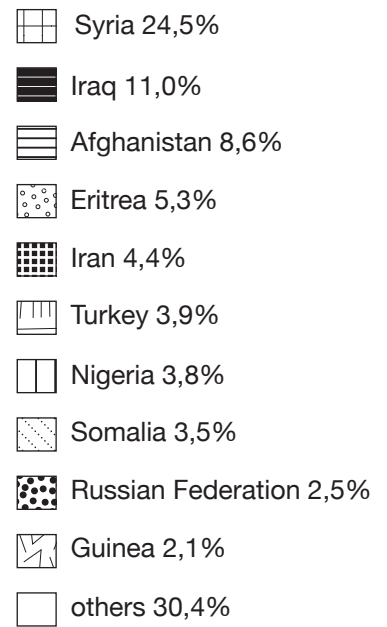
Countries of origin,
Asylum applications 2015
TOTAL: 476.649



Countries of origin,
Asylum applications 2016
TOTAL: 745.545



Countries of origin,
Asylum applications jan-nov 2017
TOTAL: 207.157



Countries of origin in the asylum applications 2015-2017 (fig.2)

FINANCIAL SUPPORT

During the procedure of demand for asylum:

According to §3 of the *Asylum Seekers Benefits Act AsylbLG (Asylbewerberleistungsgesetz)* the asylum-seeker does get food and board during the stay in the responsible reception facility. He also receives benefits in kind of subsistence level such as clothing, heating and healthcare and a monthly amount of money to cover the everyday personal needs. The financial support for single persons in shared reception facilities for example is 135 euros per month. Single persons living outside the reception facilities receive 135 euros and additional 216 euros per month because they have to pay for basic services such as food, clothing and healthcare themselves.

After a positive answer:

From the moment when the applicant receives a positive answer, he is no longer treated in accordance with the AsylbLG but will be supported by *Social Security Benefit ALG II (Arbeitslosengeld II)* and receives as much money as any other German without work. The sum in 2017 was 409 euros per month for a single person for personal needs and food as well as additional money for rent. If the recognized refugee carries out a job with low salary, he receives financial support. Here too, he is treated like any other German in the same situation.

TYPES of PROTECTION

Acknowledgement of entitlement to asylum (Art. 16a of the Basic Law):

“Accordingly, persons who would be subject to a serious human rights violation should they return to their country of origin are entitled to asylum and deemed to have been persecuted on political grounds because of their race¹, nationality, political opinion, fundamental religious conviction or membership of a particular social group.”

By receiving an acknowledgement of **entitlement to asylum** the person receives a residence **permit for three years**. After three or five years it is possible to receive a settlement permit for Germany. The person has an unrestricted access to the labour market and is also entitled to a privileged family reunification.

Award of refugee protection (section 3 of the Asylum Act):

„Refugee protection is more extensive than entitlement to asylum, and also applies to persecution by non-state players. On the basis of the Geneva Refugee Convention, people are regarded as refugees who, because of a well-founded fear of being persecuted by state or non-state players for reasons of race, nationality, political opinion, fundamental religious conviction or membership of a particular social group, are outside their country of origin and nationality, or as stateless individuals are outside of their country of habitual residence. These criteria also apply if they are unable or, because of a well-founded fear, are unwilling to avail themselves of the protection of their country of origin.“

By receiving the **award of refugee protection** the person receives a residence **permit for three years**. After three or five years it is possible to receive a settlement permit for Germany. The person has an unrestricted access to the labour market and is also entitled to a privileged family reunification.

Award of subsidiary protection (section 4 of the Asylum Act):

„People are entitled to subsidiary protection who put forward substantial grounds for the presumption that they are at risk of serious harm in their country of origin and that they cannot take up the protection of their country of origin or do not wish to take it up because of that threat. Serious harm can originate from both governmental and non-governmental players. The following are regarded as constituting serious harm: the imposition or enforcement of the death penalty, torture, inhuman or degrading treatment or punishment, a serious individual threat to the life or integrity of a civilian as a result of arbitrary force within an international or domestic armed conflict.“

By receiving the **award of subsidiary protection**, the person gets a residence permit **for one year**. If this gets extended it's always for **another two years**. The applicant has the possibility to apply for a settlement permit after five years.

He has the unrestricted access to the labour market while having the award of subsidiary protection. In contrast to the first two cases, the person has no authority for a privileged family reunification.

Imposition of ban on deportation (section 60 V+VII of the Residence Act):

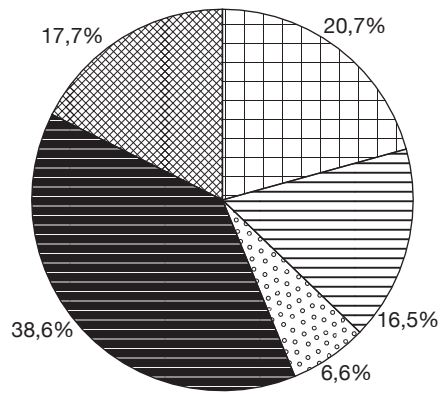
“A person who is seeking protection may not be returned if return to the destination country constitutes a breach of the European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), or a considerable concrete danger to life, limb or liberty exists in that country.”

By having the **title of imposition of ban on deportation** the person receives a residence permit **for at least one year**. The extension of this permit is possible. After five years it is even possible to receive a settlement permit.

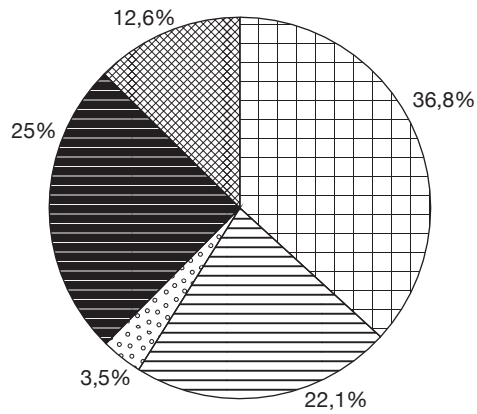
The person is also allowed to work. Nonetheless the permission for the employment must be obtained from the immigration authority. He has is no entitlement to a privileged family reunification.

If none of the four forms of protection apply the asylum-seeker gets a negative notice and is obliged to leave the country. He can take court action against the decision of the Federal Office.
If the court decides that the decision of the Federal Office was right the applicant has to leave. If the court decides the opposite the applicant can stay and gets all forms of protection.

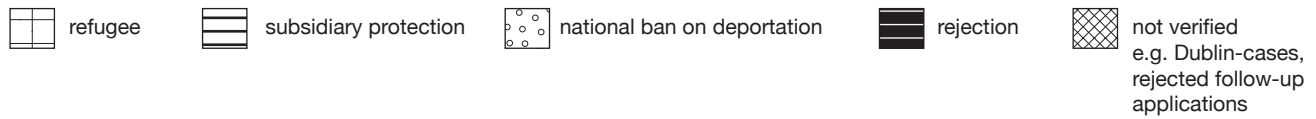
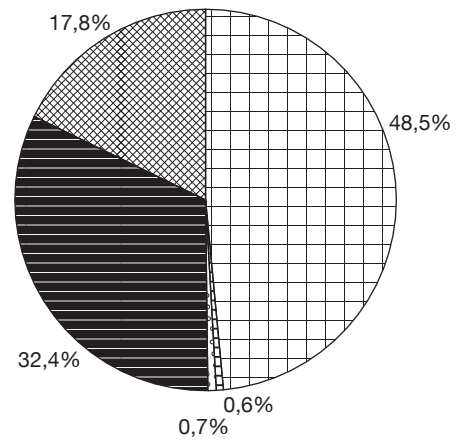
Decisions BAMF jan-oct 2017
 TOTAL: 546.540
 positive: 43,7%



Decisions BAMF 2016
 TOTAL: 695.733
 positive: 62,4%v



Decisions BAMF 2015
 TOTAL: 282.724
 positive: 49,8%



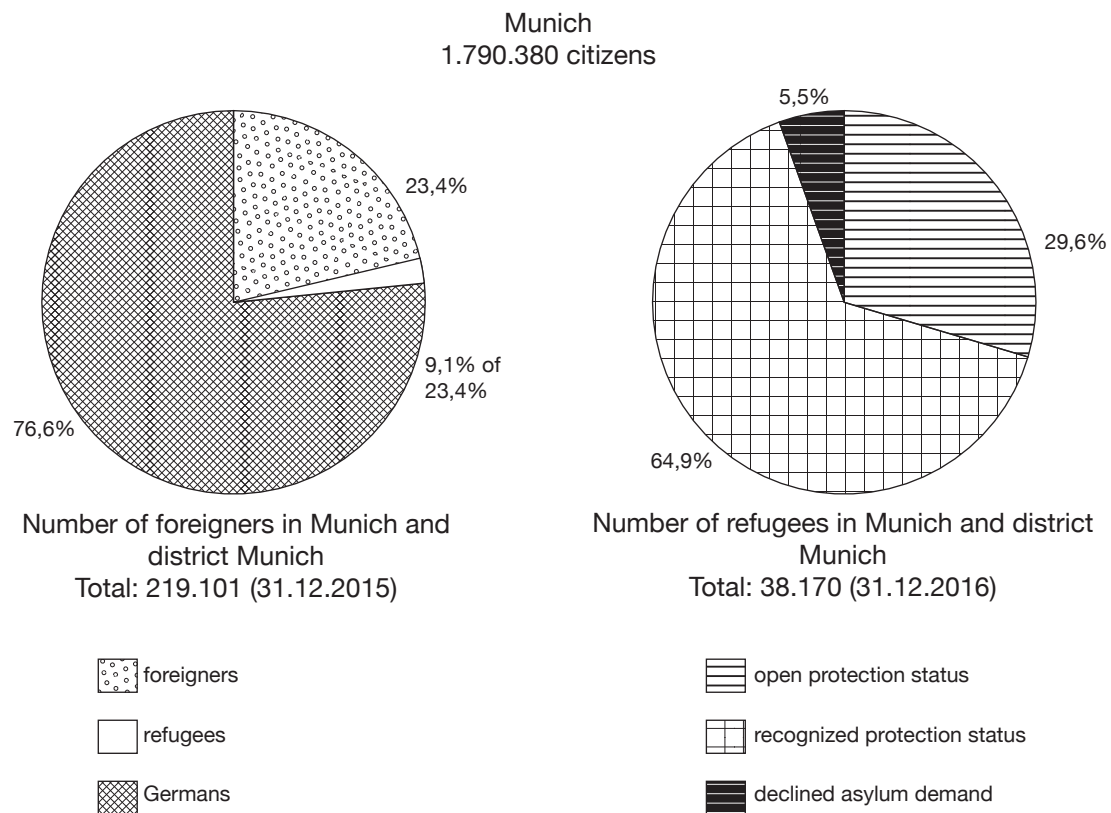
Decisions of the asylum applications 2015-2017 (fig.3)

M U N I C H

In 2015, Munich was for a long time one of the only hubs for arriving refugees in Germany. Thousands of people arrived here every day, especially in September 2015. On the first two weekends in September, for example, 20,000 arrivals were counted. The number was so large that not even the time for registration was sufficient. The arrivals were usually taken directly to trains or buses, which distributed the people to first reception centres all over Germany. More than 135,000 people arrived in Bavaria only in September 2015 (faz, 2015). This is the population of Lausanne.

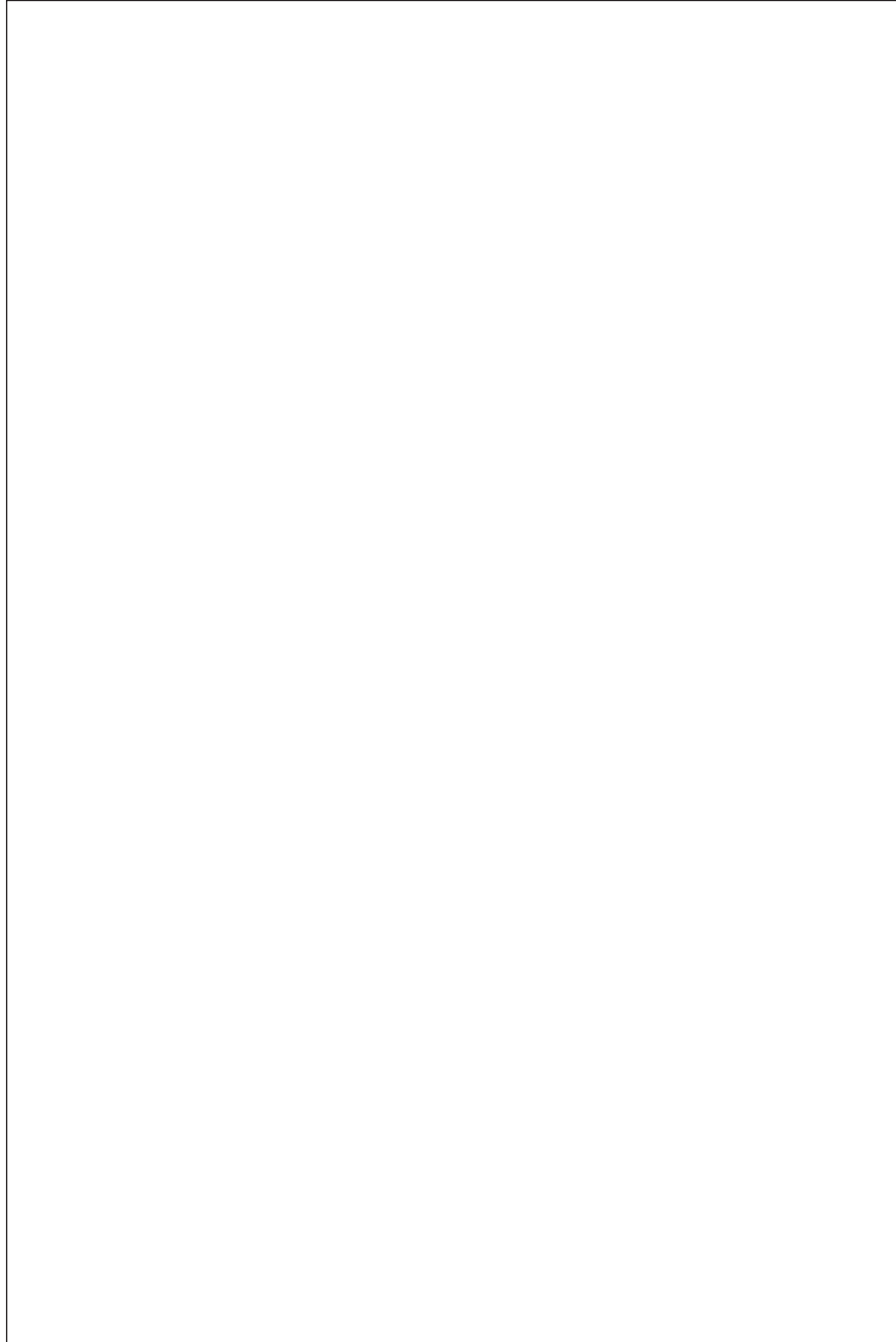
With the beginning of the Oktoberfest 2015, the trains with the refugees were redirected to other cities. In addition, the number of refugees arriving in Germany fell from the end of September 2015, as border controls were introduced at the border between Austria and Germany.

The City of Munich is responsible for accommodating 1.6% of all refugees arriving in Germany.



Foreigners and refugees in Munich (fig.4)

F I E L D W O R K



F I E L D W O R K

The developed fieldwork is the main part of this work. Through a careful selection of three significant persons, it gives an insight into the many figures and graphics and cannot be generalized under any circumstances.

The aim of the fieldwork was to investigate how recognized refugees after a forced flight use and perceive the available space to create their individual *Heimat*? By which spatial elements do they identify themselves with the city? What role does the own experience play? Is there a continuity of perception and use of space visible?

The fieldwork consists of two parts, which are to be named and explained here:

1. To give an insight into the different living situations the first part presents the three respondents and their situation of their experiences. This is done in form of a short text, as well as in form of photos and plans of the living situations.

2. The second part is the presentation of the mental maps that the three have made. In an accompanying analysis, it will be examined to what extent there is a continuity of use and perception of space in both the old and new *Heimat*. The fieldwork was carried out in Munich and its immediate surroundings. Since Munich was one of the biggest doors to Germany in 2015, the decision was made in favour of this location. Another reason for this is that Munich is my *Heimat*. Even if I do not go into this in my investigations, it was a concern of mine to see how my own *Heimat* can become the new *Heimat* of others.

At the centre of the fieldwork are three young Syrians. The three people have some things in common:

All three of them live in the agglomeration of Munich. They all came to Germany in the second half of 2015. They are all three unmarried, without children, mid-twenties. Furthermore, they are recognised refugees in Germany. They have already lived through the long months of asylum procedures and perseverance in the refugee accommodations. All three of them got a residence permit about two years ago and were able to start building up their new *Heimat* on their own. However, each of the three has a different living situation.

The first person, Mohammad, has his residence permit but he hasn't found an apartment or room even after more than one year of searching. He is forced to stay in the refugee accommodation and to share a room with another Syrian in the same situation.

The second interlocutor, Ayman, moved into a room in a residential building in the metropolitan area of Munich, and lives there in a room with own bathroom as a subtenant. The kitchen is shared with the landlord.

The third person, Abdulkader, was very fortunate to be able to rent an apartment together with his brother and a friend, in which the three of them live as a shared flat.

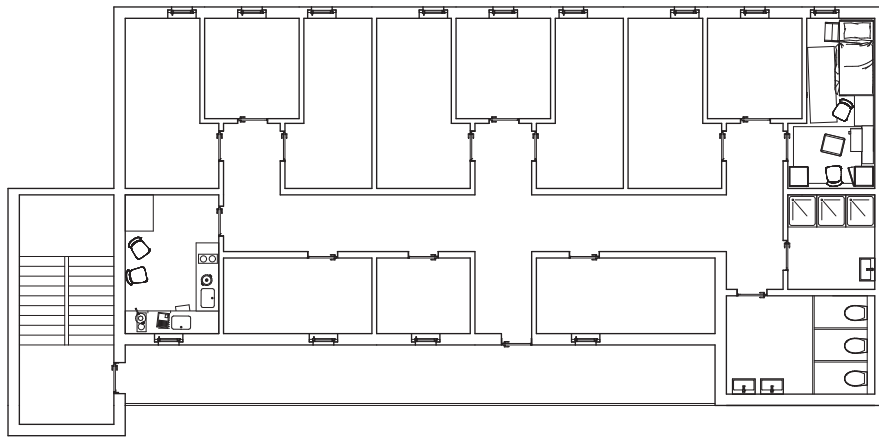
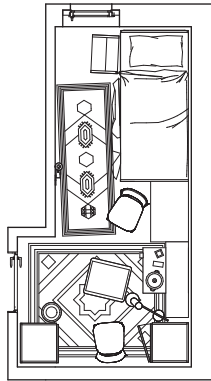
M O H A M M A D

Mohammad, 28, studied economics in Syria for seven years. During his studies, he worked as a teacher. He had to flee Syria before he could graduate from the university and reached the German border on November 24, 2015. For the first seven months, he lived with 300 other people in a sports hall, which was used as emergency accommodation in the Munich agglomeration. He had to wait seven months to obtain his status as a recognized refugee and thus a residence permit for three years. After his recognition as a refugee, he moved to another nearby refugee accommodation for about 120 men, where 2-4 people share a room. Some of the men live there as recognized refugees, some of them are still in the process of being recognized. Since Mohammad received the residence permit, he has to pay rent for his 9-square-meter room, which he shares with another Syrian man, Bilal. Each of them pays 311 euros. The bathroom and kitchen are shared with 20 other people. Mohammad is currently working three days a week in a laboratory for allergies at the Technical University of Munich. He earns 900 euros net per month. Mohammad and his roommate Bilal are among the few residents of the refugee accommodation who do not receive social assistance from the state. They pay their room with their earned money. Although Mohammad already speaks well German and has a job, he cannot find a private room to stay in.

"I sleep down here in the bed. And I've got two blankets to protect me. For sleeping. Sometimes I sleep with little clothes. And when someone comes. I want to keep this a little secret sometimes. Like a room. Like your room. You sleep as you want. Yeah."

Are you comfortable in your home here?

"Yeah. You know, if I need a call with my family, maybe I'll go to the other side. Sometimes I go to the bathroom and stay there for two hours in this bathroom to make a phone call. Sometimes I go down. Sometimes I don't have a place to call. Always someone hears that. Lots of people and lots of screaming. The people here have nothing to do. That's why they always stay home. Always screaming. They're good people. We have no problem. We're like family. But you can't always say, please be quiet, I want to do something. You can't always say that. You have your freedom and I have my freedom. Yeah."



Room scale 1: 100
Floor scale 1: 200



Mohammad's and Bilal's room. Mohammad is sleeping in the lower bed.



The eating table and two chairs

A Y M A N

“I came to Germany on the 20th of August 2015 and the journey took me 11 days. I have a permit for three years until the end of 2018. I waited 4 months to get my permit.”

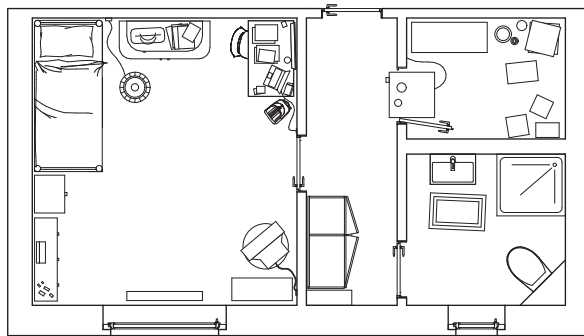
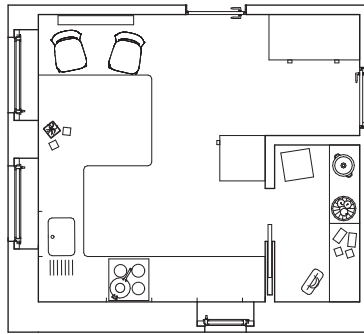
Ayman, 25, was born in Aleppo. He lived there with his parents, his two sisters and three brothers until he decided to leave the country at the age of 21 in 2014 because he did not want to fight for the obligatory Syrian military. He moved to Istanbul and worked there in an electronics factory. Due to his escape from Syria to Turkey, he was unable to complete his bachelor's degree in physics. Since the living conditions in Turkey were difficult and he was not allowed to study there, he decided to flee to Germany in 2015. Together with some friends he took the infamous Balkan route via Greece, Macedonia, Serbia, Hungary, Austria and Germany. It took him 11 days to reach Germany.

He crossed the border in the south of Germany, in Passau. There he applied for asylum. For two months, he lived in several refugee accommodations in Bavaria before he moved to a refugee accommodation in the Bavarian countryside.

He lived there for one year and three months and received the residence permit of a subsidiary protection three months after his arrival in Germany. Since he found a room for subletting in the town of Poing, which is located in the metropolitan area of Munich, he can be closer to his brother, who lived in the refugee home there. Furthermore it was also easier for Ayman to find an apprenticeship. Ayman has been renting the room with own bathroom for a year now. The kitchen is shared with the landlord. He pays 300 Euros for the accommodation. In September 2017, he began his apprenticeship in a chemistry laboratory. Since Ayman began his work, the government has been giving him small financial support to pay the rent. He pays the rest himself. Since he already speaks German very well and has a permanent job, it is fairly certain that the permit will be extended for another two years. Afterwards, he can apply for a permanent residence permit.

In addition to his brother, who still lives in the refugee home, Ayman also has an aunt who lives in the Munich area with her two children. His parents live in Istanbul. They also had to flee Syria two years after Ayman.

„I feel at home when I'm at my aunt's place. I'm always alone in this room. No family. That's a little difficult. But I don't stay in the room very often. I'm always busy, always have something to do. Also on weekends. I'm going to the gym. Or play football. Or visit people. But when I go to sleep, I'm here.“

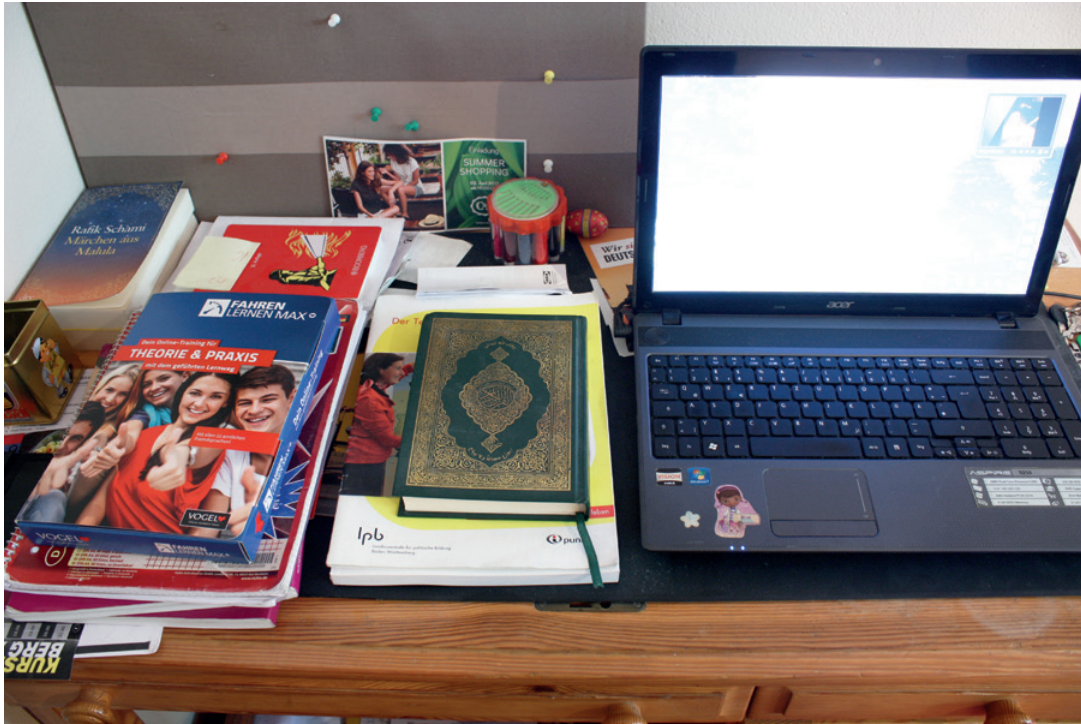


Ground floor: shared kitchen
Basement: private room with bathroom

Scale 1: 100



Ayman's room



The writing desk



Ayman's room



The shared kitchen

A B D U L K A D E R

Abdulkader was born in Hama, Syria and is 25 years old. He studied mathematics for five years, but had to leave the country before he could graduate.

Abdulkader came to Germany with his brother from Syria on December 15, 2015. He was taken to Poing, a town in the Munich agglomeration, where he lived for seven months in a sports hall with 300 people from different nations. Only three months after his arrival, Abdulkader received a residence permit. Since he only arrived in December, he was only granted a grant as subsidy protection for one year. After this one year he was able to extend it for another two years. In 2019, he will apply for a further two-year residence permit before he can obtain an unlimited residence permit in Germany. Abdulkader's brother, who had fled with him, had to wait another six months before receiving the same status as Abdulkader.

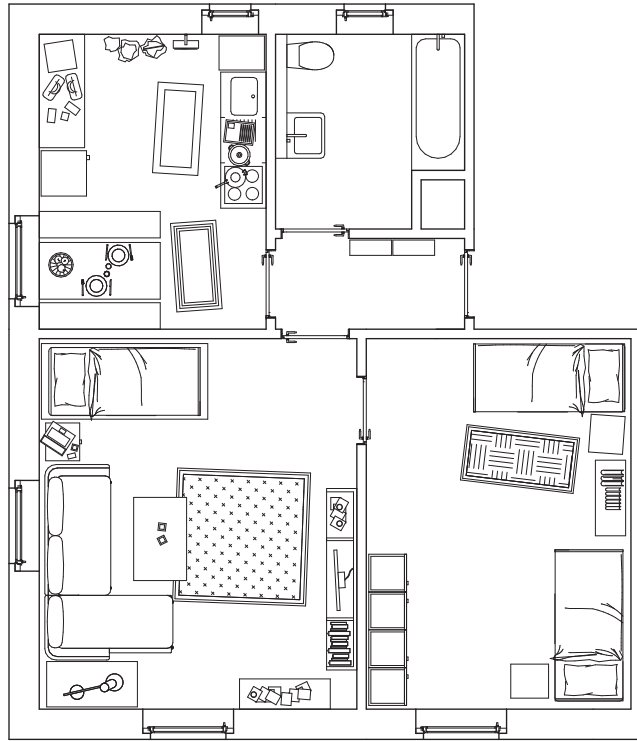
After seven months in the sports hall, the two brothers had to move to another hall where they stayed for another two months.

Already in Poing Abdulkader immediately started a German course. He received a lot of help from various volunteers. In his German course, he also had the opportunity to meet a woman who lived in an apartment in Vaterstetten, also in the Munich agglomeration. She wanted to move out of there and suggested that Abdulkader and his brother and another friend take over the apartment. The 2-room apartment is located in a single-family dwelling area in Vaterstetten. Abdulkader has been doing an apprenticeship in the IT sector since September 2017. He receives a small financial support of 200 Euro from the government and earns 727 euros net. His monthly expenses:

Rent: 340 Euro rent, train ticket: 71 Euro, rest of life: 516 Euro

Can Germany become your *Heimat*?

„Well, it can become, but I need at least 10 years. I'm not used to it yet. First, the language. Second, the work, I haven't worked. Thirdly, not yet integrated, I mean properly integrated. Well... I don't have any friends. Friends who are German and with whom I have a real relationship. I haven't done that yet. Only helpers. And the other people at work aren't my friends yet. It takes me at least 10 years to feel like I'm in my own country. And now I've had two years and then I need eight more. The main reason is also the nationality. When I have it, I will feel like a German. When I have a red passport. Then I can go on holiday. I can go anywhere. With the German friends, for example. Like you, for example, when I do what you do, I feel like I am in my own country. Because I do so much in my own country, I have many friends, for example work, many relationships. Yeah.“



Apartment
Scale 1: 100



Abdulkader's bed in the living room



Detail



The living room



The kitchen

M E N T A L - M A P S

“A good environmental image gives its possessor an important sense of emotional security. He can establish an harmonious relationship between himself and the outside world. This is the obverse of the fear that comes with disorientation; it means that the sweet sense of home is strongest when home is not only familiar but distinctive as well.” (Lynch, 1960, p. 4-5)

The principle of mental mapping is to show places as they are perceived by individuals. In doing so, it is not important to stick to geographical data of places, but only to what is perceived personally and combined into a whole in one’s own memory. The method of mental mapping has often proven itself in the past to investigate the use and perception of a place by the inhabitants. The focus is primarily on the individual. An individual image of the city is to be made visible. Kevin Lynch explains this individual image of the city as follows:

“Environmental images are the result of a two-way process between the observer and his environment. The environment suggests distinctions and relations, and the observer – with great adaptability and in the light of his own purposes – selects, organizes, and endows with meaning what he sees. The image so developed now limits and emphasizes what is seen, while the image itself is being tested against the filtered perceptual input in a constant interacting process. Thus the image of a given reality may vary significantly between different observers. The coherence of the image may arise in several ways. There may be little in the real object that is ordered or remarkable and yet its mental picture has gained identity and organization through long familiarity.” (Lynch, 1960, p. 6)

To the three respondents with whom I have worked, it was made clear at the beginning that there is no right and wrong in the production of mental maps, but that it depends only on their personal perception of the place. They were then asked to draw different maps and explain what they were drawing. The statements were recorded and documented. No questions were asked during the process of drawing. The mental maps were drawn up at the participants’ apartments in Munich.

In order to see how the perceptions of the individual places differ or how parallels become visible, each person has produced the following mental maps:

1. the current apartment/room in Munich
2. the old apartment in the hometown in Syria
3. the city of Munich
4. the hometown in Syria
5. the escape route from Syria to Germany

This means that three different scales of perception were chosen: The scale of the apartment, of the city and of the escape route. The selection of these three very different scales is based on the conviction that the use and perception of these three spatial scales interact and overlap, just as the perception and use of the old and new *Heimat* do. Since the feeling of *Heimat* is seen as an active process that is constantly evolving (see p. 21), the consequence of this is that this process can be observed not only within a change of location, but also in passing through different scales.

The presentation of the mental maps is divided into three different chapters. The first chapter looks at the scale of the apartment. Syrian living is contrasted with that in Munich. Subsequently, the urban scale is considered. Here, too, the comparison between the Syrian hometown and Munich is shown. In a final chapter the mental maps of the escape routes from Syria to Germany are shown. At the end of each chapter the reader will find an analysis of the maps.

Explanation for analysis: Recurring Elements

When looking at the mental maps and their descriptions it is noticeable that certain elements recur in all maps. This starts with the smallest scale of the apartments by the elements door, window, seat and wall. They seem to play an important role for the three respondents in both Syria and Germany.

It turns out that these three elements are also apparent in the other scales and contexts and thus serve as a coherent point of reference for the respondents. In the smallest scale of the apartment they are named and drawn directly, but in the other scales they do not appear directly as such. On the scale of the city and the escape route, they develop into tangible places that represent the spatial influence of these elements.

During the analysis, the reader finds underneath the mental maps quotations of the respondents, which are assigned to one of the elements door, seat and window. The element of the wall is never mentioned as such by the interviewees, but can only be found in drawn form in the mental maps.

To clarify this, the reader can find a definition of the recurring elements and their spatial influences on the following pages. Since all three respondents come from Arabic-speaking countries, both the European and Arabic definitions are taken into account.

E L E M E N T S

The door

PORTE s.f. (por-te – lat. porta, même sens. L'accord de toute les langues aryennes pour le nom de la porte est aussi complet que possible : (...)

La racine commune paraît conservée dans le sanscrit dvar, couvrir, **défendre, protéger**, d'où l'adjectif védique dvara, qui arrête, empêche, signification qui s'applique parfaitement à la porte. Quelques-uns, cependant, expliquent le mot porta par le grec peraô, sanscrit par, traverser. Quant à l'étymologie classique qui fait venir porta de portare, parce que les Romains, en traçant les enceintes des villes, portaient la charrue aux endroits où devaient se trouver des portes, elle paraît avoir le caractère d'ingénieuse fantaisie qu'on remarque dans la plupart des étymologies d'origine latine. Il est juste, toutefois, de remarquer que le latin porta s'applique aux portes des villes, non aux portes d'édifices, qu'on appelait janua, ce qui est une présomption en faveur de l'étymologie donnée par Tite-Live).

Ouverture **donnant entrée dans un lieu fermé ou enceint** : Les PORTES d'une ville, d'une église, d'un palais. Les PORTES d'un appartement. La PORTE d'une chambre. (...)
-- Encycl. Archit. : Une porte est une issue percée dans un mur ou dans une cloison pour permettre de **passer de l'extérieur à l'intérieur** d'une habitation, d'une ville, d'une église et d'une pièce dans une autre.(...) Sous le nom de porte, on désigne **non-seulement l'ouverture, mais encore la fermeture.**

(Larousse, 1982)

The door

The door should be seen in the mental maps under following use and spatial influence:

The door is an element that enables the exchange between two different spatial situations. The spaces can be very opposite, but are still connected by the door. One example is the public space which is connected by a door to the intimate, private space. The door can be used as an entrance or exit of a place, as well as a passage between two rooms. The exchange always works in both directions. The door can be open and welcome people. It can also be closed to exclude the other part or to protect a part.

The door has the function of mutual exchange and connection.

DOOR

1a. a hinged, sliding, or revolving barrier for **closing and opening** an entrance to a building, room, cupboard, etc.

1b) this as representing a house etc.

2a) **an entrance or exit**; a doorway

2b) a means of access or approach

(The Concise Oxford Dictionary, 1995)

ALBABU الباب

1) **allows an entry**

2) also used as an expression for the introduction of a book

(El-Munjid, 1996)

The window

FENSTER, das:

1a) meist verglaste Öffnung, **die Licht (u. Luft) in einen geschlossenen Raum dringen läßt** (...)

1b) zum Verschließen der Fensteröffnung dienendes gerahmtes Glas; ein angelaufenes, staubiges, eingeschlagenes F.; das F. ist blind geworden (...); mit dieser Maßnahme hat der Staat endlich wieder ein F. zur Welt geöffnet (Beziehungen mit der übrigen Welt möglich gemacht)

(Duden, 1989)

ANNAFITHATU النافذة

opening in a wall to **allow light to enter** the house

(El-Munjid, 1996)

WINDOW

1a) an opening in a wall, roof, vehicle, etc., usu. with glass in fixed, sliding, or hinged frames, **to admit light or air etc. and allow the occupants to see out.**

1b) the glass filling this opening (have broken the window).

2a) a space for display behind the front window of a shop.

3.) an aperture in a wall etc. through which costumers are served in a bank, ticket office, etc.

4) **an opportunity to observe or learn.** (...)

(The Concise Oxford Dictionary, 1995)

The window

The window should be seen in the mental maps under the following use and spatial influence:

It allows a connection between inside and outside but does not allow any interaction in the usual sense.

It gives light and air to the insight but allows also to look outside and to observe. It is a passive element.

The window stands for passive observation.

The seat

SEAT

1) a thing **made or used for sitting on**; a chair, stool, saddle, etc.

(...)

6) a place for one person in a theatre, vehicle, etc.

7) the **occupation of a seat**

8) esp. Brit a) **the right to occupy a seat**, esp. as a Member of the House of Commons b) a member's constituency (...)

(The Concise Oxford Dictionary, 1995)

SITZ, der; -es, e (mhd., ahd. siz zu sitzen):

1a) **Sitzgelegenheit** in Form eines Möbels od. einer eingebauten Vorrichtung: bequeme, gepolsterte -e; sein S. ist leer (geblieben); er hat sich einen Stein als S. ausgesucht; eine Arena mit ansteigende -en; jmdn (nicht) vom S. reißen/hauen

1b) **Sitzfläche** (1): ein durchgesessener, leicht gewölbter S.

2) **Platz mit Stimmberechtigung**: er hatte S. uns Stimme im Rat; die Partei erhielt 40 -e im Parlament. (...)

(Duden, 1989)

ALKURSIU الكرسي

1) the thing **on which something can be posed**

2) People who have a chair: **people who have knowledge** (religious context)

(El-Munjid, 1996)

The seat

The seat can be seen as an element of rest. If, however, several seats are combined, a place of community is created, a place where discussion and relaxation take place. It's a place where you step on equal level with the others. However, a seat does not necessarily have to be considered an object. You can have a seat in a community, which means that you are accepted and respected and allowed to participate actively in the community.

The seat as symbol of active participation and acceptance in the community.

The wall

WALL

1a) a **continuous** and usu. vertical **structure** of usu. Brick or stone, having little width in proportion to its length and height and esp. **enclosing, protecting, or dividing a space or supporting a roof.**

1b) the surface of a wall, esp. inside a room (hung the picture on the wall).

2) **anything like a wall in appearance or effect**, esp.: a) the steep side of a mountain. b) a protection or obstacle (a wall of steel bayonets; a wall of indifference).

(The Concise Oxford Dictionary, 1995)

WAND, die:

1a) im allgemeinen senkrecht aufgeführter Bauteil **als seitliche Begrenzung eines Raumes, Gebäudes o.ä.:** eine (nicht)tragende W.; sie war, wurde weiß wie die/wie eine W. (sehr bleich); eine W. hochziehen, aufmauern; eine W. (Zwischenwand) einziehen; (mit jmdm.) W. an W. (unmittelbar nebeneinander) wohnen; Bilder an die W. hängen; einen Nagel in die W. schlagen; der Schläfer drehte sich zur W. (zur Wandseite); (...)

1b) freistehend aufgerichtete wandähnliche Fläche: eine W. zum Ankleben von Plakaten; Ü er sah sich einer W. von Schweigen gegenüber

(Duden, 1989)

ALHA'ITU الحائط

Object to **protect the cities** from attacks

(El-Munjid, 1996)

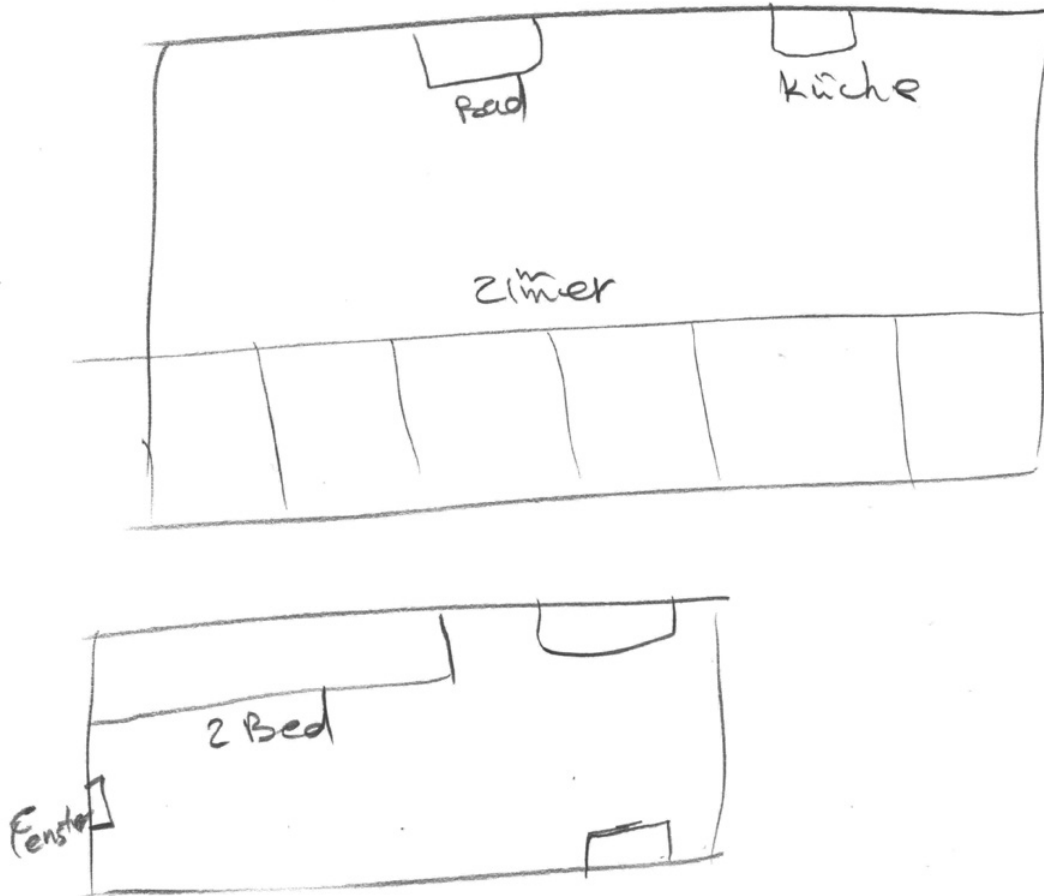
The wall

In the following, the wall is to be regarded as an element that causes a strong spatial separation. It is a clear spatial definition. On the one hand, it can serve as protection or enclosing, but on the other hand it can also lead to a clear division and exclusion.

The wall has the function of a spatial separation.

SCALE OF THE APARTMENT

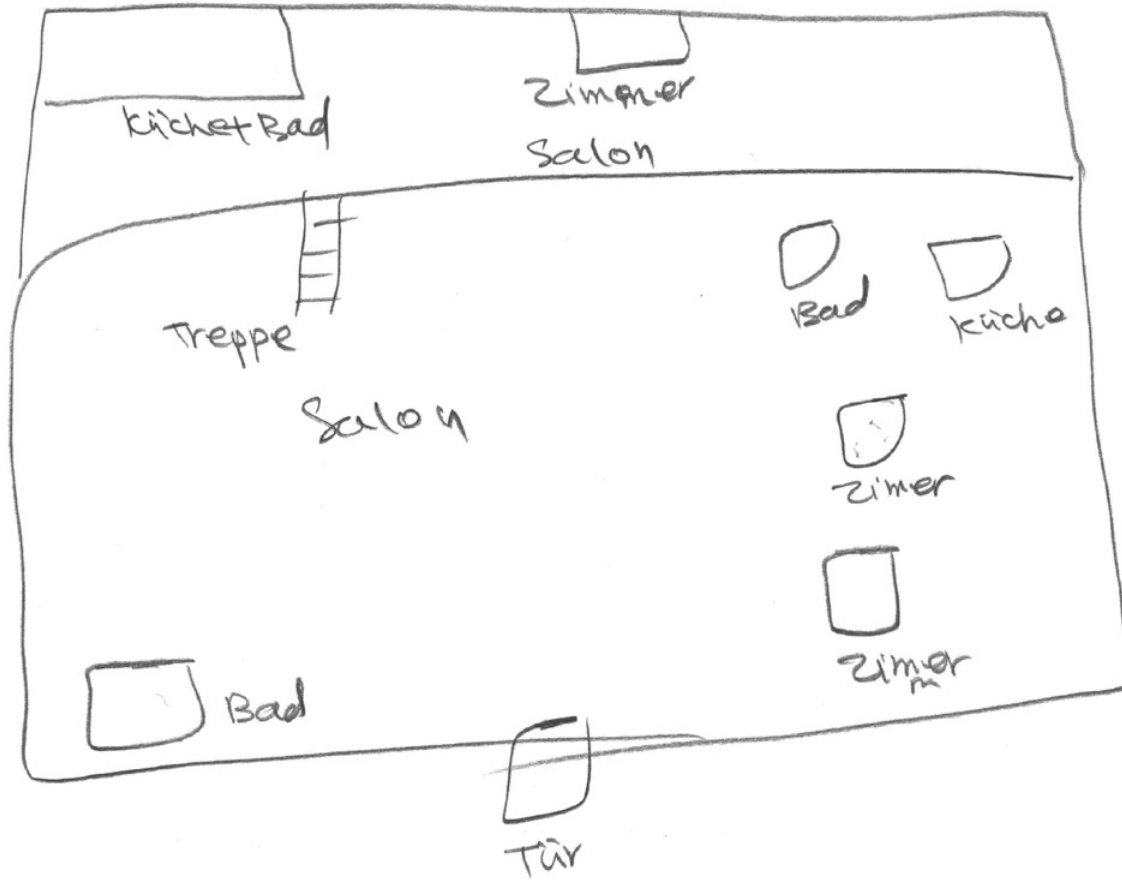
MOHAMMAD: APARTMENT - MUNICH



Door, Seat, Window:

"This is my floor. There's a shower here. Here's a bathroom. And here are rooms. Each room is for two people. And now I can draw my room, for example. This is my bed. Here are the other things. There's our stuff, refrigerator, wardrobe."

MOHAMMAD: APARTMENT - DAMASCUS



Door:

"The last time I was there was four or five years ago. But I can't forget that. We say in Arabic: You can't forget the first life in your life. Whether you're 50 years old or 60 years old. You get married and have children and everything. But you can't forget your first life and a first house where you lived. You can't forget that. You can forget about other houses, but you can't forget this house. That's the door here."

Seat:

"And here, not salon, but we say salon. Here you can sit and this is open, not closed. Without ceiling. You can smoke, you can do anything. Here. What else. Yeah, we got a chair here, we got everything. You can sit, you can smoke. In the summer, we sometimes just sit there. Because it's so hot. You do not need to stay in the room. Yeah."

Window:

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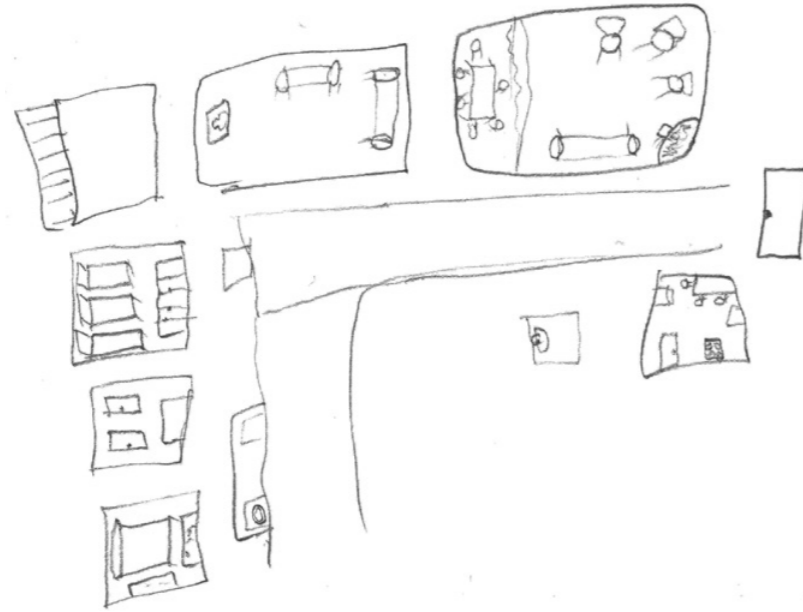
AYMAN: APARTMENT - MUNICH



Door, Seat, Window:

"Yes, a chair... The door's right here. There are shelves here. There are some dolls, my hat. I bought it in Pfarrkirchen, where I lived. And here's the window, a long window."

AYMAN: APARTMENT - ALEPPO



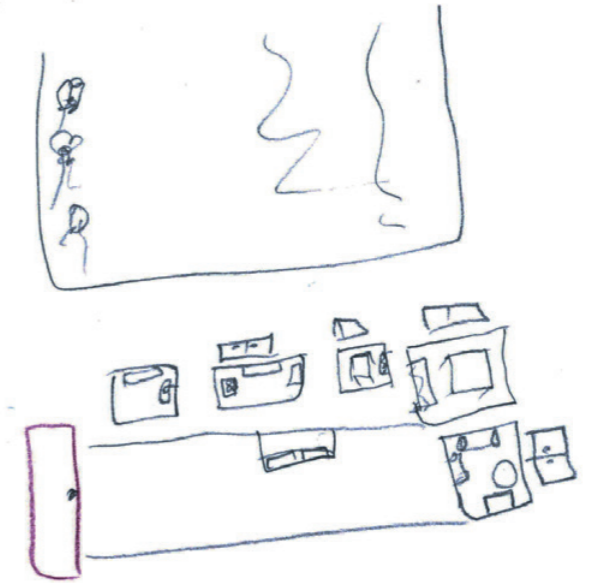
Door, Seat:

"So my house... first of all, this is the front door and here we have the guest room. A big room. There are many couches and chairs. And here we have the fireplace to make fire with wood. Yes, and there are many couches and sofas. And here there is a gate, not a small door, but a big gate that you can open and close. And there's the dining table, our dining room. With chairs."

Window:

--

AYMAN: APARTMENT - MUNICH - AUNT



Door, Chair, Window:

"There's the door. Here next to the door is the bathroom. With the bathtub. And here's the kitchen. With fridge, table, window. And this is my cousin's room. It's a small room. My cousin is 11 years old and the room is 15 square meters. My aunt's room. That's pretty big. My aunt and cousin are sleeping in this room. And here are always windows. There's the living room. Flat screen, TV. A table for dinner, sofas and windows."

ABDULKADER: APARTMENT - MUNICH



Wohnzimmer	Küche
Schlafzimmer	BAD

Door:

"I'm also drawing the elevation. Right where the entrance is. Where you ring the bell. What you see from there, I draw.(...) What else. The door. Here's a lamp. And here's the door handle."

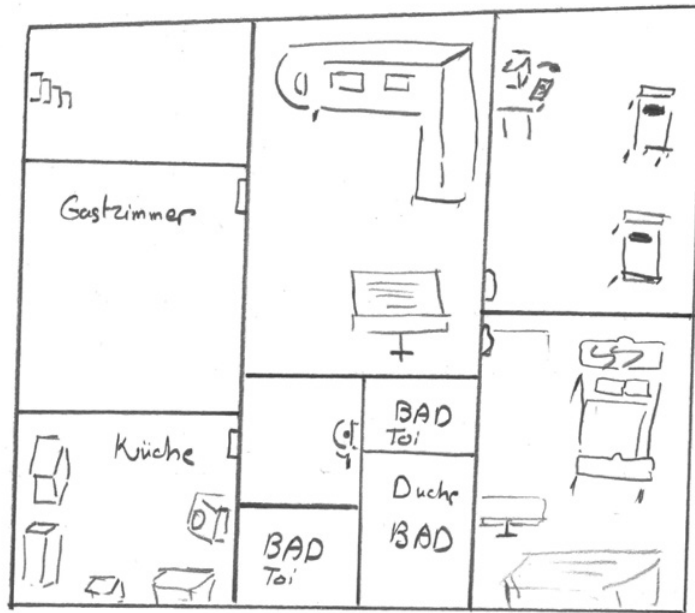
Seat:

--

Window:

"There's another little window. And here, too. But that's half a window, the other half hidden under the roof. "

ABDULKADER: APARTMENT - HAMA



Door:

"Okay, and here's the door, here's a door, and here's a door. "

Seat:

"And here's the living room. There's a huge TV here. And here's a huge sofa. It looks like a sofa. There are pillows. We're sitting here, the whole family, watching shows."

Window:

--

A N A L Y S I S

It is striking that all the elements mentioned in the introduction to the fieldwork are discussed both in the drawings of the German dwellings and in the drawings of the Syrian dwellings, but that these are perceived in very different ways.

The element of the door acts in the representations and explanations of the old *Heimat* as an element of connection and as a possibility of exchange. The door is given a significant importance. In the drawings of the German apartments, the door is either not drawn at all or sits in the room and thus does not represent an equivalent connection between two spatial situations. Abdulkader, for example, draws many doors in the old *Heimat* of Syria. All are connections between the common room, the living room and the other rooms. The German apartment, on the other hand, is very simple. It consists exclusively of separating walls. No single door as a connecting element is drawn.

Mohammad does not draw a door in his German room either. In the Syrian apartment, on the other hand, the door is drawn as the first element. It has the same size as the rooms of the apartment and is located as a threshold between inside and outside, half in the apartment and half outside.

Ayman also drew the door as the first element in Syria. And here, too, it is given an oversized size. The door stands free. No other element touches it. It is accessible from all sides. The door in the drawing of the German apartment, on the other hand, is not visible at first sight. Almost casually it was drawn into the room. It almost looks like a wardrobe or a chest of drawers. It is also striking that the door is not drawn as a threshold, but is completely positioned insight the room enclosed by walls.

The element of the seat is also discussed very differently in the German and Syrian drawings. In Syrian apartments, the seat is drawn or mentioned only in groups. It is part of the community. In the drawings of the German apartments, on the other hand, the seat is either drawn individually or not mentioned at all. One example is Ayman's drawing. On the right side of the paper the shared kitchen is shown. You can see a chair. In reality, however, there are two chairs in this place. In comparison, one can count 12 chairs and three sofas in his Syrian apartment. It is clearly an element of rest, a place of communion and repose. The seatings never stand alone, they are drawn in a circle around a table or side by side. Mohammad does not draw the two existing chairs in his German room at all. They're not mentioned either. In his Syrian apartment, however, he describes the sitting area where he spent hours with friends or family to rest, chat or play. Abdulkader also does not draw any furniture or chairs in his German apartment. He doesn't mention them either. In the Syrian apartment, on the other hand, the large sofa plays a central role. This is where the family comes together and spends time together.

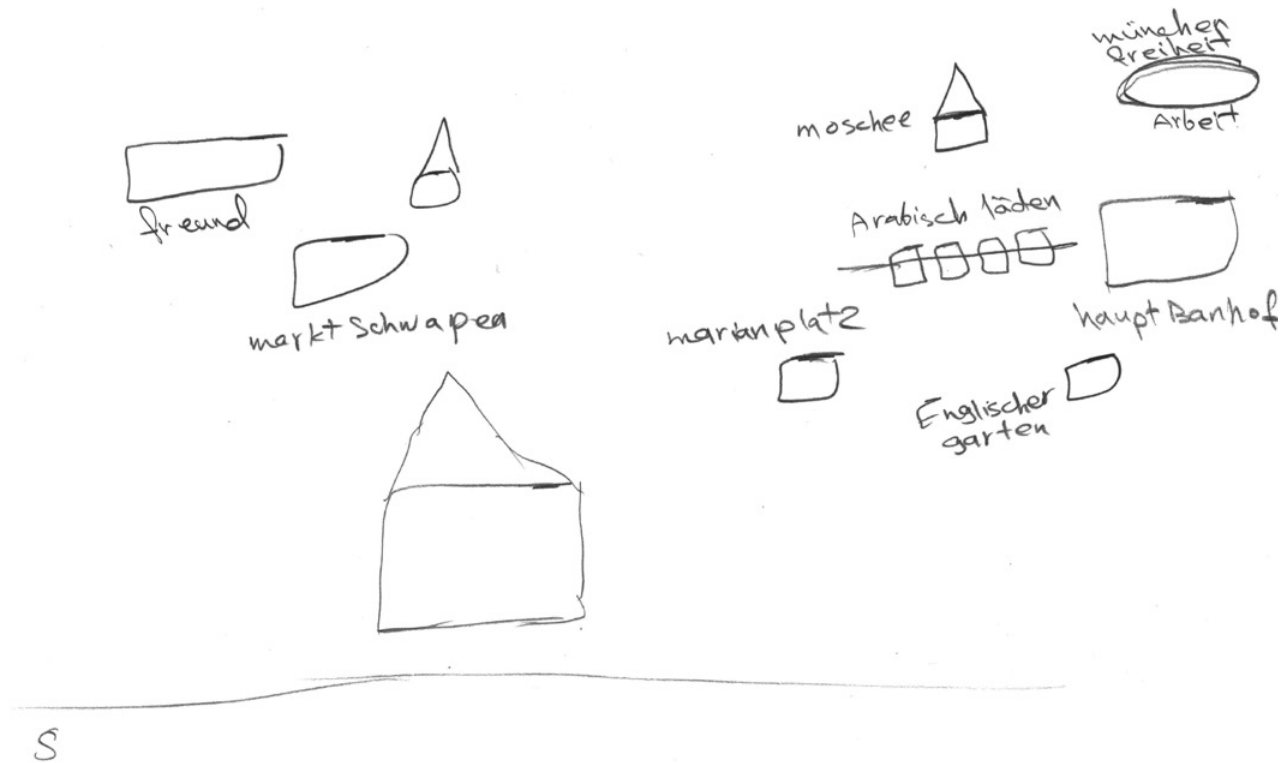
The element of the window is not mentioned in any of the Syrian drawings. It seems as if the very one-sidedly functioning element of observation has no great importance, since the door plays such a central role in the old *Heimat*. In the drawings of the German apartments, however, one sees a window in each of the drawings. At Ayman's house, it can be seen on the left side of his room. In Mohammad's drawing, the window is even labeled as such. In Abdulkader's case it does not appear in the floor plan of the apartment, but it plays an important central role in the façade view. One can count a total of six windows at his place.

If we now look at the element of the wall, it can also be seen here that it is drawn in different ways in the different environments. None of the respondents named the wall as such. However, it is represented as a line for all of them and therefore usually takes on a separating role. But here, too, it can be seen that the apartments in Germany are always enclosed by continuous lines. In contrast, the apartments in Syria are either not bordered at all or with a line with openings. Ayman draws the line surrounding his German room as a continuous line. It can also be seen that the kitchen wall on the right edge of the paper excludes the possibility of sitting, the chair. In Aleppo, on the other hand, it is remarkable that the apartment itself is not surrounded by a protective or separating wall. The front door stands free. The rooms, on the other hand, are all surrounded by walls. The result is a shared apartment that is open to the outside world, but clearly divided into individual areas. Mohammad shows a similar pattern. In his case the drawing of the Munich apartment is clearly separated from the exterior by closed lines and does not allow for a passageway. The walls of the Syrian apartment, on the other hand, are interrupted by the generous entrance door. Within the line are spread the individual rooms with their own four walls. The apartment appears to be divided into clear areas, but the arrangement is very airy and permeable. Abdulkader's drawing of his apartment in Germany consists only of dividing walls. There are no openings. In his Syrian apartment, the walls separate the rooms from each other but doors are connected directly to the wall and allow an exchange with the other rooms.

The elements of the door, the seat, the window and the wall have separating characteristics in the German drawings. The German apartments are very pragmatic and often drawn at a distance. The importance of the elements regarding community and exchange, as well as the openness radiating from the drawings of Syrian apartments, is absent in the German drawings.

SCALE OF THE CITY

MOHAMMAD: MUNICH



Door:

"Yes, but in Munich we go for everything we need to the Hauptbahnhof. For example, if I need a mobile phone, I go to Hauptbahnhof. I go for everything I need to Hauptbahnhof. You can say, that we have there everything we need."

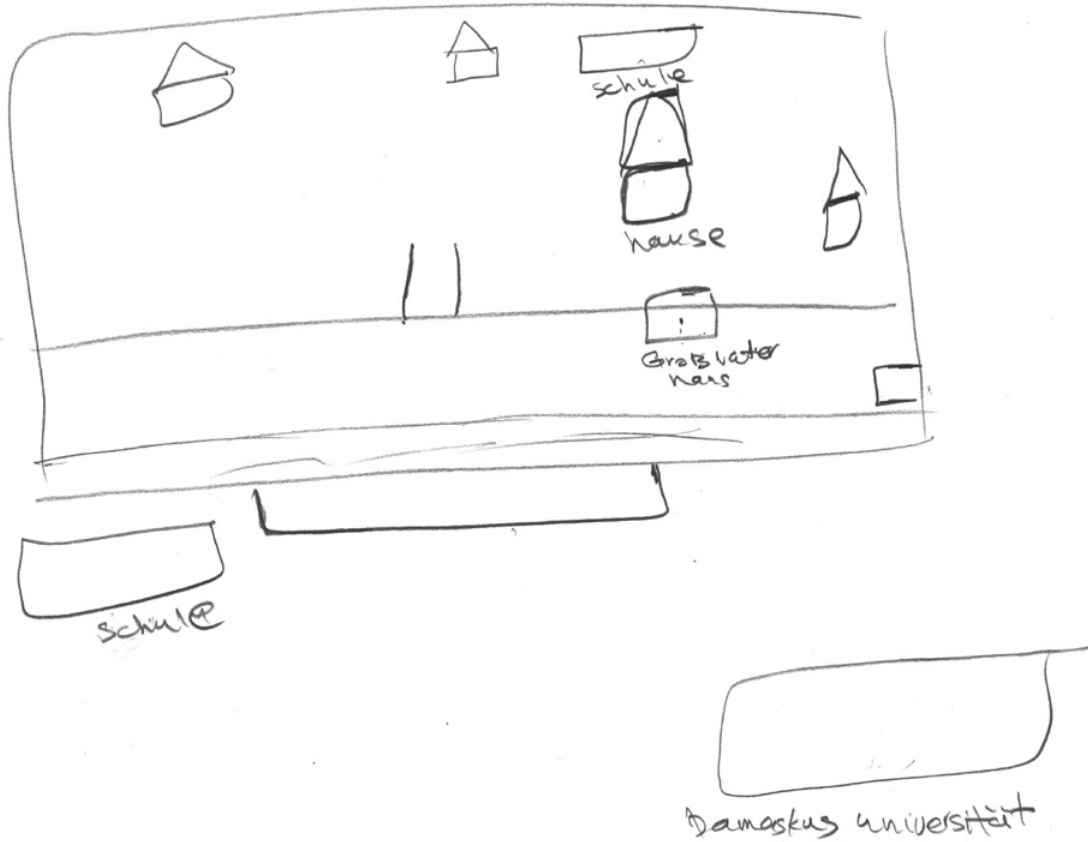
Seat:

"And there is also a mosque here. I always pray there in Munich. I'm not just praying. We can do so many other things there. For example, I was there yesterday for a course. This is a course on how to achieve your aims, what you do with your life and what you want to achieve. Human development. We always have courses in this mosque. And I like that.(...) Yes, we pray there too and do so many things in this mosque. My dreams, my life, my ideas. I meet so many people there. Arabian people, German people, Turkish people. And we always have good contacts in this mosque."

Window:

"Marienplatz... this is my favourite place in Munich. I like the old stuff. And there are so many old things at Marienplatz. And you can see and observe so much. So many people. Sometimes you sit at home and the German people always want it quiet. Quiet, quiet, quiet, quiet, they'd prefer it quiet. And I don't like a life that's always quiet. Sometimes you need people who scream, who hoooho. I like that, sometimes, not always. And then I'm going to Marienplatz. There are so many old buildings there. And beautiful! There are so many people, so many restaurants at Marienplatz. You can walk, you can eat, you can do a lot of things."

MOHAMMAD: DAMASCUS



Door:

"I was in college back then. I had time so we met, played cards, laughed, sat together. Like a family. You don't have to say you want to come to my place. You come and say: „What are you doing? Are you coming?“

Maybe the Germans find that impolite. But it's polite in our country. We're like children. We don't need to say we're coming to your place or someone is coming to our place. No. You just come. And when I have time, I'll say I'm coming. And if I don't have time, I'll say it. But we actually always have time."

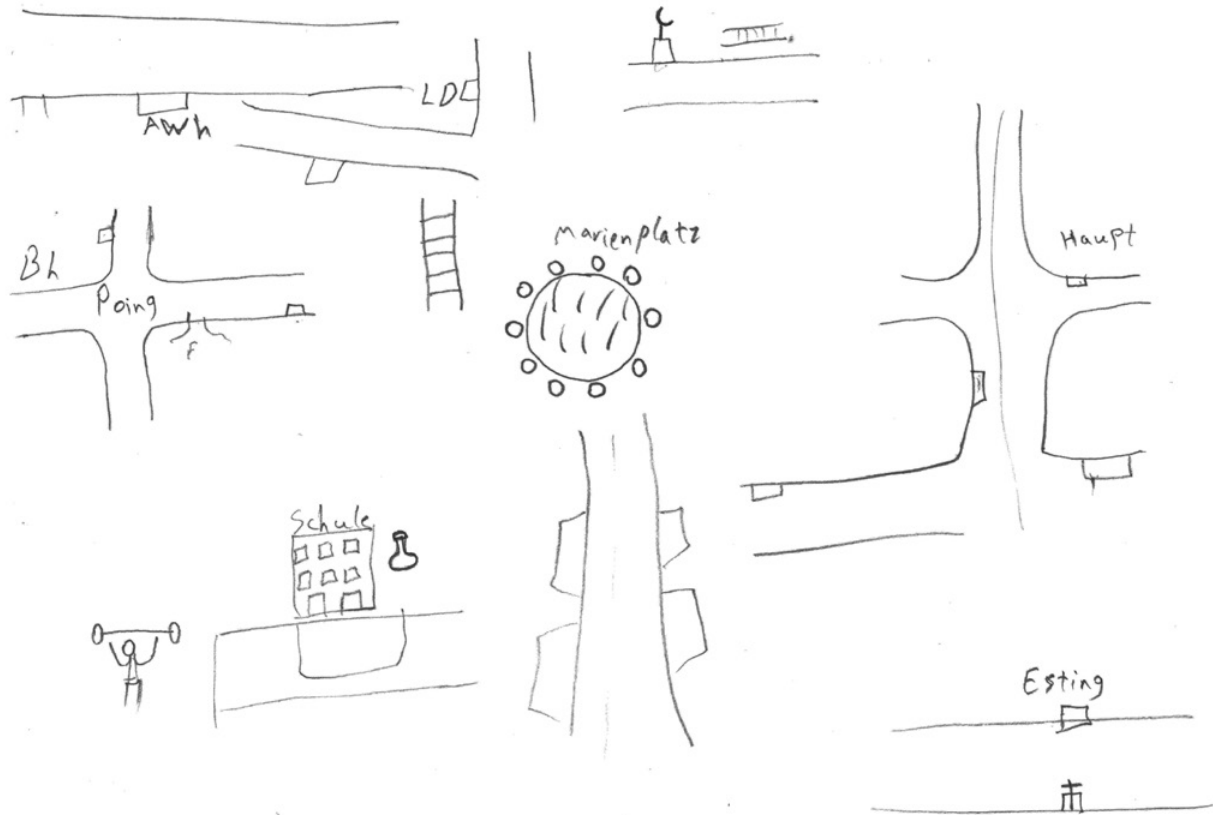
Seat:

"There's a friend here. He studied at the university. After that he worked in this mosque. He has a lot of experience in this life. This is where we used to sit and talk about everything. Life, aims, work, marriage. How can I treat my children in the future? Yes, I learned so much in this mosque. What else, here is my school."

Window:

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AYMAN: MUNICH



Door:

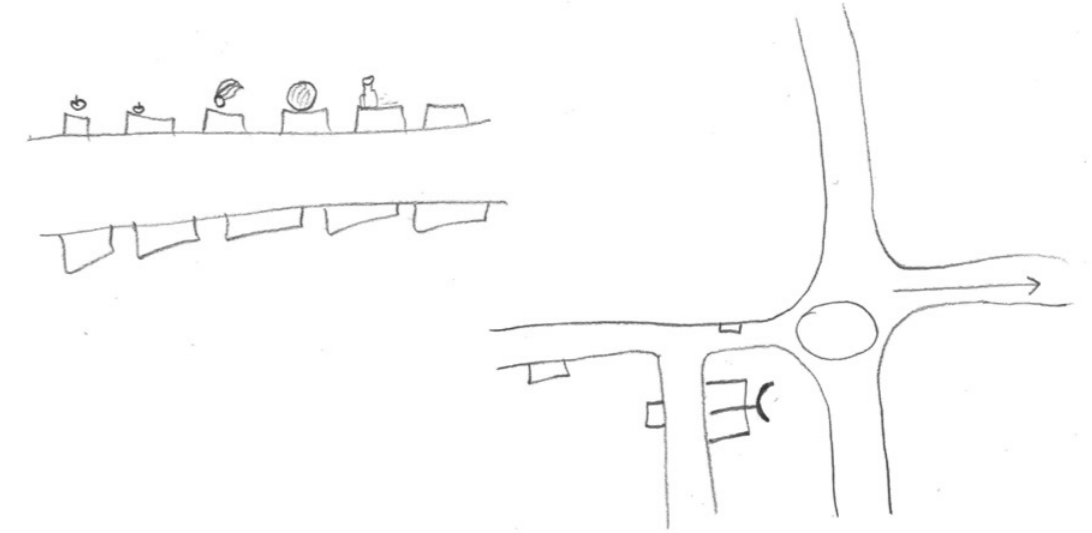
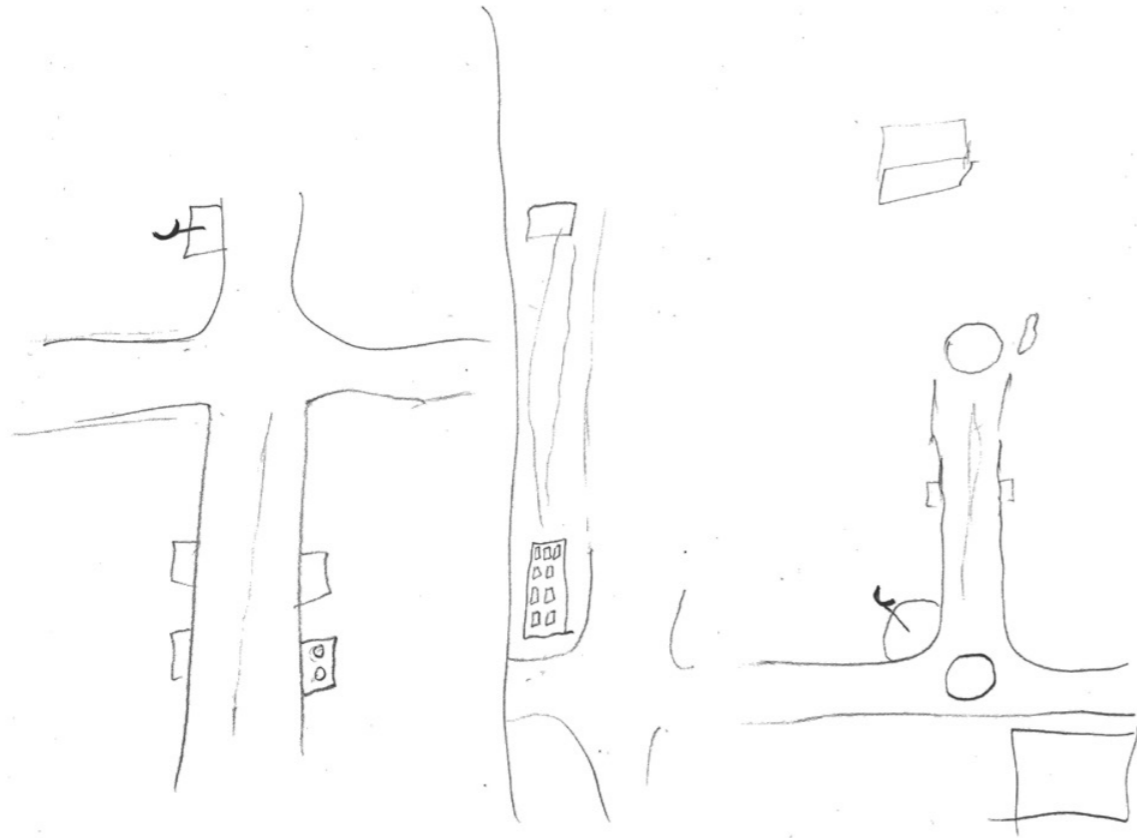
"Yes, and we also have the Hauptbahnhof, this is Schillerstraße and there is an Arabic shop here. And here, too. You can buy food there. And there's a store selling candy. And I also often go there and buy sweets, which is a specialty in Syria. Baklava and such. Yeah, and here's an Arab shop and he also sells groceries. I often buy from there or from there. They're the best. And there's a Turkish shop on this street. It's called Ferdi. Yes, he also has food from Turkey. But the Arab ones."

Seat:

"And outside, there's a place called Esting. And that's where my aunt lives. This street is called Schlossstraße. There's a church here. And this is where my aunt lives. I visit them almost every week or every two weeks. We eat together, talk and stuff. She has two children."

Window:

"This is Marienplatz. At Marienplatz there are stones where you can sit. And here's the train. And here's this street, where there are shops, Kaufinger Straße. I often go there and walk with friends on this long road. And sometimes shopping. Yes, and we also have a central station, this is Schillerstraße and there is an Arabic shop here. And here, too."



Door:

"There were a lot of electronics stores in this street here. I used to go to the store there every summer with my father.

These are all clothing stores and shoe stores. (...) I'll make another card... there's another place where you can buy fruits and vegetables. A long street with several shops selling everything. Apples, tomatoes, lettuce, watermelons and milk."

Seat:

"Yeah, and this street was full of cafés. Here you can sit with friends and there is a large shopping mall. That's really big. Ten floors or so."

Window:

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ABDULKADER: MUNICH



Door:

"Hauptbahnhof. That's where our own shops are. The Arab shops. Okay. There we buy the Arab bread, meat, everything that is Arabic we can buy there. And what else are we doing there? That's all. Yes, if we have a feast after Ramadan, or the big feast that is four days long, we go in Munich to the restaurant, four or three of us, what is possible. We can go there and have dinner together, and then we can go to the ice-cream store and buy ice cream. Okay."

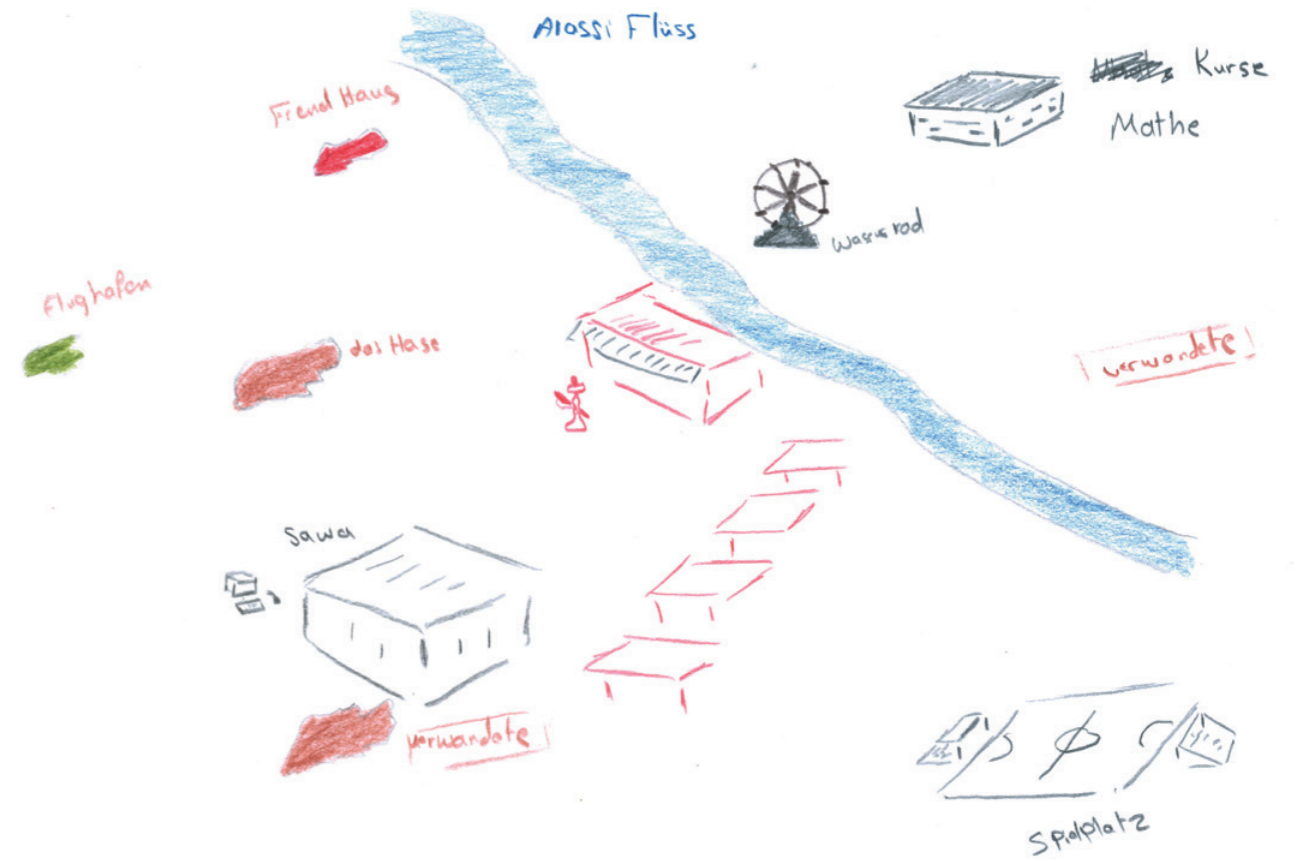
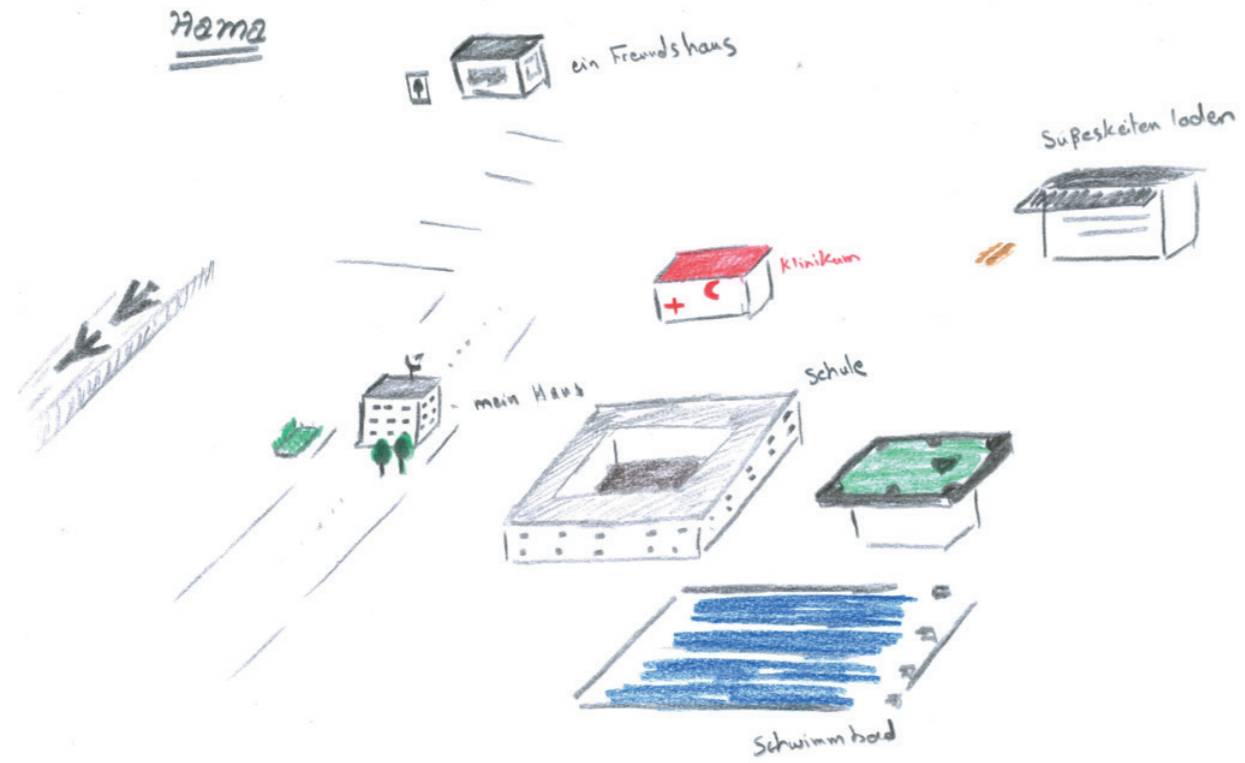
Seat:

"This is Markt Schwaben. Very good city. There is also a mosque there. But Turkish mosque, I don't like it. Because if there's a traffic jam, he says no more Arabs are allowed to go to the mosque. So when there's a lot of people there. Only Turks are allowed then. But you know that every mosque is a house of God. That's what they always say when you're Muslim, that the mosque is a house of God. And in every mosque, all Muslims who are in Munich are allowed. Not. Turks are allowed and Arabs aren't. So here's the mosque. Many friends of mine who were in Poing moved to Markt Schwaben. Okay, and here, here's the student city. There is also a mosque, the central mosque of Munich. It is called "Islamic community"."

Window:

"But Marienplatz is beautiful. I love going to Marienplatz. The old buildings, the sights. I was there when Merkel was there. And what she said about the election. I was there and I also made a video. Of Merkel. I've seen people whistle like that all the time. I saw them too."





Door:

"And nearby... Yes, that's right. There's a place with candy I love. So that's where he sells Baklava, and that's where he sells pistachios. Chocolate and stuff. It's a candy store. Yes, there is also something next to the swimming pool. There is a hall where you can play billiards. I went there a lot. Not only on holidays, but also when we had time."

Seat:

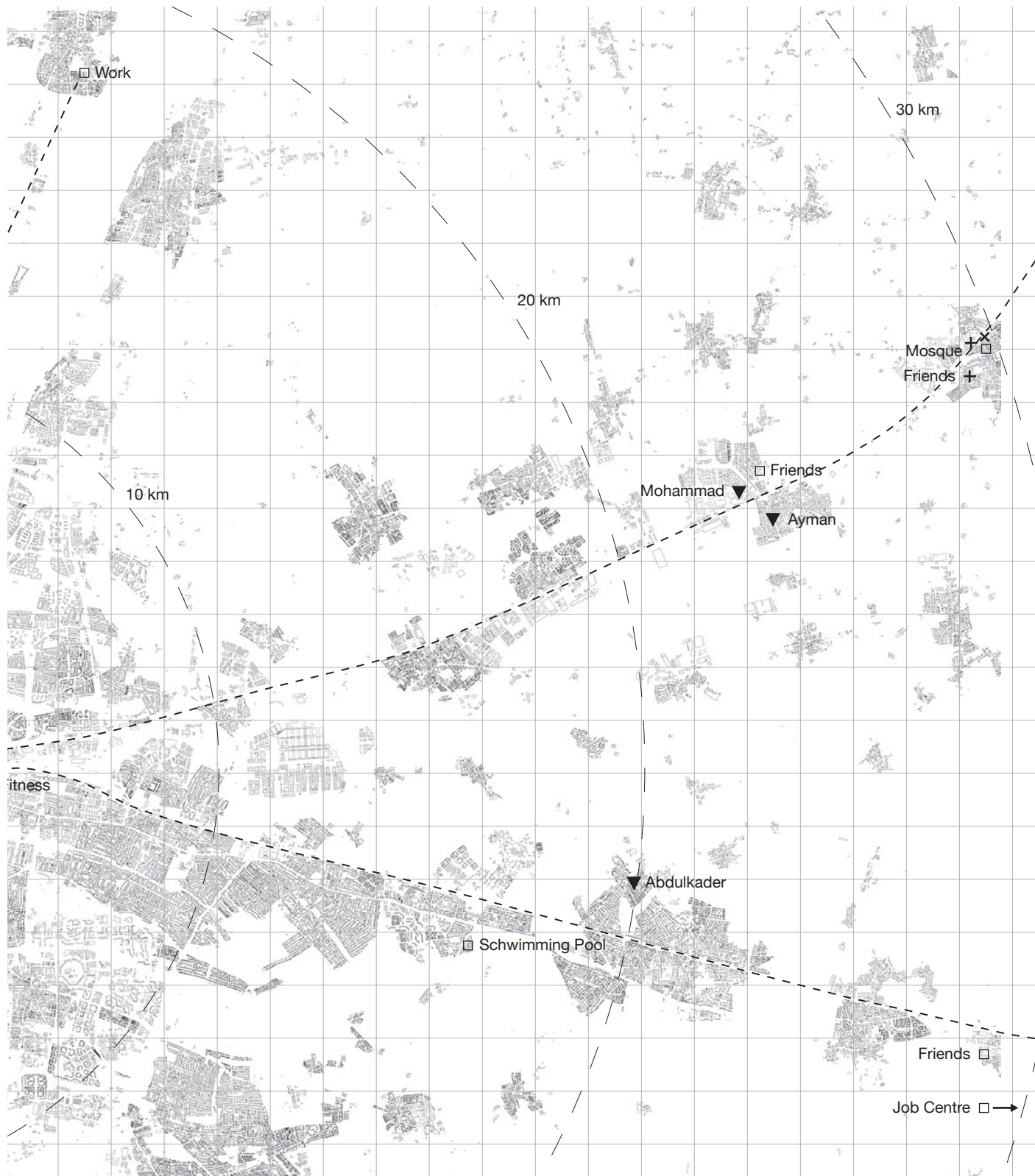
"And here's a street, and another street and there's a house where we used to be when we were partying and playing cards, smoking shisha. There was a lot of things to do. This is my friend's house. His parents are in Saudi Arabia. They work there and he's the only one here in our country. He's studying law. He always invited us because he had the whole house to himself. We played cards there."

Window:

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Munich with the places mentioned by the respondents





Impressions of the City: The Marienplatz in the Centre of Munich



Impressions of the City: The Marienplatz in the Centre of Munich



Impressions of the City: Schwanthalerstraße in the Arab neighbourhood of the Hauptbahnhof



Impressions of the City: Schillerstraße in the Arab neighbourhood of the Hauptbahnhof

A N A L Y S I S

As already explained in the introduction to the mental maps, the elements are further developed in the urban scale. The elements, which in the small scale of the dwellings were directly the door, the seat, the window and the wall, can only be felt in the urban scale in form of the functions of these elements. The individual elements are not mentioned as such, but there are places in the city that embody the spatial influence of the door as an element of mutual exchange and connection, the spatial influence of the window as passive observation, the spatial influence of the seat as a symbol of active participation and acceptance in the community, and the spatial influence of the wall as a separating element. As the scale changes, so too does the perception and so do the elements change and evolve. But they retain their spatial influence.

Looking at the maps of Munich drawn by the respondents, it is striking that certain places in the city appear on all three maps and seem to have great significance for the participants. They are landmarks in the big city.

One of these central landmarks is the Arab quarter around Munich's main railway station, known as the Turkish or Arab quarter in Munich, which is mainly home to Arab and Turkish small businesses. The Arab quarter mentioned by the respondents, which all three mistakenly call „Hauptbahnhof“ (central station), gets the spatial character of the exchange and the connection of two different cultures. It acts as an opportunity to remain closely connected through food and customs to the home country in the new environment. It acts as a threshold between German and Arabic culture and is thus corresponding as the element of the door. The respondents know this place very well and appreciate it. Ayman, for example, draws several supermarkets into the streets on the right side of his paper. Mohammad gives the individual shops in the Arab quarter the same size as the Marienplatz or the English Garden. And Abdulkader places the central station and the neighboring Arabic shops with the Marienplatz in the centre of the paper.

Another place that means a lot to all respondents is the Marienplatz. The Marienplatz is the central square in front of the Munich City Hall and is one of the city's biggest tourist attractions. It is the center of the city and from here starts the big shopping street of Munich.

However, it is astonishing that the respondents have a passive, observational role in describing how the place is used. It can therefore be seen that one of the most important places in the city, the Marienplatz, is marked by a passive participation in the events. It is used to observe the activity. There is no interaction. It is thus corresponding as the element of the window. Mohammad describes the place as a place where one can observe a lot, because there are a lot of things going on. Ayman also describes the Marienplatz as a place

where one can see and walk a lot. But he also seems not to take an active part in the events. In his drawing, the Marienplatz is drawn as a place surrounded by stones, from which one can observe the activity. The centre, in which much is happening, is separated from the observing points by a clear line.

In addition, all three respondents identify specific places to stay in community and where everyone has an accepted seat. There is not only one specific place that all three use. However, it is striking that all three respondents named the mosque they regularly visit. Each respondent visits a different mosque in Munich. However, all three of them appreciate the opportunity to come together and to be in community. Mohammad describes his experiences in the mosque as follows: „Yes, we pray there too and do so many things in this mosque. My dreams, my life, my ideas. I meet so many people there. Arabian people, German people, Turkish people. And we always have good contacts in this mosque.“ It seems to be a place where he can talk to others at eye level and feel accepted.

Ayman, on the other hand, is lucky that his aunt and her family live in an apartment in Munich. For him, this apartment has a more important position than the mosque where he experiences acceptance and community. It's a place where he feels comfortable. In his drawing, the apartment of the aunt who lives in Esting, a village in the agglomeration of Munich, is drawn in the lower right corner of the picture.

It is striking that the city of Munich is presented in fragmented form in all three drawings. There are some points of orientation, but they don't communicate much with each other. The resulting interspaces seem like walls that do not seem to allow a coherent perception of the city.

If one looks at the drawings of the Syrian cities the places drawn by Abdulkader and Mohammad result in a carpet consisting of heterogeneous parts that together compose a harmonious picture. In Mohammad's drawing, this is made possible by framing the quarter in which he lived, and in Abdulkader's case by his very pictorial and detailed drawing, which relates the objects to each other. It is conspicuous that as already in the scale of the apartments in the Syrian drawings the element of the window is not recognizable. It is understandable that this does not happen because the respondents knew the cities very well and had networks there. The places drawn are places of active participation. The respondents report on shopping streets, cafés and restaurants. Ayman, for example, names four different places of shopping. At the same time, the public space serves as a place of exchange and relaxation. In the cafés one sits with friends. In Mohammad's drawing, it is remarkable that the quarter in which he grew up and lived is held together by a line that frames the quarter. The line acts like a wall that has a protective

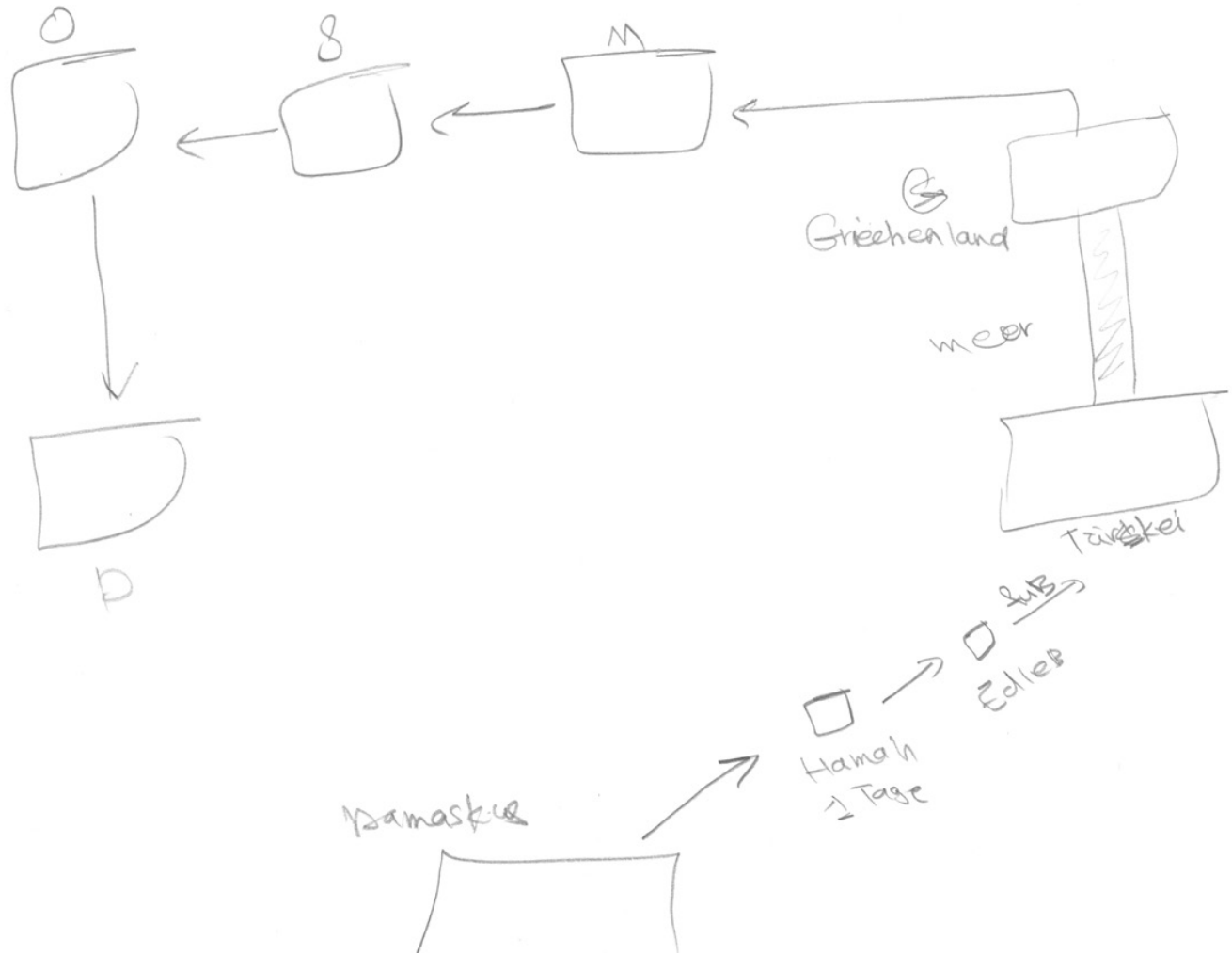
function similar to the scale of the apartments. The drawings of Abdulkader's hometown are marked by places of community and coming together. You can discover shops, a swimming pool, a sports field, schools and restaurants, as well as tourist attractions.

The places that have the spatial influence of the elements door and seat are, above all, places that remind the three of their old homeland and culture, which are often used and important. It is conspicuous that the center of Munich is only perceived by the respondents as passive and distanced and can thus be seen as a window. There is a lack of places where the migrants and people who have been living in Munich for a long time can meet at eye level. Furthermore, there is a lack of coherent perception of the city, which is very fragmented.

The Syrian cities, on the other hand, are shown much more vividly and lovingly. The users play an active role. There is no feeling of passivity and separation.

SCALE OF THE ESCAPE

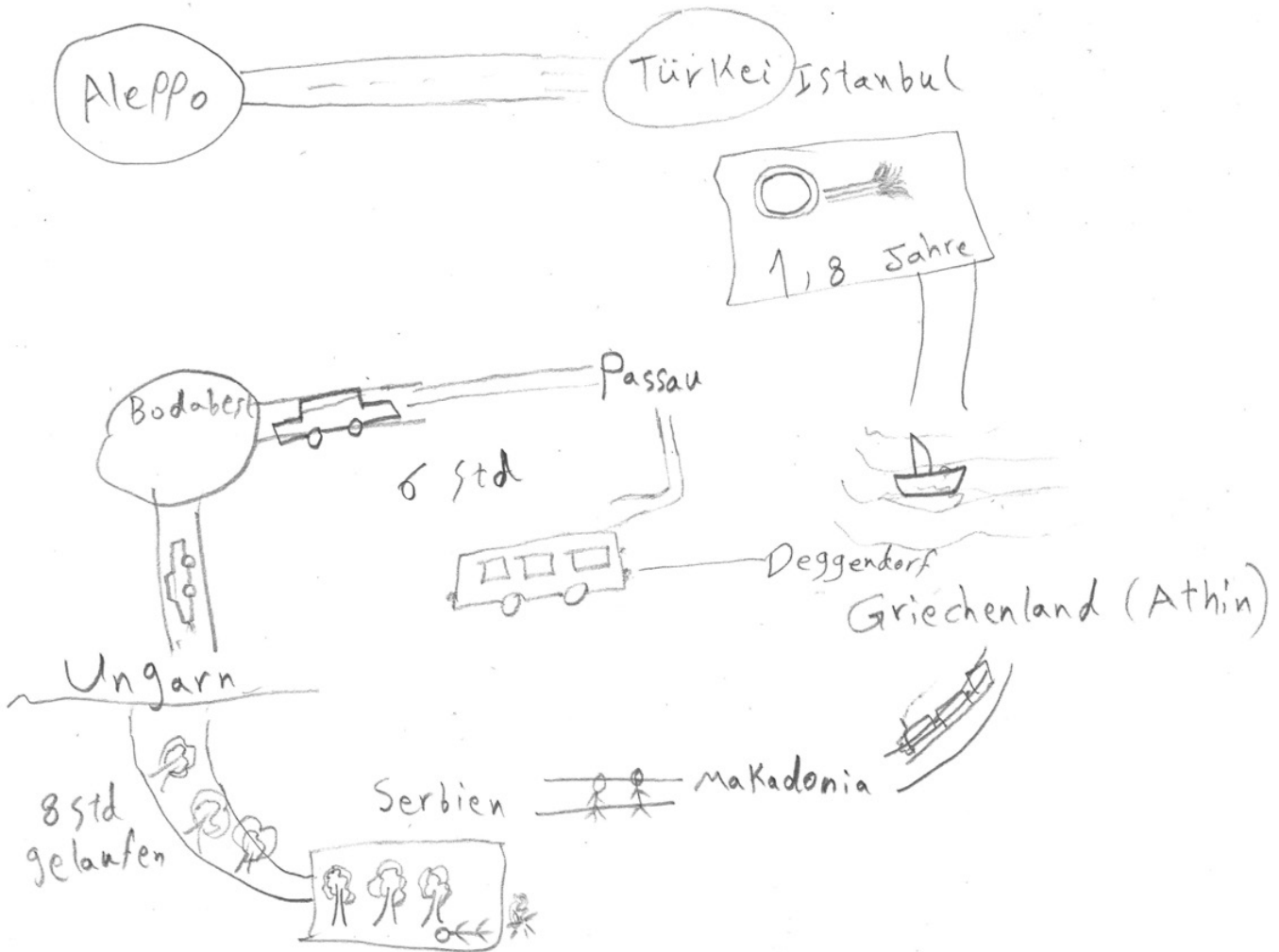
MOHAMMAD



"I'm staying in Hama for a day. In a hotel. This is the worst day of my life. That day, I don't know what happened to me. I wanted to go back to Damascus. I didn't want to."

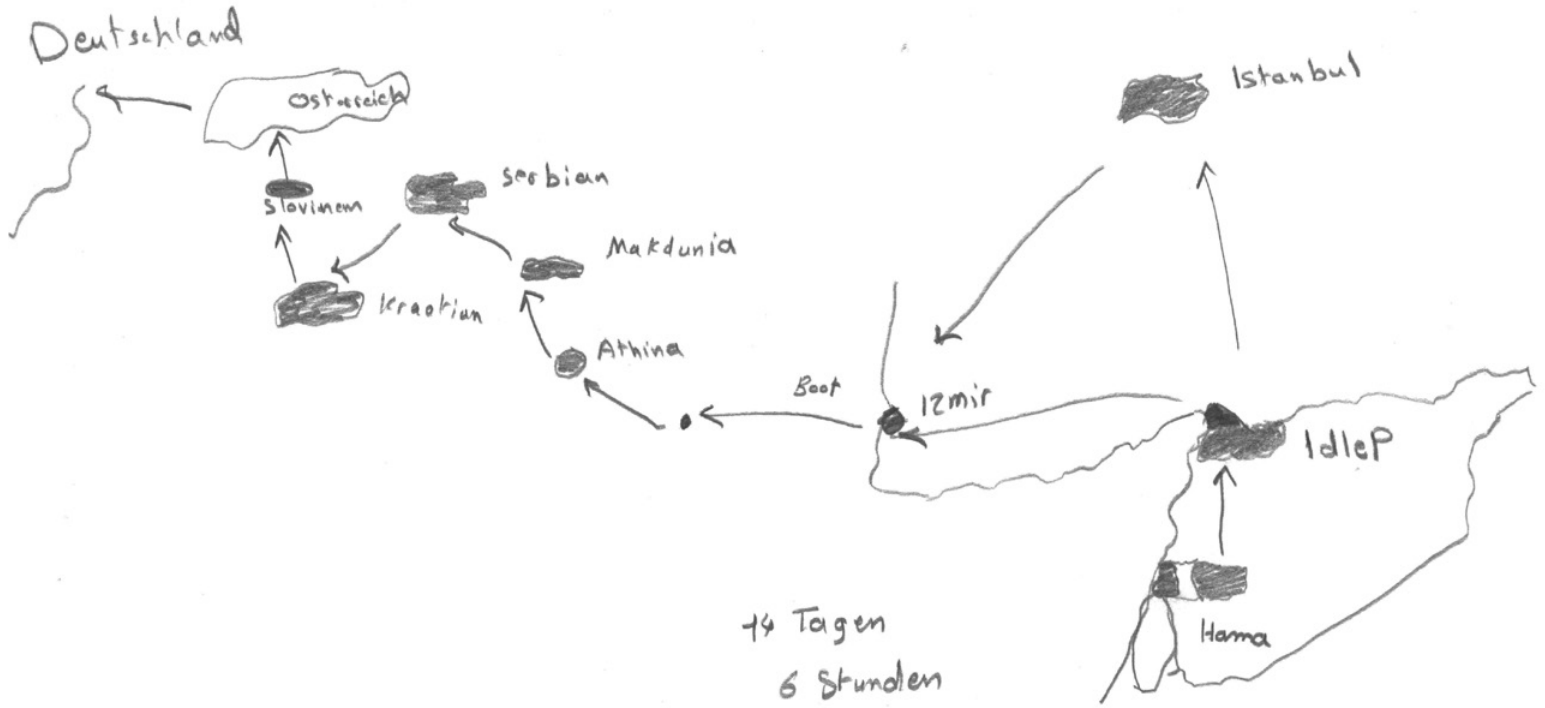
"We have difficulties in Macedonia because we cannot go to the other side. There are problems. But we stay here for a day, then we go. By bus or train."

"But I forgot how from here to here or from here to here. Because this week was bad. No sleep, always tired, always tired. Yeah, no good food, we can't buy food. We're always scared. From here to Germany. Always scared."



"The next day we went to Hungary. Also walked through the forest. Yes, the border between Serbia and Hungary goes through a forest and there we walked about 8 hours until we reached the borders of Hungary."

"Okay. Well, I was in Aleppo. And then I went to Turkey. Istanbul. And that's where I worked in an electronics factory. How can I draw cables? I lived there for about 1 year and 8 months."



"And from Izmir to Itamos, Italimos... I don't know. An island of Greece. I don't know what it's called. I forgot about it. The name was very strange to me, very terrible name. I don't have a good memory. So, this island. Here with the boat. I stayed there one day to get a permit, a paper. So we can take a shower or buy a ticket to the ship."

A N A L Y S I S

The scale of the escape cannot be considered in the same way as the other two scales. The fact that this is a unique experience makes this scale extremely different from the other two. The apartment and the city are constantly used. The flight, on the other hand, is limited in time and space. This is also clearly shown in the drawings. This results in a series of events that appear uncontrollable. The escape is very different from the other scales, but it serves as a link between the old and the new *Heimat*. Here, too, the spatial influences of the elements seat, door, window and wall are found in the mental maps of the escape route.

It is striking that all three of them describe the place they are leaving in detail. The first steps of the flight are described in more detail than the rest of the way. For Abdulkader and Mohammad, this is the way from their hometown to the Turkish border. For Ayman, this is Aleppo and Istanbul, as he had lived there for almost two years before fleeing to Germany.

The starting points are places of active participation and acceptance in the community. They therefore take up the spatial influence of the seat in the scale of the escape. The three respondents had a stable position in society there.

The escape route from Syria to Germany is described in all cases as very strenuous and exhausting. There are hardly any moments of recovery. Mohammad describes this period as follows: *„But I forgot how from here to here or from here to here. Because this week was bad. No sleep, always tired, always tired. Yeah, no good food, we can't buy food. We're always scared. From here to Germany. Always scared.“*

The escape route is marked by borders that had to be crossed. There is Greece as a gateway to Europe, which can only be reached by boat, or the other six to seven borders, which are difficult to cross. All three of the respondents constantly face borders that are closed or difficult to cross and require a lot of effort to overcome. Ayman reports: *„The next day we went to Hungary. Also walked through the forest. Yes, the border between Serbia and Hungary goes through a forest and there we walked about 8 hours until we reached the borders of Hungary“.*

Mohammad also reports on borders that are difficult to pass: *„We have difficulties in Macedonia because we cannot go to the other side. There are problems. But we'll stay here for a day, then we'll go. By bus or train.“*

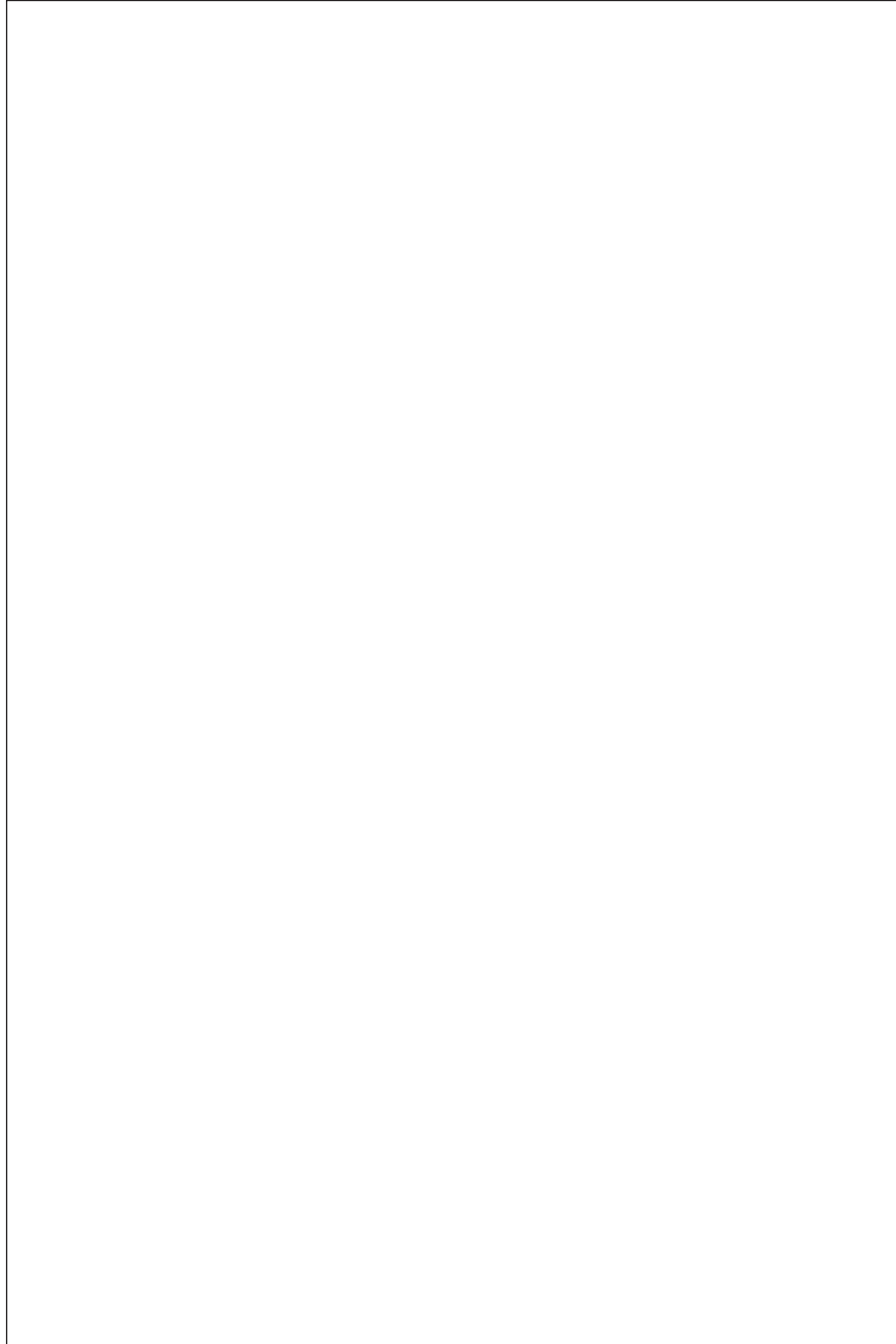
Another element that continuously runs through the drawings of the escape is the one of the wall, drawn in the form of solid lines. Ayman records his escape as an enclosed path. The entire escape seems to be framed by walls and boundaries. Even places of rest are surrounded by bordering lines. The route looks like a tunnel. Many things seem to be happening within these walls. But they appear to be part of a parallel world framed by two walls on the left and right. Everything that happens remains within these walls.

In Mohammad's drawing, the places during the escape are all represented by empty rectangles. The paths in between are marked only by arrows. It seems as if the different places stand alone and have no possibility to communicate with the rest. They look like fragments that don't touch each other. Abdulkader also draws individual fragments that do not touch each other. They show no continuity. There is emptiness between them. Emptiness that can be read like boundaries, like walls.

All three drawings and descriptions appear very passive and often imprecise. It seems as if the respondents could hardly influence it. There is no interaction between the places of escape and them. The escape route appears to be fixed. The passing countries and places are perceived only with great distance. The escape does not only act like an enclosed parallel world that is excluded from the rest, but also like a world that is kept at a distance by the interviewees. The spatial influence of the window as an element of passive observation can be felt here.

The experience of the escape seems destabilizing and frightening. It is difficult to define points of orientation, where the refugees can orient themselves and with which they can establish a bit of security.

D I S C U S S I O N



DISCUSSION

This work posed the question of what *Heimat* is, which challenges *Heimat* is exposed to by (forced) migration and whether a feeling of *Heimat* can be established in a new place to enable integration.

Heimat was defined as a feeling that is characterised by experienced space, identity and nostalgia and which is constantly actively designed and developed. Due to spatial changes, such as those caused by flight or migration, the term *Heimat* comes easily into a crisis and has to be stabilized by active design (*Beheimatung*). In this way, integration can also succeed.

As a result of the wave of refugees who came to Germany from mid-2015, millions of arrivals were faced with the task of finding their way into a foreign environment and building up a new *Heimat* after months of asylum proceedings.

But how does the individual, in the context of forced migration, use and perceive the available space to create his or her personal *Heimat*? By which spatial elements does he identify himself with the city? What is necessary to facilitate integration and a stable feeling of *Heimat*? What role does the own experience play? Is there a continuity of perception and use of space visible? These questions were investigated within the framework of a fieldwork.

Since the feeling of *Heimat* is a very subjective one, individual persons were given the word.

At the beginning of the fieldwork, the housing situation and the flight history of the three respondents were presented. Afterwards they made mental maps of the old *Heimat* Syria and the new *Heimat* Germany. Some elements appeared, which accompany the three men both through the different changes of location from the old *Heimat* to the new one and through the scale changes from the small scale of the apartment to the large, transnational scale of the escape.

In the case of the mental maps shown, these are the door, window, seat and wall. These are elements that reflect exchange and acceptance, protection and security, but also exclusion and passivity. Their spatial influence is reflected in all the places and scales they have lived through.

The migrants seem to be looking for clues that were already familiar to them in their old *Heimat* and thus provide them with an orientation. It was striking that these coherent clues always accompany the migrants. They differ in appearance, but their spatial influence on the perception of the respondents is maintained. A feeling of familiarity is thus made possible by the elements.

However, it has also been noticed that aspects such as society and exchange, which seemed to be extremely important in the old *Heimat*, are not to be found in this strength during the flight and in Munich.

A continuous readability of the experienced places through confidential

elements supports the feeling of orientation and identification with the place and can thus be an important supporting element in the *Beheimatung* and integration.

The proposal that has evolved from this knowledge is to strengthen the coherent elements in the new *Heimat* and to highlight the positive aspects of it. Through an experienced continuity one can orientate oneself and dare to work more easily and actively to build a new *Heimat* far away from the familiar one. Integration can result from the possibility of a *Beheimatung*.

It is important that this happens spatially. On the one hand, this requires places where an appreciation of the old *Heimat* takes place, but on the other hand also places where an encounter between new and established inhabitants of the city takes place and where understanding for each other can develop.

Spaces can be developed that eliminate exclusion and insecurity and, through stability, create places of exchange; places that are characterized by the analyzed elements, where the mutual exchange and connection, active participation and acceptance in the community, protection and cohesion, but also the possibility of passive observation and getting to know each other can take place.

The idea is to create places that serve as foundations for the developed elements.

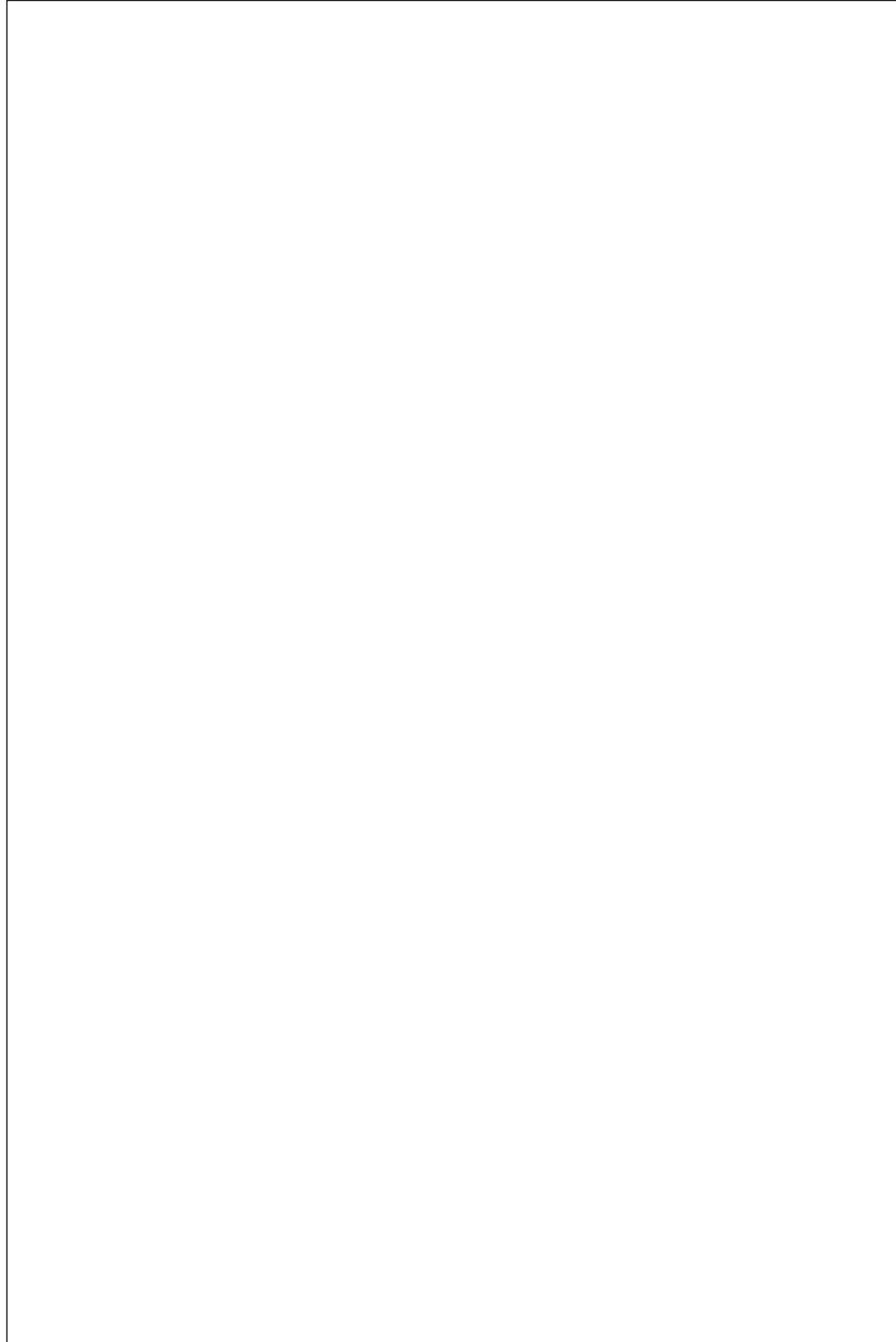
Different directions are proposed at this point:

An establishment could be created in which people are not only brought together through courses and cultural events, but also in which migrants can invite other people to get to know their culture. The Arab quarter could be used as the place of execution. Thus, a place of culture and meeting can be created outside the city's well-known tourist centre.

Another suggestion is not to bind this encounter to one place, but to mobilise it in the form of a mobile structure, which can be positioned at different places in the city and thus also reaches more remote places. It could be a structure that serves on the one hand as an exhibition space or cultural offering for Munich's residents and on the other hand as a place to buy products. It could also be considered here to include the scale of the escape.

A final proposal would be fixed small structures, which can be installed in gardens or courtyards of apartment buildings, free squares and public facilities such as schools, museums or offices, and which serve as a meeting point and a place for neighbourhood help. The idea is that without much effort, you have a space in the vicinity that serves the community, can take on different functions, but which at the same time does not require much space in a dense city like Munich.

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All graphics and photos in this work were created by the author.
For fig.1-fig.4 on the pages 27, 28, 32, 33 the following information sources were used:

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A D D E N D U M



A D D E N D U M

In the following you can find the complete explanations given by Mohammad, Ayman and Abdulkader during the drawing of the mental maps. The texts are printed in both German and English, as all statements are made exclusively in German. Translations into English were done by the author of this thesis. The sequence of the printed texts is the same as that of the mental maps shown on pages 62 to 95. The reader can find in the upper part of each page the number of the page containing the drawing matching the text.

MOHAMMAD

Apartment Munich

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This is my floor. There's a shower here. Here's a bathroom. And here are rooms. Each room is for two people. And now I can draw my room, for example. This is my bed. Here are the other things. There's our stuff, refrigerator, wardrobe.
Yeah. There's a little garden downstairs. But we're not going there. This is a small garden.

Das ist mein Stockwerk. Hier gibt es eine Dusche. Hier ein Bad. Und hier sind Zimmer. Jedes Zimmer ist für zwei Personen. Und ich kann jetzt zum Beispiel noch mein Zimmer malen. Das ist mein Bett. Hier sind die anderen Sachen. Da sind unsere Sachen, also Kühlschrank, Schrank.

Ja. Unten gibt es einen kleinen Garten. Aber da gehen wir nicht hin. Das ist ein kleiner Garten.

MOHAMMAD

Apartment Damascus

p. 63

The last time I was there was four or five years ago. But I can't forget that. We say in Arabic: You can't forget the first life in your life. Whether you're 50 years old or 60 years old. You get married and have children and everything. But you can't forget your first life and a first house where you lived. You can't forget that. You can forget about other houses, but you can't forget this house.

That's the door here. There's the first floor. Here's the bathroom. Here's one bedroom, here's another bedroom, here's the kitchen, here's another bathroom. We have two. And there's a salon here. There's a staircase here. It's my floor.

There's a kitchen and bathroom on my floor. Together. Here, my room. And here, not salon, but we say salon. Here you can sit and this is open, not closed. Without ceiling. You can smoke, you can do anything. Here. What else. Yeah, we got a chair here, we got everything. You can sit, you can smoke. In the summer, we sometimes just sit there. Because it's so hot. You do not need to stay in the room. Yeah.

Here is the bedroom of my father and mother, here is my brother's bedroom, sisters.

That's all.

Ich war dort das letzte Mal vor vier oder fünf Jahren. Aber ich kann das nicht vergessen. Wir sagen auf Arabisch: Das erste Leben in deinem Leben kannst du nicht vergessen. Immer ob du 50 Jahre alt oder 60 Jahre alt bist. Du heiratest und hast Kinder und alles. Aber du kannst nicht dein erstes Leben und ein erstes Haus vergessen, wo du gewohnt hast. Das kannst du nicht vergessen. Andere Häuser kannst du vergessen aber dieses Haus kann ich nicht vergessen.

Das ist die Tür hier. Wir haben hier den ersten Stock. Hier ist das Bad. Hier ein Zimmer, hier noch ein Zimmer, hier ist die Küche, hier ist noch ein Bad. Wir haben zwei. Und hier gibt es ein Salon. Hier gibt es eine Treppe. Das ist mein Stock.

In meinem Stockwerk steht hier eine Küche mit Bad. Zusammen. Hier, meine Zimmer. Und hier, nicht Salon, aber wir sagen Salon. Hier man kann sitzen und das ist geöffnet, nicht geschlossen. Ohne Decke. Du kannst rauchen, du kannst alles Mögliche machen. Hier. Was noch. Ja wir haben hier Stuhl, wir haben hier alles. Man kann sitzen, man kann rauchen. Im Sommer sitzen wir manchmal nur so dort. Weil es ist so heiß. Du brauchst nicht im Zimmer bleiben. Ja.

Hier ist das Zimmer von meinem Vater und meiner Mutter, hier ist das Zimmer von meinem Bruder, Schwestern.

Das ist alles.

AYMAN

Apartment Munich

p. 64

My room?

Here are some drawers. And here's some perfumes and stuff.

Yeah, I don't know how I can draw a bed? This is a bed. And here's a chest of drawers. I put my laundry in and there's dishes, cutlery, groceries at the top.

And here's my desk. There's a laptop there. And books. Books for my studies and German books, novels and stuff like that. And a lot of forms from the job center. I get letters and forms every day and throw everything on the table. I read them first and then throw them on the table. I'm messy. When I have time, I'll put everything in folders.

Yes, a chair... The door's right here. There are shelves here. There are some dolls, my hat. I bought it in Pfarrkirchen, where I lived.

And here's the window, a long window. This is a prayer rug with Mecca on it.

A small chest of drawers between chest of drawers and bed.

And here's the hallway. And the bathroom. That's the shower.

And the stairs.

I use the kitchen too. This is the kitchen. How can I draw it?

It's the stove. And here's the tap with the sink. Here's the dishwasher.

The bench, the counter. Yeah, and a chair.

And outside is the garage and my bike. This is my brother's and he gave it to me.

And here is the beautiful garden. With apple tree and cherry tree. And here I planted tomatoes and peppers.

Finished.

I feel at home when I'm with my aunt. I'm always alone in this room. No family. That's a little difficult. But I don't stay in the room very often. I'm always busy, always have something to do. Also on weekends. I'm going to the gym. Or play football. Or visit people. But when I go to sleep, I'm here.

Mein Zimmer?

Hier habe ich Schubladen. Und hier ein paar Parfums und so.

Ja, ich weiß nicht wie kann ich ein Bett zeichnen? Das ist ein Bett. Und hier habe ich eine, wie heißt das, Kommode. Ich tue meine Wäsche rein und oben gibt es Geschirr, Besteck, Lebensmittel.

Und hier mein Schreibtisch. Da gibt es ein Laptop. Und Bücher. Bücher für meine Lehre und Deutschbücher, Romane, und so was. Und viele Formulare vom Jobcenter. Ich bekomme jeden Tag Briefe und Formulare und werfe alles auf den Tisch. Ich lese sie zuerst und dann werfe ich sie auf den Tisch. Ich bin unordentlich. Wenn ich Zeit habe, dann räume ich alles in Ordner auf.

Ja, ein Stuhl... Die Tür ist hier. Hier gibt es Regale. Es gibt ein paar Puppen, mein Hut. Den hab ich gekauft in Pfarrkirchen, wo ich gewohnt habe.

Und hier das Fenster, ein langes Fenster. Das ist Gebetsteppich mit Mekka drauf. Eine kleine Kommode zwischen Kommode und Bett.

Und hier gibt es den Flur. Und das Bad. Das ist die Dusche.

Und die Treppe

Die Küche benutze ich auch. Das ist die Küche. Wie kann ich die zeichnen?

Das ist der Herd. Und hier ist der Wasserhahn mit der Spüle. Hier ist die Spülmaschine.

Die Bank, also die Theke. Ja, und ein Stuhl.

Und draußen ist die Garage und mein Fahrrad. Das gehört meinem Bruder und er hat es mir geschenkt.

Und hier ist der schöne Garten. Mit Apfelbaum und Kirschbaum. Und hier habe ich Tomaten und Paprika gepflanzt.

Fertig.

Ich fühle mich wie zu Hause, wenn ich bei meiner Tante bin. Hier im Zimmer bin ich immer alleine. Keine Familie. Das ist ein bisschen schwierig. Aber ich bleibe nicht oft im Zimmer. Ich bin immer beschäftigt, habe immer was zu tun. Auch am Wochenende. Da gehe ich ins Fitnessstudio. Oder Fußball spielen. Oder besuche Leute. Aber wenn ich schlafen gehe, dann bin ich hier.

AYMAN

Apartment Aleppo

p. 65

So my house... first of all, this is the front door and here we have the guest room. A big room. There are many couches and chairs. And here we have the fireplace to make fire with wood. Yes, and there are many couches and sofas. And here there is a gate, not a small door, but a big gate that you can open and close. And there's the dining table, our dining room. With chairs. Yeah, and this is the hallway and here's the kitchen. Refrigerator. And here's a dining table.

And cupboards for plates and dishes, everything.

Here's a bathroom. And here's a living room. That's a TV. I don't know.... yes. There's a door leading to the bedrooms.

My bedroom's right here. Me and my two brothers. Wardrobes.... and then here's my sister's room. And there's my parents' room. Yeah.

And here is also a bathroom with toilet. There's the shower and there's the washing machine. That's what it looks like. And here's the balcony. Yes. The bathroom has to be here. Similar. Yeah, that's what it looks like.

Living room, guest room, three bedrooms, two bathrooms. Kitchen. That's all.

Also mein Haus... zuerst, das ist die Haustür und hier haben wir das Gästezimmer. Ein großes Zimmer. Da gibt es viele Couchen und Stühle. Und hier haben wir den Kamin zum Feuer machen mit Holz. Ja und es gibt viele Couchen und Sofas. Und hier gibt es so ein Tor, nicht kleine Tür, sondern großes Tor das kann man auf und zu machen. Und da ist der Esstisch, unser Esszimmer. Mit Stühlen.

Ja, und das ist der Flur und hier die Küche. Kühlschranks. Und hier auch ein Esstisch.

Und Schränke für Teller und Geschirr, alles.

Hier ist ein Bad. Und hier ein Wohnzimmer. Das ist ein Fernseher. Ich weiß nicht... ja. Da gibt es eine Tür die zu den Schlafzimmern führt.

Mein Schlafzimmer ist hier. Ich und meine zwei Brüder. Schränke... und dann ist hier das Zimmer von meinen Schwestern. Und da ist das Zimmer von meinen Eltern. Ja.

Und hier ist auch ein Bad mit Toilette. Da ist die Dusche und da die Waschmaschine. So sieht die aus. Und hier ist der Balkon. Ja

Das Bad muss hier sein. Ähnlich. Ja so sieht's aus.

Wohnzimmer, Gästezimmer, drei Schlafzimmer, zwei Bäder. Küche.

Das ist alles.

AYMAN

p. 65

Apartment of his Aunt Munich

There's the door. Here next to the door is the bathroom. With the bathtub. And here's the kitchen. With fridge, table, window.

And this is my cousin's room. It's a small room. My cousin is 11 years old and the room is 15 square meters.

My aunt's room. That's pretty big. My aunt and cousin are sleeping in this room. And here are always windows.

There's the living room. Flat screen, TV. A table for dinner, sofas and windows.

Yeah, and here's the hallway.

Yes, so they have a living room, two bedrooms, kitchen, bathroom.

No balcony unfortunately. The apartments in Germany are small! Small and expensive. But the big ones are quite expensive.

There's another cupboard in the hallway.

Here in front of the house there is a square and trees. It's where the kids play. No playground, just a square. The children play football, for example. Or dodgeball. Or they go skateboarding. My cousin's skateboarding. All I can do is roller-skate. I find skateboarding boring. You always have to push, but roller skates are faster. But with skateboards there are also some who are professionals.

Da ist die Türe. Hier neben der Türe, ist das Bad. Mit der Badewanne.
Und hier ist die Küche. Mit Kühlschrank, einem Tisch, Fenster.
Und hier ist das Zimmer von meinem Cousin. Es ist klein das Zimmer.
Mein Cousin ist 11 Jahre und das Zimmer ist 15 Quadratmeter.
Das Zimmer von meiner Tante. Das ist ziemlich groß. Meine Tante
und meine Cousine schlafen in diesem Zimmer. Und hier sind immer
Fenster.
Da ist das Wohnzimmer. Ein Flachbildschirm, Fernseher. Ein tisch zum
Essen, Sofas und Fenster.
Ja und hier ist der Flur.
Ja also sie haben ein Wohnzimmer, zwei Schlafzimmer, Küche, Bad.
Kein Balkon leider. Die Wohnungen in Deutschland sind klein! Klein
und teuer. Aber die großen sind ziemlich teuer.
Hier im Flur ist noch ein Schrank.
Hier vor dem Haus gibt es einen Platz und Bäume. Da spielen
immer die Kinder. Kein Spielplatz, sondern nur ein Platz. Da spielen
die Kinder zum Beispiel Fußball. Oder Völkerball. Oder sie fahren
Skateboard. Mein Cousin fährt Skateboard. Ich kann nur Rollschuh
fahren. Skateboard finde ich langweilig. Man muss immer anschieben
aber Rollschuhe sind schneller. Aber bei Skateboards gibt es auch
manchen, die Profis sind.

ABDULKADER

Apartment Munich

p. 66

Hm. My house. That's difficult.

Well, here's the living room. Here is the bedroom where they sleep and here is the kitchen where we eat. And here's the hallway. And here's the bathroom. Bathroom. Kitchen, bedroom, living room. Okay.

I'm also drawing the elevation. Right where the entrance is. Where you ring the bell. What you see from there, I draw.

Okay. Looks like wood.

Here are our neighbours. And here's a terrace. And here's a door where you can walk into the garden. And here's a window. And here's the garden. And here are our neighbors. And here's the basement. There is another woman with her daughter.

And here's the stairs. It must be hidden.

Okay, what else. Here's where my brother's bike is parked. Mine's on the other side.

What else. The door. Here's a lamp. And here's the door handle.

Okay, here's a little staircase. This looks good. Here's where you can park your bike. And here, too. I can make it even more beautiful. But that takes too long.

There's another little window. And here, too. But that's half a window, the other half hidden under the roof.

Okay. Done.

Hm. Mein Haus. Das ist schwer.

Also, hier ist das Wohnzimmer. Hier ist das Schlafzimmer wo sie schlafen und hier ist die Küche wo wir essen. Und hier der Flur. Und hier ist die Toilette. Bad. Küche, Schlafzimmer, Wohnzimmer. Ok.

Ich male noch die Ansicht. Dort wo der Eingang ist. Dort wo man klingelt. Das was man von dort sieht, male ich.

Ok. Sieht aus wie Holz.

Hier sind unsere Nachbarn. Und hier ist eine Terrasse. Und hier ist eine Tür wo man in den Garten gehen kann. Und hier ist ein Fenster. Und hier ist einfach der Garten. Und hier unsere Nachbarn. Und hier der Keller. Da wohnt noch eine Frau mit ihrer Tochter.

Und hier ist die Treppe. Die muss versteckt sein.

Ok, was noch. Hier noch, wo das Fahrrad von meinem Bruder abgestellt ist. Meins steht auf der anderen Seite.

Was noch. Die Tür. Hier ist eine Lampe. Und hier der Türgriff.

Ok, hier ist eine kleine Treppe. Das sieht gut aus. Hier ist, wo man das Fahrrad abstellen kann. Und hier auch. Ich kann es auch noch schöner machen. Aber das braucht viel Zeit.

Da ist noch ein kleines Fenster. Und hier auch. Aber das ist ein halbes Fenster, die andere Hälfte ist unter dem Dach versteckt.

Ok. Fertig.

ABDULKADER

Apartment Hama

p. 67

That was very different. That was very big. 125 square meters.
Double of this house. There's 60 here, I think.
I tell my parents when I talk to them on video, I always tell them: „Show me our house.“ Well... if they have some electricity. Electric current. They usually don't. Unfortunately.
Right. Exactly. There are two bedrooms, very large. The lower one is slightly bigger than the upper one. But they look similar.
And here... the kitchen and here's our guest room.
Here's a staircase. We live in the basement. But very large basement, because the building is also very large.
And here, where I sleep. Here a living room, not living room, guest room.
This is where my brother and I live. This is my bed. Here, a computer. And here's my brother.
And here, the kitchen. There is a freezer, fridge, microwave and oven, and washing machine.
And here's my parent's room, also a bedroom. A mirror. And here's a big closet. Me and my brother have a big closet, too.
There's a big TV here.
Okay, and here's the door, here's a door, and here's a door.
There are two different things here. Two toilets, here a bathroom with toilet, and here a bathroom with toilet, but here is a bathroom with shower. And here's a sink where you can wash your hands.
And here's the living room. There's a huge TV here. And here's a huge sofa. It looks like a sofa. There are pillows.
We're sitting here, the whole family, watching shows.
Okay, that's all.

Das war ganz anders. Das war sehr groß. 125 Quadratmeter.
Das doppelte von diesem Haus. Hier sind es 60, glaube ich.
Ich sage meinen Eltern, wenn ich mit ihnen Videospreche, ich sage ihnen immer: „Zeigt mir unser Haus.“ Wenn sie auch etwas Strom haben. Elektrischen Strom. Normalerweise haben sie das nicht. Leider.
Genau. Hier sind zwei Zimmer, sehr große. Das untere ist bisschen größer als das obere. Aber die sehen ähnlich aus.
Und hier...die Küche und hier unser Gästezimmer.
Hier eine Treppe. Wir wohnen im Keller. Aber sehr großer Keller, weil das Gebäude auch sehr groß ist.
Und hier, wo ich schlafe. Hier ein Wohnzimmer, nicht Wohnzimmer, Gastzimmer.
Hier ist, wo ich und mein Bruder wohnen. Das ist mein Bett. Hier, ein Computer.
Und hier ist mein Bruder.
Und hier, die Küche. Es gibt einen Freezer, Kühlschrank, Mikrowelle und Ofen, und Waschmaschine.
Und hier mein Elternzimmer, auch Schlafzimmer. Ein Spiegel. Und hier ein großer Schrank. Ich und mein Bruder haben auch einen großen Schrank.
Hier ist ein großer Fernseher.
Ok, und hier ist die Tür, hier ist eine Tür und hier ist eine Tür.
Hier gibt es zwei verschiedene Sachen. Zwei Toiletten, hier ein Bad mit Toilette, und hier ein Bad mit Toilette, aber hier ist ein Bad mit Dusche.
Und hier ein Waschbecken, wo man die Hände waschen kann.
Und hier ist das Wohnzimmer. Es gibt hier einen großen Fernseher.
Und hier ein großes Sofa. Das sieht wie ein Sofa aus. Da sind Kissen.
Wir sitzen hier, die ganze Familie, und schauen uns Sendungen an.
Ok, das war alles.

So I live here. There's the S-Bahn right there. And here's Hauptbahnhof. I'll take the S-Bahn there. I'm going to Hauptbahnhof after work or something. Yes, and this is where I work, at Münchner Freiheit. There's my work, in the lab.

Then there are the shops where I buy my stuff, the Arab stuff. How can you draw that? So... Arabian shops. We buy a lot of things there.

And there is also a mosque here. I always pray there in Munich. I'm not just praying. We can do so many other things there. For example, I was there yesterday for a course. This is a course on how to achieve your aims, what you do with your life and what you want to achieve. Human development. We always have courses in this mosque. And I like that. When I was in Syria, I liked it. And here we have a person who always teaches in different places, and from time to time he comes to this mosque. Yesterday we had a course, for example, and today I also have a course. I like that. Yesterday we talked about the aim of life. Are there any aims? Can you reach them? Is the aim good for you or not? Do you make money with this aim or dream? Yeah, and so on. I like that a lot. That's where I always am. It's in Arabic.

Yes, we pray there too and do so many things in this mosque. My dreams, my life, my ideas. I meet so many people there. Arabian people, German people, Turkish people. And we always have good contacts in this mosque.

My aims? I was a teacher in Syria. And I have two aims now. The first aim is to become a good teacher here in Germany. Because I like it! But not a normal teacher. There are normal teachers who make it easy and there are good teachers. My second aim: I like to be with people and take courses with them. But you need a good language. Many courses. Yeah, that's my future. And I always try to achieve this step by step.

And there is another aim. We come from another country and people sometimes have a bad picture of foreigners. Oh, these people, what are they doing? What is the religion of these people, the culture? We can now show the German people who we are, what our religion is, what our culture is.

It comes with time. It takes time. This needs people who talk to the German people and say that we are there, that we are Muslims, but not terrorists. We got work, we're normal people like you. We just have a different culture. This is nothing.

That is my aim now. And here in Poing you can say that everyone already knows me and all people have a picture of refugees, of foreigners. People are good, people aren't all bad. Like German people, there are good and bad people, as well as Americans and Germans. Yes, that is my aim here in Germany.

Okay. So the mosque is in Munich, not so far from the Hauptbahnhof. In the... mh.... I forgot the street. But not so far from the Hauptbahnhof. 15 minutes.

There is also the Englischer Garten. It's right here. When I have problems with my life, I go to the Englischer Garten. Alone. I sit by the water and I hear the water and think. Half an hour and then everything's fine again. I can always clean up everything in my life. Yeah, well, I always go to the Englischer Garten. But there is a place in the Englischer Garten where I don't go because I have another culture, another religion. People don't wear clothes sometimes. And I don't

like it.

But there are many things in the Englischer Garten, and I think that's great. For example, museum. I visited two museums. And yes, water, trees, people. Yes, in summer it is a good idea to go to the Englischer Garten.

Marienplatz... this is my favourite place in Munich. I like the old stuff. And there are so many old things at Marienplatz. And you can see and observe so much. So many people. Sometimes you sit at home and the German people always want it quiet. Quiet, quiet, quiet, quiet, they'd prefer it quiet. And I don't like a life that's always quiet. Sometimes you need people who scream, who hoooho. I like that, sometimes, not always. And then I'm going to Marienplatz. There are so many old buildings there. And beautiful! There are so many people, so many restaurants at Marienplatz. You can walk, you can eat, you can do a lot of things.

What else is there? Where I don't go is the disco, for example. I'm not going there. I don't do that because of my religion, my culture.

Swimming pool. When I got here, I went to the swimming pool twice. I haven't gone since. But I like swimming.

Then, Arab shops, there are so many restaurants where you can eat. You can also go for coffee. For example, last week I was in a restaurant with Bilal, where we ate meat, barbecue. Lots of specialties.

On this side, here you can find Markt Schwaben, a S-Bahn station from here. There is also a mosque, a Turkish mosque. And there's a big building. That's where my friend lives. Sometimes we go to Markt Schwaben to visit him. Once a month, maybe. To Erding and so I don't go.

Yes, but in Munich we go to the Hauptbahnhof for everything we need. For example, if I need a mobile phone, I go to the Hauptbahnhof. I'm going to Hauptbahnhof for everything I need. You can say that we have everything we need there.

Also ich wohne hier. Da fährt direkt die S-Bahn. Und hier ist der Hauptbahnhof. Da fahr ich mit der S-Bahn hin. Zum Hauptbahnhof gehe ich nach der Arbeit, oder so. Ja und hier arbeite ich, an der Münchner Freiheit. Da ist meine Arbeit, im Labor.

Dann gibt es hier die Läden, wo ich meine Sachen einkaufe, also die arabischen Sachen. Wie kann man das malen? So... arabische Läden. Wir kaufen dort oft Sachen.

Und hier gibt es auch eine Moschee. Da bete ich immer in München. Da bete ich aber nicht nur. Wir können auch so viele andere Sachen dort machen. Zum Beispiel war ich dort gestern zu einem Kurs. Das ist ein Kurs, wie man seine Ziele erreichen kann, was man mit seinem Leben macht und welche Ziele man hat. Menschliche Entwicklung. Wir haben immer Kurse dazu in dieser Moschee. Und das gefällt mir. Als ich in Syrien war, gefiel mir das. Und hier haben wir eine Person, die immer an verschiedenen Orten Kurse macht, und ab und zu kommt sie in diese Moschee. Gestern haben wir zum Beispiel einen Kurs gehabt und heute habe ich auch noch einen Kurs. Das gefällt mir. Gestern haben wir über das Ziel im Leben geredet. Gibt es Ziele? Kann man sie erreichen? Ist das Ziel gut für dich, oder nicht? Verdienst du mit diesem Ziel oder Traum Geld? Ja, und so. Das gefällt mir. Da bin ich dann immer. Das ist auf Arabisch.

Ja, wir beten da auch und machen so viele Sachen in dieser Moschee. Meine Träume, mein Leben, meine Ideen. Ich treffe dort so viele Leute. Arabische Leute, deutsche Leute, türkische Leute. Und wir haben immer gute Kontakte in dieser Moschee.

Meine Ziele? Ich war Lehrer in Syrien. Und ich habe jetzt zwei Ziele. Das erste Ziel ist, dass ich hier in Deutschland ein guter Lehrer werde. Weil mir das gefällt! Aber nicht normaler Lehrer. Es gibt normale Lehrer die machen das einfach und es gibt gute Lehrer. Mein zweites Ziel: ich mag gerne mit Menschen zu sein und mit ihnen Kurse zu machen. Aber dafür braucht man eine gute Sprache. Viele Kurse. Ja das ist meine Zukunft. Und ich versuche das immer Schritt für Schritt zu erreichen. Und es gibt noch ein anderes Ziel. Wir kommen aus einem anderen Land und die Leute haben manchmal kein gutes Bild von Ausländern. Ach diese Leute, was machen diese Leute? Was ist die Religion von diesen Leuten, die Kultur? Da können wir jetzt den deutschen Leuten zeigen, wer wir sind, was unsere Religion ist, was unsere Kultur ist.

Das kommt mit der Zeit. Das braucht Zeit. Das braucht Leute die mit den deutschen Leuten sprechen und sagen, dass wir da sind, dass wir Moslems sind, aber keine Terroristen. Wir haben Arbeit, wir sind normale Leute wie du. Wir haben nur eine andere Kultur. Das ist nichts. Das ist jetzt mein Ziel. Und hier in Poing kannst du sagen, dass mich schon alle Leute kennen und alle Leute ein Bild von Flüchtlingen haben, von Ausländern. Ach, die Leute sind gut, die Leute sind nicht alle schlecht. Es gibt wie bei deutschen Leuten gute und schlechte, wie auch bei Amerikanern, bei Deutschen. Ja das ist mein Ziel hier in Deutschland.

Ok. Also die Moschee ist in München, nicht so weit weg vom Hauptbahnhof. In der...mh... Ich hab die Straße vergessen. Aber nicht so weit vom Hauptbahnhof. 15 Minuten.

Und hier gibt es auch den Englischen Garten. Der ist hier. Wenn ich Probleme mit meinem Leben habe, dann gehe ich in den Englischen Garten. Alleine. Ich setze mich ans Wasser, und ich höre das Wasser

und denke nach. So eine halbe Stunde und dann ist wieder alles in Ordnung. Da kann ich immer alles in meinem Leben aufräumen. Ja, also ich gehe immer in den Englischen Garten. Aber es gibt einen Platz im Englischen Garten, da geh ich nicht hin, weil ich eine andere Kultur, eine andere Religion habe. Da haben die Leute manchmal keine Kleidung an. Und ich finde das nicht gut.

Aber im Englischen Garten gibt es viele Sachen, und das finde ich toll. Zum Beispiel Museum. Ich habe zwei Museen besucht. Und ja, Wasser, Bäume, Leute. Ja, im Sommer ist das eine gute Idee in den Englischen Garten zu gehen.

Marienplatz... das ist mein Lieblingsort in München. Ich mag die alten Sachen. Und am Marienplatz gibt es so viele alte Sachen. Und man kann so viel anschauen und beobachten. So viele Leute. Manchmal sitzt du zu Hause, und die deutschen Leute wollen es immer ruhig. Ruhig, ruhig, ruhig, die wollen das lieber ruhig. Und ich finde ein Leben, das immer ruhig ist, nicht gut. Manchmal brauchst du Leute, die schreien, die hoooho. Ich mag das, manchmal, nicht immer. Und dann gehe ich zum Marienplatz. Dort gibt es so viele alte Gebäude. Und schön! Da gibt es so viele Leute, so viele Restaurants am Marienplatz. Man kann spazieren, man kann essen, man kann viele Sachen tun.

Was noch? Wo ich nicht hingeh, ist zum Beispiel die Disco. Da gehe ich nicht hin. Das mache ich wegen meiner Religion, meiner Kultur nicht.

Schwimmbad. Als ich hergekommen bin, bin ich zweimal ins Schwimmbad. Seitdem bin ich nicht mehr gegangen. Aber ich mag schwimmen.

Dann, arabische Läden, da gibt es so viele Restaurants wo man essen kann. Man kann auch zum Kaffee trinken hingehen. Zum Beispiel war ich letzte Woche mit Bilal in einem Restaurant, da haben wir Fleisch gegessen, Gegrilltes. Ganz viele Spezialitäten.

Auf dieser Seite hier gibt es Markt Schwaben, eine S-Bahn-Station von hier. Dort gibt es auch eine Moschee, eine türkische Moschee. Und es gibt ein großes Gebäude. Da wohnt mein Freund. Manchmal gehen wir also nach Markt Schwaben um ihn zu besuchen. Einmal im Monat vielleicht. Nach Erding und so gehe ich nicht.

Ja, aber in München gehen wir eigentlich für alles was wir brauchen zum Hauptbahnhof. Zum Beispiel, wenn ich ein Handy brauche, dann geh ich zum Hauptbahnhof. Ich gehe für alles, was ich brauche, zum Hauptbahnhof. Man kann sagen, dass wir dort alles haben, was wir brauchen.

MOHAMMAD

Damascus

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The last time I was there was four or five years ago. But I can't forget that. We say in Arabic: You can't forget the first life in your life. Whether you're 50 years old or 60 years old. You get married and have children and everything. But you can't forget your first life and a first house where you lived. You can't forget that. You can forget about other houses, but you can't forget this house.

That's the door here. There's the first floor. Here's the bathroom. Here's one bedroom, here's another bedroom, here's the kitchen, here's another bathroom. We have two. And there's a salon here. There's a staircase here. It's my floor.

There's a kitchen and bathroom on my floor. Together. Here, my room. And here, not salon, but we say salon. Here you can sit and this is open, not closed. Without ceiling. You can smoke, you can do anything. Here. What else. Yeah, we got a chair here, we got everything. You can sit, you can smoke. In the summer, we sometimes just sit there. Because it's so hot. You do not need to stay in the room. Yeah.

Here is the bedroom of my father and mother, here is my brother's bedroom, sisters.

That's all.

Ich war dort das letzte Mal vor vier oder fünf Jahren. Aber ich kann das nicht vergessen. Wir sagen auf Arabisch: Das erste Leben in deinem Leben kannst du nicht vergessen. Immer ob du 50 Jahre alt oder 60 Jahre alt bist. Du heiratest und hast Kinder und alles. Aber du kannst nicht dein erstes Leben und ein erstes Haus vergessen, wo du gewohnt hast. Das kannst du nicht vergessen. Andere Häuser kannst du vergessen aber dieses Haus kann ich nicht vergessen.

Das ist die Tür hier. Wir haben hier den ersten Stock. Hier ist das Bad. Hier ein Zimmer, hier noch ein Zimmer, hier ist die Küche, hier ist noch ein Bad. Wir haben zwei. Und hier gibt es ein Salon. Hier gibt es eine Treppe. Das ist mein Stock.

In meinem Stockwerk steht hier eine Küche mit Bad. Zusammen. Hier, meine Zimmer. Und hier, nicht Salon, aber wir sagen Salon. Hier man kann sitzen und das ist geöffnet, nicht geschlossen. Ohne Decke. Du kannst rauchen, du kannst alles Mögliche machen. Hier. Was noch. Ja wir haben hier Stuhl, wir haben hier alles. Man kann sitzen, man kann rauchen. Im Sommer sitzen wir manchmal nur so dort. Weil es ist so heiß. Du brauchst nicht im Zimmer bleiben. Ja.

Hier ist das Zimmer von meinem Vater und meiner Mutter, hier ist das Zimmer von meinem Bruder, Schwestern.

Das ist alles.

This is Marienplatz.

At Marienplatz there are stones where you can sit. And here's the train. And here's this street, where there are shops, Kaufinger Straße. I often go there and walk with friends on this long road. And sometimes shopping. Yes, and we also have the Hauptbahnhof, this is Schillerstraße and there is an Arabic shop here. And here, too. You can buy food there. And there's a store selling candy. And I also often go there and buy sweets, which is a specialty in Syria. Baklava and such. Yeah, and here's an Arab shop and he also sells groceries. I often buy from there or from there. They're the best. And there's a Turkish shop on this street. It's called Ferdi. Yes, he also has food from Turkey. But the Arab ones.

What else have we got?

Poing, for example. This is the station. And this street, this is your dad's office. And here's the driving school. Yes, I attended the driving school and I had theoretical lessons there. And now I'm learning on the app. And here is the youth center. I go there almost every Monday. There we play table tennis or billiards, or table football. And many Germans come to the youth center and sit there and we talk to each other. This is fun.

Yes, I have attended driving school and youth center. And in Gruber Straße, where AWH is, so this is Gruber Straße and here is AWH, and here is Wertstoffhof. I often go to AWH where my brother lives. We'll cook together, eat together, stuff like that.

What else do you want? Yeah, this is Gruberstraße and here's the road to the City Center. This is the Aldi, I think. I'm going to the Aldi to go shopping. So in Poing I have Aldi, train station (of course), and youth center, driving school. I was in the office once or twice.

In Munich there is Marienplatz, Hauptbahnhof, and Leuchtenbergring. I don't know how to draw it, but what is it? A weight. The fitness studio is located at the Leuchtenbergring. I signed up at the gym. And when I have time, I'm going to practice.

Ostbahnhof. My professional school. What's the name of the road? Orleanstraße!

Here is Ostbahnhof, the staircase, here is a place for the school. Here's the school. This is the chemistry school.

And outside, there's a place called Esting. And that's where my aunt lives. This street is called Schloßstraße. There's a church here. And this is where my aunt lives. I visit them almost every week or every two weeks. We eat together, talk and stuff. She has two children.

So the places are Esting, Marienplatz, Hauptbahnhof, Leuchtenbergring, Poing, where I live. Markt Schwaben. This is Bahnhofstraße in Markt Schwaben. There's a mosque here. I do not know exactly how the symbol goes from the mosque. So... and here's the train. I go to the mosque every Friday when I'm not at work. But when I'm at work, I can't do it. Prayer is at 1:00 p. m. and I am at work until 4:00 p. m. Yeah. When I have school, I'm out of school sooner.

Marienplatz... Beautiful? Done.

Ich hab seit langem nicht mehr was gezeichnet, aber ich versuche mal.
Das ist Marienplatz.

Am Marienplatz gibt es Steine, wo man sitzen kann. Und hier haben wir die S-Bahn. Und hier diese Straße, wo gibt es Geschäfte, Kaufingerstraße. Ich gehe oft dorthin und spazieren mit Freunden auf dieser langen Straße. Und manchmal shoppen. Ja, und wir haben auch Hauptbahnhof, hier ist Schillerstraße und es gibt hier ein arabisches Geschäft. Und hier auch. Da kann man Lebensmittel kaufen. Und hier gibt es ein Geschäft das Süßigkeiten verkauft. Und ich gehe auch oft dorthin und kaufen wir Süßigkeiten, das ist Spezialität in Syrien. Baklawa und so was.

Ja, und hier auch ein arabisches Geschäft und er verkauft auch Lebensmittel. Ich kaufe oft entweder von da oder von da. Die sind die besten. Und in dieser Straße gibt es ein türkisches Geschäft. Es heißt Ferdi. Ja, er hat auch Lebensmittel aus der Türkei. Aber die arabischen. Was haben wir noch?

Poing, zum Beispiel. Hier ist Bahnhof. Und diese Straße, hier ist das Büro von deinem Papa. Und hier ist die Fahrschule. Ja, ich habe die Fahrschule besucht und ich habe theoretischen Unterricht dort gehabt. Und jetzt lerne ich auf der App. Und hier gibt es das Jugendzentrum. Ich gehe fast jeden Montag dorthin. Dort spielen wir Tischtennis oder Billard, oder Kicker. Und viele Deutsche kommen zum Jugendzentrum und sitzen dort und wir unterhalten uns und so. Das macht Spaß.

Ja, ich habe Fahrschule besucht und Jugendzentrum. Und in der Gruber Straße, da wo AWH ist, also das ist Gruber Straße und hier ist AWH, und hier Wertstoffhof. Ich gehe oft zum AWH wo mein Bruder wohnt. Wir kochen zusammen, essen, und so.

Was möchtest du noch? Ja, hier Gruberstraße und hier ist die Straße zum City Center. Hier ist der Aldi, glaube ich. Ich gehe zum Aldi zum Einkaufen. Also in Poing habe ich Aldi, Bahnhof (natürlich), und Jugendzentrum, Fahrschule. Ich war ein oder zweimal im Büro.

In München gibt es den Marienplatz, Hauptbahnhof, und Leuchtenbergring. Ich weiß nicht wie ich ihn malen soll, aber was ist das? Ein Gewicht. Am Leuchtenbergring ist das Fitnessstudio. Ich habe mich im Fitnessstudio angemeldet. Und wenn ich Zeit habe, dann gehe ich zum Training.

Ostbahnhof. Meine Berufsschule. Wie heißt die Straße? Orleanstraße! Hier ist Ostbahnhof, die Treppe, hier gibt es einen Platz für die Schule. Hier ist die Schule. Das ist die Schule für Chemie.

Und im Außenraum gibt es einen Ort, der Esting. Und dort wohnt meine Tante. Diese Straße heißt Schlossstraße. Hier gibt es eine Kirche. Und da wohnt meine Tante gegenüber. Ich besuche sie fast jede Woche oder alle zwei Wochen. Wir essen zusammen, unterhalten uns und so. Sie hat zwei Kinder.

Also die Orte sind Esting, Marienplatz, Hauptbahnhof, Leuchtenbergring, Poing, wo ich wohne. Markt Schwaben. Das ist die Bahnhofstraße in Markt Schwaben. Hier gibt es eine Moschee. Ich weiß nicht genau, wie das Symbol geht von der Moschee. So... und hier ist die S-Bahn. Ich gehe jeden Freitag zur Moschee, wenn ich nicht in der Arbeit bin. Aber wenn ich in der Arbeit bin, dann kann ich das nicht. Das Gebet ist um 13 Uhr und ich in der Arbeit bis 16 Uhr. Ja. Wenn ich Schule habe, dann habe ich schon früher aus.

Marienplatz... Schön? Fertig.

AYMAN

Aleppo

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This is our house. And here's our roundabout. Yes, and here's a mosque. And this street is also for clothing stores, such as Kaufinger Straße in Munich. There's always a lot of people shopping here. And if you always go straight ahead, you'll find the university here. But the university is very large, it is one kilometre long. There are many faculties there. Literature, medicine, architecture, everything. That's all in this building here. And my faculty was there. I need 25 minutes on foot from the apartment to the university. I used to walk that. It was really close to where we live. I only need 10 minutes to get to the university but the building is so long that you have to walk 15 minutes in the university.

Yeah, and this street was full of cafés. Here you can sit with friends and there is a large shopping mall. That's really big. Ten floors or so.

This is my place, and then there are other places. For example... this is like Poing here and now I paint „Munich“. A place where the shops sell everything for the household. Cables, lamps, tables, furniture, everything. And here was this street where my father's business was. Here. He sold cables back then. I don't know how to draw cables. And everything for electricians.

There were a lot of electronics stores in this street here. I used to go to the store there every summer with my father.

These are all clothing stores and shoe stores. There is also a large mosque there. People go to the mosque five times a day and pray.

I'll make another card... there's another place where you can buy fruits and vegetables. A long street with several shops selling everything. Apples, tomatoes, lettuce, watermelons and milk. That's fresh milk from the cow and everything else that's from the cow. For example, cheese and other things that do not exist in Germany. It's called a store, isn't it? It's a long street with grocery stores.

The clothing stores on the shopping street in my town are very expensive, they are brand stores. Adidas, Nike... Here the shops are all expensive. But over there, it's cheap. The clothes are all produced in Syria. In the street in my place, these things are all from America, Germany, Italy. Everything is very expensive. For example, a pair of shoes costs 100 euros. But here, in the other street only 20 euros.

Yeah, there's also the place where my relatives live. My uncles, they all live in the same place.

We have really many roundabouts in Syria.... In every place there are roundabouts. There is also a mosque here.

And that's where my uncle lives. I have six uncles and one of them lives here. And the other one here and one here. In this direction, 20 km away, there is a swimming pool and many trees. Yes, there we went every Friday with my uncles to the swimming but also for a barbecue. This is fun. That's all.

Das ist unser Haus. Und hier ist unser Kreisverkehr. Ja, und hier ist eine Moschee. Und diese Straße ist auch für Kleidungsgeschäfte, wie die Kaufinger Straße in München. Hier sind immer viele Leute, die einkaufen. Und wenn du hier immer geradeaus gehst, dann findest du hier die Universität. Aber die Universität ist sehr groß, sie ist ein Kilometer lang. Dort gibt es viele Fakultäten. Literatur, Medizin, Architektur, alles. Das ist alles in diesem Gebäude hier. Und meine Fakultät war dort. Ich brauche 25 Minuten zu Fuß von der Wohnung bis zur Uni. Das bin ich immer zu Fuß gegangen. Sie war wirklich in der Nähe von uns. Ich brauche nur 10 Minuten zur Uni aber das Gebäude ist so lang, dass man in der Uni noch 15 Minuten laufen muss.

Ja, und diese Straße war voller Cafés. Hier kann man mit Freunden sitzen und da ist ein großes Einkaufszentrum. Das ist wirklich sehr groß. 10 Stockwerke oder so.

Das ist mein Ort und dann gibt es noch andere Orte. Zum Beispiel... das ist wie hier Poing und jetzt male ich „München“. Ein Ort wo die Geschäfte sind, die alles für den Haushalt verkaufen. Kabel, Lampen, Tische, Möbel, alles. Und hier war diese Straße in der das Geschäft von meinem Vater war. Hier. Er hat damals Kabel verkauft. Ich weiß nicht wie man Kabel zeichnen kann. Und alles für Elektrik.

In dieser Straße hier waren viele Elektrogeschäfte. Ich ging dort immer im Sommer mit meinem Vater zum Geschäft.

Das hier sind alles Kleidungsgeschäfte und Schuhgeschäfte. Da gibt es auch eine große Moschee. Die Menschen gehen 5 Mal am Tag in die Moschee und beten.

Ich mach noch eine andere Karte... es gibt noch einen anderen Ort wo man Obst und Gemüse kaufen kann. Eine lange Straße, in der es mehrere Geschäfte gibt, die alles verkaufen. Äpfel, Tomaten, Salat, Wassermelonen, und Milch. Das ist frische Milch von der Kuh und sonst noch alles was von der Kuh ist. Zum Beispiel Käse und andere Dinge, die es nicht in Deutschland gibt. Das nennt man Läden, oder? Das ist eine lange Straße, in der es Lebensmittelgeschäfte gibt.

Die Kleidungsgeschäfte in Einkaufsstraße in meinem Ort sind sehr teuer, das sind Markengeschäfte. Adidas, Nike... Hier sind die Geschäfte alle teuer. Aber hier drüben ist es billig. Die Sachen werden alle in Syrien produziert. In der Straße in meinem Ort sind die Sachen alle aus Amerika, Deutschland, Italien. Alles ist sehr teuer. Zum Beispiel kostet hier ein paar Schuhe 100 Euro. Aber hier, in der anderen Straße nur 20 Euro.

Ja, es gibt auch noch den Ort, wo meine Verwandten wohnen. Meine Onkel, die wohnen alle im gleichen Ort.

Wir haben wirklich viele Kreisverkehre in Syrien... In jedem Ort gibt es Kreisverkehre.

Hier ist auch eine Moschee.

Und da wohnt mein Onkel. Ich habe 6 Onkel und einer von ihnen wohnt hier. Und der andre hier und einer hier. In diese Richtung, in 20 km Entfernung, gibt es ein Schwimmbad und viele Bäume. Ja, da gingen wir jeden Freitag mit meinen Onkeln hin zum Schwimmen aber auch zum Grillen. Das macht Spaß.

Das ist alles.

Here we are in Vaterstetten. I don't know what it looks like. And here, for example, Ebersberg. And in between is Kirchseeon. And here's Poing. This is supposed to be here. And here is Markt Schwaben. And then the main track. Do I have something there? I don't think I have anything. But Marienplatz is beautiful. I love going to Marienplatz. The old buildings, the sights. I was there when Merkel was there. And what she said about the election. I was there and I also made a video. Of Merkel. I've seen people whistle like that all the time. I saw them too. And also, what's the name, the U6 direction Garching Forschungszentrum. But there's the Studentenstadt. There's my mosque. And this is Garching Hochbrück, where my company is located. We're done in that direction. And then, Hauptbahnhof, there's something I've got to do. And here, Freising. And here towards Altomünster Markt Indersdorf, where my friend lives. And I have another friend who lives on Aidenbachstrasse. Do you know this? U3. Then we're done, I think that's it. Okay, now we can draw. So, in Vaterstetten, what have I got in Vaterstetten... I live in Vaterstetten, just like that. This is my house, for example. It looks nice. And yes, in Haar, here. What's there? You know Haar. There's a swimming pool here. But what's that called, just swimming pool. Very cheap price. That's where I usually go. It looks like a swimming pool. That's where I go in the summer. Once a week. Very cheap. 3, no 4 Euro and I can stay there the whole day. With friends who live in Poing. And this is Kirchseeon. I draw the friends.... I have friends there who are Kurds. So, friends of my roommate's here. He's a Kurd, too. That's why he has a lot of contact with them. And so do I, because he lives here. And here, where I've had bad experience, it's a good color, like hell. I don't like the place. Because that's where the district office is. But job centres and employment agencies are good. Ebersberg. I just need to go there when I have an appointment. Not so often. I don't have any friends there! Here's Poing, I'll make it green because there are lots of playgrounds. And yes, here I have a lot of friends I've been with in a camp. And who were our neighbors. And now there are so many friends of mine in Gruber Straße who live there. But also German friends. For example, Fidelity and her mother and Uli, who was among the helpers. Who's very nice. A friend of mine lives with her too. In a room. She has a big house and her children are studying in America and therefore she has a lot of space. That's why she let my friend stay with her. There was also a playground. We played so much football there. And what else is there in Poing.... so I lived there for seven months and then I moved to Pliening. Do you know this? Bad experience... in a hall. Pliening. This is Markt Schwaben. Very good city. There is also a mosque there. But Turkish mosque, I don't like it. Because if there's a traffic jam, he says no more Arabs are allowed to go to the mosque. So when there's a lot of people there. Only Turks are allowed then. But you know that every mosque is a house of God. That's what they

always say when you're Muslim, that the mosque is a house of God. And in every mosque, all Muslims who are in Munich are allowed. Not. Turks are allowed and Arabs aren't. So here's the mosque. Many friends of mine who were in Poing moved to Markt Schwaben. Okay, and here, here's the student city. There is also a mosque, the central mosque of Munich. It is called "Islamic community". And this is Garching near Munich. Garching-Hochbruck. This is my company, Swiss Life. The insurance company. I'm always there for five days, all day. Except when I have a professional school, then I'm not going there. I have to leave here at 6:30 and start school at 8. But at Swiss Life, half past seven, quarter past six, I leave and at half past nine I start my work. And here is Freising, blue. Because it's the S1 and it's blue. My professional school. And this is Markt Indersdorf. That's S2. Green. Vaterstetten is S4, red. But here, Ebersberg, hell. Markt Indersdorf. This is where my best friend lives. He's married. He studied bioengineering in Syria and graduated. And now he's learning C1 level. He's a very successful man. And now he wants to study at university, get a diploma so that he can make a recognition for his diploma. And then he starts with something as an engineer. But he waits until he has C1 Daf. He must have this. There's Delk and there's Daf. Daf is much more difficult than Delk. What I did was Delk, and he's doing C1 Daf. At the university. The university is the TU Munich. You know it. Now, what color... This is Marienplatz. The sights there. And if we feel bored, then we go to Marienplatz and take a walk there. And yes, we feel better. Just take a walk and sometimes go shopping. So there's a store called New Yorker. And that's where I bought something. Clothing. Very cheap price. And Deichmann. That's where I bought Vila and Fitty shoes. Very cheap price, too. Here is Marienplatz and here is the Hauptbahnhof. Central city... Transfer possibility to... haha... U5... ok. Hauptbahnhof. That's where our own shops are. The Arab shops. Okay. There we buy the Arab bread, meat, everything that is Arabic we can buy there. And what else are we doing there? That's all. Yes, if we have a feast after Ramadan, or the big feast that is four days long, we go in Munich to the restaurant, four or three of us, what is possible. We can go there and have dinner together, and then we can go to the ice-cream store and buy ice cream. Okay. That's all. So here I go to cut hair sometimes. So either here or sometimes in Poing. I also have a friend who lives in Poing, Gruber Straße. He's also a good hairdresser or razor. So he cuts my hair, cheap price. 5 euros. So here, U3, Aidenbachstraße. Okay, that's where a friend of mine lives who I made B1 with. Level. I'm visiting him sometimes. He also lives with a German family. Yeah, and there's a dog too. That's all I'm interested in. This is my whole life here in Munich.

Da sind wir in Vaterstetten. Ich weiß nicht wie das aussieht. Und hier zum Beispiel Ebersberg. Und hier dazwischen ist Kirchseeon. Und hier ist Poing. Das soll hier sein. Und hier Markt Schwaben. Und dann die Stammstrecke. Habe ich da etwas? Da habe ich nichts glaube ich. Aber Marienplatz schön. Ich liebe es zum Marienplatz zu gehen. Die alten Gebäude, die Sehenswürdigkeiten. Dort war ich auch, als Merkel da war. Und was sie gesagt hat über die Wahl. Ich war dort und habe auch ein Video aufgenommen. Von Merkel. Ich habe auch die Leute gesehen, die immer so pfeifen. Hab ich auch gesehen. Und auch, wie heißt die, U6 Richtung Garching Forschungszentrum. Aber da gibt es die Studentenstadt. Da ist meine Moschee. Und hier ist Garching Hochbrück, wo meine Firma liegt. In dieser Richtung sind wir fertig. Und dann, Hauptbahnhof, da habe ich etwas zu tun. Und hier, Freising. Und hier Richtung Altomünster Markt Endersdorf, wo mein Freund wohnt. Und ich habe einen anderen Freund, der in der Aidenbachstraße wohnt. Kennst du das? U3. Dann sind wir fertig glaube ich, ja das war es. Ok, jetzt können wir malen. Also, in Vaterstetten, was habe ich in Vaterstetten... Also ich wohne in Vaterstetten, einfach so. Das ist mein Haus, zum Beispiel. Sieht schön aus. Und ja, in Haar, hier. Was ist da? Kennst du Haar. Es gibt hier ein Schwimmbad. Aber wie heißt das, einfach Schwimmbad. Sehr günstiger Preis. Da gehe ich normalerweise hin. Das sieht wie ein Schwimmbad aus. Da geh ich im Sommer hin. Einmal pro Woche. Sehr günstig. 3, nein 4 Euro und da kann ich dann den ganzen Tag bleiben. Mit Freunden, die in Poing wohnen. Und hier ist Kirchseeon. Da male ich die Freunde... Ich habe dort Freunde, die Kurden sind. Also die Freunde von meinem Mitbewohner hier. Der ist auch Kurde. Deshalb hat er viel Kontakt mit denen. Und ich auch, weil er hier wohnt. Und hier, wo ich schlechte Erfahrung gehabt habe, das ist eine gute Farbe, wie die Hölle. Ich mag den Ort nicht. Weil das Landratsamt dort steht. Aber Jobcenter und Agentur für Arbeit sind gut. Ebersberg. Da muss ich nur hin wenn ich einen Termin habe. Nicht so oft. Ich habe keine Freunde dort! Hier ist Poing, das mach ich grün, weil es viele Spielplätze dort hat. Und ja, hier habe ich viele Freunde, mit denen ich zusammen war, also in einem Camp. Und die unsere Nachbarn waren. Und jetzt sind auch in der Gruberstraße so viele Freunde von mir, die da wohnen. Aber auch deutsche Freunde. Die Fidelia zum Beispiel und ihre Mutter und Uli, die im Helferkreis war. Die sehr nett ist. Ein Freund von mir wohnt auch bei ihr. In einem Zimmer. Sie hat ein großes Haus und ihre Kinder studieren in Amerika und sie hat deshalb viele freie Plätze. Deshalb hat sie meinem Freund erlaubt bei ihr zu wohnen. Auch war dort ein Spielplatz. Da haben wir so viel Fußball gespielt. Und was gibt es noch in Poing... also da habe ich 7 Monate gewohnt und dann bin ich nach Pliening umgezogen. Kennst du das? Schlechte Erfahrung... in einer Halle. Pliening. Hier ist Markt Schwaben. Sehr gute Stadt. Es gibt auch eine Moschee dort. Aber türkische Moschee, gefällt mir nicht. Weil wenn dort Stau ist, sagt er dass keine Araber mehr zur Moschee gehen dürfen. Also wenn viele Menschen dort sind. Nur Türken dürfen dann. Aber du weißt, dass jede Moschee Gotteshaus ist. Das sagt man

immer, wenn man Muslim ist, dass die Moschee Gotteshaus ist. Und in jede Moschee, dürfen alle Muslime die in München sind. Nicht, Türken dürfen und Araber nicht. Also hier ist die Moschee. Viele Freunde von mir, die in Poing waren, sind nach Markt Schwaben umgezogen. Ok, und hier, hier ist die Studentenstadt. Da ist auch eine Moschee, die Zentralmoschee von München. Sie heißt „Islamische Gemeinschaft“. Und hier ist Garching bei München. Garching-Hochbrück. Hier steht meine Firma, Swiss Life. Die Versicherungsfirma. Da bin ich immer 5 Tage, den ganzen Tag. Außer wenn ich Berufsschule habe, dann geh ich dort nicht hin. Ich muss von hier um halb 6 losgehen und bei der Berufsschule um 8 sein. Aber bei Swiss Life, halb 7, viertel nach 6 gehe ich los und um halb neun fange ich mit meiner Arbeit an. Und hier ist Freising, blau. weil es die S1 ist und die ist blau. Meine Berufsschule. Und hier ist Markt Indersdorf. Das ist die S2. Grün. Vaterstetten ist S4, rot. Aber hier, Ebersberg, Hölle. Markt Indersdorf. Hier wohnt der beste Freund von mir. Er ist verheiratet. Er hat Bioingenieur studiert in Syrien und Abschluss gemacht. Und jetzt lernt er noch C1-Niveau. Er ist ein sehr erfolgreicher Mensch. Und jetzt will er in der Uni studieren, ein Diplom machen, damit er eine Anerkennung machen kann für sein Zeugnis. Und dann fängt er mit etwas als Ingenieur an. Aber er wartet jetzt bis er C1 Daf hat. Er muss das haben. Es gibt Delk und es gibt Daf. Daf ist viel schwieriger als Delk. Das was ich gemacht habe war Delk und er macht C1 Daf. An der Uni. Die Uni ist die TU München. Die kennst du. Jetzt, welche Farbe... Hier ist der Marienplatz. Die Sehenswürdigkeiten dort. Und wenn wir uns langweilig fühlen, dann gehen wir zum Marienplatz und dort spazieren. Und ja, dann geht's uns besser. Einfach nur spazieren und manchmal auch einkaufen. Also es gibt ein Geschäft, das New Yorker heißt. Und da habe ich etwas gekauft. Kleidung. Sehr günstiger Preis. Und Deichmann. Dort habe ich Vila- und Fitty Schuhe gekauft. Sehr günstiger Preis auch. Hier ist der Marienplatz und hier der Hauptbahnhof. Central City... Umsteigemöglichkeit zu... haha... U5... ok. Hauptbahnhof. Dort sind unsere eigenen Geschäfte. Die arabischen Geschäfte. Ok. Dort kaufen wir das arabische Brot, Fleisch, alles was arabisch ist, können wir dort kaufen. Und was machen wir noch dort? Das war alles. Ja, wenn wir ein Fest haben, nach dem Ramadan, oder das große Fest das vier Tage lang ist, gehen wir in München ins Restaurant zu viert oder zu dritt, das was möglich ist. Da können wir dorthin gehen und miteinander essen und dann gehen wir in den Eisladen und kaufen Eis. Ok. Das war alles. Also hier gehe ich auch manchmal Haare schneiden. Also entweder hier aber auch manchmal in Poing. Auch habe ich eine Freund der in Poing wohnt, in der Gruberstraße. Er ist auch guter Haarschneider, oder Rasierer. Also er schneidet meine Haare, günstiger Preis. 5 Euro. Also hier, U3, Aidenbachstraße. Ok, dort wohnt ein Freund von mir, mit dem ich zusammen B1 gemacht habe. Niveau. Ab uns zu gehe ich zu ihm als Besuch. Er wohnt auch bei einer deutschen Familie. Ja, und dort gibt's auch einen Hund. Das ist alles, wofür ich Interesse habe. Das ist mein ganzes Leben hier in München.

ABDULKADER Hama

p.

There's way too much in my town. I need a whole map. That's where I live. I live on the far left. Well. That means to the east.

Okay, so I'll just draw my house and tell you where the other neighbors lived. I don't draw the other houses. I think it's better to have a better view on the house.

This is our building. So there are a lot of houses here and here, too. And here's a road, and here too. Good. And here's a little garden. That's ours. There are many plants there. That's why I draw it green. Okay. That's beautiful.

That's where we live, and our neighbors. And here, a little further away, is our military airport. Okay. You can't go there. There's a barricade. You can't just go through that. It's forbidden. They shoot at us if we take one step over the blockade.

And here's a street, and another street and there's a house where we used to be when we were partying and playing cards, smoking shisha. There was a lot of things to do.

This is my friend's house. His parents are in Saudi Arabia. They work there and he's the only one here in our country. He's studying law. He always invited us because he had the whole house to himself. We played cards there.

And here.... Well, I can't manage it if I draw the whole city. I need more space.

Here's a swimming pool. We went swimming there too.

Okay, what else. Near here....

And nearby... Yes, that's right. There's a place with candy I love. So that's where he sells Baklava, and that's where he sells pistachios. Chocolate and stuff.

It's a candy store. Yes, there is also something next to the swimming pool. There is a hall where you can play billiards. I went there a lot. Not only on holidays, but also when we had time.

Okay, what else is there? Near here....

A hospital. Here. Also in the area where I live. For you it is a cross, for us a crescent moon. Okay... the hospital.

What else. Hmm.... my school! I forgot about that. Such a big school. There is a primary and secondary school in one school. But every one on a floor. You can take a break in the yard. This looks good. My university was in another city. In Homs. Not in Hama, but in Homs.

Okay, here's everything that's around here.

And here I draw the whole city. Okay.

Like I said, this is where I live. Here's the military, my friend. Near the shop. Here, where most of my relatives live.

And here, a river. There's a river here. He divides Hama in two. One part is called „business“ and the other part is called „the old city“. But in our language it is called quite different, but the same meaning. The river is called Alasi.

Here, where I live.... The house... Friend's house, airport.... and this is where most of my relatives live. That means „White Square“ in our language.

Here in our Central City there are also many shops, restaurants, or anything... Sweets or whatever. Or whatever you need. Tools, food.

What's here... Next to it, the left side. And here at the Alasi there's a restaurant where I worked. I worked as a waiter. For shisha...

And there's a lot of business here...

And I also worked, yes, that's right, in a company, very big company, the third or fourth company in the whole country. Like Telkom here. For computers and communications, mobile phones, everything. I worked there as a computer technician. Sawa is the name.

On the other side is our school. I was a maths teacher. Here's a small institute. I gave many private lessons there. For math.

The same time I was working here. In summer. But in winter, because I always have to go to the other city so often. I taught classes there. Not in my town, but in the other.

This is a very famous restaurant. The actors and actresses like to go here and smoke shisha because it's by the river and there are beautiful sights.

Here is the water wheel. That was near the restaurant. That's why a lot of people come here to see the water wheel. Eating and smoking shisha.

What else is there.

Here is a playground where you can also play football. I love to play football when I have time.

Okay, what else is there? Here also I have relatives.... Not as many as here. Okay, that's all.

Da gibt es viel zu viel in meiner Stadt. Ich brauche eine ganze Map. Also da wohne ich. Ich wohne ganz links. Also ganz östlich.
Ok, also ich male nur mein Haus und sage wo die anderen Nachbarn gewohnt haben. Ich male nicht die anderen Häuser. Das finde ich besser, damit das Haus auch besser zu sehen ist.
Das ist unser Gebäude. Also hier sind viele Häuser und hier auch. Und hier ist eine Straße und hier auch. Gut. Und hier ist ein kleiner Garten. Das ist unserer. Viele Pflanzen gibt es dort. Deshalb male ich ihn grün. Ok. Das ist schön.
Das ist wo wir wohnen, und unsere Nachbarn. Und hier, ein bisschen weiter weg, steht unser Militärflughafen. Ok. Da kann man nicht hin gehen. Da ist eine Sperrung. Da kann man nicht einfach durchgehen. Das ist verboten. Sie schießen auf uns wenn wir nur einen Schritt über die Absperrung gehen.
Und hier ist eine Straße, und noch eine Straße und da ist ein Haus, wo wir auch waren, wenn wir Party machen und Karten spiele, Schischa rauchen. Da gab es viel zu tun.
Das ist das Haus von meinem Freund. Seine Eltern sind in Saudi Arabien. Sie arbeiten dort und nur er ist hier in unserem Heimatland. Er studiert Recht. Er lud uns immer ein weil er das ganze Haus für sich hatte. Dort haben wir Karten gespielt.
Und hier... Also ich schaffe das nicht, wenn ich die ganze Stadt male. Da brauche ich mehr Platz.
Hier ist ein Schwimmbad. Wir sind dort auch schwimmen gegangen.
Ok, was noch. Hier in der Nähe...
Und in der Nähe... ja das stimmt. Da gibt es einen Laden mit Süßigkeiten, die ich liebe. Also dort verkauft er Baklawa, Und auch die, wie heißt das, Pistazien. Schokolade und so.
Das ist ein Süßigkeitenladen. Ja, es gibt auch etwas neben dem Schwimmbad. Es gibt eine Halle wo man auch Billard spielen kann. Da bin ich oft hin gegangen. Nicht nur an Feiertagen sondern auch wenn wir so Zeit hatten.
Ok, was gibt es noch? Hier in der Nähe...
Ein Krankenhaus. Hier. Auch in der Nähe, wo ich wohne. Bei euch ist es ein Kreuz, bei uns ein Halbmond. Ok... das Krankenhaus.
Was noch. Hmm... meine Schule! Die habe ich vergessen. Eine so große Schule. Es gibt Grundschule und Gymnasium in einer Schule. Aber jede in einem Stock. Da kann man eine Pause machen im Hof. Das sieht gut aus. Meine Universität war in einer anderen Stadt. In Homs. Nicht in Hama, sondern Homs.
Ok, hier ist alles was es in der Nähe gibt.
Und hier male ich jetzt die ganze Stadt. Ok.
Wie ich gesagt habe, hier ist wo ich wohne. Hier ist das Militär, hier mein Freund. Hier in der Nähe der Laden. Hier, wo die meisten meiner Verwandten wohnen.
Und hier, ein Fluss. Hier ist ein Fluss. Er teilt Hama in zwei Teile. Ein Teil heißt „Geschäft“ und der andere Teil heißt „die alte Stadt“. Aber in unserer Sprache heißt das ganz anders, aber die gleiche Bedeutung. Der Fluss heißt Alasi.
Hier, wo ich wohne... Das Haus... Freundeshaus, Flughafen... und hier wohnen die meisten Verwandten von mir. Das heißt „Weißplatz“ in unserer Sprache.
Hier gibt es in unserer Central City auch viele Geschäfte, Restaurants,

oder irgendwas... Süßigkeiten oder so. oder was man so braucht. Werkzeuge, Lebensmittel.
Was gibts hier... Neben, also die linke Seite. Und hier am Alasi gibt es auch ein Restaurant wo ich gearbeitet habe. Ich hab als Kellner gearbeitet. Für Schischa...
Und hier gibt es viele Geschäfte...
Und ich hab auch, ja das stimmt, in einer Firma, sehr großen Firma, die dritte oder vierte Firma im ganzen Land, gearbeitet. Wie hier Telkom. Für die Computer und Kommunikation, Handy, alles. Ich habe dort als Computertechniker gearbeitet. Sawa heißt das.
Auf der anderen Seite ist unsere Schule. Ich war nämlich Mathematiklehrer. Hier ist ein kleines Institut. Da habe ich viele Privatkurse gegeben. Für Mathe.
In der gleichen Zeit als ich noch hier gearbeitet habe. Im Sommer. Aber im Winter, weil ich immer so viel in die andre Stadt fahren muss. Dort habe ich Kurse gegeben. Nicht in meiner Stadt, sondern in der anderen.
Hier das ist ein sehr berühmtes Restaurant. Die Schauspieler und Schauspielerinnen gehen gerne hier und Schischa rauchen, weil das am Fluss ist und es sehr schöne Sehenswürdigkeiten gibt.
Hier steht das Wasserrad. Das war in der Nähe vom Restaurant. Deshalb kommen viele Leute hierher um sich das Wasserrad anzusehen. Essen und Schischa rauchen.
Was gibt es noch.
Hier ist ein Spielplatz, wo man auch Fußball spielen kann. Ich liebe Fußball zu spielen, wenn ich Zeit habe.
Ok, was gibt es noch? Hier auch habe ich Verwandte... Nicht so viele wie hier.
Ok, das war alles.

MOHAMMAD

Escape

p. 93

Here where I live, Damascus.

There's a man coming with the car. A city called Hamal. We have a lot of difficulties in this way. With Assad military. They do not want to let anyone go or come. Especially since I'm from Palestine. I'm not Syrian. I came from Palestine but I grew up in Syria. The people of Palestine can't go by plane. So we're going in secret. And this man always pays money there and pays money there. I'm staying in Hama for a day. In a hotel. This is the worst day of my life. That day, I don't know what happened to me. I wanted to go back to Damascus. I didn't want to.

Then I go from Hamal to Edlep. In Edlep it is quite good, because al-Assad-military is not in all Edlep. There are the people who are against Assad. They're good. They have no problem with us.

After Edlep we walk to Turkey. By foot. Yeah, that was bad, too. By foot. So many difficulties. The police. We remain in one place in Turkey. One day. We sleep with a donkey. No space. The donkey here, and we sleep here. 50 people and the donkey sleeps alone. Bad day.

Then I stay in Turkey for 4 days. The first day was bad. And on the second day, we go to another place called Izmir. And one day the police say: „You can't go. You have to go back to Syria.“ I had a bad feeling. I had paid so much money and now in Turkey. I can't do that. Then the Assad military comes and asks, what are you doing? Where are you from? Why are you in Edlep, why in Turkey? But I don't know what happened, the police let us go. So I went to Izmir. Two days. Then across the sea. In the boat. That's the sea. To Greece. Half an hour. But a lot of trouble. So many people were killed in this sea. I was scared in this sea. But it's all right. Greece.

We stay in Greece one day. Then we go to Macedonia or Serbia. I don't know. I forgot about it. I think Macedonia, Serbia, Croatia and Austria. Then to Germany. We're always in trouble. No sleep, but there are people who give us food and water. We have difficulties in Macedonia because we cannot go to the other side. There are problems. But we'll stay here for a day, then we'll go. By bus or train. But I forgot how from here to here or from here to here. Because this week was bad. No sleep, always tired, always tired. Yeah, no good food, we can't buy food. We're always scared. From here to Germany. Always afraid. Better in Austria, but always afraid. Because how do you come, who are you, what are you doing? Yes, we had these questions all the time. Why are you coming? Where's your ID card? I don't have a card. Just my personality. No passport. That's why I'm always scared. What are you doing? Who are you? Yeah. Then I arrive in Germany.

In Germany, I stay in 3 camps and then I come to Poing. I think two weeks, then immediately to Poing. A little hall, then I moved here. I've been here for a year and in the hall seven months before that.

Hier wo ich wohne, Damaskus.

Ein Mann kommt hier mit dem Auto. In eine Stadt, die heißt Hamal. Auf diesem Weg haben wir viel Schwierigkeiten. Mit Assad-Militär. Die wollen niemanden gehen oder kommen lassen. Besonders, weil ich von Palästina bin. Ich bin nicht von Syrien. Ich bin von Palästina aber ich bin in Syrien aufgewachsen. Die Leute von Palästina können nicht mit dem Flugzeug gehen. Wir gehen also geheim. Und dieser Mann bezahlt immer Geld da und bezahlt Geld da. In Hamal bleibe ich einen Tag. In einem Hotel. Das ist der schlimmste Tag in meinem Leben. An diesem Tag, ich weiß nicht was mit mir passiert ist. Ich wollte wieder nach Damaskus gehen. Ich wollte nicht.

Dann gehe ich von Hamal nach Edlep. In Edlep ist es ganz gut, weil nicht in ganz Edlep Al-Assad-Militär ist. Es gibt die Leute, die gegen Assad sind. Die sind gut. Die haben kein Problem bei uns.

Nach Edlep gehen wir zu Fuß in die Türkei. Zu Fuß. Ja das war auch schlecht. Zu Fuß. So viele Schwierigkeiten. Die Polizei. Wir bleiben in der Türkei an einem Ort. Einen Tag. Wir schlafen mit einem Esel. Kein Platz. Der Esel hier, und wir schlafen hier. 50 Leute und der Esel schläft alleine. Schlechter Tag.

Dann bleibe ich 4 Tage in der Türkei. Der erste Tag war schlecht. Und am zweiten Tage gehen wir in einen anderen Ort, die heißt Izmir. Und an einem Tag die Polizei sagt, du darfst nicht gehen. Du musst wieder nach Syrien gehen. Ich hatte ein schlechtes Gefühl. Ich hatte so viel Geld bezahlt und jetzt in der Türkei. Ich kann nicht. Da kommt dann die Assad-Militär und fragt, was machst du? Woher kommst du? Warum bist du in Edlep, warum in der Türkei. Aber ich weiß nicht was passiert ist, die Polizei hat uns gehen lassen. Dann bin ich also nach Izmir. 2 Tage. Dann über das Meer. Im Boot. Das ist ein Meer. Nach Griechenland. Halbe Stunde. Aber viele Schwierigkeiten. So viele Leute wurden in getötet in diesem Meer. Ich habe Angst gehabt in diesem Meer. Aber alles in Ordnung. Griechenland.

Wir bleiben in Griechenland einen Tag. Danach gehen wir Mazedonien oder Serbien. Ich weiß nicht. Ich hab es vergessen. Ich glaube, Mazedonien, Serbien, Kroatien und Österreich. Dann nach Deutschland. Wir haben immer Schwierigkeiten. Kein Schlaf, aber es gibt Leute, die uns Essen geben, die uns Wasser geben. Wir haben in Mazedonien Schwierigkeiten, weil wir nicht auf die andere Seite können. Da gibt es Probleme. Aber wir bleiben einen Tag hier, dann gehen wir. Mit dem Bus oder dem Zug. Aber ich hab vergessen, wie von hier bis hier oder von hier bis hier. Weil in dieser Woche war es schlecht. Kein Schlaf, immer müde, immer müde. Ja, kein gutes Essen, wir können nicht essen kaufen. Wir haben immer Angst. Von hier bis nach Deutschland. Immer Angst. In Österreich besser, aber immer Angst. Weil wie kommst, wer bist du was machst du? Ja wir hatten ständig diese Fragen. Warum kommst du? Wo ist dein Ausweis. Ich hab keine Karte. Nur meine Persönlichkeit. Keinen Reisepass. Deswegen hab ich immer Angst. Was machst du? Wer bist du? Ja. Dann komme ich nach Deutschland.

In Deutschland bleibe ich in 3 Camps und dann komme ich nach Poing. Ich glaube 2 Wochen, dann sofort nach Poing. Eine kleine Halle, dann bin ich hierhergezogen. Hier bin ich seit 1 Jahr und davor in der Halle 7 Monate.

AYMAN

Escape

p. 95

Okay. Well, I was in Aleppo. And then I went to Turkey. Istanbul. And that's where I worked in an electronics factory. How can I draw cables? I lived there for about 1 year and 8 months.

And then I decided to go to Germany. So from Istanbul to Greece. This is the sea. Then, Greece. Athens. And then from Greece to Macedonia. That's the train. And from Macedonia to Serbia. Yeah. By foot. And then we spent the night in Serbia in the forest. We slept and put a fire on. The weather was cold at night. The next day we went to Hungary. Also walked through the forest. Yes, the border between Serbia and Hungary goes through a forest and there we walked about 8 hours until we reached the borders of Hungary. And then, I don't know, this is a village in Hungary. I forgot what it's called. From the border to the capital. Budapest. Yeah. We took a taxi. Here, through the woods, we were five people. We had walked alone through the forest until we reached the border. And then we took a taxi to Budapest. Yes, we spoke to a man in Budapest. He lives in Budapest. And he knows a lot of people, they have cars and they take the people in the car to Germany. I mean, directly. We spent the night in Budapest and the next day we are not in a bus, but in a big car. We are 5 persons. We got into the car and there were ten other people in the car. 15 in total, but the car can only carry 8 people. Yeah, and we were 15. We got in that car and went straight to Passau. So we have Hungary and Austria and then Passau but we didn't get out of the car in Austria but directly to Passau. It took us about six hours. We got off at Passau. It was in the night. The driver returned directly to Budapest. And we didn't know what to do. We turned on the navigation system and we are looking for a railway or train station. But we didn't find it. And then we all walked the 15 people. Highway. Next to the highway and then suddenly two police cars arrived. The two cars came and they said: „What are you guys doing here?“ And we say: „We have just arrived in Germany and we want to go to the police.“ And they said: „Okay, we're going to the police.“ And the police took pictures of us and then a bus comes along. And we reached Deggendorf. And in Deggendorf was a big camp and we stayed there. That was my final point. That was in autumn 2015.

Ok. Also ich war in Aleppo. Und dann bin ich in die Türkei gegangen. Istanbul. Und dort habe ich in einer Elektrofabrik gearbeitet. Wie kann man Kabel zeichnen? Ich habe dort ungefähr 1 Jahr und 8 Monate gelebt.

Und dann habe ich entschlossen nach Deutschland zu fahren. Also von Istanbul nach Griechenland. Das ist Meer. Dann, Griechenland. Athen. Und dann von Griechenland nach Mazedonien. Das ist der Zug. Und von Mazedonien nach Serbien. Ja. Zu Fuß. Und dann haben wir in Serbien im Wald übernachtet. Wir haben geschlafen und Feuer angezündet. Das Wetter war kalt in der Nacht. Am nächsten Tag sind wir nach Ungarn. Auch durch den Wald gelaufen. Ja, die Grenze zwischen Serbien und Ungarn geht auch durch einen Wald und da sind wir ungefähr 8 Stunden gelaufen bis wir die Grenzen von Ungarn erreicht haben. Und dann, ich weiß nicht, das ist ein Dorf in Ungarn. Ich hab vergessen wie das heißt. Von der Grenze nach die Hauptstadt. Budapest. Ja. Wir sind mit dem Taxi gefahren. Hier, durch den Wald, wir waren 5 Personen. Wir waren allein durch den Wald gelaufen, bis wir die Grenze erreicht haben. Und dann haben wir ein Taxi genommen bis Budapest. Ja, in Budapest haben wir mit einem Mann gesprochen. Er lebt in Budapest. Und er weiß viele Leute, die haben Autos und die nehmen die Leute im Auto nach Deutschland. Also direkt. Wir haben eine Nacht übernachtet in Budapest und am nächsten Tag sind wir nicht in einem Bus, aber in einem großen Auto. Wir sind 5 Personen. Wir sind in das Auto eingestiegen und im Auto waren 10 andere Leute. Zusammen also 15. Aber das Auto kann nur 8 Personen leisten. Ja, und wir waren 15. Wir sind in dieses Auto eingestiegen und dann direkt nach Passau. Also wir haben Ungarn und Österreich und dann Passau aber wir sind nicht in Österreich ausgestiegen sondern direkt nach Passau. Ungefähr 6 Stunden haben wir gebraucht. In Passau sind wir ausgestiegen. Es war in der Nacht. Der Fahrer ist wieder direkt nach Budapest zurück gefahren. Und wir wussten nicht was wir machen sollen. Wir haben das Navi angemacht und wir suchen nach einer Station von Zug oder Bahnhof. Aber wir haben ihn nicht gefunden. Und dann sind wir alle, die 15 Personen gelaufen. Autobahn. Neben der Autobahn und dann auf einmal zwei Polizeiautos sind gekommen. Die zwei Autos sind gekommen und sie haben gesagt: Was macht ihr hier? Und wir sagen: Wir sind gerade nach Deutschland gekommen und wir wollen zur Polizei. Und sie haben gesagt: Ok, wir gehen zur Polizei. Und in der Polizei haben uns fotografiert und dann kommt ein Bus. Und haben wir nach Deggendorf erreicht. Und in Deggendorf war großes Camp und wir sind dort geblieben. Das war letzter Punkt. Das war im Herbst 2015.

ABDULKADER

Escape

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This is Hama.

Then I went to the other town called Edlep.

So if this is Syria, here's Lebanon. Next to it is Hama. It's not by the sea, there is another city between the sea and Hama.

Then I went from Hama to Edlep. With the car.

And then fled from Edlep to Turkey. That was illegal. That wasn't legal.

Here, that is Antakir, from Antakir to Izmir. And I stayed there for a few days. No, no, I drove to Istanbul before and spent the night there with a friend of mine and then I went to Izmir. And from Izmir to Itamos,

Italimos... I don't know. An island of Greece. I don't know what it's called. I forgot about it. The name was very strange to me, very terrible

name. I don't have a good memory. So, this island. Here with the boat.

I stayed there one day to get a permit, a paper. So we can take a shower or buy a ticket to the ship. And we went to Athens by boat.

And then, from Athens to Macedonia, the Balkan country. Okay, and

from Macedonia to Serbia, by train. And from Serbia to... Slovenia,

or Croatia, which is first, no idea. Well, Croatia, I'm not quite sure, maybe the other way around. From Croatia to Slovenia. From Slovenia

to Austria and from Austria to Germany. That took 14 days and six

hours. Exactly like that.

That's all.

Hier ist Hama.

Dann bin ich die andre Stadt gefahren, die Edlep heißt.

Also wenn das so Syrien ist, hier ist der Libanon. Daneben ist Hama. Das liegt nicht am Meer, zwischen Meer und Hama liegt noch eine Stadt.

Dann bin ich von Hama bis Edlep gefahren. Und zwar mit dem Auto.

Und dann von Edlep bis Türkei geflüchtet. Das war illegal. Das war nicht legal. Hier, das heißt Antakir, von Antakir bis Izmir. Und dort bin ich ein paar Tage geblieben. Nein, nein, vorher bin ich nach Istanbul gefahren und dort hab ich mit einem Freund von mir übernachtet und dann bin ich nach Izmir gefahren. Und von Izmir nach Itamos, Italimos.... Keine Ahnung. Eine Insel von Griechenland. Ich weiß nicht genau wie die heißt. Ich hab vergessen. Der Name war sehr fremd für mich, sehr schrecklicher Name. Ich kann mir nicht gut merken. Also, diese Insel. Hier mit dem Boot. Dort bin ich einen Tag geblieben, damit ich eine Erlaubnis, ein Papier bekomme. Damit wir duschen gehen können, oder eine Karte für das Schiff kaufen können. Und mit dem Schiff sind wir nach Athen gefahren. Und dann, von Athen bis nach Mazedonien, das Balkanland. Ok, und von Mazedonien bis Serbien, mit dem Zug. Und von Serbien bis... Slowenien, oder Kroatien, was ist zuerst, keine Ahnung. Also Kroatien, ich bin nicht ganz sicher, vielleicht umgekehrt. Von Kroatien bis Slowenien. Von Slowenien bis Österreich und von Österreich bis Deutschland.

Das hat 14 Tage und 6 Stunden gedauert. Genau so.

Das war alles.

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