Rapid scanning of the image text does not reveal any key insights or conclusions. The text appears to be a detailed analysis of migration, identity, and trauma experiences of adolescent refugees. The document seems to be an academic paper discussing the multidimensional configuration of young people's identities against the background of their own experiences as refugees. The paper emphasizes the importance of understanding identity as a fixed and dynamic concept that permanently interacts with the world. The authors attempt to capture the individual layers in a way that allows for a dynamic to be created through the repetition of the concept in each context.

In terms of scenes, five different subject areas were crystallized. In order to enable this interpretive process, one must succeed in gaining a reflexive approach to the various aspects of life of the two brothers, in which the key stories and feelings of the two are made tangible in terms of scenes. For this purpose, five different subject areas were crystallized. In later threads, reference will be made to the different temporal and spatial dimensions through questions:

1. The perception of the situation in the present
2. The perception of the situation in the past
3. The perception of self in the past
4. The perception of self in the present
5. The perception of self for the future
6. Assumed situation in the future

The significance of the respective temporal and spatial framework should be measured on the basis of the scope of the respective portrayals and the intensity of the emotional and scene-based parts. In order to enable this interpretive process, one must succeed in gaining a reflexive approach to the various aspects of life of the two brothers, in which the key stories and feelings of the two are made tangible in terms of scenes. For this purpose, five different subject areas were crystallized. In later threads, reference will be made to the different temporal and spatial dimensions through questions:

A. School and training
B. Friendship and relationships
C. Family and marriage
D. Identity and culture
E. Flight and coping with trauma

**Insights concerning constitutive identity processes as a result of the biographical research**

The paper explores the relationship between the individual and the environment. It emphasizes the importance of understanding identity as a fixed and dynamic concept that permanently interacts with the world. The authors attempt to capture the individual layers in a way that allows for a dynamic to be created through the repetition of the concept in each context.
identity of the two brothers could be understood in terms of how it came about procedurally. In comparison, it was clear that both are consistent and meaningful, despite significant differences in their perception.

At this point, the assumption is disclosed that in people, it is not just a tabula rasa, which is confronted, entirely blank with the experience of one’s life. Moreover, Günther Bittner’s perspective of a protosubject is adopted, in which the assumption is made that unconscious working models are already formed from the primary experience of life, which are supported in the further course of life, so that on the basis of this primary and more subliminal consciousness other experiences are pre-sorted on a pre-reflective basis, something which, in moment of happening, have an impact on the perception of these experiences (cf. Bittner, 2011). The conscious reflection as such, is then already coloured by the perception of experiences that serve as a kind of staging of the subliminal protosubject which is affirmative and set in unnoticed and meaningful logical barriers. In many cases, particularly in an intense experience such as fleeing, the identifying references break apart, however they also open up a space for reflexive change. In connection with this, it seems as if such an external force would either shatter the identity references or even join them in its power, by rising up against the external circumstances. Both of these cases are represented by the two brothers and are meaningful and comprehensible. This model explains why nevertheless, despite apparently almost congruent biographies, the unconscious key incidents that reveal themselves through the scenic descriptions of the self-narrative impact in such a way, that one projects partly diametrical parts of the self.

Here a reflexive approach to the experienced can be in the two brothers, wherein the associative references to their own biography are neither established in the same form, nor to the same intensity. Both identities have their meaningful justification in the sense that they consistently bear the experiences of one’s own life. This is simply to us as proof that there cannot be a wrong or right related in connection with the understanding of identity. The relevant question for the work is whether it is more the reflection or the experience that has the character forming the identity. This answers to this are similar to those of Bittner, to the effect that both are parts which ultimately lead to an identity-based self-understanding of a person.

The experiences and moments of life flow through a person’s conscious and unconscious parts like a prism. Depending on this perspective formation of the sublimal that already exists, a unique identity breaks as an entirely individual form, where the aforementioned experiences pervade the individual. As such, in each person, the same experiences are fractured differently, as if they were in a different light, however also, this always depends on the existing awareness. Thus, in each most similar experience of the world, there are countless different experiences which in turn, are instrumental in forming identity.

As such, identity is not seen as rigid, but represents a positioning to the world, which very clearly shows that fleeing, as well as migration in general, is one of the most important experiences of life. The importance of reflection is expressed in dealing with the psychological traumas. Life cannot be regarded as a behavioural therapy which is liberated from its formal anchoring. Moreover, in cases of such deep-seated strains in terms of identity or mental strain, pedagogical and professional reflexive working is required based on gaining an understanding for their own lives (cf. Becker, 2000; Weiß, 2003 / 72013). It is just at this point that Gestalt pedagogy can used as an approach.

In terms of their emotional anchor, the key moments of a life are largely independent of cultural backgroungs as they capture dimensions of experience based on emotions. They are therefore communicable and also communicable across cultural boundaries, so that on the basis of a reflection on these key moments in life, it is possible to arrive at another, deeper understanding of these people. We observe this very clearly in intimate relationships. At the same level, in what is now a partly, enormously polarised society, we are able to do this for example, through a reconstruction of the biographies of refugees. Only this interplay between the self and the other breaks the boundaries, which unfortunately, still exist too often between society and the refugees.

The narrative of this age, as a result of reflection of the biographies and fates of refugees must also find a place in the understanding of our culture, just like all other blueprints that affect our social identity. We are not alone, and we should not pretend to be so, but instead reach out and give the refugees not only a physical space, but also provide an internal space in the understanding of our culture as well. This can apply to us as proof that there cannot be a wrong or right related in connection with the understanding of identity.

For psychoanalysis, the examination of this discourse provides an opportunity for the discipline to position itself in the public debate as a political science which, among the many loud voices of the age, raises its socio-critical voice. Even a return to revolutionary psychoanalysis and/or character analysis and/or vegetotherapy of Wilhelm Reich can help revitalise the socio-critical and subversive potential of psychoanalysis (cf. Peglau, 2013). In the discourse surrounding the refugees in German and European society, voices belonging to the field of depth psychology appear valuable and make sense. Psychoanalytic criticism in the discourse surrounding inclusion, which also includes people who fled, should not remain a blunted scalpel (cf. Bittner, 2016).

Of course, there are countless other questions that one can ask in this regard, and innumerable tasks that one would have to do. The important thing is to recognise the changes and movements in the global understanding of our age, not only as a wake-up call and a big job, but also, equally, as a great opportunity. This view is supported by a variety of people who perform important intercultural work and not run away from requirements, but set them. The work described here should be understood as a modest attempt to emulate these dedicated people.

REFERENCES


Opportunities and challenges for attachment

The world is becoming increasingly globalised, which sometimes causes people to feel an estrangment of their own identity. Here, education which solely relates to an own culture can no longer represent a suitable model for educating people, as a moral being based on an identity, as the responsibility/ personal responsibility of people also pushes beyond individually perceived cultural constructs into the entire world. In connection with this, Gestalt pedagogy is especially called for, because understood as humanistic pedagogy, it realises the objective of promoting responsibility/ personal responsibility. What is significant here is the fact that, in the face of globalisation we sometimes feel as if we know all about our surroundings, as it is our omnipresent in the media, yet we are partly filled with deep skepticism if we meet the ‘foreign’ in real life (cf. Waldenfels, 2006). Intercultural education is therefore asked to, and called upon to extend the understanding of self. The way in which this interplay can succeed is of great importance as naturally, it does not mean a break with the current constitution, but moreover, its extension, in the sense that a deep awareness of human rights is created, which has already been achieved for decades. Gestalt pedagogy is not only characterised interculturally, but also in terms of political education. In and through this discourse, pedagogical Gestalt studies can regain its political and socio-critical potential in the 21st century.