

## MIGRATION AND REFUGE

# RIGHTS WITHOUT BORDERS: SONGS WITHOUT BORDERS

**INTRODUCTION ON THE ORIGINS**

This educational proposal originates from the Connecting Worlds international project. Many teachers asked us to make the activities from the Connecting Worlds online platform available so that they could carry them out in their school centers, independently of the agenda of the online activity and of the cooperative process with other schools.

We have kept the interactive story, the storylines and the

content levels and have adapted the activities to the new context so that you can carry them out successfully.

We recommend you read this Educational Guide. It will provide you with clues to help you develop the different activities we suggest as well as ideas to delve deeper into certain aspects and subjects.

Further information at [www.conectandomundos.org](http://www.conectandomundos.org)

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# Summary of the interactive story, objectives and subjects

Everyone has the right to move around the world - something that human beings have done since the beginning of time. From time immemorial, thousands of people every day decide to embark on a journey to explore new places, searching for better jobs, new opportunities, etc. Many others do so fleeing from conflicts or situations which put at serious risk their lives and those of their loved ones.

Today, there are an estimated 60 million people throughout the world who have been forced to flee their homes – the largest figure recorded since World War II, according to United Nations. In recent years over 4 million people have fled Syria, escaping from a civil war, and the same happens in many other armed conflicts and situations of violence and extreme poverty that threaten people's lives.

Faced with this challenge - and within the framework of the Sustainable Development Goals - the international community has set itself the target of facilitating orderly, safe, and responsible migration and mobility of people through a series of measures which includes the implementation of planned and well-managed migration policies.

With the **Rights Without Borders** proposal we want to provide resources which allow addressing the causes underlying forced migration and the factors affecting people in movement, and also demand a greater commitment to human rights and people's safety, sustainable development and the prevention of violent conflicts which guarantee everyone's right to live a full and decent life and in peace.

## Objectives

- Bring to the surface the feelings and emotions experienced by those who are forced to leave their homes, families and places where they live.
- Analyze and understand the concept of “border” (visible and invisible) and, as far as possible, the types of borders existing today: geographical, political, social and emotional.
- Knowledge of people’s right to choose the place and country in which they want to live.
- Value diversity as a source of personal and social enrichment from a perspective of inclusive identities.
- Promote empathy and hospitality.

## Priorization of contents

- Visible and invisible borders
- Feelings and emotions of the people forced to leave their home, family and the place where they live
- Empathy and diversity as a source of enrichment
- The right to freedom of movement
- Why do people move?
- Rights violations
- What does migrant, refugee, etc mean? Collective imaginary

## The interactive story

- Nikolina is the daughter of a Croatian family who had to leave their home because of war and who now live in the US. Her family’s story will allow us to show that everyone has a migrant past.

# Methodological guidelines for the development of the activities

## My name is Nikolina Rights and Borders.

### Nikolina's story and classroom dialogue

Through the story – which is divided into chapters – we suggest a set of questions to facilitate student's understanding of what they read in class. We also suggest several other questions to promote reflection and dialogue on the feelings and emotions experienced by the different characters of the story in different situations.

Nikolina's story has a triple objective: establish bridges between the fictional story and students' reality; discover that throughout history, migration has been a fact of life and finally, take an empathic approach to the situation which millions of people around the world are going through. Many boys and girls only know of this reality through the media, which usually conveys negative ideas regarding refugees, migrants, etc. Through the story of Nikolina and her family, students will be able to discuss diversity and the right to be different, discover others based on respect, positive thinking and the richness provided by mutual learning.

Given the complexity of the concepts which appear in this subject, certain words are marked in red in the text. They are explained in the basic glossary of terms at the end of the activity. Further information can also be found in the links provided to specialized and more complete dictionaries.

### If we speak of identities

In the first chapter, Nikolina introduces us to her family and tells us about her origins, her present and her future. Like many of the girls and boys participating in Connecting Worlds, she was born in a specific city and a specific country, but her family comes from other places.

We recommend you pay attention both to the concept of identity and to the experiences of boys and girls – who are entering adolescence – and also to existing tensions. Following are two recommended readings to help you with this purpose: on one hand, an explanatory text on Amin Maalouf's *In the Name of Identity*; on the other, a reflection by Jaume Funes and Miquel Àngel Essomba on adolescent confrontation and migratory tensions.

*Each individual's identity is made up of a number of elements and of multiple affiliations. But while each of these elements may be found separately in many individuals, the same combination of them is never encountered in different people, and it is this that gives every individual richness and value and makes each human being unique and irreplaceable. Many people consider that an individual has one*

*overriding affiliation so much more important in every circumstance to all others. For some it is the nation, for others religion or class. But one has only to look at the various conflicts being fought out all over the world today to realize that no one allegiance has absolute superiority. In any case, we commonly recognize ourselves in the most outstanding allegiance, even when it is not the one we consider most determining. Identity isn't given once and for all; it is built up and changes throughout a person's lifetime. In fact, not many of the elements that go to make up our identity are already in us at birth; we acquire them. Because what determines a person's affiliation to a given group is essentially the influence of others: the influence of those about him together with the influence of those on the other side. Finally - Maalouf points out - identity is a question of symbols and, one could even say, of appearances. For this reason, symbolic elements – which go from language to myths, from literature to flags – have a special significant role in the whole question of identity.<sup>1</sup>*

### **Confrontations in adolescence and migratory tensions<sup>2</sup>**

*“Underlying most of the behaviors in adolescents and young adults is the rationale of the need for differentiation: not being mistaken for adults, not being considered an homogenous group. They need to make clear that they are not like us – adults - and that they are also very different from one another. The majority of their relationships are differentiating ones: grouping and ungrouping, ignoring or confronting others so as to clarify who they are and who they are not.*

*In the vast majority of cases, the differentiating statement uses elements of life styles. However, it often can resort to features which the adult society attributes special symbolic values. In some particular groups this can be, for example, national affiliation.*

*The presence of new “emigrated” diversities disrupts and repositions some of these confrontations. It is easy to reach a sort of “national pact” to identify the opposing side among the groups coming from abroad. “Africans” or “Asians” can suddenly turn into everybody's enemies.*

*When trying to identify educational challenges one should probably distinguish two large types of differentiating relationships between young adults: pure confrontation and exclusion.*

*Boys and girls “natives of the country” are solving most of their identity problems based on selective definitions and confrontations with those who, according to them, are not from the country. Working on these processes as aspects which are linked to life styles and tensions in coexistence relations makes it easier to prevent them from becoming exclusions with racist elements. They live immersed in a set of contradictions and uneasiness which easily divert towards the people they can pin “the blame” on.*

1. Drawn from *In the Name of Identity*, Amin Maalouf, 1999.

2. Source: Jaume Funes and Miquel Àngel Essomba, *Construint identitats. Espais i processos de socialització dels joves d'origen immigrat*. Fundació Jaume Bofill, 2004.

*However, the contrary is also true. The interrelation of confrontation makes us build identities according to how others see us. Adolescents with immigrant origins are what the other adolescents allow them to be and what they force them to be – at least as a reaction to isolation and exclusion. And they are also what adults (e.g., teachers) think they are. The differentiations which adults make are used and strengthened by the “native” adolescents, thereby amplifying their negativity charge.”*

## Let’s talk about walls

Through the story we introduce the concept of *border*. We will put the focus on natural borders: those which divide peoples anthropologically within vital spaces (e.g., lakes, rivers, mountains, mountain ranges, etc.) and will point out the elements built over time to overcome these obstacles (e.g., bridges, roads, etc.).

The photographs will help us talk about the walls we build (barbed-wire fences, wooden fences, walls, railings, grilles, etc.). We will discuss the purpose of walls and our need to feel protected and defended. We can also introduce the subject of visible and invisible walls: all these walls are visible, but there are other walls, other obstacles dividing people which we cannot see – e.g., distance, which we have overcome thanks to technological progress and transport such as airplanes, ships, train, highways, etc. There are also many other walls dividing people that we do not see: when we quarrel with a schoolmate, when we are not able to understand each other because we speak different languages or because of a generational gap, etc. Examples of cultural, social and economic borders will probably come up. No matter what examples they provide, it is essential we find ways or other examples to demystify the idea of “insurmountable obstacles” on the one hand, and on the other, to make evident that separation is unnecessary – that mixture represents life, richness, diversity and learning.

The concept of *political border* will probably appear soon. We will speak of borders as conventional lines which divide one country from another. While some borders are physically delimited with walls or barbed-wire fences, others are not. Countries agree on where they draw their boundaries and when one trespasses this boundary (the border) they are in the neighboring country’s territory.

Definition of border: *“The lines located at the limits of a specific region, be it a country, state or district, created with the aim of marking out the particular portions of land, air and water between neighboring regions. In addition to the territorial setting of limits, borders also establish the legal jurisdiction of a specific government over the different portions of land included within its territory, **and what happens outside this territory comes to be considered a problem of the neighboring country.”**<sup>3</sup>*

We provide this definition of border and highlight the last sentence in bold in order to emphasize the implicit message in these kinds of definitions. As a matter of fact, the objective of Connecting Worlds

3. Source: <http://conceptodefinicion.de/fronteras/>

and of any other educational proposal based on an education for development approach is totally opposed to this detached approach or disregard for the other, for the neighbor. This argument is summarized in the following sentence by Gimeno Sacristán: **“Educate in a way that nothing is strange to us”**.

### Aspects you must bear in mind when conducting the interview

Before conducting the interview students must be aware that some people might find it hard to talk about their origins, the reasons that made them leave, etc. These are very personal and private aspects. Therefore, make sure questions are made with respect and care. Even when the people interviewed are closely related to students, this might be the first time they speak about the reasons. Students must be well aware that making the decision to leave is not easy and that more than often, it is an act of generosity towards the family, towards the people who one cares most about. The interview is a way of counteracting certain messages which are completely harmful and false created around the reality of migrants and refugees.

### Why do people move around the world?

**Feelings and emotions of the people forced to leave their home, family and the place where they live.**

**Why do people move? Empathy and the richness of diversity.**

### How to share the interviews conducted at home

Where were you born?

.....

Where are your parents from?

.....

Where are your grandparents from?

.....

Has any of your family members ever lived somewhere else than where they live now?

.....

Do you know anyone who comes from another place? Where are they from?

.....

Why did they leave their country, city or town?

.....

How did they feel when they left?

.....

How did they leave? With whom?

.....

How did they feel when they arrived at the new place? Was it easy to adapt to living in a new place?

.....

Can you name a celebrity? Where is s/he from? Why do you like her/him?

.....

We will open the debate in the class in order to share the information regarding the first questions, and ask our students if they have been able to speak with someone who has lived in another country or region.

To collect the information we can make an enormous mural with packaging paper and divide the class into groups of five. Each group will share the information they collected and write it down on the mural:

- Place of birth of the family members
- Reasons for leaving their country, city or town
- Feelings when leaving
- Feelings when arriving to the new place

Once we have collected all the information, let students read it aloud so that everyone can draw their own conclusions about the reasons for leaving and the feelings and emotions these people experienced. Discovering first-hand experiences of people who are close to the students will help them view migration as an everyday natural fact.

### **Refugee, displaced person or migrant?**

This video will allow us to explain the difference between what we understand by refugee, migrant and displaced person. It will also help us see the reasons that cause people to move worldwide and analyze if they match the information we have collected in the interviews we conducted at home. Remember you may use the glossary at the end of this guide. Before watching the video it might be a good idea to bring out the concepts students already have in order to contrast them later.

After watching the video, divide into small groups and answer the following questions:

- According to the video, which are the reasons that force people to move? Do they match the ones we identified in the activity with our families?
- What is the difference between a refugee, a migrant and a displaced person?
- Are all refugees migrants?

## Talking about the value of diversity inside and outside the classroom

### Managing diversity in the education system:

*“Diversity outreach means keeping in mind that every society includes different cultures based on social class, ethnical group, gender, sexual orientation, territory and a great many other aspects. However, our schools prioritize –and at the same time hide – a culture of privileged objects, the culture of the dominant social minority: their way of speaking, of moving, of relating to each other, their hypocrisies, defects and virtues. However, we are diverse not only according to structural factors; we are also diverse as individuals: while some like painting, others are good in verbal expression, others have the capacity of organizing work teams and yet others are passionate about animals... and the list goes on.*

*At school we can learn the differences between thallophyte and bryophyte plants and at the same time, be unable to distinguish an elm tree from a Holm oak, or ignore where the food we eat comes from. Someone is in charge of making this arbitrary cultural selection and presenting it as the true and unique culture. And that is what children must memorize, regardless of whether this knowledge is relevant or not. A school which is open to diversity is a school which questions itself about such relevance.*

*Girls apparently do well at school: they obtain better results than boys, score better and there is a lower number of dropouts among girls than among boys. However, and in spite of this, girls end up commonly opting for certain university careers (education, nursing, psychology, medicine) and not for others (engineering in general). And all this ends up resulting in few women in high level posts. Does our school – and specially certain subjects – promote subtleness, reflection and creativity?*

*A school that aims to defend diversity outreach is a school which puts students’ voice at the heart of learning and school-life. The richness and immense privilege of having students with different interpretations of the world, who come from different kinds of families, from countless places across the world, who speak many different languages, who cook in an infinite variety of ways, etc., will never be able to surface in a school of silence. Girls and boys go to school bringing with them large amounts of knowledge and this knowledge must be our starting point if we want a quality school for all, capable of addressing diversity.”<sup>4</sup>*

*“Cultural diversity is a significant richness, an inherent resource of human beings which must be perceived and recognized as such. There is indeed no system of values between cultures: they are all equal in dignity and rights, regardless of the number of people belonging to them or the extension of the territories in which they flourish. Our world is essentially a synchronicity of cultures – it is their coexistence*

4. Source: “La gestión de la diversidad en el sistema educativo”, Rafael Feito Alonso, full professor of Sociology at the Universidad Complutense de Madrid. CIP-Ecosocial – *Boletín ECOS* no. 8, August-October 2009.

*and plurality which make up humanity. There is a pressing need to place this seedbed of cultures in a prominent place within our global response to the passing of time, i.e., to development.*

*This is the message conveyed in the UNESCO World Report, Investing in Cultural Diversity and Intercultural Dialogue. (...) There are all types of links between cultural diversity and the environment; economy, education and health; between cultural diversity and climate change; safeguarding our heritage, our languages, the access to resources and improved well-being, and these connections make it impossible to take an interest in a specific subject without taking into consideration the scope of cultures and their diversity.*

*We must move forward and reverberate this message so that it translates, at a global level, into our everyday reality, into the decisions and initiatives put forward by governments, political leaders, the private sector and civil society. By establishing multiple collaboration relationships, UNESCO is determined to put cultural diversity at the core of development projects and to make respect for this diversity become not only the basis for the dialogue between cultures, but also a tool which works for peace.”<sup>5</sup>*

## **Challenges in Multicultural Contexts. Intercultural Competences and Conflict Resolution**

*“The quality of the relationship facilitates reciprocal knowledge and understanding. To know which frame of reference “the other” has we do not need to turn to Ethnology or Anthropology encyclopedias - even though that would surely be useful. What we need to do is focus on the person standing in front of us and consider them a valuable source of information. As the saying goes “every person is a world” – we must not forget that every person has their own model within that common cultural frame of reference. We mention this because we frequently make the mistake of considering that knowledge about other cultures is enough to understand people from such cultures.*

*Obvious as it may seem, we must not forget that respect is a key factor in establishing a good relationship with someone – whatever their culture or social origins. And we must broaden this respect so that it covers the person’s world model, their values and way of being and positioning in life. It is not necessary that we agree with the person; we only need to show them that they have the right to be respected.*

*This initial respect is necessary - even when we do not agree with certain cultural aspects –so that we can build trust with the other person, so that both of us can feel at ease and open ourselves to dialogue and exchange. If we want to achieve this we must put into practice our communicative skills and capabilities, rather than the knowledge we may have of their culture. We already develop these skills in our social and professional life - all we need to do is adapt them to people from other cultures.*

5. Source: <http://www.unesco.org/new/es/culture/resources/report/the-unesco-world-report-on-cultural-diversity>

*Our most faithful ally is observation: being able to understand the verbal and non-verbal information that the person standing before us conveys. What emotions do they express and how do they express them? (do they look normal or is there something shocking?). How do they move and occupy their space? At what distance do they feel comfortable? (is it the same distance you need to feel at ease? or are they too close? or too far?). How do they convey their message? (do they show their disagreement or on the contrary, are they conciliatory?). Pay attention to these aspects. They help us adapt ourselves in order to be in tune with the other person and build on trust. It is convenient that we ask about the things we do not understand; the other person will provide us with the exact information we need to understand those things we are not capable of understanding within our frame of reference – sparing ourselves the interpretation effort and the risk of getting it wrong.<sup>6</sup>*

## Everyone has rights

**The right to freedom of movement.**

**The right to asylum.**

**Rights violations.**

**Safe and legal routes.**

**Analysis of the collective imaginary: person without papers, illegal, refugee, etc.**

## Let's talk about empathy. Malak, Lidia, Saja, Asia and Princesa's stories

Empathy is the capacity of putting oneself in somebody else's shoes; of listening to and understanding another person. This position requires three basic ingredients: active listening, understanding the feelings of the other and accepting them without judging.

Every group will work on the story of a girl or a woman who has been forced to flee from her home and must fill out the card.

The objective is that the groups discover first-hand who these girls and women are and what they are going through, on the one hand; and on the other, that they put themselves in their shoes and empathize with them in order to understand the feelings and emotions they have expressed through their stories. At the same time, students should be asked to imagine where these people will be in a few years' time. This is a good projection exercise which will bring us closer to these stories and help us make these experiences ours.

## Let's talk about empathy: imagine you were forced to flee your home

Through the game suggested by Uncle Pavel, students will have to imagine how they would feel if they were forced to leave their homes unexpectedly, taking with them only what is essential.

First of all, having to make a decision about what things are essential generates tension and anxiety, feelings which will bring students closer to what the characters experienced. In this way, they start to put themselves in their shoes in order to understand what people feel when they are forced to leave their homes unexpectedly.

6. Source: <http://www.gitanos.org/publicaciones/retoscontextosmulticulturales/interaccion.pdf>

The activity is carried out in small groups.

- Comment in small groups about the things you have chosen to take with you.
- Did you choose the same things? Why did you choose them?
- How do you think you would feel if something like this happened to you? How do you think people who are forced to leave their homes feel?

When we share the information in the class we will listen to the other groups' opinions in order to reach a consensus and write down the conclusions.

### The right to refuge

Through the *Right to Refuge* video students will discover that 60 million people worldwide have been forced to flee from conflict and several million more have fled from poverty, inequality and climate change. Uncle Pavel's request for asylum serves us as an excuse to analyze and reveal how people's rights are being violated. The video shows us campaigns and denounce actions that are being carried out worldwide.

After watching the video they will divide into small groups and answer the following questions:

- What is the right to asylum?
- Why do they speak of safe and legal routes? Do you know what this means?
- Why do they say that people's rights are being violated?

To a great extent, this activity builds up on the information provided by the media. We must also pay attention to legal frameworks such as the **1951 Geneva Convention relating to the Status of Refugees and the 1967 New York Protocol** which, since their endorsement, have allowed protecting millions of refugees across the planet. Both documents clearly spell out who a refugee is and the type of legal protection, other assistance and social rights a refugee is entitled to receive. In this sense, the **Universal Declaration of Human Rights** is equally vital.

Further information at: <http://www.unhcr.org/who-we-help.html>

## Rights without borders

**Feelings and emotions of the people forced to leave their home, family and the place where they live.**

**Why do people move?**

**The right to freedom of movement.**

**Commitment letter: what about us, what can we do?**

## Collaborative work

We suggest writing together three verses for a song. The lyrics must reflect the contents they have worked on and all the things they have learned in each chapter.

In order to carry out this activity in a collaborative manner, here are some ideas you may find useful:<sup>7</sup>

- Establish the activity's goals and objectives in a way that students are motivated and feel committed when working to achieve them.
- Organize students into teams or small working groups of 4-5 members and make them responsible for completing different tasks or functions. Try to make groups which are diverse in a broad sense with a balanced number of girls and boys. The more the different talents, views and sensibilities in each group, the richer the resulting experience will be.
- Encourage communication and mutual respect. Students must be open to sharing their ideas and knowledge, in a confident and fearless way, and keep their minds open to the contribution of others. If deemed necessary, you can establish rules for dialogue and even determine the frequency and the means of communication so that they learn to collaborate.
- Guide or facilitate the activity letting students take on their responsibility in a way that encourages them to develop their own projects or ideas. Clearly define the steps and processes they can follow to complete the tasks they have been assigned, planning and organizing themselves and defining everyone's involvement.
- Structure the process into several phases and set aside time periodically to review how the activity is being carried out.
- Encourage creativity both in written and visual form.

## Structure of cooperative learning<sup>8</sup>

Cooperative learning is about working together to achieve common goals. If I learn, you learn and all of us learn. In such a learning context, the members of a group seek outcomes that are beneficial to themselves and beneficial to all other group members. Cooperative learning basically consists in the didactic use of small working teams in which students work together in order to maximize both their own learning and that of their teammates (Johnson, Johnson and Holubec, 1999). There is much more to cooperative teams than merely a group of individuals working together. A group of students make up a cooperative team when the following conditions are met:

- They are strongly linked (they belong to one same team, pursue the same goals, etc.).
- Their relationship is based on equality among the members of the group – nobody feels superior to the rest, all members are valued and feel valued by their teammates.

7. Source: <http://www.aulaplaneta.com/2014/11/03/recursos-tic/diez-consejos-para-aplicar-el-aprendizaje-colaborativo-en-el-aula>

8. Source: <http://www.orientacionandujar.es/wp-content/uploads/2013/06/El-Trabajo-Cooperativo-como-Metodolog%C3%ADa-para-la-Escuela-Inclusiva.pdf>

- There is a positive interdependence among the members of the group; what affects one member of the team is important to the rest of the team.
- The relationship between students is not based on competitiveness, but rather on cooperation and mutual accountability; helping their teammates is beneficial to themselves and to all of the team.

### We commit ourselves

At the end of chapter 4 it is the moment to look back and review everything we have shared and discovered. It is the moment to ask ourselves what we can do to contribute to changing this unfair situation in our close environment – what every boy and girl can do within the school, their families, the neighborhood, etc.

*“Freire said that reading the word and reading the world go together because, essentially, a critical and emancipatory education implies providing young students with the skills and abilities they need to rebuild their cultural and social reality starting from their own experience, in a less-biased and more contrasted way.*

*Schools have the option of silencing students or else of helping them become critical and active citizens. An emancipatory education seeks to educate responsible citizens starting from their experiences, their problems and needs, their voices; help them observe, discover and interpret critically the different contexts in which they develop themselves. It is about making school practice relevant, make sense and encourage commitment.*

*Schools are places where changes can be generated and imply social transformation. Even though this practice is not widespread, there are already experiences which develop research skills and meaningfulness, critical interpretation within a dialogic process, and which promote changes towards a more participative curriculum and more democratic schools.”<sup>9</sup>*

## Songs without borders

This final chapter suggests participating in a collective action: **tearing down the “Unfairness Wall”**. It is a good moment to get other class-groups in the school, families, etc. involved.

During this action – in which you can get the whole school involved – you can show others the work you have been doing during the different chapters, as well as the solutions and endings the class-group has made. We suggest you hang your commitment letter somewhere visible in your school so that everyone can see it.

We encourage you to take photographs of the act in which you tear down the “Unfairness Wall” and to share them on social media with the hashtag #DerechosEnMovimiento.

9. Source: Intermón-Oxfam, “Lectura crítica, justicia y solidaridad: enseñar en la escuela a leer el mundo y concienciar” in *Pistas para cambiar la escuela*.

# Recommended reading list

**Let's talk about rumors, myths and facts... and about facts that do not make the news<sup>10</sup>**

## **Myths**

### **Refugees are a European problem**

In fact, Europe only shelters 6 percent of the world's refugees, in comparison to 39 percent taken in by the Middle East and North Africa and 29 percent by the rest of Africa. The majority of Syrian refugees are in neighboring countries (Turkey, Lebanon, Jordan and Iraq). Even when over a million refugees arrived in Europe by sea in 2015 this only represents 0.3 percent of the continent's total population.

### **Refugees are not desperate. They are the ones who choose to migrate**

By definition, refugees are people who flee from violent conflict or persecution. They make use of their legal right to asylum, enshrined in the Universal Declaration of Human Rights and a right you would also be entitled to if you had to flee from a war. The great physical dangers to which refugees are exposed when they flee reflect the gravity of the situation they face. Migrant is a broader category which includes people who move for economic reasons and also people who flee from natural disasters, hunger and poverty.

The EU has tried to justify – particularly through the media – its increasingly tough migration policies claiming that Europe is being forced to take care of a larger number of refugees and migrants than it should. There is also a prominent claim that the vast majority of people who are entering Europe through irregular means are economic migrants.

### **The majority of refugees are young, healthy and strong men.**

According to UNHCR, more than 75 percent of Syrian refugees are women and children. Women and children account for more than half of all refugees arriving in Europe.

### **Refugees take away jobs from the native population of their host countries.**

Refugees create jobs. According to research carried out by the Organization for Economic Cooperation and Development (OECD) refugees expand national markets and create a new job for every job they occupy. In some countries refugees have been responsible for almost one third of the country's economic growth between 2007 and 2013.

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10. Source:

<http://www.unesco.org/new/en/communication-and-information/resources>

<https://www.amnesty.org/en/what-we-do/people-on-the-move/>

### **Refugees exploit the welfare system**

Most refugees contribute more to public funds than what they receive from them. Research carried out in the UK, Canada, Germany, Greece, Portugal and Spain shows that refugees are less or equally dependent on public funds than the native population.

### **Refugees and migrants bring terrorism**

The vast majority of the main terrorist attacks that were committed these past years were carried out by citizens born in the countries where the attacks were committed. In words of the UN High Commissioner for Refugees, Antonio Guterres: "It's not the refugee outflows that cause terrorism; it is terrorism, tyranny and war that create refugees". Creating divisions between people and encouraging hate between groups is part of the strategy of terrorism.

### **Developed countries are already crowded and can no longer take in more people**

There is a decline in population in most developed countries and migration could be key to counteract this fact. Refugees and migrants can maintain population rates and provide a base of people of working age to contribute to the pensions of an increasing number of retired people.

## **Facts**

Most of the world's refugees do not leave their region. By the end of 2013 the countries that took in the largest number of refugees were Pakistan, Iran, Lebanon, Jordan, Turkey, Kenya, Chad, Ethiopia, China and the US.

In 2013, 48 percent of all people entering by irregular means and 63 percent of all people entering by irregular means by sea came from Syria, Eritrea, Afghanistan, Somalia and countries devastated by conflicts and with widespread human rights violations. Most of the people who flee these countries do so fleeing violence or persecution and are, in principle, people who need international protection.

According to data by the International Organization for Migration (IOM) and the UN High Commissioner for Refugees (UNHCR), between January and September of 2015 over 3, 200 people died trying to reach Europe. Even if Syria represents the greatest global refugee crisis, it is not the only one. In Africa, people flee from conflicts and persecutions in countries such as South Sudan, the Central African Republic, Nigeria, Burundi, Somalia, Ethiopia, Sudan and the Democratic Republic of Congo. It is estimated that there are three million refugees in Sub-Saharan Africa alone. In Kenya we find Dadaab, the world's largest refugee camp set up in 1991 and which in May 2015 included more than 350,000 people.

### Facts that do not make the news

The positive benefits migrants bring with them, including skills, resources and diversity rarely make the news. According to the World Bank, international migration is good because workers can move to places where they are most productive. And the money migrants send home to developing countries (known as 'remittances') is worth three times more than what governments spend on development aid – an estimated US\$404 billion in 2013.

### Dangerous journeys

In their attempt to escape from desperate situations, refugees and migrants put their lives at risk in dangerous journeys. This is happening in the Mediterranean Sea, but also in South-East Asia. In the Balkan route, refugees and migrants face arbitrary detentions, abusive behavior by security forces, sexual abuse, exploitation by traffickers, deportations and even death. In Central America thousands of people who make their way to and across Mexico every year are kidnapped, raped or killed in one of the world's most dangerous journeys. During the journey they are exposed to abusive behavior by public workers of migration services, police agents, soldiers, human traffickers and criminal gangs.

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### Basic structures for cooperative learning

Basic cooperative structures can be used for different purposes during the different moments or sequences of the Didactic Unit (DU). Before starting a DU they can help us learn about students' prior ideas regarding the contents we will be working on. At the beginning of the DU they can help us assess whether students have fully understood an explanation or a video we have shown. During the DU they can help us carry out the activities we planned and can help students make use of the skills and abilities related to the contents we have worked on. At the end of the DU they can serve to recapitulate and summarize the contents.

Structure	Before the DU	At the beginning of the DU	During the DU	At the end of the DU
<b>Shared Reading</b>	“Refresh” the ideas on the subject we will be working on based on a text.	Introduce a subject based on a text.	Ensure the comprehension of a text which will be the base for the exercises they will have to carry out later.	Ensure the comprehension of a text which summarizes the contents of the subject they have worked on.
<b>1-2-4</b>	Know students’ prior ideas on the subject we will be working on.	Check that an explanation has been understood.	Resolve problems, answer questions, do exercises, etc. on the subject we are working.	Answer questions or write down sentences to summarize the main ideas of the subject we have worked on.
<b>Rotating Sheet</b>	Know students’ prior ideas on the subject we will be working on	Check that an explanation, a text, etc. has been understood.	Resolve problems, answer questions, do exercises, etc. on the subject we are working	Answer questions or write down sentences to summarize the main ideas of the subject we have worked on.
<b>Three-Minute Stop</b>	Remember and expose ideas connected to the subject we will be working on.	Pose aspects they want to know about the subject we are starting to work on.	Pose questions and doubts about the subject we are working on.	Pose questions or doubts at the end, after having gone over the subject in teams.

P. Pujolàs and J. R. Lago (coord.), Proyecto PAC: Programa CA/AC (“cooperar para aprender / aprender a cooperar”) para enseñar a aprender en equipo, Laboratorio de Psicopedagogía de la Universidad de Vic.

**Shared Reading:**<sup>11</sup> reading a text can become a shared activity by reading it in teams. E.g., in a team of four students, a member of the team starts reading the first paragraph. The rest of members must pay attention because when s/he finishes reading, the next person (e.g., clockwise) must explain what s/he has heard or summarize it, while the rest of the team must check to see whether the explanation is correct and whether they agree with it or not. After that, the following student (the one who has summarized the first paragraph) starts reading the second paragraph and the third person must summarize it, while the rest (the fourth and the first) check whether the summary is correct or not. This goes on until they finish reading the whole text.

**Structure 1-2-4:**<sup>12</sup> the teacher poses a question to the group, e.g., to check to what extent students have understood his or her explanation or to put into use something just said. Each student is provided with a three-squared template (with “situation 1”, “situation 2” and situation 4” in each square) where they will write their answers. In their teams, ideally of four members, each student individually (“situation 1”) starts by thinking about the correct answer to the question posed and writing it down in the first square. Then, they get into pairs (“situation 2”) and exchange answers and comment on them, and they combine their answers to make one of the two,

11. Structure designed by María Jesús Alonso, of the Los Angeles Public School in Miranda de Ebro (Burgos); M. J. Alonso and Y. Ortiz, 2005, pg. 63; see also Pujolàs, 2008.

12. Adapted from <http://www.cooperativelearning.com>

and write it down in their second square. Finally, after comparing the answer of both pairs, the whole team (“situation 4”) combines their ideas and writes the best answer to the question posed.

**Rotating Sheet:**<sup>13</sup> the teacher gives the teams a task (a list of words, writing a story, a list of the things they know about a specific subject to discover their prior ideas about it, a sentence which summarizes a fundamental idea they have read or the subject they have been working on, etc.) and in their teams, they take turns to write their part or contribution in a “rotating” sheet, and then pass it on to their teammate, clockwise, until all the members of the team have participated.

**Three-minute stop:**<sup>14</sup> enables structuring the activity the group is carrying out in a specific moment, facilitating the participation and interaction of students. After having explained something to the class, when the teacher asks openly if anyone has any questions or doubts there is generally little or no participation – and when there is, it is always by the same students (the extrovert ones). The shy and more introvert students rarely participate or do so only when they are questioned directly. In order to avoid this, the teacher can interrupt the explanation every now and then with a three-minute stop (or the time s/he considers adequate), so that every team can think and reflect on what has been explained, and pose two or three questions or doubts about aspects which are not completely clear to them. Once the three minutes are over, every team’s spokesperson poses a question or doubt – one per team each time - out of the three the team has suggested. Similar questions and those which have already been posed by another team are omitted. When all questions have been made, the teacher continues with the explanation until the next three-minute stop.

**Pencils in the middle:**<sup>15</sup> the teacher gives every team a piece of paper with the same number of questions or exercises as members in the team (usually four) related to the subject they are working on. Each student individually will work on one question or exercise:

- The student must read aloud the question or exercise and will be the first to give his/her opinion on how to answer the question or do the exercise.
- Next, s/he will ask for the opinion of the teammates, following a specific order (e.g., clockwise), making sure all of them contribute with information and express their opinion.
- Based on the different opinions, they will discuss these together and choose the best answer.
- Finally, they will check to ensure that all of them understand the answer or the exercises they have chosen together and that they will be able to write down the answer or do the exercises in their workbooks.

13. Adapted from Spencer Kagan, see also Pujolàs (2008).

14. Adapted from <http://www.cooperativelearning.com>

15. Structure adapted from Spencer Kagan by Nadia Aguiar Baixauli, from the Learning Resource Center (CRA) “Río Aragón”, in Bailo (Huesca), and María Jesús Tallón Medrano, of the pre-school and Primary School “Puente Sardas” in Sabiñánigo (Huesca).

You must decide on the order of the questions or exercises. In their teams, they take turns to read their question/exercise aloud. During this time, when each student expresses their opinion and they speak together on how to do the exercise or which answer is correct, they put their pencils or pens in the middle of the table indicating that it is time to listen and speak; they cannot write. Once they have finished talking and everyone knows the answer or what they have to do, it is time to grab their pencils and start writing. Now it is time to write and they cannot talk. Later, they put their pencils or pens in the middle of the table again and the next student reads the following question or exercise.

**The word game:**<sup>16</sup> the teacher writes a few key words on the blackboard related to the subject they are working on or have just finished working on. Each team, generally made up of four members, must write a sentence with the key words – one sentence for each word – or try to express the idea “underlying” those words.

To make it easier, they will write down the sentence on a small piece of paper (a third or a quarter of a page). Then, in order, each student shows their teammates the sentence s/he has written and they must correct it, add to it, improve it, etc. They must “make the sentence theirs” in a way that the sentence becomes a collective one and ends up belonging to the whole team and not only to the person who first wrote it.

If there are more than four key words, the process is repeated following the same structure until there is one sentence duly supervised by the whole team for each of the key words. The team must then put the sentences in order on the table, following logical criteria with the aim of achieving something similar to a diagram-summary or a conceptual map of the subject.

When the teacher has approved the selected order, they must number the sentences and, in pairs and by turns, write out the sentences and produce a copy for each of the members of their team.

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16. Adapted from Spencer Kagan (1999).

# Glossary

**Asylum:** protection or refuge granted by a State to a non-national person which it recognizes as a refugee. The recognition of the right to asylum leads to the provision of the permits needed to be able to live and work in that state.

**Asylum Seeker:** a person who has applied for legal recognition as a refugee in another country and is waiting for a decision on their application.

**Displaced Person:** as happens with refugees, a displaced person is someone who flees their State or community due to fear for his or her life. The difference between them is that a displaced person does not cross borders but looks for a safe place within his or her own country.

**Emigration:** the act of leaving a state to settle in another. International laws on human rights set out everyone's right to leave any country, including one's own. Only under certain specific circumstances a State can impose restrictions on this right. The prohibition to leave a country usually is the result of a legal mandate.

**Family Reunification:** a legal instrument whereby family members separated through forced or voluntary migration regroup in a country other than the one of their origin. This measure improves the quality of life and social and economic situation of the family.

**FAO:** the Food and Agriculture Organization of the United Nations was established in 1945. It is one of the UN's largest specialized agencies. Its main objective is to defeat hunger across the world by striving to achieve widespread food security, increased levels of nutrition, improved agriculture productivity and conditions of rural populations, and contributing to the expansion of world economy.

**Immigration:** Process by which non-nationals enter a country with the intention of settling in it.

**Immigration:** Process by which non-nationals enter a country with the intention of settling in it.

**Involuntary or Forced Repatriation:** The return of refugees to the territory of their State of origin induced by the creation of circumstances which do not leave any other alternative. Repatriation is a personal right (unlike expulsion and deportation which are primarily within the domain of State sovereignty) and, as such, neither the State of nationality nor the State of temporary residence or detaining power is justified in enforcing repatriation against the will of an eligible person, whether refugee or prisoner of war. According to contemporary international law, prisoners of war or refugees refusing repatriation, particularly if motivated by fears of political persecution in their own country, should be protected from refoulement and given, if possible, temporary or permanent asylum.

**Legal and Safe Routes:** set of tools and provisions to protect the rights of people who are forced to flee their countries because of armed conflicts, persecution, poverty, etc. They include the schemes of resettlement, subsidiary protection and family reunification.

**Migration:** the movement of people either across an international border, or within a State. It is a population movement, encompassing all types of movements of people, regardless of its size, composition or causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes.

**Refugee:** a person who is compelled to leave their country owing to fear of persecution for reasons of race, religion, nationality and political opinions among others. This definition also includes people fleeing from armed conflict or generalized violence. Being granted the status of refugee includes the following: authorization for residence, expelling travel and identity documents and authorization for work.

**Refugee Camp:** refugee camps are temporary settlements built to host groups of people who have been forced to flee their homes and search a better place where to begin anew. People living in a refugee camp not only need a place where to sleep; they also need food and medical assistance. Displaced people arrive at refugee camps with different needs. Their situation is sometimes solved within a short period of time, but many people have to stay in the camps for years. For example, Kosovo refugees stayed in a refugee camp in Albania only three months, whereas Somali refugees are living in camps in Kenya since 1991 and have built throughout these years a real community with the common needs of any city which requires a specific management.

**Repatriation:** The personal right of a refugee or a prisoner of war to return to his or her country of nationality under specific conditions laid down in various international instruments (Geneva Conventions, 1949 and Protocols, 1977, the Regulations Respecting the Laws and Customs of War on Land, Annexed to the Fourth Hague Convention, 1907, human rights instruments as well as customary international law). The option of repatriation is bestowed upon the individual personally and not upon the detaining power. In the law of international armed conflict, repatriation also entails the obligation of the detaining power to release eligible persons (soldiers and civilians) and the duty of the country of origin to receive its own nationals at the end of hostilities.

**Resettlement:** a tool which protects refugees. A person is resettled when a country other than the one they arrived to when they left their country of origin grants them settlement. The existence of this tool responds to the fact that the first place to which a refugee arrives is sometimes not able to guarantee the refugee's security and integrity, because the state cannot face the arrival of a great number of refugees in a short period of time or because another country (the country that has granted resettlement) offers better possibilities for the social integration of the refugee person. Resettlement can

represent the last resort for particularly vulnerable people such as children, sexually abused women and people with disabilities.

**Residence Permit:** a legal document issued by the competent authorities of a State to a non-national, confirming that he or she has the right to live in the State concerned.

**The 1951 Geneva Convention relating to the Status of Refugees and the 1967 New York Protocol:** legal base which, since their adoption, have allowed protecting millions of refugees across the world. Both documents clearly spell out who a refugee is and the type of legal protection, other assistance and social rights a refugee is entitled to receive.

**Universal Declaration of Human Rights (UDHR):** this milestone document was proclaimed by the United Nations General Assembly in Paris on December 10, 1948 in the resolution 217 A (III). Across its 30 articles it sets out the fundamental human rights based on the San Francisco Charter (June 26, 1945). The declaration is based on the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family, without distinction of any kind such as nationality, place of residence, sex, national or social origin, color, religion, language or any other condition. Everyone is entitled to the same rights, without distinction. These rights are interrelated, interdependent and indivisible.

**UNHCR:** the Office of the United Nations High Commissioner for Refugees was established on December 14, 1950 by the UN General Assembly. The agency is mandated to lead a co-ordinate international action to protect refugees and “stateless” people and resolve their problems worldwide. It works to ensure that everyone can exercise the right to seek asylum and find safe refuge in another state. It also identifies long-lasting solutions for refugees, such as voluntary return in safe and decent conditions, local integration or resettlement to a third country.

**Voluntary Return:** The return of eligible persons to their country of origin on the basis of freely expressed willingness to such return.

**Work Permit:** a legal document issued by a competent authority of a State giving authorization for employment of migrant workers in the host country.

**Work Permit:** a legal document issued by a competent authority of a State giving authorization for employment of migrant workers in the host country.

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Source:

Amnesty International: <https://www.es.amnesty.org/en-que-estamos/campanas/yoacojo/glosario-de-terminos/>  
International Organization for Migration (IOM), basic glossary: [http://publications.iom.int/system/files/pdf/imL\\_7\\_sp.pdf](http://publications.iom.int/system/files/pdf/imL_7_sp.pdf)

# Complementary resources

## Forced migrations and refugees. Resources to work in the classroom:

### **UNICEF, *Unfair Tales: The Story of Ivine and Pillow*,**

[https://www.youtube.com/watch?v=3scOr\\_d9Dwo](https://www.youtube.com/watch?v=3scOr_d9Dwo)

### **UNHCR Mexico, stories for kids,**

<http://culturacolectiva.com/7-cuentos-infantiles-que-te-acercaran-a-la-realidad-de-los-refugiados/>

### **#ABPRefugiados**

Interdisciplinary project to work on the subject of refugees and migrants.

Set of documentary resources, short-films, cartoons, interactive graphics, photographs, proposals for young adults literature, working activities in foreign language, etc.

<http://abprefugiados.blogspot.com.es/>

## Forced migrations and refugees. Resources for teachers:

### **Interesting websites:**

[www.amnesty.org/en/](http://www.amnesty.org/en/)

<https://www.proactivaopenarms.org/en>

<http://www.doctorswithoutborders.org/>

### **CEAR, *Access to Protection: a Human Right - Abstract***

[http://www.cear.es/wp-content/uploads/2013/07/TRIPTICO-FINAL\\_EN1.pdf](http://www.cear.es/wp-content/uploads/2013/07/TRIPTICO-FINAL_EN1.pdf)

### **UNHCR, *Global Trends: Forced Displacement in 2014***

<http://www.unhcr.org/statistics/country/556725e69/unhcr-global-trends-2014.html>

### **Oxfam, *Right to a Future: Empowering refugees from Syria and host governments to face a long-term crisis, November 2015***

<https://www.oxfam.org/en/research/syria-refugees-right-future>

### ***Veinte reflexiones de una emigrante***

<https://youtu.be/671xpkNk29c>

### **Itziar Ruiz-Giménez, *En Europa hay una batalla sobre quién tiene derecho a tener derechos*, *Ágora***

<http://www.agora-revistaonline.com/single-post/2016/04/18/ENTREVISTAS-Itziar-RuizGim%C3%A9nez-En-Europa-hay-una-batalla-sobre-qui%C3%A9n-tiene-derecho-a-tener-derechos>

## Diversity and Interculturality

**Carbonell, F., *Decálogo para una educación intercultural*, Cuadernos de Pedagogía, 290. Barcelona: Ed. CISSPRAXIS SA, 2002.**

**Casanova, M. A., *La interculturalidad como factor de calidad en la escuela*, in Soriano (coord.), *La interculturalidad como factor de calidad educativa*, Madrid: La Muralla, 2005.**

UPD VI – IMELSA, *Guía de gestión de la diversidad cultural y la convivencia*,

<http://www1.ocupacio.gva.es:8084/adiant/mediateca/general/guia-didactica-de-Gestion-de-la-diversidad-cultural-y-la-convivencia.pdf>

**Fernando Relinque Medina and Nidia Gloria Mora Quiñones, *Interculturalidad y gestión de la diversidad. El reto de la nueva sociedad*, Junta de Andalucía**

[http://www.juntadeandalucia.es/export/drupaljda/interculturalidad\\_gestion\\_diversidad.pdf](http://www.juntadeandalucia.es/export/drupaljda/interculturalidad_gestion_diversidad.pdf)

**UNICEF y Ministerio Educación Perú, *La interculturalidad en educación***

[http://www.unicef.org/peru/\\_files/Publicaciones/Educacionbasica/peru\\_educacion\\_interculturalidad.pdf](http://www.unicef.org/peru/_files/Publicaciones/Educacionbasica/peru_educacion_interculturalidad.pdf)

**Ministerio Educación Perú, *Guía metodológica de “Transversalización del enfoque de interculturalidad en programas y proyectos del sector gobernabilidad”. Programa Buen Gobierno y Reforma del Estado***

<http://centroderecursos.cultura.pe/sites/default/files/rb/pdf/Guia%20metodologica%20de%20transversalizacion%20del%20enfoque%20de%20interculturalidad.pdf>

**Generalitat de Catalunya, Education Department. *Intercultural Education. Students from other countries***

<http://xtec.gencat.cat/web/.content/projectes/alumnat-origen-estranger/suport-linguistic-social/publicacions/quadern-SLS-educacio-intercultural.pdf>

**Generalitat de Catalunya, Departament d'educació. *Educació intercultural. Projecte de convivència i èxit educatiu. Setembre 2014***

<http://xtec.gencat.cat/web/.content/alfresco/d/d/workspace/SpacesStore/0063/905e9278-9ca1-4768-afb2-09c9c6288759/intercultural.pdf>

## Emotional Management

**Rafael Bisquerra, Psycho-Pedagogical Assessment Group of the University of Barcelona University**

<http://www.ub.edu/grop/en/>

**10 Películas Sobre Inteligencia Emocional y Social**

<http://habilidadsocial.com/peliculas-inteligencia-emocional-y-social/>

**Global Citizenship: [www.kaidara.org](http://www.kaidara.org)**

**Oxfam-Intermón, *Centros educativos transformadores: ciudadanía global y transformación social*. Barcelona, Editorial Intermón-Oxfam, 2012**

[www.kaidara.org/es/centros-educativos-transformadores](http://www.kaidara.org/es/centros-educativos-transformadores)

**Oxfam-Intermón, *Pistas para cambiar la escuela*. Barcelona, Editorial Intermón-Oxfam, 2009**

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