MIGRATION AND REFUGE

RIGHTS WITHOUT BORDERS:
SAID AND THE WALL

kaleidoskópio

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

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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 Kaleidoskopio proposal **Rights Without Borders** 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.

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 move freely
- Why do people move?

The interactive story

- The story revolves around three characters: Lina, Said and Marco. They will tell us a story that will help us to discover their lives and that of their families and we will address the feelings and emotions experienced by people who have to leave their home, family and the place where they live.

Methodological guidelines for the development of the activities

My name is Said
Rights and borders.

Said's story and classroom dialogue

Through Said's story we wanted to reflect people's capacity to solve relationship conflicts through the critical analysis of stereotypes and biases, while working at the same time on the richness of human diversity from all its dimensions (cultural, social and generational). The story ends with the endings boys and girls have drawn to represent the situation posed by Said.

Said's story has a clear human rights-based approach: the right to freedom of movement, to asylum, to living in dignity, etc.

Through the story – which is divided into chapters – we suggest a set of questions to facilitate student's understanding of what they read in the 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. The aim is to discover and value diversity and difference with the objective of gradually building bridges between the fictional story and the reality of each boy and girl.

Let's talk about walls

The story introduces the concept of a wall, of an obstacle. The concept of border will immediately come up when students address this with their families. 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."*** [1]

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 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".**

Do you want to join us in our adventure?

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

Let's play the Chain Game

This game will allow us to experience and give visibility to the wall's purpose as an obstacle which we must overcome as well as of the feelings and emotions generated when we are denied access to a place. Moreover, the debate we hold after the game will help us debunk several stereotypes (e.g., regarding protection, security, fears, etc.) and strengthen the value of feelings such as happiness, hope, community and peer-to-peer support experienced when they manage to cross successfully to the other side.

Initial instructions

Let's imagine they are people from Moleville who want to cross over to Turtleville and vice versa. Choose two or three children – preferably, good runners – to form part of the initial chain. They will represent the wall, which will grow gradually as those at the end of the chain catch the class-mates trying to cross to either town.

We will tell them the following:

"We must go to the playground. We need plenty of space because you are going to have to run. To begin the game, 3 or 4 of you must stand in the middle of the playground, forming a chain, holding hands. Let's imagine that this is the wall separating Turtleville and Moleville. The

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1. Source: http://conceptodefinicion.de/fronteras/

rest of you are the people from both towns and must run around with the objective of crossing the wall without being caught by the friends forming the chain/ wall".

This is a fast game. It should last a total of 6-10 minutes maximum. It may generate anxiety in the smallest children so you can suggest that they help each other.

Instructions for the game

- Only players at the end of the chain can tag the rest.
- If a player manages to cross through the middle of two people s/he is safe from being tagged and reaches the other side.
- If anyone forming the chain lets go, they lose and cannot tag the rest.
- If the chain tags a player, s/he becomes part of the chain – i.e., the wall – which will grow longer and longer.

Debate after the game

The debate will focus on the emotions and feelings children experienced when they wanted to cross the wall. Write down on the blackboard and analyze the feelings they experienced and at what moment they felt them (before crossing, when crossing, when they managed to reach the other side or when they were caught); feelings such as fear, anger, happiness, anxiety, overwhelmingness, helplesness, calmness, friendship, security, etc.

Once we have analyzed these emotions, we will be able to pose the following question: Which feelings do you think Lina's grandfather experienced when he could not cross the wall? During the debate it is very likely that students come up with comments driven by images they have seen on TV about people leaving their homes, crossing barbed-wire fences, etc. When working with the eldest children we will probably have to generate empathy through the game in order to prevent frivolous comments and to help them understand the real emotions of these people.

Let's investigate at home

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.

How to share the interview they 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.

A surprising story

Why do people move?

The right to free movement.

Let's talk of empathy: What would you do if you were in Hammed's shoes?

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. Simulation and role games are very useful tools to promote empathy towards other people and thus, help us understand what they feel when going through certain situations.

We will ask students to tell us what they think about the story and to analyze whether the situation described in the story is fair or not. We will agree to promote active listening without criticizing the opinions of others and we will put ourselves in the shoes of Said's mother to know what we would have done in her place. Their answers will probably not match the decisions that the characters made or that of their classmates. This will facilitate dialogue and active listening among them and will help them understand the feelings and the reasons behind Said's mother and uncle's decision. It will also help them discover how difficult it is to make certain decisions.

Additionally, it will make the concept of *justice* emerge, understood as a group of essential values such as respect, equity, equality and freedom.

We will address the fear of being different, an aspect which will help us speak of diversity and which paves the way for the *World in Colors* dynamic.

The world in colors[2]

The World in Colors is a group dynamics to help reflect on the composition of teams according to homogeneity or heterogeneity-based criteria. We set out with two objectives: on one hand, to discover how equality and difference affects us when we approach other people and what criteria we use when we do this; and, on the other, experience how we feel when we are integrated into a group and when we are excluded from it.

Initial instructions

Participants will stand in a line facing a wall. With their eyes closed and **in silence**, the teacher will place a sticker on their forehead in a way that they cannot see the sticker's color or shape. Once all participants have a sticker, ask them to open their eyes, and tell them they have two minutes to get into groups ("simply, get into groups"). One student will be left without a sticker and another will have a sticker of a different color and shape than the rest. You may also use stickers of two different colors. If you consider this too difficult for the youngest students, simply use different colored stickers.

2. Source: Adaptation by the Education for Peace Seminar (APDH, 1992).

Material: Stickers of different colors and shapes

Approx.
6 green circles
6 red squares
6 red circles
2 yellow circles
1 yellow triangle
1 blue star
1 hand-mirror

Instructions for the game

It is important that the game be carried out in silence.

The teacher must observe and write down:

- If there is anyone who guides the children towards a group by seizing them or taking them by the hand.
- The facial expression of those with different stickers.
- Which students let themselves be guided along by others.
- What students do when the game begins – who are the first to form a group? How do they divide into groups? How do they act towards the rest?
- The criteria they use to get into groups – probably, the most obvious one: the sticker's color and shape.
- Whether the group finds a way to integrate those with a different sticker, and if so, how.

When all the children are grouped, hand them a mirror so that they can see their stickers.

To reflect deeper into this subject you may go back to the initial instruction "simply get into groups" and make them see that we usually go for the most obvious option or pay attention to just one aspect. We can work on other criteria which could be used to get into groups, create new ones and even form one sole group all together (of multiple identities).

Instructions for after the game

It is important that we analyze the feelings they experienced and the actions they carried out. We must also ask and listen to the opinions of others about emotions they observed in the rest of their classmates.

What surprised you most? How did you feel? Why did you feel this way? How did you behave during the grouping process? Why? What did you not like? Why? Why do we approach those who are more similar to us? What did the people who were left out of the group think and how did they feel? What did the rest think? Were they aware that some classmates were being excluded?

You must try to find similarities with other emotional experiences they have gone through and identify the emotions and feelings they experienced: Have you ever felt different? When? Why? What did you do?

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."[3]

"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

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3. 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.

world is essentially a synchronicity of cultures; their coexistence and plurality 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."[4]

Challenges in Multicultural Contexts. Intercultural Competences and Conflict Resolution

"Good-quality relationships facilitate 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.

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4. 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 concilia-tory?). 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.[5]

Rights without borders

Empathy and the richness of diversity.

Final creations and searching for solutions.

Finding solutions, making up endings

This chapter suggests the class-group finds a solution to help Said and his friends tear down the wall and make both towns live again together in peace. This activity must be carried out in a collaborative way, through a drawing which can go together with a text.

But this does not end with just a happy ending. After the activity students must comment on what the people from the two villages felt when they reunited and make a drawing about it. We are not looking for endings of the "and they lived happily ever after" type. We must go beyond this and make them analyze the way in which they achieved to live happily. What problems did they face? What are the differences between the previous situation, when they lived sepa-rated by a wall, and the present one? This debate also ends with a collective drawing or text.

The final result will consist in elaborating a story made up of the cartoons they drew for each chapter and the cartoon for the solu-tions and the endings that the class-group made. **Having every boy and girl draw and make up their own endings can be very enriching. You can later hang or share the endings in order to have a debate, analyze them, learn from others and finally be able to create a joint ending.**

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5. Source: http://www.gitanos.org/publicaciones/retoscontextosmulticulturales/interaccion.pdf

Tear down the walls!

This final chapter suggests participating in a global 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 networks with the #DerechosEnMovimiento hashtag.

Suggested reading list

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
Shared Reading	"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.	Assegurar-se de la comprensió d'un text que sintetitza els continguts del tema treballat.
1-2-4	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.
Rotating Sheet	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.
Three-Minute Stop	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:[7] 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.

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7. 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.

Structure 1-2-4:[8] 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, 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:[9] 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:[10] 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 shyer 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:[11] 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.

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8. Adapted from http://www.cooperativelearning.com
9. Adapted from Spencer Kagan, see also Pujolàs (2008).
10. Adapted from http://www.cooperativelearning.com
11. 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).

- 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.

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:[12] 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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12. 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.

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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

Complementary resources

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

UNICEF, *Unfairy Tales: The Story of Ivine and Pillow,*
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/
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

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**
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Veinte reflexiones de una emigrante
https://youtu.be/671xpkNk29c

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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

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Generalitat de Cataluña, Departament d'educació. *Educació intercultural. Projecte de convivència i èxit educatiu. Septembre 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/

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